



כולל תורה מציון
KOLLEL TORAH MITZION
MONTREAL

Parashat Toldot

Parnas Hayom – Cheshvan

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

2 Kislev

Mayer, Stark & Bloch families in memory of husband and father Abraham Mayer (Avraham Dovid ben Chaim Meir z'l)

15 Kislev

Mark Wainberg in memory of his father, Abe Wainberg (Avraham ben Yitzchak Zeev, z'l)

13 Kislev

David Novoseller in memory of his grandfather, Morris Dowben (Mendel ben Yisrael z'l)

17 Kislev

Dr. David Zukor in memory of his father, Leslie Zukor (Yitzchak Chaim ben Yosef z'l)

22 Kislev

Dr. Alex Spira in memory of his father, Abraham Spira (Avraham Eliezer ben Yeshiah Zvi z'l)

27 Kislev

Joel King in memory of his father-in-law Ben Hymer z'l

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

“This Jew is Your Brother”

- Rabbi Shlomo Aviner –, Chief Rabbi of Beit El

Certainly, the situation of the nation dwelling in Zion gives us a big headache, but the stupidest thing to do would be to “cut off the head”, by which I mean to do anything to jeopardize our status as a united people.

That same Jew that you disagree with, that you are angry at, is your brother. He, too, has a share in the nation -- just like you. He too is part of the nation -- just like you. Don't shout, “I've got all the truth!” Don't say, “All the good things are because of me! It's all because of my group!” That isn't true. Everything is thanks to everybody, thanks to the people. Don't think that it is the differences of opinion that are tearing the nation apart. Differences of opinion do no harm, on condition that we respect one another; that we do not reject other shades of thought; that we take note of the common ground; that we understand that what binds us is infinitely greater than what divides us: “Love truth and peace” (Zechariah 8:19).

Noticing the negative is easy. Therefore, instead of criticizing others, criticize yourselves and raise yourself up to appreciate others and to give them the benefit of the doubt. Consider the words of Rabbi Shmuel Malzman's work, “HaEmunah VeHahashgachah” (Chapter 15), which is based on comments of the Vilna Gaon: “It seems puzzling that only the sin of groundless hatred was mentioned as having caused the Second Temple's destruction. It is well known that there was a great deal of bloodshed, perhaps more than there was in the First Temple, as we learn from the Talmud

and Josephus.

“The explanation is, however.... that due to the fire of jealousy and hatred that burned within them, any sin they saw in their fellow man caused them to judge him to be Sadducee or apostate.... These feelings spread like wildfire, such that the accused individual said to himself, ‘If someone sets out to kill you, kill him first.’ The relatives of the slain victim then responded with vengeance killings, and the relatives of the relatives. Each individual was totally justified -- in his own eyes -- in his dispute. In such a manner, blood was shed like water in the streets of Jerusalem. This is why the sin of bloodshed was only considered a secondary sin, as with the sale of Joseph.”

To fall prey to the sin of selling Joseph while talking loftily about unity is easy. To make accusations is easy. To see black and white is easy. Yet to understand the complexity of a situation is hard. To toil for unity is hard. I am not talking about unity for the sake of some other political benefit, but unity for the sake of unity, for the sake of heaven, as an ideal, because that is what G-d wants -- that we should be united. Not uniform but united.

How we suffered with the Egyptian enslavement, and all so we could exit with “great wealth” (Genesis 15:14) -- unity. How we suffered in the two-thousand-year long exile in order to be capable of uniting in our land. Let us not jeopardize what is most essential. Our uniting together constitutes genuine redemption.

This week's Daf is sponsored by:

Ahuva and Eddie Shostak in honour of the birth of their daughter, Talia Ashira.

- November 22, 2008
- 24th of Cheshvan 5769
- Haftara: Kings I 1:1-31
- Shabbat begins 4:02pm
- Shabbat ends 5:06pm

Tale of the Week with Rav David Zviel Mazal Tov Again

A couple once bought an expensive, new car. During the first drive, the wife, who was driving alone, got into an accident, which resulted in major damage to the vehicle.

An immense feeling of anxiety gripped her: My husband is going to kill me! She got the car registration and insurance card to give to the other driver.

A small note fell out of the envelope, written in her husband's handwriting: "My sweet, remember, I love you more than the vehicle."

This is the general principle: no one is whole. We are not angels. We must view things in their proper proportion.

If your spouse breaks something like a plate or causes some kind of damage, then act as we do under the chuppah when we break the glass and say: "Mazel Tov!"

Women's Corner

"Siyata Dishmaya"

by Tehila Avraham (Two halves of a whole)

When one desires to fulfill the will of G-D, one merits siyata dishmaya, help from heaven. The students of Rav Shach tell the following story:

The Rosh was in the hospital when he learned that a certain man who had shalom bayit problems with his wife was hospitalized on the floor below. Rav Shach made an enormous effort to go to visit the man and talk him into improving his ways. His students said to him "Rabbeinu, We'll call the man to come up to the Rosh Yeshivah. Why must Rabbeinu make such an effort to go down to him?"

Rav Shach gave a most meaningful answer: "I have already spoken to this husband many times to no avail; my lips are dry from talking to him. I don't know anymore what to do with him. Therefore, if I make an effort to go down to him, then G-D will see my suffering and give me siyata dishmaya. And I will find new words and fresh ideas to speak to him. But if I don't make an effort, how will I merit siyata dishmaya?"

We learn that if one makes an effort, then help from heaven is forthcoming. Especially regarding shalom bayit, the beneficiary of G-D's help will be the one who pursues peace.

A Taste of Israel

with your tour guide, Ido Klein, KTM

The Dead Sea Crisis - Part 2 - Solution

The lowest place in the world is getting lower and lower!

As we mentioned last week, the Dead Sea is facing a problem of drying up. Some solutions have been suggested to solve this problem:

One solution is making a tunnel that will connect the Dead Sea to one of the other two seas in the area- the Mediterranean or the Red Sea. This solution was originally suggested for the purpose of creating Hydro-electric power, as the Dead Sea is 400 meters lower than the other seas. The main idea was building an underground tunnel under either the Judean Mountains or the Arava. By doing this, much less energy is used than if a regular tunnel had been constructed (water would have to be pumped).

This idea was abandoned more than 20 years ago, for two main reasons: it was too expensive, and it would probably damage the natural system of the Dead Sea, as the waters of the Dead Sea are different than the waters in the other seas.

Another solution (My Father's Idea, he is a geography professor) is to stop pumping water from the Kinneret. As a consequence the Kinneret's water levels would go up, the Degania Dam will be opened, more water will flow in the Jordan River and eventually will rest in the Dead Sea, making its water levels higher, and not interfering with the Dead Sea natural system. As of today, the Dead Sea receives most of its water from the Jordan River, so that no changes would be made.

The big problem with solution is that the Kinneret is one of Israel main water sources- an alternative water source must be found. Desalination is a very possible solution for an alternative water source, but it offers lower quality water.



2008 Annual Torah MiTzion International Conference of Shlichim



KOLLEL TORAH MITZION MONTREAL

invites the community to hear and meet

Rabbi Haim Druckman

November 28-29, 2008

Friday Night, November 28 - 7pm

"Parents' Role in Jewish Education"

Congregation TBDJ -6519 Baily Rd., Cote St. Luc

Saturday, November 29 - 8:45am

Shacharit - Drasha given by Rabbi Druckman

Congregation TBDJ -6519 Baily Rd., Cote St. Luc



Saturday Night, November 29, 8pm

"Conversion as a Challenge in the Path of Religious Zionism"

Kollel Torah MiTzion - Lieberman Beit Midrash of Hebrew Academy - 5700 Kellert Ave., Cote St. Luc

Rabbi Haim Druckman, a prominent Rabbinic leader and educator in the religious Zionist movement, is the founder and Rosh Yeshiva of Yeshivat Ohr Etzion, both a Bnei Akiva yeshiva high school and one of the largest Yeshivot Hesder in Israel. He was instrumental in developing the concept of "Yeshivot Hesder", where students combine their Yeshiva studies with army service.

Rabbi Druckman heads the Center for Bnei Akiva Yeshivot and Ulpanot and serves as a mentor and member of the Worldwide Secretariat of the Bnei Akiva World Youth Movement.

Rabbi Druckman established the first post high school educational academy for the Ethiopian community - Ohr M'Ophir.

Rabbi Druckman served in the Knesset as the Deputy Minister in the Religious Affairs Ministry and was a member of the Security and Foreign Affairs Committee, the Education Committee and the Aliyah and Absorption Knesset Committees.

Most recently, Rabbi Druckman contributed to the unity of the Jewish people by serving as the Chief Dayan (judge) at the Special Court for Conversions



Montreal Committee
for Hesder Yeshivot

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Halacha MiTzion

Swimming on Shabbat

First of all, a comment on swimming in general: the obligation of exercising caution - "You shall guard your lives carefully" - requires that we avoid situations of danger. Hence, a person should not swim in the sea in a place where there is no lifeguard, and likewise, wherever else he swims, he should ensure that he is safe. Rav Neuwirth, in his Shemirat Shabbat ke-Hilkhata (chapter 14, par. 12) writes: "It is forbidden to swim on Shabbat as well as on Yom Tov; it is likewise customary not to bathe either in the sea or in a pool, even without swimming."

The nature of Shabbat requires that we dedicate the day to God, spending our time in spiritual pursuits together with the family. This is our guiding principle for all rulings concerning the laws of Shabbat. Beyond the question of the nature and spirit of Shabbat, swimming on Shabbat may entail the following problems:

Wringing: this is a Torah prohibition on Shabbat, derived from the category of activity known as treading ('dash'). Swimming may lead us to wringing the bathing costume or towel, or squeezing hair with the towel to dry it.

Where there is no 'eruv', there is also a problem of carrying. This prohibition includes both objects that the person is carrying and the water upon his body that he takes with him when he comes out of the pool.

In a heated pool there are two further problems (Shulhan Arukh, Orah Haim siman 326):

Bathing in warm water that has been heated on Shabbat. Heating water on Shabbat is prohibited under the category of cooking.

The Sages instituted a prohibition against bathing the entire body on Shabbat even using water that was heated on Friday, so as to avoid the possibility of water being heated on Shabbat for the purposes of bathing on Shabbat.

"We do not float (Mishna Berura: that one's feet are lifted from the floor of the water) on the surface of the water (Mishna Beitza, chapter 5, mishna 2), lest a person come to fashion for himself a barrel upon which to sail" (an object used while learning to swim - like water-wings or a swimming ring today). This rabbinical enactment applies specifically to rivers that have no edge to hold on to, and whose floor is sand; not to a swimming pool.

Fast or prolonged swimming that is undertaken for the purposes of physical fitness is prohibited like any other exercise for that purpose: "We do not exercise - i.e., exerting oneself in order that he will work [his muscles] and perspire" (Shulhan Arukh, Orah Haim, siman 328, par. 42). Since there are so many different ways in which a person may inadvertently end up transgressing the laws of Shabbat, later halakhic authorities have ruled that one may not swim in a pool on Shabbat.

KTM Weekly Schedule

NEW Fall Session 2

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 • Nov. 24, Dec. 1, 8, 15

(At the Shaar Hashomayim)

“Maamar HaDor” – Rav Ido Tauber

This important discourse of Rav Kook discusses the meaning and essence of the generation of the “Ultimate Redemption” and gives insights into how to deal with the people of this great generation.

MONDAY- 8-9pm • Nov. 24, Dec. 1, 8, 15

Laws of the State – Rav Yishai Lisner

For centuries Jews dreamed of a Jewish State based on the Torah. This class will deal with different issues that a State faces from a halachic point of view, including army, police, and government.

MONDAY- 8-9pm • Nov. 24, Dec. 1, 8, 15

Sefer HaKuzari – Rav David Zviel

Rabbi Yehuda HaLevi's Kuzari is one of the most foundational Jewish books of philosophy. It deals with the foundations of Jewish faith and essential questions of Jewish belief.

MONDAY- 9:15-10pm • Nov. 24, Dec. 1, 8, 15

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 • Nov. 25, Dec. 2, 9, 16

The Rambam's Introduction to “Perek Chelek” – Rav Ido Tauber

Maimonides' discussion of reward and punishment, the World to Come, and the Rambam's 13 principles of fate.

TUESDAY- 9:15-10pm • Nov. 25, Dec. 2, 9, 16

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 Ha Melech, and David Ha Melech.

THURSDAY- 8-9pm • Nov. 25, Dec. 2, 11, 18

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

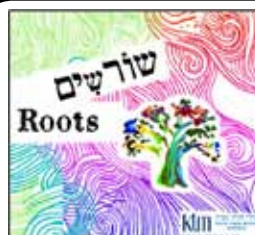
Motzei Shabbat, warm up to a full hour of learning music & fun.



FOR GRADES 1-4
Nov. 8, 15, 22, 29 & Dec.
6 @ 6pm
Only 2 Sessions Left!

This year's program will feature:

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KTM Women's Beit Midrash

Songs of the Tannach – Eddie Shostak

The Jewish Bible contains ten songs, or “Shirot”. Their study and analysis will help us understand pivotal moments in Jewish history and will help us understand and deal with parallel events in our lives. In this series we will delve into 4 of these songs, including “The Song of the Sea”, “Haazinu”, “The Song of Devorah”, and “The Song of Chana”.

TUESDAY- 9:30-10:30am • Nov. 25, Dec. 2, 9, 16

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.

Fall Session - Nov. 5,12,19,26, Dec. 3,10,17-8-9pm

Kollel Torah Mitzion of Montreal

Lieberman Beit Midrash of the Hebrew Academy

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