

The Ladies Auxiliary of the
Toronto Sephardic Kollel



INVITES ALL WOMEN & GIRLS (AGES 16+)

Learning *from Each Other* Growing Together

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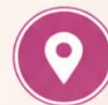
SHABBAT
SHUVAH



SHABBAT
AFTERNOON
September 19th



4:45 - 5:45 pm



Kollel Extension
441 Clark Ave W. Unit 7



Light Refreshments will be served.



Ladies Auxiliary of
כולל יד יוסף
Kollel Yad Yosef
Sephardic Center for Advanced Torah Study

**THIS
WEEK!**



Erev YOM KIPPUR

Sunday, Sept 20th

- 7:00/7:45 AM Selichot & Shacharit
- 2:30 PM Mincha (Ateret)
- 3:00 PM Mincha (Kollel)
- 7:00 PM Candle Lighting
- 6:50 PM Kol Nidrei
- 7:18 PM Shekia

YOM KIPPUR

Monday, Sept 21st

- 7:15 AM Shacharit (Korbanot)
- 1:10 PM Chatzot
- 4:05 PM Mincha
- 7:16 PM Shekia
- 8:06 / 8:29 Havdalah





The Weekly Torah Publication

תולדות רפאל

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

YEAR 7 ISSUE 1

האזינו
HA'AZINU

ח' תשרי תשפ"ו

SHABBAT
ZMANIM

Mincha 7:00 PM

Candle Lighting Between 6:04 - 7:04 PM

Shekia (Sunset) 7:22 PM

Shacharit 8:15 AM

Zman Kriat Shema 9:23 / 10:06 AM

Zman Tefillah 11:07 AM

Mincha 6:40 PM

Arvit 8:10 PM

Motzaei Shabbat 8:10 / 8:33 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

To sign up to receive this publication by email, or for questions, comments or sponsorships, please contact at parasha@kollel.ca

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The Song of History



Rabbi Yaakov Luwisch

The Shirat Ha'azinu encapsulates the entire future of Klal Yisrael. The Seforno explains this based on Chazal's division of the *shira* into six parts, with each portion focusing on a specific aspect of Jewish history and identity. We will provide a synopsis of the *shira* according to the Seforno's explanation.

The first part, beginning with Ha'azinu, is an introduction to the *shira*. Moshe encourages Klal Yisrael not to misinterpret its meaning. Although the *shira* speaks about both the troubles and the eventual redemption that will befall the Jews, this transformation is not due to any change on Hashem's part. As those who accepted and learned the Torah, the Jewish people must realize that Hashem is All-powerful, perfect and exact in His ways. Everything He does is with a precise calculation; it is our sins that cause our tribulations. We learn this lesson from the *chet Ha'egel*, where, after Hashem entrusted us with the task of bringing the world to perfection through our acceptance of the Torah, we sinned due to a terrible lack of judgment. This resulted in a delay in reaching that goal, the repercussions of which we still

face today.

Beginning from זכור ימות עולם, Moshe exhorts the people to realize how Hashem has always aimed to bring the world to perfection, and that such a day will eventually arrive. He has provided generations with their needs so they could serve Him and has punished them when they were found lacking. These cycles of reward and punishment appear throughout history, and only the Jews will ultimately fulfill Hashem's desire.

From ירכבו, the process that will begin when Klal Yisrael enters Eretz Yisrael is described. Hashem will provide them with various blessings to enable them to focus on learning Torah and doing *mitzvot*. However, the people will be drawn to physical enjoyment, causing them to gradually drift away from the Torah, culminating in idol worship.

The portion beginning with יירא describes the purpose of *galut*. Moshe explains how the sins of the parents will bring suffering upon the children who lack proper guidance. Rather than learning to correct their ways, the Jewish people will descend deeper into their sinful ways until they become deserving of near-total destruction. Those chosen to

remain will be sent into *galut*, not as punishment, but as a means of protection. The haughtiness of the *goyim* who will be sent to punish us will lead them to mistakenly perceive their ability to inflict harm upon us. Spreading the Jewish people among the nations will prevent them from wiping us out, whether physically or spiritually. The wickedness of our oppressors will eventually come to haunt them when the time for retribution arrives. At that point, we will also realize that all our suffering was truly from the hand of Hashem, as a result of our sins.

The final part of the *shira*, from ביאשאל אל שמים, discusses Hashem's promise that retribution will come by the hand of His chosen nation. The other nations will recognize that they are deserving of punishment, and the Jews will thank Hashem for coming to their aid. All that defiles Hashem's name will be rectified, and He will once again place the *shechina* among us.

The lessons of Shirat Ha'azinu are especially relevant during these days of *teshuvah*. We must understand that our troubles come from our *averot* and strive to amend our ways. May we all be *zoche* to a *g'mar chatima tova*.

To sponsor this publication, please email Rabbi Eliyahu Ohayon at parasha@kollel.ca

Shameless



Rabbi Eliyahu Ohayon

Gavriel had a clever way of managing his trade; instead of selling his goods himself, he would hire agents to take large amounts of merchandise to different markets.

One day, he sent his agents off with goods worth thirty thousand shiny gold coins. This was a treasure trove of products: beautiful silks, tasty spices, and expensive jewellery, all gleaming and waiting to find new homes. Unfortunately, the agents, feeling confident and a bit careless, didn't keep a close watch on the precious items. One dark, stormy night, thieves swept in and stole everything.

When the agents returned to Gavriel, their faces were downcast, and their eyes were glued to the ground. They were scared to face him. After all, who wouldn't be anxious after losing so much? With heavy hearts, they approached him, their voices trembling as they begged for his forgiveness. They even promised to make up for the loss in any way they could.

Gavriel was heartbroken over his lost fortune. However, he knew that no amount of money from the agents could replace the thirty

thousand gold coins worth of goods that had been taken. After thinking carefully, he decided to offer them a way out. "You will not be able to repay all the money you owe me," he said kindly, "but I will ask for just one hundredth of the loss."

The number he chose meant the agents would have to pay him three hundred gold coins instead, which was still a lot of money. To make it easier, Gavriel agreed to let them pay in small portions of three gold coins every week.

One of the agents was particularly poor and could only manage to bring Gavriel two gold coins. Nervously, he approached Gavriel, his heart pounding. "Please, forgive me," he pleaded, "I promise I'll do my best to bring more next week." Gavriel looked at him with a gentle smile. "That's alright," he replied. "Your honesty is what matters to me."

Meanwhile, another agent, who had plenty of money, came striding forward with confidence. He cheerfully handed over four gold coins, proud of himself for paying more than what was asked. But instead of smiling back, Gavriel accepted the coins with an icy stare, leaving the

agent feeling puzzled.

Gavriel's family watched this unfold and were rather confused. "Why did you accept the smaller payment with a smile, while the one who brought you more was met with coldness?" they asked him curiously.

Gavriel explained, "You see, the payments won't come close to covering my loss. What matters more to me is the shame these agents feel for their carelessness. I hope they remember this shame, and it helps them do better in the future."

He continued, "The agent who paid me less feels a heavier weight of regret in his heart, and I believe he will learn from his mistake, while the other one may continue to think he is doing well just because he paid more."

The Dubna Maggid explains that a person seeking atonement for their sins can never fully repay for or be exempt from their actions. However, if their heart is truly broken and they deeply regret what they have done, this feeling of shame can motivate them not to sin in the future. Ultimately, this sincere remorse will help bring them closer to Hashem.

THE PARASHA QUESTION

Q The *parashah* tells us that both Moshe and Yehoshua recited the Shira of Haazinu. How is this possible?

A *Rashi* explains that Moshe spoke at the beginning of the day, while Yehoshua spoke at the end.

The *Ramban* answers that Moshe was the primary speaker, and Yehoshua served as the *meturgaman*, who repeated it for the audience.

The *Sefer Panim Yafot* writes that Moshe addressed part of Klal Yisrael, while Yehoshua spoke to the remaining members of Klal Yisrael.

The *Ohr HaChaim Hakadosh* explains that only Moshe spoke, with Yehoshua standing by his side.

The *Malbim* writes that Moshe recited the Shirah three times, and Yehoshua recited it a fourth time.

22 האלף המגן (סי' תרכ"ד ס"ק ד) בשם השו"ת שו"ת ומשיב (מהר"ל תליתא סי' קכ"ט), וכ"כ בשו"ת אור לציון (שם), אולם יעניין בשו"ת חמד (מערבית יו"ד סי' ד אות ב) שהחמיר בזה. ועיין במגן רמ"ז הלוי (קונטרס על מס' יומא עמ' מד) שהסתפק אם מותר לשתות קודם הבדלה.

23 שמירת שבת כהלכתה (פרק סב הערה ג), וכ"כ המיר יוסף שלום אלישיב זצ"ל (אשרי האיש ח"ג פכ"א אות כח). ועיי' בשיעורי הלכה (עמ' קצט הערה טו).

24 כ"כ המשנה ברורה (סי' רצ"ד ס"ק א) לענין מוצאי שבת, ובחזון עובדיה (עמ' שפ) ובשו"ת שבט הלוי (ח"ד סי' נד אות ז) כתבו דח"ה במוצאי יו"ד.

25 חזון עובדיה (עמ' שפ).
26 שיעורי הלכה (עמ' קצח).

18 ה"ח חיים פלאגין זצ"ל בספרו מועד לכל חי (סי' יט אות קט), וכ"כ בכף החיים (שם ס"ק ט), ובחזון עובדיה (עמ' שפ) ובשו"ת אור לציון (שם אות ו). וכן דעת הח"י אדם (כלל קמה סעיף טו).

19 שלחן ערוך (שם סעיף ג) וכן מבואר במשנה ברורה (שם ס"ק ה).

20 משנה ברורה (שם ס"ק ה).

21 קובץ הלכות (עמ' תקי), וכ"כ בשיעורי הלכה (עמ' קצח), וכן מבואר בפרוסקים שכתבו בחזון עובדיה (עמ' שפ) או לציון (שם אות ג) שכתב, דמי שנחלש מחמת התענית וכוון זקנים ונשים וילדים, שרשאים לאכול לפני הבדלה אם אינם יכולים להבדיל לעצמם, ואינם צריכים להתמתין עד שיבוא מי שיכול להבדיל להם.

כיון דנעשו רק לכוון, שהרי מדליקים אותם גם ביום שאין צריך לאותו אור.

14 שו"ת אגרות משה (ח"ד סי' קכ"ד ס"ק א), וכ"כ בקובץ הלכות (עמ' תקט).

15 קובץ הלכות (שם). ועיין בשו"ת אור לציון (ח"ד פ"ב אות ה) שכתב, דאין לקחת אש מהלהבה של הכיריים שדלקה במשך יום כיפור, וצ"ע.

16 שלחן ערוך (סי' תרכ"ד סעיף ג).

17 עיי' במשנה ברורה (ס"ק ה) שכו"כ בשם הרבה פוסקים, וסיים דמ"מ אין להורות לציבור כן, ולמחות בידם במקום שנהגו בבית הכנסת שלא לברך על השבשים, רק לעצמו בביתו יכול לברך, עכ"ל.

Reciting Havdalah on Motzaei Yom Kippur



Rabbi Moshe Levitin

Holiness of Yom Kippur

Yom Kippur is one of the most important days of the year. It is a gift from Hashem to atone for sins that we committed during the year through proper teshuva. The Torah also describes it as a day of holiness and Shabbat¹. Thus, any *melacha* that is forbidden on Shabbat is also forbidden on Yom Kippur.

The difference between the two is that transgressing Shabbat carries a harsher punishment, which, in the times of Bet Din, Jewish court, was death². In contrast, the punishment for doing *melacha* on Yom Kippur is *karet*, which means being cut off from one's rightful place in the World to Come, a shortened lifespan, or the death of one's children.

Havdalah

Due to the holiness of Yom Kippur, we are required to make Havdalah at the end of Yom Kippur, even when it does not fall on Shabbat³.

We insert the paragraph of Havdalah in Shemona Esrei in the *beracha* of "Chonen Hadaat" just as we do on Motzaei Shabbat⁴, and make Havdalah over a cup of wine.

If one forgot to say it in Shemona Esrei, they do not need to repeat Shemona Esrei, similar to Motzaei Shabbat, since Havdalah will be made over a cup of wine⁵. If one mentioned it during Shemona Esrei but ate before saying Havdalah on wine, they also do not need to repeat Shemona Esrei⁶.

However, if one forgot to mention it in Shemona Esrei and then mistakenly ate before reciting Havdalah on wine, they must repeat Shemona Esrei, even if they plan on doing Havdalah on wine, as our sages penalized one for eating before making Havdalah on wine and omitting it in Shemona Esrei⁷.

If Havdalah was not made on Motzaei Yom Kippur, it can still be recited throughout the following day until sunset⁸.

Candle

One recites a *beracha* on a candle during

Havdalah on Motzaei Yom Kippur, similar to Shabbat⁹. Yom Kippur has a unique halacha regarding how to obtain fire. On a regular Motzaei Shabbat, one may strike a match or use any other method to create fire, as long as it isn't created in a forbidden manner on Shabbat.

However, on Motzaei Yom Kippur, one may not use such a fire¹⁰. The reason is that we want to emphasize that Yom Kippur is more stringent than a regular Yom Tov, and that using light during Yom Kippur, for purposes such as cooking, is prohibited, and only permitted on Motzaei Yom Kippur¹¹.

Therefore, it is preferable that one light a candle before Yom Kippur to last until after Yom Kippur for the purpose of using it by Havdalah¹².

If this was not done, one should not use a memorial candle lit in memory of loved ones, since it was lit with the purpose of their soul and not for the use of the light¹³. Instead, one may light a match from the memorial candle and recite a *beracha* on the new fire¹⁴. According to some poskim¹⁵, one may also light a match from the pilot of one's gas stove, as the pilot light was lit before Yom Kippur.

Besamim, Aromatic Spices

When Yom Kippur falls on Shabbat, the poskim debate whether to include the *beracha* on *besamim*, similar to a regular Motzaei Shabbat. The Shulchan Aruch¹⁶ rules that one does not recite the *beracha*. Many Ashkenazi poskim¹⁷ rule that one recites the *beracha*.

Many Sephardi poskim¹⁸ make a compromise: one should make Havdalah first, omitting the *beracha* of *besamim*, and then recite the *beracha* on *besamim* after drinking from the wine. This year, since Yom Kippur is during the week, all opinions agree that the *beracha* on *besamim* is not recited¹⁹.

The rationale for this is based on the reason for making the *beracha*: on Shabbat, we are granted a Neshama Yetera, a higher spiritual level of soul, and when it departs at the conclusion of Shabbat, our remaining soul enters a lower state.

Smelling *besamim* comforts the soul. However, on Yom Kippur, we do not merit this Neshama Yetera and therefore do not need the comfort of the *besamim*²⁰.

Eating or Drinking Before Havdalah

Neither men nor women are permitted to eat or drink before making or hearing Havdalah²¹. However, most poskim²² allow one to drink water before Havdalah. Some²³ add that before drinking, one should say the verse "Baruch Hamavdil ben Kodesh Lechol"²⁴.

Women Making Havdalah

A woman whose husband is delayed and wishes to eat should recite Havdalah on wine by herself²⁵. Many poskim²⁶ who follow Sephardic customs rule that a woman may also make the *beracha* of *בורא מאורי האש*, on fire. Many poskim²⁶ who follow the Ashkenazi customs rule that women do not recite the *beracha*.

- 1 ויקרא (כ, כד).
- 2 מגילה (ז, ב) אין בין שבת ליום הכפורים אלא שזה זדונו בידי אדם וזה זדונו בכרת.
- 3 שלחן ערוך (סי' תרכ"ד סעיף א, ג).
- 4 שלחן ערוך (שם סעיף א).
- 5 שלחן ערוך (סי' רצ"ד סעיף א).
- 6 שלחן ערוך (סי' רצ"ד סעיף ח).
- 7 שלחן ערוך (סי' רצ"ד סעיף א) ובמשנה ברורה (שם ס"ק ד).
- 8 עיין במשנה ברורה (סי' רצ"ד ס"ק טז) ש"כ בשם הג"ר עקיבא איגר זצ"ל לענין כל מוצאי יו"ט. וכן פסק בשו"ת יביע אומר (ח"ז סי' מז אות ו).
- 9 שלחן ערוך (סי' תרכ"ד סעיף ד).
- 10 ואם חל יח"כ במוצאי שבת ואין לו נר ששבת כל השבת, נחלקו הפוסקים אם מותר לברך על נר שלא שבת, דדעת הכף החיים (סי' תרכ"ד ס"ק יב) ובחזון עבידה (עמ' שפג) להקל, ומאידך דעת הקובץ הלכות (עמ' תקצ) להחמיר.
- 11 עיין במשנה ברורה (סי' תרכ"ד ס"ק ו) שביאר ז"ל, לפי שפסקה הנאות בו ביום, שכל היום לא היו יכולין להשתמש בו, ועכשיו הותר לו, ע"כ. ואח"כ ביאר (סי' ק"ז) ז"ל, אבל במוצאי יום הכיפורים מה שמברכין על האור הוא להורות שיום זה היה קדוש משאר ימים טובים ונאסר להבדיל בו אש, ועתה הותר והיו האש דבר חידוש ומברכין עליו, וזה לא שייך אלא באור ששבת, רצונו לומר שהיה בעולם ביום הכיפורים בשעת שביטה ופסקה הנאותה ממנה בו ביום ועכשיו הותר לו, משא"כ באור זה שלא היה מעולם ביום הכיפורים, ע"כ.
- 12 משנה ברורה (שם ס"ק יג).
- 13 משנה ברורה (סי' רצ"ד ס"ק ל). וכתב עוד, שאין להדליק מנורת של בית הכנסת שהדליקו לפני העמוד של השי"ץ,

DISCUSSION

Paid in Full



Rabbi Yehuda Nulman

Shalom was sitting in front of a pile of papers, trying to decide the best way to allocate his funds. He faced several obligations: his credit card bill, his children's school tuition, and various weekly pamphlet bills. Then he noticed a colourful cultural paper offering sponsorship opportunities in a new sefer torah.

As he considered his choices, he thought it would be much easier to pay off the credit card companies and schools if they would simply provide a nice gold plaque with his name on it, just as he would for sponsoring the sefer torah.

He needed to clear his mind of the financial burdens weighing on him. He was unsure whether the credit card bill, inflated by holiday expenses, was based on money he was allocated from last Rosh Hashana or this Rosh Hashana.

After deciding to explore sponsorship opportunities, he found most options too expensive. He considered sponsoring the bags that would hold treats for the children, but felt too embarrassed to ask, as he only wanted to cover the cost of the bags, not the contents. He also dismissed sponsoring flags; the poles were too small to display his name properly. This led him to consider what he needed to sponsor to fulfill his obligation to write a sefer Torah.

WHAT DO YOU THINK?

The *Rambam* (*Sefer Torah* 7:1) writes that every Jew has a positive commandment to write a Sefer Torah. The Bet Yosef (Y.D. 270) explains that the Rambam understood the *pasuk* instructing one to write this song as referring to the song of Haazinu and thus a directive to write the entire Torah, because it is forbidden to write individual sections of the Torah.

The Gemara (*Menachot* 30a) highlights the great virtue of performing this mitzvah, stating that it is as if one received the Torah directly from Sinai. Additionally, the Gemara (*Sambadim* 21b) states that if someone inherits a Sefer Torah, they have not fulfilled this mitzvah; one must write it to fulfill the obligation.

The Gemara (*Menachot* 30a) adds that purchasing

a Sefer Torah is like grabbing a mitzvah from the market, while writing one is like receiving it at Sinai. Rashi explains that while purchasing a Sefer Torah fulfills the obligation of writing the Torah, it is not the best way to fulfill the mitzvah because it requires less effort.

It seems that *Rashi* understands the central aspect of the mitzvah is owning a Sefer Torah; if one has actually written it themselves, they have put in more effort, which makes it more valuable. According to this view, if someone loses or donates their Sefer Torah, they have lost the mitzvah. This ruling is cited by the *Torat Chaim* (*Sambadim* 21b). However, the *Pitchei Teshuvah* (Y.D. 270:3) argues that a person does not lose their fulfilment of the mitzvah when they lose it or donate it to a synagogue.

The *Rambam* (*ibid.*) writes that someone who is unable to write a Sefer Torah should appoint someone to do so on their behalf. The *Minchat Chinuch* (613) notes that the *Rambam* makes no mention of purchasing an already written Sefer Torah, implying that one does not fulfill the obligation by buying one. The *Rema* (Y.D. 270:1) supports this opinion, ruling that one who purchases a Sefer Torah that requires no corrections has not fulfilled the mitzvah at all.

Rav Moshe Feinstein (*Iggrot Moshe*, Y.D. 1:163) argues that one fulfills the obligation by purchasing a complete Sefer Torah and that the *Rambam* does not imply otherwise. This is also the opinion of the Vilna Gaon (Y.D. 270:3) and the *Aruch Hashulchan* (270:2).

The *Pitchei Teshuvah* (270:1) cites several authorities who hold that each person should own their own Sefer Torah, meaning this mitzvah cannot be fulfilled in partnership. However, Rav Moshe Feinstein (*ibid.*) argues that the mitzvah can be fulfilled in partnership, provided each partner has a specific part of the Torah, such as the *parshiyot*. Therefore, if this is the only way to fulfill the mitzvah, one may do so. He adds that, according to all opinions, writing a Sefer Torah in partnership and purchasing commonly studied *sefarim* is sufficient to fulfill the mitzvah.

Rav Moshe Feinstein (*ibid.*) writes that according

to most authorities there is no obligation to spend a significant portion of one's wealth on a Sefer Torah. However, one should not spend more than one-fifth of their wealth on a Sefer Torah; otherwise, they may not be able to perform other *mitzvot* or give *tzedakah*.

Accordingly, the obligation to write a Sefer Torah only applies to a wealthy individual for whom the cost of a Sefer Torah is less than one-fifth of their available wealth. This ruling aligns well with the wording of the *Tur* (Y.D. 270), which states that the mitzvah applies to "any man who has the means," implying that only those with the means are obligated to fulfill the mitzvah.

ANNOUNCEMENTS

Mazal Tov to Mr. & Mrs. Eric Landau on the **birth** of a baby boy
Mazal Tov to the grandparents, Mr. & Mrs. Eli Toby

Mazal Tov to Rabbi & Mrs. Elyahu Nathan on the **birth** of a baby girl

Mazal Tov to Rabbi & Mrs. Refael Zipori on the **Brit Milah** of their son, David Yitzchak
Mazal Tov to the grandparents, Mr. & Mrs. Alon Zipori and Rabbi & Mrs. David Benet

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