

# KTM

כולל תורה מציון  
KOLLEL TORAH MITZION  
MONTREAL

## Parashat Vayikrah

### Parnas Hayom

#### Nissan

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

##### 4 Nissan

Yosie Deitcher in memory of father, Jacob Deitcher (Yaacov ben Yosef, z'l)

##### 8 Nissan

Raphael Faust in memory of grandfather, Raphael Faust (Raphael Reuven ben Harav Mordechai Yehuda, z'l)

##### 8 Nissan

Raphael Faust in memory of grandmother, Adele Faust (Adel bat Yaacov, z'l)

##### 10 Nissan

Peter Veres in memory of father, Andre Veres (Zvi ben Alexander, z'l)

##### 17 Nissan

Phillip Friedman in memory of mother, Lucy Friedman (Leah bat Yehoshua, z'l)

##### 23 Nissan

Dr. Ronald Schondorf in memory of uncle, Richard Wehrman (Reuven ben Shmuel, z'l)

##### 24 Nissan

Ruth Drazin in memory of sister, Pearl Fried (Perel bat Isroel Moshe, z'l)

##### 27 Nissan

Miriam Novick in memory of husband, Louis Novick (Eliezer Yaacov ben Mordechai Zvi, z'l)

##### 28 Nissan

Avrum Drazin in memory of father-in-law, Sam Fried (Yisroel Moshe ben Yitzchak, z'l)

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



#### "We are the Animal"

Sefer Vayikra contains most of the commandments and details regarding the Korbanot (sacrifices). The parasha opens with the pasuk: "אדם כי יקריב"

”אדם כי יקריב...לרצונו לפני ה'...מכם קורבן לה. A man who wants to bring a sacrifice from himself has to bring it of his own will.

What does it mean to bring a sacrifice from your own will? The Torah should have simply stated "a man who brings a sacrifice". The Gemara tells us that we torture a man who refuses to give a korban until he wants to bring it. So, then how could the Torah specify that it must be from his own will? When a man sins and is obligated to bring the sacrifice whether he wishes to or not.

The sacrifice is brought to redeem a person's sins, to bring forgiveness from G-d upon himself. The sacrifice's blood is spilled and burned on the Alter. This action symbolizes the penalty that was coming to this person, the owner of the sacrifice.

The sacrifice got the punishment instead of the sinner, it is as if the sacrifice and the person have exchanged positions and

the sacrifice is considered as if he is the sinner.

Therefore, in order for the exchange to be valid, in order for the slaughtering of the sacrifice to be considered as if he sacrificed himself, the sacrifice has to be part of him and not just another animal, he has to be connected to the sacrifice, he has to feel that the animal and him are one.

Therefore, we cannot force the man to bring the sacrifice, since by doing that you totally defeat the purpose of the whole process. Since the man has to connect to what he does, and if he doesn't want to bring the sacrifice then he will never relate to the animal.

This aspect is true in everything in Judaism. Any mitzvah or action that a man performs is meaningless unless he believes in what he does. Eating Matzah in Pesach is meaningless unless you understand the essence of the Mitzva and feel apart of it. By striving to connect to G-d and feeling apart of the Torah a man can have a more meaningful life.

Shabbat Shalom, Matti Gottlieb, KTM

#### This week's Daf is sponsored by:

The Veres Family in honour  
of the Yahrzeit of  
Andre Veres, z'l (Zvi ben Alexander)  
on the 10<sup>th</sup> of Nissan

- March 28, 2009
- 3rd of Nissan 5769
- Hafatara: Isaiah 43:21-44:23
- Shabbat Begins: 6:59pm
- Shabbat Ends: 8:01pm



## Story of the Week with Rav David Zviel, KTM

### Kosher for Passover

The rabbi's silhouette stood in stark contrast to the light-browns of the parched African veldt.

The old African woman had been insistent. "Please meet me here tomorrow, I have something very important to show you."

Soon enough, an ancient white Combi pulled up to the spot where the rabbi had been standing. "Please come, it is about a twenty five minute drive from here." Acting on instinct, the rabbi decided to go with her.

The car clattered down the rutted road, the blazing sun glinting off the chrome of its 1930's frame. Just beyond the environs of the city, they reached the cemetery.

"Here is my husband's gravesite" whispered the woman as tears coursed down her face. "He would have liked a rabbi to have been here."

The rabbi stared at the grave, noticing the most unusual headstone. Engraved on the stone, above the man's name, were the Hebrew words *kasher l'pesach* "Kosher for Passover."

What made it even more unusual was the fact that the words were inscribed upside-down.

The woman explained that her husband had arrived in Namibia as a young lad; he had worked hard, married, lived an entire lifetime with her and never divulged anything about his upbringing in London as a child.

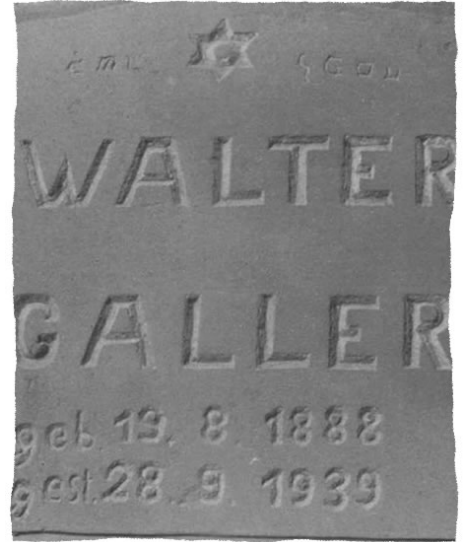
He had never mentioned the fact that he was Jewish, nor had he in fact mentioned anything about religion at all.

On his death-bed, he summoned all his remaining energy and told her that he was Jewish and would like the world to remember that he was.

He had saved the one thing that crossed his path and signified some sort of Jewish identity for him.

It was a box of Kosher-for-Passover matzos...

"Please inscribe this on my headstone" he stated, and those were his actual last words.



### Women's Corner with Shira Tauber

Ben Adam lechavero has Low Rating Parashat Vayikra deals with the laws relating to korbanot. The fact that a person brings a korban to repent for misdeeds *ben adam lamakom* (between man and G-d), can cause a person to put much more effort into mitzvot that are *ben adam lamakom* rather than mitzvot that are *ben adam lechavero* (between man and man).

We unfortunately see this phenomenon in our daily lives all too often. For example, a man wearing very modest clothes with tziziot and a beard who drives like lightning, people who are look very religious yet don't pay their taxes, etc. For some reason there are some mitzvot that seem to have a higher rating than others. These are mistakes we all make, but this behaviour teaches us about a distorted perception where people are more conscious about mitzvot *ben adam lamakom* and think that in a way G-d ignores the mitzvot *ben adam lechavero*. This is a mistake, G-d looks over every act a person does in his life, our social behaviour is as meaningful as our preciseness with mitzvot *ben adam lamakom*.

This past week the high school girls from Hebrew Academy put on a women's only fashion show, which they worked on for many weeks now. I think in a way, the girls sent out an important message: on the one hand they made a stand saying they are not ashamed of being Jewish modest girls, and also the theme of the evening was about awareness to important causes and people who are in difficult situations - Gilad Shalit, Nava Apelbaum z"l, the people of Sderot, etc.

A person should strive to always to have the balance of keeping mitzvot from both aspects, trying to keep the laws of Shabbat as well as the laws of lashon harah, and bring up the rating of the mitzvot *ben adam lechavero*.

**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



**Halacha MiTzion**  
with Rav Yishai Lisner  
**Cosmetics on Pesach**

The prohibition of chametz on pesach is so stringent that the Torah prohibits even deriving benefit from it (Pesachim 21b). Therefore, one is not permitted to derive benefit from any chametz

that is fit for human consumption in any manner including: selling, smelling, etc...

However, the Torah permits chametz that was *nifsal mayachilat kelev* (something that one would not feed his dog) **before pesach**, but the chachamim prohibited eating or drinking this type of chametz because by eating or drinking it, one shows that it is important to him and that it is indeed may be fit for human consumption. Chametz that was *nifsal mayachilat kelev* before pesach and is considered important to the person is considered more lenient than the chametz prohibited by the Torah in that one is permitted to keep it in his possession during pesach and therefore on is permitted to derive benefit from it. (Shulchan Aruch 442:10-11)

Halachic authorities argue whether or not one is permitted to benefit from this type of chametz not through ingestion rather through the body (ex. bathing). Those who hold that *sicha kishtiya* (bathing is like drinking) would say that even if the chametz is *nifsal mayachilat kelev* **before pesach** it would be prohibited to derive benefit from it through the body for the same reason that the chachamim prohibited its ingestion. Most halachic authorities hold that the benefit through one's body is not like ingestion and therefore it would be permissible to use such chametz in this manner. Therefore, those who hold that *sicha kishtiya*, would prohibit the use of non-kosher for pesach soap on pesach and those who do not hold that *sicha kishtiya* would permit the use of non-kosher for pesach soap.

The same applies to other cosmetics and make-up in that one is permitted to use them even if they do not have a special "kosher for pesach" designation. This is what I heard was the opinion of Rav Hirschsprung, zt"l.

It is important to stress that this allowance for the use of these types of cosmetics is based on the fact that they must be *nifsal* (rendered inedible) **before pesach**, and therefore, one should be careful to buy all cosmetics **before pesach** or at least they should know for a fact that they were produced before pesach.

Historically, it has been the custom to follow stringent opinions regarding hilchot pesach. In addition, it seems to have been a prevalent custom to restrict the use of items which may contain chometz, even when they are clearly *nifsal mayachilas kelev*.

הנך יפה רעייתי- הנך יפה במצות ובגמילות חסדים (ילקוט שמעוני שה"ש)

'Behold you are beautiful my friend' – Behold you are beautiful in mitzvot and acts of kindness. (Yalkut Shimoni Shir Hashirim)

**KTM WEEKLY SCHEDULE**  
**PREPARATION FOR PASSOVER**  
**March 16 — April 2, 2009**

**MONDAY, MARCH 30, 2009**

8PM—"Pesach: An Inside Look" – Rav Ido Tauber  
8:15PM—"Laws of the Seder" – Rav Yishai Lisner  
9:15PM—"Haggadah Shel Pesach" – Rav David Zviel

**TUESDAY MARCH 31, 2009**

9:30AM—"Insights into the Haggadah"  
Rabbi Michael Whitman (WOMEN'S BEIT MIDRASH)  
8PM—"Parashat Hashavua" - Rav Yishai Lisner  
9:15PM—"Rav Kook on the Haggadah" – Rav Ido Tauber

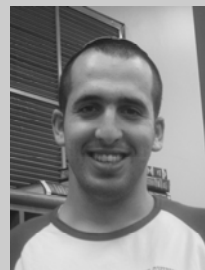
**WEDNESDAY, APRIL 1, 2009**

8PM—Pur Hu Hagoral – Ido Klein

**THURSDAY, APRIL 2, 2009**

8PM—"Sefer Shmuel" – Rav David Zviel

For full class description, please visit [www.ktmmtl.org](http://www.ktmmtl.org)



**A Taste of Israel**  
**with your Tour Guide, Ido Klein**

**Caesarea**

True or false? The capital of Israel is situated between Haifa and Tel Aviv.

Most of you probably would answer: "false", and would be correct. If I would have asked this question 2000 years ago, the correct answer would have been: "true". In the answer lays the story of Caesarea.

Caesarea was established in the time of the Persian reign over Israel in the 4<sup>th</sup> century B.C.E. Nothing really interesting happened there until 1<sup>st</sup> century B.C.E., when Herod the Great rebuilt the city- along with many other places in Israel. Caesarea was special, because it was Herod's biggest building project. It was so impressive, that Romans made it the capital of Israel. The structures built in Caesarea included: a palace, a harbour, a hippodrome, a theater, bathhouses and many others. The city was a Roman city in its structure and culture, although Herod, its rebuilder, was a convert, who was the de-facto king of the Jews who were in Israel in that time.

After reading this, it will not surprise you to hear that "HaMered Hagadol" (the great revolt) of the Jews against the Romans started there. The revolt led to the destruction of the Second Beit Hamikdash. Caesarea the main base of operations of the Romans in the Bar-Kochva Revolt and was also the place where Rabbi Akiva was executed.

2000 years since then, and Caesarea has become one of the most impressive archeological sites in Israel, which is also a major tourist attraction. And that is not all, next to the archeological site a town named Caesarea was established. This town is one of the wealthiest towns in Israel, and whoever walks its street can expect to see amazing houses that are not so usual in Israel.





# A Different Seder Night! מה נשתנה הסדר הזה?



**Learn How to Make Your Seder  
Interactive and Meaningful for Your Kids!**

**Sunday, March 29, 2009  
11am-1pm**

**Admission:  
\$10 Family, \$5 Individual**

**Kollel Torah MiTzion**

**Lieberman Beit Midrash of the Hebrew Academy  
5700 Kellert Ave., Cote St. Luc**

## Program Schedule

**Opening—11:00am Rabbi Yishai Lisner, Rosh Kollel Torah MiTzion**

**Part 1—11:15am WORKSHOP STATIONS (20min. each)**

**"An Interactive Passover Night" • Rabbi Michael Whitman**

**"Different Educational Paths to Your Child" • Rabbi Reuben Poupko**

**"The Passover Seder in Stories and the Midrash" • Barbara Freedman**

**"Passover Preparation with Your Children" • Shoshana Neuer**

**Part 2—12:30pm LECTURE**

**"Why Do We Need the Seder Night?" • Rabbi Ira Ebbin**

**SPECIAL ACTIVITIES FOR CHILDREN K-6  
INTERACTIVE MUSICAL PESACH PLAY, ARTS & CRAFTS  
with Mr. Music & the KTM Bachurim**

***This event is sponsored by Mr. & Mrs. Joseph Faust in loving memory of Mr. Faust's parents  
Raphael Reuven ben Harav Mordechai Yehuda z'l and Adel bat R' Yaacov z'l  
who perished in the Holocaust 68 years ago (8 Nisan)***

Kollel Torah Mit Zion 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.

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