



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.

“A King is Reborn”

Rosh Hashana is mainly known for being the first day of the new year and is usually treated as a happy and cheerful day, but it is in fact a more serious day, a day of which we should be more “fearful”. R”H is the day that we are being judged and being reviewed on the past year and it is also the day in which we praise Hashem and declare him King (lehamlich). It is said that it is the day that Hashem created mankind and so it is the day that Hashem also became our king.

This week’s parasha, tells us about the covenant (brit) that we have with Hashem. Namely, if we keep the mitzvot, we will be blessed, but if we do not keep them, Hashem will punish us and abandon us.

“Not with you alone do I seal this covenant and this imprecation, but with whoever is here, standing with us today before Hashem, our G-d, and with whoever is not here with us today.” (Devarim 29:13-14) These verses tell us that the covenant between us and Hashem existed then, when the Jewish people were in the desert, and it automatically exists now without us having to do anything.

We should then ask why do we need to declare Hashem as King every year on R”H if the covenant exists now and forever regardless of our actions?

The answer is that it is true that the covenant is everlasting, but what we are doing on R”H isn’t “signing a new contract”, but rather we are renewing it. Hashem will reign over us one way or another, but we must show him that we want him as well. We do that by performing mitzvot and keeping the Torah. That is our side of the bargain. We declare Hashem King on R”H (and not on any other day) because it is the first day of the new year and so we are able to turn over a new leaf and start over again and we do so by accepting our duties and commitment to the covenant. Perhaps the past year we disproved our loyalty to Hashem and now we are able to bring it back by agreeing to the contract, the brit, once more.

May we be able to show our commitment on this upcoming R”H and by that not only having a brit with Hashem, but rather having him truly be our King.

Shanah Tova, Akiva Brauner, KTM Bachur

This week’s Daf is sponsored by:

The KTM Executive, wishing the community a Shana Tova U’Metuka.

- September 26, 2008
- 27th of Elul 5768
- Parashat Nitzavim/Rosh Hashana
- Haftara Isaiah 61:10-63:9
- Shabbat begins 6:25pm
- Shabbat ends 7:31pm

“Mothers- Leaders by Example” - Sarit Lisner

These words will find you in the midst of your holiday preparations. Cleaning the house, buying new clothes for the kids, making sure everything is ready for the holiday. Often this is accompanied by a certain sense of frustration. Is this how I should spend the days before Rosh Hashanah- cleaning and cooking? Is this the proper way to approach the holiday?

Interestingly, this week's parsha shows us just how much these seemingly trivial chores help shape our household and influence our children.

“You are standing today, all of you, before Hashem, your G-d: the heads of your tribes, your elders, and your officers- all the men of Israel. Your small children, your women...” (Devarim 29:9-10)

The verse describes the order in which the people will partake in the Brit (covenant) with Hashem. First the heads of the tribes, then the elders, the officers, the entire male population and then, only in the following verse “the women and children”.

The obvious question here is why does the Torah place the women and children together? Are they only my children and not my husband's as well? Why am I tasked with taking care of the young ones while my husband partakes in a momentous event?

It seems the Torah wants to teach us the power a mother's influence has over her children.

The little things that to us seem secondary and meaningless are actually important in the eyes of the Torah. The most significant lesson a child can learn about the holiday is the dedication we have in preparing for it. True we may not teach him how to blow a shofar or how to daven, but he does learn that Rosh Hashanah is an important holiday. He senses just how important the high holidays are by the very atmosphere we have created surrounding them.

King Shlomo stated that this is a lesson that a child must learn from his mother “My son; keep thy father's commandment, and forsake not the instructions of thy mother” (Mishle 6:20) What we learn from our mothers is not the commandments (or not just the commandments) but rather an encompassing approach to the Torah and the commandments, the set of values that she instills in us. Many of us recall the atmosphere that prevailed during the high holy days when we were growing up, how special the night of Rosh Hashanah or Sukkoth were. Those memories are what accompany children as they develop and mature into adults.

When the covenant was entered between Bnei Yisrael and Hashem, the children were to stand besides their mothers as the ones who exemplify the essence of the Torah and its values.

Maybe now we can approach the holiday preparations as a challenge, a challenge that says that it is within our ability to guide our children's path through our example and instil within them the impressions they will carry with them throughout their life.

Quote of the Week

“G-d is more angry that we don't take advantage of Teshuvah than he is over the sin.”

Halacha MiTzion - Rav Yishai Lisner

Pruzbul

The Mishnah (Shvi'it 10:3) states “When Hillel the Elder saw the people refrain from lending money (out of fear the debtor would put off repaying the loan until the Shmita year and then the creditor would lose his money) and were transgressing the commandment of “Beware lest there be a lawless thought in your heart, saying, “the seventh year approaches, the remission year” and you will look malevolently upon your destitute brother” (Devarim 15:9) Hillel instituted the Pruzbul”.

The Talmud (Gitin 37.) traces the origin of the word Pruzbul from the Greek “Pruzbulibati” meaning “Pruz”- institution “buli”- rich, “bati”- poor.

The Mishnah (Shvi'it 10:2) says if a person transfers his credit notes to Beit Din for them to collect on his behalf, those loans are not annulled by the Shmita and remain valid even after the Shmita year is over. The reason for this is because the Torah says “over what you have with your brother” (Devarim 15:3) i.e. that which you have and can claim will be annulled, but that which is in the hands of Beit Din is not cancelled. Accordingly, if one were to transfer the legal authority of collecting his debts to the Beit Din the Shmita will not cancel his debts at all.

Hillel derived the Pruzbul from this and granted the creditor the ability to create a document transferring his debt collection to the Beit Din but retaining the right to collect the debt himself in the name of Beit Din anytime he chose to.

A Pruzbul must be signed and authenticated by two valid witnesses. Anyone wishing to prevent his loans from being cancelled by the Shmita must sign the Pruzbul before the beginning of Rosh Hashanah (Monday Sept 29). The Pruzbul is valid only for loans made prior to the signing of the document, any loans issued afterwards are not covered by it so it is preferable to write the Pruzbul just before the holiday.

A sample Pruzbul can be downloaded at <http://www.dailyhalacha.com/Pruzbul.aspx>

You can appoint a Shliach to create a Pruzbul for you at the following site (Hebrew or French): <http://www.halachayomit.co.il/pruzbul.asp>

Ask the Rabbi

(Questions asked to the KTM Rabbis)

Question: Rabbi Lisner, why did you become a Rabbi?

Answer:

This is a good question, and I will try to answer it briefly. Since I began learning Torah, I really felt how much the Torah and Hashem are important in our lives. So, I decided to try to share this feeling and the Torah with others.

My decision to become a Rabbi wasn't so easy. I had thoughts of maybe becoming involved with my father's business. However, I decided to do what I really believed in, even though it might not be the best financial decision. Today, I am so happy that I chose to be a Rabbi so that I could help people connect better spiritually and help bring Hashem a little more in their lives.

Tale of the Week In Appreciatoin

The story is told of a great and saintly Rabbi who was once asked by a Jew: "Rabbi, why do you look so ill? Are you sick?"

"No," replied the saintly Rabbi, "it is because I have been put to shame by a certain person."

"How could anyone dare to do such a thing to you! Please tell me who it was!"

The Rabbi replied that he could not tell him the name of the person. The Jew was persistent, however, and asked the Rabbi: "Tell me then, Rabbi, what did you do to the man after he had insulted you?"

"I embraced him and kissed him," came the astonishing reply.

The Jew could not restrain himself any longer and begged the Rabbi to give him the name of this person whom he treated so contrarily, kissing and embracing him as a reward for putting him to shame!

"It was Rabbi Moshe Chaim Luzzatto, the author of Mesillat Yesharim (Path of the Just) who put me to shame. I had become deeply interested in his book and then it dawned upon me that I had not even begun to serve the Almighty sufficiently, that I was not worthy of being a descendant of Abraham, Isaac and Jacob, and I felt very much ashamed of myself. I realized the truth of all he had written, and then in my appreciation and gratitude to him for showing me the truth, I took his book and kissed it."

SPECIAL EVENTS

Erev Hitorerut

in preparation for Yom Kippur

Evening in honour of the yarhzeits of

Olga Rein (Toyva bat Shlomo), z"l,

beloved mother of Jeff Rein and

Harriet Miller (Chana Leah bat Chaim Leib), z"l,

beloved mother of Cindy Faust

Inspiring lectures and presentartions

Sunday October 5, 7-9pm

Annual KTM & Emunah Women's Shiur

"Teshuva: Getting an 'A' for Effort "

with Guest Speaker Mark Fishman

Monday, October 6th, 2008 - 8:00 p.m.

At the home of Adrienne Drazin
195 Eaton Crescent (off of Belsize)
Hampstead, Qc

For further information, please contact
The Emunah office at (514)- 485-2397 or
The Kolllel office at (514)- 486-5718

EVERYONE WELCOME
FREE ADMISSION

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

Sartava

Bika'at HaYarden (Jordan valley) is one of the hottest, un-populated places in Israel. You might find yourself there only if you're travelling from the Kineret and The Dead Sea. Nevertheless, in the centre of the valley, we find an interesting site, Sartava, which had a crucial part in a Halachic ruling during the days of the Mishna.

Sartava (also known as Alexandrium) is a fort built by Alexander Yannai (one of the last kings of the Chasmonaim). It has an impressive water system and remnants of the wall are still visible.

Kiddush HaChodesh (Sanctification of the moon) was a very important ritual done in the days of the Sanhedrin. It determined whether a Rosh Chodesh would be one day or two days. In the case of being one day, the message had to be sent out as swiftly as possible, in order to know on what days the holidays of that month would take place. The message was passed using beacons and once the receivers got the message, they lit another beacon to pass it forward. Sartava was the first place after Jerusalem that had a beacon.



University Student's Corner "Reciprocity" - Aliza Perez

Teshuva is sometimes translated as repentance, but really, the root of the word means to return. To return to what exactly? To return to Hashem.

Sins are acts which make a rift between us and G-d. When we're holy, we are brought closer to Him, and when we do things that aren't in accordance with that holiness, we are far from Him.

We are always close to G-d because we have a part of Him within us. But that's something natural. That's from G-d. We also need to do our own work to keep up that relationship. Just like in any relationship, you have to give something in order to get something in return. Give and take, right? You need to reciprocate.

If there's no reciprocity, then a relationship is doomed from the start. If we just take what G-d gives us and don't give anything in return, or give that effort to maintain the relationship, then that relationship can't last.

Teshuva is working on our relationship with G-d, and those around us. It's to show love for our fellow man and for G-d, as alluded to in the acronym of alef lamed vav lamed: "Ani Le Dodi Ve Dodi Li" - "I am to my beloved as my beloved is to me."

Through the act of Teshuva and forgiving others, G-d in turn will do the same for us, and forgive our sins.

Eshet Chayil - Women's Corner

Standing Before HaShem - Lisa Steinmetz

Having just had the gift of seeing our boys come to be bnei mitzvah, I can honestly say that the words of the beginning of the parasha resonate loudly. "Atem nitzavim hayom kulchem lifnei Hashem" – all of you are standing before the Almighty today. Certainly on special occasions such as a bar-bat mitzvah, wedding or bris, we feel the hand of Hashem in our lives. We thank Hashem for bringing us to the day of simcha and we stand before him and before all of our friends and family to admire our accomplishments. But we cannot just stop there.

After the bar mitzvah, I felt full of pride, but I also realized that the responsibility of raising bnei Torah becomes all the more crucial. We need to remember that we are standing before Hashem each day, and each day we are commanded to follow the mitzvot and emulate his ways. As parents, we need to internalize this and remind ourselves that we are teachers for God. We model the behaviour and adherence to mitzvot that we want our children to follow. On Rosh Hashana and Yom Kippur, we will be called as individuals and as parents, as friends,

as sisters and brothers and as children ourselves, to stand lifnei Hashem and be judged according to our acts. We have a great responsibility, but we have a guide. The guide is the Torah and its teachings.

Later on in the parasha we have the famous passuk, "lo bashamyim hi" – the Torah is not in the heavens. Sometimes the task of teaching our children is difficult and sometimes we struggle to be appropriate role models. At times we feel that the mitzvot are indeed challenging. But we need to remember that the Torah is always accessible to each of us at our own pace and at our own level. Our challenge is to stand lifnei Hashem and try to improve ourselves, so that we can be better models for our children. The Torah is not too far from us, and we need to remember that on each day and not just on special occasions, we are responsible for striving for better. With Hashem's guidance for the coming year, I hope that we will indeed be able to achieve teshuva and make each day feel like the "high" that you feel after a simcha.

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

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, Lisa Steinmetz, Aliza Perez, Jacob Aspler.

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

Kollel Torah Mitzion of Montreal - Lieberman Beit Midrash

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