

THE KTM DAF PARSHA

BRINGING A TASTE OF ISRAEL TO MONTREAL



TORAH תורה
מִצִּיּוֹן MITZION

KTM MONTREAL



INFLUENCE - DRIVEN LEADERSHIP

BY RAV ARI FAUST (ROSH KOLLEL)

What makes a great leader? We sometimes see effective leadership as associated with power and authority. But

this is not necessarily the case. "Leadership," says Simon Sinek, "is the awesome responsibility to see those around us rise."

In an important responsa, former Israeli Sefardi Chief Rabbi Eliyahu Bakshi-Doron makes an important distinction (Binyan Av 1:65):

"One must distinguish between 'authority' and 'leadership' ... These two can seem to overlap and compliment one-another. We conceive leadership as a product of authority. However ... this is not accurate. There is authority that bears no leadership, and there is leadership that is not a function of authority..."

Where does leadership come from if not authority? How can one lead if not by means of the power they possess or the office they hold? It is true that there are those who lead by force of their position of authority. People will follow the CEO of their company because, ultimately, he or she can fire them. People will follow a tyrannical dictator because failure to do so could be a crime punishable by death.

But there are leaders who command no position of power and no official authority. They lead by force of their influence. Influence-driven leadership is propelled by the motivation to increase goodness, and by the pursuit of justice and kindness. Power-driven leadership is top-down, whereas influence-driven leadership is bottom up; it is an expression of the motivation of the masses who cooperate to improve the human condition.

The difference between power and influence-driven leadership is not only in the source of its capacity to lead. There is another important distinction made by Rabbi Jonathan Sacks:

"Imagine you have total power. Whatever you say, goes. Then one day you decide to share your power with nine others. You now have, at best, one-tenth of the power you had before. Now imagine instead that you have a certain measure of influence. You decide to share that influence with nine others, whom you make your partners. You now have ten times the influence you had before, because instead of just you there are now ten people delivering the message. Power

works by division, influence by multiplication. Power, in other words, is a zero-sum game: the more you share, the less you have. Influence is not like this ... when it comes to leadership-as-influence, the more we share the more we have."

The goal of power-driven leadership is for people to follow your will. The goal of influence-driven leadership is to facilitate a holistic transformation in humanity for the better. As such, influence-leadership is dependent on the subtleties of interconnectedness, on human interaction and cooperation and on sharing.

Throughout Sefer Shmot we see the face-off between these two leadership models embodied by Pharaoh and Moshe. Pharaoh is the all-powerful monarch, considered a god. He leads his people with the totalitarian rule of his word; even after his kingdom has been ravaged by plague and death, he leads his remaining soldiers on a fearless pursuit of the Israelites, only to be drowned in the sea.

Contrastly, Moshe's leadership style is sensitive, humble and inclusive. In our parasha when Yitro instructs Moshe to divide his power and appoint "... leaders over thousands, leaders over hundreds, leaders over fifties, and leaders over tens", Moshe agrees and divides his power (Shemot 18:18-26). Time and time again, Moshe asserts the importance of cooperative leadership (Bamidbar 11:14-17), and he chastises Yehoshua for opposing this model (v. 29). Moshe declares: "If only all Hashem's people were prophets, that Hashem would bestow His spirit upon them!" (v. 30). Not only this, but when Am Yisrael faces annihilation in the aftermath of the Golden Calf, Moshe protests: "Forgive their sin, and if not, erase me now from Your book, which You have written" (Shemot 32:32).

Moshe is not a weak leader or a pushover. He is self-aware and recognizes that the purpose of his leadership is not for his will to be obeyed, but rather that society is refined through Hashem's Torah and Mitzvot. The fulfillment of this vision cannot be fulfilled through autocracy. The refinement of society will not be achieved by politicians occupying positions of power. It requires cooperation, understanding, sharing; it requires influence-driven leadership.

PARASHA YITRO
SHEVAT 24 5784
FEBRUARY 3, 2024

CANDLE LIGHTING: 4:43 P.M.

HAVDALAH: 5:50 P.M.

THIS WEEK'S ARTICLES

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BY TIFERET DISHI AND YAAKOV JACKSON

THE DAF PARSHA, AND ALL LEARNING AT KTM DURING THIS TIME, IS DEDICATED TO THE SPEEDY RESOLUTION OF THE SITUATION IN ISRAEL, THE RETURN OF THE CAPTIVES, THE HEALING OF THE INJURED, & THE PROTECTION OF OUR BRAVE SOLDIERS. MAY HASHEM LEAD THEM TO VICTORY, AND THEN HOME.

IF YOU WOULD LIKE TO SPONSOR A DAF TO COMMEMORATE A SPECIAL OCCASION OR A LOVED ONE'S MEMORY - PLEASE CONTACT THE DIRECTOR AT DIRECTOR@KTM.MTL.ORG.



THE ETERNAL CONNECTION

BY DANIELLE WEINBERG

In this week's Parsha, the moment everyone eagerly awaited has arrived!

As Bnei Yisrael departed Egypt, Hashem did not immediately bestow the Torah upon them. Prior to that, they needed to cultivate a reliance on Hashem. Initially, it was through the miraculous splitting of the sea, followed by the daily collection of 'man' and the encounter with Amalek.

Ultimately, after thorough preparation and overwhelming anticipation, Bnei Yisrael stands poised—trembling, thrilled, and pure, akin to a bride awaiting her wedding day. The momentous occasion is the reception of the holy Torah, a divine code pre-existing the formation of the world itself—a conduit to the Creator of the universe.

This marks a pinnacle moment for the people

of Israel, a unique nation that willingly embraced the Torah without hesitation, proving to Hakadosh Baruch Hu that they had learned to trust in Him.

What distinguishes the giving of the Torah from the other religions is the collective presence of the entire community. In the pivotal moment of the parting of the Red Sea and the giving of the Torah, we were all witnesses. This stands in contrast to other faiths where a single prophet receives revelations upon which an entire belief system is built (See Kuzari section 1). In our case men, women and children alike stood united during the giving of the Torah, sharing in the experience of miraculous events.

This unifying experience is passed down from generation to generation, creating an unbroken chain that connects us to our ancestors who witnessed the parting of the sea and the giving of the Torah.

Reflecting on the Torah we hold dear today, weathered and well-read, adds a profound dimension. Despite the numerous hardships, prolonged suffering, exile, and dispersion endured by the Jewish people, the Torah remains unwavering. We safeguard it, and reciprocally, it safeguards us—a direct link to the Creator of the world. This enduring connection underscores the profound significance of the Torah in our collective heritage.

May we continually merit a true connection to the holy Torah, savoring its sweetness throughout the year. May we always appreciate our good fortune in possessing it, recognizing our unique status among all nations.



DROPPING YOUR GLOVES

BY DAVID WEINBERG

You hurry down the platform. You have to take the next train out of town. The train whistles. It's about

to leave. To open the door of the carriage you need to remove your glove. As you do so, the glove slips from your grasp, floats neatly between the bottom of the train and the platform, and lands on the track. There's nothing you can do. Either you miss the train and save the glove, or lose the glove and catch the train.

What would you do? Which option would you choose? Well, this is what one of the great figures of the Mussar movement did:

He took off his other glove and threw it under the track.

Why would he do this? Read-on to understand...

If you look in the written Torah you'll be hard pressed to find a single mention of the word

'rights'. Obligations – of these the Torah is full. Obligations of a master to a slave; the obligations of a child to their parents; of a pupil to his teacher and vice versa; of a community to the poor; of the individual to the community; obligations to the orphaned, to the sick, to the convert; the obligations of man to God. 'Rights', however, are something that the Torah hardly mentions. Why?

You can construct a legal system that spells out peoples' rights (like in the American Declaration of Independence: "...all men are created equal and endowed by their Creator with certain inalienable rights...") or you can write a code, like the written Torah, that spells out their obligations. You'll get to the same place. The end result will be the same because to the extent that you have obligations you don't need rights, and vice versa. A right to be alive leads to an obligation to not kill, the obligation not to kill preserves the right to life. The end result will be the same.

With one big difference.

If you base a system of law on rights you turn people into takers; if you base it on obligations you turn them into givers.

The Torah wants to create a nation of givers. The code empowers us not to passively declare inalienable rights, but to affirm them through action. The Torah doesn't want abstract ideas of dignity and caring for others, it wants us to seek to actively make the lives of others better. A single glove on the platform is of no help to anyone. No one would choose a glove over the train they are about to miss - so someone else might as well benefit from the dropped glove. The Torah trains us to be a nation who will throw the other glove under the train so the person who finds it will have another to complete the pair.

PARNESS HAYOM :: SHEVAT

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JEWISH HEROES: URIEL SILVERMAN

BY MICHAEL SLOMINSKY

When I set-out at the start of the year that this column would focus on heroes from Jewish history, I thought of writing about key figures so that we could truly connect with our history and tradition. At first, I imagined that the characters I would write about would be people from the past or at least older people who have been through a thing-or-two in their lives. I didn't imagine at the time that I would write about someone from our days, certainly not about someone my age. But the war brought before us new heroes that we didn't expect to meet.

Today I would like to present a hero my age, a soldier who fell two weeks ago at the 9th of Shvat named Uriel Silverman. Uriel was in my battalion. I didn't know him, however, since he was in the tanks, and I belong to the infantry of the battalion. Since I didn't know Uriel personally, I'd like to quote the words of Noam Sapir - one of Uriel's best friends

and who I know from my neighborhood in Jerusalem - written in Uriel's memory.

"I met Uriel Silverman hy"d six years ago at a yeshiva in Itamar. A smiling and sweet guy who gets along with everyone quickly and who is well liked by everyone. Uriel liked to study Gemara very much. In general, in the yeshiva he would study a lot.

After two years in yeshiva, he was drafted to the Tanks unit and there, after advanced training, he went to a tank commanders' course and later became a commander. After he was released, he flew to India for a month and after that he returned to Israel and started working in a restaurant.

When the war started, Uriel was not called to the reserves at first because he had been released not long ago. But he fought and pressured the IDF to recruit him and finally he was brought to regiment 7421 and there he served until he fell.

Uriel loved to cook and was already planning to open a restaurant in the future. I remember when we were in Gaza two weeks before he fell, he prepared a meal for everyone and everyone was enthusiastic and he made everyone happy with the food. Uriel loved to volunteer and spread good to the world."

Those are the words of Noam Sapir. It is an honor for me to spread Uriel's memory in this column.



ISRAEL IN FOCUS: HADERA

BY REUT DOKOW

A religious communal town located in the Lower Galilee, Hoshaya is situated in the Jezreel Valley and is affiliated with the Hapoel HaMizrachi organisation. In 1980, individuals from the Nahal settlement movement began inhabiting the area, and by 1983, the first ten families started residing in caravans.

As of today, Hoshaya has around 2,100 residents, making it the third-largest town in the Jezreel Valley Regional Council. The community features three synagogues, an elementary school, a library, a swimming pool, a sports hall, a youth club, a Bnei Akiva branch, and agricultural farms.

The founders of the village stressed volunteering and community activity. In 2000, they founded a soup kitchen to prepare and deliver meals for the needy in nearby communities. In 2007, shortly after the disengagement from Gush Katif, the

village celebrated 25 years by naming the streets after the communities of Gush Katif (for its first 25 years, the streets had no names).

Hoshaya is crossed by the Israel National Trail, and its picturesque location in the eyes

of many makes it worth exploring the Jezreel Valley. The area is characterised by abundant blossoms and green spaces, making it particularly appealing in winter or shortly after rainfall.



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TEN COMMANDMENTS CHALLENGE

BY TIFERET DISHI

You have two missions!

1. Organize the Aseret Hadibrot in the right order.
2. We can divide the Aseret Hadibrot to two groups at least in three different ways. What are they? (send us the answers after shabbat!)

לא יהיה לך אלקים אחרים על פני

לא תשא את שם ה' אלקיך לשוא

לא תגנב

זכור את יום השבת לקדשו

אנכי ה' אלקיך אשר הוצאתיך
מצרץ מצרים מבית עבדים

לא תענה ברעך עד שקר

לא תרצח

כבוד את אביך ואת אמך

לא תקמד בית רעה לא תקמד אשת
רעה ועבדו ונאמתו ושורו ונקמרו
וכל אשר ברעה

לא תנאף

NEW!!

Send in your answers to the activities and get mentioned in future editions of the Daf Parasha AND have the chance to win prizes each month!!

By Monday email them to KTMfamily@ktmmtl.org or scan the QR code

YISHAR KOACH to Eli & Ariella Feldman, and Yaakov & Naftali Steckler for answering the questions from last week's daf!!!



QUIZ

BY YAAKOV JACKSON

1. YITRO HAD SEVEN NAMES. WHAT ARE THE NAMES (REFER TO RASHI 18:1)?
2. WHAT ARE THE NAMES OF THE SONS OF MOSHE AND WHY WERE THEY CALLED BY THESE NAMES?
3. YITRO HAD THE LETTER "I" ADDED TO HIS NAME. NAME 3 MORE PEOPLE WHO HAD A LETTER ADDED TO THEIR NAME.
4. WHAT MESSAGE CAN BE LEARNED FROM THE VERSE "ALL THE NATION SAW THE SOUNDS" (SHEMOT 20:14)?
5. ONE OF THE TEN COMMANDMENTS IS "לא תגנב" - DO NOT STEAL. NAME TWO FAMOUS THEFTS IN SEFER BEREISHIT.
6. AARON AND HIS SONS WERE SAID TO BE "כהנים". WHO ELSE IS SAID TO BE A כהן IN THE PARASHA?

ANSWERS TO LAST WEEK'S QUESTIONS

1. THEY SANG SHIRAT HAYAM2. IN THE PLAGUE OF LOCUSTS
2. PILLAR OF CLOUD
3. PILLAR OF FIRE
4. MANNA - מן
5. JOSHUA BEN NUN
6. IT BECAME SWEET



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