

Rosh Hashana • ראש השנה

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.



"Hug Your Judge?"

"Hug your judge" is not a slogan you are going to hear much. Judges are not the first we associate with warmth, affection and closeness. Yet Rosh Hashanah asks us to relate to Hashem as Judge, more so than any other time of the year. Paradoxically, it also calls upon us to take advantage of Hashem's

closeness to us – more so than any other time of the year!

What demeanor, then, is appropriate on a day of such awesome consequence? With our lives hanging in the balance, we would expect to be somber and dejected about the sorry state of our spiritual portfolios. Unlike other holidays, we refrain from reciting Hallel. How could we, asks the gemara, when the Books of life and death are open before the Judge? Yet, we are instructed to treat it as a Yom Tov, for example we wear our holiday best and we feast!

Rosh Hashanah's established role as the day of Divine accounting and judgment disappears precisely where you would expect it to show itself. In our davening, we do not (unlike Yom Kippur) look back at our behavior of the previous year and plea for God's forgiveness. Throughout the long and beautiful Rosh Hashanah davening, the theme of Divine judgment is given only passing mention by an oblique reference here and there. Why do we not put this idea front and center?

According to the Netivot Shalom, if we look for the essence of Rosh Hashanah in the judgment theme, we are looking in the wrong place. Judgment is the consequence, not the core idea.

Rosh Hashanah, rather, marks the annual renewal of the world. It is the anniversary of the Creation of Man, the purpose and culmination of all of Creation. On this day, explains the Arizal, all things return to their pre-history. The world is licensed one year at a time. At the end of a yearly period, it must be created anew.

The annual renewal begins with an accounting of all

things. It measures the performance of each and every element of the world, measuring how it fits into Hashem's Grand Scheme for the unfolding of human history. Elements that are not performing, or are no longer needed, simply disappear into the abyss of the past. They are not recreated. The world's lease on life expires; a new one is granted only to those receiving passing marks in the annual check-up.

As powerful a concept that this is, it is only half the picture. Our tradition tells us that whatever it is that this world is supposed to accomplish, the Jewish people are the vehicle to make it happen. The equation becomes frighteningly simple. No Jewish people (chas v'shalom), no world. If there is a renewal of the world each Rosh Hashanah, it follows that there is a necessary and parallel renewal of the covenant between Hashem and us, a reinvention of the covenant between us.

This event is cause enough to treat Rosh Hashanah as a holiday. This is why the machzor returns again and again to the theme of proclaiming Hashem's Kingship, and slips in only a few mostly oblique references to the strictness of His judgment. Our job on Rosh Hashanah is to recommit ourselves to the mission of His service. The rest is commentary.

After each round of shofar-sounding we ask Hashem's compassion, "either as children, or as servants." This is really what Rosh Hashanah is all about. Will we be judged to be mere servants, or will Hashem see us as His children, as united and connected as family members?

The practical consequence of this Zohar is clear. Closeness to Hashem is within range on Rosh Hashanah. If we do not feel it innately, we ought to accentuate the parts of our avodah that require the many, rather than the individual in the privacy of his own thoughts and deeds. We need to pitch in with the congregation, to join in on serving Hashem as a part of the larger group. In this way, we open ourselves up to the embrace of the Heavenly Father. As we feel that closeness, we can sign on to the new covenant that is formalized on that day, and in the process sign ourselves into the Book of Life.

Shana Tova, Eddie Shostak.

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:

Cindy Faust in honour of the yarhzeit of her beloved mother, Harriet Miller (Chana Leah bat Chaim Leib, z'l).

1st of Tishrei 5770

September 19, 2009

Shabbat/Yom Tov Begins: 6:43pm

Sat. Night Candles: After 7:43pm

Yom Tov Ends: 7:41pm

Mon., Tzom Gedaliah: 5:23am-7:24pm

Story of the Week #1

Legal Defense

One year, when the first day of Rosh Hashanah occurred on Shabbat, Rabbi Levi Yitzchak of Berdichev ascended the podium in the center of his synagogue and addressed the heavens:

"Master of the Universe! Today, all Your creatures pass before You like a flock of sheep, and You pass judgment upon them. Two great books lie open before You, the book of life and the book of death. The righteous are inscribed in the book of life, and the transgressors are written in the book of death, G-d forbid.

"But today is Shabbat. Did You not command in Your holy Torah that it is forbidden to write on Shabbat? True, it is permitted to violate Shabbat in order to preserve a life, so You are permitted to inscribe the righteous in the book of life. But no such clause permits inscribing those who have transgressed Your will in the book of death. I therefore inform You, dear Father in Heaven, that according to the law of the Torah, You must inscribe all Your children for a year of life, health and prosperity!"



Service of the Heart: Thoughts on Prayer with Ariel Chesner Finding the Light

On Rosh Hashana, during the Chazzan's repetition of Mussaf the beautiful poem "HaYom Harat Olam" is recited. The poem speaks of today marking the Creation of the World and comparing it to a birth. It speaks of Hashem as judge and concludes with a plea that Hashem shall judge us with kindness. I would like to discuss the last few words of this tefila: "ותוציא לאור משפטינו" (and You will see our judgment in a new light).

It is interesting that there is a slight difference in these words in Ashkenazi Nusach and the Sfarid Nusach. In the Sfarid Nusach the verse is used as above, "ותוציא לאור משפטינו" and in the Ashkenazi Nusach it is written "ותוציא כאור משפטינו".

Even though the "Lamed/Caf" difference seems minor, there remains a great conceptual difference between them. The Sfarid Nusach version seems to be asking Hashem to "sweeten" our Divine judgment, meaning that we really don't deserve to be let off, rather it is only Hashem's Kindness that grants us this privilege. The Ashkenazi Nusach, on the other hand, seems to mean something else completely, namely "And our Divine judgment shall be looked on with light". Here we are asking Hashem to find the light in each one of our deeds, good or bad, and by doing so he shall see that we really do deserve to be written in the Book of Life, Blessing and Peace.

Story of the Week #2

The Waiting King

HaMelech ("the King") is an oft-occurring word in the Rosh Hashanah prayers, whose dominant theme is our coronation of G-d as king of the universe and submission to His sovereignty. Indeed, this is the first word chanted by the cantor on Rosh Hashanah morning, as he opens the *Shacharit* prayers with an awe-inspiring melody that climaxes with a sonorous *Ha-Me-lech!*

One Rosh Hashanah morning, the great Chassidic master Rabbi Aaron of Karlin fainted when he came to the word *HaMelech*. He later explained that he recalled the Talmudic passage (Gittin 56a) that describes Rabbi Yochanan ben Zakkai's encounter with Vespasian. Rabbi Yochanan had himself smuggled out of the besieged city of Jerusalem to plead with the Roman general to spare the Torah center of Yavneh. When Rabbi Yochanan entered Vespasian's tent, he addressed him as "Your Majesty."

"You are deserving of death on two accounts," said Vespasian. "First of all, I am not the king, only His Majesty's general. Secondly, if I am indeed king, why did you not come to me until now?"

"I thought to myself," said the Rebbe of Karlin, "if we address the Almighty as 'King,' does this not invite the question, 'If I am indeed your king, why did you not come to me until now?' What can we answer to that?"



Day to Day Lessons: Short Fables with Izhak Lauber Judging Others

I had many experiences in the army that made me stronger spiritually, mostly involving *mizvot* "SheBen Adam Le-havero" (*mitzvot* between man and man). One time, I witnessed a friend of mine making fun of someone that came to teach us about the situation in Lebanon after the war. During the lecture this person humiliated the teacher to the point that the teacher had tears in his eyes.

This friend, like most of the soldiers that surrounded me throughout my time in the army was a religious person. I asked myself, how could a "Ben Torah", someone who learned in Yeshiva act like this? Obviously what he did was wrong. The Talmud teaches us that if you humiliate another person it is as if you murdered him.

A few days after this incident, some friends and I (including that friend mentioned) were talking and I said that if I was a Rosh Yeshiva, I probably would not accept some of these guys back into the yeshiva because of their behaviour (or should I say misbehaviour) in the army. At that moment one of my friends told me something that I will never forget: "the role of the Rosh Yeshiva is to educate and not to teach people who are already educated".

The irony was that the person who said this was none other than that same person who humiliated the teacher. I told myself: "you know what, he is so right! Maybe he didn't act the way he was supposed to during that lecture, but nobody is perfect. We attend yeshivot to learn Torah in order to become better people."

This incident was a big lesson for me. First of all, I learned that I shouldn't judge other people, and second that not everybody is perfect, including me. Lastly, I learned that I can even learn from a person that I originally judged in a bad way.



Familiar Voices from Israel Reflections of Former Montrealers

There is one idea which I thought about over the last few weeks, which I think can help make the coming holidays much more powerful to us.

One of the most powerful ideas in Rav Kook's thought is his understanding of Teshuva. You see, for Rav Kook, Teshuvah is not only about personal refinement. It is not only about repentance. It is not only about personal rectification. All of those things are very important aspects of Teshuvah, but they do not represent the true, central, substance of Teshuva. Teshuvah is a universal movement through which the whole world is constantly going closer and closer to the way God wills it to be. To "do teshuva" is to become partners with God in this incredible universal movement. Any act that brings us closer to God, for example: Aliyah, defending the vulnerable, etc, is part of this process.

Why then is our process of Teshuvah in Elul, Rosh Hashana and Yom Kippur related solely to the repentance aspect of Teshuvah and not other aspects?

I think that the reason for this is that in order to get to all of the high lofty and beautiful ideals, one first needs to better himself. One will not be able to give his full potential to these great ideals unless he first works on his own self growth. A great person will be able to accomplish great things – a mediocre person, as negative as it sounds, will only accomplish mediocre things. Therefore, before getting to the high ideals of real universal teshuvah, we first have to work on our selves and help us reach to our full potential.

This is what Yom Kippur is about. Yom Kippur is not a goal unto itself. Yom Kippur is a means to an end. I have often told some of my secular friends that while Yom Kippur is the holiest day of the year, if they are to come once a year to the synagogue, let it be on Simchat Torah and not on Yom Kippur. On Yom Kippur, you see Am Israel in the middle of the process of personal self growth. Only on Simchat Torah do you see what the result of that process should be.

This is actually hinted to in a short paragraph of Rav Kook's Orot Hatshuvah:

In actuality, the ascent to spiritual yearning for general salvation is impossible without deep inner repentance from all sin and iniquity. In truth, an individual who repents in this manner [through individual repentance geared towards an eventual yearning of general salvation] brings about forgiveness both for himself and the entire world. (...)

Rav Kook teaches us that there are two sides to the coin: We need to have an individual repentance to properly work towards universal general salvation. We need to be better people in order to properly make the world a better place – to get to our full potential to get the world to its full potential. On the other hand, if our personal individual repentance is not done for the purpose of eventually using it to better the world, to bring the world to general salvation, then it will remain a lower form of teshuvah, an un-ideal form of teshuvah.

This is why, on these high holidays in which we are working so hard to make ourselves better individuals, we need to constantly remind ourselves that our goal in this introspection is to eventually give back to this world our full potential and to use all of our strength to transform this world into the world described in the messianic prophecies. In a generation in which the process of our redemption is on in full speed, with Jews from all around the world having come back to Israel, with our sovereignty re-established, with the land of Israel giving of its fruits to its nation, and so many of the other signs which were promised in the Talmud being realized in front of our very eyes, it is critical that we each reach our full potential in order to be able to be good enough for the amazing historical task of our generation: to transform this start of redemption which we are witnessing into a full and complete redemption.

שנזכה כלנו לשנים רבות נעימות וטובות!

Shana Tova to all and may this year be one of blessings for all of Klal Israel and to the entire world.

Dan Illouz, Jerusalem



The Light at the End of the Tunnel Rav Ido Tauber

(Excerpts from the KTM Yom Iyun Lecture)

What is the ultimate goal of the High Holidays? Looking back, after all is said and done, how do we know that we were successful?

There is a well known Piyut (song) recited during Tefilat Mussaf of Yom Kippur that describes the appearance of the Kohen Gadol after emerging from the Temple:

"Emet ma nehedar", how marvellous was his appearance at that moment. One description is that his face was shining. Where did he get this shining face?

The Torah tells us that when Moshe came down from Mount Sinai his face was radiant and the people could not look at him until he put on a mask to cover his face. Where did Moshe get this radiance?

After God forgave Bnei Israel for making the golden calf, he took Moshe to a cave and let him see His Glory. It was from this intimate encounter and the joy of the forgiveness that Moshe's face was shining.

So too, when the Kohen Gadol emerged from the Holy of Holies, his face was shining from this intimate encounter he just had with God and because he knew that God forgave all the sins of the nation.

On the High Holidays we come to shul to pray. We have a choice: either we can sit in our seats bored and impatiently wait for the end of the services, or we can visualize our seat as a cave and the shul as our Holy of Holies. During these awesome days we experience an intimate encounter with God.

Through this understanding we will merit our own shining face of forgiveness and joy.

Annual joint KTM-Emunah WOMAN'S SHIUR

Partnership with Hashem: It's not about me!

Mrs. Chaya Elias

for the Refuah Shelema of
Tamar Dina Bat Smadar

Tuesday evening, September 22, at 8:00 PM
at the home of Esther Feinberg
211 Netherwood Cr., 514- 485-7767



Tamar Amar, daughter of Rav Itzik and Smadar Amar, former KTM Montreal Shlichim, is a regular, happy, joyful six year old girl. On the first day of Chanukah 5769, Tamar was diagnosed with a brain tumor. Right now the doctors are doing their best to help Tamar. Please pray for her full recovery.

ELUL & TISHREI @ KTM
PREPARATION for the YAMIM NORAIM

NIGHT LEARNING		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>“Mimaamakim...” (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>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.</p>	<p>The Rambam's Hilchot Teshuva 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>A Deeper Look into Hilchot Sukka 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	MAARIV			
9:15- 10:00PM	<p>Individual Study Groups with Kollel Staff Study groups: Bekiut Gemera, Classic Jewish Philosophy and Halacha. Please call our office to join an existing group.</p>	<p>Individual Study Groups with Kollel Staff Study groups: Bekiut Gemera, Classic Jewish Philosophy and Halacha. Please call our office to join an existing group.</p>	<p>Individual Study Groups with Kollel Staff Study groups: Bekiut Gemera, Classic Jewish Philosophy and Halacha. Please call our office to join an existing group.</p>	<p>Individual Study Groups with Kollel Staff Study groups: Bekiut Gemera, Classic Jewish Philosophy and Halacha. Please call our office to join an existing group.</p>	<p>Individual Study Groups 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

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

ONEG SHABBAT
 (FOR GRADE 11 GIRLS)
 SHABBAT SHUVA 5770

SIMCHAT BEIT HASOEVA
 Thursday, October 8, 2009

THE KTM STAFF AND
 EXECUTIVE WISH THE
 ENTIRE COMMUNITY A
 SHANA TOVA U'METUKA!

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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Bringing a taste of Israel to Montreal...

