

SEPHARDIC KEHILA CENTRE

ABIR YAAKOB CONGREGATION



President
Meyer Keslassy
Vice President
Isaac Cohen

שבת שלום
Shabbat Shalom

ברוכים הבאים
Welcome to our Synagogue

Chief Rabbi
Haham Amram Assayag
Hazan
Rabbi David Kadoch
Shaliach Tzibur
Marc Kadoch

פרשת ויצא *Perashat Vayetze*

Shabbat November 17th, 2018, ט' כסלו תשע"ט / 9 Kislev 5779
Perasha Page 144 Haftara 1139 in Artscroll

Shabbat Prayer Times

שיר השירים Shir Hashirim	4:20 p.m.
מנחה Minha	4:35 p.m.
קבלת שבת Kabalat Shabbat	4:50 p.m.
הדלקת נרות Candle Lighting	4:33 p.m.
שחרית מנין החיד"א (ותיקין) Shacharit Ha'Hida Vatikim	6:15 a.m.
שחרית Shacharit (Main Synagogue/Barechu:9:35)	8:30 a.m.
תהלים Tehilim	3:35 p.m.
מנחה Minha	4:05 p.m.
שבת טוב Shabbat Ends	5:36 p.m.

Ereb Shabbat, Friday November 23rd, 2018
Mincha 4:30 p.m. (Candle Lighting 4:28 p.m.)

Weekday Services at Medrash Torah Vehayim

שחרית <i>Shacharit Sunday</i>	
ותיקין Vatikim	6:40 a.m.
מקדימים Makdimim	8:00 a.m.
קבועים Kebuim	9:00 a.m.
שחרית <i>Shacharit Weekdays</i>	
ותיקין Vatikim	6:40 a.m.
מקדימים Makdimim	6:45 a.m.
קבועים Kebuim	8:15 a.m.
מנחה Minha	4:30 p.m.
ערבית Arbit	5:10 p.m.

Shabbat Zemanim- Netz- נץ- 7:15 am, Keriat Shema- שמע- 9:03 am, Shekia- שקיעה- 4:50 pm

Mazal Tov

To Mr. and Mrs. Isaac and Rena Cohen on the Bar Mitzvah of their son **Binyamin Yaakov**.
Proud Grandparents: Mrs. Tany Cohen and Dr. Alan and Elaine Fink

To Mr. and Mrs. Jamie and Nogah Azoulay on the birth of a baby boy
Proud Grandparents: Joe and Esher Azoulay, Rabbi Joshua and Mrs. Rachel Bittan.
Proud Great grandmothers: Mrs. Luna Bittan and Mrs. Miriam Benisty.

Kiddush

Kiddush this Shabbat is sponsored by **Mr. and Mrs. Isaac and Rena Cohen** in honour of the Bar Mitzva of their son **Binyamin Yaakov**. *Everyone is welcome.*

Seuda Shelishit

This Shabbat Seuda Shelishit is sponsored by:

Daniel and Anita Chai, in loving memory of his sister Chana Fruma Chai ז"ל
Joseph and Mercedes Beniluz, in loving memory of his father Isaac Beniluz ז"ל. *Everyone is welcome.*

Nahalot

Hannah Fruma Chai ז"ל 13 Kislev/ Wednesday November 21st
Joseph Benchetrit ז"ל, Isaac Beniluz ז"ל 14 Kislev/ Thursday November 22nd
Joseph Abitbol ז"ל 15 Kislev/ Friday November 23rd

Nahalot for the following week

Esther Weizman nee Assayag ז"ל, Salomon Cohen ז"ל 16 Kislev/ Shabbat November 24th
Jacob Hassan ז"ל, Freha Soudry ז"ל 17 Kislev/ Sunday November 25th
Yitzhak Arie Chai ז"ל 18 Kislev/ Monday October 26th
Yehuda Bensalmon ז"ל 19 Kislev/ Tuesday November 27th
Messody Cohen ז"ל, Pinhas Ouaknine ז"ל, David Zrihen ז"ל 20 Kislev/ Wednesday November 28th
Abraham Azagury ז"ל, Esther Nahmias ז"ל, Mordechai Azuz ז"ל, Luna Cohen ז"ל 22 Kislev/ Friday November 30th

To increase participation during Tefila, this bulletin should not be read during the conduction of prayer services.
This bulletin must be discarded in a proper Geniza. 7026 Bathurst Street Thornhill, Ont. L4J 8K3
Tel: (905) 669 7654 Fax: (905) 669 5138

Synagogue News

Avot U'Banim

Father and son learning program continues this week, Motsae Shabbat November 17th at 6:45 P.M. Pizza and prizes. To sponsor a program, contact Rabbi David Kadoch - Cost for sponsorship \$200.

ONEG SHABBAT - Friday December 7th

The Kahal Kadosh is invited to eat, drink, sing and hear Divre Torah in honour of Shabbat Hanukah at the home of Hacham Amram Assayag on Friday December 7th from 8pm to 10pm.

BNEI AKIVA

BNEI AKIVA IS BACK! Bnei Akiva shabbat afternoon program (aka: snif) is a great opportunity for your kids to get out of the house and have a great time while participating in fun activities that teach them about the parsha, middot, and Israel!

This week's snif is CANCELLED. Hope fully we will be back up and running next week!

Mikve

We would like to inform our members that the Mikve will be closed for renovations from:

Monday November 19, 2018 until Friday December 14, 2018.

Our sincerest appreciation is extended to our President Meyer Keslassy and his children for their benevolent gesture in covering the cost of the renovations.

SKC Board of Governors Election Update

The slate for the upcoming SKC elections has been finalized. The voting will take place in the SKC Board Room Sunday November 18, 2018 from 10:00am to 2:00pm, Wednesday November 21, 2018 from 7:00pm to 9:00pm, and Sunday November 25, 2018 from 10:00am to 2:00pm.

Please note that there will only be voting for the position of Vice-President; all others positions are automatically acclaimed, as there is only one candidate for each executive position or 4 or less candidates for non-executive board of governors (as there must be a minimum of 4 non-executive board members).

Slate of final approved nominations:

President -	Meyer Keslassy
Vice President -	JC Abtan and Jimmy Keslassy
Treasurer -	Isaac Cohen
Secretary -	Adam Ohayon
Parnass -	Avi Azuelos
Board -	Allen Azoulay, Max Benaim, David Dayan and Simon Sabbah

Weekly Classes at Abir Yaakob

Daf Yomi

Please join us daily for Gemara Daf Yomi with Haham Assayag, immediately following Arbit in the Midrash upstairs.

Tuesday Night LIVE with Tomer Malca

Please join Tomer Malca on Tuesday nights in the Midrash at 7:30 PM. for a shiur on relevant halacha topics of the day.

Night Yeshiva - Wednesday Nights at 8pm

Attention high school and university boys: Come and enjoy a learning session followed by an intense game of basketball. Every Wednesday beginning at 8pm. Special activities and trips take place bimonthly. For more information contact Yossi Azulay or Isaac Nacson.

Kollel Yismach Moshe

Please join us every Wednesday night at 8:20 PM upstairs in the Midrash for a very inspiring learning experience with the Avreichim of the Kollel Yismach Moshe. Topics will vary.

Kehila Boys Mishmar Program- Grades 5-8

Boys Grades 5-8, come out for a great time and see your friends from all schools! Every Wednesday we'll be meeting in the Red Room at 7:00 PM for some learning, snacks and prizes followed by our own basketball league in the gym.

For any questions or for sponsorship opportunities, please contact yosazulay@gmail.com

If you have a Maza! Tob that you would like to share with the congregation or if you have a change of address or email please contact the office at (905) 669-7654 Ext. 1.

Please be advised that the cutoff time for insertion in the bulletin is Wednesday at 4:00 p.m.

This bulletin is printed courtesy of Print Three Concord (905) 738-5682.

Insights on the Torah By Haham Amram Astayag

Shabat Vayetze

Yaakov Abinu, fleeing from his brother Esav toward Haran, goes by Har Hamoriya. The place, where his father was tied to be sacrificed, he stops to pray, and as it became dark, he lies down to sleep. That night Yaakov dreamt about a ladder standing on earth and reaching the heavens, whereby angels go up and down. In that instant, he hears in his dream the Almighty's voice who promises him a numerous descendants who will inherit the land where he finds himself and at the same time assures him that He will protect him until he returns to his land. The next day Yaakov travels and arrives at a well, where he inquires about Laban. They inform him that he is well and point out his daughter Rachel who had just arrived with her cattle. Yaakov ends up settling in Laban's house working for him. Yaakov offers to work seven years to obtain Rachel as a wife. After those years of work, Laban tricks Yaakov and gives him Lea his daughter instead of Rachel, Yaakov works for another seven year to be able to marry Rachel. In the meantime, Lea gives birth to Reuben, Shimon, Levi, and Yehuda. Rachel deeply hurt for not having children, gives to Yaakov her servant Bilha to reproduce from her. Bilha gives birth to Dan and Naftali. Lea who is also not able to become pregnant, gives also her servant Zilpa to Yaakov. The latter gives birth to Gad and Asher. Hashem hears Lea's prayers and she gives birth to Yisachar, Zevulun and a daughter, Dina. Rachel's prayers are also fulfilled by giving birth to her first child, Yoseph.

GENERAL INFORMATION:

-Esav ordered his son Elifaz to pursue Yaakov and kill him. Elifaz reached Yaakov and reluctantly told him that he must follow his father's orders. Yaakov told him to take all his possessions away and being penniless he would be considered dead and so he did (Ani Hashuv Camet).

-When Yaakov left Canaan, he went to the Yeshiva of Shem and Eber for 14 years through which he never lied down to sleep. The first time he slept in 14 years was in Har Hamoriya, where he had the dream.

-Yaakov gave Rachel a code through which the night of the wedding he would know if it was her. When Rachel found out that Lea her sister was going to be the one to marry Yaakov, she gave her code in order that she should not suffer any embarrassment.

Torah Bites By Rabbi Kadoch

Vayetze 5779 – Did Yaakov really not love Leah?

שמע ה' כי שנואה אנכי ותקרא את שמו שמעון

"For Hashem has heard that I am hated and she called him Shimon."

After the birth of Leah's second son, Shimon, Leah declared, "Shama Hashem Ki Senu'a Anochi" – "G-d heard that I was unloved" and thus blessed her with children. Leah was referring to the fact that Yaakov loved her less than he loved his other wife, her sister Rahel. This is hard to understand. Yaakov, being the choicest of the forefathers, chooses to ignore one of his wives, the one who is bearing his children. How do we make sense of all this? Were his actions justified? But first, we need to find out if they were even true.

If you pay attention to the words of the Keli Yakar you find something astonishing. He says that Yaakov did in fact love Leah when she bore Reuven but that love was lost which eventually turned, to what she felt, hatred. He claims that the nature of the world is to love one's spouse at the moment that a child is born. It's a special moment between the two as they share this blessing together. But sometimes that love goes missing after a few months or a year. Leah hinted to this temporary love by using the words *עתה יאהבני אישי*; meaning only NOW, does my husband love me; NOW at this time of birth her certainly loves me, but after this moment he will continue to love Rachel and ignore me. It's almost that she knew what her relationship will end up being. By the time it came time to the 2nd son Shimon, she felt outright hated. It was only by the third son Levi, where the love came back.

The Keli Yakar's proof is the fact that Leah named the first two sons without any contestation from Yaakov. She called Reuven and Shimon seeking a case for love, but Yaakov couldn't agree with that. "Only NOW does my husband love me...and she called him Reuven." "For Hashem has heard that I am hated and she called him Shimon." In these two instances, Yaakov contests nothing. He doesn't say..."Honey, it's not true. I love you my dear." That's because he couldn't come to love her. But by the third son, when she

says – *עתה הפעם ילוה אישי אלי* – "Now my husband will become attached to me" Yaakov takes charge and names the third child Levi himself, for the love had returned.

Love is something extremely personal and subjective. One cannot truly comprehend the emotions and feelings withing Yaakov during this time in his life. On one hand, he was singlehandedly building Klal Yisrael with the birth of his sons, but on the other hand they were not from the woman he adored. It wasn't until the third child where he realized his shortcomings, that each wife had a share in the future of the tribes and it was only when Leah fulfilled her portion (3 boys) did he finally understand what God's plan was all along. Loving Leah wasn't something that came easy. It had to be learned and worked on, but without a doubt, the tribes of Levi and Yehuda which consequently came

Halacha Corner By Rabbi Eli Mansour

forth from that newly found love had tremendous impact on the future of Bene Yisrael. May this be a lesson to all of us in our quest for love; wherever that might be.

Should One Stand or Sit for the Friday Night Kiddush & Drinking of the Wine?

When a person recites Kiddush on Friday night, should he be standing or seated? And should he stand or sit when he drinks the wine after reciting Kiddush?

The Shulhan Aruch (Orah Haim 271:10; listen to audio recording for precise citation) writes that one should stand before beginning "Vayechulu," and implies that one should remain standing for recitation of "Boreh Peri Hagefen" and the Beracha of Kiddush. The Rama (Rabbi Moshe Isserles of Cracow, 1525-1572), in his glosses to the Shulhan Aruch, writes that one may sit for the recitation of the Berachot after "Vayechulu," and that it is even preferable to do so. He then adds that the custom among Ashkenazic communities is to sit even for "Vayechulu." Sefaradim, however, follow the ruling of the Shulhan Aruch, that one should stand for the entirety of Kiddush. This is also the position of the Kabbalah, as mentioned in Sha'ar Ha'kavanot and codified by the Kaf Ha'haim (Rav Yaakov Haim Sofer, Baghdad-Israel, 1870-1939), who writes (271:22) that one should stand while reciting Kiddush in honor of G-d and in honor of Shabbat.

The reason behind the position requiring sitting for Kiddush is that when people sit together, they are more united and the setting is more formal. When people stand, they are not necessarily all in place at the table, as some may be roaming around the room, and the setting is thus more casual. In light of this concern, the Mishna Berura (Rabbi Yisrael Meir Kagan of Radin, 1839-1933), commenting on this Halacha in the Shulhan Aruch (listen to audio recording for precise citation), writes that those who stand for Kiddush must ensure to all stand in place by the table, in order to lend the Kiddush the formality it requires.

According to all opinions, one should sit while drinking the Kiddush wine. Thus, even though Sephardic practice is to stand for Kiddush, one should sit down before drinking the wine. This is the proper practice according to both Halacha and Kabbalah, as mentioned in the writings of the Arizal (Rabbi Yishai Luria of Safed, 1534-1572), and by the Ben Ish Hai (Rabbi Yosef Haim of Baghdad, 1833-1909), in Parashat Bereshit (Shana 2, 29). The Ben Ish Hai writes that it is not respectful to stand while drinking, and emphasizes that it is proper to be vigilant in this regard and ensure to sit for drinking the Kiddush wine.

Summary: According to Sephardic practice, one should stand for the entire recitation of Kiddush on Friday night, and everyone must ensure to stand in place at the table. The wine should be drunk, however, in a seated position.

Parashat Vayeseh- The Sacred Stone

By Rabbi Eli Mansour

We read in the beginning of Parashat Vayeseh of Yaakob's famous dream which he beheld as he slept along his journey from Eretz Yisrael to Haran. Rashi makes the famous observation that Yaakob is first described as taking a group of stones on which to put his head as he slept, but later, we read that when Yaakob awoke in the morning, he took "the stone" which had been under his head and made it into a special monument. Based on the Midrash, Rashi explains that as Yaakob slept, the stones "fought" with one another, each one vying for the privilege of having the head of this righteous man rest on it. G-d performed a miracle and all the stones blended together into a single stone, so they would no longer fight. And thus when Yaakob woke up in the morning, there was only one stone under his head.

What is the significance of this miracle?

The Midrash teaches that Yaakob initially took twelve stones which he then placed under his head. Therefore, the merging of the stones under his head into one stone signifies unity between the twelve tribes of Israel, the coming together of all Am Yisrael in peace and harmony, without friction and divisiveness. This is the great significance of this miracle.

When Yaakob arose in the morning and saw that the stones had come together, he understood what this meant. He declared that stone sacred, pouring oil over it and erecting it as a special monument. The Zohar teaches that this stone would later become the "Eben Ha'shetya" – the foundation stone in the most sacred spot in the Bet Ha'mikdash. The holiest place on earth is the sacred stone that symbolizes "Ahdut," the unity of Am Yisrael, our merging together into a single nation with mutual love, respect and commitment.

A famous Mishna in Pirkeh Abot teaches that a "Mahloket Le'shem Shamayim" – an argument waged "for the sake of Heaven" – will endure, whereas a "Mahloket She'ena Le'shem Shamayim" – an argument that is not waged "for the sake of heaven" – will not endure. The conventional reading of this statement is that when people argue sincerely for the sake of properly interpreting the Torah, like when scholars argue with one another in the Bet Midrash as they work to understand our sacred texts, these are constructive and beneficial arguments which we want to endure. Such arguments, which are waged sincerely for the sake of arriving at the truth, help elucidate the topic so that a clear, accurate conclusion can be reached. However, when people argue over petty, personal matters, such as over money, property and honor, nothing beneficial results from such fighting, and thus we do not want these arguments to endure.

There is, however, a deeper interpretation of this Mishna. The term "Mahloket Le'shem Shamayim" might refer to those fights which people wage ostensibly for the sake of religion. When different groups fight over religious matters, these fights never end, because both groups persist and never yield, as yielding would be perceived as a betrayal of their deepest held convictions. Whereas other arguments eventually die down, as people come to the realization that the money or honor they were fighting for is not worth the cost of a fight, when it comes to religious matters, people tend to fight relentlessly without ever making peace. And therefore, these are the most dangerous arguments of all. We are allowed, and required, to take positions on important religious matters about which others disagree, but we must do so respectfully and peacefully, without waging wars, because such wars almost always end up being especially destructive.

The Gemara states that the festival of Shemini Aseret, which we celebrate after the long holiday season of Rosh Hashanah, Yom Kippur and Sukkot, is observed because Hashem tells us after this special period, "Kasha Alai Peridatchem" – literally, "separating from you is difficult for Me." After spending so much special time together, Hashem does not want to see us go, and so He commands us to spend one extra day celebrating. Some Rabbis noted that this phrase – "Kasha Alai Peridatchem" – can also mean, "The division among you is difficult for Me." Nothing gives parents more anguish than watching their children fight with one another, and thus nothing gives Hashem, our Father, more anguish than when His children fight, when we fight with our fellow Jews. We might add that the word "Alai" ("for Me," or "about Me") perhaps indicates that Hashem refers here specifically to the divisions which are made for Him, for the sake of religion. The fights and arguments that cause Hashem the greatest anguish are those which are waged because of Him, as it were, those which are fought over religious matters.

Let us, then, ensure to maintain peaceful relations within communities and between different communities, and see to it that our legitimate differences of opinion do not lead us to strife and division. The Bet Ha'mikdash was built upon Yaakob Abinu's sacred stone, the stone which signifies the unity of all the many different groups among the Jewish Nation – because this is the foundation of Kedusha and of our special status as Hashem's treasured nation.