



Shearith Israel
SPANISH &
PORTUGUESE
Synagogue of Montreal
Est. 1768

SHABBAT BULLETIN

December 11, 2021 | 7 Tevet 5782



Parashat Vayigash

C'est quoi le plan?
Par: Rabbin Maimon Pinto

Yehudah s'est approché (vayigash) [Yosef] et a dit: «Mon maître, laisse ton serviteur parler aux oreilles de mon maître. Ne vous fâchez pas contre votre serviteur, car vous êtes comme Pharaon...» (Béréchis 44:18) «Oh, j'aimerais ne pas vivre ça, du moins pas maintenant.» Des mots célèbres, prononcés par presque tous les êtres humains qui ont déjà foulé la surface de la terre à un moment inconfortable, généralement très gênant. Ceux qui n'ont pas prononcé de tels mots appartenaient généralement à une race particulière de personnes qui, à la place, disent: «Tout ce que Dieu fait, Il le fait pour le bien» (Brochos 60b).

Quelle est la définition ultime de «désagrément»? Quand ce que nous planifions pour nous-mêmes est différent de ce que Dieu planifie pour nous. Quelle est la différence? Comment une telle différence se produit-elle? Habituellement, lorsque nous considérons la vie chaque jour comme un autre jour sur le chemin d'une «fin», au cours de laquelle nous essayons de tracer un parcours pour... vers... quoi? C'est tout l'intérêt - à quoi?

Dieu, d'autre part, a créé chaque individu pour atteindre un certain potentiel et pour jouer un certain rôle dans Son plan directeur de création. Nous ne savons pas toujours quel est notre potentiel, ni quand nos

moments de gloire peuvent arriver. Notre travail consiste à dépenser nos pensées et notre énergie à essayer de découvrir notre potentiel et à chercher des moyens de contribuer au dessein de Dieu pour la création.

Si nous faisons cela, alors Il nous guidera et nous mettra aux bons endroits au bon moment - même si nous ne savions pas que cela pourrait arriver de cette façon. Les personnes qui cherchent à suivre le chemin de Dieu dans la vie sont assurées de l'assistance divine pour le faire, et c'est ce que le prophète voulait dire lorsqu'il a écrit: Béni soit celui qui se confie en Dieu, car Dieu sera sa confiance. (Yirmiyahu 17:7)

La différence entre quelqu'un qui s'est engagé à travailler avec la Divine Providence et quelqu'un qui «se promène» dans la vie est que, lorsque «son moment» arrive, il peut même ne pas le savoir. En fait, plus que probablement, ce n'est pas ce à quoi il s'attendait, et bien qu'il puisse se lever pour y faire face, il ressentira de l'anxiété plutôt que de l'euphorie. Il peut même résister au moment présent et perdre une précieuse opportunité de grandir. L'un de ces moments est la confrontation finale de Yehudah avec le vice-roi d'Egypte, alias Yosef HaTzaddik, au début de la paracha de cette semaine. Ce n'est pas ce que Yehudah a prévu, mais c'est ce que la Divine Providence a ordonné. Yehudah n'était pas du tout à l'aise d'approcher le commandant en second de l'Egypte de cette façon, mais c'était ce que le moment exigeait. Yehudah aurait préféré s'occuper de ses propres affaires, probablement en apprenant la Torah, de retour à Eretz Canaan, mais, au lieu de cela, il a été «jeté» devant le ministre divinatoire d'Egypte et contraint de justifier son exist-

ence et celle de son frère! C'est peut-être une autre interprétation du mot «vayigash», «et il s'est approché». Au niveau «pshat», le mot fait référence à l'approche de Yosef de Yehudah, pour lui parler de la situation actuelle. À un niveau plus profond, plus midrashique, c'est peut-être une allusion à la façon dont la version personnelle de la réalité de Yehudah "s'est approchée" de la version de Dieu de la réalité - ou vice-versa - et la confrontation entre Yehudah et Yosef n'était que le jeu de la confrontation entre la réalité de Yehudah et la version de Dieu. Ensuite, il devient clair pour Yehudah et le reste de ses frères que tout ce qui s'est passé depuis qu'ils ont vendu Yosef pour la première fois en esclavage (et bien avant cela) était de provoquer un éventuel tikun (rectification) pour lui-même, sa famille, le peuple juif, et le monde entier!

Si seulement il avait su ça depuis le début. Si seulement nous pouvions le savoir depuis le début. C'est notre travail de nous assurer que nos plans pour nos vies vont de pair avec les plans de Dieu pour nos vies, sinon en détail, du moins en intention. Ensuite, lorsque les «vayigash» de la vie nous arrivent, ils ne semblent pas brusques ou inconfortables, mais plutôt attendus et ex-attends. Cela vaut pour les événements qui troublent le peuple juif encore aujourd'hui. Survivre à quoi que ce soit dans le monde de Dieu n'est pas une question d'être sceptique quant aux réalités ou prédictions bibliques. Il s'agit de toujours se demander: qui suis-je, que suis-je ici pour accomplir et que dirait Dieu sur moi et ma vie. C'est précisément la question que Dieu attend de nous avant de nous envoyer tous les indices et réponses nécessaires.

OPINION

Chevra Shaas

Words From
Rabbi Menahem White
VAYIGASH 5782

Wow! That story of Joseph and his brothers is a cliff-hanger! When we left the synagogue last week, we were wondering: what's going to happen to Benjamin? Why did Joseph plant fake evidence in Benjamin's bag? Is Benjamin going to be Joseph's slave for ever?

As this week's parsha begins, the brother Judah approaches Joseph very meekly: "Please my master, may I please say something to you, and don't be angry at me...you are [as powerful] as Pharaoh." And Judah continues talking, always referring to Joseph as his master, and to himself as "your servant."

Judah's speech is long (16 verses), in simple language, and very

deferential towards Joseph (whom Judah still thinks is Pharaoh's viceroy, and does not yet realize is actually Joseph.)

HOWEVER, there is a strange midrash, which seems to completely change the meaning of the speech. Here is my translation and abridgement of an ancient Aramaic translation, known popularly as the "Jerusalem Targum," written in the western Aramaic dialect:

Judah said: "you are like Pharaoh. In other words, I will kill you like I will kill Pharaoh. For when I take



my sword out of its sheath, I won't return it until the land of Egypt will be filled with corpses, empty of its inhabitants. I'll begin with you, and I'll continue until I eradicate Pharaoh. Maybe you never heard what my two brothers Shimon and Levi did to the entire city of Shechem, and I am even more powerful than they are...."

According to this midrash, Joseph relents, not because he has pity on his brothers, because he is scared of them!!

So, what is going on here? How can a midrash completely turn the literal meaning of a passage upside down? I think I have an answer, but first I would love to hear from you, if you have an opinion. So, please, if you think you have an answer, you can contact me, and we can discuss it next week, since, anyway, the story of Joseph and his brothers does not conclude until next week.

In the meantime, Shabbat shalom

SHABBAT SHALOM

Start/Debut End/Fin
3:52 p.m. **5:01**

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Haftarah Ezekiel - Hertz page 178

Shabbat Services
Shahrit: 8:30 Minha: 3:45

WEEKLY SERVICE SCHEDULES

Sunday: 8:30 a.m.

Monday - Friday:
Shahrit: 7:30 a.m.
Minha: 4:00 p.m.

TSOM DE TEVET

Tuesday/Mardi, Dec. 14 déc.
Shahrit 7:00 am

Tsom: Begins/début 6:03 am
End/fin 4:46 pm

CHEVRA SHAAS Service Schedule

SHABBOS, DECEMBER 11th
Schachris 9:30 a.m.

SUNDAY, DECEMBER 12th
Schachris 8:00 a.m.

BEIT HAMIDRASH HELWANI WITH RABBI PINTO

Monday through Friday

8:40 a.m. - Hok L'Israel

Dvar Torah / Classes

Halakha Shiur - Sunday after services

Monday, Tuesday, Thursday & Friday

8:25 a.m. - Halakha/Talmud / Hok L'Israel

4:25 p.m. - Jewish Wisdom / Parasha

Dear friends,

I am here for you. Whether you want to ask a question, consult, learn or just chat, you can call me on my mobile (514) 506-3164 or to my email rabbi@thespanish.org

I am available 24/6.

Shabbat, emergencies only

Rabbi Maimon Pinto

To contact Reverend Hazan

Daniel Benlolo:

cantorbenlolo@thespanish.org

(514) 892-2859



QUOTE OF THE WEEK

An appeaser is one who feeds a crocodile, hoping it will eat him last.

Winston Churchill | Aish HaTorah



RESUMPTION OF "SIT-DOWN" KIDDUSHIM AT THE SPANISH
 will begin next Shabbat, December 11 in Aintabi Hall
after completion of services in Mashaal Sanctuary. **Proof of double vaccination** must be submitted Fridays 10 a.m.
 before Shabbat. This is a one-time only procedure. Once
 we have this form, it will be kept on file.
 Unvaccinated individuals will have to take "to-go boxes" after services and
 will not be able to join the sit-down kiddush.
 Thank you for your understanding and keep safe.

Congregation Maghen Abraham

Thoughts: Mayer Sasson - PARASHA VAYIGASH

"And he sent Yehudah before him to Yosef...." (46,28)

The past and the future

On the words "And he sent Yehudah before him to Yosef so that he should direct him..." Rashi explains that Yakov sent Yehudah before him to prepare a House of Study from which Torah directives would be given to the Jews. We must understand, from all the Tribes, why did Yakov specifically send Yehuda to Yosef?

First we will explain that said in the

Parsha of Vayetze concerning the birth of Yosef, "And G-d remembered Rachel... and she bare a son and she said "G-d has taken away my shame" – – תְּנַשֵּׁא אֶת מִשְׁׁמָךְ רָחָה. "And she called his name Yosef saying – May G-d give me yet another son." – וְקֹרֵא אֶת שְׁמוֹ יוֹסֵף 'ה' בְּנֵי אֶחָד". Our Sages wondered: At first it seems that Rachel wanted to call her son Asaf; why did she call him Yosef at the end?

We can explain this according to the how the Chozeh of Lublin related to the birth of Yehuda: "And she con-

ceived again and bare a son and said "This time I thank G-d...she called his name Judah and she left off bearing." We must understand why the Torah emphasizes that after Laya had thanked G-d and called her son Yehuda, she stopped having children.

We learn a great important foundation from here: Whenever a Jew thanks G-d for the past he must also immediately request for the future – for if not he causes the abundance of good that he receives from Heaven to stop coming. Therefore, when Laya gave birth to Yehuda and said "this time I thank G-d", she thanked only on the past and did not ask for the future as well, she "left off bearing".

Therefore, the Tanna Ben Azai said that when a person wants to thank G-d for the good he gave him he should "thank for the past and shout for the future".

Now we can understand why Rachel called her son Yosef and not Asaf; for in addition to the thankfulness for the past, Rachel also prayed for the future "May G-d give me yet another son"; and indeed she later merited to give

birth to Binyamin.

And now we can understand why Yakov sent specifically Yehuda to Yosef. Soon Bnei Yisrael were to begin the exile of Egypt as decreed in the Brit ben Habitarim. G-d wanted to teach his children a way of serving Him when G-d will perform miracles for them and redeem them from Egypt, together with their prayers they should also include the idea of Yosef asking for the future; they should also ask for the future that G-d continue performing miracles and redeem His children with a total true Redemption, Amen.

And in fact when G-d took the Children of Israel out of Egypt they thanked Him at the Song of the Sea for His taking them out of Egypt but they also asked for the future: "You bring them home and plant them in the mountain of Your inheritance" – they asked for the total redemption in the Future when G-d will build the Beit Hamikdash and bring it down all built from Heaven- and then His Kingdom will be revealed in the entire world forever, speedily in our days, Amen.

SHABBAT SHALOM!!

COMMUNITY

Jewish Wisdom

Une assurance divine
 Rabbi Maimon Pinto

Pharaon s'est réveillé et a perçu que [ce qu'il avait vu] était un rêve. Genèse 41:7

Le contenu des rêves de Pharaon différait profondément de celui de Joseph. Pharaon rêvait d'animaux et de produits mais pas de travail. Les rêves de Joseph, en revanche, ont commencé avec l'image du travail - les frères ramassant des gerbes dans le champ.

Cela reflète la différence entre la façon dont Dieu assure la subsistance des personnes saintes et des personnes impies. Dieu soutient directement les saints, en récompense méritée pour leur travail sérieux en s'alignant sur sa volonté. En revanche, les personnes impies rechignent à l'idée d'autodiscipline et de travail ; Dieu ne les soutient donc que parce qu'il le doit pour qu'ils continuent d'exister. De plus, la nourriture reçue sans effort est une bonté imparfaite, car la nature humaine est telle que nous n'apprécions pas vraiment quelque chose gagné sans effort.

De même, lorsque nous sommes tentés de penser que nous pouvons nous en tirer sans travail acharné, nous devons réaliser que de telles notions proviennent de notre côté impie. De même, tout ce que nous recevons « gratuitement » est défectueux ou ne durera pas.

Got A Question for Reverend/Hazan Daniel Benlolo?

Dear friends, I found this anonymous jewel and I thought you would like it. The question was asked; At 70 of age and heading towards 80 what sort of changes are you hoping for yourself? Here is the answer:

1. After loving my parents, my siblings, my spouse, my children, and my friends, I have now started loving myself.
2. I have realized that I am not "Atlas". The world does not rest on my shoulders.
3. I have stopped bargaining with vegetable & fruit vendors. A few pennies more is not going to break me, but it might help the poor fellow save for his daughter's school fees.
4. I leave my waitress a big tip. The extra money might bring a smile to her face. She is toiling much harder for a living than I am.
5. I stopped telling the elderly that they've already told that story many times. The story makes them walk down memory lane & relive their past.
6. I have learned not to correct people even when I know they are wrong. The onus of making everyone perfect is not on me. Peace is more precious than perfection.
7. I give compliments freely & generously. Compliments are a mood enhancer not only for the recipient, but also for me. And a small tip for the recipient of a compliment, never, NEVER turn it down, just say "Thank You."
8. I have learned not to bother about a crease or a spot on my shirt. Personality speaks louder than appearances.
9. I walk away from people who don't value me. They might not know my worth, but I do.
10. I remain cool when someone plays dirty to outrun me in the rat race. I am not a rat & neither am I in any race.
11. I am learning not to be embarrassed by my emotions. It's my emotions that make me human.
12. I have learned that it's better to drop the ego than to break a relationship. My ego will keep me aloof, whereas with relationships, I will never be alone.
13. I have learned to live each day as if it's the last. After all, it might be the last.
14. I am doing what makes me happy. I am responsible for my happiness, and I owe it to myself. Happiness is a choice. You can be happy at any time, just choose to be!

I decided to share this for all my friends. Why do we have to wait to be 60 or 70 or 80, why can't we practice this at any stage and age?

Reverend Hazan Daniel Benlolo

PARNASS HAYOM BEIT HAMIDRASH HELWANI

Shabbat 7 Tevet - December 11
 David & Dody Hasson, à la mémoire de Selim Halabi ben Esther זצ"ה.

Monday/Lundi 9 Tevet - December 13
 Carole & Elie Cohen, in memory of his sister, Melia Haya bat Olga זצ"ה.

Albert & Gabriel Benizri and Dody & David Hasson, à la mémoire de leur père, Ellie Benizri זצ"ה.

Tuesday/Mardi 10 Tevet - December 14
 Famille Selim Sasson, à la mémoire de son oncle, Isaac Sasson זצ"ה.

Wednesday/Mercredi 11 Tevet - December 15
 Famille Abitan, à la mémoire de Flora Zari Abitan זצ"ה.

Thursday/Jeudi 12 Tevet - December 16
 Sylvia Shahin, in memory of her mother, Salima Akairib זצ"ה.

Iris & Jacob Haimovici, in honour of their son Leon David Nachman Lieb.

Friday/Vendredi 13 Tevet - December 17
 Henri & Arlene Abitan, à la mémoire de sa mère, Simone Madar זצ"ה.



Sunday, December 12 | 11:00 - 1:00 pm

In Commemoration of Rabbi Howard S. Joseph zt"l
 Please join Dr. Norma Joseph, Rabbi Joshua Joseph and Ami Joseph in a lively discussion on the Rabbi's legacy & approach to Judaism in this era

In person & via zoom - more information to follow



Sunday, December 12 | 7:00 - 8:00 pm - save the date

JPL in collaboration with S&P present
 A Glimmer of Light - A Tribute to Jewish Composers
 Virtual pop music concert with our Hazan Daniel Benlolo

Registration required - www.thespanish.org



Tuesday, January 11 | 7:00 - 8:00 pm

Improve your Arabic. First of many Tuesday night sessions
 Registration required: sisterhood2020@hotmail.com OR
 Grace at (514) 979-9779
 Meeting ID: 881 1057 1315 Passcode: SUPERSIS



Sunday, January 16 (All Day) Save The Date SPY Tu B'Shvat Party

Time and Location To Be Advised



Monday, January 17 (All Day) Save The Date

Tu B'Shvat Enchanted Seder

Time and Location To Be Advised



Tuesday, January 18 | 7:00 - 8:00 pm

Sisterhood Health Series: Joanna's Pawdcast "Don't Fret Over Your Pet" with Dr. Joanna Singerman BSc, BVetMed, MV, Veterinarian

Join Zoom ID 881 1057 1315 Passcode SUPERSIS



Tuesday, January 25 | 12:00 - 1:00 pm

Sisterhood Book Review: "The Last Watchman of Old Cairo" By Michael David Lukas - Reviewer: Pamela Iny

RSVP: sisterhood2020@hotmail.com

Zoom ID 895 2182 1866 - Password: SISBOOK



Shabbat, February 12 Save The Date

Musical Havdalah

Time and Location To Be Advised