

THE KTM

DAF PARSHA

BRINGING A TASTE OF ISRAEL TO MONTREAL



TORAH תורה
מִצִּיּוֹן MITZION

KTM MONTREAL



THE BLOOD OF BRIT MILLAH - THE BLOOD OF REDEMPTION

BY RAV ARI FAUST (ROSH KOLLEL)

For millenia we have hoped and dreamed for redemption. Even in the most difficult times we have said “אף על פי שיתמהמה” - even though Mashiach’s arrival is delayed, we continue to await. In our times we have merited the return of Jewish sovereignty to Eretz Yisrael, the establishment of Medinat Yisrael. We are experiencing the initiation of the beginning of the flowering of our redemption (see Rav AY Kook, Ma’amarei Ra’aya pg 153-154) - but we mustn’t confuse the beginning of redemption for its completion.

In our parasha we read of the unique *brit* - covenant - initiated between Avraham and Hashem. After the *brit* was established between Hashem and all humanity in Noach’s time, this covenant expresses the unique path Avraham and his offspring shall journey; the particular mission they have out of all mankind. The covenant is highlighted by Brit Millah (Bereishit 17:10-12):

“This is My covenant, which you shall keep, between Me and you and your offspring after you: every male among you shall be circumcised ... And he that is eight days old shall be circumcised among you, every male throughout your generations ...”

What is the significance of the Brit Millah? Why is this chosen to represent the covenant with Am Yisrael? How does it represent our story? It is not happenstance that Millah is the sign of the covenant with Am Yisrael; the circumcision appears at the significant moments of our first redemption, indicating its centrality to our story.

When preparing to depart from Egypt, Bnei Yisrael were instructed to perform Brit Millah. This was a central part in the process of redemption. In fact, chillingly, the Midrash (Pirkei D’Rebbi Eliezer 28) teaches that in Egypt we actually mixed the blood of the Milah with that of the Korban Pesach before spreading the mixture on the doorposts on the eve of the exodus!

Again, upon entry into Eretz Yisrael in the time of Yehoshua, the Brit Millah ceremony takes centre stage alongside the celebration of the redemption on Pesach (Yehoshua 5:2-10):

“At that time Hashem said to Yehoshua, ‘Make for yourself sharp knives, and circumcise again the children of Israel the second time ... this day have I rolled away the reproach of Egypt from you.’ And the children of Israel ... made the Pesach offering on the fourteenth day of the month at evening in the plains of Jericho.”

The Brit Millah is the trigger to the Pesach offering and is its partner. The redemption from Mitzrayim is not celebrated before Jewish blood is spilled (see Rosh commentary to Masechet Pesachim who comments that the custom to drink red wine at the Seder is to commemorate the blood of the Jewish children murdered by Paroh).

This is not to say that we are fated to suffer, or that we are to glorify death. Jewish life has much more to offer than death. But the deliberate juxtaposition of Brit Millah and the redemption tells us that we mustn’t give up hope at times of hardship. The *brit* with Avraham doesn’t exist in a vacuum - it bears with it the message that despite bloodshed and heartbreaking loss, we will succeed in fulfilling our national purpose and that we will merit the land of Israel (Bereishit 17:8, immediately before the passage of Brit Millah).

In these days of terrible bloodshed and heartbreaking loss, perhaps we can be consoled - at least in part - by the message of the juxtaposition of Brit Millah and the redemption. Regarding the times we are in - the cusp of the dawn of redemption - the Talmud comments (Megilla 17b) that “war is another sign of the initiation of the redemption”.

May this initiation of a beginning of the flowering of the redemption continue to bloom, may we know only peace, no more loss and no more heartbreak.

PARSHA LECH LECHA
CHESHVAN 13

CANDLE LIGHTING: 5:31 P.M.
HAVDALAH: 6:33 P.M.

THIS WEEKS ARTICLES

THE BLOOD OF BRIT MILLAH - THE BLOOD OF REDEMPTION
BY RAV ARI FAUST

MAMA RACHEL
BY DANIELLE WEINBERG

BE CAREFUL OF SPIRITUAL CONTAMINATION
BY DAVID WEINBERG

JEWISH HEROES: RABBI SAMSON RAPHAEL HIRSCH
BY MICHAEL SLOMINSKY

ISRAEL IN FOCUS: KIBBUTZ NIR AM
BY REUT DOKOW

KTM FOR THE WHOLE FAMILY
BY TIFERET DISHI & YAAKOV JACKSON

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@KTM.MTL.ORG.



MAMA RACHEL

BY DANIELLE WEINBERG

This week we marked the *yahrzeit* of our matriarch Rachel.

There is a remarkable teaching by our sages in the Midrash about Rachel Imeinu:

“When the Holy Temple was destroyed, God wept, saying, ‘Woe is me for having destroyed My house! My children, where are you? My Kohanim, where are you? My beloved [Jewish people], where are you?’ God then told the prophet Yirmiyahu to summon Avraham, Yitzhak, Yaakov, and Moshe to appear before Him and each of them interceded on behalf of the people of Israel.

At that moment, Rachel, our matriarch, stepped forward before God and said, ‘Master of the Universe, it is revealed and known before You that Your servant Yaakov loved me with extraordinary love. He served

my father for seven years for my sake, and when they were completed, and the time for my marriage to my husband came, my father schemed to switch me with my sister. When I learned of this, I was deeply pained, and I disclosed the signs to my husband so that he would recognize me and my sister would not be substituted for me. Later, I overcame my own desires and did not envy my sister, nor did I expose her to shame (rather, I taught her the signs). As for me, a mere mortal, made of flesh and blood, I did not harbor jealousy for my personal distress or reveal my sister to disgrace. Yet You, the Living and Eternal King, the Merciful One, why were You jealous of idol worship, which is devoid of substance, thereby exposed my sons to their enemies? They were killed by the sword, and their enemies did as they pleased.’

Immediately, the compassion of the Almighty was stirred, and He declared, ‘For the sake of Rachel, I will return Israel to their place.’

This is why the Scripture says (Yirmiyahu 31), ‘Rachel is weeping for her children; she refuses to be comforted for her children, because they are no more.’ And Hashem replied: ‘Refrain your voice from weeping and your eyes from tears, for there is reward for your work, declares Hashem, and they shall return from the enemy’s land. And there is hope for your future, and your children shall come back to their own country.’”

I am reminded about the words of the Midrash especially in these times when the Jewish people are heartbroken; when we need the strength of Rachel. We need our mother Rachel to weep for us, to intercede for us, to plead for her children.

May Hashem have mercy on us and redeem His captive people, bringing consolation and relief soon.



BE CAREFUL OF SPIRITUAL CONTAMINATION

BY DAVID WEINBERG

Radiation poisoning is a collection of health effects which present themselves within

24 hours of exposure to high amounts of ionizing radiation. The radiation causes cellular degradation due to damage to DNA and other key molecular structures within the cells in various tissues. This destruction, specifically as it affects the ability of cells to divide normally, in turn causes the symptoms of radiation poisoning. The symptoms can begin within one or two hours, and may last for several months. The type of symptoms - and their intensity - depend on the radiation exposure. Relatively smaller doses result in gastrointestinal effects, such as nausea and vomiting, and symptoms related to falling blood counts, such as infection and bleeding. Relatively larger doses can result in neurological effects and rapid death. Acute radiation syndrome is generally treated with blood transfusions and antibiotics,

with more intense treatments such as bone marrow transfusions being required in extreme cases.

Rabeinu Bechaye, (1255-1340) writes that the root of the words that open this week’s parasha “Lecha lecha” – “Go for yourself...” come from the Hebrew “lichluch” meaning “dirt”. In other words, God’s command to Avraham to leave his home and his family was to separate him from the spiritual filth that surrounded him.

It would be normal and logical that Avraham should have been the least affected by his surroundings. Yet, as our Sages inform us, Avraham was known as “Ha’ivri” which derives from the same root as the term “to cross over.” Avraham, in this sense, crossed over to a different side – unafraid to proclaim the truth to a world that considered him an anomaly. Among all humanity, Avraham seemed the most immune to spiritual corruption.

So why did Hashem instruct Avraham to flee? If Avraham stood “on the other side” perhaps he was not affected? Dirt is something that clings to us subtly, even against our will. Breathing the air of impurity means its poison will affect us regardless of our efforts to shield ourselves from its influence.

The same principle applies to the digital age and our interactions with social media. As we closely follow current events, particularly those in Israel, we must be mindful not to unwittingly invite negativity and psychological warfare into our lives. Just as with Avraham and the spiritual contamination he sought to avoid, the influence of negative content on social media can be subtle but profoundly impactful, even when we intend to shield ourselves from it.

PARNESS HAYOM :: CHESHVAN

7 CHESHVAN | Barbara and Bruce Mazer, in honour of the *Yahrzeit* of her brother, Mark Samuel z’l

13 CHESHVAN | Jeffrey Mandel, in honour of the *Yahrzeit* of his father, Aaron Mandel z’l

17 CHESHVAN | The Drazin Family, in honour of the *Yahrzeit* of Avrum Drazin z’l

18 CHESHVAN | Efraim and Reesa Kandelshein, in honour of the *Yahrzeit* of her father, Hyman Busgang z’l

18 CHESHVAN | Mireille Shostak, in honour of the *Yahrzeit* of her father, Edouard Khafif z’l

21 CHESHVAN | The Sochaczewski Family, in honour of the *Yahrzeit* of their father, David Sochaczewski z’l

24 CHESHVAN | Sue and Kamal Gabbay, in honour of the *Yahrzeit* of her mother, Simha Mashaal z’l



JEWISH HEROES: RABBI SAMSON RAPHAEL HIRSCH

BY MICHAEL SLOMINSKY

Rabbi Shimson Raphael Hirsch (1808-1888) (from hereon, RSR), was a significant figure

in 19th-century Orthodox Judaism, famed for promoting “Torah im Derech Eretz” - a groundbreaking Jewish response to the enlightenment which saw the synthesis between general knowledge and culture and authentic traditional Judaism.

RSR was born in Hamburg, Germany, to a devout yet enlightened family. Hhe had a dual education, including a Christian gymnasium, which provided him with a strong general education but limited Talmudic knowledge. After his Bar Mitzvah, he delved into advanced Talmud study and eventually earned rabbinic ordination.

At 22, RSR became a rabbi overseeing about a thousand Jews and later became the Chief Rabbi of Moravia in 1844, a role that held

unprecedented authority in European Jewry. Moravia had a divided Jewish community, split between Orthodox and liberal factions, both reluctant to accept traditional rabbis.

In 1851 he accepted a smaller position at the congregation of Adath Yeshurun in Frankfurt .In Frankfurt, RSR introduced contemporary ideas into traditional practices, integrating secular and religious studies in the high school he supervised. His school aimed to create ideal Jews who embodied “Torah with Derech Eretz,” emphasizing the harmonious coexistence of Torah, science, art, and culture.

RSR’s community thrived, and his success influenced the establishment of similar communities in other German cities.

Furthermore, the works of Rabbi Hirsch are considered original and groundbreaking in Judaism, in which he attempts to overcome

the phenomenon of secularization and explain Judaism to the younger generation of his time. For example, in his book “Iggerot Tzafon” (The Eighteen Letters), he depicts an exchange of fictional letters between Benjamin, a young Jew, and Naftali, a young rabbi who upholds tradition. Benjamin articulates his criticisms and complaints about Judaism, while Naftali inspires him to consider that his familiarity with Judaism is partial, external, and superficial. He has never examined Judaism’s perspective on fundamental questions, the purpose of human life, and the role of the Jewish people.

RSR’s teachings emphasized that the Jewish role in the world is singular yet adaptable to the diverse characteristics and ways of life. His legacy endures, having paved the way for a more inclusive and intellectually vibrant form of Orthodox Judaism.

ISRAEL IN FOCUS: KIBBUTZ NIR AM

BY REUT DOKOW

Kibbutz Nir Am was established on the 15th of Shevat in 1943 by a group called “Nir Chayim,” members of the Gordonia organisation (based on the philosophy of A.D. Gordon) who immigrated from Serbia. In the years that followed, immigrants from Argentina and France also joined the kibbutz.

In 1946, the settlement’s name was changed to “Nir Am,” symbolizing the “ploughshare of the people who pave the way for mass immigration to the wide expanses of Israel.”

A few weeks ago on Simchat Torah morning, approximately 35 terrorists attacked the kibbutz in an attempt to carry out a massacre and kidnap civilians into Gaza. The kibbutz’s self-defense unit - led by the heroics of security coordinator Inbal Rabin-Lieberman - engaged the terrorists and successfully thwarted them with the assistance of the IDF (Golani) and Mishmar Hagevul forces.

This settlement managed to defend itself, much like Kibbutz Alumim and Kibbutz Sa’ad.



UNIQUE



DELMARJEWELERS
4058 JEAN TALON WEST
(514) 875 -4800

DELMAR
EST. JEWELERS 1978

KTM FOR THE WHOLE FAMILY!

THE IMPORTANCE OF SHOWING RESPECT

BY YAAKOV JACKSON

Once a student came before Rabbi Yehoshua and asked him: Is the evening prayer (Ma'ariv) optional or obligatory? Rabbi Yehoshua said to him: Optional. Then the same student came before Rabban Gamliel – who was the Nasi (president of the Sanhedrin and leader of the Jewish community in Israel, from 80-110 CE) – and said to him: Is the evening prayer optional or obligatory? Rabban Gamliel said to him: Obligatory. The student said to Rabban Gamliel: But didn't Rabbi Yehoshua tell me that the evening prayer is optional? Rabban Gamliel said to the student: Wait until the Torah scholars enter the study hall.

When they entered, the questioner stood before everyone present and asked: Is the evening prayer optional or obligatory? Rabban Gamliel said to him: Obligatory. Rabban Gamliel said to the Sages: Is there any person who disputes this matter? Rabbi Yehoshua said to him: No, no one disagrees.

Rabban Gamliel said to Rabbi Yehoshua: But was it not in your name that they told me that the evening prayer is optional? So now stand on your feet for everyone to testify against you.

The Sages spoke among themselves and said: This is already the third time that Rabban Gamliel has embarrassed Rabbi Yehoshua. The first time, Rabbi Yehoshua disputed over which day Yom Kippur fell on, and Rabban Gamliel compelled him to come to him on the day he believed Yom Kippur was, carrying his staff and money.

The second time, they argued whether there was a distinction between a Torah scholar and an ordinary person regarding testimony about a blemish in an animal. Rabban Gamliel believed there was no distinction, while Rabbi Yehoshua believed there was. Rabban Gamliel asked in the study hall if anyone disagreed with him, and Rabbi Yehoshua

said no. Rabban Gamliel then asked Rabbi Yehoshua: 'But wasn't it in your name that they told me that there is a difference? So now stand on your feet for everyone to see.'

And now he is afflicting Rabbi Yehoshua for a third time. Let us remove him from his position as Nasi! And, indeed, on that day, they removed Rabbi Gamliel from his position (and made other fundamental changes in the general approach of Torah study in the Beit Midrash – see the continuation of the story in Berachot 27b).

One thing we can learn from here is that, even when the person arguing with his disputant is a great person, and even if he is right and speaks harsh words for a good reason – if he doesn't have respect for his opponent, his influence will ultimately diminish. The most important thing we must have is unity and respect for one another.

QUIZ

BY TIFERET DISH

GRADE 1, 2:

1. WHY DOES AVRAHAM'S NAME CHANGE IN OUR PARASHA (FROM AVRAM TO AVRAHAM)?
2. WHY DID AVRAHAM GO TO MIZRAYIM?

GRADE 3, 4:

1. WHAT DID AVRAHAM FEAR AFTER HIS VICTORY IN THE BATTLE WITH THE FOUR KINGS IN WHICH HE SAVED HIS NEPHEW LOT?
2. WHICH BIG TWO PROMISES DOES HASHEM PROMISE AVRAHAM?

GRADE 5, 6:

1. WHY DOES AVRAHAM TELL SARAH TO TELL PHARAOH THAT SHE IS HIS SISTER?
2. WHAT IS ברית בין הבתרים (THE COVENANT OF THE PARTS)? WHAT DOES IT SYMBOLIZE?

Answers: (1) Hashem promises Avraham that he will be the father of many nations. The addition of the letter "n" in his name signifies this new role as a father of nations. (2) Because there was famine in Canaan. (3) Avraham feared the approach of the larger kings after the miracle of winning the battle against the four in the land, worrying about the danger they posed to him and his nephew Lot. (4) The inheritance of the land of Canaan as an everlasting possession for his descendants and that his descendants will be as numerous as the stars in the sky. (5) He fears that the Egyptians might kill him to take Sarah, who is very beautiful, and if they know she is his wife, they might do harm to him. (6) Hashem makes a brit with Avraham, promising him numerous descendants and the land of Canaan as an inheritance. The brit symbolizes Hashem's commitment and faithfulness to His promises.



ENTREPOTAGE
MONTREAL
MINI-STORAGE

514-STORAGE
MTLmini.com

service@mtlmini.com