

# Elul is here, the Kollel is in full force

# אלול תשפ"ו

The Bet Midrash is open for everyone to come and learn at any time of the day.  
Night Seder runs Sunday through Thursday, from 8:15 – 9:45 <sup>pm</sup>, followed by Arvit.

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*Wishing everyone a meaningful, uplifting, and successful Elul.*

### • Rosh Kollel

**Tuesday | 8:45–9:45 PM**

*Halacha Shiur*

Walk-ins welcome

### • Wednesday | 8:15–9:15 PM

*Rambam Shiur*

Walk-ins welcome

### • Women's Shiur

**Sunday | 7:45–8:15 PM**

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### Rabbi David Hassan

**Sunday & Monday | 9:00–9:45 PM**

*Halacha Shiur*

Walk-ins welcome

### Rabbi Moshe Levitin

**Daf Yomi — Every Day | 8:15–9:15 PM**

Walk-ins welcome. Inquire for more details.

### Rabbi Avner Sela

**Sun/Mon/Tues/Thu | 8:20–9:45 PM**

*In-Depth Gemara Shiur*

By request only

NEW SHIUR

### Rabbi Eliyahu Benatar

**Thursday | 8:30–9:15 PM**

*Pele Yoetz*

Walk-ins welcome.

### • Rabbi Eliyahu Zrihen

**Monday & Thursday | 8:45–9:45 PM**

*Shiur on Mishlei*

Walk-ins welcome. Inquire for more details.

### • Tuesday | 8:45–9:45 PM

*Shiur on Hilchot Berachot*

Walk-ins welcome. Inquire for more details.

### • Tuesday Morning | 8:45–9:45 AM

*Mishnayot*

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NEW SHIUR

### Rabbi Omri Kadosh

**Thursday | 9:00–9:45 PM**

*An In-Depth Look at the Parsha*

Walk-ins welcome



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# The Weekly Torah Publication תולדות רפאל

על שם הר"ג רב רפאל בן הרב דוד אוחיון זצ"ל  
מלמנים מרדא דאתרא ק"ק מוגן דוד

YEAR 6 ISSUE 34

כי תבוא  
KI TAVO

ט"ז אלול תשפ"ו

**SHABBAT  
ZMANIM**

Mincha 6:20 PM

Candle Lighting Between  
6:36 - 7:42 PM

Shekia (Sunset) 8:00 PM

Shacharit 8:15 AM

Zman Kriat Shema 9:12 / 9:58 AM

Zman Tefillah 11:04 AM

Mincha 7:00 PM

Arvit 8:48 PM

Motzaei Shabbat 8:48 / 9:11 PM

**WEEKDAYS**

Selichot/Shacharit  
Tue / Wed / Fri 6:30/7:15 AM

Selichot/Shacharit  
Mon / Thr 6:25/7:10 AM

Selichot/Shacharit  
Sundays 7:00/7:45 AM

Mincha 6:00 PM

Arvit 9:45 PM

Editor: Rabbi Eliyahu Ohayon

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## Prosperity, A Result of Gratitude



Rabbi David Hassan

In this week's *parasha*, we learn about the mitzvah of Bikurim. The *Alshich* gives a detailed description of how this mitzvah was performed based on the Mishnayot. Every person would take a cluster of their first-ripened grapes, a pomegranate, and a fig, and place them in a basket. They would then travel in large groups, led by a musician playing a drum, singing Tehillim the entire way.

At the head of the procession walked an ox, its horns plated with gold and wearing a crown decorated with olives in honour of the occasion. Upon approaching Yerushalayim, the people were greeted by the city's leaders, who escorted them in. In Yerushalayim, anyone who witnessed this entourage was required to stop their work and stand out of respect for those performing this mitzvah. Upon entering the Bet HaMikdash, the Levi'im broke out into joyous song. The bringers of Bikurim then proclaimed how Hashem redeemed them from Mitzrayim and granted them land and fruit. They placed their basket before the Mizbe'ach, bowed, and departed.

The *Alshich* asks: Why was such publicity necessary for what seems like a small offering? What was so unique about this mitzvah that it required such a dramatic and

honourable display?

He quotes a Midrash: *For the sake of the mitzvah of Bikurim, referred to as "reishit", the world was created.* Hashem created the world for people who would fulfill this mitzvah and consistently show gratitude to their Benefactor. When this mitzvah is fulfilled, it completes the purpose of creation; therefore, it deserves honour, celebration, and public recognition.

The *Alshich* gives a parable: A minister appointed a sharecropper to work his field. The worker laboured diligently all year. At the end of the year, he took the best fruits and travelled to the minister's home. He explained that he had come to present some of the fruits, as he did not feel comfortable benefiting from land that was not his without first acknowledging the source of his livelihood. Impressed by the worker's loyalty, the minister told him to keep all the fruits of the land.

This is the essence of Bikurim. We received land from Hashem. We must bring the first of our fruits, in throngs, with song and praise, to impress upon ourselves and others the importance of gratitude. When Hashem sees our sincere acknowledgment of His abundance, He grants us continued prosperity.

In the first *pasuk* of the *parasha*, Eretz Yisrael is described both as a gift and an inheritance. The *Alshich* explains that a gift requires gratitude to the giver and may come with conditions. An *inheritance* goes directly to the receiver forever, without risk of revocation. Hashem says that if we treat Eretz Yisrael as a *gift* and show proper gratitude, He will give it to us forever, like an inheritance. But if we treat it merely as an inheritance, failing to recognize our Benefactor, Hashem treats it as a conditional gift that can be taken away.

The same is true with everything we receive from Hashem. When we view our blessings as gifts and properly acknowledge His kindness, Hashem ensures their continuity. But when we fail to show recognition, He can revoke them.

This message prepares us for Rosh Hashanah. The essence of proclaiming Hashem's Kingship is recognizing that He is the reason for our existence and the source of everything we own. Through this understanding, we accept that we are His servants and must carefully fulfill His *mitzvot*. As a result, Hashem will surely grant us another year of health and prosperity.

Sponsored by Mr. & Mrs. Max Benatar in honour of the inauguration of the Thursday night shiur on Pele Yoetz by Rabbi Eliyahu Benatar

# The Bank Account



Rabbi Eliyahu Ohayon

During the days of the Holocaust, there lived an elderly Jewish man. He had spent his whole life working hard and had become very wealthy. But now, even though he had so much money in a Swiss bank account, it could not save him from the Nazis.

One day, the elderly man approached Rav Chaim Kreisworth, "Tomorrow, they are going to send me to the gas chambers. I know that I will not live to see another day. But I have children somewhere out there, and I want to leave them the money I saved for them."

With trembling hands, the man took out a small, folded paper from his hidden pocket. On it were the details of his Swiss bank account: the bank's name and the account number.

He pressed the paper into Reb Chaim's hand and said, "If you survive this war, please look for my children. Give them this information so they can take the money. It belongs to them. Promise me you will try."

Reb Chaim looked into the man's eyes and answered with great seriousness, "I promise. If Hashem lets me live, I will do everything I can to find them."

The next day, the elderly man was taken away. Reb Chaim never saw him again. But he kept the little piece of paper safe.

Eventually, the war ended, and the Nazis were defeated. People slowly tried to rebuild their lives. Some returned to their old homes, only to find them destroyed or taken by others. Many travelled to new countries, searching for lost family members.

Rav Chaim moved to Eretz Yisrael and began rebuilding his family. But in his heart, he always remembered the promise he made to the elderly man.

Twenty years passed.

One day, in a quiet bet midrash in Yerushalayim, Rav Chaim was sitting and learning Torah, and a poor man walked in. His clothes were old and worn, and his shoes had holes in them. He sat down in a corner with a sigh, took out a well-used siddur, and began to daven with a broken but sincere heart.

After some time, Rav Chaim went over to him and greeted him, "What is your name?"

The man told him his name. As soon as Reb Chaim heard it, his heart began to beat faster.

He asked gently, "Tell me... where are you from? Do you have any relatives who were in Europe before the war? Perhaps an elderly father...?"

The poor man answered, "Yes," he said quietly. "I had a father who was taken to a camp. He never came back. We were told he died there."

He realized that this poor man was the son of the elderly man from the camp many years ago.

Rav Chaim ran to his house, returned with the paper containing the banking information, and sat down beside the poor man.

"My dear friend," Rav Chaim said softly, "before your father was taken to the gas chambers, he gave me this paper. He asked me to find his children and give them this bank information. I have been waiting many years to fulfill this promise. I believe this is for you."

The poor man was shocked. He had no money, not even enough to buy proper shoes. He couldn't imagine travelling to another country. He borrowed money and bought a ticket.

When he arrived in Switzerland, he went straight to the bank, showed the paper to the manager, and said, "I think there is an

account here that belonged to my father."

"Yes," the banker said. "The account is here. It has been waiting for many years. Over the years, the money had grown, and now it contains thirty million dollars."

For many years, he was actually a very wealthy man, but he just didn't know it.

After repeating this story, Rav Chaim would say, "We are all like that man. We are extremely wealthy. Hashem has given us an endless treasure: the Torah and the mitzvot we do. Every word of Torah we learn, every tefillah we say, every good deed we do, every time we help another person, every time we honour our parents or speak kindly, we are depositing millions and trillions of dollars.

Sometimes we forget how rich we are. We walk around thinking, 'I'm not so special. I don't have much.' But really, each mitzvah we do is another diamond in our heavenly bank account."

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# The Melacha of Mechabeh, Extinguishing a Fire

- Part 7



Rabbi Moshe Levitin

Previously, we expounded on the prohibition of using electricity on Shabbat. According to many *poskim*<sup>1</sup>, using electricity constitutes a biblical transgression, while others<sup>2</sup> hold that it is only a rabbinical one. In the following articles, *be'ezrat Hashem*, we will explore various electrical appliances and the permissible way to use them, should it be necessary.

## Refrigerator

In this article, we will focus on refrigerators, as several issues may arise when using them. For example, may one open or close the door? And if doing so will cause the light to turn on or off, may it be opened or closed? Additionally, may one take ice from the ice maker if doing so will trigger the machine to produce more ice? Here, we will address opening and closing a refrigerator, while other related issues will be discussed in the subsequent article.

## Opening the Refrigerator

Although it is common practice in most homes to permit opening a refrigerator on Shabbat, the issue is a matter of dispute among the contemporary *poskim*.

The concern with opening a refrigerator is that its temperature is controlled by a thermostat, which activates the motor when the temperature rises above the desired

level. When the door is opened, cold air escapes, potentially causing the motor to activate.

Some *poskim*<sup>3</sup> prohibit opening the refrigerator door on Shabbat, since the motor will eventually go on; it is akin to actively starting the motor. However, many of these *poskim*<sup>4</sup> permit opening the door if the motor is already running, contending that while this extends the running of the motor, it is considered an indirect act and thus permitted.

Conversely, many *poskim*<sup>5</sup> rule leniently, allowing one to open the refrigerator door even when the motor is off. They argue that because the motor may not activate immediately, this is considered an indirect act, which is permitted on Shabbat. Additionally, even if there is a chance that the rise in temperature inside the refrigerator will cause the motor to turn on immediately, one does not need to be concerned, as this outcome is not definitive.

## Plugging In a Refrigerator

If a refrigerator containing perishables is unplugged at the start of Shabbat, one should transfer them elsewhere. However, if this isn't an option, either because one doesn't have another location to transfer them to, or because some items are *muketzeh*, one may hint to a non-Jew to plug it in,

provided that no lights will turn on when doing so<sup>6</sup>.

**Be'ezrat Hashem, in the next article, we will address other potential problems related to using a refrigerator on Shabbat, such as the lights turning on and other examples.**

1 עיין בהחזו"א (או"ח סי' נס"ק ט) שכתב דקורב הדבר שיש בזה מלאכת בונה מן התורה, והג"ר שלמה זלמן אויערבאך זצ"ל כתב בספרו שו"ת מנחת שלמה (ח"א סי' יא) דיש לחוש לדברי החזו"א. וכן דעת האגרות משה (או"ח ח"ד סי' פד) דיש לחוש למלאכה דאורייתא. ועיין בארחת שבת (ח"א עמ' נט) שהביא שכן דעת הג"ר יוסף שלום אלישיב זצ"ל והג"ר שמואל ואזנר זצ"ל דאסור מן התורה.

2 עיין בשו"ת בית יצחק (יו"ד ח"ב סי' לא) שביאר דאסור משום מוליד.

3 עיין בארחת שבת (שם עמ' סב) דדעת החזו"א דאסור להשתמש במקור אף בשעה שאינו פועל [ועיני"ש דיש מכתב מהג"ר חיים קניבסקי זצ"ל שפעם אחת אירע ששכחו והשאירו את המקור מחובר לזרם החשמל והתרי החזו"א לפתוח את המקור בשעה שהוא פועל, וכדומה שהתיר זאת גם לגדלים, וצ"ע].

4 אגרות משה (ח"ב סי' סח) [עיין בהערה הבאה עוד בדברי האגרות משה], וכ"כ בשו"ת מנחת יצחק (ח"ב סי' טז), ובשו"ת הר צבי (או"ח ח"א סי' קנ).

5 שו"ת מנחת שלמה (שם סי' י), וכ"כ בשו"ת ציץ אליצור (ח"א סי' ב). ובספר הלכות שבת השייכות לבית (עמ' תפב) כתב ששמוע מהג"ר משה פיינשטיין זצ"ל דמותר לפתוח את הדלת אפילו בשעת שהמנוע אינו פועל. ועיין בקובץ הלכות (ח"ב עמ' תתצח) שכתב דכן הוא המנהג, אלא שהוסף דהמחמיר לפתוח ע"י אשה ישינו תבא עליו ברכה. ועיין בחזון עובדיה (ח"א עמ' קטז) שפסק דמזן מותר לפתוח את המקור גם בשעה שהמנוע דומם, אך יותר נכון שלא לפתוח את הדלת אלא בשעת שהמנוע פועל. ומ"מ אם צריך להוציא אוכל לצורך תינוק באופן מידי רשאי לפתוח את הדלת גם כשהמנוע דומם. וכעין זה פסק בשו"ת אור לציון (ח"ב פרק מא אות ב), עיני"ש.

6 ספר לוי"ט מלאכות (עמ' תתתול).

## THE PARASHA QUESTION

Q Hashem commanded Bnei Yisrael to write the entire Torah on large stones. How was it possible to fit all of the Torah onto these stones?

A The *Ibn Ezra* (27:1) explains that they were instructed to write only a list of the *mitzvot*.

The *Ramban* (ibid) answers that they wrote the entire Torah on very large stones.

Alternatively, the stone was too small to write the entire Torah on it, but a miracle occurred, and it fit.

The *Ralbag* writes that they recorded only the blessings and curses recited during that period.

Alternatively, they may have written the entire

Sefer Devarim, which is called Mishnah Torah – a repetition of the Torah.

The *Sefer Ketav VeHakabalab* quotes an explanation that they wrote the entire Torah on a scroll and then left it on the rock. However, he argues that it is highly unlikely this is what the *pasuk* intended, as leaving a Torah scroll out in the open would be a disgrace.

# Final Notice



Rabbi Yehuda Nulman

Avraham was reflecting on how quickly summer had passed, yet his long list of tasks he meant to tackle over the vacation was nowhere near complete. He had overdue library books, unpaid bills, and light bulbs that needed changing. However, when he heard the shofar in the morning, he realized his spiritual awakening was long overdue as well. He knew he needed to take small steps to improve himself during this time.

Avraham had always enjoyed singing and making jokes, but the people around him didn't seem to appreciate his talents very much. He decided to try a new approach and began visiting nursing homes to spend time with the residents. There, he found that they had a good sense of humour and genuinely appreciated his raw talent, often complimenting him on his abilities.

Despite wondering whether their appreciation stemmed from their inability to hear well or from simply valuing his company, Avraham soon realized he was receiving more than he was giving. This led him to consider whether he needed to recite a *beracha* before visiting these people, since he was doing a mitzvah of visiting the sick. After all, why should this be any different from the blessings made before performing other *mitzvot*?

## WHAT DO YOU THINK?

In this week's *parasha* (*Devarim* 26:13), it states, "I have not transgressed any of Your commandments, and I have not forgotten." From these words, the Midrash derives the obligation to recite blessings over *mitzvot*, suggesting that the recitation of blessings is biblical in nature.

Similarly, the *Yerushalmi* (*Berachot* 41b) derives the obligation to recite blessings for *mitzvot* from a verse (*Shemot* 24:12). The Gemara juxtaposes *mitzvot* to Torah, indicating that just as one must recite a blessing on Torah, one must also recite a blessing over *mitzvot*.

However, the Gemara (*Berachot* 15a) explicitly states that failing to recite a blessing before separating *terumah* does not invalidate the *terumah*, since the obligation to recite a blessing is rabbinic and the mitzvah does not depend on the blessing.

The *Peri Megadim* (Introduction to *berachot*, 15) adds that the *Yerushalmi* does not contradict our Gemara, as it also holds that the obligation is rabbinic, with the quoted verse serving only as an *asmachta*.

As a rabbinic obligation, the distinctions between different *mitzvot* are well understood. For some *mitzvot*, Chazal enacted a blessing, while for others, they did not. Notably, the *Yerushalmi* states that all mitzvot require a blessing before they are performed, whereas the Babylonian Talmud does not make such a blanket statement, instead indicating that for all *mitzvot* that have blessings, one must recite them prior to performing the mitzvah.

The *sefer Shut Binyanim Ze'ev* (169) notes that no blessing is recited prior to honouring parents because honouring parents is also practiced by non-Jews. Consequently, blessings for *mitzvot* are recited only on those actions that differentiate Jews from the nations of the world.

Similarly, Rav Akiva Eiger (Y.D. 240:1) states that for rational *mitzvot*, such as

building a fence around a roof, a blessing is not recited because these *mitzvot* do not distinguish us from non-Jews; we would perform them regardless.

However, the *Sedei Chemed* (*Berachot* 16) cites a lengthy list of *Rishonim* and *Acharonim* who rule that a blessing is recited before constructing a security fence on a roof, the mitzvah of *ma'akab*.

Rav Shmuel Vosner (*Shevet Halevi*, 2:111:1) opines that it is more appropriate to recite a blessing over honouring parents than over other regular *mitzvot*, to declare that our honouring is not merely a societal norm but a mitzvah from Hashem.

The *Rashba* (1:18 & 254) explains that we do not recite blessings prior to many *mitzvot* because they depend on a third party's desires. For example, a parent may choose to forego the honour due to them, which could negate the mitzvah, and thus no blessing is recited.

The Vilna Gaon (*Shulechan Aruch*, O.C.8) offers another reason: the third party may refuse to accept the drink offered. This reasoning applies to many *mitzvot*, including giving charity, honouring parents, visiting the sick, and *mishloach manot* on Purim, among others.

## ANNOUNCEMENTS

Mazal Tov to Mr. & Mrs. Rafi Sasson on the **birth** of a baby girl!

Mazal Tov to the parents, Mr. & Mrs. Shlomo Assayag and Rabbi & Mrs. Ezra Sasson

Mazal Tov to the grandparents, Harav & Mrs. Amram Assayag, and Rabbi & Mrs. Elisha Afriat

Mazal Tov to Adir & Leah Gabriel on their **marriage**

Mazal Tov to the parents, Mr. & Mrs. Shawn Gabriel and Mrs. Debbie Anakar

To share your announcements with the community, please email [parasha@kollel.ca](mailto:parasha@kollel.ca)

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