

MOSAIC

TORAH PORTION VAYEISHEV • וישב

Candle Lighting: 3:52 pm
Shabbat Ends: 5:01 pm

EXPRESS

HAPPY CHANUKAH!

CHANUKAH BEGINS THURSDAY EVENING DEC 7

BLESSING OF THE NEW MONTH OF TEVES
ROSH CHODESH ON WEDNESDAY DEC 13

AT THE ISRAEL RALLY IN OTTAWA



YUD TES KISLEV DINNER



MONTREAL TORAH CENTER BAIS MENACHEM CHABAD LUBAVITCH

Joanne and Jonathan Gurman Community Center • Lou Adler Shul • Marcia Gillman and Michael Flinker Early Childhood Center
28 Cleve Road, Hampstead Quebec H3X 1A6 • 514.739.0770 Fax 514.739.5925 mtc@themtc.com WWW.THEMTC.COM



ANNOUNCEMENTS

MTC GRATEFULLY ACKNOWLEDGES THIS WEEK'S SPONSORS OF THE DAY

Louis & Suzanne Cola in honour of the birthday of Edward Israel Cola, Teves 2
Cola & Cons families in honour of the yartzeit of David Cola obm, Teves 3

To become a sponsor of the day, please contact Itchy @ 739.0770 ext 223

SHABBAT SCHEDULE

Mincha/Maariv3:55 pm
Minyan Sepharade - Min'ha/Arvit... 3:55 pm
Minyan Sepharade - Shacharit.....9:00 am
Shacharit.....9:30 am
Children's Program..... 10:30-11:45 am
Kiddush.....12:00 pm
Mincha/Maariv.....3:55 pm

CLASSES:

'Torah Or' Class8:45 am
Men's Class2:55 pm

YASHER KOACH TO OUR KIDDUSH CO-SPONSORS!

LAST SHABBOS

Jerry & Roslyn Convoy (x2)
Hakak family
Fred & Cohava Perez
Isser & Rivkah Slavin
Freddy & Joannie Tansky

THIS SHABBOS

Shana and Julius Gomolin, wishing everyone a happy "light" Chanukah and in honour of the upcoming Dec 10 marriage of Shira Dayan and Yehuda Gomolin and in honour of Shira and Yehuda's Dec 9 birthday!

Ariel Mechaly, in honour of his father's English and Hebrew birthdays and in honour of all the hostages to be freed with Moshiach now, thanks to our prayers.

Claude Marciano in honor of the yartzeit of his sister Monique Marciano, Naomi bat Esther obm, on 27 Kislev

The family of Monique Marciano, Naomi bat Esther obm, in honour of her yartzeit on Kislev 27 (x4)

CONT. ➔

FRIDAY AFTERNOON, DECEMBER 8 EREV SHABBOS CHANUKAH

**Early Mincha- 2:45 pm at MTC.
Light Chanukah candles, followed
by the Shabbat candles.
ALL BEFORE 3:52 PM**

Enough oil must be used- or a large enough candle - so that the Chanukah lights will continue burning at least 50 minutes after sunset.

PLEASE SAY PRAYERS

Please say Tehillim/Psalms for the safety and liberation of our brothers and sisters in captivity; for the healing of our wounded; and in sacred memory of those brutally torn from us. ר"ל

Chapters 20, 22, 69, 122, 150, 81-90

MTC WISHES A HEARTY MAZAL TOV TO

Sigal & Elkaim families on the birth of a son to Alissa Sigal & Lior Elkaim

Ornstien & Cohen families on the birth of a son to Hailey Ornstien - Wise & Isaac Cohen

KIDDUSH CO-SPONSORS CONT.

Eliyahou & Melanie Waknine in honour of the hiloula of Rabi David ben Barouch HaKohen obm, Teves 3

Albert Zbily in honour of the yartzeits of his parents, Chana Perez Zbily obm on 30th Kislev, and Charles Chalom Zbily obm on 2 Tevet

Sara Eldor in honor of the Israeli soldiers, the safe return to all the hostages as well as having a safe trip to the Holy land. Happy Chanukah with revealed miracles.

KIDDUSH CO-SPONSORSHIP IS \$136

HEART-TO-HEART

Pre-Shabbat Talk
Friday at 3:00pm

themtc.com/Zoom or FB Live

At the Kiddush Farbrengen, Reb Boruch Yoel Smith will conduct a Siyum, bez'H, on all six tractates of the Mishna.

WEEKDAY PRAYER SCHEDULE

SHACHARIT

Sunday.....Shacharis.....9:15 am

Mon-FriChassidus6:15 am

Shacharis.....7:00 am

Followed by breakfast

MINCHA Mon-Thurs.....4:10 pm

MAARIV Mon-Thurs.....nightfall

In cherished memory of

R' Yeshaya Aryeh ben Menashe Treitel obm

ALIYAH SUMMARY

VAYESHEV

General Overview: In this week's reading, Vayeishev, Joseph relates to his brothers his grandiose dreams of greatness, arousing their jealousy. He is consequently sold into slavery to an Egyptian master. After defying his Egyptian master's wife, Joseph is thrown into jail, where he interprets the dreams of Pharaoh's cup-bearer and baker. The story of Judah and Tamar is also related at length.

First Aliyah: Jacob and his family settled in Canaan. Of all his sons, Jacob favored Joseph, the firstborn of his deceased beloved wife Rachel, and he made for him a special robe of fine wool. Joseph's brothers were jealous of the favoritism, and avoided talking to Joseph. Joseph related to his brothers two dreams he had, both implying that he would eventually rule over his brothers—and thus increased his brothers' envy and hatred.

Second Aliyah: Joseph's brothers were away tending their father's sheep, when Jacob sent Joseph to see how his brothers and the flocks were faring. When Joseph's brothers saw him approaching they plotted to kill him. Reuben, however, implored them not to shed blood, advising them instead to cast him into one of the nearby pits. Reuben's plan was to later return and rescue Joseph from the pit.

Third Aliyah: Joseph arrived and his brothers immediately stripped him of his fancy robe and cast him into a pit. Upon Judah's advice, they subsequently sold him to an Ishmaelite caravan traveling to Egypt, who in turn sold him as a slave to Potiphar, Pharaoh's chief butcher. Meanwhile, the brothers dipped Joseph's robe into blood, and showed it to Jacob, who assumed that Joseph was devoured by a wild beast. Jacob then commenced 22 years of mourning for his beloved son.

Fourth Aliyah: The story of Joseph is interrupted by the episode of Judah and Tamar. Judah married the daughter of a local businessman and had three sons. His first son, Er, married a woman named Tamar, but died

soon thereafter. Judah had his second son, Onan, marry Tamar and thus fulfill the mitzvah of Yibbum, but he too died childless. Judah hesitated to give his third son to Tamar, so she returned to her father's home. Judah's wife then died, and he embarked on a business trip. Tamar dressed herself like a prostitute and sat by the side of the road. Judah didn't recognize her, was intimate with her and she becomes pregnant. A few months later, when her pregnancy became evident, Judah ordered her executed for harlotry. As she was being taken out to die, she produced some of Judah's personal effects that he had left behind when he visited her. Judah admitted that he was the father, and Tamar was spared. Tamar then gave birth to twin sons, Zerach and Peretz.

Fifth Aliyah: We return to the story of Joseph, who was serving in the home of Potiphar. G d was with Joseph, and he succeeded in all his endeavors. When Potiphar took note of this fact, he put Joseph in charge of his entire household and estate.

Sixth Aliyah: Joseph was exceedingly handsome, and Potiphar's wife was attracted to him. She made many advances on him, but he steadfastly rebuffed her. Eventually she libelously told her husband that Joseph was making advances on her, and Potiphar had Joseph thrown into prison. G d was still with Joseph, and he found favor in the eyes of the prison warden, who put him in charge of all the prisoners.

Seventh Aliyah: Two of Pharaoh's officers, his butler and baker, aroused the royal ire and were cast into prison—the same one that Joseph was now administering. One night, they both had odd dreams, and Joseph interpreted them. Joseph told the butler that he'd soon be released and restored to Pharaoh's service. The baker was told by Joseph that he would soon be hung. Joseph pleaded with the butler to mention his plight to Pharaoh, and ask for his release. Three days later, both of Joseph's interpretations came true; but the butler forgot all about Joseph. ●

THIS WEEK'S CLASS



IN THE COURTYARDS OF LIGHT

A careful analysis of the Chanukah 'Al Hanisim' prayer reveals its true meaning and profound message.

View this class at

www.themtc.com/tapestry

PARENTING POST

By Sarah Chana Radcliffe

Every parent wants his or her child to be confident...



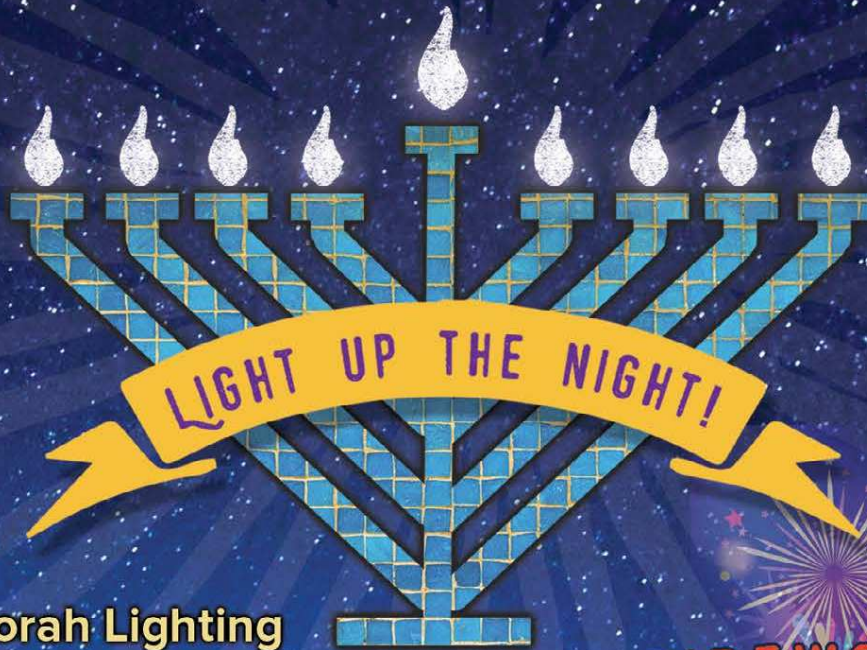
Is there a way to teach children to be confident? No. Insecurity and anxiety are inborn traits that emerge despite wonderful parenting. When they do, parents can support their children with tools like emotional coaching, encouragement, positive feedback, opportunities to succeed and grow, and, in some cases, therapeutic input. There IS a way, however, to destroy a child's confidence and that is by using excessive criticism. ●

You may be right. Your loved one may be wrong. Many times a day...

If your spouse or child annoys you or triggers you many times a day, that's a difficult challenge to live with. Nonetheless, if you still hope to have a good RELATIONSHIP with that loved one, you need to be able to limit the amount of times you confront the person. Excessive criticism and complaint can irreparably harm your long term bond. Pick your battles. ●



The Town of Hampstead
&
Montreal Torah Center
invite you to



Menorah Lighting
SUNDAY, DEC 10

📍 Hampstead Park
4:30 P.M.

FIREWORKS!

LATKES, DONUTS, HOT CHOCOLATE
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In collaboration with
Hampstead's military partner
Come early and meet the
Canadian Grenadier Guards
4:00 P.M.



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Yasher Koach to Grade 4 of YTTL for packing Chanukah kits




MONTREAL TORAH CENTER ת"רס"ב

CHANUKAH TRUCK



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LOADED WITH DONUTS!



MONDAY EVENING
11TH DEC

TRACK THE TRUCK LIVE
THEMTC.COM/CHANUKAH



DAVE MENACHEM
CHAIRMAN & DIRECTOR

THE LIGHTNESS OF BEING

By Yanki Tauber, chabad.org

"The light at the end of the tunnel."

"You light up my life."

"He's an enlightened person."

If you recorded every word you said for 24 hours, you'd probably find hundreds of references to light. Light, brightness, radiance

— these are the metaphors we use when we wish to speak about hope, wisdom, and goodness. The candle flame, the ray of light, the glowing coal — these are the images in which we recognize our yearning for a better world, for a wiser, more virtuous, more G dly self.

We are encouraged by the fact that a luminous body like the sun, by simply being what it is, can have such a profound effect on entities and

beings millions of miles away, enriching them with light, warmth, energy and life. We are encouraged by the fact that a tiny flame can banish a roomful of darkness. If so, all is not lost. If our own souls are "candles of G d" (as King Solomon proclaims in the Book of Proverbs), then little me is not so little after all. The big bad world out there can yet be transformed. All we need to do is be what we truly are, to act out our innate goodness, and the darkness will melt away.

Once a year, we celebrate this truth. For eight days and nights, we celebrate the power of light: in ascending number — one little flame on the first evening, two flames on the second, three on the third — we kindle the Chanukah menorah, recalling that miraculous victory, 22 centuries ago, of quality over quantity, spirit over materialism, right over might. And pray for the day when such victories are no longer "miracles", but the way things are in G d's world. ●

LOUD & PROUD

MTC'S CHANUKAH WINDOW DECORATING CONTEST

OUR CONTESTANTS!

Ades Family
 Azoulay Family
 Balayla Family
 Bromberg Family
 Buzaglo Family
 Chriqui Family
 Dahan Family
 Dray Family
 Gammal Family
 Hasson Family
 Hirsch Family

Howard Family
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 Mayer Family
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Reider Family
 Shafter Family
 Spiro Family
 Treitel Family

Winner to be announced Sunday Dec 10 at the menorah lighting

A second menorah outside Hampstead's town hall in solidarity with the Jewish community of Moncton, NB. Yasher Koach to the Town of Hampstead and Mayor Jeremy Levi!





Weekly Torah Classes

- **THE MD CHERNACK TORAH CLASS**
Sunday 8:30-9:15 am,
on the weekly Parsha
- Dimanche 19h30, Chiour de Guemara et Paracha en francais
- Monday - Thursday 6:15 am and Friday 6:00-6:30, In-depth study of Chassidic discourses related to the Parsha or approaching Yomtov. Followed by a chassidic story.
- Monday-Friday 6:30-7:00 am. Tanya
- Monday - Friday 8:30-9:00 am, Gemara and Halacha
- Monday 8:00 pm, The Class for TFS Young Leadership
- Monday 8:00, Meet the Giants series
- Tuesday 11:00am, Women's class
- Wednesday 2:00 pm, Young Ladies Tanya Class
- Mercredi 19h30, Ethique Medicale juive en francais
- Friday 6:30-7:00 am, Parsha Class (advanced)
- Shabbos 8:45 am, 'Torah Or' class
- Shabbos 1 hour before Mincha, The Laws of Shabbos

RALLY IN OTTAWA: Despite the winter weather there were arms for Israel.



THE QUEST FOR PEACE

By Yanki Tauber, chabad.org

In his blessings to his children before his passing, Jacob assigned to each of them their role in the formation of the Jewish nation. The twelve sons of Jacob became the twelve tribes of Israel, whose twelve individual callings collectively realize the mission of Israel.

Judah, Jacob's fourth son, was granted the role of sovereign and ruler. In Jacob's words, "The scepter shall not depart from Judah, nor the legislator's pen from his descendants; to

him nations shall submit, until the coming of Shiloh." Beginning with King David, all legitimate rulers of Israel — kings, nesiim, exilarchs — up to and including Moshiach, were and will be from the tribe of Judah.

By rights, the sovereignty belonged to Reuben, Jacob's firstborn. But Reuben had sinned against his father, forfeiting this right, which was then transferred to Judah. Why Judah? Our sages identify two virtues for which Judah merited the leadership of Israel:

(a) When the other sons of Jacob plotted to kill Joseph, Judah saved his life. "What shall we profit by killing our brother and covering his blood?" argued Judah. "Let us sell him to the Ishmaelites and not harm him with our own hands, for he is our brother, our own flesh." The others accepted Judah's reasoning, and Joseph was taken out of the snake-infested pit into which he had been thrown and sold into slavery.

(b) Judah publicly admitted his culpability in the incident of Tamar, thereby saving her and her two unborn sons from death.

It would seem, however, that Reuben was no less virtuous than Judah. Indeed, in both these

(Continued on page 10)

CHABAD HOUSE IN GAZA:

Chabad Hassidim fighting in Gaza opened a 'Chabad House' in the northern Gaza Strip in Beit Chanun, to spread the light of Chanukah to IDF soldiers.



MEDITATION FROM
SINAI
A NEW 4 WEEK COURSE WITH RABBI GETZY AND FRIENDS

SESSION 1
MON, NOV 27 @ 8PM

SESSION 2
MON, DEC 4 @ 8PM

SESSION 3
MON, DEC 11 @ 8PM

SESSION 4
MON, DEC 18 @ 8PM

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DE-VICTIMIZING By Tzvi Freeman

Just who are the oppressors of which you are victim? People? Institutions? The Laws of Nature? They are but tools in the hand of their Master. Or are you the victim of your own Creator?

The Designer of this cosmos does not contrive schemes to undermine His own creations. He knows us as He knows Himself; He sees His world from our eyes; He is our life and our essence. When He makes demands of us, He meets us on our own ground, not according to His unlimited power, but finely measured to the capacity He has hidden within us.

There are times when you compare the burden on your shoulders to the strengths you know you have, and it seems impossible. But He knows better the hidden powers of your soul. And He has faith in them. For He is there within them. ●

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10 MOSAIC EXPRESS

(Continued from page 9)

areas, Reuben's deeds were greater and his intentions purer.

Regarding the plot to kill Joseph, it was Reuben who first saved Joseph's life by suggesting to his brothers that, instead of killing him, they should throw him into the pit. As the Torah attests, he did this "in order to save him from their hands and return him to his father" (Reuben did not know that there were snakes and scorpions in the pit). The Torah also attests that Reuben was not present when Joseph was sold, and records his shock at not finding Joseph in the pit when he returned to take him out and his berating of his brothers for what they had done. Judah, on the other hand, only suggested a more profitable way of disposing of Joseph (the Torah says nothing about any hidden intentions), and was the cause of Joseph's sale into slavery. Indeed, we later find the others accusing Judah: "It was you who told us to sell him. If you would have told us to return him [home], we would have listened to you" (Rashi, Genesis 38:1).

As for Judah's public penance, here, too, Reuben excelled him. Reuben, too, admitted and repented his sin. And while Judah was faced with a choice to either admit his responsibility or cause the destruction of three innocent lives, there were no such compelling factors in Reuben's case. Furthermore, Reuben's penance did not end with a one-time admission of guilt, but continued to consume his entire being for many years. Indeed, the reason why Reuben was not present at the time of Joseph's sale — nine years after his original wrongdoing against his father — was that "he was occupied with his sackcloth and fasting."

The Lubavitcher Rebbe explains: As far as personal virtue is concerned, Reuben indeed surpassed Judah, both in the purity of his intentions regarding Joseph and the intensity of his repentance over his failings. But Judah was the one who actually saved Joseph, while Reuben unwittingly placed him in mortal danger. In the same

vein, Judah's repentance saved three lives, while Reuben's remorse helped no one; in fact, had he not been preoccupied with his sackcloth and his fasting, he might have prevented Joseph's being sold into slavery.

Indeed, Reuben retained his rights as Jacob's firstborn in all that pertained to him as an individual. But he forfeited his role as a leader, by neglecting the most basic prerequisite for leadership. Believing Joseph safe for the time being, Reuben rushed back to attend to his prayers and penance, forgetting that concern over one's fellow must always take precedence over one's own pursuits, no matter how pious and lofty these pursuits might be.

While Reuben prayed and fasted, Judah acted. Judah earned the leadership of Israel by recognizing that when another human being needs us, we must set aside all other considerations and get involved. Even if our own motives are still short of perfection. Sometimes, we cannot afford to wait. ●

AND FINALLY...

I wouldn't buy anything with Velcro.
It's a total rip-off. ●

Women in Torah Scholarship.

Meet the women who studied, taught, and made their mark on the corpus of Torah thought throughout the ages. Through them, discover the evolution of the women's role in Jewish life and learning.

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HERE'S my STORY

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CHANUKAH GELT IN THE SPRING

RABBI DOCTOR ELIE COHEN

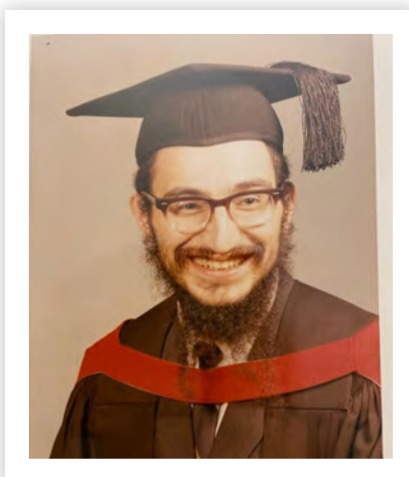
It was a seven-day voyage from Tunisia to Montreal, and I was fifteen years old. For seven days all we saw was the sea, yet the boat traveled in a fixed direction the entire time. That's how it is in life: Without a goal, you can go in all kinds of ways, and end up lost at sea. You've got to have a destination. With this thought in mind, I came to Montreal in 1957, looking for some direction.

Before long, I found what I was looking for. I began attending a class delivered by a young Lubavitch *yeshivah* student, and then learning Tanya with another. At the suggestion of the *yeshivah* boys, I began writing to the Rebbe in French. I wrote about my studies and my situation, including some difficulties I was having, and I asked for his blessings.

I was overjoyed when I received the Rebbe's reply, which was written in English. The very thought that the Rebbe had sent me a letter was unbelievable to me.

He told me not to be discouraged by the ups and downs I felt from my "inner battle with the *yetzer*" — my evil inclination — and advised me to study the Tanya's "very illuminating and useful guidance" on this subject. The good things I was doing, he reassured me, would lead to more good and would not be wasted, "for all that is holy is eternal." I had mentioned that I was studying science in school, so he added, "you know that nothing in the physical world is lost, and this is especially so in matters of the spirit."

Being Chanukah, the Rebbe wrote that "If 'a little light dispels a lot of darkness,' how much more so a growing light, which... is cumulative in its effect, and which is also symbolized in the lights of Chanukah which are increasing in number every night."



Elie Cohen at his graduation from McGill University in 1967.

As an immigrant to Canada, I had to live there for five years before I could become a citizen and travel outside the country. But with Hashem's help, I found a way to go to New York and meet the Rebbe in person just three or four years after my arrival.

It was a very special audience. That first time I saw the Rebbe, I felt that he was everything at once: An older brother, a father, a teacher, and more. He had his glasses on, but they were pushed a little down, so that he could read the note that I had given him and also look at me over the glasses.

By that stage, I was learning the same *chasidic* teachings as my friends in *yeshivah*, and I found them to be extremely interesting. But the Rebbe felt that I was delving into topics that were still too deep for me, and he gave me some direction. For the next two years I was not to study any of the long series of *chasidic* discourses, which are known as *hemsheichim*. I should only learn standalone single discourses or smaller treatises.

I followed his advice, but counted the days until the two years were over. When I went on to learn the lengthy *hemshechim*, the biggest revelation was the Rebbe Rashab's classic work "Samach Vov," delivered in the year 1906. It has so much light, and so much beauty. By then I was already studying mathematics in McGill University, but I was so overwhelmed by what I had read that I didn't want to continue. I stopped attending classes — and was soon notified of my expulsion. "That's it," I wrote to the Rebbe, "I've left college! Now I can just study Torah."

To my surprise, the Rebbe suggested I stay. Had I asked about going to college in the first place, he wrote, "the situation would have been different." Now, however, it was

continued on reverse

MY ENCOUNTER
with the REBBE

An oral history project dedicated to documenting the life of the Rebbe, Rabbi Menachem M. Schneerson, of righteous memory. The story is one of thousands recorded in over 1,700 videotaped interviews conducted to date. While we have done our utmost to authenticate these stories, they reflect the person's recollection and interpretation of the Rebbe's words.



continued from reverse

important that the time and effort I already had invested in college not go to waste, which meant that I needed to obtain my diploma. Beyond the “economic” opportunities this would bring, it would “increase your influence in strengthening *Yiddishkeit* in your environment.”

Still, I remained involved with the *yeshivah*, and would learn there in the mornings and evenings. Later, after I received my first degree, I went back to the Rebbe to tell him that I wanted to learn in *yeshivah* full time for one year.

“It’s a good idea,” said the Rebbe, but it should be together “with a job.”

I didn’t understand how I could learn full-time plus work, but in the meantime, I began learning in the *yeshivah*. Not long after, a teacher who taught French and history in the Chabad school took leave, and I was asked to take him over. Had the Rebbe not suggested it, I wouldn’t have accepted the job, but I realized that this was what he meant — and so I managed to do both.

On another occasion, once I was further along in my academic career, I asked the Rebbe whether I should do research in my field, or study for rabbinic ordination.

“Get ordained *and* do more research,” replied the Rebbe. He thought that I could do both — that’s the Rebbe — and I did: I received rabbinic ordination the same year that I completed my Ph.D.

At one audience, the Rebbe told me that I should start teaching classes on *chasidic* teachings to Sephardic Jews. He explained that Sephardim have a special faith in *tzadikim* — holy, righteous people — and therefore are inclined to connect to *chasidus*.

Previously, I had been asked many times to give Torah classes, but I had always declined; I never seemed to have the words to transmit to others what I had learned. But once the Rebbe told me to go out of my comfort zone, I felt the words come to me. I started giving a weekly class in *chasidus* for Sephardim, and then the Rebbe suggested that I also add some other, less mystical topics, like Talmud or Jewish law. “Maybe some Ashkenzim will come too,” he said.

I kept on giving more and more classes, and now, I spend even more time giving Torah classes than I do at work. I find it so inspiring! I gain from every class I give because the best way to develop a deep understanding of Torah is by teaching it to others.

In 1975, after I had married and started a family, I brought the three children that we had at the time for a private audience — one of the last that we ever merited to have. The Rebbe turned to my son Mendel, who was not yet Bar Mitzvah, asked him for his name and said, “I probably won’t see you before Chanukah so I want to give you Chanukah *gelt*.” This was a little after Passover so for the

Rebbe to start giving Chanukah gelt was totally out of the blue. Then he told him, “You should learn a lot of Torah.”

He said the same to my son Yossi: “Come get Chanukah gelt; you should learn a lot of Torah.”

Then the Rebbe turned to my younger daughter Esther. “What is your name?” he asked, but she didn’t answer.

Mendel answered for her: “Esther.”

“Why doesn’t she say?”

Mendel explained that she was too shy, but the Rebbe had another question for her: “Do you light Shabbos candles?”

“Yes,” she replied, and the Rebbe gave her two boxes of matches.

I didn’t ask the Rebbe what had brought all this on, but I was thankful that he was giving this extra care to my children, just like a grandfather would. I don’t know why the Rebbe had suddenly showed us such kindness and generosity in that moment, but I felt very close.

Rabbi Doctor Elie Cohen served as a longtime professor of mathematics and statistics in the Concordia University of Montreal. Until his passing in February 2021, he would also deliver Torah classes regularly. He was interviewed in May 2013.

This week in....

לע"נ ר' ישראל יעקב וזוגתו מרת קריינא ע"ה לאקשינ
ע"י בניהם ר' נחמן ור' אברהם ומשפחתם שיחי

> **5739-1979**, the Rebbe held a *farbrengen* in honor of Chanukah. He explained that the reason he was holding such a public celebration — unlike the Rebbes of previous generations, who celebrated Chanukah with their families alone — is because, with the world’s difficulties steadily increasing, it is necessary to react with a corresponding increase in joy and Torah.¹
2 Teves

> **5746-1985**, the Rebbe requested that the annual Chanukah seniors’ and childrens’ gatherings held at 770 be combined into one joint rally. Special arrangements were made to accommodate the large crowd. During his address, the Rebbe explained that this was an opportunity for the children to fulfill the *mitzvah* of showing respect for their elders, and for the seniors to share their wisdom and life experience with the children.²
28 Kislev

1. *Sichot Kodesh* 5739 vol. 1 p. 584 2. *Likkutei Sichot* vol. 25 p. 393

In honor of the birth of our dear daughter

Chaya Mushka.

By **Yoseph** and **Mazal Tova Camhi**

You can help us record more testimonies by dedicating future editions of *Here's My Story*

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VAYÉCHEV
26 KISLEV 5784
9 DECEMBRE 2023

VAYÉCHÈV

Yaakov s'établit à Hébron avec ses douze fils. Yaakov montre de la préférence pour Yossef, son fils de dix-sept ans, en lui réservant un traitement de faveur, comme le don d'une tunique multicolore, suscitant la jalousie de ses autres fils. Yossef raconte à ses frères deux de ses rêves qui prédisent qu'il est destiné à les diriger. Cela accroît encore leur jalousie et leur haine à son égard.

Chimon et Lévi complotent de le tuer mais Réouven suggère de plutôt le jeter dans un puits. Il a l'intention de revenir le sauver. Alors que Yossef est dans le puits, Yehouda le vend à des voyageurs ismaélites. Les frères font croire à leur père Yaakov que Yossef a été dévoré par un animal sauvage.

Yehouda se marie et a trois enfants. L'aîné, Er, meurt jeune et sans enfant et sa femme est mariée, en lévirat, à son second fils, Onan. Onan pêche et lui aussi est frappé par une mort prématurée. Yehouda se refuse à lui donner son troisième fils. Mais Tamar, déterminée à avoir un enfant de la famille de Yehouda, se déguise et attire Yehouda lui-même. Quand Yehouda apprend qu'elle est enceinte, il la condamne à être exécutée mais devant les preuves, il réalise et reconnaît qu'il est le père. Tamar donne naissance à deux fils jumeaux : Pérets (ancêtre du Roi David) et Zéra'h.

En Égypte, Yossef est vendu à Potiphar, ministre du Pharaon. D.ieu bénit toutes ses entreprises dans la maison de Potiphar mais sa femme le convoite et, devant son refus, le

fait emprisonner. En prison, il gagne la faveur de l'administration pénitentiaire. Il rencontre le maître échanton et le maître panetier du Pharaon. Il interprète correctement leurs rêves et demande au maître échanton, qui sera libéré, d'intercéder en sa faveur auprès du Pharaon. Mais il oubliera de le faire.

Le tableau que nous pouvons observer à l'ouverture de la Paracha de cette semaine est d'une perfection presque idyllique : la famille de Yaakov est complète, ses enfants sont tous fidèles à ses idéaux, il a amassé de grandes richesses et est retourné s'installer sur la terre de ses pères en Terre Sainte. Enfin, il a endossé le manteau du chef de la génération. De plus, il a solidement établi sa réputation en surmontant physiquement et spirituellement trois adversaires : Lavane, Essav et Che'hem. Il est à la fois estimé et craint par la population environnante. Il semblerait donc que désormais, tout ce qui lui reste à faire soit de continuer à élever et guider sa famille jusqu'à ce qu'elle s'élargisse pour former un peuple prêt à recevoir la Torah. Le nom même de cette Paracha, « Vayéchév » (« et il résida ») évoque une sérénité pastorale.

Mais, comme nous allons bientôt le découvrir, une rivalité s'instaurait entre les frères et quand elle émergea, elle risqua de détruire la famille et d'écraser tout espoir que la fratrie devienne un jour le porte-parole de la vision des Patriarches. Tout d'abord, Yossef fut vendu comme esclave par ses frères. Puis Yehouda se sépara d'eux pour contracter une alliance en dehors de la famille. Yaakov lui-même resta inconsolable de la disparition de

Yossef. Il semblerait dès lors que le reste de la Paracha est tout le contraire de ce qu'elle laissait promettre et qu'elle ne reflète en rien la tranquillité qui apparaît dans son nom.

Pour comprendre cette contradiction apparente, rappelons-nous que Yaakov savait que l'accomplissement de la mission divine de faire du monde une Résidence pour D.ieu dépendait de la façon dont il surmonterait la force spirituelle d'Essav et que Yossef représentait les qualités spirituelles qui allaient faciliter cet accomplissement. C'est la raison pour laquelle Yaakov voyait en lui son héritier naturel.

Toutefois, alors que Yaakov se concentrait sur les qualités spirituelles de Yossef, ses frères ne manquèrent pas de constater que son comportement était inquiétant, qu'il montrait une forme d'arrogance et d'orgueil qui leur rappelait le tempérament d'Essav. Le fait que leur père le favorise, semblant ne pas voir ses défauts, ne fit que renforcer leur idée qu'il était comme Essav : après tout, Its'hak avait été dupé et avait pensé que son fils préféré était son héritier légitime, malgré son comportement extérieur. C'est pourquoi les frères conclurent que, tout comme il y avait des enfants dans les deux premières générations dont il avait fallu se séparer, il en allait de même avec la troisième génération. Plutôt que d'être l'antidote à Essav, Yossef était le nouvel Essav et en tant que tel, devait être éliminé.

Une fois que les frères de Yossef furent tous convaincus qu'il était inapte à remplir son rôle

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LA MENORAH QUI ATTENDIT 84 ANS

C'est dans un endroit très spécial - la grande salle de l'opéra municipal de Nuremberg en Allemagne - qu'a eu lieu, l'année dernière, l'allumage public d'une Menorah très spéciale. Déjà le nom de la ville, Nuremberg, évoque de sinistres souvenirs. C'est dans cette ville que furent édictées par le parti nazi les lois anti-juives en 1935, c'est dans cette ville que furent jugés en 1946, par un tribunal international, quelques-uns des plus grands criminels de la Shoah. Mais Nuremberg abrite maintenant une communauté juive en pleine restructuration sous la direction de Rav Eliézer 'Hitrick qui s'emploie à redonner aux Juifs locaux l'éducation juive qui leur a tant manqué durant des années.

Le 9 novembre 1938, la synagogue de Nuremberg, comme beaucoup d'autres en Allemagne, fut incendiée lors de ce qu'on a appelé par la suite : la Nuit de Cristal, en référence aux innombrables vitraux (et bâtiments) brisés et détruits cette nuit-là dans un immense pogrom à l'initiative du parti nazi et de ses tueurs.

Deux mois avant 'Hanouccah l'année dernière, Rav 'Hitrick avait reçu un coup de téléphone d'un habitant de la ville, signalant qu'il souhaitait rendre à la communauté juive de Nuremberg un chandelier que son oncle avait volé lors de l'incendie de la synagogue principale, celle qui se dressait à quelques mètres de l'opéra. Cela faisait 84 ans que cette Menorah se trouvait dans les affaires de la famille. L'oncle, alors âgé de dix ans, s'était faufilé dans les ruines du bâtiment incendié et avait rapporté cet objet chez lui. Son père l'avait copieusement frappé pour ce vol et avait exigé que l'enfant le rende aux Juifs de la ville. Mais les Juifs qui n'avaient pas été arrêtés ou déportés cette nuit-là s'étaient enfuis et la Menorah était restée dans un grenier, oubliée de tous.

« Dernièrement, raconta le neveu du voleur dans une lettre, j'ai rencontré à Zurich en Suisse une famille juive originaire de Nuremberg. Ces gens

m'ont raconté combien ils ont souffert pendant la Shoah, dans les camps d'extermination puis, par la suite, pour retrouver les survivants et recommencer à vivre. C'est cette rencontre qui m'a poussé à boucler la boucle et à enfin rendre la Menorah à la communauté juive que vous représentez, Monsieur le Rabbin ! ».

A la fin de cette déclaration, l'homme conclut : « Je serais heureux que cette Menorah et son histoire soient acceptées en signe de paix et d'apaisement. Personnellement, je vous souhaite, ainsi qu'à toute votre communauté la paix et la bénédiction ».

C'est ainsi que, l'année dernière, à Hanouccah, Rav 'Hitrick qui est en poste à Nuremberg depuis 19 ans, a accueilli avec émotion la lettre de l'homme ainsi que la Menorah. C'était justement dans la période où on commémorait la Nuit de Cristal, alors qu'on venait aussi de recevoir des photos inédites de l'incendie de la synagogue en novembre 1938. Cette Menorah a donc été réinstallée dans la grande synagogue d'où elle avait été volée alors que la communauté se réunissait pour une grande soirée festive dans la salle de l'opéra municipal. La boucle a été bouclée.

Après que l'histoire ait été publiée dans la presse locale, un autre citoyen allemand a rapporté à Rav 'Hitrick un vieux chandelier. C'était le grand-père de son épouse qui avait ramassé ce chandelier dans les ruines de la synagogue en feu. « Il est très important, rappelle Rav 'Hitrick, que les objets volés soient rendus à leurs propriétaires ou, du moins, à leurs descendants spirituels. C'est d'ailleurs notre rôle ici, rendre à cette ville allemande le judaïsme qui en a été banni dans des circonstances si tragiques. C'est à nous de faire briller la lumière de Hanouccah, avec fierté et avec bonheur. Le peuple éternel est porteur d'une lumière éternelle ». ●

*Mena'hem Cohen – Sih'at Hachavoua 1877
Traduit par Feiga Lubecki*

COMMENT ALLUME-T-ON LES 2 LUMIÈRES DE 'HANOUCCAH LE VENDREDI APRÈS-MIDI 8 DÉC 2023 ?

Il convient, avant l'allumage, de procéder à la prière de Min'ha.

Le maître de maison, et éventuellement tous les garçons de la maison, prononceront d'abord les deux bénédictions.

On allumera d'abord la mèche ou la bougie située le plus à gauche puis celle qui la précède, etc. à l'aide de la bougie appelée « Chamach ».

On aura pris soin de mettre assez d'huile dans les 2 godets (ou d'avoir prévu 2 bougies assez grandes) pour durer jusqu'à une demi-heure après la nuit. Après l'allumage, on récite « Hanérot Halalou ». On ne pourra pas déplacer la Ménorah durant tout le Chabbat.

Avant 15h 52, les jeunes filles et les petites filles allumeront leurs bougies de Chabbat (après avoir mis quelques pièces dans la boîte de Tsedaka (charité) ; les femmes mariées allumeront au moins deux bougies.

Puis, en se couvrant les yeux de leurs mains, elles réciteront la benediction.

Tout ceci devra être terminé avant 15h 52 (en Montreal) le vendredi 8 décembre.

Une jeune fille (ou une femme) qui habite seule devra elle aussi procéder d'abord à l'allumage des lumières de 'Hanouccah puis des bougies de Chabbat, avec les bénédictions appropriées.

A l'issue du Chabbat, on récitera la Havdala avant l'allumage de la troisième bougie. ●

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futur, la providence Divine devait faire en sorte de les convaincre du contraire. Et c'est ainsi que commença la longue odyssée de Yossef en Egypte.

Celui qui changea innocemment le cours des événements fut le quatrième fils de Yaakov, Yehouda, qui s'avança pour convaincre ses frères de vendre Yossef à une caravane de marchands plutôt que de le tuer. C'est ainsi qu'il retourna la situation qui menaçait d'être la fin certaine de tout en un commencement. Il mit en marche le processus qui aboutirait finalement à la réunion et la réconciliation des frères et en conséquence à la juste prérogative de Yossef de prendre la direction familiale et à l'accomplissement du désir de Yaakov de servir D.ieu dans la paix et la tranquillité.

Cela explique pourquoi la Torah interrompt le récit de l'histoire de Yossef avec un interlude décrivant les alliances extra familiales de Yehouda. Par cette alliance, il engendra Peretz, l'ancêtre du Roi David qui, à son tour, est l'ancêtre du Machia'h. Yehouda ressort donc non seulement comme l'élément déclencheur de la rédemption de la famille de Yaakov mais aussi de la Rédemption ultime de tout le Peuple juif et de l'humanité.

En demandant à D.ieu la tranquillité nécessaire pour mieux accomplir sa Mission Divine, Yaacov demandait simplement sa rétribution pour avoir surmonté les épreuves avec Lavane, Essav et Che'hem. Mais D.ieu voulait lui accorder une paix encore plus profonde qui lui permettrait de remplir sa mission de façon encore plus accomplie. Et cela dépasserait ce qu'il pouvait gagner par ses propres efforts et serait un avant-goût de l'époque messianique. Mais pour pouvoir y accéder, il devait surmonter une épreuve.

בס"ד

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Le point commun de ses épreuves précédentes était que chacune d'entre elles était un combat avec une sorte de mal. De telles épreuves peuvent être très éprouvantes, mais au moins elles nous donnent la satisfaction de savoir qu'en les surmontant, nous avons accompli quelque chose de tangible. Par contre, le test d'une souffrance apparemment dépourvue de signification n'apporte pas un tel réconfort. Et c'est précisément à ce genre de test que Yaakov fut

maintenant soumis, sous forme de la perte de Yossef et du doute intérieur quant à l'issue du travail de sa vie. Par ces souffrances, Yaacov fut raffiné au point qu'il devint plus tard (dans la Paracha Vaye'hi) le réceptacle dans lequel D.ieu allait déverser une paix et un contentement intérieurs très profonds.

Le premier enseignement que nous pouvons donc tirer de cette Paracha est d'être

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EDITORIAL

VIVE LA LUMIÈRE !

Les fêtes que nous célébrons d'année en année ont ce côté bouleversant d'être toujours actuelles. De fait, qu'elles soient des rites prescrits par nos textes ou liées à des événements historiques, elles dépassent très largement le contexte auquel elles se rattachent. Elles possèdent en elles une qualité éternelle d'actualité, même si un tel concept a de quoi surprendre. C'est que, au-delà de leurs enseignements immédiats, c'est aussi de nous qu'elles parlent. Il n'y a sans doute pas d'exemple plus éclatant que celui de 'Hanouccah.

La célébration commence cette semaine et elle nous raconte un temps d'oppression et de combat. L'oppression est, comme bien souvent, militaire, politique, culturelle et religieuse. Les Grecs occupent Israël et ils veulent que les Juifs laissent leur conscience propre disparaître. Ils veulent que demain ne retentisse que le bruit et la fureur de leur monde à l'exclusion de tout autre. Ils entreprennent donc la destruction spirituelle, morale puis physique de tout ce qui ne leur ressemble pas ou qui ne plie pas devant eux. C'est un temps d'obscurité, et la nuit est si profonde qu'on pourrait venir à en oublier l'existence de la lumière.

Pourtant, certains savent ne jamais désespérer. Au cœur des temps noirs, ils perçoivent qu'un chemin de vie est toujours ouvert et qu'il tient d'abord à la décision de chacun de s'y engager. C'est ainsi que commence la lutte, puis une véritable guerre, qui débouche sur la victoire miraculeuse de 'Hanouccah mais surtout sur l'allumage du chandelier à sept branches du Temple de Jérusalem, la Menorah. Et depuis, tous les assauts du monde n'ont pas réussi à l'éteindre ou même à en diminuer la puissance. Par sa nature, la lumière a vaincu l'obscurité et elle l'a fait pour toujours.

Aujourd'hui, on peut avoir l'impression que les ombres montent à nouveau. D'un temps de relative sérénité, voilà que l'on semble être revenu à une époque d'incertitude et d'angoisse voire de pure furie. Sachons donc nous regrouper autour de la lumière. Elle est la belle expression de la civilisation des hommes. Elle est aussi ce prodige Divin qui fait que ce qui nous entoure est meilleur. Sachons la diffuser autour de nous par nos actions et notre présence. Cela fait aussi partie de notre mission, pour un avenir de paix et de bonheur. Joyeux 'Hanouccah ! ●

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conscients que la Providence Divine orchestre toujours les événements, même si parfois, cela ne se voit pas. Quelque désespérée que notre situation puisse paraître, la solution se trouve toujours près de nous et le mécanisme de la rédemption peut être déjà en marche.

D'autre part, nous voyons combien il est important de regarder au-delà des vicissitudes du présent et d'aspirer à la Rédemption, ce

que nous voyons faire Yaacov au début de la Paracha. Il est instructif de noter que D.ieu ne chercha pas à mettre Yaacov sur le chemin, qui l'aurait mené à cette paix véritable à laquelle il aspirait, avant qu'il ne l'ait spécifiquement demandé lui-même. Ce fut réellement son aspiration à la Rédemption messianique qui lança tout le processus qui nous y conduira.

On pourrait objecter qu'il est préférable de

HORAIRE DES PRIÈRES

Miniane Sefarade

CHABBAT

Min'ha/Arvit (vendredi).....16h 00

Cha'harit.....9h 00

ETINCELLES DE MACHIAH

CORPS ET ÂME

Un verset prophétique enseigne (Osée 6:2) : « Il nous fera revivre après deux jours ; le troisième jour, il nous redressera et nous vivrons devant Lui. »

Les Sages interprètent les « deux jours » comme faisant référence à ce monde-ci et au monde futur, au sens d'au-delà. En revanche, le « troisième jour » correspond au monde de la résurrection, le plus haut des degrés qui suivra la venue de Machia'h. Ce dernier niveau est radicalement différent des deux précédents car le corps et l'âme partagent alors le même enthousiasme pour le service de D.ieu. C'est là le but ultime de la création. ●

renoncer à la paix et au contentement véritables si le prix à payer est si élevé et que des souffrances incompréhensibles comme celles de Yaakov viennent encore s'ajouter. Mais puisque nous avons déjà tant souffert à travers notre histoire, il est clair que nous nous sommes suffisamment raffinés désormais pour mériter la Rédemption finale. Tout ce qu'il nous reste à faire est de prier D.ieu sincèrement, avec force et conviction et Il nous répondra certainement. ●