



**Parnas Hayom –  
Cheshvan**

*These Days of Learning have been dedicated to the memory of the following by members of their family.*

**2 Cheshvan**

Isaac Silberman in memory of his father Moshe Silberman (Yisrael Moshe ben Yehoshua Isaac z'l)

**7 Cheshvan**

Drs. Bruce & Barbara Mazer in memory of brother & brother-in-law, Mark Samuel (Mordechai Aharon ben Michael z'l)

**13 Cheshvan**

Barbara Freedman in memory of her mother, Esther Lehrer (Esther bat Yitzchak Moshe z'l)

**13 Cheshvan**

Jeffrey Mandel in memory of his father, Aron Mandel (Aron ben Shlomo Yaacov z'l)

**13 Cheshvan**

Dr. Reuven Singer in memory of his grandfather Yitzchak Zvi ben Yisroel Dovid z'l

**18 Cheshvan**

Mireille Shostak in memory of her father Edouard Khaffif (Reuven ben Menachem, z'l)

**18 Cheshvan**

Efraim Kandelshein memory of his father-in-law, Hyman Busgang (Chaim ben Moshe z'l)

**21 Cheshvan**

Amos & Avi Sochaczewski in memory of their father, David Sochaczewski (Dovid ben Sendor Eliezer z'l)

**24 Cheshvan**

Kamal Gabbay in memory of his mother-in-law, Simcha Mashaal (Simcha bat Meyer z'l)

**28 Cheshvan**

Dr. Reuven Singer in memory of his grandfather Zvi Elimelech ben Dovid, z'l

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

**“Sarah’s Tent”**

When Avram and Sarai come to Canaan, they bring “HaNefesh asher assu BeCharan”. Rashi asks, how do you “make souls” and answers, by bringing them “under the wings of the Shechina” - by teaching them the belief in one G-d. Avram converted the men and Sarai converted the women. As they travel we read “Vayat Ohala”, Rashi explains that Avram first set up Sarai’s tent and then his own.

What was unique about Sarai’s tent that it was set up first? The word “Ohel” in the Torah has more than one meaning. When we read in Parashat Toldot that Yaakov was “Ish Tam Yoshev Ohalim”, Chazal understand it to mean that he studied in the Beit Midrash of Shem and Ever. Could “Ohala” also have been the place where Sarai taught and the fact that Avram set up her tent first showed his respect for her and her learning; after all, Rashi explains in next week’s parasha that her ruach hakodesh was superior.

There is a very beautiful midrash about the tent of Sarah. Chazal

explain that the candles were lit from erev Shabbat to erev Shabbat; the bread was blessed and a cloud hovered above. How can we understand this midrash? It seems to me, that the midrash comes to explain the outstanding qualities of Sarah. The Shabbat candles signify “shalom Bayit” –peace in the home as well as the sanctity of the Shabbat. The blessing on the bread symbolized the mitzvah of hachnasat orchim. The cloud above the tent is reminiscent of another cloud over a tent –the cloud of Hashem’s glory over the Mishkan. When is Hashem present? When there is learning and study.

This daf is dedicated to the memory of my mother, Esther bat Yitzchak Moshe, z”l. She went through her own “lech lecha” as a survivor of the Holocaust. She was a true Eshet Chayil.

Shabbat Shalom,  
Barbara Freedman.

**This week’s Daf is sponsored by:**

By the Freedman family dedicated in memory of our beloved bubbie and mother, Esther bat Yitzchak Moshe z”l

- November 8, 2008
- 10th of Cheshvan 5769
- Haftara: Isaiah 40:27-41:17
- Shabbat begins 4:17pm
- Shabbat ends 5:19pm

## Halacha MiTzion - Rav Yishai Lisner

### The Prohibition of Milk and Meat

Last week we discussed the biblical prohibitions of eating or cooking milk and meat together. Our sages were concerned a person may inadvertently transgress these laws so they codified a series of protective measures separating milk and meat altogether. These laws fall into three categories: (1) separation between the food types, (2) separation between people eating together, (3) separation between meals.

(1) Separation between the food types: It is forbidden to place dairy products next to meat unless one of them is covered or unless it is customary to rinse the item off before using it (e.g. raw meat).

(2) Separation between people eating together: Our sages prohibited eating a dairy meal at a table where someone else is simultaneously eating a meat meal out of concern they may join their meals together. For this reason they decreed that if the people create an indicator that would remind them not to share their meal, they can sit together. Examples: placing an object between them that is not normally placed there, eating on separate tablecloths or sitting far apart.

(3) Separation between meals: Our sages said "It is forbidden to eat milk and meat at the same meal, rather only at separate meals" (Chulin 105.). There are some Rishonim who explained this literally- that is it forbidden to eat milk and meat together at the same meal, but once the meat meal is over (i.e. once you clear the table and bench) you can have dairy immediately. This interpretation is the source of the minhag to wait only one hour between meat and dairy. Other Rishonim understood it to mean one must wait a time period between meat and dairy equivalent to the standard period between meals (6 hours). The reasons being: (1) Bits of meat may be stuck between your teeth and the dairy food would mix with them (2) Meat is heavy and takes time to digest and while digesting the flavour of the meat remains in your mouth. Eating dairy during this time will result in it mixing with the meat flavour in your mouth.

The Shulchan Aruch (Sect. 89) rules we must wait 6 hours between eating meat and partaking in milk products. Because he uses both reasons in his ruling: if a person were to only chew some meat- but not swallow it, or if a person were to swallow a piece of meat without chewing it, in both cases he must wait 6 hours.

The Rama mentions the minhag of waiting one hour but concludes that it is appropriate to wait 6.

German Jews have a minhag to wait only 3 hours. Despite there being no mention of this amongst the Rishonim they may continue to rely on the tradition of their fathers.

It is important to note, the mandate to wait between meat and dairy is only if you eat actual meat, but if you ate an item that was merely cooked in a meat utensil there is no need to wait 6 hours.

#### TorahMitzion of Memphis TN:

Kollel Torah Mitzion of Memphis has been serving as a bridge between the community and Israel, the center of world Jewry, since its establishment 12 years ago. The kollel is based in the Belz Beit Midrash of the Margolin Hebrew academy, and initiates a variety of educational functions in the broad Jewish community. The kollel consists of 2 families and 3-5 bachurim, a great achievement for a community of 9,000 Jews.

## "In Continues Progress"

Rabbi Goldberg, Memphis Kollel

*KTM Montreal will be hosting the 2008 Torah MiTzion North American Conference on November 13-16, 2008. Participating Kollelim will include: Atlanta, Washington, Memphis, New York, St. Louis, Chicago and Cleveland. We will be featuring Divrei Torah from Torah MiTzion Shlichim over the next few weeks.*

The famous beginning of this week's parasha is the G-d's command to Avraham to leave his country and family and go to the land of Israel. G-d promises to reward Avraham with a great nation from his descendants and to be the source of blessing to all people. It is the first time G-d talks to a Jew, and the content is the land of Israel. The Torah doesn't tell us about any previous relationship or conversation between G-d and Avraham, and the question rises by itself - Why was Avraham chosen to be the one to have this connection to G-d? Why was Avraham the one whose descendants were to become the chosen nation?

Our sages fill in the missing details, and in the Midrashim they go into stories and descriptions of Avraham's search of G-d.

But going back to the words of the Torah, we do find some explanation of the choice of Avraham. When G-d is planning to punish Sodom he tells Avraham about it beforehand. The Torah explains why G-d tells Avraham - and says that it's because G-d knows that Avraham will teach his sons and family in the generations to come to keep the way of Hashem, to do "Tzedaka and justice"

Avraham was chosen because he is the one who cares about the future. Avraham is the first one in the world that Hashem knew that his children would continue his message through all the generations (until today). This character of Avraham seems to be very central, and we can feel the future vision and the progress many times in Avraham's life.

If we compare Noach to Avraham, like our sages do, we could feel the opposite character with Noach. First of all - the name Noach means rest. When G-d tells Noach about the MABUL we don't find him reaching out to the people of his time and trying to change their ways. Chazal even say that Noach is similar to Shabbat, to the day of rest, the day when we don't change anything and mustn't make any progress.

Avraham is chosen because he is the one who tries to continue on and on with the search, with the building and with the progress. If we look again at this week's opening verse, we could sense again the same idea. Where is Avraham told to go? To the land that he would be shown. Why doesn't G-d say it straight forward - to Israel? Again - Avraham is a person of search and progress, of continuous growth. Going to the land of Israel isn't just a Geographical change, but also a spiritual work on our wanting and wishing.

In the same way, we are commanded as a nation to build the temple in the place that G-d will choose. It is not just a Geographical definition, but also a command towards strengthening our wishes.

It is so significant that we meet Avraham for the first time through the word "Go" - "Lech". Avraham is shown to us from the beginning through his dynamic life, by going, by progressing all the time.

We, the nation of Avraham, the ones to continue the heritage have to continue wanting, continue trying and asking for progress.

## 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

## Tale of the Week with Rav David Zviel Torah from the Heart

A family in White Russia were once having trouble with their young son, Mordechai. He never wanted to study, only to play outside. He also had a tendency to get into mischief. It caused the parents tremendous anxiety.

One day they heard that the great R' Aharon of Karlin would be coming to their town. So they brought their son to meet the Rebbe. He listened to the parents story and responded to them very roughly. "I'll have a few words with him and set him straight. Leave him to me. I'll teach how to behave." The parents, taken aback by his stern demeanor, yet assured by his confidence, let him take their son into his private room.

The Rebbe leaned back on his couch and gently called the boy to come over. He held out his arms and motioned for Mordechai to come nearer. Then he pulled him close and held him against his heart for a long time. They then went out together. Not revealing his special method of persuasion, Reb Aharon of Karlin again spoke roughly to the parents. "I had a word with him. He'll shape up now!"

The boy did indeed change and became the well-known tzaddik, R' Mordechai of Lecovitz, one of the founders of the Slonim dynasty. He always told his chassidim that he first learned Torah from R' Aharon of Karlin, who taught him Torah from the heart.

## University Students Corner "Hidden Lights" - Tamr Weiss

We are now in the middle of the month of Cheshvan, also known as Mar Cheshvan – Bitter Cheshvan. It is a month completely devoid of any holidays or even a fast day, the weather is getting cold and it seems like a very dark month. In these week's Parasha, as part of the "brit ben habetarim" – Covenant Between the Halves, Hashem promises Avraham that his descendants will be as numerous as the stars. The Baal Shem Tov explains that when you stand on the ground and look up to the sky, the stars appear to be minute specks. In reality, the stars are larger than the earth. As we approach them, we can begin to appreciate their size and beauty.

The same is true of each person. Superficially, one may appear to be insignificant; however, as one becomes closer and gets to know more about them we should remember that they are like a star with enormous potential for greatness.

Another explanation of how we are like the stars is that the stars twinkle in the night sky. By their light, even one who walks in the darkness of night will not fall. Every Jew possesses enough moral and spiritual light to influence friends and acquaintances and bring them out of the darkness into G-d's spiritual light. Especially in this dark and seemingly void month, we must recognize that we hold the ability to light the way to Kislev and the 'festival of lights'.

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

### Rabin Square

From the unforgettable party of Maccabi Tel-Aviv (Israel's most dominant basketball team) after winning the European cup in 1977, to the biggest demonstration in Israel's history, Rabin Square was always a location of central importance.

The 100x200 meter square in the centre of Tel-Aviv was an orchard 60 years ago, with a swimming pool in its northern edge (the only public pool Tel-Aviv had those days). In 1965 the City Hall of Tel-Aviv was built in the square, and in 1974 a statue in memory of the Holocaust (made by Yigal Tomarkin –one of Israel's most esteemed sculptors) was constructed there.

A day before the Disengagement plan was executed, a demonstration of 250,000 people against the plan took place in the square.



Probably the most memorable event that took place in the square happened this week, 13 years ago, and also gave the square its current name. On the 4th of November 1995, Prime Minister Yitzhak Rabin was assassinated by Yigal Amir in the square. This transformed the square into one of the most important central points of Israeli society.

Congregation Beth Israel Beth Aaron • Mizrachi  
Organization of Canada • Kollel Torah Mitzion  
invite you to meet



### Rabbi Dr. Binyamin Zvi Lau,

"Rabbi Benny" is

descended from a distinguished rabbinic dynasty which includes his uncle, Meir Lau, who served as the Chief Rabbi of Israel. Rabbi Benny studied at the Yeshiva Har Etzion and at Yeshiva Ein Zurim. He

received his rabbinic ordination in 1993. A graduate of Hebrew University in Judaic Studies, he completed his Master's and Doctorate degrees at Bar Ilan University.

He has served as the rabbi of the Bnei Akiva youth movement in London. In 2001, he was appointed Rabbi of the Ramban Congregation in Katamon, Jerusalem. Rabbi Lau is a member of both the Israeli and World Councils of Bnei Akiva.

### "The Crisis of Religious Fanaticism"

SUNDAY, NOVEMBER 9, 2008 – 7:45 P.M.

Congregation Beth Israel Beth Aaron

6800 Mackle Road, Cote St. Luc

FREE ADMISSION

## KTM Weekly Schedule Fall Session 1

### 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.

## Family Melaveh Malka Learning Program

5 Sessions

Motzei Shabbat, warm up to a full hour of learning music & fun.

**FOR GRADES 1-4**

**Nov. 8, 15, 22, 29 & Dec. 6  
@ 6pm**

This year's program will feature:  
**Middot—Jewish values**



## KTM Women's Beit Midrash

### Special Women's Melaveh Malka In honour of the Yahrzeit of Rachel Imenu with Rabbanit Penina Neuwirth

Saturday November 8, 2008 @ 8pm

At the home of Rav Yishai and Sarit Lisner  
(7121 Kildare Ave., CSL)

### 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](mailto: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

**Kollel Torah Mitzion of Montreal - Lieberman Beit Midrash**

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