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Every Day is a Fresh Start

R' Mordechai Torczyner

Elazar ben Durdaya, who lived over 1800 years ago, immersed himself in immorality until the day a partner in his sins told him that he could never repent. Her words, and the strong way she expressed them, penetrated his calloused soul; he fled into the wilderness and dramatically beseeched Nature itself to pray on his behalf. "You are consistent in your service – please lend the merit of that consistency to me!" Then, in a moment of sublime contrition, Elazar wept with all of his heart, and exhaled his final breath in a state of repentance.

A voice emerged from the heavens and declared, "Rabbi Elazar ben Durdaya has earned a place in the afterlife!" And Rabbi Yehudah haNasi, a.k.a. Rebbe, exclaimed in tears, "One can acquire his place in the afterlife in just one moment – and the Heavens will even call him Rabbi!"

Rabbi Shlomo Eideles (Maharsha to Avodah Zarah 17a) explained that Rebbe's point was **not** that we can correct our life's errors in an instant. Rather, Rebbe cried tears of frustration and anger: Elazar ben Durdaya's life, and all of our lives, are filled with opportunities to build greatness, and we routinely pass them by!

Rabbi Yehudah HaNasi did not gain the title of Rebbe - literally, "my master" - by

capitalizing on a momentary opportunity; Rebbe slaved away at his studies, canonized the mishnah, lobbied the Roman Antoninus on behalf of his fellow Jews, led the Jews of Tzipori and Israel. Rabbi Elazar ben Durdaya could have done that, too – but only if he had woken up much earlier, taking advantage of not a single Defining Moment but many.

Our parshah accentuates life's series of opportunities. After we hear the intimidating voice of G-d boom out, "I am the Lord your G-d who took you out of Egypt," after we witness a mountain shrouded in flame, shaking with thunder and illuminated by lightning, right after we receive instructions for constructing sacred altars – we receive a laundry list of economic minutiae, civil law on the most mundane level addressing violence and property damage, economic relationships and property ownership. And then, just as suddenly, the scene reverts to the awestruck nation cowering before its unfathomable Creator and King. This juxtaposition of Divine encounter with the details of social interaction impresses upon us that life is not a series of insignificant eddies emanating outward from singular Sinai moments. Life is a series of less-dramatic Sinai opportunities, and any given day, however understated, harbors the bubbling potential of a Defining Moment.

A sacred life should not revolve around a

single moment. Avraham faced ten tests, not one. Yosef faced daily challenges from the advances of his employer's wife. Rabbi Eliezer taught his students to repent every day as though it was their last, rather than wait for some seminal, dramatic, Sinaiesque moment. And we dare not procrastinate in introducing the holy into our lives and our homes.

If single great moments should not define our identity, then single weak moments should not define our identity, either. This point emerges from the start of our parshah, and the treatment of a Jew who steals, is sold as a slave for a six-year term to re-pay his debt, and then decides to remain in his servitude after serving his sentence.

During his servitude this slave receives the best bed in the house and the best food in the house. He cannot be assigned painfully difficult or demeaning work, and he cannot be made to work night and day. At the end of his term, the slave might well declare, "All things considered - I'd like to remain a slave."

The Torah permits this – but then we pierce his ear. The Sages explain that we pierce his ear because he heard G-d say, "Do not steal," and yet he stole. But why do this now, six years after the theft? And why only if the thief chooses to remain as a slave?

Rav Shimon Schwab explained that the original theft might be excusable, as a hasty error or a product of circumstance; this is one moment, but it should not become his Defining Moment. If the slave allows his theft from six years earlier to define him, if he fails to embrace his chance to chart a new path, then we pierce his ear and say, "Learn from your mistakes – start over!" May we, too, learn to define ourselves by today rather than our past, seizing each opportunity to begin anew.

Parshah Questions

R' Dovid Zirkind

(Answers for the questions are on the back page)

- What can be learned from the expression in Shemot 21:1, "which you shall place before them"? (Rashi, Seforno to Shemot 21:1, Kiddushin 35a)
- Did Hashem give Moshe more than ten commandments at Har Sinai? (Rashi, Seforno to Shemot 24:12, Yerushalmi Berachot 6:1)
- Why is "You shall not boil a kid in its mother's milk" repeated three times in the Torah? (Rashi to Shemot 23:19, Talmud Chulin 113b)
- For children: Why is the penalty for stealing an ox different from the penalty for stealing a sheep? (Rashi to Shemot 21:37)

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פשרה מעניינת הוצעה על ידי הגר"א. על פי גרסתו בירושלמי שקלים (ג ע"ב, פרק א הלכה ג) אמנם החיוב לתת מחצית השקל חל מבין י"ג ומעלה, אך רק מגיל כ"א או ממשכנים אדם שלא שילם.

נראה, כי הגר"א הבין ששתי הפרשיות יכולות לשמש כמקור למצות נתינת מחצית השקל, וכי הן מלמדות אותנו שבמצוה זו קיימים שני דינים. דין אחד מקורו בפרשת תרומה, ועיקר עניינו במימון קרבנות הציבור שבמקדש. חיוב זה חל על כל אדם מישאל מעל גיל י"ג, שהרי כל אדם נהנה מכפרת קרבנות הציבור, וממילא מחוייב לסייע במימונם. אלא, שאין ממשכנים על קרבנות אלו, כיון שזוהי הלכה על כל יחיד ויחיד לדאוג לכפרת עצמו, ואין אנו מחייבים את האדם לכפר עצמו. ובדומה למה שמצינו במקום אחר – חייבי חטאות ואשמות אין ממשכנין אותן (ערכין כא).

אלא שמפרשת כי תשא עולה דין נוסף המתקיים במצות נתינת מחצית השקל, והוא התרומה לחברה. בניגוד לדין הראשון, אשר מוקדו בסופו של דבר הוא האדם עצמו אשר יהנה מן הכפרה, הרי שבפרשת כי תשא אנו מתייחסים לכל אדם רק כחלק מן החברה (ועל כן דווקא שם מופיע האיסור להרבות או להמעיט). הנתינה כאן אינה על מנת לקבל, אלא לשם עצמה. כל אדם, בהיותו חלק מן החברה, אחד מן העוברים על הפקודים, מחוייב לתרום לחברה. מבחינה זו, התרומה אינה מיועדת בהכרח לקרבן. ואכן, הרמב"ם הביא את הלכות שקלים דווקא בספר זמנים, ולא בספר קרבנות או עבודה. על תרומה זו, המתחייבת רק מגיל עשרים, הוא גיל הכניסה המלאה לחברה, ניתן גם למשכן, כיון שהיא חובה לחברה, ולא זכות לכפרה.

פרשת שקלים, אותה אנו קוראים השבת, אם כן, אינה רק זכר למחצית השקל שהיתה פעם, וכעת אנו מתפללים לשובה. היא גם קריאה לכל אחד מאתנו להבין, כי הוא איננו חי לעצמו בלבד – הוא חלק מחברה, ומחוייבותנו לשאת בעול עם חברינו הינה חובה קיימת, בין אם נובעת לנו הנאה מכך ובין אם לא.

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השבת, אי"ה, נקרא את פרשת שקלים. כפי שמסביר המשנה ברורה (תרפ"ב). הסיבה לכך היא זכר לקריאה לציבור לתרום שקליהם בעת שהיה בית המקדש בנוי. הקריאה נעשתה דווקא בסמוך לראש חדש אדר, כיוון שמראש חדש ניסן ואילך היו נקנים קרבנות הציבור מן התרומה החדשה, ועל כן היה צורך להודיע כחדש מראש, כך שהציבור יספיק לתרום את מחצית השקל קודם לראש חדש ניסן.

אלא שהקריאה אותה אנו קוראים, מתוך פרשת כי תשא, מדברת לכאורה על עניין שונה לחלוטין: "כי תשא את ראש בני ישראל לפקדיהם ונתנו איש כפר נפשו לדי' בפקד אתם ולא יהיה בהם גוף בפקד אתם: זה יתנו כל העבר על הפקדים מחצית השקל בשקל הקדש."

כלומר, מדובר על מציאות בה אדם רוצה למנות את בני ישראל. כיוון שאסור לספור את בני ישראל באופן רגיל, נדרשת שיטת מניה שונה – לקיחת מחצית השקל מכל אחד. האם ניתן ללמוד מכאן כי ישנה מצוה לתת מחצית השקל מדי שנה?

הר"ש סירליאו, בהקדמה לפירושו לירושלמי שקלים, התייחס לשאלה זו:

"ועתה אבאר מצות שקלים ברוך ד', דקשה לי היכי כתיבא מצוה זו, ומה שכתב הרמב"ם ז"ל דכתיב זה יתנו כל העובר על הפקדים, אינו כן, דהאי קרא גבי מנין הוא דכתיב... ונראה בעיני דמצות שקלים כתובה בתורה בקרא דכתיב מאת כל איש אשר ידבנו ליבן תקחו את תרומתם..."

הר"ש מתייחס לפרשת תרומה (שמות כה, ב), ולדעתו זהו המקור למצות נתינת מחצית השקל.

נפקא מינה מעניינת לשאלת המקור, הינה חיובם של בני י"ג עד כ"א במצות מחצית השקל. שכן, אם מקור המצוה הוא בפרשת כי תשא, הרי שם נמנו רק מבני עשרים שנה ומעלה. אך אם מקור המצוה הוא בפרשת תרומה, הרי ששם נאמר 'איש', וכל העובר את גיל י"ג הרי הוא חשוב כאיש.

שאלה זו נידונה בפוסקים, בקשר למנהגנו לתת זכר למחצית השקל בערב פורים. הרמ"א, באו"ח סימן תרצד סעיף א, פסק: "ואין חייב ליתנו רק מי שהוא מבין עשרים ולמעלה."

Hitoriri: Jewish Spirituality Patience! Hillel Horovitz

פרשתנו מתחילה במילה "ואלה", ו' החיבור שמופיעה בראש הפרשה כמו אומרת דרשני. המדרש תנחומא דורש את ה' הזאת ומחבר בין סיומה של פרשת יתרו לתחילתה של פרשת משפטים. פרשת יתרו מסתיימת במילים "ולא תעלה במעלות על מזבחי אשר לא תגלה ערותך עליו", ושואל המדרש, וכי ערותן של כהנים מגולות היו! והלא כבר נאמר "ועשה להם מכנסי בדי"! אלא לומר לך כשם שהזהיר הקב"ה את הכהנים שלא יפסעו פסיעות גסות במקדש, כך הזהיר את הדיינים שלא יפסיעו פסיעות גסות בדין.

צריך לנסות ולהבין מה כוונת המדרש באומר כי אסור לדיינים לפסוע פסיעות גסות, כמו כן איך בא לדייני ביטוי איסור זה במקדש?

בכדי לענות על שאלה זו נזכיר עוד מקום בו נאמר כי אסור לפסוע פסיעות גסות. הגמרא (שבת קיג) אומרת כי אסור לפסוע פסיעות גסות בשבת, ויש אומרים שאפילו בחול אסור לאדם לפסוע פסיעה גסה. מה היא אותה פסיעה שאנו משתדלים כל כך להימנע ממנה? הרמב"ם בהלכות שבת (כד ד: מורה על איסור פסיעה גסה כאיסור "לרוץ ולדלג", וצריכים אנו לשאול את עצמנו מדוע בדין ובמקדש אין אנו רוצים לפסוע את אותה פסיעה גסה.

התשובה לכך כנראה נעוצה בהבנה של מהי ריצה. ריצה היא ניסיון להגיע בצורה המהירה ביותר מנקודה אחת לשנייה. אדם המחליט לרוץ, ממקד עצמו במטרה ועובר את הדרך המפרידה בינו לבין מטרתו באופן המהיר ביותר. ריצה שכזו מונעת מהאדם ליהנות מהדרך, לראות את מה שקורה סביבו ולהבין את המתרחש בסביבתו. יש פעמים שאנו מעודדים ריצה שכזו, הגמרא (ברכות ו) אומרת לנו כי חשוב מאוד לרוץ לבית הכנסת ולהראות בכך שאנו מרוכזים כל כולי בהגעה למפגש שלנו עם הקב"ה. לעומת זאת ישנם מקרים בהם ריצה שכזו פוגעת במהלך התקין של החיים.

פרשתנו פרשת משפטים דנה בין השאר בדיינים שונים של דיינים, המדרש מורה לנו כי בכדי שדיין יהיה ישר הוא צריך לפעול כפי שמורה לנו המשנה בריש אבות "הוא מתונים בדין", לשקול את דבריו היטב, ולשמוע את בעלי הדין בנחת וברוגע (כפי שמורים לנו המפרשים בנטריקון ואלי"ה המשפטיים). דין שפוסע פסיעות גסות, מדלג על שלבים, משול לאותו כהן שמנסה לעלות אל המזבח, אל הקדושה, בקיפוף ממדרגה למדרגה ומשלב לשלב. התורה מורה לנו כי העלייה למזבח, לקדושה, לא יכולה להתבצע בצורה של דילוג וטיפוס מהיר. הדרך הנכונה להגיע אל הקדושה ואל האמת היא דרך תהליך מתון ומדוד של עלייה שיטתית. אדם צריך לנסות ולהתעלות כפי שעושה הכהן העולה בכבש המזבח, בשיטתיות, נחישות ומהירות.

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613 Mitzvot: #132-133

The Eternal Flame

R' Mordechai Torczyner

It's hard to say that any tradition is universally shared among synagogues, but one contender is the Ner Tamid (Eternal Flame). Why do we keep a flame burning at all times?

Many believe the practice is linked to the menorah which burns in the Beit haMikdash, but the actual source seems to be the flame that is kept burning at all times on the mizbeiach (altar). Mitzvah 132 instructs us to maintain a burning flame on the altar at all times, day and night, and Mitzvah 133 instructs us not to extinguish it.

One purpose of this flame is to conceal the Divinely created flame that descends from Heaven to consume our offerings, since it is not appropriate for people to look directly upon that fire. The flame also represents the human soul; the Shelah reports that Rav Moshe Cordovero said that people should repeat the Torah's instruction (Vayikra 6:6), "An eternal flame shall burn on the altar at all times; it shall never be extinguished," to keep their minds focussed on pure thoughts.

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Torah in Translation The Hidden Value of Mitzvot

Rabbeinu Nisim ben Reuven
Derashot haRan, Derush 6
Translated by R' Dovid Zirkind

The Rambam's opinion is that through the performance of one mitzvah alone, whichever mitzvot it is, one will merit life in the world to come. He writes this in his Commentary to Mishnah at the end of Mesechet Makkot, on the mishnah which states: R' Chananiah ben Akashyah said, "Hashem wanted to give merit to Israel, therefore He increased Torah and commandments for them." These are the master's words:

Among the fundamental beliefs in Torah is the idea that when man fulfills one of the 613 mitzvot accurately and properly, and he does not join it with any worldly intent but rather he performs it with the proper intention, out of love, as I have explained, then he has merited life in the world to come. This is what he [R' Chananiah] was saying: Because there are so many mitzvot, it is impossible that man will not perform one of them correctly and completely. When he performs that mitzvah, his soul will live on in that action. R' Chanina ben Tradyon's question [to Rabbi Yosi ben Kisma], "What will be of me in the world to come?" teaches us this. He was asked in response, "Has a deed (*maaseh*) come to your hands?" meaning, "Have you had the opportunity to perform a mitzvah properly?" He [Rav Chanina] responded that he had been able to perform the mitzvah of tzedakah to the best possible degree, and so he merited life in the world to come." (Avodah Zarah 18a)

Although this principle is quite precious and worthy of strengthening rather than dismissing, the proof which the master brings does not teach it at all. There is no doubt that Rabbi Yosi ben Kisma did not wonder whether Rabbi Chanina ben Tradyon had fulfilled one of the mitzvot. Rather, he asked him to present the details of one of his deeds to demonstrate his passion for mitzvot and his completeness in the service of G-d. One detail reflects on the others; surely, that detail was great proof of the good traits and praiseworthy qualities of Rabbi Chanina ben Tradyon.

My view regarding [a basis for] the principle which the master raised is this: Through Moshe Rabbeinu, Hashem commanded Israel to observe 613 mitzvot. For each one He designated reward, but there is no doubt that the reward for each of them is not equal. Our sages stated, "Run for a minor

Rabbeinu Nissim ben Reuven (known as "Ran") was one of the great Spanish sages of the 14th century. Born in 1320 in Barcelona, Rabbeinu Nissim earned recognition as a physician, astronomer and public activist in addition to his achievements in Torah scholarship. Although he never served formally as his community's Rabbi, Rabbeinu Nissim, like many of his predecessors (i.e. Ramban and Rashba), filled that role for all intents and purposes.

Ran was a great teacher of Torah, and he founded a yeshiva which produced a number of future leaders including Rabbi Yitzchak bar Sheshet (Rivash) and Rabbi Chasdai Crescas. Interestingly, there is some debate as to the identity of Rabbeinu Nissim's own teacher. Scholars have suggested it was Rabbeinu Peretz the Tosafist, to whom he refers with the words, "Our teacher, the Rav, the great Kohein." Ran was father to two sons, Chisdai and Reuven.

Rabbeinu Nissim was a prolific author and commentator; his works include a commentary to the Talmud, a commentary to the Rif and a collection of derashot (see translation). It is estimated that he wrote more than one thousand responsa, although fewer than one hundred have been preserved. An analysis of his contemporaries' writings as well as later rabbinic literature shows the weight assigned to his opinion on halachic matters, and the influence it had on future generations.

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mitzvah like a weighty mitzvah, because you do not know the reward of mitzvot." (Avot 2:1) One or two or three or more of the mitzvot bring reward which is equal to that of many others combined. The Torah did not wish to clarify this, lest everyone pursue those mitzvot which bring great reward and leave aside those for which the reward is not as great, as is mentioned in midrash. Because of this omission and sealing of the reason, there is a positive result. Since man does not know which of the mitzvot provides greater reward, every person will run to each of them. He will say, "Maybe this mitzvah is of greater value," and so one will acquire and achieve the completeness he is able to reach in fulfilling all of the mitzvot. This was the intention of the Lawgiver in this omission.

Ha'Aretz Kochav haShachar Yair Manas

Kochav HaShachar is a community located about 18 miles north of Jerusalem, in the eastern edge of the Judea-Samaria Mountain Range. On a clear day, one can see Jericho, which is located to the southeast. The Yishuv (community) identifies itself as Dati Leumi Torani – religious, nationalist and Torah-oriented.

The community was founded by nine couples in 1979 and has grown to about three-hundred and fifty families, totalling about 2700 people. Many of the residents work in the Yishuv as carpenters, plumbers and electricians, as well as in education, business, medicine and agriculture. Grapes grown in Kochav HaShachar are sold to the Carmel Mizrahi Winery.

About ten percent of the residents are native English speakers, and there is a mix of Ashkenazi and Sephardi Jews. The Rennert Synagogue complex, incorporating both Sephardi and Ashkenazi synagogues, is located in the centre of town.

The Yishuv hosts visiting groups for many Shabbatot. The community is very hospitable, and visitors are housed and fed at different residents' homes. On a visit to the Yishuv in 2004, I ate lunch at a vegetarian family; when a different family discovered this, they invited me for a post-lunch chulent! During this visit, I resided with fifteen other yeshiva students in a house whose owners generously permitted visitors to stay there while they were away.

The Yesh Din Association has charged that Kochav haShachar may not mine stone from a quarry on its premises, arguing that this exploits the natural resources of an "occupied territory". On December 26 of this past year the Israeli Supreme Court denied this petition, permitting the mining to continue.

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What can be learned from the expression in Shemot 21:1, "which you shall place before them"?

- Rashi suggests that this phrase taught Moshe how he should convey the mitzvot of our parshah. He was told not to simply teach the laws two or three times, and have that suffice. Rather, Moshe was to expound upon the mitzvot with reasons and explanations, so that they should be placed completely, like a "set table", before his students.
- Seforno suggests that the Torah's laws fall into two distinct categories. Some mitzvot have absolute applicability; if you are commanded to perform that mitzvah then you must carry it out to the best of your ability. However, our parshah contains many mitzvot which are merely instructions on how to act in specific situations. If one does not own animals, or if one's animals never cause damage, these mitzvot are not relevant. As such, these mitzvot that are not expected of us are rather placed before us, in the event that they should become necessary.
- Although in some areas of halachah men and women are treated differently, the gemara (Kiddushin

35a) rules that regarding monetary law, men and women are subject to the same rules and regulations. This halacha is derived from our verse, that the laws should be "placed before them," meaning both men and women.

Did Hashem give Moshe more than ten commandments at Har Sinai?

- When telling Moshe that he would receive the luchot on Har Sinai, Hashem added that that he would also receive "HaTorah v'haMitzvah". Rashi suggests that HaShem gave Moshe everything. The Aseret Hadibrot, are only ten commandments at face value, but they contain references to all 613 mitzvot.
- Seforno, based on the same verse, explains that initially Hashem indeed intended to present Moshe with the entire Torah when he ascended Har Sinai. However, when the people sinned in Moshe's absence he was only given the luchot to break, and then he would be required to write the Torah himself.
- In addition, the Yerushalmi learns a fundamental halachah from this verse. The juxtaposition of Torah and Mitzvah teaches us that just as we are to recite a berachah before we study Torah, so we should recite a berachah before we perform each mitzvah.

Why does the Torah repeat the verse "You shall not boil a kid in its mother's milk" three times?

- Rashi cites one opinion of the gemara (Chullin 113a) which explains that we are thus prohibited from eating, deriving benefit from, or cooking a combination of milk and meat.
- Also in Chullin, Rabbi Akiva suggests that with each prohibitive iteration the Torah added an exception: The laws of milk and meat do NOT apply biblically to wild animals, birds and non-kosher animals.

For children: Why is the penalty for stealing an ox different from the penalty for stealing a sheep?

Rashi quotes two explanations: Rabban Yochanan Zakkai suggests that one who steals a sheep has to carry it out on his shoulders. Although it was his choice to steal the animal, the Torah is lenient for him because of the disgrace he went through. Therefore he only pays four times the value, not five. Rabbi Meir sees this halachah from the owner's perspective. When one's ox is stolen he doesn't only lose the ox; he loses the profits of working the animal as well. A sheep does not work for its owner, and so no labour is lost. Therefore, the thief pays more for stealing the ox.

Schedule for February 18-24 / 25 Shevat - 2 Adar

Shabbat February 18

7:45 AM R' Baruch Weintraub, Rav Kook on the Parshah, Or Chaim

10:20 AM R' Baruch Weintraub, Parshah, Clanton Park

After Hashkama Hillel Horovitz, Parshah, Bnai Torah (English)

1 hour before minchah Yair Manas: Gemara Sukkah, Mizrachi Bayit, *not this week*

1 hour before minchah Hillel Horovitz Daf Yomi, Bnai Torah

45 minutes before minchah R' Mordechai Torczyner, Daf Yomi, BAYT

After minchah R' Mordechai Torczyner, Free Gifts: Gemara Avodah Zarah, BAYT

Sunday, February 19

9:15 AM Hillel Horovitz, Parshah Issues, **Hebrew**, Zichron Yisroel

11:00 AM R' Baruch Weintraub, Hilchot Melachim, Or Chaim *not this week*

After maariv R' Baruch Weintraub, Halachic issues in Israel: Compromise and Mediation, **Hebrew**, Clanton Park, *men*

8:30 PM R' Baruch Weintraub, Halachic issues in Israel: Compromise and Mediation, **Hebrew**, 4 Tillingham Keep, *mixed*

Monday, February 20

8:30 PM Hillel Horovitz, Siddur: In-Depth, Clanton Park, *men*

Tuesday, February 21

1:30 PM R' Mordechai Torczyner, Zecharyah: The End of Fasting, *Mekorot*, Shaarei Shomayim

7:15 PM R' Ezra Goldschmiedt, Ramban on the Parshah, BAYT

8:00 PM Hillel Horovitz, Early Prophets 1: Introduction to Learning Tanach, Bnai Torah

8:00 PM Mrs. Elyssa Goldschmiedt, Malbim on Chumash, TCS, *women*

8:00 PM Yair Manas: Minchat Chinuch, Clanton Park

Wednesday, February 22

10:00 AM R' Mordechai Torczyner, Dramas of Jewish History: Early Ashkenaz, BEBY, with Melton

8:00 PM R' Dovid Zirkind, Gemara Beitzah, Shaarei Shomayim

8:00 PM Mrs. Elyssa Goldschmiedt, Lesser-Known Women in Tanach, 3000 Bathurst Apt 302, *women*

8:30 PM R' Baruch Weintraub, Hilchot Melachim: The King's Sefer Torah, Shomrai Shabbos, *men*

Thursday, February 23 Rosh Chodesh Adar

9:15 AM R' Mordechai Torczyner, Living with G-d: Lessons of R' Yehudah haChasid, Week 3 of 3, 36 Theodore Ct, Thornhill, *women, free babysitting*

8:30 PM R' Mordechai Torczyner, Icons of Spanish Jewry, Week 3 of 4: Don Isaac Abarbanel, Miles Nadal JCC

Friday, February 24 Rosh Chodesh Adar

8:00 AM R' Dovid Zirkind, Friday Parshah Preview, Village Shul