

THE KTM DAF PARSHA

BRINGING A TASTE OF ISRAEL TO MONTREAL



TORAH תורה
מִצִּיּוֹן MITZION
KTM MONTREAL



WORDS CHANGE WORLDS

BY RAV ARI FAUST (ROSH KOLLEL)

Characteristic of the days of selichot and Aseret Yimei Teshuva is the viduy – confessions – that is prominent in the tefilot.

Throughout selichot we proclaim various categories of iniquities, culminating with a comprehensive list on Yom Kippur. Do we really say the words of viduy genuinely? Or is it lip service, robotically repeating words printed in the book. After all, it is hard to apologize. It can be agonizing and humiliating to stipulate when we've done something wrong. Yet it would seem that there can be no forgiveness without viduy.

Rambam (Hil. Teshuva 1:1) writes:

“Those who bring sin offerings or guilt offerings must also confess their sins when they bring their sacrifices ... Their sacrifices will not atone for their sins until they repent and make a verbal confession ... Similarly, those obligated to be executed or lashed by the court do not attain atonement through their death or lashing unless they repent and confess. Similarly, someone who injures a colleague or damages his property, does not attain atonement, even though he pays him what he owes until he confesses.”

Why is the viduy so integral to the process of forgiveness? Why must the act be accompanied by words? The simple answer would be that the goal of viduy is to induce a feeling of guilt. It is true that, as Elton John sings, “sorry seems to be the hardest word”.

But I believe there is a deeper purpose to the insistence of verbal confession: If the Teshuva process is going to be complete and successful, it is not merely enough to rectify the wrong of the past, rather we must undergo a rehabilitative process through which we can ultimately be transformed to the point that we would never return to the wayward behavior. This process can only be initiated by declaring the act perpetrated to have been wrong.

We have a fear of acknowledging our wrongdoings, choosing instead to point the blame at others for our failings. But as result of our stubbornness we end up trapped in the pattern of failure, unable to release ourselves from the misgiven act. Instead of

absolving ourselves from the sin – as our refusal to apologize attempts to do – we end becoming defined by it, haunted by it.

The sense of guilt that comes with viduy comes from being ashamed of our behaviour. However, paradoxically, it is the very confession that indicates our righteousness and not our lowliness: For by identifying the wrongdoing and apologizing for it, we are disassociating ourselves from it –acknowledging how it is completely unbecoming of our true selves. By pronouncing the viduy we are confidently declaring that we are better than that – we are great and holy. (Maybe this is the reason why the traditional tune for viduy is a “happy” one, sung in a major key.)

In the Haftara for this first Shabbat of the year – the one for which it receives its name “Shabbat Shuva” – Hashem beckons of Israel to do Teshuva. The prophet says (Hoshea 14):

“Take words with yourselves and return to Hashem. Say, ‘You shall forgive all iniquity and teach us the good way, and let us render the offering of our lips for bull-offerings’”.

The commentators explain that the “words” we take with ourselves are the viduy – verbal confession. It is through viduy that we return to Hashem because, ultimately, it is the prime acknowledgement that in essence we were never far from Him – the particular inequity was a mere lapse in the system, a misrepresentation of our true, good selves.

Shabbat Shalom and Gmar Chatima Tova!

HA'AZINU
TISHREI 8
SEPTEMBER 23RD 2023

CANDLE LIGHTING: 6:34 P.M.
HAVDALAH: 7:35 P.M.

THIS WEEKS ARTICLES

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BY RAV ARI FAUST

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TESHUVA PRECEDED CREATION

BY DANIELLE WEINBERG

Yom Kippur, which we mark this coming Sunday night, is such a special day. The themes and essence of the day are truly remarkable.

At the foundation of this holy day is the concept of Teshuva. Teshuva, at the most basic level, is the belief in our ability to change, improve and correct. When we think about this, it is actually an absurd idea? How can we really fix something so destroyed if we have a utensil that falls and shatters, it is impossible to return it to its original state! Surely the same should be applicable when it comes to our souls?

But Judaism claims otherwise: Our ability to do Teshuva comes from our capacity for free choice. Hashem created the world and created mankind with passions and drives, but also with the power to choose how to behave. Therefore He also created Teshuva - the ability to fix that which we had broken.

We can see this in the Midrash citing Rabbi Yannai:

Rebbi Yanai taught: At the onset of creation, the Holy One, blessed be He, observed the choices of the righteous and the wicked.

“The land was desolate” - are the actions of the wicked. “And God said ‘let there be light’” - this refers to the actions of the righteous. “And God separated between that light and the darkness” - between the actions of the righteous and the wicked. “And God called the light day” - this refers to the actions of the righteous. “And He called the darkness night” - these are the actions of the wicked. “And it was night” - the actions of the wicked, “And it was day” - the actions of the righteous. “Day One” - this is the day given to mankind by Hashem, namely, Yom Kippur.

According to the Midrash, Hashem created the potential for good and evil actions, but

also created the ability to choose and the ability to fix. According to the Midrash, the reason the Torah doesn't call it “the First Day” (instead saying “Day One”) - because it signifies the day of atonement, Yom Kippur.

Rebbi Yannai's claim is even more radical: His claim is that forgiveness is totally Godly, and that Teshuva preceded the creation of mankind. Without that, we would be stuck forever in our sins. The secret is to take advantage of this day, the “Day One” that is designated for forgiveness and fixing all that needs repair.

May we merit, beH, to perform Teshuva Shleima!

Shana Tova!

Danielle



CHOLENT AND KABBALA

BY DAVID WEINBERG

Cholent and Kabbala

“Moshe spoke the words of this song...” (31:30)

Is there another religion in the world that combines Kabbala and cholent?

There's something very unusual about Judaism: It combines the most down-to-earth with the most holy.

There may be religions with deep ideas (usually borrowed from Judaism!), but there is no other religion in the world that manages to be both so down-to-earth and at the same time so other-worldly.

I remember someone remarking upon

learning that Judaism teaches that there is a correct and incorrect way to tie one's shoes (Shulcha Aruch OC 2), “I find it hard to believe that God actually cares about which shoe I tie up first.” I said to him that seeing as God made everything in the world, it would be to accuse Him of extreme sloppiness if there was anything in this world that was superfluous. Everything must be in some way connected with His plan. That there might be vast or even small areas of unnecessary stuff in this world is theologically impossible. It therefore stands to reason that Hashem really does care about everything.

This week's Parsha is called Ha'azinu. The whole of Ha'azinu is a song. The Torah is called a song. Nothing is superfluous in a song: The chorus and the verse have to

segue perfectly. Nothing is ‘just there’.

The Torah is akin to music. Every form of music worldwide - whether it's the intricate rhythms of traditional Indian ragas or the catchy tunes of pop songs - shares something in common: a scale. The word scale comes from the Latin scala, meaning a ladder. Every ladder in the world connects the top and the bottom. No ladder, to the best of my knowledge, just stops in the middle.

Just as the musical scale connects the highest and the lowest, likewise the “song” that is the Torah connects the highest worlds to this lowest of all worlds.

It connects the “cholent” with the kabbala!

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



A MOMENT IN HISTORY: THE YOM KIPPUR WAR

BY TIFERET DISHI

On Yom Kippur of 1973, Israel faced one of its most difficult wars.

Following Israel's miraculous victory in the 1967 Six Day War, Israel's confidence in its military superiority lulled them into a state of arrogant euphoria and were blindsided by the attack from Syria and Egypt on their home land.

Israeli intelligence had warned the government and the Chief of Staff that Syria and Egypt had set forces at the border of Israel. The government did not think much of it - assuming it to merely being a military exercise. Therefore they did not add any additional forces and were not preparing for a war that was about to break.

On the day of Yom Kippur, Egyptian and

Syrian forces attacked Israel. Most of the nation was unaware of what was happening on the front lines.

As the picture became clearer, the Israelis were surprised by the intensity of the fighting from the Arab countries, and were sent into a national depression in light of the high number of casualties.

While Israel succeeded in repelling this attack it was not without paying a heavy price.

The war had an impact on the Israeli morale after the end of the war. Perhaps one of the messages we learn from this page of history is to always keep focused on G-d's help and not fall prey to our over-inflated egos, as we learn in our special haftarah for Shabbat Shuva (Hoshea 14:4): "we will not ride on

horses, nor will we say any longer, our gods, to the work of our hands, for in You, by Whom the orphan is granted mercy."

By God's help we managed to keep our country, grow stronger and learn from our misjudgments. This year is very special year since we are commemorating the 50th anniversary of this miraculous war. We learn to no longer mislabel God's work for our own, nor rely on past victories to win future ones.



ISRAEL IN FOCUS: THE GOLAN HEIGHTS

BY YAIR GREENBLUM

This year, we commemorate the 50th anniversary of the Yom Kippur War, one of

the crucial regions in the war was the Golan Heights.

The Golan Heights is a region in the northeastern part of Israel. In the book of Devarim (4:43), it is said, "...the Golan in the land of the Gad...". This refers to the cities of refuge where a person who accidentally killed another could seek asylum. Later, the Golan became part of the inheritance of the eastern half of the tribe of Manasseh, beyond the Jordan River.

In 1973, on the eve of Yom Kippur, while the Israelis were in the middle of Yom Kippur prayers, Egypt and Syria launched a surprise attack against Israel. The war took Israel off guard, and the Syrians quickly advanced into

Israeli territory through the Golan Heights. Only after several days of intense fighting and immense bravery by the IDF, were they able to repel the Syrians and push them back.

One of the most challenging battles of the war occurred in the "Emek HaBacha" (valley of cries). Throughout that battle, Israeli forces managed to block the Syrian advance. The Syrians put significant efforts into breaking through the IDF's defences, which were numerically smaller, but were ultimately unsuccessful. The valley received its name because of the many Syrian casualties left on the battlefield crying-out in pain.

The battle in "Emek HaBacha" became a symbol of the determined stand of IDF forces against numerically superior enemies in the Yom Kippur War. Even after many years, it is remembered as a symbol of Jewish bravery

in the face of those who seek to destroy us.

In conclusion, sometimes we feel that something is not right, and we want a change in our lives. We try to change, but often we fail. Yom Kippur is a day of repentance, a day when we say to ourselves, there is such a thing as repentance. Even if we feel outnumbered, with determination and perseverance, we can slowly create positive changes in our lives, much like the soldiers in the Yom Kippur War who stood steadfastly against a formidable enemy and ultimately prevailed.

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YOM KIPPUR WORD MATCH

BY TIFERET DISHI

Draw the line (with your finger!) between the English word to the correct Hebrew word, have fun

Holy	יום כיפור
Yom Kippur	צדקה
Angels	סליחות
Food	תפילות
Selichot	צום
Fast	תשובה
Prayers	כוונה
Teshuva	קדוש
Charity	מלאכים
Intentionally	אוכל

QUIZ

BY TIFERET DISHI

GRADE 1, 2:

1. WHAT ARE WE ALLOWED TO EAT ON YOM KIPPUR?
2. WHAT IS THE PARASHA OF THIS WEEK?

GRADE 3, 4:

1. HOW MANY TFILOT DO WE PRAY ON YOM KIPPUR?
2. WHICH SHOES ARE WE NOT ALLOWED TO WEAR ON YOM KIPPUR?

GRADE 5, 6:

1. WHERE IN OUR PARSHA DO WE SEE THAT IT IS IMPORTANT TO LEARN HISTORY?
2. WHY IS SHABBAT SHUVA CALLED SHABBAT SHUVA?

Answers: (1) nothing!! Trick question (2) Haazinu (3) Five (4) Leather shoes (5) "Remember the days of old, and contemplate the years of all generations", (6) Because the first word of this week's special haftarah begins with the word Shuva



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