

# THE KTM DAF PARSHA

BRINGING A TASTE OF ISRAEL TO MONTREAL



TORAH תורה  
מִצִּיּוֹן MITZION  
KTM MONTREAL



## SHANA TOVA U'METUKA!

BY RAV ARI FAUST (ROSH KOLLEL)

ROSH HASHANA

In the halachot of Rosh HaShana (OC 583:1), Rema codifies the custom to “eat sweet apple in honey and declare ‘may a sweet year befall us.’” What is the meaning of this custom – which dates back to the 14th century, if not earlier – and what are the mechanics of it: Does eating apple in honey guarantee a sweet year? What does it even mean to have a “sweet” year; would it not suffice to just say שנה טובה (a good year), why add ומתוקה?

It is known that the late Lubavitcher Rebbe zt”l, was very particular to emphasize the “sweet” year, and would correct people who would merely offer the blessing of a “good” year. The explanation offered is that when something occurs it must be through Hashem’s will – and if that is the case then the occurrence cannot be objectively bad. However, we certainly undergo difficult and painful experiences that in our subjective experience can be far from good. We therefore bless ourselves and others that the new year will not only be “good” – that is to say, objectively good from the perspective of Hashem’s will – but that we will be able to appreciate the sweetness and “taste” the goodness subjectively as well.

I believe that there is yet another level to this idea: Rabbi Soloveitchik, zt”l, writes (Kol Dodi Dofek):

“...Evil cannot be blurred or camouflaged and any attempt to downplay the extent of the contradiction and fragmentation to be found in reality will neither endow man with tranquility nor enable him to grasp the existential mystery. Evil is an undeniable fact ... Whoever wishes to delude himself by romanticizing human existence is but a fool and a fantasist.”

There are two ways to relate to the difficulties in life: The first is to be a victim to them. In this approach we see the events and occurrences of our reality as haphazard, cruel and cold. We see ourselves as passive and helpless pawns in the game of reality. In our pathetic state we ask ourselves “why”, and wait for the storm to pass.

The second approach is to be beneficiary of life’s occurrences. We see the events we experience

as part of a script written specifically and intentionally, in such a way that guides us towards actualizing our full potential – no matter how enigmatic this may seem at times. We see ourselves as active participants in reality, creatures with the ability to think creatively, to choose freely and to grow through the difficulties we face. We ask ourselves “for what”, and direct the ship through the crashing waves.

The hardships we experience in life are real. Perhaps from the perspective of Hashem’s reality they are good, but from the perspective of our subjective reality they are very real. This approach does not signify a deficiency in faith, but rather enables a faith that is grounded in reality and that in fact empowers us to dispel the evil.

On a collective, global level, there is poverty and famine, war and cruelty. There is political discord, extremism and instability. On the individual level, despite all the vast abundance western society enjoys, we all continue to face trials and tribulations – each one with our own cache of struggles, be it financial, educational, with our parents, spouse (or lack thereof) or friends.

Rabbi Kook writes (Orot HaTeshuva 5:3):

“The world inevitably will arrive at full Teshuva. The world is not unmoving rather it is constantly progressing – and this evolution will bring about complete healing...”

Rav Kook sees the world as an evolutionary process. According to him we are in a state of constant improvement and ascent – even when the opposite seems true. This gradual process from imperfection to perfection requires faith; faith in Hashem, and faith in our own ability to partner with Hashem in realizing the sweetness in life.

May this year 5784 be one of divine sweetness. But if it is not, then may the new year bring with it the courage for us to dispel the bitterness, the hatred and the feuds until we create a world that is “good” and “sweet”.

Shana tova umetukah!

**ROSH HASHANAH  
TISHREI 1,  
SEPTEMBER 16TH**

**FRIDAY SEPTEMBER 15  
CANDLE LIGHTING: 6:47 P.M.**

**SATURDAY SEPTEMBER 16  
CANDLE LIGHTING: 7:49 P.M.**

**SUNDAY SEPTEMBER 17  
HAVDA:AH: 7:47 P.M.**

**MONDAY SEPTEMBER 18  
FAST OF GEDALIAH  
FAST BEGINS: 5:19 A.M.  
FAST ENDS: 7:30 P.M.**

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BY YAAKOV JACKSON &  
MICHAEL SLOMINSKY

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## TISHREI - A LOVING EMBRACE FROM HASHEM

BY DANIELLE WEINBERG

I am excited to be writing this article from Montreal - the first I've written since our arrival. It is an opportunity to say thank you for the warm welcome we have received. We are so fortunate to be in such a lovely community!

The start of Chodesh Tishrei brings about a month jam-packed with holidays and experiences: The special feeling of apple and honey on Rosh Hashana, or the sound of the Shofar at synagogue; shortly we will dress in white for Yom Kippur - we'll fast and pray to Hashem that we'll be sealed in the "Book of Life" for a Shana Tova! Immediately after this, Sukkot! Arba Minim, decorations, family meals, sleeping in the Sukkah (more in Israel than here!). And finally Simchat Torah with the songs and dances.

Did you ever wonder why there are so many holidays packed-in to the month of Tishrei?

Would it not have made more sense to spread them out a little bit? This would give us more time to prepare - both the physical and spiritual preparations. Of course, Hashem doesn't do things without reason, so why did He want all these holidays so close to one-another?

There is a beautiful explanation by Rabbi Chaim Cohen: The order and timings of the holidays reflects an inner meaning of them. The specificity of each holiday indicates what we should aim to connect to. The order of the holidays - from Rosh HaShana until Simchat Torah - are part of one flow; they're built one upon the next to create a great spiritual experience. We go up level by level until we reach Shmini Atzeret and Simchat Torah.

On Rosh Hashana we begin at the lowest level. Like slaves being assessed by their master. This is a day of awe and renewing the kingship of Hashem in the world. Then, on Yom Kippur, there is already a level of

middat ha'rachamim - compassion and loving kindness - that are added, and we become like Hashem's children. Once we undergo the purification of Yom Kippur, we are ready for Sukkot - which can be seen like a chupah (wedding canopy). The chupah which represents the love and dedication between man and woman. Finally, after that, we have our moment of "yichud" - just Am Yisrael and HaKadosh Baruch Hu. This is the highest point of this process.

Often, Judaism is built as a process when each stage is incredibly important. May we merit to take-in the holiness of this process to its entirety. The month of Tishrei is a time when Hashem desires the closeness to us, to the point of "yichud" with Am Yisrael - just like a chatan and kallah. Be'ezrat Hashem we will be able to extend this sense of love throughout the whole year.

Shabbat Shalom and Chag Sameach!



## THE SYMBOLISM OF THE SHOFAR

BY DAVID WEINBERG

Why is Tekiat shofar the mitzvah of Rosh Hashana?

Each Jewish holiday has a central mitzvah representing it. For Pesach, it's eating matzah; Sukkot is shaking the lulav, while Chanukah requires lighting the Chanukiya. In the case of Rosh Hashanah, its main mitzvah is hearing the shofar. The Torah doesn't even name it Rosh Hashanah; it simply calls it Yom Teruah, or the "day of horn-blowing." This vital Mitzvah is briefly mentioned in only a half a pasuk, yet it's extensively discussed by the Chachamim in the Talmud and by many Kabbalists.

Rebbi Nachman of Breslov offers an intriguing interpretation, likening the shofar

sounds to stages in spiritual development. The first Tekiah is a primal sound, like a wake-up call, meant to jolt us from a mechanical, sleepwalking-like worship. The ensuing Teruah sound resembles human speech, a higher form of communication, while Shevarim signifies a deeper awareness, combining speech with creativity. This heightened awareness allows us to perceive the contrast between our reality and God's infinite presence, filling us with awe, as expressed in the final shofar sound, the Tekiah.

The shape of the shofar, with its narrow mouthpiece and wider end, symbolizes the progression from narrow to open awareness, mirroring the verse from Tehillim recited before shofar blowing, "From the straits, I

called Hashem; God answered me from the expanse." Moreover, the shofar's sound, produced by breath, mirrors how Hashem breathed life into the first man (Bereshit 2-7). It's a profound way to celebrate the anniversary of humankind's creation, expressing our gratitude to Hashem by breathing our love back to Him through the shofar

### PARNESS HAYOM :: TISHREI

- 1 TISHREI | Jack Dym, in honour of the Yahrzeit of his father, Mike Dym z"l
- 2 TISHREI | Lionel and Karen Dubrofsky, in honour of the Yahrzeit of Fayga bat Myriasha z"l
- 3 TISHREI | Alex Guttman in honour of the Yahrzeit of his mother, Esther bat Tsvi Menachem HaCohen z"l
- 4 TISHREI | Gabi Cohen, in honour of the Yahrzeit of his mother, Tova bat Meir z"l
- 6 TISHREI | Joel King, in honour of the Yahrzeit of his father, Arthur King z"l
- 7 TISHREI | Cindy Faust, in honour of the Yahrzeit of her mother, Harriet Miller z"l
- 8 TISHREI | Jeffrey Rein, in honour of the Yahrzeit of his mother, Olga Rein z"l
- 8 TISHREI | Jewel Shoham and Family, in honour of the Yahrzeit of her husband, Rabbi Sidney Shoham z"l
- 26 TISHREI | Rabbi Reuben Poupko, in honour of the Yahrzeit of his mother, Hinda Poupko z"l



## JEWISH HEROES: RABBI KOOK

BY MICHAEL SLOMINSKY

Rabbi Avraham Yitzhak HaCohen Kook (1865-1935) is considered one of the greatest rabbis of the early 20th century. Rabbi Kook was a posek and philosopher. He is also considered one of the fathers of Religious Zionism (not the political party), whose writings are still widely studied with great diligence.

From a young age Rabbi Kook walked the Torah path and before reaching the age of twenty he was ordained a rabbi. Rabbi Kook was from Latvia, yet in 1904 was appointed rabbi of Jaffa and thus fulfilled his dream of immigrating to the Land of Israel. Later on, Rabbi Kook was appointed Rabbi of Jerusalem. And later he founded the Chief Rabbinate of Israel and became the first Ashkenazi Chief Rabbi.

During this period, Rabbi Kook established the Merkaz Harav Yeshiva, whose goal was formulated as follows: "May the best young men from all over the world flock to it... to be rewarded in the Torah of the Land of Israel and in the Holy Resurrection on the Holy Land." Rabbi Kook encouraged yeshiva graduates to serve as rabbis, teachers and public figures.

One of Rabbi Kook's main works is the attempt to bring hearts together between the different parts of the people, and bring the secular closer to God. Indeed Rabbi Kook during his years worked with a wide variety of sectors in the Jewish public with great joy and love, even though some of them did not sympathize and even came out against religious Judaism.

The most recognized action of Rabbi Kook in this field is the "journey to the colonies" which had two goals: One was to prevent the rift that began between the ultra-Orthodox and the secular. And the second was to strengthen the connection to the Torah and Mitzvot of unobservant inhabitants of the kibbutzim.

In all the colonies the delegation was received with great respect. The men and women gathered in the synagogue to hear the Rabbi's sermons, which strengthened the love of Israel and the keeping of the mitzvot.

"Man does not find rest for his heart. He seeks the correction of the world, and the world stands against him in all its ugliness and desolation, in all its sadness and gloomy sorrow, and his soul weeps in secret" (Rabbi Kook).

## ISRAEL IN FOCUS: HABONIM-DROR BEACH

BY REUT DOKOW

"You shall cast into the depths of the sea all their sins." (Micha 7:19)

There is a beautiful strip of beaches in Israel stretching 4.5km from Dor Beach to HaBonim beach. The beaches received their names from the towns they are adjacent to. They are towards the north of Israel - between Haifa and Hadera.

From recent archeological discoveries, we know that in biblical times Jews would dive at these beaches for the prized "chilazon" snail in order to produce the royal Tchelet dye.

In my opinion they are some of the most beautiful beaches in Israel - but I am biased because it is very close to where I live, in Zichron Yaakov!

On Rosh Hashana, we go out to a lookout near the synagogue in Zichron Yaakov where we can see the beautiful view of the sun setting below the Mediteranian sea of HaBonim-Dror beach and recite Tashlich.

Wishing everyone a K'tiva V'Chatimah Tova!



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## KTM FOR THE WHOLE FAMILY!



## THE BLESSING OF KINDNESS

BY YAAKOV JACKSON

Once there was a devout man (Chasid) who gave a poor person a nice amount of money on the eve of Rosh HaShana at a time of drought.

In order to escape his wife's mockery for giving such a large sum at such a difficult time, he went and slept in the cemetery.

That night in his dream, he heard two spirits talking with each other and one said to the other: "I heard that anyone who sows during the first rainy season of this year, hail will fall and strike their crops." Hearing this, the man went and sowed his seeds during the second rainy season. Ultimately, the crops of the entire world were stricken by hail and his crops were not stricken.

The following year, on the eve of Rosh HaShana, the man went and again slept in the cemetery, where he heard the two spirits conversing with each other. This time, one said to the other: "I heard that those who sow during the second rainy season, disease will strike their crops." So, the man went and sowed during the first rainy season. And once again the crops of the entire world were ruined while his crops were spared.

In that year, he told his wife about the conversation he heard in his dreams. The wife, knowing that information, used that knowledge in order to insult her neighbour.

The following year, he again went and slept in the cemetery, and heard the same spirits conversing with each other. But this time the spirit said to her friend: "I can not tell you

any more what I heard because words that we have privately exchanged between us have already been heard among the living."

The message I learned from this (you can read the full story in Gemara Berachot 18b) is that you shouldn't take advantage of God's gifts in order to belittle or be mean to other people.

## QUIZ

BY MICHAEL SLOMINSKY

## GRADE 1, 2:

1. WHY DO WE EAT APPLE IN HONEY ON ROSH HASHANA?
2. WHAT ARE THE NAMES OF THE THREE SOUNDS OF THE SHOFAR?

## GRADE 3, 4:

1. WHAT IS ANOTHER NAME FOR "SHOFAR" USED IN THE TORAH?
2. HOW MANY SHOFAR BLASTS DO WE HEAR ON EACH DAY OF ROSH HASHANA?

## GRADE 5, 6:

1. WHAT ARE THE NAMES OF THE THREE SECTIONS OF TEFILAT MUSSAF ON ROSH HASHANA?
2. WHAT IS THE NAME OF THE CUSTOM WE DO NEXT TO WATER ON ROSH HASHANA?

Answers: 1) To have a sweet new year. 2) Tekia, Shevarim, Teru'a. 3) Keren (4) 100 (5) Malchuyot, Shofarot, Zichronot. 6) Tashlich



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