



Parnas 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 Sholom, 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)

24 Tishrei

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

26 Tishrei

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

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

“Refresh”

If you look at the way that Adam HaRishon is portrayed in art you might get the following image: A sad man that had everything and after his sin he lost it all. In this week's parasha, we meet Adam in the Torah, let us try to understand what he has to teach us.

The midrash tells us that after Adam was expelled from Gan Eden he was depressed. He had sinned and did not know how to make up for his misdeeds. It was his son Cain, humanity's first murderer, who came to comfort him. He advised his father to repent. G-d expected Adam to shake off his miserable feeling and try to start a new fresh life. That renewal was required in order to make amends for his deeds.

Adam listened to Cain and soon after we are presented with the birth of Shet. Shet becomes the father of all moral and ethical behaviour. He is the mentor of renewal and Kedusha in this world.

Chazal also teach us that Adam wrote the Psalm “A Psalm, a Song. For the

Shabbat day.” (Tehilim 92) Shabbat is the time for renewal. Shabbat is the “refresh button” in our lives. It is time for a recharge of our spiritual battery. There was no better person to teach us about renewal than Adam; the man who reached the lowest point of depression and then stood right back up to teach humanity the importance of renewal.

Adam is certainly not that character we usually find in art. Adam is the Father of Teshuva and the educator of innovation. It is most appropriate that this parasha comes right after the High Holidays. After the Heavenly moments of Yom Kippur, we need a teacher like Adam to comfort us. We need him to remind us that even now, after we might not have met our expectations, we can renew and refresh our page!

Shabbat Shalom, Rav David Zviel, KTM.

This week's Daf is sponsored:

In honour of the yarhzeit of

הינדא מאטיל בת דוד שלמה הכהן, ז"ל

Parashat Bereishit

- October 25, 2008
- 26th of Tishrei 5769
- Haftara: Isaiah 42:5-43:10
- Shabbat begins 5:37pm
- Shabbat ends 6:37pm

University Student's Corner "Light Unto the Nations" - Daniel Levy

At first, Parashat Bereishit gives off a feeling of optimism and eagerness to see where G-d's great plan for humanity will lead us. However, instead of us using this positive energy of creation to push forward and do great things, the world does the exact opposite and falls backwards. Adam and Eve are corrupted by the snake's manipulations and disobey G-d, Cain murders Abel and after a few generations mankind as a whole begins to worship a culture of sexual immorality. Rather than the unfolding of a great Divine plan, man appears to be doomed a victim of his yetzer hara (Evil Inclinations) and unwillingness to accept the Yoke of Heaven.

Both Adam and Cain knew they had done wrong and they both tried to push away the blame. Adam blamed Eve for his sin and Cain famously asked, "Am I my brother's keeper?" The two received similar punishments for their individual sins. Adam and Cain were banished from where they resided and had to struggle to make the lands produce for them for the rest of their lives. Cain's punishment went even further in that he was to wander the world even though he risked being killed by strangers. Even after what he had done, however, he was given mercy from the Almighty that he should be protected for seven generations.

What we learn from the erroneous ways of Adam and Cain, followed by G-d's retribution, is that people are punished for their sins but humanity as a whole will not be held accountable for the actions of the individual. However, while examining what happened to the generations after Cain, we see that they continued with each generation to corrupt the world, and built nothing but a civilization of sin a society based on sexual immorality and rejection of G-d. With each passing generation, G-d's anger grew more and more until He decided:

"I will blot out man, whom I created; from upon the face of the earth, from man to cattle to creeping thing, to the fowl of the heavens, for I regret that I made them." (Bereishit 6:7)

From this we learn that while individual sins will be punished individually, an evil society that does not repent and change its way will end in devastation—even for those who few amongst the society are passive. Everyone is included in a communities wrongdoing and essentially they become their "brother's keeper". It becomes our individual and collective responsibility to try and fix the world and right their wrongs.

"It is not incumbent upon you to finish the task, but neither are you free to absolve yourself from it." (Pirkei Avot, Ch. 2)

So what can we do in a situation where the majority does evil? In a time when most people are wicked we must stand up and stand out as a beacon of righteousness and light. As Jews we are commanded to be a "light unto the nations", so we must bring morality back to society, and righteousness back to the world. We have to have the courage to stand up and say "This is wrong!" even when we are alone. We learn how to do so through Noah who was able to stand up to the immoral unjust society and take a stand against evildoers thereby giving G-d a reason to not utterly wipe out the entire world. The Lord regretted that He had made man upon the earth, and He became grieved in His heart (Bereshit 6:6), but Noah found favor in the eyes of the Lord. (Bereishit 6:8)

Quote of the Week

"Fear only two: God, and the man who has no fear of God." - Hasidic Proverb

Halacha MiTzion - Rav Yishai Lisner

Is one permitted to sit during Hakafot?

The Gemara (Kidushin 33:) teaches that there is an obligation to stand in front of a Sefer Torah and certainly in front of a Talmid Chacham. The Shulchan Aruch rules (Yoreh Deah 282) that if one sees a Sefer Torah when it is in motion, he must rise before it until the person who is transporting reaching his destination and rest in place, or until it is concealed from his vision.

According to this ruling, it would be forbidden to sit during the entire Hakafot on Simchat Torah when one sees the Sifrei Torah dancing. However, the Aruch Hashulchan states that according to the language of the Shulchan Aruch it seems that if the Sefer Torah is resting in place, it would be as if it had reached its destination, and then one would not be obligated to stand in front of it. According to this, once again, one would be obligated to stand during the Hakafot, however, if the Sifrei Torah are at rest in between the Hakafot, one would be permitted to sit. This is the ruling of R. Ovadiah Yossef (Yechavei Daat 6:42).

R. Bezalel Stern in his Responsa, Betzel Chochma, writes that one can be even more lenient in respect to standing before a Sefer Torah. When the Sefer Torah is in motion from place to place in a roundabout way with no clear destination, according to Rav Stern, one is not obligated to stand. Therefore, during the first Hakafa one is obligated to stand because there is a clear destination, however, during the remaining Hakafot, it would be permissible to sit and there would be no requirement to stand.

Rabbi Shlomo Zalman Auerbach writes that one should stand for the first Hakafa, since it is the principle component of the Hakafot, however during the remaining Hakafot, since they are only supplemental Hakafot for the purposes of joy, one should judge those who sit favourably.

All that was just said pertains to the duration of the Hakafot, but it is certain that when the Sefer Torah is removed from or returned to the Ark, there is an obligation out of honour for the Sefer Torah to stand before it.

Through giving the Sefer Torah its due honour and respect, may we merit that the words of Torah within it will also receive their due honour and respect and will illuminate the paths of our lives in this new year for the good.

For CEGEP/University Students - (In conjunction with Mibereishit Montreal)

Parashat Hashavua - Rabbi Yamin Benarroch

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. MONDAYS—8-9pm

Torat Chaim - Rav Yishai Lisner

Daily life on campus forces the observant student to confront daily questions. This class will explore some of these spiritual dilemmas and help students overcome these difficult challenges. THURSDAYS—8-9pm

Eshet Chayil - Women's Corner

"Tending the domestic fires"

- Ellen Moss, Ph.D, Prof. of Psychology UQAM

In Parashat Breishit, we are told of the creation and naming of woman. "Then Hashem, G-d, fashioned the side that he had taken from the man into a woman, and He brought her to the man. And the man said, "This time it is bone of my bones and flesh of my flesh. This shall be called Woman, for from man was she taken." (Bereishit 2:21-23) Both the names of man and woman contain the word "aish" (fire). Fire is an amazing substance. Without it, there is no warmth, creativity or constructive means. Fire also symbolizes passion, and desire, essential life forces. But when fire is out of control, it can also be a terrible destructive force, growing larger and larger, damaging all in its path. In adding the "yud" to the "aish" in the name of man, and the "heh" to the "aish" in the name of woman, Hashem gave us the means to tend the fire, to control and direct it in a manner worthy of the Divine Name, the "yud, keh". By allowing G-d into the marriage, a couple can access the positive spiritual force needed to establish and maintain a couple relationship which will nurture not only the marital partners but also their future family. Learning Torah, performing mitzvot, living in a Torah-observant community, trying to implement G-dliness in our daily lives are the means to channel our initiatives and passions in a positive direction.

For example, when my husband and I have different views on an issue and are not sure whose initiative to follow, we try to understand which goal is more likely to lead our family in a higher direction, in accordance with Torah principals. Couples don't always succeed in this regard, since in moments of disagreement, the fire can get out of control. When couples disagree, their emotions and thoughts may lead them away from the goal

of resolving the conflict, because the fire can get too "hot". Some couples quickly escalate their disagreements into a continuing cycle of negativity. This often starts when one partner's different point of view is expressed or perceived by the other partner as an attack, criticism or devaluing of the other. For example, a wife's statement "It's about time we got a new fridge", might trigger thoughts in the husband such as, "Again, she's harassing me about not earning enough money, when all she does is waste her time!" If expressed out loud, this negative comment might trigger an escalating negative statement from the wife such as, "I waste my time! You never spend any time with your kids, you're too busy playing golf!" This cycle of negative reciprocity quickly spins out of control. The fire is fed by anger, accusations, invalidation of the other and negative interpretations.

If at times of conflict, we should try to access the positive idea and emotions in the verses: "Let us make man in our image, after our likeness. So G-d created Man in His image, in the image of G-d He created him." (Bereishit 1:26- 27), things might take a different turn. Instead of negatively interpreting the partner's behaviour we might try to judge the other favourably, "le'chaf zechut", leading to more positive interpretations of the statement about the fridge such as, "What a wonderful wife I have, always thinking about properly feeding her family!" Expressing this would generally lead the wife to feel good about herself and her husband and might prompt her to respond with something like "Thanks for being so supportive. I appreciate everything you do as well!" And so we convey positive expectations to our partner encouraging them to continue to develop in the direction of G-dliness. At the same time, we act as positive Torah role models for our children. Last but not least, chances are, with the couples feeling good about themselves and each other, we are more likely to find a way to buy that new fridge!

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A Taste of Israel

with your tour guide, Ido Klein, KTM

Development Town - Ayeret Pitu'ach

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In the days after the declaration of independence of Israel, most of the Jewish population lived in Gush Dan- the centre of Israel. In order to spread the population across the map, something had to be done. The government came out with a plan to draw people from the centre to the northern and southern areas of Israel by creating development towns. Most of the population wanted to live in the centre, so it turned out that mostly poor people lived in the development towns. As a matter of fact, some Ma'abarot (some kind of a refugee camp made for Olim in the 50's), which were the poorest settlements in Israel, turned into Development Towns. To get other to settle there, the government offered tax discounts and employment opportunities for the citizens of those towns.

Almost 60 years had gone by, and still these Development Towns contain the poorer Jewish population of Israel, although some of those towns, such as Karmiel (pictured below) and Arad, became successful.

KTM Weekly Schedule Preparation for Yamim Noraim

Sefer Kohelet - Eddie Shostak

Analysis of the wisdom of King Solomon in relation to: happiness, wealth, family, longevity, power, knowledge and wisdom.

MONDAY– 11am-12pm • Oct. 27, Nov. 3, 10, 17
(At the Shaar Hashomayim)

“Mahalach Haldeot” - Rav Ido Tauber

Analysis of one of Rav Kook's most important discourses describing the history of the Jewish people and the process of redemption of our generation.

MONDAY– 8-9pm • Oct. 27, Nov. 3, 10, 17

Business Ethics and Halacha – Rav Yishai Lisner

One of the great Jewish challenges is how to approach the world of business from a halachic point of view. This class will focus on issues such as interest, compensation, wages, partnerships and more.

MONDAY– 8-9pm • Oct. 27, Nov. 3, 10, 17

Eim Habanim Semeicha – Rav David Zviel

Written in 1943, Eim Habanim Semeichah is Rabbi Yisachar Shlomo Teichtal's comprehensive treatise on Settlement in Eretz Yisrael, Messianic Redemption, and Jewish Unity.

MONDAY– 9:15-10pm • Oct. 27, Nov. 3, 10, 17

Parashat Hashavua - 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.

TUESDAY– 8-9pm • Oct. 28, Nov. 4, 11, 18

The Rambam's Intro. to the Mishna - Rav Ido Tauber

Analysis of one of Maimonides' most important writings dealing with the development of the Oral Tradition, prophecy, the purpose of man and more.

TUESDAY– 9:15-10pm • Oct. 28, Nov. 4, 11, 18

Sefer Shmuel I – Rav David Zviel

The first Book of Shmuel features the biographies of four great Jewish leaders - the prophet Shmuel, his mentor Eli Ha Kohen, Shaul HaMelech, and David HaMelech.

THURSDAY– 8-9pm • Oct. 30, Nov. 6, 20, 27

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
Daf Parasha Co-Editors: Shira Tauber & Eddie Shostak
Daf Parasha Contributors: Rav Yishai Lisner, Rav David Zviel, Rav Ido Tauber, Akiva Brauner, Matti Gottlieb, Ido Klein, Dan Illouz, Nathan Light, Jacob Aspler.

Tale of the Week with Rav David Zviel It's Up to You

A young skeptic, wishing to test the wisdom of a rabbi, held his closed fist before the venerated sage.

“What have I in my hand?” the youth asked.

“A butterfly,” was the answer.

“Is it alive or dead?” queried the youth.

The wise old man knew that the youth was sporting with him. If he replied dead, the youth would open his hand and let the butterfly fly away. If he replied alive, the youth would close his fist and crush the creature.

The seer replied, “It is in your hands--whatever you desire to make of it.”

Starting from this week we must make the choice. The high holidays are behind us. Will we take the life we were granted and fly like that butterfly? Or, G-d forbid, will we squeeze ourselves to death?

May this year be full of new heights!

KTM Women's Beit Midrash

THE TUESDAY MORNING WOMEN'S CLASS WILL RESUME OCT. 28, 2008

Joseph & His Brothers - Rav Ido Tauber

This class will analyze this epic story from Sefer Bereishit, including Joseph's dreams, family politics, sibling rivalry and more.

TUESDAY– 9:30-10:30am • Oct. 28, Nov. 4, 11, 18

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

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

Women's Ulpan MiTzion

Learn to read and to speak Hebrew.
(Beginner and Intermediate Levels)

Fall Session - Nov. 5,12,19,26, Dec. 3,10,17-8-9pm
Call to Register - Deadline: Wed. October 29, 2008

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