



Congregation Spanish & Portuguese

שַׁבָּת יִשְׂרָאֵל


בְּרֵאשִׁית

Parashat Vayishlah

פָּרָשַׁת וַיִּשְׁלַח

Parasha Hertz: Page 122 ~ Haftarah Obadia Hertz: Page 137

FEELING HAPPY

 This is a special week for me and my family. It is my son, Mendy's Bar Mitzvah. In the past year we worked closely with Mendy on doing different exercises and tasks (and a lot of talking) about appreciating what we have. Kids today I have to say... they have everything. When I was a boy, we lived with six siblings in one room. Gosh! I am starting to sound like my father. Our parents told us, how great their childhood was, and how they were practically able to play a gazillion games with a few sticks and a ball, and you, they would say, have all the luxuries in the world and you are bored! And now, here I am preaching the same thing to my kids. Is it true that our kids are really "worse off"? Or is it just our status as parents and how we forget what being a kid is all about? Perhaps a bit of both. Anyhow, back to Mendy's exercise. "Amazon prime is great, especially when you are spending someone else's money", I would preach.

He was really trying to be grateful and to understand what it takes to buy things. And as things progressed and we got closer to his Bar Mitzvah, we felt that Mendy started to get it. He asked his mother and I what kind of gift he can give us for his Bar Mitzvah? "Wow", his mother said, "what an ingenious idea". "I am not sure I know the answer to that off the top of my head, but there is one thing every parent wishes for his kids". "What's that", Mendy asked. "I think every parent wants his kids to be independent grownups", my wife replied confidently. "Independent", he said, "in what way"? "Like Jacob in the parasha that you will be reading this Shabbat", I interjected. "Jacob? Where do we see his independency in the parasha, my wife asked? "Scripture tells us that Jacob was left alone. And a man wrestled with him until the break of dawn". The simple meaning is that he was the last one to leave from the camp as he was busy directing all his family and servants and chattels to cross the fording so that nothing would be left behind. But on a deeper level, this implies, I continued, that Jacob had the ability to wrestle this mysterious man and come out victorious because of his autonomy. In other words, it is not to say that he remains abandoned without help, and

at a moment of vulnerability he was attacked. It is rather - in the greatness of Jacob that he was alone and did not need external assistance.

This is the way the Torah describes the greatness of our ancestor Jacob, who reached such a supreme rank that he was "whole" on his own, regardless of any external factors, and by virtue of the rank "alone" he defeated the mysterious man and received the following blessing from him, "Your name shall no longer be Jacob, but Israel, for you have striven with beings divine and human, and have prevailed." "Ok, Ok slow down Rabbi", my wife said. "It is a nice idea but it's a bit abstract, can you give us some other sources to this idea?" "Sure, I said, it is clearly stated in the *Pirkei Avot* - Ethics of the Fathers; [The sage] Ben Zoma said: Who is wise? He who learns from every man. Who is mighty? He who subdues his [evil] inclination. Who is rich? He who rejoices in his lot, as it is said: "You shall enjoy the fruit of your labors, you shall be happy, and you shall prosper". Who is he that is honored? He who honors his fellow human beings as it is said: "For I honor those that honor Me, but those who spurn Me shall be dishonored".

Ben Zoma's innovation is that the wholeness of man does not depend on external factors, but on man himself. Human wisdom does not depend on other people to teach me, but on my desire to learn and become wise. My heroism does not depend on victory over others, but on my ability to control myself. Even wealth does not depend on multiple possessions, but on man's view and attitude towards his property - the one that is happy in his lot will always live in a consciousness of wealth, while he who is not happy in his part will always think that he is still lacking. True respect depends on the behavior of the person towards others and not on the behavior of the environment towards him. In the verse "and Jacob was left alone" scripture describes the greatness of Jacob, who was privileged to achieve his wholeness from himself and not from reliance on external factors. This is truly independence according to Judaism, and we wish it for our son and all the children of Israel.

Shabbat Shalom, Rabbi Maimon Pinto

Shabbat Shalom

Start/Début 3:53 pm.

End/Fin 5:01 pm.

Havdalah



Services Schedule

Horaire des Offices

Our Week Day Services SERVICES SCHEDULE IS AS FOLLOWS:

SHAHRIIT: 7:30 a.m.

Everyday Monday through Friday

Sunday: 8:30 a.m.

Afternoon/Evening Services:

Minha/Arvit 3:25

Join on Zoom ID: 914-650-9809

SHABBAT SERVICES (RSVP)
MASHAAL SANCTUARY - 9:00 a.m.
Minha Friday & Shabbat 3:45



LEARNING WITH RABBI PINTO

Lundi 14 decembre

4:00 - 4:30 P.M.

PENSÉE JUIVE

Mardi 15 decembre

4:00 - 4:30 P.M.

DÉCOUVRIR LE SIDDOUR

Adon Olam

Thursday, December 17

4:45 - 5:45 P.M.

In the Beginning

שבת שבת שבת

Monday through Thursday after Minha
S&P SOUP TALK

Join us for a warm soup & enriching conversation with Rabbi Pinto

שבת שבת שבת

Sunday, December 13

10:30-11:30 A.M. ~ "Wrap & Roll"

With Rabbi Pinto & Hazzan Benlolo

שבת שבת שבת

Monday through Thursday

8:25AM. & 3:40PM.

RABBI'S DAILY THOUGHTS & HALAKHA

UPCOMING EVENTS

SUNDAY, DEC. 6 (10:00AM - 12:00PM) & MONDAY, DEC. 7 (9:00AM - 4:00PM)

WINTER COAT DRIVE ~ info: Sandra Mashaal (514) 999-1413

Distribution: Rabbi Pinto at rabbipinto@thespanish.org

SUNDAY, DEC. 6 - 7:00 - 8:30 PM

MARKING THE SHLOSHIM OF RABBI LORD JONATHAN SACKS ZT'L.

PARASHA VAYESHEV "JOSEPH'S JOURNEY FROM DREAMER TO MASTER OF DREAMS" - TORAH CLASS GIVEN BY: ANDRÉ ROTCHEL, MODERATED BY PROF. RONNIE GEHR - ZOOM ID: 897 4922 0664 - PW: 922797

TUESDAY, DECEMBER 8 - 7:00 - 8:00 P.M.

Sisterhood Health Series: "Relations of the Body & Soul"

Guest Speaker, Rabbi Maimon Pinto - Zoom ID: 871 7147 6312 SUPERSIS

WEDNESDAY, DECEMBER 9 - 10:00 - 11:00 AM.

Sisterhood Health Series: Yoga Class with Lisa Shebath

Contact: lisashebat@gmail.com OR sisterhood2020@gmail.com

SUNDAY, DECEMBER 13 - 10:30 - 11:30 A.M.

Wrap & Roll: Parent & son Super Sonyc Service - Rabbi Pinto & Hazan Benlolo

TUESDAY, DECEMBER 15 - 7:00 - 8:00 P.M.

Sisterhood Hanukah Cocktail - Inspiration by Rachel Gabbay

Zoom ID: 869 7901 6997 SUPERSIS

WEDNESDAY, DECEMBER 16

Family Hanukah Party ~ Rosh Hodesh Tevet Musical Experience

Zoom ID: 830 8070 2240 SUPERSIS

Beit Hamidrash Helwani

פרנס-פארנס 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 19 Kislev - December 5 décembre

Ouri Ohayon & Famille, à la mémoire de leur grand-mère, Fanny Edery ז"ל.

Monday/Lundi 21 Kislev - December 7 décembre

Famille Crudo, à la mémoire de Sharona Chaya bat Lidia ז"ל.

Famille Darwiche, à la mémoire de Simantov Darwiche ben Sarah ז"ל.

Sophie & Philip Coriat, à la mémoire de leur mère, Annie Coriat ז"ל.

Tuesday/Mardi 22 Kislev - December 8 décembre

Afram Khamara, in memory of his grandmother, Esther Lawee ז"ל.

Wednesday/Mercredi 23 Kislev - December 9 décembre

Samuel & Vivienne Kairy, à la mémoire de sa mère, Esther Israel ז"ל.

Famille Dadoun, à la mémoire de sa père, Prosper Samuel Dadoun ז"ל.

Thursday/Jendredi 24 Kislev - December 10 décembre

Famille Ifergan, à la mémoire de leur père, Henri Ifergan ז"ל.

Afram Khamara, in memory of his brother, Edmond Khamara ז"ל.

Friday/Vendredi 25 Kislev - December 11 décembre

Famille Gozlan, à la mémoire de leur père, Isaac Gozlan ז"ל.

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

SHABBOS, DECEMBER 5th

FOR TIMES OF WEEKDAY SERVICES, PLEASE
FOLLOW WITH SPANISH & PORTUGUESE

WE HAVE MOVED THE STARTING TIME OF SHABBAT
MORNING SERVICES IN CS HALL TO 9:30 A.M.

WORDS FROM RABBI WHITE
VAYISHLAH 5781

After a long sojourn with Uncle Lavan, Jacob is finally returning home to The Land of Canaan (later to be named after himself: Erets Yisrael.) He is coming with Rachel, Leah, Bilhah and Zilpah, together with 11 sons and a daughter (his son Benjamin has yet to be born.)

But Jacob is afraid. What will be the attitude of Esau? The reason Jacob had left was because brother Esau wanted to kill him. Jacob sends a delegation to meet Esau. He instructs his messengers, who were bringing considerable gifts: "when my brother Esau meets you, he will ask you 3 questions: '(1) to whom do you belong, (2) where are you going, and (3) for whom are all these gifts?'

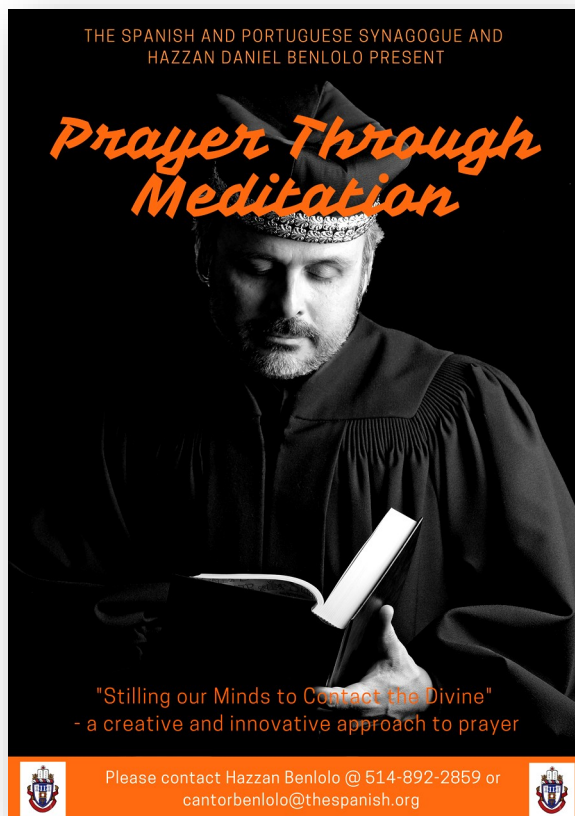
Jacob instructs his messengers to answer as follows: to the first question, the answer is "to Jacob." To the 2nd and 3rd questions, the answer is "to Esau."

Many years ago, my great teacher at Yeshiva University, Rabbi Dr. Joseph Soloveitchik, delivered a major speech, where I was sitting up front in the audience. [The speech was eventually transcribed as an essay entitled "Confrontation."] As the speech was delivered on the week of parashat Vayishlah, he conveyed to us students a fundamental idea that can be learned from Jacob's answer: it is proper to acquire a good education, and to pass on the fruits of our knowledge to Esau (i.e., to the secular world.) Yet we must NEVER FORGET the answer to the first question: we belong to Jacob. We are the children of Jacob, and whatever our connection may be to the world at large, we must remain faithful to our Torah and mitsvot!

Shabbat Shalom



שבת שלום



Quote Of The Week

He that falls in love with himself will have no rivals

— Benjamin Franklin -Aish HaTorah

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:

Edward & Gertrude Mashaal & Family	Ovadia Shebath & Family
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Philip & Dahlia Lawee & Family	Morris & Evette Mashaal & Family
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Albert & Sandra Mashaal & Family	David & Vivian Gabbay & Family
Frank & Rebecca Daniel & Family	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.

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Mazal Tov To:

Rabbi Maimon & Gali Pinto, on the Bar Mitzvah of their son, Mendy.
Reuben & Shulamit Pinto and Eliyahou & Aliza Benatar,
on the Bar Mitzvah of their grandson, Mendy.
Deborah Leah Pinto on her 10th Birthday!



HALAKHA הלכה

DID YOU KNOW? SOME BAR MITZVAH PRACTICES

Tefillin and the Bar Mitzvah:

Although young boys are trained to keep all the mitzvahs even before their bar mitzvah, *tefillin* are the exception. A boy does not put on *tefillin* until he approaches the age of thirteen. For this reason, more than any other practice, *tefillin* have always served as the mark of honor that a boy receives upon his bar mitzvah. Traditionally, the purchase of *tefillin* for a bar mitzvah boy is regarded with special pride by his parents and grandparents.

Aliyah:

When the Torah is publicly read in the synagogue (on Shabbat, Monday and Thursday mornings, holidays, and fast days), congregants are called up for an *aliyah*: the honor of reciting one of the blessings over the Torah. Originally, the person called up (the *oleh*) would read a section from the Torah himself. But because these days many lack the necessary training,

there is a designated "reader" who reads the section out loud, while the *oleh* reads along quietly (or listens).

Aliyah means "ascent," referring both to the physical ascent onto the platform where the Torah is read and to the spiritual elevation experienced at that time.

Traditionally, a boy is honored with an *Aliyah* on the first "Torah-reading-day" that follows his thirteenth birthday. Some wait for the first Shabbat that follows the bar mitzvah.

To receive an *aliyah*, one must be familiar with the procedure of being called up to the Torah and know the blessings recited before and after the reading.

Shabbat Shalom, Rabbi Maimon Pinto



CONGREGATION ☆ MAGHEN ☆ ABRAHAM

THOUGHTS FROM MAYER SASSON ~ SOME INSIGHTS ON VAYISHLACH

At the very beginning of this week's Torah reading, we see Jacob frantically trying to protect his family and himself from the threat of his brother, Esau. The Sages teach that some of the difficulties that Jacob faced later in his life were punishments for lowering himself to Esau's level, particularly by bowing. Nevertheless, it is important to understand that Jacob did not simply sin, but rather was trying to elevate Esau.

If you want to elevate something, changing it from bad to good, there are 2 ways: The easier to do - but less likely to succeed - way is by what is referred to as "revealed light". You shower the evil with positivity that pushes away the evil. Like being a good example to someone or by teaching about how they should behave. By definition, you are coming "from above" them and are not in danger yourself of falling. On the other hand, the results are far from guaranteed.

The other way is to actually lower yourself to or even to "enclothe" yourself in the evil and try to change it from within. Like being an undercover agent, or going to an unpleasant place to pull someone out. Through this method, just through the contact of good with the evil, the evil is automatically elevated. The problem is, in order to accomplish this, you have to come in contact with the evil your-

self, which is a significant risk.

Jacob elevated Esau in this later way, by bringing himself down to his level, rather than trying to change him from above. Because of this, the Torah records Esau as saying, "What is yours is yours" Gen. 33:9. Rashi explains that this not only referred to the gifts Jacob was offering Esau but even to the blessing Jacob received from Isaac many years before.

Yes, Jacob had to lower himself, but through this he created a situation where Esau was elevated, changing forever the course of world and Jewish history. Similarly in our own lives, when it is our mission to change something, sometimes it is worth the risk to lower ourselves. Let's at least remember that we have the choice.

There is an interesting question in Jacob's prayer to G-d to save him. Why does Jacob repeat himself, saying: "Save me from the hand of my brother, from the hand of Esau" - after all, Jacob only had one brother. The Zohar says this verse is proof that when praying we have to be very clear. Protect me, Jacob was saying, not only from Esau, but also from someone who might consider himself to be my brother.

The Beit Halevy says something different, but very beautiful. Jacob was afraid of two things: not only

the possibility that Esau might be coming to kill him, but also that Esau alternatively might want to again be his brother. Neither was acceptable to Jacob. And we see that his prayer was successful. At first Esau did come to kill him, but later changed his mind and actually suggested that they travel together. Not only did this not happen, but the verse explicitly says that Esau traveled on that day, not spending any further time with Jacob ever again.

The Beit Halevy explains that Jacob was actually seeing the future. In the beginning of the exiles, the nations try to hurt us, enacting evil decrees and even sending hordes to murder us. But this changes. The time comes when they will want to be our friends (like now). They will accept that there is one G-d, even that the Bible is from Heaven. But they will say, just come a little closer to us, give up some of the things that separate you from us, as we have come closer to you. Jacob's strong position gives us, the Jewish people, strength even now to hold on to our Judaism, even when the nations want to be our friends. You can co-exist without being "friends" or "brothers". Today, study some Torah or do an extra mitzvah.

Shabbat Shalom



Give a Hand is a Spanish & Portuguese initiative uniting people with acts of goodness & kindness...

COAT DRIVE

DROP OFF YOUR GENTLY USED WINTER COATS AND CLOTHING (AT 4894 ST. KEVIN AVE.)

SUNDAY, DECEMBER 6, 2020 FROM 10 A.M - 12 NOON OR MONDAY, DECEMBER 7, 2020 FROM 9 A.M. - 4 P.M.

INFO: PLS CONTACT SANDRA MASHAAL (514) 999-1413

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Rabbi Maimon & Gali Pinto, in honour of the Bar Mitzvah of their son, Mendy.