

# 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

פרשת ראה *Perashat Re'eh*

Shabbat August 11th, 2018, ל' אב תשע"ח / 30 Av 5778  
Perasha Page 998 Haftara 1208 in Artscroll

### Shabbat Prayer Times

שיר השירים Shir Hashirim	6:30 p.m.
מנחה Minha	6:45 p.m.
קבלת שבת Kabalat Shabbat/Lechu Neranena	7:00 p.m.
הדלקת נרות Candle Lighting/Mizmor Shir Leyom Hashabat	7:20 p.m.
שחרית מנין החיד"א (וטיקין) Shacharit Ha'Hida Vatikin	5:15 a.m.
שחרית (Main Synagogue/Barechu:9:35) Shacharit	8:30 a.m.
תהלים Tehilim	7:10 p.m.
מנחה Minha	7:40 p.m.
שבע טוב Shabbat Ends	9:15 p.m.

Ereb Shabbat, Friday August 17th, 2018  
Minha 6:40 p.m. (Candle Lighting 7:10 p.m.)

### Weekday Services at Medrash Torah Vehayim

שחרית <i>Shacharit Sunday</i>	
וטיקין Vatikin	5:40 a.m.
מקדימים Makdimim	8:00 a.m.
קבועים Kebuim	9:00 a.m.
שחרית <i>Shacharit Weekdays</i>	
וטיקין Vatikin	5:40 a.m.
מקדימים Makdimim	6:45 a.m.
קבועים Kebuim	8:15 a.m.
מנחה Minha	6:20 p.m.
ערבית Arbit	6:55 p.m.

Shabat Zemanim- Netz- נץ- 6:17 am, Keriat Shema- שמע - 9:14 am, Shekia- שקיעה - 8:28 pm

### Kiddush

This Shabbat Kiddush is sponsored by Marla and Joey Zegman, Nurit and Daniel Levy, Hilda Goodman and Fela Zegman, in celebration of the Shabbat Hattan of Jonathan Zegman and Sharon Levy.  
*Everyone is welcome.*

### Seuda Shelishit

This Shabbat, Seuda Shelishit is sponsored by:  
Armando D. Cohen, in loving memory of his father David Cohen ז"ל  
Dr. C. Paul Senechal, in loving memory of his father Jorge Salomon Senechal ז"ל  
Max, Esther and Mark Benatar, in loving memory of their mother Sarah Benatar ז"ל  
Bella Kardashova in loving memory of her father Shamil Kardashov ז"ל.  
*Everyone is welcome.*

## Nahalot

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

### Nahalot for the following week

Charles Toledano ז"ל 7 Elul/ Shabat August 18th

Jacob Benmergui ז"ל, Miriam Hochman ז"ל, Sol Serfaty DeCohen ז"ל 8 Elul/ Sunday August 19th

Mercedes Serruya ז"ל 9 Elul/ Monday August 20th

Nissime Mamane ז"ל 10 Elul/ Tuesday August 21st

Esther Azoulay ז"ל 12 Elul/ Thursday August 23rd

Simha Toledano ז"ל, David Menahem Nacson ז"ל 13 Elul/ Friday August 24th

## 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.

### Siyum Daf Yomi—Masechet Zevachim

Please join us for Siyum Masechet Zevachim which will take place during Seudah Shelishit.

### 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 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 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

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 Ree (5756)

Hashem indicates that He has set before the nation a blessing and a curse. The blessing if they obey the commandments of Hashem and the curse if they turn away from His commandments. The nation is about to take possession of the land, Hashem orders them to destroy all the places where the previous nations had worshipped their gods, and to tear down the altars and the graven images

The Torah refers to the sanctity of the nation and again indicates to the people which animals, birds and fish can be consumed, and those that are not permitted to be eaten.

Hashem asks that the nation tithe all the seeds that grow in the field, and they and the Levi shall eat from them in a place chosen by Hashem. If it should take too long to carry out the tithe, it shall be converted into money which would be used to purchase whatever foods one would desire in Yerushalayim, and to rejoice before the almighty.

The Law of Shemita, shall also be applied to monetary transactions, and at the end of six years every creditor that had lent to his neighbour shall release the loan and forego repayment of that loan. In regards to this, Hashem asks the nation that when there is a poor man among them, they must neither harden their hearts nor shut their hand, but must provide him with sufficient for his needs. – Money must be lent to the needy, even though they know that the Shemita shall come and that they will not be able to collect the debt, nevertheless, his heart shall not grieve, because Hashem shall bless him. A Jew who has one of his brothers as a slave must send him away after six years giving him gifts from his cattle and produce from his land, etc...

The firstborn male from his herd shall be sacrificed to Hashem provided that it has no blemishes.

The Torah again indicates the laws of sacrifices, and the festivities of Pesah. At the same time, it mentions the "Shalosh Regalim" the three holidays of Pesah, Shavout and Succot, when the Jewish people must go up to Yerushalayim to celebrate and rejoice before the Almighty. At the time of "Aliyot Haregel" in Yerushalayim every Jew must bring offerings to Hashem, each according to his means in order that the blessing "Hakadosh Baruch Hu" may be given to him.

It is proper to read works of Musar during the month of Elul. One recommended book is "Sha'arei Teshuva," the classic work by Rabbenu Yona (Spain, 1180-1263) describing the process of Teshuva. Other recommended works include Rabbenu Yona's famous letter about repentance known as "Iggeret Ha-Teshuva," and the Rambam's Hilchot Teshuva, which presents the various requirements of Teshuva. Another work, "Orchot Chayim," is divided into thirty sections, which many have the practice of studying on the thirty days of Elul. Some also have the practice to read "Tikunei Ha-Zohar," a collection of inspirational passages from the Zohar (the basic text of Kabbala). The Kabbalists taught that the reading of this work has the capacity to cleanse and purify one's soul even if he does not understand the material he reads.

One must be particularly diligent during the month of Elul to recite each night "Keri'at Shema Al Ha'mita" before he goes to sleep. He should include the "Ana" prayer, petitioning God for forgiveness for whatever wrongs he may have committed over the course of that day.

One of the Berachot in the Amida service is that of "Hashivenu," in which we ask God to help us perform Teshuva. During the month of Elul, it is proper to insert in this blessing the names of people who have strayed from the proper path of observance, before the concluding blessing "Baruch Ata Hashem Ha'rotzeh Be'tshuva."

Many people have the custom to have their Tefillin and Mezuzot checked during the month of Elul. According to strict Halacha, a person is required to have his Mezuzot checked only twice in seven years, and Tefillin worn every day do not require checking at all. Nevertheless, there are those who make a point of having their Tefillin and Mezuzot checked during Elul.

Although one must ensure to recite Birkat Ha'levana (the blessing over the moon) every month, the Rabbis admonish us to be particularly diligent with regard to Birkat Ha'levana for the month of Elul.

In general, one must raise his level of observance during the month of Elul in preparation for the High Holidays, and in the merit of our efforts we should be deserving of a year of peace and happiness for ourselves, our families and our community, Amen.

## Halacha Corner

By Rabbi Eli Mansour

### Some Laws and Customs for the Month of Elul

During the month of Elul we are to prepare ourselves for the period of the High Holidays, which begins with Rosh Hashana, continues with Yom Kippur, and reaches its culmination on Hoshana Rabba, when the final judgment is rendered. It was on Rosh Chodesh Elul when Moshe ascended Mount Sinai to beseech the Almighty to forgive Benei Yisrael for the grave sin of the golden calf. Forty days later, on Yom Kippur, God announced His forgiveness. Thus, this forty-day period has traditionally been a time of forgiveness, when God is – if we are allowed to say such a thing – in a "forgiving mood." It behooves us to take advantage of this unique period and do what we can to earn atonement for the wrongs we committed during the year.

תנו כבוד לתורה

ביה

# Hachnassat Sefer Torah

RABBI YOSEPH OZIEL AND FAMILY  
CORDIALLY INVITE YOU TO A  
HACHNASSAT SEFER TORAH

IN LOVING MEMORY OF R. AVRAHAM OZIEL, Z"l

PLEASE JOIN US AS WE CELEBRATE, REJOICE,  
AND PARADE OUR SEFER TORAH TO ITS NEW HOME

SUNDAY, SEPTEMBER 2, 2018  
22 ELUL 5778

<p>PROCESSION</p> <p>THE HOME OF RABBI AND MRS. OZIEL 47 DANBY AVENUE 12:00 PM</p>	<p>HAKAFOT</p> <p>PETAH TIKVA ANSHE CASTILLA 20 DANBY AVENUE 1:00 PM</p>
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DESSERT RECEPTION TO FOLLOW

## Parashat Re'eh: The Long-Term Reward of Torah Study and Sedaka

*By Eli J. Mansour*

This week's parasha, Parashat Re'eh, teaches about the commandment to give maasrot. "You shall set aside every year a tenth part of all the yield of your sowing that is brought from the field" (Devarim 14:20). Of course, while the Torah relates to an agrarian society, and the farmer is expected to separate tithes from his produce, nowadays we are expected to give sedaka (charity) from our earnings. The gemara (Taanit 8b) teaches that unlike other commandments, one can expect to receive a reward for giving sedaka. Regarding this, the Talmud relates the following story: Rabbi Yohanan found the young son of Reish Lakish. He said to the boy: Recite to me your verse that you studied today in school. The boy said to him: "Aser teaser' - A tithe shall you tithe." The boy further said to Rabbi Yohanan: But what is the meaning of this phrase: "A tithe shall you tithe"? Rabbi Yohanan said to him: The verse means: Take a tithe so that you will become wealthy.

The Midrash, without explanation, connects this commandment to another verse in Kohelet (10:2): "A wise man's understanding is at his right hand, but a fool's understanding at his left." What message does the Midrash intend to convey? How does the commandment to give sedaka relate to "a wise man's understanding is at his right hand"? The Kedushat Zion offers an interesting suggestion. He first notes that the gemara, in several places, asserts that "the words of Torah are poor in one place and rich in another place." Seemingly, the gemara means that while in one place it may be difficult to understand a passage of Talmud, elsewhere, where one can find more interpretations. However, there is a deeper interpretation of this passage. When one begins to learn gemara, he struggles to understand its language, style, and concepts, and may even become very frustrated. He should realize that eventually, after practice and hard work, the Torah opens up, and one can see its depth and beauty. Therefore, the rabbis teach that the Torah is "poor" when one begins, but "rich" after time. Similarly, the Talmud (Megilla 6b) states that we believe one who says, regarding learning Torah, "I toiled, and I found something." The commentaries explain that if one works hard and toils when one is young, eventually, Torah insights will come to him with ease, as one who finds something. The same is true, says the Kedushat Zion, regarding sedaka. When a person first gives charity, he feels the sacrifice. Sedaka is "poor in one place." However, the Torah promises that eventually, after giving much sedaka, it will not be difficult; rather, it will be "rich in a different place," as he will be blessed with wealth. The Kedushat Zion notes that elsewhere, a different verse (Mishle 3:16) says: The length of days is in her right hand, and in her left hand riches and honor. He employs this verse to explain the Midrash cited above. The right-hand represents the long road; that is the road of the wise man. The wise man can see the long-term benefit and understands that when he gives sedaka, he may receive the reward only after a long time. However, the fool looks for "riches and honor," and is frustrated when he gives sedaka and does not receive an immediate reward. The Kedushat Zion explains that this is the intention of the Midrash. Furthermore, we may suggest a deeper understanding of the gemara cited above. When Rabbi Yohanan asked the student what he was studying, the young talmid responded "aser taaser"- he felt that like sedaka, he was giving without receiving any benefit. Rabbi Yohanan explained to him that Torah study may be "poor" in the beginning, but will be "rich" in the end. When a person gives sedaka, at first, he feels the sacrifice, and only later receives the benefit. Similarly, Rabbi Yohanan explained to the child that when learning Torah, at first one may feel only frustration, but eventually, he will see the wealth.

It is important to add that the reward described above also corresponds to the manner in which one give sedaka. Later in the parasha, the Torah says, "but each with his own gift, according to the blessing that the Lord your God has bestowed upon you" (Devarim 16:17). The commentaries ask, what does the Torah mean "kematnat yado kevirkat Hashem" - like the gift of his hand, like the blessing of God? Why doesn't the Torah simply say that if he gives a gift, he will receive the blessing of God. The simple understanding is that the blessing a person receives is in accordance with the amount that a person gives. However, some suggest a deeper explanation. R. Shimshon Raphael Hirsch taught that a person is measured by the manner in which he gives. Here too, the blessing of God is dependant upon the manner in which he gave the gift, i.e., by his initiative or only after being asked.

The message of this verse is that a person who gives sedaka, generously and properly, will one day be rewarded, and will continue to be able to give sedaka with greater ease and without sacrifice.