Shabbat Prayer Times

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<th>Time</th>
<th>Minha</th>
<th>Candle Lighting</th>
<th>Shaharit Ha’Hida Vatikin</th>
<th>Shaharit (Main Synagogue/Barechu:9:35)</th>
<th>Tehilim</th>
<th>Minha</th>
<th>Shabbat Ends</th>
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<td>5:00 p.m.</td>
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Ereb Shabbat, Friday January 31st, 2020
Minha 5:10 p.m. (Candle Lighting 5:09 p.m.)

Shabbat Zemanim– Netz– ש苡ו– 7:42 am, Keriat Shema– שיקא– 9:30 am, Shekia– 5:18 pm

Mazal Tov
To Yoad Elmaleh and Leah Bogomilsky on their recent engagement
Proud Parents: Mr. and Mrs. Joe and Shulamit Elmaleh, Mr. and Mrs. Tzvi and Sarah Bogomilsky
Proud Grand Parents: Mrs. Miri Shimkovich, Rabbi and Mrs. Amsalem, Rabbi and Mrs. Bogomilsky
To Mr. and Mrs. Allen and Rena Azoulay on the birth of a baby Girl
Proud Grand Parents: Mr. and Mrs. Joe and Esther Azoulay, Mr. and Mrs. Lazer and Mechal Klein

Kiddush
Kiddush this Shabbat is provided by Abir Yaakov Congregation.
Everyone is invited to join us after services.

Seuda Shelishit
This Shabbat, Seuda Shelishit is sponsored by:
Mr. & Mrs. Yves and Sarah Nahmias in memory of her father Jack Benaim
Mr. Salomon Buzaglo and family in memory of his son Jack Buzaglo
Mr. & Mrs. Isaac and Sylviane Bendelac in memory of his mother Gimol Bendelac
Mr. & Mrs. Leon and Denise Elmaleh in memory of his father Moses Elmaleh
Mr. Simon Sabbah in memory of his mother Rebecca Sabbah
Mr. Jacques Esseis in memory of his father-in-law Yaakov Zeitouni
Mrs. Marcelle Benaim in loving memories of her husband Jack Benaim
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.
Nahalot
Moses Elmaleh ₪, Luna Benchabo ₪ 29 Tevet / Sunday January 26th
Rebecca Sabbah ₪, Yaakob Zeitouni ₪ 1 Shevat / Monday Jan. 27th
Jack Benaim ₪ 3 Shevat / Wednesday January 29th
Achi Biba Benmaman ₪, Jack Buzaglo ₪ 4 Shevat / Thursday Jan. 30th
Gimol Bendelac ₪, Abraham Yaakob ₪, Ethel Korman ₪ 5 Shevat / Friday January 31st
Nahalot for the following week
Simcha Soudry ₪, 7 Shevat / Sunday February 2nd
Isaac Cohen ₪, Menasse Benzaquen ₪ 9 Shevat / Tuesday Feb. 4th
Sara Benaroch ₪, Joseph Amar ₪, Simon Serfaty ₪, 10 Shevat /
Wednesday February 5th
Ayouch Azoulay ₪, 11 Shevat / Thursday February 6th
Nissim Dadoun ₪, 12 Shevat / Friday February 7th

Synagogue News
Rosh Hodesh
Rosh Hodesh Shevat will be on Monday January 27th

SHABBAT SHALOM KEHILA SNIF!
Snif this week starts right after Mincha (4:45)!
If you would like to request a walking group please
email: snifkehila@gmail.com or if you have any other questions
please approach Eliav Saban in Shul!

Board of Governors Election - 2020
As per our constitution, elections for Board of Governors are
scheduled for May 2020. We need volunteers to form a Nomina-
tion Committee that will be responsible for overseeing the
election process and review candidates who wish to present
themselves for election to the Board of Governor. We ask for
any interested member to contact the office via e-Mail
at elections2020@kehilacentre.com.

New and exciting Torah classes @ SKC
Daily - Halacha - between Minha and Arbit.
Sundays - 7:15 a.m. Gemara Shiur with Rabbi Kadoch, Lower Level Synagogue
- 9:00 a.m. - Navi with Rabbi Kadoch, Lower Level Synagogue, men, Coffee will be served.
Tuesdays - 8:00 p.m. Tuesday Night Live with Tomer Malca in the Medrash
- 8:00 p.m. - Rambam with Rabbi Kadoch, Lower Level Synagogue
- Open topic discussion with Yitzchak Aboudi, Tuesday nights. Times to be determined
Wednesdays - 8:00 p.m - Ladies shiur with Rabbi Kadoch, Location Lower Level Classroom
Thursdays - 8:00 p.m - Ohr HaHayim on the weekly Parasha with Rabbi Kadoch, Medrash, men
Shabbat - 8:15 a.m. - Noam Elimelech on the Parasha with Rabbi Kadoch, Lower Level Synagogue.

New Shiur - Young Adult Males
Rabbi Kadoch will be offering a new Torah class Tuesday nights beginning this week for Young Adults. The topic of study will be the "Rambam" -
a perfect blend of law, ethics and history. Tuesdays, 8 PM, Lower Level Synagogue.

Ladies Shiur
Ladies shiur is postponed until after the new year.

Ladies Tehilim Group
Women are invited to join the Tehilim group Tuesdays at 10:00 a.m. and every Shabbat at 6:00pm Lower Level Restaurant.

Humash and Hamin - Thursday Nights
Come enjoy some delicious Hamin as we study the Parasha with the commentary of the Ohr HaHayim HaKadosh.
Thursdays at 9pm in the upstairs Medrash.

If you have a Mazal Tob 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.
The talmidim of the Hozeh of Lublin zt"l posed the following question to their Rebbe: How can it be that Moshe and Aharon were considered equal when there is a well-known statement, that just as no two faces are alike, so too their opinions are not the same?

This is how he answered them: "This statement is said concerning people who attach importance to themselves and their opinions. In these cases, they will certainly not agree with someone else's view. However, Moshe and Aharon said about themselves, "for what are we". They did not consider themselves as honorable, admirable people, therefore it was possible for them to agree with each other and have the same opinions."

One of the most important attributes is that of gratitude. When a person recognizes the good in something that he receives, he can achieve perfection of his conduct between himself and Hashem for he appreciates the many good things that Hashem does for him. Similarly, he can achieve perfection of conduct between himself and his fellow man, for if someone does a favor for him, he understands that he must repay them to the same degree.

The greatness of one who appreciates a kindness performed for him can be seen clearly from the following story:

There was once a young student of about thirteen years old, who learned in one of the best yeshivot in Europe. The students used to learn in the Bet Keneset and ate lunch with the local ba'alei batim who had invited them in their homes, each day at a different home. Sometimes, when the bahurim did not receive an invitation, they simply went hungry. They slept in the Bet Keneset too. The older students had the privilege of sleeping on the benches, while the younger boys had to sleep on the floor for lack of space.

In the summer it was somewhat bearable, but in the freezing winter nights, when snowstorms raged outside and the bitter cold penetrated their bones, the situation was unbearable. With no means of warming himself, this student was unable to fall asleep at night. During the day too, he suffered and remained in a tormented state, unable to sleep staying awake during the hours set aside for learning almost unachievable.

One day this student received a letter from his uncle, his mother's brother, who was a blacksmith and a locksmith. His uncle was inviting him to come to stay with him and study his trade. Since this uncle had no children, he promised his nephew that if he enters his business, he will bequeath all his possessions to him after his death. A difficult inner battle raged in the boy's heart. In the end, he decided to accept his uncle's offer and leave the yeshiva but decided to do so only the following day. "This is the last night that I will have to sleep on this icy floor," he consoled himself. Suddenly in the middle of the night, a woman appeared at the entrance to the Bet Keneset. The only student that was still awake this night was this young boy who always found it hard to fall asleep. The woman approached the bahur and told him: "I just now got up from sitting shiva for my husband. I have no children and have been left on my own. My husband owned a factory that produced blankets and since there are a few blankets left, I would like to donate them to a yeshiva bachur."

"From then on", that student told over, "the nights were no longer a hindrance to my learning". He stayed in yeshiva where he continued to learn and strive, all in the merit of those blankets... Years later, this student became the Gadol Hador, Maran Rabbi Elazar Menahem Man Shach zt"l, who benefitted the world over with his Torah. This is not the end of the story. In the year 5736, on an especially wintry day, Harav Shach zt"l turned to his grandson and asked him to call a car to take him to a levaya in the Haifa cemetery. All attempts at persuading him not to leave the house due to the weather conditions were to no avail. The Rav's grandson assumed that if the Rav was going to so much trouble, it must be a levaya of a person of great importance. To his surprise, the levaya was that of a rather lonely widow, with barely a minyan of people accompanying her. Many people are familiar with the teaching of the Talmud Yerushalmi in Masechet Pesahim that the four cups of wine we drink at the Seder on Pesah commemorate these four promises. What is less known, however, is the second explanation of the four cups given by the Yerushalmi. Surprisingly, the Yerushalmi associates this Misva with the dream of Pharaoh's cup-bearer, as he reported it to Yosef. The cup-bearer dreamt of squeezing grapes into Pharaoh's cup and then handing the cup to Pharaoh, and Yosef correctly interpreted this vision as foretelling the cup-bearer's imminent release from prison and reinstatement to his post. The word "Kos" ("Cup") appears four times in the story of the cup-bearer's dream, and we thus commemorate this dream by drinking four cups of wine at the Seder on Pesah. The obvious question arises, what connection is there between the cup-bearer's dream and the Pesah celebration? Why is it important to remember this dream as we celebrate the Exodus from Egypt?
The answer can be found in the special "discount" which Beneh Yisrael received in Egypt. In one of G-d's prophecies to Abraham Avinu, He informed the patriarch that his descendants would endure 400 years of suffering and persecution in a foreign land. In Parashat Bo (12:40), the Torah tells us that the precise number of years was actually 430. Yet, Beneh Yisrael ended up spending only 210 years in Egypt. Many different explanations have been given for this remarkable "discount." Some explain that the work was so difficult and so intense that Beneh Yisrael completed in just 210 years the amount of slave labor that would normally be performed over the course of 400 years.

Others claim that Beneh Yisrael's supernatural population growth in Egypt meant that the slave labor was performed by an exceptionally large number of people, such that they completed the decreed period of slavery in just 210 years. Another famous answer is that Beneh Yisrael had plummeted to the "49th level of impurity," and had they remained any longer, they would have fallen to the 50th level, from which they would have been unable to recover. And so although they were to have suffered and persecution in a foreign land. In Parashat Bo (12:40), the Torah tells us that the precise number of years was actually 430. Yet, Beneh Yisrael ended up spending only 210 years in Egypt. Many different explanations have been given for this remarkable "discount." Some explain that the work was so difficult and so intense that Beneh Yisrael completed in just 210 years the amount of slave labor that would normally be performed over the course of 400 years.

Regardless of how we understand the reason for this "discount," we can trace its roots to Yosef, specifically, to the system he set in place when he served as vizier over Egypt.

Towards the end of Parashat Vayigash, we read that during the years of famine in Egypt, Yosef essentially revamped the country's entire economy. On behalf of Pharaoh, Yosef purchased all the agricultural lands in Egypt in exchange for grain, such that the people worked as serfs for Pharaoh. Yosef established that the people must pay 20 percent of their crops to Pharaoh, and they may then keep the other 80 percent. The Torah emphasizes that Yosef made this a "Hok" - an official rule, that the farmers paid 20 percent and kept the remaining 80 percent.

At first glance, it seems difficult to understand why the Torah gives us this information. Why is it important for us to know the economic policy that Yosef enacted when he ruled over Egypt?

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The answer, perhaps, is that Yosef, prophetically foreseeing the slavery and bondage that Beneh Yisrael would soon endure, wanted to help them by establishing a rule allowing an 80 percent “discount.” The policy Yosef enacted for the Egyptians was applicable also to Beneh Yisrael vis-à-vis the decree that they would endure a 430-year period of exile.

The Midrash teaches that although Beneh Yisrael spent 210 years in Egypt, they were enslaved only when Miriam, Moshe’s sister, was born – 86 years before the Exodus. It emerges, then, that Beneh Yisrael suffered for only 20 percent of the period that was decreed – 86 years, instead of 430 years. This is the deeper significance of Yosef’s enacting this policy in Egypt. With this in mind, we can return to the story of the cup-bearer’s dream, and understand why the dream is worthy of commemoration on Pesah.

The word “Kos” in Gematria equals 86. When Yosef saw how the word “Kos” was used four times in the context of the cup-bearer’s dream, he realized that he was being assigned a mission – to reduce four times the value of the word “Kos” (86) from the decree issued against his people. Therefore, upon rising to the position of vizier, in the capacity of which he managed the Egyptian economy, he put in place this policy of paying just 20 percent – so that Beneh Yisrael would be able to leave after “paying” just 20 percent of the period of slavery that had been decreed, 86 years instead of 430 years.

This is why we commemorate the cup-bearer’s dream at the Seder. This dream is what facilitated the 80-percent “discount” that our ancestors received. The four instances of the word “Kos” in the context of that dream is what led to the reduction of four times the word “Kos” from the decree of slavery, enabling Beneh Yisrael to leave after working for 86 years.