

Announcements

Kiddush

Sponsored by THE AHAVAT SHALOM FAMILY שִׁחִיו

In honour of the engagement of

Chaim שִׁחִי to Avigayil שִׁחִי
מזל טוב!!

May this new house to be build be a source of Nachat to the dear
Assor family שִׁחִיו and to Hakadosh Baruch Hu

Seudah Shelishit

This weeks Seudah Shelishit is sponsored by

Raphael Sharma and family שִׁחִיו

To thank hashem for the incredible Miracle that happened to Avi-
noam Baruch

This should be consider a
סעודת הודיה!

Ahavat Shalom High Holidays

We are now reserving the seats for our high holidays.

PLEASE FILL OUT THE MEMBERSHIP FORMS TO RESERVE YOUR SEATS

Mincha/Arvit @ Ahavat Shalom

Mincha and Arvit will be next week at 6.10pm

Followed by the Rav's shiurim

Selichot @ Ahavat Shalom

We will have Selichot Be'ezrat Hashem

Sunday at 6.40am

Rest of week at 5.40am

Followed by Shacharit

Come to Selichot for the entire month, and feel how different your Rosh
Hashanah will be!

Rosh Hashanah Bulletin

We will have our annual Bulletin for Rosh Hashanah

You will able to advertise greetings or personal advertisements.

\$25 for 1/4 page \$75 for half a page \$150 for full page

Deadline Sunday 6th September

Ahavat Shalom Sephardic Congregation



Weekly Bulletin

שָׁבָט 29th August 2026 5786 ט"ז אלול תשפ"ו

פרשת כי תבא

PARASHAT KI TAVO

מנחה וקבלת שבת	Mincha & Kabbalat Shabbat	6:00 pm
הדלקת נרות שבת	Candle Lighting Ahavat Shalom	6:55pm
הדלקת נרות שבת	Candle Lighting Toronto	7.42 pm
שחרית - קרבנות	Shacharit –Korbanot	8:45 am
שיעור	Topic: insides of Selichot	6:30 pm
מנחה וסעודה שלישית	Mincha followed by Seudah Shelishit	7:15pm
מוצאי שבת וערבית	Motsaeh Shabbat and Arvit	8:43pm
רבנו תם	Rabenu Tam	9:10 pm

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Ask The Rabbi

Question:

is it permissible to send mail on Friday afternoon, knowing that the postal workers will be transporting and/or delivering the mail on Shabbat? Seemingly, sending mail late in the day on Friday violates the Halachic prohibition against instructing a gentile to perform Melacha (forbidden activity) on one's behalf on Shabbat, and should be forbidden.

Answer:

The Shulhan Aruch addresses this question in Orach Chaim (247), where he writes that one may send mail on Friday, on two conditions. First, the price for the service must be a fixed amount, as opposed to an hourly rate, and, secondly, the Jew may not specifically ask that the mail be delivered on Shabbat. In the case of the modern day postal service, both these conditions are met. The postage is a fixed amount, and one does not specifically request that the postal workers deliver the mail on Shabbat. It is their decision to do the work during Shabbat, and therefore even though one knows for certain that the mail will be delivered on Shabbat, he may mail the letter.

A more complex question arises concerning sending express mail on Friday. If a person delivers a package through express mail on Friday, with specific instructions that the package must reach its destination by Monday morning, then he in effect instructs the gentile workers to transport the item on Shabbat. Since he specifically requests that the package arrive by Monday, which cannot occur without Melacha being performed on Shabbat, he is considered as though he explicitly requests that Melacha be performed on his behalf on Shabbat. Accordingly, Hacham Ben Shimon Abba Shaul (Israel, 1923-1998) ruled that one should not send express mail on Friday, since this effectively amounts to giving specific instructions that Melacha be performed on Shabbat.

However, Hacham Ovadia Yosef, as recorded in Yalkut Yosef, ruled that in situations of urgent necessity, one may be lenient in this regard. When a person brings a package to the express mail office, he does not speak directly to the deliveryman who will transport the package on Shabbat. The Jew speaks to the office clerk, who then relays the instructions to the delivery personnel. As such, according to some views, sending express mail does not violate the prohibition against asking a gentile to perform Melacha on Shabbat on one's behalf. Hacham Ovadia thus rules that in situations of dire necessity, when a person urgently needs a package to arrive somewhere by Monday, he may rely upon the lenient position and send the package with express mail on Friday.

Summary: It is permissible to send ordinary mail on Friday afternoon, even though it will be transported or delivered on Shabbat. One should not, however, send express mail on Friday, unless this is urgently necessary.

Parasha Insights

Parashat Ki Tavo "Happiness"

Parashat Ki-Tavo describes the ninety-eight Kelalot (curses) that God threatens to bring upon Benei Yisrael should they disobey the Torah. At one point in this section, the Torah informs us of the particular cause of these calamities: "Tachat Asher Lo Avadeta Et Hashem Elokecha Be'simcha" – "on account of the fact that you did not serve Hashem your God with joy" (Devarim 28:47). Surprisingly, the Torah here does not refer to a generation that simply disregarded the Mitzvot; it speaks of a generation of Jews that are indeed loyal to God's laws, but begrudgingly, without joy and enthusiasm. The Torah demands not only that we obey the Mitzvot, but that we rejoice and take pleasure in the performance of Mitzvot; in other words, the Torah demands that we be happy.

This requirement is expressed in other contexts, as well. King David famously wrote (Tehillim 100:2), "Ivdu et Hashem Be'simcha" – "Serve God with joy." He didn't instruct simply, "Serve God," but rather than we must do so "with joy." The Gemara in Megila presents the famous rule, "Mi'shenichnas Adar Marbim Be'simcha" – "When [the month of] Adar comes, we increase our joy." Conversely, in Masechet Ta'anit we read, "Mi'shenichnas Av Mema'atim Be'simcha" – "When [the month of] Av comes, we decrease our joy." These two passages work off the basic assumption that a Jew must constantly live in a state of happiness. Halacha requires increasing or decreasing the level of joy at different periods of the year, but some level of Simcha (joy) must be maintained at all times. Rabbi Shimon Schwab compared the requirement of Simcha to a pilot light on a gas range. The flame must always remain lit, and one lowers or raises the fire as needed. Similarly, a Jew must live each day of the year with a certain degree of happiness, which he increases or decreases depending on the particular season.

Every person on earth spends his life pursuing happiness, but, unfortunately, few of them actually achieve happiness. If the Torah demands that we live and serve God with joy, then it clearly assumes that we are capable of achieving a state of happiness. But how is this achieved? What is the Torah's "secret" to attaining true joy and contentment?

In Sefer Melachim I (8:66), the prophet tells that after the fourteen days of celebration for the inauguration of the Bet Ha'mikdash, Benei Yisrael returned home happy. What was the cause of their happiness? As Rabbi Avraham Pam noted, it could not have been just the delicacies and fine wine they enjoyed during the celebration. Many among Benei Yisrael lived a distance of several days' travel from Jerusalem, and yet the prophet tells that they felt joyous upon returning home – long after the pleasure provided by the food and wine had subsided. They were happy because of the spiritual elevation they had just experienced during the inauguration of the Temple. As the Yalkut Shimon remarks on this verse, they rejoiced "because they enjoyed the glory of the Shechina."

True joy results from spirituality, not from material gain. King Shelomo, the wisest and wealthiest of all men, commented in the Book of Kohelet (1:14), "I have seen all the creations that were made under the sun – and behold, it is all vanity and worthlessness." Kohelet enjoyed all the luxuries and pleasures of life, and concluded that this does not bring a person happiness. The Rabbis remarked, "A person who has one hundred – he wants two hundred." Material wealth can never bring contentment, because the more one has, the more he desires. Ultimately, as the Rabbis comment in a different context, "A person does not die with half of what he desires in his possession." There will always be a wide gap between the wealth one has achieved and the wealth he still desires, and this gap leads one to depression and frustration.

Important as it is to earn a respectable living, wealth alone will not make a person happy; only religion and spirituality can bring true happiness and contentment. Rabbi Samson Raphael Hirsch claimed that the word "Samei'ach" ("happy") is etymologically related to the verb "Tz.M.Ch.," which means "grow." What brings a person joy is growth, spiritual advancement. When a person is stagnant, when he is not growing or progressing, he feels frustrated and depressed. Children are happy and excited by nature, because they are constantly growing at an accelerated rate. They are always learning new information and coming upon new experiences. Herein lies the key to happiness: spiritual growth.

To the outsider, the Torah life might seem burdensome and restrictive. To those who experience it, however, it is the greatest source of joy and accomplishment in the world. A person who spends his time and energy solely on material gain and physical indulgence will never feel happy. A swimmer submerges his entire body in water and works to move forward, but he must occasionally come up for air. Similarly, although a person must "submerge" himself in a career and work hard to earn a living, he cannot survive spiritually unless he "comes up for air," unless he designates sufficient time for Torah and Mitzvot. Otherwise, he can never achieve genuine happiness, which can come only through spiritual growth and elevation.