

SEPHARDIC KEHILA CENTRE

ABIR YAAKOB CONGREGATION

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שבת שלום ברוכים הבאים
Shabbat Shalom Welcome to our Synagogue

Shabbat Vayigash פרשת ויגש

Shabbat December 23rd 2023, יא' טבת תשפ"ד / 11 Tevet 5784
Perasha Page 250 Haftarah 1144 ויהי in Artsroll

Shabbat Prayer Times

מנחה Minha (Main Synagogue)	4:15 p.m.
הדלקת נרות Candle Lighting	4:25 p.m.
שחרית מנין החיד"א (וטיקין) Shacharit Ha'Hida Vatikim	6:45 a.m.
Shiur Hilchot Shabbat	8:15 a.m.
שחרית Shacharit (Main Synagogue)	8:45 a.m.
תהלים Tehilim	3:35 p.m.
מנחה Minha	4:05 p.m.
שבת שבוט Shabbat Ends	5:33 p.m.



Shabat Zemanim- Netz- נץ 7:50 am, Keriat Shema- שקיעה 10:03 am, Shekia- שקיעה 4:44 pm

Weekday Services

שחרית Shacharit Sunday	שחרית Shacharit Weekdays
וטיקין Vatikim 7:10 a.m.	וטיקין Vatikim 7:10 a.m.
מקדימים Makdimim 8:00 a.m.	מקדימים Makdimim 6:30 a.m.
קבוים Kebuim 9:00 a.m.	קבוים Kebuim 8:00 a.m.
	מנחה Minha 4:35 p.m.
	ערבית Arbit Arbit immediately following Minha

Mazal Tov

R' Shimon and Chana Boussidan on the birth of a baby girl
Proud Grandparents: Mr. & Mrs. Joe and Nathalie Boussidan and Rabbi Gabay

Ariel Tebeka and Esther Cohen on their recent engagement
Proud Parents: Mr. & Mrs. Sam and Elvy Cohen and Mr. & Mrs. Yosef and Naomi Tebeka
Proud Grandparents: Mr. and Mrs. Albert and Esther Pinto, Mrs. Daisy Samorali

Happy Anniversary

♦Ovadya & Elvira Gulersen ♦Avraham & Laura Cohen

Happy Birthday

Devorah Nacson, Ayala Nacson, Gregory Benadiba,
Gladys Haviva Benedid, Zion Dvash, Sarah Nahmias,
David Revivo, Isaac M. Cohen, David Elmaleh, Kobi Gulersen,
Doran Kozai, Esther Azoulay, Naomi Benchetrit, Hannah Kadoch,
Eitan Yosef Elimelech, David Azulay, Meyer Keslassy,
Joseph Bitton, Patrick Abtan, Samuel Volgyi



Nahalot

Dina Youssefian ז"ל, Moise Nahmany ז"ל **11 Tevet** / Shabbat Dec.23rd
Joel-Yoel Malinowicz ז"ל, Armando Essebag ז"ל, Iech Elmaleh ז"ל **12 Tevet** / Sunday Dec.24th
Malka Shemesh ז"ל, Zohra Kadoch ז"ל, Moshe Vered ז"ל **13 Tevet** / Monday Dec.25th
Shlomo Esseis ז"ל **14 Tevet** / Tuesday Dec.26th
James Dayan ז"ל, Hanna Trojman ז"ל **16 Tevet** / Thursday Dec.28th

Nahalot for the following week

Samuel Faierman ז"ל **18 Tevet** / Shabbat December 30th
Abraham Medina ז"ל **19 Tevet** / Sunday December 31st
Jacob Bendayan ז"ל **20 Tevet** / Monday January 1st
Judah Abtan ז"ל **22 Tevet** / Wednesday January 3rd
Isaac Assayag ז"ל **23 Tevet** / Thursday January 4th

Synagogue News

Fast Asara B'Tevet

The fast of AsaraBeTevet ends tonight Friday, December 22nd when Kiddush is recited.
Kiddush may be recited as early as 5:03pm.

Avot U'Banim

Avot U'Banim resumes this week at 7:00pm - Pizza, prizes and more!

Shabbat Kiddush

Kiddushim bring everyone together on multiple levels and we are thrilled to welcome everyone 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.

The Sephardic Kehila Centre

Everyone is Welcome

Seuda Shelishit

This week's Seuda Shelishit is sponsored by:

- Mr. & Mrs. Warren and Miriam Essebag in memory of his father Armando Essebag ז"ל
- Mrs. Esther Vered in memory of her husband Moshe Vered ז"ל

Everyone is Welcome

Early Risers, Early Gainers

Join Rabbi Kadoch Shabbat mornings at 8:15am for an informative shiur on Hilchot Tefila using the sefer Peninei Halakha.
Coffee and tea available

Tefilot and Piyutim

The young boys of the community, led by Adam Ohayon, continue learning the songs and melodies that make our services unique.
To have your child participate, bring him 30 minutes before Mincha on Shabbat afternoon.

Special Shiur by Efi Palvanov

Now bi-weekly at the SKC

Join Efi Palvanov and his exciting series of classes every other week on Wednesdays in the Downstairs Synagogue.
Next class is this Wednesday. See you there!

Security Update

A FOB system has been installed at all Main Entrance points into the building. We encourage all active participants to collect from our office (mon-fri 9-5) their own personal registered FOB Key. This will allow you access into the building at set times during the day and night allowing for the consistent locking of our entrance doors.
Refundable Security Deposit Required
If you see something, say something.

PARASHA PRISMS

SHIUR IS POSTPONED UNTIL 2ND WEEK OF JANUARY

Couples and/or singles of all ages and levels are welcome to join our brand new shiur focused on the weekly parasha and its profound life lessons delivered by our own Rabbi Kadoch.

Every Monday at 7:30pm, this insightful gathering promises to be a source of inspiration and spiritual growth. Discover the timeless wisdom embedded in our sacred parashiyot and learn how to apply it to your everyday life. Let's come together to explore, reflect, and strengthen our connection to our Torah and Jewish values. (See flyer below)

Weekly Shiurim

Midrash by Night - **8:00-9:30 pm** Tuesday and Thursdays
Parashat HaShavua - **7:30 pm** Monday / **8:15 pm** Bilvavi-Mussar
Hilchot Shabbat - Shabbat at **8:15 am** Main Synagogue
Gemara Sanhedrin - Sundays at **7:15 am** Downstairs synagogue

Vayigash 5784 - Fatherly Teaching

Rabbi David Kadoch

Yehudah describes to the Egyptian ruler the strong connection between Yaakov and Binyamin, expressing it in the words: "venafsho keshura benafsho" - "And his soul is bound up with his soul."

The Ba'al HaTurim notes that the word "keshura" - "bound" is written twice in the Tanach - once in this verse ("And his soul is bound up with his soul"), and the second time in Mishle, "iveret keshura be'lev na'ar, shevet musar yarhikena mimenu" - "Folly is bound up in the heart of a child, but the rod of discipline will drive it far away."

As is known, when a specific word appears only in isolated places, the approach is to find thematic connections between those occurrences. What is the connection between "Folly is bound up in the heart of a child" and "And his soul is bound up with his soul" given that they both contain the word "keshura?"

The Tur writes in his second explanation: "Because his foolishness is bound up with him (the child), his soul must be bound up with the soul of his father for his education." The intention of the Tur is a profound educational principle: If one wants to educate a youth and prevent him from succumbing to the folly that holds him, education depends on the condition that "his soul is bound up with the soul" of the educator. Only if the youth feels connected to the educator, sensing the genuine love, can he be effectively educated. "His soul is bound up with his soul" is a necessary condition to prevent "folly bound up in the heart of a child," and this is the common thread between the two verses.

Perhaps there is also a subtle allusion not only to a general educational principle but also to Yehudah's argument regarding Binyamin's current situation: Even if Binyamin has sinned, he is still a youth, and the way to educate him is not through punishment and turning him into a servant, but by returning him to his father, whose soul is "bound up" (keshura) with his, and he will be educated.

Yehudah's message about the connection between Binyamin and their father, teaches us an important lesson. It's like saying that Binyamin's feelings are closely tied to Jacob's feelings. In everyday terms, this means that when we're trying to teach or guide someone, like a teacher helping a student or a parent guiding a child, it's not just about giving information. What really matters is building a strong and caring relationship. When there's a deep bond between the one guiding and the one learning, it becomes easier for the learner to understand and follow important values and lessons. This lesson reminds us that trust, kindness, and understanding are essential for effective teaching and personal growth. A close connection is key to guiding someone away from making mistakes and helping them choose a good path in life.

Parashat Vayigash- The Antidote to Adversity

by Rabbi Eli 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 wholeheartedly, 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.



MIDRASH BY NIGHT

Tuesdays & Thursdays
Following Arvit
(or 8:00pm in the winter)

*Torah learning opportunities for everyone
Learn with a havruta partner or at your own pace*

Various shiurim by R' David Kadoch,
R' Shemuel Pinto and others

Speak to Rabbi Kadoch to find the right class for you

7026 Bathurst Street - Downstairs Synagogue
(Coffee and tea available)

Avot U'Banim

Father-Son Learning Program
Learning & Tehillim • Amazing Prizes • Pizza • Treats & more...



Sephardic Kehila Centre - Lower Level Synagogue
7026 Bathurst Street, Thornhill, Ontario

7:00pm - 8:00pm

Motzaei Shabbat During The Winter Months

For more information or to sponsor an Avot U'Banim Program please
contact Dr. Adam Ohayon at adamohayon@gmail.com



LET'S HELP
FREE our captives
PROTECT our soldiers
HEAL our injured
in the zechut of NOT TALKING IN SHUL

[CLICK HERE TO JOIN](#)

דע לפני מי אתה עומד



SEPHARDIC KEHILA CENTRE PRESENTS

Parasha Prisms

A TORAH CLASS ON THE WEEKLY PARASHA FOR
MEN & WOMEN OF ALL AGES AND LEVELS.

EVERY MONDAY AT 7:30PM.

DELIVERED BY RABBI DAVID KADOCH
LIVE IN PERSON AND ONLINE AT
TINY.CC/FHLIVE

