

THE KTM
DAF PARSHA
BRINGING A TASTE OF ISRAEL TO MONTREAL

200

On Pesach, we will mark
200 days of captivity. **BRING THEM HOME NOW**



TORAH תורה
מציון MITZION
KTM MONTREAL

**PARASHA METZORA
SHABBAT HAGADOL
12 NISAN 5784
APRIL 20TH, 2024**

**CANDLE LIGHTING: 7:28 P.M.
HAVDALAH: 8:36 P.M.**

THIS WEEK'S ARTICLES

VEHI SHE'AMDA
BY RAV ARI FAUST

**BEYOND MEMORY: THE LIVING
LEGACY OF THE PESACH SEDER**
BY DAVID & DANIELLE WEINBERG

**"A PILLAR OF LOVE" - RABBI
DRUKMAN**
BY MICHAEL SLOMINSKY

**ISRAEL IN FOCUS: KIRYAT
SHMONA**
BY YAIR GREENBLUM

THE FAITH OF THE FISH
BY YAAKOV JACKSON

QUIZ
BY MICHAEL SLOMINSKY

**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.



VEHI SHE'AMDA

BY RAV ARI FAUST (ROSH KOLLEL)

Why is this night different from all other nights? On all other nights we can fully celebrate our freedom, but tonight - tonight part of us is still in captivity in Gaza.

We are therefore fortunate that the Haggadah does not only give us the words to reflect on past redemptions, but also provides a roadmap to navigate contemporary challenges that are the "Egypt of the day". What kernels of inspiration can we extract from the Haggadah for this precarious Pesach?

וְהִיא שְׁעָמְדָה לְאַבוֹתֵינוּ וְלָנוּ

And it is this that has stood by our ancestors and for us.

This passage, traditionally sung when raising the cup of wine in hand, appears as early as the eighth century. What is "this" that stood for us? And why do we raise the cup when we chant the song?

The vast majority of classic commentators understand "this" to be referring to the covenant with Avraham, and specifically the ending words "...upon the nation which they shall serve I will execute judgment, and afterwards they [Israel] shall leave with great possessions".

But we cannot ignore that Brit Bein Habetarim - this self-same covenant - is not only a promise for redemption, but one for slavery and suffering as well: "Know with certainty that your offspring will be strangers

in a strange land, they will serve them and they will oppress them...". Perhaps it is the two-pronged nature that stands for us in times of difficulty: The suffering and the redemption. That we are not strangers to hardship is not a fatalistic approach, a simple statement that "this is not our first rodeo", but an indication of our essence. We are strong because we are a people who endure, a people of resoluteness and resilience - we are the people of hope.

Hope is not a passive trait, but a proactive one. Hope says that it may be difficult and may take time, but if we dedicate ourselves to it then together we can fix this broken world.

But we do not need to do it alone. This is perhaps the message of raising the cup for Vehi She'amda: Although some understand this symbolism to represent our isolation, Maharal sees it as the exact opposite: The second cup of wine (poured just before Maggid) represents the word והצלתי, an expression of Hashem's embrace of Bnei Yisrael by saving us from our difficult situations. He cites the pasuk (Tehillim 116:13):

כֹּס יְשׁוּעוֹת אֲשָׁא וּבִשְׁם ה' אֶקְרָא

I shall lift up a cup of salvations, and I shall call out in the name of Hashem.

We are reminded that in all times of suffering - both personal and

collective - Hashem is with us in our salvation.

This night is indeed different from all other nights with so many of our brothers and sisters unable to join their own family Seders. KTM has therefore launched an initiative for members of our community to remember one of those hostages at our own Seders, and following Chief Rabbi Lau's directive to recite a special Tefila for them at Vehi She'amda.

Please sign-up (after Shabbat, before Yom Tov), by scanning the QR code below.

Just as we were saved in Egypt, may we indeed experience the ultimate salvation.



BEYOND MEMORY: THE LIVING LEGACY OF THE PESACH SEDER

BY DAVID & DANIELLE WEINBERG

"In each and every generation a person is obligated to see himself as if he went out of Egypt." (Gemara Pesachim - Haggada)

Is this just a game or a play that we are about to act out for the 3,000th time? How are we to really see ourselves as if it was us that went out of Egypt on that night?

It's a little like that bad joke. The general caught wind that his troops were grumbling

about the quality of the food so he decided to give them a tough lecture. He asked rhetorically, "Do you think Napoleon's men at Waterloo complained that the bread was stale?!" A small voice interrupted, "No sir! It was fresh then!"

PARNESS HAYOM :: NISAN

- 6 NISAN | Norman Sternthal, in honour of the Yahrzeit of his mother, Sarah Sternthal z"l
- 8 NISAN | Rafi Faust, in honour of the Yahrzeit of his grandparents, Raphael and Adele Faust z"l
- 10 NISAN | Peter Veres, in honour of the Yahrzeit of his father, Andre Veres z"l
- 17 NISAN | Phil Friedman, in honour of the Yahrzeit of his mother, Lucy Friedman z"l
- 19 NISAN | Shlomo and Tova Shimon, in honour of the Yahrzeit of his mother, Miriam Leah Shimon z"l
- 23 NISAN | Ronnie Schondorf, in honour of the Yahrzeit of his uncle, Richard Wehrman z"l
- 24 NISAN | Ruth Drazin, in honour of the Yahrzeit of her sister, Pearl Fried z"l
- 28 NISAN | Ruth Drazin, in honour of the Yahrzeit of her father, Sam Fried z"l

CONTINUED...

How do we relive and experience in all earnest an event that happened so long ago? Then it was fresh.

Rabbi Shimon Schwab brought the subject closer to home with the following analogy. It's a known scientific phenomenon that every seven years or so every cell in the human body is cycled out and replaced - except for the brain cells.

There are 50 trillion cells in the adult human. Every second 2-3 million blood cells die and are replaced. We continue to function as each delicate brick is systematically replaced. Wow!

Therefore every seven years we are almost entirely new people. Hey, maybe we can make that fact work to our advantage. Do you think that a court in the land would accept the following argument? 21 Years into a 30-year mortgage I decide to leave the agreement to pay the loan based on the

premise, "It's not me! I've changed three times since that paper was signed! It was somebody else who signed on the dotted line!" Absurd! Right? A husband turns to his wife of seven years and says, "You're not the woman I married!" Can he just walk away? Of course not! But why not?

The key is to focus not on what has changed, but what has remained the same.

When we look at the Jewish People over history it is similar to the way we might view ourselves over the course of our lives. There are my baby pictures. I was 3 kilo and 680 grams back then, 'only' two trillion cells. That's me again at the Bar Mitzvah, at my wedding and again twenty years later in the future I will probably be a bit grayer and a few trillion cells paunchier, a little less vigorous but in some ways wiser and in other ways more foolish. It's all me!

When we imagine the configuration of the

nation, that was us, the Jewish Nation in our infancy. There we are again receiving the Torah. Now we are entering the Land of Israel. Here we are now thousands of uninterrupted years later with a different group of individual cells but the core is still the same. The brain cells have remained and thus we maintain the perceptions, experiences and self-awareness that have accumulated. We are the same.

The experiences and the commitments of thousands of years are etched into our psyche today and are as relevant and binding as they were as the time that they originally happened. The Pesach Seder may not be an exercise in education or imagination regarding what happened to someone else a long time ago, as much as it is just jogging ancient memories.



"A PILLAR OF LOVE" - RABBI DRUKMAN

BY MICHAEL SLOMINSKY

Rabbi Chaim Drukman stands as a towering figure within the landscape of Religious-Zionist Judaism. Born

in 1932 in Lithuania, Rabbi Drukman's journey is one of resilience, scholarship, and unwavering commitment to his faith. His influence extends far beyond the borders of his native Israel, reaching Jewish communities worldwide.

Rabbi Drukman served as a Member of Knesset from 1974-1988, and from 2004-2012 served as head of the State of Israel's national Giyur (conversion) program. For all his contributions, Rabbi Drukman was awarded the coveted Israel Prize for life achievement in 2012.

One of Rabbi Drukman's most notable contributions is his role in revitalizing Jewish education and spirituality in Israel. Founding the Bnei Akiva Yeshiva network in the 1960s, he established a framework that combines

rigorous Torah study with engagement in broader society. Through this approach, Rabbi Drukman aimed to produce graduates who are not only well-versed in Jewish law and tradition but also actively involved in shaping the modern world.

Rabbi Drukman's leadership extends beyond the realm of education. He has been a vocal advocate for the integration of religious and secular elements within Israeli society. His efforts have focused on fostering greater understanding and cooperation between different segments of the population, recognizing the diversity inherent within the Jewish state.

Throughout his career, Rabbi Drukman has been a staunch supporter of Jewish settlement in the biblical heartland of Israel. He has been instrumental in establishing and supporting numerous communities in areas such as Judea and Samaria, areas considered contentious by some but deeply significant to Jewish heritage and identity.

Despite facing opposition and controversy at times, Rabbi Drukman has remained steadfast in his opinions, guided by a deep sense of duty to his faith and his people. His commitment to Torah values, coupled with his pragmatic approach to contemporary challenges, has earned him respect across ideological divides.

As Rabbi Drukman's journey continues to unfold, his legacy of love and devotion to the Jewish people remains a guiding light for generations to come. Through his tireless efforts and unwavering commitment, he has left an indelible mark on the fabric of Jewish life, reminding us all of the profound power of love to unite, inspire, and transform the world. In Rabbi Drukman, we find not only a leader and dedicated scholar but a beacon of hope and compassion, whose love for his people will endure for eternity.

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ISRAEL IN FOCUS: KIRYAT SHMONA

BY YAIR GREENBLUM

Kiryat Shmona, nestled in the northern reaches of Israel, is a city rich in history, culture, and natural beauty. Founded in 1949, its name, meaning “City of the Eight,” pays homage to the eight Jewish defenders who fell during the War of Independence. Situated near the Lebanese border, Kiryat Shmona has faced its share of challenges but has emerged as a vibrant community known for its resilience and spirit.

One of the city’s defining features is its stunning landscape. Surrounded by the majestic peaks of the Galilee Mountains, Kiryat Shmona offers breathtaking views and

ample opportunities for outdoor recreation. The nearby Hula Valley, with its lush wetlands and diverse wildlife, is a haven for birdwatchers and nature enthusiasts.

Despite its modest size, Kiryat Shmona boasts a rich cultural scene. The city is home to several museums and art galleries showcasing the region’s history and heritage. Additionally, its diverse population contributes to a vibrant tapestry of traditions and customs, reflected in its lively festivals and events throughout the year.

Economically, Kiryat Shmona has made significant strides in recent years. While agriculture remains a vital industry, the city has also embraced innovation and technology,

attracting investment and fostering entrepreneurship.

For over six months now, over 100,000 residents in the north of Israel have left their homes and are refugees in their own country, including those from the city of Kiryat Shmona. The city is bombed on a near-daily basis by the terrorist organization Hezbollah. The steadfastness of the residents of the north in general and Kiryat Shmona in particular shows the strong spirit of the Jewish people that does not break even when it is difficult. Hoping and praying that they can return to their homes soon.

THE FAITH OF THE FISH

BY YAAKOV JACKSON

Rabbi Natan says: The pasuk in Tehillim (117:2) which says “And the truth of the Lord endures forever” was first recited by the fish in the sea, in accordance with a statement of Rav Huna.

For Rav Huna said: The Jewish people of that generation, during the Exodus from Egypt, were of little faith. The Jews rebelled against Moshe when the sea split in half, and said: “Perhaps, just as we are ascending from one side, so too the Egyptians are ascending from the other side, and we will not be saved!?”

So Hashem said to the ministering angel of the sea: “Spew out the dead Egyptians onto dry land.” But the sea said to Hashem: “Since the dead Egyptians were given to me, how can you retract the gift?” Hashem said to the sea: “Although I am taking them back now, later I will give you one and a half times as many people.”

Indeed, many years later when Sisera came to fight Israel, Hashem performed a miracle and ultimately he and his army (which had one and a half times the amount of Paraoth’s army at the sea) were swept up and cast into the sea.

At that time, the fish of the sea began praising God and recited: “And the truth of the Lord endures forever,” in reference to God’s fulfillment of the promise He issued centuries earlier.

We can learn from this story (which appears in its entirety in Pesachim 118b) about another wondrous miracle that occurred during Yetziat Mitzrayim emphasizing the extent to which Hashem redeemed us from slavery to freedom and took care of all our needs, like a parent to a newborn child.

QUIZ

BY MICHAEL SLOMINSKY

1. WHAT IS ANOTHER NAME FOR THE MONTH OF NISAN?
2. PESACH IS THE FIRST OF THREE HOLIDAYS WRITTEN IN THE TORAH KNOWN AS “REGALIM”; WHAT ARE THE OTHER HOLIDAYS CALLED?
3. WHAT SPECIAL BLESSING IS THERE IN THE MONTH OF NISSAN (OFTEN NOT RECITED HERE IN MONTREAL BECAUSE OF THE WEATHER) (HINT - IT’S RELATED TO PLANTS)?
4. THIS WEEK’S PARASHA DISCUSSES TZARAAT. WHICH TWO PLANTS WERE USED IN THE POST-TZARAAT SACRIFICE REGIMEN?
5. WHAT COLOR WAS THE TZARAAT ON THE WALLS OF A HOME?
6. WHICH MATERIAL CANNOT BE CLEANSSED FROM IMPURITY THROUGH IMMERSING IT IN THE MIKVEH?

ANSWERS TO PREVIOUS QUESTIONS

1. PURE
2. A BURNT OFFERING (OLA) AND A SIN OFFERING (CHATAT).
3. BURN IT
4. THE LEPER
5. THE SLANDER THAT HE SPOKE CAUSED SEPARATION BETWEEN PEOPLE, AND THEREFORE, HE IS SEPARATED FROM THE CROWD.



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