

SEPHARDIC KEHILA CENTRE

ABIR YAAKOB CONGREGATION



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שבת שלום ברוכים הבאים
Shabbat Shalom Welcome to our Synagogue

Rabbi Emeritus
Haham Amram Assayag
Rabbi
Rabbi David Kadoch
Shaliach Tzibur
Marc Kadoch
Parnas
Avi Azuelos

Parashat Kedoshim פרשת קדושים
Shabbat May 11th, 2019 ו' אייר תשע"ט / 6 Iyar 5779
Parasha Kedoshim Page 656, Haftarah 1174 in Artscroll

Shabbat Prayer Times

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| מנחה Mincha | 6:40 p.m. |
| קבלת שבת Kabalat Shabbat Mizmor Shir LeYom HaShabbat | 7:30 p.m. |
| הדלקת נרות Candle Lighting | 8:12 p.m. |
| שחרית Ha'Hida Vatikim (שחרית מנין החייד"א (ותיקין)) | 4:55 a.m. |
| שחרית (Main Synagogue/Barechu:9:35) | 8:30 a.m. |
| Rabbi's Shiur - Mesilat Yesharim | 6:25 p.m. |
| תהלים Tehilim | 7:10 p.m. |
| מנחה Mincha | 7:40 p.m. |
| ערבית Arbit | 8:55 p.m. |
| שבת טובע שבוטע Shabbat Ends | 9:21 p.m. |

Erev Shabbat Friday May 17th, 2019
Mincha 6:45 p.m. (Candle Lighting 8:20 p.m.)

Weekday Services at Medrash Torah Vehayim

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|--------------------------------|-----------|
| <i>שחרית</i> Shaharit Sunday | |
| ותיקין Vatikim | 5:10 a.m. |
| מקדימים Makdimim | 8:00 a.m. |
| קבועים Kebuim | 9:00 a.m. |
| <i>שחרית</i> Shaharit Weekdays | |
| ותיקין Vatikim | 5:10 a.m. |
| מקדימים Makdimim | 6:45 a.m. |
| קבועים Kebuim | 8:15 a.m. |
| מנחה אסרי Mincha Ashrei | 6:45 p.m. |
| ערבית Arbit | 7:20 p.m. |

Shabat Zemanim- Netz- נץ- 5:57 a.m. Keriat Shema- קריאת שמע- 9:00 a.m. Shekia- שקיעה- 8:32 a.m.

Mazal Tov

To Mr. & Mrs. Ezer and Chaya Diena on the birth of a baby girl named, **Yehudit Haviva**.
Proud Grandparents: Mr. & Mrs. Robert and Vivian Benmergui and Dr. & Mrs. Ze'ev and Haviva Diena.
Proud Great-Grandparents : Rabbi Dr. & Mrs. Leo and Faige Davids and Mrs. Rachel Diena.

To **Nava Benquesus**, daughter of Mr. & Mrs. Reuben and Naomi Benquesus, on her significant achievement in winning 2nd place in the "Canadian Chidon Tanach Bible contest".

Kiddush

Please join us for Kiddush after Shaharit on Shabbat, offered by:

Mr. & Mrs. Reuben and Naomi Benquesus in honor of their son **Yaacov Shelomo Benquesus** reading of the Perek Sheni, and in honour of their daughter, **Nava Benquesus**, on her achievement in the "Canadian Chidon Tanach Bible contest"

Everyone is welcome.

Seuda Shelishit

This Shabbat Seuda Shelishit is sponsored by:

Mr. Leon Sibony in loving memory of his mother Estrella Sibony ז"ל

Mr. & Mrs. Yves and Sarah Nahmias in loving memory of her cousin Maurice Shalom Wizman ז"ל

Everyone is welcome.

To increase participation during Tefila, this bulletin should not be read during the conduction of prayer services.

This bulletin must be discarded in a proper Geniza. 7026 Bathurst Street Thornhill, Ont. L4J 8K3

Tel: (905) 669 7654 Fax: (905) 669 5138

Nahalot

Maurice Shalom Wizman ז"ל, 6 Iyar / Saturday May 11
Tuba Kissati ז"ל, 7 Iyar / Monday May 12
Aaron Bensimhon ז"ל, 13 Iyar / Sunday May 13
Menora Tabesh ז"ל, 15 Iyar Wednesday May 15
Estrella Sibony ז"ל, Estrella Laredo ז"ל, 12 Iyar Friday May 17

Nahalot for Following week

Judith Kay ז"ל, 13 Iyar / Saturday May 18
Chana Assayag Levy ז"ל, Shimon Darvishpour ז"ל, 15 Iyar / Monday May 20
Yosef Danieli ז"ל, Raphael Elfassy ז"ל, Sultana Keslassy ז"ל, Jane Esther Benisti ז"ל 17 Iyar Wednesday May 22
Freha Zrihen ז"ל, 19 Iyar Friday 24

Synagogue News

Pirke Avot:

Hazak U'Baruch to **Matthew Keslassy** who read the Perek Rishon superbly last Shabbat.

This Shabbat we're looking forward to listening to **Yaakov Shlomo Benquesus** who will read Perek Sheni.

Upcoming Perek Readers:

Perek 3 - Jonah Azulay and Avi Kadoch
Perek 4 - Mordechai Kadoch and David Lalou
Perek 5 - David Boussidan
Perek 6 - Elie Azulay

Mesilat Yesharim, Rabbi Kadoch Shiur continues this week

The weekly summer Shabbat class resumes this Shabbat @6:25 p.m.
Rabbi Kadoch will begin the classic Jewish book of study, Mesilat Yesharim.
Men and women are invited to join. Every Shabbat, 45 minutes before Tehilim.

Bnei Akiva

Shabbat Shalom Kehila SNIF!!! Bnei Akiva's Kehila SNIF is back and is sad to announce that there are only 4 more SNIF's left. We will make them the 4 greatest weeks of your life! This week at SNIF we have a special theme:

Lashon Hara! This SNIF is open to both Parents and Chanichim to come learn and join us for the true SNIF experience!!
This weeks SNIF is at 6:45pm!

Walking groups are available upon request. Please email Etan: etan@bneiakiva.org.

Cemetery Plots

The SKC is pleased to announce the availability of Pardes Shalom cemetery plots to our members. In order to accommodate the limited availability of these plots, we ask all interested members to contact **Sol Benchetrit** <solbench@hotmail.com>

Torah Learning Opportunities at the SKC

Daily - Halacha with Rabbi Aboudi - between Minha and Arbit

Sundays - Gemara Masechet Megila with Rabbi Kadoch - 7:15am-8am, Lower Level Synagogue, Coffee will be served.

Tuesdays - Tuesday Night Live on the Parasha with Tomer Malca, 8PM, Medrash, beer and wings, men only.

Wednesdays - Mishmar with Yossi Azulay, 7PM, Lower Level Synagogue gymnasium, pizza and drinks, middle school boys.

Thursdays - Halacha with Rabbi Kadoch for men - following Arbit.

Thursdays - Advanced Gemara with Shimon Benmerqui, 7:15pm, Lower Level Synagogue High School / University boys.

Shabbat - Noam Elimelech on the Parasha with Rabbi David Kadoch, 815am-845am, Lower Level Synagogue, coffee and hot chocolate, men only

Shabbat - Mesilat Yesharim Mussar with Rabbi Kadoch - 45 minutes before Tehilim, men and women.

Shiurim Online: If you wish to access any of the Torah classes given during the week by Rabbi Kadoch, Tomer Malca or Rabbi Dabush, you can listen to them at anytime by accessing them on our website: bit.ly/skctorah

If you have a Mazal Tov 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.

*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.*

Torah Bites By Rabbi Kadoch

Kedoshim 5779 – VeAhavta LeReacha Kamocho

“Love your neighbour like yourself.” Easy right? Not exactly. This is probably the hardest mitzva to fulfill because in all honesty, who loves someone more than his own self? Rabbi Eliyahu Dessler zt”l, author of the Michtav MeEliyahu explains that this mitzva can be understood in 3 different levels.

a) Doing away with jealousy – According to the Ramban, the mitzva is to remove all jealousy from one’s heart. A person should want his friend to have all the good things he wants for himself. We know that an ordinary person wants everything for himself and nothing for his neighbor. We also know that it’s too much to ask for a person to give everything to his neighbor and nothing to himself. The Torah therefore commands that a person should be prepared to give up his imagined advantage over his neighbor. If he is rich, his mitzva is not to give up his riches, but to want his neighbor to be as rich as he is and to recognize the truth about who he is.

b) Like yourself without distinction – Love is a consequence of giving. When a person gives, he’s like giving part of himself. He loves the recipient because he finds in him something of himself. Then he can love his neighbor like himself.

c) Loving one’s neighbor is a result of loving God – “Rabbi Akiva said: “you shall love your neighbor like yourself – this is an all-embracing rule in the Torah. One should not say: Since I have been insulted, my friend should be insulted too; since I have been cursed, my friend should be cursed too.

Rabbi Tanhuma said: If you have done this, you should know whom you are insulting: He who made man in the image of God.” Based on this, it follows that if a person loves his neighbor, who is made in the image of God, he is in fact loving God and honoring Him. Love of one’s neighbor is a by-product of close attachment to Hashem. A person who sees how small he is compared to Hashem, should feel the same towards his neighbor, who is made in the image of God.

Perasha Insights By Rabbi Eli Mansour

Parashat Kedoshim- Understanding the Three Years of Orla

The Torah in Parashat Kedoshim presents the command of Orla, which forbids partaking of the fruit of a tree for the first three years after it is planted.

The Zohar explains that G-d forbade eating a tree’s fruit for the first three years because during this period, the fruit contains Tum’a (impurity). In G-d’s great love for the Jewish People, He wants to keep us away from impurity, and so He commanded us to refrain from fruits produced by a tree during its first three years, when the fruit is “contaminated” by Tum’a.

The Panim Yafot (Rav Pinchas Ha’levi Horowitz, 1731-1805) explains that the source of this impurity is the “sin” committed by the ground at the time of the world’s creation. The Midrash teaches that G-d intended for the ground to produce trees that were flavorful in their entirety – even in the bark. The ground violated G-d’s command by producing trees that bore tasty fruit, but were otherwise tasteless. The Panim Yafot adds that since the ground committed this sin, Adam – who was created from the ground – ended

up violating G-d’s command, as well. And for this reason, in response to Adam’s sin of partaking of the forbidden fruit, G-d not only punished mankind, but also cursed the ground (“Arura Ha’adama” – Bereshit 3:17). The ground was cursed for its role in Adam’s sin – for having violated G-d’s command, which resulted in Adam’s violating G-d’s command. Due to this curse, the fruit of new trees are impure, and it takes three years for this impurity to be eliminated. Hence, as the Zohar writes, G-d forbade partaking of a tree’s fruit during its first three years, because the fruit during this time is contaminated as a result of the curse which G-d pronounced on the ground in the wake of Adam’s sin.

This concept has been explained further on the basis of a different passage of the Zohar, explaining the practice to recite each night before Arbit the verse, “Ve’hu Rahum Yechaper Avon Ve’lo Yash’hit...” This verse, the Zohar writes, includes the words “Yash’hit,” “Apo” and “Hamato,” which refer to three harmful spirits: “Mash’hit,” “Af” and “Hema.” We recite this verse each night in order to neutralize, as it were, these threatening forces so they do not cause us harm. This verse is not recited on Shabbat, as these forces are powerless on Shabbat. Now the Megaleh Amukot (Rav Natan Nata Shapiro, 1585-1633) writes (in Parashat Vayishlah) that these three forces – “Mash’hit,” “Af” and “Hema” – are the spirits that take a person’s life when his time comes to depart from this world. It emerges, then, that these three forces came into being as a result of Adam’s sin, which introduced death into the world. If this is the case, then we can easily understand why, as the Zohar teaches, it takes three years for a tree to lose its impurity. The source of this impurity is Adam’s sin of the forbidden fruit, which brought the three harmful spirits into the world. The power of each spirit is overcome in one year, such that it takes three years for the impure forces to be entirely overcome.

This explains an otherwise baffling comment of the Midrash (Vayikra Rabba 25:2) relevant to the prohibition of Orla. The Midrash cites Rabbi Yehuda Ben Pazi as exclaiming, “Who will remove the earth from your eyes, Adam Ha’rishon – you were unable to obey your command one hour, and your children wait the three years of Orla!” It appears, at first glance, that Rabbi Yehuda Ben Pazi is taunting Adam, ridiculing him for failing to obey the command not to partake of the forbidden tree, noting that the Jewish People faithfully observe the command of Orla and refrain from a tree’s produce for its first three years. But why would Rabbi Yehuda Ben Pazi want to taunt Adam? Furthermore, the Midrash concludes that Rabbi Yehuda Ben Pazi’s uncle, Bar Kapara, heard this remark, whereupon he enthusiastically praised his nephew’s teaching. What was so profound about Rabbi Yehuda’s statement? This question has been answered in light of the connection between the law of Orla and Adam’s sin in Gan Eden, developed above. The Midrash (Shemot Rabba 32:1) comments that Adam “did not withstand his test for three hours.” The commentators explain this to mean that the command to refrain from the forbidden tree was intended to be only temporary. This command, as the Gemara (Sanhedrin 38b) teaches, was given at the ninth hour of the day of Adam’s creation, and, the commentators add, it was intended to apply only for the next three hours – until the onset of Shabbat. If so, then we understand the connection between Orla and Adam’s sin on a deeper level. In order to correct the mistake by Adam, who failed to abstain from the forbidden tree for three hours, we abstain from the fruit of a newly-planted tree for three years.

This, then, is the meaning of Rabbi Yehuda Ben Pazi’s proclamation. He was not expressing disdain for Adam, but rather drawing attention to the fact that Adam’s descendants are doing what they can to correct his mistake. He was expressing his wish that Adam could see how his descendants, the Jewish People, are bringing about the rectification of his grave mistake by refraining from a tree’s fruit for its first three years – thereby reversing the effects of his tragic failure to abstain from the forbidden tree for 3 hours.



**SEPHARDIC KEHILA CENTRE
PRESENTS**

THE 21ST ANNUAL HILULA OF RABBI SHIMON BAR YOHAI

Traditional auction of candles and fabulous items.

Dinner graciously sponsored by the Benquesus, Keslassy and Serruya families.

**THURSDAY MAY 23 - 2019, 6PM
MAIN BANQUET HALL**

Admission is FREE with registration

905-669-7654 x200 or

<https://www.kehilacentre.com/event/hilula2019>