

# SEPHARDIC KEHILA CENTRE

## ABIR YAAKOB CONGREGATION



President  
Meyer Keslassy  
Vice President  
Isaac Cohen

שבת שלום      ברוכים הבאים  
*Shabbat Shalom*      *Welcome to our Synagogue*

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

פרשת עקב *Perashat Ekev*

Shabbat August 12th, 2017, כ' אב תשע"ז / 20 Ab 5777  
*Perasha Page 980, Haftara 1197 in Artscroll*

### Shabbat Prayer Times

שיר השירים Shir Hashirim	6:30 p.m.
מנחה Minha	6:45 p.m.
קבלת שבת Kabalat Shabbat/Lechu Neranena	7:00 p.m.
הדלקת נרות Candle Lighting	7:20 p.m.
שחרית מנין החיד"א (ותיקין) Shacharit Ha'Hida Vatikim	5:20 a.m.
שחרית (Main Synagogue/Barechu:9:35) Shacharit	8:30 a.m.
דף יומי Daf Yomi	5:30 p.m.
שעור רמב"ם Rambam Shiur	6:25 p.m.
תהלים Tehilim	7:10 p.m.
מנחה Minha	7:40 p.m.
שבת טוב Shabat Ends	9:13 p.m.

*Ereb Shabbat, Friday August 18th, 2017*  
*Minha 6:35 p.m. (Candle Lighting 7:10 p.m.)*

### Weekday Services at Medrash Torah Vehayim

*שחרית Shacharit Sunday*

ותיקין Vatikim	5:40 a.m.
מקדימים Makdimim	8:00 a.m.
קבוים Kebuim	9:00 a.m.

*שחרית Shacharit Weekdays*

ותיקין Vatikim	5:40 a.m.
מקדימים Makdimim	6:45 a.m.
קבוים Kebuim	8:15 a.m.
מנחה Minha	6:45 p.m.
ערבית Arbit	7:15 p.m.

Shabat Zemanim- Netz- נץ- 6:19 am, Keriat Shema- שמע- 9:15 am, Shekia- שקיעה- 8:26 pm

### Mazal Tob

Mazal Tob to Mr. & Mrs. David and Dina Azulay on the Bat Misva of their daughter, **Perlita Proud Grandparents:** Mr. & Mrs. Elias and Perla Azulay and Mr. & Mrs. Yedidya and Denise Ohayon  
**Proud Great-Grandparents:** Mrs. Enna Kadoch and Rabbi & Mrs. Refael and Simy Ohayon

### Kiddush

Everyone is invited to join us for Kiddush after services.  
In order to continue our coveted Kiddush which we all enjoy on a weekly basis, we are looking for sponsors.

### Seuda Shelishit

This Shabbat, Seuda Shelishit is sponsored by Morris & Gloria Dadoun in the memory of his brother, David Dadoun ז"ל, and Jacques & Biba Benquesus in memory of his aunts, Rahel Ruah ז"ל and Rachel Perez ז"ל.

Everyone is welcome.

### Condolences

It is with deep regret that we announce the passing of Mrs. Simy Bensalmon z"l, mother of our dear friend, Rabbi Moshe Bensalmon, and his sisters, Luna Abramovitz and Molly Hadlington. Our sincere condolences to the family. May Hashem console the entire family and may her neshama rest in Gan Eden, Amen.

## *Nahalot*

Rahel Ruah ז"ל, Barbara Fridman ז"ל 20 Ab/ Shabat August 12th

Alice Feldman ז"ל 22 Ab/ Monday August 14th

Mojluf Bendelac ז"ל, Rachel Perez ז"ל, Bension Gavison ז"ל 24 Ab/ Wednesday August 16th

Zamila Mouyal ז"ל 26 Ab/ Friday August 18th

### ***Nahalot for the following week***

Mindel Adina Gal-Kurtz ז"ל 27 Ab/ Shabat August 19th

Mercedes Benmurgui ז"ל 28 Ab/ Sunday August 20th

Jorge Salomon Senechal ז"ל 1 Elul/ Wednesday August 23rd

Abraham Shvartsman ז"ל 2 Elul/ Thursday August 24th

Sarah Benatar ז"ל 3 Elul/ Friday August 25th

## *Weekly Classes at Abir Yaakob*

### ***Brunch and Learn - Sunday mornings at 10AM—POSTPONED UNTIL FURTHER NOTICE***

Join Hacham Assayag every Sunday morning at 10AM for a special breakfast and open-ended learning session.

Topic: The underlying reasons behind the Minhagim.

Tefila begins at 9AM. For more information contact Hacham Assayag.

### ***Daf Yomi***

Please join us daily for Gemara Daf Yomi with Hacham Assayag, one hour before Mincha.

### ***Tuesday Night LIVE with Tomer Malca***

Please join Tomer Malca on Tuesday nights in the Midrash at 7:30 p.m. 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.

### ***Life Matters - Thursdays at 9pm***

Join Hacham Amram Assayag every Thursday night for a discussion on deep and profound insights on life and Torah values. Refreshments to be served. For more information contact Max Benatar.

## *Upcoming Events*

### ***Kehila Boys Mishmar Program- Grades 5-8 (ON SUMMER HIATUS)***

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 p.m. 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

## *Insights on the Torah*

*רעיונות על התורה* By Hacham Amram Assayag

### ***SHABAT EKEB, HAPPINESS***

Happiness is essential in someone's life:

HAPPINESS IS LIFE TO THE HEART (Rabbi Shelom Ibn Gabirol).

One must watch out from any element that may make one's happiness dissipate. At times one deprives oneself of happiness because of insubstantial reasons:

DO NOT ALLOW YOUR HEART TO FILL ITSELF WITH THE ANGUISH OF A DAY THAT HAS NOT YET ARRIVED (Reb Shelomo Ibn Fabirol).

Why waste away today's happiness for the worry of what one thinks may occur in the unknown future? Why misspend a day of happiness?

WITH JOY AND LAUGHTER TIME SEEMS SHORT, HOWEVER FOR THE AFFLICTED IN MISERY IT SEEMS SO MUCH LONGER (Don Yizhak Abrabanel).

Even when one is happy, one is not assured a long duration of that sensation. Circumstances or perhaps people of his own midst may cause the premature demise of that happiness.

IT IS EASIER TO TAKE SOMEONE'S HAPPINESS AWAY, THAN IT IS TO BRING SOMEONE OUT OF HIS MISERY (Rabbi Honin Ibn As'hak).

One must learn to be happy, and even when this is difficult or impossible, one must know how to hide his pain:

THE WISE SHOWS HAPPINESS ON HIS FACE AND KEEPS HIS GRIEF IN HIS HEART (Rabbi Bahyay Ibn Pekuda).

Not only does the wise man understand that his friends do not want to live with grief and they would distance themselves from him, but he also knows that for his own well being, when times are difficult, it is necessary to show and even feign happiness.

It is in those moments that one has to find happiness at all price:

THE GOOD PERSON FINDS HAPPINESS IN DOING GOOD WITH OTHERS (Meiri).

Indeed, in those difficult moments, one will hide his pain, will do good to others, and will strive to be happy and above all:

HOPE IS THE FRIEND THAT BRINGS MOST HAPPINESS (Rabbi Honin Ibn As'hak).

# Shiur Bites

By Rabbi Kadoch

adaptations from daily shiurim given by

I don't know of many people who grew up with even the most basic form of Jewish education that doesn't know the 7 grains/fruits of Israel. As a child, I remember learning the verse as a song and it stuck with me to this very day.

ארץ חטה ושעורה וגפן ותאנה ורמון, ארץ זית שמן ודבש.

The seven grain/fruits listed in this pasuk are: wheat, barley, grapes, figs, pomegranates, olives, and dates; in that order. Embedded within the fruits is the word ארץ (land) written twice. Many were perplexed as to why the need for the Torah to include the word two times. The most accepted answer is that the word ארץ is actually teaching us a halachic principle when it comes to reciting blessings over these fruit. The fruit that is closest to the word ארץ gets precedent. For example, wheat comes before grapes. Therefore we would recite a "bore minei mezonot" on a cracker before "bore peri ha'etz" on the grape. However a grape is closer than a pomegranate, so the grape comes first. However, the need for the second word ארץ arises when dealing with a more complex scenario. Let's say you have a date (דבש) and a fig. One might think that since the fig תאנה is closer to the

beginning of the verse it takes precedent, but that is not the case. The date דבש is second from the second word ארץ and the fig תאנה is fourth away from the first word ארץ. Therefore the date comes before the fig. When tied, such as in the case of the olive (1st from 2nd (ארץ) and wheat (1st from 1st ארץ), we bless on what is closer to the first ארץ, so in that case it would be "Bore minei mezonot." It turns out that the blessing of "mezonot" always comes first (unless there's bread). But I admit that this can be slightly confusing. So here's a little trick to remember the order of the fruits (excluding wheat and barley) simply by looking at the amount of seeds/pits the fruit has.

- #1 Olive - since it has only **one** pit.
  - #2 Date - since its pit is actually creased down the middle and gives the appearance as **two** pits.
  - #3 Grape - when a grape has seeds there are usually **three** of them.
  - #4 Fig - Figs have multiple seeds inside of them.
  - #5 Pomegranate - The fruit that has the most seeds of all.
- Shabbat Shalom!

## Halacha Corner

פינת הלכה

By Rabbi Eli Mansour

### Does The Beracha Aharona of Hagefen Cover Other Beverages?

It is well known that the Beracha of Hamosi recited on bread exempts the other foods he subsequently eats in the meal. Similarly, the Beracha of Hagefen on wine exempts all other beverages that he will subsequently drink from the Beracha of Shehakol normally recited on them. Not only does the initial Beracha of Hagefen exempt the other beverages from their initial Beracha, but the Beracha Aharona of Al Hagefen, recited after drinking a Revi'it (3.2 oz.) of wine, exempts the other beverages from the "Boreh Nefashot" normally recited after drinking them.

Hacham Ovadia rules that if one drank less than a Revi'it of wine, but drank more than a Revi'it of water, he must recite the Beracha Aharona of Boreh Nefashot on the water, even though he did not say a Shehakol on the water. He cannot say the Beracha Aharona of Al Hagefen, since he did not consume the requisite amount of wine.

Hacham Ovadia compares this to the following interesting case in which one recites a Beracha Aharona on a food, even though he did not recite a Beracha Rishona on it. Generally, bread is the primary food and its Beracha of Hamosi covers everything else. However, if the bread is eaten solely for the purpose of dampening the spicy or salty taste of another food, the Beracha is recited on the other food. For example, if someone eating very salty anchovies eats a piece of bread with them to dull their salty flavor, he recites Shehakol on the anchovies and exempts the bread. If he ate a Kezayit of anchovies, he recites the Beracha Aharona of Boreh Nefashot, which covers the bread as well. However, if he did not eat a Kezayit of anchovies (and therefore they are exempt from any Beracha Aharona) but did eat a Kezayit of bread, he would recite Birkat Hamazon on the bread, even though he did not make Hamosi on the bread.

These complex cases illustrate the importance of thoroughly learning the Halachot of Berachot. Without this, one will not know how to act properly. That is why the Gemara requires one to go to a Talmid Hacham to learn these Halachot, before the cases arise

## ***Parashat Ekeb: The Synagogue and the Bet Ha'mikdash***

*By Rabbi Eli Mansour*

Parashat Ekeb includes the second paragraph of Shema, which ends with the promise, "...in order that your and your children's days will be increased on the land which G-d has promised to your forefathers..." (11:21).

This verse indicates that the Land of Israel has the special quality of "Arichut Yamim," of prolonging life. And thus, as the Gemara (Berachot 8) relates, Rabbi Yohanan was surprised when he heard that there are elderly Jews living in Babylonia. If G-d promised Am Yisrael long life specifically in the Land of Israel, he wondered, then how could there be Jews in Babylonia living long lives? He received his answer when he was told that the Jews of Babylonia would arrive early in the synagogues and remain late, rather than rushing home. It is because of this practice, Rabbi Yohanan realized, that the Jews there enjoyed longevity.

The question, however, remains, how did they enjoy long life if the Torah promises long life only in Eretz Yisrael? The Torah does not make an exception for Jews who arrive early in the synagogue and stay late. Why, then, did Rabbi Yohanan make this exception?

The Maharsha (Rav Shmuel Eidels, 1555-1631), in his commentary to Masechet Berachot, explains by citing the Gemara's comment elsewhere, in Masechet Megilla (29), that in the future, when Mashiah comes, all the synagogues and study halls in the Diaspora will be miraculously transported to Eretz Yisrael. Every synagogue in the Diaspora will one day be relocated in the Land of Israel, and thus those who spend time in synagogues outside the Land of Israel receive the special blessing of longevity that is granted to those who live in the Land of Israel.

In his commentary to Masechet Megilla, the Maharsha elaborates further on this concept. He cites a passage from the Midrash that in the future, the Bet Ha'mikdash will be exceptionally large, the size of the entire city of Jerusalem, and the city of Jerusalem will be the size of the entire Land of Israel. The reason for this remarkable expansion, the Maharsha explains, is because all the synagogues and study halls from around the world will be made part of the Bet Ha'mikdash. In his understanding, the synagogues and study halls of the Diaspora will not merely be brought to the Land of Israel, but will actually be incorporated into the Bet Ha'mikdash, resulting in an unimaginably large edifice.

On this basis, Rav Pinchas Friedman (contemporary) adds further insight into Rabbi Yohanan's remarks regarding the aged Jews of Babylonia. The Gemara in Masechet Sukka (52a) teaches that at the time when Mashiah comes, G-d will destroy the Yeser Ha'ra. As we know from other sources, the Yeser Ha'ra, the Satan, and the Angel of Death are all one and the same. Thus, at the time of the final redemption, death will be defeated, for the downfall of the Yeser Ha'ra means the downfall of the Angel of Death. Hence, Rav Friedman explains, Diaspora Jews who spend time in synagogues and study halls are rewarded with long life. The synagogues and study halls have an element of the sanctity of the third Bet Ha'mikdash, which will be built at the time when there will no longer be death. Therefore, they experience longevity and live for many years.

Rav Friedman cites in this context a passage from the work Arbeh Nahal stating that one who donates money towards the construction or maintenance of a synagogue is considered to be donating money towards the construction of the third Bet Ha'mikdash. Since today's synagogues are endowed with the sanctity of the third Bet Ha'mikdash, supporting synagogues is akin to supporting the third Bet Ha'mikdash.

Some people mistakenly assume that praying with a Minyan in somebody's home is just as significant and valuable as praying in a synagogue. Based on what we have seen, this is not the case at all. Synagogues have a special dimension of sanctity - similar to the sanctity of the third Bet Ha'mikdash. It is an especially important and precious Misva to support and attend synagogues, in order to experience this unique Kedusha. We pray several times each day for the rebuilding of the Bet Ha'mikdash, but even as we long and yearn for this to happen, we still have the opportunity to experience, to some extent, the special sanctity of the Bet Ha'mikdash, and the special blessings of Eretz Yisrael, by regularly attending the prayers and classes in our synagogues.

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 contact the office at (905) 669-7654 Ext. 253.

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

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