

# SEPHARDIC KEHILA CENTRE



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## ABIR YAAKOB CONGREGATION

שבת שלום  
Shabbat Shalom

ברוכים הבאים  
Welcome to our Synagogue

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

Shabbat Toldot פרשת תולדות

Shabbat December 3rd, 2016, ג' כסלו תשע"ז / 3 Kislev 5777  
Perasha Page 124, Haftara 1137 in Artscroll

### Shabbat Prayer Times

שיר השירים Shir Hashirim	4:10 p.m.
מנחה Mincha	4:25 p.m.
קבלת שבת Kabalat Shabbat	4:40 p.m.
הדלקת נרות Candle Lighting	4:23 p.m.
שחרית מנין החייד"א (וטיקין) Shaharit Ha'Hida Vatikim	6:35 a.m.
שחרית (Main Synagogue) Shaharit	8:30 a.m.
תהלים Tehilim	3:25 p.m.
מנחה Mincha	3:55 p.m.
שבת טוב שבוטע טוב Shabat Ends	5:28 p.m.

Ereb Shabbat, Friday December 9th, 2016

Shir Hashirim 4:10 p.m. (Candle Lighting 4:22 p.m.)

### Weekday Services at Medrash Torah Vehayim

שחרית Shaharit Sunday

וטיקין Vatikim	6:55 a.m.
מקדימים Makdimim	8:00 a.m.
קבועים Kebuim	9:00 a.m.

שחרית Shaharit Weekdays

וטיקין Vatikim	6:55 a.m.
מקדימים Makdimim	6:45 a.m.
קבועים Kebuim	8:15 a.m.
מנחה Mincha	4:25 p.m.
ערבית Arbit	5:05 p.m.

Shabat Zemanim- Netz- נץ- 7:35 am, Keriat Shema- קריאת שמע- 9:15 am, Shekia- שקיעה- 4:41 pm

### Kiddush

This Shabbat Kiddush is sponsored by The Kiddush Group  
Everyone is welcome

### Seuda Shelishit

This Shabbat Seuda Shelishit is sponsored by Mr. and Mrs. Meyer and Suzy Benchetrit in loving memory of Mrs. Luna Ouaknine ז"ל and the Cohen and Keslassy Families in loving memory of their Father and Grandfather Mr. Isaac Cohen ז"ל,  
Everyone is welcome.

### Nahalot

Rica Assayag Saraga ז"ל, Perla Beniluz ז"ל, Joseph Assayag ז"ל 3 Kislev/ Shabat December 3rd  
Racquel Benhaim ז"ל 4 Kislev/ Sunday December 4th  
Reuben Tabesh ז"ל 5 Kislev/ Monday December 5th  
Yosef Dayan ז"ל 6 Kislev/ Tuesday December 6th  
David Nissan ז"ל 7 Kislev/ Wednesday December 7th  
Luna Ouaknin ז"ל 8 Kislev/ Thursday December 8th

### Nahalot for the following week

Isaac Beniluz ז"ל 14 Kislev/ Wednesday December 14th  
Joseph Abitbol ז"ל 15 Kislev/ Thursday December 15th  
Salomon Cohen ז"ל 16 Kislev/ Friday December 16th

### פקידת השנה

This shabat we are observing the year of Mr. Isaac Cohen ז"ל. Cemetery services will take place this Sunday at 10 am at Pardes Shalom Cemetery and Mishmara services will take place at Petah Tikvah Synagogue at 4:15 pm beginning with Mincha. May his Neshama rest eternally in Gan Eden. Amen.



# *Abir Yaakob News*

## **Kiddush Group**

Due to the generosity of some members during Simchat Torah last year, our Kiddush Club was well funded and we had the pleasure of enjoying wonderful kiddushim all this time. Shabbat Kiddush is a wonderful opportunity for us to connect with our friends, meet new members and enjoy great food! The fund that was started last year is now near depletion. Please help us continue this wonderful tradition by becoming a Kiddush Club Sponsor. Please contact the office at 905-669-7654 ext. 253 or [maurice@kehilacentre.com](mailto:maurice@kehilacentre.com)

## **Get Involved!**

The Sephardic Kehila Centre is delighted to announce the formation of Brotherhood and Sisterhood committees and are inviting you to join! This is your chance to develop programs and fundraising events that will enhance the Kehila experience. For more information, please contact the office at 905-669-7654 ext 253 or email [maurice@kehilacentre.com](mailto:maurice@kehilacentre.com)

## **Oneg Shabbat this Friday, December 2nd**

The Kahal Kadosh is invited to an Oneg Shabbat at the home of Rabbi David and Joyce Kadoch this Friday night from 8-10 pm. Refreshments to be served  
Address: 138 Colvin Crescent (off Mullen or access through Mullen Park) Hope to see you there.

## *Insights on the Torah* *רעיונות על התורה*

*By Haham Amram Assayag*

### **Shabat Toledot**

Rivka, after getting married to Yitzhak, finds herself barren and unable to conceive. As a result of the heartfelt and sincere prayers, invoked by Yitzhak and Rivka, the Almighty fulfilled their desire and Rivka becomes pregnant, carrying twins whom will grow into two opposite nations, and the oldest will serve the young. Esav followed by Yaakov holding onto his brother's ankle, are born to Yitzhak at the age of sixty. The boys mature, Esav spending his time hunting and Yaakov in the study of Torah by day and night. Yitzhak establishes himself in Abimelech's territory and requests from Rivka, that she state that she is his sister, to avoid circumstances in which he could lose his wife. In this case, Abimelech does not try to get Rivka, but as time goes on, Abimelech realizes that Rivka is Yitzhak's wife, for which he reproaches Yitzhak, pointing out the tragedy that could have resulted, had any man taken her for a wife. In that year, Yitzhak enjoyed great prosperity and abundance, to the point that Abimelech asks him to leave his country, as he had reached greater power than his own citizens. Yitzhak leaves Pelishtim and settles in Be'er Sheva. After a short while, Abimelech and his ministers pay a visit to Yitzhak, who asks the meaning of this visit after being expelled. The latter admit that now they understand that G-d's help is very particularly with Yitzhak, and they would like to make a covenant of never hurting each other. Subsequent to a banquet and a mutual oath, they part in peace. Esav at the age of forty marries two women from Canaan, who become a source of bitterness for Yitzhak and Rivka. Yitzhak grows old and becomes blind. He calls his son Esav and asks him to go out hunting and to prepare for him the delicacies he likes, so he can bless him before he dies. As soon as Rivka learns this, she informs Yaakov and commends him to go instead of Esav and obtain his father's blessings. Yaakov, with great reluctance, follows his mother's advice and goes in to see Yitzhak. Although the latter showed uncertainty towards Yaakov, especially when hearing Yaakov's voice and feeling Esav's, nevertheless, he bestows his blessings on him, which elevate him over his brother.

Esav accepts but promises to himself to take revenge once his father dies. Rivka, learning of Esav's intentions, calls Yaakov to inform him and tells him to flee immediately. Yaakov parts and travels to Padan Aran where his uncle Laban lives.

### Sisit: Selling a Tallit to a Non-Jew, Hashgacha on Sisit, Using a Tallit to Clean Eyeglasses

The Shulhan Aruch rules that one is not allowed to sell a Tallit with Sisit to a non-Jew, out of concern that he may use it to masquerade as a Jew and ambush an unsuspecting Jew to murder him. Although, the Hayeh Adam (Rav Abraham Danzig of Vilna, 1748-1820) suggested that this does not apply nowadays, the Kaf HaHaim (Rav Yaakov Haim Sofer, Baghdad-Israel, 1870-1939) maintains that it is still relevant. In fact, Arabs have dressed up in Sisit and Peyot to infiltrate. The Mekor Haim adds that one should not even sell a Tallit without Sisit to a non-Jew for the same reason. That which the Mishna Berura (Rav Yisrael Meir Kagan, 1839-1933, Siman 20:8) permitted selling a garment after the Sisit have been removed refers to a regular four-cornered garment and not a Tallit designated for prayer. Rashi brings an additional reason for this prohibition. He says that the Non-Jew may use the Tallit as payment to a Zonah (prostitute), and this may present the impression that it was given by a Jew, causing a Hilul Hahsem.

Nowadays, one may not purchase Sisit without a reliable Hashgacha (seal of supervision). In the times of the Shulhan Aruch it was permitted to trust even a non-Jewish merchant. The Poskim discuss whether it is permitted to use the Tallit to clean one's eyeglasses. The Yalkut Yosef and Rav Elyashiv distinguish between a Tallit Katan, which is permitted, and a Tallit Gadol, which is designated for Tefila and may not be used. Rav Shlomo Zalman Auerbach (Jerusalem, 1910-1995) ruled that even a Tallit Katan may not be used. The Ben Ish Hai (Rav Yosef Haim of Baghdad, 1833-1909) rules that one may not wipe his dirty hands on neither a Tallit Gadol nor Tallit Katan, whereas he may dry his wet hands on the Tallit Katan, but not the Gadol. For the same reason, the Kaf HaHaim (154:29) prohibits laundering a Tallit with other garments that are heavily soiled. The Poskim do permit using a Tallit for a non-degrading purpose, such as covering something or using it to shade from the sun.

#### SUMMARY

One may not sell a Tallit to a non-Jew. One must purchase Sisit with a reliable Hashgacha. One may not use the Tallit for a degrading purpose, such as wiping his soiled hands, but he may use the Tallit Katan to clean his eyeglasses or dry his wet hands.

## Shiur Bites

By Rabbi Kadoch

It's been a long standing custom for Jews to seek spiritual advice and guidance from Rabbinical scholars and leaders. Whether it's for financial problems at work or at home, issues with business partners or other social matters, shalom bayit, children's education or even just a blessing for good fortune, today's Rabbi has become the "go-to" individual to help us face all of our life's challenges and to find the strength and courage to overcome them.

Where did this idea come from? How did it come about that people's personal dilemmas turned into automatic consultation meetings with their spiritual leader? Further, it would seem illogical to approach a person with little to no understanding of the matter at hand to give advice and attempt to solve the problem. Yet, we see that not only do people seek their advice, but adhere to it with no variation or hesitation. I'd like to say that the source for this tradition is found in this week's Parasha. Rivka finds herself in a very strange dilemma. After finally conceiving a child, she experiences lots of unsettling in her womb as she goes about her day. Rashi, in the name of the Midrash points out, that when she passed in front of the House of Study, she felt kicking and movement. Nevertheless, she felt the same kicking and movement when she crossed a house of idol worship. Which direction would child grow up to follow; one of good, one of evil, or worse, one of both?

Not willing to face this quandary for the duration of her pregnancy and even throughout her child's adolescence, the pasuk gives us the punchline - - - ותלך לדרוש את ה' "And she went to seek God." One would normally explain this to mean that she went

to pray, but that's not Rashi's commentary. Rashi says she went to the School of Shem and Ever to seek Rabbinic counsel from the leaders of the generation. The next verse, which begins with the words "And God said to her," is not to be taken literally because Rivka still did not attain prophecy. Rather, Shem revealed to Rivka that she was to have twins, who will oversee two kingdoms.

The question is, how did Shem know this information to deliver such a serious statement which could have a tremendous impact on the world? Let's remember that there were no ultrasounds three thousand years ago. Rashi says, Shem learned of the information through Divine Inspiration (Ruach HaKodesh).

I will not go on a public forum to state that Rabbis today use Divine Inspiration when giving advice to those who seek it. Very few people in a generation have that ability. However, there is no doubt in my mind that Rabbis receive a certain amount of Divine Assistance (Siyata D'Shmaya) in order that their decisions and advice should be the correct one. Rivka teaches us that it's okay to ask a Rabbi for counsel to deal with our personal problems. For those that already practice this, Kol HaKavod to you. For those that shy away from the opportunity or simply feel uncomfortable to approach a Rabbinical Scholar for life's issues, I ask that you give it a try. I can assure one thing...that God is always looking out for your best interests and he provides the Rabbis with the spiritual assistance necessary to ensure that whatever guidance you get, is one you can trust.

Shabbat Shalom

If you have a Mazal Tob that you would like to share with the congregation or if you have a change of address or email please call Maurice Benzacar at (905) 669-7654 Ext. 253 or e-mail [maurice@kehilacentre.com](mailto:maurice@kehilacentre.com)

Please be advised that the cutoff time for insertion in the bulletin is Wednesday.

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## Perasha Insights

By Rabbi Yisrocher Frand

### Being Tired Is Not A Jewish Concept

The Torah says, "And Esav returned from the field and he was tired (a-yef)" [Bereshis 25:29]. Rav Nissan Alpert notes that this is the first time in the entire Torah that we find the word "a-yef", that someone was tired. If we examine the life of Avraham Avinu, our forefather Avraham, we certainly find cause for him to be tired, but the Torah never says that he was. Avraham lived a long, hard and arduous life. He had to leave his birthplace, give everything up, and travel to Canaan. In Canaan he was confronted by famine so he had to travel on to Egypt. After returning to Canaan, he helped set up his nephew Lot and became involved in what was literally the First World War, in order to save Lot. He had children late in life; he was confronted with the trauma of Akeidas Yitzchak [the Binding of Yitzchak]. Avraham had a hard, long, tiring life.

Nonetheless, the Torah never describes Avraham as tired. Avraham never starts to contemplate retirement. Eisav is the first person by whom we find the word "a-yef" written. What is this telling us?

Rav Alpert suggests that being tired from life is not a Jewish concept. If a person's life is involved in spirituality - in Torah and in Mitzvos - then there is a blessing: "Those whose hope is HaShem will have renewed strength; they will grow wings like eagles. They will run and not grow tired, they will walk and not grow weary" [Isaiah 40:31]. One does not become tired from doing Avodas HaShem [the Service of G-d]. Avodas HaShem is in fact rejuvenating. At times it may be frustrating and one may think that he is running out of strength, but the blessing is that he will not, in fact, run out.

It is a different matter when one is an Eisav and when one's primary role in life is being out in the field 'hunting'. Our Sages say that on the very day that Eisav came back complaining that he was tired, he had transgressed 5 horrible sins, including the 3 cardinal sins. Therefore it is no wonder that he came back claiming that he was tired. If a person's life is devoid of spirituality, when a person has no purpose in his life, then it is very easy to become worn out. When a person sits around all day playing cards, then one quickly tires of playing cards. But those who trust in G-d will not become tired nor grow weary.

Rav Moshe Feinstein (1895-1986) lived into his nineties. When Rav Moshe's condition weakened and he was taken to the hospital before he passed away, when he was literally on his death bed, he commented, "Ich hob mer nisht kin koach." [I have no more strength.] That was the end of his life. At that point his spiritual goal and his life's work were finished. When one's life work is finished, then there is no more strength. But up until that time, although he was 92 and had been sick, "those whose hope is HaShem have renewed strength."

Often our great Torah personalities, despite being very elderly, have the strength to remain on their feet and talk for hours. From where do they get that stamina? This is the idea expressed by Rav Alpert - being tired is not a Jewish concept.

Avimelech Said It First: You Jews Are Too Rich

On many occasions we have stressed the fact that the overriding theme of the book of Bereshis is that the actions of the forefathers foreshadow the fate of their descendants [ma'aseh avos siman l'banim]. We have explained that this theme is not just a prophetic blueprint for what will happen to the children. Rather, the fact that the Patriarchs were able to endure certain experiences gives us the ability and strength to survive parallel occurrences in our own individual and collective lives.

In Parshas Toldos, we are introduced to an aspect of ma'aseh avos siman l'banim which has been with us since time immemorial - namely, Sin'as Yisroel, the hatred of Jews for no reason whatsoever. This concept is articulated when Avimelech tells Yitzchak that it is time for him to leave: "Go away from us, because you have become much mightier than us (atzamta mi'menu meod)" [Bereshis 26:16]. The Medrash elaborates on this charge of Avimelech: "All the strength and power that you have accumulated - is it not from us?"

To paraphrase the continuation of the Medrash: "In the past you had only one little shop, and now you own an entire mall". This is the prototype of all future anti-Semitism. No matter what the Jew does, the nations of the world will find a reason to blame him for his behavior.

The Reisha Rav suggests homiletically that the verse "Judah went into exile from poverty and from an abundance of work" [Eicha 1:3] hints at this same idea. Whatever we do, the nations will always find fault with us. When Yitzchak first came to Gerar, the population did not want to have anything to do with him because he was poor. "We do not like Jews. They are too poor!" When Yitzchak became wealthy, they said "We do not want you. You are too rich!" Sometimes they wish to send Jews into exile because we are too poor (galsa Yehuda m'oni) and sometimes they wish to exile us because we are too industrious or too rich (m'rov avodah). The bottom line is, whatever the reason may be, they will always find a reason to dislike the Jews. November 7th was the anniversary of the communist revolution in 1917. This event is no longer marked in the former Soviet Union. They no longer celebrate communism; it has been sent to the ash bin of history. Is it not ironic: when communism started, we were blamed for being responsible for bringing it in. In the 1930s, the Jews were purged from being members in the communist party. Then, they blamed the Jews for being capitalists. Today, they are blaming the Jews for the fall of communism.

Make up your mind -- Did we start communism? Did we defeat communism? Were we capitalists? Were we communists? Did we make it work or did we make it fall? Tell us, what did we do?

The answer is that it does not make a difference. Judah is exiled for both wealth and for poverty. The nations do not like us however we are.

A famous story is told of a Jew walking along and being approached by an SS officer. The SS officer pushed the Jew onto the ground and asked him "Who is the cause of all the troubles in the world?" The Jew answered, "the Jews and the bicycle riders". The officer asked him, "Why the bicycle riders?" He responded, "Why the Jews?"