

שְׂאֵרֵי יִשְׂרָאֵל



פּרַעַשֵׁת רֵאָה

THURS./JEUDI AUG. 20 AOÛT & FRI./VENDR. AUG. 21 AOÛT



It can be very easy to fall into the trap of the negative formation of the golden rule -- "I am not hurting anyone, so there is no element of moral obligation in my decisions." In religious contexts, this can manifest in prioritizing one's own religious experience at the expense of being involved in "yishuvo shel olam", the building of society. But Judaism rebukes this approach, both through the tragic narratives of Judges, and the Torah's commands to both establish an economically just system, and to directly aid those in need. As Rabbi Lord Jonathan Sacks writes, "The message of the Hebrew Bible is that serving God and serving our fellow human beings are inseparably linked." We are obligated not just to worry about ourselves, but to do our part in improving society and working to create a world in which "there shall be no needy among you."

Beit Hamidrash Helwani

פֶּרַס הַכְבוֹד - Parnass Hakavod: Mayer & Muriel Sasson

PROGRAMME DU BEIT HAMIDRASH

שִׁיעוֹר יוֹמִי

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

PARNASS HAYOM פֶּרַס הַיּוֹם

Monday/Lundi 27 Av - August 17 août

Joseph Ovadia & Family, in memory of his mother, Marcelle Ovadia ז"ל.

Tuesday/Mardi 28 Av - August 18 août

Famille Dana, à la mémoire de Marie Dana ז"ל.

Armand Afilalo, à la mémoire de son père, Henri Afilalo ז"ל.

Alfred & Martha Lawee, à la mémoire de Muzly Lawee ז"ל.

Khazzam, Lawee & Meer Families, in memory of Muzly Lawee ז"ל.

Rabie Family, in memory of their mother, Noor Rabie ז"ל.

Daniel Children & Families, in memory of Katy Daniel ז"ל.

Wednesday/Mercredi 29 Av - August 19 août

Famille Elbaz, à la mémoire de leur mère, Estrella Elbaz ז"ל.

Friday/Vendredi 1 Elul - August 21 août

Penina & Claude Helwani, in honour of their grandson, Matthew's Birthday.

Emile El Sayegh, à la mémoire de son père, Abraham El Sayegh ז"ל.

Karkouky Family, in memory of their mother, Muzli bat Chaoul ז"ל.

Haim Mathalon & Family, in memory of his wife, Naima Mathalon ז"ל.



CONGREGATION MAGHEN ABRAHAM

THOUGHTS FROM MAYER SASSON

THE SEAL OF G-D IS TRUTH

"When you have eaten and are satisfied then you shall bless G-d your G-d..." (8,10)

Our Sages have said that the Name of G-d is Truth אמת and that He as if notes His Name at the beginning of the Torah (as authors do) and therefore the last letters of the words **ברא אלקים** spell out אמת. Rabbi Chanina in Masechta Shabbat declared that "The Seal of G-d is Truth".

Therefore, in the days of David Hamelech one hundred people died every day for G-d wanted to remind David Hamelech that He is Truth and His Torah is Truth - אמת and without the letter - א The One Master of the world - a person is considered dead מת, as Rabbi Meir said, - He who forgets from what he learned is considered as if deserving punishment. In other words, someone who learns the holy Torah and forgets the One Master of the world is as if deserves punishment.

Therefore the remedy is to make 100 blessings every day corresponding to that he learned one hundred times and left out the One. Corresponding to the one hundred times that he learned Torah without intending it for the sake of Heaven he should make one hundred blessings with great intent to thank G-d in order to remedy what he had left out in his learning.

This is what we learn in the gemara (Menachot) - Rabbi Meir used to say - A person must make one hundred blessings a day as it says **"ועתה ישראל מה ה' אלקיך שאל מעמך"** And now Israel what does G-d ask from you" and our Sages interpreted - Do not read it - **"מה ה' "** What does G-d ask - but read it - **"מאה ה' "** One hundred does G-d ask of you."

Shabbat Shalom



REFUAH SHELEMAH TO:

Jim Abdoo



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

SHABBOS, AUGUST 15TH

FOR TIMES OF SERVICES, PLEASE
FOLLOW WITH SPANISH & PORTUGUESE

WORDS FROM RABBI WHITE
RE'EH 5780

The people are about to enter the Promised Land, and our *parasha* begins: "See, behold I give to you today a blessing and a curse." And immediately, the Torah explains: the blessing is if you will follow the commandments, and the curse if you don't.

But I wonder, would it be possible to interpret the verse literally (and I realize this is probably *de-rash*) that HaShem says that He is giving blessing and a curse **simultaneously**.

That is, a blessing can sometimes turn into a curse, and a curse can turn into a blessing. Ha-Shem tells the people: I am bringing you into a beautiful land. This will be a great blessing for you. But you have to work to deserve it. And if you mess it up, the blessing will turn into a curse.

We would all like to be wealthy and powerful, but if we are not careful, and do not use our wealth properly, wealth can destroy us. Just think about all the wealthy Jewish people in the last couple of years who have used their wealth to acquire _____ and _____ and then were publicly ashamed and even imprisoned (You can fill in the blanks, I'm not going to write these things in a Shabbat bulletin!!)

HOWEVER, on the other hand, our rabbis tell us "a person is obligated to bless on the bad as s/he is obligated to bless on the good." Since we closed our shul on March 13, the pandemic has disrupted our lives, our schools and synagogues, our businesses, our "parnassah." Yet, as much as possible, we try to look at the good. I personally try to take a walk early every morning through the park. It had been long time since I have been able to appreciate so much the trees, the animals, the fresh air, the blue sky.

My grandchildren, being away from classroom, have discovered new skills. I understand that parents who were forced to work from home, and who previously would leave for work early in the morning and return home late, have gotten better acquainted with their children. And many people have commented how they saved money and time instead of commuting back and forth to work.

We pray that this pandemic should end soon, and that life should return to normal, and that we should appreciate our blessings.

Shabbat shalom

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.

[illegible]

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]

André Rotchel - Friend

Joseph & Niddam Amzallag - Friend

David & Lyson Haccoun - Friend

Gladys Moaallem - Friend

Maurice Douek - Friend

Robert Fattal - Friend

Rabbi Howard & Norma Joseph - Friend

Sam & Ann Aintabi - Friend

Question: If one was sick with Coronavirus but was not in any life-threatening danger and the illness only caused one to be bedridden, must one recite the "*Ha'Gomel*" blessing?

Answer: There are four types of people that must recite the “*Ha’Gomel*” blessing: Sea travelers upon safely docking, individuals travelling through the desert upon reaching an inhabited settlement, a sick person who has recovered, and an incarcerated person who was released. A way to remember these four types is with the verse וְכָל הַחַיִּים יוֹדֵן כֻּלָּהּ. This is an acronym for *CH’avush, Y’am, Y’isurim, M’idbar*. *Chavush* refers to one who was imprisoned and then freed, *Yam* refers to sea travellers who have docked safely, *Yisurim* refers to the suffering experienced by a person who was ill and now healed, and *Midbar* refers to those travelling through the desert who have reached an inhabited place.

Regarding the obligation of one who was sick and then healed to recite the “*Ha’Gomel*” blessing, the Ramban writes in his *Sefer Torat Ha’Adam*: “Regarding the “*Ha’Gomel*” blessing for a sick person

who has recovered, this does not apply specifically to a person with a life-threatening illness; rather, as long as one was bedridden, one must praise Hashem with the "*Ha'Gomel*" blessing, for anyone who has been bedridden is considered to have been seated on the prosecutor's bench awaiting judgment and needs a great defense in order to be saved. Hashem in His great mercy provided this person with the necessary defense through the Mitzvot and good deeds that he has performed."

The Rashba and other Rishonim write similarly. The Meiri quotes the opinions that write that only one who recovers from a life-threatening illness recites the "*Ha'Gomel*" blessing and then writes, "I do not agree with this; rather anyone who was bedridden and then arose [from his illness] must recite the "*Ha'Gomel*" blessing for he is considered to have been judged on the prosecutor's bench."

Halachically speaking, Maran Ha'Shulchan Aruch (Chapter 219, Section 8) rules, as follows: "For any illness, even one which is not life-threatening, one must recite the *"Ha'Gomel"* blessing, for as long as

one was bedridden and since recovered, one is considered to have been seated on the prosecutor's bench awaiting judgment." The Rama there notes, however, "Some say that one only recites the *"Ha'Gomel"* blessing for a life-threatening illness, such as an internal injury, and this is the Ashkenazi custom." Nevertheless, some say that even according to the Ashkenazi custom, if one's illness caused one to be confined to bed, one must recite the *"Ha'Gomel"* blessing.

The widespread custom among the Sephardic and Middle Eastern Jews is to recite the "*Ha'Gomel*" blessing for any illness, even non-life-threatening.

Thus, halachically speaking, if one fell ill as a result of COVID-19 to the extent that one became bedridden, when one recovers, one must recite the “*Ha’Gomel*” blessing. If one tests positive for COVID-19 antibodies but one did not suffer from any of the common symptoms, one may not recite the blessing. It is appropriate for one to offer thanks to Hashem by reciting several chapters of Tehillim and the like.