

THE KTM DAF PARASHA

BRINGING A TASTE OF ISRAEL TO MONTREAL



MURDER ON YOM KIPPUR

BY RAV ARI FAUST (ROSH KOLLEL)

Opening the Yom Kippur service with its bone-chilling melody is "Kol Nidrei". The congregation is dressed in white, the Torah is removed from the ark and the chazzan begins the haunting prayer - declaring the absolution of our undertakings and negative practices from the year.

From last Yom Kippur to this; and from this Yom Kippur to the next.

What have we been through over the past year, and where are we heading to? Our people are fragmented. The divisions, anger and hateful rhetoric is reaching new and dangerous decibel levels. Reflecting on this, I am reminded of an incident recorded in the Talmud (Yoma 22a):

An incident occurred where both of them were equal as they were running and ascending on the ramp, and one of them shoved another and he fell and his leg was broken. And once the court saw that people were coming to potential danger, they instituted that priests would remove ashes from the altar only by means of a lottery.

The first service in the Beit Hamikdash on the day of Yom Kippur involved cleaning the ashes from the previous day off the altar. This service could be performed by any of the Kohanim - who were excited about the prospect of being involved in the service on this holy day. Initially, there would be a race to the top of the altar and the honor would be given to the Kohen who made it first. However, after one Kohen pushed another off the ramp - breaking his fellow's leg - in order to win the race, the practice was scrapped and a lottery was instituted instead.

Reading about such an incident makes you wonder: How could someone behave in such a manner in the Beit Hamikdash? Aren't the Kohanim supposed to be the "men of God" - how could they misprioritize so gravely - and on the morning of Yom Kippur at that?!

The Talmud continues to record a separate incident, only in the other case the one Kohen pulled a dagger from his sash and stabbed his fellow in the ribs. The Talmud asks - how could it have come to murder (23a)?

Which incident came first, the one about the broken leg or the one about the slain priest? If we say that the incident of bloodshed came first, this raises a problem: Now, if in response to a case of bloodshed they did not establish a lottery

but continued with the running competition, can it be that in response to an incident of a priest's leg being broken they did establish a lottery?... [And] if the running competition was abolished immediately after the incident of the broken leg, once they established the lottery, what were they still doing running in the incident that led to the priest's murder?

Rather ... the case involving bloodshed came first. Initially, the Sages thought that it was merely an isolated event, and because it was extremely unlikely for a murder to happen again they did not abolish the competition due to that incident. Then, once they saw that in any event the priests were coming to danger, as one of them was pushed and broke his leg, the Sages established a lottery.

We need to recognize that acts of hate - Jew vs Jew - are no longer isolated events. They have become the zeitgeist. It is true that the stakes are high and passions are stoked: at the time I write these lines, 48 of our brothers and sisters are still being held in Hamas captivity and we continue to lose soldiers on a regular basis. But we mustn't allow ourselves to be ripped-up from within - lest nothing remain for the hostages to return home to.

The Talmud recounts how the father of the young Kohen who had just been stabbed ran to his son who was breathing his final breaths. "He's still alive!" The father exclaimed. Then continued, "We must remove the dagger before he dies and it becomes ritually impure!" The Talmud concludes:

This incident comes to teach you that the ritual purity of utensils was of more concern to them than the shedding of blood.

When we are emotionally invested, it is easy for our priorities to become warped. We can lose perspective on who we really are and what we need to do in order to be who we are meant to be.

"From last Yom Kippur to this" - There has been so much vilification. There has been so much finger pointing, we've practically poked our eyes out and blinded ourselves to just how self-destructive our actions have been.

"From this Yom Kippur to the next" - Our togetherness, our unity, is not merely a "nice thing"; it is the greatest imperative for every



TORAH תורה
MITZION מציון

KTM MONTREAL

**YOM KIPPUR
OCTOBER 2, 2025
10 TISHREI 5786**

**FAST BEGINS: 6:16 P.M.
HAVDALAH: 7:16 P.M.**

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**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
HEROES. MAY HASHEM LEAD
THEM TO VICTORY, AND THEN
HOME.**

decision we make. "ביחד ננצח" - together we shall be victorious - which became our battle cry on October 8, 2023 is not merely a slogan. For all our differences, for each righteous cause we take up, if we cannot get together it will be for naught since we'll have nothing left to fight for.

This year, may we have the courage and wisdom to care not only about the dagger but about the dying child. May this year be one of appeasement and forgiveness, instead of incitement and blame. May this year be one of Ahavat Chinam, unity and the ultimate redemption.



WHAT YOM KIPPUR REALLY ASKS OF US

BY EVYATAR KERNER

We are accustomed to thinking that Yom Kippur is a day when each person does personal soul-searching - what did I do this year, where did I fail, what do I need to ask forgiveness for.

But if we pay attention, in almost every prayer we say on Yom Kippur, the text is written in plural form: "We have sinned, we have betrayed, we have stolen..." It doesn't say "I sinned, I betrayed..." but rather "We have sinned".

Even when I stand and pray the most personal prayer about my sins, I say it as part of a collective voice.

Why is this so? The answer to this question is found in last week's parasha, Parshat Nitzavim (Devarim 29:28):

The hidden things belong to the Lord our God, but the revealed things belong to us and to our children forever

This means that what a person does in secret, God alone will judge. But for what is done

publicly, we are all partners in responsibility - meaning my sins affect society, and society affects me.

The message of the mutual responsibility between individual and collective stands out beyond measure in the sin of Achan from the book of Joshua. One individual took from the forbidden spoils after the battle of Jericho, and the entire nation lost the subsequent battle as a result. One small act by a private person undermined the entire national system. The clear message is that a person does not live alone - there is no such thing as a completely private sin. There will always be mutual influence, for good and bad.

And just as one person's sin can harm the whole, so too the individual's joining with the community strengthens his prayer when it is part of the public, as the sages said in Masechet Berachot: "A person should always associate himself with the community, for anyone who associates himself with the community, his prayer is not rejected." Specifically through the power of community, the individual's prayer is more accepted.

We can take this idea even deeper when it comes to Yom Kippur (Vayikra 16:30):

For on this day He will atone for you to purify you from all your sins before the Lord you shall be purified

About this verse the Sages say: "The day itself atones" - meaning there is special power to this day. What is this power? The power of community. All of us coming together in solidarity and earnest, heartfelt prayer. Yom Kippur is not just a moment of private soul-searching, but a moment when an entire nation prays together, all of us standing before God requesting purification.

From this grows a new understanding of our Yom Kippur - that this is not a day of many individuals asking themselves "How do I save myself?" or "How can I improve myself?" but rather this is a day when we stand as a society before God and ask "How can we improve and become a more corrected society?"

Because the true soul-searching of Yom Kippur is not of the individual but of the community.



THE ESSENCE OF THE DAY ATONES

BY CHAGAI SHREM

There is a debate in the Gemara between Rabbi Yehuda and the Sages: do we say that Yom Kippur atones only for someone who repents - that is the opinion of the Sages - or even for someone who does not repent, Yom Kippur still atones - that is the opinion of Rabbi Yehuda.

Let us take a moment to analyze Rabbi Yehudah's position: How can it be that someone who doesn't repent can achieve atonement? I believe that understanding the answer to this question will provide access to a deeper understanding about Yom Kippur.

The Talmud Yerushalmi says that if a person brings a burnt offering and says that he does not want it to atone for his sins - the offering does not atone. But regarding Yom Kippur, even if a person says he does not want it to atone for him, the day itself still atones for him.

And again we ask, how can it be that the day itself atones without repentance? The Yerushalmi compares it to a person who says to the king: "You are not a king." Does his statement change the reality that there is a king ruling? Of course not. In other words, the special spiritual quality of Yom Kippur is so powerful that it works on a person even if he doesn't want it.

Rabbi Shlomo of Radomsk explains that there are a few levels of connection between a Jew and Hashem.

Level One: a Jew keeps mitzvot and accepts the yoke of Heaven.

Level Two: a deeper level - when a Jew sins, he feels sorrow for the sin, and that sorrow expresses his deep desire to stay connected to Hashem.

Level Three: the deepest level - the essential bond between a person's soul and the Creator. On Yom Kippur, this essential bond is revealed in every Jew: "On Yom Kippur, the essential attachment of the soul itself to Hashem is revealed." This bond does not depend on actions or specific work, and therefore it cannot be weakened by sins. "When this level is revealed, all blemishes simply fall away."

Rabbi Shlomo of Radomsk adds that Hashem Himself desires the elevation of Israel. That is why He gave us Yom Kippur. It is as if He does not have the patience to wait until sinners purify themselves before Him. Rather, He calls us by name, comes into our homes, and cleanses us.

The Maharal of Prague explains how the principle of the day works: the relationship of the world to Hashem, the King, is like the relationship of a servant to his master. From this perspective, the King has the power to forgive His subjects for their sins, because they belong to Him. When a person sins, he places himself under another authority - the authority of the evil inclination. On Yom Kippur, the Jewish people merit to leave that authority and return under the true authority of their King, Hashem. And then, He and only He can forgive their sins.

In fact, this special quality of the day is expressed in the verse that shows the uniqueness of Yom Kippur (Vayikra 16:30):

For on this day He will atone for you, to purify you, before Hashem you shall be purified.

The essence of Yom Kippur is the level of "before Hashem you shall be purified." This is the reason and the source of the great power of the day to grant forgiveness. It expresses the idea that since our teshuva is before Hashem, He has the power to forgive all sins. It shows that being absolutely attached to Hashem on this day is what brings complete cleansing, because no sin exists before Him. It emphasizes the deep, essential bond between Israel and their Father in Heaven, a bond that is not dependent on anything.

Understood in this light, the fast of Yom Kippur can be understood similar to what our sages teach regarding the World to Come: "There is no eating, no drinking, no business, no jealousy, no hatred, no competition—only the righteous sitting and enjoying the radiance of the Shechinah."

May we truly merit to change the way we look at Yom Kippur: to shift the focus away from the lack of food and drink, and toward "enjoying the radiance of the Shechinah." So that the affliction of Yom Kippur itself becomes the joy and delight of the holy day.



HALACHIC Q&A

BY RABBI YOSEF ZVI RIMON - NASI, WORLD MIZRACHI

Some people have a very hard time fasting on Yom Kippur, and may have medical reasons not to fast. Whenever

there is doubt, one should be in touch with a halachic authority. If that is not possible and there is truly a doubt, one should not fast and put their lives in danger, even if it seems to be a far danger. It is forbidden for a sick person to try to fast if he has been advised medically not to (Mishnah Berurah 618:5).

Question: Is it better for me to go to shul and drink a little bit or complete the fast but at home?

Answer: Shu"t Chatam Sofer writes that it is better not to attend shul if you will need to break your fast. Even if one would only need to drink a tiny bit of water less than a shiur, it is still better to stay home (Shemirat Shabbat Kehilchata). Therefore, if one fears that walking to shul will cause him or her to break the fast, one should stay home and daven there to the best degree possible. If one feels incapable of fasting and davening at all, then it is better to give up on all of the tefillot for the sake of fasting, as fasting is a biblical command with a punishment of karet.

Question: If I need to drink, what is the proper way to do so?

Answer: If one needs to drink, it is best to drink less than a shiur, which is a "melo lugmav" (enough to fill the mouth with one cheek inflated) in the span of nine minutes (Mishnah Berurah 618:20). Depending on the need, there is room to be lenient about the span of time: If there is a need, one can have a cheek-full every six minutes (Aruch Hashulchan), every four minutes

(Kaf Hachaim, Shiurei Torah), and in sha'at hadchat (extenuating circumstances), every two minutes (opinion quoted in Shu"t Chatam Sofer).

Question: How is a cheekfull measured?

Answer: This shiur is half of a mouthful, and thus varies from person to person. You can measure this easily: fill up your mouth with water and spit it into a disposable cup. Take another cup of the exact size and split the water evenly. The water in each cup is your shiur of "melo lugmav". Before Yom Kippur, mark the line on your cup where the water reaches and you can drink that amount each time. Once somebody does not need to drink with shiurim anymore, they should stop drinking. Each drinking is a prohibition on its own (it is not as if once you break your fast it makes no difference if you continue).

Question: If I need to drink, can I have juice?

Answer: The Nefesh Chaya writes that one may only drink water. However, most poskim write that one can drink something sweet as well (Rav S.Z. Auerbach, Rav Asher Weiss, Rav Ovadya Yosef). It seems that it may even be preferable: Yom Kippur is a Yom Tov, and once one is already drinking, it is better that it is enjoyable. Additionally, it may be that a sweet drink will help prevent him from needing food/drink at a later point.

Question: What is the proper way to eat when necessary?

Answer: To the extent it is possible, it is better for one who needs to break his/her fast to drink and not eat. If eating is necessary, it is better to eat less than a "kotevet hagasah" (a type of dried date) in the span of nine minutes. The shiur of "kotevet hagasah" is

30 cubic centimeters, about the volume of a regular matches box. (Even food which is that size only after being condensed is allowed to be eaten – Rav Shlomo Zalman Auerbach).

Question: If I am eating using the shiurim, do I make a bracha before each time?

Answer: When eating or drinking with shiurim, one only needs to make a bracha rishona before the first bite/sip (unless the break in between was longer and there was hesech hada'at). No bracha acharona is made when eating/drinking with shiurim.

Can I take pills on Yom Kippur?

Answer: A choleh sh'ein bo sakanah (one who is ill but not in mortal danger) who takes pills and needs to continue on Yom Kippur may do so without water. If water is needed to swallow, add something bitter or salt to a bit of water so that it is in a state people would not generally drink (Rav Shlomo Zalman Auerbach). If the pill is sweet, put a layer of paper around it and swallow it that way.

Compiled by Yaakov Panitch.

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

YOM KIPPUR: JUDGING FOR JUDGEMENT!

WE ALL KNOW THAT ON **YOM KIPPUR** WE ARE JUDGED FOR THE YEAR AHEAD. IF YOU'RE THINKING THAT SOUNDS PRETTY SERIOUS - YOU'RE RIGHT! IT IS, BUT DON'T STRESS - **GOD** IS ON OUR TEAM, AND HE WANTS THE BEST FOR US!



HERE'S A GREAT TIP: THE **TALMUD** TELLS US, 'ANYONE WHO JUDGES OTHERS FAVOURABLY, WILL BE JUDGED FAVOURABLY IN HEAVEN.'

JUDGING FAVOURABLY MEANS TRYING TO THINK OF A GOOD EXPLANATION FOR SOMEONE'S BEHAVIOUR. THIS HELPS US EMPATHISE WITH THEM AND IT DOESN'T BOTHER US SO MUCH. WANT SOME EXAMPLES? CHECK OUT THESE SCENARIOS...



GET A MOVE ON, SILLY BOY, I HAVEN'T GOT ALL DAY.



MAYBE HE'S GRUMPY BECAUSE HE MISSED HIS BREAKFAST.

SHE DOESN'T USUALLY SHOUT LIKE THIS, AND I HAVEN'T DONE ANYTHING WRONG. MAYBE HER MUM IS REALLY ILL AND SHE'S FEELING VERY SAD.



12 = ?
18 = 4 = ?

M'TREIF'S RESTAURANT



MAYBE HE URGENTLY NEEDED SOME WATER FOR HIS PILLS AND EVERYTHING ELSE IS CLOSED.

EVERYONE ELSE GOT AN INVITATION TO ELIANA'S BIRTHDAY PARTY. I'M SURE SHE DIDN'T MEAN TO LEAVE ME OUT. MAYBE MINE GOT LOST IN THE POST.



PEOPLE ARE ALWAYS RESPONSIBLE FOR THEIR BEHAVIOUR AND JUDGING FAVOURABLY DOESN'T STOP THAT, BUT IT HELPS US BE MORE SENSITIVE TO THEM AND TREAT THEM HOW WE WOULD LIKE TO BE TREATED IF WE WERE IN THAT POSITION.



IT ALSO REMINDS US THAT THEY ARE GOOD PEOPLE AND ALL HUMANS MAKE MISTAKES. WE CAN TRY AND OVERLOOK THE OUT OF CHARACTER BEHAVIOUR.

WHEN WE ARE PATIENT AND UNDERSTANDING WITH OTHER PEOPLE, WE SHOW **GOD** THAT WE ARE ALSO GOOD PEOPLE WHO OCCASIONALLY SLIP UP. AND LIKE THE **TALMUD** SAYS, **GOD** WILL TREAT US THE WAY WE TREAT OTHER PEOPLE AND JUDGE US FAVOURABLY TOO.



GMAR CHATIMA TOVA!

MAY YOU BE SEALED FOR A GOOD LIFE!



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Tribe 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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