



Congregation Spanish & Portuguese

שארית ישראל

דבריהם

Parashat Ki-Tetzei

פרשת כי תצא

Ki Tetsei 5780



This week's Torah reading, *Ki Tetzei*, begins with the following statement: "When you go out to war *against* your enemy."

But if you look into the original Hebrew, you will see that this is only an approximate rendition. *Al*, the Hebrew word translated as "against," really means "over" or "above."

The Torah's choice of wording teaches us a fundamental lesson about warfare. To be victorious in war, you've got to be "above your enemy." As long as two rivals slug it out face to face on the same level, there will be no true victor; even the one who wins will suffer severe losses. The only way to achieve a victory is to be truly superior.

If this was true in the past, it is plainly obvious in the present era when warfare has become high tech. Gone are the days when brute strength and bravado alone will bring success on the battlefield. Today, wars are won with weaponry that requires a mind to operate. When the know-how which designs and controls one country's weaponry is much more sophisticated than that of its enemy, there will be one-sided victories.

When the Torah speaks about wars, it is speaking on two planes simultaneously. In the past - and in the present - there are times when our nation has taken to arms, and has applied the Torah's guidelines concerning war in an actual sense. For these are not merely philosophical pronouncements, but laws to be applied in real life.

On the other hand, for most of our people throughout the course of Jewish history, the wars of primary concern have been "wars of the spirit." The enemy has not been external, but part and parcel of our own being, for there is a battle within ourselves.

We have both material and spiritual desires and there is a dynamic tension between them as each seeks to control our consciousness. And when a person is intense about his life, this dynamic tension can be considered as war.

In this vein, we can appreciate the importance of being "above your enemy." If our spiritual tendencies are fighting with the same type of weapons - i.e., our ordinary type of feeling and thought - as our material tendencies, neither side is going to achieve a real victory. But we have within ourselves a truly superior spiritual potential; our soul is "an actual part of G-d." When we bring this spiritual core into expression, we are head and shoulders above the way our materially oriented thoughts work.

There is another dimension to being above the foe you combat. When you're dealing with someone on the same level, aggressiveness is often stimulated and you may feel an urge to destroy or at least harm your enemy. When you're above, you feel pity and compassion.

That does not mean that you are less thorough in seeking victory, but it's victory you're seeking, not vengeance. And once victory is achieved, there is a willingness to elevate and teach the enemy, not to stamp them out.

These concepts are alluded to in our Torah reading which speaks of taking captives in war, i.e., transforming opponents into assets, and appreciating the positive qualities an enemy may possess - and after a period of transition embracing them as part of our lives.

Similarly, with regard to the wars of the spirit, Judaism does not speak of vanquishing or destroying our material tendencies, but rather of harnessing and controlling them, and transforming them into positive forces. Ultimately, the intent is marriage, i.e., a fusion of the spiritual and the physical.

Shabbat Shalom

MAZAL TOV TO:

Doris & Eliahou Ambar, on the Bar Mitzvah of their grandson,
Norman Jeremy Poole, son of **Ruthie Ambar**. - Toronto.

Irit & Samuel Ben-Zur, on the Bar Mitzvah of their grandson,
Even, son of **Nathalie & Darrin Rosenthal**.



Shabbat Shalom

Start/Début 7:20 pm.

End/Fin 8:23 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: 9146509809

**SHABBAT SERVICES (RSVP)
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 hashcobot. Send names of loved ones to: rabbi@thespanish.org

Monday - Friday

Shahrit 7:30 a.m. - Minha 6:45 p.m.

Mercredi, 2 septembre - 19h00

Vivre avec la Paracha avec Rav. M. Pinto

Thursday, September 3 at 7 p.m.

Jewish Ethics & Morality

WITH RABBI PINTO (watch emails for details)

Zoom Meeting ID 914-650-9809

EVERY! FRIDAY NIGHT-6:30

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

SELIHOT will commence

Sunday, August 23, 2020

through Yom Kippur

Sunday 7:45 A.M

Monday - Friday 6:45 A.M

Quote of the Week

Those who hate you don't win unless you hate them; and then you destroy yourself.

- Richard Nixon—*Aish HaTorah*

Beit Hamidrash Helwani

פרנס חלואני Parnass Hakavod: Mayer & Muriel Sasson

PROGRAMME DU BEIT HAMIDRASH שיעור יומי
PROGRAMME QUOTIDIEN - HOK LEISRAËL - DIM-VEN. APRÈS SHAHRIT RABBI M. PINTO - ZOOM ID: 5264381158

PARNASS HAYOM פרנס היום

Shabbat 9 Elul - August 29 août

Congregation Maghen Abraham, en l'honneur des Talmidim du Beit Hamidrash Helwani.

Sunday/Dimanche 10 Elul - August 30 août

Famille Dadoun/McHugh, à la mémoire de Daniel Avraham ז"ל.

Monday/Lundi 11 Elul - August 31 août

Danielle Mashaal & Family, in memory of Menashi Mashaal ז"ל.

David, James & Selman Khazzam & Families,
in memory of their mother, Hilda E. Khazzam ז"ל.

Maurice Cohen & Famille, à la mémoire de leur mère, Sol Cohen ז"ל.

Tuesday/Mardi 12 Elul - September 1 septembre

Mme. Yvette Marsh, à la mémoire de sa mère, Renée Bensoussan ז"ל.

Wednesday/Mercredi 13 Elul - September 2 septembre

Beit Hamidrsh, in honour of Claude Helwani.

Thursday/Jendredi 14 Elul - September 3 septembre

Beit Hamidrsh, in honour of Albert Mann.

Shamash Family, in memory of their father, Eliyahou Shamash ז"ל.

Friday/Vendredi 15 Elul - September 4 septembre

Sylvia Shahin & Family, in memory of her mother-in-law, Regina Shahin ז"ל.



CONGREGATION ☆ MAGHEN ☆ ABRAHAM

THOUGHTS FROM MAYER SASSON

JUDGES OF ISRAEL

"Judges and executive officers shall you appoint for you in all your gates... for your tribes and they shall judge the people with just judgment." (16,18)

Once the RAV'D Rabbi Sarel Rosenberg shlit'a was asked: When two people who look G-d fearing come to the Beit Din, how can one know who the swindler is and who is speaking truthfully? At first the Rabbi was silent but after they entreated, he answered them: G-d puts words in the mouth of the scoundrel that he slips up and says arguments that include a confession of the true ruling – according to the interpretation of the Gaon MiVilna on the verse (Mishlei 22) "The Eyes of G-d preserve knowledge... he distorts the words of transgressor." In other words, the Eyes of G-d protect the righteous that they do not forget knowledge and the words of the scoundrel He distorts so that his deception becomes known.

They asked him – And what does one do when that does not happen? Following a long silence he answered – In that case the Judge must inspect his deeds and repent, seeing that from Heaven he is not being assisted.

We will conclude with a sweet story that Shlomo Carelebach used to relate about Rabbi Levi Yitzchak of Berdichov, who was known as the Advocate of Israel, due to his constant ability to judge every Jew favorable and see the good hidden in him (even if the good was hidden very deep within):

On the first night of Selichot Rabbi Levi Yitzchak and his gabbai went to the synagogue. They suddenly heard very loud voices coming from one of the houses in the village. They came closer to hear what was happening and understood that this was the annual gathering of all the thieves and robbers of Berdichov. They listened in and heard how each robber was boasting about his deeds and telling everyone how he succeeded in robbing and deceiving this past year.

Rabbi Levi Yitzchak sighed deeply from his heart and began to run to the synagogue. There he opened the Aron Hakodesh and cried, "Master of the Universe, I am so ashamed! The robbers are already confessing together their sins and I am so far away from you and I am still holding on to my sins."

Shabbat Shalom

REFUAH SHELEMAH TO:

Jim Abdoo



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

SHABBOS, AUGUST 29TH

FOR TIMES OF SERVICES, PLEASE
FOLLOW WITH SPANISH & PORTUGUESE

WORDS FROM RABBI WHITE
KI TEITSEI 5780

The Talmud tells us that the names of the Hebrew months originated in Babylonia (tractate Rosh HaShana 6a,) and that the Jews adopted these names when they were in the Babylonian exile. Indeed, in the ancient Akkadian language, the month in which we are now was called "ululu."

Nevertheless, over the years, our rabbis found inspirational acronyms for the word 'elul. Most well known is that the four consonants of Elul, ('aleph, lamed, vav, lamed) remind us of the verse in Song of Songs 'ani le-dodi ve-dodi li, "I am to my Beloved and my Beloved is to me." As I understand this, the idea is that if I make an effort during the month of elul to come close to Hashem, then He will come close to me on Rosh HaShanah. In other words, if I first make the effort to "my Beloved" (that is, to HaShem,) then He will assist me in my needs.

But the acronym that particularly resonates with me seems to come out of left field (pardon the baseball terminology!) In referring to an accidental killing, as described in *parashat mishpatim*, the 4 words 'inah le-yado v-santi lekha appear consecutively. Again, we have the 4 letters 'aleph, lamed, vav, lamed. And you could ask, "so what?" Well, I would like to suggest: Most of us are good people; we mean well. But sometimes, without thinking, we say or do things that hurt others: sometimes physically, sometimes mentally. In other words, we can terrible hurt people by accident. So, during the month of Elul, we try to make an effort to **think**. Let's **think** before we send out that email to a friend; let's **think** before we say something to a friend that might seem innocuous to us, but could upset the friend. And with that little extra effort on our part, the new year should be a time of joy and happiness for all.

Shabbat shalom



שבת שלום

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:

« » « » « » « » « » « » « » « » « » « » « » « » « » « » « » « » « » « » « »

Ovadia Shebath & 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.

« » « » « » « » « » « » « » « » « » « » « » « » « » « » « » « » « » « »

Jim & Ruth Nabi - Friend

THE LAWS OF MAN AND HIS FELLOW

Shabbat Shalom, Rabbi Maimon Pinto