

# THE KTM DAF PARSHA

BRINGING A TASTE OF ISRAEL TO MONTREAL



TORAH תורה  
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KTM MONTREAL



## SIMCHAT TORAH - THE HERITAGE OF AM YISRAEL

BY RAV ARI FAUST (ROSH KOLLEL)

The development of Simchat Torah as a unique holiday with a distinct identity is curious. In our Siddur we continue to call it Shmini Atzeret, and indeed in Israel (where only one day of Yom Tov is celebrated) the customs of Shmini Atzeret and Simchat Torah are incorporated into one day.

The Gemara (Megila 31a) stipulates that the parasha of V'Zot Habracha is read on this day, but it makes no mention as to why this reading was chosen for this day. Indeed, it is an anomaly to read a parasha from the weekly cycle on a holiday. It would seem that the custom to make a special festive day upon completing the annual reading of the Torah had already developed by the 8th century, while the distinct holiday name of "Simchat Torah" is not used until the 11th century.

Simchat Torah, unlike any other Torah holiday, does not receive its character from Hashem, but rather it receives it from Am Yisrael!

What is the essence of this "holiday", and is there any significance that it sprung-up through the initiative of Am Yisrael?

In parashat V'zot Habracha we read (Devarim 33:4):

תּוֹרָה צִוָּה לָנוּ מֹשֶׁה מוֹרְשָׁה קְהֵלֵת יִעֲקֹב.

The Torah that Moshe commanded us is a morasha for the congregation of Yaakov

The term "morasha" is unusual: Normally the Torah uses the wording "yerusha" – meaning inheritance. The use of the word morasha is similar to yerusha as it shares the same root letters, yet it cannot mean inheritance since the Mishnah (Avot 2:12) explicitly teaches that the Torah is not an inheritance:

רַבִּי יוֹסִי אוֹמֵר ... הִתְקַן עֲצָמָהּ לְלַמַּד תּוֹרָה, שְׂאִינָהּ יְרֻשָׁה לָךְ.

Rebbi Yossi would say ... prepare yourself to learn Torah, since it is not inheritance for you.

It is noteworthy that the term morasha is only used on one other occasion, regarding Eretz Yisrael (Shmot 6:8):

וְהִבַּאתִי אֶתְכֶם אֶל הָאָרֶץ אֲשֶׁר נִשְׁאַתִּי אֶת יְדֵי לְמַת אֲתָה לְאַבְרָהָם לְיִצְחָק וְלַיַּעֲקֹב וְנָתַתִּי אֹתָהּ לְכֶם מוֹרְשָׁה אֲנִי ה'

I will bring you to the land, concerning which I raised My hand to give to Abraham, to Isaac, and to Jacob, and I will give it to you as a morasha; I am Hashem.

What is the correlation between our relationship with the Land of Israel and the Torah? What does this unique term – morasha – mean?

It seems that although there is certainly a similarity between yerusha and morasha, there is also a significant difference: An inheritance is something you receive automatically, without any of your own input. It is yours by right and you take possession of it automatically. Morasha, however, may be something passed-down to you, a birth right of sorts, but it does not come to you automatically – it requires your work and input. Morasha is perhaps better translated as heritage – it might be received, but it requires the receiver to engage with it in order to take ownership over it, and in order to perpetuate the heritage.

Both Torah and the Land of Israel are morasha: It may be ours by right, but in order to take possession over them it requires our personal input and dedication. Jewish identity won't be preserved and cherished without Jewish learning, and without our active engagement with it, our ancestral and holy homeland will remain desolate and barren.

This message is at the heart of Simchat Torah, when we celebrate the completion and re-start of the annual Torah cycle. It is a celebration of engaging with the Torah, delving into its depths and considering what lessons it holds for us today. It is an annual declaration that we have not abandoned our heritage and the eternal lessons of the Torah continue to be perpetuated.

**SHEMINI ATZERET /  
SIMCHAT TORAH**  
22 TISHREI  
OCTOBER 7

**FRIDAY CANDLE LIGHTING:**  
6:07 P.M.

**SATURDAY LIGHT CANDLES**  
AFTER: 7:08 P.M.

**SUNDAY OCTOBER 8TH**  
HAVDALAH: : 7:06 P.M.

### THIS WEEKS ARTICLES

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BY YAIR GREENBLUM

**KTM FAMILY SECTION**  
BY YAIR GREENBLUM

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## THE TORAH'S ETERNAL QUESTION

BY DAVID WEINBERG

On Simchat Torah, we gather in joyful celebration, dancing with the Torah scrolls, and completing the annual cycle of reading. Yet, amid the jubilant festivities, we encounter a profound question: Why do we immediately begin reading the Torah anew, from the very beginning, just after we finish it?

This question reveals the timeless wisdom embedded in our tradition. The Torah, while comprised of familiar stories and laws, is not a static text with a singular interpretation. It is a dynamic and evolving source of wisdom that offers fresh insights with each reading. Just as life itself is a cycle of growth, learning, and renewal, so too is the Torah.

When we ask why we immediately start

over, we are reminded that the Torah is not merely a historical record or a set of rules; it is a living guide for our lives. As we journey through the Torah each year, we grow, change, and face new challenges. What resonated with us one year may take on new meaning in the next.

This question also underscores the importance of unity within our community. We come together to dance with the Torah, regardless of our individual differences, backgrounds, or levels of Torah knowledge. In unity, we find strength and resilience, just as the Jewish people have throughout history.

But perhaps the most profound answer to this question lies in the idea that Torah is not a book; it is a relationship. When we begin reading again immediately, we reaffirm

our commitment to an ongoing and ever-deepening relationship with God and with each other.

So, the question we ask on Simchat Torah challenges us: How can we renew our commitment to the Torah and to one another, not just on this day but throughout the year? How can we ensure that our study of Torah is not a solitary endeavor but a collective journey of growth and understanding?

As we dance with the Torah, let us carry this question with us. Let it inspire us to study the Torah with fresh eyes, to seek out its timeless wisdom in our daily lives, and to strengthen our bonds of unity within the Jewish community. In doing so, we embrace the eternal question of Simchat Torah, a question that calls us to continually renew our commitment to Torah and to each other.



## SHEMINI ATZERET: SEALING THE BOND OF LOVE

BY DANIELLE WEINBERG

Shemini Atzeret is the peak of this month's holidays. It's the culmination of our connection to the Creator, marking the conclusion of all the Jewish festivals that begin with Passover, continue through Shavuot, pass through Sukkot, and culminate in Shemini Atzeret. The Mishnah emphasizes that it is a separate holiday with its own significance, even though it is directly connected to Sukkot.

Two weeks ago, we discussed the flow of this month's holidays. We start as servants before our King, become like children on Yom Kippur before our Father, and during Sukkot, we are like a man and a woman under the wedding canopy. Shemini Atzeret is the day of sealing the connection, a unique day. The ultimate and higher connection is found in marriage, which is the essence of Shemini Atzeret. After going through the entire holiday cycle, we reach the complete and highest connection between Israel and

the Creator, as stated in the Talmud (Sukkah 55b): "To what can this be compared? To a king who invited his servants to a feast. On the last day, he said to his beloved, 'Make for me a small feast, so that I may derive benefit from you.'"

On Shemini Atzeret, God tells us, His beloved children, "I am the King of the world, I have judged everyone, I have been 'in the field,' and now, just before I return to my palace, it's hard for me to say goodbye to you. I want to be with you a little longer." In other words, Shemini Atzeret is about revealing the love between God and Israel, just like Simchat Torah. After learning the Torah throughout the year, on Simchat Torah, we rejoice not only in what we have learned but in our connection with God. So, we don't just study the Torah; we dance with it in circles representing the higher light that surrounds the Torah. We establish a deep bond with the Torah, a connection that goes beyond mere study, as the Talmud states that the honor of Torah is greater than Torah study itself,

symbolizing the inner, spiritual relationship between a person and God and their attitude toward the Torah.

Shemini Atzeret also reveals the love between God and the people of Israel, a love that goes beyond any conditions. Despite having no specific commandments, it is a day of joy, as the Talmud teaches that there is an obligation to rejoice on Shemini Atzeret. The words "והיית ארך שמוח" - And you shall only be happy" suggest that on this day, the requirement is only to be joyful (unlike the days of Sukkot when additionally one must sit in a sukkah and take the Four Species). In other words, the Torah shows us that Shemini Atzeret is about connection, happiness, love, and the relationship with God. The Jewish people and their holy customs have extended this concept to the relationship and connection with the Torah.

May we merit the deep connection with Hashe, like that of newlywed husband and wife!

### 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 WOMAN OF HISTORY: MARGLIT ZENATI

BY TIFERET DISHI

Imagine an ancient house, and inside that house, a woman who has lived there for 93 years, her entire life. She has never left this place, and she resides in a remote village far from all the other villages. She has a specific and unique mission, and she even has a special name that everyone calls her by, and to this day, she tells her life's adventures to anyone who crosses through the village.

Margalit was born in 1931 into the Cohen family of Zenati, living in Peki'in in the northern region of Israel, likely from the Second Temple period! For years, she was the only Jew living in that place. Margalit is known as the "Jewish Keeper of the Fire".

Margalit remained and lived in Peki'in throughout her entire life and never moved from her place despite all the difficulties that surrounded her. Jews were not always welcomed in Peki'in, and there were many incidents of violence against Jews. Until 1938, the Jewish community in Peki'in consisted of only about 50 families! Jews were a minority in a village mostly inhabited

by Muslims. Margalit Zenati is the last of the Jews born in Peki'in and the only one from her family who remained there.

Her family members were the keepers of the ancient synagogue, which was Rabbi Joshua ben Hananiah's - the teacher of Rabbi Akiva - beit midrash. This synagogue has been passed down through generations in the Zenati family, and Margalit has taken care of it to this day.

Margalit has never married and has never considered leaving. She has remained in Peki'in to preserve and protect the Jewish heritage there and to continue caring for the ancient synagogue that has passed from generation to generation in the Jewish people.

Today, the place is also a tourist attraction, and many people come to visit her. Personally, I have been on two tours with my school. We had the privilege of meeting Margalit. She told us her story openly and answered any questions we had. She also then guided us on a tour at the ancient synagogue, recounting its unique history. No

matter her age she does not hesitate to bend down and pick up fallen leaves or trash. She takes care of the synagogue with love and personal responsibility.

93 years old, 93! She guards and cares for Israel's history, or rather, she lives its history with pride. Despite all the difficulties around her, she wanted to stay. She put her entire personal life aside for a special mission. No matter what happened in Peki'in, Margalit did not move. She stayed there and remains there to this day. She is a very strong woman and one of the most determined people I have ever met in my life.

On Simchat Torah we celebrate finishing all the books in the Torah and then begin them again. Just as Margalit kept and preserved her synagogue with so much dedication and care, on Simchat Torah we get to do the same thing. Aside from celebrating its ending and beginning we celebrate the actual Torah we learn and read every week with much dedication. May we all merit to serve the Torah and Hashem with the same devotion and conscientiousness as Margalit.



## ISRAEL IN FOCUS: BE'ERSHEVA

BY YAIR GREENBLUM

In the year 1948, on the 18th of Tishrei, IDF soldiers captured the city of Be'er-sheva as part of "Operation Yoav." Operation Yoav was one of the major operations of the IDF during the War of Independence, with the goal of occupying the Negev region. Israel was under a significant threat from five Arab armies, including the Egyptian invasion from the south. The operation, aimed at pushing the Egyptian army out of the Negev, began with an aerial assault and eventually succeeded in capturing the city of Be'er-sheva.

The origin of the city's name is mentioned in the stories of Avraham in Sefer Bereishit. It is told that Avraham gave seven lambs to Avimelech, the king of Gerar, in exchange for a well he dug in the area, and they made a covenant there, calling the place Be'er-sheva because they both swore an oath there (Genesis 21:31). Later, it is mentioned in

Sefer Bereishit that Yitzchak also settled in Be'er-sheva after a dispute over wells with the shepherds of Gerar. In Sefer Yehoshua, Be'er-sheva is noted as a central city in the territory of the tribe of Shimon. Throughout the Tanach, Be'er-sheva is referred to as the southernmost significant city in the Kingdom of Israel, often as part of the expression "from Dan to Be'er-sheva."

Over the years, many nations that occupied the Land of Israel settled in Be'er-sheva, and it continued to be a central and active city in Israel. As mentioned earlier, during the War of Independence, in Operation Yoav, IDF soldiers successfully captured the city from the Egyptians and Arabs who were present there. In the years following its capture, many new immigrants and discharged soldiers settled in the city and were able to work and make a living there.

On December 31, 1950, the city was officially inaugurated, and in the following years, it

welcomed many immigrants. Over time, the city built a hospital and a university, which is one of the best in Israel. In the 1990s, the city nearly doubled in size due to a large wave of immigration from the former Soviet Union.

Be'er-sheva is located in the southern part of Israel and serves as a metropolitan centre for the cities of the Negev region. The climate in the city is mostly hot and dry. Today, Be'er-sheva is the third-largest city in Israel in terms of size and the ninth-largest in terms of population. Additionally, Be'er-sheva's twin city is... Montreal!

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WELCOME TO THE SUKKAH!  
THERE ARE 10 DIFFERENCES BETWEEN THE TWO PICTURES, CAN YOU FIND THEM?



## QUIZ

BY YAIR GREENBLUM

### GRADE 1, 2:

1. WHAT ARE THE NAMES OF THE LAST AND FIRST TORAH PORTION?
2. WHEN ARE "HAKAFOT" PERFORMED?

### GRADE 3, 4:

1. WHAT IS CELEBRATED ON SIMCHAT TORAH?
2. ON WHICH DAY IS SIMCHAT TORAH CELEBRATED IN ISRAEL?

### GRADE 5, 6:

1. WHEN ARE "HAKAFOT SHNIYOT" PERFORMED IN ISRAEL?
2. WHAT SPECIAL TEFILA IS SAID ON SHMINI ATZERET?

Answers:  
1) The last one is "V'Zot Habrachah," and the first one is "Bereishit."  
2) On the night and day of Simchat Torah.  
3) The completion and restarting of the Torah.  
4) On the same day as Shemini Atzeret.  
5) On the evening following Simchat Torah.  
6) Tefilat Geshem



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