



**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.

Parashat Noach

“Transforming Nature”

Rabbi Yehuda Lopian, Rosh Kollel, Torah MiTzion of Washington.

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.

We learn in Parashat Noach about the transformation of the order of creation. Hashem transform nature and brings a devastating flood to the world. All of G-d's creations lack the ability to change their own nature, however the Torah teaches us that Man does possess this ability.

Parshat Beha'alotcha opens with the menorah, which, as we know, is a symbol of wisdom and the Torah. As the Gemara (Bava Batra 25) states: “One who wishes to become wise – should face south... And your sign [for this rule is that]... the menorah is in the south.”

The pasuk says: “This is the workmanship of the menorah.” (Bamidbar 8:4). Rashi (ibid) cites the Gemara (Menachot 29a) to explain the use of the word “this” (“zeh”): “HaKadosh Baruch Hu showed [Moshe] with His finger for he had difficulty with it. That is why it says, ‘zeh.’”

We find two other instances of where Moshe “had difficulty” with something and HaKadosh Baruch Hu had to show him specifically: First, in Parshat Ki Tisa, with respect to the machatzit hashekel (the half-shekel used to count Bnei Yisrael), the Torah states: “This (zeh) they shall give, everyone who passes through the counting: half a shekel according

to the holy shekel.” (Shmot 30:13) Here, too, Rashi focuses on the word “zeh” and explains that: “[Hashem] showed [Moshe] a sort of coin of fire, and its weight was half a shekel. And He said to him, ‘Like this, they shall give.’”

In Parshat Bo, with respect to kiddush hachodesh (sanctifying the new moon), the first mitzvah which was given to Bnei Yisrael, the Torah states: “This month (hachodesh hazeh) shall be for you the head of the months; it shall be for you the first of the months of the year.” (Shmot 12:2) This time, Rashi cites the Mechilta and says: “[Hashem] showed [Moshe] the moon in its renewal and said to him, ‘When the moon renews itself, you will have rosh chodesh (a new month).’”

Why were these things difficult for Moshe? The idea of a new moon is not complicated. Why did HaKadosh Baruch Hu have to show Moshe? Similarly, machatzit hashekel does not seem to be very complex either. In contrast, we can understand that Moshe would have needed to be shown the menorah. After all, the menorah had to be constructed as one piece together with its branches.

Yet, these three instances are clearly grouped together. The common denominator is that Moshe has “difficulty” with the issue at hand, and HaKadosh Baruch Hu has to literally show him. What exactly is this “difficulty”?

In our physical world, we have difficulty comprehending the miraculous idea of changing nature. Nonetheless, our sources note several cases where members of Am Yisrael were able to change nature:

Continued on next page...

This week's Daf is sponsored by:

The Rohr Family in honour of Danielle's Bat Mitzvah and in appreciation to Sarit Lisner.

- November 1, 2008
- 3rd of Cheshvan 5769
- Haftara: Isaiah 54:1-55:5
- Shabbat begins 5:26pm
- Shabbat ends 6:27pm

“The son of Rabban Gamliel became ill. [Rabban Gamliel] sent two scholars to R’ Chaninaben Dosa that he seek mercy for him. When [R’ Chanina] saw them, he went up to the attic and sought mercy for him. As he came down, he said to them, ‘Go, for the fever has left him.’ They asked him, ‘Are you a prophet?’ He said to them, ‘Neither a prophet am I nor the son of a prophet am I. Rather, I have a tradition that if my prayer is fluent in my mouth then I know that it has been accepted. But if not, then I know that it has been rejected.’” (Brachot 34b)

“In once happened in a certain place where there was an arod (apparently, a type of reptile) which would harm people. They came and informed R’ Chanina ben Dosa. He said to them, ‘Show me its hole.’ They showed him its hole. He placed his heel over the mouth of the hole. It came out and bit him, and that arod died. He carried it on his shoulder and brought it to the beit midrash. He said to them, ‘See, my sons. It is not the arod that kills. Rather, it is the sin that kills.’ At that time, they said, ‘Woe is to the man who is met by an arod, and woe is to the arod who is met by R’ Chanina ben Dosa.’” (Brachot 33a)

“One [Friday night] at twilight, [R’ Chanina ben Dosa] saw that his daughter was sad. He said to her, ‘My daughter, why are you sad?’ She said to him, ‘I mistook a container of vinegar for a container of oil, and I lit the Shabbat light with it.’ He said to her, ‘My daughter, why do you care? The One Who told oil to burn - He will tell the vinegar to burn.’... It continued to burn the entire day until they took the flame from it for havdalah.” (BT Taanit 25a)

These stories indicate that R’ Chanina ben Dosa was able to change nature. How could a human being have such power?

We find this power in respect to the mitzvah of tzedakah. “R’ Akiva had a daughter. The astrologers said to him, ‘The day she enters her bridal chamber, a snake will bite her, and she will die.’... That day [of her wedding], she took her brooch and stuck it in the wall. It happened that [the pin] lodged in the eye of a snake. In the morning, when she took [the brooch out of the wall], the [dead] snake followed, attached to [the brooch]. Her father said to her, ‘What have you done [to merit such an escape]?’ She said to him, ‘In the afternoon, a poor man came and called from the doorway; but everyone was busy at the feast; and no one heard him. I stood up and took my portion that had been given me, and I gave it to him.’... R’ Akiva went out and expounded, “‘And charity saves from death.’” (Mishlei 10:2)” (BT Shabbat 156b)

Thus, she was meant to die on that day, but because of the tzedakah she had given, her life was spared.

In several locations, the Gemara states that, “Torah megana u’metzala”. (“The Torah protects and saves.”) In other words, Torah learning can change nature.

Another realm where Am Yisrael controls nature is in terms of establishing the dates of the mo’adim (the festivals). The Yerushalmi teaches us that that the Beit Din Shel Maalah (the Heavenly Court) follows the lead of the ben din shel matah (the lower court) when it comes to determining which day should be sanctified. Indeed, the Yerushalmi continues, even if according to HaKadosh Baruch Hu’s calculations, Rosh Hashanah should be on a certain day but the beit din shel matah sanctified the new moon a day later, Yom HaDin (the Day of Judgment) is pushed off until the following day.

Quote of the Week

“Always wear a smile. The gift of life will then be yours to give.” - R’ Nachman of Breslav

Thus, Am Yisrael can change nature in three spheres: Torah, tzedakah, and ibur hachodesh (determining the new moon). As it turns out, these are precisely the three areas which challenged Moshe. He had “difficulty” with the new moon, machatzit hashekel (which represents tzedakah), and the menorah, which symbolizes the Torah: “For a commandment is a candle, and the Torah is light.” (Mishlei 6:23)

Moshe Rabbenu did not understand how Am Yisrael could have been given the tremendous power to change nature. Therefore, HaKadosh Baruch Hu had to assure him that Am Yisrael does, in fact, have this ability.

We must remember that we do have this power and that we can make a difference. Specifically, we must strengthen ourselves in terms of Torah learning, the mitzvah of tzedakah, and studying ibur hachodesh. In this way, may our influence rise to the Heavens to deliver Am Yisrael from darkness to light and from subjugation to redemption, speedily and in our days.

Kollel of Greater Washington

The Kollel of Greater Washington was established in 1999 and is located in the Melvin J. Berman Hebrew Academy. The Kollel shlichim consist of four bachurim and two families.

The daily schedule:

From 8:15 AM to 5:30 PM we work at the school with all grade levels- pre-school, the lower school, the middle school, and the high school. We conduct Chavrutahs with the children, informal activities, plays, Oneg Shabbos, and dances for the kindergarten and lower school children.

In the evening we work in the various communities and with the students at the University of Maryland where we have two programs: a Hebrew Table and a Thursday Night Mishmar. We also learn with Jewish inmates at the Federal Correctional Institution of Maryland.

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Halacha MiTzion - Rav Yishai Lisner

The Prohibition of Milk and Meat

In three places the Torah writes “you shall not cook a kid in the milk of its mother”. The Rabbis (Chulin 108:) derived from this that there are three separate prohibitions:

- (1) The prohibition of cooking milk and meat together (e.g. when a Jew cooks for a non-Jew even if the Jew does not partake in the food).
- (2) The prohibition of eating milk and meat that have been cooked together
- (3) The prohibition of deriving benefit from milk and meat that have been cooked together (e.g. feeding it to a non-Jew or to his dog).

The meat the Torah refers to is that of domesticated animals (e.g. goat, sheep, cattle, etc) but the Rabbis prohibited eating even that of wild beasts or birds that have been cooked in milk-although they did not prohibit cooking or benefiting from it.

In addition, the Rabbis prohibited eating milk and meat together, even if they were not cooked together, as a way of protecting us from transgressing the biblical prohibition of eating meat and milk that was cooked together.

Various insights have been given into the prohibition of milk and meat:

Maimonides (Moreh Nevuchim 3:32) says the Torah wanted to remove us from the ways of the heathens who used to cook meat in milk on their holidays.

SeferHaChinuch(Mitzvah92)says the Torah wanted to distance us from all mixtures and mixing of the species so the world would remain in its proper order as HaShem created it. Therefore the Torah instituted similar prohibitions such as Kilayim

Rabbeinu Bechayeh wrote that eating milk and meat together confounds the heart and the Torah wanted to guarantee our virtue and the purity of our heart towards our Father in Heaven

All the ideas above are simply insights that allow us to appreciate and get a little taste of the beauty of the mitzvah but they are not the actual reason for the mitzvah itself. Therefore Rabbeinu Bechayeh concluded that all these insights are not the actual reasons for the mitzvah and that it falls under the category of a “Chukah”- a mitzvah that we cannot perceive the true reason for such as the Parah Adumah (Red Heifer) or the goat sent to Azazel (on Yom Kippur).

In the coming weeks we will discuss the applications the prohibition of milk and meat has in our daily lives.

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

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

Carmelit - Haifa's Subway

Yes- you are not mistaken. The word subway appears in the title. I assume most of you didn't know that Israel had a city with a subway system, not to mention a city like Haifa, which is situated on a mountain.

The vision of the Carmelit dates back to Theodore Herzl, who saw Haifa as a central city, because of its harbor. He talked about the need to connect the different city centres in Israel using some sort of train.

Although the construction of the Carmelit began in 1956 (interestingly, the concept of running water was not that clear in Israel yet at this point) and was completed in 1959, the Carmelit didn't yield its full expectations. It didn't connect any centres, it was not popular, and actually, it is not really a subway. It is a funicular (some sort of a cable railway) which runs underground.

After massive repair in the eighties, the Carmelit changed its character, but it didn't affect the number of people using it. Most people who use the Carmelit nowadays are Israeli parents who want to show their children what a subway is. As a Haifa citizen, I use it on when I want to go to one of the government offices- it's cheaper and easier than finding a parking spot.



Tale of the Week with Rav David Zviel Humility

In the year 1659 Rabbi Avraham Avish was chosen to be the Rabbi of Frankfurt to replace the famous and beloved former Rabbi, author of the “Penei Yehoshua”.

On Shabbat, during his first sermon to his new congregation he announced that he has three questions. One to himself, one to the people of Frankfurt and one to the Hashem.

To himself he asked – “How dare he, a simple Jew, try to sit in the same seat that such great Rabbis had sat on?”

To the people of Frankfurt – “How can they humiliate themselves and take him as a Rabbi?”

To the Hashem – “How can He, the ultimate matchmaker, make such an unfit match...”

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, Ido Tauber, Akiva Brauner, Matti Gottlieb, Ido Klein, Dan Illouz, Nathan Light, Jacob Aspler.

Special Lecture

Rabbi Ronen Neuwirth

Overseas Department Director Tzohar, A Window between Worlds Israel.

“The Way to a Man's Soul is through his Stomach”: Reflections on Torat Eretz Israel

Thursday November 6, 2008

@ 8:15pm

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 Ido and Shira Tauber
(5790 Fairside 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

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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