



TISHREI GUIDE

ימים נוראים

5775-2014

with expanded
Divrei Torah

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Growing Through Torah



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OVER THIS PAST YEAR, THERE HAS BEEN A PALPABLE

sense of change; a change in the world's view towards the Jewish nation, a resurfacing of the old face of anti-Semitism - and more importantly a refocusing of our own priorities. While the year may have begun with feelings of disunity within the community, during these past few months we have come to appreciate each

other and recognize מי כעמך ישראל גוי אחד בארץ. This unique bond with each other and the Ribono Shel Olam is what defines our nation. This unity, which is achieved through our common goal of Torah, Tefillah, and Gemilas Chasodim, is the "iron dome" which protects us against the forces of evil. שומר שארית עם אחד האומרים ד' אלוקינו ד' אחד.

Though it is our common goals that unite us into a nation, it is the commitment and growth of each individual that determines the nation's strength. Elul is a time for introspection and self-evaluation. Have we truly developed our character traits - our Midos? How do we relate to our business partners and our families? Are we able to "let go", be Mochel, and truly be accepting of other individuals? What about our relationship with Hashem? Is Hashem a vibrant part of our lives or do we ignore Him completely? These areas affect not only ourselves and those we come in contact with, but the entire nation.

כתר יתנו לך

Chazal tell us that Hashem's crown is created by B'nei Yisroel. Each individual polishes his gem through his Torah and Mitzvos and the collective gems of the entire nation are fused together into a glorious crown. (On a deeper level the essence of the crown is the Jewish people themselves. ישראל אשר בך אתפאר)

This year let us embark on a mission of self-perfection, thereby bringing merit not only to ourselves but to the entire ישראל. This year let us polish our gem until it sparkles along with the gems of the entire nation and proclaim together "כי אנו עמך ואתה אלוקינו".

כתיבה וחתימה טובה,
Rabbi Mordechai Scheiner, Rosh Kollel

Rosh Hashanah - Yom Kippur Schedules



ROSH HASHANAH	
EREV ROSH HASHANAH Sept. 24 th , Wednesday	
Selichos & Shacharis	6:30 am
Chatzos	1:10pm
Eruv Tavshilin	
Mincha & Candlelighting	6:53pm
Divrei Mussar <i>Rosh HaKollel</i>	7:20pm
Maariv	7:51pm
1ST DAY ROSH HASHANAH Sept. 25 th , Thursday	
Shacharis <i>Shir Hayichud</i>	7:30am
Brachos	7:40am
HaMelech	8:20am
Kiddush <i>sponsored by R' & Mrs Yisrael Goldman</i>	10:40am
T'kias Shofar (approx.)	10:55am
T'kias Shofar for women 429 Yorkhill Blvd.	4:45pm
Heart of the Mitzvah <i>R' Eliyahu Goldwasser</i>	6:00pm
Mincha <i>followed by a Shiur</i>	6:35pm

Maariv (2ND NIGHT ROSH HASHANAH)	7:50pm
72 minutes	8:22pm
2ND DAY ROSH HASHANAH Sept. 26 th , Friday	
Shacharis <i>Shir Hayichud</i>	7:30am
Brachos	7:40am
HaMelech	8:20am
Kiddush <i>sponsored by Mr & Mrs Steven Perel</i>	10:40am
T'kias Shofar (approx.)	10:55am
T'kias Shofar for women 429 Yorkhill Blvd.	4:45pm
Heart of the Mitzvah <i>R' Eliyahu Goldwasser</i>	6:00pm
Mincha <i>followed by Maariv</i>	6:35pm
Candlelighting	6:50pm
Shkia	7:08pm
SHABBOS SHUVA Sept. 27 th	
Shacharis	8:15am
Drasha Rosh HaKollel	10:20am

DAVENING IN EITZ CHAIM IS SPONSORED BY:

**FIRST DAY ROSH HASHANAH: JEREMY AND JUDI COHEN
TO THANK HASHEM FOR GOOD HEALTH AND ALL THE BRACHA IN THEIR LIVES**

**SECOND DAY ROSH HASHANAH:
MR & MRS MOTTI AND SHIRA GASTFREUND IN HONOUR OF THEIR CHILDREN**

Kiddush	10:55am
Heart of the Mitzvah <i>R' Eliyahu Goldwasser</i>	5:00pm
Mincha #1	5:10pm
Shabbos Shuva Drasha <i>(main shul) Given by the Mara D'asra Rabbi Daniel Korobkin</i>	5:40pm
Mincha #2	6:35pm
Shalosh Seudos	
Shkia	7:06pm
Maariv	8:01pm
72 minutes	8:18pm

ASERES YEMEI TESHUVA

TZOM GEDALIAH Sept. 28th, Sunday

Selichos & Shacharis	7:30am
Mincha #1	1:40pm
Mincha #2	6:30pm
Maariv	7:39pm

YOM KIPPUR

EREV YOM KIPPUR Oct. 3rd, Friday

Selichos & Shacharis	7:10am
Mincha	3:00pm
Tefila Zakah	6:10pm
Kol Nidrei & Candlelighting	6:37pm
Maariv	7:35pm

YOM KIPPUR

Oct 4th, Shabbos

Shacharis <i>Shir HaYichud</i>	7:50am
Brachos	8:00am
HaMelech	8:40am
Yizkor (approx.)	11:40am
Mincha	4:55pm
Neila (approx.)	6:15pm
Maariv	7:48pm
72 minutes	8:05pm

BEIN HAZMANIM

Oct. 5th-8th, Sunday-Wednesday
Part of Yeshivas Bein Hazmanim: See page 24

Shacharis <i>Sunday Oct. 5</i>	7:55am
Shacharis <i>Mon-Wed, Oct. 6-8</i>	8:00am
Seder	
Mincha	6:00pm
Maariv	9:30pm

RABBI ELIEZER BREITOWITZ,

Rosh Yeshivas Darchei Torah

The study of Jewish customs – Minhagim – can provide a fascinating insight into the various ways in which different communities understood certain aspects of religious life.

Take, for example, the custom of reciting Selichos. The common practice today is to recite these prayers for forgiveness both before Rosh Hashana and during the days between Rosh Hashana and Yom Kippur. Yet, this is not the only possibility. The Rambam (Hilchos Teshuvah 3:4) states that the custom was observed only between Rosh Hashana and Yom Kippur. Chabad Chassidim only say Selichos before Rosh Hashana (except for Tzom Gedalia which, being a fast day, also calls for Selichos).

The Rambam's position is not difficult to understand. Prayer is an integral part of the process of atonement as we cannot take Hashem's forgiveness for granted. Therefore, during the days between Rosh Hashana and Yom Kippur which have been designated as days of Teshuvah, it is certainly appropriate to pray for forgiveness. In fact, we can even offer an argument that the Selichos before Rosh Hashana are not really a preparation for Rosh Hashana at all, but rather additional preparation for Yom Kippur. After all, we have no Selichos on Rosh Hashana and there is no confession on Rosh Hashana. The Rosh Hashana service is actually not focused on sin and its atonement at all. So in what sense could the Selichos be a preparation for Rosh Hashana?

The Chabad custom, however, now becomes even more problematic for in that custom the Selichos are viewed exclusively as a preparation for Rosh Hashana! How is this to be understood?

There is a letter that was sent by the sixth Lubavitcher Rebbe, Rabbi Yosef Yitzchok Schneerson zt'l to his students in 1937 (included in the collection of letters printed along with the Tehillim Ohel Yosef Yitzchok) in which he recounts a thought of the Ba'al Shem Tov on the verse in Parshas Miketz (Breishis 43:10) in which Yehudah tries to convince his father Yaakov to allow the brothers to bring Binyamin to Mitzrayim. Yehuda says, "If we had not tarried, we could have already returned twice."

In the Hebrew, the first words of the verse are לולא התמהמהנו. The word לולא, when its letters are rearranged, spells אלול, the Jewish month preceding Rosh Hashana. The phrase thus can be understood this way: If instead of rushing through Elul, we would tarry and utilize every moment for preparation, we could "return" to Hashem twice – first on Rosh Hashana and then a second time on Yom Kippur.

The Rebbe explained that the Teshuvah of Rosh Hashana and the Teshuvah of Yom Kippur are really quite different. The Teshuvah of Rosh Hashana is a "general" repentance. Rather than focusing on our specific misdeeds, it is an overall recommitment to the ideal of accepting Hashem's kingship and authority. The Teshuvah of Yom Kippur, on the other hand, deals with the fine details of our conduct. It demands that we identify our areas of deficiency, work to rectify them, and thereby we receive atonement and forgiveness.

The Rebbe continues to explain – and this is the part relevant to our earlier questions – that whereas the main preparation for Yom Kippur is after Rosh Hashana, the main preparation for Rosh Hashana is during the time of Selichos. By begging for forgiveness, we impress upon ourselves the idea expressed in the very first line of the liturgy, "Kindness is Yours, Hashem, and embarrassment is ours." Becoming mindful of our shortcomings, we come to a greater appreciation of how truly beholden we are to Hashem, and thus we readily accept the yoke of his majesty.

The point is so subtle it can be easily missed. But if we appreciate it, it can answer the question we raised. The objective of saying Selichos is not to persuade Hashem to "change His mind" and forgive us even if He was not so inclined. If this would be the objective, the Selichos would have been said only after Rosh Hashana which is when we actually seek forgiveness. The real objective is to impress upon us our debt to Hashem as a way of motivating us to accepting Hashem's yoke. Thus the most appropriate time for Selichos is during the several days before Rosh Hashana.



A LOOK UNDER THE HOOD

By: Rabbi Yosef Dovid Rothbart

We blew the Shofar every day this past month. We blew one plain blast, one broken note, and finally a second plain blast. This pattern of blowing, which will be followed on Rosh Hashanah, is derived from the dismantling of the camps. In the desert Moshe would use trumpets to relay messages to the Jewish people. A single trumpet blast would summon the people from the different areas of the camp to gather. To instruct the nation that it was time to disband and travel elsewhere, a Tekiya, or plain note, Teruah, or broken note, and a second Tekiya, would be blown.

R Hirsh explains that the single note calls different elements into one direction while the broken blast indicates upheaval and motion. Therefore to disband the camp there would be three blasts: the first Tekiya, signifying that it's time to rally together; a Teruah, instructing the nation to dismantle the camp and prepare for travelling; and finally the last Tekiya, indicating that all the people should go in the direction designated by Moshe.

This is the meaning of the Shofar blasts on Rosh Hashanah as well. The Tekiya prompts us to focus all our scattered energies on introspection and think about what is important in life. This is followed by the Teruah, the broken blasts, which encourage us to break away from all estrangement, and travel forward by letting go of what is evil in Hashem's eyes. Then, the final Tekiya is sounded, calling upon us to assume a new attitude that will bring us closer to Hashem from this point on.

The Zohar tells us that מאן דנפח מתוכיה נפח, that breath is an expression of our innermost being. When we blow the Shofar and project our breath through the ram's horn, it is an expression of our innermost primal desire that comes before words. It is the cry of the Neshama that wants to break away from its existential isolation moving forward in a path that will bring it close to Hashem. This is the cry of the Shofar. It's a cry that cannot be expressed in words for that would only limit the intent.

The Gemara (R.H. 26a) tells us that at the time we blow the Shofar it is tantamount to standing in the holy of holies. Based on what we explained,

we can say that the Gemara's intention is that just as someone who is standing in the holy of holies is alone with Hashem, so too when we blow the Shofar we express our innermost self, stripped of our physicality, in a most intimate connection with Hashem.

Rosh Hashanah is a time when we have the opportunity to reconnect to who we are. Throughout the year we become distracted and lose focus. This Rosh Hashanah let us think about the message of the Shofar and reconnect to our innermost desire, and let the sound of the Shofar guide us throughout the rest of the year.

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MOTZEI SHABBOS SELICHOS

Motzei Shabbos Netzavim-Vayeileich, September 20

11:30

Seder

Refreshments will be served

12:00

Shiur: Rabbi Yaakov Erlanger
*Exploring The Thirteen
Attributes of Mercy*

12:45

Divrei mussar by
Rabbi Mordechai Scheiner,
Rosh Kollel

1:05

Selichos



SELICHOS & SHACHARIS UNTIL ROSH HASHANAH

Sun. Sept 21	Shacharis 8:30am	Tues. Sept 23	Selichos & Shacharis 7:10am
Mon. Sept 22	Selichos & Shacharis 7:10am	Erev R"H Wed. Sept. 24	Selichos & Shacharis 6:30am

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THINGS ARE NOT ALWAYS THE WAY THEY SEEM

Rabbi Yuval Kernerman
Menahel Eitz Chaim Schools, Viewmount

Many of us read the words of Tefillah Zakka with trepidation, as we reflect on the ominous job of preparing for the Yom HaDin. Particularly moving is the section which states that we acknowledge that our teshuva is not accepted for aveiros bein adam lachaveiro, until we appease our fellow man.

It is one thing to ask mechila for things we have done that we are aware of. But how do we tackle this awesome task for things we have done that we are not aware of? Even worse: how do we achieve atonement when we stubbornly refuse to accept the possibility that we were at fault in conflicts that we are aware of?

I would like to suggest two strategies to help us in this task, and I believe that there is a source in Chazal for both of these strategies.

The first strategy is: accept the fact that people don't see you the way you see yourself. Have you ever noticed that most people don't like pictures of themselves? What is the reason? When we see a picture, we see ourselves the way others see us; however, when we normally see ourselves in the mirror, we see our mirror image - the left side of our face on the right side of the image, and the right

הוא-עשנו, [קרי ולו] (כתיב ולא) אנהנו- עמו, וצאן סקעיתו (תהילים ק').

The Sfas Emes famously spoke out that the more we are attuned to Hashem's omniscience in life, the more we actualize ourselves. On the other hand, one who thinks his achievements are from the strength of his own hand has accomplished nothing.

side on the left. A picture, however, has the two halves of our image reversed, and, since our faces are not symmetrical, this appears quite different. When it comes to perceiving ourselves and our actions, Chazal teach us: "Adam karov le'atzmo" – we are "close" to ourselves. We are biased. We don't see ourselves - and our actions - the way others do. Perhaps this is what Chazal mean when they say that, le'asid lavo, we will see a recording of our deeds - we will see our actions the way others do. We will appreciate our deeds from their perspective, and will have a different take on reality. For reality, in truth, depends largely on perspective.

The second strategy is: accept the fact that people don't hear you the way you hear yourself. Did you ever cringe when you heard a recording of your voice? Why don't we like the way we sound? How does our voice sound so different? The answer lies in a simple physiological truth: much of the way we hear our voice is by conduction of soundwaves through the bones in our head. This makes our voice sound lower than the way others hear it. By analogy, and using the same principle above, we can appreciate the fact that, at times, we likely do not come across in the way we intended. How many times do we try to communicate something, only to find that the recipient didn't appreciate it the way it was intended? Perhaps, if we would "play back the recording" of our deeds, we would see things from a different perspective, and accept the possibility that we did not communicate as effectively as we were sure we did at the time.

This Erev Yom Kippur, as we reflect on the challenges bein adam lachaveiro we have had, let's pause and consider the fact that our perspective about ourselves and our human interactions is not the only perspective. May it be the will of Hashem that that knowledge should give us the humility to accept responsibility for machlokes in which we were involved. Doing so should allow us to be mevater - to let go of our perspective - and hopefully, midda k'neged midda, this will cause Hashem similarly to be mevater in His judgment of us.



לדוד ד' אורי

R' Dovi Gopin

In this chapter, Dovid Hamelech is telling us that Hashem's direct guidance is linked to how much one clings to Him. Therefore the only thing a person has to fear is that he might become 'disconnected' from Hashem. His only request in life should be to remain constantly connected to Hashem, and that is why Dovid Hamelech asks Hashem to remove all the 'road blocks' in life that might prevent him from being constantly attached to Him. (Based on the מלבי"ם)

There are two ways to understand the first three פסוקים:

פשוט פשוט - These פסוקים are referring to physical enemies and physical battles which Dovid, himself, endured. (The term "יראה" refers to revealed enemies who openly fought with him, while the term "אפחד" refers to hidden enemies who secretly fought against him.)

Personal פשוט: פשוט הגר"א writes that these פסוקים are referring to a constant struggle which a person has with his יצר הרע.

The פסוק in (משלי ו') states "כי נר מצוה ותורה אור ודרך חיים תוכחות מוסר":

אורי ("ותורה אור")	In the merit of תורה learning
ישעי ("כי נר מצוה")	In the merit of performing מצוה (as the גמ' סוטה-כ"א writes: "מצוה בעידנא דעסיק בה מגנא ומצלח")
מעוז חיי ("ודרך חיים תוכחות מוסר")	מוסר ומדות טובות which give a person strength to go on the proper דרך החיים

ד' אורי	The יצר הרע wants me to do עבירות and therefore I find myself in חשך. If I put forth the effort in תורה, then הקב"ה lights up the proper דרך for me
ישעי	If I'm attached to מצוה, then Hashem – Himself - saves me when I have to fight my יצר הרע. Therefore...
ממי אירא	I'm not afraid of the 'open' יצר הרע (desires and מדות that I know are bad).
ד' מעוז חיי	Because I'm living with מוסר and הקב"ה protects me like a fortress. Therefore...
ממי אפחד	I don't even fear מדות which can cloud my judgment (נגיעה).

בקרב עלי מרעים	"(ואהבת לרעך כמוך" = "מלשון ריע" = When the יצר הרע tries to act as my friend. Really he wants...
לאכל את בשרי	He wants to destroy my נשמה which is in my physical body and is the source for all מדות
צרי ואובי לי	Even though he might act as my friend, I realize that it is my own tailor-made יצר הרע: my worst enemy;
המה כשלו ונפלו	When he realizes that I am דבוק in מצוה, תורה, and ומדות מוסר and טובות – he will falter, not me!
אם תחנה עלי מחנה	The יצר הרע has set up the whole world as a camp to destroy our spirituality (look at the world around us!)
לא אירא לבי	...Because I am דבוק in מצוה, תורה, and ומדות טובות
אם תקום עלי מלחמה	Even if the יצר הרע comes to fight a spiritual war with me (ie: like in the times of the יוונים), still...
בזאת אני בוטח	אורי וישעי is הקב"ה = I trust what I said that through תורה and מצוה
אחת שאלתי מאת ד'	Unlike other people who ask only for what they need at that specific time, I have asked only one thing from הקב"ה, and... (לשון עבר)

אותה אבקש	I still seek out that very same thing that I have always asked for. That thing is... (לשון עתיד)
שבתי בבית ד' כל ימי חיי	To dwell in the 'Tent of תורה' all my days
לחזות בנועם ד'	To enjoy the sweetness of His תורה
ולבקר בהיכלו	"מלשון בקר" = I want to be there every morning

The essence of the Mitzvah to learn Torah is to take satisfaction and enjoyment in it. In this way, the words of Torah will penetrate one's heart! (Sochatchver Rebbe)

In the **זכות** that I had complete **בטחון** in my request, I trust that...

כי יצפני בסכה ביום רעה	He will hide me in His סוכה (shelter)
יִסְתַּרְנִי בַסֶּתֶר אֱהִי	When evil comes, He will completely cover me from my enemies
בְּצֹר יִרְמַמְנִי	He will lift me from any harm (the enemies can't touch me).
וְעַתָּה	Because I was זוכה to the הקב"ה's protection
יְרוּם רֵאשֵׁי עַל אֹבֵי סְבִיבוֹתַי	As a direct result He lifts me over my enemies
וְאֶזְכְּרָה בְּאֵהָלוֹ זְבָחַי תְּרוּעָה	As a sign of thanks, I bring a קרבן to my 'close friend' (פסוק: "ואהבת לרעך כמוך" = תרועה). And...
אֲשִׁירָה וְאֶזְמְרָה לְדָדִי	שיר = Song זמר = With instruments
שָׁמַע דִּי קוּלִי	יצה"ר "עוצמת קול שופר when ראש השנה On...
אֶקְרָא	"קראוהו בהיותו קרוב," as it says, "והכ"פ On...
וְחֲנִי וְעֲנִי	"וחנותי את אשר אחון" says the הקב"ה, "והכ"פ On...
לֶךְ אִמְרָ לְבִי	On Your (הקב"ה) behalf, my נשמה tells me
בְּקִשׁוֹ פָנַי	"Seek out My (הקב"ה) face!" I respond...

The rope of the Torah and Mitzvos hangs down from heaven to earth for all to seize. Anyone who grabs hold of it gains faith from his grasp. It will save one from drowning, as well as be an elixir of life. He who lets go, however, loses the connection between himself and G-d, possibly forever. (R' Maimon, father of the Rambam)

את פניך ד' אבקש	I am constantly seeking You out so that I will merit the countenance of Your Face. Therefore...
אל תסתר פניך ממני	Don't hide from me, because if You do – "הסתרת פניך הייתי" – "נבהל"
אל תט באף עבדך	Don't turn me away so that I'll fall into Your anger, because...
עזרתני היית	You were and always are The One who helps me!
אל תטשני	Do not completely forsake me
ואל תעזבני	Don't leave me even for a second, because you are...
אלקי ישעי	And if You leave me, on whom shall I rely?
כי אבי ואמי עזבוני וד' יאספני	משל = Orphan without parents and helps him יצר הרע = Without the הקב"ה, we could not defeat the הרע
הורני ד' דרכך	Teach me Your ways
ונחני באורח מישור	Lead me on the proper path
למען שורי	Because I have many enemies who are always trying to get me to fail
אל תתני בנפש צרי	So that their desires won't be fulfilled
כי קמו בי עדי שקר ופיח חמס	These שקר try to get me to do מצות for the wrong reasons;
לולא האמנתי לראות בטוב ד' בארץ חיים	If I had not have believed Hashem, Who promised me that I'd see His goodness in ארץ חיים, they would've overpowered me
קוה אל ד' חזק ויאמץ לברך וקוה אל ד'	(גמ': ברכות-ל"ב) = If you see that your תפילות aren't being answered, be מחזק and Daven again! Never give up!

Sukkos Schedule

SUKKOS: FIRST DAYS	
EREV SUKKOS Oct. 8 th , Wednesday	
Eruv Tavshilin	
Mincha & Candlelighting	6:28pm
Maariv	7:21pm
72 minutes	7:58pm
FIRST DAY SUKKOS Oct. 9 th , Thursday	
Shacharis	8:30am
Heart of the Mitzvah <i>R' Elyahu Goldwasser</i>	5:45pm
Mincha	6:30pm
Maariv	7:24pm
72 minutes	7:56pm
SECOND DAY SUKKOS Oct. 10 th , Friday	
Shacharis	8:30am
Heart of the Mitzvah <i>R' Elyahu Goldwasser</i>	5:40pm
Mincha & Candlelighting <i>followed by Maariv</i>	6:25pm
Shkia	6:43pm
SHABBOS CHOL HAMOED Oct. 11 th	
Shacharis	8:30am
Heart of the Mitzvah <i>R' Elyahu Goldwasser</i>	5:00pm

Mincha	5:45pm
Shkia	6:41pm
Maariv	8:36pm
72 minutes	7:53pm
CHOL HAMOED	
OCT 12TH-14TH, SUNDAY-TUESDAY* <i>Part of Yeshivas Bein Hazmanim: See page 18</i>	
Shacharis <i>followed by breakfast</i>	8:00am
Shiur & Seder	
Mincha	6:00pm
Maariv	9:30pm
SUKKOS: SECOND DAYS	
EREV YOM TOV (HOSHANA RABA) Oct. 15 th , Wednesday	
Shacharis (<i>Neitz</i>)	6:10am
Neitz Hachama	6:47am
Shacharis #2 (<i>start across the hall</i>)	8:00am
Eruv Tavshilin	
Mincha & Candlelighting	6:16pm
Maariv	7:09pm
SHEMINI ATZERES Oct. 16 th , Thursday	
Shacharis	8:30am

Yizkor (<i>approx.</i>)	10:10am
Heart of the Mitzvah <i>R' Elyahu Goldwasser</i>	5:00pm
Mincha	5:50pm
Selling aliyos	
Shkia	6:32pm
SIMCHAS TORAH NIGHT Oct. 16 th , Thursday	
Maariv	7:07pm
Hakafos	7:25pm
72 minutes	7:44pm
Kiddush (<i>approx.</i>) <i>following third Hakafa</i>	8:20pm
Krias HaTorah (<i>approx.</i>)	9:45pm
SIMCHAS TORAH DAY Oct. 17 th , Friday	
Shacharis	8:30am
Kiddush (<i>approx.</i>)	9:45am

Hakafos	
Kol Nearim (<i>approx.</i>)	12:15pm
Mincha & Candlelighting	6:13pm
Shkia	6:31pm
SHABBOS BEREISHIS & MEVORCHIM Oct. 18 th	
Shacharis	8:30am
Kiddush	
Heart of the Mitzvah <i>R' Elyahu Goldwasser</i>	5:00pm
Mincha	5:45pm
Neilas Hachag	
Shkia	6:29pm
Maariv	7:24pm
72 minutes	7:41pm

The New Zman
will begin on Sunday, October 26. Programs, shiurim and minyanim will resume normal schedule.
Check www.thornhillkollel.com for a list of shiurim, and our weekly and Shabbos schedules.



HILCHOS YOM TOV SELECTIVE HALACHOS PERTAINING TO YOM TOV

R' Eli Kohananoo

1. **Squeezing fruits such as grapes or oranges for juice is forbidden** on Yom Tov even though it is needed for "Ochel Nefesh."

2. **It is forbidden to create a new fire on Yom Tov**, since it was able to be lit before Yom Tov. However, to transfer from an existing flame is permitted for a Yom Tov need. Some Poskim hold that taking from an electric coil that is red hot is called transferring from an existing flame, while others contend that a coil is not a flame and therefore prohibited.

3. **It is forbidden to transfer a flame for no purpose on Yom Tov.** However, if one wanted to move the flame in order to illuminate his home or for Kavod Beis HaKenesses, it is permitted.

4. **One may not prepare from one day to the next**, even preparing during Bein Hashmashos forbidden.

5. **Even things that aren't Melacha but take effort**, such as washing dishes or transporting tables and chairs, are forbidden.

6. **It is permitted to open an electric oven** on Yom Tov even if this may cause the oven's indicator light to turn on.

7. **It is permissible to wash one's hands and face with hot water** on Yom Tov, even though the cold water is going into the hot water boiler as a result. It is also permissible to use hot water to wash the dishes. (Those who have a built-in instant electric hot water system should consult a Rav.)

8. **Some Poskim permit lowering a flame on a gas stove** in order to prevent a dish from burning. Many Poskim are stringent if a different smaller flame can be used instead. Sephardim should be especially stringent like this opinion.

9. **There is a machlokes whether a choleh** who isn't incapacitated is allowed to take pills or vitamins. On yom tov sheini it is permitted.

10. **If one is at Shul and realizes during עירוב תבשילין that he forgot to make an** עירוב תבשילין, there are several possible options for him: **a)** If there is food (a כביצה of bread and a כזית of cooked food) at Shul that won't be eaten before שבת, he can make the עירוב there (with a ברכה). **b)** Send a שליח home to do it. **c)** In a הדחק שעתה, one can mentally set aside a כביצה of bread and a כזית of something cooked for the עירוב. When he returns home, he must separate the bread and the food without a ברכה. **d)** If one wasn't able to do any of these before השמשות, he should ask a רב whether he may rely on the Rav's עירוב.

Footnotes

1. See Shulchan Aruch siman 495:2. Most Poskim learn that the prohibition is a D'rabbanan since the Torah permits all ochel nefesh. However, Chazal feared that people would be involved in strenuous labor like harvesting, grinding or squeezing on a large scale and therefore forbade us from doing so. One may ask that the Shulchan Aruch permits some forms of grinding done on a small scale or with a Shinui (see siman 504). Why is squeezing more stringent? See Shemiras Shabbos K'Hilchasa (New version), chapter 5, 1) for an explanation. Other Poskim learn that the prohibition may be D'oraisa (Mishna Berura 495:13)

2. Shulchan Aruch 502 and M.B. 502:1. In regards to electric coils, see Igros Moshe Y"D 2, Siman 75 who permits it similar to the case the Ksav Sofer (Siman 77) brought in M.B. 502:4. However, Harav Shlomo Miller shlita contends that taking a flame from a Toldos Ha-aish is called Molid and is Assur.

3. Shulchan Aruch 514, 5. See M.B. 34 who explains that transferring lights for non-Yom Tov needs could possibly be an Issur D'oraisa, as Melachos permitted on Yom Tov were only permitted L'tzorch. There is much discussion regarding lighting candles for a Yartzeit. See Biur Halacha, D"H Ner Shel Batala who posits that one should light Yartzeit candles before Yom Tov. If one forgot to do so, he may light it in a room where benefit will be derived from candles. In a שעתה הדחק (pressing situation), it's possible that one may be lenient. One should consult a competent Posek.

4. Shulchan Aruch 503 and Biur Halacha there D"H B'Yom Tov- See Chidushei R' Akiva Eiger, Nedarim 79b "Mah" brought in short in his Chidushim in S.A. 495, that even to prepare in Bein Hashmashos for Bein Hashmashos could be forbidden since we don't know exactly when day turns to night. For this reason, even lighting a candle (through transferring of course) would be forbidden as you could be preparing for the upcoming night.

5. See Mishna Berura Siman 503, 1 and Rama in Siman 667:1 who explain that the prohibition of preparation also applies to doing things that aren't forbidden because of Melacha. If one wants to tidy up the house in order that it should look neat, it would be permitted, since this is considered a Yom Tov need (Mishna Berura ibid, 6). I heard in the name of Harav Shlomo Miller that setting up ones table before nightfall is permitted for this reason as well (this logic only applies to non Melacha preparations.)

6. See Shemiras Shabbos K'Hilchasa chapter 1, 30 (old print) and footnotes 79 & 80 there for an explanation. See also ibid, 29 where it is explained why this is forbidden on Shabbos.

7. See S.A. 511:2, the reason being that since heating up hot water is permitted for Ochel Nefesh, it is also allowed for other uses deemed Shaveh Lo'ochel Nefesh, such as washing one's hands and face. Even though the water being heated up at the time one washes his hands may not actually be used, the cooking of the water is looked at as part of

the process to wash ones hands and therefore permitted - R' Moshe Feinstein zt"l. The Rosh Kollel shlita brought a proof in the name of Rav Ahron Kotler zt"l from the Gemara in Kesubos 7a about Be'ila Rishona B'Yom Tov permitting this as well.

8. See S.A. 514:1 that turning down a flame, even a little bit, is forbidden on Yom Tov since turning off a flame doesn't help the food, rather just keeps it from getting ruined, so it isn't considered an act for Ochel Nefesh. Therefore, Sephardim should be strict, not turning down any flames for any purpose. According to the Rama, it is permitted to turn down a flame if there is no other way to save the dish from getting ruined. Rav Moshe zt"l in Igros Moshe O"C 1 Siman 115 & O"C 4 Siman 103 is Mechadesh that according to the Rama there is no difference between transferring a flame to cook with or turning down a flame to cook with. The reason why the Rama said you can only turn down the fire if there is nowhere else to place it is because in those days turning off a fire was more difficult than starting a new fire, but now with gas stoves turning a knob up and down is exactly the same. Therefore one shouldn't do more work and transfer a new flame. See Shemiras Shabbos K'Hilchasa chapter 3, halacha 10 and footnotes 42-44 for those who argue and the logic behind their opinions.

9. See shulchan aruch 496,2 that doing acts of refuah that would be forbidden on shabbos are also forbidden on yom tov. Taking medicine on shabbos even though no melacha

is being done, is forbidden due to the geziera of "shchikas samemanim" as chazal were afraid one may come to grind which is an av melacha. On yom tov, however, according to most poskim grinding is assur only miderabanan as it is a melacha that is necessary for ochel nefesh (see mishna berura 495, 13) therefore the decree of "shchikas samemanim" would be similar to a "geziera legezeira" and would be allowed. This is the opinion of the Avnei Neizer o.c. 394 & Tzitz Eliezer 8, 15. The Magen Avraham 532,2 disagrees as he infers from the language of the mechaber that only on chol hamoad all types of refua is allowed but not on yom tov as the eating of medicines isn't considered "shaveh Ichol nefesh". The Shmiras shabbos khilchasa (old print) 33, 24 also agrees with the Magen Avraham (see also footnote 89 there for a deeper analysis) On yom tov sheini however all would agree that it is allowed as the shulchan aruch 496, 2 allows even melacha mederabanan for a choleh's need but melacha mdeorysa is assur.

10. a) This is the simplest solution, as it doesn't matter where the person makes the עירוב. See 261, 11 and ביאור הלכה there. D"H ומעורבין ה' b) Mishna Berura 527, 4 c) See משנה Chapter 2.1 ומסכת ביצה on תפארת ישראל who suggests this solution. However, some Poskim disagree with it. See S/T Chaim Shaul (Chida) that says one must hold the עירוב in his hand while separating it. Many Poskim are of the opinion that one may be lenient in שעתה הדחק (see 36,7 ניצחק).

A YOM TOV SERIES

on practical halachos relating to the Yomim Tovim



Sunday, September 21

Rabbi Mordechai Scheiner, Rosh Kollel

8:30 Shacharis | 9:30 Breakfast & shiur

THE HALACHOS OF SHOFAR
And Its Significance



Monday, September 29

R' Shlomo Bixenspaner, Rav Khal Yereim

8:45pm in the Kollel

THE NUTS & BOLTS OF BUILDING A SUKKAH



Sunday, October 5

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זה קלי ואנוהו - פרי עץ הדר

Rabbi Baruch Lichtenstein
Sgan Rosh Kollel

The third פרק of מסכת סוכה begins by teaching the הלכה that a dried out Lulav is פסול - "לולב הגזול והיבש פסול". Rashi brings as the source for this הלכה the פסוק, of קלי ואנוהו, which is the מקור in the Torah for the concept of הידור מצוה - beautifying Mitzvah - in general. A dried up Lulav lacks הידור and is thus פסול.

Tosafos asks: Why does Rashi use קלי ואנוהו as a basis for disqualifying a dried out Lulav? The Gemara elsewhere learns that the term used in the Torah for Esrog - פרי עץ הדר, teaches us that the Esrog along with all the other מינים must be הדר, beautiful. Tosafos explains that the reason the פסוק of פרי עץ הדר is necessary is because the הידור, learned from קלי ואנוהו, only applies לכתחילה (ideally). However, בדיעבד (after the fact) one would be יוצא even without it. Through the words פרי עץ הדר, the Torah teaches us that the requirement for הידור with respect to the מינים ד' is even בדיעבד. In other words, one would not be יוצא, even after the fact, if any of them were not מהודר .

This being the case, asks Tosafos, why does Rashi quote the פסוק of קלי ואנוהו, which is a requirement of having beauty only לכתחילה, and not the פסוק of פרי עץ הדר, from which we derive that the same requirement applies even בדיעבד?

To answer Tosafos's question, we must first understand what other differences, if any, exist between the Mitzvah derived from פרי עץ הדר and that which the Torah teaches through the פסוק of קלי ואנוהו.

There are two possible ways of fulfilling הידור Mitzvah. It could be that הידור Mitzvah requires that we ensure the actual object (חפץ) with which the Mitzvah is performed is beautiful. On the other hand, it may only be important that one performs the

Mitzvah in a beautiful manner. In other words, the Halacha of הידור could apply either to the חפץ של מצוה or the מעשה של מצוה.

From the following Halacha it seems clear that ואנוהו pertains to the מעשה של מצוה rather than the חפץ של מצוה. A Sefer Torah requires סירטוט. That is, before a Sofer begins writing, he must scrape straight lines into the parchment as this will help beautify the כתב. Tefilin, on the other hand, do not require סירטוט. The difference between the two, explains the Rambam, is that once the פרשיות are placed in a box, the כתב of the Tefilin is no longer seen. Therefore, there is no need to beautify the כתב. The כתב of the Sefer Torah, on the other hand, is read, and therefore is part of the מעשה של מצוה and must be beautified.

Thus, we can readily see that the Mitzvah of ואנוהו is not primarily to beautify the חפץ של מצוה but rather the מעשה של מצוה.

What about the Mitzvah of פרי עץ הדר? Is it a דין in the חפץ של מצוה or in מעשה של מצוה? Furthermore, is there a practical difference between the two?

Perhaps we can find a difference upon examining another Halacha regarding Esrog. Some ראשונים are of the opinion that an Esrog must be totally intact. This Halacha, referred to as לקיחה תמה - complete taking - is derived from the first word in the פסוק that discusses the מינים - "ולקחתם". Now, the Halacha of לקיחה תמה is a requirement in the Esrog itself. Therefore, even if one needs a magnifying glass to see that the Esrog is incomplete, it is פסול. This means that where there is a requirement in the Esrog itself, it does not matter whether it can be seen by the naked eye.

Applying this idea to the דין of הדר, we could ask what would be the Halacha regarding an exterior blemish on an Esrog? A

blemish that can easily be seen renders the Esrog פסול because it is no longer הדר. But what would the Halacha be where one needed a magnifying glass to see the blemish?

The answer depends on the question asked above – whether the דין of הדר applies to the חפץ של מצוה or just the מעשה של מצוה. If הדר is a דין in the actual Esrog then it would have the same Halacha as לקיחה תמה. Just as the deficiency that cannot be seen by the naked eye renders it פסול because of the דין of לקיחה תמה, so too an Esrog with a blemish that cannot be seen easily would not be considered הדר and would be rendered פסול. However, if the דין of הדר is only in the מעשה of the Mitzvah, in the same way סירטוט is not a requirement for Tefilin since the כתב is never seen, so too the Esrog would remain מהודר, because, to the naked eye, the blemish cannot be seen.

להלכה, the מהבי"ט quotes the מגן אברהם that a blemish renders an Esrog פסול only if it can be seen by the average person. However, if one needs to look very hard to find the blemish, it is כשר. It follows that the מהבי"ט understands that הדר, like אנוהו, applies to the חפץ של מצוה and not to the מעשה של מצוה.

Based on this perhaps we can answer Tosafos's question on Rashi. When Rashi brings אנוהו as the source of the requirement for a Lulav to be מהודר, he does not mean to suggest that it is not included in the Mitzvah of הדר that says by Esrog. Rather, he means to teach us that the פסול of הדר, like אנוהו, is not a דין in the מעשה של מצוה but rather, like all other Mitzvos, in the חפץ של מצוה. But, unlike אנוהו, concerning Lulav the requirement of הידור is even בדיעבד.

With this we can explain another dispute among the ראשונים. The Halacha is that an Esrog that is חסר is only פסול on the first day (in Eretz Yisrael) because לקיחה תמה does not apply on חול המועד. As it says in the פסוק: "ולקחתם לכם ביום הראשון"; that is, that the דין of לקיחה תמה, derived from "ולקחתם", only applies on

the first day. If, for example, the פיטום falls off on חול המועד it is still kosher. On the other hand, the דין of הדר applies even on חול המועד. Therefore if someone found a blemish on his Esrog on חול המועד it would be פסול. Nevertheless, says the Rosh, he may cut the blemish away and now the only issue with the Esrog is that it is incomplete. As we said, this does not render the Esrog פסול on חול המועד and, therefore, the Esrog becomes kosher now. The הגהות אשר"י argues. He maintains that one cannot make an Esrog that was once פסול into a kosher Esrog by cutting away the blemish.

This מחלוקת may very well be dependent on the understanding behind the requirement of הדר. If הדר is a דין in the חפץ של מצוה, like the לקיחה תמה דין, then we can say that since the object was once פסול it must remain פסול and cannot be made kosher (הגהות אשר"י). However, if the דין of הדר relates to the מעשה של מצוה, the פסול does not take effect until one actually begins to do the Mitzvah. As long as the blemish is dealt with before doing the Mitzvah, the פסול never takes effect. Therefore, provided that, at the time of the Mitzvah being performed, it is performed with the requirements of הדר, there is no reason for it not to be kosher (רא"ש).

ולשמחה מה זאת עושה. (קהלת ב' ב')

*"And of joy, what does it accomplish, for it is worthless."
The life of this world is like one who drinks salty water;
he thinks it quenches his thirst, but it only makes him
thirstier. (GR'A Farewell letter to his wife) The material
world is alluring and tricks one into thinking it is what
makes one live. But it is only Torah and Mitzvos which
truly fulfills us/our Neshamas.*

A COLLECTION OF INSPIRATIONAL SUKKOS STORIES

Once, within a few days of סוכות, a pious אתרוג merchant came to the house of R' Yehuda Leib Chasman to show the tzaddik one אתרוג in particular. Although this אתרוג was not particularly attractive, R' Leib decided to purchase it. However, before he finalized the deal, another set of אתרוגים were brought to him, all far more pleasing to the eye than the first.

R' Leib sat deep in thought for a while, and then turned to his household and said, "I certainly cannot afford to buy both אתרוגים. And I had already given up on finding a nicer אתרוג and decided to purchase the first אתרוג although it is not as nice. I believe that fulfilling the פסוק "ודובר אמת בלבבו", speak truth in your own heart, is also a הידור (beautification). Thus, in using this first אתרוג, I am using an אתרוג מהודר."

One סוכות the students of the Chasam Sofer brought their rebbe an exceptional אתרוג. They had expended a great deal of effort and money to find their rebbe a mehudar min hamehudar אתרוג. Word soon spread across town that the Chasam Sofer had an אתרוג that was very beautiful. And so it was that on the first day of סוכות, the Chasam Sofer's אתרוג passed from one hand to another to another, until hundreds of people had fulfilled this mitzvah.

The next morning the Chasam Sofer took out his אתרוג to fulfill the mitzvah once again. But the אתרוג, while still kosher, was not nearly as smooth and beautiful as it had been just the day before. The Chasam Sofer's students gasped when they saw what happened to the אתרוג in which that they had invested so much effort. But the Chasam Sofer had a different reaction. He just gazed at the אתרוג lovingly and kissed it.

"Now that this אתרוג has passed through dozens of hands and dozens of yidden have made a ברכה on it," he said, "it is truly mehudar min hamehudar."

The Way to Decorate A סוכה

Rav Chaim of Sanz was renowned far and wide for his tireless efforts on behalf of the needy. But even though vast sums of money passed through his hands, not a penny of these tzedaka funds was used for his own household. He and his family managed to make do with very little, even during the holidays.

One Erev סוכות Rav Chaim received word that there were still many families who were lacking food for the holiday and that several thousands of rubles needed to be raised at once. The tzaddik immediately dispatched his sons to do the holy work of obtaining the money, and within minutes of their return the rubles were deposited in the outstretched hands of dozens of poor people who were patiently waiting outside the Rebbe's door. It was only when Rav Chaim was assured that every family had what they needed for the Yom Tov that he could begin to put himself into the joyous mood necessary for the proper observance of the holiday. By the time he entered his סוכה, his face was aglow.

Rav Chaim's סוכה was totally devoid of the pretty ornaments that are found in many סוכות, but the bareness of the walls did not diminish the tzaddik's great pleasure. "My סוכה has a different sort of beauty," he explained to his sons and guests. "My סוכה is decorated with tzedaka. It is the charity that we distributed earlier in the day that makes this סוכה beautiful."

A German duke once asked the Rabbi of Berlin, "Please tell me, why don't the children say 'Mah Nishtanah' on סוכות? On Pesach, the family remains in their home, while on סוכות, you move out to a little hut. Why are they not surprised?"

The Rabbi replied, "The children, unfortunately, are used to seeing their parents and family crowded into a hut, suffering from the elements. After all, we are in galus. But on Pesach, they see us acting like kings, which is different from our usual situation in galus. Thus the children ask, 'Mah Nishtanah...'"

YESHIVAS BEIN HAZMANIM

Sun. Oct 5 – Friday Oct. 24

8:00 Shacharis

Breakfast

Seder

Shiurim will take place over Chol Hamoed.
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MY PIECE OF THE PIE

Rabbi Moshe Bauman

Simchas Torah - the joy of the Torah - is the culmination of the Yomim Noraim season. Now that our year and judgment have begun in good standing, we celebrate the completion of our weekly Leining of the Chumash on Simchas

Torah. The Mishna Berura brings down that even the elderly would strengthen themselves to rejoice with the Torah, including Gedolim such as the Arizal and the Vilna Gaon. Therefore, all of us should try our hardest, with all our strength, to rejoice properly in the Simcha of the Torah.

One may ask: granted the Arizal, the Vilna Gaon and all the other Gedolai Yisroel could properly rejoice with the Torah which they had learned extensively since they could appreciate what they were rejoicing over, but what about us who have barely scratched the surface of the immense depths of the Torah? How can we be expected to rejoice energetically if we merely have a superficial connection to the Torah?

Banish these thoughts from your mind because this is a trick of the Yetzer Harah! The Midrash on Shir Hashirim brings down from R' Yochanan that after each of the Ten Commandments, a Malach

came to every individual in Klal Yisroel and explained the different laws involved in the particular commandment, even the punishment and reward. Then, the Malach would ask: "Do you accept this commandment?" And the individual would answer: "Yes".

R' Yeruchem Olshin Shlita asks what the purpose was of the Malach asking every individual if he or she accepted the commandments since every single member had already accepted the whole Torah by proclaiming "Naase Vinishma". It seems redundant. Why did they need a second acceptance?

R' Yeruchem replies, based on a concept explained by R' Aharon Kotler zt"l, that the Torah was not only given to Klal Yisroel as a whole, but also to each Jew individually. All Yidden have their own strengths, weaknesses and circumstances, and are only expected to learn the Torah through their own ability and perspective. Just as all our faces are different, so too are our minds, and we must use our God-given perspective to learn the Torah. This explains why Klal Yisroel needed to accept the Torah twice: once on a collective level and a second time on an individual one. Based on this, we can understand every individual's ability to rejoice properly. Nobody is required to rejoice with the Vilna Gaon's portion in Torah, but with the specific portion which Hashem has granted him.

Only after I wandered from place to place, lacking basic material needs, was I able to begin to expound on the Book of Hashem; as the Talmudic expression goes, "chasurei mechsara v'hachi katani"- "It is surely lacking, and thus he taught" (- play on words from the Gemara when a text is missing words). (Abarbanel)

MEET THE *Kollel*

KOLLEL OHR YOSEF provides a dynamic Jewish presence to the Thornhill communal landscape through vibrant learning opportunities and Torah inspiration. The Kollel facilitates programs targeting a wide-spectrum of community members. The Kollel's warm and inviting Bais Medrash is vibrantly pulsating around the clock.



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To bring a program to your Shul, contact R' Yisrael Goldman at ygoldman@thornhillkollel.com

If you would like a Chavrusa or to join a learning program in the Kollel, please contact R' Yisrael Goldman or R' Avi Oberstein at rabbioberstein@thornhillkollel.com



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