

SEPHARDIC KEHILA CENTRE

ABIR YAAKOB CONGREGATION



President
Meyer Keslassy
Vice President
Isaac Cohen

שבת שלום
Shabbat Shalom

ברוכים הבאים
Welcome to our Synagogue

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

Perashat Vaethanan פרשת ואתחנן
Shabbat July 28th, 2018, טז' אב תשע"ח / 16 Ab 5778
Perasha Page 958 Haftara 1196 in Artscroll

Shabbat Prayer Times

שיר השירים Shir Hashirim	6:35 p.m.
מנחה Minha	6:50 p.m.
קבלת שבת Kabalat Shabbat/Lechu Neranena	7:10 p.m.
הדלקת נרות Candle Lighting/Mizmor Shir Leyom Hashabat	7:30 p.m.
שחרית מנין החיד"א (ותיקין) Shacharit Ha'Hida Vatikin	5:00 a.m.
שחרית (Main Synagogue/Barechu:9:35) Shacharit	8:30 a.m.
דף יומי Daf Yomi	5:45 p.m.
שעור רמב"ם Rambam Shiur	6:45 p.m.
תהלים Tehilim	7:30 p.m.
מנחה Minha	8:00 p.m.
שבת טוב Shabbat Ends	9:36 p.m.

Ereb Shabbat, Friday August 3rd, 2018
Minha 6:50 p.m. (Candle Lighting 7:30 p.m.)

Weekday Services at Medrash Torah Vehayim

<i>שחרית Shacharit Sunday</i>	
ותיקין Vatikin	5:25 a.m.
מקדימים Makdimim	8:00 a.m.
קבועים Kebuim	9:00 a.m.
<i>שחרית Shacharit Weekdays</i>	
ותיקין Vatikin	5:25 a.m.
מקדימים Makdimim	6:45 a.m.
קבועים Kebuim	8:15 a.m.
מנחה Minha	6:45 p.m.
ערבית Arbit	7:15 p.m.

Shabat Zemanim- Netz- נץ- 6:02 am, Keriat Shema- שמע- 9:07 am, Shekia- שקיעה- 8:46 pm

Mazal Tov

Mr. & Mrs. Jack and Laurence Cohen on the Bar Mitzva of their son **David Isaac**.
Proud Grandparents: Mrs. Tany Cohen and Mr. and Mrs. Louis and Solange Attias.

Yossi Azulay and Reuben Benquesus for becoming members of Hatzolah, to serve the Toronto community.

Kiddush

This Shabbat Kiddush is sponsored by **Jack and Laurence Cohen** in honour of the Bar Mitzva of their son, **David Isaac**, and will be held in the Social Hall.
Everyone is welcome.

Seuda Shelishit

This Shabbat, Seuda Shelishit is sponsored by:
Yaakov Medina, in loving memory of his grandfather Efraim Medina ז"ל
Mila Nassimova, in loving memory of her sister Jemia Nassimova ז"ל
Jaques Benquesus, in loving memory of his aunt Rachel Ruah ז"ל
Morris Dadoun, in loving memory of his sister Alice Feldman ז"ל.

Nahalot

Efraim Medina ל"ד 17 Av/ Sunday July 29th
Jemia Nassimova ל"ד 18 Av/ Monday July 30th
Mary Kvitko Bensimon ל"ד 19 Av/ Tuesday July 31st
Barbara Fridman ל"ד, Rahel Ruah ל"ד 20 Av/ Wednesday August 1st
Alice Feldman ל"ד 22 Av/ Friday August 3rd

Nahalot for the following week

Mojluf Bendelac ל"ד, Rachel Perez ל"ד 24 Av/ Sunday August 5th
Zamila Mouyal ל"ד 26 Av/ Tuesday August 7th
Mindel Adina Gal-Kurtz ל"ד 27 Av/ Wednesday August 8th
Mercedes Benmergui ל"ד 28 Av/ Thursday August 9th

Synagogue News

General Assembly - RESCHEDULED

NEW DATE: General Assembly will be on **Tuesday August 21st, 2018 at 7:30 p.m.**

Elections for Board of Governors

The nomination committee has extended the member nominations until **Monday August 20th, 2018.**

– Members can deliver their nominations either to the SKC office in a sealed envelope marked "Nomination Committee" or by email to skcelections2018@gmail.com.

– The Nomination Committee will prepare the slate at the close of **Monday August 20th, 2018.** If you missed submitting your nomination, you will have a final opportunity at the General Assembly on **Tuesday August 21st, 2018 at 7:30 p.m.**

Weekly Classes at Abir Yaakob

Daf Yomi

Please join us daily for Gemara Daf Yomi with Haham Assayag, one hour before Minha 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.

INSIGHTS ON THE TORAH By HAHAM AMRAM ASSAYAG

SHABAT VAETHANAN

Undoubtedly, the most visited place in the country was the Tomb of Rabbi Amram Bendiouan. His Hilula was attended by multitudes of people expressing the highest fervor of their faith. Nevertheless, very little is known about this Hacham, who was passing by Morocco for the first time. Rabbi Yoseph Benaim, author of the famous book "MALCHE RABANAN" edited in 5691 (1931) where he writes short biographies of hundreds of the Hachamim of Morocco, states the following:

"MORENU HARAB AMRAM DIOUAN (for some reason he refers to him as Diouan and not Bendiouan): Of the Rabanim of the Holy City of Hebron. Went out as a messenger of that Community for fund raising in the internal Occident (this refers to Morocco) in the year 5542 (1782) and in the month of Ab in the same year, he was taken away by G-d in the town of Ouezzan where he was buried. Rabbi Amram was known for performing miracles and from all the countries of the West, people came to his Tomb. Marvels of marvels which can be told, only a little from very little and one in a thousand. I heard that when he was visiting in the town of Taza, together with his son, they stayed with a friend called Benchimol. Rabbi Amram's son became gravely ill, he prayed for him and he became immediately well. Upon gaining consciousness, he asked his father for some figs. Rabbi Amram told Mr. Benchimol to buy figs for his son to which he answered: Rabbi, where could I get figs from, this is not their time, not even one would be found. He told him: "go out anyway and buy the figs. The man went convinced that he would come empty-handed. When he entered the market, an Arab approached him and in a whisper, offered him figs. The man accused him of making fun of him, at which time he took from under his clothing five beautiful figs. He bought them and took them to the Rabbi. From this they realized that he was a holy man to whom G-d fulfilled even his smallest desires and prayers.

The day of the 15th, of the Ab the Hilula of the Tzadik is celebrated and we pray to the Almighty that his zechut be always a source of blessing to us.

PERASHA INSIGHTS By RABBI ELI MANSOUR

Vaetchanan: Nahamu – Consolation for What?

This Shabbat is known as Shabbat Nahamu, as the haftara begins with the words, "nahamu nahamu ami" – "comfort My people." After observing mourning practices for three weeks, between Shiva Asar BeTamuz and Tisha BeAv, we begin a new period of consolation, marked by the haftarat of consolation (shiva d'nehamta). We must ask, however: What happened that we may begin to be comforted immediately after Tisha BeAv?

The famous chapter from Sefer Tehillim (137), "Al Neharot Bavel," relates the experience of the Jewish people who were exiled after the destruction of the Temple. The Jewish people describe how on their way to exile: "By the rivers of Babylon, there we sat; we also wept when we remembered Zion." The mizmor also describes how the Jewish people, who once sang praises to God, put away their instruments: "On willows (aravim) in its midst we hung our harps." This verse, of course, is somewhat curious. Why does the mizmor tell us that the hung their harps specifically on the willow trees (aravim)?

The mizmor then says tells how the Babylonians, after destroying Jerusalem and the Beit HaMikdash, and sending the remaining Jews to Babylonia, turn to the Jews: "For then our captors asked us for words of song, and our tormentors [asked us] mirth, "Sing for us of the song of Zion." In response, the Jewish people aid, "How shall we sing the song of the Lord on foreign soil?" Did the Babylonians really expect the Jewish people to sing them a song?

Let's discuss the exile, and then attempt to understand the Jewish people's response, and the nehama (comfort) we feel this Shabbat.

It is hard to explain to Jews of America the meaning, and the experience of galut (Exile). America has freedoms, and rights, and even affluence. Jews can be found in all levels of the government, including even the Supreme Court. It's similar to our experience on Pesah evening, when we say "now we are slaves, next year we will be free men." We do

not feel like slaves, and we do not feel the exile.

The exiles have two faces, hinted to in the verse "Now deliver me from the hand of my brother, from the hand of Esau" (Bereishit 32:12).

At times, the face of exile is the face of "Esav." The exile of the past two thousand years has been the face of Esav- the face of persecution, of King Ferdinand, the Czar, and of Hitler. We are unfortunately familiar with that type of exile. There is, however, another type of exile, the face of "my brother." At times, the exile treats us like we are friends. During the French revolution, the national motto of France was coined: Liberté, égalité, fraternité (liberty, equality, fraternity). Napoleon treated the Jews as brothers, giving them all sorts of rights and privileges. This is another type of exile, possibly even more dangerous.

During the first type of exile, it is clear that we do not want to assimilate. We fully understand when say the blessing "shelo asani goy" each day. During the second exile, there is great confusion. The non-Jews are kind to us, and we receive rights, privileges, and opportunities. However, there are many dangers.

Our current exile in America is an example of the second type of galut. Jews have rights, professions, wealth, but they also have non-Jewish spouses and have assimilated. The intermarriage rate is well above 50%. That, compiled with the length of the exile, causes us to forget our traditions. This has affected our community as well. In the 1980's God sent us the Jews of Halab (Aleppo Syria), to remind us of our traditions. They will give us another thirty years, and then, unfortunately, we will begin to forget those customs as well. We are turning the customs of America into "our customs."

On Sukkot we take four species: lulav, etrog, hadas and arava. The Rabbis tell us that these four species correspond to four types of Jews. The etrog is the sadik, the talmid hacham. He has a good smell, and is very beautiful- he has both Torah and misvot. The lulav, from the palm tree, has a good taste (i.e. it grows dates), but not smell, and the hadas has a good smell, but no taste. These two correspond to other types of Jews- some perform many misvot, while others have good deeds. The arava (willow), which has neither taste nor smell, represents the assimilated Jew. We spend the entire month of Tishre, from Rosh HaShana, through Yom Kippur, Sukkot, Hoshana Rabba, and Simhat Torah, trying to transform ourselves from aravot to etrogim.

Let us return to the mizmor mentioned above. The Jews entered the exile of Babylonia, a melting- pot (bavel= a mixture). The verse describes how they "sat," i.e. they settled-in and became part of the society. However, even though they settled into Babylonia, the verse describes how the still cried. Why did they cry? They cried because they saw "willows," the Jews without Torah and misvot. And the non-Jews asked us to sing, and they couldn't understand why we could not sing to God?! And we answered, how is it possible to sing to God when this seemingly wonderful exile, with all of the physical amenities, is causing such damage. They hung their harps on the willow trees.

This week we read the haftara of "nahamu nahamu ami." What changed after Tisha BeAv? The Alshich teaches that the third Beit HaMikdash is always being built. Every time we perform a mitzvah, we are slowly building the Temple. The Beit HaMikdash is built over many, many years, through the deeds of the Jewish people. One of these deeds is the mourning over the destruction of the previous Beit HaMikdash. The prophet tells the Jewish people that despite the destruction, the kernel, the root of the Beit HaMikdash is still there. Of course we are still in the exile, and we continue to cry, as we are aware of "the willows." However, after Tisha BeAv, in Heaven, we've come further in the process towards building the Beit HaMikdash and Yerushalayim, and we are able to be comforted, and return to our normal life, hopefully changed and willing to take further steps to bring us closer to the building of the Beit Hamikdash and the final redemption.


 The entire community is invited to participate in
HACHNASAT SEFER TORAH
 לעילוי נשמת חיים ומזל טוב בן סימון
 IN MEMORY OF
 HAIM & MAZALTOB BENSIMON Z"L
 Join us for a festive celebration as we welcome
 the new Torah to our community

Sunday July 29, 2018
17 Av 5778
 10:30am Torah Completion
 Rabbi Assayag's Home
 1 Cordoba Dr. Suite 205
 12:00pm Torah Parade
 From Rabbi Assayag's Home To Sephardic Kehila Centre
 1 Cordoba Dr. Suite 205 7026 Bathurst St, Thornhill
 12:30pm Hakafot
 Refreshments will be served
THE BENSIMON FAMILY


 Communauté Juive Marocaine de Toronto (CJMT)
 is pleased to announce
"Magical Morocco"
 Oct 24th to Nov 5th 2018

"Essaouira International Andalous Festival"
 (Under the patronage of His Majesty King Mohammed VI)
 (Oct 25-26)

Come visit Morocco's finest cities and enjoy the fabulous **Essaouira International Andalous Festival** featuring world renowned Andalous orchestras, singers/paitanim from Israel, Morocco, Spain and around the world. 11 magical nights in **Essaouira, Agadir, Marrakech, Fes (optional), Rabat and Casablanca.**

*****Special Price***: CAD \$2,500 per person (double occupancy). Includes the following**

- Flight on Air Canada from Toronto
- 4/5 star hotels with breakfast (11 nights)
- Private bus & tour guide with excursions
- Admission to all Andalous Music Festival Events
- Kosher private Farewell gala dinner with Andalous orchestra at the SOC, exclusive club in Casablanca
- Security

Hotels

3 nights at Cote d'Ocean Essaouira 4.5 stars	2 nights at Les Ambassadeurs Marrakesh 4 stars
2 nights at Sofitel Royal Bay Agadir 5 stars	4 nights at Ido Anfa Casablanca 4 stars

Reservations must be made by August 15th or sooner – Limited availability

Note: Kosher meals (lunch & dinner) could be made available at traveller's expense

For more information, please contact :

- Sol Benchetrit: solbench@hotmail.com 905-660-5890
- Simon Sabbah: simonsabbah45@gmail.com 905-886-3472
- Claire Benezra: in@roners.com 647-350-0366

The Easy Commandment

By Rav Frand

Honor your father and mother, as the L-rd your G-d has commanded you, so that you may live long. (Devarim 5:16)

Why should we honor our fathers and mothers? The Torah gives us one reason in Parashas Shemos (20:12), "So that you may live long." In Parashas Vaes'chanan, however, the Torah gives an additional reason, "As the L-rd your G-d has commanded you." What is the significance of this additional phrase? The Meshech Chachmah refers to the Talmud Yerushalmi that considers honoring parents an "easy commandment." Every person understands that debts have to be repaid. If someone lends you \$100,000 when you need it, you would be only too happy to repay the money once you have enough of your own. It would not be a hard thing to do.

By the same token, every person also understands that he has a moral obligation to repay his debt of gratitude to his parents. After all, the cost of raising a child must be at least between \$100,000 and \$200,000. Not to mention the time, effort and energy parents invest in their children. Therefore, the least people can do is honor their parents. It is not a hard thing to make such a small payment on such a large debt.

The Torah tells us here that this is not the proper motivation for honoring parents. It is not the self-evident obligation to make at least a small payment on a debt owed the parents. It is an obligation incumbent on us solely because "the L-rd your G-d has commanded you" to do so.

The Torah waited until Parashas Vaes'chanan to make this point, because it becomes most clear after forty years in the desert. During those years, raising children was easier than it ever was, before or since. They did not have to be fed. There was manna from heaven. They did not need to be given to drink. There was water from Miriam's Well. They did not need new shoes and clothing all the time. Nothing ever wore out. Most likely they didn't need orthodontic braces either, because life in the desert was paradise. And still, the Torah demanded that parents be honored. Clearly, the obligation was to obey Hashem's commandment rather than repay a debt of gratitude. By the time the Jewish people had lived through the era of the desert, they could relate to the mitzvah of honoring parents as an independent obligation. How far does this go? How much do you have to do for your parents? The Talmud responds (Kiddushin 31a) to this question with the famous story about a non-Jew from Ashkelon by the name of Dama bar Nesinah.

The Sages once needed a stone for the Urim v'Tumim, and they heard that Dama had exactly the stone they needed. A delegation came to see him and offer to pay him a princely sum for the stone. The stone was in a strongbox, with the key under his father's pillow. Dama did not disturb him. "I cannot help you," he told the Sages. "My father is sleeping, and I wouldn't disturb his sleep."

The Sages left. A year later, a perfect red heifer, suitable for a parah adumah, was born in Dama's herd. The Sages came to purchase it. "How much do you want for it?" "I know that you would give me any price I ask," he replied. "But I only want the amount of money I lost by not waking my father last year." This story establishes the parameters of the mitzvah of honoring parents. The Talmud uses this story to establish the parameters of human nature. As parents get older, they can become querulous and demanding. They can test the patience of their children. Sometimes, honoring parents under such circumstances can take a lot of patience and forbearance. Is there a limit to such patience? How much patience can be expected of a person? Is there a point where a person is allowed to run out of patience and be exempt from this mitzvah?

This is what the story about Dama bar Nesinah teaches us. The Sages were offering him a huge sum of money for the single stone they needed for the Urim v'Tumim. He knew that if he could only get the key, the money would be his. What thoughts must have gone through his mind? Maybe I'll make a little noise and he'll wake up. Maybe I'll slide my hand under the pillow very slowly so that I'll be able to get the key without waking him up. He must have been very tempted. But he didn't give in. He was able to honor his father even under such circumstances. This was the extent of what human nature is capable. It follows, therefore, that if Dama bar Nesinah could have the forbearance to forgo such a huge sum of money and allow his father to sleep, certainly a descendant of Avraham, Yitzchak and Yaakov can find it in himself to honor his parents under any and all circumstances.