

# THE KTM DAF PARSHA

BRINGING A TASTE OF ISRAEL TO MONTREAL



TORAH תורה  
MITZION מציון  
KTM MONTREAL



## HOPE AND CRISIS

BY RAV ARI FAUST (ROSH KOLLEL)

Mia Schem, a 21-year-old resident of Shoham in Israel, entered our collective consciousness and emotional identity when, in mid-October, a video of her was released showing a sign-of-life from Hamas captivity in Gaza. Mia displayed poise and defiance, speaking coolly and clearly, despite displaying injuries to her right arm. The video was released some ten days after Mia had been captured from the Supernova Music festival in Re'im, where over 350 young men and women were murdered and some 40 taken captive. She was returned from captivity on November 30th.

Last weekend, Mia took to social media, posting a picture of herself which displays a tattoo with the date 7.10.23 (October 7th) and the poignant words "We will dance again". In the picture we can see that her right arm is still in the brace from the injury she had sustained on October 7th. I'm not sure we can fully grasp Mia's resilience; I surely cannot. But I do know that sometimes in life we access our greatest strengths when we are at our breaking point.

In our parasha, we find Yaakov and his sons - Bnei Yisrael - at the brink of starvation. An intense famine has ravaged the ancient near-East and the only place grain is to be found is in Egypt, where, under Yosef's guidance, supplies had been stockpiled for seven years. Yaakov sees this opportunity and tells his sons (Bereishit 42:1-2):

וַיֵּרָא יַעֲקֹב כִּי יֵשׁ שָׂבֵר בְּמִצְרַיִם ... וַיֹּאמֶר הֲגַה שְׂמַעְתִּי כִּי יֵשׁ שָׂבֵר בְּמִצְרַיִם רְדוּ שָׁמָּה וְשִׁבְרוּ לָנוּ מִשָּׁם וְנַחֲיָה וְלֹא נָמוּת.

Jacob saw that there was *shever* in Egypt; so Yaakov said to his sons ... "Behold, I have heard that there is *shever* in Egypt. Go down there and buy us [some] from there, so that we will live and not die."

The word *shever* is fascinating, and includes seemingly contradictory meanings. On the simplest level, when used in this context the word *shever* means "grain to purchase" (as Rabbeinu Bachye explains). But the term contains much more depth. The Midrash teaches (Bereishit Rabbah 91:6):

Don't read it as "*shever*" (grain), rather understand it as "*sever*" (hope).

The word *shever* shares the same root letters as the Hebrew word meaning hope (as in Tehillim 156:5). Indeed, this word has even entered into several Latin-based languages as *spērā*, and here in Montreal we can recognize the French *espoire*. That *shever* is so directly connected to hope is remarkable because *shever* also means "breakage" (used often by Yirmiyah, for example Eicha 3:48). In his dictionary of modern Hebrew, Eliezer ben Yehuda comments that the word *mashber* is used to connote crisis. Understanding these two paradoxical meanings in one word, teaches us an important lesson:

There are times that may seem like the edge of the abyss, when there is no rational reason to hold-on to any hope. These moments of vulnerability at first bring us to our lowest and weakest points. But it is there that we can access strength and resilience we never knew we had. It is from the bottom of the pit that we emerge renewed with greater strengths to achieve higher heights. We access our greatest strength when we are at our breaking point. When we find hope at moments of crisis.

The word *mashber* was also what they called the birthing stone, where in ancient times a woman would sit to give birth (for example Yeshayahu 37:3). The points of our greatest pain can bring about the greatest emergence of new life and vitality.

It is not easy to find light when surrounded by great darkness; it takes infinite courage, audacity and inner-resolve to purge the darkness with light. But once we do, that light warms the soul and testifies to the greatness of the human spirit. This is the message of the Chanukah candles, which we have just completed lighting. At first we ignite one small candle, but this singular light grows into a glowing inferno to enlighten our darkness.

We may yet be in the midst of the darkness and pain. Our brothers and sisters have not yet all been returned home from captivity, so many have been injured and soldiers of the IDF remain in danger fighting for our country. But we can take some inspiration from the Chanukah lights. We can be inspired by Mia Schem and can be certain that we will dance again.

PARSHA MIKETZ  
TEVET 4 5784  
DECEMBER 16TH 2023

CANDLE LIGHTING: 3:53 P.M.  
HAVDALAH: 5:02 P.M.

### THIS WEEK'S ARTICLES

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BY RAV ARI FAUST

WAITING ON A MIRACLE  
BY TIFERET DISHI

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BY DAVID WEINBERG

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BY EMMA ISRAEL

KTM FOR THE WHOLE FAMILY  
BY YAAKOV JACKSON  
& MICHAEL SLOMINSKY

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.

IF YOU WOULD LIKE TO SPONSOR A DAF TO COMMEMORATE A SPECIAL OCCASION OR A LOVED ONE'S MEMORY - PLEASE CONTACT THE DIRECTOR AT DIRECTOR@KTM.MTL.ORG.

## WAITING ON A MIRACLE

BY TIFERET DISHI

We all learn about the story of Chanukah - the miracle of a few against the many when we defeated the Greeks. This was not the only such miracle in our history, nor was it the first.

The Six Day War of 1967 was one of the most important wars in the history of Israel. Only nineteen years after the establishment of the State, we had to strengthen our presence in Eretz Yisrael. In this war Israel fought on 5 fronts against Syria, Jordan, Egypt, Iraq and Lebanon.

The immediate causes for the war included a series of escalating steps taken by the Arabs including expelling the United Nations Emergency Force from Sinai, blocking Israel's access to the Straits of Tiran as well as Egypt deploying numerous military units to the Sinai Peninsula. All these and more created a threat that compelled Israel to mobilize its reserves.

Israel was surrounded by all sides and the situation seemed hopeless. Egyptian President Gamal Abdel Nasser declared that he would "throw all the Jews to the sea". Israelis began to dig 40,000 graves to prepare for a huge loss and money was raised by Jews all around the world to make a museum in memory of the State of Israel that lasted from 1948 until 1967!

The impending war was one we thought was impossible to win. We had no chance. We were a new State against five strong countries who had a lot of weaponry aircrafts and soldiers.

Yet we know the end of this miraculous story, and just as in the days of Chanukah Hashem delivered the many into the hands of the few.

At the start of the war, Israel bombed 80% of the Egyptian air force while it was still on the ground, changing the whole course of the war. This was also ripe with miracles:

The night before there was a party for all the Egyptian pilots, so the next day they overslept due to a hangover, so they had no planes patrolling the sky the next morning when the Israeli planes were coming. In addition, at the same exact time that the Israeli army attacked, the Egyptian leaders were on a plane and ordered that no anti-aircraft weaponry be used while they were in the air. Israel did not know about this order prior to their attack. Also, the night before the Israeli attack, Egypt and Jordan decided to make new codes for their joint effort against Israel. Jordan saw the Israeli planes and tried to warn Egypt but they were using the new codes while Egypt was not. They didn't understand, and after a while the Egyptians got so frustrated they ripped the code machine right out of the wall!

All these miracles occurred at once allowing Israel to carry out this mission with success which tipped the scales of the war allowing us to overcome the numbers and odds. We continued fighting relentlessly and at the end we were victorious. Israel had not only defended itself but managed to quadruple its size - returning to the heartland of our

historic homeland, cities like Hevron, the Old City of Jerusalem and the Temple Mount.

However this war, like every war, still had its losses. By the end of the war Israel lost 776 soldiers and had 4,517 injured. The pain and the miracles intertwined. Also in our current war. On October 7th alone 1,200 families and children were slaughtered in the most brutal way. Over 1,300 people have been killed, (This would be the equivalent to over 40,000 people in the US getting killed in one day.)

We are experiencing the pain, and we also hope for miracles just like the Six Day War and Chanukah, when we celebrate and acknowledge the great miracles that God performed for us. We've seen and experienced it back then and we must pray to continue seeing more miracles now - בימים כהם כהם, as in those days, בזמן הזה, in our time as well!

## PARNESS HAYOM :: TEVET

5 TEVET | Edith Zukor, in honour of the Yahrzeit of her brothers, Laszlo Schwartz z"l and Ervin Schwartz z"l

11 TEVET | Sari and Shlomo Drazin, in honour of the Yahrzeit of her father, Joe Polansky z"l

21 TEVET | Stanley Yetnikoff, in honour of the Yahrzeit of his father-in-law, Isaac Babad z"l

21 TEVET | Susan Lieberman and family, in honour of the Yahrzeit of her father-in-law, Laizer Lieberman z"l

22 TEVET | Adrienne and Shlomo Drazin, in honour of the Yahrzeit of her grandmother, Bertha Segal z"l

22 TEVET | Philip Cola, in honour of the Yahrzeit of his father, Lemel Cola z"l

23 TEVET | Susan Lieberman and family, in honour of the Yahrzeit of her father, Moses Eisenstein z"l

23 TEVET | Susan Lieberman and family, in honour of the Yahrzeit of her mother-in-law, Raizel Lieberman z"l

23 TEVET | Alain and Susan Matarasso, in honour of the Yahrzeit of his father, Israel ben David Matarasso z"l

27 TEVET | The Drazin family, in honour of the Yahrzeit of Samuel Drazin z"l



## AN END TO THE DARKNESS

BY DAVID WEINBERG

**“And it was at the end of two years and Pharaoh dreamt...” (Bereishit 41:1)**

We have all learned that Pharaoh’s dream was the catalyst to Yosef’s redemption from the pit. However if we pay close attention it may not be as it seems. The literal translation of the verse is, “And it was at the end of two years and Pharaoh dreams.” Why did the Torah choose to describe Pharaoh’s dream in the present tense even though the Torah is usually written in the past?

The Midrash (Bereishit Rabba) comments:

**‘He has placed an end to the darkness’ (Iyov 28) - He gave Yosef a time limit on how long he would sit in the shadows in the prison. And since the time arrived, Pharaoh dreamed a dream.**

In our world, it’s easy to confuse cause and effect. Pharaoh’s dream was not a mere event in a sequence of events; rather it was an ever-present reality, ordained from the beginning, a living reality all through the two years that Yosef languished in jail, waiting for the moment of Yosef’s redemption to arrive. Yosef wasn’t taken from the prison because Pharaoh had a dream, rather Pharaoh had a dream because the time had come for Yosef to leave prison.

God places an end to the darkness even before the darkness begins; its end is already a reality even before it is manifest.

Parashat Miketz almost always falls during the week of Chanukah (although this year it is read after the end of the festival). For Miketz to fall after Chanukah, three events have to coincide: Rosh Hashana must fall on a Shabbat, and both the months of Cheshvan and Kislev must have only 29 days instead

of 30. There is obviously a very strong link between the portion of Miketz and Chanukah:

Chanuka, the Festival of Light, takes place in the depth of the darkness, at the darkest time of the year. It is at this time that we must light the lights and illuminate the darkness. Chanukah bears the message that the darkness’ time is limited.

We live in times of darkness - when both in Israel and the diaspora the Jewish people face threats such that we haven’t seen in decades. Yet while we watch the machinations of the “pharaohs” of our world we must remember that God has already prepared an end to the darkness. It already exists.

The time for our redemption is at hand.



## AN UPDATE FROM ISRAEL

BY EMMA ISRAEL

*Emma Israel is an HA graduate and is currently studying at Sha’alvim for Women in Jerusalem.*

Hi everyone! My name is Emma Israel, I’m currently in my shana alef year at Sha’alvim for Women.

It was during Succos when the war broke out, my parents were visiting here in Israel and they woke me up on Simchat Torah morning saying that they heard sirens. I honestly wasn’t so scared at that moment but we went to shul and heard the sirens go off incessantly I started worrying. No one knew what was really going on because it was yom tov.

My brother Jacob was in the army ten years ago, and is still in a reserve unit, so he called his commander to ask if he could come to his base. His commander told him to go, so he immediately organized his belongings, got in the taxi and went. At that moment I remember being petrified, and seeing both my parents’ faces that night made everything much worse. It was the worst day - not knowing the extent of what was going on, and not knowing what my brother’s

status was.

When yom tov was over he called us and told us that he had to come back home because his unit was going-in and he hadn’t done enough training to go in and fight with them. I remember feeling so relieved to my brother come home but then when he walked through the door I saw how sad he looked. He watched all his friends leave their families and go fight for our country and he had to go home. I felt horrible for him.

The next day my family went home and I went back to seminary. I was so nervous going back because I had loved it so much before and I didn’t want the experience to be different. Sha’alvim handled it in such an amazing way: they would inform us on real news that we should be informed on. We kept saying tehilim, learning and davening for the soldiers. Anytime we were in class and a siren went-off, all the girls would run into the bomb shelters. It was a crazy sight.

Students started talking about leaving. I called my parents to discuss and they said it was up to me. I said to them that Israel is my home. How could I leave our country

especially during these times? Right when I got back to seminary I felt that my obligation is to take on more than I was doing - to daven and learn more, to be nicer to everyone around me... and the best place to do that is Israel.

I’m so happy I chose to stay in Israel even in these difficult times; it was the best decision. Of course this year is not how I expected my seminary year to be, but I know that Hashem does everything for a reason and that this was how the year was supposed to turn out. I grew so much more, became closer with other girls who also stayed, and really made a strong connection with Eretz Yisrael.



# KTM FOR THE WHOLE FAMILY!

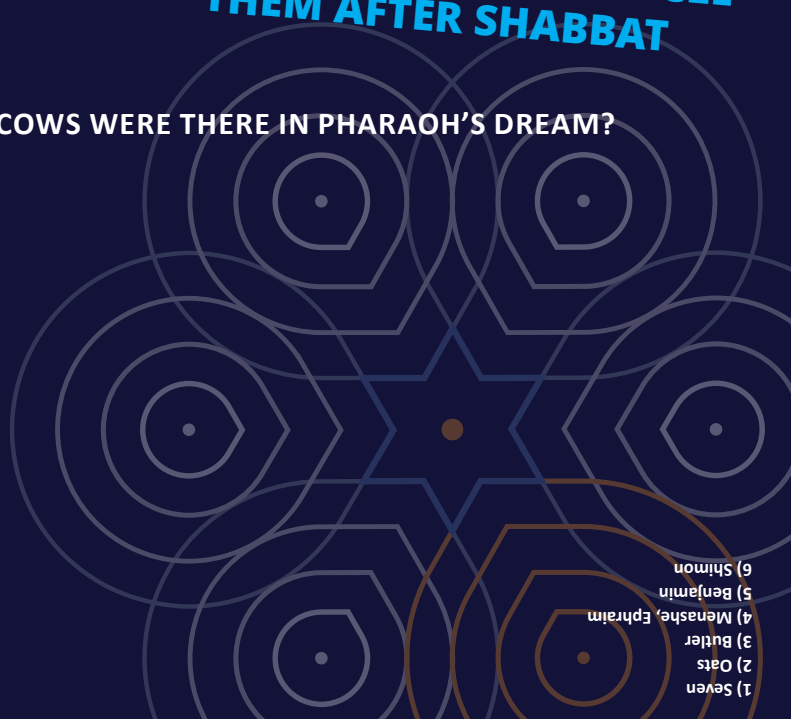
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## QUIZ

**FIND THE ANSWERS TO THIS WEEK'S QUIZ QUESTIONS IN THE WORD SEARCH**

1. HOW MANY SATIATED COWS AND HOW MANY LEAN COWS WERE THERE IN PHARAOH'S DREAM?
2. WHAT ELSE DID PHARAOH DREAM OF?
3. WHO TOLD PHARAOH ABOUT YOSEPH?
4. WHAT ARE JOSEPH'S SONS CALLED?
5. IN WHICH SACK YOSEPH HID HIS CUP?
6. WHICH OF THE BROTHERS DID YOSEPH IMPRISON?

**REMEMBER TO ONLY CIRCLE THEM AFTER SHABBAT**



6) Shimon  
5) Benjamin  
4) Menashe, Ephraim  
3) Buter  
2) Oats  
1) Seven



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