

SEPHARDIC KEHILA CENTRE

ABIR YAAKOB CONGREGATION



President
Meyer Keslassy
Vice President
Jean-Claude Abtan

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

פרשת בראשית Parashat Bereshit
Shabbat October 17th, 2020, כט' תשרי תשפ"א / 29 Tishrei 5781
Perasha Page 2, Haftarah 1207 in Artscroll

Shabbat Prayer Times

מנחה Mincha	6:15 p.m.
שיר השירים Shir Hashirim	6:30 p.m.
הדלקת נרות Candle Lighting	6:13 p.m.
שחרית מנין החיד"א (ותיקין) Shaharit Ha'Hida Vatikim	6:35 a.m.
שחרית (Main Synagogue) Shaharit	9:00 a.m.
תהלים Tehilim	5:35 p.m.
מנחה Mincha	6:05 p.m.
שבת טוב Shabbat Ends	7:13 p.m.

Weekday Services at Medrash Torah Vehayim

שחרית Shacharit Sunday

ותיקין Vatikim	7:00 a.m.
מקדימים Makdimim	8:00 a.m.
קבועים Kebuim	9:00 a.m.

שחרית Shacharit Weekdays

ותיקין Vatikim	7:00 a.m.
מקדימים Makdimim	6:45 a.m.
קבועים Kebuim	8:15 a.m.
מנחה Mincha	6:10 p.m.
ערבית Arbit	18 minutes after Sunset

Shabat Zemanim- Netz- נץ- 7:35 am, Keriat Shema- שמע- 9:43 am, Shekia- שקיעה- 6:30 pm

Mazal Tov

Mazal Tov to Mordechai and Devorah Rena in their recent wedding
Proud Parents: Mr. & Mrs. Yitzhak Aboudi and Mr. & Mrs. Shimmy Roth

Nahalot

Esther Berdugo ז"ל, Messod Dadoun ז"ל 29 Tishrei / Shabbat October 17th
Myriam Medina ז"ל, Mordechai Toledano ז"ל, Rachel Benaim ז"ל 30 Tishrei / Sunday October 18th
Kim Malka Chaya Himelfarb ז"ל, Rachel Chocron ז"ל, Miriam Benhaim ז"ל, Aliya Oziel ז"ל 1 Heshvan / Mon. Oct. 19th
Hanna Anidjar ז"ל, Messod Benarroch ז"ל, Nissim Elkaim ז"ל, Hassibe Zeitoune ז"ל, Ambrosio Edery ז"ל 2 Heshvan / Tuesday October 20th
Rabbi Eliahu Toby ז"ל 3 Heshvan / Wednesday October 21st
Camille Beniluz ז"ל, Abraham Cohen ז"ל, Eliahu Weizmann ז"ל, Yoseph Benhaim ז"ל 4 Heshvan / Thursday Oct. 22nd
Mercedes Anidjar ז"ל 5 Heshvan / Friday October 23rd

Nahalot for the following week

Aida Bendrihen ז"ל 6 Heshvan / Shabbat October 24th
Bertha Benquesus ז"ל 7 Heshvan / Sunday October 25th
Rebeca Revivo ז"ל 9 Heshvan / Tuesday October 27th
Mark Benchimol ז"ל 11 Heshvan / Thursday October 29th
Mordechai Chai ז"ל, Andy Shimkovitz ז"ל, Binyamin Chai ז"ל 12 Heshvan / Friday October 30th



Synagogue News

Rosh Hodesh Heshvan

Rosh Hodesh Heshvan will be on Sunday and Monday October 18th and 19th.

Weekly Shiurim

Monday - Mishle/Proverbs (men and women all ages)

Tuesday - Halacha (university-aged boys)

Wednesday - Parashat HaShavua (Post-Seminary Girls)

Thursday - Parashat HaShavua (men and women all ages)

All classes at 8:00pm.

Link <https://global.gotomeeting.com/join/450150709>

Halacha Corner By Rabbi Eli Mansour

Bereshit- Priorities

Commenting on the famous first words of the Torah – "Bereshit Bara Elokim" ("In the beginning, G-d created") – Rashi cites the Midrash which explains the word "Bereshit" to mean, "Bishbil Torah She'nikre'a 'Reshit'" – "for the Torah, which is called 'the first'." In other words, the phrase "Bereshit Bara Elokim" means that G-d created the world so that the Torah could be studied and observed. Torah and Misvot are not simply additional components to the world – they are the very purpose for which the world exists in the first place.

We see just how far this idea extends later in the story of creation. The Torah writes (1:14-15) that when G-d announced the creation of the luminaries – the sun, the moon and the stars – He declared, "Let there be luminaries in the firmament of the sky... They shall serve as signs and occasions, for days and for years, and they shall serve as luminaries in the firmament of the sky to illuminate the earth." Rashi explains that the luminaries serve as "signs" in the sense that when an eclipse occurs, this is an inauspicious omen which should motivate us to introspect and repent. The luminaries serve the function of "occasions, for days and for years," Rashi explains, in that we proclaim new months based on the moon's revolution around the earth. This determination directly affects our halachic observance, as it establishes which days are to be celebrated as Yamim Tobim. The luminaries also determine the halachic times relevant for our daily schedule of Misvot. Commenting on the next verse – "And they shall serve as luminaries...to illuminate the earth," Rashi writes, "And this [function], too, they shall serve – to illuminate the earth."

The Hafetz Haim (Rav Yisrael Meir Kagan of Radin, 1839-1933) notes the startling implication of Rashi's comments – that illumination is only the secondary function of the sun and the moon. Their primary function is to facilitate our Misva observance, to enable us to determine the days when our holidays are to be celebrated, and to inspire repentance. Providing light and warmth is secondary – "This function, too, they shall serve..."

Another example of this concept can be found in the Gemara, in Masechet Berachot (41), discussing the famous verse in the Book of Debarim (8:8) which praises the Land of Israel for seven species of grains and fruits (wheat, barley, vines, figs, pomegranates, olives, dates). The land is blessed with these species, the Gemara explains, because they inform us of halachic

"Shiurim" ("quantities"). For example, the size of an olive is the volume which constitutes a halachic act of "eating." The size of a large date is the amount of food whose consumption violates the Yom Kippur fast, rendering the transgressor liable to the punishment of "Karet." These foods are all tasty and nutritious, but this is only their secondary function. The primary purpose for which they were created is to establish Halachot, to help us observe the Torah – the purpose of all of existence.

This fundamental teaching should "rewire" our minds and force us to look upon the world, and our lives, from an entirely new perspective. If the universe was created solely for the purpose of Torah and Misvot, then our lives must revolve around Torah and Misvot. We are certainly allowed to enjoy the physical and material blessings of this world, but our primary focus must be directed toward the study and observance of Torah. Right away, in the very first words of the Torah, we are taught that this must be our highest priority. Although we involve ourselves in many different things, and we of course need to earn a livelihood and tend to our physical needs, we must remember that our primary point of focus and highest priority is always serving G-d through the study of Torah and performance of Misvot.

Torah Bites By Rabbi Kadoch

Bereshit 5781 – Everything in one word

The Ohr HaHayim HaKadosh poses a profound question in his opening commentary on Humash. How could Hashem create first create the heavens (shamayim) if we know that heaven is really a mixture of fire and water (esh mayim – medrash)? If that is the case, where do we find that the 4 foundations of the world are created (fire, water, earth, wind)? God forbid, this could lead to many challenges on the authenticity of creation and our Torah.

He famously answers that God has a unique ability to create things through speech which sets in motion everything that was going to come afterwards. The Mishna in Avot (5:1) explains that God created the world with ten utterances. Nevertheless, if you count all the times it says "And God said" you will only find nine. That is because the tenth (or shall I say first utterance) is the word "Bereshit" itself. With the utterance of that word, things were created that the human eye did not witness yet. For example, the sparks that result when striking two metals, the grafting of two species, the effect of weather changing the form of matter etc; anything that was to ever appear in the spheres of heaven and earth would be created with the word Bereshit. (As a side point, this is why he explains that the word "et" precedes the words shamayim & aretz.) Now that the everything was created in the first utterance it was only a matter of time (literally) that things were put into action or to sprout into being. His proof to his theory is found in last verse of creation which clearly states "ki vo shavat mikol melachto asher bara elokim la'asot" – On the seventh day, Hashem rested from all his work that he created to perform. This word seems superfluous but it's not. Because during the six days of creation the various aspects of the world were being utilized in the way they were meant to be; "for six days God made the heavens and earth" yet it doesn't write God created. This is because the actual creation took place with the world Bereshit. It's one word; the first word; that contains absolutely everything.