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## Shabbat P. Vayeitzei,

Sat. 24 - 25 Nov. 2017 - 7th of Kislev, 5778 -

ז בכסלו תשע"ח

שבת פ' ויצא

Issue Number 821

Baal Koreh	Rabbi Asher Sebbag	(Page-144).
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## **Birkat Halevana**

**ברכת הלבנה.**

Mincha, Shir Hashirim, Kabalat Shabbat & Arbit.	15:25
Shabbat Candles.	15:44
Shabbat Shahrit - Followed by Kiddush. (Shema 9:05).	08:30
Mincha Shabbat Followed by Seuda Shlishit. * (Sunset - 15:58).	15:15
Daf Hayomi with Rabbi Asher Sebbag Shlit"a.	*
Arbit Motzei Shabbat followed by Havdalah.	16:56
Shahrit Weekday - (Mon. & Thu. - 06:40) (Sunday & B/H - 07:30).	06:45
Mincha & Arbit	15:30
Daf Hayomi with Rabbi Asher Sebbag Shlit"a.	16:10
Next Shabbat: Mincha, Shir Hashirim, Kabalat Shabbat & Arbit.	15:20
Next Shabbat: Candles. <b>P. Vayishlach.</b>	15:39

## **Vayetzei** (Genesis 28:10-32:3)

Vayetzei 5778

**GOOD MORNING!** Did you ever wonder, "Where is the spirituality in Judaism?" We want to transcend the mundane, to connect with God, to be transported in a feeling of spiritual ecstasy. Some flock to Kabbalah, but Kabbalah is the icing on the cake and while icing may be delicious, it is not nutritious and can make you feel really sick. So, where is spirituality in Judaism? Spirituality is IN the mundane. The trick is to raise the mundane and by doing so, you raise yourself. I'll illustrate with a story...

**Once**, while riding on an Egged Bus (the name of the bus company) in

Israel, I noticed how grumpy the driver was and what misery he was spreading to everyone who boarded his bus. It was as if he saw each passenger as an intrusion and if there were no passengers, he could just drive his route in peace. Would it be possible to change his attitude? I decided to try.

**I said** to the driver, "You are doing so many acts of kindness!" "What do you mean?" he grumbled. "You are helping so many people -- a woman to take her son to the doctor, a man to visit his elderly father, a soldier to return to his base, a little boy to go to school; you have a wonderful job -- just by driving the bus your life

is filled with meaning through your kindness!" The bus driver said, "I never thought of it that way. You're right!"

**Then I** explained to the bus driver that in our Torah (In Israel most of the bus drivers are Jewish in the Israeli bus companies) The Almighty commands us to love our neighbour as oneself, to emulate the Almighty, to do acts of kindness. "You are already fulfilling these *mitzvot* through your actions, imagine the pleasure you will have if you focus on the fact that you are fulfilling the Almighty's will! With just a little bit of focus you can raise the mundane to ultimate spirituality -- doing the will of the Almighty!" The driver said, "You're right! Thank you!"

**Most Jews** are familiar with the blessing over bread "... *hamotzie lechem min ha'aretz*." It is surprising to many that there are blessings before and after every type of food. There is a blessing over fruits from the ground, fruits from a tree, flour products like cakes and cookies, and a general blessing "... *shehakol nih'yeh b'dvaro*" (that all things were brought into existence according to His word). Why do Jews make blessings before and after each type of food?

**On one** level, the blessing before the food is requesting permission from the Almighty to eat the food and the blessing after eating is to give thanks for the food. Any parent can relate to this -- if a child doesn't say "please"

when asking for a food to be passed to him, he may be ignored until he remembers his manners. If the candy man in the synagogue gives a child a lollipop, the parent makes sure that the child says "Thank you" to the man. On a basic human level, we realize the importance of manners, of showing respect and appreciation. This also applies on a spiritual level with regards to our relationship with the Almighty.

**On a** deeper level, the blessing itself raises the level of spirituality of the act of eating. Instead of responding to animal-like need to eat with an animal-like response of "wolfing" down food, we stop to focus that there is a God who created this world and everything in it for our pleasure. The blessing itself teaches us this every time we say it (if we focus on what we are saying). Every blessing starts out with the words "Blessed are you, Lord our God." In Hebrew each name of God is different and conveys a different meaning. We are commanded to focus on the meaning of the each name of God when we make the blessing. The first name "*Ah-do-noy*" means "He was, is and always will exist." The second name, "*Eh-lo-hei-nu*" means that "He is the Master of all creation and Master of all possibilities."

**Every** time a Jew makes this blessing, he is reminding himself that there is a God Who created the world, who loves us, who has the power to help us. The blessings connect one to

God. It takes the mundane and makes it sublime. However, it takes focus. One can reduce a blessing to rote and not think of its meaning.

**If you** want spirituality, find out what the *mitzvot*, commandments of the Almighty are; purchase the book [The Mitzvot](#) by Rabbi Abraham Chill. There is every possibility that you are already doing many *mitzvot*! Also, if you would like to raise your level of spirituality through making blessings, get a copy of Rabbi



## TORAH PORTION OF THE WEEK

### Vayetze, Genesis 28:10 - 32:3

**This week** we have the trials and tribulations of Jacob living with and working for his father-in-law, Laban. Jacob agreed to work as a shepherd 7 years for Rachel only to have Laban switch daughters on him at the marriage ceremony. This is why we have the *badekin* ('covering' ceremony) where the groom sees the face of his bride to ensure he is marrying the right woman before he covers her with the veil.

**As Jacob** tries to build his equity, Laban changes their agreement time after time. After 20 years, the Almighty tells Jacob the time has come to return to the land of Canaan. Jacob and his household secretly leave only to be pursued by Laban who has claims to put forth. The story ends with peace and blessings between Jacob and Laban.

## Dvar Torah

*based on [Growth Through Torah](#) by Rabbi Zelig Pliskin*

**The Torah** states:

"And Jacob worked for Rachel for seven years; and it was in his eyes as a few days in his love for her."

**When someone** loves another even a short time apart can seem like an eternity. How is it possible that the time appeared to be a short time for Jacob?

**In his** commentary, the Malbim gives two answers:

1) **Jacob** loved Rachel so much that he thought that she was worth working for many more than seven years. Therefore, to work only seven years for such a wonderful person was really a bargain.

2) **Jacob's** love for Rachel was not simple passion. When a person feels deep passion, a day can seem like a year. Jacob loved her because of her good qualities that would make her worthy of being the mother of the future Jewish people. A person whose love is based on passion really loves himself and not the object of his love. When a person loves the good in another, he truly loves the other person and not himself. (The Torah tells us Jacob's focus was "in his love for her.") Therefore, the time seemed short because it was not a selfish love.

**The Alschich** gives another approach: The seven years seemed

like a few days in Jacob's eyes AFTER he was married to Rachel. (This is the order of the words and events in the Torah.) His love and his happiness overshadowed and all but erased the pain of the seven years of work.

**Our lessons:** Clarify whether it's a burning heart or heartburn -- are you in love or are you infatuated? Secondly, if you have a difficult

situation -- like difficulty in finding a spouse -- know that your trials and tribulations will seem insignificant in light of your happiness. Therefore, don't suffer so much now; rather anticipate your future joy!



Shabbat Shalom,  
*Kalman*  
Rabbi Kalman  
Packouz

**Mazel tov to:** Yakdhan and Faridah Cohen on the forthcoming wedding of their son Eli to Lucy the daughter of Frances and Bruce Hayim.

**On the 16/12/2017 Saturday night:** our President Mr Ghassan Cohen will be lighting a Hanukkah light in Golders Green Station, the Giant Menorah come and enjoy a Doughnut.

**Security Alert:** Please be very vigilant when you leave the Synagogue. Do not stand in groups and chat, go home without gathering on the main road. Be safe and alert.

THE KEHILLA WISHES חיים ארוכים "LONG LIFE"  
TO THE FOLLOWING WHO HAVE YAHRZEIT

- |                                 |                           |
|---------------------------------|---------------------------|
| 03 Kislev Mr Solly Yona         | 19 Kislev Mr Adel Darwish |
| 04 Kislev Mrs Hannah Cohen      | 20 Kislev Mr Moses Jacob  |
| 04 Kislev Mr Stephen Mark Cohen | 20 Kislev Mr Isaac Cohen  |
| 06 Kislev Mr Tony Silver        | 25 Kislev Mr Moses Jacob  |
| 12 Kislev Mr Benny Benaiah      | 27 Kislev Miss Nancy Dwek |
| 14 Kislev Dr Maurice Gubbay     | 28 Kislev Mr Azouri Attar |
| 14 Kislev Mr Nadhim Mouallim    | 28 Kislev Mr Mayer Attar  |
| 17 Kislev Mrs Helen Georgy      |                           |

“ Quote of the Week ”

**Better the pain of growth  
than the comfort of emptiness**