

THE KTM DAF PARASHA

BRINGING A TASTE OF ISRAEL TO MONTREAL



PARTNERS IN CREATION

BY RAV ARI FAUST (ROSH KOLLEL)

I am writing these words during Chol HaMoed Sukkot. Some twenty-four hours ago we turned-on our phones after yom tov to receive the news of an agreement to bring home all remaining hostages and a ceasefire in Gaza. Zman Simchateinu - the festival of our rejoice - has taken on a new, contemporary relevance. It is my hope that by the time these words are being read, the hostages will have returned to their families' embrace, and the fallen will have received proper burial in Israel.

For over two-years, since that "Black Shabbat" on October 7th 2023, our thoughts and aspirations, hopes and prayers, have been focused nearly solely on the hostages and the soldiers of the IDF. From the moment we would awake each morning to when our eyelids shut at night, the concern over the wellbeing of our brothers and sisters in Israel (and by extension, diaspora Jewry affected by anti-Semitism) permeated the regular rhythm of our lives. Like ambient noise, the cognisance of developments from Israel was ever-present.

I hope I am not being premature, but it seems there is hope that with the re-commencement of the Torah-reading cycle this Shabbat, we also begin a new chapter in our national-collective life. It is time to rebuild. Bereishit this year evokes not only that start of the existence of the world, but the start of our new, post-war existence. Creation is not just an act undertaken by Hashem at the dawn of time, but it is an imperative to us today. Just as God breathed into primordial man's nostrils to instill life in him, we too need the breath of God in order to emerge from the hurt and death to return to life.

Our sages have established a principle that we should embody the divine traits and values. The term introduced by Martine Buber for this concept is imitatio dei - which literally means to imitate God. Thus, for example, the Talmud teaches (Shabbat 133b):

אבא שאול אומר: "ואנוהו" - הני דומה לו, מה הוא חנוך ורחום, אף אתה חנוך ורחום.

Abba Shaul says: "ואנוהו" - And you should beautify Him" should be interpreted (as if it were written in two words: Ani vaHu, me and Him. Be similar, as it were, to Him, the Almighty): Just as He is compassionate and merciful, so too should you be compassionate and merciful.

This is a foundational principle in Judaism: We

cannot be God, we are human. But we can be God-like. We can imitate and copy his ways. The Talmud uses this as a source to teach the imperative to be compassionate and merciful. I would like to extend this teaching: Just as He creates, so too should you be a creator.

Mankind has the capacity to destroy, but we also have the foundational responsibility to be creators. Just as God fashioned this world, we too are meant to be builders of the world and of society.

The Midrash (Kohelet Rabba 7:13) teaches:

ראה את מעשה האלקים כי מי יוכל לתקן את אשר עותו, בשעה שברא הקדוש ברוך הוא את אדם הראשון, נטלו והחזירו על כל איברי גן עדן, ואמר לו, ראה מעשי כמה נאים ומשבחיו הן, וכל מה שבראתי בשבילך בראתי, הן דעתך שלא תקלקל ותחריב את עולמי, שאם תקלקל איני מי שיתקן אתריך...

"See the work of God - for who can straighten what He has made crooked?" When the Holy One, blessed be He, created the first human being, He took him and led him around all the trees of the Garden of Eden. And He said to him: "See My works — how beautiful and praiseworthy they are! Everything that I created, I created for your sake.

Take care that you do not corrupt and destroy My world, for if you do corrupt it, there will be no one after you to repair it."

On the surface level, the Midrash is a warning for us to take caution lest we destroy the world; mankind can bring creation to the point of no return, and destroy all that Hashem has created. But on a deeper level, I believe the Midrash is also empowering us - even if we have fallen to the brink of complete destruction, we will repair.

"If you corrupt it, there will be no one after you to repair it" - Indeed, if there is "no one after", there will be no one to repair. But so long as there is someone after, so long as there is a human being left with the spirit of hope inside them, we will be able to repair.

Prominently displayed in the Ghetto Heroes Square in Warsaw, stands an imposing monument by Nathan Rappaport honoring the brave fighters of the Warsaw Ghetto Uprising. Rappaport's monument may be the most prominent memorial to the Holocaust, but it wasn't the first. Two-years prior to the unveiling of the Rappaport monument, a



TORAH תורה
מִצִּיּוֹן MITZION

KTM MONTREAL

BEREISHIT
OCTOBER 10, 2025
26 TISHREI 5786
CANDLE LIGHTING: 5:46 P.M.
HAVDALAH: 6:48 P.M.

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KTM CELEBRATES THE RETURN OF THE HOSTAGES! WE CONTINUE TO LEARN AND PRAY FOR THE RETURN OF THE REMAINS OF THE DECEASED, AND FOR A LASTING, ETERNAL PEACE.

modest memorial by Leon Suzin was dedicated in Heroes Square - just a few months after the termination of the Holocaust. The Suzin memorial simply features the Hebrew letter bet.

The bet represents the first letter in the Torah, the first letter in the word בראשית, in the beginning. This expressed the commitment that although we were broken, although the world was brought to the brink of complete destruction, the spirit of hope still burned inside us. It would perhaps take superhuman strength and courage, and span generations, but there was still "someone", so we would rebuild.

This week, we re-start the cycle of the weekly Torah-reading with the resolve that we are at our "bet moment" - we are at our own בראשית. The scars may never go away, but it is our prayer that the wounds shall heal. And this next chapter of בראשית ברא brings about a creation that is more hopeful, more beautiful, with more goodness, and more happiness than the previous one.



אין כמו שנה בארץ!

BY ZAC LEVY, YESHIVAT HAKOTEL

One of the greatest blessings of learning at Yeshivat HaKotel is its location. It still amazes me that in just five minutes, I can walk down and stand at the Kotel, the holiest place in the world for the Jewish people. For most Jews around the world, coming to the Kotel is a dream, a moment they save and wait years for. For us, it's part of our daily life. That special and unique reality is something I try never to take for granted.

There's a certain beauty in walking down to the Kotel after a full day of learning. You can feel the weight and holiness of every stone, the air filled with the thousands of prayers of those who came before. The scene is unlike anything else in the world, soldiers davening still in uniform, tourists whispering their first prayers, Yerushalmi Jews who have been coming for decades, and people from every background and story imaginable. Standing among them, I'm reminded that our story as a people is alive and thriving, that we are part of something far greater than ourselves, stretching back thousands of years.

Even in the *Beit Midrash*, that awareness shapes my learning and davening. During the

Amidah, when I reach the bracha of *Boneh Yerushalayim*, I glance out the window. What I see isn't the Beit HaMikdash, but the Dome of the Rock resting where the Mikdash once stood. My heart fills with longing, desire, and hope that the Mikdash will soon return to its place. It gives the words of the bracha a deeper meaning, facing the Makom HaMikdash, the very spot where the Beit Hamikdash once stood and where, one day, it will stand again, God willing.

This past Elul Zman, I had the privilege to experience the Yamim Noraim in Yeshiva, something truly beyond words. Davening on Rosh Hashanah and Yom Kippur while overlooking Har HaBayit is unlike anything else. You feel the weight of the day in every vibration of the shofar, in every word of the tefillot. The prayers are long, intense, and beautiful, the kind where you become one with the davening, where nothing else in the world matters.

What makes it even more special is davening alongside such great Rabbanim, people who have dedicated their lives to Torah and Am Yisrael. When you hear their voices tremble during *Unetaneh Tokef* or see tears fall during *Ne'ilah*, the experience reaches a completely different level. You realize that no matter how

much Torah you've learned, these days are about standing before Hashem, every person, rabbi or student, learned or less learned, all *Kevakarat Edro*, like a shepherd counting his flock.

By the time the final *tekiah gedolah* echoes through the Beit Midrash on Yom Kippur, you can feel the energy shift. As we sing *L'shana Habah B'Yerushalayim* and dance down to the Kotel to break our fast and daven Maariv, it hits you: we're not just yearning for Yerushalayim, we're living it.

Every day here is a reminder of what we're praying for, that the same G-d who brought us back to this city will one day rebuild it completely. Until then, we keep walking those five minutes down to the Kotel, adding our voices to the thousands who have stood there before us, whispering the same timeless tefillah:

Boneh Yerushalayim.

May the Builder of Jerusalem rebuild it speedily in our days.

Zac Levy is an alumni of Hebrew Academy



ENCOUNTERING THE GIANTS: RAMBAN

BY CHAGAI SHREM

Ramban: Rebbe Moshe ben Nachman (1194-1270), was a leading medieval Jewish scholar, rabbi, philosopher, physician, and biblical

commentator. He was raised, studied, and lived for most of his life in Girona, Catalonia. He is also considered to be an important figure in the re-establishment of the Jewish community in Jerusalem following its destruction by the Crusaders, when he made Aliya in 1267.

Q: Was the world created out of nothing, or was there a primordial substance that existed forever, from which God made the world?

A: Let us explore one of the opening psukim in the Torah (Bereishit 1:2):

”והָאֵרֶץ חֲדָה וְתוֹהוּ וָבֹהוּ, וְחָשֶׁךְ עַל-פְּנֵי תְהוֹמִים”

“And the earth was unformed and empty, and darkness was upon the face of the deep.”

This verse describes the state of the world at the very beginning, before it was given form and order. “Tohu” - the formless - is the first substance, the raw and undefined material created yesh me'ayin (from nothing), which has no real form.

“Bohu” - the empty - is the first form given to it, the beginning of order and structure within that material. This substance is the foundation from which the heavens and the earth and everything in them were shaped, like clay before the vessel

is formed.

“And in my view, ‘tohu’ is the first substance, which has no form and cannot exist alone... ‘bohu’ is the form given to it, and it is already somewhat shaped, and therefore it is called bohu - from the expression ‘in it’.”

Q: So the world wasn't created immediately?

A: Exactly. First, a raw and undefined substance was created, and only afterward God gave it order, measure, and form - step by step. This is the secret of creation: from hiddenness to revelation, from tohu to form, from disorder to order.

Q: Is everything in the world - even evil and death - considered “very good”?

A: Let us explore the pasuk (Bereishit 1:31):

”וַיִּבְרָא אֱלֹהִים אֶת כָּל אֲשֶׁר עָשָׂה, וַהֲבֵנָה טוֹב מְאֹד”

“And God saw all that He had done, and behold it was very good”

Every day it says “good” because each part of creation was created whole by itself.

But when the entire creation was finished, and the full picture of the world appeared - then it says “very good.” “Very good” is not just extra praise, but a deeper insight: even what seems bad - death, pain, and suffering - is all part of the complete plan of creation. Everything in reality has a purpose, even if we don't understand it.

Evil exists only from a limited perspective; from a complete view, it fits into God's plan and brings correction to the world.

“And the reason for ‘very good’ - even death and all the other matters of this world... are very good in the system of the world, because they correct reality.”

Q: How can evil, pain, and death be good?

A: Indeed, for humans, death seems bad, because it separates a person from life and loved ones. But for God, who knows the secret of reality, death is part of correcting the world - like rest after labor, like the natural end of the life cycle. Without an end, there would be no change, no chance for correction.

Other forces that seem negative also serve the balance of the world: fire burns but also warms, darkness frightens but allows rest. “Very good” is said only when the full picture is complete - when even shadows are seen as part of the light.

Q: So “very good” is the revelation of total perfection, where even flaws are part of the correction?

A: Yes. “Very good” is God's view, not man's view.

Man sees suffering; God sees the process. Man sees difficulty; God sees correction.

This is the great secret of creation - everything, even what seems lacking, was created for good.



HALACHIC Q&A

BY RABBI YOSEF ZVI RIMON - NASI, WORLD MIZRACHI

Is there an appropriate prayer upon the release of the hostages?

This teshuva was released during Chol Hamoed Sukkot. It is our hope that by the time this Daf Parasha is being read, the hostages will have already been returned home.

We feel immense joy at the return of the hostages. And although there is also deep sorrow and great concern over the release of the terrorists, we must give thanks for the good, and also pray about the bad (as taught in the Talmud, Berachot 59b, and by the Rashba).

Therefore:

Anyone who sees the hostages in person should recite the she'hecheyanu blessing, b'Shem u'Malchut

Blessed are You, Lord our God, King of the universe, Who has given us life, sustained us, and brought us to this time.

One who has not personally seen them, but upon hearing of their release (and certainly if seeing them on screen) feels great joy, may also recite the Shehecheyanu blessing (even mentioning God's Name). Since this is a spiritual joy and not a material or financial one, the Shehecheyanu blessing is preferable to HaTov VeHaMeitiv (see Mishnah Berurah 223:5).

In any case, in all situations, it is fitting to recite the Nishmat Kol Chai prayeri — or at least selected parts of it — adding short sections that connect this prayer to our current reality:

הַמַּעֲוֹרֵר יִשָּׁנִים, וְהַמְקִיץ נִרְדָּמִים, הַמְשִׁיחַ אֲלֵמִים, וּמַתִּיר אֲסוּרִים, וְהַסּוֹמֵךְ גּוֹפְלִים, וְהַזּוֹקֵף כְּפוּפִים, וְהַמַּפְעֵנֶה נִעְלָמִים. וְלֵךְ לְבַדֵּךְ אֶנְחֵנוּ מוֹדִים

You awaken the sleeping, rouse the slumbering, give speech to the mute, free the captives, support the fallen, straighten the bent, and reveal the hidden. To You alone we give thanks.

אין אָנהאַנגן מספיקים להודות לה' א' ג-קנינו וא-לקי אבותינו, ולברך את שמו מלפנינו, על אחת מאֵלף אֵלף אלפי אֵלפים ורבי רבבות פעמים, הטובות נסים ונפלאות שעשית עם אבותינו ועמנו

אָבינו מלכנו, מתיר אסורים, מודים אנחנו לך, שְׁהַקְמֵת
נוֹפְלִים מֵעַפְרָא, הַשְׁבֵּת נַשְׁמוֹת לְשִׁבּוּיִים, וְהַשְׁבֵּת בָּנִים
לְגִבּוֹלָם. הֵשֵׁב גַּם אֶת כָּל אֵלּוּ שְׂאֵינֶם עוֹד בְּחַיִּים,
שִׁיבֵאֻם לְמִנוּחַת עוֹלָמִים בְּקֶבֶר יִשְׂרָאֵל

...עַד הֵנָּה עֲזָרוּנוּ רַחֲמֶיךָ

We cannot thank You enough, Lord our God and God of our fathers, nor bless Your Name, our King, for even one of the thousand thousands and myriad myriads of kindnesses, miracles, and wonders that You have done for our ancestors and for us.

Our Father, our King, who frees captives — we thank You for raising the fallen from the dust, for restoring souls to those who were taken captive, and for returning children to their borders. Please also bring back those who are no longer among the living, that they may be brought to eternal rest in the burial grounds of Israel.

Until now Your mercy has helped us...

Regarding the Release of the Terrorists:

It is appropriate to say “Blessed is the True Judge” (Baruch Dayan HaEmet) — without God’s Name and Kingship — and to recite

(both about the release of the terrorists and about the new, troubling situation in Gaza): Psalm 20, Psalm 142, and Psalm 130.

Regarding the holy ones who will be brought to burial:

It is fitting to have in mind the blessing HaTov VeHaMeitiv (“Who is good and does good”) in Birkat HaMazon (Grace after Meals), which was originally established specifically for this — when the martyrs of Betar were finally permitted burial (Berachot 48b).

We hope and pray that we will merit seeing the hostages return by the Festival of Sukkot, so that we can have special intention during Hallel (the Psalms of praise). With God's help, when we merit seeing them return, we should direct our hearts in Hallel to thank God for the return of our beloved hostages — throughout the Hallel, and especially when saying:

"Give thanks to the Lord, for He is good," and
"From out of the straits I called to God; He
answered me with expansiveness."

When we say “Please, Lord, save us now” (Ana Hashem Hoshi’a Na), we should cry out to God to save us from the released terrorists, and to help us defend the people of Israel in this new reality.

When we conclude Hallel again with “Give thanks to the Lord, for He is good,” we should thank God for the great miracles of this war — miracles unlike any we have seen for thousands of years.

With God's help, may we soon merit seeing all the hostages returned, and may we be blessed with unity, love, and deep faith among the people of Israel.

PARNASS 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



THE TRIBE SCRIBE

BEREISHIT: THE BLAME GAME!

IT'S EASY TO BLAME SOMEONE ELSE WHEN WE MESS UP, ESPECIALLY IF IT WAS THEIR IDEA... IN THIS WEEK'S PARASHA THE TORAH TEACHES US THAT WE ARE ALL RESPONSIBLE FOR OUR OWN ACTIONS. ADAM AND CHAVA, THE FIRST HUMAN BEINGS, ATE FRUIT FROM THE TREE THAT WAS FORBIDDEN TO THEM.

HEY LOOK DAN, THERE ARE SOME CANS OF PAINT LEFT OVER FROM THE PAINT PARTY.

SPRAY PAINTING WAS A BLAST! I'M SURE NO ONE WILL MIND IF WE USE THE LEFTOVERS.

YES, BUT THEN ADAM BLAMED CHAVA AND CHAVA SAID IT WAS THE SNAKE'S FAULT. THE TORAH REMINDS US THAT EVEN IF THERE IS PRESSURE, EACH OF US HAS THE ABILITY AND RESPONSIBILITY TO DO THE RIGHT THING. WE MESS UP WITH THE PAINT EPISODE, BUT WE'RE DEFINITELY GOING TO REMEMBER THAT FOR NEXT TIME...

MUM DID SAY SHE WANTED THE GARDEN FENCE PAINTED...

LET'S SURPRISE HER!

OK, I'M ALL OUT OF PAINT. THAT WAS AWESOME!

WHAT ON EARTH IS GOING ON? WHO HAS GRAFFITIED OUR GARDEN? I'D BETTER CALL THE POLICE. SOMEONE HAS STOLEN PAINT AND PAINTED THE FENCE WITHOUT PERMISSION.

ERM, YEAH, ABOUT THAT MUM. I THINK YOU'LL FIND THE VANDALS RIGHT HERE... BUT IT WAS DINA'S IDEA - SHE STARTED IT!

WELL ONLY BECAUSE DAN SAID WE SHOULD USE THE LEFTOVER PAINT.

CAN YOU PLEASE STOP BLAMING EACH OTHER?! YOU ARE BOTH BIG ENOUGH TO BE RESPONSIBLE FOR YOUR OWN BEHAVIOUR. NOW YOU CAN EITHER CLEAN ALL THAT SPRAY PAINT OFF OR REPAINT IT WHITE.

ALL WHITE, ALRIGHT!



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Tribes is the Young People's Department of the United Synagogue: Creating a future for our community through engaging, educating and inspiring the next generation.

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