

THE KTM

DAF PARSHA

BRINGING A TASTE OF ISRAEL TO MONTREAL



THE INTERGENERATIONAL SELF

BY RAV ARI FAUST (ROSH KOLLEL)

In March 2013, author Bruce Feiler published an article in the New York Times entitled "The Stories that Bind Us". In it he addresses the question of "what is the secret sauce that holds a family together? What are the ingredients that make some families effective, resilient, happy?"

To respond, he cites research by Emory University psychologist Marshall Duke and ultimately concludes that "the single most important thing you can do for your family may be the simplest of all: develop a strong family narrative".

In the 1990's, Dr. Duke had developed the "Do You Know" scale which included twenty questions about a person's past. Questions such as "Do you know where your mom and dad went to high school?" "Do you know where your parents met?" "Do you know of an illness or something really terrible that happened in your family?"

Feiler points out that overwhelmingly, the more children knew about their family's history, "the stronger their sense of control over their lives, the higher their self-esteem and the more successfully they believed their families functioned." Duke had concluded that children with a strong "intergenerational self" were the most likely to succeed - and thrive - in the face of the challenges they face in life because "they know they belong to something bigger than themselves". It is the strong family narrative that is a key component to self-esteem, resilience and happiness.

Feiler further points out that there are three types of family narratives:

First, the ascending narrative. This tells of ancestors who had nothing but worked hard and succeeded. Second, the descending narrative. This tells about those who had it all and lost it all.

But it is the third narrative that is the most healthful, and that is called the "oscillating family narrative", and it goes like this: "we've had ups and downs in our family. We built a family business. Your grandfather was a pillar of the community. Your mother was on the board of the hospital. But we also had setbacks. You had an uncle who was once arrested. We had a house burn down. Your father lost a job. But no matter what happened, we always stuck together..." Our parsha opens with Avraham facing the death

of Sarah. Throughout their lives, the two had worked tirelessly to "call-out in the name of Hashem" (Bereishit 21:33). The loss of his wife, his lifelong partner, could have broken Avraham. But immediately after the period of mourning, he engaging in two deliberate acts:

First, Avraham purchases the plot of Me'arat Hamachpela. It is not only the burial cave that Avraham negotiates over, but the entire plot of land, including the surrounding fields (Bereishit 23:17): **"And so the field of Ephron which was in Machpelah, facing Mamre, was established (as Abraham's possession): The field and the cave that was in it, and all the trees that were in the field, which were within its entire border around."** Why does he focus so deliberately upon the field and the trees? These do not assist in the burial of Sarah?

Avraham's next act is to pursue a wife for his son Yitzchak. Why is this a necessary action specifically at this point? Why not dedicate more time to grieving his loss? The answer to both these questions is one and the same: It was not only a burial ground that Avraham was interested in, but an inheritance for his offspring. He sensed the imperative to link Sarah's legacy with his son and future offspring. Upon Sarah's death, Avraham acts to connect the past generations with the future ones. Avraham initiates what Dr. Duke called an "intergenerational self".

Earlier this week Rabbi Doron Perez who serves as Director of World Mizrahi and whose son, Daniel, has been MIA since October 7th, released a short and potent perspective on the current situation in Israel. In the brief clip, Rabbi Perez cited Zionist Pioneer Yitzhak Tabenkin, who before critical decisions was said to "seek counsel" with both his "deceased grandfather" and "yet-to-be-born grandchild". We must see this war, Rabbi Perez concludes, through this perspective - this is not just about today. We have been around a long time and will continue long into the future.

We are, indeed, "intergenerational self" personified. We are the eternal nation and are not afraid of the long-and-difficult road. We know we belong to something bigger than ourselves.



TORAH תורה
מִצִּיּוֹן MITZION

KTM MONTREAL

PARSHA CHAYEI SARAH
CHESHVAN 27 5784
NOVEMBER 11TH 2023

CANDLE LIGHTING: 4:11 P.M.
HAVDALAH: 5:16 P.M.

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MITZPE RAMON
BY REUT DOKOW

KTM FOR THE WHOLE FAMILY
BY 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.

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THE LEGACY OF SARAH

BY DANIELLE WEINBERG

In parshat Chayei Sarah, we bid farewell to Sarah, who passed away at the age of 127. According to the Midrash, when Sarah learned that her beloved son, Yitzchak, was taken for the Akeidah, she couldn't withstand the shock and sorrow. She was ultimately laid to rest in the Me'arat HaMachpelah.

According to our sages, from Sarah we learn about three special commandments for women: Taharat HaBayit (Family Purity), Challah (separating a portion of dough), and lighting the Shabbat candles. According to Midrash Rabbah, these three commandments hold a unique significance for women across generations because they address the root of Chava's sin in Gan Eden. Each commandment rectifies a specific aspect of her transgression.

Taharat HaBayit: This commandment relates to maintaining the purity of the home, especially concerning menstrual impurity.

Since Chava's sin involved the spilling of blood by introducing death into the world (humanity was previously immortal), women are given the commandment of Taharat HaBayit to rectify this.

The commandment of Challah is linked to Chava's role in mankind's demise: Hashem formed the world like a baker prepares dough, and Adam & Chava represent the Challah - the part selected by this for God. Chava, as it were, spoiled the "divine dough" and thus women are entrusted with the mitzvah of separating challah from the dough to rectify this.

Shabbat candles: Lighting the Shabbat candles symbolizes the soul's connection to spirituality. Since Chava was responsible for extinguishing the divine light within mankind, women are given the commandment of lighting the Shabbat candles to restore the light to the world each Friday night.

Additionally, Nehama Schulman proposes

another idea for these three commandments:

Mikveh: Water signifies connection between spirituality and the material world, just like water nurtures the earth and helps things grow. Similarly, women, like the moon, renew themselves and nurture those around them.

Challah represents our involvement in the material world, turning simple ingredients into something extraordinary - bread - which sustains life. This ability to see potential and create something new is akin to "לראות את הכולד".

Shabbat candles represent fire. Fire alone cannot endure without matter; it depends on it. Women possess the incredible and unique ability to give and give, but like fire, this giving requires control; otherwise, it can burn out.

It is important to know one's boundaries to continue giving without burning out.



FAITH AND KINDNESS

BY DAVID WEINBERG

"When she finished giving him (Eliezer) to drink, she said, 'I will draw water even

for your camels until they have finished drinking.'" (24:19)

If Orthodox Judaism required you to travel the world eating in all the best treif restaurants, I suspect that a lot more people would be religious!

It seems the ultimate barrier to faith in God is not logical but psychological.

Subconsciously, a person knows that accepting that there is order in creation leads to the logical conclusion that there is an 'Orderer'. However, this may eventually mean that he is going to have to stop driving to the golf club on Saturday morning!

More than that, dedicating ourselves to

belief in God means to stop seeing ourselves as the center of the universe; it means diminishing our ego. Having been brought up in the 'me generation', the thought that the pursuit of happiness and self-fulfillment may not be the ultimate purpose of life, strikes at the very foundations of our cultural orientation.

How much more comfortable to pay lip service to a Creator who is not interested in me in the slightest; then I can carry on doing exactly as I want!

This is a bribe that most people find irresistible. The desires of the heart blind the intellect and the truth becomes its first victim. As Rabbi Samson Raphael Hirsch put it: 'Belief is not the knowledge that there is a God, but rather the acknowledgment that there is one.'

When Eliezer tested Rivka as a wife for

Yitzchak, he sought only to find out if she had a love of kindness. Why didn't he check that she also had the unshakeable faith in God that was necessary as the future mother of the Jewish People?

The answer is that kindness and faith are inextricably linked. Only one who is selflessly involved in the needs of others can free himself from the bribes of his own selfish desires. Only one who loves kindness for its own sake has the objectivity to recognize the Creator.

When Eliezer saw that Rivka loved kindness for its own sake — like Avraham — he knew she also had the selflessness needed for true faith, and that she was fit to be the mother of the Jewish People.

PARNESS HAYOM :: CHESHVAN

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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: KO'ACH TZVIKA

BY MICHAEL SLOMINSKY

In these trying times, one thing that never fails to lift me up is the unwavering courage and heroism displayed by people on the front lines. It brings to mind the tales of the Jewish People's bravery that have graced our history, much like the remarkable story of 'Ko'ach Tzvika' (Zvika's force).

The Yom Kipur War launched both from the south and the north. The northern front, facing Syrian forces, was held by a small and outnumbered unit of Israeli tanks.

During this moment, Zvika Greengold, a tank commander, was on leave between assignments. However, when he noticed unusual enemy aircraft activity in the northern skies, he took it upon himself to go to the Golan Heights. And in a short span, he joined the battle with another functioning tank.

This makeshift force, known as 'Ko'ach Tzvika', recognized that the Syrian commando units

had breached the IDF's defense line and were advancing towards Nafah Camp. Zvika's Force engaged these Syrian commandos, who were closing in on the center of the Golan Heights.

At some point, Zvika's tank became unsuitable for further combat. And without hesitation, Zvika climbed onto the other tank and directed his crew to withdraw the damaged tank.

In a night battle without night vision equipment, Zvika's tank acted like infantry, moving to different positions and returning to fire. He estimated that he had disabled approximately 11 Syrian vehicles – an incredible feat for a single tank.

After hours of isolation, another tank force joined and, together, they had fifteen tanks and successfully repelled the advancing Syrian tanks.

After the battle, Zvika had a difficult time getting out of the tank. He went to the

hospital for treatment. Zvika mentioned that he was awake for 40 hours, spent almost half of that time inside the tank, and had little opportunity to drink during the relentless combat, leading to dehydration.

These kinds of stories are not new for the Jewish people. Whenever our nation has faced adversity, our people have risen to the challenge, ready to give their all. As this current war eventually will be concluded, the stories of heroism from the new generation of soldiers would continue to inspire, reminding everyone that the spirit of the Jewish people endures through the darkest of times.

ISRAEL IN FOCUS: MITZPE RAMON

BY REUT DOKOW

Mitzpe Ramon is located in the centre of the Negev Desert, approximately 80 kilometres south of Beersheba and about 150 kilometres north of Eilat.

Mitzpe Ramon was established in 1951 as a workers' camp for labourers who paved the roads to Eilat. It became a permanent settlement in 1956. The town has about 5,349 residents.

Due to its location and high elevation, Mitzpe Ramon has a unique desert climate throughout the seasons. The weather is hot and dry in the summer, with strong winds often blowing in the afternoon. Winters are very cold (by Israeli standards!), and occasionally, there is even snowfall - even though it is in the middle of the desert!

Mitzpe Ramon is situated on the edge of the Ramon Crater, which is the largest "machtesh" or natural crater of its kind in the world. There are marvellous hiking trails into the canyon.

The breathtaking view from the crater has made it a centre for tourism and desert experiences. The town features a visitor centre that overlooks the Ramon Crater.

Mitzpe Ramon is gradually developing, and has a strong focus on sustainable, ecological living. It offers a truly beautiful landscape and is well worth a visit!



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KTM FOR THE WHOLE FAMILY!

DO NOT BEAR A GRUDGE

BY YAAKOV JACKSON

Two weeks ago, we learned that the Rabbis removed Rabban Gamliel from his position as Nasi (president of the Sanhedrin) because he had insulted Rabbi Yehoshua.

But the question then arose: Whom shall we establish in his place?

Rabbi Yehoshua? The Sages rejected that option because Rabbi Yehoshua was party to the incident for which Rabban Gamliel was deposed. Appointing him would be extremely upsetting for Rabban Gamliel.

Rather, the Sages suggested, let us establish Rabbi Elazar ben Azarya in his place. He is wise, rich, and a tenth generation descendant of Ezra, which are all things that can help the Jewish community in accepting him as the head of the Yeshiva, and in becoming the Nasi.

So they came and said to him: "Would you

consent to being the Head of the Yeshiva?" He said to them: "I will go and consult with my wife." So he did, and his wife said to him: "Ok, but you are only eighteen years old and have no white hair, and it is inappropriate for one so young to be Nasi." The Gemara relates: That day, a miracle transpired for him, and eighteen rows of his hair turned white.

On the day that they removed Rabban Gamliel from his position and appointed Rabbi Elazar ben Azarya in his place, there was no halacha whose ruling was pending in the Beit Midrash that they did not explain and arrive at a practical halakhic conclusion. And everywhere that "On that day" is mentioned in the Mishna (or Braiita) it is referring to that day.

At last, even Rabban Gamliel did not avoid the study hall for even one moment, as he held no grudge against those who removed

him from office and he participated in the halachic discourse in the study hall as one of the Sages.

We can learn from this story, how important it is not to be angry or bear a grudge against anyone, and how we should rather do our best to focus on the question: "What would God have me do now?" (see Gemara Berakhot 28a-b for further details)

QUIZ

BY YAAKOV JACKSON

GRADE 1, 2:

1. HOW OLD WAS SARAH WHEN SHE PASSED AWAY?
2. WHAT SIGN DID ELIEZER CHOOSE TO FIND A WIFE FOR YITZCHAK?

GRADE 3, 4:

1. WHAT WERE THE NAMES OF RIVKA'S FATHER AND HER BROTHER?
2. HOW OLD WAS AVRAHAM WHEN HE PASSED AWAY?

GRADE 5, 6:

1. WHY WAS IT NECESSARY FOR THE TORAH TO REPEAT THE WHOLE STORY OF ELIZER AND THE CAMELS? (HINT: SEE RASHI TO BEREISHIT 24:42)
2. ACCORDING TO THE GEMARA, WHICH TEFILA DID YITZCHAK ESTABLISH?

- 1) 120 years old
- 2) She would offer water to him and his camels
- 3) Betuel and Lavan
- 4) 175 years old
- 5) The speech of the servants of our forefathers is of even greater importance than the Torah of the children
- 6) Mincha