



# KTM

כולל תורה מציון  
KOLLEL TORAH MITZION  
MONTREAL

6th of September - 6th of Elul

Parashat Shoftim - Haftara Isaiah 51:12-52:12 - Shabbat begins 7:06pm - ends 8:12pm

## Parnas 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

The 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)

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

## “Active Service”

Our parasha states: “And you shall not raise up for yourselves a pillar, which Hashem, your, G-d hates” (Devarim 16:22). This warning from G-d not to set up a single stone for any type of worship seems very strange. We know that on many occasions our forefathers set up such pillars (matzevot), for example in parashat Veyetze, “Jacob arose early in the morning and took the stone that he placed around his head and set it up as a pillar (matzeva).” (Bereishit 28:18) Therefore, how can the Torah on the one hand, state that Hashem hates these matzevot, and on the other hand, we have clear acceptance by Hashem of these matzevot?

The Ibn Ezra explains that the pillars referred to in our parasha are ones built for idol worship, and therefore Hashem hates them, whereas our forefathers, who built their pillars uniquely for G-d, are ones which are acceptable to G-d.

Rashi, however, points out that even the pillars for Hashem are forbidden. He further explains that there is a difference between the times of our forefathers and our time. In the times of Avraham, Yitzchak and Yaacov,

*Cont. on next page*

## Inside

### Student's Corner - Dan Illouz

I have been asked to introduce the new Student's Corner of the KTM Daf Parasha. In order to do so, I wrote something which, although less of a Dvar Torah, serves as an introduction to the centrality and importance of student life to the entire Jewish community.

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## This week's Daf Parasha is sponsored by:

Baila and Jerrold Aspler and Family to honour the memory of Reuven Salit (Reuven ben Chaim Pesach z"l)

## “Active Service”

...*Continued* - Hashem loved and accepted these pillars, however today Hashem hates them and does not accept them. Why is this? How can something that was loved so much by Hashem become forbidden and, even more so, become hated by Hashem? The Ramban explains that there is a difference between a “pillar” (matzeva) and an “altar” (mizbeach). Namely, the former is constructed of one stone and the latter of many stones.

In other words to build a pillar, you need only to take an authentic stone with no human manipulation, while an altar is built by a human taking many stones and making them one.

This technical difference, says R. Samson Rafael Hirsch, has spiritual implications. The pillar represents the service of Hashem that comes from knowing Hashem through His creation and His doing without the aid of human beings. The altar represents the service of Hashem that comes from the person himself; a worship that comes by man’s doing and man’s abilities.

Before we received the Torah, we demanded to know Hashem by focusing on His creation and His greatness without necessarily being involved. After we received the Torah, we were demanded to be involved and to know Hashem through our actions. From now on Hashem doesn’t want our passive service and maybe even “hates” those who stand idly on the side. Hashem now demands and desires from us to bind our lives to Him and to make them an altar by actively performing mitzvot and good deeds.

With G-d’s help KTM is open for a new and exciting year and we invite you to become active participants in our kollel by studying Torat Eretz Yisrael, by building your altar and ultimately building G-d’s altar in the Beit Hamikdash,

Shana Tova, Rav Yishai Lisner, Rosh Kollel

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## Inside

Student’s Corner - Dan Illouz

...*Continued* - The years a person spends as a college student have two main characteristics: on the one hand, they are formative years in which a person gets to learn a lot of new things and on the other hand, they are the first opportunity for students to give back significantly to the community, and to the entire world, after living in a world of purely formative nature in their younger years.

The combination of these two characteristics creates a dynamic force which can only be found in the student community. Not only are we thirsty for knowledge and growth, we also want to share our knowledge and growth with others and want to use this knowledge to positively affect the world. Thanks to our young age, we also have an incredible energy which can be used to attain these goals.

This new section of the KTM Daf Parasha will be used to give a space for students to express themselves, share their knowledge and positively contribute to the community. Through this, we hope to not only inspire other students who will read this section, but also give of our energy to inspire the growth of the community as a whole.

## Quote of the Week -

Zionism must return to the life source of our nation ‘from the top of the rocks’ and it is impossible for this to occur without religion.” (HaRav A. I. Kook)

## Chassidic Tale of the Week

### To Pray or Not To Pray

Reb Aharon of Karlin was once in Mezhibuzh, the town where the Baal ShemTov lived and is buried. He wanted to go to the gravesite of the Baal ShemTov to pray.

He turned to his attendant, questioning, "Nu, vos zogstu? (What do you say?) How can we go to the Baal ShemTov empty-handed? We haven't got mitzvot to our credit, nor good deeds. We can hardly learn properly, much less daven!"

For some 20 minutes Reb Aharon stalled, lost in thought, searching for a strategy that would allow him to approach the Holy resting site of the Baal ShemTov.

Finally he exclaimed, "Is it not true that simple people, unlearned women and children come here to pour out their hearts? If so, then we also shall go and pour out our hearts like them."

## Pre-Selichot Program

with NOAM Jewish Centre &  
Mibereishit

Saturday September 20 - 11pm

Erev Hitorerut in preparation for

### Yom Kippur

Sunday October 5- 7pm

Annual KTM & Emunah Women's Shiur  
Monday October 6, 2008 - 8:00 PM

\*\*\*SPECIAL GUEST LECTURER\*\*\*

## Richard Shavei-Tzion

*From Table Mountain to Mount Moriah  
Richard Shavei Tzion, father of Shira  
Tauber, shmoozes about his Aliya  
from beautiful Cape Town, South Africa  
to the spiritual heights of his hometown,  
Jerusalem.*

Wednesday September 24, 8-9pm

## Yarhzeit of the Week

9 Elul - R' Zadok HaKohen of Lublin

R. Zadok HaKohen Rabinowitz of Lublin (Kreisburg, 1823- Lublin, Poland, 1900) was born into a Lithuanian Rabbinic family and then became a follower of the Hasidic Rebbe, Rabbi Mordechai Yosef Leiner of Izbica, and a close friend of Yehudah Leib Eiger, another student of R. Mordechai Leiner. He is a classic example of a "Litvish" Jew turned Chasidic. As a young man he gained widespread acclaim as an "illuy", a brilliant talmudist. Rabbi Zadok refused to accept any rabbinic post for most of his life. His wife ran a small used clothing store.

Upon the death of R. Leibeke Eiger in 1888, R. Zadok Hakohen agreed to take over the leadership of the Hasidim. It was then that he began to give his public lectures that would take place on Shabbat, Holidays, Rosh Chodesh and special occasions. It is the transcription of those lectures that were compiled into his work known as Pri Tzadik. Rabbi Zadok was a prolific writer in all areas of Judaism, halakhah, Hasidut, Kabbalah, angelology, ethics, he also wrote scholarly essays on astronomy, geometry, and algebra. His works on Torah include, Resisei Layla, Takkanat Hashavim, Tzidkat Hazadik, Machashavot Charutz, Sichat Malachei HaShareit, Divrei Sofrim, and Poked Akarim.

One of his lone surviving students was Rabbi Michael Mokotovsky, whose son was Rabbi Avraham Eliyahu Mokotovsky, better known by his penname Eliyahu Kitov.

## Ask the Rabbi

Collection of questions  
asked to the KTM Rabbis.

Question:

If I hear another minyan saying a bracha, kadish or barchu, etc. while I'm still davening in side another minyan, should I respond?

Answer:

If you are davening in a minyan you should give full attention to your minyan. Therefore, you do not have to respond to the other minyan.

(ג יס אי"ח א"י צ, טפ יס אי"ח סירפא תובר ת"וש)

However, if you finish your davening and you hear the other minyan saying brachot, kaddish or barchu you have to respond.

## Women's Corner - Women's Beit Midrash Schedule

### Cleansing the Soul—Rav David Zviel

This class will deal with aspects concerning meaningful preparation for the high holidays using classical texts of Jewish philosophy and thought.

**TUESDAY – 9:30-10:30am • Sept. 2, 9, 16, 23**

### Tehilim Group

Completion of the entire Book of Tehilim and prayer for those who are ill.

If you would like to add the name of someone in need of prayer, please email us at [info@ktmmtl.org](mailto:info@ktmmtl.org)

**TUESDAYS - 10:30am • WEDNESDAYS 4:00pm**

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### Eshet Chayil

The Soft Voice - Shira Tauber

In the past year I had the privilege to meet, talk and schmooze with the women in this wonderful Montreal community. Between talking about clothes, shopping, our children and wonderful recipes, we also discussed very serious issues, which I found to be deep, interesting, and thought provoking.

When Hashem speaks to Moshe before Matan Torah, He says:

“לארשי יגב דגתו בקעי תיבל רמאת הכ” (tell to the house of Yaakov and say to the house of Israel)

(Shemot19:3). The classic question that is asked is, why does Hashem use two different expressions to describe Am Isreal? The commentators say that the expression “beit Yaakov” refers to the women of Am Israel and the expression “beit Israel” refers to the men.

Another question that arises is, why does the verse, in reference to the women, use the term “tell” and in reference to the men use the term “say”? The commentators answer that the woman should be spoken to in a softer voice then the men.



Kollel Torah Mitzion has a core faculty of graduates from Heder 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.

To arrange individual learning at the Kollel, please contact us.

If you would like to dedicate a newsletter in honour or in memory of a loved one, or to celebrate a special occasion, please contact us.