

Succot 5770 • סוכות

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 Shalom 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.



Succot: The Highest Level?

As everyone stood with their Tallitot over their heads, the chazan shouted "Shema Israel!" and the entire congregation answered, "Shema Israel!" You could feel the holiness in the air, hearts filled with teshuva and forgiveness. The only thing missing was that the Mashiach did not arrive at that moment.

The conclusion of Yom Kippur raises us to a very high spiritual level. Immediately following the fast, there is a Mitzvah to start building the Succah.

What is the Succah? What is the connection between the Succah and Yom Kippur?

After Yaakov is saved from his brother Esav, he comes to Succot. It's the first time that we find the word "Succot" in the Torah. The second time is following the Exodus from Egypt. The Jewish people leave Mitzrayim right after the ten plagues, and the first place they arrive to is Succot.

After being freed from slavery and the redemption, we want the same good situation to continue. The Succah keeps and protects us. In Tefilat Aarvit, after the blessing of "Gaal Yisrael" (redemption), we say: "Ufros Aleinu Succat Shelomecha" – spread over us Your canopy of Peace. We want the redemption to carry on. Redemption is not sufficient if it isn't kept.

Yom Kippur is the day of teshuva and forgiveness. The days after Yom Kippur are a test to see if we can continue to live on such a high level. It's not so hard to be righteous on Yom Kippur; it's much harder to keep this holiness when we return to our normal lives. The days of Succot have the potential to be on an even higher level, even higher than on the day of Yom Kippur, and we ask Hashem to continue to keep and protect us, and to bring the complete redemption soon.

Shabbat Shalom & Chag Sameach,
 Rav Ido Tauber.

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:

Rochelle and Jeffrey Rein and family
 to honour the yahrzeit of
 Rochelle's beloved father
 Joseph Weintraub
 (Yoseph Mordechai ben Meir Chaim z'l)

15th of Tishrei 5770

October 3, 2009

Shabbat/Yom Tov Begins: 6:16pm

2nd Day of Succot

Sat. Night light candles: After 7:16pm

Yom Tov Ends: 7:15pm

Story of the Week

The Baal Shem Tov's Tefilin

Reb Nachum of Chernobyl owned the Baal Shem Tov's tefilin. His wife begged him to sell them to ease their poverty as they were valued at several thousand rubles. He always refused her saying he cherished his Rebbe's tefilin. One year, before Succot, he could not afford an etrog, so he sold the tefilin for two thousand rubles and bought the most beautiful etrog.

He came home to his wife with great joy telling her nobody else had one. She fell into a rage and said, "We have, neither clothes, nor food for Yom Tov. I have been begging you for years to sell the tefilin so we can live comfortably for a while, and now you've sold them to bring yourself joy for one week." She grabbed the etrog, threw it down and smashed it.

Can you imagine the great remorse she felt? Can you imagine the great anger her husband might have felt?

But Reb Nachum's response was to tell his wife, "There was a time when we owned the Baal Shem Tov's tefilin, but we no longer do. There was a time when we owned a beautiful etrog, but we no longer do. All we have now is ourselves. So let us be happy and celebrate the joy of Yom Tov."



Service of the Heart: Thoughts on Prayer with Ariel Chesner

”ה' זכרנו יברך, יברך את בית ישראל, יברך את בית אהרון”

This perek of Tehilim, recited during the Hallel service, begins by stating that Israel is a blessed nation. It concludes by proclaiming that "it is not the dead who praise the Lord, nor those who go down to the silent grave. But we will bless the Lord, now and for ever. Halleluya! What is this perek coming to teach us?"

In the middle of the perek we say: השמים שמים לה' והארץ נתן לה' - לבני אדם. The Heaven's are the Lord's, but the earth He has given over to mankind. The Talmud in Berachot (36a) brings this passuk as a contradiction to another passuk. In the passuk above we say that the earth is the domain of the humans, although in Tehilim chapter 24 it says: לה' הארץ ומלואה (both the earth and heavens belong to Hashem).

This is a clear contradiction! The Talmud explains that one passuk is before you say a bracha and one is after. The simple understanding is that before a bracha everything belongs to Hashem, but once we make a bracha then the earth is given to man and Hashem allows us to enjoy His creations.

The Gaon of Vilna understands it a different way. He explains that the original state is השמים שמים לה' והארץ נתן לה' - לבני אדם - separation; namely, Hashem dwells in the heavens while we live in on the land; one has no connection with the other. But after a bracha, there is no separation because we bring hashem into our world, and it becomes לה' הארץ ומלואה.

And this is what King David is trying to teach us in this perek if Hallel. He's relating how blessed Israel is to be able to bring Hashem into our physical world. We are bidden to perfect and to transform its material nature into something spiritual. Indeed we were created to make the earth heavenly.

Day to Day Lessons:

Short Fables with Izhak Lauber

"Shomer HaBrit" - An Incident in Akko



I want to tell you about my Simchat Torah three years ago. I was a soldier who was on vacation from the army. Like many other "Bainishim" (yeshiva students that combine army service with holy studies), I spent the chag in my yeshiva. As davening began, the Rosh Yeshiva shared with us a Dvar Torah. He said that during the entire year, we, as yeshiva students learn, and now it's the time to rejoice with the Torah and to share that feeling with those around us. So we started the Hakafot inside the yeshiva. We danced inside and we danced outside.

The next day we woke up to begin davening and doing Hakafot in the shuls of the city (just as my Rosh Yeshiva had instructed in his Dvar Torah). We yeshiva boys visited 30 shuls to share with others our happiness of the Torah. We did 5 Hakafot and then returned to the yeshiva. We read the Torah and completed the Tefila. After davening Mincha, we continued with the remaining Hakafot. The 5th Hakafa began in the yeshiva and then we started marching towards the Mosaic Shul (it is a really amazing shul). After we visited there, we started the last Hakafa, "Shomer Habrit". I had the honor to start this Hakafa.

We began to return to the yeshiva while singing and dancing with the Sifrei Torah. As we got closer to the yeshiva, a group of Arabs suddenly appeared before us and started to disturb the celebration. They started to throw stones at us. It was scary. I remember seeing my Rabbi on the ground with broken glasses. Once the situation got out of control, I instinctively took out my gun and shot three warning shots into the air. The Arabs ran away, allowing us to return to the yeshiva. A number of my friends were wounded, but, thank God, they were only light wounds. It could have turned out much worse.

I then began thinking... This all happened during the Hakafa of "Shomer Habrit". We have a Brit with Hashem- what does this mean? Can we prevent things like this from happening? I believe that if we had a stronger connection to God, this event probably would not have happened. God shows us, according to the Midrash, that the enemy comes to fight Israel when Israel is sinning, and not worshipping Hashem. We need to keep this Brit and to make the connection between us and Him stronger every day. We need to do a complete Teshuva and get closer to Hashem. Then we can ask Him, please, Hashem, safeguard the covenant and answer us on the day that we call out to you.





Voices from Israel

Reflections of Former Montrealers Living in Israel

Back in the Holy Land

It has been almost six weeks since we arrived back in the holy land. Six very busy weeks, but extremely enjoyable!

During this time, we have been trying to grasp as much Kedusha as possible after 3 years in Montreal: a visit to the Kotel, trips to Jerusalem and much more.

Here is a small story of what this land can do to a child: One night our daughter woke up scared after a nightmare. After calming down she said, "Abba, I don't need to be afraid. This is Eretz Yisrael and Hashem is looking after us closely." I didn't need to add anything and she closed her eyes and fell asleep peacefully.

Yom Kippur in Israel was a true highlight!

Where else in the world can a Jew hear on national-radio the announcement of the closure of the station for the holy day?

Where else can you walk on the main street of the city with so many Jews on Yom Kippur, not a single car on the road ... and where everyone wishes you a Gmar Chatima Tova??

What other place on this planet does the news end with the times of candlelighting?

Sukkot is just around the corner and it is felt everywhere. The smell of citrus fruit is in the air, sukkot are being built here and there, and decorations are flying in all directions. Everywhere there are sales and offers for the Chagim. No more Christmas lights – from now on they are Sukkah lights!

Just the thought that this year Chol Hamoed is truly celebrated by everyone around us is uplifting.

Even with all that's written above, we truly miss Montreal. Not the city, but rather the community. (Even our son is sure that he is still going back to "his house and friends in Montreal"). It was very special for us to go and visit all the students that are here for their year in Israel and to have some of them come over. A small taste of a very special community.

But, at the end of the day, Chagim and year round – Israel is the best place on Earth!

We are waiting for all of you. Only 20 minutes from Jerusalem!!!

More about our personal journey next time.

Chag Sameach, Mishpachat Zviel – Psagot, Israel



Halacha MiTzion

with Rav Yishai Lisner

Discomfort on the First Night of Succot

It is a positive Biblical commandment to eat a "Kezayit" of bread in the Succah on the first night of Succot. Our sages learned this (Succah 27.) through a "Gezerah Shavah" (a tradition that similar words in

different contexts are meant to clarify one another) from the mitzvah of eating Matzah on Pesach; just as it is a positive Biblical commandment to eat Matzah on Pesach on the first night night, so to there is a positive Biblical commandment to eat bread in the Succah on the first night of Succot.

One is required to eat a "Kezayit" (approximately 30g, or the volume of a matchbox) of bread in the Succah with no interruption of speech within 4-5 minutes. "Bedieved" (ex post facto), if one ate the proper amount of bread within 7.5 minutes, he has fulfilled his obligation, just as with the eating of matzah on the first night of Pesach.

The Torah tells us: "In the Succah you shall sit ("teishvu") for seven days..." (Vayikra 23:42). Our sages learned out from the word "live", "teishvu k'ain taduru", that the Torah only obligated us to eat in the Succah as we would in our homes, and therefore if it would rain while one was in the Succah, or if the light was turned off while in the Succah, or if it was exceedingly cold, or if there was a foul smell, or the like, one would be exempt from eating in the Succah because anyone who is exceedingly uncomfortable from the Succah is exempt from dwelling in it.

The Rishonim argued whether or not this exemption applies on the first night of Succot as well. According to the Rambam, the previously mentioned principle does indeed apply to the first night. Even though we are dealing with a positive Biblical commandment, one who is exceedingly uncomfortable in the Succah is exempt from eating and dwelling in it.

According to the Rosh, however, one is obligated to sit in the Succah regardless of any discomfort from the Succah on the first night.

The Shulchan Aruch codifies the law, siding with the more lenient opinion of the Rambam who says that one is exempt from sitting in the Succah if he experiences discomfort even on the first night. However, if he is able to wait it out a bit until to the rains subside AND the waiting will not cause even more discomfort to his family and guests, then he should wait. If not, then he should eat inside his house. If he ate inside and the rains stopped before "Chazot" (midnight), he should go into the Succah, eat a "Kezayit" of bread and recite the blessing of "leshev ba'succah".

The Rema, rules in accordance with the Rosh, which is the more stringent opinion that no matter the discomfort one must sit in the Succah on the first night. Therefore, Ashkenazim are obligated to make Kiddush, eat a "kazayit" of bread in the Succah even if it is very cold or if it is raining.

Even so, the Mishan Berura rules that in the case of great discomfort one does not recite the blessing of "leshev ba'succah" because of the doubt and when the first more pleasant opportunity to sit in the Succah arrives, he should recite the blessing.

NEW FALL SESSION @ KTM

NIGHT LEARNING	MONDAY—OCTOBER 19 • 26 • NOV. 2	TUESDAY—OCTOBER 13 • 20 • 27 • NOV. 3	WEDNESDAY—OCTOBER 14 • 21 • 28 • NOV. 5	THURSDAY—OCTOBER 15 • 22 • 29 • NOV. 5
	8:15-9:00PM	The Ramban on the Torah with Rav Ido Tauber This class will explore the unique commentary of the Ramban, including topics on faith and philosophy according to the weekly parasha.	Parashat Hashavua 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.	"Orach Chaim" with Rav Ido Tauber Exploration of Jewish law that pertain to daily life using the Shulchan Aruch and Mishna Brurah.
9:00-9:15PM	MAARIV			
9:15-10:00PM	Individual Study Groups with Kollel Staff Study groups: Bekiut Gemera, Classic Jewish Philosophy and Halacha. Please call our office to join an existing group.	Individual Study Groups with Kollel Staff Study groups: Bekiut Gemera, Classic Jewish Philosophy and Halacha. Please call our office to join an existing group.	Individual Study Groups with Kollel Staff Study groups: Bekiut Gemera, Classic Jewish Philosophy and Halacha. Please call our office to join an existing group.	Individual Study Groups 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-Thursday, 8:15-9:00pm (for men)			

WOMEN'S BEIT MIDRASH

Topics in Tannach

with Rav Ido Tauber
An in-depth exploration of selected personalities and events in Tannach.
TUES., 9:30am OCT.13, 20, 27, NOV.3

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

LEIL HOSHANA RABBAH SIMCHAT BEIT HASOEVA

Thursday, October 8, 2009
8pm

Kollel Torah MiTzion
(in the Hebrew Academy Sukkah)
Join the Kollel Staff along with community Rabbis for a night of singing and Divrei Torah.

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

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה

Bringing a taste of Israel to Montreal...

