



כולל תורה מציון
KOLLEL TORAH MITZION
MONTREAL

Parashat Vayishlach

Parnas Hayom – Kislev

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.

“What is Your Name?”

The name of a person testifies to his true essence. In Jewish thought, there is tremendous importance placed on a person's name.

In this week's parasha, Yaakov Avinu receives another name- Israel. He receives his new name twice- the first time was after the struggle with the angel where the angel gives him this name, and in the second time he got his new name was from Hashem Himself.

It is quite surprising to see that although Yaakov's name was changed to Israel, the Torah still calls him Yaakov. Furthermore, in the case of Avraham's name, the Torah never calls him Avram after his name was changed, and it is even forbidden to call him in by old name.

The commentators see the difference between Yaakov and Avraham in the words that Hashem tells him: “Shimcha Yaakov” - this statement means that his name stays Yaakov, and Israel is just an additional name.

Why does Yaakov keep his first name?

What is the meaning of this name? Yaakov symbolizes the continuous struggle in the life of Yaakov, from the beginning of the struggle for the birthright, through the struggle with Lavan, and of course, the struggle between Yosef and the brothers. As it was said “Vayaaveini zeh paamayim”.

Yisrael also symbolises a struggle, but this struggle is after the victory against the angel. Yaakov after this struggle is like a minister, and he deals with his difficulties through triumph.

The name Yaakov remains indicating that the struggle continues. There is no total relief and serenity in this world and every victory is a foundation for the next struggle.

The addition of the name Israel symbolises that now the struggle is from a higher position, it is out of victory. This fact gives Yaakov, and also to us, the power and will to continue the process of the establishment of Am Israel.

Shabbat Shalom, Rav Ido Tauber, KTM Montreal.

This week's Daf is sponsored by:

Rochelle and Jeffrey Rein, Avi, Josh and Sari to honour the yahrzeit of Rochelle's beloved mother, Dolly Weintraub, z'l.

- December 13, 2008
- 16th of Kislev 5769
- Haftara: Ovadiah 1:1-21
- Shabbat begins 3:54pm
- Shabbat ends 5:01pm

Halacha MiTzion - Rav Lisner, KTM

Lighting the Chanukah Candles during Winter Break

This year Chanukah falls during Winter Break when many people will be on the road traveling. How should they fulfill their obligation to light the candles? We will discuss this in three parts:

Note: each section is based on the premise the entire family is away and nobody will be lighting for them at home.

A. Chanukah candles at a Hotel

In the Gemorah (Shabbos 23.) and codified by the Shulchan Aruch (S. 677) it states a guest staying at another's place must light his own candles and does not fulfill his obligation through his host's candle lighting. Therefore, a hotel guest is required to light his own candles. He should light the candle in his room window facing the public domain (courtyard or street) or on a table near the entrance to his room. If he cannot kindle a flame in his room, and he has no other option such as lighting in the hotel dining room or lobby, it is permissible believed to light an electric menorah without saying a bracha.

B. Chanukah Candles on a Plane, Train or Automobile

If a person is spending the entire night on a plane or

train and will not reach his destination until dawn, the rabbis (Aruch HaShulchan S. 677:5 and MaHarSham S. 146) concluded he must light while he travels. The reason they gave is because at that time the plane or train is considered his house for that night. Since the reality is one cannot light a flame on a plane or in a car one must prepare a flashlight in advance and light it for 30 minutes with the intent of fulfilling his obligation for Chanukah candles.

C. Chanukah Candles while camping

A person sleeping in a tent or outdoors is considered as not having a house for that night. The Achronim were divided over his obligation under these circumstances. HaRav Feinstein (YD 3 S. 14) concluded he is not obliged since the requirement of Chanukah candles is to be lit in the house and this person has no house (tonight). HaRav Waldenberg (Tz"e 15 S. 29) ruled that even under these circumstances he has an obligation to light because the central part of the mitzvah is to visually see the candles.

With wishes for a Happy Chanukah that will have in its power to light up our dark winter.

QUOTE OF THE WEEK

"It is better to hear the rebuke of the wise, than for a man to hear the song of fools."- Kohelet Ch.7

Tale of the Week with Rav David Zviel

Who has the Answer?

Some Hasidim of the Maggid of Mezheritz came to him. "Rebbe, we are puzzled. It says in the Talmud that we must thank God as much for the bad days, as for the good. How can that be? What would our gratitude mean, if we gave it equally for the good and the bad?"

The Maggid replied, "Go to Anapol. Reb Zusya will have an answer for you."

The Hasidim undertook the journey. Arriving in Anapol, they inquired for Reb Zusya. At last, they came to the poorest street of the city. There, crowded between two small houses, they found a tiny shack, sagging with age.

When they entered, they saw Reb Zusya sitting at a bare table, reading a volume by the light of the only small window. "Welcome, strangers!" he said. "Please pardon me for not getting up; I have hurt my leg. Would you like food? I have some bread. And there is water!"

"No. We have come only to ask you a question. The Maggid of Mezheritz told us you might help us understand: Why do our sages tell us to thank God as much for the bad days as for the good?"

Reb Zusya laughed. "Me? I have no idea why the Maggid sent you to me." He shook his head in puzzlement. "You see, I have never had a bad day. Every day God has given to me has been filled with miracles."

Women's Corner

Emma Lazarus - Shira Tauber, KTM



This month, on the 3rd of Kislev, was the Yahrzeit of Emma Lazarus (1849-1887), the American poet whose words are engraved on the base of the Statue of Liberty.

Lazarus was the fourth of seven children of Moses Lazarus and Esther Nathan, Portuguese Sephardic Jews whose families had been settled in New York since the colonial period. She was related through her mother to Benjamin N. Cardozo, Associate Justice of the US Supreme Court.

From an early age, she studied American and European literature, as well as several languages, including German, French, and Italian. Her writings attracted the attention of Ralph Waldo Emerson. He corresponded with her up until his death.

She is best known for writing "The New Colossus", a sonnet written in 1883; its final lines were engraved on a bronze plaque in the base of the Statue of Liberty in 1912: "Give me your tired, your poor, your huddled masses yearning to breathe free." The sonnet was solicited by William Maxwell Evarts as a donation to an auction, conducted by the "Art Loan Fund Exhibition in Aid of the Bartholdi Pedestal Fund for the Statue of Liberty" to raise funds to build the pedestal.



The Evacuation from “Beit Ha-Shalom” in Hevron - Rav Shlomo Aviner, Beit El

During the lifetime of Maran (our revered teacher) Ha-Rav Kook, there was a similar incident in which there was a violent disturbance at a gathering of Revisionists, i.e. Etzel and similar groups. In the article “Leshever Bat Ami” (The Hurt of the Daughter of My People) in Ma’amrei Ha-Re’iyah (pp. 365-366), Maran Ha-Rav Kook discussed this incident. He said that we would expect that with the return to Zion, the building of the Land and all of the wonders and miracles which Hashem performed for us, that the Nation of Israel would become closer to performing the mitzvot – Shabbat, Kashrut, etc..., but to our distress this is not so. There are all types of Shabbat desecrations and abominations which fill our Land.

What can we do? People do what they want, and we cannot force them to do otherwise. But the prophet Yechezkel (20:39) said: “And you, House of Israel, thus says Hashem G-d: Let every man go serve his idol, but afterwards you will surely listen to me, and do not desecrate my Holy Name again with your gifts and idols.” Do what you are going to do, but do not desecrate Hashem’s Name. Maran Ha-Rav Kook said the same thing: Do not desecrate Hashem’s Name, and a desecration of Hashem’s Name is a war between brothers. “I do not know who is to blame; it is better to say that we are all at fault.” But we must fix the situation, we must increase “Ahavat Yisrael” – love between Jews. This is what Maran Ha-Rav Kook taught us.

We know that the general state of the Nation who dwells in Zion is one of “Ahavat Yisrael.” This love overcomes any divisions and leaps over any walls. For example, the army has left-wingers and right-wingers, religious and secular, Ashenazim and Sefardim and Ethiopian Jews and Yemenite Jews. We see that it is possible to live together with love and fraternity. The uniform breaks down many barriers. The majority of Jews from every stream and opinion live together in love and fraternity. The most troublesome thing is when we are unable to get along together. Differences of opinion are permissible. Difficult disagreements are permissible. Lifting a hand in violence, shaming and hatred are forbidden.

Maybe some people have forgotten that the Temple was destroyed on account of baseless hatred. Those people who hated baselessly certainly convinced themselves that they were justified, and they said that it was hatred of brothers for the sake of Heaven. But everything was destroyed in the end. Therefore when there is fighting among Jews, we must cry. Maran Ha-Rav Kook began his article by saying that he was crying. We therefore cry that things have reached

a point that we cannot talk together, clarify the situation together, and decide together.

During the time of the Second Temple, our Sages asked the prophet Zechariah: are we obligated to fast on Tisha Be-Av and the other fast over the destruction of the Temple – we have the Temple but not full independence? He answered: everything will work out, this is redemption. While the situation is difficult, is anything out of Hashem’s ability to fix? This is only the beginning. There is only one thing which you have to do: “Love truth and peace” (Zechariah 8:19). This is all – said Hashem – I will take care of the rest. As is known, we have not fulfilled our obligation. Jews are not enemies, they are our brothers. “I am seeking my brothers” (Bereshit 37:16).

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

Masada on the Carmel

It is commonly thought that the Jews who lived in Israel (“HaYishuv”) during the Holocaust were safe from being annihilated by the Nazis, although history proves otherwise, for there were two times during the war that the threat of the Nazis invading Israel was real:

One time was in June 1940, after the Nazis conquered France and established the pro-Nazi Vichy government- France was in control of Syria and Lebanon, neighbours of Israel (then under British Mandate), which made Nazi controlled countries a real threat to Israel. The second time was in spring 1942, during the Nazi campaign in North Africa, which ended in the battle of El Alamein, some few hundreds kilometres from the Western border of Israel.

The plan to defend “HaYishuv” those two times involved Mount Carmel. The first time, “HaYishuv” and the British Mandate planned to construct army posts on the mountain, and to create a special army unit that will disturb the Nazi invaders. This unit was to be based on the mountain.

The second time, when the threat seemed more drastic, “HaYishuv” thought about more extreme measures. In the case of the British to leave Israel, all the Jewish population was to be concentrated to Mount Carmel and the mountains that surround Emek Yizrael. The purpose of this act was to make it as hard as possible for the Nazis to win this war. The plan stated that “HaYishuv” should fight to the last man, and from there it got its name- Masada on the Carmel.

The plan was terminated in a very premature stage both times, for the Nazis failed to complete their scheme. Some remnants can still be found on the mountain, but the researchers claim that they belong to the first plan.

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 faith.

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.

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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
5700 Kellert Ave., Cote Saint Luc, Quebec, H4W 1T4
514-486-5718 (O) • 514-487-9279 (BM) • 514-482-0574
Mailing Address: P.O. Box 384, Cote Saint Luc, Qc, H4V 2Y5
info@ktmmtl.org • www.ktmmtl.org

