

## Announcements

### Kiddush

This Weeks Kiddush is sponsored by  
**שיחי ופאמילי**  
Stan Afriat and family  
For the Zechut of the Refuah Shelema

Of

שתחי  
Simcha Sarah Bat Clara

KEEP THE DATE !!!

### AHAVAT SHALOM CHANUKAH BINGO NIGHT

We will have our fantastic Bingo night this year on  
the first night of Chanukah (2ndDecember) on Tuesday  
Night at 6.30pm

Bring your family! We have great prizes-pizza and fun!  
This year Adult and kids prizes!

Adults only Melavah Malkah at Ahavat shalom

with a hypnosis show

We will have our special Melavah Malkah on  
**Motzaeh Shabbat** 15th December 8.00pm

We will have a very exciting program and delicious food

We are looking for ten brave men, that want to be  
hypnotized in front of their wife's and community!



### Shiurim @ Ahavat Shalom

Tuesday evening Gemarah Shiur with the Rabbi @ 8.00pm

If you cant make this time, please speak to the Rabbi for your one on  
one Shiur according your interest!

## Ahavat Shalom Sephardic Congregation



### Weekly Bulletin

שבועות 24th of November 2018 5779 ט"ו כסלו תשע"ט

## פרשת וישלח PARASHAT VAYISHLACH

מנחה וקבלת שבת	Mincha & Kabalat Shabbat	4:10 pm
הדלקת נרות	Candle Lighting	4:28 pm
שחרית-קרבת	Shacharit –Korbanot	8:45 am
מנחה לאחר קידוש	Mincha after Kiddush	12:30p <sup>m</sup>
מוצאי שבת	Motzaeh Shabbat	5:32 pm
ערבית למוצאי	Arvit for Motzaeh Shabbat	5:45 pm

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## Ask The Rabbi

### Question:

Chanukah – Must One Light the Candles Again if They are Extinguished After Lighting?

If after a person lights the Hanukah candles he notices that some of them blew out, is he required to light them again?

### Answer:

The Shulhan Aruch (Orah Haim 673:2) explicitly rules that “Kabeta En Zakuk Lah,” which means that if one lit the candles properly, he is not required to light them again if they are extinguished. In other words, if one supplied enough oil to sustain the flames for a half-hour, the wicks met Halachic requirements, and the candles were placed in an area where they could reasonably be assumed to remain burning for at least a half-hour (as opposed to a drafty area, for example), then the Misva is fulfilled even if they are extinguished before a half-hour. One is not required in such a case to rekindle the flames, since he had lit them properly. This applies even on Friday evening, when we light the Hanukah candles before sundown. Even if the candles were extinguished before Shabbat, one is not required to light them again, assuming, as mentioned, that they had been lit properly.

Nevertheless, although one is not required to relight the candles according to the strict Halacha, there is a Misva Min Ha'mubhar (higher standard of Misva observance) to light them again if they blew out within the first half-hour. Technically this is not required, but it is preferable to light the candles again to fulfill the Misva Min Ha'mubhar.

It should be noted that we refer here in this discussion to a case where the candles burned out after one had completed the night's lighting entirely. For example, on the fifth night of Hanukah, one lit all five candles, and at some point thereafter one or more of the candles burned out. In such a case, as discussed, one is not, strictly speaking, required to relight the candles. However, the Be'ur Halacha (Rabbi Yisrael Meir Kagan of Radin, 1839-1933) writes that if a candle burned out before one completed the lighting, then he must light it again. Thus, returning to our example of the fifth night of Hanukah, if one lit the first two candles, but before he completed the other three those first two candles were extinguished, then he must light them again. One does not fulfill the Hiddur Misva (beautification of the Misva) unless the required number of candles are burning, and thus if one or more candles burned out before all the night's candles were lit, one is obligated to relight them, even on the level of strict Halacha.

Summary: If a person lit the Hanukah candles properly in a place where they can be expected to burn for at least a half-hour, but they happen to burn out before a half-hour, he should preferably relight them, though strictly speaking this is not required. If one or more candles burn out before one has completed lighting all that night's candles, then he is obligated to relight them



## Parasha Insights

### Parashat Vayishlah- The Bite and the Kiss

Parashat Vayishlah tells the dramatic story of Yaakov Abinu's reunion with his brother, Esav, from whom he had fled twenty years earlier. Upon hearing that Esav was approaching with an army of four hundred men, Yaakov was very frightened, and prepared for what he feared would be a violent confrontation. When they met, however, the Torah tells that Esav ran over to Yaakov, embraced him, and kissed him (33:4).

The Midrash takes note of the fact that the word “Vayishakehu” (“he kissed him”) is written in the Torah with a series of dots over the letters. These unusual markings, the Midrash explains, allude to the fact that Esav did not initially intend to kiss Yaakov. His plan was actually to bite his brother, as he still despised him. But G-d performed a miracle, and Yaakov's neck turned to marble, preventing Esav from biting him.

The Rebbe of Bobov asked, if this is the case, then why did Esav kiss Yaakov? How could it be that he despised Yaakov to the extent that he wanted to bite his neck, and then, when he was prevented from doing so, he kissed him, instead?

The Rebbe answered that when Esav saw he could not defeat Yaakov through his bite, he decided to try to defeat Yaakov through his kiss.

Our enemies threaten us in two opposite ways – through their bite, and through their kiss. The first, and more obvious, method is by “biting” us, through persecution. The Inquisition, the pogroms, the concentration camps – these are just a few of many tragic examples of Esav's “bite,” of the hatred and hostility that we have endured at the hands of enemy nations. However, we are just as vulnerable to the other nations’ “kiss,” to their goodwill and friendship. When the gentile nations invite us to take part in their culture and to become full participants in their societies, we face the grave threat of assimilation, of abandoning our traditions and values in order to be like the non-Jews.

When Yaakov prayed in advance of his feared meeting with Esav, he beseeched G-d to save him “Mi'yad Ahi Mi'yad Esav” – “from the hand of my brother, from the hand of Esav” (32:12). The Bet Ha'levi (Rav Yosef Dov Soloveitchik of Brisk, 1820-1892) famously explained that Yaakov feared both of Esav's tactics – as an enemy, and as a brother. He begged Hashem to protect him both from Esav's hostility, as well as from his friendship, which could lure him and his descendants to abandon their faith and assimilate. We need Hashem's protection from both Esav's “bite” and Esav's “kiss.”

Modern Jewish history have shown us the catastrophic consequences of both threats. Not too long ago, Am Yisrael suffered the “bite” of Esav in the form of the destruction of European Jewry. Immediately thereafter, we entered the period of the “kiss,” when we warmly welcomed into American society and given freedom. As grateful as we must be for this opportunity, we must also lament the spiritual destruction that this freedom has caused, with literally millions of Jewish souls having been lost through assimilation.

In Yaakov's initial message to Esav which he sent as he made his way back to Eretz Yisrael, he told his brother, “Im Laban Garti” – “I have dwelled with Laban.” Rashi, in a famous comment, explains this phrase to mean, “Im Laban Garti Ve'taryag Misvot Shamarti” – “I have dwelled with Laban, and I observed the 613 commandments.” (The word “Garti” has the numerical value of 613.) We might ask, where in these words is there any allusion to Yaakov's observance of the 613 Misvot? On what basis do

Rashi understand Yaakov's message to mean that he observed G-d's commands?

The Rebbe of Bobov explained that the word “Garti” stems from the word “Ger,” which means “stranger,” or “foreigner.” Yaakov was telling Esav that throughout the twenty years he spent with Laban, he lived as a foreigner, he acted differently, he did not become like Laban. He retained his identity, his values and his traditions, without taking on Laban's culture or values. The only way this is possible, the Rebbe said, is by adhering to all the Misvot, by strictly observing the Torah. When we live in a foreign society and surrounded by a foreign culture, the only way to remain a “Ger,” to retain our unique identity, is through strict, unwavering commitment to Torah and Misvot. In order to withstand the pressures and influences of general society, we need to passionately adhere to our traditions, without compromising our ideals and customs. We must use the unprecedented freedoms we enjoy in the United States to increase our study and observance and Torah, in order to ensure that these freedoms lead to our continued growth and progress, and not, Heaven forbid, the opposite