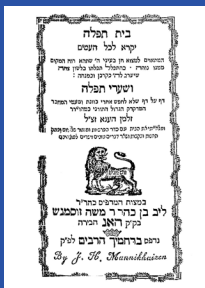


Achsanya Shel Torah is an organization dedicated to studying and publicizing the lives and works of the Gedolim of Ashkenaz.

Through its Kollelim, publishing efforts, and many other initiatives, Achsanya Shel Torah works to ensure that the Torah of Ashkenaz remains vibrant and relevant, integrated with the universal Mesorah of Torah Jewry.

a) R' Rabbenu Shabsi Sofer was born in the early part of the sixteenth century. He was a disciple of Rav Mordachai Yaffe, the author of the Levush. Rav Shabsi lived in a generation of towering Torah scholars and commanded a great level of respect. Not much is known about his life aside from that he was tasked by the Jewish leaders of the time to compose a *siddur* replete with inaccuracies. He also authored other works, in the field of *dikduk* as well as notes on Shulchan Aruch. Much excitement surrounded the forthcoming publication of this *siddur*; the Torah leaders of the time declared that every community must purchase at least one copy for their community. Despite this enthusiasm, the *siddur* was not brought to print. For the next four hundred years various other *siddurim* were published based on Rav Shabsi's manuscript. In 1987 the *siddur* was finally published in its entirety.

b) R' Wolf Heidenheim was born in the year 1757 in the city of Heidenheim. At a young age he was sent to learn in the Yeshiva of Fürth under Rav Yosef Stelnhardt (author of Zichron Yosef) and later under Rav Hirsch Charif. R' Heidenheim was drawn towards the world of *dikduk* and began expanding his knowledge and expertise on the subject rapidly. At that time in history, the Reform Movement was in full swing and the emphasis on grammar was closely associated with the movement. As such, much of R' Heidenheim's life and work is scrutinized as he often walks on a careful path on the edge of acceptable interpretations. Albeit, R' Heidenheim was the recipient of many outstanding titles from the greatest Torah luminaries of the time. For example, Rav Akiva Elger (Igrso# 98) wrote: "Harabani hamuflag v'hamushlam moreinu Harav Wolff Heidenheim". The Chasam Sofer (Shu"t Ch's 79) writes regarding the preservation of saying *plyutim*: "hachacham hashaleim Moreinu Harav Wolff Heidenheim shey'chye, shenoda li mehagaon Machane Levi z'l kila kama zmanim b'haga'as hapiyutim ullitarglamm b'lashon Ashkenaz v'lmalal hu hapiyutim k'var nishtaku". R' Heidenheim authored numerous *seforim* of his own, many of which are considered authoritative sources in their respective topics. R' Heidenheim passed away in the year 1832 in the city of Rödelheim. This city was made famous by his classical set of *machzorim* which he printed there and are often called the "Rödelheim Siddur" as a nickname.



Siddur Bais Tefillah from R' Shlomo Zalman Hanau

Issue #47
פרשת תולדות
חשב"ה

אכסניא של תורה

לעילוי נשמת: רבקה בת אליהו ע"ה

בס"ד



Dual Hatred

HARAV AVRAHAM BAMBERGER
ROSH KOLLEL

At the end of this week's Sedra, Rivka advises Yaakov to escape to Padan Aram to the house of Lavan her brother and stay there until the anger of his brother Eisav subsides. The pasuk then repeats itself, "Until the temper of your brother subsides and he forgets what you did to him, then I will then send for you."

Rabbeinu Pinchos Halevi Horowitz points out this seemingly repetitious statement; twice stating that Yaakov should wait until his brother's anger subsides¹⁹. Furthermore, we don't find that Rivka ever called for Yaakov to come back. If so, how did Yaakov know when his Eisav's furry had calmed.

Rav Horowitz explains, the Torah is not repeating itself, rather it is talking about Eisav's anger and Yaakov's anger. To understand this, he first explains a fundamental rule of human nature and feelings. Shlomo HaMelech said "Kamayim hapanim lepanim kein lev ha'adam le'adam."²⁰ This pasuk teaches us the concept of reflection feelings. This means, if Reuven and Shimon are friends, the more Reuven's feelings of fondness grow towards Shimon, Shimon will reflect that fondness and his good feelings towards Reuven will grow. The same is true in the negative aspect; if Reuven dislikes

Continued on Pg 2

A Foreign Nation

HARAV ELIYAHU SIMCHA HELLMANN
ROSH KOLLEL

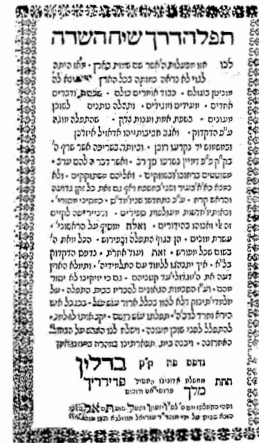
From the moment one awakens in the morning, the incredible creations of Hakadosh Baruch Hu begin to interact with our physical being. We start the day by praising Hashem for the masterful world He created, from which we benefit. Among this series of *brachos*, three unique ones pertain more to the religious status of a person than to the physical benefits derived from the world. The first of these three *brachos* concludes with the words

"that I was not created a gentile". As Jews, we thank Hashem for creating us as members of His holy nation and not as gentiles.

The Hebrew word used to describe a gentile in this *bracha* is subject to debate. In all early sources such as the Gemara and Seder Rav Amram Gaon, the word employed is "goy" (שלא עשני) (גוי).¹ A difficulty arises with this wording since the word "goy" literally translate to "nation". In fact, the Jewish people are also described in

the Torah as a *goy*. In this week's *sedra*, Rivka is told that she has "two goyim" inside her. This refers to Yaakov and Eisav – each one of them as a *goy*. Other examples include: Hashem tells Avraham Avinu לגוי גדול "I will make you into a great nation;" Klal Yisroel is called a גוי קדוש, "a holy nation;" the nations of the world will call the Jews הגדול הגדול עם חכם ונבון הגוי הגדול הזה, "a smart and wise

Continued on Pg 2



Siddur Derech Siach Hasadeh 1713

THIS WEEK'S EDITION HAS BEEN DEDICATED


לעילוי נשמת
ר' אברהם חיים בן יחיאל גוטמאן ז"ל
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Shimon, the more his ill feelings grow towards Shimon it will cause Shimon to dislike Reuven.

Yaakov Avinu hated Eisav due to his sinful ways, even more than Eisav hated Yaakov. This in turn caused Eisav to deeply hate Yaakov. With this understanding Rav Horowitz explains the seemingly repetitious statements. Rivka first tells Yaakov to stay by Lavan until his brother's temper subsides. Then she added; how will you know when his temper diminished, that is when your hatred for him lessens. Either because you will be away from him and you won't constantly see his wicked ways, or because he will become a better person. This is why the *pasuk* uses two different words to describe Eisav's feeling and Yaakov's

feeling. By Eisav it says "Chamas" (חמת) whereas by Yaakov it says "Af" (אף). The Alshich explains that the term אף is a more intense hatred than חמת.²¹

With this knowledge of what Rivka told Yaakov, we can understand why Rivka never called for Yaakov to come home. Since Yaakov himself knew when his brothers' feelings were turning more positive, there was no need to inform him. The directive which Rivka gave Yaakov contained the timeframe for his return. Yaakov was the only one who could know with certainty when Eisav's anger has subsided. 

people is this great nation.⁷²

The rebuttal to this argument is that the Jewish people are only mentioned as a *goy* on a national level. However, a gentile is called a *goy* on an individual level as we find by Avimelech who said *Will you kill a goy (Avimelech) even though he is righteous?*⁷³ Furthermore, the Jewish nation is only referred to as a *goy* when accompanied by an adjective such as; גוי גדול, גוי קדוש, גוי אחד. Therefore, the term *goy* as a stand-alone noun refers to a gentile. The third defense is simply that the terminology used in the *brachos* follows the language style used by Chazal, and is therefore not defined by biblical usage of the word.⁴ There are those who suggest to correct the text by adding two words of qualification; שלא עשני, "that I was not create a goy like the goyim of the lands."⁷⁵

During the eighteenth century, three landmark *siddurim* were published in Germany. The first, published in 1704, was titled *Derech Siach Hasadeh*. This *siddur* was intended to be fashioned after the *siddur* of **Rav Shabsi Sofer**^{a)} who had composed a precisely edited *siddur* in the early part of the sixteenth century. The *siddur* of Rav Shabsi Sofer was never published in its entirety, but the manuscript was nonetheless considered the gold standard for *dikduk* due to the approbations he received from leading Torah scholars of the time such as Rav Yeshaya Horowitz (Shlah), Rav Shmuel Eidels (Maharsha), Rav Nosson Shapira (Megaleh Amukos), Rav Yoel Sirkis (Bach) among others.

Just four years after the publishing of the *Siddur Derech Siach Hasadeh*, a literary critique was published titled *Binyan Shlomo*. This was the work of the renowned grammarian R' Shlomo Zalman Hanau. His publication spared no author from brazen rebuke, and criticized early authorities with the same unabashed admonition as contemporaries. His work was printed in Frankfurt and therefore was subject to the authority of the Frankfurt Bais Din. The Bais Din did not ban the *sefer*, but rather took into consideration the importance of the literary contribution of the work. Instead, the Frankfurt Bais Din required R' Hanau to write an apology letter admitting his wrong doing and place a copy of

this letter in each volume of his *sefer*.⁶ R' Hanau followed up this literary tirade with a *siddur* of his own titled *Beis Tefilla* published in 1725. In it, he included dozens of changes to the accepted *nusach*. This *siddur* met with fierce opposition, particularly by Rav Yaakov Emden who published the work *Luach Eres* as a literary critique of R' Hanau's work.

The third *siddur*, published in 1785 by Yitzchak Satnov, was titled *Vayetar Yitzchak*. Satnov came to Berlin as a private teacher and soon joined ranks with the early Reformers as a printer. He published a steady stream of previously unknown works which he attributed to Rishonim, when in actuality he composed them himself. These forgeries were quickly discovered and he was publicly shamed about the matter.⁷ In his work on *nusach*, Satnov plagiarized many of the changes to the *nusach*, all the while adding in his own original changes. To popularize this work, he forged approbations from leading Torah scholars. He followed many of the changes from R' Hanau, thereby providing even more material for criticism of his work. Among his own original changes, was replacing the word "*goy*" with the word "*nachri*". The word *nachri* literally means "foreigner", which in this context means someone foreign to Judaism.

The most famous and respected *siddur* of the nineteenth century was published by the renowned grammarian **R' Wolf Heidenheim**^{b)}. His work was respected for its consistency by orthodox and reform alike. R' Heidenheim was certainly a master at his trade, and as a student of the Fourth Yeshiva, he was a trained Torah scholar. The *siddur*

Continued on Pg 3



Siddur Vayetar Yitzchak from Yitzchak Satnov

1) In fact, all Rishonim who use this formula for the bracha use the term *goy*. Other formulas for the bracha have been said such as עשני ישראל. This latter wording was debated for a variety of reasons and did not continue on a broad level into modern times. See introduction to *Machzor Bnei Roma* by Daniel Goldschmidt, pg. 80 for an extensive listing of textual variants.

2) Breishis 12:2, Shemos 19:6, Devarim 4:6.

3) Breishis 20:4.

4) See *Luach Eres*.

5) See *Zecher Yehosef*, responsa 43. See also *Se'dei Chemed*, *Mareches Chirufim*, end of entry 5.

6) See introduction to the 1713 edition of the *Siddur Derech Siach Hasadeh* which mentions this ruling, but demand that he should be excommunicated. The following is an excerpt from the text: ובה אשר שני וגו' שנדפס מחדש ספר על: הדקדוק הנקרא בנין שלמה ואני קראתי חורבן שלמה אשר פנה פיו לבלי חק בוטה במדקירת הרב דבר נגד גדולי המדקדקים המה הרד"ק והראב"ע ומאור הגולה רש"י ז"ל ועל שאר המדקדקים האחרונים אשר קטנם עבה ממתנג. ואף שהדפיס לבסוף ובקש מחילה מכל אחד ואחד על פי גזירת אלופי ראשי ומנהיגי קציני ק"ק פראנקפורט דמיין מכל מקום ראוי לנדותו ביהוד על המחילה והוא כטובל ושרץ בידו.

7) As an example, see *Rav Yitzchak Issac Chaver* to *Magein V'Tzina* pg. 90b.

8) Another example of Satnov's influence on Heidenheim's work is the words שובה אלינו which Satnov changed to עשינו.

9) See *Iyun Tefilla* from Rav Schwab.

A Foreign Nation Continued

was only one of his many works in the field of *dikduk*. In the year 1800, he embarked on a monumental task to perfect the Yom Tov Machzor and all of the *piyutim* contained within. After completing most of the set, he received an approbation from Rav Pinchas Horowitz, author of the *Haflah* and Chief Rabbi of Frankfurt. This stellar approbation set his work apart from that of other grammarians. His work was praised in the highest of terms by other Torah leaders such as Rav Akiva Eiger and Rav Moshe Sofer.

In the introduction to his work, R' Heidenheim lists the various sources he used to produce his masterpiece. In a peculiar move, he describes how he relied heavily on the work *Vayetar Yitzchak* – the work of Satnov the Reformer! To further this bewilderment, one needs to consider that at that point in time, fifteen years after the latter's publication, it was already well known that Satnov was in the wrong camp. Additionally, upon comparison of Satnov's changes and R' Heidenheim's work, there are just a handful which he accepted while the majority of the changes he rejected entirely. As to why R' Heidenheim felt it important to connect his work with Satnov's remains a question, however, it is clear that one of the few changes he did accept was the change from "goy" to "nachri".

Although R' Heidenheim's *siddur* was accepted far and wide, the *Kehilla* in Frankfurt was well aware of certain changes to the *nusach* which were not acceptable. The *Kehilla* members used the *siddur*, but knew to continue saying "goy" and not "nachri" as printed in the *siddur*.⁸ This subconscious word substitution continued for generations; Rav Shimon Schwab discusses this issue in his *shiurim* on *Tefilla* and concludes against R' Heidenheim.⁹ The change from *goy* to *nachri* was accepted by a large number of *halachic* authorities. Among these were Rav Shneur Zalman of Liadi¹⁰ and Rav Yaakov Tzvi Meckelburg¹¹.

Although the term *nachri* is more specific than the term *goy*, it is still subject to a fundamental issue with the meaning of the term. Throughout the Torah, the term *nachri* is used specifically in reference to gentiles. However, the literal meaning of the word means a foreigner or stranger which is ambiguous terminology when used in this *bracha*. For example, Dovid Hamelech writes in *Tehillim*: מותר הייתי לאדוי ונכרי לבני אמי, *I was a stranger to my brothers* (the descendants of Yishmael), and a foreigner to the sons of my mother (the descendants of Eisav).¹² In this example, the term *nachri* is actually referring to the Jewish people, casting

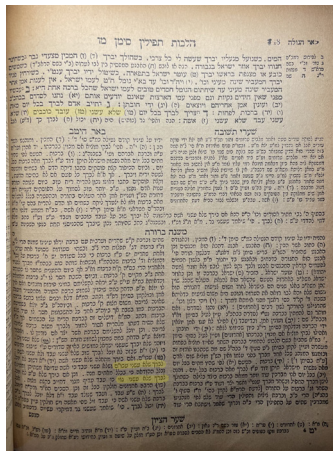
them as foreigners among the gentiles.

In light of this issue, some authorities conclude that the preferred term is שלא עשני עובד כוכבים ומלות or use of the acronym עכו"ם.¹³ Such terminology is very pointed, referring specifically and unequivocally to a gentile. Rav Boruch Epstein, author of the *Torah Temima*, writes about this issue and concludes that the best version is שלא עשני עכו"ם since it is unambiguous. He brings the possibility that there is more than one meaning of the acronym עכו"ם; either עובד כוכבים ומלות or עובד כריסטוס ומרים.¹⁴ He dismisses the latter option based on the use of the term עכו"ם by early

sources which was certainly referring to Roman paganism and idol worship. It is interesting to point out that his suggestion to use the term "Akum" is unique since we do not have other examples of *Tefilla* using acronyms which in and of itself does not have a meaning.

Many authorities adopted the wording שלא עשני עובד כוכבים, most notably among them Rav Yisroel Meir Kagan, the revered Chofetz Chaim.¹⁵ His disciple Rav Shlomo Bloch, discussed this question and remarked that although his Rebbe would say שלא עשני עובד כוכבים he personally used the term "nachri" since it was preferred by more authorities.¹⁶ In the printing of the *Mishna Berura*, the Chofetz Chaim edited the text of the *Shulchan Aruch* to read שלא עשני עובד כוכבים.¹⁷

As a conclusion to this discussion, it is interesting to point out that although the term "Oveid Kochavim" is unambiguous, it does not include gentiles who are atheists or those who keep the seven *mitzvos* of Bnei Noach.¹⁸ By being so specific and singling out idol worship, we lose the general idea of thanking Hashem for being created a Jew. It is therefore important to note that in this week's *sedra*, Rivka is told שני גוים שני גוים, בבטנך ושני לאומים ממעך יפרדו, "two goyim are in you and two nations will emerge from you." The contrast of "goyim" and "leomim" provides us with the understanding that a "goy" is different than an "om". The Seforno explains that an "om" means a kingdom while a "goy" means a religion. The *pasuk* is stating that Yaakov and Eisav will have their own kingdoms and their own religions. Using this concept of *goy* referring to a separate religious belief, a new meaning is understood in the *bracha* of שלא עשני גוי. While it's true that the Jewish nation is referred to as a *goy*, in context of this *bracha* about religious association, we are thanking Hashem for not creating us with a different set of beliefs, both religious or atheist beliefs. Upon receiving the Torah, the Jewish nation is not simply a "goy", a religious belief among beliefs, rather a new entity called Yisrael. Therefore, using the term *goy* will include both religious gentiles and atheists in the group of "other beliefs".



First edition of *Mishna Berura* with substituted wording in the *Shulchan Aruch*

10) *Shulchan Aruch Harav* 46:4. In later editions the text was changed to read "goy". It is interesting to note that many of the changes made by Rav Shneur Zalman correspond to the changes found in *Vayetar Yitzchak*.

11) Author of *Ha'Kesav V'Hakabala*, in his work *Iyun Tefillah*.

12) *Tehillim* 69:9.

13) This version appears relatively early in the *Siddur Shaar Shamayim* of the *Shlah*.

14) In his work *Baruch She'amar*.

15) See also *Aruch Hashulchan* 46:10.

16) See *Hatzadik Rebbe Shlomo*.

17) However, in the *Mishna Berura* note 16, he uses both עכו"ם and גוי interchangeably.

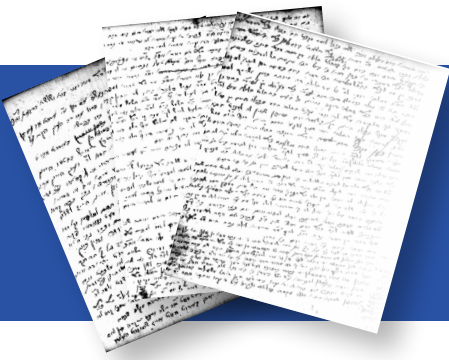
18) This argument is brought by Rav Shlomo Kluger in his responsa *Ha'elef L'cha Shlomo*, vol. 1 responsa 34. He argues that by saying "Oveid Kochavim" one is treading on borderline apikorsim.

19) *Panim Yafos Bereishis* 27:45.

20) *Mishlei* 27:18.

21) However, see *Ha'Kesav V'Hakabala* and Rav Shmshon Rephoel Hirsch *Bereishis* 27:45 who learn that אף connotes a lower level of anger.

22) *Bavarian State Library Munich Germany Cod.hebr.* 367.



גנזי אוהרונ אשכנז

This section is dedicated to reprinting the chidushei Torah of the Gedolei Ashkenaz which are no longer in print or are still in manuscript.

כתב יד נדיר!

דרש מאת הגאון רבינו וואלף אויב זצ"ל

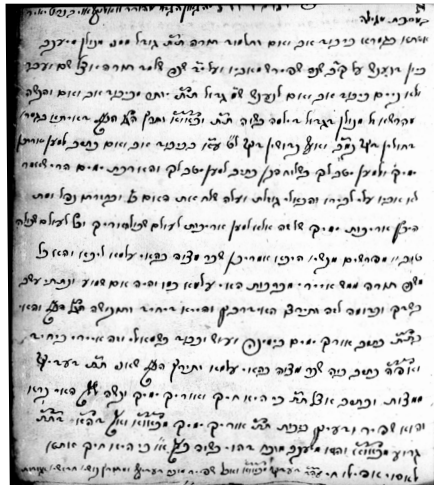
דיין דק"ק פירודא

איתא בגמרא²³ כיבוד אב ואם ותלמוד תורה, תלמוד תורה גדול ממנו. מנלן מיעקב כיון דנענש על כ"ב שנה שפירש מאביו ועל י"ד שנה שלמד תורה אצל שם ועבר ולא קיים כיבוד אב ואם לא נענש שמע מינה גדול תלמוד תורה יותר מכיבוד אב ואם. והקשה מהרש"א ז"ל מנלן דגדול דילמה בשוה תלמוד תורה וכיבוד אב ואם.²⁴

ותרץ הנ"ל²⁵ דאיתא בגמרא דחולין דף קמ"ב [ע"ב] ואף קידושין דף ל"ט ע"א בכיבוד אב ואם כתיב למען יאריכון ימך ולמען יטב לך, בשלוח הקן כתיב למען ייטב לך והארכת ימים, הרי שאמר לו אביו עלה לבירה והבא לי גוזלות ועלה ושלח את האם כול ובחזרתו נפל ומת, היכן אריכות ימיו

של זה, אלא למען אריכות לעולם שכולה ארוך וכו' לעולם שכולה טוב

מפרשים מקשים היכא אמרינן שכר מצוה בהאי עלמא ליכא, והא כל משנה תורה ממש איירי מברכות האי עלמא, כמו והיה אם שמוע ונתתי עשב בשדך, וכדומה לזה. ותירצו האי דרבים והאי דיחיד.²⁶ והקשה הנ"ל והא בתלמוד תורה כתיב אורך ימים בימינה ועושר וכבוד בשמאלו, וזה איירי ביחיד, ואפילו הכי כתיב בזה שכר מצוה בהאי עלמא. ותירץ הנ"ל שאני תלמוד תורה כי דעדיף ממצוות, וכתיב אצל תלמוד תורה כי היא חייך ואורך ימך, וקשה למה לי האי קרא והא שפיר ידעינן בזכות תלמוד תורה אורך ימך מכיבוד אב ואם ואף הוהוה אמיינה דתלמוד תורה גרוע מכיבוד אב ואם והא מיעקב מוכח דהוי כשוה כנ"ל, אלא וודאי כי היא חייך אתא לאתוי אפילו חיי עולם הבא דעדיף מכיבוד אב ואם וכן שפיר מוכח דעדיף ומתרץ קושית חדושי אגדות.²⁷



Manuscript from Rav Wolf Aub²²

Rabbeinu Wolf Aub zt"l – Rabbeinu Wolf (Binyamin Chaim) Aub was born in the city of Aub in the year 1700. Rav Aub's family had moved from Fuerth a few years before he was born. He moved back to Fuerth and became a *Dayan*. Jewish life in Fuerth at the time was at a climax, with dozens of outstanding Torah scholars dwelling within the city. Rav Aub was recognized as a leading *halachic* authority and he corresponded with many of the eminent Torah leaders of the time in matters of *halacha*. We do not have any compositions from Rav Aub, however, he is widely quoted by students who learned in Fuerth at that time. This manuscript is authored by a student who quotes *divrei torah* from an array of personalities including Rav Yosef Steinhardt (author of *Zichron Yosef*) and Rav Yaakov Popers (author of *Shev Yaakov*). Rav Aub is quoted numerous times by his close friend and contemporary Rav Yaakov Berlin in his work *Baer Yaakov*. He was the great uncle of Rav Hirsch Aub (1796-1876), the Chief Rabbi of Munich for almost fifty years and an important figure in the orthodox fight against the Reform Movement. Rav Aub passed away in 1757.

(23) מנילה פז עמוד ב'. וז"ל הגמרא: אמר רבה אמר רב יצחק בר שמואל בר מרתא, גדול

תלמוד תורה יותר מכבוד אב ואם, שכל אותן שנים שהיה יעקב אבינו בבית עבר לא נענש. ופירש רש"י (ד"ה יעקב למד), כשפירש מאביו ללכת לחרן, ולא נענש עקבה על כיבוד אביו, ובשאר כל השנים שנשתחה בבית לבן ובדרך – נענש, כדמפרש ואו"ל.

(24) ז"ל: מהא דמיתתי שלא נענש על אותן שנים שהיה בבית עבר אינו מוכח דגדול יותר מכבוד אב דבשוה לו נמי אין ראוי לענש אלא דנקט האי לישנא דגדול ת"ת שסמך אלישנא דמתניתין דריש פאה דתנן ות"ת כנגד כולם.

(26) כלומר, שכר מצוה של רבים יש בעולם הזה, אבל ליחיד שכר מצוה בהאי עלמא ליכא.

(27) כלומר, כיון דמציינו ששכר אריכות ימים דכתיב אצל מצוות כיבוד אב ואם לא מיירי בעולם הזה אלא חיי עולם הבא, לכן צריך לומר שגם במצוות תלמוד תורה הכי, שהרי ראייה מיעקב אבינו ששתי מצוות אלו שווים. ומהו אנו למדים שהפסוק "כי היא חייך ואורך ימך" דכתיב גבי תלמוד תורה מיירי בעולם הזה, ואם כן נמצא שתלמוד תורה עדיף מכיבוד אב ואם שהרי יש שכר בשתי עולמות.