

SEPHARDIC KEHILA CENTRE

ABIR YAAKOB CONGREGATION



President
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ברוכים הבאים שבת שלום
Shabbat Shalom Welcome to our Synagogue

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

פרשת תולדות *Perashat Toldot*

Shabbat November 18th, 2017, כט' חשוון תשע"ח / 29 Heshvan 5778
Perasha Page 124, Haftara 1207 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	4:32 p.m.
שחרית מנין החיד"א (ותיקין) Shacharit Ha'Hida Vatikim	6:15 a.m.
שחרית (Main Synagogue/Barechu:9:35) Shacharit	8:30 a.m.
תהלים Tehilim	3:35 p.m.
מנחה Minha	4:05 p.m.
שבת טוב Shabat Ends	5:35 p.m.

Ereb Shabbat, Friday November 24, 2017
Minha 4:30 p.m. (Candle Lighting 4:27 p.m.)

Weekday Services at Medrash Torah Vehayim

<i>שחרית Shacharit Sunday</i>	
ותיקין Vatikim	6:40 a.m.
מקדימים Makdimim	8:00 a.m.
קבועים Kebuim	9:00 a.m.
<i>שחרית Shacharit Weekdays</i>	
ותיקין Vatikim	6:40 a.m.
מקדימים Makdimim	6:45 a.m.
קבועים Kebuim	8:15 a.m.
מנחה Minha	4:35 p.m.
ערבית Arbit	5:15 p.m.

Shabat Zemanim- Netz- נץ- 7:16 am, Keriat Shema- שמע- 9:04 am, Shekia- שקיעה- 4:49 pm

Mazal Tob

Mazal Tob to **Jaclyn Toby and Eric Landau** on their engagement
Proud Parents: Mr. and Mrs. Elias and Adina Toby, Mr. and Mrs. Harvey and Miriam Landau
Proud Grandparents: Mr. and Mrs. Samuel and Alegria Toby

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 Mr. & Mrs. Alex and Dina Igelman in memory of her father, Gabriel Kamiel ז"ל. *Everyone is welcome.*

Nahalot

1 Kislev/ Sunday November 19th
Solika Elfassy ז"ל
2 Kislev/ Monday November 20th
Gisele Amar ז"ל, Gabriel Kamiel ז"ל
3 Kislev/Tuesday November 21st
Rica Assayag ז"ל, Perla Beniluz ז"ל, Joseph Assayag ז"ל
4 Kislev/ Wednesday November 22nd
Raquel Benhaim ז"ל
5 Kislev/ Thursday November 23rd
Ruben Tabesh ז"ל, Mordechai Kadoch ז"ל, Chemaya Keslassy Bar Mordecachi ז"ל
6 Kislev/ Friday November 24th
Yosef Dayan ז"ל

Nahalot for the following week

7 Kislev/ Shabat November 25th
David Nissan ז"ל
8 Kislev/ Sunday November 26th
Luna Ouaknine ז"ל

Synagogue News

Oneg Shabbat - Friday, December 1st

The Kahal Kadosh is invited to an Oneg Shabbat at the home of Rabbi David and Joyce Kadoch on Friday December 1st from 8-10pm. Refreshments to be served. Address: 138 Colvin Crescent (off Mullen or access through Mullen Park) Hope to see you there.

Rosh Hodesh

Rosh Hodesh Kislev will be this coming Sunday November 19th

Avot U'Banim

Community wide Avot U'Banim, Father and son learning continues this Motsae Shabbat. See back flyer for details.

Brunch and Learn

Brunch and Learn with Hacham Assayag

resumes this Sunday

Nov. 19th at 10:15 a.m.

Please make every effort to attend.

Bnei Akiva

Bnei Akiva Snif continues this week one hour before Mincha (4:05 pm). Bring your kids. For kids Grades 2 to 6.

Come to Bnei Akiva!
PARSHAT TOLDOT • NOVEMBER 18

EVERY SHABBAT AFTERNOON, COME ALONG TO YOUR LOCAL SNIF FOR FUN ACTIVITIES AND A SNACK, AND LEARN ABOUT JUDAISM AND ISRAEL TOO!

FOR GRADES 2-6

Four Snif locations:
BAYT 4:45 PM
KEHILA CENTRE 4:25 PM
OR CHAIM 4:40 PM
SHAAREI SHOMAYIM 4:40 PM

WALKING GROUPS AVAILABLE UPON REQUEST

www.bneiakiva.ca

תנועת בני עקיבא בטורונטו
BNEI AKIVA OF TORONTO

ZACH
ROSH CHODESH
MOVIE NIGHT

PRESENTING:
THE KARATE KID

SATURDAY NIGHT
NOVEMBER 18

OR CHAIM, 159 ALMORE AVE
7:30 - 9:30PM

COST: \$5

PIZZA WILL BE SERVED

FOR BOYS ONLY

Weekly Classes at Abir Yaakob

Brunch and Learn - Sunday mornings at 10 AM

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 Hacham Assayag, following Arvit.

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.

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 yosazulay@gmail.com

SHIUR BITES By RABBI KADOSH

אלה תולדות יצחק בן אברהם, אברהם הוליד את יצחק

Yitzhak Avinu's character has always kept me thinking. What did his life really consist of? We don't know much detail about him other than the story of the Akeda, his marriage to Rivka and his blessings to Yaakov and Esav. However, in all the aforementioned stories, he was the passive individual of those who were involved. It was Avraham who brought Yitzhak to the altar, it was Eliezer who found Rivka, and it was Rivka who instigated the blessings. We see no description of his actual achievements and accomplishments in life in comparison to Avraham. What else do we know about him? Let's see. Avraham represented kindness on one end of the spectrum and Yitzhak represented strict judgment on the other end. Does that mean that Yitzhak wasn't a kind individual? Did he not practice Hesed? I was always taught that Gevurah (strict judgment) isn't a good thing and we ask Hashem not to treat us using it. Was he not warm to the people around him and have his doors opened to passerby from foreign lands like his father? I'll be honest, this is actually what I thought of our middle Patriarch Yitzhak. The man who never left Israel, had a pretty boring life to say the least, and because of that, we find very little written about him in our Torah.

In reality, however, it's wasn't so. Let's look at the opening verse in the Parasha: "These are the offspring of Yitzhak the son of Avraham; Avraham begot Yitzhak." The obvious question asked by many, is that the second part of the verse seems to be redundant. If Yitzhak is the son of Avraham then why do you need to tell me that Avraham begot Yitzhak? Rashi and others go at length providing multiple answers to this question.

Here's one by the Ohr HaChaim HaKadosh which can hopefully shed some light on our original, confusing attitude towards Yitzhak. The word "Toledot" can also connote development and achievements. The achievements of our righteous sages are measured in their good deeds. One might think that the only "good deed" achieved by Yitzhak was that of the Akeda. In fact, the Ibn Ezra even goes as far to say that Yitzhak only submitted himself against his will and the pure reward should only belong to Avraham. Nonetheless, in order to dispel this notion that Yitzhak wasn't as caring, kind, generous and loving as his father, the Torah informs us that the offspring of Yitzhak, his main accomplishment was that he was the son of Avraham. Everything that formed Avraham into who he became to be, was transmitted to Yitzhak i.e. Hesed and loving kindness. Further proof to this idea is that the first word of the Parasha begins with the letter "vav." This connotes that something was added to which was mentioned prior. Yitzhak continued to accumulate kind acts of hesed just like Avraham did before him.

The question remains, however, then why aren't these stories related to us in the Torah? The Ohr Hachaim further explains that there was a fundamental difference between Avraham and Yitzhak in terms of receiving credit for their actions, which make them incomparable. Avraham was unique in respect that he was "self made." His recognition of God and His wonders came on is own. He did not have a father who could teach him the proper way. The love that Avraham had for God cannot be compared with anybody else being that it was instilled on his own. Yitzhak Avinu, given that he loved God just as much, cannot credit himself for that since it was transmitted to him by his father-- "Avraham begot Yitzhak" -- It was Avraham who molded Yitzhak into the righteous individual he became. Maybe this is why the Torah felt it unnecessary to share the wonderful actions of Yitzhak Avinu which took place during his lifetime.

Shabbat Shalom.

HALACHA CORNER By RABBI ELI MANSOUR

The Proper Way To Extract Vegetables from Soup on Shabbat; Washing Grapes on Shabbat; Using a Perforated Spoon on Shabbat

The Shabbat prohibition of "Borer" forbids separating between desirable and undesirable items, such as between foods which one wants to eat and foods which he does not want to eat. Separating is allowed on Shabbat only if one removes the food he wants to eat from the food he

does not want to eat (and not the other way around), and he does not use a utensil for this purpose. The third condition is that the separating is done for immediate purposes – meaning, to eat the food right away, rather than for later in the day. It occasionally happens that a person is served a bowl of kibbehmda – soup with meatballs and vegetables – but he only wants the vegetables and meat, without the broth. A person in this situation might decide to take a ladle, fill it with kibbehmda, and then tilt the ladle so that the broth spills back into the bowl, leaving only the solid food. This would be forbidden on Shabbat, because this entails removing the unwanted food – the broth – from the food which one wants – the vegetables and meat. He would have to instead simply take what he wants from his bowl, and leave behind what he does not want. Another common situation which many people do not realize can entail a violation of Borer is washing grapes. Many people place grapes in a bowl, fill the bowl with water, and then spill the water into the sink while holding the grapes inside the bowl. This, too, violates the prohibition of Borer, because one separates the water – which he does not want – from the grapes – the food which he does want. One would have to remove the grapes from the water and put them somewhere else, rather than separating the water from the grapes.

Summary: If one wants only the solid food in his soup, such as the vegetables, he must remove the vegetables from the broth; he may not tilt the spoon or ladle to remove the broth from the vegetables. If one fills a bowl of grapes with water to wash them on Shabbat, he must then remove the grapes from the water; he may not pour the water out of the bowl, separating the water from the grapes. It is forbidden to use on Shabbat a perforated spoon made to remove liquid from food.

INSIGHTS ON THE TORAH By HACHAM AMRAM ASSAYAG

Shabat Toledot

QUESTION: Why are there 2 different texts of Baruch Sheamar and why do we hold two fringes of the Talit when Baruch Sheamar is recited?

ANSWER: As every Mitzva must precede by its proper Beracha, Baruch Sheamar is the Beracha that precedes the Mitzva of reciting the zemirot daily. When finishing some of the Mitzvot, one is required to recite a final Beracha, which in this case is "Yishtabach".

The main contents of both texts of Baruch Sheamar is the same, the most important difference being that in the long one Shabat and Holydays are mentioned while the short text is identical for weekdays as for Shabat and the Holydays.

The Hachamim tell us that the short text of Baruch Sheamar was incorporated in the Tefila by Anshe Keneset Hagedola after having found it in a sheet of paper that appeared to them from nowhere as if coming from the heavens. This text is formed of 87 words, a number which represents the numerical value of the letters "PE – ZAYIM" which compose the word PAZ (pure gold) in reference to the Pasuk Rosh Ketem Paz (a crown of pure gold on his head).

Due to the manner in which it was obtained and because of the great blessing that it represents, the Mekubalim choose to recite this short text all through the year making no reference to Shabat and Holydays. Rabbi Haim Yoseph Azulay takes us even further indicating to us that although the Halacha is very strict in having the individual follow what the majority of the Kahal does, in this case, those that follow the customs of the Kabala must continue to recite this short Baruch Sheamar even when the rest of the kahal recites the long one. Obviously, the communities that recite the long one are those that have not integrated all the laws of Kabala in their Tefilot, and must keep their custom.

We find in Baruch Sheamar 13 times the word Baruch without the name of G-d. Each fringe of the Tzitzit is formed by 8 threads and five knots which jointly add to the number 13, two fringes together form the number 26, this being the numerical value of G-d's name. Holding both fringes on our hands we bring forth the name of G-d.



&



COMMUNITY WIDE

Avot U'Barim!



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FOR MORE INFO
PLEASE CONTACT:

Rabbi Zrihen
416.837.346

Rabbi Azoulay
416.830.7570

Shlomo Kadoch
647.830.3175

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