



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.

“Transitions”

The stage is set for Moshe's last day on earth. His leadership of Israel is about to end and a new leader, Yehoshua, will ascend the mantle of leadership. As in the life of almost all humans, Moshe leaves the world with some regrets and some unfinished business. He will not lead his beloved people into the Land of Israel and he himself will not be buried there. His two sons will not succeed him in leadership. Moshe is also made aware of the dark future of Jewish history and is therefore aware of the tragedies, difficulties, struggles and challenges that face his beloved people and their descendants in the coming years. How would he spend his last moments on earth?

The title word of the parasha, “vayelech” (Moshe went) begs the question: Where is Moshe going? The Midrash provides us insight into the word “vayelech”. It states that Moshe now went from tribe to tribe, from tent to tent of the families of Israel to take leave of them. He showed them that his love for them knew no bounds and that even though he ruled over them with a strong hand and an uncompromising demeanor, everything that he did in his forty-year stewardship of Israel was done with Divine blessing and enormous care and love. To confirm all of this in the minds of the Jews, he now visited them all, he went to them to say goodbye and as we will read in a few short weeks, to bless them and strengthen them.

Moshe could have used his last moments on earth in self-reflection, or even in self-pity. Instead he continued his selfless devotion to his people.

All transitions in life are difficult. Whether a Bar Mitzvah boy's transition from childhood to adulthood, a bride/groom's transition from single life to married life, or the transition of a young couple into parenthood, how one reacts to these transitional moments often shape the new realities about to be encountered.

Every evening prayer service we petition of G-d to “Shield us, remove from us foe, plague, sword, famine, and woe; and remove spiritual impediments from before us and behind us...” What are these spiritual impediments? Often, when faced with a challenge or a transitional moment in life a force comes immediately before to distract us, telling us: there is no use even trying, after all what will we really accomplish. And if the challenge is overcome, that same force comes to accentuate a sense of pride in the accomplishment thereby distracting us from the accomplished result itself and robbing us of the moment itself.

Moshe's antidote to those “spiritual impediments” was to continue in his humble ways, never thinking about himself, never allowing for distraction or any false sense of pride.

This Shabbat as we focus our attention, like never before, on our own personal transitions within the growth process of Teshuva. May we be guided to return to ourselves, our true selves, guided by tremendous example of the greatest leader who ever lived, Moshe and may we continue, full steam ahead, in our pursuit of goodness, kindness and peace eliminating all distractions in our way.

Shabbat Shalom, Eddie Shostak, KTM.

This week's Daf is sponsored by:

Cindy Faust in honour of the yarhzeit of her beloved mother, Harriet Miller (Chana Leah bat Chaim Leib, z'l).

- October 3, 2008
- 5th of Tishrei 5768
- Parashat Vayelech/Shabbat Shuva
- Haftara: Hosea 14:2-10; Joel 2:11-27; Michah 7:18-20
- Shabbat begins 6:12pm
- Shabbat ends 7:18pm

University Student's Corner "Beginning Anew" - Vicky Tobianah

In this week's parasha, the prophet Hosea encourages Bnei Israel to "Return...to the Lord your G-d." He says we should put our trust in G-d and not in idolatry. At that point, G-d promises to remove his anger from Israel. I think it marks the amazing merciful qualities of Hashem who promises to always have a compassionate heart towards Bnei Israel. Despite the fact that we may sin, we can always return to Hashem, if we choose. During these days, we should be encouraged from Hosea's prophecy of the return of the exiles that we too can repent for our past ways and merit to be signed into the Book of Life.

This parasha marks our close proximity to Yom Kippur. The mitzvah of asking forgiveness from our fellow Jews is a Halacha in the Shulchan Aruch. Why is forgiveness needed before Yom Kippur? The Tur (Orach Chaim 606) quotes a Midrash that Yom Kippur is also a day of unity among Jews and thus to receive a good judgment from Hashem, we need to be united among the nation and create peace between each other.

The Mishna Brurah (MB 606:1) states that we ask for forgiveness in order to atone for our sins. We cannot ask for forgiveness from G-d and be judged favorably until we have erased all the sins we have on our "record," thus we ask for forgiveness from our fellows. This raises a question: What is it that if I have sinned against Him, at the same time I am confident that he has forgiven me? Am I, therefore still required to ask for forgiveness? Since the Tur states that the reason for asking for forgiveness is to create peace and harmony among our nation, there is no need to ask for forgiveness from those who have already forgiven us since that peace already exists. However, the Mishnah Brurah would say that you would still need to ask for forgiveness. In order to do the process of teshuvah for ourselves, we must first ask for forgiveness from our fellow Jews. Thus the act of admitting our sin, begging for forgiveness, is a part of removing the sin and necessary for our own personal teshuvah processes.

There many other questions one may ask from these sources, but I think we learn a powerful lesson here from both the Mishnah and the Tur: there are many reasons that require us to ask for forgiveness and many reasons that may lead us to think we are exempt from begging forgiveness, but either way, we must be true to ourselves and admit where we have wronged so we may begin the new year with a clean slate.

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

Quote of the Week

"If you believe that you can damage, believe you can fix." – Rebbe Nachman of Breslov

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 presentations

Sunday October 5, 7-9pm

Hoshana Rabbah

Simchat Beit Hashoeva

Learning, singing, dancing
and refreshments.

Sunday, October 19th, 2008

7-9pm

Halacha MiTzion - Rav Yishai Lisner

Viduy (Confession) on Yom Kippur

The central theme of Yom Kippur is the process of confession and cleansing of our sins. As a result the Viduy is said twice in each prayer.

The text of the Viduy is "Ashamnu, Bagadnu" and it is written in successive letter format (from Aleph to Tav) so as to say "I have sinned every sin possible, I enumerate them and regret them all". During the Viduy it is important for one to identify with the words and it is to be done out of true remorse but in truth it is difficult to concentrate and truly let out all the feelings in your heart with the standard text. Therefore, the Shulchan Aruch says "one does not need to elaborate on the given sin, but if he chooses to do so he can". The Chayei Adam brings a list of additional sins to add to those of Ashamnu Bagadnu and so it is proper for each person to add his own list of know sins and transgression from the past year and that will allow him to make the Viduy more personally meaningful and honest.

However, the Rama adds that this is only to be done with the silent Viduy said during the Shemonah Esrei but not during the Chazan's repetition as it is not proper for those around him to hear him list his sins as it is said "Praiseworthy is he whose transgression is forgiven, whose sin is concealed". (Tehillim 32:1)

We will conclude with the words of the Rambam "What is Teshuvah? It is for the sinner to leave his sin and remove it from his thought and accept in his heart not to do it again as it says "Let the wicked one forsake his way" (Isaiah 55:7). And he must regret his transgression as it says "Surely, after my turning, I repented" (Jeremiah 31:19). And He Who Knows All will bear witness he will not commit this sin again. And he must say with his lips that which he accepted with his heart. (Maimonides Hilchot Teshuvah 2:2)

May we merit purity of heart and intimacy with G-d.

Tale of the Week with Rav David Zviel A Blessing5 in Time

Father loved to play with his little son, for he loved him dearly. Once he brought him a beautiful apple, but did not give it to him at once. As the little boy stretched out his hand to snatch the apple, father drew it away quickly. The boy tried again, and again the apple was way above his head. This was repeated several times in a playful way, but the boy really wanted to have the apple, yet could not get it immediately.

Now the boy was a clever little fellow. He thought of a way to make his father give him the apple at once. Can you guess what he did?

When father pulled the apple away from him again, the boy suddenly said the blessing over fruit, which he knew very well, as all good little boys should. The father had no choice but to give him the apple to eat immediately, otherwise the blessing would have been said in vain!

Something like this we also do on Yom Kippur, the Day of Atonement, when we fast and pray to G-d to forgive our sins. In our prayers on that day we say a blessing, praising G-d as the "King who pardons and forgives our sins."

Now G-d would not want us to say a false blessing. So He forgives us, if we really want Him to. But in order to receive G-d's forgiveness, we must feel sorry for anything wrong we may have done, and promise with all our hearts never to do anything wrong again.

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

Alon Moreh

Some places in Israel are unique because both their past and present are interesting and meaningful. One of those places is Alon Moreh. Alon Moreh is mentioned only one time in the Tannach- but it is a very important time, for Alon Moreh was Avraham's first stop in Eretz Israel, which means that that was the first house of the first Jew in the land of Jews.

About 3720 years later, the sons of Avraham returned to settle in Alon Moreh. After the events of Sebastya (the beginning of Gush Emunim- the organization which started settling in Yehuda and Shomron) many more groups started new settlements. The group of Alon Moreh actually started a settlement a few kilometers south of its current location, but the authorities moved them from there under the claim of illegality (today the settlement Itamar is in Alon Moreh's first location). The settlement has more than a 1000 citizens, a Hesder Yeshiva, and an amazing view- some claim you can see the Hermon (100 km away) from there!

One of the settlement's viewpoints is called after Ilan Gabbay, an officer in the Paratroopers, who was killed in the second Lebanese war. Ilan was the commander of Akiva- one of the Bachurim in the Kolllel.



Ask the Rabbi

(Questions asked to the KTM Rabbis)

Question:

Why do girls have to daven "maariv"?

Answer:

The Mishna Berura teaches that women never accepted upon themselves the mitzvah of "maariv" and therefore they are exempt from davening "maariv". (MB 106:4)

However there are a few poskim (Aruch Hashulchan, Kaf HaChaim) who say that women do have an obligation to daven tefilat maariv as well. Therefore if a woman finds herself with nothing more important to do, she should daven. But, if she doesn't have enough time, or has something very important to do at that time she doesn't need to.

Aside from the halachic aspect of this issue, I think it is important to have a strong will to speak to Hashem whenever we have the chance, and if and when we get the opportunity to speak with him- we really shouldn't miss out on it.

Eshet Chayil - Women's Corner

Henrietta Szold - Shira Tauber

Henrietta Szold enlisted generations of American Jewish women in the practical work of supporting Jewish settlement in Palestine and Israel. Born in 1860, Henrietta was raised by her rabbi father to be deeply committed to the Jewish people and the world of Jewish tradition and scholarship. As an essayist, translator, and editor, she became one of the few women to play a foundational role in creating a meaningful American Jewish culture. Still, Szold was constrained by the limited opportunities that the Jewish world of the late nineteenth and early twentieth centuries could offer a woman of her brilliance, organizational abilities, and vision.

The creation of Hadassah in 1912 as a Zionist women's organization dedicated to practical work in Palestine transformed Szold's future course and the lives of hundreds of thousands of women who joined its work. Largely under Szold's leadership, Hadassah created the infrastructure for a modern medical system in

Palestine that would serve both Jews and Arabs. Szold spent most of the last twenty-five years of her life in Palestine, overseeing numerous health, educational, and social service institutions that would become an integral part of the State of Israel. In her seventies, under the shadow of the Nazi threat in Europe, Szold directed Youth Aliyah, an organization that brought thousands of children from Germany and Europe to agricultural settlements in Palestine.

Through her lifetime of service to the Jewish people, Henrietta Szold helped shape the political, cultural, and social worlds of Jews in both the United States and Israel and created a new world of opportunity for Jewish women. Even before her death in 1945, she had become an icon for the practical idealism that could build a Jewish state.



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, 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

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