

SEPHARDIC KEHILA CENTRE

ABIR YAAKOB CONGREGATION



President
Jimmy Keslassy
Vice President
Isaac Cohen

שבת שלום
Shabbat Shalom

ברוכים הבאים
Welcome to our Synagogue

Rabbi Emeritus
Haham Amram Assayag
Rabbi
Rabbi David Kadoch
Shaliach Tzibur
Marc Kadoch
Parnas
Avi Azuelos

Shabbat Vayigash פרשת ויגש
Shabbat December 31st 2022, טבת תשפ"ג / 7 Tevet 5783
Perasha Page 250 Haftarah 1144 ויהי in Artscroll

Shabbat Prayer Times

מנחה Mincha (Main Synagogue)	4:31 p.m.	
הדלקת נרות Candle Lighting	4:30 p.m.	
שחרית מנין החיד"א (ותיקין) Shaharit Ha'Hida Vatikin	6:50 a.m.	
Shiur Hilchot Shabbat (cancelled this week)	8:15 a.m.	
שחרית Shaharit (Main Synagogue)	8:45 a.m.	
תהלים Tehilim	3:40 p.m.	
מנחה Mincha	4:10 p.m.	
שבוע טוב Shabbat Ends	5:39 p.m.	

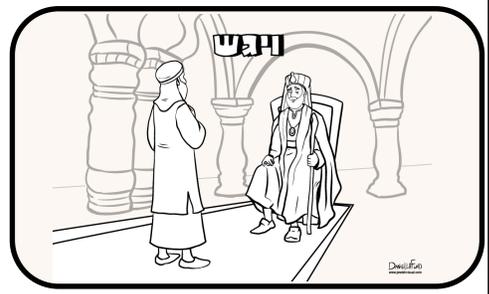
Shabat Zemanim- Netz- נץ- 7:51 am, Keriat Shema- קריאת שמע- 10:06 am, Shekia- שקיעה- 4:49 pm

Weekday Services

שחרית Shaharit Sunday	שחרית Shaharit Weekdays
ותיקין Vatikin 7:10 a.m.	ותיקין Vatikin 7:10 a.m.
מקדימים Makdimim 8:00 a.m.	מקדימים Makdimim 6:30 a.m.
קבועים Kebuim 9:00 a.m.	קבועים Kebuim 8:00 a.m.
	מנחה Mincha 4:40 p.m.
	ערבית Arbit 18 minutes after sunset

Birthdays this week

Jonathan Ohayon, Esther Vered, Joshua Isaac Keslassy, Dov Gal, Avigaille Ohayon, Ely Keslassy, Shlomo Assayag, Edan Sher, David Azuelos, Betty Lalou, Tamar Keslassy, Leon Sibony, Samuel Jonah Oziel



Nahalot

Abraham Benchetrit ז"ל, Rabbi David Benguigui ז"ל **10 Tevet** / Tuesday January 3rd
Moise Nahmany ז"ל, Dina Youssefian ז"ל **11 Tevet** / Wed. January 4th
Joel-Yoel Malinowicz ז"ל, Armando Essebag ז"ל, lech Elmaleh ז"ל **12 Tevet** / Thursday January 5th
Malka Shemesh ז"ל, Zohra Kadoch ז"ל **13 Tevet** / Friday January 6th

Nahalot for the following week

Shlomo Esseis ז"ל **14 Tevet** / Shabbat January 7th
James Dayan ז"ל, Hanna Trojman ז"ל **16 Tevet** / Monday January 9th
Samuel Faierman ז"ל **18 Tevet** / Wednesday January 11th
Abraham Medina ז"ל **19 Tevet** / Thursday January 12th
Jacob Bendayan ז"ל **20 Tevet** / Friday January 13th

Synagogue News

Fast of Asara BeTevet

The fast of Asara BeTevet is on Tuesday, January 3rd.
Fast begins at 6:39am
Fast ends at 5:29pm
(Minha at 4:30 in the Downstairs Synagogue)
One is allowed to eat Tuesday morning before 6:39am if he/she stipulates the night before that he/she plans to do so.

Condolences

We would like to extend our condolences to our dear members Mr. David Hazan and Mr. Shmuel Hazan on the passing of their father and grandfather Mr. Shmuel Hazan z"l.
May his neshama rest eternally in Gan Eden, Amen

Contacting the Rabbi this week

To contact the Rabbi this week, please call or text him via whatsapp only.

Shabbat Kiddush

Kiddushim bring everyone together on multiple levels and we are thrilled to welcome everyone back to SKC for a congregational Shabbat Kiddush. Anyone interested in sponsoring all or part of a kiddush or even helping us enhance the weekly kiddush is asked to call the office at 905-669-7654 x200 or send an e-mail to social@kehilacentre.com.
This week's congregational Kiddush is sponsored by
Sephardic Kehila Centre
Everyone is Welcome

Seuda Shelishit

Over the past few months, the Divre Torah during Seuda Shelishit have tackled interesting and thought-provoking topics. Joins us after Minha on Shabbat to hear this week's insight.
This week's Seuda Shelishit is sponsored by:
Sephardic Kehila Centre

Early Risers, Early Gainers

Rabbi Kadoch's Shabbat morning Shiur prior to Shaharit is
CANCELLED THIS WEEK

Save The Date

The SKC is proud to announce a community-wide Shabbaton on January 27-28 when we will have the honour to host **RABBI PAYSACH KROHN** with us for the entire Shabbat. Stay tuned for more details!

Tefilot and Piyutim

Tefilot and Piyutim is back for another year of learning and excitement. Come join the young boys of the community, led by Adam Ohayon, and learn the songs and melodies that make our services unique. Tefilot and Piyutim runs at the same time as Tehilim on Shabbat. To have your child participate, bring him 30 minutes before Minha on Shabbat afternoon.

Avot U'Banim

Resumes this week Motzei Shabbat at 6:45PM

Weekly Shiurim

Parashat HaShavua - Thursdays @8pm HYBRID*
Hilchot Shabbat - Shabbat at 8:30am Main Synagogue
Gemara Sanhedrin - Sundays at 7:15am Downstairs synagogue
Zachary Benatar
Weekly on Mondays @ 2:45pm: Parasha (men and women)
To be added to Zach's Shiur group, please contact Max Benatar at (416) 802-3824

Shabbat Kids' Program

CANCELLED THIS WEEK. Sorry for any inconvenience

Upcoming Events

THE JOE DWEK OHR HAEMET SEPHARDIC SCHOOL
CORDIALLY INVITES THE ENTIRE COMMUNITY TO THE
39TH ANNUAL
Baba Sali Hilula
HAADMOR REBBI YISRAEL ABUHATZPRA זצק"ל
צדיק כתר יפרח
4 SHEVAT 5783 | WEDNESDAY, JANUARY 25TH, 2023
COCKTAILS AND REGISTRATION AT 6:00 P.M. | DINNER TO FOLLOW
SEPHARDIC KEHILA CENTRE
7026 BATHURST STREET, THORNHILL, ON
Rsvp@905) 669-7653 EXT 233 OR MERCEDES.BENDAYAN@JDOHSS.ORG

Vayigash - Turning disabilities into abilities

Rabbi David Kadoch

"ובני דן חשים" (מ:כג)

"And Dan's son was Hushim." (46:23)

Why did Dan only have one child unlike the rest of his brothers? Was there a specific reason? Furthermore, Hushim was deaf. Not only was he limited to one son, he could not hear either!. Here's the underlying story happening behind the scenes:

When Dan's wife gave birth to her son, he was stillborn; in fact, there were no hands, feet or head. In addition to this tragedy, there was no spirit or soul...in other words, there wasn't really much of a child at the time of birth. Dan was extremely upset and went to his father, Yaakov, downtrodden. Dan explained to him that his wife gave birth to "a piece of flesh" with no life. Yaakov requested to bring it near him and place it on a plank of wood. Yaakov saw with Ruach HaKodesh that this boy carried sparks of David HaMelech who was the forefather of Mashiach and to which seventy years was given to him from Adam HaRishon. (When Adam HaRishon sinned, seventy years were taken from his life and given to David.)

At this point, Yaakov prays to God and says "Master of the World, if this boy has no years to his life, give him 70 years from the life of Adam." And so it was. God gave him a head, eyes, a nose, hands and feet. As Yaakov continued to pray, God completed his 248 limbs and 365 sinews that make up a human being.

Unfortunately, Yaakov forgot to pray for the ability to hear. The reason is that this boy, who carried sparks of David HaMelech, who took years from Adam HaRishon, was not able to hear because Adam sinned with his ears by listening to his wife and not to God. That is why this boy was called Chushim, for "chush" in Hebrew means "sensitivity to hearing."

After this traumatizing experience, Dan and his wife were scared to have another child so they prayed that they should not bear anymore children. Their prayer came true.

The good news is that in the future Hashem will give to Chushim, Dan's son, an ability to hear more than any other person on Earth, since he carries the sparks of Mashiach. The letters of Chushim חשים are the same letters as Mashiach משיח. The proof is in the name.

May none of us experience the trauma that Dan and his wife experienced. We must understand and truly internalize that every child is special beyond belief, no matter their deficiencies or disabilities. Every child has a spark of godliness glimmering inside and it's a shame to think otherwise. A child that suffers from a sickness or physical deformity is usually the one that shines above the rest; one who proves to the world that anything is possible and becomes a source of inspiration to all those around him/her.

Funny...those traits are similar to those of Mashiach. Coincidence? I think not.

Parashat Vayigash- The Antidote to Adversity

Rabbi Eli J. Mansour

The Torah in Parashat Vayigash tells of Yaakov Abinu's move from Eretz Yisrael to Egypt with his entire family. We read that Yaakov went to Egypt together with "Kol Zar'o" - "all his offspring" (46:6). The Torah then seems to unnecessarily repeat this point, that all of Yaakov's offspring joined him in Egypt: "His sons and his sons' sons [went] with him; his daughters and his sons' daughters and all his offspring, he brought with him to Egypt" (46:7).

What does this second verse add? Once we've been told that Yaakov went to Egypt with all his offspring, why does the Torah then need to specify his sons, his sons' sons, his daughters, and his sons' daughters?

The Or Ha'haim (Rav Haim Ben-Attar, 1696-1743) offers a fascinating explanation of this verse, suggesting that the Torah here is delineating two different groups of Yaakov's offspring. The first group "went with him," just as he did, with the same mindset and outlook. Yaakov knew that he and his family were going to Egypt to begin the fulfillment of the prophecy given to his grandfather, Abraham, that his descendants would be persecuted in a foreign land. He understood that this was not going to be easy or pleasant, that his offspring were going to suffer terribly at the hands of the Egyptians. Nevertheless, he went to Egypt wholeheartedly,

fully accepting Hashem's decree. The verse here tells us that Yaakov's "sons and his sons' sons went with him" - meaning, they went to Egypt in the same manner as he did, without any ambivalence or hesitation, trusting in Hashem. There were others, however, about whom the verse says, "he brought with him to Egypt" - implying that they needed to be coerced into moving to Egypt. This group did not have the same level of faith, and were hesitant to begin the decree of exile and persecution.

After presenting this interpretation, the Or Ha'haim references the teaching of the Midrash (Shemot Rabba, 1) that the bondage did not begin until those who had moved from Canaan to Egypt had passed away. It was only after that generation in its entirety perished that G-d brought the pain and suffering of slavery upon Beneh Yisrael. The Or Ha'haim explains, "Perhaps this was for them a reward for willingly accepting the King's decree...for the remedy for suffering is acceptance."

In this passage, the Or Ha'haim here reveals to us the answer to one of the most frequently asked questions asked by believing Jews: How should we respond to our problems and troubles to make them go away? The Or Ha'haim identifies for us the "antidote" to adversity, stating, "Sama De'yisureh Kabuleh" - "the remedy for suffering is acceptance." If we want to spare ourselves troubles and hardship, we need to accept everything that Hashem decrees should transpire. Yaakov's family members who went to Egypt whole-

heartedly, undeterred by the decree of hardship, were rewarded by being spared that decree. This is the remedy - to humbly and unquestioningly accept everything that Hashem does.

The Or Ha'haim concludes this passage by referencing a comment by the Zohar (Vayakhel, 198a) explaining the verse in Tehillim (146:5), "Ashreh She'Kel Yaakov Be'ezro, Sibro Al Hashem Elokav" - "Fortunate is he who is helped by the G-d of Yaakov; who places his hope in Hashem his G-d." The Zohar states that the word "Sibro" ("his hope") should be read as "Shibro" - "his crisis." In times of crisis and hardship, we need to reinforce our Emuna, our belief and conviction that everything Hashem does is for the best. If we do, then we transform "Shibro" into "Sibro" - we bring hope into an otherwise painful and overwhelming situation.

We all occasionally find ourselves dealing with adversity in one form or another. The Or Ha'haim here teaches us that the most effective remedy which we can make use of to help ourselves during periods of hardship is Emuna, placing our faith in Hashem, and accepting everything He does without questioning Him.



SEPHARDIC KEHILA CENTRE
BOWLING NIGHT

Call Office to Reserve

Playtime Bowling and Dinner

January 21 8:30-11:30pm

Only 60 spots

\$50 Per
Person

Adults Only
Scan here to register



Register at Kehilacentre.com/event/bowling2023