



Renewal and Redemption

Rabbi Avraham Baumwalspiner

Rosh Chodesh Nissan is a time of renewal, a period when we reflect on redemption. The Gemara states: "In Nissan, our forefathers were redeemed from Egypt, and in Nissan, we will be redeemed in the future." Let's examine Parshas HaChodesh, which we recently read. This portion

details how the Beis Din determines the onset of Rosh Chodesh. The Midrash explains that Hashem entrusts Beis Din with the authority to establish the new month, and He orchestrates the world's cycle based on their decision.

This process serves as a preparation for Pesach,

highlighting that the Jewish nation operates beyond the natural order. Hashem governs the world in accordance with our determinations. With this understanding, we ready ourselves for the redemption commemorated during Pesach.

Additionally, it is customary to read Parshas Vayikra before Pesach. This portion discusses the karbanos that Klal Yisroel brought to Hashem. It's a profound concept: from all the nations, we are chosen to present offerings to Hashem. This is also why the Midrash states that when children begin learning Chumash, they should start with Parshas Vayikra. Children need to understand that they are part of a nation selected from the entire world to serve Hashem through bringing offerings on the Mizbeach.

This connects to our earlier discussion: this time of year is an opportunity to recognize our unique identity. We are a nation above nature, chosen to

Shabbos Zmanim

Mincha #1.....	6:12
Mincha #2.....	7:30
Candle Lighting.....	6:27-7:30
Shkia.....	7:48
Shacharis- EC.....	8:15
Shacharis-601.....	8:45
SZ Krias Shema.....	9:31 & 10:07
Mincha #1.....	5:00
Mincha #2.....	7:05
Shkia.....	7:49
Maariv, #1.....	8:34
Maariv #2.....	8:44
72 Minutes.....	9:01

Weekday Zmanim

Shacharis.....	6:45, 7:15 & 8:30
Mincha.....	2:00, 6:00 & 7:40
Maariv.....	8:00, 9:15, 9:45, 10:15

In the Spotlight

Shabbos HaGadol Drashos

The Rosh Kollel will be giving Drashos for Men and Women.
Women- 4:30 in 601 (more details on back page)
Men-6:05 in EC.

Mechiras Chometz

The Rosh Kollel is be available after 6:00 Mincha and after 9:15 for Mechiras Chometz. You can also call Rabbi Scheiner for an appointment - (416) 898 7231.

It is preferable to sell your Chometz with the Rosh Kollel in person. If you are unable to, you may email rabbisheiner@thornhillkollel.com to discuss other options.

Yeshivas Bein Hazmanim

Yeshivas Bein Hazmanim started on Rosh Chodesh Nissan and will be ongoing until after Pesach.

Shacharis will be at 7:15 am & 8:30 am.

Mincha will be at 2:00, 6:00 & 7:40.

Breakfast will be served in the Kollel every morning.

Maos Chittin

As Pesach is an expensive time, we encourage everyone to participate in the great mitzvah of Maos Chittin.

Donations can be made online

<https://thechesedfund.com/tjf/maos-chitin2025>.

Funds can be given to Rabbi Scheiner or Rabbi Goldman, and cheques should be made out to Thornhill Jewish Fund.

bring offerings to Hashem. We are the people whom Hashem has redeemed in the past and continues to watch over, anticipating the possibility of redeeming us this year.

May we internalize this message and recognize our value, allowing us to walk proudly as Jews. In this merit, may Hashem bring the final redemption this month.

Giving Our All

Stories to Inspire

This story took place in the Lakewood beis midrash, where Rabbi Grama learned each day with a chavrusa. Besides the many talmidei chachamim who learned there, bachurim and working bnei Torah also made use of this beis midrash.

One boy in particular caught Rabbi Grama's attention. He was a 12-year-old boy with Down syndrome who would sit in front of a large pile of open sefarim and gesture with his hands in the manner of the other chavrusos around him. Every so often, he would look into a sefer, say something aloud, and then pick up his pen and begin writing. Throughout his "seder," he would open various sefarim and repeat this process, writing with great determination. Occasionally, he would get up and go to the bookcase to choose other sefarim to learn from. He had a collection of notebooks that he was filling with his writings.

Rabbi Grama was very curious to know what this young boy was writing. Was he really able to learn all of the sefarim in front of him and write his comments? The sefarim open on his table were those studied by accomplished talmidei chachamim—did he truly understand them?

One day, Rabbi Grama walked over to the boy's seat and looked over his shoulder as he was writing. What he saw pierced his heart. There were no words—every line on the page was filled from beginning to end with scribbled lines. The boy, who obviously did not know how to write, was filling page after page with his mark-

ings. Tears came to Rabbi Grama's eyes as he realized what was happening.

This boy sat in a beis midrash filled with talmidei chachamim who learned Torah each day and wrote their insights in notebooks. His pure neshamah wanted nothing more than to join them as they dove into the deep waters of Torah. But he didn't have the capacity to do so. So, he did the best he could.

He copied the actions of those around him—opening and closing sefarim, "learning" aloud, and writing his "insights" in his notebooks. To him, the scribbles were Torah learning; to those around him, they were merely scribbles. But in Shamayim, they were the holy writings of a tzaddik.

Rabbi Grama wished to have a page of the boy's writings. He felt it would provide his own talmidim with a powerful example of true ahavas ha-Torah. However, when he gently asked the boy if he might be willing to give him one page, the boy clutched the notebook to his chest and answered ardently, "No! It's mine!" He was clearly guarding what he considered his most precious possession.

The next day, Rabbi Grama decided to try again, but he received the same reply. The boy would not part with even one page of his notebook.

A few days later, the boy approached Rabbi Grama with a notebook in hand. Smiling, he handed it over.

"Here, you can have my whole notebook!" he announced.

Rabbi Grama checked with the boy's father, who assured him that he

should not hesitate to accept the gift. "He has many notebooks like this at home," the father explained. "If he wants to give it to you, you can keep it."

Rabbi Grama took one scribbled sheet from that precious notebook and framed it. To him, it was not indecipherable. It spoke volumes about the ahavas haTorah in every Jew's heart.

We all want to learn Torah on a high level—some of us have greater abilities, and some of us struggle. But our job in this world is to delve into Torah to the best of our abilities. As we work our way through our sefarim, the insights we write down—whether profound words or mere scribbles—are treasured in Shamayim, simply because we gave it our all.



KOLLET OHR YOSEF

BOCHURIM MISHMOR
For 7th & 8th Graders

 **Thursday Nights**

8:20-9:00

601 Clark

Sponsorship opportunities available | For more info speak to R' Baumwolsperger





Halachic Insights

R' Yosef David Rothbart

Someone gave me a bike to fix. When he came back a few days later, the bike was lost. Feeling responsible, I paid for the bike, and a week later I found it. The person claimed that he has no need for his old bike as he had already bought a new one. Can I force him to take back the bike and refund the money?

A shomer (guardian entrusted with the custody of another's item) who pays when the item he is watching was stolen, acquires that item (Shach C.M. 295, 11). Accordingly, if the thief is found, he must pay the shomer.

The Gemara relates that someone gave earrings to a shomer, and the earrings were misplaced. Rav Nachman required the shomer to pay for the earrings; but the shomer refused. So Rav Nachman expropriated the shomer's house. Eventually, the earrings were found and they had appreciated in value. The shomer argued that the jewelry belonged to him; he had paid for them. But Rav

Nachman disagreed. This is difficult to understand. If the shomer paid for the earrings, why did he not acquire them (Gemara)?

The answer: only when a shomer pays by his own volition does he acquire the item (Shulchan Aruch C.M. 103, 11). The shach adds that this applies whether the item was stolen or it was found in the shomer's own house.

So when a shomer willfully pays for an item and it is subsequently found—regardless of where it was found—the item belongs to the shomer. If, however, the shomer was obliged to pay, he does not acquire the item. Instead, the owner would return the money he was paid and keep his possession.

If the shomer pays for the lost item by his own volition but does not want to acquire the item, it seems that he would not be forced to (see Chidushei Rav Shlomo siman 11).

Rav Moshe (Dibros Moshe 41, 12) takes a different approach. Rav Moshe writes that Rav Nachman required the shomer to return the earrings because they were found relatively quickly. Had their owner known that they would be found in such a short time, he would have never taken payment from the shomer. As such, the entire transaction was a folly. Only when the lost item is recovered after a significant amount of time has elapsed, does the shomer acquire the item.

Accordingly, if the bicycle was found within a short span of time—a time-frame in which one could manage without a bicycle—the payment is considered to be in error and must be refunded. But if the bicycle was only found after this time-frame has elapsed, the payment is valid and the bicycle repair man must look for someone else to purchase his new bicycle.

KOLLEL OHR YOSEF

Bein Hazmanim Learning Program

⌚ After Shacharis- Mincha
📅 Rosh Chodesh Nissan- after Pesach

To sign up, speak to Rabbi Goldwasser

APRIL		2025	
30	31	1	2
6	7	8	9
13	14	15	16

Please keep record of the dates that you learn
Minimum 2 hours per day

זאיר יאיר will be available for pickup until מתן שבת בצידיה

Knowing Our Sages Rav Yaakov ben Moshe HaLevi Segal - The Maharil

The Maharil was born in Mainz, Germany, to Rav Moshe HaLevi Segal. He went to learn in Vienna under Rav Shalom ben Yitzchak, but returned to Mainz after the death of his father. The Maharil was among the first chachamim in Ashkenaz to receive the new title "Moreinu", the predecessor of the modern semicha process. In Mainz, the Maharil established a yeshiva that attracted many students, including Rav Yaakov Weil, and became the leader of the community in Mainz and a major authority throughout Germany. The Maharil is best known for the Sefer HaMaharil, a book of Ashkenazi customs published posthumously by his students, and has many surviving teshuvos from his tenure as rav of Mainz. He also wrote several piyutim for the yamim noraim. A year before his passing, the Maharil moved to Worms and served as the rav there, passing away on 25 Elul, 1427. During the Hussite uprisings of 1415 that involved attacks on Jews by both Protestants and Catholics, the Maharil decreed that the Jews should fast for three days and nights; every town where this fast was kept was spared the brunt of the persecution.

KOLLEL OHR YOSEF

YESHIVAS BEIN HAZMANIM

Learning, Breakfast & Shiurim

Shacharis - 7:15 & 8:30
Breakfast
Mincha- 2:00, 6:00, 7:40
Maariv- 8:00, 9:15, 9:45, 10:15

Bochurim Incentive Learning Program
For more info speak to Rabbi Goldwasser

Breakfast will be served



Nshei KOLLEL OHR YOSEF

Women's Shabbos Hagadol Drasha

from the Rosh Kollel

NEW!
The Rosh Kollel will begin with Halachos that are relevant to Pesach this year

 **This Shabbos,
Parshas ויקרא**

 **4:30 PM**

 **601**



Mazel Tov

Mazel Tov to Mr. and Mrs. Avraham and Rivi Kholodenko on the birth of a baby girl.
Mazel Tov to Mr. & Mrs. Mordy and Abi Meckler on the birth of a baby girl, Aliza Roiza.

Shiur

Rabbi Shmuel Zev Reich Shlit"a will be giving a Shiur on Shabbos morning, immediately following Kiddush in the Eitz Chaim, on the topic of Bitul Chometz.

Sponsorship

Kiddush this week is sponsored by Mr. & Mrs. Yonah and Naomi Rose & family to be mesayem Seder Taharos in honour of the Shloshim of the Rosh Yeshiva, Rav Nossan Nota Schiller ztz"l on ניסן.

Riddle

Besides the first three and last three brachos of the amida, which brocha of the amida is said most often? Last Week: What is a mitzvah that one can only do while sitting or lying down? Answer: Standing up for ones father or rav

Ongoing Chaburahs and Shiurim

Daf Hashavua	Rabbi Goldwasser	Daily 6:15 a.m.
Gemara Shiur	Rabbi Scheiner	Daily 8:15 - 8:40 a.m.
Ellul/ Night Kollel	Rabbi Baumwolspiner	Nightly 8:15 - 9:45 p.m.
College Age Gemara	Rabbi Warman	Nightly 8:45 - 9:45 p.m.
Afternoon Kollel	Rabbi Appelbaum	Monday - Thursday 5:00 - 6:00 p.m.
Mishnah Yomi	Rabbi Greenspan	Sunday-Thursday 8:15-8:30
Daf Hayomi	Rabbi Gross	Shabbos 15 minutes before second Sunday - Thursday 8:45 - 9:45 p.m.
Kinyan Hamasechta	Rabbi Nussbaum	Monday - Thursday 8:20 - 9:20 p.m.
Morning Kollel	Rabbi Yeres	Monday - Friday 10:00 a.m. - 12:00 p.m. Mon - Tues 601 Clark Wed - Fri BAYT
Intro to Gemara	Rabbi Gastfreund	Monday & Wednesday 8:15 - 9:00 p.m.
Halacha Shiur	Rabbi Scheiner	Sunday 9:00 a.m.
Halacha Shiur	Rabbi Lichtenstein	Sunday 9:00 - 10:00 a.m.
Sunday Morning	Rabbi Baumwolspiner	Sunday 9:15 - 11:15 a.m. (with chaburah)
Lunch and Learn	Rabbi Lichtenstein	Tuesday 12:15 p.m.
Mishnah Berura	Rabbi Proforske	Tuesday 9:00-9:45
Chizuk	Rabbi Scheiner	Thursday night after maariv.
Hilchos Shabbos	Rabbi Koff	Friday half hour before mincha. Boys 9 - 13
Friday Night Seder	Rabbi Rand	Friday 8:00 - 9:00
Shabbos Shiur	Rabbi Goldwasser	Shabbos 5:30
Hilchos Shabbos Shiur	Rabbi Proforske	Shabbos after kiddush
Eimek Bracha	Rabbi Gejerman	Shabbos after Kiddush. Chavruasa learning and then shiur at 11:30

