



# Congregation Spanish & Portuguese

שַׁבַּת נַחְמוּ

דְּבָרִים

## Parashat Va'ethanan

פָּרַשַׁת וַאֲתַנְחֵן



SHABBAT NA'HAMOU  
RABBI MAIMON PINTO

The Torah reading of Va'ethanan is always read on the Shabbat following Tisha BeAv (the 9<sup>th</sup> of Av, the saddest day in the Jewish calendar, marking terrible calamities including the destruction of the two Temples). This Shabbat inaugurates a 7-week period in which we read a Haftarah of consolation each Shabbat, proclaiming redemption and describing the bliss of the Messianic era which will console us from the pains of exile. They are called "the Seven (Haftarot) of Consolation".

The first of these is therefore read on the Shabbat of Va'ethanan. This Shabbat is called "Shabbat Na'hamou" because it's Haftarah begins with "Na'hamou na'hamou friend - Comfort, console My people, says your Gd" (Isaiah 40: 1). Our sages explain the repetition thus: "They were double smitten ... and they will be doubly comforted."

The Midrash notes that these seven Haftarat follow an ascending sequence, indicated by their first verses:

- In the first, it is said to the prophets to console Israel: "Comfort, console My people".
- In the second, Israel says: "Gd has forsaken me" (Isaiah 49:14), that is, the consolation of the prophets is not enough.
- In the third, the prophets relate this to Gd by describing Israel as "unfortunate, storm-stricken,

deprived of consolation" (Isaiah 54:11).

- In the fourth, Gd replies: "It is I, Myself, who consoles you" (Isaiah 51:12). And so on.

*This raises a question:*

If this is an ascending streak, why does it begin with a double expression of consolation? It should have started with a singular consolation, to which will be added later a second degree!

However, this comes to teach us this:

The intrinsic bond between Israel and Gd is already fully intact from the start of these seven weeks. It is present, in its entirety, just after Tisha BeAv and the 3 weeks of mourning. It is even precisely at this lowest point of exile that this connection between soul essence and Gd essence is revealed.

The starting point of the "double consolation" is rooted in this link. It is this departure that allows the consolation to then experience a clear upward progression.

The manifest experience of all levels of redemption is achieved by following the pattern of "double consolation": doubling the achievements of our personal service to Gd as well as our commitment to others. Regardless of our current state - and even at the lowest point - we can and must redouble our efforts to immediately merit "Comfort, console My people" with "It is I, Myself, who consoles you!"

*Shabbat Shalom*

## Shabbat Shalom

Start/Début 8:04 pm.

End/Fin 9:13 pm.

Havdalah

Services Schedule

Horaires des Offices



**DURING THE COVID19 PERIOD,  
SERVICES SCHEDULE IS AS FOLLOWS:**

**SHAHARIT: 7:30 a.m.**

**Everyday Monday through Friday**

**Sunday: 8:30 a.m.**

**Afternoon/Evening Services:**

**Minha/Arvit 6:45**

**Our Week Day Services**

**Zoom meeting ID: 5264381158**

### SHABBAT SERVICES

**MASHAAL SANCTUARY - 9:00a.m. (Hodu)**

### SERVICES IN THE SUKKAH

**Sunday at 8:30 a.m.**

Following Sunday services, Rabbi & Cantor visit MOUNT-ROYAL CEMETERY to recite weekly hashcabot. Send names of loved ones to: [rabbi@thespanish.org](mailto:rabbi@thespanish.org)

**Mercredi, 5 août - 19h00**

**Vivre avec la Paracha avec Rav. M. Pinto**

**Thursday, August 6 at 7 p.m.**

**VIRTUAL TORAH READING & COMMENTARIES  
WITH RABBI PINTO (watch emails for details)**

**Zoom Meeting ID 526 438 1158**

**EVERY! FRIDAY NIGHT-6:30**

**Join us for a Kabalat Shabbat  
under the stars in the SUKKAH**

## HALAKHA

הִלְכָּה

## RECITING THE "SHEHECHEYANU" BLESSING ON FRAGRANT OBJECTS

**Question:** Should one recite the "Shehecheyanu" blessing on a fragrant object which renews itself yearly?

**Answer:** The root of this question is based on what we rule that regarding any fruit which renews itself yearly, such as berries and pomegranates, before partaking of that fruit for the first time that year, one recites the appropriate blessing over that fruit and then recites the blessing of, "Shehecheyanu Ve'Kiyemanu Ve'Higianu La'Zeman Hazeh" as well, after which one proceeds to taste some of the fruit. We must therefore determine whether or not the same applies to pleasant smelling objects which renew themselves yearly, such as jasmine or roses which only grow during the summer months; will one also need to recite a "Shehecheyanu" blessing

on them after reciting their appropriate blessing first or not?

The Radbaz, Rabbeinu David ben Zimra, writes in one of his responses that regarding a fragrant object which renews itself yearly, such as jasmine, roses, and the like, one should recite a "Shehecheyanu" blessing over them. Although we always consider a pleasant smell insignificant which creates several halachic ramifications, nevertheless, regarding the enjoyment one has from a pleasant smell for which our Sages enacted that one should recite a "Blessing over Pleasant Smells," one should certainly recite a "Shehecheyanu" blessing on it as well, for just as one must make a blessing for the enjoyment he gets from a pleasant smell, one must likewise recite a "Shehecheyanu" blessing on this enjoy-

ment as well. Several great Poskim quote this opinion and rule accordingly.

However, the Sefer Sheyarei Kenesset Ha'Gedolah contends this opinion based on the fact that the custom is not to recite this blessing on a fragrant object and he proceeds to bring several reasons for this. The Sefer Lechem Chamudot writes that the reason why we do not recite a "Shehecheyanu" blessing on pleasant smells is because smell only causes minor enjoyment, which is indeed the same reason why there is no after-blessing for pleasant smells, as Rashi writes. Thus, regarding "Shehecheyanu" as well, since this enjoyment is not so significant and does not gladden a person so much, one should not recite a "Shehecheyanu" blessing on a pleasant smell.

*Shabbat Shalom, Rabbi Maimon Pinto*



# Beit Hamidrash Helwani

פֶּרַס הַכְבוֹד - Parnass Hakavod: Mayer & Muriel Sasson

PROGRAMME DU BEIT HAMIDRASH

שִׁיעוּר יוֹמִי

PROGRAMME QUOTIDIEN - HOK LEISRAËL - DIM-VEN. APRÈS SHAHRIT RABBI M. PINTO - ZOOM ID: 5264381158

## PARNASS HAYOM פֶּרַס הַיּוֹם

Shabbat 11 Av - August 1 août

Famille Selim Sasson, en l'honneur de ses Enfants et Petits-Enfants .

**Sunday/Dimanche 12 Av - August 2 août**

Famille Romano, à la mémoire de leur mère, Victoria Romano ז"ל.

Armand & Lizanne Mamane, à la mémoire de Salomon Mamane ז"ל.

**Monday/Lundi 13 Av - August 3 août**

Victor Herscovitch, in memory of his mother, Elvira Herscovitch ז"ל.

**Tuesday/Mardi 14 Av - August 4 août**

Charlotte Shashoua, in memory of her mother, Marcelle Isaac .

**Wednesday/Mercredi 15 Av - August 5 août**

Leila & Afram Khamara, in honour of their daughter, Dina .

**Thursday/Jendredi 16 Av - August 6 août**

Bernard Atlan, à la mémoire de son père, Moïse Atlan ז"ל.

**Friday/Vendredi 17 Av - August 7 août**

Gilda & Morris Abdulezer, in honour of Rabbi Cantor Yehuda Abittan for 15 years of leadership at Helwani Beit Hamidrash.



## CONGREGATION MAGHEN ABRAHAM

THOUGHTS FROM MAYER SASSON  
G-D'S NAME

"... all her pursuers overtook her in narrow straits." (Eicha 1,3)

On this verse in Megilat Eicha the holy Magid Rabbi Dov Ber of Mezrich says that it is precisely in these three weeks of "narrow straits" (before Tisha B'Av) - which are known as days when G-d conceals His Divine Providence - when one can come closer to G-d.

He explains this through a parable of a king who sits in his throne and is feared by all; no one can enter the king's palace. However, when the king leaves his palace and walks through the markets and streets outside of his palace, then a person can come close to him and ask for his assistance, for there he is closer to all who call out to him and he listens to the cries of his citizens who call to him.

Concerning G-d's Concealment during the "Narrow Straits" our Sages ob'm say: It says in Parshat Beshalach "the ruling of G-d's (יה) Throne consists of War for G-d against Amalek" and Rashi explains that G-d swears that as long as the name of Amalek exists, His Name is not complete for the letters of יה are missing from the full Name of G-d and only the two letters of יה remain.

Concerning this the Yismach Moshe says: We know that the Name of G-d is alluded to in the verse "ישמחו השמים ותגל הארץ" - The Heavens will rejoice and the Earth will delight. We also know that in Heaven the greatness of G-d always exists at all times for in Heaven the thousands of angels are always praising Him, and that is what is meant by "The Heavens will rejoice" "ישמחו השמים" - for there the letters יה always exist.

However here on Earth during our exile when G-d's Divine Providence is concealed, there is no state of "תגל הארץ" - "the Earth will delight".

Therefore, as long as Amalek exists, G-d's Name is not full for there is no joy and delight on earth during exile and destruction and the letters of יה of תגל הארץ do not exist.

Therefore, as long as Amalek exists, G-d's Name is not full for there is no joy and delight on Earth and the letters of יה are missing and it is therefore written "כי יד על כס קה".

We learn that the Name יה, only half of His Name as in "ישמחו השמים" refers to a time of His Concealment for the Name is not full and joy on Earth "ותגל הארץ" is lacking. The full Name refers to a time when G-d reveals His Face as it will be in the Future to Come and then it will be total joy and delight - "ישמחו השמים ותגל הארץ".

Therefore, our Sages have said "all her pursuers overtook her in narrow straits" - all her pursuers - all those who pursue G-d even in a time when His Providence is concealed and His Name is not full - will merit "השיגור" - they will השיג - come to the level of יה - to the time when His Name will be full in the Future to Come.

This is what our Sages ob'm have taught: "He who mourns on Jerusalem" - He who serves G-d in a state of His Concealment, a state of יה when he is in "narrow straits" - "will merit to see it in its rejoicing" - will merit to serve G-d when His Name will be full together with the letters יה.

CHEVRA SHAAS  
ADATH JESHURUN  
HADRATH KODESH  
SHEVET ACHIM  
CHAVERIM KOL YISRAEL  
D'BET ABRAHAM  
CONGREGATION

## SHABBOS, AUGUST 1<sup>ST</sup>

FOR TIMES OF SERVICES, PLEASE  
FOLLOW WITH SPANISH & PORTUGUESE

WORDS FROM RABBI WHITE  
VA'ETHANNAN 5780

Last week, we began Sefer devarim, and this week we continue with parashat va'ethannan. I'd like to share two simple, but profound ideas:

1) The book of Devarim begins: "these are the words that Moshe spoke to all of Israel." All of the Book of Devarim is Moshe's final speech.

This simple sentence always had an effect on me: Moshe! the person who, when God first asked him to speak, at the beginning of She-mot, said that he couldn't because he is not a speaker, and that he was "uncircumcised of lips" (i.e. did not have the ability to speak clearly.) Perhaps this is a lesson for all people for all times: if you set your mind to something, you can, be'ezrat Hashem, accomplish what had seemed to you to be impossible.

2) The first verse in this week's parasha. Moshe pleads with HaShem to allow him to enter the promised land. You would think that he surely deserved this final request. After all, he devoted his life, for the past 41 years, to taking the people out of Egypt, and guiding them in the wilderness, so that they could enter the Land of Canaan. Well, we learn from here an important fact of life: not every wish can be granted. As Naomi Shemer wrote: *kol she-nevaqqesh, lu yehi*. I.e., we can hope and strive, but we must realize that we don't always get. But Moshe did receive a great consolation prize: to climb Mount Nebo, and to be able to see the entire beautiful land with his own eyes.

Shabbat shalom



שבת שלום

## Quote of the Week

Friends double our joy  
and halve our grief.

- Rabbi Kalman Packouz  
- Aish HaTorah

*The Spanish & Portuguese has recently begun a fundraising program whereby our goal is to raise \$1.5 Million over 3 years to help fund our activities, programs, and events.*

*We are pleased to announce the following congregants who have made very generous 3-Year donations:*

[illegible]

### *Friends of the Congregation*

*Morris & Gilda Abdulezer & Family*  
*Rony & Anita Gabbay & Family*  
*Mann Families*  
*Yaghoub & Clifford Noonoo & Families*  
*Chazzan Daniel & Muriel Benlolo & Family*  
*Kamal & Sue Gabbay & Family*  
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*Henri & Arlene Abitan & Family*  
*David & Vivian Gabbay & Family*  
*Manny & Denise Touaty & Family*



*With deep gratitude, we acknowledge the following generous donors who are supporting the operations, activities, and welfare of our synagogue.*

[illegible]

*Emile & Rita Fattal - Supporter*

*Jim & Ruth Nabi - Friend*

