

THE KTM

DAF PARASHA

BRINGING A TASTE OF ISRAEL TO MONTREAL



TORAH תורה
מִצִּיּוֹן MITZION
KTM MONTREAL



THE DEPTH OF OUR MIRACLES

BY RAV ARI FAUST (ROSH KOLLEL)

The Seder is truly a magical experience - an evening of intergenerational learning, where we pass on to our children and grandchildren what we received from those before us, so they may in turn make it their own and pass it on to those who will come long after we are gone. And of course there's no better way to celebrate our national eternity than by eating a food that eternally blocks our digestive tract and watching our grandmother drink one too many cups of Manischewitz wine.

But let's be honest. As we wind down toward the end of Maggid - after our preschool nephew has sung every Pesach song ever invented, and our over-zealous niece (fresh back from seminary in Israel, armed with twenty different Haggadah commentaries) has repeated every D'var Torah she learned from her Rabbi - we're ready to move on to the meal! Yet, just then, after finally going through the Ten Makkot and we can practically hear Dayenu and taste the Matzah, the Haggadah suddenly launches into what seems like a completely irrelevant - and frankly bizarre - debate about the plagues:

Rebbi Yossei HaGelili says: How can you know that the Egyptians were struck with ten plagues in Egypt and another fifty at the sea? ... Rebbi Eliezer says: How can you know that each and every plague the Holy One brought upon the Egyptians in Egypt was in fact made up of four plagues? ... Rebbi Akiva says: How can you know that each and every plague the Holy One brought upon the Egyptians in Egypt was in fact made up of five plagues?

What is the purpose of including this debate? What difference does it make whether each plague counted for one, four, or five? And how can Rebbi Eliezer and Rebbi Akiva derive different conclusions from the very same verse? What is all this telling us?

Before suggesting an answer, a brief introduction is necessary: There are two variations to recounting the story of the Exodus from Mitzrayim: Each and every day there is a Mitzvah to "remember" the Exodus (Rambam, Hil. Keriya Shema 1:3). An additional Mitzvah applies exclusively to the Seder Night, and that is the Mitzvah to "retell" and even "relive" the story (Hil. Chametz U'Matzah 7:1):

מִצְוַת עֲשֵׂה שֶׁל תּוֹרָה לְסֹפֵר בְּנִסִּים וּנְפִלְאוֹת שְׁנֵעֲשֹׂוּ
לְאֲבוֹתֵינוּ בְּמִצְרַיִם בְּלַיִל הַמַּעֲשֶׂה עֶשְׂרָה בְּנִסְוֹ

It is a positive commandment of the Torah to retell the miracles and wonders wrought for our ancestors in Egypt on the night of the fifteenth of Nisan...

Throughout the ages, the commentators have tried to define the practical difference between the Mitzvah to "remember" each day, and "retell" at the Seder. Many answers have been given, but I would humbly suggest that the baseline distinction is found in the depth and resolution of the recollection: Remembrance requires only a superficial review, a bottom-line account, whereas telling a story implies details that paint a full and vivid picture. The distinction could be explained by thinking about the difference between reading a book versus asking ChatGPT to summarize it for you - in both cases you will know the main messages contained in the book, but only by actually reading the book will you be able to be moved by it.

The goal of the Mitzvah to "retell" the story is to be transported back in time; it is to experience the Exodus in first-person-singular and develop heightened senses to recognize how we really relive the miracles of Yetziat Mitzrayim each and every day of our lives (Talmud Pesachim 116b).

This brings us back to our original Rabbinic debate. In telling us that there were multiple plagues contained within each plague, the Hagaddah is telling us that each miracle had multiple levels of depth. In telling us that there were multiple plagues within each plague, the Hagaddah is teaching that each miracle was layered with depth. What appears on the surface as a single event is, upon closer inspection, a tapestry of countless details - each one a miracle in its own right. Just as a single thread is made of multiple finer threads, each miracle is woven with fine, miraculous details. This is why we even go past the resolution of Rebbi Eliezer's four plagues to Rebbi Akiva's five - we are meant to look even further at the depth of each and every miracle. By including this debate, the Hagaddah is training us to graduate past a "remember" mindset, to a "retell" one.

TZAV - SHABBAT HAGADOL
10 NISAN 5786
28 MARCH 2026
CANDLE LIGHTING: 6:58 P.M.
HAVDALAH: 8:03 P.M.

KTM PRAYS FOR THE SAFETY AND SUCCESS OF ISRAEL. WISHING A CHAG KASHER V'SAMEACH TO ALL AM YISRAEL!

In each and every generation a person must view themselves as though they personally left Egypt.

In our generation, as in theirs, the depth of Hashem's miracles knows no end. A "remember" mindset might look broadly at the events that have unfolded since October 7, 2023. But a "retell" mindset reveals the layers beneath - individual stories of salvation, moments of courage, unexpected turns, and the resilience of an entire people.

So as the Maggid draws to a close, we remind ourselves that we have just scratched the surface in retelling the depth of the miracles. As we say in the "Nishmat" prayer:

Even if our mouths were filled with song like the sea, and our tongues with exultation like the roaring of its waves, and our lips with praise like the breath of the firmament, and our eyes were radiant like the sun and the moon, and our hands outspread like the eagles of the sky, and our feet as light as the deer, we could never sufficiently thank You, Hashem, our God, and bless Your Name, our King, for even one thousandth of the billions and trillions of favors, miracle, and wonders which you did for us and for our fathers before.



THE MITZVAH THAT WAITED

BY EVYATAR KERNER

Countless rabbinic articles have been written about mutual responsibility (arvut) and unity. Yet we have never seen a commandment where this concept actually prevents a person from fulfilling it - except for the Passover offering.

The Torah explicitly tells us that someone who is uncircumcised cannot partake in Korban Pesach (Shemot 12:48). But more than that, chazal teach that a man who has not circumcised his son or his slave cannot bring the Passover sacrifice, even if he himself is the most righteous person of his generation! As Maimonides explains (Hil. Korban Pesach 5:5): the circumcision of his sons and slaves prevents him from slaughtering the Passover offering, just as it prevents him from eating it. The commandment does not rest on his personal spiritual level alone, it is bound up with his entire household.

Because of this mutual responsibility, the Jewish people did not bring the Passover offering for 38 years in the wilderness - from the first Passover after the Exodus until their entry into the Land with Joshua. Although they themselves were circumcised, their sons were not, and so they forfeited their own fulfillment of the commandment.

This brings to mind a famous story about Rabbi

Elimelech of Lizhensk and his brother Rabbi Zusha of Anipoli, who wandered from town to town disguised as beggars. Once, falsely accused of theft along with other beggars, they were thrown in jail. When midday arrived, Rabbi Elimelech wished to pray Mincha, until Rabbi Zusha pointed to the waste bucket in the corner, which rendered the room unfit for prayer. Rabbi Elimelech began to weep.

“You have nothing to cry about!” Rabbi Zusha called out. “The same Creator who commanded us to pray Mincha also said one may not pray in an unclean room. True, you cannot fulfill the commandment of prayer, but you are fulfilling another commandment! Rejoice, because even here in this foul-smelling cell, we can serve the Creator!”

Rabbi Zusha took his brother’s hands and the two began to dance with joy. The bewildered guard, hearing the commotion, asked the other prisoners what had happened. “We don’t know,” they said, “but they spoke about the waste bucket and then broke into dance.”

“The bucket makes them dance?!” the guard shouted. “Remove it at once!” And the two brothers stood and prayed Mincha properly.

So too with the Jewish people in the desert. For thirty-eight years they could not bring the Passover offering, not because they had sinned,

but because reality had closed the door before them. They faced the same dilemma as the Rabbinic brothers Elimelech and Zusha: to weep over the commandment taken from them, or to understand that even the inability itself is part of God’s will. They chose to march forward with joy and hope. And just as the Rabbis waited patiently until the bucket was removed, Israel waited through all the years of wandering without giving up or despairing. Can you imagine: some children born in the earlier years after the Exodus would have needed to wait until they were nearly forty years old before being able to celebrate Pesach for the first time!

The moment they entered the Land, the very first thing they did was circumcise themselves and bring the Passover offering, without delay. For throughout all those years they had carried in their hearts a longing for this commandment whose very essence is freedom: gratitude to God for the Exodus, and communal eating as one free people in their own land.

And here lies the beautiful paradox: the mutual responsibility that prevented them from celebrating for thirty-eight years is the very same mutual responsibility that makes the holiday a holiday. Passover is not a festival of individuals rejoicing in their personal freedom, it is a festival of an entire people, celebrating their shared redemption together.



THE HOLIDAY OF UNCONDITIONAL LOVE

BY CHAGAI SHREM

There’s a deep connection between Pesach and unconditional love. It’s incredibly important for a person to know they are

loved. That realization alone gives us strength; it lights us up from within and gives us the resilience to face life’s challenges and struggles. On the flip side, when someone feels unloved, their ability to cope with those same challenges starts to fade. The whole point of the Seder night is to truly know and experience the fact that God loves us. As the verse says (Devarim 7:8):

כִּי מֵאַהֲבַת ה' אֲתֶכֶם, וּמִשְׂמֵרוֹ אֶת-הַשְּׂבִיעָה אֲשֶׁר נִשְׁבַּע
לְאַבְתֵיכֶם, הוֹצִיא ה' אֶתְכֶם

it was because GOD loved you and kept the oath made to your fathers that He freed you

The Almighty took us out of Egypt simply because He loves us. We know there are two types of love: a conditional love, where the bond breaks once the condition is gone, and an unconditional love, where nothing in the world can cancel it. The love God has for us is unconditional—it’s “above logic,” beyond any specific reason or rationale.

Rav Kook teaches that every holiday radiates its own unique spiritual quality. There’s a specific spiritual light that shines in the upper worlds and

manifests here below as well. The essence of the month of Nisan—reaching its peak on Seder night—is this massive, unconditional love from God to us.

God took us out of Egypt “a nation from within a nation” when we were at our absolute lowest point, in the “49 Gates of Impurity.” At that moment, the people of Israel were acting so much like the Egyptians that the Midrash describes the angels asking: “These are idol worshippers and those are idol worshippers, so what’s the difference?” The answer is simple: God loves us beyond any reason. We often mistakenly think that God only loves us when we’re perfect or when we perform every Mitzvah flawlessly. But the truth is, God loves us even when we make mistakes and even when we aren’t perfect.

When we say, “A person is obligated to see themselves as if they personally left Egypt”, it means that just as our ancestors were redeemed from the lowest possible place—not because they were perfectly righteous, but because of God’s love—every Jew on Seder night needs to feel and experience that same powerful love in the most personal way possible.

The Maharal explains this beautifully in Gevurot Hashem (Chapter 24). He asks why the Torah doesn’t mention Avraham’s background or past

deeds before God’s first call of “Lech Lecha.” It’s because the choice of Abraham wasn’t based on his righteousness alone; it was an essential, unconditional choice. He further writes:

And so, when He redeemed them, the Holy One, blessed be He, said: even though in the end they will sin, nevertheless He redeems them. And this is the great attribute toward Israel—that the Holy One, blessed be He, will redeem them in any case, and He does not look to the righteousness of Israel, but rather because He desires Israel for their own sake.

Maharal concludes and notes that this applies to the future redemption as well.

Internalizing this point is so critical because, ultimately, this awareness—that we are loved—is what motivates us to serve God with joy and to do it even better. Just like a person who feels loved has more strength to face life, we gain the same strength from this divine connection.

May we all merit to experience God’s love for us this holiday, and through that experience, may we grow, shine, and achieve true freedom. If we look through the right lens, we can already start to see it happening today.

Chag Sameach!



HALACHIC Q&A

BY RABBI YOSEF ZVI RIMON - NASI, WORLD MIZRACHI

Question: For the siyum of ta'anit bechorot, can I make a siyum on something like Midrash / Halacha / Aggadah /

Rambam? Does it need to be Gemara?

Answer: The parameters of a seudat mitzvah and the exemption for the fast of bechorot are not entirely defined. Shu"t Chavot Yair writes that the definition of a seudat mitzvah is very hard to define. He brings many different examples, including a siyum masechet, and adds a case of a group of learners who finish a sefer. From here, it sounds like completion of other sefarim can constitute a seudat mitzvah.

Shu"t Pri Kehuna writes based on this Chavot Yair that for the fast of bechorot, other sefarim may be used.

However, ideally the siyum should be on a masechet of Gemara. If one is unable to, he can do a siyum over Mishnayot. There is room, as we have seen, to make a siyum over a different sefer that one worked on, such as Tanach. Perhaps even finishing one sefer of Tanach or one of the five books of the Torah would be enough. This is true as well for learning Rambam or Shulchan Aruch, and perhaps even finishing one of the fourteen sections of Rambam or one chelek of Shulchan Aruch.

It is difficult to allow for a siyum over modern sefarim. However, if one works hard over a sefer halacha and feels that he has really mastered the information, he has whom to rely upon to make a siyum if he cannot make one over a masechet.

Question: Do I need to kasher my hot water urn for Pesach? If so, how is this done?

Answer: If the urn generally is in a place where crumbs may have fallen inside, it must be kashered, but doing so is a bit tricky. When the crumbs fell into the hot water, the water attained the status of chametz, which then absorbed into the walls of the urn. Any limescale that accumulated thereafter needs to be removed

before hagalah is performed, as hagalah would not work — the same way hagalah does not work on a vessel that has rust (Shu"t Even Yisrael). However, Tevuot Shemesh and Ma'adanei Shmuel rule leniently — as most likely no chametz fell into the urn — and allow one to perform hagalah without removing the limescale (Rav Elyashiv).

If one placed challah directly on the lid of the urn to heat it, the lid requires libun chamur. Because this is impossible to do without ruining the vessel, practically speaking, it cannot be kashered. Kashering the rest of the urn would entail removing the limescale and then doing hagalah, as in this case, the chance crumbs fell in is much higher. When possible, it is better to switch urns for Pesach.

If the urn is completely closed with a plastic cover, and bread was never heated on it, it seems impossible that crumbs fell inside, and we do not need to kasher it. As a stringency, it is proper to fill the urn up to the top (a bit over the maximum line) and boil the water. It is proper to perform hagalah over the cover as well (even if it is plastic, as today's minhag is to rule leniently with hagalah on plastic).

Question: Is there any halachic issue with using a box of matzah completely closed from last year?

Answer: No. This can be used lechatchila.

Question: How many people should have a ke'ara (seder plate) in front of them? Should everyone have three matzot in front of them or just the leader?

Answer: The Gemara in Pesachim (115b) cites a dispute about whether a ke'arah and matzah should be placed before every participant or whether only one set should be placed before the head of the household. In practice, only one ke'arah is used, and it is placed before the head of the household, in accordance with the Shulchan Aruch (473:4). Similarly, the Mishnah Berurah (473:17) rules that one does not place a ke'arah before the other participants, even if they are sitting at different tables.

However, if many families are eating together in a hotel, and there is more than one "head of household," it is appropriate to have a separate ke'arah before each head of a household, although a single ke'arah is sufficient if one person conducts the Seder for all.

According to Shulchan Aruch and Mishnah Berurah (ibid.), three matzot are placed in front of only the head of the household. Today, however, many have the custom of having three matzot placed for each family, as the three matzot before the head of the household would not be enough for each person to receive a piece the size of a k'zayit (olive). This also speeds up the distribution of the matzot. Rav Shlomo Zalman Auerbach's custom was to give three matzot to others at the table (besides the one leading the Seder), and since each received three matzot, each also received a ke'arah (Haggadah of Rav Shlomo Zalman Auerbach). Some have the custom of having only three matzot in front of the head of the household, and he gives every participant a small piece of matzah, and they use other matzot (not placed on the table in advance) as a supplement to get a portion the size of an olive.

Eating from the ke'arah: It is customary to take karpas, maror, and charoset from the ke'arah (supplemented with amounts from other dishes on the table for the full required amount). However, when taking karpas, one should leave some on the ke'arah so that during the recitation of the haggadah there will be some of each item left on the ke'arah (Ben Ish Chai). The zeroa (shank bone) is not eaten - nor is it raised when we recite "Pesach, Matzah and Maror" - but the egg may be eaten.

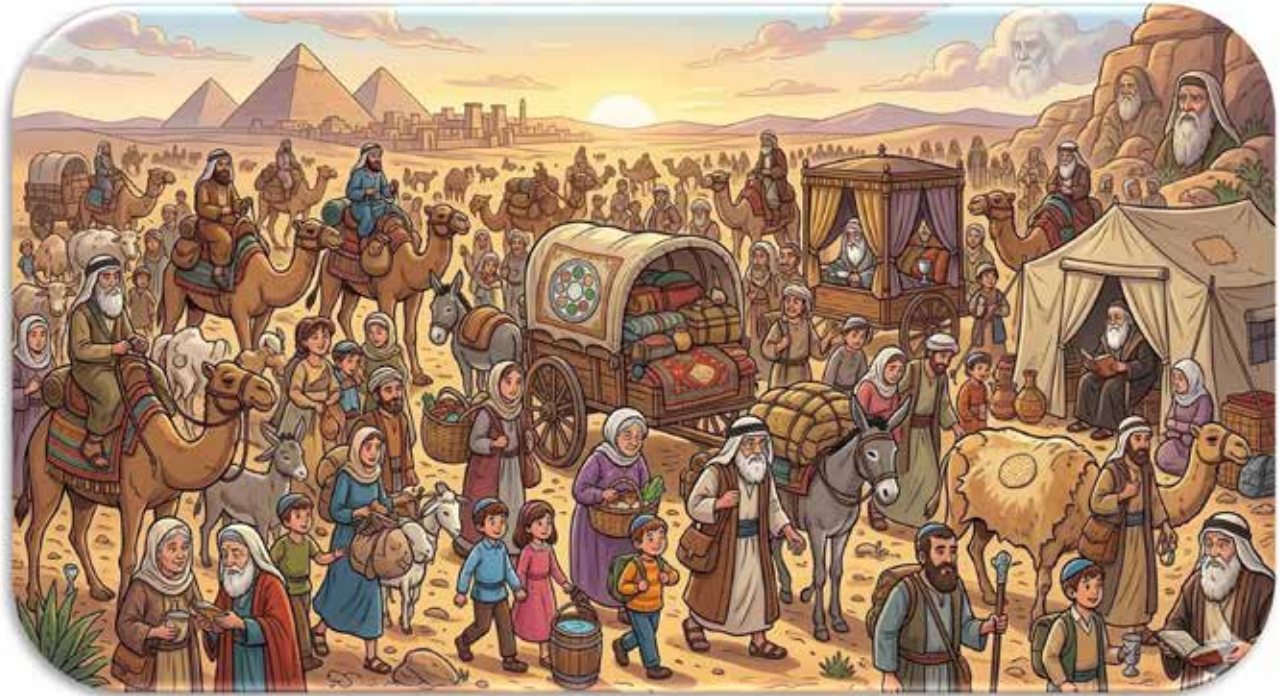
PARNESS HAYOM :: NISAN

- 6 NISAN | Norman Sternthal, in honour of the Yahrzeit of his mother, Sarah Sternthal z"l
- 8 NISAN | Rafi Faust, in honour of the Yahrzeit of his grandparents, Raphael and Adele Faust z"l
- 10 NISAN | Peter Veres, in honour of the Yahrzeit of his father, Andre Veres z"l
- 17 NISAN | Phil Friedman, in honour of the Yahrzeit of his mother, Lucy Friedman z"l
- 19 NISAN | Shlomo and Tova Shimon, in honour of the Yahrzeit of his mother, Miriam Leah Shimon z"l
- 23 NISAN | Ronnie Schondorf, in honour of the Yahrzeit of his uncle, Richard Wehrman z"l
- 24 NISAN | Ruth Drazin, in honour of the Yahrzeit of her sister, Pearl Fried z"l
- 28 NISAN | Ruth Drazin, in honour of the Yahrzeit of her father, Sam Fried z"l



Yetziat Mitzrayim Lost Objects

Bnei Yisrael have finally left Mitzrayim!
Can you find the Seder items hidden amongst the travelling Jews?



Objects to find:

- 1 Seder Plate
- 2 Dippings (Maror & Charoset, Karpas & Saltwater)
- 3 Matzot
- 4 Cups of wine
- 5 Rabbis from the Seder in Bnei Brak

Chag Sameach from KTM!!!