



# Shabbat Ha'azinu/Shuva • פ' האזינו/שבת שובה

## PARNESSE HAYOM TISHREI

These Days of Learning have been dedicated to the memory of the following by members of their family.

### 1 Tishrei

Jack Dym in memory of his father, Mike Dym (Menachem Mendel ben Yaakov Bezalel z'l)

David Novoseller in memory of his grandmothers, Rifkah Novoseller (Rivka bat Admor Tzvi Aryeh z'l) and Zena Dowben (Zena Tzlotta bat Sholom z'l)

### 6 Tishrei

Joel King in memory of his father, Arthur King z'l

### 8 Tishrei

Dr. Jeffrey Rein in memory of his mother, Olga Rein (Toyva bat Shlomo z'l)

### 26 Tishrei

Rabbi Reuben Poupko in memory of his mother, Hinda Poupko (Hinda Mottel bat Dovid Shlomo Hakohen z'l)

### 28 Tishrei

Jacques Cohen in memory of his father, Rabbi Shalom Cohen (Harav Shalom ben Chaim z'l)

For more information on the KTM Parnas Hayom Project, please call our office at 514 486 5718.



### "Following in Footsteps"

Did you ever stop and think about the language in our selichot? In the selichot, there is a text that we say every day in our prayers. This text

mentions זכות אבות - the merit of our ancestors - we ask for Hashem to forgive us because they, our ancestors, were Tzadikim. Why should Hashem forgive us when we remind Him of Avraham, Yitzchak and Yaakov?

If there is a thief that stole something and the police caught him, the judge, most probably, would send him to prison or would punish him with some other punishment. He would not let him go free because his great-great-grandfather was not a thief. Even more so, if the thief grew up in a bad neighbourhood and his parents were criminals, the judge might have mercy on him because of his upbringing. If, on the other hand, his parents were good people and he had a good education, he should be punished because he should have known better.

As Jews, we had good parents. We had Avraham, Yitzchak and Yaakov.

We had Sarah, Rivka, Rachel and Leah. We had prophets and talmidei chachamim. Why then, would it help to bring up the idea of זכות אבות in selichot?

Rabbi Eliyahu Dessler explains that Hashem doesn't give us anything just because we have a connection to Tzadikim, unless we follow in their footsteps. If we show to Hashem that we want to act like them, but we may have some difficulties doing this, then Hashem will consider this connection significant.

This Shabbat, we read in the Haftara שובה ישראל - return to Hashem. The prophet says to Am Yisrael, that in these days we must follow in the footsteps of our ancestors, in the path of teshuva. And if we do so, we can ask Hashem to forgive us based on זכות אבות. Hashem will not answer us because we are someone else, but rather because we are following in the footsteps of our ancestors and because of that - מי שענה לאברהם אבינו הוא יענו - He who answered Avraham our Father, will answer us as well.

**Shabbat Shalom & Shana Tova,  
Izhak Lauber**

## TRIBUTE CARDS

With your donation of \$18.00 or more KTM will send a card to mark the occasion of a birth, anniversary, engagement, marriage, speedy recovery, holiday greetings, birthday, or in memory of.

### This week's Daf is sponsored by:

The KTM Executive  
 in memory of  
**Tova bat Meir, z'l,**  
 mother of Gabi Cohen.

8th of Tishrei 5770  
 September 26, 2009

Haftarah:

Hosea 14:2-10 Micah 7:18-20  
 Shabbat Begins: 6:29pm  
 Shabbat Ends: 7:29pm

## Story of the Week

### “The Yom Kippur Drunk”

Those who arrived early at the village synagogue on Yom Kippur eve could not but notice the man sleeping in a corner. His soiled clothes, and the strong scent of alcohol that hovered about him, attested to the cause of his slumber at this early hour. A Jew drunk on the eve of the Holy Day? Several of the congregants even suggested that the man be expelled from the synagogue.

Soon the room filled to overflowing, mercifully concealing the sleeping drunk from all but those who stood in his immediate vicinity. As the sun made to dip below the horizon, a hush descended upon the crowd: the Rebbe entered the room and made his way to his place at the eastern wall. At a signal from the Rebbe, the ark was opened, and the *gabbai* began taking out the Torah scrolls in preparation for the *Kol Nidrei* service.

This was the moment that the drunk chose to rise from his slumber, climb the steps to the raised reading platform in the center of the room, pound on the reading table, and announce: “*Ne’um attah horeissa!*” The scene—the crowded room, Torah scrolls being carried out of the open ark—seen through a drunken haze, appeared to the man as the beginning of *hakkafof* on Simchat Torah! The drunk was confusing the most solemn and awesome moment of the year with its most joyous and high-spirited occasion.

The scandalized crowd was about to eject the man from the room when the Rebbe turned from the wall and said: “Let him be. For him, it’s already time for *hakkafof*. He’s there already.”

On the following evening, as the Rebbe sat with his chassidim at the festive meal that follows the fast, he related to them the story of Reb Shmuel, the *Kol Nidrei* drunk.

On the morning of the eve of the Holy Day, Reb Shmuel had heard of a Jew who, together with his wife and six small children, had been imprisoned for failing to pay the rent on the establishment he held on lease from the local nobleman. Reb Shmuel went to the nobleman to plead for their release, but the nobleman was adamant in his refusal. “Until I see every penny that is owed to me,” he swore, “the Jew and his family stay where they are. Now get out of here before I unleash my dogs on you.”

“I cannot allow a Jewish family to languish in a dungeon on Yom Kippur,” resolved Reb Shmuel and set out to raise the required sum, determined to achieve their release before sunset.

All day, he went from door to door. People gave generously to a fellow Jew in need, but by late afternoon Reb Shmuel was still 300 rubles short of the required sum. Where would he find such a large sum of money at this late hour? Then he passed a tavern and saw a group of well-dressed young men sitting and drinking. A card-game was underway, and a sizable pile of banknotes and gold and silver coins had already accumulated on the table.

At first he hesitated to approach them at all: what could one expect from Jews who spend the eve of the Holy Day drinking and gambling in a tavern? But realizing that they were his only hope, he approached their table and told them of the plight of the imprisoned family.

They were about to send him off empty-handed, when one of them had a jolly idea: wouldn’t it be great fun to get a pious Jew drunk on Yom Kippur? Signaling to a waiter, the man ordered a large glass of vodka. “Drink this down in one gulp,” he said to the Reb Shmuel, “and I’ll give you 100 rubles.”

Reb Shmuel looked from the glass that had been set before him to the sheaf of banknotes that the man held under his nose. Other than a sip of *I’chayim* on Shabbat and at weddings, Reb Shmuel drank only twice a year—on Purim and Simchat Torah, when every chassid fuels the holy joy of these days with generous helpings of inebriating drink so that the body should rejoice along with the soul. And the amount of vodka in this glass—actually, it more resembled a pitcher than a glass—was more than he would consume on both those occasions combined. Reb Shmuel lifted the glass and drank down its contents.

“Bravo!” cried the man, and handed him the 100 rubles. “But this is not enough,” said Reb Shmuel, his head already reeling from the strong drink. “I need another 200 rubles to get the poor family out of prison!”

“A deal’s a deal!” cried the merrymakers. “One hundred rubles per glass! Waiter! Please refill this glass for our drinking buddy!”

Two liters and two hundred rubles later, Reb Shmuel staggered out of the tavern. His alcohol-fogged mind was oblivious to all—the stares of his fellow villagers rushing about in their final preparations for the Holy Day, the ferocious barking of the nobleman’s dogs, the joyous tears and profusions of gratitude of the ransomed family—except to the task of handing over the money to the nobleman and finding his way to the synagogue. For he knew that if he first went home for something to eat before the fast, he would never make it to *shul* for *Kol Nidrei*.

“On Rosh HaShanah,” the Rebbe concluded his story, “we submitted to the sovereignty of Heaven and proclaimed G-d king of the universe. Today, we fasted, prayed and repented, laboring to translate our commitment to G-d into a refined past and an improved future. Now we are heading towards Sukkot, in which we actualize and rejoice over the attainments of the ‘Days of Awe’ through the special mitzvot of the festival—a joy that reaches its climax in the *hakkafof* of Simchat Torah. But Reb Shmuel is already there. When he announced the beginning of *hakkafof* at *Kol Nidrei* last night, this was no ‘mistake.’ For us, Yom Kippur was just beginning; for him, it was already Simchat Torah....”



### Day to Day Lessons: Short Fables with Izhak Lauber

A couple of days ago I was in the Cavendish Mall doing some shopping in the supermarket. I was on a mission to buy apples that Shira Tauber requested. So, I went to the fruit section and started looking for apples, but there was one problem: Shira didn’t tell me what kind of apples she needed. What do I do? There were so many different types of apples in front of me and I had no cell phone to reach her.

I decided that since everybody likes sweet things, I should buy sweet apples. So I started looking for sweet apples. One lady who was searching for apples as well, advised me to choose apples that had just arrived and she showed me where to find them. That nice woman noticed that I was a little lost (my Israeli accent may have given that away!). She told me that the fruits that I chose were the best, but the fruits that grow in Israel are much better.

I’ve heard that from many people, but I can’t really tell the difference. Except for one time...

I have friend in Israel whose father farms fruits. One time he let us taste an apple. This was a really special apple. It was very big and very sweet. I had never ate that kind of apple. It was amazing!

The gmara in Sanhedrin talks about the Redemption:

”אמר ר’ אבא אין לך קץ מגולה מזה שנאמר ואתם הרי ישראל  
ענפיכם תתנו ופריכם תשארו”

When you see that the land gives fruits in Israel it’s a sign that the Redemption is close. I can say that if people say that the fruits in Israel are so special, then should get ready for Mashiach.

## Women's Corner

### "Like Raindrops Upon Blades of Grass" - Vicky Szyf

Once my students asked me, "Morah Szyf, how come you never give up on us? Don't you see that we are not into the topic or we are not into the rules of tzniut?"

I always respond patiently, "Why would I give up on you? Maybe you are not into it today, but tomorrow you will be. And I want you to know what you should come back to."

Education is a very slow process. One has to be consistent and very patient. It is not a job of one day, or of one lecture. Even the most bombastic lecture, with all the technological means can impress the children, but its effects will only last a short time. Real education is the result of a long process.

Influence on children is a joint effort between teachers and parents who drip their values onto the children day after day.

The revelation on Har Sinai, which involved all kinds of miracles and natural wonders, did not succeed in instilling within Bnei Yisrael Yirat Shamayim. While Moshe was still on the mountain, Bnei Yisrael were dancing around the golden calf.

When Eliyahu Hanavi created the great miracles on Mount Carmel, Bnei Yisrael fell on their faces declaring Hashem Hu Ha-elokim, but the next day they returned to idol worship.

Great miracles have an impact for a short time only. In education, it is the same. There are no miracles.

A big Shabbaton, a trip to Israel, and even the March of the Living will obviously have an impact on the children, but if they are not accompanied with the daily Chinuch, the impact will last only for a short time.

Shaping our children's personality comes with exhausting daily work and many challenges. From the battle to keep them at the Shabbat table to convincing them to go to a Shiur in the evening, to striving to instill within them Midot Tovot - this is not an easy job.

We have to pray to God and ask him to give us the strength, the patience and persistence to attain this goal.

Like Moshe Rabeinu says in the parasha: "May my teaching drop like the rain, may my utterance flow like the dew....like the raindrops upon blades of grass"



### Service of the Heart: Thoughts on Prayer with Ariel Chesner

“שובה ישראל עד ה' אלקיך”

As it is Shabbat Shuva I would like to discuss the bracha of Hashivenu that we recite in the Daily Amida:

השיבנו אבינו לתורתך  
(Our Father, retrieve us to the Torah)

וקרבנו מלכנו לעבודתך  
(Our King, bring us closer to serving you)

והחזירנו בתשובה שלמה לפניך  
(and lead us to complete teshuva before you)

This bracha is built on these three sentences. Each sentence contains a verb, and a description of Hashem. The bracha is



## Halacha MiTzion

with Rav Yishai Lisner

There is a multitude of preparation that we are involved in anticipation of the great and awesome day of Yom Kippur. We've completed to say Selichot, we've paid handsomely for a comfortable seat in shul to daven and we've done Kaparot on Erev Yom Kippur. Although, sometimes we forget, that above all these important preparations and worrying about our relationship with our Creator, we must take care and fix of our relationships with our friends and community.

There is a full section in the Shulchan Aruch (406) devoted to asking for forgiveness from our fellow human being. When a person is involved with fixing his relationship with Hashem, he mustn't forget to fix his relationships with his fellow. One who neglects this fixing does not merit atonement on Yom Kippur.

עבירות שבין אדם לחבירו אין יום הכיפורים מכפר  
עד שיפייסנו

Says the Mishna Brurah: "Even though during the rest of the year one is obligated to ask for forgiveness from his fellow for wrongdoings, if he has no time, he can wait for a later day. On Erev Yom Kippur, however, one is obligated to repair everything in order to be properly "purified" from his sins as the verse says:

כי ביום הזה יכפר עליכם מכל חטאתיכם

Without going into all the details, it suffices to say that every Jew must ask his fellow for forgiveness in a manner in which he this is sufficient to receive the forgiveness. And at the same time, the person who is being asked for forgiveness should not be difficult and stubborn in forthcoming the forgiveness.

This way we will all merit to hear from the Heavens:

“סלחתי כדברך”

constructed in a way that it resembles the process of Chazara B'Teshuva.

In the first sentence we use the verb השיבנו - return us. This means that we were on the wrong path and Hashem has to take us off that path. That is also connected to the description of Hashem as our Father - אבינו. This describes a relationship of closeness.

The second sentence's verb is וקרבו - bring us closer. After we left our evil ways, now we ask Hashem to bring us closer to serving him. Serving is not always easy, therefore we relate to Hashem in this part as our King - מלכנו.

In the last piece of the tefila we ask for complete teshuva. Although there is no description of Hashem as Father or as King, we speak of teshuva **before** Hashem - לפניך. Once we are on the right path, our final request is to be as close as possible to our Creator.

# ELUL & TISHREI @ KTM—PREPARATION for the YAMIM NORAIM

(New Session Begins after Sukkot)

<b>NIGHT LEARNING</b>		<b>MONDAY—SEPTEMBER</b> 14 • 21	<b>TUESDAY—SEPTEMBER</b> 8 • 15 • 22 • 29	<b>WEDNESDAY—SEPTEMBER</b> 9 • 16 • 23 • 30	<b>THURSDAY—SEPTEMBER</b> 10 • 17 • 24 • OCT. 1
	<b>8:15-9:00PM</b>	<b>“Mimaamakim...”</b> (from the depths) with Rav Ido Tauber This class will explore the chapters of Tehilim that are associated with the period of Selichot, including: Le'David, Shir HaMaalot, and more...	<b>Parashat Hashavua</b> with Rav Yishai Lisner An in depth look at the weekly parasha using the commentaries of our sages and other Torah commentaries with a special focus on relating these teaching to our daily lives.	<b>The Rambam's Hilchot Teshuva</b> with Rav Ido Tauber This class will explore one of the most important and foundational Jewish texts on the topic of Teshuva. Themes covered will include: free will, the World to Come and the love of Hashem.	<b>A Deeper Look into Hilchot Sukka</b> with Rav Yishai Lisner This class will explore the laws of Sukka with an emphasis on their deeper meanings using classic texts.
	<b>9:00-9:15PM</b>	<b>MAARIV</b>			
<b>9:15-10:00PM</b>	<b>Individual Study Groups</b> with Kollel Staff Study groups: Bekiut Gemera, Classic Jewish Philosophy and Halacha. Please call our office to join an existing group.	<b>Individual Study Groups</b> with Kollel Staff Study groups: Bekiut Gemera, Classic Jewish Philosophy and Halacha. Please call our office to join an existing group.	<b>Individual Study Groups</b> with Kollel Staff Study groups: Bekiut Gemera, Classic Jewish Philosophy and Halacha. Please call our office to join an existing group.	<b>Individual Study Groups</b> with Kollel Staff Study groups: Bekiut Gemera, Classic Jewish Philosophy and Halacha. Please call our office to join an existing group.	<b>Individual Study Groups</b> with Kollel Staff Study groups: Bekiut Gemera, Classic Jewish Philosophy and Halacha. Please call our office to join an existing group.

**NEW** **NIGHT DAF YOMI**— with Rabbi Dovid Rothschild—Sunday-Thursdays, 8:15-9:00pm (for men)

## WOMEN'S BEIT MIDRASH

**The High Holidays: A Deeper Look** with Rabbi Sidney Shoham

Explore the high holidays with one of Montreal's most beloved lecturers.

**TUES., 9:30am SEPT. 8 • 15 • 22 • 29**

**Tehilim Group**

Completion of the entire Book of Tehilim and prayer for those who are ill.

**TUES. 10:30am & WED. 4:00pm**

## SPECIAL PROGRAMS

**BEKIUT CLUB**

AFTER SCHOOL LEARNING PROGRAM  
Elementary & High School

**MON.—THUR., 4:30 — 6:PM**

**SIMCHAT BEIT HASOEVA**

Thursday, October 8, 2009

**SIMCHAT TORAH HAKAFOT**

with Beth Israel Congregation

THE KTM STAFF AND  
EXECUTIVE WISH THE  
ENTIRE COMMUNITY A  
GMAR CHATIMA TOVA!

Kollel Torah Mitzion has a core faculty of graduates from Hesder Yeshivot in Israel who come here to serve as teachers and role models in our community. The core of the Kollel is the Beit Midrash which features a full schedule of classes as well as a drop-in center with a warm atmosphere where all, regardless of background, feel comfortable.

**Rosh Kollel:** Rav Yishai Lisner

**President:** Rafi Faust

**Executive Director:** Eddie Shostak

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