

# THE KTM DAF PARSHA

BRINGING A TASTE OF ISRAEL TO MONTREAL



TORAH תורה  
מציון MITZION  
KTM MONTREAL



## THE SIN OF CHILDBIRTH

BY RAV ARI FAUST (ROSH KOLLEL)

One of the burning that has always troubled thinking souls is why do bad things happen to good people? (In truth, we could equally ask why do bad things happen at all – to good or bad people?) This is one of the chief and most profound struggles of faith (see Talmud Berachot 7a).

Some answers that have been offered to address “the problem of evil” lack depth, intellectual honesty and sensitivity. To reduce questions of suffering to a simplistic equation of cause and effect is shallow. Ascribing a particular sin to explain a horrible phenomenon creates more philosophical contradictions than solutions and frankly is outright distasteful. We are not prophets and cannot purport to know why events (good or bad) occur - this is true of the Holocaust, October 7th or some personal difficulty. It is sometimes better to live with a good question than a bad answer.

Although the conundrum of evil may not be able to be solved philosophically, its pain can be alleviated (slightly, at least) with a correct perspective. Our parasha offers an important such lesson by teaching a starkly counter-intuitive law regarding childbirth: The halacha is that a woman enters into a state of ritual impurity upon giving birth and in biblical times, this period would be followed by a time of unconditional purity. At the conclusion of this cycle, the woman would be obligated to bring two offerings (Vayikra 12:6-7):

ובמלאת ימי טהרה לבן או לבת תביא כבש בן שנתו לעלה  
ובן יונה או תר לתטאת

**And when the days of her purification are fulfilled ... she shall bring a lamb of the first year for a burnt-offering, and a young pigeon, or a turtle-dove, for a sin-offering...**

That a woman brings an *olah* (burnt) offering is understood: There could be no greater experience of elation and oneness with Hashem than literally partnering with Him in creation. This closeness and elation is represented by the *olah*. But why bring a *chatat* (sin-offering)? In what way could the woman possibly have sinned when bringing new life into the world?!

The Gemara (Niddah 31b) addresses this anomaly, suggesting a powerful lesson:

Rebbi Shimon bar Yochai was asked by his disciples: ‘Why did the Torah ordain that a woman after childbirth should bring a sacrifice?’ He replied: ‘When she kneels in giving birth she swears impetuously that she will no longer be with her husband. The Torah, therefore, ordained that she should bring a sacrifice.’

The pangs of birth can sometimes be unbearable. (That is true regarding the husband and all the more so the wife!) So much so that the to-be mother can oppose her desire to continue with the labor or ever bear children again. It is for this sentiment that the women brings a *chatat* offering.

Life can be seen as a process of childbirth. Just as the woman on the birthing stool brings-about new life, we are all in an eternal evolutionary process of incremental improvement. But this process is at times accompanied by terrible birth pangs. There are times in life of extreme distress and difficulty, when we don’t see the ultimate goodness shining through. During these times of torment and anguish we can lose the plot and become disenfranchised from this great process. The pain can be so great that we wish to not be part of the process at all.

The Hebrew word *chet* – sin – literally means to miss, in the sense of missing a target. A sin is a momentary lapse in focus on the ultimate end-goal. The korban *chatat* is brought to achieve atonement for those moments when we lose our sight of the target, when we become disenfranchised from the process of increment.

We all experience these birth pangs in our own lives. They need not be as physically or emotionally exhausting as the contractions of childbirth, but every person experiences moments of hardships. On a collective level, our people are undergoing a process of agonizing pain and distress. Remaining focused on the ultimate end-goal and recognizing that life is a process are perspectives that can alleviate the pains associated with these hardships.

We do not know why bad things happen, and we certainly would prefer that they wouldn’t occur at all. But sometimes life is like childbirth, and often the greatest gifts in life follow after processes of terrible pain.

PARASHA TAZRIA  
5 NISAN 5784  
APRIL 13TH 2024

CANDLE LIGHTING: 7:19 P.M.  
HAVDALAH: 8:26 P.M.

### THIS WEEKS ARTICLES

THE SIN OF CHILDBIRTH  
BY RAV ARI FAUST

FROM BLEMISH TO PLEASURE  
BY DAVID & DANIELLE WEINBERG

OUR SACRED DUTY  
BY TIFERET DISHI

ISRAEL IN FOCUS: MAALEI  
ADUMIM  
BY REUT DOKOW

KTM FOR THE WHOLE FAMILY  
BY TIFERET DISHI & YAAKOV  
JACKSON

HONOUR A FALLEN SOLDIER BY  
PLANTING FRUIT TREES IN ISRAEL



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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.

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LOVED ONE'S MEMORY -  
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## FROM BLEMISH TO PLEASURE

BY DAVID & DANIELLE WEINBERG

*“The kohen will look and behold — the blemish has not changed its color.” (lit. has not changed its ‘eye’) (13:55)*

Give me one word in English for the French word ‘chic’. ‘Chic’ is something so quintessentially French that to translate it into English would require a truckload of adjectives.

The characteristics of a nation are evidenced in its language. In every language there are words that cannot be directly translated into any other language. To translate these words adequately usually requires a sentence.

There’s a word in Hebrew (and Yiddish) — to *fargen*. To *fargen* means to express support and delight at someone else’s success without the slightest twinge of jealousy.

Happiness depends on the way we look at

life. We can see our glass as half empty or half full. It all depends on how you use your eyes.

In this week’s Parsha there is a lengthy description of a spiritual disease called *tzara’at*. One of the shortcomings that brought on this affliction was the failure to *fargen*, a ‘narrowness’ of the eye, a ‘constriction’ of the vision. In Hebrew, the word “*tzara’at*” comes from “*tzar*” meaning narrow.

When a person focuses on reality in the correct fashion, they realize that there is nothing in this world that is mere coincidence; there is no slapdash extemporizing.

For example, let’s say my next-door neighbor and I both buy lottery tickets. He buys No. 17756233567 and I buy No. 17756233568. Two weeks later I wake-up and hear him shouting at the top of his voice “I won two million dollars! I won two million dollars!”

If my eyes are focused on reality correctly, immediately I should feel tremendous

happiness for him, because my chance of winning the lottery in the first place was next-to-none. Even though I had the next ticket it could have been ticket number 00001 for all the difference it would have made.

Happiness is understanding that what Hashem decrees for someone is that person’s and always was his. There’s no ‘coming close’ to what is allotted for someone else. To think otherwise is self-delusion. Realizing this is one of the secrets of happiness in this world.

Interestingly, the word in Hebrew for both the ‘blemish’ - נגע - of *tzara’at* and the word for ‘pleasure’ - עונג - have exactly the same letters. The only difference between these two words is where you put the letter *ayin*. *Ayin* in Hebrew means ‘eye’. If you put the *ayin* in the wrong place you end up with a spiritual disease — a “*nega*”. But if you put the *ayin* in the right place, if you put your eye in the right place, you have ‘pleasure’ — “*oneg*”. This is the pleasure that comes from *le-fargen*, the pleasure that comes from looking at the world through the lens of reality.



## OUR SACRED DUTY

BY TIFERET DISHI

“... I was elected by the people and to protect them is my sacred duty... I am not afraid of anyone, I tell the

truth to him, I have no reason to be afraid, we have seen death before our eyes every day ... I don’t know what happened to my people!? I don’t know what happened to my family?! I don’t know what happened to your sisters and brothers!?! What don’t I know?...”

Prime Minister Menachem Begin’s words from a 1981 speech.

Over 40 years have passed and the sentiments of Menachem Begin ring true and full of life even today. Menachem Begin was one of the strongest and sharp prime ministers Israel has had. He was not scared

to speak his mind nor express what had to be said in the moment. Begin was the sixth prime minister of Israel, he was elected on June 20, 1977 and was in office until October 10th 1983.

Begin was born in 1913 in Poland. He experienced the horrors of World War II, during which he lost his family brutally to the Holocaust. After the war, Begin immigrated to British Mandatory Palestine in 1942 as part of the Zionist movement. He quickly became involved in the Irgun, a militant Zionist group fighting against British rule.

He later on joined the “Etzel” underground movement and became a commander. He was a member of the first Knesset and eventually became Prime Minister in 1977. During his time in office he successfully

negotiated the historic peace treaty with Egypt.



This past week we marked six months since the beginning of the war. Six months that the

## 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...

hostages are being held captive in Gaza.

A half a year. Twenty six weeks. 187 days. 4,488 hours. 269,280 minutes - and the clock keeps ticking in that hell.

A half a year filled with constant praying for

their return and safety of our children and soldiers.

Menachim Begin got it right the first time. His message and mission to protect the Jewish people with national pride is one that we look to embrace today. We know what

our brothers and sisters are going through more than any other nation. Our care for one another is beyond comparison. It is, as Begin said, our "sacred duty". We will continue fighting, praying and working to free the hostages and fight our enemies. We cannot stop now.

## COMING UP @ KTM

- Special pre-Pesach shiur in memory of Ephraim Jackman z"l - son of former KTM-MTL shlichim Rabbi Sammy and Liat - who fell in combat. DATE CHANGE!!! Shiur will take place on Monday April 15th at 8:00pm. Regular KTM programming that evening will be from after Ma'ariv.
- Last day of Bekiut Club! Tuesday April 16th will be the last session of the year. Stay tuned for details regarding the end of year Siyum to take place after Pesach!
- Trees for fallen soldiers: We have already planted a full orchard! Will you help us to plant our next one: <https://www.ktmmtl.org/trees-for-soldiers>

For any questions, or for donation opportunities, Please contact Sabrina at [director@ktmmtl.org](mailto:director@ktmmtl.org)



## ISRAEL IN FOCUS: MAALEI ADUMIM

BY REUT DOKOW

Ma'ale Adumim is a city in the northern Judean Desert, east of Jerusalem along the road to the Dead Sea..

On one hand, it is characterised by urban life like Jerusalem, and on the other hand, it is characterised by life in open spaces on the edge of the desert.

The idea of establishing a city east of Jerusalem along the Ma'ale Adumim route first arose in the Alon Plan, initiated by Yigal Allon at the end of July 1967, a month after the Six-Day War. According to the plan, the Jordan Valley and the eastern part of the Judean and Samaritan mountains, which were sparsely populated, would be annexed to Israel. The proposed name for the city was "Upper Jericho," intended to strengthen Jewish presence in the Jerusalem area and along the access route to the Jordan Valley.

But it was only in September 1975, that the "Ma'ale Adumim nucleus" was approved to settle in the area. In December 1975, construction of several buildings in the settlement was completed, but a year after its establishment, permanent buildings had not yet been erected, and it was still defined as a "worker camp."

In August 1977, the Israeli government decided to establish an urban settlement about 4 kilometers from the industrial zone, on the hills above the Adumim Plain. Amongst the pioneers were Rabbis Chaim Sabato and Yitzchak Shilat, who established a Yeshiva based out-of tents. Today their Yeshiva is amongst the prominent Hesder Yeshivot (where this year's bachurim, and Rav Ari studied!).

In 1989, six years after the settlement was established, approximately 13,000 residents were already living there. Today, Ma'ale Adumim has about 38,043 residents. The city has schools for all ages, youth movements, public transportation, religious and secular communities, recreational areas, and beautiful places to visit.



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# KTM FOR THE WHOLE FAMILY!

## PARASHAT TAZRIA CROSSWORD

BY TIFERET DISHI

T	A	I	E	K	L	S	K	I	N
A	B	M	W	L	K	Q	P	A	E
Z	K	P	E	F	D	R	O	P	W
R	M	U	J	M	L	L	I	O	B
I	N	R	C	L	O	T	H	S	O
A	J	I	I	H	M	H	E	L	R
I	P	T	L	N	D	C	Z	X	N
H	O	Y	C	D	M	A	S	K	B
T	Z	A	R	A	A	T	W	D	C
A	O	P	I	Y	U	O	V	M	O
M	I	D	I	S	T	A	N	C	E
E	K	O	H	E	N	W	U	P	R
H	B	T	A	S	D	F	G	J	H
L	A	S	H	O	N	H	A	R	A

TAZRIA  
IMPURITY  
TZARAAT  
TAMEH  
LASHON HARA  
DISTANCE  
NEWBORN  
SKIN  
CLOTHES  
KOHEN  
MASK

## QUIZ

BY YAAKOV JACKSON

1. IF THE ENTIRE BODY OF A METZORA (LEPER) TURNS WHITE, WILL HE BE DECLARED PURE, IMPURE OR UNDECIDED?
2. WHAT SACRIFICES DOES A MOTHER BRING AFTER SHE GIVES BIRTH?
3. IF AN ITEM OF CLOTHING DEVELOPS LEPROUS SPOTS, WHAT MUST ONE DO?
4. WHICH IMPURE PERSON WHO APPEARS IN THE PARASHA IS FORBIDDEN TO CUT HIS HAIR?
5. "SIT ALONE." HOW DOES THIS PUNISHMENT FIT THE METZORA'S CRIME?

### ANSWERS TO PREVIOUS QUESTIONS

1. היום השמיני לשבעת ימי המילואים
2. תודוש
3. NADAV AND AVIHU ELAZAR AND ITAMAR
4. 30 DAYS
5. WHEN THEY COME TO THE TEMPLE



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