

THE KTM DAF PARASHA

BRINGING A TASTE OF ISRAEL TO MONTREAL



TASTE THE FRUITS

BY RAV ARI FAUST (ROSH KOLLEL)

Last week, a meme made its rounds on social media declaring that New York City mayor-elect Zohran Mamdani had been named “Nefesh B’Nefesh Employee of the Month.” The joke, of course, was that his outspoken anti-Israel and at times anti-Jewish rhetoric would drive a new wave of aliyah.

The humor lands easily - perhaps a little too easily. It’s nice for the Zionist apparatus to imagine JFK airport bustling with impromptu olim, one-way tickets in hand, muttering “that’s it, I’m done” as they board an El Al flight to Ben Gurion. (And it would seem the joke’s on us, because the situation in Montreal doesn’t seem much better these days.) But jokes aside, if we’re honest, New York Jews aren’t likely to be lining up at the Aliyah office this week or in the near foreseeable future. No one’s running away.

And it’s a good thing they’re not. Because fear alone never built a Jewish future.

It’s great to have the option of Israel as a safehaven, but it is far more effective to anchor ourselves where Jewish destiny truly lies.

In this week’s parasha, Avraham sends his trusted servant Eliezer to find a wife for Yitzchak. Avraham begs of Eliezer, “do not take a woman for my son from the women of Canaan” (Bereishit 24:3). But he gives one more clear instruction (pasuk 6,8):

הַשָּׂמֶר לְךָ כֹּן תִּשָּׂיב אֶת בְּנִי שָׁמָּה ... רַק אֶת בְּנִי לֹא תִשָּׂב שָׁמָּה

Be careful that you do not take my son back there.

Yitzchak may marry a woman from Avraham’s homeland, but Yitzchak himself must never leave the Land. Avraham understood that the story of the Jewish people could only unfold in Eretz Yisrael. This is the land where Heaven and earth meet, where the covenant becomes concrete. It is the land of the Jewish future and of Jewish destiny.

This is not a tale of ancient history. Avraham’s insistence is a living message: the Jewish future is not in Charan, and not in Queens (or Quebec) - it is in the Land of Israel.

When Rivka’s family confirms the success of Eliezer’s mission, he hands them gifts (pasuk 53):

וּמִגְדָּנָתָהּ וְנֵת לְאֶחָיוּהָ וּלְאִמָּהּ

... And he gave presents to her brother and her mother.

Rashi tells us that Eliezer brought the fruits of Eretz Yisrael. This is a curious detail. Why fruits? Surely he could have given them gold or jewels. The Torah is teaching us something deeper: the taste of Israel itself is its greatest gift.

Centuries later, the spies who scouted the Land also brought back its fruits. But unlike Eliezer, they never tasted them. They carried them as evidence, not as nourishment. They saw the bounty of the Land, yet their hearts were still in the desert. The result was fear and paralysis.

Perhaps if they had tasted the sweetness of those grapes, if they had let the flavor of Israel sink into their souls, they would have found the courage to enter.

Moving to Israel can be intimidating. It means leaving behind familiarity, comfort, predictability. For many, it feels safer to watch the news from afar, to scroll, to debate, to send donations - but not to step onto the tarmac of Ben Gurion and say, I’m home.

And yet, now is as great a time as ever to consider it seriously - to “taste the fruits” of Eretz Yisrael in the fullest sense.

This is not a call to flee. Israel is not an escape hatch. We should never reduce aliyah to a reaction to antisemitism, or a panic response to politics. Avraham did not tell Yitzchak, “Run from danger.” He said, “Live where the covenant lives.”

Today’s Israel offers not only spiritual depth but physical quality of life that rivals any Western country. The economy is strong; universities and hospitals are world-class; technology and culture thrive. Cafés hum, children play in Hebrew, and the calendar itself beats to the rhythm of Torah and time.

What distinguishes Israel is not just the comfort it provides but the meaning it radiates. A simple weekday feels like a continuation of Jewish history. A bus driver turns up the news and half the passengers debate the parasha. The same sun that warmed Avraham’s tent shines on your morning commute.

These are the fruits of the Land - the taste of living a life that is not just in Israel but of Israel.

This is what Avraham and Sarah understood, it is what Eliezer understood and what Rivka understood. Israel is not the place to run from something; it is running toward something - toward the fulfillment of a dream that began



TORAH תורה
מִצִּיּוֹן MITZION

KTM MONTREAL

**CHAYE SARAH
NOVEMBER 15, 2025
24 CHESHVAN, 5786
CANDLE LIGHTING: 4:06 P.M.
HAVDALAH: 5:12 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.**

with Avraham and Sarah, continued through Yitzchak and Rivka, and awaits each of us.

We are privileged to live in a generation where the gates of our homeland are open, where the fruits of Eretz Yisrael are not symbols in a basket but blessings on a breakfast table.

The question should no longer be whether destiny will pull us - but when will it? The answer to the question should not be a singular or simplistic one; there are real considerations. But pragmatism should not eclipse faith, concerns must not obstruct our eardrums from hearing the call of generations.

Avraham taught Eliezer to bring the gifts of the Land - to let them see and let them taste. We too can bring those gifts into our own lives; and the more we taste, the more we understand that this Land is not just a refuge; it is home.

The Jewish answer to uncertainty has never been despair; it has always been destiny.

The fruits are ripe. Come and taste them.



אין כמו שנה בארץ

BY HANNAH OHAYON, MIDRESHET ESHEL

There's something about being in Yerushalayim that can't be explained, it has to be felt. The streets, the air, the kedusha... everything feels alive! At Midreshet Eshel, that feeling isn't just something you experience once in a while, it becomes your everyday reality.

When I first arrived at Eshel, I had a million questions running through my mind. What will it be like? How will I manage without knowing Hebrew? Will I make friends? How will I leave Montreal for an entire year? If someone contemplating a year in Israel has these concerns, allow me to say: You'll be fine. Because when you take a step toward Hashem, He carries you the rest of the way.

Coming to Eshel, I knew it would be a year of learning and growth but I didn't realize how deeply it would shape my connection to Hashem, to Eretz Yisrael, and to myself.

Sem isn't just a place to learn Torah, it's a place where Torah becomes who you are. The shiurim don't end when the class is over; they live on in the way you speak to a friend, in the way you pray and in the choices you make every day. Everything here draws you closer to HaKadosh Baruch, to others, and to the person you're meant to become.

Eshel puts a real emphasis on personal growth and on building a true relationship with Hashem. There's something powerful about being surrounded by girls who all want the same thing, to grow, to understand, to come closer. You inspire each other, you strengthen each other, and together you rise.

One of the most unforgettable moments of my year so far was Yom Kippur. Nothing compares to Yom Kippur at the Kotel. It's hard to put into words what it feels like to stand there with thousands of people surrounding you, tefillot filling the air - and

yet somehow, it feels like it's just you and Hashem. It's incomprehensibly personal and intimate, yet at the same time, you feel part of something so much bigger, like all of Klal Yisrael is one heart, one tefillah. It's a feeling that stays with you long after you leave.

Being in Eretz Yisrael for the Chaggim changes everything. Sukkot in Yerushalayim, dancing in the streets on Simchat Torah, the entire country pausing for Rosh Hashanah - it all feels alive with kedusha.

Every day at Eshel reminds me how fortunate I am to be here, to learn, to grow, and to discover what it really means to live a life of Torah with purpose and joy. If you're ready to show up, to give of yourself, and to truly grow, Eshel gives you the space, the warmth, and the guidance to do it. It's a year that meets you where you are and helps you become who you're meant to be.

Hannah Ohayon is an alumna of Hebrew Academy.



ENCOUNTERING THE GIANTS: ESH KODESH

BY CHAGAI SHREM

The Piaseczno Rebbe - Rabbi Kalonymus Kalman Shapira (1889-1943) - was one of the great Chasidic masters

of his time, and was the head of the Piaseczno Yeshiva in Poland. He saw education and the inner building of the soul as the foundation of serving God. During the Holocaust, he guided and inspired his community inside the Warsaw Ghetto, continuing to teach and encourage even under impossible conditions until he was murdered near Majdanek in 1943. His discourses from the Ghetto years were discovered after the war and published under the title "Esh Kodesh" (Holy Fire). This, together with his many other writings - including Chovat HaTalmidim - combine Hasidic depth, spiritual psychology, and rare human warmth.

Q: What is the role of the educator in a student's life?

A: The educator's task is not just to transfer knowledge, but to ignite a fire in the student's heart. He is not a policeman enforcing rules, but a soul awakener. A true teacher must reach into the heart of the student, help him believe in himself, and reveal the divine spark within him. The teacher doesn't have to create the student's soul; it's already there - he just needs to uncover its light. He must love his students, believe in their strength, and be a living example of someone who serves God with sincerity.

"Only one whose own heart burns with fire can set other hearts aflame."

Q: What is the place of community in a person's spiritual life?

A: A community is not just a social group - it's a spiritual life force. Alone, a person can break; together, the fire grows stronger.

"When the souls of Israel unite, the Divine Presence rests among them."

Community gives a person support, inspiration, joy, and human warmth - and it's also where one learns to give to others. In the ghetto, under terrible suffering, I told my students about the power of unity and mutual help:

"If each man stands for himself, we will fall. But if we hold each other's hearts, even in darkness the holy fire will shine within us."

Community is the space where each person discovers his soul through love of others, and it is what keeps the flame of faith alive in hard times.

Q: How can one keep faith even during pain and crisis?

A: True faith doesn't depend on understanding - it's about holding on even when you don't see. When everything is bright, believing is easy. But when darkness covers everything and a person still calls out

to God - that's where real faith is born.

God does not disappear in times of concealment; He is present inside the hiding itself. He suffers together with us, and He is the inner strength that keeps us standing even when we don't understand. So even in pain, a person should say: I don't understand - but I cling to You, God. Faith in crisis isn't an answer to a question - it's the heart's response.

Q: Did your faith ever falter during the difficult years in the Warsaw Ghetto?

A: There was no place for questions of theodicy — we cannot comprehend even a single blade of grass; how, then, can we fathom the depths of His ways? The years were hard — the hardest in our people's history — and it became increasingly difficult to keep telling ourselves, "tomorrow will be better," for too many tomorrows proved harsher than yesterday. Maintaining our Avodat Hashem grew ever more challenging, for one cannot truly serve without joy.

"... the holy congregations have been almost entirely destroyed, and only a few remain, lost in hard labor, permeated by fear of death; there are no words to express our pain, there is no one to mourn, and there is no heart to awaken to worship of God and Torah... only God can take mercy and save us... only with a complete redemption."



HALACHIC Q&A

BY RABBI YOSEF ZVI RIMON - NASI, WORLD MIZRACHI

Question: I am only able to daven Shacharit after I bring my kids to

school, which means I am home for a while until I actually daven. What am I allowed or not allowed to do during that period?

Answer: There are a few categories of actions that are permitted before tefillah:

1. Tzarchei Shamayim - Needs for the sake of Heaven:

The Gemara in Megillah 23a states that one is slow to come to shul on Yom Tov. Rashi explains (based on Masechet Sofrim 18:4) that people come later because they are busy preparing the yom tov meal. This teaches us that tzarchei shamayim are allowed before tefillah. This applies to all other tzarchei shamayim (see MB 89:36, 250:1, Aruch HaShulchan). Based on this, one may do morning exercise such as gymnastics or running before tefillah (Rav Elyashiv; Rav Sheinberg also permits it but writes it is better to do so after tefillah if possible).

2. Tefillah Preparations:

Actions that can be viewed as preparatory for tefillah are permitted, such as showering (Igrot Moshe, others) and shaving (Rav Elyashiv, others). It seems that one may even shine his shoes, as

this too improves one's appearance before tefillah.

3. Insignificant Acts:

Minor actions such as briefly reading the newspaper, taking out the trash, or turning on the washing machine (and even putting in laundry if it doesn't require much effort) are permitted before tefillah (quoted in the name of Rav Shlomo Zalman Auerbach).

In situations where there is a need to do melacha, there is room to be lenient after saying Birkot HaShachar (Rema, Siman 89). The Rema writes that it is "good to be machmir," but there is basis for leniency when needed.

Question: I only manage to make it to minyan around 8 AM after getting my kids to school. Is it better to daven then with a minyan or to daven vatikin (sunrise) by myself? Should I choose one consistently or alternate?

Answer: It is preferable to daven with a minyan. In certain circumstances there is room to allow tefillot vatikin b'yichidut (alone). While there is machloket (debate) regarding which is better, I believe that for our generation, davening with a minyan is preferable.

Question: I baked dairy blintzes in a meat oven that has not been used for two months. What is the ruling of the blintzes and the oven?

Answer: The blintzes are kosher. The oven should be kashered by turning it on to its highest heat for one hour.

Question: In what case can a person do melacha after the time posted for candle lighting?

Answer: A person is allowed to do melacha about 15 minutes after the posted candle-lighting time (exact times depend on location and local custom). This way, one is not close to desecrating Shabbat and has time for Tosefet Shabbat. Nevertheless, it is proper to accept Shabbat at the earlier time.

Question: Can a married woman staying at her parents' house light candles where her mother lights, or must she light elsewhere? If they are sleeping in one place but eating somewhere else, where should they light?

Answer: An Ashkenazi woman may light together with her mother. Sephardic women should either light elsewhere or rely on their mother's lighting and not light themselves. If they are sleeping where they are eating, they should light where they eat. If they are sleeping elsewhere, it is better to light where they sleep.

Translated from Hebrew by Yaakov Panitch.

PARNASS HAYOM: CHESHVAN

- 7 Cheshvan | Barbara and Bruce Mazer, in honour of the Yahrzeit of her brother, Mark Samuel z'l
- 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 | Ephraim 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





THE TRIBE SCRIBE

CHAYEI SARAH: MUZZLE TOVI!

CAKLE! IF I KEEP WALKING UP AND DOWN THE STREET, I CAN TAKE ONE EVERY TIME I PASS AND GET LOADS OF FREE BAGELS. MWAHAHAHA!



BAKES

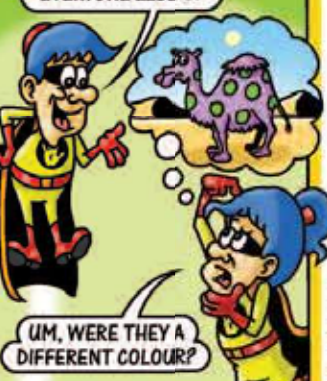
FREE SAMPLE TRY OUR NEW BAGELS. ONE EACH!

YES I'M ONLY 6 1/2.



Admission
ADULTS £10
UNDER 18s £5

WHAT MADE AVRAHAM'S CAMELS DIFFERENT FROM EVERYONE ELSE'S?



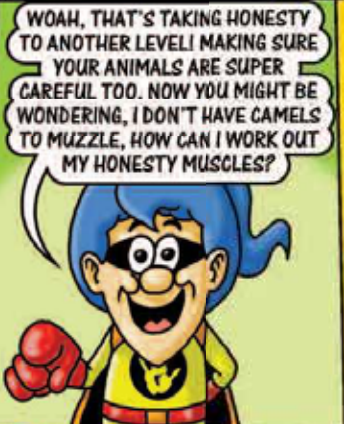
UM, WERE THEY A DIFFERENT COLOUR?

NOPE, THEY WORE MUZZLES! THAT'S RIGHT, CAMELS WITH MUZZLES. RASHI TEACHES US THAT AVRAHAM WAS SO CAREFUL ABOUT HONESTY; HE DIDN'T WANT HIS CAMELS TO GRAZE ON GRASS THAT MIGHT BELONG TO A PRIVATE OWNER.

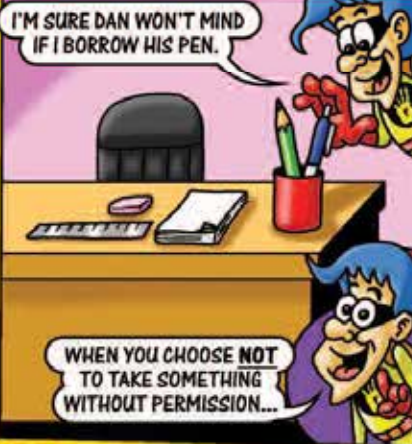


JUST IN CASE SOME OF THE LAND THEY TRAVELLED THROUGH WASN'T PUBLIC PROPERTY, AVRAHAM MUZZLED HIS CAMELS SO THAT THEY WOULDN'T GRAZE ON GRASS THAT WAS SOMEONE ELSE'S.

WOAH, THAT'S TAKING HONESTY TO ANOTHER LEVEL! MAKING SURE YOUR ANIMALS ARE SUPER CAREFUL TOO. NOW YOU MIGHT BE WONDERING, I DON'T HAVE CAMELS TO MUZZLE, HOW CAN I WORK OUT MY HONESTY MUSCLES?



I'M SURE DAN WON'T MIND IF I BORROW HIS PEN.



WHEN YOU CHOOSE NOT TO TAKE SOMETHING WITHOUT PERMISSION...

THEN YOU ARE GIVING YOUR HONESTY MUSCLES A FANTASTIC WORKOUT! JUST LIKE AVRAHAM!



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