

# 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 Shoftim פרשת שופטים*  
Shabbat August 18th, 2018, ז' אלול תשע"ח / 7 Elul 5778  
Perasha Page 1024 Haftara 1199 in Artscroll

### Shabbat Prayer Times

שיר השירים Shir Hashirim	6:20 p.m.
מנחה Minha	6:35 p.m.
קבלת שבת Kabalat Shabbat/Lechu Neranena	6:50 p.m.
הדלקת נרות Candle Lighting/Mizmor Shir Leyom Hashabat	7:10 p.m.
שחרית מנין החיד"א (וטיקין) Shacharit Ha'Hida Vatikim	5:25 a.m.
שחרית (Main Synagogue/Barechu:9:35)	8:30 a.m.
דף יומי Daf Yomi	5:45 p.m.
שעור רמב"ם Rambam Shiur	6:20 p.m.
תהלים Tehilim	7:05 p.m.
מנחה Minha	7:35 p.m.
שבת טוב Shabbat Ends	9:03 p.m.

Ereb Shabbat, Friday August 24th, 2018  
Minha 6:25 p.m. (Candle Lighting 7:00 p.m.)

### Weekday Services at Medrash Torah Vehayim

<i>שחרית Shacharit Sunday</i>	
וטיקין Vatikim	5:50 a.m.
מקדימים Makdimim	8:00 a.m.
קבועים Kebuim	9:00 a.m.
<i>שחרית Shacharit Weekdays</i>	
וטיקין Vatikim	5:50 a.m.
מקדימים Makdimim	6:45 a.m.
קבועים Kebuim	8:15 a.m.
מנחה Minha	6:10 p.m.
ערבית Arbit	6:45 p.m.

Shabbat Zemanim- Netz- נץ- 6:25 am, Keriat Shema- שמע- 9:17 am, Shekia- שקיעה- 8:17 pm

### Kiddush

Kiddush this Shabbat is provided by Abir Yaakob Congregation and everyone is invited to join us for Kiddush after services. In order to continue our coveted Kiddush which we all enjoy on a weekly basis, we are always looking for sponsors.  
*Everyone is welcome.*

### Seuda Shelishit

This Shabbat, Seuda Shelishit is sponsored by:  
Robert and Vivian Benmergui, in loving memory of his father Jacob Benmergui ז"ל  
David and Estrella Bensimon, in loving memory of her mother Mary Benchimol ז"ל  
Rene and Flora Amiel, in loving memory of her mother Sol Serfaty de Cohen ז"ל  
Joe and Esther Azoulay, in loving memory of his mother Esther Azoulay ז"ל  
Shabtai and Michelle Nacson, in loving memory of his father David Menahem Nacson ז"ל.  
*Everyone is welcome.*

## Nahalot

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

Mary Benchimol ז"ל, Jacob Benmergui ז"ל, Sol Serfaty DeCohen ז"ל, Miriam Hochman 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

### Nahalot for the following week

Adell Totah ז"ל 15 Elul/ Sunday August 26th

Armand Sabbah ז"ל, Clara Edery ז"ל 16 Elul/ Monday August 27th

Joseph Afriat ז"ל, Juda Lalou ז"ל 19 Elul/ Thursday August 30th

## Synagogue News

### Condolences

Our deepest and most sincere condolences to Mr. Charles Ayache, and his children Alfred, Carole, Claude, and Eric, on the passing of his wife and their mother, Mrs. Yvette Solika Ayache ז"ל.

May her Neshama rest eternally in Gan Eden, Amen.

### Selichot

Selichot services will begin 45 minutes before each respective Shaharit minyan.

### General Assembly Reminder

The General Assembly for members is scheduled this coming Tuesday evening, August 21st at 7:30 PM. The meeting will be held in the Banquet Hall. Members of the current board will be presenting an update on our financial and operational status and answer any questions that members may have.

As a service to our members who are attending the Annual General Meeting, we will have an area where members can settle their accounts and pick up tickets for the high holidays. Payments can be made via cash, cheque or credit card and information will be available as to the current status of each account.

### Elections for Board of Governors

The deadline for members to present nominations for the upcoming board of governors elections is **Monday, August 20th at 9:00 PM EDT**. Members can deliver their nominations either to the SKC office in a sealed envelope marked "Nomination Committee" or by email to [skcelections2018@gmail.com](mailto: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](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

### **Selihot**

Why do the Sefaradim start saying “Selihot” at the beginning of Elul and say it as early as five o’clock in the morning?

“Selihot” as the work indicates, are prayers for forgiveness which we present to Hashem, for all the sins one commits. As every human being will pass under the Almighty’s scrutiny and judgment on the day of Rosh Hashanah, it is only natural that one prepare oneself by asking Hashem to erase one’s sin, declaring sincerely his total regret for all his bad actions. However, this does not yet explain why we start with Elul, and not before or after (as the Ashkenazim do)? – When Hashem gave the Torah on the 6th of Sivan, He asked Moshe to go up to Mount Sinai the next day, in order to receive the Tablets of the Law, to bring down to the children of Israel. But as we know, just before Moshe’s arrival after the forty-first days spent on the Mount, the Jews sinned and created the golden calf. When Moshe came down on the 17th of Tammuz, confronted by the idol, he cast down the Tablets completely destroying them. On the 18th of Tammuz, Moshe goes up again to beg Hashem not to bring about the annihilation of the nation because of the sin. After forty days, on the 28th of Ab, Hashem tells Moshe to come down and make new Tablets, which he is to bring up again in order for Hashem to inscribe in them, what had been on the original ones. On Rosh Hodesh Elul, Moshe goes up to Har Sinai for the third time, where he remained for forty days, until the 10th of Tishre. On that day, Hashem gives Moshe the new set of Tablets and announces to him: “Salahti Kidbarecha” – “I have forgiven the nation as you have requested.” From that time on, the tenth of Tishre, the day of Kippur has been marked as the day of forgiveness for the entire nation. – Following the ways of Moshe Rabenu, from the beginning of Elul we take upon ourselves to come before Hashem for forty days of prayer, to which climax the day of Kippur. This is now the Sephardic custom of saying “Selihot” for forty days originated.

Also, the Hachamim tell us that it is important that a Jew wake up at midnight to cry over the destruction of the Temple, because also Hashem mourns the destruction and the expulsion of His children from His house. This service is called “Tikun Hatzot” and is so important, that if one is forced to choose between “Tikun Hatzot” and “Selihot”, one must choose to recite the “Tikun Hatzot” rather than the “Selihot”. For this reason, it is customary for the Sefaradim to first say the “Tikun Hatzot” followed by the “Selihot”. – Nevertheless, the Halacha states that if one is to say “Tikun Hatzot”, it must be said at or after midnight, but once dawn breaks, one is no longer allowed to say even though there is still plenty time before the sunrise. For this reason, we begin “Tikun Hatzot” at 5:00 am even though the “Selihot” may be said at any time before Tefila. We ask Hakadosh Baruch Hu that He listens to our prayers, with mercy “Amen”.

## Halacha Corner By Rabbi Eli Mansour

### **Reciting Tehillim During the Month of Elul and During the Ten Days of Repentance**

There is a custom to recite ten chapters of Tehillim each day during the month of elul after the morning Shacharit service. By reciting ten chapters each day throughout the thirty days of elul, one completes the entire 150-chapter book of Tehillim twice, reading a total of 300 chapters. Three hundred is the numerical value of the word “Kaper” (“atonement”), and is thus a very significant number as we approach the judgment on Rosh Hashanah. The custom is to continue reciting Tehillim

even after elul, and complete the book a third time during the Aseret Yemeh Teshuba – the Ten Days of Repentance from Rosh Hashanah through Yom Kippur.

It should be noted that while this is certainly a laudable practice that we should all endeavor to observe, one must ensure to recite the text slowly and with precision. Often, in a person’s rush to complete the customary quota of ten daily chapters, he reads the text incorrectly, mispronouncing words and skipping letters or syllables. There is an important principle that when it comes to voluntary prayers such as this, “a little with concentration is preferable to a lot without concentration.” Quality is far more important than quantity. Therefore, if a person is unable to spend the time reciting ten chapters of Tehillim each day with precise, proper pronunciation and concentration, it is preferable for him to recite fewer chapters correctly and with concentration.

Summary: It is an admirable custom to recite ten chapters of Tehillim each day throughout the month of elul, and to then recite the entire book of Tehillim over the course of the Ten Days of Repentance. One must ensure, however, to recite the words properly and with concentration, and it is preferable to recite fewer chapters properly than to recite ten chapters improperly.

### **Customs of Elul: Praying for Those Who Have Strayed from Observance, and Studying Works of Musar**

There is a custom that originates from the Arizal (Rabbi Yishak Luria of Safed, 1534-1572) to pray during the month of elul for peers or family members who have, Heaven forbid, strayed from Torah observance. As elul is a time of divine compassion, when the Almighty is particularly receptive to our prayers, especially with regard to Teshuba (repentance), it is proper to pray during this month that God should bring those who have strayed back to the path of religious observance. The Arizal taught that one should insert this prayer three times a day during elul – in Shacharit, Mincha and Arvit – in the Beracha in the Amida that deals with repentance (“Hashibenu”). Just prior to the concluding blessing of that Beracha, meaning, before one recites, “Baruch Ata Hashem Ha’rose Bi’tshuba,” one should recite the following text:

“Yehi Rason Milefanecha Hashem Elokenu V’Elokeh Abotenu She’tahtor Hatira Mi’tahat Kiseh Kebodecha Le’hahazir Bi’tshuba Shelemah Le’khol Posh’eh Yisrael U’bi’chlam Tahazireni Li [the person’s name] Ben [the person’s father’s name] Ki Yemincha Peshuta Le’kabel Shabim.” (Translation: “May it be the will before You, Hashem our God and God of our forefathers, that You shall dig an opening underneath Your Throne of Glory to bring all sinners of Israel back in full repentance, and among them bring back for me so-and-so son of so-and-so, for Your right [hand] is outstretched to receive those who return.”).

There is also an admirable custom to spend additional time each day during the month of elul studying works of Musar (religious exhortation). Recommended works to learn include Hobot Halebabot by Rabbenu Bahya Ibn Pakuda (Spain, 1050-1120), Reshit Hochma, and the third section of Shaareh Teshuba by Rabbenu Yona Gerondi (Spain, 1180-1263). This section offers important religious guidelines and deals with the various Misvot and prohibitions regarding which one must exercise particular care, and it is thus especially relevant to the period of elul. Some also advise studying the work Orhot Hayim, which is attributed to the Rosh (Rabbenu Asher Ben Yehiel, Germany-Spain, 1250-1327).

Summary: It is proper during the month of elul to pray in the Amida on behalf of those who have strayed from Torah observance. This prayer should be added in the “Hashibenu” section of the Amida. It is also proper to spend extra time each day during elul studying the classic works of Musar.

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</p> <p>47 DANBY AVENUE</p> <p>12:00 PM</p>	<p>HAKAFOT</p> <p>PETAH TIKVA ANSHE CASTILLA</p> <p>20 DANBY AVENUE</p> <p>1:00 PM</p>
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DESSERT RECEPTION TO FOLLOW

### Lessons Learned from Sedek, Sedek Tirdof

*By Eli J. Mansour*

In this week's parasha, Parashat Shoftim, the Torah instructs the dayyanim, religious judges, to judge properly. "You shall not judge unfairly: you shall show no partiality; you shall not take bribes, for bribes blind the eyes of the discerning and upset the plea of the just" (Devarim 16:19). The Torah teaches that the dayyanim must not judge unfairly, and then commands that they should not take bribes. What does the Torah mean to add by teaching that in addition to not judging unfairly, the dayyanim must not take bribes?

Rashi explains that one may not take a bribe "even to judge righteously." Rashi may mean to say that although the dayyan intends to rule fairly, he must not receive payment to issue that correct ruling. Alternatively, he may mean that a dayyan should not take money from someone who might be at a disadvantage in order to issue the fair and proper ruling, in his favor. The verse concludes, "sedek sedek tirdof leman tihyeh" (justice, justice shall you pursue, that you may live). Why does the verse repeat the word sedek? Rashi cites the gemara (Sanhedrin 32a) which explains that one must go to the most qualified judges- "sedek sedek" - the best of the best. In addition to Rashi's interpretation, we will offer a number of enlightening, and edifying explanations.

Some suggest the following idea, based upon an interesting passage from the gemara. The Talmud (Rosh Hashana 4b) says: One who says this coin is for sedaka so that my child will live, or that I shall merit the world to come, behold, he is a sadik gamur (completely righteous)." Tosafot ask, isn't the highest level of religiosity, as we see from the Mishna in Pirke Avot (1:3) to serve God without expecting reward? Tosafot explains that in this case, even if the child dies, he did not regret his pledge. We would like to offer another explanation. One should always strive not to embarrass the recipient of sedaka. If a person would like to give a poor person money- he should find a way to give him money without embarrassing him. In this case, the person gave sedaka to the poor person under the pretense that he gave sedaka for his sick child. The Talmud says that in this case, the person is a sadik, as his true intention is to give the poor person sedaka without embarrassing him.

The Hida suggests another explanation. He explains that when the Talmud says that one should not perform a misva to receive a reward, it refers to misvot that he is obligated to perform. If, however, he performs misvot which he is not obligated to perform, "lifnim meshurat hadin," he may do these misvot in order to receive reward. Based upon this, the Hida explains that the Talmud here refers to a person who already fulfilled the misva of sedaka, and he adds another coin, "sela zu," with the intention that his son should live. In other words, in this case he did an extra misva, and not one which he was already commanded to perform. He further explains that the mishna refers to this very case: sedek sedek tirdof leman tihyeh- you may give sedaka twice, sedek sedek, in order that you may live.

We can also explain this verse in the tradition of the mussar. Rabbinic literature discusses the damage which may come from excessive eating. Indeed, the first sin in history, the sin of the ets hadaat, came from the desire to eat. Similarly, the rabbis teach that the Jews deserved to be punished because they benefited from the meal of Ahashverosh. Even the ben sorer umoreh is accused of eating gluttonously. We have to be very careful to eat in a proper manner, kosher, and in measure. The verse says, "zeh hashulhan lifnei Hashem." Today obesity is the greatest disease in America. The rabbis say that a person who wishes to receive olam haba should control his desire. Interestingly, the gematria of shulhan equals sedek sedek. The verse teaches- sedek sedek- if one breaks the shulhan, the table, in half, and control one's desires, "leman tihyeh" - then he will live.

We can suggest one final interpretation. At times, a person might believe that in pursuit of justice - the ends justify the means. Judaism believes that the means must also be fair and honest. The verse may be teaching, by emphasizing the word "sedek", that justice must be achieved in legal and legitimate ways.