

Announcements

Kiddush

This weeks SPECIAL kiddush is sponsored by

שיחי Pereira and family

In honor of the Bar Mitsuva of

שיחי Meir

Mazal tov! Mazal Tov!

Mincha/Arvit next week will be 4.15pm

מזל טוב!!

שיחי Meir to Ysrael Meir

On his Bar Mitsuva

May we always have lots of דקדושה from you!

Mincha this Shabbat

Since, we have this week the bar Mitsuva and, we will have a big kiddush, This shabbat we will have Mincha later

Mincha will be Be'ezrat Hashem 1.00pm

Weekday Shiurim with the Rav –Daily after Arvit

Sunday	Gemara Bava Metsia
Monday	Halacha-Tefilla
Tuesday	Tenach-Yehoshua
Wednesday	Halacha-Shabbat
Thursday	Gemara for beginners

Ahavat Shalom Sephardic Congregation



Weekly Bulletin

ט"ז כסליו תשפ"ו 6th December 2025 5786

פרשת וישלח

PARASHAT VAYISHLACH

מנחה וקבלת שבת	Mincha & Kabalat Shabbat	4:10 pm
הדלקת נרות שבת	Candle Lighting Toronto	4:22pm
שחרית - קרבנות	Shacharit –Korbanot	8:45 am
מנחה שלישית	Mincha following Kiddush	1:00 pm
מוצאי שבת	Motsaeh Shabbat	5:28 pm
ערבית	Arvit	5:45 pm
רבנו תם	Rabenu Tam	5 52 pm

פרשת השבוע	Parasha	Page 170
מפטיר	Maftir	Page 196
הפטרה	Haftara	Page 1141



Ask The Rabbi

Question:

Does One Recite a Beracha if He Eats Before making Kiddush on Shabbat or Before Davening in the Morning

Answer:

A basic principle in the laws of Berachot establishes that one does not recite a Beracha over food if partaking of the food constitutes a Halachic violation. Thus, for example, a person who eats on a fast day in violation of Halacha does not recite a Beracha before eating (unless he must eat for medical reasons, in which case Halacha permits eating, and he therefore recites a Beracha). This is the ruling of Rabbi Moshe Halevi (Israel, 1961-2001), in his work Birkat Hashem (vol. 2, p. 77; listen to audio for precise citation).

This principle gives rise to a number of interesting questions involving other situations in which eating is forbidden. For example, Halacha forbids eating or drinking on Shabbat before one recites Kiddush, as well as on Mosa'e Shabbat before reciting Havdala. The question thus arises, if a person eats before reciting Kiddush on Shabbat or before reciting Havdala after Shabbat, in violation of Halacha, does he recite a Beracha over this food? At first glance, it would appear that here, too, a Beracha is not warranted given that the eating is performed in violation of Halacha.

However, Rabbi Moshe Halevi (listen to audio for precise citation) draws an important distinction between these cases and the aforementioned case of one who eats on a fast day. Eating before one recites Kiddush or Havdala is not forbidden intrinsically, but rather as a measure to ensure proper respect for Kiddush or Havdala. When one eats or drinks before Kiddush, his violation relates not to the act of eating itself, but rather to the effect of this eating on Kiddush, namely, that he has not afforded the proper respect to Kiddush. Hence, since the eating does not intrinsically constitute an act of Halachic violation, one would recite a Beracha in such a case. Of course, this would apply as well to somebody who eats before reciting Havdala.

This rule would similarly apply in a case where one eats before reciting the Shema prayer in the morning. The Sages forbade eating before praying because praying on a full stomach is an expression of Ga'ava (arrogance). Here, too, the act of eating is not forbidden intrinsically, but rather due to its impact upon the prayer recited thereafter. Hence, in this instance, as well, one who eats in violation of Halacha would nevertheless recite a Beracha.

Summary: One who eats on a fast day does not recite a Beracha before eating, unless he is allowed to eat due to a serious health condition. One who eats on Shabbat before reciting Kiddush, after Shabbat before reciting Havdala, or in the morning before praying Shema, recites a Beracha despite the fact that his eating constitutes a Halachic violation.



Parasha Insights-Parashat Vayishlach

The Power of Our Tears

We read in Parashat Vayishlach that after Yaakov returned to the Land of Israel, G-d spoke to him, promising him that he would beget a large nation that would inherit the land. Yaakov responded by erecting a monument at that site, in Bet-El, and "he conducted a libation over it, and he poured oil over it" (35:14).

Rav Abraham Ibn Ezra (Spain, 1089-1167) understood that this "Nesech" (libation) which Yaakov performed was not a religious ritual, but rather was done for cleanliness. Before pouring oil over the monument as an expression of gratitude to God, he first cleaned it with water or wine, and this is the "libation" mentioned in the verse.

Others, however, explain differently. Targum Yonatan Ben Uziel, based on the double expression "Va'yasech Aleha Nesech," which mentions both "Va'yasech" and "Nesech," explains that Yaakov conducted two libations – one with water, and another with wine. This foreshadowed the time when his descendants, Beneh Yisrael, would perform on Sukkot these two libations, pouring both wine and water over the altar in the Bet Ha'mikdash.

A much different, and especially meaningful, explanation of this "Nesech" is given by Rabbenu Yona (Spain, 1200-1263). He cites an enigmatic passage from the Midrash (Bereshit Rabba 78:16) which comments, "All those years which Yaakov spent in Bet-El, he did not refrain from pouring libations. Rabbi Hanan said: Any-one who knows how many libations our patriarch Yaakov poured in Bet-El knows how to calculate the waters of Tiberias [the Kinneret]." According to the Midrash, Yaakov conducted innumerable libations on this monument during his stay in Bet-El – like the number of drops of water in the Kinneret. How could this be possible?

Rabbenu Yona offers a remarkable, novel interpretation of the Midrash, suggesting that these "libations" were actually tears which Yaakov shed while praying. Crying during prayer is especially powerful, and the tears one sheds are warmly accepted by G-d. The Gemara (Baba Mesia 59a) teaches, "Although the gates of prayer are locked, the gates of tears are not locked." When we pray with emotion and passion, to the point where we shed tears, our prayers reach the heavens and have an effect. And thus when the Midrash speaks of Yaakov Abinu pouring water libations like the water in the Kinneret, it refers to his tears, which are precious like the libations on the altar.

We do not have a Bet Ha'mikdash, but we are nevertheless given the ability to, on some level, serve G-d as our ancestors did in the Bet Ha'mikdash, through sincere, heartfelt, emotional prayer. These prayers, which evoke tears – whether tears of fear, tears of sorrow, or tears of joy – are precious and powerful, and are considered as significant as the water poured on the altar before G-d in the Bet Ha'mikdash.