

# SEPHARDIC KEHILA CENTRE

## ABIR YAAKOB CONGREGATION



President  
Meyer Keslassy  
Vice President  
Jean-Claude Abtan

שבת שלום  
*Shabbat Shalom*

ברוכים הבאים  
*Welcome to our Synagogue*

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

*Parashat Mishpatim פרשת משפטים*  
Shabbat February 22nd, 2020, כז' שבט תש"פ / 27 Shevat 5780  
Perasha Page 416, Haftara 1212 in Artsroll

### Shabbat Prayer Times

מנחה Mincha	5:35 p.m.
הדלקת נרות Candle Lighting	5:37 p.m.
שחרית מנין החיד"א (ותיקין) Shacharit Ha'Hida Vatikin	6:05 a.m.
שחרית Shacharit (Main Synagogue/Barechu:9:35)	8:30 a.m.
תהלים Tehilim	4:40 p.m.
מנחה Mincha	5:10 p.m.
שבת טוב Shabbat Ends	6:40 p.m.

**Ereb Shabbat, Friday February 21st, 2020**  
Mincha 5:45 p.m. (Candle Lighting 5:46 p.m.)

### Weekday Services at Medrash Torah Vehayim

<i>שחרית Shacharit Sunday</i>	
ותיקין Vatikin	6:25 a.m.
מקדימים Makdimim	8:00 a.m.
קבועים Kebuim	9:00 a.m.
<i>שחרית Shacharit Weekdays</i>	
ותיקין Vatikin	6:25 a.m.
מקדימים Makdimim	6:45 a.m.
קבועים Kebuim	8:15 a.m.
מנחה Mincha	5:40 p.m.
ערבית Arbit	6:10 p.m.

Shabat Zemanim- Netz- נץ- 7:07 am, Keriat Shema- שמע- 9:13 am, Shekia- שקיעה- 5:57 pm

### Mazal Tov

To Talya Saban and Asher Remer on their recent engagement.

**Proud Parents:** Helene & Ze'ev Saban and Jeff and Jessica Remer

**Proud Grandparents:** Messoda Ohayon and Bryce and Hannah Hellman.

**Mr. and Mrs. Yoni Pelman and Elisheva Eisenberg** on their recent wedding.

**Mr. and Mrs. Michael and Judy Benarroch and Mr. Shlomo Assayag** for recently completing the Miami Marathon supporting Chai Lifeline. Hazak U'Baruch Tihyu!

### Kiddush

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

### Seuda Shelishit

This Shabbat, Seuda Shelishit is sponsored by:

Mr. & Mrs. Shabtai and Michelle Nacson in memory of their daughter Chaya Nacson ז"ל

Everyone is welcome.

### Nahalot

Victor Haim Benisty ז"ל 27 Shevat / Shabbat February 8th

Shimon Reboh ז"ל 28 Shevat / Sunday February 9th

Claude Yahia Ayache ז"ל 1 Adar / Wednesday January 12th

Yitzhak Nahmias ז"ל, Chaya Nacson ז"ל, Albert Benzacar ז"ל, Isaac Medina ז"ל, Sam Guziker ז"ל 2 Adar/Thurs.Feb. 13th

### Nahalot for the following week

Joseph Anidjar ז"ל, Shimon Mashiah ז"ל 4 Adar / Shabbat February 29th

Rahel Nacson ז"ל 5 Adar / Sunday March 1st

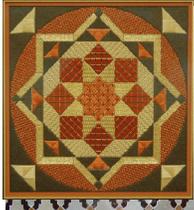
Mair Cohen ז"ל 6 Adar / Monday March 2nd

David Igelman ז"ל, Simy Benarroch ז"ל, Victor Totah ז"ל 7 Adar / Tuesday March 3rd

Juliette Ohayon ז"ל, Aharon Assor ז"ל, Rahamin Sibony ז"ל 8 Adar / Wednesday March 4th

Renee Weinberger ז"ל 9 Adar / Thursday March 5th

Esther Buzaglo ז"ל, Yehuda Edery ז"ל, Elyahou Abisror ז"ל 10 Adar / Friday March 6th



## *Synagogue News*

### **Rosh Hodesh Adar**

Rosh Hodesh Adar will take place on Tuesday and Wednesday.

### **New podcast by Rabbi Kadoch - "Finding Holiness"**

Check out Rabbi Kadoch's new podcast on Spotify and Apple Podcasts where you can listen to short ideas and messages how you can find holiness in all parts of your everyday life.

Search for "Finding Holiness" or "Rabbi David Kadoch"

Website: [findingholiness.buzzsprout.com](http://findingholiness.buzzsprout.com)

Twitter/Instagram: @findingholiness

Facebook: [facebook.com/findingholiness](https://www.facebook.com/findingholiness)

### **SHABBAT SHALOM KEHILA SNIF!**

SHABBAT SHALOM KEHILA SNIF! Snif this week starts BEFORE Mincha, 4:00 PM! We will be having walking groups to Snif this week. If you would like to request a walking group or if you have any other questions please email: [snifkehila@gmail.com](mailto:snifkehila@gmail.com) or please approach Eliav Saban in Shul!

### **Bikur Holim Project**

We ask all members who are aware of people in our community that are sick or in the hospital to send a message to [social@kehilacentre.com](mailto:social@kehilacentre.com) or contact the office, so that we can make sure that these people are visited and so that we can try to cheer them up to speed up their recovery and to pray for their wellness. We also ask for anyone who would like to volunteer to visit our sick and elderly to let Sully in the office know.

### **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 Nomination 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](mailto:elections2020@kehilacentre.com).

### **T.A.G. - Team Ashreinu Give @ SKC**

Girls grades 7-9 are welcome to enjoy a jam-packed hour of activities, dancing, learning and snacks run by the members of Camp Ashreinu. The program will take place weekly on Mondays between 7:30 and 8:30 in the lower level social hall.

### *Upcoming Events..*

#### **Avot Ubanim - continues this Shabbat at 7:30 p.m.**

Fathers and sons can come out for a great night of learning, snacks and prizes. Time: Motsae Shabbat at 7:30 p.m.

For more information and to sponsor a learning contact Rabbi Kadoch. (Cost of sponsorship is \$200)

#### **Special Adar Lecture for Women -**

##### **This Wednesday February 26th**

Ladies of the community are invited to a special lecture at the home of Warren of Miriam Essebag this Wednesday titled: "Esther: The Power of Women to Change History" It will be delivered by Rabbi Kadoch beginning at 8pm  
Address: 163 Rodeo Drive

### **New and exciting Torah classes @ SKC**

Daily - *Halacha* - between Minha and Arvit.

**Sundays** - 7:15 a.m. **Gemara Shiur, Masechet Pesachim** 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.**

# Torah Bites By Rabbi Kadoch

**"And these are the ordinances that you shall place before them" (Shemot 21:1)**

This parasha begins by delineating the pertinent laws between man and his fellow man – the laws of damages, injuries, safe-keeping and others.

The question is asked: The Bet Yosef, who wrote the Shulhan Aruch and systematized it into four volumes, chose the section of "Hoshen Mishpat" (which deals with the above laws) to be the last volume. Would it not be more fitting for it to be the first of the four volumes, similar to the order of the laws in the Torah? Straight after receiving the Torah the next parasha begins with "And these are the ordinances"?

A wonderful answer is brought by the 'Zechor Yemot Olam', in the name of the Satmar Rebbe zt"l. The Bet Yosef chose this order with much thought, for in Hoshen Mishpat at the beginning of the laws of judges, we are told the following law: "It is a mitzva to right away ask one who comes for a lawsuit - do you wish to know the law or do you wish to come to a compromise? And every court who manages to reach a compromise, it is considered an exemplary thing."

This is the reason why the Bet Yosef decided that the Hoshen Mishpat volume should be the last section, for if it would be at the beginning one could mistakenly think that in all sections of Shulhan Aruch it is a mitzva to reach a compromise. But this is not so, for concerning all the other the laws of the Shulhan Aruch it is impossible to compromise. There is no place for compromise, no giving in. All these laws are connected to mitzvot of the Torah, and when fulfilling the mitzvot one must fulfill them exactly as Hazal and the poskim have outlined for us; they are the founding peg that holds everything in place. However, in the section of Hoshen Mishpat concerning the laws between man and his fellow man, in money matters – here a person can give in and compromise. On the contrary, here it is a mitzva to compromise in order to prevent mahloket.

Towards the end of Parashat Mishpatim, we read of Beneh Yisrael's enthusiastic reaction when Moshe told them that they would be receiving the Torah, making the famous proclamation, "Na'aseh Ve'nishma" – "We will do and we will hear" (24:7). Beneh Yisrael pledged their commitment to the Torah even before hearing what was entailed.

## Perasha Insights By Rabbi Eli Mansour

**Parashat Mishpatim- "We Will Do and We Will Hear"**

This is commonly understood to mean that Beneh Yisrael had reached such a level of faith in Hashem that they trusted that anything He commanded them would be beneficial. We might draw a comparison to a person who is presented a contract to sign. Normally, he would not sign unless he carefully read over the entire document. But if he fully trusts the other party, he does not need to read the details, and is happy to sign without knowing everything that is written, because he fully trusts that the other party is not trying to deceive him or harm him in any way. Likewise, Beneh Yisrael fully trusted that anything Hashem would tell them to do is the best thing for them.

However, one of the early Hassidic scholars, Rabbi Moshe of Dolena (18th century), offers a deeper insight into the meaning and significance of "Na'aseh Ve'nishma." He explains that just as the body has needs, and it is instinctively drawn to satisfy those needs – such as for food, water and sleep – the soul, too, has needs, and, in principle, it is naturally drawn to fulfill those

needs. In a perfect world, we would be instinctively pulled toward Misvot, because they are the nourishment that our souls require in order to survive. However, due to the complex relationship between the body and soul, we lose this instinct. Our preoccupation with our physical instincts creates "static" that disrupts the "frequency" of our souls, such that we do not feel drawn towards Misvot. The great Sadikim, however, feel these spiritual instincts. Abraham Avinu, for example, observed the Torah's laws before they were given, because he reached the level of spiritual greatness where he was completely attuned to his soul, and was instinctively drawn to Misva performance. The Talmud teaches that when Beneh Yisrael arrived at Mount Sinai, "Paseka Zehumatan" – the "filth" that entered mankind at the time of Adam and Havah's sin was eliminated. They became pure and pristine, and they achieved the level where they were naturally and intuitively drawn to the Torah's laws. Rav Moshe of Dolena explains on this basis the otherwise perplexing passage in the Haggadah, "If He had brought us to Mount Sinai but not given us the Torah, it would have been enough for us." Why would it have been enough for us to arrive at Mount Sinai without receiving the Torah? Rav Moshe of Dolena answers that while our ancestors stood at Mount Sinai, they reached the level where they would observe the Torah even without receiving its commands. And thus we exclaim, "Dayenu" – "it would have been enough for us," meaning, that experience would have sufficed for us to commit ourselves to the Torah, because that experience brought us to the level where we were naturally drawn to Misvot to satisfy our souls' needs, just like we are naturally drawn to food to satisfy our bodies' needs.

If so, Rav Moshe of Dolena writes, we can understand the pronouncement of "Na'aseh Ve'nishma." Beneh Yisrael were telling Moshe that they did not need to hear the Torah – because they now knew it instinctively. They were drawn to the Torah's laws automatically, because they had become purified to the point where they felt a natural pull to the spiritual nourishment which their souls needed. The obvious question then becomes, why did Hashem then give them the Torah? If Beneh Yisrael reached the point where they were naturally drawn to the Torah's laws, realizing on their own that this is what their souls needed, then why did Hashem have to command them to perform the Misvot? The answer, Rav Moshe of Dolena explains, stems from a teaching by his revered mentor, the Ba'al Shem Tob (1698-1760). The famous Halachic principle of "Sheluh Shel Adam Kemoto" establishes that one can appoint an agent to perform an action on his behalf, and the agent then becomes like him. The agent's actions done on the sender's behalf are considered to have been performed by the sender. As G-d has commanded us to perform the Misvot, the Ba'al Shem Tob said, we become, in a sense, like G-d when we fulfill them at His behest. Just as an agent is viewed like the one who sent him to perform the action, we are viewed like Hashem when we perform the actions He commanded us to perform. Hashem therefore commanded Beneh Yisrael to perform the Misvot – even though they reached the level where they would have done so on their own – in order for them to be elevated to great heights of Kedusha (sanctity), and resemble, in some small way, G-d Himself.

Of course, Beneh Yisrael did not remain on this lofty spiritual level. As we know all too well, we are no longer naturally drawn to do what our souls need to be sustained. But the way we can experience this level to some slight extent is through the study of Torah. When we learn Torah, we encounter Hashem in the most direct way we can. It is our opportunity to achieve "Debekut" – a true, genuine connection with the Creator. And so by devoting ourselves to Torah learning, we can, in some small measure, return to the lofty level of our ancestors at Sinai, and develop a natural love and passion for all the Misvot.

## **The Problem Is In The Ear**

*Mishpatim (Exodus 21-24)*

*Feb 16, 2020 | by Rabbi Yissocher Frand*

Six years is more than enough for a Jew to be an eved Ivri, an indentured servant to another Jew. But what if he likes the comfort and security of a life of servitude? Can he stay? The Torah describes a process by which this can be accomplished. The owner drills his ear near the doorpost, and then he can remain with him in perpetuity until the Yoveil year interrupts his servitude.

Why is his ear drilled? The Talmud explains (Kiddushin 22b) that this is the ear that heard Hashem say on Mount Sinai, "Avadai heim. They are My servants." Therefore, if he chooses to remain in servitude, his ear is pierced.

The Sfas Emes is puzzled. Why is the ear pierced? Why not the brain? Why not the heart? After all, the brain and the heart make all the decisions. The ear is but one of their tools, their receptors of information. Why does the ear take on such disproportionate importance here?

The problem, explains the Sfas Emes, really is in the ear, because Hashem's message never reached the brain; it remained in the ear. This man may have heard Hashem state on Mount Sinai, "They are My servants." But the import of the words never penetrated to his brain and heart. He never really gave them much consideration. He never viewed himself as Hashem's servant, and therefore, he saw no conflict in becoming the servant of another man.

Rabbi Michel Twerski of Milwaukee, a practicing rabbi and psychologist, pointed out to me that patients in therapy can often discuss a problem and see the solution but they just cannot implement it. They hear what needs to be done, but it does not penetrate to their brain. They cannot translate it into a personal reality. Rabbi Twerski believes that we have become a spectator society. People are conditioned by movies and television to become spectators to the point that they view even their own lives as soap operas. They see the problems, they even see the solutions, but they have no real control. They cannot act to improve their lives and change what is going on in their lives any more than they can change what is happening on the screen. The problem is in the ear.

### ***WIDOWS AND ORPHANS***

No one ever heard the Chafetz Chaim say, "That person is talking lashon hara. He is going to get it!" No one ever heard him say, "Look at that person desecrating the Sabbath. He is going to be punished." But when it came to widows and orphans, it was an altogether different story.

During the years when the Cantonist decrees were in force in Czarist Russia, Jewish children were conscripted into the Russian army for twenty-five-year terms. A good many of them did not survive the rigors at all, and among those who did manage to survive, only a handful remained loyal, observant Jews; it was next to impossible to remain observant in the Russian army for one year, let alone twenty-five. Not every Jewish child was forced to go to the army. There was a quota of Jewish conscripts, and when it was filled the recruiters left, not to return until the following year. Parents would do anything to protect their children from the draft. Heavy bribes often exchanged hands before a child was exempt. A good proportion of the conscripted children were, therefore, orphans who had no one to fight or offer bribes on their behalf.

One time, a wealthy Jewish butcher bribed an army officer to take an orphan rather than his son. When the Chafetz Chaim heard this story, he said, "Wait and see. This man will be punished severely. He will pay a heavy price for what he has done." Thirty years later, the butcher's son came down with cholera and died. The Chevrah Kaddisha was afraid to touch the contaminated body for fear of the contagious disease. The butcher had to dig the grave and bury his son with his own hands.

Why was the Chafetz Chaim so emphatic about the retribution of the butcher who had tormented an orphan when he was never so emphatic regarding other serious sins?

The answer is explicit in the Torah (22:21-23). "Do not torment any widow or orphan. If you surely afflict him, then if he surely cries out to Me, I will surely hear his outcry. Then My anger will flare, and I will slay you by the sword, then your wives will be widows and your children orphans."

The Rambam writes (Yad, Hilchos De'os 6), "One must be heedful of orphans and widows ... because punishment is spelled out in the Torah ... Hashem made a special covenant with widows and orphans that He will respond to them whenever they are tormented and cry out."

The Kotzker observes that all the verbs in the verse appear in the emphatic double form. "If you surely afflict (aneh se'aneh) him, then if he surely cries out (tza'ok yitz'ak) to Me, I will surely hear (shamoa eshma) his outcry." This indicates that tormenting widows and orphans inflicts twice the normal pain. Every taunt, every jibe not only inflicts humiliation, it also reminds them of their earlier loss, that there is no one to come to their defense. The orphan can think, perhaps if I had a father I would not be treated like this. The widow can think, perhaps this would not be happening to me if my husband were alive. Hashem hears both levels of the torment, and He responds with an appropriate punishment to the tormentor.

Rav Chaim Ozer Grodzinski was the Rav of Vilna and author of the classic *Achiezer*. He was also the active leader of Lithuanian Jewry the world over. "For years, I thought my entry to the World to Come would be my *Achiezer*," he used to say when he was an old man.

"However, now I believe it is the money I raised for widows and orphans throughout Europe that will get me into the World to Come."

Rav Yechezkel Abramsky, the brilliant author of *Chazon Yechezkel* and head of the London rabbinical court, spoke about this topic when he eulogized Rav Chaim Soloveitchik, the Rav of Brisk. "Rav Chaim was a very humble man," said Rav Abramsky. "He always referred to himself as simply Chaim Soloveitchik when he introduced himself or when he signed letters, never as the Rav of Brisk. Except for one occasion. He once heard that a certain widow in Brisk was depressed, and he decided to pay her a visit to cheer her up. When he was still a block away from the widow's house, he sent his attendant ahead with instructions to tell the widow that 'Rav Chaim Soloveitchik, the Brisker Rav, the Chief Justice of Brisk is coming.' To make a widow feel important, Rav Chaim was willing to forgo his natural modesty and use his full title. Otherwise, never."

Rav Abramsky himself was also outstanding in his treatment of widows and orphans. In the last year of his life, when he was already in his frail 90's, he was at his table on Friday night when a widow came to visit his rebbetzin. Rav Abramsky rose from his chair, walked over to the widow and said, "Good Shabbos." He then got a coat from the closet and showed it to the widow, "They just bought me this coat. What do you think? Is it a nice coat?" Amazing! Did Rav Abramsky, a man in his 90's, one of the great men of the generation, care very much about his new coat? All he wanted was to find something kind to say to a widow, something that would make her feel recognized and important.