



## Nahalot

Mojluf Bendelac ז"ל, Rachel Perez ז"ל 24 Av/ Sunday August 5th

Zamila Mouyal ז"ל 26 Av/ Tuesday August 7th

Mindel Adina Gal-Kurtz ז"ל 27 Av/ Wednesday August 8th

Mercedes Benmergui ז"ל 28 Av/ Thursday August 9th

### Nahalot for the following week

Jorge Salomon Senechal ז"ל 1 Elul/ Sunday August 12th

Abraham Shvartsman ז"ל 2 Elul/ Monday August 13th

Sarah Benatar ז"ל 3 Elul/ Tuesday August 14th

Ezra Totah ז"ל, Shamil Kardashov ז"ל 4 Elul/ Wednesday August 15th

David Cohen ז"ל, Osvaldo Faierman ז"ל 6 Elul/ Friday August 17th

## Synagogue News

### Rosh Hodesh

Rosh Hodesh Elul will be on Shabbat and Sunday August 11th and 12th respectively. Selichot services will begin Monday August 13th, 45 minutes before each respective Shaharit minyan.

### Condolences

Our deepest and most sincere condolences to Mrs. Mercedes Keslassy, Mr. David Cohen and Mr. Sam Cohen on the passing of their mother Mrs. Rica Cohen ז"ל.

May her Neshama rest eternally in Gan Eden, Amen.

### General Assembly - Postponed

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

### Elections for Board of Governors

The nomination committee will be accepting member nominations beginning Sunday June 24th, 2018 to **extended date Monday August 20th**. Members can deliver their nominations either to the SKC office in a sealed envelope marked "Nomination Committee" or by email to [skselections2018@gmail.com](mailto:skselections2018@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 Yaakov

### 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](mailto: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

### HAPPINESS

Happiness is essential in someone's life:

**HAPPINESS IS LIFE TO THE HEART** (Rabbi Shelom Ibn Gabirol).  
One must watch out from any element that may make one's happiness dissipate. At times one deprives oneself of happiness because of insubstantial reasons:

**DO NOT ALLOW YOUR HEART TO FILL ITSELF WITH THE ANGUISH OF A DAY THAT HAS NOT YET ARRIVED** (Reb Shelomo Ibn Fabirol).  
Why waste away today's happiness for the worry of what one thinks may occur in the unknown future? Why misspend a day of happiness?

**WITH JOY AND LAUGHTER TIME SEEMS SHORT, HOWEVER FOR THE AFFLICTED IN MISERY IT SEEMS SO MUCH LONGER** (Don Yizhak Abrahanel).

Even when one is happy, one is not assured a long duration of that sensation. Circumstances or perhaps people of his own midst may cause the premature demise of that happiness.

**IT IS EASIER TO TAKE SOMEONE'S HAPPINESS AWAY, THAN IT IS TO BRING SOMEONE OUT OF HIS MISERY** (Rabbi Honin Ibn As'hak).  
One must learn to be happy, and even when this is difficult or impossible, one must know how to hide his pain:

**THE WISE SHOWS HAPPINESS ON HIS FACE AND KEEPS HIS GRIEF IN HIS HEART** (Rabbi Bahyay Ibn Pekuda).  
Not only does the wise man understand that his friends do not want to live with grief and they would distance themselves from him, but he also knows that for his own well being, when times are difficult, it is necessary to show and even feign happiness. It is in those moments that one has to find happiness at all price:

**THE GOOD PERSON FINDS HAPPINESS IN DOING GOOD WITH OTHERS** (Meiri).  
Indeed, in those difficult moments, one will hide his pain, will do good to others, and will strive to be happy and above all:

**HOPE IS THE FRIEND THAT BRINGS MOST HAPPINESS** (Rabbi Honin Ibn As'hak).

## Torah Bites By Rabbi Kadoch

*"ויענך וירעיבך ויאכילך את המן" (ח:ג)*

*"And he made you suffer and made you hungry; and he fed you the manna." (8:3)*

It doesn't take a rocket scientist to notice that the two statements of the above verse clearly contradict each other. On one hand, Hashem gave us the manna to eat in the desert for forty years, yet the pasuk also informs us that he made us suffer and made us hungry.

One answer to this question comes from a discussion that takes place in *Masechet Yoma* 74b. There, the *gemara* asks on verse 16 where Moshe states similarly that He fed the Jews manna למען עונתך – "ולמען נסותך" in order to oppress you and test you." The *gemara* asks: If He fed them manna, what's the hardship in that? The *gemara* brings two answers from Rav Ami and Rav Ase. One says that "a person who has bread in his basket isn't the same as one who doesn't. In other words, the hardship is that everyday the Jews wondered in agony whether or not they would have what to eat the following day. That daily anxiety was what worried them. This was the hardship. The other *Amora* said that "a person who sees and eats isn't the same as one who doesn't see and eats." As Rashi explains, the manna was able to taste like any food imaginable, yet from the eye's standpoint, it only looked like manna. So, while there was certainly advantages in the food tasting like the world's finest delicacies, the appearance of it didn't do justice; and part of the enjoyment of eating is seeing what you're eating.

Now we can answer the original question. Indeed, Hashem did feed the Jews manna for forty years but he also "made them hungry;" either because they didn't know what the next day would bring, or they didn't have the full enjoyment of their food.

Here's another idea that could solve the above contradiction. In the aforementioned *gemara* (ibid. 75a) it is told that the righteous men of the generation didn't have to walk far in order to retrieve the manna. However, those who were more wicked in their ways, had to stretch further to attain the holy food. As it would be, there were people who would appear in public to be righteous but really deep down inside they weren't. In the desert, these fakers had a big dilemma for when the manna fell, it would fall at a distance as if they were regular laymen. As a result, they would refuse to go out and collect early in the morning with everyone else to save them the embarrassment by having to walk a great distance. So, they stayed inside their home "hungry" until everyone was done collecting. Once everyone returned to their home, they went out quietly to collect and eat their manna portion.

## Halacha Corner By Rabbi Eli Mansour

### An Explanation of Mevushal Wine

There is a well-known and very relevant halachic principle, that wine which has been cooked, known as yayin mevushal, is not subject to the prohibition of stam yenam, and is not prohibited by the touch of a non-Jew. The *gemara* (Avoda Zara 30a) relates the following story.

Shmuel and Ablet (a gentile scholar) were sitting together, and others brought cooked wine before them. Ablet withdrew his hand to avoid rendering the wine prohibited to Shmuel. Seeing this, Shmuel told Ablet that the Sages said: Cooked wine is not subject to the prohibition of stam yenam (and therefore you need not withdraw your hand on my account).

The Shulhan Aruch (Yoreh De'ah 123:3) rules in accordance with this *gemara*.

Why should cooked wine be any different not be subject to this prohibition? The Rosh (2:13) explains that in the past, wine was generally not cooked, and therefore it is considered to be "mitla delo shachiah," an uncommon scenario. The rabbis only made decrees for cases which are common, not for cases which are considered to be unusual.

Some Aharonim, including R. Shlomo Zalman Auerbach (Minhat Shlomo 1:25), and R. Yosef Shalom Elyashiv (Netivot Hakshrut, Ellul 5752 pg. 13), question whether this leniency is still applicable, as cooked wine is very common today. R. Ovadia Yosef (Yabia Omer, Yoreh Deah 8:15), however, explains, that since at the time of the prohibition cooked wine was not prevalent, it is not included in the prohibition.

What is considered to be "cooked"? Maran (Shulhan Aruch, Yoreh Deah 123:3) writes that it is considered to be cooked from when it is "heated over the fire." The Shach (7), however, adds that the fire causes some of the wine to evaporate (nitma'et mimidato). The Vilna Gaon (7) cites a passage from the Talmud (Shabbat 40b) which implies that "heated" refers to the temperature of "yad soledet bo," the temperature at which a person's hand recoils due to the heat of the liquid. This temperature is much lower than a liquid's boiling point (212 degrees Fahrenheit).

Based upon this reasoning, R. Ovadia Yosef explains that if the wine reaches the temperature of yad soledet bo, which he understands as 176 degrees Fahrenheit, the wine is considered to be mevushal. Since all cooked wines are pasteurized, which is performed at an even higher temperature, pasteurization renders wine to be mevushal.

It is worth noting that Hacham Ben Zion (Or Lezion volume 2:20 [he'arot]) rules that since pasteurization occurs in pipes, and there is no evaporation, according to the Shach, this would not be considered to be mevushal. R. Ovadia Yosef disagrees and insists that the Shach relates to the temperature, and not to whether the wine actually evaporates.

In practice, it is customary to view pasteurized wine as mevushal, although R. Ovadia Yosef still writes that one who is strict and does not view pasteurized wine as mevushal is praiseworthy.

This week's Parasha, Parashat Ekev, teaches that God will reward those who keep the Torah. "And if you do obey these rules (mishpatim), and observe them carefully, the Lord your God will maintain faithfully for you the covenant that He made on oath with your fathers (Devarim 7:12). The Torah (ibid. 13-15) continues to describe the reward which those who keep the Torah will receive. This reward includes fertility (human and agricultural), good health, prosperity, and safety.

This promise is somewhat troubling, as last week's parasha concluded with the following verse "Therefore, observe faithfully the Instruction—the laws and the rules—with which I charge you today" (ibid. 6). Rashi explained, based upon the gemara (Eruvin 22), that one performs the mitzvot "today," but receives his reward in the World to Come. Today is the world of action, but the reward is given tomorrow. How are we to reconcile these two, apparently contradictory verses?

Also, this week's parasha refers to one who keeps the "mishpatim." We know that there are two types of mitzvot- those whose reason is apparent which we probably would have performed even without being commanded (mishpatim), and those whose reason is not known to us and we only perform because the Torah commands them. This parasha promises an immediate reward for those who fulfill the "mishpatim." Why? I would like to suggest two approaches to this question.

I once heard the following insight, which may shed light on our parasha. Towards the end of Parashat Vayera, the Torah relates how God tells Avraham Avinu to sacrifice his son (Bereshit 22). This story is known as the Akedat Yitzhak, and is recited each morning before Pesukei D'Zimra. Before slaughtering his son, an angel calls out to Avraham and says, "Do not raise your hand against the boy, or do anything to him. For now I know that you fear God, since you have not withheld your son, your favored one, from Me." The Torah then relates how after Avraham sacrificed a ram, an angel called to him a second time, and said: "Because you have done this and have not withheld your son, your favored one, I will bestow My blessing upon you and make your descendants as numerous as the stars of heaven and the sands on the seashore." Why does the angel only bless Avraham the second time?

The commentators answer by distinguishing between two types of mitzvot. One type does not afford us any physical pleasure, such as tefillin. The other type, however, offers us physical pleasure and enjoyment, such as simchat Yom Tov and oneg Shabbat. Similarly, at times a person sacrifices personal pleasure in order not to sin, such as one who does not eat non-kosher food, and sometimes a person doesn't gain anything from not sinning, such as a person who refrains from wearing shaatnez. The commentators explain that if a person fulfills a commandment, or refrains from a prohibition, to fulfill the will of God, he receives his reward in the world to come. If, however, a person benefits from a mitzvah, or from not sinning, he receives his reward in this world.

Therefore, when Avraham Avinu showed his willingness to slaughter his son, an act which gave him no pleasure, the first angel simply congratulated him for following God's commandment, as he will receive his reward in the World to Come. However, when God tells Avraham to take Yitzhak off of the altar, an act from which Avraham derives great pleasure, Avraham's intended only to fulfill God's commandment, whatever it would be. In that case, as a reward for suppressing his pleasure, the angel promised him his reward in this World as well.

Similarly, R. Saadia Gaon, in his *Emunot V'De'ot*, distinguishes between two types of mitzvot- mitzvot shim'iot and mitzvot sichliot. The first type is what we often call "chukim," and the second type is what we call "mishpatim." While one who observes the mitzvot shim'iot receives his reward in the next World, regarding the second type of mitzvot, which are rational and intellectually sound, it depends how and why a person fulfills these mitzvot. One who fulfills these mitzvot because they are correct and proper receives his reward in the next World. Only one who performs these mitzvot because they are God's will, even if they are logical and make a lot of sense, receives his reward in this World.

Let us return to our original question. Last week's parasha ended with one who will "observe faithfully the Instruction—the laws and the rules—with which I charge you today" - one who observes the mitzvot, understands them and derives benefit from them- will receive his reward in the World to Come. However, this week's parasha describes one who observes the mitzvot simply because God commanded him, "and if you do obey these rules and observe them carefully," this person will receive reward in this World as well, "the Lord your God will maintain faithfully for you the covenant that He made on oath with your fathers." This is one way of understanding the difference between the two parshiot.

There is, however, another way to understand this apparent contradiction. The mishna (Avot 1:3) cites Antignos Ish Socho, who said: "Do not be as slaves, who serve their master for the sake of reward. Rather, be as slaves who serve their master not for the sake of reward." Seemingly Antignos is merely saying that one's motivation when performing the mitzvot should be *leshem shamayim*, for the sake of Heaven, and not to receive a reward. However, there is another, deeper interpretation. The Hatam Sofer writes that the reward for mitzvot is the privilege of serving God. *Zadikim* receive their satisfaction immediately, for serving God. The Talmud teaches us that *Zadikim* prefer even an hour in this World, as in this World, they can perform mitzvot.

As we see in next week's parasha, Moshe Rabbeinu tells the Jewish people: "See, this day I set before you blessing and curse." He then describes the blessing and the curse. The blessing is "if you obey the commandments of the Lord your God." And the curse is "if you do not obey the commandments of the Lord your God." This is the highest level of religious behavior. As the Rambam (*Hilkhot Teshuva*, Chapter 10) teaches, there are those who perform mitzvot out of *Ahavat Hashem*, and those who perform mitzvot because they fear God and wish to receive reward.

Returning to this week's parasha, the Torah refers to the two religious levels. The beginning of one's religious service should be to serve God today in order to receive reward tomorrow. However, this week's parasha teaches us the higher level, "ekev," at the heel or end of the process, at which point one should observe the commandments because he heard them and because he is commanded. At that point, the reward will be in this World as well. The goal is to reach a level at which point we enjoy the mitzvot, and feel that observing them is itself gratifying.