

# THE KTM DAF PARSHA

BRINGING A TASTE OF ISRAEL TO MONTREAL



TORAH תורה  
MITZION מציון

KTM MONTREAL



## MAKING THE IDEAL REAL

BY RAV ARI FAUST (ROSH KOLLEL)

Steve Jobs was possibly one of the most influential people ever to exist. His reconceiving of computing and mobile communication was revolutionary. Apple's catchphrase was "think different". But Jobs, like all great visionaries, was not just a man of theory but one of action. His greatness - fierce as it was - was in his ability to create, to transform the abstract into reality. He has said that "ideas without action are not ideas".

In last week's parasha, the Aseret Hadibrot are presented to Am Yisrael with great fanfare - a smoking mountain, lightning and thunder and the voice of Hashem. The contrast to our parasha could not be sharper: Parashat Mishpatim features a dry list of laws covering the knitty-gritty of daily life like those of the holidays, down-to monetary and property laws.

The grandeur and majesty of Sinai is all but forgotten before we return to a description of revelation that is even more spell-binding than the Aseret Hadibrot themselves (Shemot 24):

ויקח ספר הברית ויקרא באזני העם ויאמרו כל אשר דבר ה' נעשה ונשמע... וייראו את אלקי ישראל ותחת רגליו כמעשה לבנת הספיר וכעצם השמים לטהר... ומראה כבוד ה' פאש אכלת בראש ההר לעיני בני ישראל.

**And he took the book of the covenant, and read in the hearing of the people; and they said: 'All that HaShem has spoken will we do, and we shall hear' ... they saw the God of Israel; and there was under His feet the like of a paved work of sapphire stone, and the like of the very heaven for clearness ... And the appearance of the glory of HaShem was like devouring fire on the top of the mount in the eyes of the children of Israel...**

The nation enters into a covenant with Hashem. The people experience a powerful and lofty vision. This dramatic portion of the covenant seems more rightfully associated with the earlier revelation of the Aseret Hadibrot. There are, however, over 100 psukim and over 50 mitzvot that separate both descriptions of the revelation. What is the correlation between the revelation and the detailed laws? Why are the particulars of daily life "sandwiched" in between two descriptions of revelation?

There is a fundamental debate between the commentators - Rashi and Ramban - regarding the chronology of events in the Torah: Rashi holds-fast to the principal of בתורה ומאוחר - "there

is no early or later in the Torah" - whereas Ramban limits this principal significantly. Accordingly, Rashi (Shemot 19:11) teaches that the covenant that is recorded at the end of our parasha actually occurred in the days leading-up to the Aseret Hadibrot; he understands that the revelation happened all at once. According to Ramban (24:1), however, the placement of this portion follows an accurate chronological order and the revelation was interrupted by laws.

Although he places the chronology of the second revelation together with the first, our question applies to Rashi as well as Ramban: If the revelation of parashat Mishpatim occurred at the same time as the one in parashat Yitro, why then is it separated thematically to include the detailed laws of parashat Mishpatim in between? According to both, the Torah seems to be including these laws as a central component of the revelation. What is the significance of this?

The Midrash (Yalkut Shimoni 21:309) is sensitive to this unusual juxtaposition and points out:

**Just as the first were from Sinai, so too these were from Sinai.**

According to the Midrash, it was essential for the Torah to include the laws of parashat Mishpatim in between the revelations - even if this is not where they were taught chronologically - in order to impress upon us the divinity in the details. It is not easy to observe the myriad mitzvot, but it is specifically through our commitment to this challenge that our faith is brought to life.

A nation needs a constitution to stipulate its core values, but society cannot function without rules that express these values through action. A person must clarify and understand their beliefs, but they need actions for these beliefs to manifest. It's not enough to say you love someone, this value must take expression through acts of love. As Hellen Keller has said, "Ideas without actions are useless."

It's not enough to believe in Hashem, the Torah instructs us how to live godliness through action. The Torah is not a book of abstract ideas about God. Rather, it teaches the building blocks of a society that can manifest God in all facets of human life.

**PARSHA MISHPATIM  
2 ADAR I, 5784 ROSH  
CHODESH  
FEBRUARY 10, 2024**

**CANDLE LIGHTING: 4:45 P.M.  
HAVDALAH: 6:00 P.M.**

### THIS WEEK'S ARTICLES

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BY DANIELLE WEINBERG

**HIDDEN EMOTIONS**  
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BY YAAKOV JACKSON AND  
MICHAEL SLOMINSKY

**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.**

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COMMEMORATE A SPECIAL OCCASION OR A  
LOVED ONE'S MEMORY -  
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## HOW HOLY PEOPLE LIVE

BY DANIELLE WEINBERG

**“And you shall be holy people to Me...” (22:30)**

What does it mean to be “holy”? How do we do this?

The Kotzker Rebbe commented on the verse that Hashem has plenty of holy angels but what he desires most is “holy people”. These are people who encounter a complex world, and go about the business of their life in this world acting and living and breathing **לשם שמים** – for the sake of Heaven. That’s holy!

The Mishna in Avot mandates, “Let all your deeds be for the sake of Heaven”. Once again, the Kotzker Rebbe comments, “Even your **l'Shem Shamayim** should be **L'Shem Shemaim!** We cannot fool ourselves but neither can we exempt ourselves from trying.”

The Chovot HaLevavot notes that we perceive all of our actions to be put in one of three categories: 1) Mitzvah 2) Avera -Sin or 3) Reshut – Permissible.

Let us say that we have filtered out or minimized sins. That’s good news. Let us say that we are maximizing Mitzvot. That’s great! Still the largest part of our day is ultimately comprised of reshut, plain old permissible stuff. We spend one-third of our days sleeping. We spend plenty of time eating. Inherently, these are neither Mitzvot or Averot. What are they? Reshut! So much time and energy is spent in life on Reshut.

It is at this point that Chovot HaLevavot challenges us to rethink the original paradigms. He explains that really there aren’t three categories, but only two - Mitzvah or Avera! There is no neutral third option. How is this so?

When it comes to the world of reshut there are two ways of relating to this “neutral” matter: If one goes to sleep with the express intention of getting up to serve their Creator then all that horizontal time is launched upward in a vertical direction. He was doing a Mitzvah even while sleeping and recuperating his strength for Mitzvot. If he eats to gain strength to serve his Creator then eating becomes a Mitzvah. It’s that simple!

This is what the Kotzker means when he says that Hashem wants “holy people”. It goes beyond being an angelic being, to making our everyday routine holy. This is how holy people live.



## HIDDEN EMOTIONS

BY DAVID WEINBERG

**“If a man shall steal an ox or a sheep or a goat, and slaughter it or sell it, he shall pay five oxen in place of the ox, and four sheep in place of the sheep.” (21:37)**

(21:37)

In this week’s parasha there is a law that on the surface is very puzzling.

Someone who steals an ox has to pay back five oxen, but someone who steals a sheep has to pay back four sheep. Our Sages (Masechet Bava Kama 79b) teach us that The Torah has concern even for the self-respect of a thief. Stealing a sheep requires the thief to carry the animal across his shoulders, which is most undignified, and so if he is caught, he only to pay only four sheep, whereas stealing an ox only requires the thief to lead the animal by a rope, which isn’t embarrassing, and so the greater penalty for stealing an ox is five oxen.

So, in reality, a sheep-stealer should also pay back five sheep, but seeing as he has already suffered humiliation, the Torah considers that he has already paid part of his penalty. It must be then that his humiliation is not something abstract, but it is so great as to be quantifiable in money.

This is rather strange. Because were we to approach the thief at the scene of the crime and suggest to him that he must be experiencing the most terrible humiliation and emotional angst, he would almost certainly reply:

“You must be joking! I’m getting away with a sheep! You know what this is worth?!”

And yet the Torah, which sees to the very deepest levels of a person’s psyche, tells us that the thief is in point of fact suffering great humiliation, equivalent to the payment of money — otherwise how could his penalty have been thus reduced?

The fact of the matter is that at the moment

of the theft, the theft does feel a tremendous depression and sense of disgrace. He feels cheap. He experiences emotional trauma. And yet he has no idea why he should feel this way. And thus he carries on stealing and stealing and causes himself more and more emotional angst, thinking that another ‘job’ will get him out of his emotional slump. And so the vicious circle spirals down and down.

Only by observing the Torah can one be truly happy in this world, because only the Designer understands the true nature of His creations, and only He knows what makes one happy and sad. Only God knows which actions a person should stay away from and which he should embrace to live a rich, happy and fulfilled life.

## PARNESS HAYOM :: ADAR

2 ADAR | Ruth Drazin, in honour of the Yahrzeit of her mother, Gertrude Fried z”l

4 ADAR | The Gewurz Family, in honour of the Yahrzeit of Judah Leib Gewurz z”l

19 ADAR | Adrienne and Shlomo Drazin, in honour of the Yahrzeit of her grandfather, Henry Segal z”l

21 ADAR | The Gewurz Family, in honour of the Yahrzeit of Rachel Gewurz z”l

## WHAT DOES IT MEAN TO BE ISRAELI?

BY TIFERET DISHI

I think we all have some kind of answer to that question, whether it is bargaining for a price at Machane Yehuda, putting on a uniform, or just pronouncing everything with an Israeli accent... When I think about what it means to be Israeli, Ilan Ramon comes to mind.

Ilan Ramon, was the first Israeli astronaut.

This past Thursday, February 8th, we marked Ilan's great honor and bravery.

Ramon was chosen to be the first Israeli astronaut by the Israeli Air Force, following an agreement signed between Israel and the United States in 1995 for Israeli involvement in NASA space flights.

In 1983, he completed his regular service and began studying at Tel Aviv University. After four years, he earned a bachelor's degree in electronics and computer engineering. Upon completing his studies, he joined the development team of the Lavi aircraft.

During his service in the IDF, Ilan Ramon participated in quite a few special missions. He served during the Yom Kippur War and, in June 1981 participated in the bombing of the Osirak nuclear reactor being constructed in Iraq. He was among the first to plan the operation and was the youngest among the pilots involved in the attack. Ramon was also the last pilot in the form of attack which placed him in a dangerous position through

the entire mission. Furthermore, in 1982 Ramon participated in the First Lebanon War.

In 1998 Ramon began his years of training for his mission in space. In his role on the STS-107 mission, Ramon participated in the execution of the Israeli Dust Experiment, which was planned at Tel Aviv University with the aim of investigating how dust storms affect the Middle East. Prior to his departure from earth Ramon was interested in how he could continue doing mitzvot also while in space!

After several delays in launching, the space shuttle Columbia was launched on January 16, 2003 (13 of Shevat) from the Kennedy Space Center for a 16-day mission in space. On January 21, Prime Minister Ariel Sharon had a telephone conversation with Ramon.

On February 1, Ramon along with his six crewmates perished when the shuttle disintegrated upon re-entry into Earth's atmosphere. Ramon's body was identified on February 5 and brought to Israel five days later. Ramon's funeral ceremony was held at the Israeli Air Force base near Ben-Gurion Airport, attended by the family, the President, the Prime Minister, and representatives of NASA. The next day, Ilan Ramon was buried in the Nahalal Military Cemetery in a military ceremony.

During his time in space, Ramon kept a diary. Eight pages survived the explosion. The

pages documented Ramon's experiences from the launch until the sixth day of his space journey. On one of the pages Ramon recreated the Kiddush for the Shabbat. He also took care to dot the nikud in his handwriting to avoid mispronunciation.

Again I'm going to ask what does it mean to be Israeli?

Ramon contributed on two fronts, the internal-Israeli front in terms of his military contributions, and the international front in terms of his research and space mission. The fact that he was able in just fifty years to serve his country non-stop, learn, teach, risk his life several times and in addition to that, create and be a part of something that contributed to the whole world, it's just remarkable. Contributing, flourishing, spreading that special greatness we have, that just screams Israeli. Ilan Ramon is the kind of person that makes our nation what it is today. We look up to him and learn from his character .

Especially now, over 120 days into the war, our chayalim are continuing to fight non-stop. Am Israel is continuing to contribute however we can. We continue to pray for our soldiers and our hostages to come back home safely now. We are all part of Israel whether it is in our prayers, body, mind or heart. We are Israeli.

## ISRAEL IN FOCUS: MOSHAV NEHALIM

BY REUT DOKOW

Nehalim is a moshav initially established in 1938 by members of the Bnei Akiva movement from Jerusalem, many of whom were refugees from Nazi Germany. In 1944 they moved to the "Finger of the Galilee" far in the north, near the settlements of Dan and Dafna. It was a tract of swampy, malaria-infested land, where they lived in barracks without electricity or running water.

The name "Nehalim" came from the network of brooks and streams in the area.

After the War of Independence, Nehalim was relocated to central Israel and in 1952 was reestablished near Petah Tikva. The moshav was structured in the shape of the letter "n"

(Chet), so each family received a plot behind their house, and the area within the "Chet" belonged to the moshav.

Today, Nehalim is a national-religious moshav adjacent to the city of Petah Tikva. It is part of the HaPoel HaMizrachi moshavim organization. The moshav is home to Yeshivat Nehalim, a high school yeshiva affiliated with Bnei Akiva and one of the oldest yeshivas in Israel.

With around 1825 residents, Nehalim is located in the center of the country. On a personal note, a distant family of mine resides in the moshav, and they are truly wonderful people.

The air in Nehalim is so fresh and fragrant that the gray highway seems far behind instead of only minutes away. The roads memorialize the original location of the moshav, and are named after rivers that course through the Galilee: Yarden, Hermon, Dan, Snir.



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## BE CAUTIOUS WITH CRITICISM

BY YAAKOV JACKSON

Once a man entered a butcher shop and said: "Give me meat!"

They said to him: "Wait until the servant of Rav Yehuda has taken his meat, and then we will give it to you."

The man said to them in anger: "Who is this Yehuda the glutton, that he should take before me?"

They went and told Rav Yehudah what the man had said, and so Rav Yehudah excommunicated him, in accordance with the halakha of one who disparages a Torah scholar. They told him that the same man was in the habit of calling people slaves, and so Rav Yehudah proclaimed that he was to

be considered a slave and was not allowed to marry a Jew!

That man went and summoned Rav Yehudah to judgement before Rav Nahman.

Rav Nahman said to Rav Yehuda: "What is the reason that you excommunicated that man?" Rav Yehuda replied: "He caused discomfort to an agent of one of the Sages, and therefore, he deserved the punishment of one who causes discomfort to a Torah scholar."

Rav Nahman further inquired: "What is the reason that you proclaimed him a slave?" Rav Yehuda replied: "Because he is in the habit of calling other people slaves, and it

is taught: 'Anyone who disqualifies others by stating that their lineage is flawed, that is a sign that he himself is of flawed lineage'. Another indication of his lineage being flawed is that he never speaks in praise of others, and Shmuel said: 'He disqualifies with his own flaw'."

After talking with the man they found out that he really was a slave and the verdict was just.

We can learn from this story (which appears at length in Kiddushin 70b), how important it is to pay attention to every word that comes out of our mouth, and to see that before we criticise others, we should make sure to work on ourselves.

## 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](mailto:KTMfamily@ktmmtl.org) or scan the QR code

**YISHAR KOACH to Nechama Bauer for answering the questions from last week's Daf!!!**



## QUIZ

BY MICHAEL SLOMINSKY

1. HOW MUCH IS A THIEF OBLIGED TO PAY TO THE PERSON FROM WHOM HE STOLE?
2. WHEN DOES A HEBREW SLAVE GOES FREE?
3. WHAT MUST A PERSON THAT KILLED SOMEONE BY ACCIDENT DO?
4. WHAT IS FORBIDDEN FOR A JUDGE TO TAKE?
5. WHAT MONTH IS CALLED THE "MONTH OF SPRING"?
6. HOW MANY TIMES A YEAR DO WE NEED TO COME TO THE BEIT HAMIKDASH?

### ANSWERS TO LAST WEEK'S QUESTIONS

1. REUEL, YITHER, YETHRO, HOVAV, HEBER, KINI, POTIEL
2. GERSHOM - BECAUSE I LIVED IN A FOREIGN LAND; ELIEZER - BECAUSE MY FATHER'S GOD HELPED AND SAVED ME FROM PHARAOH'S SWORD.
3. AVRAM - AVRAHAM; SARAI - SARAH; HOSHEA - YEHOSHUA
4. THAT THERE WAS NO ONE BLIND AMONG THEM BECAUSE THEY WERE ALL HEALED.
5. A) THE THEFT OF THE IDOLS BY RACHEL. B) THE THEFT OF THE BRACHOT BY YAAKOV. C) YOSEF WAS ACCUSED OF STEALING THE TROPHY.
6. YITRO, COHEN OF MIDIAN.



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MTLmini.com

[service@mtlmini.com](mailto:service@mtlmini.com)