

THE KTM DAF PARASHA

BRINGING A TASTE OF ISRAEL TO MONTREAL



THE DANCE

BY RAV ARI FAUST (ROSH KOLLEL)

Ours is a generation captivated by novelty. We exalt the new, the innovative, the immediate. But when we surge forward without anchor or direction, we endanger the very stability that sustains us. Judaism teaches a delicate balance: newness without roots is fragility, and roots without growth is stagnation.

In the stories of our patriarchs, we have different archetypes: Avraham is the trailblazer, the revolutionary who shatters idols and “calls-out in the name of Hashem” (Bereishit 13:4). Yaakov becomes the father of the tribes, the architect of the Jewish people as a nation. Yitzchak, meanwhile, is neither the radical nor the nation-builder. He is the continuation, the bridge, the one who takes what Avraham began and ensures it endures.

We see this immediately in the opening of our parashah (Bereishit 25:19):

וְאֵלֶּה תולֵדֹת יִצְחָק בֶּן אֲבִרָהָם אֲבִרָהָם הוֹלִיד אֶת יִצְחָק.

These are the offspring of Yitzchak, the son of Avraham - Avraham begat Yitzchak.

Not only does the Torah call our second patriarch “Yitzchak ben Avraham”, but instead of telling us who he produced, it states instead who produced him. It is as though the Torah is teaching us that Yitzchak’s essence is not found in dramatic self-reinvention, but in being the faithful transmitter of Avraham’s mission. He does not innovate for the sake of innovation or redefine for the sake of originality. His greatness lies in continuation.

This theme grows even stronger later in the parashah (26:18)

וְיָשָׁב יִצְחָק וַיַּחֲפֹר אֶת בְּאֵרֵת הַמַּיִם אֲשֶׁר חָפְרוּ בְיָמֵי אֲבִרָהָם
אָבִיו וַיִּסְתָּמוּם פְּלִשְׁתִּים אַחֲרֵי מוֹת אֲבִרָהָם וַיִּקְרָא לָהֶן שְׁמוֹת
בְּשֵׁמֹת אֲשֶׁר קָרָא לָהֶן אָבִיו.

And Yitzchak dug again the wells of water which they had dug in the days of Avraham his father.

Yitzchak recognizes that the work begun by Avraham was precious, purposeful, and holy - and that it needed to be preserved, reopened, and reinforced.

Yitzchak’s challenge is the challenge of continuity.

And this, in many ways, is the challenge of Judaism itself.

Judaism is always dancing between two poles: Fidelity to tradition, and engagement with the present.

Too much change, and you lose your identity. Too much rigidity, and you fail to speak to the moment you inhabit.

The genius of halachah is that it is neither static nor

chaotic; it is dynamic. It responds - but does not surrender. It adapts - but does not dissolve. It engages - but does not compromise its soul.

But Judaism is not merely reactive to modernity, it is creative and prescriptive. Halacha not only adapts to the times, but uplifts and refines them through a divine lens. The relationship between halacha and reality is symbiotic, like a couple dancing: They lean and give, push and yield, like waves meeting the shore - each shaping the other in perfect timing. Where one leads, the other completes; where one pauses, the other breathes in. The beauty lies not in sameness but in the gentle tension that holds them together.

This is exactly the quality embodied by Yitzchak: rooted in Avraham, yet living in his own time; continuing the past, yet responding to the present.

Rabbi Jonathan Sacks zt”l captures this balance in his essay “A Judaism Engaged with the World.” Speaking of the symbiosis between timeless tradition and modern society, he writes (page 24):

The challenge of our time is to go out ... with a Judaism that relates to the world with intellectual integrity, ethical passion and spiritual power, a Judaism neither intimidated by the world nor dismissive of it ... There is no contradiction, not even a conflict, between contributing to humanity and affirming our distinctive identity. To the contrary: by being what only we are, we contribute to the world what only we can give. We have much to teach the world – and the world has much to teach us.

In these elegant words, Rabbi Sacks describes the “Yitzchak model”: not disengagement, not capitulation, but engagement with integrity. The Jewish task is not to retreat from modernity, nor to mimic it, but to bring Torah to it - thoughtfully, confidently, and lovingly.

This is the heartbeat of halachic Judaism.

No one articulated this dance more profoundly than Rabbi Joseph B. Soloveitchik. The Rav describes halachah not as an escape from reality but as a blueprint for elevating reality. Halachic man looks at the world not as it currently is, but as it could be - reshaped through mitzvot, refined through halachic discipline, sanctified through purposeful living. He does not flee the world; he transforms it (Halachic man page 37–38):

The ideal of halakhic man is the redemption of the world not via a higher world but via the world itself, via the adaptation of empirical reality to the ideal patterns of halakha. ... A lowly world is elevated through the halakha to the level of a divine world.



תורה TORAH
מציון MITZION

KTM MONTREAL

**TOLDOT
2 KISLEV 5786
NOVEMBER 22, 2025
CANDLE LIGHTING: 4:00 P.M.
HAVDALAH: 5:06 P.M.**

IF YOU WOULD LIKE TO SPONSOR A DAF
PARASHA, PLEASE CONTACT
RAVARI@KTMMTL.ORG.

**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.**

This is precisely the work of Yitzchak.

Avraham shattered idols; Yaakov built a people. Yitzchak did the slow, sacred work of lifting the everyday. He planted in the land, prospered in the land, and dedicated himself to ensuring that Avraham’s wells - Avraham’s teachings, Avraham’s faith - would continue to flow.

Yitzchak teaches us that the holiest work is sometimes the quietest: refilling wells, repairing foundations, preserving faith in the face of challenge, and transmitting Torah not by reinvention but by faithfully breathing life into what already is.

Halachic Judaism remains strong today because it does not seek escape from the modern world, nor surrender to it. Instead, it enters the world with the confidence that Torah has something profound to say. It offers meaning in an age of confusion, structure amid chaos, ideals amid relativism.

We are called to keep digging old wells - preserving Torah, mitzvot, and commitment - and also dig new channels - bringing Torah into the conversations, technologies, and ethical debates of our age.

This is Judaism’s dance with modernity. It’s the dance of Yitzchak Avinu: rooted and responsive, ancient and alive.



SHABBAT'S GREATEST HITS: YOM SHABBATON

BY EVYATAR KERNER

דבר בקדשו בְּהַר מֹרִיָּה
הַשְּׁבִיעִי זָכוֹר וְשִׁמּוֹר
וְכָל פְּקוּדָיו יִתֵּן לְגִמְרָה מִזֶּה
מִתְנַחֵם וְאַמִּץ כֹּחַ

יוֹנָה מְצָאָה בּוֹ מְנוּחַ וְשֶׁם יְנוּחוֹ יִגִּיעַ כֹּחַ

**He spoke in His holiness at Mount Moriah -
the seventh day to remember and observe**

**And all His commandments together to
complete - strengthen your loins and gather
your strength**

**The dove has found in it rest - and there
shall rest the weary of strength**

A few weeks ago, on a late Shabbat afternoon, I walked into the neighborhood Beit Midrash. The week had been full of lessons, meetings, and preparation for upcoming programs, and I thought maybe I should just rest at home. But something pulled me there. I expected to find the place empty - after all, most people are at home resting after lunch, napping on the couch, or reading the newspaper.

To my surprise, I found a small group of people, young and old, deeply engaged in learning. One was studying Gemara, another was focused on the weekly Torah portion, and a pair of young students sat together learning a book about the weekly section of Tehillim. The atmosphere was special - not one of effort or obligation, but of joy and calm. They weren't whispering as during the weekdays, between prayers or errands. They were learning peacefully, discussing ideas, laughing at a good question.

And then I understood: this is the real Shabbat. This is what the poet meant when he wrote:

**And all His precepts together to complete -
strengthen your loins and be courageous.**

This line, from the Shabbat poem Yom Shabbaton, invites us to understand the true purpose of Shabbat. When we think of Shabbat, we often imagine physical rest -

sleeping, family meals, disconnecting from work. But the poet points us to a deeper meaning: "All His precepts together to complete" - Shabbat is the special time for deep, complete Torah learning.

During the week, our learning is often interrupted and rushed. We sneak-in a few minutes between meetings, read a page on the way to work, study when we're already tired. There's pressure, there's a chase, there's the feeling that we're running but never really arriving. But on Shabbat, when the phone is silent and the schedule is empty, we can sit in front of a Gemara, a Chumash, or any sefer - and truly focus.

"To complete together" - to learn with wholeness, with attention, without distractions. It's not just more time - it's a different quality of time. When you learn on Shabbat, you don't look at the clock. You don't think about what's next. You're simply there - with the text, with the idea, with the question and the answer.

Our sages taught that Shabbat was given especially for Torah study. During the six days of the week we must work and deal with the world, but Shabbat frees us from that burden and lets us dedicate ourselves to what truly matters - connecting to God through His Torah. On Shabbat we don't need to explain why we're "wasting time" on a sefer. Learning isn't an extra - it is life itself.

And here lies the beautiful paradox: the poet doesn't speak of passive rest. He calls to us, "Strengthen your loins and be courageous!" Torah learning takes effort, focus, and hard work. You need to struggle with the text, understand the opinions, wrestle with the questions. But this is a different kind of work - it's the work of the soul. It uplifts instead of exhausting, fills instead of draining. On Shabbat, while the body rests, the soul can labor - and that labor is the most rewarding kind, for every hour of Torah study on Shabbat is an hour invested in eternity, in building our spiritual selves, in understanding God's will more deeply.

"The dove found rest for herself" - the dove, symbol of the Jewish soul, finds her true rest on Shabbat. But what kind of rest is that? Not only freedom from work, but finding a safe, spiritual harbor. And there's no place like the four cubits of Torah study. When we learn on Shabbat, we experience a different kind of peace - the peace of the soul. The worries of the week fade, the pressures disappear, and we find ourselves in a space of meaning, connection, and holiness. That's the look I saw on the faces of those learning in the Beit Midrash - not tiredness, not strain, but quiet, deep joy.

Maybe it's time we ask ourselves: how much time do we really dedicate to Torah study on Shabbat? Is our Shabbat only physical rest, or also spiritual rest that comes through effort and learning? The poem calls us: "Strengthen your loins and be courageous!" Don't fear the "effort" - it's an effort that renews, not one that drains. You'll find that within that effort lies the truest kind of rest.

Because in the end, Shabbat wasn't given just to rest from the past week, but to fill ourselves for the week ahead - with Torah, with wisdom, with light. When we leave Shabbat with a new insight, a page of Gemara learned, or an idea that stays with us - we leave as different people. Stronger, fuller, ready. And that is the real Shabbat - not just a break from life, but the moment when life gains its true meaning.

Shabbat Challenge:

This Shabbat, arrive ten minutes early for Mincha. Open a sefer. Learn. That's it. A small beginning - from which much can grow.



PARNASS HAYOM: KISLEV

- 3 KISLEV | Adrienne and Shlomo Drazin, in honour of the Yahrzeit of his grandmother, Bertha Sand z"l
- 17 KISLEV | David Zukor, in honour of the Yahrzeit of his father, Leslie Zukor z"l
- 18 KISLEV | Chaviva Lifson, in honour of the Yahrzeit of her mother, Sandra Katz z"l
- 20 Kislev | Susan Lieberman and family, in honour of the Yahrzeit of her husband, Aron Lieberman z"l
- 22 KISLEV | Alex Spira, in honour of the Yahrzeit of his father, Abraham Spira z"l



HALACHIC Q&A

BY RABBI YOSEF ZVI RIMON - NASI, WORLD MIZRACHI

Question: What is the source for lechem mishneh?

Answer: Rebbi Abba teaches in Shabbat 117b that one must break bread at the Shabbat meal over two loaves, corresponding to the lechem mishneh - the double portion of manna the Jews collected on Friday in the wilderness (Shemot 16:22).

Rebbi Abba notes that he saw Rav Kahana take two loaves together but cut only one, because the verse says only that they gathered (לקטו) a double portion.

Based on this, the Ba'al HaMichtam explains: we take two loaves but cut one, remembering the miracle that the manna gathered on Friday remained fresh for Shabbat, unlike on other days when it became spoiled by the next morning.

The Rambam and Shulchan Aruch (O.C. 274:1-2) rule accordingly: Hold two loaves; cut one. However the Gra's custom is to cut both, based on a different reading.

Question: If I do not have lechem mishneh, can I use a loaf of bread?

Answer: The Shulchan Aruch (168:2) rules

that two halves of a loaf can be considered whole if joined in a way that the connection is not noticeable. Based on this, a cut loaf inside a bag that keeps it together may count as a whole loaf. Shemirat Shabbat Kehilchata argues that since the bag's purpose is to keep the bread fresh, not to connect the halves, it may not qualify. However, if no other option exists, one may rely on the lenient opinions (and some poskim even allow two slices to count, as explained next).

Question: What is the next best option if I do not have even one full loaf?

Answer: If a person has no complete loaf, he may take two slices of bread - as noted in the Netziv (Meishiv Davar) who records that this was done in his father-in-law's home.

Question: Our son has celiac, and we have only two gluten-free challot for Shabbat. Can my husband make haMotzi on one wheat challah and one gluten-free challah? Is this considered lechem mishneh for my son, or does lechem mishneh require both challot to be edible for him?

Answer: One should use bread that is fit to be eaten (raui l'achilah). Although for health reasons your son should not eat the gluten challah, it is still objectively considered bread

that is fit to be eaten. Therefore, one regular challah plus one gluten-free challah may be used for lechem mishneh. If available, it is preferable to include an additional gluten-free challah as well, even if frozen.

Question: Can I use a frozen challah for lechem mishneh?

Answer: On the one hand, a frozen challah is not raui l'achila (fitting to be eaten) and therefore presents an issue to be used for lechem mishneh. On the other hand, it could become raui l'achila within a short period of time (through waiting or through heating up in a permissible fashion). Shu"t Minchat Yitzchak writes that frozen bread can be used because it will become suitable to be eaten. This is also the psak in Shemirat Shabbat Kehilchata. However, Rav Shlomo Zalman Auerbach is quoted in the footnotes there, adding that if the bread is completely frozen like a rock it cannot be used. We should also mention the Pri Megadim, who writes that me'ikar hadin (by the letter of the law) only one of the two breads need to be raui l'achila. In practice, when one is stuck, they can use a frozen challah in accordance with the Minchat Yitzchak and Tzitz Eliezer.

Translated from Hebrew by Yaakov Panitch.

KEEPING UP WITH KTM

- KTM has been active across the community: in addition to regular programs at Hebrew Academy, Herzlia and Akiva School, our team has been running special programming the past few weeks at Solomon Schechter Academy at UTT.
- This Shabbat, our Shlichim are up-north at CBB, running Jewish and Israel related programming for the **Bialik high school Shabbaton!**
- KTM has been running a weekly **Lunch & Learn** on campus in conjunction with Federation CJA and Chabad of Dawson. Coming-up on December 4th, a special L&L with Hillel of John Abbott College!
- On **November 25th**, our team will be running a special learning program for adults at **Congregation Shaar Hashomayim**.
- Bekiut Club has gotten off to a great start! Each week students come after school for an immersive and interactive learning program with the Bachurim and B'not Sherut.
- Our weekly **Women's Morning Beit Midrash** continues to inspire! Thanks to R' Moshe Rozenbaum and Rabba Abby Brown-Scheier for the past two shiurim! Please join us for a different speaker for this women's-only shiur each Wednesday morning 9:10-10:00am
- **Night seder** continues: Join R' Moshe Rozenbaum's Hebrew Gemara shiur on Tuesday (8:00-9:00pm), or English Gemara shiur on Thursday (8:00pm-9:00pm). Rav Ari's "Life Insights from the Parasha" shiur is also on Thursday (8:00pm-9:00pm). To arrange a chavruta with one of our bachurim, please contact ravari@ktmmtl.org.
- **FAMILY LEARNING** is coming up! Motzei Shabbat from November 29 until December 20th. Contact ravari@ktmmtl.org for more information.
- **SAVE THE DATE!** On Thursday evening, December 11th we will be running a women's pre-Chanukah Program in conjunction with BA and TBDJ. Details to follow.
- **Kindly note that Maariv at Hebrew Academy has been moved to 9:30pm, except for Thursdays when it is still 9:00pm.** (KTM holds night Seder on Tuesdays and Thursdays)





THE TRIBE SCRIBE

TOLEDOT: WAITY MATTERS!

DO YOU LIKE BISCUIT DOUGH? I KNOW I DO! WHEN I'M BAKING, I ALWAYS WANT TO EAT ALL THE BISCUIT DOUGH - IT TASTES SO YUM! BUT AS DINA POINTED OUT - THEN I WOULDN'T HAVE ANY BISCUITS... WHAT WOULD BE THE POINT IN THAT?!



EVER HEARD OF THE FAMOUS MARSHMALLOW EXPERIMENT? PSYCHOLOGISTS IN STANFORD UNIVERSITY DID RESEARCH WHERE YOUNG CHILDREN WERE OFFERED ONE MARSHMALLOW IMMEDIATELY OR TWO IF THEY COULD WAIT.



HERE'S A MARSHMALLOW. I'M GOING TO COME BACK SOON. YOU CAN EAT IT IF YOU WANT, BUT IF YOU CAN WAIT UNTIL I GET BACK, I'LL GIVE YOU TWO MARSHMALLOWS.



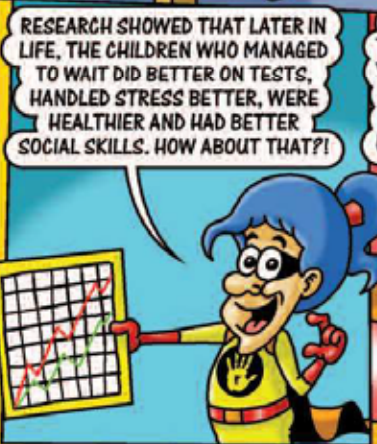
WELL DONE! YOU MANAGED TO WAIT! HERE'S ANOTHER MARSHMALLOW. YOU CAN EAT THEM BOTH NOW.



AS YOU CAN IMAGINE, IT WASN'T EASY NOT TO EAT THE MARSHMALLOW - I KNOW I'D WANT IT! SOME CHILDREN ATE IT, AND SOME WERE ABLE TO WAIT.



RESEARCH SHOWED THAT LATER IN LIFE, THE CHILDREN WHO MANAGED TO WAIT DID BETTER ON TESTS, HANDLED STRESS BETTER, WERE HEALTHIER AND HAD BETTER SOCIAL SKILLS. HOW ABOUT THAT?!



ARE THERE MARSHMALLOWS IN THE PARASHA? NOPE! BUT THERE IS THE SAME IDEA OF BEING ABLE TO HOLD BACK FROM SOMETHING THAT YOU'LL REALLY ENJOY NOW, FOR SOMETHING THAT WILL BE SO WORTH IT LATER. WHEN ESAV SAW SOME DELICIOUS LOOKING SOUP, HE WAS SO DESPERATE FOR IT, HE WAS PREPARED TO SELL AND LOSE OUT ON HIS BIRTHRIGHT. YAAKOV, WHO CARED MORE ABOUT HIS FUTURE THAN HIS STOMACH, WAS DELIGHTED TO DO THE DEAL.



OF COURSE, LATER ON, ESAV REGRETTED HIS IMPULSIVE DECISION, BUT BY THEN IT WAS TOO LATE. THE TORAH IS SHOWING US A REALLY POWERFUL LESSON: THINK OF THE LONG RUN - WILL YOU BE HAPPY WITH THIS CHOICE FURTHER DOWN THE LINE?





tribe

www.tribeuk.com

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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