



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.

“Snowballing”

This week's parasha is full of mitzvot covering many subjects. At first glance it is difficult to find a connection between these different mitzvot. According to the midrash, however, there may indeed be a link between this long list of mitzvot. The Torah tells us: “When you build a new house” (Devarim 22:8). The midrash comments:

“If the mitzvah of Shiluach HaKan (Sending the mother bird from the nest) lasts, in the end you build a new house and the mitzvah of building a Maakeh (protective fence) will last as well because one mitzvah leads to another mitzvah and this will lead you to own a beautiful vineyard, a beautiful field and beautiful clothing, and this is why all these sections were included together in this parasha.”

Similarly, we find concerning the complex case of the Eshet Yefat Toar (The Woman of Beautiful Form) a warning according to Rashi that: “if the soldier marries the Eshet Yefat Toar, even though she is permitted to him, there are serious consequences to this. Namely, that in the end through this union she will have rebellious children.” This, according to Rashi is the reason why the different section of our parasha we placed together.

The significance of this is that a severe sin, has internal roots rather than external ones. Any extreme is reached with one small movement towards

that extreme. A person that sinned a “minuscule sin”, distances himself just a little from G-d, but now it becomes easier for him to sin more “severely”, thus creating a “snowball effect”.

A class question asked concerning the sin of the golden calf is: how could the Jewish people sin so badly when just a short moment earlier G-d revealed himself before them at Mount Sinai?

One answer given is that there was an internal source to that sin. The Torah tells us, shortly before the revelation at Mount Sinai: “Moses brought the people forth from the camp toward G-d” (Shemot 19:17). At this great moment it seems that the Jewish people left Hashem waiting. They were late! This seemingly small act, which might be seen as a lack of passion for the Torah and the significance of the moment led to a downhill spiral eventually leading to the ultimate sin with the golden calf.

In this time of Teshuva, which is hovering above us, our attention should be paid to the small mitzvot. This focus will lead us to performing other mitzvot, ultimately drawing us closer to Hashem.

Now is a time for awakening our passion for prayer and learning Torah. Let us, this time, be the ones who will take that initial step towards HaShem, thus entitling us to forgiveness, remission and atonement.

Shabbat Shalom, Rav Ido Tauber, KTM

This week's Daf Parasha is sponsored by:

Rabbi Rodney & Raisie, Elanna, Miriam and Aharon Feinerman in honour of the upcoming Bar Mitzvah of Moshe Yaakov.

- September 12, 2008
- 13th of Elul 5768
- Parashat Ki Tetze
- Haftara Isaiah 54:1-10
- Shabbat begins 6:52pm
- Shabbat ends 7:58pm

University Student's Corner

“Tzitzis and the Mitzvos: A Transcendent View of the Commandments” - Nathan Light

This week's parshah is replete with all sorts of seemingly random laws and commandments, and to determine a correlating order between all of them is extremely difficult. However, there are many juxtaposed commandments in this week's portion that do indeed relate to one another. One such example is the following: “You shall not wear combined fibers, wool and linen together. You shall make for yourselves twisted threads on the four corners of your garment with which to cover yourself “[Deuteronomy: 22: 11-12]

The first commandment is one who's intrinsic meaning remains a mystery to us; the prohibition to wear an item of clothing that contains within it both wool and linen. The second commandment is one that comes up more often in our everyday lives; the commandment to wear tzitzit. Regarding the latter commandment, Rashi writes: “Twisted threads shall you make for yourselves: Even from the [otherwise forbidden] mixture of wool and linen. This is why scripture juxtaposed them”. The novel teaching that Rashi is telling us is that even though it is strictly forbidden to mix wool and linen, it is nevertheless permitted if the mixture is worn to fulfill our obligation of wearing tzitzis. Why is it that this idea (that two commandments can starkly contradict each other) is taught within the commandment of tzitzis in particular?

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

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

In our daily prayers, within the section of the Shema, we recite a paragraph from the Torah that depicts the commandment to wear tzitzis. Within that paragraph, we say “...that you may see it (the tzitzis) and remember all the commandments of Hashem (God) and perform them...” [Numbers: 15: 39] Based on this paragraph, there seems to be a correlation between the individual commandment of tzitzis and all the rest of the commandments that God has given us. What is it about the tzitzis that connects it to every single other commandment!?

There are many answers to this question, but based on what we've discussed thus far, we may offer an interesting approach to our question. From Rashi's quote above, we see that the law of tzitzis goes against logic. In one instance, God tells us not to mix wool and linen, yet for some odd reason in another instance we are told to negate that commandment when it comes to tzitzis. So, a very unique quality of the tzitzis is that the root of its commandment is beyond our logic, and the only One who holds the true reason behind its meaning is God Himself.

Now, back to our question; what is the correlation between tzitzis and all the other commandments? The answer is that just as the laws surrounding the commandment of tzitzis are beyond our intellect, so too all commandments in the Torah are beyond the scope of our logic. We may believe that we understand the reasoning behind some laws that God has given us, but do we really!? Every single commandment has its origin from the great and unfathomable Divine Wisdom; can we really say that we understand that wisdom entirely!? No! It is impossible to comprehend the ultimate meaning and depth to each and every commandment that have emanated from God Himself! True, there are certain commandments that may seem to fit well with our limited sense of knowledge. But we must always realize that there is a greater wisdom above ours; that the intellect we possess is confined and limited compared to the infinite wisdom of God.

Quote of the Week

Rabbi Tarfon: “You are not obligated to finish the work, but neither are you free to abandon it.” – Pirkei Avot 1:21

Tale of the Week

Compassion - Reb Aryeh Levin

"I recall the early days, from 1905 onward, when it was granted to me by the grace of the Blessed Lord to go up to the Holy Land, and I came to Jaffa. There I first went to visit our great master R. Abraham Isaac Kook who graciously received me. We chatted together on themes of Torah study. After an early minchah he went out, as his hallowed custom was, to stroll a bit in the fields and gather his thoughts, and I went along. On the way I plucked a branch or a flower. Our great master was taken aback and then he told me gently, "Believe me, in all my days I have taken care never to pluck even a blade of grass or a flower needlessly, when it had the ability to grow or blossom. You know the teaching of the Sages that there is not a single blade of grass, below here on Earth, which does not have a heavenly force, or angel above telling it: Grow! Every sprout and leaf of grass says something and conveys some meaning. Every stone whispers some inner hidden message in silence. Every creation utters its song, in praise of the Creator."

Those words, spoken from a pure and holy heart, engraved themselves deeply on my heart. From that time on, I began to feel a strong sense of compassion for everything."

SPECIAL EVENTS

Pre-Selichot Program

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

"From Table Mountain to Mount Moriah"

Special guest lecturer 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

Erev Hitorerut in preparation for Yom Kippur

Sunday October 5- 7pm

Annual KTM & Emunah Women's Shiur

Monday October 6, 2008 - 8:00 PM

A Taste of Israel The Carmel Tunnels



The Cave of Eliyahu was once the only crevice in the Carmel Mountain, until the Carmel Tunnels began construction last year. The Carmel Tunnels are a new and ambitious project undertaken by the city of Haifa aimed at reducing traffic congestion, and to provide an alternate route of reaching the Eastern part of the city, Haifa Bay and the Kerayot area without having to travel through traffic-congested downtown Haifa, having to drive up and across the Carmel Mountain or bypassing Haifa from the east. The completion of this project is projected for 2011 and will be 6.5km long, including two 4.7km long tunnels becoming the longest tunnel in Israel. The Carmel tunnels are also unique in that they are only the second toll road in Israel, the first being Kvish Shesh (Highway 6).

Halacha MiTzion - Rav Yishai Lisner

This year is "Shnat Shmita". One of the mitzvot of this year is "shmitat ksafim" (cancellation of debts). "And this is the manner of the release: every creditor shall release that which he has lent unto his neighbour; he shall not exact it of his neighbour and his brother; because the LORD'S release has been proclaimed." (Devarim 15:2)

If Reuven lends money to Levi and they set a time to pay off the loan before the "shnat Shmita" ends, Reuven is allowed to ask it from Levi. However, if for any reason Reuven didn't ask for it or didn't collect it before last "Rosh Hashana" of "shnat Shmita" (this year 29/09/08), he is not allowed to collect the loan anymore, because the end of "shnat Shmita" causes cancellation of the debt (Shulchan Aruch Choshen Mishpat 67,30). This Mitzvah takes place also outside Israel. Next week we'll learn more about this issue and how to properly fulfill this Mitzvah.

Ask the Rabbi

Question: Is there a proper way to "kiss" a mezuzah or the Torah? For a mezuzah should you kiss your fingers first and then touch it or vice versa? For the Torah (in shul) are you to kiss your siddur and then touch it to the Torah or vice versa? Does it matter?

Answer: Piskei Teshuvot (2 p. 209 on Shulchan Aruch OC 149, 1) brings from different authorities the custom to kiss the Sefer Torah with your lips and hug it as well if you is close enough.

As for the custom to touch the Sefer Torah and then kiss the hand, there are different opinions, those whom approve (Shelah) and those whom disapprove (Ari z"l).

As for the Mezuzah - the Rema (YD 285, 2) brings the custom to place the hand over the Mezuzah and say a verse upon passing through the entrance. The custom to kiss the hand does appear in later Halachic authorities (e.g. Birkei Yosef), some don't kiss but only after fixing it and others only stare at the Mezuzah. (Pitchei Shearim pp. 112-113)

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

Eshet Chayil - Women's Corner

Nechama Leibowitz - Shira Tauber

Nechama Leibowitz (1905 in Riga, Livonia – April 12, 1997 in Jerusalem) was a noted Israeli biblical scholar and commentator, who rekindled interest in Bible study. As a professor, she was noted for her modest demeanor coupled with wry wit, and always preferred the title of “teacher” over the more prestigious “professor”. In accordance with her request, “Morah” (teacher) is the only word inscribed on her tombstone.

Nechama Leibowitz was a true example of modesty and naeveness. A good friend of mine, Yishayau leibowitz (Nechama's brother's grandson) used to tell the following story about her. Nechama never had a driver's licence, one day Yeshayahu's mother came to pick her up. They were driving on Route 1 towards Jerusalem and as they were taking the curve's the traffic signs read: “Stay in low gear”. The word gear in Hebrew, hiluch, also means manners. Nechama looked at Yeshayahu's mother and said: “How wonderful it is that the State put up signs right before entering Jerusalem telling the people that they should stay in low manners when they enter Jerusalem, the Holy city”.

Even though Nechama Lebowitz was a remarkable scholar and teacher, her innocence and humility were dominant in her character. May her memory be for a blessing.

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@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

Kollel Torah Mitzion of Montreal - Lieberman Beit Midrash

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