

PARASHAT NOACH • פ' נח

**PARNESH HAYOM
 CHESHVAN**

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

7 Cheshvan

Drs. Bruce & Barbara Mazer in memory of brother & 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)

13 Cheshvan

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

18 Cheshvan

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

18 Cheshvan

Mireille Shostak in memory of her father Edouard Khaffif, z'l

21 Cheshvan

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

24 Cheshvan

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

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



Always Be Happy!

Adam and Chava were punished with *עצבות*, melancholy, as the Torah writes, "And to the woman He said: I shall increase your distress and pregnancy; you shall deliver children in distress... And to the man He said: The ground is cursed on your account - you shall partake of it in distress all the days of your life. It shall grow for you thorns and thistles" (Bereishit 3:17-18).

Noach then came along and provided mankind with a respite from this sorrow and distress, and was thus called "Noach" (from the Hebrew word for "rest"): "He [Noach's father] named him Noach, saying: This one shall bring us solace from our work and from the distress of our hands resulting from the ground that Hashem cursed" (5:29). Rashi explains, "This one shall bring us solace - he shall alleviate the distress of our hands. Before Noach came along, they did not have plowing tools, and he prepared [these] for them. The land would produce thorns and thistles when wheat was planted, as a result of the curse of Adam Harishon, but during Noach's time this subsided."

The invention of the plow harnessed to animals alleviated the hardship of people's lives and the difficult, frustrating process of tilling the land, in which people would plant wheat only to find thorns. Nevertheless, joy did not return to mankind. In fact, Noach himself fled from the harsh reality in which

he lived, finding refuge in intoxication: "Noach first became a man of the land and he planted a vineyard. He drank from the wine and became drunk, and he exposed himself inside his tent" (9:21).

Joy and laughter, which Adam Harishon had enjoyed in Gan Eden before the sin, would return only to Avraham, the man of kindness, Hashem's chosen and beloved patriarch: "Avraham fell upon his face and laughed." The *Targum* translates the word *ויצחק* in this verse to mean "he rejoiced." Indeed, God commands Avraham to name his son in commemoration of this joy: *וקראת יצחק* - You shall name him Yitzchak.

In our times, as in the generation of Noach, we are seeing immense technological developments that, seemingly, are making life easier. But as sophisticated and advanced as the world is, these advancements are not capable of filling a person's heart with true joy. In order for joy to return to humanity, we must correct the sin of Adam Harishon who followed his evil inclination and desires. Man must return to himself, as a man, in the sense of morals and ethics, following Hashem's ways of righteousness and justice. Then, all the years of sorrow and distress will be transformed to joy, as the verse states in Tehillim (90:15), "Grant us joy like the days in which You tormented us, the years in which we experienced evil."

Shabbat Shalom,

Rav Nadav Levine, Rosh Kollel KTM

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:

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

ROSH CHODESH CHESHVAN

1st of Cheshvan 5771

October 9, 2010

Shabbat Begins: 6:05pm

Shabbat Ends: 7:05pm



The Living Beit Midrash

A Vibrant Community Learns Together

MONDAYS—THURSDAYS
FROM 8-10PM (MAARIV 9PM)

Tuesdays, 8-9pm
Parashat Shiur with Rav Nadav Levin

Tuesdays, 9:15-10pm
Masechet Brachot Shiur with Rav Nadav Levin (HEBREW)

Thursdays, 8-10pm
Chavruta Learning and Shiur with Rav Nadav Levin
Topic: Hilchot Shabbat

Mondays-Thursdays, 8-9pm
Chavruta Learning Program

For information on more learning opportunities,
please contact us at info@ktmmtl.org or 514 486 5718

The KTM Bachurim's Corner



Let's start from the very beginning...

All of a sudden, the intense and exalted month of Tishrei disappears. We began the year praying from the deepest depths of our hearts, we repented and we were forgiven and just as the gates of teshuva were closed, the great holiday of simcha with its warm embrace of the sukkah and arbaat haminim overtook us. This too is now behind us.

Last Shabbat we began the yearly cycle of Torah portions with parashat Bereishit. Every year, sefer Bereishit escorts us out of the chagim of Tishrei and the feeling of new beginnings is upon us. It often seems that life is a cycle: beginning and ending, beginning and ending, as stated in Kohelet: "מה שהיה הוא שיהיה" – whatever was will be. We were already in this movie. We celebrated the same holidays and began the same book over again. It seems that this is the essence of our lives, namely, to go from year to year, experiencing the same experiences over and over again.

This is precisely the reason we begin the year with sefer Bereishit right after the chagim are finished. Starting from the beginning is precisely the means by which to understand our lives. Sefer Bereishit gives us the opportunity to begin fresh – שנתרנו ונתנקנו מחטאינו – to begin the year purified and cleansed of sin.

The cycle of a Jew's life is entangled in cycles and we feel constantly bound to these cycles. But, Judaism does not see things this superficially. We are challenged to understand the deeper meaning of life and its cycles.

The new beginning granted to us every year is an opportunity to better find our place in the world and deepen our connection to Hashem. It is an opportunity to reorient our spiritual lives in a different way from the previous year.

"והתפלל ולא נענה ישוב ויתפלל" – If one prayed and his prayer was not answered, he should return and pray again. The key to this directive, though, is that the new prayer must be different, it must be deeper, it must be improved. Only then can one feel improvement and growth as opposed to an endless unbroken cycle of the same movie over and over again.

Shabbat Shalom,

Tzvi Scheik, KTM

The opening of
WOMAN'S BEIT MIDRASH

"Topics in Sefer Shemot"
with **Rav Ido Tauber**

Tuesday, October 5·12·19·26
9:30 am
Kollel Torah MiTzion

Tehilim Group
completion of the entire
Book of Tehilim, and prayer
for those who are ill.
Tus. 10:30 am

UPCOMING EVENTS:

Shabbat, October 16
Community-Wide
Youth Minyan
@ Kollel Torah MiTzion

Shabbat, October 16
Bnei Akiva SNIF
@ BIBA & TBDJ

Motzei Shabbat, Nov. 6
Family Melaveh Malka
Begins

Sunday, November 21
Special Guest Shiur:
Rabbi Shlomo Riskin



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Rosh Kollel: Rav Nadav Levin • President: Avi Miller
Executive Director: Eddie Shostak

Kollel Torah Mitzion has a 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.