



אור שבת

פרשת האזינו

KOLLEL OHR YOSEF
THE THORNHILL COMMUNITY KOLLEL
Growing Through Torah

September 18
Tishrei 8
Shabbos Shuva



Our Core Essence

HaRosh Kollel Rav Mordechai Scheiner

One of the highlights of mussaf on Yom Kippur is the description of the Avodas Yom HaKippurim. In it we describe the שני שעירים, two goats, which we draw lots for to decide their fates. One is destined to be for Hashem, and one לעזאזל. The one that was for Hashem was sheched in a standard way, but the one לעזאזל was pushed down a cliff outside the Beis HaMikdash. This is the only korban that is not brought inside the Beis HaMikdash. What is the significance of this korban? And it's twin the שעיר לה' goes totally to the other extreme; its avodah is לפני ולפנים, inside the Kodash haKodashim. Let us understand the nature of these korbanos.

We will start with the korban that goes לעזאזל, Chazal say that this korban is רפכמ on all the aveiros of Klal Yisroel, from the minor to major sins. How is this possible for one korban to remove all the sins of Klal Yisroel?

Rav Dessler brings the Maharal, based on a medrash. There were two people, a hairy person and a bald person. They were sitting on the edge of a silo, and chaff came up. The hairy one had chaf stuck to him, and the bald one just shook himself off afterwards. The same is true by Esav and Yaakov: all year Esav is filthy with aveiros and he can't get clean. But Yaakov is an איש חלק, and they do not stick to him.

The medrash in Yalkut Shimoni says that לעתיד לבוא HaKadosh Baruch Hu takes the sins of Klal Yisroel and puts them on Esav. The Maharal explains that the cheit of Klal Yisroel is mitzad the yetzer hara. It's from the external influences that we pick up from Esav. This is the yetzer hara of Klal Yisroel. And therefore, it is fitting that with teshuva

the chata'im that Yaakov has should be put back on Esav.

Our avodah on Yom Kippur is to uproot ourselves from our external cultures that are causing us to sin. Klal Yisroel is איש חלק. We are pure. We have a נשמה, טהורה, and deep inside of us, sin does not affect us at all. But we're so entrenched in the culture of the אומות העולם that it pulls us down into the filth. But the medrash is telling us that Yaakov can just shake himself off. We can immerse ourselves in the beauty of a life al pi haTorah that is void of external influences. And this is the commitment that we make on Yom Kippur: the teshuva of the לעזאזל שעיר.

This brings us to the שעיר לה'. Chazal tell us the דם השעיר is similar to the blood of a person. This represents us going לפנים because we are, in essence, davuk to Hakadosh Baruch Hu. Our Neshama is a part of Hakadosh Baruch Hu. This is the source of our taharah that we obtain on Yom Kippur. And this happens automatically. The more we extract ourselves from the culture and from the shmutz that we are living in, slowly but surely, we will be able to appreciate the beauty and the pureness of who we really are. We should be zoche to a חתימה טובה.

Weekday Zemanim

Shacharis: 7:15, 7:55, 8:30, 9:00, 9:30 AM

Mincha: 2:00, 6:00, 10 min before shkiah

Maariv: 13 min after shkiah, 8:00, 9:15, 9:45, 10:15 PM

Zemanim

Mincha #1.....	5:51 PM
Candle Lighting.....	6:06 - 7:05 PM
Mincha #2.....	7:05 PM
Shacharis.....	8:25 AM
Shacharis 601.....	8:45 AM
Women's Drasha from Rosh Kollel.....	4:15 PM
Mincha #1.....	5:00 PM
Drasha from the Rosh Kollel.....	
Mincha #2.....	6:40 PM
Shkiah.....	7:21 PM
Maariv.....	8:16 PM
72 Minutes.....	8:33 PM

In the Spotlight

Assistance for Families for Yom Tov

Due to the steep cost of making Yom Tov, the Kollel is raising money to assist families in our community who are in need. Money can also be given directly to Rabbi Scheiner or Rabbi Goldman. Cheques are payable to: The Institute of Torah Education

Shabbos Shuva Drasha for Women

The Rosh Kollel will be giving the Shabbos Shuva Drasha for women on Shabbos afternoon in the Ezras Nashim at 4:15 PM.

Drasha from the Rosh Kollel for Men

The Drasha will take place after Mincha at 5:40 PM.

Yizkor

It is a Minhag Yisroel to give Tzedakah following Yizkor as a zechus for a loved one.

Supporting Kollel Ohr Yosef is a great way to enhance Torah in our community. Please consider honouring the memory of generations past and helping secure our future with a vibrant Torah community.

Aliyos and Pesicha Neila still Available

There are still a few Aliyos and Pesicha Neila available. Please reach out to the Gabbaim or Rabbi Goldman to purchase.

Please Note: Time Changes for Yom Kippur
Shacharis will now begin at 7:40 AM, and the remainder of the schedule has been adjusted accordingly.



A Song Of Salvation

It was well-known that the Rebbe of Tolna, R' Duvid'l Twerski ZT"L, was very fond of music. Not only did he have a beautiful voice, but he enjoyed and appreciated listening to singers who understood the art of music. Many of the most renowned cantors of the day would visit the Tolna court and regale the Rebbe with their cantorial masterpieces.

The famous cantor, Nisi Belzer, occasionally led the tefillos in Tolna. In Nisi Belzer's choir was a young boy by the name of Meir, who had been orphaned from his father, a devoted Tolna chassid, at an early age. Meir was very musical and had an unusually sweet voice, and Cantor Belzer relied on him for major solo renditions. However, Meir had a wild streak, and, as happens all too often with orphans lacking a father to discipline them, he was quite the mischievous lad.

One Rosh Hashana, when Cantor Belzer signaled Meir to begin a solo, Meir purposely sang a totally different portion of the liturgy. It ruined the entire rendition and Nisi became quite angry. However, to everyone's surprise, the Tolna Rebbe signaled Meir to repeat the solo, even though it was totally wrong, and the Rebbe wept during his singing.

After the service was over, the Rebbe called young Meir over and told the youngster, "May you always sing these sacred songs, and may they be your salvation."

Nisi Belzer could not contain the

boisterous youngster, who grew up and gradually drifted away from shul choirs, and, not long after that, Torah observance. He was musically gifted and he entered a conservatory of music. In time, young Meir became an outstanding opera star, and eventually married a non-Jewish woman. However, after many years of success under the bright lights, Meir's fortunes declined. His wife divorced him, he became depressed, and his once dulcet voice lost its character.

He realized that he was about to be released from the operatic group when he asked for one more chance to redeem himself at a concert. He strode onto the stage, and, without even knowing why or how it happened, he suddenly belted out the cantorial liturgy of his youth—the very solo that the Rebbe had asked him to repeat many years earlier. The orchestra stopped playing, and the curtain was promptly lowered, and Meir was shown the exit door.

With no job and no home, Meir joined a group of vagrant mendicants who drifted from town to town. As it happened, one Shabbos he found himself in Tolna, the city of his youth. He joined the throng of chassidim who attended R' Duvidl's Shabbos tish, and, of course, no one recognized the one-time child wonder. When the Rebbe asked someone to sing one of the Shabbos songs, as was his weekly custom, Meir's voice suddenly called out, "I will sing!"

To the grumblers, the Rebbe said, "Let the man sing. Perhaps the singing will be the rectification for his errant ways."

Meir began singing the liturgy which the Rebbe had asked him to repeat many years earlier, and both Meir and the Rebbe wept with the rendition. Only afterwards did a few of the older chassidim recall the incident with the young choir boy and realized that the Tolna Rebbe's words, "May this song be your salvation," were prophetic.

Meir was reunited with his Rebbe, who took him under his wing. He remained in Tolna and became a sincere baal teshuva. Shortly after that, he died, and R' Duvid'l personally assumed the responsibility of saying Kaddish for him.

OUR YUNGELEIT. OUR MISSION.

BEHIND EVERY AVREICH IS A FAMILY COUNTING ON OUR SUPPORT.

WITHOUT A YOM TOV BONUS, MAKING YOM TOV IS SIMPLY IMPOSSIBLE.

WHEN FOOD PRICES INCREASE AND FINANCIAL SUPPORT DECREASES, EVEN THE MOST CAREFUL KOLLEL FAMILY SIMPLY CANNOT COVER THE MONTH.

DID YOU KNOW?
Even a basic set of Arba Minim can be beyond their budget.

DID YOU KNOW?
Their grocery bill for Yom Tov can be more than an entire month's Kollel check.

HELP OUR LOMDEI TORAH ENTER YOM TOV WITH EGRYTA, MINICHAS HANEFESH, AND SIMCHAS YOM TOV.

ADOPT-A-KOLLEL
OUR FAVORITE FORM OF Tzedakah

MIND THE GAP

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דבר טוב
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Halachic Insights

Rabbi David Laufer

I am visiting another neighborhood during Succos, and would like to make sure to eat/drink in a Sukkah. Am I allowed to walk into someone else's Sukkah without asking permission and eat/drink my own food that I brought along? Is that considered stealing?

The Shulchan Aruch writes: If someone "steals" a Sukkah by kicking the owner out of it, it is still "kosher," i.e., he does fulfill the mitzvah of sitting in the Sukkah. This is really due to a technicality that nothing was really stolen, as the Sukkah is attached to the ground, and that is unable to be stolen in halacha.

The Rama adds that one should not l'chatchilah sit in his friend's Sukkah without his permission or build a Sukkah on someone else's property. If one did so, he still fulfills his obligation of Sukkah.

The Mishna Brura explains that it would therefore not be proper for a person to make the bracha of sitting in the Sukkah in that scenario because maybe the owner of the Sukkah is not agreeable. This would only be an issue at a time when the owner is in the Sukkah, or if there is even a chance he would walk in to eat and be uncomfortable due to a lack of privacy. However, when there is no chance the owner would enter, it would be ok according to the Mishna Brura. This is due to a concept called ליה לאיניש דליעבד בממוניה ניחא, that a person is glad that a mitzvah be done with his money, in this case people en-

tering their Sukkah.

The Kaf HaChaim and other poskim say that it really depends on the location of the Sukkah and what type of Sukkah it is. For example, if there are expensive rugs or other decorations in the Sukkah that the owner is protective over, he wouldn't necessarily want others entering. Similarly, if the only way to enter the Sukkah would be to enter through the house or perhaps through a backyard or other private area, the aforementioned rule may not apply. Certainly, entering a Sukkah located on a balcony of a person's private apartment would be off limits. However, if the Sukkah is situated in an easily accessible location (such as a parking lot or driveway), there may be room for

permissibility. Common sense would be to ask permission whenever possible, in order to make a bracha.

Chesed Shel Emes

We are pleased to let the community know of our association with Chesed Shel Emes of Toronto that has acquired a cemetery portion, located in Pardes Chaim Cemetery at 11818 Bathurst St.

Chesed Shel Emes Cemetery, established in 2022, is under the Rabbinic guidance of Rabbi Mordechai Scheiner and Rabbi Baruch Lichtenstein.

For information about the cemetery or membership please contact Marc Friedman at 416-578-3055 or chesedshelems613@gmail.com

Knowing Our Sages

Rav Avraham Halevi Gombiner - The Magen Avraham

The Magen Avraham was born in 1635 in Gombin (now Gąbin), Poland, to Rav Chaim. From a young age, he was already recognised as a major talmid chacham. In 1655, the Magen Avraham's parents were murdered by the cossacks y"sh during the Gzeros Tach VeTat, but the Magen Avraham himself survived and fled to Kalisz, Poland. There, he was appointed Dayan and started his own Yeshiva. Before he turned 30 years old, the Magen Avraham finished writing his Magen Avraham commentary on Orach Chaim, but refused to publish it due to his humility. His other works include Zayis Raanan on Yalkut Shimoni, a collection of speeches called Shemen Sasson, and perushim on Even HaEzer, Tosefta Nezikin, and masechtos Zevachim and Menachos. The Magen Avraham lived in poverty and suffered from poor health, and passed away in Kalisz on Erev Yom Kippur 1683, at age 48. His son, Rav Chaim, published the Magen Avraham together with the Shulchan Aruch and Taz in 1692.



Sponsorships

Kiddush is sponsored by Mr. and Mrs. Larry and Jackie Garber in honour of Aryeh completing his Hilchos Shabbos program.

Shalosh Seudos is sponsored by Mr. and Mrs. Marvin and Rachelle Enkin in honour of the yahrzeits of Avraham Shmaria ben Moshe Ha Levi, Moshe ben Lev Yitzchak Ha Levi, and Rut bas Eliezer

Erev Yom Kippur

Sunday, Sept 20

Shacharis.....7:00 & 8:15 PM
Mincha..... 3:00 & 4:00 PM
Tefillah Zakah..... 6:30 PM
Kol Nidrei & Candle Lighting.....7:00 PM
Divrei Mussar
Maariv..... 7:58 PM

Yom Kippur

Monday, Sept 21

Shacharis-Shir Hayichud..... 7:40 AM
-Brachos..... 7:50 AM
-HaMelech.....8:30 AM
Shacharis 601..... 8:30 AM
Yizkor (approx)..... 11:30 AM
Mincha..... 5:05 PM
Ne'ila (approx)..... 6:35 PM
Maariv..... 8:11 PM
72 Minutes 8:28 PM

Bein Hazmanim (YK-Sukkos)

Shacharis.....7:15, 7:55, 8:30 & 9:00 AM
Breakfast.....
Seder.....
Mincha..... 2:00, 6:00, 10 min before Shkiah
Maariv... 13min/Shkiah, 8:00, 9:15, 9:45, & 10:15 PM

This Shabbos!
THE ROSH KOLLEL'S YEARLY
Shabbos Shuva Drasha
FOR LADIES
WILL TAKE PLACE
SHABBOS
PARSHAS HAAZINU
TOPIC: ASKING FOR OUR NEEDS

EZRAS NASHIM

4:15 PM

Mercas Daled Minim

מרכז ד' מינים

Under the hashgacha of Rabbi Eli Kohananoo

Lulavim and Esrogim will be available for viewing on Tzom Gedalia, one hour before the second Mincha.

Alternative options will be available every day during Aseres Yemei Teshuvah, After Shacharis for an hour and a half, and 6:00 PM-9:45 PM.

Prices Range from \$90 - \$300
Add ons - aa hadasim \$55
Mehudar lulav- \$50
Extra aravos- \$8

To place an order, please contact Rabbi Kohananoo for price and click here to pay:
<https://thechesedfund.com/kollelohrystef/arba-minim-2026>

Rabbi Kohananoo 647-713-252:
esrogim@thornhillkollel.com

JOIN THE SHABBOS INITIATIVE

Let us, as a community, be mechazik in Shabbos together, for the zechus of the cholim in our community.

Make a commitment (bli neder) to be ready for Shabbos on time, or even a few minutes before.

Be prepared. Be ready.
Set the tone for the entire Shabbos.

To join this initiative (bli neder)
Sign up here:
Men - Be ready and on time in shul for Kabbalos Shabbos
<https://tinyurl.com/ElevateShabbosMens>

Ladies - Be ready to light by Candlelighting time
<https://tinyurl.com/ElevateShabbosWomen>

Bein Hazmanim Learning Program

⌚ After Shacharis
📅 September 22nd - October 2nd
Pre-registration is required
Contact Rabbi Goldwasser

2026	SEPTEMBER						
	SUN	MON	TUE	WED	THU	FRI	SAT
			1	2	3	4	5
6	7	8	9	10	11	12	
13	14	15	16	17	18	19	
20	21	22	23	24	25	26	
27	28	29	30				

2026	OCTOBER						
	SUN	MON	TUE	WED	THU	FRI	SAT
				1	2	3	
4	5	6	7	8	9	10	
11	12	13	14	15	16	17	
18	19	20	21	22	23	24	
25	26	27	28	29	30	31	

Please keep record of the dates that you learn
Minimum 2 hours per day
Final date to pick up money is Oct. 9th

מתן שכר בצידה



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