

# Congregation Spanish & Portuguese



## Parashat Ki-Tetsei

# שת כי תצא



Ki Tetsei 5780

This week's Torah reading, Ki Titzei, 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. -על- AI, 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, That does not mean that you are less thorough in 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 stamp them out. -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 our lives. merely philosophical pronouncements, but laws to be applied in real life.

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 of the spiritual and the physical. 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 Gld." 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.

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

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

Similarly, with regard to the wars of the spirit, Judaism does not speak of vanguishing or destroying On the other hand, for most of our people throughout 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

Shabbat Shalom

#### MAZAL TOV TO:



### **Shabbat** Shalom

Start/Début 7:20 pm. End/Fin 8:23 pm. Havdalah

**Services Schedule** 

Horaire des Offices

DURING THE COVID19 PERIOD, SERVICES SCHEDULE IS AS FOLLOWS:

SHAHRIT: 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 hashcabot. 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 בית המדרש חלואני

ברנס הכבוד-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 DITT DITE 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 "7".

Monday/Lundi 11 Elul - August 31 août

Danielle Mashaal & Family, in memory of Menashi Mashaal זייל.

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

Maurice Cohen & Famille, à la mémoire de leur mère, Sol Cohen 5"7.

Tuesday/Mardi 12 Elul - September 1 septembre Mme. Yvette Marsh, à la mémoire de sa mère, Renée Bensoussan "".

Wednesday/Mercredi 13 Elul - September 2 septembre Beit Hamidrsh, in honour of Claude Helwani.

Thursday/Jeudi 14 Elul - September 3 septembre

Beit Hamidrsh, in honour of Albert Mann. Shamash Family, in memory of their father, Eliyahou Shamash זייל.

Friday/Vendredi 15 Elul - September 4 septembre Sylvia Shahin & Family, in memory of her mother-in-law, Regina Shahin יייל.



#### 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 Sariel 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 Yitzchok 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 29<sup>TH</sup>

# 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 vsamti 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



#### MAJOR DONORS PROGRAM

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:

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Philip & Dahlia Lawee & Family
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Manny & Denise Touaty & Family



#### SPANISH & PORTUGUESE ANNUAL GIVING CAMPAIGN

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

Gladys Matarasso - Friend ~ Ferial Akairib - Friend Paul Harari - Friend ~

Moussa & Nina Saaad - Supporter Maurice J. Fattal - Supporter Raphael & Rachel Lallouz - Supporter Burt Saleh - Supporter Drs. Sabah & Samia Bekhor - Supporter Edmond & Suzanne Elbaz - Supporter Albert & Valerie Tauby - Supporter Emile & Rita Fattal - Supporter

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#### HALAKHA

#### THE LAWS OF MAN AND HIS FELLOW

The Mishnah states: "Rabbi Elazar ben Azarya expounded: The Torah states regarding Yom Kippur, 'For this day shall atone for you by purifying you from all of your sins, before Hashem shall you become purified.' This teaches us that Yom Kippur atones for sins one commits against Hashem. However, sins committed between man and his fellow man are not atoned for on Yom Kippur until one appeases his friend." Thus, if one teases or insults one's fellow in any way, one must appease the individual so that he may forgive him for the iniquity committed against him.

Similarly, the Gemara (Baba Kama 92a) teaches us that if one damaged one's friend's property, although one compensates him for the damage he has caused him, the one who caused the damage is not forgiven until he requests forgiveness from the damaged party, as the verse states (regarding Avimelech who took Sarah away from Avraham Avinu, at which point Hashem told him) "And now, return the man's wife, for he is a prophet and he shall pray on your behalf so that you may live." We see that if Avraham would not have forgiven Avimelech, his sin would not have been forgiven. This means that besides repenting before Hashem for the sin of damaging another, one must (Chapter 606) rules likewise. also appease one's friend so that he forgives him.

Forgiving One's Friend: When one's friend asks It is forbidden for one to be cruel and refuse to be him for forgiveness, one should not harden his heart and refuse to forgive him. How do we know that if one does not forgive one's friend, he is considered cruel? As the verse states, "Avraham prayed to Hashem and Hashem healed Avimelech."

The Rambam writes likewise in his Hilchot Teshuva: "Repentance and Yom Kippur atone only for sins one commits against Hashem. However, Yom Kippur If One Hurts an Individual Who the Passes Away: fellow man. If one's friend refuses to forgive him, one should bring along three of this man's friends and they should ask him to forgive him. If the wronged should bring a second set of three of this man's as well." The Rambam writes that one must detail how friends and then a third in order to convince him to one has sinned against his friend; the Eliyah Rabba and forgive. If, after all of this, he still refuses to forgive, he should leave him alone and the one who refuses to forgive is considered the sinner (for he should have pitied his friend who has repented and forgiven him). If, however, the wronged party was one's rabbi, one must repeat this procedure even a thousand times friend as his agent to ask forgiveness in front of ten men until he forgives him." Maran Ha'Shulchan Aruch

appeased; rather, one should be easily forgiving and long to anger. When one who has sinned against him asks one for forgiveness, one should forgive him willingly and whole-heartedly. This is indeed the practice of the Jewish nation, for they are straight of heart. Gentiles, however, forever hold on to their anger and hatred about someone who has wronged them.

does not atone for sins one commits against one's If one wrongs another and the wronged party passes away before the friend has the opportunity to ask forgiveness, one must bring a quorum of ten Jewish men to the man's grave and say, "I have sinned to Hashem, G-d party still refuses to grant his friend forgiveness, one of Israel, and to so-and-so whom I have sinned against the Mishnah Berura rule likewise. If one is in a different city, it is sufficient for one to ask forgiveness from one's friend in front of ten men (without actually going to his grave). If, however, one has a friend in the place where the deceased man is buried, one should appoint one's at the deceased man's grave on his behalf.

Shabbat Shalom, Rabbi Maimon Pinto