



# BEIT MIDRASH ZICHRON DOV TORONTO TORAH

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This is a special edition of Toronto Torah for the 613th issue.

## Following all 613 Mitzvot

RABBI NOAH SONENBERG

It seems that it is a well-known fact that there are 613 mitzvot. However, there are many differing opinions regarding which actions in fact constitute the 613 mitzvot. For example, Ramban enumerates belief in Hashem as one of the mitzvot while Ramban argues that it is a prerequisite for mitzvot and not a mitzvah in and of itself. While generally accepted, this claim to the number of mitzvot has limited textual evidence to support it; the main source to support the claim is found in an aggadic Gemara in *Makot* 23b, which states:

Rabbi Simlai taught: There were 613 mitzvot stated to Moses in the Torah, consisting of 365 prohibitions corresponding to the number of days in the solar year, and 248 positive mitzvot corresponding to the number of a person's limbs. Rav Hamnuna said: What is the verse that alludes to this? "Moses commanded to us the Torah, an inheritance" (Deuteronomy 33:4). The word Torah, in terms of its numerical value [*gimatriyya*], is 611, "I am the Lord your G-d" and: "You shall have no other gods" (Exodus 20:2, 3), we heard from the mouth of the Almighty, for a total of 613.

This fascinating aggadic text gives us the total mitzvot while connecting the negative

commandments to the solar year and the positive commandments to the human body. The text is telling us more than a numeric count, it is informing us about a perspective we are supposed to have when relating to mitzvot. The solar year represents the physical world, "everything under the sun", and we are commanded to partake of this world while at the same time approaching it with restraint so that we maintain

### *We are committed...to be positive agents in His world*

self-control and not become slaves to our impulses and desires. The human body is commanded to act in this world and we are given positive mitzvot that guide our bodies to productively engage in the world, helping others and improving society.

When we say that we are committed to keeping 613 mitzvot, we don't actually mean that we personally fulfill each of these mitzvot. It is impossible for any person to actually do this due to the fact that many mitzvot specifically target different groups of people, such as Kohanim, men, women, farmers, those who live in Israel, and those who live in the time of

a functioning Beit Hamikdash, among others. What we mean when we say that we follow the 613 commandments is more in line with the aggadic message found within the Gemara. We are saying that we are committed to engaging in this world with self-control in a manner prescribed by Hashem to be positive agents in His world who are connected to Him and our fellow human beings.

This week's Toronto Torah publication is Beit Midrash Zichron Dov's 613th edition. The publication is distributed to 20 synagogues in Toronto and is read by hundreds more online. I would like to take this opportunity to thank the many community members who generously support the Beit Midrash both in the general donations which allow us to continue offering classes and programming on a wide range of topics as well as specific donations which help us continue to research, print and distribute our publications. To commemorate this special edition, we asked members of the Beit Midrash and community Rabbis to share a favorite mitzvah and explain why it is special to them. I hope that you enjoy this edition and continue to engage with our Beit Midrash in our publications and in our many community classes and events.

# שבת



**RABBI YEHUDA MANN**  
ROSH BEIT MIDRASH

**WHEN I WAS ASKED TO WRITE ABOUT** my favorite mitzvah out of the 613 commandments in honor of the 613th issue of Toronto Torah by Beit Midrash Zichron Dov, the mitzvah that immediately came to mind for me was the mitzvah of Shabbat. I once heard from Rabbi Jonathan Sacks that if we weren't commanded to observe Shabbat, we would have to invent it.

It's a wonderful day where we disconnect from all our daily occupations, from electronic devices, and focus on what truly matters in life—family, community, and Torah. Finally, we can sit down to a meal without interruption from work and dedicate our full attention exclusively to our spouse and children. Finally, we can allocate time for Torah study. Finally, we can daven in the shul without being rushed to finish quickly to get to work or tend to the children's school carpool.

I once heard a wonderful idea from Rabbi Eitan Aviner, a former *shaliach* at Bnei Akiva Schools in Toronto and now a Rabbi in Israel. The Talmud states in *Berachot* 43b that a

person should avoid running and taking "large steps", and if one takes a large step, they lose one five hundredth of their eyesight. However, it's possible to restore the eyesight through the Kiddush of Shabbat.

What idea is hidden in these words of the Talmud? Rabbi Aviner says that during weekdays, we're forbidden to run and hurry. If we're constantly in a rush, we won't see or focus on the important things in life. Life will pass by quickly in the pursuit of livelihood, and we won't give the proper attention to the important things—family, community life, and the life of Torah and mitzvot.

How can we restore the vision we've lost during the week? The Talmud answers—by sanctifying the Shabbat. By ceasing the race of life on Shabbat, by making Kiddush, we can now see and contemplate the important things in our lives.

May we merit reaching a day that is entirely Shabbat, days where we take the perspectives we gain on Shabbat and implement them in our lives during the weekdays.

*Dedicated by David and Chani Klein and family, in appreciation of Rabbi Torczyner and Rabbi Mann, whose Torah thoughts grace our Shabbos table each week.*

# שעטנז



**R' EZER DIENA**  
MAGGID SHIUR

*Although I don't think I have ever had a profoundly impactful moment relating to **wearing** Sha'atnez, I have spent a lot of time **studying** its laws and background, and even delivered a set of shiurim on the topic five years ago as part of the Beit Midrash. I'd like to share a short reflection on it with you.*

**TO AN OUTSIDE OBSERVER, ONE OF THE** most bizarre mitzvot that we observe is the prohibition against wearing *Sha'atnez*, a mixture of wool and linen. Perhaps the main reason why it seems so odd to others is that it seems to lack a logical reason or rationale, and in fact, Rashi (Vayikra 19:19) embraces this by noting that the Torah refers to it as a "*chok*", or rule that we must observe despite not knowing why we do it.

Yet, Tosfot (*Da'at Zekeinim* to Devarim 22:11) do try to add a bit of "flavour" to this mitzvah by suggesting two possible reasons for it:

1. The Priestly garments, as well as the *Parochet*, were made of *Sha'atnez*, and the prohibition for us to wear a mixture of wool and linen highlights its uniqueness for special worship in the Beit Hamikdash/Mishkan.
2. A Midrash states that Kayin brought flax (the source of linen) as his offering to Hashem, whereas Hevel brought sheep (the source of wool). In order to avoid recalling the subsequent conflict and murder, we prohibit wearing this mixture altogether, to emphasize how great peace is for the Jewish People.

May we soon merit the ultimate peace, with the coming of Mashiach, and the building of the Beit HaMikdash, where we will be able to put our differences aside in the service of Hashem!

*Dedicated by Nathan Kirsh in honour of R' Ezer Diena.*

# ואהבת לרעך כמוך



**RABBI SETH GRAUER**  
ROSH YESHIVA & HEAD  
OF SCHOOL, BNEI AKIVA  
SCHOOLS

**IN OUR POST-OCT. 7 REALITY, THE ONE** mitzvah that stands out for me is "VeAhavta LeReiacha Kamocho," commonly translated as "And you shall love your neighbor as yourself."

We tend to associate this mitzvah with unity and with loving every Jew, however different his or her opinions or lifestyle may be to ours. Indeed, it is a mitzvah fundamental to our Jewish identity.

As Rabbi Sacks zt"l explains, there is a reason why this mitzvah is located in Parashat Kedoshim:

Above all, the ethic of holiness tells us that every human being is made in the image and likeness of God. God made each of us in love. *Therefore, if we seek to imitate God*—"Be holy because I, the Lord your God, am holy"—we

to must love humanity, and not in the abstract but in the concrete form of the neighbour and the stranger. The ethic of holiness is based on the vision of creation-as-God's-work-of-love. This vision sees all human beings—ourselves, our neighbour and the stranger—as in the image of God, and that is why we are to love our neighbour and the stranger as ourself.

Whether or not the unrest, vitriol and divisions in Israel were the catalyst for the war, this mitzvah is as critical and relevant today—in Israel, Canada, and anywhere else where Jews live—as it always was.

In fact, Rabbi Sacks gives us an even simpler guide to make it happen: "I don't need you to agree with me, I need you to care about me."

Dedicated by Rabbi Dr Mervyn and Joyce Fried and family in the memory of his grandparents, Joseph Meier ben Jacheil z"l and Mita Shitera bat Yehuda z"l.

# אכילת מצה בליל פסח



**RABBI DAVID KADOSH**  
RABBI, SEPHARDIC  
KEHILA CENTRE

**UNCONVENTIONAL VIEWPOINT: MATZA** holds a special place in my heart. When tasked with reflecting on my favourite mitzvah, it effortlessly took the lead, overshadowing any contenders vying for attention. My affection for the mitzvah of matza extends beyond its compatibility with Moroccan cooked salads. The mitzvah of partaking in matza during the Seder night emerges as a captivating and meaningful facet of the Pesah holiday. The perspective of Rabbi Ben Zion Abba Shaul zt"l adds depth to the observance, asserting that every *kezayit* (olive-sized portion) of matza consumed is akin to fulfilling another biblical directive. This notion underscores the weight and merit attributed to the act of ingesting the unleavened bread. However, eating matza carries a spiritual significance that goes beyond its simple appearance.

Hasidic teachings state that one of the many deeper meanings of matza lies in its parallel to *korbanot* (sacrifices), in that it has the power to heal the soul from within i.e. *refuat ha'nefesh*. While many commandments

involve external actions, matza consumption (along with *korbanot*) occurs internally, symbolizing a connection to the innermost aspects of the individual. This inner focus alludes to the potential for rectifying the neshama and refining one's *middot* (character traits) and emotions, which emanate from inside our bodies.

Embracing the power of this mitzvah becomes pivotal, and one should not be dissuaded by the (lack of) taste or perceived blandness of the "poor man's bread." Instead, recognize its capacity to work on a deeper, spiritual level, healing and refining the innermost recesses of the neshama. As the Seder night unfolds, the consumption of matza becomes a transformative experience, a reminder of the ancient ritual's enduring significance and the profound impact it can have on one's spiritual journey. May the joy and happiness with which this mitzvah is performed resonate within each and every one of us, bringing about a deeper connection to HaKadosh Baruch Hu.

Dedicated by Susan and Fred Birnbaum & family in honour of Rabbi Torczyner and Beit Midrash Zichron Dov.

# סיפור יציאת מצרים



**RABBI SAM TAYLOR**  
RABBI, SHAAREI SHOMAYIM

**RABBI ELIJAHU DESSLER WRITES THAT** the Haggadah was authored to enable us to fulfill *Vehigadata L'Bincha*, to engrave the truth of *Yetziat Mitzrayim* and our formation as a people on our children's hearts. From the Haggadah we can learn many educational techniques. For example, we see that teaching is best done in question and answer form, especially if the child is posing the question on his or her own. Similarly, we use visual animation to stimulate understanding, such as raising the Matza and Marror when explaining about them. We explain practical ramifications by bringing seemingly abstract ideas to life, "If we had not been taken out ... we and our children would still be enslaved." And so forth.

However, the mitzvah to teach about *Yetziat Mitzrayim* is not only for our children. If one does not have a child to ask the *Ma Nishtana*, the wife should ask. And if one isn't married, one should ask oneself. Even

Torah scholars who are in the presence of each other, should ask the *Ma Nishtana* as if they were the youngest child.

How is it possible, asks Rabbi Dessler, that the educational tools and techniques used for the youngest of children be the same as those used for Torah scholars?

Rabbi Dessler gives the following eye opening answer. The Mitzvah of *Sippur Yetziat Mitzrayim* is to internalise the truth of *Yitziat Mitzrayim* within our hearts. Although a person may be intellectually mature and wise, we are all young at heart, and the way to impress the heart is the same for children and adults. The truth is, internalising into an adult heart requires the same pedagogic skills that are required to penetrate a child's heart. During the Seder we are all required to be young again, and allow ourselves to be inspired, like the youngest of children, with the story of Hashem's miracles in forming us into Am Yisrael.

*Dedicated by Steve and Leah Roth in honour of the memory of Leah's father, Leo Slomovits z"l, and Steve's parents, Leon and Sonia Roth z"l.*

# ברכת כהנים



**RABBI MORDECHAI  
TORCZYNER**  
ROSH BEIT MIDRASH  
EMERITUS

**MY FAVOURITE PART OF EVERY TRIP** to Israel is *Birkat Kohanim*. Of course, this mitzvah is actually incumbent upon the kohanim rather than the recipients, and its true form is only found in the Beit HaMikdash. But experiencing the blessing communicated from Hashem to the Jewish people daily, "with love", as the text stresses, is heartwarming. Feeling Hashem's embrace, and concentrating on the messages of protection, favour, and shalom for myself and my family, is a powerful experience.

One of the beautiful aspects of this mitzvah is the message it conveys regarding the true mission of hands. Judaism sees hands as tools of beneficence:

- When Yaakov davened to Hashem to bless Ephraim and Menasheh, he put his hands on their heads.
- When Moshe wanted the hail to stop, he

raised his hands toward Hashem in prayer.

- When the Jews fought back against Amalek, Moshe raised his hands in prayer.

The kohen's hands are often bloody. He spends his days slaughtering animals and putting their blood on the altar. A kohen leads the army. Therefore, a kohen must be the one to demonstrate that our hands are meant to provide blessing.

The message of the mission of our hands is also visible in the way we treat the hands of the kohanim. Before the kohen can begin, he must wash his hands. Then, during the blessing, no one—not the people and not the kohanim—may look at the kohen's hands. Those are hands of blessing, with the *Shechinah* upon them if *Birkat Kohanim* is performed in the Beit HaMikdash. They are sacrosanct—and so are our own hands, when we use them benevolently, as well.

*Dedicated by Nathan Kirsh in honour of Rabbi Mordechai Torczyner.*

# ציצית



**R' IDAN RAKOVSKY**  
MAGGID SHIUR

**IN MANY JEWISH ORTHODOX HIGH** schools, a core ideal is to bolster students' observance of Halakhah. However, the approach to achieving this goal varies. Some schools enforce strict rules, mandating attendance at prayers, remaining in the lunchroom until all have finished benching, participating in post-curricular *Limmud Torah*, and daily wearing of *Tzitzit* (for boys) or modest attire (for girls). Others strive for less coercive measures, believing forced observance may prevent the students from developing genuine appreciation for mitzvot.

Finding a balance between those two educational approaches is crucial. For me, the mitzvah of *Tzitzit* can demonstrate the ideal balanced way. While Torah commands the wearing of *tzitzit*, the obligation stands only if a person is wearing a four-cornered garment. Today, most

shirts and undershirts are not considered four-cornered, and therefore, there is no obligation whatsoever for a person to wear *tzitzit*. Yet, many authorities emphasize the importance of wearing a specially designated four-cornered garment under one's clothes. This enables one to choose to wear *tzitzit* as an expression of their love for Hashem and His commandments, emphasizing personal connection over mere compliance, a concept that is somewhat rare in our Halachic world.

For me, *Tzitzit* is one of the most significant mitzvot since it serves as a tangible reminder of one's connection to Hashem and the Torah. In our lives, wearing *Tzitzit* is not merely a religious obligation as it is a meaningful personal statement of faith. By embracing this principle, schools can nurture authentic religious growth and empower students to live their Emunah genuinely.

*Dedicated by Nathan Kirsh in honour of R' Idan Rakovsky.*

# כתיבת ספר תורה



**RABBI ZEV SPITZ**  
RABBI, CLANTON PARK

the pasuk in Parshas Vayeilech: וְעַתָּה כְּתוּבוּ לָכֶם אֶת־הַשִּׁירָה הַזֹּאת... *so now, write this song for yourself*. Chazal explain: write for yourselves a Torah that contains this song.

The Gemara *Sanhedrin* (21b) teaches that even one who inherits a Sefer Torah from their forefathers must write one for themselves. According to the *Darhei Mussar*, this teaches us that one should not keep the Torah simply because his parents and grandparents habituated him to do so. Rather, every person must write their own Sefer Torah, literally and figuratively. Every individual must create their own, personal relationship with Hashem based on a genuine appreciation of the Torah's laws, ideas, and ideals.

The *Ksav Sofer* further develops this idea and presents a fascinating thought. On the one hand, this mitzvah requires that a Jew write the exact same Sefer Torah as that of his forefathers. As we are born into a mesorah that dates back thousands of years to the time of Avraham Avinu, we

are obligated to follow the Torah's commandments and values that have been passed down from generation to generation. An individual Jew does not have the right to create their own set of laws and principles. At the same time, this does not mean that everyone must serve Hashem in the exact same way. In fact, every person must use their distinctive personality and character traits to write their own Sefer Torah; to serve Hashem with their personal, unique touch.

The *mefarshim* suggest a beautiful, related thought. Chazal say that new *chatzotzros*, new trumpets, must be created in every generation. One of the purposes of the trumpets is to "wake the Jewish people up." As such, the new *chatzotzros* of every generation represent the idea that the eternal teachings of the Torah must be tailored, packaged and delivered in a way that will wake up the current generation, enabling them to live spiritually uplifting and fulfilling lives.

**THE 613TH MITZVAH IN THE TORAH IS THE** obligation upon every Jew to write their own Sefer Torah. The mitzvah is based on

*Dedicated by Dr. Jeff Lipton and Dr. Ellen Warner in memory of her father, Shlomo ben Yonah Mordechai (Sam Warner) z"l.*

# בל תוסיף



**RABBI CHARLES GRYSMAN**  
RABBI, ZICHRON YISROEL

לא תספו על-הדבר אשר אנכי מצוה אתכם ולא תגרעו ממנו לשמר את-מצות יְדוּד אֶל-קִיכֶם אֲשֶׁר אֲנֹכִי מִצְוֶה אֶתְכֶם.

**"DO NOT ADD TO THE WORD THAT I AM** commanding you, and do not subtract from it. You must keep all the commandments of Hashem your Lord, which I am instructing you." (Deut. 4:2).

I have always found this verse inspiring. Rashi teaches that it admonishes us against widening the scope of mitzvot. Therefore, adding a species to, or subtracting one from the *Arba Minim*, or placing *tzitzit* on a three or five cornered garment would be proscribed. Chatam Sofer applies this idea to distinctions between Torah and rabbinic law. We must be stringent when we are unsure if a mitzvah from the Torah was performed improperly, but lenient about a rabbinic ruling or minhag. This duality is a cornerstone in *psak halakhah*. It also implies that an overly rigid attitude in life can stifle relationships and even

undermine the sincerity of a Tzadik, to a point where piety can turn into sin. In this regard, Kli Yakar even suggests that our pasuk contains only one prohibition, *בל תוסיף*, do not add. One does not need our pasuk to tell us not to subtract, it is obvious! Rather, *בל תגרע*, don't subtract, explains that to add to mitzvot will result in sin because something will inevitably be subtracted. This idea is reflected in the rabbinic axiom, *כל המוסיף גורע*, he who adds, winds up subtracting. Conversely, too much flexibility can be used to legitimize self-satisfaction while undermining a halakhic axiom. As we read in Tehilim (10:3), "כִּי־הִלֵּל רָשָׁע עַל־תְּאוֹת נַפְשׁוֹ", a wicked person glorifies his desires.

Our *kedusha* stems from our ability to be both firm and flexible in our approach towards Halakhah. This dual nature mitigates against extremism and lends balance to our lives, ensuring that core values are not distorted by polarity.

Dedicated by Susan Jutcovich for the Refuah Shelema of Aryeh ben Yehudit, Brandel Golda bat Devora Esther and Moshe Eliezer ben Devora Esther.

# לא תתאוה



**RABBI NOAH SONENBERG**  
DEAN

**WHEN WORKING ON FULFILLING A** command to refrain from a particular action or thought, it's often easier to focus on what must be done positively in order to combat the desire that tempts us. Jealousy is a character trait that is difficult to conquer if the only tool that we have is to try harder at not being jealous. The real problem with jealousy is a misunderstanding about where success in this world comes from and the gifts that are given to us by Hashem. If equal effort guaranteed equal reward then Hashem would be forced to provide each individual with a predetermined amount of reward depending on their efforts, irrespective of any other consideration. This would reduce Him to functioning in this world as a machine that exchanges reward for effort at a fixed rate. The realization that Hashem controls the world and provides each individual with what is needed for

their own personal growth in a manner that is tailored to their personal needs and not based on a predetermined objective calculation of reward relative to effort allows us to relate to our financial state in a healthier manner.

Knowing that I have been provided with exactly what I need allows me to see what others have and feel no desire to have it. If having what they had would have been good for me, then I would have already been provided it and I have no desire for that which I know would be bad for me. I find it very empowering to realize that how I perceive my experience in this world is within my control and that no matter what objective measure of financial success I achieve, the only thing that actually matters is how I relate to my success. And that is something fully in my control.

Dedicated by David and Zena Zobin, in memory of David's father, Zvi Hirsh ben Dovid z"l.

# גיד הנשה



**RABBI RAFI LIPNER**  
RABBI, SHA'AREI TEFILAH  
& UJA

**WHILE I FIND IT IMPOSSIBLE TO CHOOSE** a favourite mitzvah, as they are all special, there are times when different mitzvot take on greater meaning or presence in one's life. While many people might choose a positive precept to discuss, at this time it is actually a "Lo Ta'aseh" that calls to me in a special way.

As the Jewish people are engaged in a most painful battle, it's easy to despair. Almost daily, we hear of the loss of our children defending our country, thousands injured, and families throughout Israel who are limping in loss. We say the words: עזרי מעם ה'—help will come from Hashem—yet we still find ourselves struggling. How do we maintain strong emunah in the face of such pain?

One of the first mitzvot in the Torah foreshadowed the answer from which we draw strength to this very day. This mitzvah, the prohibition against eating the גיד הנשה, an animal's sciatic nerve, is only preceded by פרו ורבו and Brit Milah, so it must contain an intrinsically important message given its prominence.

The mitzvah emerged from the first battle that "Israel" faced before we were Israel, between Yaakov and Esav's angel. Although Yaakov emerged victorious, he sustained a significant blow to his thigh that left him limping.

Miraculously, one perek later we are told, "ויבוא יעקב שלם"—Yaakov came complete. Rashi explains that his lameness was cured! The *Sefer Hachinuch* therefore teaches that this story extends beyond history, and this

mitzvah serves as a source of hope for Jews in dark times:

"[It is to serve as] a hint to Israel that though they will suffer many troubles in the exile by the hand of the nations... [the Jews] should trust that they will not perish, but rather that their descendants and name will stand firm forever, and that their redeemer will come and redeem them from their oppressor. And in continually remembering this idea through the commandment that serves as a reminder, they will stand firm in their faith and righteousness forever."

The *Sefer Hachinuch* concludes with the promise that we will be saved in the end, and just as Yaakov was healed from his pain, so will we be healed with the coming of Mashiach. The mitzvah of גיד הנשה reminds us to hold on to the hope it represents even in difficult times.

Although it is not a mitzvah we think about often, I can't think of a more meaningful mitzvah for me personally in times like these. May its message provide us all with hope and encouragement.

*Dedicated by Ricky and Dianna Zauderer and family in memory of their dear parents and grandparents, Alfred and Erika Zauderer and Andor Roberts z"l.*

# ערלה ונטע רבעי



**RABBI JARED ANSTANDIG**  
MAGGID SHIUR

**THE JEWISH FARMER KNOWS THAT HE** owes everything to God. The Torah tells us (Vayikra 19:23-25) that when we arrive in Eretz Yisrael and we plant crops, we cannot eat of their fruits immediately. For the first three years, they are called *orla* and are forbidden for consumption. And even in the fourth year, we are permitted to eat them, but only if we bring them up to Yerushalayim and eat them there. This fourth year produce is known as *neta revai*. It is only in the fifth year that we are permitted to eat the fruits without restriction.

Ramban (Vayikra 19:23) suggests the reason for this mitzvah is that we are obligated to honour God with our produce once we receive it. And since a tree's first three

years worth of fruit is typically subpar, we wait until the fourth. Finally in the fourth year, we honour God by bringing our harvest to Jerusalem and enjoying it there. This small act forces us to accept that God helped bring us our yield. It is a method of expressing gratitude and thanks for what we have.

The mitzvot of *orla* and *neta revai* speak to me because they remind me that everything that I have is ultimately a gift from God. Even though we no longer live in an agrarian society, I believe that this mitzvah reminds us to thank God as the One who brought us the fruits of all our labour, be they literal or figurative.



## TABLE TALK RABBI NOAH SONENBERG, DEAN

### Source: Rambam Sefer HaMitzvot, Introduction

They also said in homiletical style that since the positive commandments are the number of the limbs, it is to say that each and every limb is saying to one, "Do a commandment with me"; and since the negative commandments are the number of the days of the year, it is to say that each and every day is saying to a person, "Do not do a sin upon me."

### Questions to Discuss

- Which positive commandment most inspires you to feel that you are maximizing the use of your limbs?
- Which negative commandment helps you most to lead productive and meaningful days?

After Shabbat, please share your family's answers with us at [nsonenberg@torontotorah.com](mailto:nsonenberg@torontotorah.com) to enter our raffle for a \$15 voucher for Tova's Bakery! Unt. Nam quasimint odit et utem faccum apernatius,

## WEEKLY SCHEDULE

<b>Shabbat</b>	Halacha from the Parasha	Clanton Park	After Hashkama Minyan	Rabbi Mann
	Gemara	BAYT	Between Mincha & Maariv	Rabbi Guttenberg
<b>Sunday</b>	Tzurba M'Rabanan – Halacha	Yeshivat Or Chaim	Cancelled this week	Rabbi Shor
	Men's Semichat Chaver: Hilchot Smachot	Clanton Park	9:00 AM	Rabbi Spitz & Rabbi Mann
	Shiur b'Ivrit	BAYT (Milevsky/Mizrachi)	9:00 AM	Rabbi Mann & Rabbi Lax
	Sefer Shemot	Yeshivat Or Chaim	8:00 AM	David Koschitzky
<b>Monday</b>	The Wisdom of Solomon: Eshet Chayil	Zoom: <a href="https://tiny.cc/idanrak">tiny.cc/idanrak</a>	2:00 PM	R' Rakovsky
	Men's Halacha	Shomrai Shabbos	8:30 PM	Rabbi Mann
	Introduction to Gemara: Learn how to learn	Yeshivat Or Chaim	8:00 PM	Rabbi Sonenberg
<b>Tuesday</b>	Then and Now: Returning to the Land of Israel – a Study in Tanach	Zoom	1:30 PM	Rabbi Horovitz
	Women's Gemara Shiur	Yeshivat Or Chaim	8:30 PM	Rabbi Anstandig
	Women's Contemporary Halacha Shiur	Clanton Park	8:15 PM	Rabbi Mann
<b>Wednesday</b>	Men's Contemporary Halacha	Clanton Park	8:00 PM	Rabbi Mann
	Men's Gemara Bekiut	Yeshivat Or Chaim	8:00 PM	Rabbi Sonenberg
	Exploring the Plagues	Shaarei Tefillah	8:00 PM	R' Rakovsky
<b>Thursday</b>	Tanach: Sefer Shmuel	Zoom: <a href="https://tiny.cc/BMZDtanach">tiny.cc/BMZDtanach</a>	1:30 PM	Rabbi Horovitz
	Men's Tzurba M'Rabanan	Yeshivat Or Chaim	8:00 PM	Rabbi Turtel
	Men's Gemara Iyun	BAYT (Milevsky/Mizrachi)	8:00 PM	R' Diena
<b>Sun–Thu</b>	Men's Community Night Seder	Yeshivat Or Chaim	8:00–9:00 PM	

## UPCOMING PROGRAMS

Updating the Determination of the Moment of Death with Rabbi Torczyner	Zoom: <a href="https://tiny.cc/mtorc">tiny.cc/mtorc</a>	Monday, April 8	8:00–9:30 PM
Haggadah Night	BAYT	Wednesday, April 10	8:00–9:00 PM
Haggadah Night	Shaarei Shomayim	Monday, April 15	8:00–9:00 PM

## YOUR BEIT MIDRASH

### Rosh Beit Midrash

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