



## P' Netzavim-Vayelech • פ' נצבים-וילך

### PARNESSE HAYOM ELUL

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

#### 7 Elul

Gabi Cohen in memory of Brother, Meir Cohen (Meyer Mikhael ben Yitzchak, z"l)

#### 8 Elul

Rabbi Sidney Shoham in memory of Father, Harav Yechiel Dovid ben Harav Shmuel Yosef, z"l

#### 8 Elul

Remer/Bratin family in memory of Husband, Father & Father-in-law Joseph Remer (Yehudah ben Aharon, z"l)

#### 11 Elul

Kamal Gabay in memory of Father-in-law, Menashe Mashaal (Menashe ben Yehezkiel, z"l)

#### 13 Elul

Norman Sternthal in memory of Father, Joel Sternthal (Yoel ben Yehuda Nachman, z"l)

#### 20 Elul

Renee Lieberman in memory of Father, Max Brooks (Mordechai ben Benzion Chaim HaLevi, z"l)

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



### "Not in the Heavens"

"כי המצווה אשר אנוכי מצוך היום לא נפלאה היא ממך ולא רחוקה היא לא בשמים היא לאמר מי יעלה לנו השמימה לאמר מי יעלה לנו השמימה ויקחה לנו וישמיענו אותה ונעשנה" (דברים ל)

(Surely, this instruction which I enjoin upon you this day is not too baffling for you, nor is it beyond reach. It is not in the heavens, that you should say, "who among us can go up to the heavens and get it for us and impart it to us that we may observe it")

The commentators argue which "mitzvah" the Torah is referring to in this verse. The Rambam, in the third chapter of Hilchot Talmud Torah, explains this verse as referring to the mitzvah of studying Torah and the kind of personality one who studies Torah should have. The Torah writes "lo ba'shamayim hee" (it is not in the heavens) as a symbol to say that the Torah doesn't "go along" with someone who is full of pride and self-aggrandizement."

However, the Ramban understands this mitzvah, not in reference to Talmud Torah, but rather to the mitzvah of teshuva that is mentioned only a few verses earlier. According to the Ramban then, what is the Torah trying to imply by saying that the Torah is not in the heavens?

The most simple understanding that is mentioned by many commentators is that the Torah is simply telling us that the mitzvah of

teshuva is not a mitzvah that requires something that some people may not have. This is a mitzvah that any Jew, at any level, can perform. It is within anyone's power to do teshuva.

There is a very interesting Gemara in Bava Metzia (59b), which quotes an argument about tumah and tahara that happened between Rabbi Yehoshua and Rabbi Eliezer. During the debate, Rabbi Eliezer would perform miracles in order to prove that Hashem agreed with him and that his opinion is the right one. For example, he uprooted and made a carob tree fly a great distance, he caused a river to flow backwards and he made the walls of the beit hamidrash cave in.

In his final attempt to prove his way, Rabbi Eliezer said that if he is correct, a voice from heaven would say so. It did. The Sages then answer him with a verse from our parasha "לא בשמים היא", meaning, the Torah was given to humans and by doing so, Hashem made a statement that He wants the Torah He gave to us to be fitting for human beings. In order to create such a thing, law should be left for humans to determine and not to anything that is in the heavens.

Sometimes when we sin, we feel like we sink so deep and cannot rise out of our low state no matter what teshuva we do. In order to counteract such a thought, the Torah comes and says "לא בשמים היא" - the Torah was not given to the angels. Humans sin and no matter how deep they fall, they can always prevail through teshuva.

**Shabbat Shalom, Ariel Chesner.**

### 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:

Sydell Brooks, Bernice Hornblass & Tommy Kohn, Debbie & Jeffrey Brooks, Renee & Marty Lieberman & families in loving memory and in commemoration of the 4th yartzheit of our beloved patriarch and hero, Max Brooks (Mordechai ben Benzion Chaim Halevi, z'l). May his legacy always inspire us to follow in his righteous path.

**23th of Elul 5769**

**September 12, 2009**

**Haftorah: Isaiah 61:10-63:9**

**Shabbat Begins: 6:57pm**

**Shabbat Ends: 7:57pm**

## Story of the Week

### The Importance of Each Jew

The stature of the leader is the measure of the people. Without a unified nation, there is no King. Once the Holy Ba'al Shem Tov was praying with a minyan of his closest disciples. The Ba'al Shem Tov used to pray at great length with intense dvekut, longing and yearning for his Creator. His disciples would finish their prayers much earlier and then wait, sometimes for hours, for the Rebbe to finish. Once the Ba'al Shem Tov extended his prayers even longer than usual and the disciples grew weary of waiting.

They decided each one to attend to whatever he had to do and then to gather again in the Shul an hour later. After an hour, they had all returned and they waited some more until the Ba'al Shem Tov had finished his prayer. He then turned to them and accused, "You've created a great disunification in that you went out to attend to your private needs and left me here alone!" Then he told them the following parable:

It is known that the nature of birds is to migrate to the warm countries during the winter months. Once, the inhabitants of

one of those countries spotted an unusually beautiful and unusual bird with feathers of every color in the universe, and he was perched at the crest of a very high and mighty tree that was impossible to climb. When the King of the land heard about the bird, he decided that he must capture it. He ordered many, many people to be brought to the forest where the tree was located. One was to stand on the shoulders of the other until they were able to reach the perch of the beautiful bird, and then to bring it to the King. The procedure of reaching the heights of the tree was very arduous and time consuming. Some of those at the bottom of the human ladder lost sight of the task at hand. Weary and disgruntled with the amount of time it was taking, they began to disperse. It goes without saying that the whole ladder toppled to the ground, injuring those on the highest sections. The King wanted that his people should be banded together with a common purpose, but this time nothing was gained.

"It was good", concluded the Ba'al Shem Tov, "when you were bound together with me in my prayer. But when you disbanded, each going his own separate way, everything fell. What I had hoped to achieve, was lost."



## KARNIT GOLDWASSER

The widow of murdered Israeli  
POW Ehud (Udi) Goldwasser

Date: Wednesday September 16, 2009

Time: 7:30 P.M.

Place: Beth Israel Beth Aaron Congregation  
6800 Mackle Rd. Cote St-Luc

Karnit continues her effort to memorialize  
her late husband EHUD and feels obligated to do  
whatever she can to get quick return of

**GILAD SHALIT**



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

Bezrat Hashem, this Motzei Shabbat, Ashkenazi communities begin reciting Selichot every morning until Rosh Hashana. Why did Chazal establish to start saying Selichot now?

Let us take a deeper look into the story of Creation and maybe we will be able to understand a little more.

The Talmud teaches us that Adam and Eve were created on Rosh Hashana, a Friday, which was the sixth day of Creation. This means that Creation began on Sunday, the 25th day of the month of Elul. This is the source for beginning Selichot on the Motzei Shabbat before Rosh Hashana.

What is the importance of saying Selichot on the first day of Creation?

When Hashem created the World, it was clear that there was only One power in the Universe and that everything, from the mightiest galaxy to the tiniest insect, owed its existence to Him alone. In the "Song of the Day" for Sunday, which was sung in the Temple by the Levites and which we recite in our Sunday morning prayers, we say "G-d's is the world and its fullness" (Psalms 24), because as the Talmud explains, on that day Hashem created Heaven and Earth and manifested His sole sovereignty over the Universe.

When one recognizes this reality, there is no place for sin. Sin is caused by self-deception. On the first day of Creation, when God's omnipotence was indisputable, sin was inconceivable. And, therefore, by beginning to recite Selichot on that date, the Jew attempts to re-adopt that primeval conviction.

(Based on a shiur given by Rabbi Nasson Scherman)



### Day to Day Lessons: Short Fables with Izhak Lauber Yerushalayim Ir HaKodesh

Every Rosh Chodesh evening there is a very special event in Jerusalem called "Sivov She-arim". The event involves people surrounding Har Habayit while singing, dancing and reciting chapters from Tehillim.

Its purpose is to show to Hashem that we want to be inside the Beit Hamikdash and not just around it. This last Rosh Chodesh I happened to have participated in "Sivov She-arim". It was very exciting.

Before we started the march we gathered at the Kotel's square. We were supposed to begin at 6:45pm, but the person who was in charge told us that there would be a delay because many people were stuck in traffic and were running late. This reason made me angry. There were already so many people who arrived on time and it wasn't fair to make us wait for a few people who were not there yet. But, then I thought that even though I felt it was not fair to have to wait, I realized that Jerusalem has a unique atmosphere, namely, "עיר שחברה לה יחדו". It is a city that all Jews from all Tribes should be united in.

So, when King David and after him, his son Shlomo, established the Kingdom and Beit Hamikdash, they did this in the city that did not belong to any tribe. All tribes have a right to Jerusalem and therefore feel a special connection to the city. Every Jew prays in the direction of Jerusalem. The Mikdash belongs to all of Israel and if a part of Israel is not involved then an essential component is missing.

I hope that in the holy days that are coming, the Mikdash will be built and Seder Ha'avoda (the service of the Temple) will return like it was in the days of King Solomon.



## Personalities in Jewish History with Gil Klempert Ha'Ari

”הנסתרות—ה’, אלוקינו; והנגלות לנו ולבנינו, עד עולם” (דברים כ”ט: כ”ח)  
(The hidden things belong unto the LORD our God; but the things that are revealed belong unto us and to our children forever)

Hashem created the world. This we all know. But the secrets of the universe are known only to a very small group of people who devote themselves to learning Kabbalah. Those people are called "mekubalim".

The most famous "mekubal" of the last generations was "Ha'Ari", Rabbi Yitzhak Luria Ashkenazi ("Ha'Ari" means—the Ashkenazi Rabbi Yitzhak). His method of learning Kabbalah is called the Lurian Kabbalah, and is probably the most commonly used method for learning Kabbalah.

The "Ari" was born in Jerusalem in 1534, and his father died when he was a young boy. Because of financial difficulties, his family moved to Egypt, where their wealthy uncle took care of them. Ha'Ari learned there and at some point he decided to dedicate himself to the "Zohar". He would sit for days without eating, trying to crack the secrets of the universe which were coded in the "Zohar" by Rabbi Shimon Bar Yochai centuries ago.

In 1569, he arrived in the city of Tzfat with his family, and was recognized immediately by Rabbi Moshe Kordovero (HaRamak), Tzfat's Chief Rabbi and a well known "mekubal", as a great mekubal who was going to make a significant impression in the Jewish world.

Actually, many of our Jewish traditions originate from the Ari's tradition; for example, the Sefard tefila Nusach (the Hasidic Nusach), Lag Ba'omer as the Yartzheit of the Rashbi (Rabbi Shimon Bar Yochai), Tikun Leil Shavuot, and many more.

Tzfat is filled with stories about him and his students (who were called "Gurei Ha'Ari" - young lions, a play on the Ari's name), and a walk in its alleys always feels like going back in time, when all Tzfat's great rabbis were alive.

The Ari lived and learned in Tzfat for 2 years, until he died at the age of 32, predicting his own death (ה'אב ה'של"ב). His grave can be found in Tzfat's old cemetery, and many people who visit there light a candle and pray to Hashem.



## BNEI AKIVA MONTREAL

Last Shabbat our Snif had over 100 chanichim at the Hebrew Academy. Students learned about the Bnei Akiva himnon (anthem) and ate yummy donuts. A special thank you to Camp Moshava for donating them!

This Shabbat our amazing Roshim are going on a Kenes in "IO" Pennsylvania for leadership training. Good luck!

### COMING EVENTS:

- Succah Hop for Elementary School Students
- Trip for grades 9-11
- Zach Simchat Torah in Toronto

\*If you would like to sponsor a Bnei Akiva snack, please call Shira Tauber 514-501-9694



## HALACHA MITZION with Rav Yishai Lisner

### Time of Selichot

**Q:** Exhausted, I return home from a long day at work and I don't have the energy to wait until Chatzot (Halachic midnight) in order to recite the Selichot service. Am I permitted to say Selichot after Maariv or is it preferable to wait until morning and say it before Shacharit?

**A:** The Magen Avraham writes (581:1) that one may not recite Selichot before Chatzot HaLayla. The reason being that Chatzot HaLayla marks the beginning of "Et RaTzon" - a favourable time of the day for the acceptance of prayer in Heaven. Therefore, it is fitting to ask for forgiveness during this time of the day. Poskim, therefore, rule that if a person cannot stay awake until midnight or cannot wake up before sunrise, he may say Selichot even after daybreak as long as it is before nightfall.

Halachic authorities argue on the importance of saying Selichot after Chatzot. According to Rav Ovadiah Yossef (Yichud 1:46), if one cannot recite Selichot after Chatzot, it is preferable not to recite them, with a minyan, at all. However, Rav Moshe Feinstein rules (Igrot Moshe 2:105) that in extenuating circumstances, for example, if murderers walk the streets late at night, one may say Selichot even before Chatzot. But, this must be judged on a case by case basis and not as a rule.

**In summary,** one may say Selichot all day from Chatzot onwards and he may say Selichot before Chatzot only in extenuating circumstances.

KTM & TBJ Present:

## YOM IYUN IN PREPARATION FOR THE YAMIN NORAIM



Sunday, September 13, 2009

@ Kollel Torah MiTzion

Lieberman Beit Midrash of the Hebrew Academy

Shacharit: 8:30am

followed by breakfast and learning

**TOPIC: "Getting Closer to the Yamin Noraim"**

**Rav Yishai Lisner & Rav Ido Tauber**

**This learning program is sponsored in honour of the yartzheits of:**  
Olga Rein (Toyva bat Shlomo, z'l), beloved mother of Jeff Rein  
& Harriet Miller (Chana Leah bat Chaim Leib, z'l),  
beloved mother of Cindy Faust  
**(Babysitting provided)**

**ELUL & TISHREI @ KTM**  
**PREPARATION for the YAMIM NORAIM**

<b>NIGHT LEARNING</b>		MONDAY—SEPTEMBER 14 • 21	TUESDAY—SEPTEMBER 8 • 15 • 22 • 29	WEDNESDAY—SEPTEMBER 9 • 16 • 23 • 30	THURSDAY—SEPTEMBER 10 • 17 • 24 • OCT. 1
	8:15- 9:00PM	<p><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...</p>	<p><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.</p>	<p><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.</p>	<p><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.</p>
	9:00-9:15PM	<b>MAARIV</b>			
9:15- 10:00PM	<p><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.</p>	<p><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.</p>	<p><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.</p>	<p><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.</p>	<p><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.</p>

**NEW** NIGHT DAF YOMI— with Rabbi Dovid Rothchild—Sunday-Thursdays, 8:15-9:00pm (Begins Sunday Sept. 6)

**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**

**STUDENTS**

**BEKIUT CLUB**

AFTER SCHOOL LEARNING PROGRAM

Elementary & High School

**MONDAY—THURSDAY**

4:30 — 6:00PM

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**CEGEP & University Students**

**Welcome Back Dinner and Tisch**

Friday September 11, 2009

7121 Kildare Ave.

Call to R.S.V.P. for Dinner

**SPECIAL PROGRAMS**

**Pre-Selichot Program**

with Adath Israel Congregation, Noam Jewish Centre & MiBereishit.

• Saturday, September 12 @ 10PM

**Yom Iyun**

(see inside for details)

• Sunday, September 13, 2009

**Simchat Beit Hasoeva**

• Thursday, October 8, 2009

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...

