ISSUE 3
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20 Cheshvan 5787

אור שבת

פרשת וירא

A PUBLICATION OF KOLLEL OHR YOSEF
THE THORNHILL COMMUNITY KOLLEL

CANDLE LIGHTING	FRIDAY SHKIA	SOF ZMAN K"S	SHABBOS SHKIA	72 MINUTES
5:52	6:10	9:49 / 10:25	6:09	7:21



DVAR TORAH

Spiritual Genes

— *Rabbi Yakov Erlanger*

With the test of עקידת יצחק at the end of this weeks parsha, Avraham Avinu has completed and passed 10 tests. As it says in Pirkei Avos, (Ch.5, Mishna 3) בעשרה נסיונות נתנסה אברהם אבינו ע"ה ועמד בכולן.

R' Chaim Volozhiner writes: The accomplishments that Avraham Avinu achieved by overcoming these ten tests are inherited to us, his children. We have inherited the spiritual 'genes' and 'naturally' have the ability to rise to the challenge and overcome it, as a result of our father, Avraham Avinu. His struggles and triumphs are inherited to us, and this makes it possible and even easy to face these challenges. This is based on the Pasuk in Mishlei (20:7): "מתהלך בתמו צדיק, אשרי בניו אחריו" ("A righteous man who walks in his integrity—blessed are his children after him.").

R' Chaim Volozhiner writes:

"... many Middos that the tzaddik toiled and exerted himself to attain, are like second nature to his sons, and with a little effort they can attain them."

R' Chaim continues: "As we see clearly, many simple Jews give up their lives Al Kiddush Hashem (without it being a difficult struggle, and without really having the deep understanding of the difference between Yiddishkeit and the other religions), this is natural for them due to the readiness of Avraham to give up his life for his faith in Ur Kasdim.

"We find that Yidden suddenly have the arousal to travel and move to Eretz Yisrael, this is from the test of "לך לך".

"And the ability of saying כל מה דעביד רחמנא לטב עביד - accepting with equanimity whatever Hashem (life!) throws their way, comes from the passing of the test of the famine in Eretz Yisrael without any complaints."

Two important "take-aways": First of all, we should know the spiritual wealth we posses, and power that we have! We have the benefit of Avraham Avinu's life accomplishments! This will help us face our daily challenges with more confidence!

Secondly, this idea works foreword: Anything that we struggle with, and we overcome, we bequeath that to our children, and we are making it easier for them in this area! This will also empower us to try to achieve, for the sake of our children! These "spiritual genes" are different than physical genes, and can be transmitted to our children even after they are born, and we can gift to our children now the fruits of our accomplishments!

MINYANIM

EREV SHABBOS

Mincha 5:52

SHABBOS DAY

Shacharis 8:25
Shacharis · 601 ..... 8:45
Mincha ..... 5:00 & 5:34

MOTZEI SHABBOS

Maariv ..... 6:59 & 7:09

WEEKDAY MINYANIM

Shacharis Sun 7:15, 7:55
8:15 & 9:00
Shacharis Mon-Fri 6:45, 7:15, 7:55
Mincha ..... 1:00, 3:45 & 4:45
Maariv 6:00, 8:00, 9:15
9:45, 10:15

Ner L'Meor for the month of Cheshvan is sponsored by Motti and Shira Gastfreund in memory of his parents, ר' חיים בן ישראל ז"ל and דאבא בת יחזקאל ז"ל.

The Destined Mix Up

The following is an incredible true story that happened not long ago. It documents the power of Emunah and Hashgacha Pratis that is engendered through Tefillos that are said with tears and a broken heart.

An English gentleman residing in the United States had an elderly mother back in London who was living in a senior-care facility. One day, he received a phone call from the office of the nursing facility informing him that his dear mother had passed away. It came as quite a shock! He could not believe it. He had just spoken to her a few days previously and she had sounded just fine!

It was a terrible blow to him, made all the more worse when he realized that due to personal issues, he would be unable to make it to England on time to attend the funeral. With a heavy heart, he contacted the London Chevra Kadisha and asked them to see to all the arrangements for his mother's funeral and burial. He ripped his garments and sat down to a week of shiva at his home in the United States.

On the fifth day of sitting shiva, the phone rang in his home and when he took the call, he received the shock of his life. On the other end of the line was his sweet elderly mother whom he believed had just died and been buried in London.

Trembling, he listened as his mother complained why he had not called all that week, and that she was feeling a bit under the weather - not that he seemed concerned at all since he hadn't bothered to call! For many minutes, he couldn't speak and when he finally did, he could barely find the words.

Quickly hanging up, he dialed the office of the senior facility and demanded an explanation. After much bureaucratic mumbling and fumbling, he was told that a terrible mistake had been made and it wasn't his mother who had passed away - that he already knew - but that her roommate had died and the names had been mixed up!

Well, he was quite happy at this point knowing that his mother was alive, but now the administrator of the facility had the unenvious job of informing the next of kin of the deceased woman that their mother had died the previous week and had already been buried!

What could he possibly say to placate them? And what if they sue for emotional distress? Resignedly, the administrator dialed the number of the woman's son.

He then proceeded to explain how sorry he was to inform him of his mother's passing. But the son cut him off in mid-sentence.

"Is that so?" there was a hint of malicious spite in his voice. "Listen to me. Take her body, burn it and spread her ashes on the ground!"

"Excuse me?" asked the administrator in total disbelief at the callousness in his tone.

But the son just laughed and repeated, "What don't you understand? I don't want to deal with her anymore! Burn the body!"

"But ... but," stammered the administrator, "she was already buried!"

He then explained to him about the mix-up. There was a long pause on the other line and the son's mocking tone faded.

"In that case, she has won!"

He hung up.

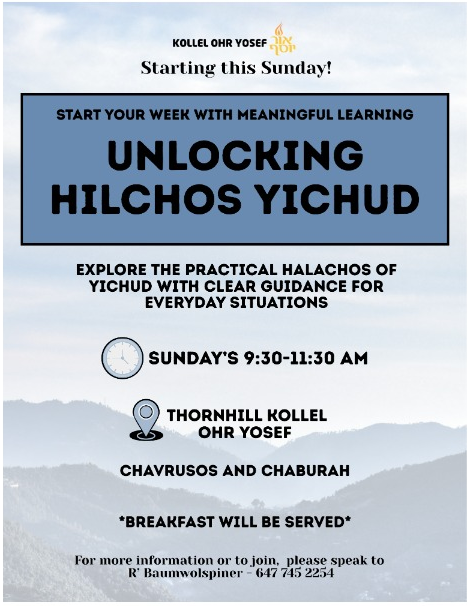
What was going on here? The administrator was determined to get to the bottom of this and what he found out amazed him.

This woman was a righteous and pious woman who spent much of her day reciting Tehillim and praying. Her son was not only irreligious, but he went so far as to convert to Christianity.

Mother and son were embroiled in a horrible feud for many years and although the two were completely estranged, the son made a point of calling his mother from time to time, taunting and mocking her saying that when she died, he would see to it that her body is burned to ashes!

These words could not have been more hurtful for she knew how devious her son could be and she cried for hours on end praying that the Almighty should take pity on her and at the very least, allow her to be buried in a Jewish cemetery with a Jewish ceremony.

Until her dying day, her only wish was that someway, somehow, she would merit a Jewish burial and the Lord up in Heaven obviously heard her plaintive cries - much to the chagrin of her defeated son.





HALACHIC INSIGHTS

What's The Ikkar?

— *Rabbi Elishai Kohananoo*

THIS WEEK'S QUESTION

The Rema (O.C. 168:7) writes: "וי"א שזה נקרא פת גמור אא"כ יש בהם הרבה תבלין או דבש כמיני מתוקה שקורין לעקו"ך שכמעט הדבש והתבלין הם עיקר וכן נוהגים." The Rema holds that dough kneaded with honey or spices retains the status of ordinary bread unless they are sufficiently predominant to be considered the ikkar. This raises a shaila: Does ikkar refer to the rov of the ingredients, or to the taste of the finished product?

One possibility is that *ikkar* refers to the composition of the dough. The requirement is that the majority of the liquid used in kneading consists of *mei peiros*, rather than water. According to this understanding, the purpose of the rov is to be mevatel the *sheim pas* of the dough, thereby changing its halachic classification. This is the approach of the Shulchan Aruch HaRav (168:11), who discusses *nilush b'mei peiros* in terms of a majority of *mei peiros*.

Alternatively, *ikkar* may refer to the taste of the finished product. According to this approach, the defining consideration is whether the taste of the *mei peiros* is recognizable and predominant, regardless of whether they constitute the majority. This appears to be the emphasis of the Taz (168:7), who places importance on taste. The purpose of the *mei peiros* is to create a product whose taste distinguishes it from ordinary bread.

The Mishnah Berurah (168:33), however, appears to require both conditions: a majority of honey, oil, or milk, with only a minority of water, and a taste that is *nikkar harbeh me'od*,very strongly recognizable. Thus, the rov alone is insufficient; the taste must also be clearly discernible.

This chakirah has a practical *nafka mina* in the case of mezonos rolls made with a rov of *mei peiros* but which taste essentially like ordinary bread. According to the Shulchan Aruch HaRav, one might argue that the rov changes the *sheim pas* of the dough. According to the Taz, the lack of a recognizable taste dictates that it is regular bread. According to the Mishnah Berurah, both conditions must be fulfilled and therefore Hamotzei should be recited.

A separate issue is *kevi'as seudah*. The American poskim quoted in *V'zos HaBerachah* (p. 362) opposed these rolls because they were manufactured as a substitute for ordinary bread and people were *kove'a seudah* upon them. Conversely, *V'zos HaBerachah* (p. 20) cites certain rabbanim in Eretz Yisrael who maintain that when one eats a small amount, the berachah is *mezonos*.

The Sephardic minhag follows the Mechaber, who maintains that a recognizable taste of the *mei peiros* is sufficient for the product to be considered *pas haba'ah b'kisnin*, subject to the laws of *kevi'as seudah*.

In conclusion, the chakirah is whether *ikkar* is determined by the rov of the ingredients or by the taste of the finished product. The Shulchan Aruch HaRav emphasizes the former, the Taz emphasizes the latter, and the Mishnah Berurah appears to require both. The case of mezonos rolls illustrates the practical significance of this distinction, while the separate question of *kevi'as seudah* must still be addressed

KNOWING OUR SAGES

Rav Chaim Pinto (HaGadol)

BORN 1749 | PASSED 1845

Rav Chaim Pinto was born in Agadir, Morocco on 15 Tammuz, 1749, to Rav Shlomo Pinto, who passed away when Chaim was 12 years old. That year, an earthquake destroyed the port in Agadir, and the Pinto family moved to Mogador (now Essaouira), Morocco where they could earn a living doing business close to the port in that city. Rav Chaim Pinto was sent to learn in the yeshiva of Rav Yaakov Bibas, the Av Beis Din of Mogador, where he became renowned as a talmid chacham. After Rav Bibas passed away in 1769, Rav Chaim Pinto became the Av Beis Din of Mogadir at age 20, and ended up serving in this position for over 70 years. He wrote many sfarim on all aspects of Torah, but most were never printed and the manuscripts were eventually lost. Rav Chaim Pinto had 4 sons: Rav Yehuda, Rav Yosef, Rav Yoshiyahu, and Rav Yaakov. Rav Chaim Pinto passed away in Mogadir in 1845. Rav Chaim Pinto was known to learn and converse with Eliyahu HaNavi on a regular basis.

MAZEL TOV

Mazel Tov to **Mr. and Mrs. Shlomo and Rivka Podolsky** on the Aufruf and upcoming marriage of their son, Eliyahu.

Mazel Tov to **Rabbi and Mrs. Dovid and Chaya Elias** on the engagement of their granddaughter, Pessi Elias to Tzvi Darabaner.

SPONSORSHIPS

KIDDUSH Kiddush is sponsored by Mr. and Mrs. Shlomo and Rivka Podolsky in honour of the Aufruf of their son, Eliyahu.

IN THE SPOTLIGHT

CAMPAIGN

Kollel Ohr Yosef Finish Line

Kollel Ohr Yosef has launched The Finish Line Campaign, a campaign to complete the funding of our new building.
Thanks to the extraordinary generosity of our community, we have already come so far.
With 2 million remaining, this campaign will bring us through the final stage of this remarkable project.
https://www.thornhillkollel.com/final

THIS WEEK

Oneg Shabbos

Everyone in the community is invited to join an Oneg Shabbos at the home of R' Shmuel Kleiner, focusing on hisorerus and reflection in light of the recent FlyDubai flight incident.

Location: 59 Ester Cres.
Time: After 9:15 PM

NEXT WEEK

Motzei Shabbos Learning Program (Avos Ubanim)

The Motzei Shabbos Learning Program will begin next week, at 6:45 PM. A separate learning program for older boys will run in the side Bais Medrash.

CLOCK CHANGE

Additional Minyanim

Due to the clock change, additional minyanim are now running in the Kollel. Please take note of the Zmanim chart.

SAVE THE DATE!

Mens Melave Malka with the Yungerleit

Novemeber 14- Motzei Shabbos, Parshas Toldos

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Nshei Melave Malka

November 28-Motzei Shabbos, Parshas Vayishlach

CONDOLENCES

We regret to inform you of the passing of
Yosef Ben Yehuda Leib Epstein z"l, father of Mr. Leon Epstein and
Chava Etta bas Moshe, Mother of Sarah Mauskopf
המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים





