

# THE KTM DAF PARSHA

BRINGING A TASTE OF ISRAEL TO MONTREAL



TORAH תורה  
מציון MITZION

KTM MONTREAL

PARSHA VAYISHLACH  
KISLEV 19 5784  
DECEMBER 2ND 2023

CANDLE LIGHTING: 3:54 P.M.  
HAVDALAH: 5:02 P.M.

## THIS WEEK'S ARTICLES

**THE CHALLENGE OF A  
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TO A BLIND MAN**  
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**KTM FOR THE WHOLE FAMILY**  
BY TIFERET DISHI  
& 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.**

**THIS WEEK'S DAF PARSHA  
IS LOVINGLY DEDICATED  
IN MEMORY OF ARON  
LIEBERMAN 20 KISLEV**



## THE CHALLENGE OF A DOUBLE NAME

BY RAV ARI FAUST (ROSH KOLLEL)

How many names did Yaakov have? Unless you're reading this article from its end, I would venture a guess that you thought of "two". But this matter is not as clear as we may have thought at first.

There is indeed much ambiguity to Yaakov's name, and some fluidity as well. He is not the first to have a name change - both Avraham and Sarah's names were changed. Yet the Talmud (Berachot 13a) teaches:

**Not that the name Yaakov will be entirely uprooted from its place, but that the name Israel will be the primary name to which the name Yaakov will be secondary...**

As opposed to Avraham and Sarah, Yaakov's name isn't changed, but the name Israel is added. Why is Yaakov's name-change not as clear-cut as the others? Another ambiguity regarding Yaakov's new name is regarding who gave him this additional name? (We add parenthetically that the same ambiguity exists with the giving of his original name as well. See Rashi to Bereishit 25:26) First mention of the name Israel comes from the "man" who wrestled with Yaakov (Bereishit 32:29), who blesses Yaakov and says:

לֹא יִקְרָב יַעֲקֹב וְאָמַר עוֹד שְׁמִי כִּי אִם יִשְׂרָאֵל כִּי שָׂרִיתָ עִם  
אֱלֹהִים וְעַם אֲנֹשִׁים וְתוֹכֵל

**Your name shall no longer be called Yaakov, but Israel, because you have wrestled with God and with men, and you have prevailed.**

From here it seems the "man" gave Yaakov his new name. But later on in our parasha (35:10), it seems Hashem is the one to bequeath Yaakov his new name:

וַיֹּאמֶר לוֹ אֱלֹהִים שְׁמִי יַעֲקֹב לֹא יִקְרָא שְׁמִי עוֹד יִקְרָא  
אִם יִשְׂרָאֵל יְהִי שְׁמִי וַיִּקְרָא אֶת שְׁמוֹ יִשְׂרָאֵל

Your name is Yaakov, your name shall no longer be called Yaakov, but Israel shall be your name. And He named him Israel.

So who named Yaakov "Israel" - was it the "man" or was it Hashem? We even see a very confusing wording in this latter pasuk when Hashem gives the

name - why state "your name is Yaakov" if only just to say "your name shall not be Yaakov"?

Let us add that these were in fact, not the only names Yaakov had. When he goes to receive the bracha from his father, Yaakov says "I am Esav" - adding a third name to his repertoire! Why is everything so complicated with regards to Yaakov's name?

There is no doubt, with so much emphasis placed on Yaakov's name, that this is a significant matter. These are not only Yaakov's namesakes - but ours. We are "Beit Yaakov" and "Bnei Yisrael" (Shmot 19:3). These names cut to the essence of our collective identity.

Yaakov comes from the Hebrew word for "heel". But it also means "circular" or confusing (Bereishit 27:36), and also means delay.

Yisrael comes from the Hebrew for quarrel, but it also means nobility.

Yaakov is the name of the process, and Yisrael is the name of the goal. Yaakov expresses the Jewish people's fragility, and Yisrael is an expression of our strength.

There are times in life when we feel vulnerable, where the road ahead seems winding, full of stumbling blocks and never ending. It is when we address those challenges, when we quarrel with God and man, that we realise our full potential.

Being human is to embrace our vulnerability and power. Being part of Am Yisrael is at once to be the most fragile and vulnerable of people, whilst rising beyond that to be a light unto the world.



## HIS HEART'S DESIRE

BY DANIELLE WEINBERG

**“And Yaakov became frightened, and it distressed him.” (13:17)**

Rashi explains that, sensing his forthcoming encounter with Esav, Yaakov “became frightened” lest he be killed, and “it distressed him” lest he kill Esav.

The halacha states that if someone comes to kill you, it is a mitzvah to pre-empt him and kill him first. Given that Yaakov knew this mitzvah, why should he be distressed? Yaakov Avinu certainly knew the difference between sensitivity and sentimentality.

The only reason that Yaakov bought the portion of the firstborn from Esav was so he could perform the Divine Service of the Beit Hamikdash. The Shulchan Aruch says (Orach Chaim 128:35) that a kohen who kills someone, even inadvertently, may no longer “duchan” (he may no longer raise his hands in the priestly blessing), for “his hands are full of blood.” If bloody hands proscribe the giving of the priestly blessing, all the more so would be forbidden the higher level of the Temple Service at the Altar.

Thus, were Yaakov to kill Esav he would forfeit the Temple Service, and the buying of the firstborn’s portion would have been

for naught (not to mention the concomitant hatred of Esav).

For this reason, Yaakov was distressed at the possibility that he might have to kill Esav and lose his heart’s most precious desire.



## A NOD IS A GOOD AS A BLINK TO A BLIND MAN

BY DAVID WEINBERG

**“I dwelled with Lavan...” (32-5)**

Can you imagine Bibi Netanyahu the Prime Minister of the State of Israel standing up in the Congress of the United States and asking the Americans to comply with the demands of the State of Israel because it’s a Jewish state that keeps the entire Torah?

Of course it would be a wonderful thing if such a statement were true. But even if it were true, so fine, say the Americans, “You’re a good Jew and you keep your Torah, but why should we care about that? We don’t believe in your Torah; we have a New Testament.”

Or if Bibi addressed the Parliament in Iran with the same claim, “Don’t mess around with us, Persians, because we keep the whole Torah.” I’m not sure that the mullahs would

be terribly impressed with that assertion.

So why does Rashi tell us that Yaakov was threatening Esav at the beginning of this week’s Torah portion. Rashi comments that by using the word – garti – “I dwelled”, whose gematria is 613, Yaakov was warning Esav not to cross him, because he had been careful to observe all 613 mitzvot even while in the house of Lavan.

Why would Esav care that Yaakov had kept all of the mitzvot? Esav was not exactly the biggest believer in the mitzvot.

And if Yaakov was warning Esav, why didn’t Yaakov say it explicitly instead of couching his threat in numerology? How could Yaakov expect Esav to pick up on such an obscure hint?

The purpose of a mitzvah is to connect man with God. Not just through the essential

connection that comes through carrying out God’s Will, but the remembrance of why I am doing this mitzvah — because God commanded me to do it — reminds me that I am doing the Will of God, and that in itself connects me to God.

“I dwelled with Lavan...”

When Yaakov spoke to Esav, he was really reminding himself that sending Esav a monetary tribute, dividing his camp, and preparing for war, were no more than physical actions designed to remind himself that God is the Cause of all causes and the Reason of all reasons

And to remind oneself, a hint is all you need.

### PARNESS HAYOM :: KISLEV

3 KISLEV | Adrienne and Shlomo Drazin, in honour of the Yahrzeit of his grandmother, Bertha Sand z”l

17 KISLEV | David Zukor, in honour of the Yahrzeit of his father, Leslie Zukor z”l

18 KISLEV | Chaviva Lifson, in honour of the Yahrzeit of her mother, Sandra Katz z”l

20 KISLEV | Susan Lieberman and family, in honour of the Yahrzeit of her husband , Aron Lieberman z”l

22 KISLEV | Alex Spira, in honour of the Yahrzeit of his father, Abraham Spira z”l



## THE ULTIMATE PRICE

BY MICHAEL SLOMINSKY

As we already know, IDF soldiers are people of great bravery. These young men and women risk their lives to protect Israel and the Jewish people. Sadly, there are those who pay the ultimate price, and there is no shortage of soldiers who in split-second decisions recognized that saving others required them to sacrifice their own lives.

There are at least 10 reported cases of soldiers jumping on grenades to save their fellow soldiers, and at least two of civilians making this sacrifice. We could write a book about these heroes, but since the column is short, I will only write about a few of these stories. As we have already said, we are 'a nation of heroes'?...

The first documented case of an Israeli soldier occurred in 1941. Yitzhak Lapold (30) was teaching a hand grenade lesson and suddenly a malfunction occurred and smoke came out of a hand grenade located nearby.

Yitzhak threw himself on the grenade to avoid casualties to a children's home located nearby and then an explosion occurred. Yitzchak died in hospital shortly afterwards.

In 2006, during the Second Lebanon War, one of the most well-known cases took place. During the battle of Bint Jbeil, a grenade was thrown at the force commanded by Roi Klein (31) who immediately jumped on the grenade, stopped the explosion with his body and was killed. In his act, he saved the lives of the other soldiers who were standing nearby. His soldiers said that Roi had cried "Shema Yisrael" when he pounced on the grenade, and that while he was dying from his wounds, he tried to report about his death.

And here we have come to the current war where three such cases occurred - a) During the battle of Nir Am, a Hamas terrorist threw a grenade into an APC of Golani fighters. Matan Abarjil (19) jumped on the grenade and saved the lives of 6 soldiers who were

with him. b) During the massacre in Kfar Gaza, terrorists broke windows and broke into the housing unit where Neta Epstein (22) lived with his partner, Iran Shavit. The terrorists threw a grenade into the safe room that they were hiding. Neta jumped and lay down on the grenade and by that he saved Iran. c) During the massacre in Netiv Hathara, Gil Taesa (46) ran to the shelter with his children Koren and Shay. When Hamas terrorists threw a grenade into the protected space, Gil jumped on the on it and was killed, thus saving his two children.

These episodes of heroism - and more - teach us about the valiant spirit and selfishness of Am Yisrael.



## AN UPDATE FROM ISRAEL

BY LIELA SILBIGER

*Liela is an HA graduate and is currently studying at Midreshet Lindenbaum in Jerusalem.*

Mi keamcha Israel! Never before have I truly understood the meaning of this until now. I never thought that I would know this kind of despair and tragedy, and I never could have imagined the accompanying hope, love, and achdut.

When my parents asked me if I wanted to come home, my first thought was of course not. I knew immediately that I was in the place I was meant to be. The night the war started we had announcements where they told us what was going on, and our first questions were; how can we help?

Every single person has been affected by this, every person you meet on the street, all our teachers, all of us know someone or know of someone who is currently fighting and it's the hardest feeling in the world feeling like you can't do anything practical to help. But

we have.

We've tied tzitzit, cooked meals and babysat for reservists families, ran "kaytanot" (mini camps/ carnivals) for families from the south and reservists families, packed essential supplies, gone farming and so much more. At the beginning, I thought that this still wasn't enough, however I quickly learned that it meant the world to the families we were helping.

As we've been running different activities the families have been sending in messages of gratitude, one was sent in by a father who's in high level miluim in Northern Israel (currently not with his family) he wrote; "Thank you for fighting Hezbollah with us."

This message showed me the true scope of what we're doing and how reassuring it was to these families to know they didn't have to worry about dinner for a night or have a place where their kids could play and they could get some quality "mom" time.

I've seen the most inspiring things happening just outside the building. One of the families who live in the neighbourhood found out that their son had been killed at the music festival. The day of the funeral there was a call-out for people to line the street with Israeli flags as they left. We joined hundreds of others from our community in singing "acheinu" and "hatikva" as the family was escorted to the funeral.

People may assume it's been scary being here during this tumultuous time, however I find it to be the exact opposite. I feel like I'm in the safest place in the world. I'm in the Jewish home country, being defended by my brothers and sisters.

It's so uplifting seeing everyone do their part and help in any way they can. I'm seeing achdut unfold right in front of my eyes, I'm learning the true meaning of "am yisrael chai" and there's no place I'd rather be.

We truly are "acheinu kol beit yisrael".



## KTM FOR THE WHOLE FAMILY!



## REBBI AKIVA

BY YAAKOV JACKSON

Once, after the Bar Kochba rebellion, the evil empire of Rome decreed that the Jews were forbidden to engage in the study and practice of Torah. Pappos ben Yehuda came and found Rabbi Akiva, who was convening assemblies in public and engaging in Torah study. Pappos said to him: "Akiva, are you not afraid of the empire?"

Rabbi Akiva answered him: "I will relate a parable: To what can this be compared? It is like a fox walking along a riverbank when he sees fish gathering and fleeing from place to place. The fox said to them: 'From what are you fleeing?' They said to him: 'We are fleeing from the nets that people cast upon us.' He said to them: 'Do you wish to come up onto dry land, and we will reside together just as my ancestors resided with your

ancestors?' The fish said to him: 'If we are afraid in the water, our natural habitat which gives us life, then in a habitat that causes our death, all the more so.'"

Rabbi Akiva taught the moral: If we Jews fear the Romans at a time when we are studying Torah, about which it says "For that is your life, and the length of your days" than all the more so if we stop learning Torah!

The Gemara relates: When they took Rabbi Akiva out to be executed, it was time for the recitation of Shema. When they saw him saying Shema, Rabbi Akiva's students said to him: "Our teacher, even now, as you suffer, you recite Shema?!" He said to them: "All my days I have been troubled by the words "וּבְכַל נַפְשִׁי" - meaning even if God takes your soul. Now I have the opportunity to fulfil this verse!

We can learn from the actions of Rabbi Akiva (the story in full appears in Berachot 61b) the importance of seeing in every situation that is put before us an opportunity to serve Hashem; to always ask myself: "What does Hashem want me to do now?"

## QUIZ

BY TIFERET DISHI

## GRADE 1, 2:

1. TO WHO DID YAAKOV SEND MESSANGERS?
2. WHAT OTHER NAME DOES YAAKOV HAVE?

## GRADE 3, 4:

3. WHAT DID YAAKOV GIVE ESAV?
4. WHERE DID THE ANGEL STRIKE YAAKOV?

## GRADE 5, 6:

5. UNTIL WHEN DID YAAKOV WRESTLE WITH THE ANGEL?
6. WHERE WAS RACHEL BURIED?



514-STORAGE  
MTLmini.com

service@mtlmini.com

1) Esau  
2) Yisrael  
3) Gifts  
4) Heel  
5) Until dawn  
6) Bethlehem