

SUKKOT • סוכות



PARNESS 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)

1 Tishrei

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 (Toba bat Shlomo z'l)

24 Tishrei

Dr. Reuven Singer in memory of his grandmother, Elta Kreindel bat Moshe Yehuda Hakoen z'l

26 Tishrei

Rabbi Reuben Poupko in memory of his mother, Hinda Poupko (Hinda Mottel bat Dovid Shlomo Hakohen z'l)

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



Sukkot: 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 Sukkah? What is the connection between the Sukkah and Yom Kippur?

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

After freedom from slavery, after the redemption, we want the same good

situation to continue. The Sukkah keeps and protects us and ensures the continuation of our freedom.

In Tefilat Arvit, after the blessing of "Gaal Yisrael" (redemption), we say: "Ufros Aleinu Sukkat 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 that same 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 Sukkot 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 to protect us, and to bring the ultimate redemption soon.

**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:

In memory of Sid Mazer (Shlomo Henoch ben Mordechai Chaim, z"l), for his Shloshim, with Love from the Mazer Family Phyllis, Barbara and Bruce, Roanne and David, Mara and Andy and all his grandchildren.

SUKKOT

15th of Tishrei 5771

September 14, 2010

Yom Tov Begins: 6:35pm



The Living Beit Midrash

A Vibrant Community Learns Together

NEW EVENING LEARNING SESSION
BEGINS AFTER SUKKOT

MONDAYS—THURSDAYS FROM 8-10PM
MAARIV 9PM

Sukkot with KTM

FRIDAY NIGHT - September 24
 YOUTH MINYAN
 Chol Hamoed Succot Oneg Shabbat
 AT THE HOME/SUCCA OF RABBI & Mrs. Steinmetz (5508 Alpine, CSL) - 9pm

 *Shabbat Chol Hamoed, September 25*
 Bnei Akiva Sukkah Hop
 Grades 1-3: Meet at TBDJ @ 3:45pm
 Grades 4-6: Meet at TBDJ @ 4pm

 *Sunday, September 26*
 Hebrew Academy C.P.E. Family Day

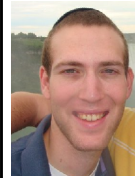
 *Leil Hoshana Rabbah, September 28*
 Simchat Beit Hashoeva
 in the Hebrew Academy Sukkah
 Singing, Divrei Torah and Refreshments 8pm

 *Leil Simchat Torah, September 30*
 Hakafot @ Beth Israel Beth Aaron

 *Simchat Torah Day, October 1*
 Hakafot @ TBDJ



The KTM Bachurim's Corner



There is something that just does not make sense on Sukkot: you leave your house in order to build a new rickety house right near it. You sit in it, you eat in it, and even sleep in it. The truth is, it is a much less comfortable proposition than to stay in the house. Why, then, do we do it?

One of the central questions that is dealt in Masechet Sukkah is whether a sukkah must be built in a temporary fashion, or as a permanent structure. The halacha follows the opinion that a sukkah must be built as a temporary structure. We sometimes have the urge to build our sukkah stronger and more luxurious, but the truth is, we are required to build our sukkah a little unsteady. We are required to feel this temporary feeling. This should not be seen as a negative thing. Feeling the temporary nature of our lives, not to remain stuck on certain issues, is a very positive thing.

After Rosh Hashana and Yom Kippur we gather together to begin anew. We want to be better. But, there is a problem: habit kicks in. We have habits and it is difficult to get rid of them, even though we know we should. We are just so used to them.

When the 3 angels dressed up as idol worshippers came to visit Avraham Avinu (Bereishit 18:4), he told them: "רחצו רגליכם" (please wash your feet). The Chassidic sources say that רגל (foot) is a play on the word הרגל (habit). Avraham, in essence, was telling his visitors to wash themselves of their negative habits before entering his tent.

If one wants to begin anew, he must free himself from old habit. Sukkot is precisely the holiday that expresses this idea because the sukkah itself must be a temporary structure; we rid ourselves of our permanent nature.

May we merit, through the simcha sukkot, to free ourselves from the bad habits that hold us back from the service of Hashem and may we dwell under "סוכת עורו של לוויתן"

Chag Sameach, Moshe Mendelson, KTM



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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.