

THE KTM DAF PARASHA

BRINGING A TASTE OF ISRAEL TO MONTREAL



TORAH תורה
מציון MITZION

KTM MONTREAL



THE SOUND OF TEARS & JOY

BY RAV ARI FAUST (ROSH KOLLEL)

It has been over eight months since we began fighting this war. Eight months of worry, loss, pain and mourning.

One of the most significant questions has been, and remains, what will the “day after” look like? While this is being asked in the political realm, the question is just as relevant in the psychological-spiritual-social one as well: How will we mend the wounds in our hearts? How will we renew the numbness of hundreds-of-thousands of soldiers who have spent so long on the battlefields? How do we live with the loss?

Of the vessels of the Mishkan, our parasha discusses the various functions of the Shofar and trumpets. Used mainly to communicate the time to journey into the wilderness, the Shofarot and trumpets would also be blown on special occasions (Bamidbar 10:9-10):

When you are at war in your land against an aggressor who attacks you, you shall sound short blasts on the trumpets, that you may be remembered before your God Hashem and be delivered from your enemies. And on your joyous occasions ... you shall sound the trumpets over your burnt offerings and your sacrifices of well-being. They shall be a reminder of you before your God: I, Hashem, am your God.

That the trumpets are sounded before waging war is understood; there must be a way of communicating the outbreak of war to the people. But why is it necessary to sound the blasts on our joyous occasions? What are these joyous occasions?

Ibn Ezra comments:

When you return from the land of your enemies, or you defeat the enemy who attacks you and you establish a day of rejoicing.

According to Ibn Ezra, the “joyous occasions” referred to here teach that we should establish days to celebrate our victories and we should sound the Shofar and trumpets during these celebrations. Ibn Ezra understands that contextually, it makes sense that the “joyous days” are connected to the sequence that is discussing war.

It follows, according to Ibn Ezra, that the sound used to declare the commencement of war is the self-same one used to celebrate the victory. The relief, gratitude and celebration at the end is not distinct from the difficulty of war itself. There will

continue to be a tinge of pain in the celebration. We need not be fully healed in order to rejoice - indeed, we may never be fully healed.

We are a people who know how to rejoice while mourning. We’ve done it before and we’ll do it again. In Tehillim (126:5) we say:

הַזֹּרְעִים בְּדִמְעָה בְּרִנָּה יִקְצֹרוּ

The literal translation reads:

**They who sow in tears shall reap
with songs of joy.**

But the great Jewish composer R’ Shlomo Carlebach suggests moving the comma so that the verse reads:

They who sow in tears and joy shall reap.

We are a people of זֹרְעִים בְּדִמְעָה בְּרִנָּה. We are building our incredible country - a task fraught with both joy and tears. This is the symbolism of the Shofar and trumpets which signal the outbreak of war, and are also the hallowed expression of rejoice. Before war “נִהְרַעְתֶּם בְּתִצְצוֹת” - we shall sound Teru’a; short blasts that remind us of the sound of breaking down and weeping. When we return from war “וְתִקְעֶתֶם בְּתִצְצוֹת” - we sound the Teki’a; a long, proud blast. But the Teki’a includes the shorter Teru’a - the sound of thanksgiving transforms pain into pride.

May the sound of our weeping be transformed into a blast of rejoice and thanksgiving.

Over the course of this year, our community was blessed to have a team of young *shlichim* who really guided us throughout the moments of both weeping and rejoice - and it is time to say *today* and *le’hitra’ot* to our Bachurim and B’not. Throughout this difficult year the KTM staff provided a first-hand connection to Israel and to Torat Eretz Yisrael, touching several-hundreds of members of the community on a weekly basis through learning and Israel-related activities. We cannot thank them enough.

It’s also time to thank the community for an amazing year at KTM! There are exciting new opportunities brewing for next year and we look forward to learning with you!

PARASHA BEHA’ALOTCHA
16 SIVAN 5784
JUNE 22 2024

CANDLE LIGHTING: 8:29 P.M.
HAVDALAH: 9:46 P.M.

THIS WEEK'S ARTICLES

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HONOUR A FALLEN SOLDIER BY
PLANTING FRUIT TREES IN ISRAEL



[HTTPS://WWW.KTMMTL.ORG/
TREES-FOR-SOLDIERS](https://www.ktmmtl.org/trees-for-soldiers)

**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@KTMMTL.ORG.



IN HEAVEN'S NAME

BY DAVID & DANIELLE WEINBERG

"...When you kindle the lamps, the seven lights shall cast light toward the face of the Menorah." (Bamidbar 8:2)

In the name of Heaven it seems that almost as much blood as rain has soaked the earth.

Self-righteous fanatics from the Spanish Inquisition to Hamas have invoked the name of Heaven to justify their atrocities. The Nazis believed that their obscene horror-show was the Divine Will, and the Catholic Church was complicit through their not-so-passive "passivity". Moslems murder Christians, Hindus murder Moslems, Catholics murder Protestants and Sunnis murder Shiites— and vice versa — all in the name of Heaven.

In 1646, after the Civil War in England,

Mathew Hopkins, the self-proclaimed "Witchfinder General" led a terrifying purge that relied on testimony extorted by means of "ordeal." This featured torture of the most horrific nature including hot pincers and the thumbscrew.

All in the name of Heaven.

"...When you kindle the lamps, the seven lights shall cast light toward the face of the Menorah."

Rashi tells us that "The face of the Menorah" means the *ner ma'aravi*, the middle of the seven lights. The wicks of the three flames on either side of the *ner ma'aravi* must incline and "cast light" toward this central light. If so, why does the Torah say, "the seven lights shall cast light"? It should say, "the six lights shall cast light toward the face of the Menorah" – they should face the *ner ma'aravi*.

Six represents the mundane and the workaday. Seven represents Shabbat. Shabbat is not so much the end of the week as the week's end — its goal and purpose. The six lights pointing toward the central flame teach us to orient all our actions towards the center, towards Heaven.

When the Torah says that all seven lights should cast light on the center, it means that even the center must face the center; it's all too easy to justify anything and everything "in the name of Heaven." We must be sure that the things that we do in the name of Heaven should be worthy to bear Heaven's name.



OUR BEAUTIFUL LAND

BY REUT DOKOW

To the Montreal Community,

It is truly unbelievable that the year has already come to an end, and I am writing this article for the last Shabbat.

Throughout the year, I chose to write about different places in Eretz Yisrael. I chose to write about various towns and cities, places to visit (and maybe one day to live!). More generally, I hope that through my (almost) weekly articles I managed to show how many diverse and beautiful places we have in our country. Israel is really a beautiful and remarkable country!

This year it has become much clearer to us that our struggle to live in our land is difficult and involves many sacrifices. On October 7, a war began in our country, a war for our refusal to give up on our existence. A war in which we declare to ourselves and the entire world - אין לנו ארץ אחרת - we have no other land!

We have been given the privilege to be in the Land of Israel, and we will not give up this amazing right! עם ישראל חי!

We are waiting for each and every one of you in Israel, and you are more than welcome to visit me in Zichron Yaakov when you come :)

Thank you for everything you have done here over the course of the year for the people of Israel, for the donations, challah bakes, prayers, and volunteer work. As an Israeli away from home on such a complicated year, it was truly heartwarming.

Thank you very much for the opportunity to meet amazing people and a special community. I had the privilege of doing National Service in Montreal. Thank you very much for an amazing year, for opening your homes and hearts to us.

Reut

PARNESS HAYOM :: SIVAN

- 1 SIVAN | Manny Dalfen, in honour of the Yahrzeit of his father, Morris Dalfen z"l
- 2 SIVAN | Gerald Bernstein, in honour of the Yahrzeit of his mother, Phylis Bernstein z"l
- 3 SIVAN | Baila Aspler, in honour of the Yahrzeit of his mother-in-law, Rita Aspler z"l
- 17 SIVAN | Yael Miller, in honour of the Yahrzeit of her father, Rabbi Abraham Wahrhaftig 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



THESE & THOSE

BY MICHAEL SLOMINSKY

We face an especially difficult challenge.

Over the course of the year we have been dealing with everything that the war has brought upon us, the pain that another week has passed and the captives have not returned and by the deaths that occur too often.

Yet we can begin to see how we are beginning to get up from the ruins, and to get on with life. But sometimes this desire is a basis for quarrels between us. This is the challenge - we know how to die together but can we live together?

The war is not over, and it has several goals, which seem to contradict each other: the safe return of the captives versus the defeat of Hamas and of course the return of peace to the south.

The tension between these approaches is enormous. These are protesting and those are protesting. Each lobby their side to

influence policy - against the other side.

Now I don't know the right answer. What I do know is what this tension causes: anger and enmity towards the other party.

This anger shows us that people are driven from their hearts. People care and no one wants to see the country collapse. Everyone wants a better future for our people and their country - each in their own way.

And now the question arises, how is it possible to bridge between such differences? It is very difficult to say, especially when there is a decision that needs to be made. But we can get direction from the Mishnah, from Beit Hillel and Beit Shamai.

There were great disputes between Beit Hillel and Beit Shammai and yet the Mishnah in Yevamot (1:4) says "Regardless of whether these are permissible and those are permissible ... Beit Shammai did not prevent marrying the women from Beit Hillel and Beit Hillel did not prevent marrying the women from Beit Shammai." That is, they

married each other, even though a case could develop in which one party forbids the marriage.

So despite their huge differences, how did they do it? They probably understood that there is something bigger at stake than a particular opinion on a particular subject - namely, the togetherness and unity of the people of Israel. Was it easy for them? Probably not. Yet they succeeded.

As then, so too today. This remains one of our main challenges in the current generation, and we can learn from our tradition that we can succeed and how to do so. Especially when there is love towards the side that disagrees with me, when I understand what motivates him.

I'd like to conclude by expressing thanks from the depths of my heart to this wonderful community. I have learned so much from you and consider myself fortunate to have been able to spend a year of Shlichut in this special community.



ביחד ננצח!

BY TIFERET DISHI

I've been reflecting on why I chose to come on this shlichut.

Growing up, I did not feel the most "Israeli". Both of my parents are Olim from America and I grew-up in a very "American" environment in Gush Etzion. Although I did Bnei Akiva like only Israelis know how to do, something was missing...

It finally hit me in the summer before my final year of high school. Due to Covid, our school's Poland trip was canceled and instead we had a school trip around Israel focusing on Shoah-L'tkuma ("From Holocaust to Rebuilding"). At one point our teacher remarked how we shouldn't be bummed-out for missing out on going to Poland since we had the opportunity to live in a reality that those who experienced the horrors of the Shoah couldn't imagine in their wildest dreams - to live in Israel!

That moment sunk into me. It left an imprint in my core. At that moment I realized how precious the connection to Israel is, and how important it is for me. And I decided right there that I would go abroad for a year of shlichut.

I hope that throughout this year I managed to reach some of you and share with you that amazing connection.

As we know this year has not been easy for anyone. We are still living a scary reality. One thing I can say is that together we will win - ביחד ננצח! We should always continue giving, volunteering, just doing everything we can to support one another because we need it. At the end of the day that's what Israel is built from - from our people, Am Yisrael!

I Just want to say thank you for each and everyone of you in this amazing community for opening your homes and hearts to us throughout our shlichut. We felt all the

support and kindness from you, whether it was Shabbat meals or a friendly welcome to the neighborhood - we felt completely comfortable and welcomed. Whenever someone asks about Montreal, I tell them that I merited to do shlichut in the best community there is!

I am deeply grateful for all of you! Thank you for everything this year you are just beyond words.

Can't wait to see you all in Israel!!!





A MOMENT OF REFLECTION AND THANKS

BY YAAKOV JACKSON

A year and a half ago, I was just discharged from the army and was contemplating my next steps in life. I had spent an extended time in the army - beyond the normal time for a Hesder Yeshiva student - and didn't know what the right thing to do was.

Following my rabbi's advice, I went to a new yeshiva and studied some Torah. After two months, it was recommended to me that I go on Shlichut. It would be like a post-army trip that Israelis go on to find themselves, and besides, the Jewish world could benefit from the connection to Eretz Yisrael. Regarding Montreal specifically, I heard there is skiing. I was sold!

So I went with two friends to this wonderful community in Montreal. And now that the year has come to an end, I want to say thank you.

I benefited so much here: You have a beautiful country, I toured, went skiing, learned snowboarding, drank excellent whisky, and ate the most delicious meals every Shabbat anew! More importantly, I had the privilege of studying Torah here with so many people, connecting with diaspora Judaism, and understanding a bit more about what it means to be part of the Jewish people.

I learned about myself that I want to pursue a career in education, and therefore next year, I will go to study education with a focus on

special needs education and Jewish philosophy.

I didn't believe that within just one year I would come to a point where I could love so many new people, to feel so much more mature than at the beginning of the year, but also to feel more youthful and alive than at the beginning of the year.

Thank you very much for everything. I will miss you. Please stay in touch. Tell me when you come to visit Israel, and I will take you on the best hikes I know!

Love you all,

Yaakov Jackson



A TALE OF TWO SHLICHUYOT

BY YAIR GREENBLUM

How can one summarize such an eventful year in just a few words? When I decided to come to Montreal for my *shlichut*, I didn't know the community, nor did I know what to expect. For months, I eagerly awaited the day I would arrive, looking forward to spending the year with you and connecting with the community. From the moment we arrived, we were welcomed by a warm and loving community that helped with everything, even before we had a chance to ask. We were blessed to meet people with hearts of gold who love the people and land of Israel. The encounter with the Jewish diaspora in general, and this community in particular, greatly strengthened my sense of belonging and pride in being part of the Jewish people.

This year was not an easy one for anyone. I'm not sure the human vocabulary can express what I experienced. I had the privilege of

being in two of the most important places within a single year - two shlichuyot. On one hand, for several months, I fought in Gaza, becoming part of the generational chain from Yehoshua ben Nun to the present day, fighting for the land of Israel. On the other hand, I had the honor of being a Shaliach in one of the warmest and most supportive communities in the diaspora. And in a certain way, the two were interconnected: As I told the students at school, what motivated me in the difficult times in Gaza was the thought of the Montreal community praying for me and all our soldiers.

I want to express my gratitude for the tremendous privilege of being part of your community over the past year. Thank you for all the support and assistance you provided whenever I needed it. Thank you for your generosity and for all the help you extended to soldiers and the people of Israel from near and far.

It's hard to believe that the year has already

ended when it feels like it only started a few weeks ago. The saying "time flies when you're having fun" is generally true, but I feel it especially applies to this year. Just as I began to get to know this wonderful place and its people, it is already time to leave. **You will always be etched in my heart.** You taught me what a supportive community is, what Zionism is, and what it means to love the land of Israel. These are things that someone from Israel experiences daily but often takes for granted. Here, you taught me the deep yearning for the land of Israel and the love of the Jewish people.

Hoping for better days, I wish you only good and happiness. Waiting to see you in Israel ASAP :)

ANSWERS TO LAST WEEK'S DAF:
1) A NAZIRITE
2) THE PRIEST
3) THE SONS OF GERSHON

4) THE SONS OF MERARI
5) FROM THE AGE OF THIRTY
6) THE IMPURE (UNCLEAN)



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