

KTM

כולל תורה מציון
KOLLEL TORAH MITZION
MONTREAL

Parashat Tazria-Metzora

Parnas Hayom—Iyar

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

2 Iyar

Barbara Freedman in memory of father, Ludwig Lehrer (Lipa ben Mordechai Halevi z'l)

9 Iyar

David Novoseller in memory of grandfather, Rabbi David Novoseller (Harav Dovid ben Harav Moshe Henoch Hakohen z'l)

14 Iyar

Shlomo Drazin in memory of grandfather, Mayer Sand (Mayer ben Benzion z'l)

21 Iyar

Willy Lieberman in memory of father, Leo (Leibish) Lieberman (Yehudah Arye ben Eliezer z'l)

22 Iyar

Kamal Gabbay in memory of father, Menashe Gabbay (Menahse ben Yechezkiel z'l)

22 Iyar

Dr. Reuven Singer in memory of grandmother, Goldie bat Yisroel Lev z'l

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



“In what G-d do we believe?”

In his fundamental book, the Kuzari, R' Yehuda Halevi does not describe G-d as the creator of Heaven and Earth. Nor is Hashem defined as the creator of mankind. Even Adam could not have testified that G-d created the world. Adam appears to a fully functioning world. So how then do we describe G-d?

According to the Kuzari, Judaism portrays Hashem as the G-d of Avraham, Yitzchak and Yaakov. He is the one that split the sea and fought for Am Yisrael in the battle against Amalek. These acts are more tangible and easier to prove, namely something closer to mankind. The same G-d that took us through the desert and brought us to the Land.

For that reason, Pessach is called “Chag Ha’Emunah” (The Festival of Faith). During this time we strengthen our faith in Hashem. On the seder night we transmit our encounter with

Hashem from father to son. We try to let every child go back in time and almost touch the presence of Hashem at that time.

We nevertheless have a hard time trying to explain what it means to be in the presence of Hashem. Trying to explain what it means that Hashem’s Presence descended on the Mishkan, spoke through the prophets and performed open miracles.

That is why we have to celebrate Yom Ha’atzmaut. On this day Hashem revealed himself once again in our times. A true miracle. Just this past week we commemorated Yom HaShoah (Holocaust Remembrance Day) and learned of the greatest disaster in our history. How can we not see the miracle of Yom Ha’atzmaut?

This is the Chag of the Emunah (faith) of OUR time. Let us link our past with the miracles of the present and pray for an even more glamorous future.

Shabbat Shalom and Chag Sameach, Rav David Zviel.

This week’s Daf is sponsored by:

The Freedman Family.
Dedicated in memory of our beloved zaidey and father,
Chanayah Yomtov Lipah
ben Mordechai z"l

1st of Iyar 5769

April 25, 2009

Haftora: Isaiah 66:1-24

Shabbat Begins: 7:35pm

Shabbat Ends: 8:41pm



Halacha MiTzion—Rav Yishai Lisner
The Basis of Yom Ha'Atzmaut

Q. The State of Israel is very important, but to establish a day of celebration seems to me to be a little excessive. Who are we to add a special Chag to our calendar? Is there a prohibition of “Bal Tossif” (You shall not add)?

A. This is an excellent question, which the Ramban (Devarim 4:2) actually addresses. He says that one who makes up a new holiday is in fact in violation of the prohibition of Bal Tossif. Although the Maharatz Chayut (Megillah 14b) states that the prohibition of Bal Tossif only applies to one wishes to add a holiday similar to the holidays of the Torah, in which one is prohibited from performing melachot. But, in the case of creating a day of thanksgiving and feasting the issur of Bal Tossif does not apply. Moreover, the Chatam Sofer states (Yoreh Deah 233) that it is a positive commandment to establish a day of thanksgiving and feasting on a day that a miracle happened to you. A person that does not establish this type of day is nullifies this positive commandment. The Mishna Brurah and many other Acharonim rule (Orach Chayim 686, 8) that inhabitants of a city may by consensus agree to establish a day of thanksgiving and feasting upon themselves and future generations on the day that the miracle happened.

It seems to me that in our case when the giant miracle of the re-establishment of the State of Israel after 2000 years of Exile and suffering this day should be recognized in the entire Jewish world. And there is no worry of the Issur of Bal Tossif. Moreover, if you want

to behave will a false humility and not recognize Yom HaAtzmaut, you missed this great moment.

”ענותנותו של זכריה בן אבקולס החריבה את מקדשנו“

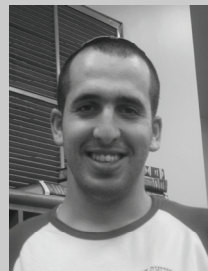
Q. I understand that there is no worry of the Issur of Bal Tossif and there is room to establish a day of thanksgiving and feasting for this miracle, but open your eyes and take a look of what kind of state we have! It is a state filled with people who do not keep Torah and MiTzvot. How can you celebrate this kind of miracle?

A. I don't argue with the facts, but I ask you to look with me into the following halacha (Orach Chayim 223): If a person's father dies, he should bless “Dayan Emet” (the True Judge). If a person inherits money from his late father, if he has not brothers he says “Shehecheyanu” but if he does have siblings, instead of “Shehecheyanu” he blesses “HaTov Ve'HaMetiv” .

Really!!!

Yes, the halacha teaches us that even though you just received terrible news (there are a few thing worse than this), it is not enough to blot out the Hakarat HaTov (appreciation) that you have for the good you have just received.

It is true that the State of Israel today does not represent the full completion of the prophesies of the ultimate redemption, but this should not deter us from giving praise and thanksgiving to Hashem who saved us from death to life and brought us from darkness to light and gave us the the privilege to see the establishment of the Jewish State that is the foundation of the entire Jewish people.



A Taste of Israel
with your tour guide, Ido Klein
Independence Hall

Originally called as the Dizengoff House is best known as the site of the signing of Israel's Declaration of Independence. It is located on the historic Rothschild Boulevard in Tel Aviv, Israel.

On this site, sixty-six families gathered on April 11, 1909 to conduct a lottery for plots of land in a new Jewish neighborhood, to be known as Ahuzat Bayit. Meir and Zina Dizengoff acquired plot number 43, on which they built their home. Meir Dizengoff served as the head of the new neighborhood council. As the neighborhood grew and became a city, Dizengoff became the first mayor of the city of Tel Aviv.

In 1910, at a general meeting, the residents of Ahuzat Bait, inspired by Theodor Herzl's book Altneuland (Old-New Land), unanimously decided to rename their neighborhood Tel Aviv.

In 1930, after the death of his wife, Dizengoff donated his house to his beloved city of Tel Aviv and requested that it be turned into a museum. The house became the Tel Aviv Museum of Art in 1932. The museum moved to its current

location in 1971.

The first Israeli Prime Minister, David Ben Gurion, made the proclamation at 4 pm on May 14, 1948 in the main hall, eight hours before the British mandate over the region was due to end, in the presence of the members of the Vaad Leumi (Jewish National Council), and the leaders of the Jewish community.

After David Ben-Gurion read the declaration of independence, Rabbi Fischman (Maimon), recited the Shehecheyanu blessing, and the Declaration of Independence was signed. The ceremony concluded with the singing of Hatikvah, now Israel's national anthem.

In 1978, Independence Hall was restored and opened to the public. It now houses exhibits on the signing of the Declaration of Independence and on the history of Tel Aviv-Jaffa.



Story of the Week

Rav Arye Levin - Paralyze and Pledge

Shabbat in Jerusalem's central prison was as one would have expected. There was happy anticipation in the air as the prisoners waited for the arrival of Rav Aryeh Levin, who would bring some light and hope into their otherwise drab existence. Rav Levin arrived on time for his regular weekly visit. As usual, he had the prisoners join in the morning prayer service; and as usual, when the time came, he began reading the weekly portion from the Torah scroll.



As he was in the middle of the Torah reading, one of the Arab guards approached and asked him to come outside, as there were people waiting for him. Rav Aryeh, however, had no wish to interrupt the reading and motioned to the guard to be so kind as to wait until he was finished.

A few minutes passed by and once again the guard appeared with the same request. Once more, though, the rabbi motioned to him to wait until he finished reading from the *sefer Torah*. Soon, however, the captain of the guard himself came, and asked Rav Levin to accompany him. There could be no further doubt: something quite serious must be afoot. Rav Aryeh asked one of the inmates to continue the reading, and he left the cell with the captain of the guard.

Once outside, he saw his son-in-law waiting for him at the prison entrance. In his heart he knew at once that some accident had occurred. However, he did not utter a word, and with the wisdom of silence between them they set off by foot to the Shaarei Chesed neighborhood, where his married daughter lived. As they reached his daughter's home, Rav Aryeh saw members of the family and medical doctors gathered there. It was then that he learned the news: his daughter had been stricken by paralysis. The only comfort the doctors could give him was that in their opinion, her total incapacitation would likely give way to partial paralysis over the course of time, and perhaps in a number of years she would recover completely. After an emotional meeting with his daughter, he reminded members of the family that "the rescuing help of the Lord can come in the twinkling of an eye."

That night, when Shabbat was over, the Arab guard from the prison knocked at his door. Burning with

curiosity, the inmates at the jail had bribed him to go to Rav Levin's home and find out the reason for his sudden departure. Rav Aryeh explained what had happened and told them not to worry.

The next Shabbat the prisoners flocked around him and asked how his daughter was. "As well as can be expected," he said emotionally.

During the Torah reading, an unusual thing occurred during the *mi-sheberach* prayer recited after each of the seven *aliyot*, in which one asks the Lord to bless and protect the man just called to the Torah. It is customary that the man called to the Torah pledges a sum to charity.

As Rav Aryeh duly recited the *mi-sheberach* for the first prisoner called to the Torah, he was taken by surprise to hear the man announce that he was pledging a day of his life for the recovery of the good Rabbi's daughter. When the time came for the *mi-sheberach* of the second called, he announced that he forfeited a week of his life for the sake of the sick woman. The third man called pledged a month of his lifespan; and so it went. At last it was the turn of the seventh man, Dov Tamari, who later became a professor at the Technion in Haifa.

"What is our life in prison worth," he cried, "compared to our Rabbi's anguish? I pledge all the remaining days of my life to the complete recovery of our Rabbi's daughter!"

Rav Aryeh looked at the young man and burst into tears. He was moved beyond words to see how devoted these men were to him and how much affection they bore him. Unable to continue with the prayer service, he shook hands warmly with every single one of the inmates and went straight home.

That evening, after Shabbat, members of his family came to tell him that his daughter was beginning to show signs of recovery: she had started to move some limbs. A few days went by, and her health returned completely, in utter contradiction to the medical prognosis, which predicted a long period of illness and convalescence.

Israel's 61st Shabbat Birthday Party

Join us and celebrate this special event

FAMILY CELEBRATION Shabbat Parashat "Tazria Metzorah" April 25, 2009
at Hebrew Academy, Lieberman Beth Midrash

6:00 - 7:00	Grades 1-6 Special sniff - The 4 holy cities come to life! Come in blue and white	Parents Shiur by Rabbi David Zviel "Is Yom Ha'atzmaut obligatory?"
7:00 - 7:20	Mincha	
7:20 - 8:00	Festive Seudah Shlishit. Songs, food and fun for the entire family.	

KTM WEEKLY SCHEDULE

"Rising Up & Redemption" Apr 20-27, 2009

"The State of Israel & the Vision of Redemption"

Rav Ido Tauber

This class will focus on philosophical ideas of Rav Kook as they relating to our generation and the beginnings of the ultimate redemption.

MONDAY- 8-9pm • April 20 & 27

"Yom Ha'Atzmaut & Halacha" – Rav Yishai Lisner

This class will explore the halachic basis for the holiday of Yom Ha'Atzmaut and its particular laws. Topics will include the bracha for Hallel, celebrations during the Omer and more.

MONDAY- 8:15-9pm • April 20 & 27

"Yom Ha'Atzmaut & Sefirat Ha'Omer"

Rav David Zviel

We have merited in our generation to behold the reacquiring of Eretz Yisrael in this time period of Sefirat Ha'omer. In these classes we will explore why it happens that we celebrate Yom Ha'Atzmaut and Yom Yerushalayim during Sefirat Ha'Omer.

MONDAY- 9:15-10pm • April 20 & 27

"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 • April 21

"Od HaYom Benov" – Rav Ido Tauber

This class will analyze the meaning of the haftara of Yom Ha'Atzmaut and its connection to the day.

TUESDAY- 9:15-10pm • April 21

"Sefer Shmuel" – 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 Ha Melech, and David Ha Melech.

THURSDAY- 8-9pm • April 23

WOMEN'S BEIT MIDRASH

"TBA" – Rabbi Sidney Shoham

TUESDAY- 9:30-10:30am • April 21, 28 & May 5

Tehilim Group

Completion of the entire Book of Tehilim and prayer for those who are ill.

TUESDAYS - 10:30am • WEDNESDAYS 4:00pm

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

T"ב



Yom Hazikaron

Commemoration

בעקבות ערכי לוחמים

In the footsteps of our soldiers



Tuesday, April 28, 2009
@ 7:30 pm

Kollel Torah MiTzion
Lieberman Beit Midrash
of the Hebrew Academy
5700 Kellert Ave., CSL

Program Includes:
Closing Ceremony for Yom Hazikaron
Multimedia Presentation
Festive Ma'ariv Service for Yom Haatzmaut
Celebration with Music, Dance & BBQ



Israel Independence Day
Celebration

חג שמח!



ISRAEL @ 61

NOW MORE THAN EVER

Come Support Israel
in its time of need

DATE: WEDNESDAY
APRIL 29, 2009

TIME: 11:00 A.M.

PLACE: PHILLIPS SQUARE

JEWISH UNITY PARTNERSHIP / COJO

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