

Toronto Torah

Beit Midrash Zichron Dov

Parshat Vayechi

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Yaakov, Ephraim and Humility

R' Azarya Berzon

“And Yosef said to his father, ‘Not so, my father, for this is the firstborn; put thy right hand upon his head.’ And his father refused, and said, ‘I know it, my son, I know it; he [Menashe] too shall become a people, and he too will become great; but his younger brother [Ephraim] shall become greater than he.’”

(Breishit 48:18-19)

Rashi comments: For Yehoshua was destined to issue from Ephraim, and Yehoshua will take possession of the Land of Israel, and will teach Torah to Yisrael.

A comment of the Pesikta will give us an insight as to why Ephraim was chosen over his older brother by Yaakov Avinu: “Why was Ephraim worthy of such? Because he lowered himself, and Hashem loves the one who humbly lowers himself.” Ephraim personified the attribute of modesty.

Yehoshua, Ephraim’s descendant, was selected by Divine Providence for two great tasks: (1) He would receive the Torah from Moshe Rabbeinu and pass it on to the next generation; (2) Yehoshua was the leader who would bring his people into Eretz Yisrael.

Why was Yehoshua chosen for these two awesome responsibilities? I believe that the answer lies in an appreciation of Yehoshua’s inner qualities. Chazal teach us that the essence of a person is reflected in his name. Let us look at what Chazal say about the name Yehoshua.

“And Moshe called Hoshea, son of Nun, Yehoshua.” (Bamidbar 13:16) Targum Yonason translates this verse as the following: “*Uchedee Chamah Anvatnuteh Di’Yehoshua*”, meaning, Moshe contemplated Yehoshua’s humility, and decided to add the letter ‘yud’ to the beginning of his name.

I would suggest that Yehoshua inherited the trait of humility from his forefather Ephraim and was given the mission of transmitting the Torah of his Rebbe, Moshe, to the next generation, because of this trait.

We can point to numerous statements of Chazal which indicate that the Torah scholars throughout the history of the Messorah community, whose duty it was to transmit the Torah from one generation to the next, were individuals who exemplified, in their very being, the trait of ‘Anavah’ (modesty). Moshe Rabbeinu himself, the ‘*Anav Mikal Adam*’ was the receiver of Torah at Sinai.

This quality of humility, which defined the essence of Yehoshua’s character, gave rise to concern on Moshe’s part, at the time of the episode of the *Meraglim* (spies). Moshe feared that the humble, self-effacing personality of Yehoshua might be led astray by the negative influence of the ‘*Eidah Ra’ah*’, i.e. the ten spies who would discourage the people from entering the Land of Israel. After all, Yehoshua is described by the Torah as ‘*Ish Asher Ruach Bo*’, as the compassionate shepherd who would lead the flock in accordance with the spirit of each and every member of the congregation of Israel (Bamidbar 28:18 and Rashi). Such an impressionable soul might not have the inner strength to overcome the powerful influence of the ‘*Meraglim*’. Moshe adds a ‘yud’ to Yehoshua’s name, petitioning the Almighty to add another quality to Yehoshua’s humble soul. The letter ‘yud’ represents the attribute of *gevurah*, the ability to stand firm and resolute in matters of principle. By integrating this attribute into his spiritual personality Yehoshua was able to stand firm against the influence of the ‘*Meraglim*’.

It took a tremendous quality of inner strength to remain resolute against the powerful hold of the dominating majority and express clearly and forcefully the truth that the time was right to enter into the Land of Israel. It was this great attribute of ‘*ometz halev*’ (inner strength), which made Yehoshua the perfect choice to lead the people into, conquer, and settle the Land of Israel.

We, too, must petition HaShem to grant us ample measures of the two qualities of *gevurah* and *Anava*, which will allow us to be receivers of the Torah, and to appreciate the spiritual greatness of Eretz Yisrael.

aberzon@torontotorah.com

Parshah Questions

R' Meir Lipschitz

Answers are provided on the back page.

- How did Reuven sin, and how was he punished? (Rashi, Targum Yonatan, and Ramban to Bereishit 49:4)
- What does, *v'yikareh bahem shemi*, “they will be called by my name,” mean? (Rashbam, Ramban, Radak, Ibn Ezra, and Seforno to Bereishit 48:16)
- What is meant by *sikel et yadav*, “he directed his hands with *seichel*,” when Yaakov blessed Ephraim and Menashe? (Rashi, Rashbam, Radak, Ibn Ezra, Seforno, Chizkuni, Ohr HaChaim, Kli Yakar, Malbim, and Netziv to Bereishit 48:14)
- For children: What is learned from Yaakov’s request for *chesed v’emet*, “kindness and truth” regarding his burial? (Rashi Bereishit 47:29)

m Lipschitz@torontotorah.com

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הרב אלחנן סמט, מרצה במכללת יעקב הרצוג באלון שבות, כותב על כך בספרו 'יד לרמב"ם' ומחלק את דברי הרמב"ם לפי שני מרכיבים אלו.

ענוה מול שפלות-רוח

ראינו כי החסיד הוא שפל-הרוח לעומת החכם שהינו רק עניו. חסיד ניכר במעשיו, אנו יכולים להבדיל בין חסיד לחכם אך ורק על פי סממנים חיצוניים. הרמב"ם לא רק מזהיר שיש להתרחק מן גבהות-הלב אלא שיש להרחיק עד הקצה האחרון של שפלות-רוח אך לעומת זאת הוא מציין בפרק ה' כי תלמיד חכם אינו רשאי ללבוש בגדים בזויים אלא בגדים בינוניים. כאשר הרמב"ם מסביר מה על אדם גבה-לב לעשות כדי לתקן עצמו, הרמב"ם מציין כי לבוש בזוי ישיג את המטרה כי הוא מוליך את האדם לקצה האחרון של שפלות-רוח על פי שיטתו של הרמב"ם. כעת נוכל לומר כי הרמב"ם מציין שעלינו להתרחק עד הקצה האחרון מן גבהות-הלב בתכונותינו לעומת מעשינו (החיצוניים) שצריכים להיות "רק" בענוה.

כעס מול כעסנות

בנוגע לכעס, הרמב"ם אמר לכאורה דבר והיפוכו אך על פי דרכו של הרב סמט נראה כי אפשר לפתור את הקושי. מחד אמר הרמב"ם: "לא יכעוס אלא על דבר גדול שראוי לכעוס עליו כדי שלא יעשה כיוצא בו פעם אחרת" ומאידך: "וילמד עצמו שלא יכעוס ואפילו על דבר שראוי לכעוס עליו". האם על האדם לכעוס או לא לכעוס? יש לומר כי ישנם שני סוגי כעס, כעס על דבר עוולה שראוי לכעוס עליו כדי להראות שדבר זה איננו נסבל ומצד שני כעס המוביל לאיבוד עשתונות. הגבול עלול להיות דק מאד ולכן הרמב"ם מזהיר כי יש צורך בכעס הפנים-כלפי חוץ אך כל עוד שבפנים האדם מלמד עצמו שלא יכעוס ויגיע לאיבוד עשתונות ויצא שכרו בהפסדו.

izolberg@torontotorah.com

הליכה בדרך האמצע, גבה-לב וכעס הינם מידות שאלו לאדם לאחוז מהם אלא עליו להרחיק עד לקיצוניות האחרת בגלל רעת מידות אלו. שיטה זו עשויה להיות מובנת, במיוחד לאור הפסוקים ומאמרי חז"ל שמביא הרמב"ם בסמוך. אך מה שמפריע להבנה זו היא העובדה שהרמב"ם סותר את עצמו בנושא המידות הללו על פי הדברים שכתב בפרק א. בהלכה ד מציין הרמב"ם את דרך האמצע בנוגע לכעס: "יהא בעל חמה נוח לכעוס ולא כמת שאינו מרגיש אלא בינוני, לא יכעוס אלא על דבר גדול שראוי לכעוס עליו". בהלכה ה מציין הרמב"ם: "מי שיתרחק מגובה הלב עד הקצה האחרון ויהיה שפל רוח ביותר נקרא חסיד וזו היא מדת חסידות, ואם נתרחק עד האמצע בלבד ויהיה עניו נקרא חכם". שפלות-רוח איננה מדרגה נדרשת עבור החכם, אשר הולך בדרך האמצע. אנו רואים את שפלות-הרוח אצל החסיד אשר הולך לקיצוניות בהנהגותיו. לכאורה ישנה סתירה בין האמור בפרק א לאמור בפרק ב הן בנוגע לגבהות-לב והן בנוגע לכעס.

המפתח להבנת הסתירה לכאורה נמצא בהקדמת הרמב"ם למסכת אבות, המכונה גם "שמונה פרקים". בהקדמה למסכת אבות, הרמב"ם בוחר להסביר את תפקידם של ההנהגות הטובות ושלמות האדם. חלק נכבד מחיבור זה עוסק בעבודת המידות כתנאי מכריע בעבודת ה'. באופן כללי הרמב"ם חוזר על אותם עקרונות שמופיעים בהלכות דעות בנושא זה. בתחילת פרק ד אומר הרמב"ם:

המעשים הטובים הם המעשים השווים, הממוצעים בין שני קצוות, אשר שניהם "רעים": הראשון תוספת והשני חסרון. והמעלות הן תכונות נפשיות וקניינים ממוצעים בין שתי תכונות גרועות: אחת מהן יתרה, והאחרת חסרה.

בשמונה פרקים הרמב"ם מחלק את התנהגות האדם לשני מרכיבים. האחד מעשיו והשני תכונות נפשו. בהלכות דעות אין אנו רואים חלוקה זו ונראה כי הרמב"ם כלל את הכל תחת השם "דעות".

אחד הדברים המרכזיים בעבודת ה' הוא תיקון המידות, הרמב"ם ז"ל השאיר את חותמו בנושא ואף כתב על כך במסגרת חיבורו ההלכתי "משנה תורה" בתוך הלכות דעות.

בפרק א הלכה א פותח הרמב"ם בהסבר על הימצאותן של הדעות (=מידות):

דעות הרבה יש לכל אחד ואחד מבני אדם וזו משונה מזו ורחוקה ממנו ביותר, יש אדם שהוא בעל חמה כועס תמיד, ויש אדם שדעתו מיושבת עליו ואינו כועס כלל ואם יכעס יכעס כעס מעט בכמה שנים, ויש אדם שהוא גבה לב ביותר, ויש שהוא שפל רוח ביותר.

הרמב"ם ממשיך בהלכה ד ומפרט מהי הדרך שבה ראוי לאדם לילך:

הדרך הישרה היא מדה בינונית שבכל דעה ודעה מכל הדעות שיש לו לאדם, והיא הדעה שהיא רחוקה משתי הקצוות ריחוק שוה ואינה קרובה לא לזו ולא לזו, לפיכך צוו חכמים הראשונים שיהא אדם שם דעותיו תמיד ומשער אותם ומכוין אותם בדרך האמצעית כדי שיהא שלם בגופו, כיצד לא יהא בעל חמה נוח לכעוס ולא כמת שאינו מרגיש אלא בינוני, לא יכעוס אלא על דבר גדול שראוי לכעוס עליו כדי שלא יעשה כיוצא בו פעם אחרת... ולא יהא מהולל ושוחק ולא עצב ואונן אלא שמח כל ימיו בנחת בסבר פנים יפות, וכן שאר דעותיו, ודרך זו היא דרך החכמים, כל אדם שדעותיו דעות בינוניות ממוצעות נקרא חכם.

על פי הרמב"ם כלל מידה יש שתי קצוות קיצוניים ודרך הישר שבה יש להיות נמצאת ביניהם. בהלכה ה הרמב"ם מציין שיש עוד מדרגה יותר גבוהה והיא החסיד. החסיד אינו מעמיד את מידותיו על האמצע אלא נוטה לאחד מן הקיצוניות, פעמים נוטה מעט ופעמים נוטה הרבה. הכל לפי המידה ורעת המידה משמנה הוא חפץ להתרחק.

בפרק ב מרחיב הרמב"ם את היריעה ומסביר כיצד על פי שיטתו, אנו יכולים לעבוד ולתקן את מידותינו. באמצעות הרחקה לקיצוניות ההפוכה מזו שהאדם נתון בה, למשך תקופה כלשהי על פי הצורך, אדם מתקן את מידותיו. אך כאשר אנו מגיעים להלכה ג יש לנו הגדרה שונה לעבודת המידות:

ויש דעות שאסור לו לאדם לנהוג בהן בבינוניות אלא יתרחק מן הקצה האחד עד הקצה האחר, והוא גובה לב, שאין דרך טובה שיהיה אדם עניו בלבד אלא שיהיה שפל רוח ותהיה רוחו נמוכה למאד, ולפיכך נאמר במשה רבינו ענו מאד ולא נאמר ענו בלבד, ולפיכך צוו חכמים מאד מאד הוי שפל רוח, ועוד אמרו שכל המגביה לבו כפר בעיקר שנאמר ורם לבבך ושכחת את ה' אלקיך, ועוד אמרו בשמתא מאן דאית ביה גסות הרוח ואפילו מקצתה, וכן הכעס מדה רעה היא עד למאד וראוי לאדם שיתרחק ממנה עד הקצה האחר, וילמד עצמו שלא יכעוס ואפילו על דבר שראוי לכעוס עליו, ואם רצה להטיל אימה על בניו ובני ביתו או על הציבור אם היה פרנס ורצה לכעוס עליהן כדי שיחזרו למוטב יראה עצמו בפניהם שהוא כועס כדי לייסרם ותהיה דעתו מיושבת בינו לבין עצמו כאדם שהוא מדמה כועס בשעת כעסו והוא אינו כועס.

נראה מהלכה זו כי ישנם יוצאים מן הכלל לעניין

613 Mitzvot: Mitzvah 72 Tithing Produce in the Proper Order

We are taught to tithe Israeli produce and present these gifts to kohanim, leviyim and the indigent. Some of the produce is brought to Jerusalem and consumed there. Today, the only tithe which is actually distributed (as opposed to simply being left to decay) is the one which goes to the indigent, *maaser ani*. Mitzvah 72 instructs us to follow a specific order in separating the tithes: *terumah*, then *maaser rishon*, and then *maaser ani* or *maaser sheni*, depending upon the year.

Rav Menachem haBavli, in his *Taamei haMitzvot*, explained that the purpose of this order is to honour the kohen,

giving him his tithe before taking care of the needs of others. This is part of a general halachic pattern of honouring kohanim before others, based on Vayyikra 28:8.

The *Sefer haChinuch* offered a different explanation: "When things are done in an orderly fashion, confusion and error do not take place. When they are not done in this manner then errors perpetually happen." Of course, we stand to benefit by applying this insight in all of our mitzvah activities.

In the event that tithes are separated out of order, they are still valid.

torczyner@torontotorah.com

Ha'Am V'Ha'Aretz

Rav Menachem Mendel Panet

R' Netanel Javasky

Mitzpeh Ramon

Invasive Surgery

Responsa Maharam Padua 79

(R' Panet is discussing performing a fertility treatment which requires a surgical procedure for a woman who is unable to bear children.)

Addressing the central issue of whether we should rely on the doctors at all, performing this procedure which involves potential prohibitions and which will cause much pain and suffering to the woman, and depending upon their promises. I have investigated the matter, and I have concluded that it would be better to sit and refrain from acting (i.e. not to go ahead with the surgery *NJ*).

The words of the Rambam (Commentary to Mishnah) are well known, in which he laughed at those who refuse to ask doctors for advice when they are sick or are in pain, *Gd save us*. He compares this to someone who is starving and refuses to eat, claiming that his trust is placed in *G-d* that he will not die of starvation.

On the other hand: Our Rabbis of blessed memory said, "[The Torah says,] 'And the damager shall heal the damaged.' From here we learn that permission is granted to a physician to heal." Ibn Ezra (Parshat Mishpatim) wrote that this permission applies only to external wounds, but regarding a wound to an internal organ the doctors know nothing, like a blind person stumbling through an entrance.

In my humble opinion, even according to the aforementioned opinion of the Rambam the permission granted to doctors applies only to wounds or diseases that developed after the patient was born. For something such as this, which is not a natural defect, one should go to a doctor to heal him. However, for a condition which is congenital, and which does not cause illness or physical pain at all, and one wishes to go to a doctor to improve it medically – such as for this woman who was never ill at all, to ask a doctor to heal her so that she can give birth even though there is neither illness nor physical pain in her inability to bear children – I don't see how this can be allowed based on Torah Law.

Rav Yechezkel Panet, author of the *Mareh Yechezkel*, was born in Silesia but was forced to move when he came of marital age, due to the Familiant Laws limiting the number of Jews who could have families in Bohemia, Moravia, and Silesia. The laws were introduced by Charles VI in 1726 to limit the Jewish population and restrain its growth, and they remained in effect until 1848. In Silesia, with the smallest Jewish population, the number was capped at 119 families. A Jew was forbidden from starting a family unless he possessed a "family number", which could only be transferred after the death of the Familiant. These laws caused many Jews to wander around the country, without having anywhere to settle permanently.

Rav Yechezkel's family was very close with Rav Moshe Sofer, also known as the Chatam Sofer; he was recommended by the Chatam Sofer to become the Rabbi of Alba-Iulia, in what is modern-day Romania. The Rabbi of this community was regarded as the Chief Rabbi of Transylvania, a title which he held until his death.

Rav Menachem Mendel Panet, son of Rav Yechezkel, was born in Hungary in the year 1818, and he became a very dear student of the Chatam Sofer. He was also pulled towards the nascent Chasidic movement in Hungary, studying under Rav Moshe Teitelbaum, the *Yismach Moshe*. Rav Teitelbaum had been opposed to Chasidism, but after being influenced by the *Chozeh of Lublin*, he began spreading its message in Hungary.

Rav Menachem Mendel was the founder of the Chasidic dynasty of *Dej* and author of a number of volumes of responsa. His works include: *Shut Shaarei Tzedek*, *Shut Mishpat Tzedek*, and *Shut Even Tzedek*, as well as a commentary on the Torah, *Ma'aglei Tzedek*. He passed away in 1885.

njavasky@torontotorah.com

{See *Shut Tzitz Eliezer* 11:41 where R' Eliezer Waldenberg, based on many additional sources, adamantly rejects R' Panet's application to fertility treatments. Nonetheless, he says that he is willing to accept many far-reaching applications of R' Panet's responsum, such as its ramifications for cosmetic surgery.}

njavasky@torontotorah.com

The towns of Israel's Negev—and particularly Mitzpeh Ramon—are an excellent getaway for people who seek the serenity provided by the desert but don't want to be cut off from civilization entirely.

About an hour away from the bustling metropolis of Be'er Sheva, after it seems that you've reached the end of the world and all around you there's only sand and more sand, Mitzpeh Ramon appears. The city, whose name literally means "The Observation Point of Ramon," is a small town on the edge of *Machtesh Ramon*, the *Ramon crater* – the biggest crater in the world. It measures 40 km long, between 2-10 km wide, and 500 meters deep, and is shaped like a giant, elongated heart.

The city is located in the heart of the Negev, 85 km south of Be'er Sheva and 150 km north of Eilat. Mitzpeh Ramon was originally established in 1951 as a work camp base for laborers who were building the road to Eilat, and in 1956 it was officially designated a permanent town. The city's current population is nearly 6,000 people.

The beautiful desert scenery with its accompanying quiet, as well as the growing interest in ecotourism, have made *Machtesh* and *Mitzpeh Ramon* popular tourist areas. In recent years, artists from all over the country have begun settling there, finding inspiration in the crater's natural beauty. Mitzpeh Ramon boasts the country's largest planetarium and a telescope with a 1 meter diameter, belonging to Tel Aviv University.

Walking, biking and *טריינג* through the crater have become popular activities for all manner of travelers and tourists. A promenade extends from the Visitors Center to *Camel Mountain*, which is shaped like a kneeling camel. Along the way, visitors can stop and look out from a "balcony" overlooking the entire region. The evening brings a cool, pleasant breeze, and a walk at this time brings out the majestic beauty of the region. Aside from the many paths that this magical desert has to offer, the town offers more attractions, including a snappelling site and an alpaca farm. The entire Ramon area has been declared one of Israel's National Parks.

mlipschitz@torontotorah.com

How did Reuven sin, and how was he punished?

- **Rashi** explains that Reuven sinned by acting in haste, moving the bed of his father in anger. This was not only a crime against his father, Yaakov, but an assault against the Shechinah itself, which dwelled on his bed. Reuven's punishment was that he did not merit the many benefits to which he would otherwise have been entitled.
- **Ramban** learns that Reuven was trying to secure more of his first-born rights, by preventing the birth of more children to his father Yaakov. Yaakov criticizes his son for his swiftness and light-headedness and declares that no gain will come from his actions, and only loss will result.

What do the words, *v'yikareh bahem shemi*, "they will be called by my name," mean?

- **Rashbam** explains that these words are a *brachah* for long life of Yosef's children and grandchildren.
- **Radak** and **Ibn Ezra** suggest that Yaakov was saying that the nation of Israel, commonly known as *bnei yisrael*, referencing Yaakov's additional name, would also be known as the children of Yosef and the children of Ephraim.
- **Ramban** rejects the aforementioned understanding, noting that the verse is referring to both Menasheh and Ephraim, and we never find that the nation is referred to as "ben

Menasheh" alone. Therefore, he suggests that the simple explanation is similar to the Rashbam, that the descendants of Menasheh and Ephraim will be ever-lasting.

- The **Sforno** elaborates upon Ramban's point saying that this was a *berachah* to these children to follow the way of G-d and continue to be identified as the children of Avraham and Yitzchak. G-d forbid, if they would leave this Torah path they would no longer be referenced by these great tzaddikim, but by their other idolatrous ancestors, Terach and Nachor.

What is meant by *sikel et yadav*, "he directed his hands with *seichel*," when Yaakov blessed Ephraim and Menasheh?

- **Rashbam** interprets the word *sikel* as crooked. His hands were crooked when they crossed one another.
- **Rashi** cites Targum Onkelos who interprets the word *sikel* as wisdom. Yaakov crossed his hands with wisdom, for he knew exactly what he was doing and deliberately placed his right hand upon the younger brother.
- **Chizkuni** agrees with Rashi's approach and explains that the great wisdom was that he found a way to place his right hand on the younger brother without causing too much embarrassment and making them switch places.
- Others, like the **Ibn Ezra** and **Seforno**, say that Yaakov's hands guided him to do what he did.

- **Ohr Hachaim** notes that the Torah is stressing that it was Yaakov's hands that practiced *seichel*, for we are already told that Yaakov was beginning to lose his vision. Yaakov couldn't recognize his two grandchildren and therefore assumed, "for Menasheh is the firstborn," that he would likely have been placed on his right side. Therefore, he crossed his hands, assuming that this would give Ephraim the blessing of the right hand.
- **Netziv** says that by only crossing his hands Yaakov was intentionally leaving Menasheh by his right foot, granting him a blessing as well. Ephraim would be considered superior regarding spiritual matters, and this was symbolic of the right hand, but for non-spiritual matters, such as when Israel would travel in the desert, it was Menasheh who had superiority, symbolic of his position by Yaakov's right foot.

For children: What is learned from Yaakov's request for *chesed v'emet*, "kindness and truth" regarding his burial?

- **Rashi** says that from here we learn *chesed* performed with someone who has passed away is true [טוה] *chesed*, as this kindness is performed with the knowledge that one will never be repaid.

Schedule for the Week of December 18, 11 Tevet

Shabbat, December 18

- 7:45AM Ramban: Parshat VaYeichi, Or Chaim
 10:15AM Defining the Mitzvah of Aveilus, Clanton Park
One Hour Before Mincha: Is there a Kinyan Without an Act?, Mizrahi Bayit
 6:30PM Parent/Child Learning, Shaarei Shomayim

Sunday, December 19

- 8:45 AM R' Mordechai Torczyner, Medical Halachah for CME credit: The Double Effect, BAYT
 9:15AM Itamar Zolberg: Parshah & Issues b'Ivrit, Zichron Yisrael
 7:30PM R' Azarya Berzon, Masechet Megila: The Blessings over the Megila Reading, Shaarei Shomayim
 8:30PM R' Azarya Berzon, Masechet Kiddushin: The Third Method of Marrying a Woman, Shaarei Shomayim

Monday, December 20

- 8:30PM R' Azarya Berzon, Rambam: Zevulun Supporting Yissachar?, Clanton Park
 9:20PM R' Azarya Berzon, Ramban's View on Life and Death, 12 Midvale Road
 8:45PM R' Meir Lipschitz: Gemara Beitzah Chaburah, Shaarei Shomayim

Tuesday, December 21

- 1:30PM R' Mordechai Torczyner: Ovadia, at Shaarei Shomayim, with Mekorot
 7:15PM R' Azarya Berzon: Tools for Brisk, BAYT Thornhill
 8:00PM Dovid Zirkind: Interactive Parshah Discussion, Westmount Learning Centre
 8:30PM R' Mordechai Torczyner: Minchat Chinuch at Clanton Park: Religious Coercion II
 8:30PM R' Azarya Berzon: Introduction to Sefer Shmot, On Galut and Ge'ulah, BAYT Thornhill

Wednesday, December 22

- 9:15AM R' Mordechai Torczyner: Hosheia, 239 Franklin *Women Babysitting provided - on hiatus this week*
 7:15PM R' Azarya Berzon, Week's Shiur Highlights, Clanton Park
 8:30PM R' Azarya Berzon: Masechet Kiddushin 42b "Ein Shliach LeDvar Aveira, Shomrei Shabbos Chevra Mishnayos

Thursday, December 23

- 8:00PM R' Netanel Javasky: Landmark Halachic Responsa, Bnai Torah
 8:30PM R' Azarya Berzon: The Observance of Shabbat & Its Influence, Clanton Park
 10:00PM R' Azarya Berzon: Rambam Hilchot Talmud Torah, Clanton Park