

# THE KTM DAF PARSHA

BRINGING A TASTE OF ISRAEL TO MONTREAL



TORAH תורה  
MITZION מציון  
KTM MONTREAL



## FOR THE SURVIVORS

BY RAV ARI FAUST (ROSH KOLLEL)

Woven into the redemption from Egypt is a seemingly minor - yet apparently significant - detail. Bnei

Yisrael may have been enslaved for over a century, but they will not leave Egypt empty-handed. From the earliest hint of the exile and slavery - at Brit Bein Habetarim - Hashem guarantees that, "and afterwards they will leave with great wealth" (Bereishit 18:13).

Why is such a seemingly insignificant detail so prominent in the vision of the slavery-to-exodus narrative? Why is it so important that they receive gold and silver from the Egyptians? Surely, when presented with the choice - to suffer enslavement yet receive riches at the end or to not experience either - they would choose the former.

In our parasha we read about the fulfilment of this component of the redemption (Shmot 12:35-36):

וַיִּשְׁאַלוּ מִמִּצְרַיִם כֶּלִי כֶסֶף וְכֶלִי זָהָב וְשִׂמְלֹת: וְהָיָה אֶת חֹן הָעָם בְּעֵינֵי מִצְרַיִם וַיִּשְׁאַלוּם וַיִּנְצְלוּ אֶת מִצְרַיִם

**And they asked from the Egyptians silver objects, golden objects, and garments. And Hashem gave the people favour in the eyes of the Egyptians, and they gave them, and they emptied out (וינצלו) Egypt.**

It would seem that the promise to Avraham for Bnei Yisrael to leave with riches was fulfilled big time. The key word וינצלו is interpreted by Rashi to mean "emptied", implying that the Egyptians were left with nothing due to all the gold and silver they had dedicated to the Jews. The Gemara (Berachot 9a) indeed comments that they turned Egypt into a net with no fish.

But the term "וינצלו" can carry other meanings as well. Rabbi Yitzchak Arama explains that this comes from the Hebrew word התנצלות meaning "apology". Understood as such, there was a certain reconciliation achieved through the donation of the gold and silver.

Rabbi Shalom Shabazi offers the following breathtaking remarks:

**"When Pharaoh decreed that every boy born must be thrown in the Nile, the Jewish women would bribe the Egyptians with their jewelry and valuables so that they would not reveal the birth**

**[thereby allowing the babies to survive] ... and thus the Egyptians merely returned to the Jews what was lawfully theirs..."**

This commentary illuminates an incredible back-story which is not mentioned in the Torah but we understand intuitively: The Jews did not obey Pharaoh's decree. They did everything they could to save their children even at great expense. These words, written in the 17th century, strike a chilling chord to anyone who has heard what lengths Jewish parents went-to in order to save their children in the Holocaust.

Understood in this light, the word וינצלו could come from the word להציל - "to save". This teaches that the salvation is incomplete without those Jews needing to be rescued; we cannot leave Egypt without saving every last Jewish child.

Moreover, at the moment of Yetziat Mitzrayim, the Torah chooses to spotlight the survivors. This serves as a reminder that although Bnei Yisrael are experiencing the exodus, and in one-week's time will be singing songs of salvation on the banks of the sea, they still carry profound trauma. The survivors' scars run deep, and even as they march to freedom the darkness continues to linger; the flashbacks return to haunt their thoughts.

Until October 6th, the Jewish people in modern times knew only one type of survivor - those who went through the horrors of the Holocaust. However, since October 7th it has become necessary to add a new type to our lexicon. Those who were in Re'im, Be'eri, Kfar Aza and more - not to mention the captives brought to Gaza - were witness to unspeakable atrocities. They too have joined the ranks of our "survivors".

As we cross the 100-day mark of this terrible war, we must remember that in using the term וינצלו at the moment of the exodus, the Torah spotlights the survivors. We will not be fully victorious until we bring all the captives home. There are so many of our brothers and sisters who have become "survivors" - with all the meaning that term carries. With the collective embrace of all Am Yisrael we can help slowly heal those scars.

**PARSHA BO**  
**10 SHEVAT 5784**  
**JANUARY 20, 2024**

**CANDLE LIGHTING: 4:24 P.M.**  
**HAVDALAH: 5:32 P.M.**

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BY TIFERET DISHI  
& YAAKOV JACKSON

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

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## THE NATION OF ISRAEL IS ALIVE TODAY!

BY DAVID WEINBERG

**“And this day shall be for you as a memorial, and you shall celebrate it as a festival for Hashem; throughout your generations, you shall celebrate it as an everlasting statute.” (Shemot 12:14)**

Now isn't this a curious statement: The Torah is writing down approximately 3,300 years ago that we will be keeping this day as an everlasting statute, and here we are 3,300 years later munching on Matzos and reviewing the exodus each Pesach without fail.

Do we persistently keep this day because it is written so or is it written so because it's a fact that we will persistently keep it? In either case it's a profound fact of life and an undeniable truth that here we are thousands of years later holding on to Pesach with the same ferocious tenacity. This is remarkable:

Cultural trends and fashions come and like the seasons. Some stay a little longer and are deemed classics and others are one-hit wonders that fade and disappear like last year's snow. How many songs seemed like they would be sung forever but then disappeared quietly and forgotten.

What we thought was hip or cool or with it when we were young is not something we would be caught doing later in life. That's how fast things lose their flavor even in the course of a brief lifetime.

How many trends last from generation to generation? How many scientific paradigms have been challenged and reconstructed over the last hundreds of years? Which system of governance has successfully lasted more than a few hundreds of years? Who can possibly predict which family or group will be prominent or dominant in 5 or 10 years? How can the Torah spell out with confidence what the Jews would be doing when after many thousands of years

the events of Yetziat Mitzraim should have become a faint echo!?

The truth is that 3,300 years may not be as long ago as we think - when we consider that incredible nature of Jewish continuity: Consider how at a typical Pesach Seder there could be at least three generations at the table - a grandparent, a parent, and a child. Let's say that the average gap between the generations is 30 years. So a typical Seder represents a span of 60 years of Jewish history: 30 years between the grandparent and the parent, and a further 30 years between the parent and the child. However, the grandparent sitting at our table was a grandchild at their own grandparent's Seder. And similarly, our grandchildren will God willing be grandparents at their own grandchildren's Seder. So really, there aren't three generations represented at the table, but seven.

So our Seder could span as much as  $7 \times 30 = 210$  years.

If you divide 210 years into the time elapsed since the first Seder (approx. 3,300 years ago), you come out with an amazing number:

$$3,300 \div 210 = 15.7142$$

In other words, we just shrank the vast expanse of 3,300 years of history into less than 16 Sedarim. That's all that separates us from the experience of leaving Egypt — 16 Sedarim! This demonstrates the incredible power of Jewish tradition and continuity. But yet this still doesn't diminish the power of our original question: Who in the universe could or would feel confident to write in a book that they hoped would endure, that the people of that book would be as loyal as we have been?

I believe and the answer may be in these words from a very great Torah scholar. Rabbi Yaakov Emden noted almost three hundred years ago as follows:

**“Many have tried to injure us or wipe us out. While all the great ancient civilizations have disappeared and been forgotten-The Nation of Israel who clings to Hashem is alive today! What will the wise historian answer when he examines this phenomenon without prejudice? Was this all purely by chance? By my soul, when I contemplated these great wonders of our continued existence, they took on greater significance than all the miracles and wonder that Hashem, Blessed Be He, performed for our fathers in Egypt, in the desert, and when they entered the Land of Israel. And the longer this exile extends, the miracle of Jewish existence becomes more obvious to make known G-d's mastery and supervision over nature and history.”**

Since he penned these words a lot of water has passed over the dam and a lot of blood has been spilled. Yet we are still here and here we will continue to be. The echo of the exodus is not fainter; it is even stronger! How is that possible? The answer lies in the words just quoted by Rabbi Yaakov Emden, “The Nation of Israel who clings to Hashem is alive today!”

I'm writing these words on day 100 of the war. Hopefully, by the time Shabbat starts, we will not need to “mark” 106 days of hell that our fellow Jews are enduring as hostages. We will certainly, however, mark this period for its acts of resilience, heroism, and unity that have prevailed amidst adversity.

### PARNESS HAYOM :: SHEVAT

2 SHEVAT | The Drazin Family in memory of Gertrude Drazin z”l

9 SHEVAT | Russell and Steven Samuels in memory of their grandfather, Aron Eichenbaum z”l

11 SHEVAT | Drs. Rochel and Hyman Schipper in memory of her grandfather, David Jacob Rubinstein z”l

14 SHEVAT | Susan Lieberman and family, in honour of the Yahrzeit of Susan's mother, Esther Eisenstein - Esther bat Shia Zelig z”l.

28 SHEVAT | Joan Lieberman in memory of her father, Zalman Singer z”l

## ISRAEL IN FOCUS: KFAR ETZION

BY TIFERET DISHI

Kfar Etzion is a kibbutz in the Gush Etzion region, south of Jerusalem, and was the first Jewish settlement in this area.

The history of Kfar Etzion includes several attempts at settlement in the area. In 1927, attempts to settle in the area began, and they established the settlement named "Migdal Eder" (where the Gush Junction is located today). The residents left it following the riots and massacres of 1929. In 1935, members of the "El HaHar" company settled the place and called it "Kfar Etzion".

In April 1936, during the events of the Arab revolt, Arabs attacked Jews in Kfar Etzion. In the month of Av (August 1936), the settlers abandoned the place, and all the investment in its establishment disappeared.

In 1943, Kibbutz Kfar Etzion was established (the first kibbutz in Gush Etzion) by the religious Zionist movement. The founders of the kibbutz were Jews from Eastern Europe, many of them Holocaust survivors.

At the end of 1947, just before the War of Independence, there were 163 members and 57 children in the kibbutz.

On November 29, 1947, the UN approved the partition plan, and immediately afterward, the Arabs from the surrounding territories started a war against the Jews. When the battles intensified, they evacuated the children and women from the village.

On Thursday, May 13, 1948, just one day before the declaration of the State, Kfar Etzion and its defenders fell. In the battle of Gush Etzion, 242 members and fighters were killed, including 21 women.

On September 27, 1967 the kibbutz was re-established in the same place where some 19 years earlier Kfar Etzion fell. The founders were the children of the original settlers, who were joined by members of the Bnei Akiva movement from Israel and the diaspora. They lived for several years in difficult conditions, including temporary

housing, a limited water supply, generator electricity, and more.

Today, the kibbutz has about 230 families and 1,371 residents. It has an events hall, guest cabins, cherry and olive orchards, a commercial centre, a field school, a museum, and more.

The story of Kfar Etzion tells of Israel's resilience and rebirth - messaging so pertinent today.



## A REFLECTION ON 100 DAYS

BY MICHAEL SLOMINSKY

A hundred days have passed since the beginning of the war, since life stopped in Israel. A hundred days since we were exposed to the shocking hatred of terrorism and that fell upon us. One hundred days of bereavement, pain and uncertainty. One hundred days of a most justified war, and on the other hand one hundred days of lack of understanding and sometimes hatred from around the world. But it is also a hundred days since we rediscovered the power of our people. I will try to mention some who deserve mentioning at this milestone.

First and foremost, the residents of Israeli communities by the Gaza-border. Ever since Hamas took over Gaza somewhere in 2006, they have experienced the rocket bombardments, the 'short rounds of combat', the terror and yet choose to remain in this challenging area. On October 7, they paid the ultimate price, and there was almost no family that was not damaged in one way or another. For 100 days they have been

evacuated from their homes without any knowledge or hint of when they will return home. These things are also true for the residents of the north bordering Lebanon.

Second are the various medical organizations that, since the beginning of the fighting, have been working around the clock to treat the wounded and sick, both from the October 7 massacre and from soldiers injured in the fighting - preserving the value of the sanctity of life - and thank God they have succeeded quite a bit. Included in this are the workers of the Zaka organization.

Of course, there are the soldiers and the security forces who responded to the call of the hour and have been fighting in difficult conditions for a hundred days with the knowledge that every moment could be the last of their lives. There are soldiers with families whose heroic wives are left alone at home and some of them have children that need to be taken care of.

And last but not least are the citizens. The amount of civil initiatives and incredible

outpouring of volunteering for the sake of the evacuees, for the abductees, for the soldiers is unimaginable. It is customary to say now in Israel that the people are divided into two - those who need help and those who help them. In this context the endeavors of Jewish communities around the world also stand-out for the selflessness and dedication to our brothers and sisters in Israel - and B"H the Montreal community is included in this.

I suppose that it is impossible to write and summarize the last hundred days, and I surely forgot to mention many of the central groups that should have been mentioned. To conclude, if we look at the glass half full - who would have believed on October 6, that our nation was going to unite in such a special and beautiful way. May it be God's will that all the captives and the soldiers be returned safely, and that we hear only good news.





# KTM FOR THE WHOLE FAMILY!

## THE TEN MAKKOT GAME

BY TIFERET DISHI

(AFTER SHABBAT) Number the Makot in the right order, and circle only the Makot we have in this week's Parsha!



### NEW!!

SEND IN YOUR ANSWERS  
 TO THE ACTIVITIES AND  
 GET MENTIONED IN  
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 THE CHANCE TO WIN  
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## QUIZ

BY YAAKOV JACKSON

1. LOOK AT RASHI AND ANSWER: WHAT WERE THE GOALS OF THE PLAGUE OF DARKNESS?
2. IN WHAT PLAGUE (BESIDES FOR DARKNESS), DID IT BECOME DARK DURING THE DAY?
3. ABOUT WHICH PLAGUES DID WE SAY IN OUR PARSHAH THAT THERE WAS NOT AND WILL NOT BE LIKE THEM?
4. THE TEN PLAGUES WERE GIVEN BOTH ON LAND, IN THE AIR AND AT SEA. WHAT MESSAGE DOES THIS TEACH?
5. WHAT IS THE FIRST MITZVAH GIVEN TO AM YISRAEL (IT IS GIVEN IN OUR PARASHA)?
6. WHAT WAS TO BE DONE WITH THE BLOOD OF THE PASSOVER SACRIFICE AND WHY?



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