



## What is worth counting?

R' Yanah Rose

This weeks parsha explains the avodah, and perhaps some of the underlying purposes, for each holiday we celebrate during the year. What is puzzling, is why the korban omer is included in this list. It is hardly the purpose of counting to make sure we celebrate Matten Torah on the right day. Rather, counting the omer is the avodah that brings us from Pesach to kabbalas haTorah. From the cultural slavery of Egypt to the freedom to live according to the Torah. But how does counting help? The word for freedom itself comes from Kabbalas haTorah. The Torah

says the words were carved into the tablets – charus. But the Sages teach us that word is related to cherus, freedom. By transitioning from Egypt to Har Sinai, we became free. This gives us new context to understand what freedom is. It is not being unrestricted to do as I wish. It is to be free of the external impositions that are placed on me. To be oneself, as Hashem intended. That is what living the Torah is – fulfilling our purpose and design. But we are burdened by externalities. In exile, the host culture imposes on their morals, their rules, and their culture. We

adopt those sociological mistakes, convinced that they are ours. But nothing could be further from the truth. And we do that by counting the days. Not to know how many there are. In Torah, counting takes disconnected things and brings them into the group. As we sing on Pesach, Echad Mi Yodeah? Our Echad is always HaShem. And we add everything we value to that group by counting it. So too, a person who counts the omer is to count what is important to them. But in a way, it is almost important what ISN'T counted as what is.

Imagine a person walking through the dessert, thirsty and far from their destination. Their heavy baggage and clothing are weighing them down. As they travel under the hot sun, they find these items burdensome. As weariness takes over, they slowly shed them,

Shabbos Zmanim	
Mincha #1	6:52 PM
Mincha #2	8:21 PM
Candle Lighting	7:07-8:21
Shkia	8:39 PM
Shacharis- EC	8:15 AM
Shacharis-601	8:45 AM
Sof Zman Krias Shema	8:56 AM 9:32 AM
Mincha #1	5:30 PM
Mincha #2	8:00 PM
Shkia	8:40 PM
Maariv #1	9:25 PM
Maariv #2	9:35 PM
72 Minutes	9:52 PM

until all they have left is themselves. So too, under the strain of exile, we are carrying too many burdens. Things that are external, and not necessary for us to reach our destination. By counting what is important, we discard what isn't. Until we realize the only possession we have that has meaning, our Echad, is the Torah, and the relationship it brings with Hashem.

## In the Spotlight

### Join Our Bais Medrash

Join our lively bais medrash for night seder! Participate in a shiur, chaburah or chavrusa learning. Please contact R' Yosef feldman (647-992-8435) or R' Avromi Janowsky(647-835-2479) and learn about the many opportunities ...

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# Golden Roots

## Stories to Inspire

During the Holocaust, a large group of Polish Jewish women were rounded up to be sent to the gas chambers. As the group gathered their possessions to take with them into the camp, the evil Nazi officers called out to all the villagers who were standing by watching, "Anything that these Jews leave behind you may take for yourselves, because for sure they will not be coming back to collect them!" Two Polish women who were standing nearby saw a woman towards the back of the group, wearing a large, heavy, expensive coat. Not wanting to wait to see if others got the coat before them, they ran to the woman and knocked her to the ground, grabbing her coat and walked away. As the Jewish women were being led away, these two Polish women lay down the coat to divide the spoils of what was hiding inside. As they rummaged through the pockets, they discovered gold jewellery, silver candlesticks and other heirlooms, but still, as they lifted the coat it seemed heavier than it should be. After further inspection they found a secret pocket, and hidden inside the coat was a little baby girl. Shocked at their discovery, one of the women insisted to the other, saying "I don't have any children, and I'm too old to have now. You take all the gold and silver and let me take the baby". The deal was agreed and the Polish woman took her new 'daughter' home to her delighted husband.

They raised the Jewish girl as their own, treating her very well, but never told her anything of her history. Paula excelled in her studies and became a successful pediatrician, working in the top hospital in Poland.

After some years Paula's 'mother' passed away. A week after, she received a knock at the door. An old woman invited her-

self in and said "I want you to know that the woman that passed away last week was not your real mother..." and she proceeded to tell her the whole story. Paula did not believe her at first but the old woman said to her "When we found you, you were wearing a beautiful gold pendant with strange writing on it which must be Hebrew, I am sure that your mother kept the necklace, go and look" and with that parting advice she left. The girl went into her 'mother's' jewelry box and found the necklace just as the woman described. She had it extended and wore it every day, but thought nothing more of her Jewish roots.

Sometime later, Paula went on holiday abroad and saw two Lubavitch boys. Seizing the opportunity she told them entire story and showed them the necklace. The boys confirmed that a Jewish name was inscribed on the necklace but did not know what to say about her status. They recommended that she send a letter to the Lubavitcher Rebbe explaining everything. She sent off the letter

and received a speedy reply saying that it is clear from the facts that she is a Jewish girl and since she had a special talent, she should use her invaluable skills in Israel, a place in desperate need of talented pediatricians.

She took the Rebbe's advice and moved to Israel where she approached a Beis Din who declared her Jewish. She was accepted into a hospital to work, and she met her husband and raised a family.

Some years later, when there was a terrorist attack at the Sbarro cafe in the centre of Jerusalem in August 2001, Paula was walking nearby with her husband. She told her husband to return home to the kids and she proceeded to rush to the scene where she treated the wounded and helped the injured to hospital. When she arrived at the hospital she met an elderly man who was in a state of shock. He was searching everywhere for his granddaughter who had become separated from him. She calmed him down and went with him to search amongst all the patients in order to find his granddaughter. Asking how she could recognize her, the frantic grandfather gave a rough description of a gold pendant necklace that she was wearing. After searching amongst the injured, they finally found the granddaughter who was wearing the necklace. At the sight of this necklace, the pediatrician froze. She turned to the old man and said "where did you buy this necklace from?" "You can't buy such a necklace" he responded, "I am a goldsmith and I made this necklace myself. Actually I made two identical ones for each of my daughters. This is my granddaughter from one of them, and my other daughter did not survive the war."

Father and daughter finally reunited.



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# Sunday Halacha

*With the Rosh Kollel*

**SUNDAYS 9:00AM**

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## Halachic Insights

R' Yosef David Rothbart

**Shimi invited Shaya, both eleven years old, over to his house. When they both became hungry, Shimi called his mother and asked that she order shwarma. The shwarma arrived twenty-five minutes later and they were soon ready to begin working. The next day Shimi presented Shaya with a bill for the shwarma explaining that he had paid his mother back for the shwarma and wanted Shaya to pay for his share. Shaya refused to pay saying that he was never told that he would need to pay for his food. Does Shaya have to pay for his meal?**

To resolve this question, the following has to be clarified: when someone gives something to someone else, is it assumed to be a sale/loan or a gift?

The Ketzos (C.M. 363, 9) discusses this very question and concludes that

it is subject to dispute. The Rashba maintains that the transaction is deemed to be a loan/sale unless specified otherwise, while the Ran understands the transaction to be a gift. This means that if Shimi were to give Shaya a bottle of water during recess without specifying his intention, according to the Ran, Shaya would not need to pay for this timely gesture, while the Rashba understands that he would be required to do so.

How do we pasken?

This is not a simple question. For in one place (ibid 246, 17) the Rema brings the ruling of the Terumas Hadeshen who writes that when someone invites a friend to a meal, he may present a bill along with the desert. However, elsewhere (ibid 363, 10) the Rema brings the position of the Rashbatz who maintains that someone who invites a friend to stay



by him may not demand payment since they did not discuss this beforehand.

Practically, as with all monetary disagreements, the one claiming money must prove that he is truly owed that amount. Thus, Shimi would only be able to replenish his allowance, if he can prove that the halacha follows the Terumas Hadeshen – something that may require him to focus in class and study through recess.

Additionally, the Pischei Teshuva (ibid 363, 7) infers that the Shach is inclined to rule leniently and assume that an invite (to one's home [not a restaurant or hotel] to eat or sleep) is a gift and is not subject to remuneration.

One final point: If the guest, in our story: Shaya, has a place to eat for free, the consensus is that he would not be obliged to pay for his meal (Shach 246, 11). Accordingly, Shaya who had a snack and supper waiting at home for him, would not need to pay for his shwarma.

## Knowing Our Sages

*Rav Yechezkel Landau – The Nodah BiYehudah*

The Nodah BiYehudah was born in 1713 in Apt (now Opatów) Poland to Yehudah and Chaya Landau, the latter being the daughter of the Rav of Dubnow, Poland. He learned under Rav Yitzchak Isaac Segal as a youth, and then went to learn in Brody, Ukraine. At age 18, he was married, and by the age of 20, the Nodah BiYehudah was appointed one of the dayanim of Brody. In 1745 he was appointed the Rav of Yampol (now Yampil), Ukraine and then, in 1755, the Nodah BiYehudah moved to Prague, Czech Republic to serve as the Chief Rabbi. The Nodah BiYehudah's most famous work was a collection of teshuvos known as "Nodah BiYehudah". His students included the Chayei Adam, as well as his son Rav Shmuel Landau. The Nodah BiYehudah passed away in 1793 and was buried in Prague.



## Weekday Schedule

Shacharis	6:45 & 7:15
Sunday	7:15 & 8:15
Mincha	6:00 & 8:00
Maariv	9:15, 9:45 & 10:15

## Riddle

Which brocha is made 10 times a year by most people, but possibly more by some people?

## Last week's

Which parshah is always leined on a Shabbos Mevarchim?  
Answer: Bereishis

Continuing by popular demand!

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### THURSDAY NIGHT MISHMOR

DEDICATED FOR THE  
זכות OF OUR  
BRETHREN IN ERETZ  
YISROEL

THE ROSH KOLLEL WILL BE  
GIVING HIS WEEKLY THURSDAY  
NIGHT MUSSAR AT 10:00  
AS WELL AS A  
נפש החיים שב  
חבורה  
FROM 10:40-11:00

10-11 P.M. CHOLENT WILL BE SERVED

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## In the Spotlight

### Yarchei Kallah

Everyone in the community is invited to join the second annual Yarchei Kallah in Lakewood, June 23-24. Experience behind the scenes of Lakewood, meet the Roshei Yeshiva and have the opportunity of learning with 10,000 yungerleit and bochurim. For more information or to join, be in touch with R' Baumwolspiner- 647-745-2259

## Mazel Tov

Mazel Tov to Mrs. Dina Janowski on the upcoming marriage of her son, Yossi to Michal Tikotsky of Lakewood.

## Sponsorship

Kiddush this week is sponsored by Mrs. Dena Janowski in honor of the Aufruf of her son, Yossi.

Seudah shlishis is sponsored by Mr. and Mrs. Jeremy and Judi Cohen in honor of the yartzeit of Jeremy's mother Bracha Ita bas Yirmiyahu Melech and as a zechus Refuah shleima for Avraham Gavriel Ben Elana Tziporah

## Ongoing Chaburahs and Shiurim

<b>Daf Hashavua</b>	Rabbi Goldwasser	<b>Daily</b> 6:15 a.m.
<b>Gemara Shiur</b>	Rabbi Scheiner	<b>Daily</b> 8:15-8:40 a.m.
<b>Oraysa</b>	Rabbi Proforske	<b>Daily</b> 8:15-9:45 a.m.
<b>Ellul/ Night Kollel</b>	Rabbi Baumwolspiner	<b>Nightly</b> 8:15-9:45 p.m.
<b>College Age Gemara Chabura</b>	Rabbi Warman	<b>Nightly</b> 8:45-9:45 p.m.
<b>Afternoon Kollel</b>	Rabbi Appelbaum	<b>Monday - Thursday</b> 5:00-6:00 p.m.
<b>Daf Hayomi</b>	Rabbi Gross	<b>Monday - Thursday</b> 9:00 p.m.
<b>Kinyan Hamasechta</b>	Rabbi Nussbaum	<b>Monday - Thursday</b> 8:20-9:20 p.m.
<b>Morning Kollel</b>	Rabbi Yeres	<b>Monday -Friday</b> 10:00 a.m.-12:00 p.m. <b>Mon - Tues</b> 601 Clark <b>Wed- Fri</b> BAYT
<b>Intro to Gemara</b>	Rabbi Young	<b>Sunday</b> 8:15-9:00 p.m. p.m. <b>Wednesday</b> 9:00-9:45 p.m. p.m.
<b>Navi Shiur</b>	Rabbi Bergman	<b>Sunday</b> 8:15-9:00 a.m.
<b>Halacha Shiur</b>	Rabbi Scheiner	<b>Sunday</b> 9:00 a.m.
<b>Halacha Shiur</b>	Rabbi Lichtenstein	<b>Sunday</b> 9:00-10:00 a.m.
<b>Sunday Morning Kollel</b>	Rabbi Baumwolspiner	<b>Sunday</b> 9:15-11:15 a.m. (with chaburah)
<b>Lunch and Learn</b>	Rabbi Lichtenstein	<b>Tuesday</b> 12:15 p.m.
<b>Chizuk</b>	Rabbi Scheiner	<b>Thursday</b> night after maariv.
<b>Hilchos Shabbos</b>	Rabbi Koff	<b>Friday</b> half hour before mincha. Boys 9 -13
<b>Shabbos Shiur</b>	Rabbi Goldwasser	<b>Shabbos</b> 6:00 p.m.
<b>Brachos Shiur</b>	Rabbi Rubanowitz	<b>Shabbos</b> 30 minutes before mincha
<b>Hilchos Shabbos Shiur</b>	Rabbi Proforske	<b>Shabbos</b> after kiddush

If you would like to receive a digital version of the Ohr Shabbos or to share a Mazel Tov/ announcement, email [kollebulletin@gmail.com](mailto:kollebulletin@gmail.com)

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