



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)

20 Elul

Renee Lieberman in memory of father, Max Brooks (Mordechai ben Benzion Chaim Halevi, z"l)

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

“A Pledge to the Creator”

Much of this parasha is dedicated to the Brit (covenant) that will take place when Am Yisrael enters Eretz Yisrael. They will stand on the two mountains Ebal and Gerizim, with the Levites in the valley between them calling out the words of the Brit. The Levites call out “Accursed...” and the people answer “Amen”.

The Levites conclude with “Accursed is one who will not uphold the words of this Torah, to perform them. And the entire people shall say ‘Amen’.” (Devarim 27:26)

Rashi maintains this last piece “included the whole Torah in its entirety. Here Am Yisrael accepted upon themselves, by oath, to keep the entire Torah”.

Tosfot (Shvuot 29.) asks “what was the point of this oath? If there was a fear that they would resort to idol-worship then there should be a fear they would transgress an oath as well”. That is, if G-d already feared Bnei Yisrael would transgress the Torah, what good would an oath do? A man suspected of aveirot cannot be trusted to keep his oath either.

King David said “I have sworn and I will perform it, to observe your righteous ordinances” (Tehillim 119:106). King David

takes a vow of obedience to adhere to the mitzvot. And the question is asked, why does he need to take an oath to G-d that he will follow His commandments- had he not taken this oath would he not be obligated to follow the Torah?

King David teaches us the relationship between the oath and keeping the commandments. “I have sworn and I will perform it” – It is not that our oath forces us to keep the mitzvot, rather the fact we have taken the oath inspires us to perform the mitzvot.

A person may swear in Beth Din to proclaim his innocence or to affirm his ownership or over an item. But there are times when a person enters an oath or otherwise binds himself to a friend out of a simple desire to strengthen the bond between them. Entering such a relationship can result in motivating a person even more. “I have sworn and I will perform it, to observe your righteous ordinances”.

AM Yisrael answers “amen” and binds itself under oath, not out of fear they would otherwise transgress the Torah rather Bnei Yisrael are saying we want to strengthen our relationship with G-d and motivate ourselves even more to abide his commandments.

This parasha is read as we approach the high holy days. It has the ability to rekindle that oath and our sense of obligation to our creator. To awaken within us our deep desire to bond ourselves, through that oath, to get ever closer to Hashem.

Shanah Tova, Rav Yishai Lisner, KTM

- September 19, 2008
- 20th of Elul 5768
- Parashat Ki Tavo
- Haftara Isaiah 60:1-22
- Shabbat begins 6:39pm
- Shabbat ends 7:45pm

This week's Daf is sponsored by:

Sydell Brooks, Bernice Hornblass & Tommy Kohn, Debbie & Jeffrey Brooks, Renee & Marty Lieberman & families in loving memory and in commemoration of the 3rd yarhzeit of beloved patriarch and hero, Max Brooks (Mordechai ben Benzion Chaim Halevi, z'l). May his legacy always inspire us to follow in his righteous path.

University Student's Corner

"The First Fruits and the Land of Israel" - Nathan Light

The parshah this week starts off with the "first fruit" offering; basically, the first batch of ripened fruits to grow in one's property were obligated to be brought to Jerusalem, to the Temple. At that site, the one offering the fruit would conduct a ritual that included a declaration of gratitude to Hashem. After reciting the declaration, the fruit would then be presented as a gift to the Kohen working in the Temple.

Throughout the many expressions recited in the declaration, after close examination, one line in particular seems to shine out. After praising God for removing us from the bondage of Egypt, the verse states:

"He brought us to this place, and He gave us this Land, a Land flowing with milk and honey" [Deuteronomy, 26:9]

"This place" refers to the Temple, and "this Land" refers to the land of Israel of course. The only problem is that they're written in reverse order! Chronologically, we entered the land of Israel first and only then did we build the Temple! Furthermore, it would not be possible to build the Temple without entering the land first! What's going on?

A very simplistic answer would be that indeed the Temple was built first; in a way. Before entering the land, while we were traversing the desert, we built the Tabernacle, which was sort of a transportable Temple. All the divine service that was needed to be carried out was fulfilled by means of the Tabernacle. So you can say that the Temple was built first, in its temporary state, and only then did we get to Israel. But there lies a slight problem with this simple answer. The verse we are focusing on is part of the declaration for the "first fruits" offering in particular, and this special offering only took effect once we entered Israel! We weren't able to bring the first fruits to the Tabernacle! So perhaps there is a deeper answer to our question.

The idea is quite simple. The verse was not focusing on the order of chronology, rather it is meant to be understood

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 teachings 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

Shabbat Dinner

Students are invited to share an inspiring Shabbat meal filled with singing, divrei Torah, and great food at the Rosh Kollel's home. FRIDAY September 19

Quote of the Week

"Science without Religion is lame. Religion without Science is blind." - Albert Einstein

as an order of ideology. Meaning, the Temple and what it symbolizes comes before our actual entrance into the land. The Temple, which is the locus of divine worship, represents the nation's religious service. Without religious service, without the goal of developing a strong relationship with God, what point could the land of Israel serve? A cozy place to live? It is not the location of Israel that is the be-all and end-all, but the function. So, although the Temple was actually built years after we stepped foot into Israel, the Jewish nation knew that it was the ultimate priority.

It is no coincidence that this verse, which expresses this ideal, is found within the special commandment of the "first fruits". The act of giving up one's first fruits to the Temple symbolized that one is meant to dedicate everything he has for the service of God. Through hard work and toil we cultivate the land, and we hopefully receive fruits in return. But before we can enjoy them we are commanded to give the first batch towards a holier purpose. That is exactly the idea we have developed; it is this holier purpose that our nation had in mind from the start, before entering the land of Israel. And it is this holier purpose that we are meant to be cognizant of throughout every day of our lives.

There is no question, Israel is the most spiritual and uplifting piece of land on this earth. But not because of its beaches and nice scenery. We have to understand that the land of Israel was given to us for a greater intention. If we allow ourselves to lose sight of that goal, then we'll miss the point entirely. May we truly develop the greater understanding of what Israel really means to us, and thereby ultimately fulfill the saying B'Shana Habaa B'Yerushalym!

Ask the Rabbi

(Questions asked to the KTM Rabbis)

Question: Why is Israel so important? I like Canada!

Answer: In the beginning of parashat "Lech-Lecha" Hashem said to Avram: "Go for yourself from your land, from your relatives, and from your father's house to the land that I will show you."

The "Or-Hachaim" explains that the meaning of "I will show you" is that the land is fit for you and you are fit for the land. The land of Israel is made specifically for Am Yisrael, and Am Yisrael is intrinsically connected to Israel, and our entire existence is dependant on it.

Rav Yehuda Halevi, in his sefer "HaKuzari", shares with us the following parable:

Trees, like all living things, need basic necessities in order to grow to its full potential. If one were to take a tree, remove it from the outdoors and leave it in complete darkness, the tree would definitely not be able to grow and get stronger as it would outside. This is similar to the Jewish people. Just as the tree NEEDS sunlight, Am Yisrael NEEDS Eretz Yisrael; we were created to live in the land of Israel. If we live in another place (yes, even Canada!) it just simply isn't the same.

Israel is the land of the Shchina, the land of the prophets, the land of kingship and it is the only place where a Jew can fulfill all the Mitzvot of the Torah.

I am not disagreeing with you, Canada is nice and peaceful, however, it isn't suitable for me. Canada might touch you, but it doesn't touch the depth of your soul.

Tale of the Week

The Hole in the Boat

A man was called to the beach to paint a boat. He brought his paint and brushes and began to paint the boat a bright, new red, as he was hired to do. As he painted the boat, he noticed that the paint was seeping through the bottom of the boat. He realized that there was a leak, and he decided to mend it. When the painting was done, he collected his money for the job and went away.

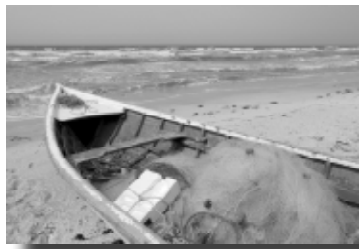
The following day the owner of the boat came to the painter and presented him with a large check. The painter was surprised. "You have already paid me for painting the boat," he said.

"But this is not for the paint job. It is for mending the leak in the boat."

"That was such small a thing that didn't even want to charge you for it. Surely you are not paying me this huge amount for such a small a thing?"

"My dear friend, you do not understand. Let me tell you what happened."

"When I asked you to paint the boat I had forgotten to mention to you the leak. When the boat was nice and dry, my children took the boat and went fishing. When I found that they had gone out in the boat, I was frantic because I remembered that the boat had a leak! Imagine my relief and happiness when I saw them coming back safe and sound. I examined the boat and saw that you had repaired the leak. Now you see what you have done? You have saved the lives of my children! I haven't enough money to repay you for your 'little' good deed..."



A Taste of Israel

Fortress of Nimrod (Qalat Namrud)

Some 10 km South-East of the Mount Hermon, in the northern Golan, on a ridge rising some 800 meters above sea level lays the Fortress of Nimrod. Although carrying the name of Nimrod, it wasn't actually built by him, nor used by him. The fortress was founded in the Middle Ages, probably by the Crusaders, to defend the city of Banias in the valley below against Muslim incursions. Later, the Muslim rulers of Damascus rebuilt it to defend their border against the Crusaders. During the 12th-13th centuries, it changed hands several times, but it was maintained and strengthened mainly by the Muslims, as attested to by the numerous Arabic inscriptions found incorporated into the building.

Visitors to the fortress are able to admire the amazing view of Emeq Hachula (Chula Valley), the Golan heights and the Kinneret (on a clear day). Another interesting fact is that 2 years ago, the Israeli film "Beaufort" was filmed there.



SPECIAL EVENTS

Pre-Selichot Program

with NOAM Jewish Centre & Mibereishit
Saturday September 20, 11pm

"From Table Mountain to Mount Moriah"

Richard Shavei Tzion, father of Shira Tauber, on his Aliya from the beautiful Cape Town, South Africa to the spiritual heights of his hometown, Jerusalem with music, poetry, photographs and a recipe or two!

Wednesday September 24, 8-9pm

Erev Hitorerut in preparation for Yom Kippur

Sunday October 5, 7-9pm

Annual KTM & Emunah Women's Shiur

Monday October 6, 2008 - 8pm

Halacha MiTzion - Rav Yishai Lisner

What debts are cancelled by the Shmita year?

The Torah says "Every creditor shall remit his authority over what he has lent his fellow, he shall not press ..." (Devarim 15:2). Since a person can only "press his friend" over a debt that has come due, we learn that only a debt that can be collected during the Shmita year is affected by it. The Shmita does not cancel a debt that has not matured and as soon as the debt comes due (after the Shmita is over) the debtor has the right to claim his money.

Chazal give an example (Makot 3:) "Rabbi Yehudah said in the name of Shmuel: A person who loaned money to his friend for a period of ten years (during which it is clear at least one Shmita year will occur) the Shmita year does not erase his debt". See also Shulchan Aruch Choshen Mishpat 67:10.

Thus we find that the Shmita only affects those debts whose maturity falls during the actual Shmita year-or before it where the lender had not yet collected it.

Next week we will explore the Pruzbul.

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 • Sept. 8, 15, 22, Oct. 6
(At the Shaar Hashomayim)

Tfilot of the Yamim Noraim - Rav Ido Tauber

This class will explore the structure and meaning behind the High Holiday prayers. We will explore the language and ideas underlying the prayers as well as their connection to the special Nusach (melody) of the days.

MONDAY—8-9pm • Sept. 8, 15, 22, Oct. 6

“Orot Hateshuva” - Rav David Zviel

In preparation for the High Holidays, we will explore the teaching of Rav A. I. Kook on Teshuva. Orot Hateshuva involves itself with ideas of teshuva based on the fundamental teachings of Rav Kook.

MONDAY—9:15-10pm • Sept. 8, 15, 22, Oct. 6

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 teachings to our daily lives.

TUESDAY- 8-9pm • Sept. 2, 9, 16 & 23

Inside the Chagim - Rav Ido Tauber

This class will explore a philosophical understanding underlying the holidays of the month of Tishrei. We will explore each holiday's individual meaning and their link to each other.

TUESDAY- 9:15-10pm • Sept. 2, 9, 16 & 23

Hilchot Succah & 4 Haminim - Rav Yishai Lisner

This class will explore the practical laws of the four species, including how to choose a lulav and etrog according to halacha. Each week we will focus on a different one of the four species using text, diagrams and pictures.

WEDNESDAY- 8-9pm • Sept. 3, 10, 17, 24

Sefer Yonah - Rav David Zviel

This class will explore the mission and approach to teshuva of the Prophet Yonah. Why do we read Yonah on Yom Kippur? And why is this book so relevant to us today?

THURSDAY- 8-9pm • Sept. 4, 11, 18 & 25

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

Love is in the Air - Shira Tauber

A few days ago my husband and I were watching the latest video of Nefesh Benefesh on the Internet. The broadcast was from Ben Gurion Airport, showing all the Olim who just got of the plane, among them our very own Zlotnik family and Talya Wasser. On the flight were 235 Olim from North America, including 91 singles. It was incredibly moving to see elderly people kissing the ground as they got of the plane, a man hugging a sefer Torah, the soldiers and young Israeli teenagers waving flags and dancing. I sat in front of the screen with tears pouring down my cheeks. I then asked myself, why am I so emotional? I've landed in Israel many times and I never felt like crying from emotional excitement.

This week's parasha begins saying: "When you come to the land that G-d your Lord is giving you as a heritage, occupying it and settling it," (Devarim 26:1). Meaning, when you come to Israel, not as a tourist, rather when you make Aliya, you will settle the land, you will inherit it, it will become yours, a part of you. The Torah states that when you move to Eretz Israel in order to make it your own home, your not just changing your address, your making "Aliya", an elevation. You are elevating yourself spiritually, you are changing your entire being, your entire life.

That is what was so emotional here, the huge step, the going to a new place and actually coming home to your natural environment, that only Jews can feel, when coming to Eretz Israel. Veshavu Banim ligvulam!

KTM Women's Beit Midrash

Cleansing the Soul

with 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@ktmmml.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

Kollel Torah Mitzion of Montreal - Lieberman Beit Midrash

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