

THE KTM

DAF PARSHA

BRINGING A TASTE OF ISRAEL TO MONTREAL



TORAH תורה
MITZION מציון

KTM MONTREAL



THE UNSPOKEN FEAR

BY RAV ARI FAUST (ROSH KOLLEL)

The Vietnamese monk, Thich Nhat Hanh, known as the father of mindfulness has said that “fear keeps us focused on the past or worried about the future”. Is this the case? Or is the focus on the past and worry about the future what causes us fear in the first place?

In our parasha Yitzchak, like his father Avraham before him, is forced to flee south to escape famine in Israel. Unlike Avraham, however, he doesn't journey as far south as Egypt, but rather is told by Hashem to remain in Israel - sojourning in the region of Gerar (Bereishit 26:1-6). It is here that he experiences unparalleled economic growth, and his crops yield astounding produce.

After repeated quarrels with the locals over control of the water sources, Yitzchak returns northbound. He arrives in Be'er Sheva where Hashem is revealed to him, saying (26:24):

אֲנֹכִי אֱלֹהֵי אַבְרָהָם אָבִיךָ אֵל תִּירָא כִּי אִתְּךָ וּבְרַכְתִּיךָ.
וְהִרְבִּיתִי אֶת יְרֻעֶךָ בְּעֵבֹר אַבְרָהָם עִבְדִּי.

I am the God of Avraham, your father. Fear not, for I am with you, and I will bless you and multiply your seed for the sake of Avraham, My servant.

It is curious that nowhere in the text is so much as hinted that Yitzchak was afraid. What did he fear and why is there no mention of this fear prior to Hashem expressing reassurance?

This point becomes even more conspicuous when we later read about Yaakov's descent to Egypt to be reunited with Yosef. There we encounter the same phenomenon again, and as Yaakov passes through Be'er Sheva Hashem is revealed to him saying (46:3):

אֲנֹכִי הֵאֱ-לֹ-אֵ-לֵהִי אָבִיךָ אֵל תִּירָא מִרְדֵּה מִצְרַיִם כִּי לְגוֹי
גָדוֹל אֲשִׁימָךְ שָׁם.

I am God, the God of your father. Do not be afraid of going down to Egypt, for there I will make you into a great nation...

In this instance, too, we are not clued-in to Yaakov's feelings until Hashem instructs him not to fear.

It is peculiar that twice, when passing the very same place in Be'er Sheva, our forefathers felt fear but this fear is not acknowledged. It seems that, paradoxically, by concealing their fear, the Torah seeks to emphasise it. What did they fear, why are we not told they are afraid and why does this fear emerge repeatedly in Be'er Sheva?

Ramban comments that Yitzchak feared due to the prior quarrels he had; he was afraid that they would continue as he returned northwards. This contrasts with Yaakov's fear, which was for the descent to Egypt and the impending exile and slavery there. Yitzchak feared the past, whereas Yaakov feared the future. Yitzchak's fears were due to his success, and Yaakov's due to his children's downfall.

With all the differences, what connects between the two? The common denominator is that both the past and the future are out of our control. All we have is the present. It is through the present that we can contextualise the past; we can reshape and rectify it. And it is in the present that we can shape the future which, no matter how near, never arrives because as soon as it does it too becomes the present. We fear that which is unknown; that which is beyond our control. The past and the future elude us and it is only in the present that we can grasp these other properties of time.

This is not to deny significance to the past or the future - but we give them their significance through how we relate to them in the present. Do we honour the past by upholding traditions; do we pave the way for a brighter tomorrow by making responsible decisions today.

There is no expectation to live without fear; we need not be ashamed of it. But by embracing the past and the future within the present - recognizing the magnitude that each and every imminent moment has and the importance of our decisions - that we can become empowered to dispel fear.

**PARSHA TOLDOT
KISLEV 5 5784
NOVEMBER 18TH 2023**

**CANDLE LIGHTING: 4:04 P.M.
HAVDALAH: 5:09 P.M.**

THIS WEEKS ARTICLES

**THE UNSPOKEN FEAR
BY RAV ARI FAUST**

**KEEP LAUGHING
BY DANIELLE WEINBERG**

**REFLECTING ETERNITY
BY DAVID WEINBERG**

**NO OTHER HOME
BY TIFERET DISHI**

**ISRAEL IN FOCUS:
ARMON HANETZIV
BY RAV ARI FAUST**

**KTM FOR THE WHOLE FAMILY
BY REUT DOKOW**

**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 -
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KEEP LAUGHING

BY DANIELLE WEINBERG

Avraham and Sarah chose the name Yitzchak, meaning “laughter” for their son. This despite his seemingly reserved and introverted nature. Sarah’s joy at giving birth in her old age, an event defying expectations, inspired the name.

Sarah foresaw that, just as his birth was unexpected, Yitzchak would father a people whose destiny would defy predictions and expectations. Their very survival would be a miracle. Sarah understood that while Yitzchak might not be the most charismatic of the Patriarchs, he would possess the ability to create an unpredictable transformation by finding goodness in the most unlikely of places.

Indeed, this was a central theme of

Yitzchak’s life. While the Torah tells us precious little about the life of Yitzchak, the Torah does elaborate on Yitzchak’s success as a well digger. The Kabbalists explain that Yitzchak’s wells represent a departure from his father Avraham’s approach. Avraham influenced people by “bringing the water to them.” Avraham was a superb teacher and a charismatic communicator. He showered his listeners with love and, by the force of his character, compelled them to be influenced by his message of God and morality. Yitzchak, by contrast, did not bring the water to the people. Instead, he helped people find the wellspring of Godliness within themselves.

This is perhaps why Yitzchak loved Esav - who needed to dig deeper to find his inner divine wellspring: Esav was the child who seemed completely uninterested in the ideas of his

father and grandfather. He loved the thrill of hunting more than the excitement of ideas. On the surface, he seemed to be in a spiritual desert, devoid of water. Yet Yitzchak understood that every creation has a spark within it, that every child has a reservoir of pure water within himself. The job of the parent and educator is to dig the well, remove the dirt, and discover the water.

Thus, Yitzchak embodied laughter. Yitzchak mastered the skill of seeing the good in unexpected places. He had the ability to dig-out the holiness that lay in the heart of every person and in the soul of every activity.

May we inherit from Yitzchak the ability to see the good in the face of the great challenges affecting Klal Yisrael nowadays. Amen!



REFLECTING ETERNITY

BY DAVID WEINBERG

Not far from where I lived as a child there was a particularly fascinating shop. On the sides of the entrance doors two mirrors faced each other, and as you extended your leg over the threshold, millions of legs, in perfect synchronization, also extended themselves to your right and left. It seemed that the reflections went on forever. And indeed they did. There was no beginning and no end. To my young mind this was as close to eternity as you could get.

Of all the misrepresented words in the English language, “love” must be up there with the top scorers.

Love is unique because it’s like those mirrors. In love, the cause and the effect are indistinguishable. Any love that depends on a reason will evaporate when the reason is

no longer valid. If you love someone because they are young, their old age will not appeal to you; because they’re beautiful – they better watch the lines around their eyes, the chins under their chins and the escalating battle of the bulge. Love that depends on something else isn’t really love. It’s love of... love of this, love of that.

Real love is defined as zero distance between cause and effect.

God chose Noach because he was a righteous person. In Parshat Lech Lecha, however, the Torah describes how God chose Avraham without mentioning anything about his prototypical kindness or his hospitality or any of his other merits. The reason is that God chose Avraham for no other reason than that He loved him. Why did He love him? Because He loved him! The cause was the effect, and the effect was the cause, like

an infinite unceasing reflection.

“Yitzchak loved Esav, for game [food] was in his mouth; but Rivka loves Yaakov.” (Bereishit 25:28)

The grammar of this verse is strange: The love of Yitzchak for Esav is described in the past tense “Yitzchak loved Esav...” The love of Rivka for Yaakov, however, is portrayed in the present: “Rivka loves Yaakov.” The love of Yitzchak was a love that depended on an outside factor: He loved Esav because “game was in his mouth.” When that external reason turned out to be misplaced, the love ceased. Rivka’s love, on the other hand, was a love that was self-sustaining, it needed no cause, and thus the Torah describes it in the present tense, for it never came to an end.

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

NO OTHER HOME

BY TIFERET DISHI

אין לי ארץ אחרת
גם אם אדמתי בוערת
רק מלה בעברית חודרת
אל עורקי, אל נשמותי
בגוף פואב, בלב רעב
כאן הוא ביתי

Ehud Manor, born as Ehud Weiner in Binyamina, Israel, to immigrant parents from Belarus, was an Israeli actor, singer, and songwriter. Born in 1937 and passed away in 1969, Manor served in the IDF Combat Engineering Corps. After his military service, Manor studied psychology and English literature at the Hebrew University of Jerusalem. He worked for the "Kol Yisrael" radio station and later traveled to New York to study mass communication.

In the summer of 1968, during the War of Attrition, Ehud's younger brother, Yehuda, fell in battle. This loss deeply affected Ehud, and he expressed his grief through several songs. The pain of losing his brother became a recurring theme in his work, notably in the song "אין לי ארץ אחרת" ("I Have No Other Land").

This song has such special meaning to Eretz Yisrael. The meaning of this song gives us the

perspective of how much we are connected to our land and our home.

The main thrust of the song is expressed to us already in the first line: "I have no other land". Subsequently, the phrase "even if my land is burning" conveys the opposition voiced by individuals asserting that the land is in crisis and that one's connection to it poses unjustified risks. This line also underscores the writer's loyalty to the land despite its difficulties. He takes into account their position and returns to the foundation of his stance: "Only a word in Hebrew penetrates my soul," indicating his deep connection, love and commitment to the Hebrew language.

We can see from the words of this song what connection we all have with Eretz yisrael. This is our home, even when challenged we don't give up and we don't stop feeling the great power we have as a nation.

This sentiment can be appreciated through the times we are going through now. We've all heard about the reserve soldiers coming back from all over the world - many from Montreal as well - some three hundred thousand in total. No matter where they

were, they left everything to fight for our country because this is it, this our country. This is our home.

"It's moving to see how people enlist and go above and beyond to return to their homeland. Those who returned to serve come from all walks of life and ages: from regular soldiers who traveled abroad on vacation, through career soldiers and reservists whose souls are with their families, to young people at the age of 22 who embarked on a journey after their military service, leaving behind the backpack in South America or in the East. It's amazing to witness the enlistment of countless individuals who choose to forgo their vacations, set aside all differences, and wholeheartedly dedicate themselves to the effort after being called to the flag" (quote from Maariv).

My heart yearns for Israel, especially being further away now. Being away gives me a new kind of connection and love for Eretz Yisrael. This connection has grown stronger and made me realize how much the words "אין לי ארץ אחרת" describe what I am feeling now: the unbreakable bond and love towards our home.

ISRAEL IN FOCUS: ARMON HANETZIV

BY RAV ARI FAUST

Armon HaNetziv is a neighbourhood in south-eastern Jerusalem. Known also as East-Talpiyot, the neighbourhood is named after the headquarters of the British High Commissioner that was located there during the period of the British Mandate. After the War of Independence, the building was taken-over by the United Nations which is still stationed there today.

Armon HaNetziv was the site of one of the important battles for Jerusalem in the Six-Day War, and was one of the first fronts opened by the Jordanians upon entering the war. Within just a few short hours on June 5, 1967, the IDF had vanquished the Jordanian Arab Legion from the area. This provided a strategic advantage for Israel due to the high topography and access to the Old City from the south - along the same valley that would have been used as a thoroughfare by King David when returning to Jerusalem to

reclaim his reign.

According to scholar Rabbi Yoel Bin Nun, it was when crossing over the hill of Armon HaNetziv that Avraham "saw the place from afar" during Akeidat Yitzchak (Bereishit 22:4).

Today the population of Armon HaNetziv is predominantly traditional-Sefardi Jews, but is becoming more mixed and is seeing more young couples moving-in. It is adjacent to the Arab neighbourhood of Jabel Mukaber. The Jewish Agency's absorption centre and Ulpan Etzion program is in this neighborhood.

The "tayelet" (promenade) is a popular place for visitors as it offers a beautiful panoramic view of Jerusalem and the Temple Mount. It is customary for Jews of Ethiopian

descent to celebrate the Sigd festival by gazing at the makom ha'mikdash from the Armon HaNetziv promenade.

We lived in Armon HaNetziv before coming to Montreal on Shlichut.



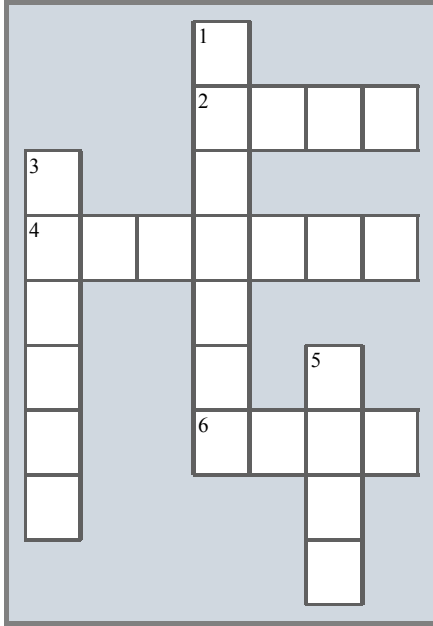
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Toldot Crossword



Across

- 2. The older twin, born hairy and red-headed
- 4. Esau's favorite activity
- 6. Rabbi who tells Rebecca she is carrying twins

Down

- 1. Esau exchanges his birthright for a pot of this
- 3. Jacob goes to his city to escape his brother's anger
- 5. Jacob held onto Esau's _____ as he was born

QUIZ

BY REUT DOKOW

GRADE 1, 2:

- 1. WHAT WAS THE NAME OF RIVKA AND YITZCHAK'S FIRST BORN SON?
- 2. WHAT PART OF ESAV'S BODY WAS YAAKOV HOLDING WHEN HE WAS BORN?

GRADE 3, 4:

- 3. HOW OLD WAS YITZCHAK WHEN ESAV AND YAAKOV WERE BORN?
- 4. FILL-IN THE SENTENCE: "איש תם יושב..." (BEREISHIT 25:27)

GRADE 5, 6:

- 5. WHO SAID TO WHOM: "ועשה לי מטעמים"
- 6. WHAT WAS THE NAME OF THE THIRD WELL DUG BY YITZCHAK?

1) Esav
2) Heel/ ankle
3) 60 years old
4) ארמון
5) Yitzchak to Esav
6) Rechovot



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