



BEIT MIDRASH ZICHRON DOV TORONTO TORAH

פיקודי - PEKUDEI

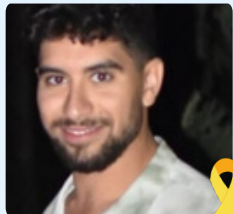
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Candle lighting: 7:21pm  Havdallah: 8:31pm (50 minutes after שקיעה)

הנתונים בצרה ובשביה

אביטר בנגליה - Evyatar David

Evyatar, 24, from Kfar Saba, was kidnapped from a party in Re'em, in the Gaza Strip. He loves to play guitar and sing with his brother and sister and has many friends who miss him. His family recently received a sign of life from him and are eagerly awaiting his return home.



This issue of Toronto Torah is dedicated by
Rabbi Dr. Moshe & Esty Yeres
on the **yahrzeit of Esty's Mother,**
Rebbetzin Faigie Frankel z"l.
לעילוי נשמת לאה פייגה בת אהרן צביז"ל



דבר תורה AVIAD PITUCHEY-CHOTAM, DEAN

The Architecture of Resilience

One of the questions we've been asked frequently since our arrival last summer is what led us to another Shlichut in the same location, דווקא in Toronto, and how this Shlichut is different from the previous one.

The answers vary depending on the questioner and the forum, but one common thread can be drawn among them all, and that is events we experienced during the years between the first and second Shlichut, which made us feel the need for another Shlichut chapter for us, for our family, for the community, and for the Jewish people.

Many attentive readers identify in Vayakhel and Pekudei a somewhat puzzling repetition of many contents that already appeared in Terumah and Tetzaveh about the Mishkan, and various commentators have tried to understand the similarities and differences between פרשות.

Rabbi Yoni Grossman offers an interesting direction, explaining that the key to that 'repetition' lies precisely in the low point described in Parashat Ki Tisa - the sin of the Golden Calf, חטא העגל.

That moment of crisis could have led to the closure of the entire project, the cancellation of the dream, and the collapse of the Tabernacle vision of the Divine Presence. Yet, the detailed verses of Vayakhel and Pekudei arrive and emphasize that despite the difficulty and the fall, despite the חטא - the sin and the distance - there is always room for Teshvua, repair and improvement, and not just casually, but:

כַּאֲשֶׁר צִוָּה ה' אֶת־מֹשֶׁה

"As the Lord commanded Moses" - at the explicit and direct instruction of G-d, as we hear over and over in the פסוקים.

Strong winds are blowing these days in the Israeli air, and the storm of controversy shakes many of us, but if in the Diaspora communities we learned about a new Jewish group, "the Jews of October 8th," we must also ask ourselves what characterizes us since October 8th, and how we ensure that the Israel after that crisis is stronger, more stable, and more whole than the one before it.

And perhaps then, we will also be worthy that the ancient words said this Shabbat will be fulfilled in us:

חֲזַק חֲזַק וּבְנִתְחַזֵּק

"Be strong, be strong, and let us strengthen ourselves."

As Pesach approaches, BMZD and Mizrahi will be publishing a comprehensive

Pesach Seder Companion,

featuring Torah insights and lessons to help prepare for the Chag, as well as questions for children to engage with during the Seder.

The booklet will be distributed at BMZD Pesach events and in shuls ahead of the chag.





Prequel to the Exodus

A gemara (Pesachim 118a) asks: Tehillim 136 is a wonderful song to Hashem. Why do we use Tehillim 113 through 118 for Hallel at the Seder? The gemara offers three answers; the first one is that Tehillim chapters 113 through 118 reference five miracles:

1. The exodus from Egypt;
2. The splitting of the Sea;
3. The presentation of the Torah at Sinai;
4. The resurrection of the dead;
5. The pain which will herald the arrival of Mashiach.

But this answer leads to another question: The opening theme, the exodus, is first mentioned in the second chapter of Hallel, Tehillim 114 (B'tzeit Yisrael). Why does Hallel begin with Tehillim 113?

Radak (Tehillim 113:1) contends that this chapter introduces our departure from Egypt by stating the meaning of the exodus, even though it does not reference the specific events that took place. It speaks of Divine strength, and of Hashem elevating the lowly and lowering the mighty. We might add that this chapter speaks of the great publicity of Hashem's Name across the world, which happened with the miracles of our liberation from bondage.

A midrash offers a different approach, suggesting that this paragraph actually describes Pharaoh's "conversion" on Pesach night. (Midrash Tehillim 113:2) When Moshe last saw Pharaoh before the plague of the firstborn, the king castigated him, declaring, "You shall not see my face, for on the day you see my face you shall die. (Shemot 10:28)" And yet, on the night of the plague Pharaoh came to Moshe and pleaded with him to leave Egypt with the nation and their animals to serve Hashem, and for them to bless Pharaoh as well (ibid. 12:31-32)!

According to this midrash, the desperate Pharaoh is the voice of Tehillim 113, crying out, "Give praise to Hashem, servants of Hashem, praise the Name of Hashem!" This is Pharaoh on Moshe and Aharon's doorstep. But the Jews didn't leave right away, and the midrash describes Moshe and Aharon responding to Pharaoh, "If you want this plague to end, there is a script you have to recite. Say, 'You are free, you are under your own authority, you are not my servants but servants of Hashem.'" Pharaoh responds with those words, telling the Jews to go serve Hashem.

In light of this midrash, Tehillim 113 makes perfect sense as the start of Hallel. The curtain lifts on Pharaoh crying out, "You, servants of Hashem, give praise to Hashem! You are no longer servants of Pharaoh, now you serve Hashem, so go sing!" And with that, we embark upon our Hallel.



Conversations in Emunah: Rabbinic Laws 2

QS: Rabbi, last week you explained how necessary rabbinic laws are and how without them Judaism would not have survived the exile. However, what authority did they have to add on to the Torah – and why do we have to listen to them?

RM: The Rambam and Ramban famously debated the exact source of rabbinic authority based on the Torah's directive in Devarim (17:8-11), which instructs us to follow the rulings of "the Kohanim, the Levites, and the judges of those days."

Rambam understood this verse expansively, asserting it granted full Torah-level authority ("לא תסור") to all rabbinic enactments – including interpretations derived from the Torah, protective decrees, or even community customs. Violating any rabbinic law, according to Rambam, thus directly transgresses a Torah prohibition (Hilchot Mamrim 1:2). On the other hand, the Ramban limited the Torah's command "לא תסור" exclusively to interpretations derived through the thirteen principles of Torah interpretation (גי מידות שהתורה נדרשת בהן) or oral traditions from Sinai (הלכה למשה מסיני). He explicitly excluded rabbinic decrees such as Chanukah candles or Megillah reading from this direct Torah authority (Hasagot Ramban, Shoresh Aleph).

QS: Then what's Ramban's source for rabbinic authority? If it isn't from the Torah, why do we need to listen to them?

RM: The Ramban, in his chidushim on Bava Batra (12a) makes an interesting statement; rabbinic authority emerges from the sages' divinely inspired wisdom (רוח הקודש) and their deep understanding of Hashem's intentions. Based on this assertion, Rav Elchanan Wasserman explains that according to the Ramban there are essentially two ways that Hashem's will is expressed to us, through the Torah and through the Rabbinic tradition.

Even though rabbinic decrees aren't explicitly commanded in the Torah, they reflect Hashem's will, aligning perfectly with divine intention. (Kovetz Shiurim, Kuntres Divrei Sofrim). Rav Shimon Shkop takes a different approach and offers an interesting explanation according to the Ramban. Rabbinic decrees hold authority because our intellect recognizes the wisdom and correctness of the Sages' teachings. Just as logic compels us to obey Hashem's explicit commands, it also compels us to respect and follow rabbinic teachings (Shaarei Yosher, Shaar HaSefekot 7).

QS: Interesting! But how does this reconcile with the Torah's command not to add to mitzvot

RM: That is a very important point to clarify. The Maharal explains that "בל תוסיף" only forbids adding directly onto existing mitzvot, like adding another day to a holiday or a fifth compartment to tefillin. Completely new enactments, such as Chanukah or Purim, don't violate "בל תוסיף" because they aren't expansions of existing Torah commandments. Rav Elchanan Wasserman suggests that "בל תוסיף" applies only if we claim a new mitzvah originates from the Torah itself. Recognizing clearly that these mitzvot are rabbinic and not Torah-originated avoids this prohibition entirely (Kovetz Shiurim). The most radical stance, presented by Rabbi Yehuda HaLevi in the Kuzari, argues that "בל תוסיף" prohibits individuals from adding mitzvot personally. However, the Sanhedrin, vested with Hashem's explicit authority, can legitimately institute entirely new mitzvot. This explains why the Bahag (Ba'al Halachot Gedolot) even included certain rabbinic mitzvot within the count of 613, contrasting sharply with Rambam's view.

QS: These sources seem to give a lot of authority to the interpretations of the Rabbis throughout the generations. Why would Hashem's Torah, which is the ultimate truth, allow such authority to be handed to human beings?!

RM: A wonderful question to begin next week's discussion!



Erev Pesach Falling on Shabbat: Part 2 - I Slept Late on Shabbat Morning...

Question: In 2021, when Erev Pesach fell on Shabbat, I planned to wake up early to eat the Shabbat seudah with bread but I overslept, waking up just ten minutes before the deadline for eating chametz. Should I have davened first and missed the bread for the seudah, or eaten before davening?

Answer: When Erev Pesach coincides with Shabbat, there's a halachic challenge: how to fulfill the obligation of eating at least the first two Shabbat seudot-meals with lechem mishneh (two loaves of bread) while adhering to Pesach restrictions. Chametz becomes prohibited after 10:31 AM (Toronto time), and matzah is also forbidden on Erev Pesach to maintain excitement and appetite for the Seder.

To address this, shuls typically daven earlier than usual, giving people enough time to eat their Shabbat meal with chametz before the deadline.

But what if someone wakes up late, just before the prohibition of chametz begins? Two options seem to appear:

1. Eat before davening to fulfill the seudah obligation with bread.
2. Daven first, even if it means missing the chance to eat bread for the Shabbat meal.

What should one do?

Rav Menashe Klein, in Mishneh Halachos, rules that one should prioritize davening. He explains that the obligation to make kiddush and eat the Shabbat meal only begins after davening. If one wakes up late, the mitzvah of tefillah does exist and as a result takes precedence, even at the expense of eating bread. This is the position of most contemporary poskim.

Rav Asher Weiss suggests a surprising third approach: daven first and then eat the Shabbos seudah with... matzah!

That way one can eat even after the chametz prohibition begins. His reasoning is that eating before davening is a severe prohibition, and the requirement to eat bread at the seudah is a Torah obligation. In contrast, the prohibition of eating matzah on Erev Pesach is only mentioned in the Talmud Yerushalmi (and not in the Bavli), making it less halachically binding. Therefore, eating matzah for the Shabbat seudah is the least problematic option in this scenario.

In Summary: When Erev Pesach falls on Shabbat, one should ideally daven early to allow time to eat chametz before the deadline. However, if one wakes up late, poskim debate the correct course of action. Rav Menashe Klein advises prioritizing davening and foregoing bread for the seudah, while Rav Asher Weiss permits davening first and using matzah for the meal. Each individual should consult their rabbi for guidance in such a case.



Parallels between the Exodus and Yechezkel: Parshat HaChodesh

The Haftara for Parshat HaChodesh comes from Yechezkel, chapters 45-46. Sefardim read 45:18-46:15, beginning with the sacrifice offered on Rosh Chodesh Nissan and concluding with those of holidays. Ashkenazim read 45:16-46:1, adding verses about the Nasi's role at both the start and end.

A central problem with these chapters, noted in the Talmud (Menachot 45a), is that these sacrifices do not match those in the Torah for the relevant holidays. Two opinions are cited – either this discrepancy will be clarified by Eliyahu or these sacrifices are miluim, inaugurations for the future Mikdash.

Radak suggests this chapter implies future changes to sacrificial laws. The Daat Mikra commentary posits that these offerings are unique, intended to be brought by the Nasi to add holiness.

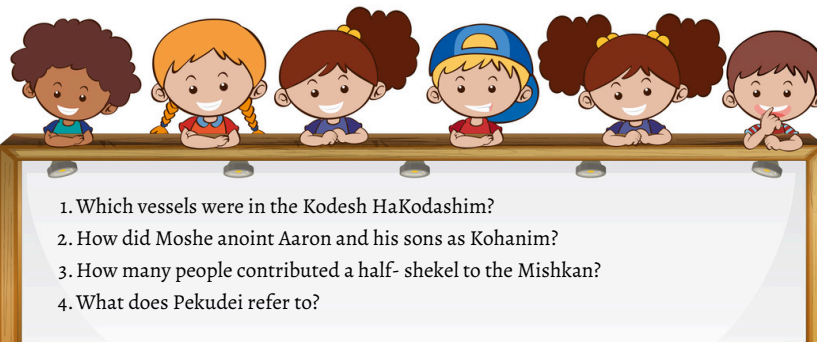
The connection to Parshat HaChodesh is clear: the sacrifice on Rosh Chodesh Nissan, the first month in the Jewish calendar, aligns with the parsha's focus on establishing the calendar on that same day.

This first commandment given to the Jewish nation is to create a calendar, alongside the sacrificing of the Korban Pesach. Of interest, that offering was unique – performed at home with blood placed on the doorpost. Thus, while there would be future Korbanot Pesach, the one brought in Egypt was fundamentally different. (See Pesachim 9:5)

As such, the claims of Radak and Daat Mikra's view that these sacrifices are either new or unique, parallels the beginning of the Jewish people. As they first received commandments on Rosh Chodesh Nissan, they entered their relationship with G-d through a distinct korban.

Dr. Tova Ganzel notes that this chapter responds to the Churban, promising the Jews they will rebuild and reconnect with G-d. However, the relationship would be different. The Nasi reflects a new form of leadership. The goal would be to change the paradigms that led to the sins that caused the destruction in the first place.

It is fitting that unique korbanot will mark this renewal, just as in Egypt, when their relationship with G-d first began. Yechezkel assures us that despite our mistakes, we will always be able to regenerate our connection with G-d.



1. Which vessels were in the Kodesh HaKodashim?
2. How did Moshe anoint Aaron and his sons as Kohanim?
3. How many people contributed a half- shekel to the Mishkan?
4. What does Pekudei refer to?

1. The Aron, which contained the Luchot, was in the Kodesh HaKodashim.
2. He washed, dressed and anointed them at the entrance to the Mishkan.
3. The Torah states that 603,550 men over the age of twenty contributed a half-shekel each.
4. Pekudei refers to the detailed accounting of the materials used in constructing the Mishkan.

WEEKLY SCHEDULE

Shabbat	Halacha from the Parasha	Clanton Park	Rabbi Mann	After Hashkama Minyan
	Gemara	BAYT	Rabbi Gutenberg	Between Mincha & Maariv
Sunday	Men's Semichat Chaver: Business Halacha	Clanton Park	Rabbi Spitz and Rabbi Mann	9:00 AM
	Shiur b'Ivrit	BAYT (Milevsky-Mizrachi)	Rabbi Mann and Rabbi Lax	9:00 AM
	"Song of the Week"	Zoom	R' Rakovsky	1:00 PM
	Tzurba Chaburah: Niddah	Zoom	Mrs. Sonenberg - register at yoatzot.ca/chabura	1:00 PM
Monday	Mizrachi Monday Night Learning	BAYT (Milevsky-Mizrachi)	Rabbi Thau	8:00 PM
	Men's Halacha	Shomrai Shabbos	Rabbi Mann	8:30 PM
Tuesday	Tzurba - Hilchot Shabbat	Yeshivat Or Chaim	Rabbi Thau	7:00 AM
	Tzurba Chaburah: Niddah	Zoom	Mrs. Sonenberg - register at yoatzot.ca/chabura	10:00 AM
	"Is This the Real Life? Is This Just Fantasy?" Mystic Creatures in Tanach	Zoom	R' Rakovsky	2:00 PM
	Women's Contemporary Halacha Shiur	Clanton Park	Rabbi Mann	8:00 PM
Wednesday	Tzurba - Hilchot Shabbat	Yeshivat Or Chaim	Rabbi Thau	7:00 AM
	Tzurba - Hilchot Shabbat	Zoom	Mrs. Sonenberg - register at yoatzot.ca/chabura	10:00 AM
	Men's Contemporary Halacha	Clanton Park	Rabbi Mann	8:00 PM
Thursday	<u>Into Pesach</u>	zoom	R' Rakovsky	10:00 AM
	<u>Tanach: Sefer Melachim</u>	Zoom	Rabbi Horovitz	1:30 PM
Thursday Mishmar	Men's Tzurba m' Rabanan	Shomrai Shabbos	Rabbi Turtel	8:00 PM
	Mizrachi Mishmar	BAYT (Milevsky-Mizrachi)	Rabbi Thau	8:00 PM

Pesach learning programs

April 2	Haggadah Night	Bayt	BMZD speakers	8:00 PM
April 6	Haggadah Morning	Shaarei Tefillah	BMZD speakers	10:00 AM
April 7	Haggadah Night	Shaarei Shomayim	BMZD Speakers	8:00 PM

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