

## Parashat Lech Lecha • פ' לך לך

### PARNESS HAYOM CHESHVAN

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

#### 1 Cheshvan

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)

#### 7 Cheshvan

Daniel Slomovic in memory of his father, Jack Slomovic (Yaacov Yehuda ben Tzvi z'l)

Dr. and Mrs. Bruce Mazer in memory of his brother-in-law, Mark Samuel (Mordechai Aharon ben Michael z'l)

#### 13 Cheshvan

Barbara Freedman in memory of her mother, Esther Lehrer (Esther bat Yitzchak Moshe z'l)

Jeffrey Mandel in memory of his father, Aron mandel (Aron ben Shlomo Yaacov z'l)

#### 18 Cheshvan

Efraim Kandelshein in memory of his father-in-law, Hyman Busgang (Chaim ben Moshe z'l)

Mireille Shostak in memory of her father, Edouard Khafif (Reuven ben Menachem, z'l)

#### 21 Cheshvan

Amos & Avi Sochaczewski in memory of their father, David Sochaczewski (Dovid ben Sender Eliezer z'l)

#### 24 Cheshvan

Kamal Gabbay in memory of his mother-in-law, Simcha bat Meyer z'l)

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

### 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.

### “The Promise of the Brit”

In this week's parasha, we read about Brit Bein Habetarim – a very central but puzzling narrative. Avraham asks Hashem, במה אדע כי ארישנה - whereby shall I know that I am to inherit it (Israel)? In the brit that follows, Avraham and we, his children, are given the blueprint to our history and our mission as a people.

Hashem tells him to take three heifers, three goats, three rams, a turtledove and young dove. He is commanded to cut the animals in half and place each half opposite its counterpart; but not to cut up the birds. This seems to be such a very strange request and Rashi reveals its many layers. He explains that cutting an animal in half was part of an ancient ritual way of making a treaty, hence the words לכתוב ברית.

But, there is additional significance in this act. Avraham was concerned that perhaps his children would sin – would they still inherit the land? Hashem responds by commanding Avraham to take those animals which later on will be used by his children for sacrifices. In this way, Hashem is hinting to the mechanism of kapara and t'shuva which will be available through the sacrifices if the Jews' sins. Rashi then explains why the heifers, goats and rams are cut up, but not the birds. This is an important prophecy about our future. These animals represent the nations which will oppress the Jewish people – the Egyptians, Persians and Greeks. These nations will fail in the end (symbolized by the cut up animals). The birds represent Israel. Israel is like the dove - יונתי בהגבי - שיר השירים and will survive forever. Just like the dove remains loyal to its mate (even if he dies), Israel remains loyal to Hashem even in galut. Even before we become a nation – there is only Avraham and Sara – there is a promise of the future. But this promise has its dark side from the very beginning.

The Ramban explains the details slightly

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

The Freedman Family  
 dedicated in memory of  
 our beloved bubbie and mother,  
 Esther bat Yitzchak Moshe z'l

different, but the themes are the same. Brit Bein Habetarim teaches us how the we can stay close to Hashem through the korbanot. It represents a foreshadowing of the future persecution, but also the promise of survival.. His theme is then echoed in the haftara of the parasha (Isaiah 40:27 -41:16) where Hashem promises again and again to help us - אני עזרתך נאם ה' וגאליך This is also echoed in the Haggadah on Pesach when we read about Brit ben habetarim and then sing: והיא שעמדה: לאבותינו ולנו שלא אחד בלבד עמד עלינו לכלותינו אלא בכל דור ודור עומדים עלינו לכלותינו והקדוש ברוך הוא מצילינו מידם .

This would all have been sufficient, yet there is more. A deep sleep and then dread and darkness falls upon Avraham and Hashem tells him that his children will be slaves and be persecuted for four hundred years! Then Hashem reiterates the promise that his children will inherit the Land of Israel. The question which begs to be answered is why must his children be slaves? Is this what it means to be “Chosen”?

If we search all the references to our experience in being a slave – והכרת כי עבד היית בארץ מצרים – an interesting pattern emerges. We see the phrase repeated many times in reference to laws regarding kindness to the widow, orphans and strangers. The slavery in Egypt is referred to as כור הברזל - a refining furnace.. In other words, the experience and memory of slavery was necessary for us to become the type of nation which would be sensitive to the needs of those less fortunate. Yes, this is what it means to be chosen. Hence even the negative experience of slavery there emerges something positive – a more sensitive and humane nation.

This dvar Torah is dedicated to the memory of my mother, Esther bat Yitzchak Moshe z'l. As a Holocaust survivor, she experienced רענו ועבדו – but also witnessed the downfall of our enemies and the establishment of the State of Israel. Her life was imbued with chesed. May her memory be a blessing.

Shabbat Shalom, Barbara Freedman.

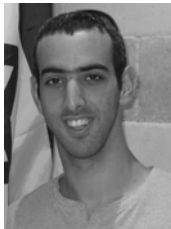
13th of Cheshvan 5770

October 31, 2009

Shabbat Begins: 5:28pm

Shabbat Ends: 6:29pm

Haftara: Isaiah 40:27-41:16



## A Look into Israeli Society

with Gil Klempert

### “Operation Magic Carpet”

Abraham was ordered to leave his home in Haran and go to Eretz Kna'an. Hashem tells Abraham: לך-לך מארצך וממולדתך ומסית אביך אל הארץ אשר אראך

- Go forth from your land and from your birthplace and from your father's house, to the land that I will show you.

Many commentators question why Hashem describes the place that Abraham was leaving in three different ways – “your land, your birthplace and your father’s house”?

They answer that Hashem tells Abraham to leave behind all his fathers’ culture and beliefs, and go forth to a new unfamiliar land. This is a total devotion to Hashem’s orders.

In the recent history of the State of Israel we witnessed many stories of devoted men and women who made their way to Israel despite seemingly insurmountable obstacles.

Shortly after the establishment of the State of Israel, the Jewish Agency carried out one of its most complicated and large scale Aliya operations - Operation “Al Kanfey Nesharim”, which took place between 1948 and 1956. In this operation almost all of the Jewish community of Yemen was transported to the Land of Israel.

These Jews literally left everything they had, sometimes even

their families, and marched through the desert towards Israel. Their way wasn’t easy, as they didn’t have enough food and water; they had to sleep outside, and were under constant attack by thieves who stole their food.

Even for those who made it to the Joint refugee camps near Eden, life there wasn’t easy. They lived there together with 13,000 people in a camp designed for a maximum of 1000.

Then the Jewish agency and the Israeli Air Force started to clear those camps, and bring their residents to Israel. The Yemenite Jews had never seen an airplane before and were in shock, but their strong faith helped them get through the journey. When they landed in Ben Gurion Airport, Former Prime Minister Golda Meir asked one of the old Yemenite Jews how come he is not afraid of this new experience. He answered her: “I am not scared. It’s all written in the Torah that we will be return on Eagles wings.”

The operation ended after bringing almost the entire Jewish community of Yemen to Israel - 43,000 Jewish came to Israel and only about 300 were still in Yemen.

Their story can teach us that when it comes to Eretz Israel, no deliberations are necessary; only a simple inner faith and belief.



## Service of the Heart

Thoughts on Prayer with Ariel Chessner

### Ashrei

The most important passuk in "Ashrei" (so important to some opinions, that if you didn't have proper "kavana" at this point you must repeat the whole thing) is: "פותח את ידך ומשביע לכל חי" "רצונך" - you open your hand, and satisfy the desire of every living thing.

What desire are we referring to here?

Many of the commentators say that the desire we are referring here to is hunger, the desire for food. As food is a basic and fundamental necessity, the tefila is clearly most important.

One of my Rashei Yeshiva gave another explanation to this passuk. According to him the translation to the passuk should be:

“You open up your hand and satisfy desire to every living thing.” According to this explanation, we thank Hashem for giving us desire itself; the desire and the will to live as people and to serve Hashem as Jews. This is what we are asking and giving gratitude for.



## Day to Day Lessons:

### Short Fables with Izhak Lauber

How many times did you miss something that you wanted to do? If only you had more time you probably would have done it.

Before I arrived to Montreal I put together a list of family members. Once I arrived, I thought I could wait a bit to give them a call. After a few weeks I called to one of my family members in Israel. She told me that a member of our family had passed away a couple days before I called. I then thought to myself that had I not been so lazy, I would have called him and would have had a chance to speak to him before he passed away.

There is a famous teaching: מצוה הבאה לידך אל תחמיצנה - if you have the opportunity to do a Mizvah don't miss it. Hillel says in Masechet Avos אל תאמר לכשאפנה אשנה שמא לא תפנה - don't say that you will learn Torah when you will have time because you don't know if you will truly have the time.

Those words make so much more sense to me today. I wish that we all will pay more attention to the opportunities that Hashem gives us in our lives at every moment, make the most out of them and not let them pass by.



## Reflections on the Parasha

### "Nature's Course" by Ariel Chessner

In this week's parasha we encounter "Brit Ben Habetarim". It is in this Covenant that Hashem tells Avraham that his descendents will be exiled for 400 years: ועבדום ועינו אותם ארבע מאות שנה.

What did Avraham do to deserve such a punishment? The gemara (Nedarim 32) brings three possible answers: A. according to R' Elazar it is because Avraham made "Talmidei Chachamim" go to war, as it says: וירק את הניכוי ילידי וירק את הניכוי ילידי B. Shmuel's explanation is that it was because he doubted Hashem, as it says: & C. R' Yochanan explains that it is because he didn't convert the prisoners war, as it says: תן לי הנפש והרכוש קח לך

If we take a closer look at these answers, it seems that all but the last one, R' Yochanan's, make sense. According to the first and second explanations, Avraham actually did something wrong. In the third one though, Avraham's sin is that he did do something that he should have done.

Did this warrant a 400 year exile? Where does the Torah say that we have to convert? Further, if it was Avraham's fault, then why are his children to be punished?

Rabbi Yacov Medan (one of the Roshei Yeshiva of Yeshivat Har Etzion) answers these questions by explaining a very interesting incident in the narrative of the Brit: וירד העיט על הפגרים וישב אותו אברהם

After Avraham slaughters the animals, a "bird" flies down, disturbing the Brit. Rabbi Israel Shdiel explains that this bird is not a single bird, but rather a term that the Torah uses when referring to many birds of prey. If this is true, it seems that Avraham had fought a tiring battle in order to scare off these birds. And true enough, Avraham suddenly becomes very tired, as the torah says: ותרדמה נפלה על אברהם

At that moment, when Avraham falls asleep, Hashem appears to him and tells him that he will send his descendants to exile for 400 years. What is the meaning of all this?

Rabbi Medan explains that this war against the birds is a reflection of Avraham's last battle. And so to Avraham falling asleep is parallel to Avraham refraining from taking action, while he had the opportunity to bring all those people closer to Hashem.

This understanding of the Brit (of Avraham not taking action-sleeping) seems to support Rabbi Yochanans opinion.

Hashem's punishment is in fact not a punishment. If Avraham would have taken upon himself to bring all of these people closer to Hashem, then they would have joined Am Israel and would have ruled the land together. But, since Avraham didn't do so, these people kept their foreign ways and Hashem had to banish them from the land.

How can Hashem just banish these nations from their own land? Is that justice! Hashem says : and they shall return here in the fourth generation, for the iniquity of the Amorites is not yet complete.

Hashem won't banish these nations because they don't deserve to be banished yet! And if these nations will stay, then naturally Am Israel will be living in a land that is not their own, namely, they will be living in exile.

This was not a punishment, this was just Hashem allowing nature to take its course and Am Israel, just like us, must wait a little bit longer for Hashem's promise to be fulfilled:

ודור רביעי ישונו הנה...



## HALACHA MITZION

with Rav Yishai Lisner

### דם בניצים חלק ב'

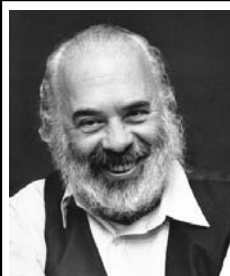
בשבוע שעבר ראינו, שאיסור דם הנמצא בביצה הוא מפני שזהו תחילת היווצרותו של האפרוח.

יש לשאול מה הדין כיום לגבי רוב הביצים הנמכרות בחנויות, האם דם שנמצא בהם נאסר?

כידוע רוב הביצים כיום מגיעות מתרנגולות שסגורות בלולים מבלי אפשרות לצאת ולבא כלל, ואין שם כלל תרנגול זכר שמפרה אותם. הביצים הן תוצאה של תהליך טבעי (המושפע מאוד מאור) המתרחש בגופה של התרנגולת. מביצים אלו לא יכול להיווצר אפרוח. אם כן הדם שנמצא בהם ברור שהוא לא דם תחילתו של אפרוח. מה הדין אם מצאתי דם בביצה כזו?

הרב משה פינשטיין (אג"מ יו"ד ח"א סי' לו) פסק שיש לזרוק את הדם והביצה מותרת. אמנם מן הראוי להחמיר (ולא מדינא) ולזרוק את כל הביצה כיון שאין בזה הפסד גדול. במקרה שביצה כזו עם דם נתערבה בכמה ביצים אחרות אין לאסור את התערובת כל עוד לא ידוע לנו שהביצה באה מתרנגולת שהופרתה על ידי זכר.

וכן פסק הרב עובדיה יוסף (יב"א יו"ד ח"ג סי' ב') שיש לזרוק את הדם והביצה מותרת. והוסיפו האחרונים שאף אין חובה מן לבדוק ביצים אלו לפני אכילתן, אלא אם כן שובר ביצה ביצה (כגון לפני אפיה או טיגון) ובקלות יכול לבדוק האם יש דם. ומנהג יפה לעשות כן.



## In Honour of the Yahrzeit of Reb Shlomo Carlebach, zt"l

16th of Cheshvan—Tuesday, November 3, 2009

Reb Shlomo speaking...

Everybody knows that Eretz Yisrael has all kinds of Kedushot (holinesses). First of all, it has kedushat avot (holiness of our ancestors), Avraham, Yitzhak and Yaakov, G-d gave them the land. Then there is the kedusha of Klal Yisrael, of all Israel. And then, Eretz Yisrael itself is holy. The Midrash says something beautiful: we don't find Eretz Yisrael mentioned until Avraham Avinu. There is a teaching from Reb Leibele Eiger. He says: until I meet the girl I love the most, I don't need a special place. When I meet the girl I love the most, I want a very special place to be in with her. He says, until Avraham, G-d was never so close to anyone to need a special place. But, when Avraham appeared on the scene, then G-d wanted a place where He could speak to Avraham. I want to say this a little bit differently. Imagine, I have a place that is my favourite place, I am not going to show it to anyone. I'll only show it to the girl I love the most. So, basically, Eretz Yisrael is the land from which the Ribbono Shel Olam (G-d) doesn't ever remove His eyes. He showed Avraham Avinu that place.

# FALL SESSION @ KTM


|   |  |
|---|--|
| 8:15-9pm  | MONDAYS<br>OCTOBER 19 • 26 • NOVEMBER 2  |
|   | <b>The Ramban on the Torah</b> with Rav Ido Tauber<br>This class will explore the unique commentary of the Ramban, including topics on faith and philosophy according to the weekly parasha.                                   |
|   | TUESDAYS<br>OCTOBER 13 • 20 • 27 • NOVEMBER 3  |
|   | <b>Parashat Hashavua</b> with Rav Yishai Lisner<br>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. |
|   | WEDNESDAYS<br>OCTOBER 14 • 21 • 28 • NOVEMBER 5  |
|   | <b>SPECIAL GUEST LECTURER NOV. 5</b><br>Rabbi Gilad Gross from Yeshivat Bircat Moshe (Maalei Adumim) TOPIC: TBA  |
|   | THURSDAYS<br>OCTOBER 15 • 22 • 29 • NOVEMBER 5   |
| <b>Hilchot Basar Ve'Chalav</b> with Rav Yishai Lisner<br>Explore the laws of separating milk and meat. Send an email to lisner@gmail.com to register and to receive a source sheet in advance by email. |  |
| <b>Parashat Hashavua</b> with Rav Ido Tuaber<br>For or CEGEP and University Students.   |  |
| <b>NIGHT DAF YOMI</b> with Rabbi Dovid Rothschild<br><b>Sunday-Thursday</b> (for men only)  |  |
| <b>Daily Maariv: Monday-Thursday @ 9pm</b>  |  |
| 9:15-10pm   | <b>Individual Study Groups with Kollel Staff</b><br>Study groups: Bekiut Gemera, Classic Jewish Philosophy and Halacha. Please call our office to join an existing group. Monday-Thursdays.                                    |
| WOMEN'S BEIT MIDRASH  | <b>Sefer Bereishit</b><br>with Rav Ido Tauber<br>An in-depth exploration of selected personalities and events in the first book of the Torah..<br><b>TUES., 9:30am</b> OCT.13, 20, 27, NOV.3                                   |
|   | <b>Tehilim Group</b><br>Completion of the entire Book of Tehilim and prayer for those who are ill.<br><b>TUES. 10:30am &amp; WED. 4:00pm</b>   |

**PARENTING WORKSHOP**  
**“SIBLING RIVALRY”**  
**How to Improve Family Relationships**

**PART 1: Learning in Groups**  
Multimedia exploration of sibling rivalry using sources from Sefer Bereishit.

**PART 2: Practical Discussions**  
Investigation into issues facing families led by local psychologists, Rabbi Dr. Mordechai Glick & Dr. Yael Miller, for both parents of young children & teens.

**Tuesday, November 10, 2009 — 8-10pm**  
(For Women Only)



## FAMILY MELAVEH MALKA

**Parent-Child Learning Program**

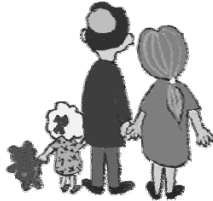

Warm up to a full hour of learning, music, treats, prizes and fun.

**5 Sessions — Grades 1-6**

**Motzei Shabbat,**  
**Nov. 7, 14, 21, 28 & Dec. 5**

This year's theme:  
**“THE WORLD OF BRACHOT”**

**Final Week: Chidon Brachot**

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



## כי מציון תצא תורה

Bringing a taste of Israel to Montreal...