

שבת החודש פרשת שמיני כ"ד אדר ב תשפ"ד April 6 2024



LA MAISON

WEEKLY

WEEKLY SCHEDULE

Friday April 5

Minha 6:30 PM
Candle Lighting 7:31 PM

Shabbat April 6

Shaharit 8:45 AM
Latest Shema 9:29 AM
Tehilim 6:40 PM
Minha 7:10 PM
Arvit 8:20 PM
Shabbat Ends 8:35 PM

Next Friday April 12

Candle Lighting 7:40 PM
Minha 6:30 PM

Weekday Services

Sun 8:00 AM
Mon & Thur 6:45 AM
Tues, Wed & Fri 7:00 AM
Minha / Arvit 6:15 PM

ANNOUNCEMENTS

Mazal Tov to Yosef and Racheli Lugassy on the birth of a baby boy. Proud grandparents Prosper & Karen Lugassy and Asher & Naomi Cohen . Proud great-grandmother Eliane Dadoun

Nahalot Moshe Ellouk, Aaron Outmezguine **Sat** Yaich Ohana **Sun** Dr, Victor Abikhzer **Mon** Albert Mamann **Wed** Elvire Wanich **Thu** Nessim Bitton, Yamin Perez, Esther Zafrani, Arie Ben Sarah **Fri** ז"ל

Kiddush Sponsorship Available

Seuda Shelishit Sponsored by Albert & Joelle Perez in memory of his beloved father Yamin Perez ז"ל

Unveiling The unveiling of a monument in memory of our long-time member Mrs. Emma Jenna ז"ל will take place. this Sunday April 7th at 2:00 PM at Pardes Shalom cemetery, Magen David section. May her Neshama have an Aliya in Gan Eden. Amen.

Special Women's Shiur Please join for a special Pre-Pesah Women's Shiur, titled: 'Getting Inspired by Pesah', by one of our very own members, Dr. Guila Benchimol Benyair.

Dr. Guila Benchimol Benyair is a criminologist, consultant, and victim advocate who works with survivors, faith institutions, and leaders to prevent and address abuses of power. She holds a PhD in Sociological Criminology from the University of Guelph and is also a trained restorative and transformative justice facilitator. Guila is an advisor, researcher, and board member with various such organizations. Previously, Guila was the Director of Judaic Studies at Tiferes Bais Yaakov and the Managing Director of NCSY Canada.

Join the Pre-Pesah special Shiur at MD on Tuesday April 9th at 7:45 PM! Don't miss it!

Rosh Hodesh Nissan is Tuesday April 9th

Daf Shavua Milestone This past week the Daf Shavua Shiur finished the 8th Perek of Ketubot. On Sunday morning, 7 AM, the Shiur will begin the 9th Perek. Baruch Haba!

A message from the office administration: Due to issues at the bank, going forward all cheques must be made payable to **Magen David Sephardic Congregation**. Thank you for your cooperation in this matter

Please note all announcements and sponsorships for the weekly bulletin, must be received no later than 5:00 PM Wednesday to insure it is printed in the bulletin & web edition. Thank you for your cooperation.

MD Bikur Cholim We would like to start publicizing the Cholim in our community so you can visit them and cheer them up! To add names to this list, please email of-
fice@magendavid.ca

Mr David Wizman - Baycrest Apotex room #710
Mrs Rachel Wizman - Baycrest Apotex room #706
Mrs Marie Fedida - Baycrest Apotex room #737
Mrs Esther Perez - Baycrest Terraces room # 517

Refuah Shelema - Speedy Recovery David Ben Reina, David Wizman, David Bar Graccia, Baruch Ben Etta, Asher Ben Mazal, Yosef Ben Chana, Meir Ben Esther, Yosef Ben Rachel, Avraham Chaim Ben Moshe, Chaim Ben Byrna, Simcha Melech Ben Zlata Leah, Yosef Ben Esther, Shimon Shemuel Ben Rachel, Mordechai Ben Simcha, Chanoch Ben Devora, Avraham Ben tova Brendla, Darlene Clara Doba Chaika Bat Devora, Marguerite Attias, Natalie Hodaya, Chana Bat Yakot, Margalit Bat Rachel, Feiga Bat Tzipora Hadassa, Shoshana Bat Zissel, Penina Bat Rut, Yaffa Bat Esther Stria

WELCOME TO MAGEN DAVID SEPHARDIC CONGREGATION

Spiritual Leader: Rabbi Messod Azoulay
Address: 10 McAllister Rd, Toronto, ON M3H 2M9
Email: office@magendavid.ca **Phone:** (416) 636-0865



Dear Friends,

There's an important lesson from our Parasha that is 'timeless' and needs to be stressed, especially during the times that we're in.

The Pesukim tell us: "You and your children with you shall not drink wine or intoxicating drink when you come into the Tent of Meeting and you shall not die, this is an eternal law for your generations. And to differentiate between the holy and the secular, and between the impure and the pure," (Vayikra 10:9-10)

There is a tendency among some people to think that the laws of the Torah should change to suit the needs of each era. After all, technology and political thought changes from generation to generation. Shouldn't the Torah, too!?

The message of the above Pesukim is that the Torah is an eternal law.

The Sefer Pardes Yosef says that the eternity of the Torah is what makes holy Torah knowledge different from secular knowledge; secular knowledge and the technology that derives from it changes from generation to generation whereas the holy message of the Torah remains the same.

It's for this reason the Pesukim stress that there's a difference between holy and secular and impure and the pure.

May we always remain connected to Hashem's Mitzvot, in all times.

Shabbat Shalom U'Mevorach

Rabbi Azoulay

Rabbi Azoulay's Gem of the Week:

"Discipline is explaining to yourself that you need to sacrifice immediate pleasure to receive greater reward in the future"

Announcements

Parashat Parah This Shabbat is Parashat Parah. According to most opinions it is a Mitzva from the Torah to listen to the reading. Therefore, please make an effort to come and hear Parashat Parah on Shabbat morning.

MD Kids Program BH the MD Kids program is going well! We just wanted to update you on the schedule. The program begins with Tefila at 10 AM, followed by snacks and games; after that is Parasha study & questions, coming up for Yimloch (!!) and ending with the raffle for Amazon gift cards at 11:45 AM. Make sure to not miss it!

YouTube channel Want to listen to the Rabbi's Shiurim at any time? Check out the Rabbi's YouTube channel where all of the daily recordings and more are all stored in one convenient place for you to access! [youtube.com/@rabbiAzoulay](https://www.youtube.com/@rabbiAzoulay) Enjoy! Rabbi Azoulay's Shiurim are also now on Spotify. Enjoy! <https://open.spotify.com/show/3vpDU0kl5Ps8D82RDt4ktc?si=EtCihCZBQqi2TqCrg8zKmQ>

MD WhatsApp Group Baruch Hashem the MD WhatsApp group is going strong. It is a source for all of the up to date info and MD news, in addition to recordings of the daily Shiurim. If you would like to join the over 200 people in the group, then please speak to the Rabbi!

Weekly Shiurim Schedule

Daily Halachot, Lesson in Ahavat Chessed ;Plus all other info on the MD WhatsApp Group!

Sunday - Gemara Class 7-8 AM

Tuesday - Gemara Class 8:30-9:30 PM

Thursday - Haftara Shiur 8:30 PM

Chayalim list

Here's an updated list of the names of the Chayalim from our community fighting for our people and our land. May Hashem protect them and all of Bnei Yisrael.

Haim ben Sultana

Yehoshua ben Sultana

Daniel ben Yehudit Zehava

Eitan Mordechai ben Yehudit Zehava

Zev Chai ben Orna

Yonatan ben Revital

Yishai ben Vered

Amaram Amit ben Hagit

Yonatan Chaim ben Penina Tova

Meir Aharon ben Sarah

Aharon Elazar ben Aliza Chana

Bentzion Yisrael Meir ben Hadassa Elka

Shalom Ben Tzyiona

Yair Ben Tzyiona

Shalom Daniel Ben Esther

Eliav Yishai Tzion Ben Esther

Stav Naor Ben Irit

Yitzhak Ben Albert

Michael Ben Edit

Yitzhak Ben Vered

Yosef Ben Osnat

Authorization to Sell Hametz

I, the undersigned, hereby delegate authority to Rabbi Messod Azoulay, and to anyone he may subsequently authorize, to sell any and all Hametz – as defined by our Sages – or any product that may contain any Hametz in any amount or form, which either belongs to me or is in my possession or that I will acquire until Pesah or that I have authority to sell. This authorization shall remain in effect until revoked.

This authorization includes the right to rent and/or sell:

1. any utensil(s) that contain(s) Hametz; and
2. any and all locations where Hametz may be stored or otherwise found.

This signed document shall also be taken as an authorization for the non-Jewish purchaser (the "Purchaser") to have right of access to the location of any and all items of Hametz included in the sale. To this end, the primary locations of my Hametz will be:

Entire House Entire Apartment / Condo Entire Office / Store

Car (if remains unused for Pesah) – License plate number: _____

This authorization shall not be limited to the Hametz found in the locations noted above, but shall include all additional Hametz which has not been specifically referred to.

The sale price and conditions of sale shall be according to the terms set out in the document of sale with the Purchaser, which shall be drafted by Rabbi Azoulay or his authorized representative. Furthermore, Rabbi Azoulay and his authorized representative shall have full authority to do anything and everything in regard to this sale of Hametz, according to their absolute discretion.

Dated at the City of _____ this _____ day of _____, 2024.

Name: _____

Address: _____

Signature: _____

Phone Number (if selling entire house): _____

אני הח"מ מוכר ונותן ומשכיר כל הנ"ל ל H. Cacador במכירה גמורה כפי הפרטים המבוארים בשטר מכירה הארוך. וע"ז
באתי על החתום י"ד לחודש ניסן תחילת שעה חמישית שנת ה'תשפ"ד.

Signature: _____

SOLAR ECLIPSE SAFETY

PROTECT YOUR VISION!

On April 8th, Toronto will experience a very rare solar eclipse, reaching a peak of 99.5% solar coverage by the moon.

Ordinarily, the sun is too bright to stare at, however, during a solar eclipse, the sun is slightly dimmed. This can create a strong curiosity and urge to look up at this remarkable occurrence, resulting in a heightened risk of damage to the eyes from the UV Rays.

YOUR VISION IS IRREPLACEABLE

Let's cherish our niflaos haboreh responsibly, prioritizing eye safety during this extraordinary event.



AVOID EYE DAMAGE Don't stare directly at the sun during partial phases of the solar eclipse.



USE CERTIFIED SHADES Use certified solar viewers to view the partial phases of the solar eclipse. Sunglasses are not enough to protect your eyes.



ALTERNATIVE VIEWING METHODS If you don't have certified solar shades, explore safe viewing methods, such as pinhole projectors.



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THURSDAY, APRIL 11 @ 8:30pm
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www.clantonpark.com/form/guys

DEADLINE TO REGISTER: APRIL 8

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Last Week's Derasha - Rabbi Azoulay

Much of this Dvar Torah is from R' Frand shlita

This week is Parashat Parah. The quintessential “chok,” the law of the Red Heifer, whose reason is totally beyond our comprehension. The wise King Solomon said about this law “... I thought I would understand it; but I see that it (grasp of its inner meaning) is RECHOKA MIMENI far removed from me”. [Kohelet 7:23]

The Sefer HaChinuch is a book written about 700 years ago, anonymously as a Bar Mitzva gift to his son explaining the reason behind each of the 613 commandments. In this week's Parasha, when he reaches the law of Para Adumah, he writes, “I am afraid to explain the reason for this commandment, If the great Shlomo HaMelech concluded that the Mitzva was beyond his comprehension, I therefore have no right to attempt to offer an explanation!”

Rav Yakov Kamenetzky ztl makes a very interesting point. We know very well that whenever we attempt to give a reason for a Mitzva, we are not offering the definitive reason. We do not change practical Halacha based on any reasons offered to explain a commandment.

This is actually a Talmudic argument in Masechet Sanhedrin 21A.

For example: the Torah tells us not to take (as a collateral/pledge of security on a loan) an article of clothing from a widow [Devarim 24:17]. Rav Shimon argues that the reason for this is that we can assume that the widow is poor and desperately needs this article of clothing. Since he's of the opinion of “darshinan ta'ama dikra,” he rules that in the case of a rich widow, that this law would not apply.

We follow the Hachamim's opinion that even though we can speculate about the reason for a commandment, (we can speculate that the widow is poor) BUT we will never change any practice based on that speculation. — Therefore one cannot take an article of clothing as a collateral from a rich widow as well.

Based on this, Rav Yakov can not understand why the Sefer HaChinuch would shy away from attempting to give an explanation for Para Adumah. Why not speculate about the reason? Halachically, nothing will change, regardless of the explanation. What would the Sefer HaChinuch lose by trying to give us an insight into the reason for this Mitzvah?

Rav Yakov answers that to do this would actually defeat the whole purpose of Para Aduma. The whole purpose of this Mitzvah is to educate us that we must keep the Mitzvot even though we don't understand them. Ultimately, all Mitzvot are ‘Chukim.’

When push comes to shove, we keep the Mitzvot for only one reason: Because G-d tells us to keep them!

Whether we understand them or not, whether we think they make sense or not, is all academic. The Mitzvah of Parah Aduma is the paradigm — the classic case — which tells us about all other Mitzvot.

Even though there is such an inherent paradox in the intricacies of its laws (it makes pure the impure and makes impure the pure sprinkler of the ashes!), that itself is the whole point of the Mitzvah — to teach us that we must keep the commandments, no matter what.

Many of the Torah commentaries take note of the expression in the Torah, “This is the Law of the Torah” (Zot Chukat HaTorah). They ask, would it not be more appropriate to begin “This is the Law of Impurity” (Zot Chukat HaTumah) or “This is the Law of Purity” (Zot Chukat HaTahara). Why the more general “Zot Chuakat HaTorah?”

The answer is that this is precisely the point. We are dealing with a reflection on the essential nature of all the laws of the Torah. We have to be able and willing to do the Mitzvot, simply because G-d commands it, even though we may not understand.

Therefore, the Sefer HaChinuch didn't speculate the reason behind the Para Adumah, as it would be defeating its very purpose.

One last point: Before Matan Torah, BNY were in a place called MARA. There, Hashem commanded BNY 10 laws, even prior to receiving the Torah on Mt. Sinai. — One of those Mitzvot (according to some opinions) was Para Aduma.

Now, it's easy to understand G-d commanding Mitzvot such as not to kill, not to steal, Shabbat and honoring your parents at Mara (which are on the list).

But why would they need Para Aduma in Mara? They didn't even have a Mishkan yet. One can't make a Para Aduma without the Mishkan. So why would Para Aduma need to be taught so prematurely?

The answer is: MARA was the prelude, the intro to Kabbalat HaTorah. He gave them the Mitzvah of Para Aduma because this is what it is all about. Even though they could not yet physically make a Para Aduma, they had to have the concept of “This is the Chok of the Torah - The Mitzvot are done because Hashem commanded us”

This needed to be taught before the Torah was given, because that is what Torah is all about!

May we look at the Parah Aduma, as we're approaching Pesah and strengthen ourselves in all of Hashem's Mitzvot. Shabbat Shalom

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Petah Tikva



AISH THORNHILL COMMUNITY SHUL & LEARNING CENTRE
ק"ק בית ישראל

Passover- Koshering Silverware, Oversize Pots, and Meat and Dairy Utensils Together Rabbi Eli Mansour

Metal pots with an enamel covering may be koshered for Pesah; the enamel has no effect on the pot's status as far as koshering is concerned.

If somebody purchased before Pesah a used utensil from a gentile, and it therefore requires both koshering and Tebila (immersion in a Mikveh), it should first undergo koshering so the taste of non-kosher food is purged, and then be immersed in a Mikveh.

If one is koshering silverware for Pesah, he may place all the silverware in a bag with holes and then lower the bag into the boiling water, rather than go through the trouble of dipping each piece of silverware separately. He must, however, shake the bag when it is inside the water to ensure that all the pieces come in direct contact with the water.

If one wishes to kosher a very large pot and does not have another pot large enough in which to do the koshering, he has two options. First, he may dip the pot into boiling water one part at a time. Meaning, he dips part of the pot in the boiling water, and then removes it, turns it around, and dips the other side. This is the ruling of the Shulhan Aruch (Orah Haim 451:11). Alternatively, one can fill the pot with water until its rim, place it on fire, and then place in it a rock that had been heated until it became fiery hot. The water will then spill over the rim of the pot, and this qualifies as Hag'ala (immersion in boiling water).

It is permissible to kosher meat and dairy utensils together, as long as one of them had not been used within the previous twenty-four hours. If either the meat or dairy utensil had not been used within the previous twenty-four hours, they may be koshered together. But if both had been used within that period they must be koshered separately

SURVIVING TERROR

07.10.2023

Hamas terrorists invaded Israel, slaughtering innocent people in their homes and at a nearby festival. Come hear the testimony of Shye, a survivor.

Members April 14, 2024 7:30 pm	\$ 18
Non-Members April 14, 2024 7:30 pm	\$ 36



Mini Shuk & Refreshments



Extra proceeds go to SafeHeart Charity!



Location: TBA for security reasons



Register online:

<https://www.magendavid.ca/event/surviving-terror-.html>

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Parashat Shemini- Nissan A Month of Teshuba Rabbi Eli Mansour

On the Shabbat preceding Rosh Hodesh Nissan, we read the section in the Torah (Shemot 12) which tells of Beneh Yisrael's preparations for the night of Yesiat Misrayim (the Exodus from Egypt). This section begins with G-d commanding Moshe and Aharon, "Ha'hodesh Ha'zeh Lachem Rosh Hodashim" – "This month is for you the first of the months" (Shemot 12:2). We are to regard Nissan, the month in which Yesiat Misrayim took place, as the first of the twelve months.

Rav Baruch of Medzhybizh (grandson of the Ba'al Shem Tob, Ukraine, 1753-1811) noted the fact that in this verse, the month of Nissan is referred to as "Ha'hodesh Ha'zeh" ("this month"). Later in this Parasha (13:5), the Torah commands, "Ve'abadeta Et Ha'aboda Ha'zot Ba'hodesh Ha'zeh" – literally, "You shall perform this service in this month." The simple meaning of this verse is that Beneh Yisrael were to perform the same sacrifice which they performed on the night of the Exodus – the Korban Pesach – each year on Pesach. However, Rav Baruch offers a deeper interpretation of this verse, explaining that it speaks of two months – the month of "Zot" and the month of "Zeh." The word "Zeh," as mentioned, alludes to the month of Nissan. The word "Zot," meanwhile, alludes to the month of Tishri, the month of repentance and atonement. The Torah in the Book of Vayikra (16:3) says about the special Yom Kippur service in the Bet Ha'mikdash, "Be'zot Yabo Aharon El Ha'kodosh" ("With this shall Aharon enter the Sanctuary") – and thus the word "Zot" is associated with the service performed by the Kohen Gadol on Yom Kippur. Hence, Rav Baruch explains, the command "Ve'abadeta Et Ha'aboda Ha'zot Ba'hodesh Ha'zeh" means that we are to observe the service of "Zot" – the process of repentance that characterizes the month of Tishri – during "Ha'hodesh Ha'zeh," in the month of Nissan. This month, like the month of Tishri, is to be a month of repentance, when we work to improve ourselves and draw closer to Hashem.

Of course, these two months are very different from one another. Tishri is a time of solemn, fearful introspection, whereas Nissan is a time of festive celebration. In Tishri, we are to perform Teshuba Mi'yir'a – repentance driven by the fear of judgment, whereas in Nissan, we are to perform Teshuba Me'ahaba – repentance driven by love for Hashem, recognizing His abundant grace and kindness which He showers upon us.

Developing this point further, Hashem freed our ancestors from Egyptian bondage without their having deserved redemption. Tradition teaches that Beneh Yisrael were submerged in the pagan culture in Egypt, and had fallen to the “forty-ninth level of impurity.” And yet, despite their low spiritual level, G-d mercifully performed miracles to redeem them. Nissan is a time of Hashem’s unlimited love and compassion, and we are thus to joyfully repent, recognizing His boundless mercy and affection.

The Arizal (Rav Yishak Luria, Safed, 1534-1572) taught that the Name of Havaya, which expresses G-d’s attribute of compassion and kindness, can be configured in twelve different ways. This Name is comprised of four letters – “Yod,” “Heh,” “Vav” and “Heh” – and these four letters can be arranged in twelve different sequences. Each of these twelve arrangements, the Arizal established, corresponds to a different month. Tishri, the month of judgment, is associated with the reverse spelling of this Name (“Heh,” “Vav,” “Heh,” “Yod”). During this month, G-d’s quality of strict judgment – the opposite of His attribute of compassion – prevails, and thus this month is signified by the reversal of the Name of Havaya. Nissan, by contrast, corresponds to the straight spelling of this Name (“Yod,” “Heh,” “Vav,” “Heh”). This is the month when Hashem’s compassion and love are most clearly manifest, and so it is associated with the straightforward spelling of “Havaya.”

Let us all ensure to take full advantage of the special Teshuba opportunity presented by this month, and commit ourselves during the coming weeks to work toward enhancing our relationship with Hashem, correcting our faults, and striving to be the best people we are capable of being.

MD Picture of the Week

"Mrs Amzallag and friends offer a meal and support to the community of Kibbutz Zikim. Hazal U'Baruch"

