



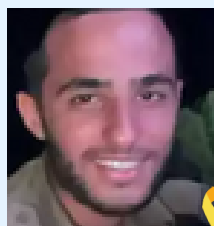
BEIT MIDRASH ZICHRON DOV TORONTO TORAH



בהר בחוקותי- BEHAR-BECHUKOTAI יום ירושלים

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Candle lighting: 8:19pm Havdallah: 9:29pm (50 minutes after שקיעה)



הנתונים בצרה ובשביה

נמרוד כהן - נירוד בן ויקי

Who was kidnapped on October 7th after a battle with Hamas terrorists in Kibbutz Nirim. His mother, Vicki, describes Nimrod as a sensitive, introverted, and quiet young man with a huge heart. He avoids conflicts and is deeply loved by his friends. His family and friends are waiting for him to return home soon.



This issue of Toronto Torah is
Sponsored by Allan and Tova Gutenberg
to commemorate the yahrtzeit of Allan's
father Menachem Mendel ben Natan
Nota Gutenberg z"l,
מנחם מענדל בן נתן נטע.



דבר תורה RABBI YEHUDA MANN, ROSH BEIT MIDRASH

Eretz Yisrael: A Place Where You Feel Hashem's Presence

When speaking to someone esteemed, like a Rav, it's common to use the third person: "What does the Rav think about this?" as opposed to directly saying, "What do you think?" This subtle difference reflects a measure of reverence. But how should we address the Creator? Should we use the third person, as though He is distant, or speak directly to Him in the second person, as though He is right here with us?

This question becomes particularly relevant when examining Birkat Hamazon. In the first blessing, we refer to Hashem in the third person: "He gives bread to all flesh... He sustains and provides for all." ("Hu noten lechem lechol basar ki le'olam chasdo... Hu E-l zan umefarneis lechol.")

However, in the second blessing, there's a sudden shift to the second person: "We thank You... for the land You have given our forefathers... for Your Torah that You taught us..." ("Nodeh lecha... al shehinchalta le'avoteinu... ve'al Toratcha shelimadtanu.")

Why the shift from speaking of Hashem as if He is distant to addressing Him directly?

The Chassidic master, the "Beit Yaakov" of Ishbitz, offers a beautiful explanation. The Gemara (Berachot 48b) teaches that Moshe Rabbeinu composed the first blessing when the manna descended in the desert, while Yehoshua composed the second blessing upon entering Eretz Yisrael.

The "Beit Yaakov" explains that outside of Eretz Yisrael, even amidst miraculous events—the Ten Plagues, the splitting of the sea, receiving the Torah, and the daily provision of manna—Hashem's presence feels somewhat concealed. Thus, the first blessing is written in the third person.

By contrast, Yehoshua, though of a lower prophetic stature than Moshe and having experienced fewer open miracles, composed the second blessing in the second person. Why? Because in Eretz Yisrael, the holiness of the land makes Hashem's presence felt more directly. The very air of the land elevates one's perception of Divine closeness.

In the past 77 years, we've witnessed a remarkable return of the Jewish People to Eretz Yisrael, bringing with it a resurgence of Torah learning and spiritual growth unparalleled in Jewish history. The sheer number and caliber of Torah scholars and institutions today eclipse anything seen before.

This week, as we celebrate Yom Yerushalayim, marking 58 years since the miraculous reunification of Jerusalem, we are reminded of the unparalleled sanctity of this city. The Kli Yakar (Bereishit 13) notes that even gazing upon the holy city bestows a spiritual elevation:

"One who looks upon this sacred place is immediately enveloped in a spirit of purity and holiness... This spiritual perfection remains with him and his descendants forever.

Even when the Beit Hamikdash is not physically standing, its heavenly counterpart remains eternal, continually showering spiritual abundance upon the Jewish People."

We are incredibly fortunate to live in a generation where we can visit and draw inspiration from Jerusalem. Let us celebrate this privilege with gratitude and joy, and may it inspire us to strive for the ultimate redemption, with the rebuilding of the Beit Hamikdash speedily in our days.

Yom Yerushalayim Sameach!



A City Joined Together

Tehillim 122 is one of King David's fifteen "Shir haMa'alot" chapters of Tehillim. This short paragraph is beautifully poetic in depicting our relationship with Yerushalayim. It describes people journeying to the "house of Hashem." It emphasizes the united character of the city. And it calls upon us to seek the peace of Yerushalayim.

One of the most compelling lines declares, "A built-up Yerushalayim is as a city joined together. (122:3)" What does that mean?

- Rashi says that Hashem's Shechinah joins with the city.
- Rabbi Avraham Ibn Ezra and Radak explain that this refers to the Jewish people joining with Yerushalayim for the three festivals.
- Malbim suggests that Yerushalayim is like the heart of a body, with all of its limbs joined to it as one.

But a passage in Talmud Yerushalmi (Chagigah 3:6) reads Tehillim 122:3 as a halachic statement. Historically, people who declared publicly that they were careful about tithing and purity earned chaver status, meaning that others could trust them on these practices.

(Bechorot 30b, Mishneh Torah, Hilchot Maaser 10:1-2) When everyone comes to Yerushalayim for the three festivals, all Jews have that credibility automatically. On this point, Rabbi Yehoshua ben Levi explains Tehillim 122:3 to mean that Yerushalayim is "a city which makes all Israel as chaverim."

Rabbi Tzvi Hirsch Chajes (commentary to Niddah 34a) expanded on the value of expanding chaver status to everyone who came to Yerushalayim to celebrate. He wrote, "Division is great when one abstains from eating with another Jew, and the moment is especially bad when he is not trusted regarding tithes and purity... The essential reason for holiday pilgrimages was to join the hearts of Israel, but that goal would not be achieved if they would not be mutually trusted regarding purity. The Sages devised far-thinking plans to eliminate this obstacle, lest the Satan come to dance among them on these sacred days, causing enmity and division of hearts. They made all Israel as chaverim in the time of the festival, and even amei ha'aretz [people who are normally presumed not to tithe or observe the rules of purity] are credible at that time for their wine and their oil. Because of this, chaver and am ha'aretz could eat bread together and join together in a meal of friends, and so increase love and join hearts to each other."



Conversations in Emunah – Jerusalem

QS: Rabbi, every day we face Jerusalem in prayer, three times we pray for its rebuilding, and on Pesach and Yom Kippur we end with "L-shana ha-ba'ah b'Yerushalayim". Why is a city so central to our beliefs as Jews?

RM: Jerusalem is far more than a city; it is the meeting-point between Heaven and Earth—the place where the world's loftiest ideal first touches reality.

QS: That sounds very esoteric. What does it actually mean?

RM: I think I got ahead of myself. Let's step back and examine the two earliest appearances of the city's name in the Torah. The first time it appears is during the war between the four and five kings when Avraham meets Melchizedek, identified by Chazal as Shem, son of Noach, king of Shalem (Bereishit 14:18). The second instance is after the Akeidah when Avraham names the place Yir'eh (Bereishit 22:14). The Midrash (Bereishit Rabbah 56) explains that HaShem combined these two righteous visions—Shalem and Yir'eh—into Yerushalayim.

QS: Nice wordplay—but what do those names mean?

RM: The Meshech Chochma explains each name represents an ideal vision of reality. "Shalem" signifies peace and harmony within humanity. Shem, having witnessed the corruption leading to the Flood, saw Jerusalem as the ideal unity among all people. Conversely, Avraham emphasized "Yir'eh," divine providence and spiritual clarity, recognizing one G-d actively guiding the world.

For both Shem and Avraham, Jerusalem represented their ultimate ideal. The Kuzari (2:23) notes that historically, all nations and religions have been drawn to Jerusalem as it symbolizes the highest manifestation of their deepest beliefs and aspirations.

QS: But why specifically Jerusalem? Why does it hold this universal ideal?

RM: The Gemara (Yoma 54b) calls the Temple Mount "Even Hashetiyah," meaning the stone from which the world was founded. Jerusalem is not merely a geographic location but the foundational point of reality. Imagine Jerusalem as the cornerstone of a great structure; just as the cornerstone represents the initial manifestation of a builder's vision, Jerusalem symbolizes the original divine intent for the world.

QS: So, you're saying Jerusalem connects us to the original divine purpose?

RM: Exactly. The world was created with a divine ideal, yet over time reality often diverges from its intended purpose. Jerusalem is our anchor to this divine original intent, constantly reminding us of our purpose, potential, and the possibility of aligning reality with spirituality. Yaakov Avinu described Jerusalem as "the gate of heaven" (Bereishit 28:17). Moreover, the Gemara (Ta'anit 5a) describes a "Jerusalem above" and a "Jerusalem below." Jerusalem is the bridge between heaven and earth, the divine and the mundane, the ideal and its manifestation.



Is Tachanun Recited on the 29th of Iyar?

Question: A friend of mine told me that there is a good reason to not say Tachanun on Tuesday the 29th of Iyar, because of the reason we don't say Tachanun this Thursday on the 2nd of Sivan. What is he talking about?

Answer: There is a fascinating concept in halachah of a "Yom Meyuchas"—a distinguished day influenced by its placement between two sanctified days. Rabbi Shlomo Kluger (Shu"t HaElef Lecha Shlomo, Orach Chaim 331) discusses this regarding the 2nd of Sivan, that occurs this week, which lies between Rosh Chodesh Sivan and the "Shloshet Yemei Hagbalah" (Three Days of Preparation) leading up to Matan Torah. He writes:

"The custom is to refer to this day as a 'Yom Meyuchas,' as it is situated between two sanctified days. Thus, it is reasonable to consider it as if it were part of those days, rendering it inappropriate to recite Tachanun or fast."

Rabbi Kluger supports this concept by citing the Talmud (Ta'anit 18a), which states that a day sandwiched between two festive days also takes on a celebratory nature. By extension, a day lying between two days when Tachanun is omitted absorbs a measure of sanctity, making it a day without Tachanun.

However, most halachic authorities, such as the Mishnah Berurah (494:8), attribute the omission of Tachanun on the 2nd of Sivan to the beginning of preparations for Matan Torah, rather than to its placement between holy days. From their perspective, the concept of a "Yom Meyuchas" is not widely accepted, and a day between two days when Tachanun is not recited does not automatically inherit that status.

This debate has implications for the 29th of Iyar. The 29th lies between two days on which Tachanun is omitted: Yom Yerushalayim and Rosh Chodesh Sivan.

If we were to apply the reasoning of a "Yom Meyuchas," the 29th might also become a day without Tachanun. However, since most authorities do not recognize the "Yom Meyuchas" principle, the 29th of Iyar should retain its regular status, and Tachanun would be recited.

Additionally, the 29th of Iyar has another factor to consider: it is Erev Rosh Chodesh, a day associated with fasting for those who observe Yom Kippur Katan. This further strengthens the argument to maintain the regular recitation of Tachanun on that day. Thus, while the idea of a "Yom Meyuchas" is compelling, the prevailing halachic consensus suggests that the 29th of Iyar does not gain an exemption from Tachanun and that it should be recited.

(This article is based on the article of Rabbi Yosef Rimon that can be found in his Sefer Yemei Nissan Ve'Iyar).



Trust in G-d – Behar/Bechukotai-Yom Yerushalayim

As the latter of the two Parshiyot this week, Bechukotai, details the punishments that will befall the Jewish people if they sin, the Haftara (taken from Yirmiyahu 16-17) similarly details the sins of the Jewish people and their punishments. However, it then broadens its scope to general attitudes about the world. Those who put their trust in man are cursed. However, in particularly beautiful imagery, one who trusts in G-d is blessed and assured success.

"Blessed is the man who trusts in Hashem, and for whom Hashem has become his trust. He shall be as a tree planted by the waters, who spreads out its roots by the river, and shall not fear when heat comes, but its leaf shall be green. And he shall not worry in the year of drought, and he shall not cease from yielding fruit." (Yirmiyahu 17:7-8)

Malbim suggests that the extensive language that two kinds of trust are discussed. If one trusts in G-d to save him through natural means, that is good, but not the highest level, as then he is putting his trust in the natural processes.

The highest level is to trust G-d directly, without putting faith in any particular means. Radak has a more naturalistic view. It is not a question of how G-d will save, but in whom does one place trust. A common theme in the Neviim is that the Jews put their trust in international alliances with Egypt and Assyria. Yirmiyahu warns them to place their trust in G-d. Abarbanel notes that even if one is independently powerful, the key is to nevertheless realize that one needs G-d.

As we celebrate Yom Yerushalayim, which celebrates the miracles of the Six Day War, it is critical to remember these truths. Even if we are powerful, we must realize that our successes come from G-d. The hubris of many after the Six Day War led to the failures in 1973, reminding us of the practical importance of humility, in addition to the theological dimension. Furthermore, even if it is legitimate and necessary to engage in international politics, for a religious person, one must see all successes in that arena as well as an expression of G-d's doing. Making a holiday to thank G-d for victory is a fitting way to ensure that we maintain perspective and remember that G-d is behind our modern miracles.

In honor of Yom Yerushalayim, this column is dedicated to the Shlichim from Eretz Yisrael who are completing their shlichut. As they prepare for their return, we asked them a few questions to reflect on their experiences and insights from their time in Canada

RETURNING HOME-בשובך לציון

THE THAU FAMILY

What did you miss most about Israel during your Shlichut in Toronto?

A - Family

H - Our family and the feeling of National pride existing everywhere you go in Israel

What will you bring home to Israel after your time as Shlichim?

A - Many wonderful memories and experiences

H - Good friends we made here in Toronto

Have you ever lived in Jerusalem? Where and when?

A - Yes from August 2011-August 2021 in the Old City and Baka

H - Yes, in Baka when we were first married for 4 years

What is your favorite place in Jerusalem and why?

A - The Old City, feeling the kedushat hamakom is unparalleled

H - My Favorite place is the old train tracks in Baka. It really pulls together the old and the new, it brings together people from all walks of life, and it is a quiet piece of garden in the middle of a bustling busy city of Jerusalem. It really is a beautiful, quiet culmination of what the city has to offer.



To join Rabbi Thau's classes please check the weekly schedule

RETURNING HOME-בשובך לציון

THE SHOR FAMILY

What did you miss most about Israel during your Shlichut in Toronto?

Feeling the Chagim in the streets

What will you bring home to Israel after your time as Shlichim?

The warmth and welcoming of the community

Have you ever lived in Jerusalem? Where and when?

Bentzi was born there and grew up in the Har-Nof neighborhood. After getting married we lived in Ma'ale Adumim, and the view from our living room window was that of Har Hatzofim.

What is your favorite place in Jerusalem and why?

Esther - The part in the Western Wall Tunnel that is at the closest physical point to the Kodesh Hakodashim. I would go there often to Daven for my family and for Am Yisrael.

Bentzi - Givat Hatachmoshet. As a kid I grew up on the story of the heroism and sacrifice of the paratroopers, and I was there a few times running through the trenches and imagining it happening. When I was older I participated in my IDF Hashba'a ceremony there, as well as twice more for my soldiers. I can't wait to take my kids there, so that they can be impacted by this heritage.



RETURNING HOME-בְּשׁוּבָךְ לְצִיּוֹן

THE KHARILKAR FAMILY

What did you miss most about Israel during your Shlichut in Toronto?

Aleeza - Friends, Family, the kedusha of just being in Eretz Yisrael, and things being open past 5 pm :)

Avishai - Shabbat morning with my family at the Tayelet watching over the Old City

What will you bring home to Israel after your time as Shlichim?

Aleeza - How much I learned from everyone here, and all of the beautiful relationships I made while on Shlichut

Avishai - The understanding of the beautiful life that there is for Jews in chutz laaretz, as well as all the more admiration for all those that choose to make aliyah

Have you ever lived in Jerusalem? Where and when?

Aleeza - YES! Baruch Hashem! we lived in Yerushalayim for 3 years before coming on Shlichut - right by the edge of Arnona and Armon Hanatziv

Avishai - Yes, for 3 years, we had the zchut to live 10 minutes from the kotel

What is your favorite place in Jerusalem and why?

Aleeza - Definitely the Kotel, with the tayelet being a runner up. The kotel since BH it's the place my neshama truly feels the highest. The Tayelet - it was always our place of quiet and serenity for our family :)

Avishai - My spot at the kotel.



RETURNING HOME-בְּשׁוּבָךְ לְצִיּוֹן

THE LAX FAMILY

What did you miss most about Israel during your Shlichut in Toronto?

In Israel anyone you meet feels like your Family.

What will you bring home to Israel after your time as Shlichim?

Trips on Sunday (Friday in Israel)

Have you ever lived in Jerusalem? Where and when?

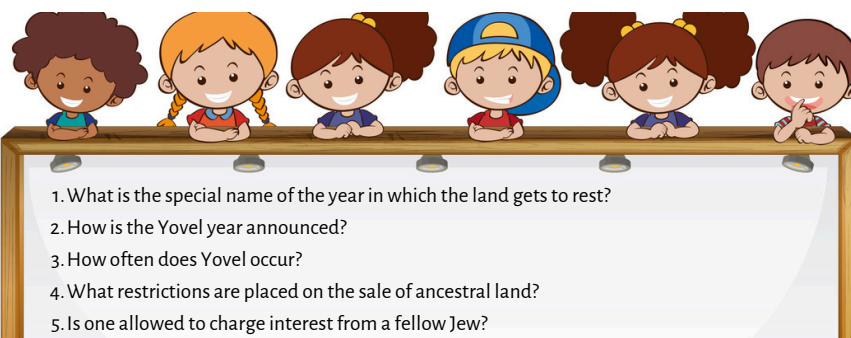
No

What is your favorite place in Jerusalem and why?

Montefiore Windmill, it shows how with will and effort you can revive Jerusalem.



To join Rabbi Lax's classes please check the weekly schedule



1. What is the special name of the year in which the land gets to rest?
2. How is the Yovel year announced?
3. How often does Yovel occur?
4. What restrictions are placed on the sale of ancestral land?
5. Is one allowed to charge interest from a fellow Jew?

1. Shemittah.
2. Shofars were blown on the 10th of Tishrei to announce the Yovel year.
3. Yovel occurs every 50 years.
4. The land cannot be sold permanently. It can be leased but only until the Yovel year.
5. No!

Answers:

WEEKLY SCHEDULE

Shabbat	Halacha from the Parasha	Clanton Park	Rabbi Mann	After Hashkama Minyan
	Gemara	BAYT	Rabbi Guttenberg	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	<u>Tzurba - Hilchot Shabbat</u>	Yeshivat Or Chaim	Rabbi Thau	7:00 AM
	<u>Tzurba - Hilchot Shabbat</u>	Zoom	Mrs. Sonenberg - register at yoatzot.ca/chabura	10:00 AM
	Men's Contemporary Halacha	Clanton Park	Rabbi Mann	8:00 PM
Thursday	Tanach: The book of Yehoshua	Zoom	R' Rakovsky	10:00 AM
	Tanach: Sefer Melachim	Zoom	Rabbi Horovitz	1:30 PM
	The Book of Ruth (Register at tiny.cc/ruth2025)	Zoom	R' Rakovsky	3:00 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

UPCOMING PROGRAMS

May 23-24	Yom Yerushalyim Shabbaton	Shaarei Shomaym	BMZD speakers
May 26	Business Ethics	Zoom	Rabbi Yehuda Mann 12:30 PM
June 6-7	Shabbaton	BAYT	Rabbi Mordechai Torczyner
June 8	Breakfast & Shiur	Shaarei Shomaym	Rabbi Mordechai Torczyner 8:30 AM

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