

# THE KTM DAF PARSHA

BRINGING A TASTE OF ISRAEL TO MONTREAL



TORAH תורה  
מציון MITZION  
KTM MONTREAL



## RAV ARI FAUST

ROSH KOLLEL



Shalom U'vracha!

MY name is Ari Faust and it gives me great pleasure to introduce myself, my family and this year's KTM-MTL team! I am truly humbled to serve as Rosh Kollel of this incredible organisation that has been so influential in my own personal journey.

I am married to Chaya and we have four daughters. We come to Montreal from the Armon HaNetziv neighbourhood of Jerusalem. I am originally from Montreal, studied at HA and spent a fair amount of time [skipping class to be] learning in the Kollel and engaging with the shlichim. I spent time learning in Israel - in Yeshivat Birkat Moshe in Maaleh Adumim and

Yeshivat Hakotel - and have Smicha from Rabbi Zalman Nechemiya Goldberg and from Rabbi Aharon Ziegler.

Chaya is from Jerusalem. She did Sherut Leumi in a shelter for at-risk children and then studied art and is a certified life-coach.

I have worked and taught in various gap-year programs and Yeshivot and Midrashot in Israel and was the co-founder and director of the World Bnei Akiva "Kivun" Israel year program. I have also worked for the JRoots organisation, and am a trained Poland tour educator.

This is our second shlichut - having spent four years as Rabbinic Shlichim family for Bnei Akiva in England.

I enjoy hiking (not too intense), swimming (not mixed), reading (non-fiction), whisky (without an "e" before the "y") and watching Netflix (if I have time).

I am super-excited to begin to work in the community. We have an amazing team and we look forward to launching an engaging and diverse program. We hope you come to learn with us!

**PARASHAT KI TAVO**  
**16 ELUL**  
**SEPTEMBER 2, 2023**

**CANDLES: 7:14 P.M.**  
**HAVDALAH: 8:17 P.M.**

### THIS WEEKS ARTICLES

**INTRODUCTION TO  
KTM TEAM MEMBERS**

**NO FEAR NEW YEAR:  
REFLECT, REFOCUS, RESTART**  
BY RAV ARI FAUST

**NAVIGATING NEW  
BEGINNINGS & (ALL) THEIR  
EMOTIONS**  
BY DANIELLE WEINBERG

**THE PAST POINTS THE WAY**  
BY DAVID WEINBERG

**BUT WHY DO I NEED  
HISTORY?**  
BY MICHAEL SLOMINSKY

**ISRAEL IN FOCUS:  
ME'ARAT HAMACHEPELA**  
BY REUT DOKOW

**NAKDIMON BEN GURYON  
AND ACTING FOR HASHEM**  
BY YAAKOV JACKSON

**WEEKLY QUIZ**  
BY YAIR GREENBLUM

IF YOU WOULD LIKE TO SPONSOR A DAF TO  
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LOVED ONE'S MEMORY -  
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# DAF PARSHA

## DANIELLE & DAVID WEINBERG

AVREICHIM

Hello wonderful community!

We're Danielle and David Weinberg and are excited to be coming to Montreal on Shlichut with our delightful children, Libby (age 3) and Ariel (1 year old)!

We live in the village of Bruchin in the Shomron - Israel's heartland! Danielle's family was one of the founding families and today there are over 400 families living there. At its founding, Bruchin was just a few families in caravans, surrounded by trees and mountains. It is a special privilege to have been part of building Eretz Yisrael - literally with our hands!

In her two Sherut Leumi years, Danielle served in a shelter for at-risk children and then in Ulpan for

new Olim to Israel teaching Hebrew where she also learned to speak some French!

Danielle has a BA in psychology and MA in Organizational Consulting.



David is originally from Antwerp in Belgium and came to Israel around 10 years ago to study at the Hesder

Yeshivat HaGolan in Hispin. While being in Israel and getting to know the Land he decided to make it his home. Since finishing Yeshiva, David has studied Economics and Business Administration and works in finance while continuing to pursue Torah studies as a central value.

Growing up in a diverse society in Western Europe, David speaks several languages: Besides English he's comfortable with Dutch, Hebrew, Yiddish and can manage some French!

As we come to Montreal, we are eager to learn, connect and share experiences with all of you! Feel free to reach out - we're here with an open heart and genuine enthusiasm for the upcoming year!

## YAIR GREENBLUM

BACHUR



Hi, I'm Yair Greenblum, 23 years old, from Neve Daniel (a town in Gush Etzion - near Jerusalem). I am the eldest of five siblings and have two brothers and two sisters.

During the past few years I studied at the Hesder Yeshiva in Ma'ale Adumim - where the famed Rosh Yeshiva had been Rabbi Rabinovitch z"l, originally from Montreal and who past away over the past few years.

In the army I served in the paratroopers as a commander. In the future, I plan to study electrical engineering at Bar Ilan University.

In my free time I really like many physical and intellectual pursuits. I

like running, hiking, cycling, reading, playing guitar, learning new things, expanding my horizons and having fun with friends.

During the past year, I really wanted to get to know Jewish communities abroad and am very happy for the opportunity to come to Montreal. I am looking forward to getting to know you, learning with you and experiencing with you. Thanks for the opportunity, it's going to be an amazing year!

### PARNESS HAYOM :: ELUL

7 ELUL | Gabi Cohen, in honour of the Yahrzeit of his brother, Meir Michael ben Yitzchak HaCohen z"l

8 ELUL | Pearl and Milan Bratin, in honour of the Yahrzeit of her father, Joseph Remer z"l

11 ELUL | Sue and Kamal Gabbay, in honour of the Yahrzeit of her father, Menashe Mashaal z"l

13 ELUL | Norman Sternthal, in honour of the Yahrzeit of his father, Joel Sternthal z"l

20 ELUL | Renee Lieberman, in honour of the Yahrzeit of her father, Max Brooks z"l



**YAAKOV JACKSON**

BACHUR



Hi Everyone!

My name is Yaakov Jackson. I am the oldest of 5 and I live in Gush Etzion (not far from Jerusalem).

Can't wait to meet you all very soon!

A bit about me: I went to a religious-Zionist High School. During that time I also volunteered in Magen David Adom and as a madrich in Bnei Akiva. I then spent 2 years studying at Yeshivat Maale Adumim, following which I served in an IDF combat unit for almost 3 years. After my Army service, I studied in Yeshivat Otniel (near Chevron).

Torah learning and strengthening my Emunah and Bitachon in Hashem are an essential part of my life. Gemara, Mussar, the laws of Lashon Hara, and deepening my understanding of Tefilla are particularly close to my heart.

I enjoy soccer, skiing, hiking and being around family and friends, as well as playing the guitar, piano and drums.

Looking forward to spending 10 months of new experiences with you and I'm sure we will have a great time together!

**MICHAEL SLOMINSKY**

BACHUR



Hi, I'm Michael Slominsky, 23 years old from Jerusalem. I'm the middle child, between my older sister and my younger brother.

During the past few years I have studied at the Hesder Yeshiva in Ma'ale Adumim (together with Yair and Jacob, the other Bachurim). In the army, I served in the 'Mesya'at Shriyon' unit - a combat unit that fights alongside tanks units.

In my free time I like playing soccer,

cycling, hiking and reading. I enjoy being with my family and friends and learning new things.

I'm really excited and looking forward to meeting and getting to know the community. I am sure that we will have a great year and that we can lift each other to new heights!

**REUT DOKOW**

BAT SHERUT



Hi! My name is Reut Dokow. I'm 20 years old and live in Zichron Yaakov. I'm one of 4 children - 2 boys and 2 girls.

Since finishing high school, I spent a gap year in Midrasha at Alonei Shilo and this past year of Sherut Leumi I was the Komunarit of the Bnei Akiva snif in the town of Yakir.

I enjoy going on tiyulim and being with friends and like maximising my time!

My parents had both done a year of shlichut abroad: My mother did Sherut Leumi in Los Angeles and my father did shlichut in Uruguay. I guess my coming to Montreal this year is following in the family tradition!

I am so excited to come in a few weeks and meet everyone!

Wishing everyone a really great year!

## TIFERET DISHI

BAT SHERUT



Hiiii!

Im Tiferet Dishi, and I'm one of the Bnot Sherut at Hebrew Academy High School and Kollel Torah MITzion.

I live in Alon Shvut in Gush Etzion and studied in Ulpenat Oriya, majoring in dance for four years.

Last year, in my first year of Sherut Leumi, I volunteered at a special needs kindergarten in Jerusalem.

Can't wait to meet you all and looking forward for this upcoming year!



## NO FEAR NEW YEAR: REFLECT, REFOCUS, RESTART

BY RAV ARI FAUST (ROSH KOLLEL KTM MONTREAL)

The days leading up to the yamim nora'im are often filled with gloom and dread. After all, "all creatures pass before Him as sheep" (Mishnah Rosh Hashana 1:2) and the "the King sits on the throne of judgment with the books of life and death open before him" (Talmud Rosh Hashana 32b).

But is this really what this period is about? What is the essence of the judgement of these days? I believe that with more careful understanding we can see that this is a time not of self-deprecation but rather of personal empowerment, hope and even elation. The key to this understanding is found in the name "Rosh" HaShana, which can be clarified through the opening passage in our parasha when we read about the mitzvah of Bikkurim – first fruits (Devarim 26:1-11):

וּלְקַחַת מִרְאשֵׁיט כָּל פְּרֵי הָאֲדָמָה ... וְשָׂמַתָּ  
בַּטֶּבֶל וְהִלַּכְתָּ אֵל הַמָּקוֹם אֲשֶׁר יִבְחַר ה' אֱלֹהֶיךָ  
לְשָׂכְנוֹ שָׁמוֹ שָׁם

**You shall take of the reishit of all the fruit of the ground ... and you shall put it in a basket and shall go to the place which Hashem your God shall choose to cause His name to dwell there.**

The Hebrew word used for "first" fruit is reishit, which comes from the word rosh meaning "head". While the head can be seen as an allegory symbolising the starting point, there is certainly greater depth to this metaphor. The Torah opens with the word reishit (Bereishit 1:1) and Rashi immediately points out the Torah is called reishit and Israel is called reishit as well. What is the significance of the rosh – head?

Our head is the source of our intellect, our thoughts, our ideas and decisions. The head represents intentionality and awareness. When the Torah tells us to take the reishit – the first – fruit and bring it to the Beit Hamikdash, we are being guided to the cognizance that Hashem is the source of our prosperity: The Jewish person living in Israel, engaging in mundane tasks as farming their orchard, can forget that although they are working, it is ultimately Hashem Who is the source of the fruits that the labor bears. The mitzvah of Bikkurim refocuses the Jew to appreciate the idealism and values behind the labor.

In this way too, "Rosh" HaShana is not just the beginning of the year, rather it is the "head" of the year. It is not just a technical date on the calendar, the cut-off between the old year and

the new one. Rosh HaShana is the point when we are to inject idealism and aspiration into the year.

Rosh HaShana is a time to reflect on what do we want our lives to be like? What kind of society do we want to create and what kind of people do we want to become? This theme is expressed most emotively in the prayer-poem by the 13th century Spanish Rabbi Avraham Hazzan entitled "Achoti Ketana". This solemn prayer – recited in most Sefardic communities at the start of Rosh Hashana – expresses our hope that "the year's curses shall end", and "the new year and its blessings should commence". Reflecting on our own times, notwithstanding the infinite blessings our lives are filled with, there are certainly no shortage of "this year's curses" that we desire "shall end" – in Israel and across the world. There is so much pain we hope will be replaced by joy.

But idealism isn't just a matter of intellect; ideals are worthless if they remain mere theories. The head's role is to guide the body and ideals are meant to motivate moral behavior. The pinnacles of intellect are self-awareness and the ability to distinguish. Thus when it comes to Rosh HaShana, we reflect on

## CONTINUED

our behavior from the past year – deciphering between the good and the less desirable – and commit to better decision-making for the next year. “Rosh” HaShana is the time – to quote Troy Bolton from High School Musical – to “get your head in the game”.

The yamim nora'im are not about a judgemental God in the sky disparaging our shortcomings. Rather, “Rosh” HaShana is the time that we take ownership of our decisions, refocus on our ideals and empower ourselves to embark on the path to be the best versions of ourselves that we possibly can be. It

is an opportunity to decide resolutely that despite our shortcomings, we seek to “be inscribed in the book of life” – a life full of passion and meaning.

Shabbat Shalom!



## NAVIGATING NEW BEGINNINGS & (ALL) THEIR EMOTIONS

BY DANIELLE WEINBERG

It is so exciting to be writing this first article!

When I was considering what I wanted to write this first time I was puzzled not knowing the community and what interests you. So I decided to share some words from the heart. When David and I decided to do Shlichut, one of our reasons was to bring a bit of an Israeli presence to a diaspora community. Something that really characterizes Israelis - and you may know this already - is that we can be very direct and honest. So I decided to start that in this article.

I wanted to share some thoughts about new beginnings, which is so appropriate to what me and my family are going through right now. But also, as we read these lines, we are also in the midst of the month of Elul - the month of compassion and penitence. It is the month when the heart becomes moved and, as the chasidim say, the “King is in the

field” and desires our closeness. This month is one in which we can make positive decisions and experience new beginnings in each of our lives. This is a month of opportunity.

So our family’s new beginning is intertwined with the new beginnings of Chodesh Elul and Rosh Hashana. For us, it is a new beginning with you! Beginnings come with so many emotions - happiness and anticipation. On one hand it comes with excitement and motivation for what lays ahead, but on the other hand also caution and concern for what may be and even sadness over what we leave behind.

I believe that the best imagery for the experience of new beginnings is childbirth - when we receive something new, and are able to be part of the miracle of creation. But with the miracle of birth there is also sadness of leaving something behind - having that wonderful life being inside you and part of you.

So too the month of Elul when we start the new year with a new slate contains this dichotomy: On one hand, the strong desire to grow in our middot and closeness to Hashem, and on the other hand a “departure” of sorts from behaviors that no longer suit our way of being.

As Rav Kook writes: “As one is really engaged in correcting their actions, it is guaranteed that then they will receive help from Heaven as well for correcting the past”. This means that one who truly does Teshuva then they will have assistance leaving the past and the “bitterness” of leaving old ways will be turned to sweetness.

Shabbat Shalom U'mevorach!



## THE PAST POINTS THE WAY

BY DAVID WEINBERG

“You have distinguished Hashem today to be a G-d, and to walk in His ways.” (Devarim 26:17)

Once upon a time, there was a man who found himself facing a daunting journey of hundreds of miles.

Being unfamiliar with such extensive

travels, he was worried about losing his way, encountering dangers like bandits or wild animals. Seeking guidance, he turned to a seasoned traveler for advice. Should he bring along maps and a compass? The traveler offered a simple solution: remember the name of his destination. On his journey, he would discover signs pointing him

in the right direction. Feeling more confident, the man set off.

As the days went by, he had reach a crossroads and choose the path indicated by the signpost that led him closer to his goal. After about a week, he reached a crossroads with five different paths, but no signpost.

Panic struck — which way should he



## CONTINUED

choose? He had planned his supplies carefully and knew he had just enough water to reach his next stop; turning back wasn't an option. Then, a realization hit him: he had made a mistake. There was a fallen signpost. He put it back in place, but he wasn't sure which way it was meant to point.

Feeling downcast, he suddenly had an idea. He adjusted the signpost so that the name of his starting point aligned with the direction he had been walking. Now, he knew which road to take.

Just like this traveler's journey, the Jewish People are on an important

historical journey. In uncertain times like ours, when nothing feels certain, it's easy to lose hope. Where is God? Where is sanity?

Where are we headed?

Remembering where you've come from helps you understand where you're going.

The Jewish People possess an incredible guidebook called the Torah. It's filled with instructions that help us reach our destination. The word Torah itself means "instructions". The mitzvot of the Torah are like signposts in a confusing

world. If, one of life's crossroads, we randomly choose a direction, success becomes unpredictable and certainly not guaranteed. But if we ground ourselves in our past, our future becomes secure.

Understanding your past shapes your future.



## BUT WHY DO I NEED HISTORY?

BY MICHAEL SLOMINSKY

Every few weeks I'd like to write about significant personalities in

Jewish histories, and this week I'd like to explain why this is important:

There are two components that influence a person's personality: The first are their inbred qualities, and the second are the influences of their upbringing and surroundings. At first, developmental psychologists debated which of these were the actual source, but now there is agreement that both components influence who the person is and will be.

Both of these components are reflected in Jewish sources as well:

1) Chaza"l in several places discuss how a person is born with inbred traits. For example, the Gemara in Masechet Shabbat discusses how even the month in which a person is born can influence certain inclinations in one's personality.

2) The Rambam writes that "It is the way of man to be influenced in their traits and behavior by their friends and by their society".

A person is not an isolated "island", rather they are influenced by their surroundings. Social influence is critical in one's character development, and we even see this in the Torah: When the meraglim are sent to Eretz Yisrael, Yehoshua and Calev both need extra protection to not be influenced by their peers (Yehoshua by Moshe's blessing and Calev by praying at Me'arat HaMachpela).

Some of the most powerful outside influences on people are their heroes, the people they look up to. These people become role models, and people we want to emulate. An example is how we relate to great sports players - many will try in some way to be like them by buying their merchandise, and trying to copy their moves. Sometimes we can even

feel like we know these celebrities personally.

This influence of course works in two ways: If someone sets positive role models then they will act positively, and if the opposite they will act negatively. So the question is can we ensure we have positive role models.

Jewish history is full of amazing personalities, full of great qualities. People who dedicated so much of their lives to Am Yisrael and to humanity. If we can connect to these great Jewish heroes and heroines, to almost feel like we know them personally, then we can learn to emulate them and their great character traits.



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## ISRAEL IN FOCUS: ME'ARAT HAMACHPELA

BY REUT DOKOW

Me'arat HaMachpela in the city of Chevron is the burial site of our Avot and Ima'ot: Avraham and Sarah, Yitzchak and Rivka, Yaakov and Leah (Rachel is buried in Beit Lechem). According to the Midrash, this is also the burial place of Adam and Chava. Due to the great significance of the site, as well as the centrality of Chevron in Jewish history, it is one of the most holy sites to the Jewish people - maybe second only to Yerushalayim and Har Habayit.

If you visit Me'arat HaMachpela today, you will see a huge and impressive structure built by King Herod (who also renovated the Beit Hamikdash and built other structures in Israel like Masada) approximately 2,000 years ago in order to mark the burial site of our matriarchs and patriarchs.

Today, the actual graves are not accessible as they are deep underground. It is, however, possible to pray next to the memorials to the graves on the upper level of the structure and in all the adjacent prayer rooms.

Personally, even though it is not close to where I live, I love going to Me'arat HaMachpela. It is amazing to think that I can go to the actual place where the Avot and Ima'ot lived and to daven for the zchut avot.



## KTM SCRAPBOOK



SAVE  
THE  
DATE

**KTM OPENING NIGHT SHIUR**  
**THURSDAY SEPTEMBER 7TH AT 8PM**



# KTM FOR THE WHOLE FAMILY!

## NAKDIMON BEN GURYON AND ACTING FOR HASHEM

BY YAAKOV JACKSON



Once, all the Jewish people went up to Jerusalem for one of the festivals and there was not enough water for them to drink.

Nakdimon ben Guryon, one of the wealthy citizens of Jerusalem, went to a non Jewish officer and said to him: "Lend me twelve wells of water for the people, and I will give you back twelve wells of water or twelve kikarot of silver (over 450,000 CAD in today's terms!)"

The officer agreed and set a time limit. In the morning of the designated day, the officer sent a message to Nakdimon: "Send me either the water or the coins!" But Nakdimon answered: "I still have time!" That

happened again at noontime and again before sunset.

The officer laughed and entered the bathhouse with joy and expectations. At the same time, Nakdimon entered the Temple with sadness. He said before Hashem: Master of the Universe, it is revealed and known before You that I did not act for my own honor, nor did I act for the honor of my father's house. Rather, I acted for Your honor, so that there should be water for the festival.

Immediately, the sky became cloudy, and it rained - and it rained a lot. As the officer left the bathhouse, Nakdimon left the Temple. When they met one another, the officer said to him: "I know that God gave rain only because of you. However, I

still maintain a claim against you to get the money because the sun has already set, and therefore you are too late."

Nakdimon went back to the Temple and said before Hashem: Master of the Universe, let it be known that You have beloved ones in Your world. Immediately, the clouds scattered, and the sun came out.

The message I learned from this (you can read the full story in Gemara Ta'anit 19b) is that by performing God's will with the right intentions (as was the case with Nakdimon), and not out of selfish reasons, we will not lose out from the sacrifices we have made in the process.

## QUIZ

BY YAIR GREENBLUM

### GRADE 1, 2:

1. WHAT IS THE PARASHA OF THE WEEK?
2. IN WHICH MONTH ARE WE?

### GRADE 3, 4:

1. IN OUR PARASHA, WHERE ARE THE ISRAELITES DESTINED TO ARRIVE VERY SOON?
2. WHAT DO WE BLOW ON ROSH HASHANAH?

### GRADE 5, 6:

1. IN THIS WEEK'S PARASHA, THE MITZVAH OF "BIKKURIM" (FIRST FRUITS) ARE MENTIONED. TO WHOM DO WE BRING THE FIRST FRUITS?
2. THE LETTERS OF THE MONTH OF ELUL FORM AN ACRONYM FOR A PASUK DESCRIBING THE RELATIONSHIP BETWEEN THE JEWISH PEOPLE AND HASHEM. WHAT IS THIS VERSE?

Answers: 1. Ki Tavo. 2. Elul. 3. The Israelites are about to enter the Land of Israel. 4. Shofar. 5. For the priests who work in the temple. 6. Ani ledodi v'dodi li



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