



TORAH תורה
MITZION מציון
KTM MONTREAL



THE KTM DAF PARSHA

BRINGING A TASTE OF ISRAEL TO MONTREAL



לעסוק בדברי תורה
BY RABBI EITAN MAAZARI (ROSH KOLLEL KTM MONTREAL)

The first Yom Tov of Shavuot, we stay up all night to study and hear lessons on the importance of learning Torah.

This is a beautiful practice. But the real question, what is really important, is what we do after. Once Shavuot is over, what do we do with that learning? How do we bring it into our daily lives?

From Passover to Shavuot, we have a custom to study one chapter of Pirkei Avot every Shabbat. The sixth chapter talks about the importance of studying and acquiring Torah:

אמר רבי יהושע בן לוי, בכל יום ניום בת קול יוצאת מהר חורב ומכרזת ואומרת, אוי להם לבריות מעלבונה של תורה. שכל מי שאינו עוסק בתורה נקרא נזוף, שנאמר (משלי יא) נזם זהב באף חזיר אשה יפה וסרת טעם. ואומר (שמות לב) והלחת מעשה אלקים המה והמכתב מכתב אלקים הוא חרות על הלחת, אל תקרא חרות אלא חרות. שאין לה בן חורין אלא מי שעוסק בתלמוד תורה. וכל מי שעוסק בתלמוד תורה הרי זה מתעלה, שנאמר (במדבר כא) וימתנה נחליאל וימתנה נחליאל במות

Rabbi Joshua ben Levi said: every day a Bat Kol (heavenly voice) goes forth from Mount Horeb and makes a proclamation and says: "Woe unto humankind for their insult towards the Torah", for whoever does not occupy himself with the study of Torah is called nazuf (the rebuked). As it is said, "Like a gold ring in the snout of a pig is a beautiful woman bereft of sense," (Proverbs 11:22). And it says, "And the tablets were the work of God, and the writing was the writing of God, haruth (graven) upon the tablets" (Exodus 32:16). Read not haruth ['graven'] but heruth ['freedom']. For there is no free man but one that occupies himself with the study of the Torah. And whoever regularly occupies himself with the study of the Torah, he is surely exalted, as it is said, "And from Mattanah to Nahaliel; and Nahaliel to Bamoth," (Numbers 21:19).

Rabbi Yehoshua ben Levi brings down the following insight which will enlighten our lives:

To begin, we need to understand the concept of עלבונה של תורה (insulting the Torah).

Imagine that I'm walking down the street, and someone behind me yells, "You ruined my life! You're evil!" I turn to the person, and he says - 'I'm so sorry, it's not you. From behind you looked like someone else. I will probably accept the apology, because I was not offended at all – He doesn't know me and I don't know him.

On the other hand, if the person were someone I cared about my whole life, someone I fed and took care of and gave my life to, of course I will be offended by him!

So it is in the Mishnah: The Torah can only be insulted by those who know it. Those who have not studied Torah at all and do not know it cannot insult the Torah.

The wording of the Torah blessing (according to Ashkenazi custom) is as follows:

אשר קדשנו במצותיו וצננו לעסוק בדברי תורה. והערב נא ד' אלקינו את דברי תורתך בפנינו ובפסיקות עמך בית ישראל ונהיה אנחנו וצאצאינו וצאצאי עמך בית ישראל פלנו יודעי שמך ועוסקי תורתך ברוך אתה ד' המלמד תורה לעמו ישראל

Blessed are you, O Lord, our God, King of the world, who sanctified us with his commandments and commanded us to engage in Torah matters...

Why engage, and not learn? What is the importance of this distinction?

SHAVUOT
5 SIVAN
MAY 25, 2023

CANDLES: 8:11 P.M.

6 SIVAN
MAY 26, 2023

CANDLES: 8:12 P.M.

7 SIVAN
MAY 27, 2023

HAVDALAH: 9:27 P.M.



CONTINUED

On one level, we have “learning” Torah. The Torah is a wonderful “science”, of astounding depth and breadth, and can be learned and taught endlessly. But this is not enough.

On another, more fundamental level, Torah is a “business”, as it is written: it is “Our life and the length of our days”. Without it, we cannot live.

This is the meaning of the instructions to “Set times for the Torah”. A person who runs a business must open it every day, even if it is only for a short time or on a limited scale. Otherwise, there won’t be business!

This, the constant occupation, is what demonstrates that something is essential to our existence. This is what it means to “Engage” in the Torah.

What is most important and necessary is not in-depth studies, or becoming advanced scholars of great knowledge. Indeed:

עלבונה של תורה (Insult of Torah) is caused precisely by those who know Torah, who have studied Torah and can give over amazing opinions, but go against it every day.

the Bat kol (a heavenly voice) is simply looking for someone who shows up every day – to learn the daily lesson, or the daily amud (page of Gemara). It is not looking for big flashes and innovations.

But when, precisely there, we cannot be found, this is when it gets offended. This shows that we are not in business. We do not live the Torah. It is not really a part of our lives or our main occupation.

Rabbi Mordechai Alon explains this in depth: The words of the Torah are our spiritual food that allows us to exist. This is the understanding that is needed. To be, even before we delve into the study of Torah explanations. This, just as bread enables our

physical existence long before we enjoy its taste.

True, there is no science, no profession, nothing deeper or more wonderful in the world, than the Torah – but this is Talmud Torah (learning Torah). In Talmud Torah, one must work hard, understand and achieve. But before that, there is simply ‘engaging in Torah matters’, and the knowledge that, without this bread, I simply do not live.

This is how we must understand and approach Torah study: it is not about how much we studied and how great we are in Torah. What is essential is that we do not, cannot, go a day without studying Torah. Not the flashes and innovations, but “just” learning. The small, the simple...” because they are our lives”.

About the holiday of Shavuot, it is mentioned in the name of the Holy Zohar:

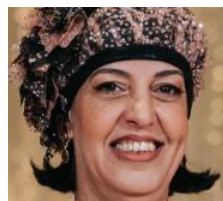
כד יתבין ישראל ועסקין בשמחת התורה, קודשא בריך הוא אומר לפמליא דיליה חזו בני חביבי דמשכחין בצערא דילהון ועסקין בהדוותא דילי

When the people of Israel sit and engage in the joy of the Torah, God says to his entourage: Come and see my beloved children, forgetting all their sorrows, and happily engaging in the Torah.

And this is the answer to our original question: Learning on Shavuot night is important. But what is more important is what we do the next day. Do we turn our learning into engagement? Do we leave with the clear knowledge that the Torah is our permanent occupation, and, truly, our life, as it says:

כי הם חיינו ואורך ימינו ובהם נהגה יומם ולילה

For they are our life and the length of our days, and through them we conduct ourselves day and night.



MESSAGE FOR SHAVUOT BY SHIFRA MAAARI

Shavuot is a good time to strengthen the love of others and the unity of Israel. The Torah describes Matan Torah at Mount Sinai with the words: ויהן שם ישראל נגד ההר. “They entered the wilderness of Sinai and encamped in the wilderness. Israel encamped there in front of the mountain”. Rashi says about the use of the singular for all the people:

נאמר “ויהן שם ישראל” ולא “ויהונו שם ישראל”

that at that time the people were literally “like one man with one heart”. And Israel encamped as one man and with one mind — but all their other encampments were made in a spirit of dissension. Only when the people reached such a high level of unity the Torah could be given to them. Suddenly

all the Jews felt that there was something greater than their personal opinions and desires. The feeling that they were now standing before the greatest thing that a person could expect, the privilege of seeing the revelation of the Shechinah on Mount Sinai and receiving from God the Torah and mitzvot overcame all differences and united the people, until they became truly one man.

The Torah reveals to us a little about that unity by saying:

ויענו כל העם יהדיו... כל אשר דיבר ד' נעשה-שמות יט, ה

“All that Hashem has spoken we will do!” (Exodus 19:8). The Israelites actually told Moshe that in order to do all that God had spoken, “all the people must be together”. The saying “we will

PARNESS HAYOM :: SIVAN

1 SIVAN | Manny Dalfen, in honour of the Yahrzeit of his father, Morris Dalfen z”l

3 SIVAN | Karl Fallenbaum, in honour of the Yahrzeit of his father, Armand Zvi Fallenbaum z”l

3 SIVAN | The Aspler Family, in honour of the Yahrzeit of Rita Aspler z”l

22 SIVAN | Moshe Reiss, in honour of the Yahrzeit of his father, David Reiss z”l

23 SIVAN | Kamal Gabbay, in honour of the Yahrzeit of his mother, Muzli Gabbay z”l



CONTINUED

do and hear” “נעשה ונשמע” also shows the same direction, since each one spoke on his own behalf and had to write “I will do and listen”, but since there was a full mutual guarantee, each one also made a commitment for his friends.

Nir Aviad, a life coach from Israel says that the diseases of modern society are loneliness and sadness, which arise from excessive concern for ourselves. When we are so busy with the private “I” we lose the source of our vitality which is human company and environment- fertile and supportive. It is certainly important that

we strive to feel better, but the obsessive pursuit of pleasures and personal benefit causes us in many cases not to see our neighbors. As a result, we waste our precious time and emotions with competitiveness, suspicion, jealousy and even revenge. The popular concept of “if it’s good for me then my environment will also be good anyway” is true, but very limited. The thinking should be that “if my environment will be good, then it will be good for me as well”. May we soon return to this feeling of unity and be all “as one , with one heart”. Chag Sameach!



TALMUD TORAH BY ZOHAR AVRAMOVIZ

In honour of Shavuot, I chose to write about the mitzvot of Talmud Torah. There is a principled disagreement between Rabbi Shimon bar Yochai and Rabbi Ishmael regarding how to fulfill the obligation of Torah

study. Rabbi Shimon bar Yochai believes that a person fulfills his obligation in the Talmud Torah commandments by studying one chapter in Shacharit (in the morning) and one chapter in Arvit (in the evening), and Rabbi Ishmael, believes that the Talmud Torah commandments do not stop day and night and one must study Torah as much as possible, all the time. Before answering what is really the right way, we will try to understand more about the essence of the mitzvot of Talmud Torah

It seems that the commentators divide the mitzvot into two central sections of Talmud Torah: the study section itself, and the section of passing the Torah on - to teach the Torah. Apart from the obligation to study, there is an obligation to teach the Torah to others.

There are commentators such as Rabbi Saadia Gaon who interpret that these are two separate mitzvahs. But, in contrast to them, the Rambam puts the learning for himself and others into one mitzvah, which is Talmud Torah, and this is his language in his book Sefer HaMitzvot:

“...וכתוב בספרי (שם): לבניך - אלו התלמידים, שהתלמידים קרויים בנים”.

“That we were commanded to learn Torah and teach it... And the torah says (Deuteronomy 6:7): “And you teach it for your sons.” And it is written in my book (ibid.): For your sons - these are the students, that your students are called sons...”.

If we look at the laws of the Talmud Torah according to the

Rambam, the first halacha he refers to is the duty of the father to teach his son Torah and only after that he referred to the personal study by the person himself - that is, we can learn from this that the Rambam believes that the main mitzvah is to teach Torah to others!

In addition, the source that the Rambam used in the Sefer HaMitzvot to learn about the mitzvot of Talmud Torah is the verse “And you taught it to your sons”, which again proves that he believes that teaching the Torah to others is more important.

The question arises as to what the Rambam’s opinion really is. Is the first mitzvah to teach the Torah to others or is the main mitzvah to learn the Torah for yourself?

In my opinion, the answer is that the mitzvah of Talmud Torah has two levels: a personal level, where each and every one must learn Torah for himself - to increase his spiritual growth with his Torah knowledge, and a public level, where there will be scholars in Israel and the diaspora. Therefore, we have the duty to teach and pass on the Torah we know to others.

This understanding also sheds light on the dispute between Rabbi Shimon and Rabbi Ishmael. When Rabbi Shimon asserts that studying twice a day—morning and evening—is sufficient, he is referring to the personal mitzvah, as it significantly enhances one’s spiritual world. In contrast, when Rabbi Ishmael emphasizes studying day and night without interruption, he is referring to the public level of the mitzvah, promoting the expansion of Torah knowledge among the people of Israel as a nation. Striving for continuous Torah study becomes crucial in this context.

May we engage in both learning and teaching Torah, fulfilling the mitzvah of Shavuot to its fullest. Happy Shavuot and Shabbat Shalom!



THE CONNECTION BETWEEN BIKKURIM AND MATAN TORAH BY ZAKY ABOUDI

Shavuot is a holiday with a few different names’ two of these names are Bikkurim and Matan Torah. The former refers to the offering we bring at the first harvest of our produce (of the seven species), and the latter

is because Shavuot is the day, we received the Torah; the day the Ten Commandments were spoken to the people of Israel. I want to look at these two aspects of our holiday and try to see if there is a connection between them.

Minimalist
collection



DEL MAR JEWELERS
4058 JEAN TALON WEST
(514) 875 -4800

DEL MAR
EST. JEWELERS 1978

CONTINUED

The ceremony at Mount Sinai is a momentous one. Am Israel spending days preparing both spiritually and physically, and charged with all that they had seen in the exodus from Egypt, they get to experience revelation. Hashem's goal in redeeming us from Egypt was always that we worship him and receive the Torah (Shemot 3,12). Finally, the process that began in Egypt, culminates with Israel receiving the Ten Commandments and the rest of the Torah. Today we commemorate that moment, we remember the revelation, we remember how the world trembled and the mountain was on fire. Most importantly, we remember that we were given the Torah and the Mitzvot, we remember and celebrate the fact that we were brought into this covenant with Hashem.

While the event of Matan Torah is highly significant and may be the pinnacle of revelation, - was it the only goal of the redemption? Looking back at that same conversation between Hashem and Moshe, we can see that Hashem mentions that he will take Am Israel to the land of Israel -

אמר אֵלֶיךָ אֶתְכֶם מֵעַי מִצְרַיִם אֶל-אֶרֶץ הַכְּנַעֲנִי וְהַחִתִּי וְהָאֱמֹרִי וְהַכְּנִזִּי וְהַחִיטִּי וְהַיְבֻסִי אֶל-אֶרֶץ זְבַת חֶלֶב וְדָבָשׁ:

and I have declared: I will take you out of the misery of Egypt to the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites, to a land flowing with milk and honey.

From the start, the goal was to bring us to Israel, and interestingly, when mentioned here in the first discussion (as well as many times later), Israel is presented as a world flowing with goodness.

Bikkurim is a Mitzvah associated with Shavuot because of how the timing of the harvest lines up with the holiday. With the Mitzvah of Bikkurim, we are told to bring the first of our fruit (from the seven species that symbolize the land of Israel's richness) and offer them to Hashem. This Mitzvah isn't just

any tax of wealth, rather it helps us express our gratitude to Hashem for the land and all that comes with it. When bringing the offering, we recite a few passages and we recite the history of how Hashem took us out of Egypt and brought us to the promised land (Devarim 26, 5-9). It is the conclusion of the journey that began when Hashem revealed himself to Moshe and promised us a fruitful, rich land.

We see that with these two aspects of Shavuot which we commemorate that they are connected to our liberation from Egypt (as are most things in the Torah). Is that connection and the fact that they both happen to be remembered on Shavuot the only link between the two ideas? Maybe there is something deeper here.

Culmination is a common theme throughout the different aspects of Shavuot. We count seven weeks and arrive at the fiftieth day. We are finally given the Torah, and we commemorate our life in Israel by giving thanks to Hashem. All of these things are intertwined, they all represent a process that began when we left Egypt, and just like any good process, it had a goal - that we should keep the Torah in Israel. The Torah emphasizes over and over again how our stay in Israel is on the condition that we behave according to the Torah. At the same time, the end goal of the Torah is to be kept on Israeli soil. Two prime examples (Devarim 4, 5 and 14):

רָאהּ | לִמַּדְתִּי אֶתְכֶם חֻקִּים וּמִשְׁפָּטִים כַּאֲשֶׁר צִוִּי ד' אֱלֹהֵי לַעֲשׂוֹת כֹּן בְּקִרְבְּ הָאָרֶץ
אֲשֶׁר אַתֶּם בָּאִים שָׁמָּה לְרִשְׁתָּהּ

See, I have imparted to you, laws and rules, as my God, Hashem has commanded me, for you to abide by in the land that you are about to enter and occupy.

וְאֵתִי צִוָּה ד' בְּעֵת הַהוּא לְלַמֵּד אֶתְכֶם חֻקִּים וּמִשְׁפָּטִים לַעֲשׂוֹתָם אִתְּם בְּאֶרֶץ אֲשֶׁר אַתֶּם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ:

At the same time Hashem commanded me to impart to you laws and rules for you to observe in the land that you are about to cross into and occupy.

Chag Sameach!

KOLLEL TORAH MITZION MONTREAL
ALL NIGHT SHAVUOT LEARNING
THURSDAY, MAY 25, 2023 - 11:45PM-7:30AM
ENTRANCE WILL BE FROM THE FRONT DOOR: 5700 KELLERT AVE

SEPHARDI BEIT MIDRASH	ROOM 052	STUDENTS ONLY/ART ROOM
12:15am - "WHEN WE MUST DRIVE ON SHABBAT?"	"I THINK THEREFORE I AM" THE TORAH'S TAKE ON DISCARDED STATEMENT OF CERTAINTY	12:15am - DID YOU HEAR THE VOICE?
1:00am - MISHNAH - MAY A JEW ASSIST IN THE CRIMINAL PROSECUTION OF A JEW?	MOSHE BARBIBI AT AN AMALD HAS SMALL ASCENDING AND DISCERNING THE MOUNTAIN	12:45am - THE INNER DIMENSION OF SPORTS
1:05am - ED SHEFARMY MARVIN GATE: THE FASCINATING DEBATE OF INTELLECTUAL PROPERTY IN HALACHA.	IS SHAVUOT A DAY OF TESHUVAH?	1:20am - FROM AUSCHWITZ TO SINAI: THE LIFE OF SHOLOM PEREL
1:45am -		1:25am - BIG QUESTIONS
2:25am -		2:00am -
2:40am -		2:05am -
2:40am -		2:35am -
3:20am -		2:45am -
3:25am -		3:15am -
4:10am -		3:20am -
		3:50am -
		4:20am -

4:30am שחרית

INDIVIDUAL AND CHAVRUTA LEARNING WILL TAKE PLACE IN THE LIEBERMAN BET MIDRASH - LEARNING SESSIONS FOR HS STUDENTS IN THE LIEBERMAN BET MIDRASH

TORAH תורה
MITZION מציון
KTM MONTREAL

**SATURDAY
MAY 27, 2023
AT 5:30 P.M.**

SPECIAL GUEST SPEAKER:
AKIVA HEAD OF SCHOOL - RABBI ERIC GROSSMAN

"MOSES, MICHELANGELO AND THE MISSING MAUSOLEUM"

CONGREGATION BETH ISRAEL BETH AARON IN THE LIEBERMAN CHAPEL
6880 MACKLE RD, COTE SAINT LUC

**WOMEN'S
SHAVUOT
LEARNING**

THE WOMEN'S SHAVUOT LEARNING IS SPONSORED BY CINDY AND RUSSELL SAMUELS IN HONOUR OF THE YAHRZEIT OF CINDY'S FATHER, SIDNEY WARREN, Z"l.



**514-STORAGE
MTLmini.com**

service@mtlmini.com