



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 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 Parnas Hayom Project, please call our office at 514 486 5718.

“Time to stop!”

The seven days of Succot are known as the time of our happiness. These are days that we are commanded to leave our houses and be happy in our Succah, fulfilling the mitzvah of “you shall rejoice on your holiday”. The concept of being happy in the Succah is not so simple. How could someone truly be happy eating and dwelling in a temporary home? How can one derive pleasure sleeping in a less than comfortable hut?

In parashat Haazinu, the Torah tells us: “he would make him ride on the heights of the land, and have him eat the ripe fruits of the land” (Devarim 32:13), and then it says: “jeshurun became fat and kicked...” (Devarim 32:15). On the one hand, Am Yisrael is enjoying the help and support of G-d and on the other hand, Am Yisrael is acting as an ungrateful son and is leaving G-d. This situation is one of the biggest problems that one can encounter. A person's pride can relate his successes as his own, and his failures as his friends. When he is in trouble he turns to G-d and when he is safe he relies on himself.

All our lives we are busy pursuing earthly desires and pursuing our own personal destinations. Everything that a person does, he sees himself as the reason that made it happen and tries to repress G-d's involvement in the matter. The holiday of Succot acts as a sort of Stop Sign! It forces a person pause and to take a glance at life in a different way. The purpose of the Succah is to help us see things with the right perspective, to avoid reaching the situation of “jeshurun became fat and kicked”. By leaving our warm and safe homes in favour of a temporary home that is made out of sticks and cloth, we put ourselves in the custody and protection of G-d. As long as a person lives in his sheltered home, he lives with a feeling that only he can protect himself. The temporary disengagement from our home reminds us that G-d is our sole protector.

Shabbat Shalom and Chag Sameach,
Matti Gottlieb, KTM.

This week's Daf is sponsored by:

Rochelle and Jeffrey Rein, Avi, Josh and Sari to honour the yahrzeit of Rochelle's beloved father Joseph Weintraub (Yoseph Mordechai ben Meir Chaim z'l)

• Parashat Ha'azinu

- October 11, 2008
- 12th of Tishrei 5769
- Haftara: Samuel-2 22:1-51
- Shabbat begins 6:01pm
- Shabbat ends 7:01pm

Halacha MiTzion - Rav Yishai Lisner

Discomfort on the First Night of Succot

It is a positive Biblical commandment to eat a “Kezayit” of bread in the Succah on the first night of Succot. Our sages learned this (Succah 27.) through a “Gezerah Shavah” (a tradition that similar words in different contexts are meant to clarify one another) from the mitzvah of eating Matzah on Pesach; just as it is a positive Biblical commandment to eat Matzah on Pesach on the first night, so to there is a positive Biblical commandment to eat bread in the Succah on the first night of Succot. One is required to eat a “Kezayit” (approximately 30g, or the volume of a matchbox) of bread in the Succah with no interruption of speech within 4-5 minutes. “Bedieved” (ex post facto), if one ate the proper amount of bread within 7.5 minutes, he has fulfilled his obligation, just as with the eating of matzah on the first night of Pesach.

The Torah tells us: “In the Succah you shall sit (“teishvu”) for seven days...” (Vayikra 23:42). Our sages learned out from the word “live”, “teishvu k’ain taduru”, that the Torah only obligated us to eat in the Succah as we would in our homes, and therefore if it would rain while one was in the Succah, or if the light was turned off while in the Succah, or if it was exceedingly cold, or if there was a foul smell, or the like, one would be exempt from eating in the Succah because anyone who is exceedingly uncomfortable from the Succah is exempt from dwelling in it.

The Rishonim argued whether or not this exemption applies on the first night of Succot as well.

According to the Rambam, the previously mentioned principle does indeed apply to the first night. Even though we are dealing with a positive Biblical commandment, one who is exceedingly uncomfortable in the Succah is exempt from eating and dwelling in it. According to the Rosh, however, one is obligated to sit in the Succah regardless of any discomfort from the Succah on the first night.

The Shulchan Aruch codifies the law, siding with the more lenient opinion of the Rambam who says that one is exempt from sitting in the Succah if he experiences discomfort even on the first night. However, if he is able to wait it out a bit until the rains subside AND the waiting will not cause even more discomfort to his family and guests, then he should wait. If not, then he should eat inside his house. If he ate inside and the rains stopped before “Chazot” (midnight), he should go into the Succah, eat a “Kezayit” of bread and recite the blessing of “leshev ba’succah”.

The Rema, rules in accordance with the Rosh, which is the more stringent opinion that no matter the discomfort one must sit in the Succah on the first night.

Therefore, Ashkenazim are obligated to make Kiddush, eat a “kazayit” of bread in the Succah even if it is very cold or if it is raining. Even so, the Mishan Berura rules that in the case of great discomfort one does not recite the blessing of “leshev ba’succah” because of the doubt and when the first more pleasant opportunity to sit in the Succah arrives, he should recite the blessing.

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

Parashat Hashavua - Rabbi Yamin Benarroch
MONDAYS - 8-9pm

Torat Chaim - Rav Yishai Lisner
THURSDAYS - 8-9pm

Rav Kook on The Diversity of Israel

(adapted from Orot p. 169, paragraph 6; Midbar Shur pp. 110-115)

An old joke tells the story of a Jew stranded for many years on a deserted island. When he was finally rescued, he showed off his many accomplishments on the island - including the construction of two synagogues.

‘But why two of them?’ asked his rescuers. ‘This one is the shul that I attend’, the Jew replied. ‘The other is the shul I refuse to step foot in.’

The joke would not be humorous if it didn’t contain a kernel of truth. The Jewish people seems to be ‘blessed’ with an overabundance of infighting. Why so much division and conflict? The Diversity of Israel.

The song of Ha’azinu poetically compares the heritage of Israel to that of the other nations of the world:

“When the Most High gave the nations their inheritance ... He set up the borders of the nations, corresponding to the number of Israel’s children.” (Devarim 32:8)

The verse requires clarification. What are these “borders of the nations”? And in what way do they correspond to the number of Jewish people?

Every people is blessed with special national characteristics. Each nation has its own unique talents, its own special contributions to the world. Its specialty may be in the arts, in science, in organizational abilities, and so on. The Torah refers to these areas of specialized mastery as ‘borders’.

All of these talents that are found among the nations of the world also exist in the ‘number’ - in the diversity - of the Jewish people. Jews have always been at the forefront of a remarkable range of ideologies, professions and disciplines. As Mark Twain once remarked, “His contributions to the world’s list of great names in literature, science, art, music, finance, medicine and abstruse learning are way out of proportion to the smallness of his numbers.”

The Midrash expressed the comprehensive diversity of Israel by comparing the size of Jacob’s family who went down to Egypt (70 souls) with the number of nations of the world. These 70 families of Israel represent 70 archetypical souls, each with its own unique characteristics and talents. And when God commanded Moses to organize leaders to govern the people, He told Moses to gather 70 elders (Bamidbar 11:16). With these leaders, Moses brought together the people’s vast range of opinions and souls.

The multi-talented diversity of the Jewish people, however, has its downside. They are more prone to internal friction and conflict. Each talent and faculty strives to express itself fully, even at the expense of others. The Sages noted, “The greater a person is, greater is his evil inclination” [Sukkah 52a]. This statement applies not only for the individual, but also for the nation. When blessed with great talents, there exists greater potential for damage and destruction.

Quote of the Week

“The days of Sukkot are days of utter joy where one can gather strength and willpower in order to return to the essence of life and achieve the completion of teshuva.”

– Rav A.I. Kook, Orot HaTeshuva

Tale of the Week with Rav David Zviel Rainy Days

Rabbi Fishel of Strikov would sit in the sukkah even in the pouring rain.

Once he was asked: "Does not the Shulchan Aruch (The Code of Jewish Law) clearly state that, 'If it rains, one should go back into the house'? And does not the Rema add, 'Whoever is absolved from sitting in the sukkah and does not leave it, receives no reward for this and is nothing but a simpleton'?"

Said Rabbi Fishel: "I'd rather be a simpleton than leave the sukkah."

Ask the Rabbi

(Questions asked to the KTM Rabbis)

Question:

Why do we say "Modim DeRabanan"?

Answer:

The source of Modim DeRabanan is from the gemara in Sotah. Since the gemara brings many different opinions of what to say, and then the gemara says to do like all of the opinions we call it Modim DeRabanan.

The Abudraham points out that the reason we recite this tefillah is because Chazarat HaShatz came to replace the individual Shemoneh Esrei and it's not nice to thank Hashem via a messenger. Therefore everyone has to thank Hashem by themselves so everyone recites the Modim even during Chazarat HaShatz.

תורה מציון Torah MiTzion

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A Taste of Israel with your tour guide, Ido Klein, KTM

Niqbat Hashilo'ach

Throughout history, the old city (Ha'ir Ha'atika) of Jerusalem is often mistakenly thought as the location of Jerusalem. Although this is partly true, Har Habayit has always been a part of Jerusalem. Jerusalem was in Ir David during the time of both Temples. Ir David is located underneath the Old city, above the Silu'an Wadi (chasm).

In order to run an ancient city, you must have a water source and Niqbat Hashilo'ach fulfilled this function for Jerusalem. To be more precise, Niqbat Hashilo'ach is an underground aqueduct which led water from the Gihon stream to Berchat Hashilo'ach (Hashilo'ach pool). Niqba (underground aqueduct) was built for defense reasons in the days of the Assyrian siege of Jerusalem when the inhabitants could not go out of the city to get water. The Gihon stream was then diverted into the Niqba, which led to the water to the pool. The Niqba is impressive- its length is 513 meters (it was built 2700 years ago!). Nowadays it is a big tourist attraction for those courageous enough to get wet!

During the times of the second temple, the water that was used in Nisuch Hamayim (pouring water on the alter) was brought from the Niqba.



SPECIAL EVENTS

Hoshana Rabbah

Simchat Beit Hashoeva

FEATURING ENTERTAINMENT BY:

Reb Eliyon Shemesh & Mr. Music

Playing together for the first time in Montreal after a year of touring together in Israel.

Join us for a night of
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Sunday, October 19th, 2008

7pm-late

Kollel Torah MiTzion
5700 Kellert Ave., CSL

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.

Eshet Chayil - Women's Corner

Succot at the Kotel - Shira Tauber

The days of Succot that are approaching take me back about four years to Chol Hamoed Succot in Eretz Israel. I was a tour guide in the Western Wall Tunnels in Jerusalem. I worked there for more than a year and it was always a special experience leading the different groups through the narrow tunnels; transporting them back thousands of years back to the times when the Beit Hamikdash stood on Mount Moriyah. I would take them back to the time of King David and King Solomon, to King Herod and the Sanhedrin. These groups varied from hassidic girls from Mea Shearim to secular I.D.F. soldiers, and it was always a new and exciting journey with them.

There was one time a year, though, when everything was elevated to a different atmosphere; Chol Hamoed Succot.

The amount of people that gathered at the plaza of the Western Wall was immense. There were people of all ages and backgrounds; Jews, non-Jews, families, singles, observant and secular tourists and locals. They all squeezed together in one place, in front of the holiest place. Between each tour, I went out to the plaza and stood in the crowds; I closed my eyes and inhaled the smells and sounds. For a moment I felt as though I was back in the times of the Second Temple. I felt as if I was standing amongst the massive Aliyah Laregel (pilgrimage) that occurred only 3 times a year on Pesach, Shavuot and Succot. In that moment, I felt the power of Am Yisrael in Eretz Yisrael, practicing the mitzvah of Torat Yisrael. It was electrifying!

Now I am far from there and the yearning is strong, but after you experience a moment like that, it stays in you forever. May we merit the rebuilding of the Temple soon in our days.

KTM Women's Beit Midrash

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)

Full Session - Nov. 5, 12, 19, 26, Dec. 3, 10, 17-8-9pm

Call to Register - Deadline: Wed. October 29, 2008

Kollel Torah Mitzion of Montreal - Lieberman Beit Midrash

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