

THE KTM DAF PARASHA

BRINGING A TASTE OF ISRAEL TO MONTREAL



תורה TORAH
מִצִּיּוֹן MITZION
KTM MONTREAL

TAZRIA - METZORA
1 IYAR 5786
18 APRIL 2026
CANDLE LIGHTING: 7:25 P.M.
HAVDALAH: 8:32 P.M.

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THE SCARS OF HEALING

BY RAV ARI FAUST (ROSH KOLLEL)

Parashat Tazria–Metzora confronts us with a language that is, at first glance, uncomfortable: wounds, discoloration, decay. It is a parasha of the body in distress. Yet, embedded within these detailed descriptions of affliction lies a profound and unexpected message about healing, renewal, and resilience.

Among the many categories of *nega'im* described in our parasha, we read a curious phrase (Vayikra 13:23):

וְאִם-תִּמְתָּהָ מִעֲמִיד הַבְּהֵרֶת לֹא כִּשְׂמֵתָה צִרְבַת הַשְּׁחִין הוּא וְנִשְׁתָּרָה הַכֹּהֵן:

But if the discoloration remains stationary, not having spread, it is the scar of the inflammation; the priest shall pronounce them pure.

Rabbi Shimshon Rafael Hirsch draws our attention to the significance of this term. The Torah is not merely describing the wound - it is describing what comes after. The *tzarevet* is the beginning of healing: the formation of new skin over an open wound.

Rav Hirsch explains that the word *צרבת* shares a linguistic root with *צרף* - to refine, to fuse, often through fire. Healing, in this sense, is not a passive process. It is an act of transformation through pain. The new skin is not yet smooth; it is rough, sensitive, tender. It hurts. But it is precisely this painful formation that marks the body's capacity to renew itself.

As Hirsch notes, drawing from the Mishnah (Nega'im 9:2):

Thus, the *tzarevet* is the connective tissue that forms over an open wound. It marks the beginning of the renewal of the skin that reconnects, or the initial formation of a scar. As the Mishnah states (Nega'im 9:2): "If a crust forms like the peel of garlic, this is the *tzarevet ha-shechin* mentioned in the Torah. If it subsequently heals, even though a scar remains in its place, it is judged as normal flesh."

The scar remains - but it is also the beginning of new life. The wound does not disappear; it transforms.

In the modern psychological literature, a similar idea appears in the work of British psychiatrist Michael Rutter, who introduced the concept of "steeling effects." Rutter, a pioneer in child development and resilience research, observed that exposure to manageable adversity can strengthen an individual's ability to cope with future challenges. Like metal tempered in fire, the individual becomes more

resilient - not despite hardship, but through it.

This is not a romanticization of suffering. Rutter is careful to distinguish between overwhelming trauma, which can break a person, and contained adversity, which can build capacity. The "steeling effect" occurs when challenge is met with meaning, support, and the ability to integrate the experience into one's identity.

In other words, resilience is not simply the ability to return to where one was before - it is the ability to become something new.

This distinction is central to Sheryl Sandberg's concept of "Option B." Sandberg, best known as the former COO of Meta (Facebook), wrote the book "Option B" following the sudden death of her husband, Dave Goldberg. In the aftermath of profound personal loss, Sandberg reflects on grief, recovery, and the process of rebuilding a life that cannot return to what it once was.

"Option A" is the life we planned. "Option B" is what we are forced to live when that is taken away. But Option B is not merely survival. It is what Sandberg calls "bouncing forward." Not returning to a previous state, but growing into a new one. The experience of loss reshapes the individual - but within that reshaping lies the possibility of deeper strength, empathy, and meaning.

Like the *tzarevet*, "Option B" is not the negation of life. It is its continuation in a new form.

These ideas converge powerfully in the days in which we read these parashiyot: Yom HaShoah, Yom HaZikaron and Yom HaAtzmaut.

Three days that trace a national journey through devastation, memory, and rebirth.

On Yom HaShoah, we stand before a wound that defies comprehension. A rupture in history so deep that it cannot be "healed" in any conventional sense. The loss is not only of lives, but of worlds - of communities, of culture, of continuity.

On Yom HaZikaron, we confront a different, ongoing wound - the cost of defending Jewish life in our own land. Each name, each story, each family carries its own *tzarevet* - its own scar that will never fully fade.

And yet, we do not remain in mourning. Almost impossibly, we move - deliberately - into Yom HaAtzmaut.

This transition can feel abrupt, even jarring. But perhaps it is precisely this movement that reflects the Torah's deeper understanding of healing. We

do not wait for the wound to disappear. We move forward while the scar is still forming.

The State of Israel is not the absence of pain - it is the expression of resilience born from it.

In these days the Jewish Calendar becomes the embodiment of Rutter's "steeling effect" and Sandberg's "bouncing forward". The nation itself becomes a *tzarevet*. Not healed in the sense of forgetting, but healed in the sense of continuing. Living. Building.

We are a people forged in adversity - not because we seek it, but because we have learned how to transform it. We carry memory not as a weight that holds us back, but as a force that propels us forward.

This is what the Torah is teaching us through the language of *צרבת*. Healing is not smooth; it is not immediate; it is not painless. It is rough, tender and it carries the mark of what came before.

But it is life. It is the beginning of something new.

And as we stand in these days - moving from memory to independence - we are reminded that the scar itself is not a sign of weakness, but of strength.

It is the *מקום הצלקת* - the place of the scar - that becomes *כעור הבשר* - like living flesh once again. This is the resilience of Am Yisrael. This is our capacity to be refined through fire, to be fused into something stronger.



SHABBAT'S GREATEST HITS: MAH YEDIDUT MENUHATEKH

BY EVYATAR KERNER

There's something special about the Shabbat table. The candles are lit, the smell of challah fills the air, the family sits together. And then, in the middle of the meal, someone opens a book, not a regular storybook, but a book from the Prophets, the weekly Torah portion. And suddenly, this table becomes something else entirely. It becomes a small house of study, a place where parents and children learn together.

And the song "Mah Yedidut Menuhatekh" says exactly this: "Teach the child the book joyfully with melodies, and study beautiful words in every corner and place." Teach the children from books, not in a formal structure, not under pressure, but with melodies, with joy, in every corner and place. And specifically on Shabbat, specifically together, this happens in the most natural way.

During the week, everyone is running. Dad is at work, Mom is busy, the kids are at school and activities. When everyone gets home, everyone is tired. There's no time, no energy, and no patience. But on Shabbat? On Shabbat, time stands still. There's less pressure, nowhere to run to. There's time - time to sit together, to talk, to learn.

And specifically on Shabbat, when the atmosphere is calm and joyful, learning becomes something else. It's not another task, not another obligation - it's pleasure. It's part of the joy of Shabbat. "And study beautiful words" - to meditate, to speak, to learn together beautiful things from the Torah. This becomes a natural part of Shabbat, like the songs, like the meals, like the rest.

The Sages say: "From all my teachers I gained wisdom" - from every person I learned with, I learned something. But there's something special about learning with parents. Because when a father or mother sits with a child to learn, it's not just transferring knowledge - it's transferring values. It says to the child: this is important to me. Because this is part of who we are, and this is what I want to pass on to you.

And the Sages also say: "A student only learns from a place where his heart desires." And there's no place the heart desires more than home. Not in a classroom with thirty other children, not in a cold study room, but at the Shabbat table, with Mom and Dad, in the safest and most pleasant place there is.

When a child sees their parents sitting with them on Shabbat, opening a book, and explaining a verse, a story, a law, they're not just learning the content. They're learning that this is important. That this is worth the time. That this is part of our identity as a family.

"All who delight in it will merit abundant joy" - all who delight in Shabbat, in this rest, in this learning, will merit great joy. Why? Because this shared learning builds something. It builds connection. It builds shared values. It builds a home where Torah is not something external, but part of life.

It doesn't have to be something big or complicated. It can start small. One verse from the portion. One story from the Gemara. One question about the halacha. The main thing is to sit together, open a book, and start talking. The main thing is to do it with joy, with pleasantness, "with melodies" - not under pressure, not by force, but in a way that the children want, that their hearts

desire.

Because in the end, this is what remains. Not the gifts, not the toys, not the material things. What remains are these moments at the Shabbat table, when Dad explained something from the Torah, when Mom told a story from the Midrash, when the family sat together and learned. This is what builds identity, values - the Jewish home.

Shabbat Mission

This Shabbat, try something simple: Choose one topic to learn together, a verse from the portion, a parable from the Midrash, a halacha of Shabbat. Let everyone say what they think, what they understand. Do it with joy, with pleasantness. And see how the table becomes the most special place to learn.



HALACHIC Q&A

BY RABBI YOSEF ZVI RIMON - NASI, WORLD MIZRACHI

Question: When I bless my kids on Friday night, does it matter if I use one or two hands?

Answer: This discussion begins with the Gemara in Ketubot (24b), which says that a non-Kohen who says Birkat Kohanim violates an issur. This seemingly poses a question as to how most of Am Yisrael who are non-Kohanim bless their children Friday night. Many answers are given to this question. One of the answers is based on the Bach, who explains that the issur only applies if the hands are placed like the Kohanim would place them. Based on this, the Gra was machmir to only bless children with one hand, so as to not emulate the Kohanim. Nevertheless, there are many other answers to the question which do not result in this chumrah, and the common practice is to bless with two hands. In fact, the siddur of the Yavetz writes that it is better to use two hands specifically to try to emulate how Moshe blessed Ahron, the Kohanim blessed Yisrael, and how the Gemara in Shabbat says the angels bless us on Friday night.

Question: Today I arrived at minyan at 6 AM but nobody was there. The next minyan was at 7 AM. Was it better for me to do work before davening, or to daven alone so as to not do anything before tefillah?

Answer: While one is not allowed to do melacha before davening, there are certain categories of actions that can be done before tefillah. There are small actions that are not considered significant that can be done (Rav Shlomo Zalman Auerbach includes taking out the trash, turning on the washing machine). Additionally, tzarhei mitzvah and actions that can be viewed as preparatory for tefillah are allowed. If there

is a real need to do work, you should first say Birchot Hashachar and also set a reminder for tefillah. These options are more ideal than davening without a minyan.

Question: If somebody prefers to be called up to the Torah with both of their parents' names, is that acceptable?

Answer: One one hand, many sources indicate that a person's name goes by the mother (for example, see Shabbat 66b). When we pray for somebody's health, we always use the mother's name. Nevertheless, the minhag amongst Ashkenazim is that when called up to the Torah, only the father's name is used. I was taught by Rav Ahron Lichtenstein zt"l in the name of Rav Soloveitchik that we should be stringent about keeping to this minhag. Therefore, when being called up to the Torah, it should be only with the name of the father.

Question: I bought a new suit for my son and he forgot to make a shehechyanu the first time he wore it. Can he still make the bracha?

Answer: The basic logic suggests that the bracha can be made as long as one enjoys wearing it (Eschel Avraham m'Buthach). Chavot Yair, on the other hand, rules that the bracha may only be made the first time wearing it. Shulchan Aruch Harav also rules stringently, and this is the accepted practice. If one really enjoys wearing it, there is a good basis to make a bracha even the second time.

Question: There are many different types of sticky notes used to mark your spot in books. Can these be used on Shabbat?

Answer: It is less ideal to take it out of the package and put it in your book. However, if you have a sticky note already in your book,

you move it to a new place even lechatchila.

Question: Can salt be added directly into the soup pot on Shabbat? Do different salts have different laws?

Answer: Regular table salt is cooked in its preparation, whereas coarse salt, generally used for cooking, undergoes a process of steaming but not cooking. Sometimes this is true even with table salt. Seemingly, salt which has only undergone steaming cannot not be placed in a kli rishon (the utensil the soup is being cooked in), and can only be placed in a kli sheni (the utensil the soup is served into). However, when necessary, all salts can be placed in a kli rishon that is not on the fire, as even non-cooked salts may be placed in a kli rishon fundamentally, yet we are stringent not to do so. Additionally, salt which is steamed is viewed as baked, which some poskim think has the same halachic status as cooked (אין בישול אחר אפיה). However, you may not place any type of salt in a kli rishon that is on the fire, both because of the concern that it will cook, and because of the rabbinic prohibition of "מהזוי כמבשל" (appearing like cooking). This leniency only applies to salt; however, other spices that are not cooked cannot be placed in a kli rishon even if it is not on the fire, and we are concerned it could be a Torah prohibition to do so.

PARNESS HAYOM :: IYAR

- 3 IYAR | Mrs. Jewel Shoham and Family, in honour of the Yahrzeit of her father, Harry Naimer z'l (Zvi ben Moshe Yosef).
- 14 IYAR | Adrienne and Shlomo Drazin, in honour of the Yahrzeit of his grandfather, Mayer Sand z'l
- 22 IYAR | Kamal Gabbay, in honour of the Yahrzeit of his father, Menashi Gabbay z'l



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מעידה
שנת

YOM HAZIKARON
CEREMONY

YOM HA'ATZMAUT 78
CELEBRATION

Followed by Festive Tefilla

Tuesday,
April 21, 2026
7:00^{PM}

location will be sent
upon registration



mizrachi.ca/tekesmt178

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