

SEPHARDIC KEHILA CENTRE

ABIR YAAKOB CONGREGATION



President
Meyer Keslassy
Vice President
Isaac Cohen

ברוכים הבאים שבת שלום
Shabbat Shalom Welcome to our Synagogue

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

פרשת לך לך *Perashat Lech Lecha*
Shabbat October 27th, 2017, ז' חשוון תשע"ז / 8 Heshvan 5778
Perasha Page 54, Haftara 1133 in Artscroll

Shabbat Prayer Times

שיר השירים Shir Hashirim	5:45 p.m.
מנחה Mincha	6:00 p.m.
קבלת שבת Kabalat Shabbat	6:15 p.m.
הדלקת נרות Candle Lighting	5:57 p.m.
שחרית מנין החיד"א (וטיקין) Shacharit Ha'Hida Vatikim	6:50 a.m.
שחרית (Main Synagogue/Barechu:9:35) Shacharit	8:30 a.m.
דף יומי Daf Yomi	4:30 p.m.
תהלים Tehilim	5:00 p.m.
מנחה Mincha	5:30 p.m.
שבת טוב Shabat Ends	6:57 p.m.

Ereb Shabbat, Friday November 3rd, 2017
Mincha 5:50 p.m. (Candle Lighting 5:47 p.m.)

Weekday Services at Medrash Torah Vehayim

<i>שחרית Shacharit Sunday</i>	
וטיקין Vatikim	7:10 a.m.
מקדימים Makdimim	8:00 a.m.
קבועים Kebuim	9:00 a.m.
<i>שחרית Shacharit Weekdays</i>	
וטיקין Vatikim	7:10 a.m.
מקדימים Makdimim	6:45 a.m.
קבועים Kebuim	8:15 a.m.
מנחה Mincha	6:00 p.m.
ערבית Arbit	6:40 p.m.

Shabat Zemanim- Netz- נץ- 7:49 am, Keriat Shema- שמע- 9:49 am, Shekia- שקיעה- 6:13 pm

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 weeks Seuda Shelishit is sponsored by Audrey Benchimol and her son Samuel in loving memory of her husband and father respectively Mark Benchimol ז"ל and by Elie and Ruth Revivo in loving memory of his mother and mother in-law Rebeca Revivo ז"ל

Everyone is welcome.



Nahalot

Rebeca Revivo ל"י 9 Cheshvan/ Sunday October 29th
Mark Benchimol ל"י 11 Cheshvan/ Tuesday October 31st
Andy Shimkovitz ל"י 12 Cheshvan/ Wednesday November 1st
Gabriel Danieli ל"י 14 Cheshvan/ Friday November 3rd

Nahalot for the following week

Esther Dahan ל"י 15 Cheshvan/ Shabbat November 4th
Sarah Assor ל"י , Gitta Levi ל"י 16 Cheshvan/ Sunday November 5th
Mercedes Melul ל"י 18 Cheshvan/ Tuesday November 7th
Menahem Serruya ל"י , Mimon Cohen ל"י , Harry Kay ל"י 19 Cheshvan/ Wednesday November 8th
Salomon Abikhzer ל"י 20 Cheshvan/ Thursday November 9th
Nina Keslassy ל"י , Isaac Bentolila ל"י 21 Cheshvan/ Friday November 10th

Synagogue News

Sephardic-Moroccan Blog

Check out a brand new blog on Sephardic-Moroccan music by our Hazan Rabbi David Kadoch. Here you can find piyutim, tefilot, haftarot and more great things connected to Sephardic-Moroccan music. Go to www.sephardicsongs.com blogspot.com to subscribe to see and subscribe to the latest posts and like the Facebook page at www.facebook.com/sephardicsongs.

Bnei Akiva

Bnei Akiva Snif continues this week one hour before Minha (4:30 pm). Bring your kids. For kids Grades 2 to 6.



Weekly Classes at Abir Yaakob

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

Join Hacham Assayag every Sunday morning at 10 AM 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 Haham Assayag, one hour before Minha.

Tuesday Night LIVE with Rabbi 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.

Halacha and Mussar

Thursday nights at 9 PM - Join Rabbi David Kadoch in an informative class on Hilchot Shabbat and Character Development. Each class will end with a thought on the Parasha. Men of all ages invited

Upcoming Events

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 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 zoszulay@gmail.com

SHIUR BITES By RABBI KADOSH

"And it shall be a blessing" - "והיה ברכה"

In Hashem's blessing to Avraham in the beginning of this week's sidra, one can't help but notice that the word "blessing" is used time and time again. The final reassurance that Avraham would be blessed comes in the form "Vehye Beracha." Rashi notes that this is a sign that it will "end with you (Avraham)."

Rashi's referring to the first blessing of the Amida. While all of Avraham, Yitzchak and Yaakov had great qualities and were impactful and holy individuals, the blessing will end with "Magen AVRAHAM," and not any of the other patriarchs. This is what Rashi says is the meaning of "Vehye Beracha."

One can say differently. Avraham possessed the character trait of kindness as it's written "Hesed LeAvraham." Yitzchak possessed the trait of service as he was willing to give himself as a sacrifice to God. Finally, Yaakov represented the trait of Torah as he was known as "Yoshev Ohalim" (he who sits in the tent). It's written in Isaiah: - במשפט תפדה ושביה בצדקה Zion will be saved in judgment and her repentant ones with tzedaka. Before the coming of Mashiah, there will be immense amount of charity. This is what helps bring the Mashiah; the willingness to go out into the world and help one's fellow; either through money or through action. It's simply not enough to engage in Torah study and prayer. Our Sages are famously known to say that there cannot be Torah without Derech Eretz. They go hand in hand.

Some ideas of Hesed that we can take upon ourselves include: supporting the needy and their programs such as Ezrat Achim/Tomechei Shabbat, volunteering in your community or synagogue, visiting the elderly and/or the sick, bringing distant Jews back to the fold and much more.

As we begin the Parashiyot of Avraham Avinu, let's seek to improve our own traits of kindness, for "it's with you that it will end." The coming of Mashiah is in our hands.

Shabbat Shalom

HALACHA CORNER By RABBI ELI MANSOUR

How Close Must One Be to the Habdallah Candle?

Daily Halacha with Rabbi Gidon Ben Moshe:

(Rabbi Gidon Ben Moshe, one of the foremost contemporary Poskim in Israel, heads a Kollel devoted to the study of Hoshen Mishpat.)

The Hachamim instituted reciting the Beracha of "Boreh Meoreh HaEsh" when benefiting from fire on Mosa'eh Shabbat. Unlike other Berachot which are recited every time one benefits, the Beracha on fire is only said on Mosa'eh Shabbat. The reason is that fire was first discovered by Adam on the first Mosa'eh Shabbat, after being expelled from Gan Eden. It was then that Hashem gave him the insight to rub two stones together and create a flame. Therefore, the Hachamim instituted this Beracha exclusively for Mosa'eh Shabbat. It is preferable to recite this Beracha on the flame of a torch-i.e. a candle that has multiple wicks, all connected by one flame.

There is one Halacha concerning this Beracha that many people are not aware of. One must be close enough to the flame to be able to derive tangible benefit from its light. If a person is so far away that he merely sees the flame, but if the lights were

turned off, the candle would not benefit him, he cannot fulfill his obligation in this Beracha.

There are two definitions as to how close he must be. The first is to be close enough to distinguish between the fingernails and the flesh of the finger. The second is to distinguish between two similar coins.

This is particularly applicable to women who hear Habdallah recited by the Rav or Hazzan from the Ezrat Nashim. They are generally too far away to fulfill the Misva. The best solution would be to bring a special candle to them so that they will be close enough. Alternatively, they could recite the Beracha on a candle when they return home.

SUMMARY

One must be close enough to the Habdallah candle to derive benefit from its light.

INSIGHTS ON THE TORAH By HAHAM AMRAM ASSAYAG

Shabat Lech Lecha

1. The numerical value of the words Lech Lecha (go) is 100. With this Hashem indicated to Abraham, that if he separates from that environment and goes to the land of Canaan, he will live 100 more years (Abraham died at the age of 175) and he would also have a son at the age of 100.

2. Sara was Abraham's niece, his brother Haran's daughter. Sara being the continuity of Haran who had already passed away, Abraham felt comfortable stating that she is his sister. According to the Torah, a grandchild is considered like an own child, thus Sara being Terah's granddaughter, she was a daughter to him, consequently Abraham's sister.

3. Hagar was Par'oh's daughter. After seeing the miracles that G-d performed to Abraham, Par'oh told his daughter: "Go with him, it is better to be a servant in his home than to be a princess in my house".

4. The greatest disciple that Abraham had was Eliezer. He was also his servant.

If one were to figure out the numerical value of Eliezer, one would find it to be 318, equivalent to the number of people that formed Abraham's army.

According to our Rabbi's, this indicates to us, that Abraham and Eliezer alone defeated the four kings.

Parashat Lech Lecha: The Influence of a Sadik

By Rabbi Eli Mansour

In the beginning of Parashat Lech-Lecha, G-d commands Abraham Abinu to move to the Land of Israel, instructing him, "Go forth from your land, from your birthplace, and from your father's home, to the place where I will show you."

Many commentators observed that the sequence in this command seems to be reversed. A person first leaves his parents' home, then his hometown, and then his country. In G-d's command to Abraham, however, He tells him to do just the opposite - to leave first his country, then his place of birth, then his parents' home. How are we to understand the sequence in this command?

One answer that has been suggested is based upon the story told in Sefer Melachim II (chapter 2) about Eliyahu's departure from the earth. Just before G-d took Eliyahu to the heavens, the students of his main disciple and successor, Elisha, approached Elisha and informed him that Eliyahu would soon be taken from them. Curiously, they assumed that although they were privy to this information through prophecy, Elisha was not. Elisha then replied, "I, too, know" - implying that there was something novel about his being aware of this information. Even though Elisha was clearly a greater prophet than his students, nevertheless, he assumed that it was more likely for them to know about Eliyahu's imminent departure than it was for him to know. Why?

The Arizal described the impact of a righteous person by way of an analogy to the human heart. When the heart begins to fail, and cannot properly pump the blood, the body's extremities sense the problem before the other organs of the body do. The organs closer to the heart receive their supply of blood until the heart approaches complete dysfunction; before then, they are not impacted by its deficient operation. The extremities, however, are affected as soon as the heart's functioning begins to decline, as they receive blood only when the heart pumps with its full force. The same is true of a Sadik. When a Sadik begins to depart, it is those who are more distant from him who first experience a sense of loss. They receive inspiration from the Sadik only when he is "fully operational," so-to-speak, and thus once he begins leaving, they are the first ones to feel an effect. Therefore, Elisha's disciples figured that only they, who were more distant from Eliyahu than Elisha was, sensed his imminent departure. Elisha responded to them that in fact, he, too, felt the effect of Eliyahu's departure, because Eliyahu was leaving the world very soon, and so the effects were felt even by those closest to him.

G-d's command to Abraham Abinu has been understood along similar lines. The sequence in this verse is arranged not in the order of Abraham's departure, but rather according to the effect of his departure. Abraham's departure was first felt by those in the remote areas of his sphere of influence, meaning, his fellow countrymen, who did not live near him. Then his absence was felt by his hometown, where he lived, and finally, it was felt by his father's home, his family. Those closest to him felt his impact and influence even as he began making his way to Eretz Yisrael, just as the organs near the heart continue receiving a full supply of blood even after the heart has begun failing. It was those remotest from Abraham who sensed his absence first, and felt the profound loss of the inspirational influence of the great Sadik who had been living among them.

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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