

SHABBAT BULLETIN

CONGREGATION TIFEREH BETH DAVID JERUSALEM

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בעזרת ה'
בית
דוד

Shabbat Parshat Va'yechi

Haftara: Melachim Alef 2:1 - 2:12

Friday, December 29

- 3:24pm Plag Hamincha
- 3:55pm Minha et Kabbalat Chabat -
Minyane Sépharade - Lower
Level Chapel
- 4:01pm Candle Lighting
- 4:05pm Mincha and Kabbalat Shabbat -
Main Sanctuary
- 4:19pm Shkiah

Shabbat, December 30 / 18 Tevet

- 8:00am Shacharit - Hashkama Minyan
- 8:30am Shacharit - Minyane Sépharade
- 9:00am Shacharit - Main Sanctuary
- 9:30am Kef Club Shabbat Programs
- Shabbat Youth Minyan and "The Zone"
are currently on hiatus until January 13.*
- 9:46am Sof Zman K'riyat Shma
- 3:25pm Plag Hamincha
- 3:40pm Minha, Seoudah Shleesheet et
Shiour - Minyane Sépharade
- 3:55pm Mincha, Seoudah Shleesheet
and Maariv - Main Sanctuary
- 4:20pm Sh'kiah
- 5:10pm Havdala

NEXT WEEK'S SCHEDULE

Please note that the TBDJ Office will be
closed on Monday January 1.

Mincha / Maariv: 4:05pm

Shacharit

Sunday and Monday: 8:00am

Tuesday, Wednesday and Friday: 7:00am

Thursday: 6:50am

Friday, January 5

Mincha - Minyane Sépharade: 16h00

Candle Lighting is at 4:07pm

Mincha - Main Sanctuary: 4:10pm

Sh'kiah: 4:26pm

For our full schedule, go to tbdj.org/calendar.



COMMUNITY NEWS

Mazal Tov to **Miriam & Gilles Mamane** and their family on the birth of their granddaughter Liana Tova Mamane on Wednesday, December 20. Proud parents are Vanessa & Philippe Mamane. Sharing in their simcha are Liana's siblings Ariella and Ezra, her maternal grandparents Danielle & Marc Dayan, her great-grandparents Raymonde Mamane and Moise Dayan and many delighted aunts, uncles and cousins.

Mazal Tov to **Hessa & Donald S. Davis** and their family on the engagement of their grandson Yair Amitai Haber to Shira Habshush in Israel. Delighted parents are Adeena & Marc Haber of Efrat and Yokda & Shalom Habshush of Mercaz Shapira.

THANK YOU TO THE FOLLOWING SPONSORS

This Shabbat Bulletin is sponsored by **Pnina & Abe Brodt** in honour of the birth of their grandson Netanel Shalom Ciner on Monday, December 11 in Baltimore, Maryland.



Resumes on Wednesday, January 17!

Weekly camaraderie,
lunch, and Parsha!

Lunch & Learn
with Rabbi Claman

WEDNESDAYS
Lunch at 11:30am
Class from 12:00-12:30pm





STAYCATION SHABBAT LUNCH 5784!!!!
SHABBAT PARSHAT SHMOT
SATURDAY, JANUARY 6, 2024
AFTER MORNING SERVICES!!!!



Will you be in town during this year's Winter Break?
Join us for a warm and heimish
Shabbat Lunch for Families
Go to tbdj.org/staycation2024
to register online now!
Who wants to cook on vacation?????

\$50 per adult and teen 15 years old and over
\$30 per child 3 to 14 years old inclusive
no charge for toddlers 2 years old and under
Preregistration required
by end of day on Wednesday, January 3.

TBDJ Mission to ISRAEL with Mizrachi Canada

Join Rabbi Claman and Rabbi Mazer of Mizrachi Canada as we travel to Israel to give strength and be strengthened through solidarity and volunteerism.



January 22nd - 25th

- Host a BBQ with the Montreal Food Truck for IDF units serving in Gaza.
- Give strength and show solidarity to displaced families.
- Bring toys, games and letters to children of displaced families.
- VOLUNTEER in different roles that are needed due to the lack of workforce in Israel.
- Share in the pain of families who paid the ultimate price.
- Study Torah with the Sderot Yeshiva just after they re-open.
- Visit wounded soldiers in the hospital.
- Attend the hostage tent and speak with families whose loved ones are still being held in Gaza.

GO TO mizrachi.ca/tbdjmission TO REGISTER ONLINE NOW!!!
Cost of mission registration is tax receiptable.



Parshat Va'yechi: Yaakov, Yosef and His Brothers - The Aftermath

It was a funeral for the ages... The respect that was afforded Yaakov Avinu during his final years of life in Egypt continued throughout the ceremonies held upon his passing. The Meam Loez (Rabbi Yaakov Culi circa 1730) teaches that Pharaoh appreciated the blessings that Egypt benefited through Yaakov's righteousness. We read last week in Parashat Vayigash that when Yosef brought his father to meet Pharaoh, Yaakov blessed the king. The Torah does not tell us what the blessing was, but Rashi, based on the Midrash, explains that Yaakov blessed Pharaoh that the Nile River should rise and overflow its banks in his presence. Rashi adds, from that point on, whenever Pharaoh would go to the Nile the waters would rise in his honor. Rashi also wrote that the famine in Egypt in Egypt came to an end with Yaakov's arrival (Breisheet 47:19). Therefore, it was appropriate upon Yaakov's passing, that Pharaoh made it mandatory for the elite of Egypt to attend Yaakov's funeral procession clearly stating that: *Whoever does not go to participate in Yaakov's funeral with Yosef and his brothers will be put to death* (Meam Loez). There was a high measure of esteem and reverence afforded to Yaakov Avinu by the ruling forces in Israel as well. Rashi explains in the name of Chazal (using a variant text of Sotah 13a): *All of the kings of Canaan and the princes of Yishmael went to war - when they saw the large Egyptian entourage approaching - and when they saw Yosef's crown placed on the casket of Yaakov, they all ceased and placed their crowns on Yaakov's casket.*

Following Yaakov's passing and the initial days of mourning Yosef approached Pharaoh and informed him that he must keep the oath made with his father and go up to bury him in the Holy Land. At first Pharaoh refused the request and demanded that Yosef annul the oath, but relented when Yosef produced some verbal ammunition: *Fine, but if I do that, I will also annul the oath that I made with you, not to reveal the fact that you don't know Hebrew* (Sotah 36b). According to Egyptian law, a king had to know every language in the world and Pharaoh, who did not know the Hebrew language was afraid that Yosef would reveal his ignorance.

Asking Pharaoh for permission to go to bury his father was an indication that things were changing for Yosef, his brothers and their large Jewish offspring in Egypt. The Meam Loez wrote: On the day that Yaakov died, the Egyptian exile began... And then... life went on and the saga of Yosef and his brothers continued...

The Torah tells us: *Yosef returned to Egypt after he buried his father - he, his brothers and all those who went with him to bury his father* (Breisheet 50:14). Upon the return to Egypt the brothers saw that there was a change in Yosef's behavior towards them. The Torah spells out the brothers' fears: *Yosef's brothers saw that their father was dead, and they said 'What if Yosef bears a grudge against us? He is likely to repay us for all the evil that we did him'* (Breisheet 50:15).

It should be noted, however, that the brothers' uncertainty came following Yosef's encouraging words upon their reconciliation seventeen years earlier, when Yosef assured his brothers that Hashem had a plan which included them throwing him into a pit and his sale to Egypt, resulting in his becoming a slave and subsequently rising to royalty: *Then Yosef said to his brothers, 'Come close to me if you please' and they came close. And he said 'I am Yosef your brother - It is me whom you sold into Egypt; And for now, do not be distressed, nor reproach yourselves for having sold me here, for it was to be a provider that G-d sent me ahead of you'; And now: it was not you who sent me here but G-d: He has made me father to Pharaoh, master of his entire household, and ruler throughout the entire land of Egypt;* (Breisheet 45:4-5,8).

Still, the brothers' fear of what was yet to come in their relationship was a real concern.

Meam Loez points to two reasons for the brothers to fear a change in Yosef's attitude now, seventeen years later. While Yaakov was alive Yosef would eat together with his brothers at the same table to personally connect with them. This practice ceased upon the return to Egypt following Yaakov's burial. Yosef's intentions were good. He reasoned that: *Until now I sat at the head of all my brothers, even through Reuven is the firstborn and Yehuda is a king; I had to do it out of honor for my father. But now it is no longer fitting that I sit at the head. Therefore, I will stop eating with them.* The brothers however, thought that Yosef stopped eating with them out of hatred for them. Another reason for their apprehension was triggered by something that Yosef did on the way to Canaan to bury their father. He passed by the place where he met his brothers on that fateful day when Yaakov sent him to inquire as to their welfare. While he was there, looking into the pit that they threw him into, Yosef's intention was to recite a blessing of gratitude to Hashem:

ברוך שעשה לי נס במקום הזה

Blessed is He who performed a miracle for me in this place.

When the brothers saw Yosef staring into the pit, they assumed that it would stir up his hatred towards them. The Meam Loez brings the brothers words: *'What if Yosef bears a grudge against us? If only he did something openly... If we knew that he wanted to harm us, it would be bad enough, but now he is hiding hatred in heart, and we have no idea what he wants to do to us.'* (Rabbi Yoshia Pinto, Abarbanel).

The Be'er HaTorah offers the commentary of the Malbim and Rabbi Shimon Raphael Hirsch: *The way of the world is, that as long as the children are preoccupied with their Father or Mother, they are united and will keep away from any disputes for the sake of their parents, and this connection may become loose after their parents' passing. Therefore, when they - Yosef's brothers - saw that their father was not with them, they feared that the hate towards them would rise within Yosef for all that they did to him.*

And so, the brothers told Yosef a white lie: *They instructed Yosef saying, 'Before his death, your father gave instructions, saying - This is what you must say to Yosef: Forgive your brothers' spiteful deed and their sin, for the evil they did to you. Now forgive the spiteful deed of the servants of your fathers G-d.' Yosef wept as his brothers spoke to him.* (Breisheet 50:16-17).

This was a plan devised by the brothers to thwart any revenge on them by Yosef. Meam Loez wrote that there is no record of Yaakov saying these words. Had he said this, the Torah would have recorded it as it would have shown Yaakov's greatness in that he was concerned enough before his death to give such orders. On the other hand, Commentary suggests a complement to Yosef's character: Yaakov never said this because he knew that Joseph would surely not take revenge. Rashi wrote that the brothers said these words with the intent for peace between them and Yosef (Breisheet 50:16). The Talmud teaches that in certain situations, a person is allowed to change the facts to keep peace (Yevamot 65b, Yerushalmi Pe'ah 1:1).

Breisheet Rabba brings Yosef's reply to his brothers' words: *'How can you suspect me of such thoughts, my brothers? I know that you just made up the words that you attributed to Father. If Father had given such instructions, he would have given them to me directly.'*

Yosef, the victim of his siblings' hatred which triggered severe and punishing events in his life, has moved on! He exhibits an incredible strength of character and in an unbelievable moment of truth, he asks his brothers how they can suspect him of any revenge towards them for the sins of the past! This is due to Yosef's understanding the way that Hashem runs our world.

Rabbi Yehoshua Berman writes:

Yosef perceived his long chain of difficult and tempestuous life experiences as an ongoing act of השגחה פרטית - Divine providence. Yosef understood that irrespective of the power of another human being to affect others, Hashem is always in control; always watching and guiding the course of history. He understood that whatever role the impact of his brothers' free will may have played in respect to his life experience, it would always remain minimal and inconsequential, because, ultimately, what happens to us is always from On High. The result of this worldview is that Yosef did not retain any trace of anger or ill will toward his brothers. He loved them just as much as before they had wronged him, and he expressed this when he displayed the utmost of care and sensitivity towards them.

Wow! Are we able to forgive massive wrongdoings done to us as Yosef did? Are we capable of forgiveness on Yosef's level? We should all be inspired by Yosef's understanding of the way Hashem runs our world as we negotiate our readiness to understand the wrongdoings in our lives and perfect our capacity to forgive...

The aftermath...

Yosef tells his brothers: *'Now do not be afraid. I will fully provide for you and your children'. He comforted them and spoke to their hearts.* (Breisheet 50:21). Expounding on Yosef's words to his brothers following their concerns of his possible revenge, the Yafeh Toar (16th Century, Constantinople) wrote Yosef's assuring words: *There is no hatred for you in my heart, heaven forbid!*

We continue to pray for the welfare of חילי צה"ל and our brothers and sisters in captivity. May our enemies fall and may our hostages continue to return home, בעזרת השם safe and sound... עם ישראל חי!

Shabbat Shalom

Rev. Amiel