



## VAYESHEV

DECEMBER 1, 2018 • 23 KISLEV 5779

HERTZ P. 141 HAFTARAH P. 152 ~ STONE P. 198 HAFTARAH P. 1142

In this week's parshah, we see the consequences of jealousy. Joseph's brothers' could no longer endure the favoritism that their father displayed towards their younger brother, and plotted to get rid of him in some way. Joseph was thrown into a pit, and later sold to merchants as a slave.

Fully aware that they would have some explaining to do to their father Jacob when they returned without Joseph, the brothers "dipped the coat (Joseph's coat that was a gift from Jacob) in its (a goat's) blood" (Genesis 37:31). There are a few questions that need to be answered: 1) Why did the brother's fabricate an elaborate charade about what transpired with Joseph, and 2) What made Jacob think that Joseph had been devoured by a wild beast? And why did Jacob, speaking about the beast, say both has devoured him and has torn him apart? Besides, the order of what happened should have been reversed!

The Alshekh answers these questions and explains as follows: The brothers had debated amongst themselves how to present Joseph's absence. Had they claimed never to have seen him, their father would organize search parties, questioning all caravans in the region. He would find out about the Ishmaelites who had traveled to Egypt. If they would say that Joseph had been found dead, Jacob would demand to see his grave. If they would say that they had HEARD about an accident that had befallen him, they would be telling an outright lie. For these reasons, they felt it best to let Jacob form his own opinion on the basis of the faked evidence. Had they presented Joseph's coat in an undamaged condition, Jacob would have reasoned that Joseph had taken it off, and would have searched for him, thinking him still alive. The brothers could now imply that Joseph's fate was due to his having slandered them.

Jacob knew for certain that it was Joseph's coat. Being unaware of any character weakness in Joseph except his tale bearing, he persuaded himself that Joseph had been punished in this cruel manner for his weakness. In the Torah, the warning not to listen to false information is preceded by the line "throw it to the dogs" in the book of Exodus. Shemot Rabba 31 points out that one who spreads false information deserves to be thrown to the dogs. Upon reflection, Jacob did not think that Joseph had been eaten alive; this seeing that he was made in the image of God and this having been reflected in his face even after having informed on his brothers. Therefore he assumed tarof, toraf – he had first been ripped apart by a free agent, i.e. a human being. Afterwards, an animal had devoured his remains. This is why he repeated tarof toraf, i.e. he had been torn twice. He considered it possible that one of his sons had harmed Joseph. Jacob tore his clothing and wore sackcloth because he felt that if his interpretation of what happened was true, he himself was partly to blame. This, due to the fact that he had listened to Joseph's tale bearing WITHOUT PROTESTING IT, although he had not believed the stories. When the brothers saw the depth of Jacob's grief, they did not even attempt to offer words of condolence until a long time had elapsed. The Torah states that Jacob "mourned for his son for many years". This was because of his exceptionally close bond that existed between the soul of Jacob and the soul of Joseph. He refused to accept consolation because of what he thought had been his own part in causing the tragedy. On the contrary, he felt that he himself was eventually going to die because of his complicity in Joseph's fate. For all these considerations, our sages read v.35, his father wept for him, as referring to Isaac, who was aware that Joseph was still alive but dared not reveal it to his son, seeing that God had not seen fit to reveal it to him (Bereishit Rabba 84).

Prepared by Devorah Abenhaim

### The Great Cholent Cook Off

Join us for the finals on Shabbat, December 1st  
Fountain of Youth Cholent vs 100 Proof Cholent



Golden Ladle Ceremony December 8

### Navi Class

Friday nights at 7:15 pm at the home of Raizie and Rabbi Boruch Perton 5623 Melling Ave.

Taught by Rabbi Perton.

December 7 sponsored by Nina Rabih

in memory of her husband

Shlomo Rabih Z"L

and

her father

Ovadia Hallak Z"L

A \$36 sponsorship per class may be made to commemorate a yahrtzeit, a life cycle event, etc.

### Bowling Tournament

Sunday, December 9 at 1:00 pm - 4:00 pm

Meet at Laurentian Lanes 222 Montee de Liesse, Saint Laurent

2 Rounds ~ Special Bumper Pads for Children ~ Prizes

Members \$12 a person ~ Non-Members \$15 a person

<https://bethzion.shulcloud.com/event/bowling.winter2018>

### 1st Annual Latke Festival

Sunday, December 9 at 4:45 pm at BZC

Featuring our own Culinary Chef Marshal Chazan – Lavigne

Chanukah Menorah Lighting ~ Light Dairy Buffet ~ Gourmet Latkes and Toppings ~ Music

Members: Adults \$10 Children 3-12 \$8 ~ Non-Members: Adults \$12 Children 3-12 \$10

<https://bethzion.shulcloud.com/event/latkefestival.winter2018>

### Annual Toy Drive

The office is collecting toys for Sun Youth.

If anyone has any items to donate, please drop them off at the office.

### Bring the Light Home

Mizrachi Canada has a special learning opportunity for each night of Chanukah.

There will be a different question posed every night for a chance to win 2 tickets for a Montreal Canadiens game.

Sign up at [www.mizrachi.ca/chanukah](http://www.mizrachi.ca/chanukah)



The clergy, officers, board of directors and staff  
wish everyone  
a Happy Chanukah!