

This week's Toronto Torah is dedicated by the families of Irwin, Jim and Dave Diamond, on the occasion of the 6th yaahrtzeit of their beloved father, ר' משה בן ר' דוד שלמה ז"ל.

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## Brit Milah – A Different Type of Mikvah

R' Tzvi Sobolofsky

The *parshiyot* of Tazria and Metzora deal primarily with various *tumot* (spiritual impurities) that emanate from human beings, beginning with the laws of *oftumah* concerning a woman after childbirth, then the detailed emphasis on the rules of *tzaraat*, and culminating with the laws of *negah*. The unifying theme of these *tumot* is that they all stem from a person's body.

There is one *pasuk* in *parshat* Tazria that appears to be unrelated to *tumah* – the requirement to perform a *brit milah* (circumcision) on the eighth day. Chazal in *Massechet* Shabbat (135a) note that it appears strange that the *mitzvah* of *brit milah* appears in *Parshat* Hayoledet together with the laws of *oftumah vetaharah*. Perhaps the Torah is alluding to a significant aspect of *brit milah* by placing it in the context of *tumah vetaharah*.

The *Gemara* in *Massechet* Chagigah (2b) teaches us that one who is *tameh* or an *arel* (uncircumcised) cannot perform the *mitzvah* of visiting the *Beit HaMikdash* on the *Shalosh Regalim*. The reason for the exclusion of a *tameh* is obvious since the Torah explicitly prohibits him from entering the *Beit HaMikdash*. An *arel* is never explicitly

excluded from the *Beit HaMikdash*, yet Chazal had a tradition that he is equivalent halachically to a *tameh*. *Thishalachah* sheds a new light on the *mitzvah* of *Brit Milah*. It indicates that it is not merely an action required by the Torah as other *mitzvot* such as *matzah* and *shofar*, but rather it transforms the individual from an *arel* to a *mahul* (circumcised), similar to *tevilah bemikvah* which transforms a *tameh* into *atahor*.

The *halachah* that prohibits an *arel* from entering the *Beit HaMikdash* is indicative of the fundamental distinction between an *arel* and a *mahul* in their respective relationships with Hashem. In *Parshat* Lech Lecha before Avraham is given the *mitzvah* of *brit milah* he falls on the ground when Hashem speaks to him. Rashi comments that this phenomenon occurs as well in reference to Bilam. He is described as, "*nofel vegaluy eynaim*", - the one who falls when he sees. Avraham before *brit milah* and Bilam the *arel* cannot stand in the presence of Hashem. The *orlah* is an impediment to experiencing *hashraat hashechinah* in the fullest sense. This barrier prevents the *arel* from ever visiting the *Beit HaMikdash*.

This barrier of *orlah* had to be removed

before the Jewish people could leave *Mitzrayim*. The *korban pesach*, whose blood clearly demarcated who was a Jew, was off limits to an *arel*. Becoming part of the nation of Hashem required the ability to experience *hashraat hashechinah* in the fullest sense.

*Brit milah* as a prerequisite for a full relationship with Hashem exists not only in the realm of *korbanot* and the *Beit HaMikdash* but in our daily *avodat Hashem* as well. When a *brit milah* is performed a *brachah* is given: "*keshem shenichnas lebrit ken yikanes letorah lechupah ulemaasim tovim*". It appears that there is a connection between the *mitzvah* of *brit milah* and all the subsequent *mitzvot* the child will perform. *Brit milah* is what enables the boy to live a life of *avodat Hashem*. Without it, his *Torah umitzvot* could never be complete because there is a real barrier, a *tumah*, that separates him from Hashem.

Just as the *tameh* cannot reach the ultimate heights of spirituality, the *arel* is limited in his quest and can only become, at most, a "*mofel vegaluy eynaim*." *Tevilah* in the *mikvah* and *brit milah*, which enable people to come closer to Hashem, are appropriately the two procedures involved in the process of converting to Judaism, and reaching the greatest heights of *avodat Hashem*.

*Parshiyot* Tazria and Metzora teach us how to overcome *tumah* and attain *taharah*, enabling us to experience *hashraat hashechinah*. *Brit milah* is an integral part of these *parshiyot* as it too facilitates our ability to reach this lofty goal.

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### Parshah Questions

R' Meir Lipschitz

- Why did Hashem command the laws of *tzara'at* to both Moshe and Aharon? (Ramban, Ibn Ezra, and Rabbi S.R. Hirsch to Vayikra 13:1)
- Why did the laws of *tzara'at* on a house only apply once the Jews entered the Land of Israel? (Rashi, Ramban, Ibn Ezra, Netziv, Daat Mikra, R' S.R. Hirsch, to Vayikra 14:34)
- When describing the affliction which appears on his home, why must a person use the term *k'nega*, "like an affliction" and not *nega*, "an affliction"? (Rashi, Malbim, Mizrachi, Maharal, Torah Temimah, and Shaarei Aharon to Vayikra 14:35, and Tosafot Yom Tov to Mishnah Negaim 12:5)
- For children: What is the significance of each of the items a metzora brings during his purification process? (Rashi to Vayikra 14:4) [mlipschitz@torontotorah.com](mailto:mlipschitz@torontotorah.com)

התבוננות שיטחית כי אם השגה רוחנית והתבוננות פנימית.

נקודת החיבור בין השניים היא המפתח לראיה חיובית. המשנה במסכת אבות (פרק ה, יט) מנחה אותנו מיהו תלמידו של אברהם אבינו

עין טובה ורוח נמוכה ונפש שפלה מתלמידיו של אברהם אבינו

עין טובה היא זו המסוגלת לא רק לראות את הגלוי אלא אף לפרשו לטובה. תכונה זו של ראיית הטוב בכל אחד היא אחד הדברים שמאפשרים לאדם לראות את חברו מעבר להופעתו החיצונית. אדם אשר מוכן לסגל לעצמו ראייה של עין טובה יוכל בעזרתה להגיע לאהבת ישראל ושלוש עם כל אחד. על כן אין ראוי ללמוד ממנו מסר זה מאשר בן בנו של אהרן הכהן

הלל אומר הוי מתלמידיו של אהרן אוהב שלום ורודף שלום אוהב את הבריות ומקרבן לתורה (אבות פרק א, יב)

הכהן, שמידתו היא אהבה, נשלח אל המצורע. המצורע מצידו צריך להבין את התלות שלו בכהן, לראות בו את מה שהוא מייצג, אהבת ישראל.

העונש של צרעת איננו עונש כי אם הזדמנות נוספת של האדם להתחיל מהתחלה. חז"ל אמרו כי מצורע חשוב כמת. יש כאן הזדמנות למצורע להתבונן לתוך עצמו, לפתח את אותם חושים שנסתמו בו. את הראיה המוחשית והרוחנית שתוביל אותו לחיים טובים יותר.

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## 613 Mitzvot: Mitzvah 86, 87, 462 Stay away from Idolatry

To combat potential attraction to idolatry, the Torah includes various prohibitions intended to obstruct its practice. This includes mitzvah 87 against trying to persuade a group to worship false gods (מדיח), mitzvah 462 against trying to persuade an individual to worship false gods (מסית), and mitzvah 86 against swearing an oath invoking a false god.

This last prohibition is also understood to prohibit the mere mention of idolatrous deities, other than those which are listed in Tanach. Historically, this led Jews to alter the names of

הרמב"ם מגדיר שיש שני סוגי ראייה; ראייה מוחשית באמצעות העין וראיה רוחנית שהיא למעשה השגה שיכלית. אבל מה אנו יכולים ללמוד מהגדרותיו של הרמב"ם לעניין המצורע?

חז"ל דורשים את סמיכות הפרשיות בין חטא מרים לאזהרה על הצרעת. דבר זה פשוט כי מרים דיברה לשון הרע על משה ועונשה היה צרעת. החפץ חיים, רבי ישראל מאיר מראדין, כותב בפתיחה לספרו על הלכות לשון הרע כי ישנם מספר רב מאד של עוונות שאדם עובר עליהם כאשר הוא מדבר לשון הרע. לאחר שפירט את הלאווים והעשיין מביא החפץ חיים רשימה של ה'ארורין'. הארור הראשון ברשימה הוא "ארור מכה רעהו בסתר". כנגד הסתתרותו של מספר לשון הרע, צריך המספר לחשוף את עצמו, לפנות לכהן ובסופו של דבר להתבדל מתוך הקהילה, לנהוג במנהגי אבלות ולהכריז 'טמא טמא'. האדם שניסה לארוב לחברו בין הצללים מוצא עצמו ניכר לעין כל.

אך משהו נוסף יש כאן. כל דיני הצרעת, הטהרה והטומאה, כולם מתרחשים רק באמצעות ראייתו של הכהן. הכהן איננו רופא כפי שציינו, הוא מתבונן במבט רוחני על האדם. הצרעת בהיותה מחלה רוחנית אשר איננה תלויה בטיפול פיזי למרות תסמיניה המוחשיים, מראה את מצבו הרוחני לש נושאה. האדם שאינו מסוגל לראות את הצלם א-לקים של חברו ומדבר לשון הרע, משהו ביכולת השגתו המטא-פיזית פגום. אין זו רק ראייה של מעשים ותהנהגויות של הזולת, אלא חוסר יכולת לראות את האדם שמעבר למעשים, מחשבה על השלכות וראיה לעתיד. הוא זקוק למישהו שידריך אותו לראיה נכונה, לא

פרשת משבוע שלנו עוסקת בדיני טומאה וטהרה של מצורע. התהליך אותו עובר המצורע הינו ארוך מכל תהליך טהרה אחר שיש לנו. בעוד שלטמא מת יש שבוע ימים של טומאה, זב ממתין שבוע מרגע שהפך לזב וכן נידה, מצורע עובר הסגר של שבוע שבו מצפים לראות האם הנגע יתפתח לצרעת או לא, לאחר מכן במידה ואכן מדובר בצרעת מחכים עוד שבוע ימים של החלט וממתנינים לרפואת הנגע. יש משהו שונה במצורע מכל שאר הטומאות.

בנוסף למשך ימי "ההחלמה" של המצורע, ישו דין נוסף, המצורע מקבל את הגדרתו כטמא רק לאחר שהכהן רואה ומכריז כי הוא טמא. דבר זה בולט במיוחד בדין של צרעת הבית. החפצים מוצאים מן הבית לפני שהכהן נכנס לתוך הבית, לאחר מכן רואה הכהן את הנגע, יוצא החוצה ומכריז שהבית טמא. יש להבין מדוע הבית נעשה טמא רק לאחר שהכהן מכריז זאת. הכהן איננו רופא אשר רק מאבחן 'הנגע הזה הוא צרעת, כך שתי אספירין ותחכה שבוע מחוץ למחנה' הכהן הוא זה שקובע שם לתופעה שהוא רואה. אפשר לומר, שבטורם ראה הכהן את הנגע, אין זה נגע צרעת.

אחת הדרכים של התורה להביע מסר כלשהו בעבורנו היא לחזור על מילה מסוימת פעמים רבות בתוך פרשה אחת. באופן ברור המילים שמופיעה הכי הרבה פעמים בפרשה (פרק יג) הם כהן (55) ונגע (47) אך מה שמפתיע הוא השורש ר.א.ה. שמופיע 38 פעמים שזה יותר משורש צ.ר.ע. (23) שהיינו מצפים לראות מוביל את הרשימה. התורה מדגישה את הבט הראיה.

אם נרצה להבין את המשמעות של ראייה אנו צריכים להגדיר את האופי של מילה זו. מי שעושה את העבודה בנושא הזה הוא הרמב"ם במורה הנבוכים (חלק א, ד):

דע כי ראה והביט וחוזה, שלשה המלות האלה נופלות על ראות העין. והושאלו שלשתם להשגת השכל. אמנם זה בראה מפורסם אצל ההמון, אמר וירא והנה באר בשדה, וזה ראות עין. ואמר ולבי ראה הרבה חכמה ודעת, וזה השגה שכלית. ולפי זאת ההשאלה הוא כל לשון ראייה שבאה בבורא יתברך. באמרו ראיית את ה', וירא אליו ה', וירא אלקים כי טוב, הראני נא את כבודך, ויראו את אלקי ישראל, כל זה השגה שכלית, לא ראות עין ממש בשום פנים, כי לא ישיגו העיניים רק גוף, ובצדו קצת מקריו גם כן, כלומר מראה הגוף ותארו, וכיוצא בהם. וכן הוא יתברך לא ישיג בכלי, כמו שיתבאר.

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# Ha'Am V'Ha'Aretz

**R' David ibn Zimra — Radbaz**

**R' Netanel Javasky**

**Caesarea**

## Torah in Translation

### Abolishing the Repetition of the Amidah

Shut Radbaz 4:94

Regarding the question that you asked about what happened in the year 5299 (1539 C.E.) when the Sephardim protested against the *Mustarabim* (Arab-influenced population in Egypt) concerning the repetition of the tefillah (shmonah esrei) aloud. The custom in Egypt was that the chazzan would pray only one tefillah, aloud (without the preceding silent prayer), which is against the law of the Gemara, halachic decisors and the books of tradition. This was the custom in many cities, but the Sephardim protested because all of the other cities had returned to the common practice, the law of the Gemara. Therefore, the Egyptian community should also return to the common practice and pray two tefillot, one silent prayer and one aloud.

The *Mustarab* community responded that their practice is based on an institution of the Rambam who wrote a responsum in Arabic that said the following:

*It is appropriate in our days that we don't pray the silent tefillah followed by the tefillah aloud because when the chazzan repeats the tefillah all those that have prayed and already fulfilled their obligation will turn to talk to others or engage in idle chatter, or turn away from the east and spit and remove his phlegm. Others who are not able to pray on their own and have not fulfilled their own obligation will see this and think that the chazzan's tefillah is not one in which individuals can fulfill their obligation. They will therefore, leave the synagogue and not fulfill their obligation of tefillah, thereby defeating the entire purpose of the chazzan's repetition- to fulfill the obligation of tefillah for those who cannot pray on their own. However, if there will be no silent prayer at all, all will pray with the chazzan, as one, in holiness, all who know how reciting silently with him, and those who are not capable of praying will listen and bow with the chazzan, facing the Ark and all of them will fulfill their obligation. This will rectify the problem, shorten davening and remove the desecration of G-d's Name which has spread among the non-Jews, when they state that Jews do not respect their own prayer services... These are the words of Moshe.*

{Radbaz responds with a number of arguments for restoring the talmudic practice, including the following} ... And furthermore, the Rambam himself only made

Rabbi David ibn Zimra (Radbaz) was born in Spain in 1479 and was forced to leave with his family in 1492, settling in Tzefat. He left Israel in his thirties, settling in Morocco and then eventually in Cairo, Egypt.

Independently wealthy as a successful businessman, he founded and supported his own Yeshiva. Among his many students was Rav Betzalel Ashkenazi, author of the *Shitah Mekubetzet*. In Egypt he held the title of Chief Rabbi for approximately forty years and was recognized as the leading halachic authority of his time. He received thousands of halachic questions throughout his life, relating to all matters of Jewish life, from around the world.

At the age of 90 he settled in Jerusalem for a brief time, but due to the enormous financial pressure applied by the government at the time, he chose to leave and live out his days in Tzefat. There Radbaz served on the Beit Din of Rav Yosef Karo, author of the *Shulchan Aruch*, and was known as the leading authority at this time in Tzefat. Radbaz authored numerous works, including a commentary on the Rambam's *Mishneh Torah*, a kabbalistic work on the Hebrew alphabet and a commentary on the *Shulchan Aruch*. His most well-known work, *Shut HaRadbaz*, is a compilation of over 3,000 responsa; these were collected and published after his passing. Radbaz died at the age of 110.

this enactment for his day, as he wrote at the outset, "It is appropriate in our days." This indicates that if the reason for the decree would disappear, the decree would be nullified. Therefore, this was never intended to be a permanent enactment, and this is clear from his text for any who have eyes to see. Therefore, the claim that one should not nullify an age-old custom is defeated, as is the claim that nullifying this practice would be a case of a student contradicting his master.

As far as the claim that the reasoning of the Rambam still applies and therefore we should keep the practice at least on Shabbat and Yom Tov when many people come to pray, I think the opposite is true. I have seen with my own eyes that before the chazzan has even finished half of the tefillah many people finish their private tefillah and turn to their friends and begin to talk [despite the Rambam's enactment]. Therefore, we are back to square one. We violate the ruling of the Gemara, halachic decisors and the authorities of tradition and still have not accomplished anything at all. The Rambam only

Caesarea, a Roman port town located on the Israeli Mediterranean coastal plain about midway between Tel-Aviv and Haifa, was built at the beginning of the Common Era. Today, the site of the original city is a nature preserve, but there is a small Jewish town with the same name nearby.

Caesarea has a rich history, and has been important to Jews and non-Jews alike. The area around Caesarea was captured and annexed into Israel for the first time by Alexander Yannai (a Hasmonean king) in the year 90 B.C.E. Shortly thereafter, it was overtaken by the Romans when they invaded Israel. In the year 31 B.C.E. Augustus Caesar gave the entire shoreline to Herod. Herod then turned the town into a big city and named it Caesarea, as a tribute to the donor. The city was built as a non-Jewish town, complete with sanctuaries for idol-worship, bathhouses and more. Herod also built an enormous port for the purposes of trade and travel. After Herod's death, Caesarea became a home to Jews as well as Romans. The Jews often suffered at the hands of the Romans, and in 66 C.E. a chain of events outside a synagogue in the city caused a bloodbath between the Jews and the Romans. That was the start of the great Rebellion. During the Bar Kochba revolt, Caesarea played a major role in supplying food, and weapons, as well as other supplies needed by the Romans, aiding their eventual victory. It is also the place where several of the "*Asara Harugai Malchut*" (The Ten Martyrs) were executed, among them, Rabbi Akiva. During the Byzantine Era, Caesarea became an important Christian city, when at the beginning of the fifth century, the Romans divided Israel into districts, and Caesarea was designated as the capital of the Prima Palestine district. When the Muslims conquered Israel in the 7<sup>th</sup> century, Caesarea changed hands once again. Finally, after the War of Independence, Caesarea was once again back in Jewish control.

*Adapted from an article originally published by Torah miTzion.*

enacted that people should pray word for word with the chazzan, as he wrote multiple times in his responsa, and since his institution has done nothing we should return to the practice of the Gemara. We can be sure that were the Rambam alive today, he would encourage people to return to the practice of the Gemara since his desired outcome was not accomplished.

## Why did Hashem command the laws of *tzara'at* to both Moshe and Aharon?

- Both the **Ramban** and the **Ibn Ezra** write that the command should have been given only to Moshe, like all other commandments. Nevertheless, since all of the laws of *tzara'at* require the involvement of the kohanim, Aharon also received the instructions.
- **R' Shimshon Raphael Hirsch**, founder of the neo-Orthodox movement in Germany, writes that having both Moshe and Aharon instructed together indicates a special importance to the laws being related. It is meant to show that the theoretical understanding and their practical establishment, represented by Moshe, must also be accompanied by the training and education of all of the individuals involved for such understanding and practice.

## Why did the laws of *tzara'at* on a house only apply once the Jews entered the Land of Israel?

- **Rashi** explains that the Canaanites hid gold inside the walls of their houses. Through the requirement to break the walls of a house afflicted with *tzara'at*, the Jews would discover this gold.
- The **Ibn Ezra** clarifies that the rules of *tzara'at*, a spiritual affliction, are dependent on *kedushat eretz yisrael*, the holiness of the Land of Israel. Therefore, before the Jews entered the Land, while they resided in a place of lesser holiness, *tzara'at* could not occur. Similarly, the **Ramban** expounds that Hashem causes *tzara'at*, and it is not a natural act whatsoever. Therefore, its place of affliction is limited to the Land of Israel to hint at this fact. Had it been a natural occurrence, it would not be location dependent.
- When building a house for one's family, elucidates the **Netziv**, the last Rosh

Yeshiva in Volozhin, one must do so with the right intentions, for the sake of holiness and the Torah; if not, it will have the spirit of defilement. The houses built by the Canaanites were surely built with defilement in mind, and therefore were not fit for Jewish residency. Therefore, they were tainted with *tzara'at*, to ensure the impurity would be removed through the walls' destruction. Before the Jewish People entered the Land, they lived in tents, and did not have the issue of the Canaanite homes.

- In a modern, collaborative commentary on Tanach by many of the top Biblical scholars of the previous generation, **Da'at Mikra**, it is related that the Jews did not live in houses before they entered the Land, and therefore could not have been afflicted with *tzara'at* on their houses before the conquest.
- Based on the Gemara (Yoma), **R' Shimon Raphael Hirsch** explains that *tzara'at* on a house is punishment for the social misbehaviour of considering the purpose of one's house to be exclusively for himself. Therefore, this affliction may only occur after the land is conquered and distributed to individuals, after which such an error might occur.

## When describing the affliction which appears on his home, why must a person use the term *k'nega*, "like an affliction" and not *nega*, "an affliction"?

- **Rashi** explains that since only the Kohen may validate the claim of the affliction, even a great Torah scholar may only relate that he spotted something which is "like an affliction", as it is indeterminate until the Kohen confirms it.
- In his supercommentary on Rashi, the third Hakham Bakshi, or Grand Rabbi, of the Ottoman Empire, **R' Eliyahu Mizrachi**, questions Rashi's explanation as follows: Since a non-Kohen cannot render a decision regarding the affliction, it is immaterial whether he

uses language of certainty ("an affliction") or that of doubt ("like an affliction"). Rather, he relates in the name of his teachers, the use of the language of doubt is to impart the requirement of each individual to be humble, and not to declare an opinion on a matter for which his opinion is inconsequential.

- The **Maharal of Prague**, in his **Gur Aryeh** supercommentary on Rashi, explains that it would be a lie to emphatically state that he saw "an affliction": the spot beheld is not an affliction until rendered so by the Kohen.
- According to **R' Yom Tov Lipmann Heller**, in his **Tosafot Yom Tov** commentary on the Mishnah, the Torah is warning us from speaking of evil which has not yet occurred, and may not occur. Since it is possible that the Kohen will rule that this is not an affliction, it is improper to wish evil upon oneself by describing it as one.
- Similar to R' Mizrachi, **R' Baruch Epstein**, nephew of the Netziv and son of the author of the Aruch haShulchan, explicates in his **Torah Temimah** commentary that it is not proper to rule when the final ruling is in the hands of another.

## For children: What is the significance of each of the items a metzora brings during his purification process?

- Since *tzara'at* is a punishment for *lashon hara* (harmful speech), two birds are brought, since they incessantly chirp.
- Wood from a cedar tree is brought since *lashon hara* is also a punishment for haughtiness, symbolized by the tall cedar.
- Like the worm-based dye and the hyssop that must be brought, the afflicted must humble himself.

## Schedule for the Week of April 2, 27 Adar II

### Shabbat, April 2

5:00 PM R' Mordechai Torczyner, 368 York Hill Blvd, "Is my neshamah Jewish?" for high school girls

### Sunday, April 3

9:15AM Pre-Pesach Yom Iyun at TCS See Insert

7:30PM R' Azarya Berzon: Sippur Yetziat Mitzrayim - The Mitzvah of the Haggada: Shaarei Shomayim

8:00 PM The Brain Death Controversy and Organ Donation in the Jewish Community, Shaarei Shomayim See Insert

8:30PM R' Azarya Berzon: Mitzvot Asei She' Hazman Grama, Shaarei Shomayim

### Monday, April 4

12:10PM Russell Levy, Masechet Pesachim, Wolfond Center Lunch served

7:15 PM R' Meir Lipschitz, Thought of R' Aviner, 1201-3000 Bathurst Women

7:30 PM David Teller, Rambam, Hakdama to Cheilek Series, KST

8:30PM R' Azarya Berzon, Rambam Hilchot Tfillah, Clanton Park

8:45PM R' Meir Lipschitz, Gemara Beitzah Chaburah, Shaarei Shomayim

9:20PM R' Azarya Berzon, Ramban: Insights into Parshat Tazria, 12 Midvale

### Tuesday, April 5

1:30PM R' Mordechai Torczyner: Michah, at Shaarei Shomayim, with Mekorot: The Return of the Seven Shepherds

8:00PM Dovid Zirkind: Interactive Parshah Discussion, Westmount Learning Centre

8:20PM R' Mordechai Torczyner: Minchat Chinuch at Clanton Park, *Shmurah Matzah, Part III*

### Wednesday, April 6

9:15AM R' Mordechai Torczyner: Hosheia, 239 Franklin Women, Babysitting provided: *The Grand Finale*

### Thursday, April 7

8:00PM R' Netanel Javasky: Landmark Halachic Responsa, Bnai Torah

Monday-Friday 6 AM R' Mordechai Torczyner, Daf at BAYT