

SEPHARDIC KEHILA CENTRE

ABIR YAAKOB CONGREGATION



President
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שבת שלום
Shabbat Shalom

ברוכים הבאים
Welcome to our Synagogue

Chief Rabbi
Haham Amram Assayag
Hazan
Rabbi David Kadoch
Shaliach Tzibur
Marc Kadoch

Perashat Beha'alotecha פרשת בהעלותך
Shabbat June 2nd, 2018, יב' סיון תשע"ח / 12 Sivan 5778
Perasha Page 774, Haftara 1182 in Artsroll

Shabbat Prayer Times

שיר השירים Shir Hashirim	6:50 p.m.
מנחה Minha	7:05 p.m.
קבלת שבת Kabalat Shabbat/Lechu Neranena	7:20 p.m.
הדלקת נרות Candle Lighting/Mizmor Shir Leyom Hashabat	7:40 p.m.
שחרית מנין החיד"א (ותיקין) Shacharit Ha'Hida Vatikim	4:40 a.m.
שחרית (Main Synagogue/Barechu:9:35)	8:30 a.m.
דף יומי Daf Yomi	6:00 p.m.
שעור רמב"ם Rambam Shiur	6:55 p.m.
תהלים Tehilim	7:40 p.m.
מנחה Minha	8:10 p.m.
שבת טוב Shabbat Ends	9:48 p.m.

Ereb Shabbat, Friday June 8th, 2018
Minha 7:05 p.m. (Candle Lighting 7:40 p.m.)

Weekday Services at Medrash Torah Vehayim

<i>שחרית Shacharit Sunday</i>	
ותיקין Vatikim	5:00 a.m.
מקדימים Makdimim	8:00 a.m.
קבועים Kebuim	9:00 a.m.
<i>שחרית Shacharit Weekdays</i>	
ותיקין Vatikim	5:00 a.m.
מקדימים Makdimim	6:45 a.m.
קבועים Kebuim	8:15 a.m.
מנחה Minha	7:00 p.m.
ערבית Arbit	7:30 p.m.

Shabat Zemanim- Netz- נץ- 5:38 am, Keriat Shema- שמע- 8:51 am, Shekia- שקיעה- 8:54 pm

Kiddush

Please join us for Kiddush after services. In order to continue our coveted Kiddush which we all enjoy on a weekly basis, we are looking for sponsors. Everyone is welcome.

Seuda Shelishit

This weeks Seudah Shelishit is sponsored by Maurice and Elise Benzacar, in loving memory of his sister-in-law and sister respectively Luna Cohen ז"ל, his brother-in-law and brother respectively Moshe Cohen ז"ל, his cousin Rahma Piedad Ohana ז"ל, and Stella Nahmani, in loving memory of her father Felix Nahmani ז"ל. Everyone is welcome.

Nahalot

Esther Mamane ז"ל 19 Sivan/ Shabbat June 2nd
Rachel Bracha Bohbot ז"ל, Messoda Benaksas ז"ל 20 Sivan/ Sunday June 3rd
Zohra Azoulay ז"ל 21 Sivan/ Monday June 4th
Luna Cohen ז"ל 22 Sivan/ Tuesday June 5th
Rahama Piedad Ohana ז"ל 23 Sivan/ Wednesday June 6th
Nissim Azoulay ז"ל, Moshe Cohen ז"ל 24 Sivan/ Thursday June 7th

Nahalot for the following week

Abraham Ebidia ז"ל 26 Sivan/ Shabbat June 9th
Yishai Tzion Ohayon ז"ל 28 Sivan/ Monday June 11th
Joseph Benmaman ז"ל 29 Sivan/ Tuesday June 12th

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

Synagogue News

Welcome

Please join us this Shabbat as the SKC and The Jewish Bukharian Community of Toronto, welcome **Rabbi David Yosef שליט"א**, Rav of Har Nof Jerusalem, Rosh Kollel Yehave Daat, and member of Moetset Hahahamin.

Rabbi David Yosef will be speaking at 6:55 p.m. in the main synagogue in place of our usual Rambam shiur.

Board of Governors Election - Nominating Committee

Volunteers Required

The mandate of the current Board of Governors will expire very shortly. We will be holding Board of Governor elections for new board members and need three volunteers to serve on the Nominating Committee. Members of the Nominating Committee will supervise the election and validate candidates.

Social Hall Update

We would like to remind the entire community that the Social Centre will be available for use by any member of the community, from Tuesday to Thursday, between the hours of 6:00 PM and 11:00 PM, and Sundays between 2:00 PM to 11:00 PM. The Centre will be closed during all Jewish holidays.

SKC Calendar

We are working on the 5779 version of the SKC calendar and as in previous years, we can include the date(s) of the Nahalot of our dearly departed. If you wish to have the dates of your loved ones' Nahalot included in the upcoming calendar, please contact social@kehilacentre.com for more details. Deadline for inclusion is Sunday, June 3rd, 2018.

תשפ"ח

MAGEN DAVID SEPHARDIC CONGREGATION
CORDIALLY INVITES THE COMMUNITY
TO ITS TRIBUTE DINNER

Celebrating
60 YEARS OF
Magen David
40 YEARS AT 10 MCALISTER ROAD

HONOURING
Maurice and Elise Benzacar
FOR 60 YEARS OF SERVICE
TO MAGEN DAVID & THE COMMUNITY

WEDNESDAY, JUNE 13TH 2018 | 30 SIVAN 5778
ל' בסיון תשפ"ח

COCKTAILS AT 6:30PM | DINNER TO FOLLOW
BLACK TIE OPTIONAL

Sephardic Kehila Centre
5726 BATHURST STREET, THORNHILL, ONTARIO, L4J 8K3

Weekly Classes at Abir Yaakob

Daf Yomi

Please join us daily for Gemara Daf Yomi with Haham Assayag, one hour before Mincha in the Midrash upstairs.

Tuesday Night LIVE with Tomer Malca

Please join Tomer Malca on Tuesday nights in the Midrash at 7:30 PM. for a shiur on relevant halacha topics of the day.

Night Yeshiva - Wednesday Nights at 8pm

Attention high school and university boys: Come and enjoy a learning session followed by an intense game of basketball. Every Wednesday beginning at 8pm. Special activities and trips take place bimonthly. For more information contact Yossi Azulay or Isaac Nacson.

Kollel Yismach Moshe

Please join us every Wednesday night at 8:20 PM upstairs in the Midrash for a very inspiring learning experience with the Avreichim of the Kollel Yismach Moshe. Topics will vary.

Life Matters - Thursdays at 8:00 PM

Join Hacham Amram Assayag every Thursday night for a discussion on deep and profound insights on life and Torah values. Refreshments to be served.

For more information contact Max Benatar.

Kehila Boys Mishmar Program- Grades 5-8

Boys Grades 5-8, come out for a great time and see your friends from all schools! Every Wednesday we'll be meeting in the Red Room at 7:00 PM for some learning, snacks and prizes followed by our own basketball league in the gym.

For any questions or for sponsorship opportunities, please contact yosazulay@gmail.com

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 Ext. 1.

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 KADOSH

"התקדשו למחר ואכלתם בשר" (יא:יח)

"Sanctify yourselves and you will eat meat (11:18)

Summer time means one thing and one thing only, fire up the grill and sizzle the meat because the season of barbecuing has begun. There's a certain thing about eating meat that brings lots of joy. Maybe that's why the Rabbis declared that every Yom Tov have a component of meat (and wine) to bring ultimate joy to the day. So it goes without saying that we in today's generation kind of understand where Bene Yisrael were coming from when they requested meat to eat in the desert. Albeit the manna contained the taste of every food imaginable, but the texture and feel of a steak is hard to match. Now, without getting too much into it, Bene Yisrael were wrong for this request. It displayed a thirst for materialistic components of this world which were subdued when the manna fell from the sky. By consorting to the meat they'd shown their willingness to forgo the spiritual for the physical. However, as many times in history has proven, God gives us the free will to choose what we want regardless of whether it is correct or not in His eyes. They requested meat and they got meat.

I read this week in the name of the Rokeah, the fourth Belzer Rebbe, that hinted in God's response to the request for meat we see something that will eventually become a staple in every Jewish household. God instructs Moshe "Sanctify yourselves and you will eat meat...not just for one day will you eat, not for two days or for five days or for ten days or for twenty days, but until one month until it comes out of your nostrils..." What kind of response is this from Hashem? Why couldn't He just say, "you will eat meat for one month?" It seems very superfluous to list all the amounts of days that they will NOT eat meat for.

The Rokeah describes the importance of each of these numbers as they sum up the total amount of days in a year that we are obligated to eat meat throughout the holy days in our calendar. Let's add them up

- "not one day" (1)
- "not two days" (2)
- "not five days" (5)
- "not ten days" (10)
- "not twenty days" (20)
- "until a month" (30)
- TOTAL = 68 days

Let's calculate all the holy days of the year that we eat meat.

- Shabbatot during the year (52)
- Pesah (6; one day is shabbat and included in the 52)
- Sukkot (6; one day is shabbat and included in the 52)
- Rosh HaShana (2)
- Shemini Atzeret (1)
- Shavuot (1)
- TOTAL = 68 days

So, while the request of the Jews in the desert wasn't apropos for that exact moment, Hashem hinted in the verses that there will be a time where they will not only want to eat meat but make it a part of our essential service of God; the days when we celebrate our Shabbatot and Yamim Tovim. With this out of the way, we can now ask the very fundamental question: How do you like your steak?

INSIGHTS ON THE TORAH

By HAHAM AMRAM ASSAVAG

Shabat Beha'alotecha

Hashem speaks to Aharon and describes the workmanship of the Menorah to him, and tells him that the lamps must give light towards the body of the candelabrum. - Hashem orders Moshe to purify the sons of Levi, sprinkling upon them the waters of expiation, cleansing all their flesh and washing their clothes. - They then shall take offerings to present to Hashem, after having come before Hashem, and after having the children of Israel support their hands on the Leviyim. After this the Leviyim shall come to perform the service at the Tent of Appoint-

ment, thus they will be entirely given to Hashem, instead of the firstborn sons of the Children of Israel. Hashem informs the Leviyim that only those of twenty-five years of age to fifty may take part in the service. On the first month of the second year of the exodus from Egypt, Hashem commands the Jews to make the Pesah offering on the fourteenth day of the month, and celebrate for the first time Pesah in the desert. - On the day that the Tabernacle was erected, a cloud in the shape of fire rose above the Tent. The Children of Israel would journey forth and would encamp where the cloud settled, for as long as the cloud remained over the Tabernacle. On Hashem's orders they remained at the camp and on the order of Hashem they journeyed forth. - Hashem commands Moshe to make two silver trumpets, and these shall serve for the calling of an assembly and for the lifting of the camps. On the twentieth day of the second month in the second year, the cloud rose from above the Tabernacle and the Children of Israel left the wilderness of Sinai, according to their groups. Upon the Ark travelling, Moshe would say: "Rise up Hashem and may your enemies be dispersed and those that hate You, flee". And when it came to rest, he said: "Come Hashem, to the myriads of the thousands of Israel." At that moment Moshe begged his father-in-law to stay with them. The people began to complain, and Hashem heard it and his anger was kindled. Moshe, unable to tolerate the cries of all the families complains to Hashem for having laid the burden of the entire nation upon him. Hashem tells Moshe then, to gather seventy elders, and He will send meat to the nation, not for one day, but for a month.

The Perasha ends, by telling us that Miriam spoke badly about Moshe and criticized his wife to Aharon. Immediately Hashem called them and reprimanded them for their bad actions and Miriam became leprous. Aharon and Moshe prayed to Hashem that He forgive Miriam and that He heal her from her punishment for Lashon Hara. Using a Doorknocker, Clapping, Banging and Whistling on Shabbat

HALACHA CORNER

By RABBI ELI MANSOUR

Is it permissible to use a doorknocker to knock on somebody's door on Shabbat?

The Rama (Rabbi Moshe Isserles, Poland, 1525-1572), in his glosses to the Shulhan Aruch, rules that one may not knock with a doorknocker on Shabbat, because of the prohibition against producing sounds on Shabbat. The Sages enacted a provision forbidding making sounds, as a safeguard against the possibility that someone might prepare or fix an instrument, in violation of Shabbat. According to the Rama, this would apply even to knocking with a doorknocker, and this is the Halacha for Ashkenazim. However, Hacham Ovadia Yosef infers from the comments of the Bet Yosef (work by Maran, author of the Shulhan Aruch) that the prohibition applies only to producing sounds in a beat or rhythm. Hacham Ovadia therefore rules that for Sepharadim, one may knock with a doorknocker on Shabbat, on the condition that he does not knock to any particular beat. Sometimes, people like to make a kind of "tune" with their knocking; this would certainly be forbidden on Shabbat. But knocking indiscriminately would certainly be allowed, as such knocking is not included in the Rabbinic prohibition against making musical sounds.

These same guidelines would apply to other kinds of sounds, such as clapping and banging. It is forbidden on Shabbat to clap or bang on a table in a particular rhythm, but one may clap or bang for the sake of making noise, such as to wake somebody, or if a Rabbi bangs in the synagogue to silence the congregation. By the same token, knocking silverware against a glass in a beat or rhythm is forbidden, but one may knock indiscriminately to get a crowd's attention. So long as the noise is not made to a specific beat, it is permissible. The Halachic authorities rule that whistling was not included at all in the decree against producing sounds on Shabbat, and one may thus whistle a tune on Shabbat. We should note that irrespective of the laws of Shabbat, whistling in public, such as while walking in the street, is improper and unbecoming of a Torah Jew. But if at home one wishes to whistle as background to the singing of Pizmonim (hymns) at the Shabbat table, this is certainly acceptable and permissible.

Summary: One may not clap, knock on a door, bang on a table, or clank silverware to a beat or rhythm on Shabbat. One may, however, make indiscriminate noise in such a fashion, such as knocking on a door (even with a doorknocker) or clapping or banging to get a group's attention. Whistling is permissible on Shabbat, even to a melody, though in general it is inappropriate to whistle in public, even during the week.

TAKE ME OUT TO THE BALLGAME

TORONTO BLUE JAYS VS YANKEES

JULY 8

Game Start at 1:00pm (Bus leaves at 11:00am)
 \$30 per Adult; \$20 per Child (14 & under)
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Tuesday June 19th 8PM



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 Bnei Akiva Schools



Rabbi Moshe Steiner
 Uptown Chabad



Rabbi Messod Azoulay
 Magen David Congregation

Is it a mitzvah to live in Israel?

Are books like Harry Potter considered appropriate reading?

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Why don't we make a bracha when giving Tzedakah?

IS MELBA TOAST MOTZI OR MEZONOT?

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Parashat Be'Haalotecha- Cultivating Cravings

By Rabbi Eli Mansour

In this week's parasha, Parashat Behaalotcha, the Torah relates the episode of the "mitonenin," those who complained about the man. The Torah describes how the 'asafsuf', the "riffraff in the midst" complained about the man they received each day in the desert. They expressed their craving (ta'ava) for meat, and recalled the vegetables they ate in Egypt. God was angered and Moshe was distressed by their complaint. In response, God decrees that they will eat meat for an entire month, until it "comes out of their nostrils," as they rejected God and complained to Him. How is it possible that this generation, often referred to as 'dor hade'ah' (the generation of knowledge), those who left Egypt and stood at Har Sinai, could complain about food? It is important to realize, as the Kuzari (1:93; see also R. Yehonatan Eibeshitz Chapter 1 Derush 2) writes, that the Jews in the desert were on a very high spiritual plane, and therefore the Torah often magnifies their shortcomings. Unfortunately, many are unaware of this very important principle in the study of Biblical episodes, and are quick to attribute grave sins to our forefathers. However, it is still difficult to understand the 'desire' described by the Torah, and therefore we must find a deeper explanation for this verse. David HaMelech, in Sefer Tehillim, offers an insight into this episode. The verse teaches that "they were seized with craving in the desert" (106:14). What was the nature of this craving? The commentaries explain that the while theoretically the man had taste and nutritional value, it wasn't appealing. Part of enjoyment of eating is in the presentation, texture, smell and taste of the food. The man lacked these features. Eating the man was like being fed intravenously. The Jewish people craved the pleasure associated with eating. If so, then this episode is even more troubling! Why were the Jewish people in the desert so intent upon deriving pleasure from the man? Some explained, based upon the words of the Sefat Emet and the Meshech Chochma, the Jewish people felt that here was no religious challenge when eating man. Only one who is offered meat, a food which one craves, is one able to demonstrate his ability to suppress and even conquer his yetzer hara (evil inclination). The generation of the desert, the dor hade'ah, didn't naturally have desires; they needed to artificially cultivate cravings, as the verse states, "hitavu ta'avah." They desired the ability to live a more difficult religious life, one filled with challenges and sacrifices. They complained that their "soul was dry," i.e. their will and desire was parched, and they wished to demonstrate that their desires were in accordance with God's will. In other words, their real desire was to worship God on a higher level. If so, then what was their sin? The Jewish people apparently didn't understand the nature of the yetzer hara. They wished to invite the yetzer hara into their life but did not realize how difficult and challenging this would be. That is why the Rabbis insisted that we make "fences" around the Torah; they understood the strength and power of the evil inclination. The Jewish people cultivated a craving which they didn't even have, and by inviting the yetzer hara into their daily lives, they opened themselves up to unknown challenges. At the conclusion of this episode, God punishes the people with a severe plague. In turn, they name the place "kivrot hata'avah" - "the burial place of craving," and not "the burial place of those who craved." The Jewish people apparently learned their lesson. They did not name the place after the people who desired, but rather after the desire itself, which they learned, the hard way, was a source of trouble. The Torah tells us that the Jewish people traveled "from kivrot hata'avah to chatzerot", which may be understood as "from the burial place of craving to the wide open areas." Our desires and cravings may lead us to open, unprotected areas. Finally, the Moshe tells the people that if they wish to eat meat, they must "purify" themselves. Although we eat meat, and engage in the secular world, we must realize the dangers. In business, leisure, and even on the Internet, it is so easy to slip. The Torah is warning us to be extra careful, and to participate in these activities only from a place of sanctity. It is especially appropriate that we read this parasha towards the beginning of the summer. During the summer we are often looser; our guard is down and it is very easy to make mistakes. We invite the yetzer hara into our lives, but he is the guest who never leaves. Therefore the verse tells us to "be strong and strengthen your hearts"; we need to put up our guards before the summer months.