



Congregation Spanish & Portuguese

שַׁבָּת יִשְׂרָאֵל

דְּבָרִים

Parashat Devarim

פָּרַשַׁת דְּבָרִים

TSOM TISHA B'AV : Wednesday/mercredi, July 29 juillet: Begins / Commence 8:25 p.m.
Thursday / jeudi, July 30 juillet: Ends/Termine 9:06 p.m.



**SHABBAT CHAZON
RABBI MAIMON PINTO**

On the 9th day of the month Av (Tisha beAv) we fast and weep for the destruction of the Temple in Jerusalem. On this date both the First Temple (833-423 BCE) and the Second Temple (-349-69) were destroyed. The Shabbat which precedes this fasting day is called "Shabbat of the Vision" because we read a chapter of the Prophets which begins with: "the vision of Isaiah ..."

But there is also a deeper meaning to the name "Mink Shabbat" which Rabbi Levi Yitzchak expressed by the following metaphor: A father once made a wonderful costume for his son. But the child did not take care of his father's gift and soon the costume was in tatters. The father gave his son a second costume, but very quickly it was also damaged by the child. The father then had a third coat made. But this time, he did not give it to his son. From time to time, on special occasions, he would show it to him, explaining that when he learned to appreciate and care for it, he would give it to him. This led the child to improve his behavior until, gradually, it became second nature and he deserved his father's gift.

On "Shabbat of the Vision", explains Rabbi Levi Yitzchak, each of us receives a vision of the Third Temple which will be eternal, so that, to paraphrase the Talmud, "although we see it not, our souls see it". This sight elicits in us a deep reaction, even though we are not aware of the cause of this sudden inspiration. The Temple in Jerusalem was the seat of Gd's manifest presence in the material world.

A fundamental tenet of our faith is that "The whole earth is filled with His presence" and "there is not a place empty of Him". But Gd's presence and involvement in His creation is masked by the seemingly independent and arbitrary mechanisms of nature and history. The Temple was an opening in the veil, a window through which Gd projected His light into the world. There, Gd's commitment to our world was clearly evident in that edifice whose miracles were a "natural" part of daily functioning, and whose space itself reflected the infinity and omnipresence of the Creator. There, Gd revealed himself to man and man presented himself before Gd.

Twice we had the privilege of a divine residence in our midst. Twice we fell short ejecting the Divine Presence from our lives. So Gd built a third Temple for us. But unlike the two previous ones which were human constructions and, therefore, could be destroyed due to human faults, the Third Temple is as eternal and indestructible as its omnipotent architect. But Gd keeps this "third costume" away from us, confining its reality to a higher celestial sphere, beyond the sight and experience of earthly man.

Each year on "Shabbat of the Vision," Gd shows us the Third Temple. Our soul contemplates a vision of a world at peace with itself and with its Creator, a world imbued with the knowledge and awareness of Gd, a world that has realized its potential for good and perfection. It is a vision of the Third Temple in the heavens, that is to say in a spiritual and abstract state, like the third garment that the father had made for his child but that he did not give him. But it is also a vision that carries a promise: the vision of a heavenly temple ready to

descend to earth, a vision that inspires us and commits us to correct our behavior and thus hasten the day when this spiritual vision will become a concrete reality. Through these repeated visions, living with the divine presence becomes more and more a "second nature" for us, gradually raising us to the level of being worthy of living the divine in our daily lives.

The metaphors of our sages continue to speak to us long after the general idea of their message has been assimilated. Beneath the surface of the metaphor's most obvious lesson lie deeper and deeper layers of meaning, in which every detail of the story carries influence.

The same is true of the metaphor of Rabbi Levi Yitzchak. Its primary meaning is clear, but many subtle teachings lurk in its details. We could for example ask why the three Temples are represented by three costumes? Wouldn't the image of a building or a house have been more appropriate?

In fact, a house and a garment both "shelter" and envelop the person. But the clothing does it in a much more personal and individualized way. While it is true that the dimensions and style of a home reflect the nature of its occupant, it is more holistically, not in the specific and intimate way in which a garment "fits" the wearer.

On the other hand, the individual nature of a garment limits its function to strictly personal use. A house can house many people, a piece of clothing is worn by only one. I can invite you to my house, but I cannot share my garment with you: even if I give it to you, it will not fit you as it suits me, because it is tailored to my measure.

Gd chooses to reveal His presence in our world in a "home", a common structure that goes beyond the dimension of the individual to suit an entire people, the entire community of men. And yet the Holy Temple in Jerusalem also possessed certain characteristic aspects of the clothing. It is these characteristics that Rabbi Levi Yitzchak wishes to emphasize by comparing the Temple to a costume.

For the Holy Temple was a strongly compartmentalized structure. There was a court for women and another for men, a space reserved exclusively for cohanim, a "sanctuary" (hekhal) imbued with greater holiness than the "courts", and the "Saint of Saints", a room that only the High Priest could enter and exclusively on Yom Kippur, the holiest day of the year. The Talmud lists eight different degrees of holiness in the Temple, each with its own function and purpose.

In other words, although the Temple expressed a unique truth - the omnipresence of Gd in our world - it did so to each individual in a personalized way. Although it was a "home" in the sense that it served many individuals - indeed the whole world - as their meeting place with the infinite, it was for each person the tailor-made "garment" of their spiritual needs, specific, offering him a personal and intimate relationship with Gd.

Each year on the Shabbat preceding Tisha beAv, we receive a vision of our world as a divine residence, a place where all Gd's creatures will enjoy His presence. But it is also the vision of a divine "garment," the vision of a personal relationship with Gd perfectly suited to our own character and aspirations, that we will all come to know when the Third Temple comes down to earth.

Shabbat Shalom

Shabbat Shalom

Start/Début 8:13 pm.

End/Fin 9:23 pm.

Havdalah

Services Schedule

Horaire des Offices



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

SHAHRI: 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
9:00 a.m. (Hodu)**

**SERVICES IN THE SUKKAH
Sunday at 8:30 a.m.**

Following Sunday services,
Rabbi & Cantor will visit Mount-Royal
Cemetery to recite weekly hashcabot
Send names of loved ones to:
rabbi@thespanish.org

**Mercredi, 29 juillet - 19h00
Vivre avec la Paracha
avec Rav. M. Pinto**

**Thursday, July 23 at 7 p.m.
VIRTUAL TORAH READING & COMMENTARIES WITH RABBI PINTO
(watch emails for details)**

Zoom Meeting ID 526 438 1158

**NEW! FRIDAY NIGHT - 18h30
STARTING FRIDAY, JULY 24
Join us for a *Kabalat Shabbat*
under the stars in the
SUKKAH @ 6:30 P.M.**

Quote of the Week

The trouble with most of us is that we'd rather be ruined by praise than saved by criticism.

-- Norman Vincent Peale
- Aish HaTorah

Beit Hamidrash Helwani

פֶּרְנַס הַיּוֹם בית המדרש הלואני

Parnass Hakavod - פרנס הכבוד
Mayer & Muriel Sasson

PROGRAMME DU BEIT HAMIDRASH

שיעור יומי

PROGRAMME QUOTIDIEN - HOK LEISRAËL
DIM.-VEN. APRÈS SHAHRIT RABBI MAIMON PINTO

ZOOM MEETING ID: 5264381158

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

PARNASS HAYOM פֶּרְנַס הַיּוֹם

Sunday/Dimanche 5 Av - July 26 juillet

M. & Mme. Marcel Menda, en l'honneur de, Rabbin Yehuda Abittan.

Tuesday/Mardi 7 Av - July 28 juillet

Tilly & Selman Khazzam, in honour of their granddaughter, Emma Khazzam.

Wednesday/Mercredi 8 Av - July 29 juillet

Dr. Samia Bekhor & Amy Khadid, in memory of their father, Daoud Zubaida ז"ל.

Friday/Vendredi 10 Av - July 31 juillet

Julia Coriat, à la mémoire de Suzanne Coriat bat Saul, épouse de feu Georges Juda Coriat ז"ל.



HALAKHA הלכה

Eating Meat Following Rosh Chodesh Av

The Mishnah in Masechet Ta'anit (26b) tells us that on Erev Tisha B'Av during the last meal one eats before the fast, one may not eat meat, drink wine, or eat two cooked foods, such as rice and an egg. Although the letter of the law dictates that the prohibition to eat meat only applies during the last meal one eats before the fast of Tisha B'Av, nevertheless, the custom of the Jewish nation is to abstain from eating meat from Rosh Chodesh Av until the Tenth of Av. These customs have already been mentioned by the Geonim and early Poskim and have been accepted by the Jewish people. There is no distinction between meat and chicken, as it is prohibited to consume any of them. Even a food cooked with meat, for instance a soup cooked with meat, should not be eaten even after the meat has been removed, due to its meat flavor. Fish is not included in this prohibition and is permitted to be eaten.

Eating Meat on Rosh Chodesh and on the Tenth of Av - The Sephardic custom is to permit eating meat on the day of Rosh Chodesh itself, as we have explained in the previous Halacha; Ashkenazim customarily forbid this even on the day of Rosh Chodesh. Regarding this aspect, Sephardim are more lenient than Ashkenazim. On the other hand, regarding eating meat on the Tenth of Av, the Sephardic custom is to prohibit eating meat during the entire day of the Tenth of Av (i.e. until sunset of the Tenth of Av), whereas the Ashkenazi custom is to permit consumption of meat and wine following halachic midday of the Tenth of Av.

The Yemenite Custom Regarding Eating Meat - The custom of Yemenite Jews was to only abstain from eating meat and drinking wine during the meal immediately preceding the fast of Tisha B'Av; however, they would not abstain from doing so during the other days of the month of Av, in accordance with the letter of the law of the Talmud. Nevertheless, now that they have merited settling in Israel where the prevalent custom is to abstain from this during the "Nine Days," Rabbi Ovadia Yossef ז"ל writes that they should accept upon themselves the local custom and they may not act differently. This is especially true since the destruction of the holy Temple is felt in Israel more than in other places, for the location of the destruction is clearly visible for all to see and it is thus certainly befitting to act stringently in this matter.

Eating Meat on Erev Shabbat - On Shabbat within the "Nine Days," one should certainly eat meat. One may also act leniently and taste meat dishes on Erev Shabbat to see if the dish requires any improvement (such as more salt and the like). Some say that one may be lenient to taste from such Shabbat dishes even when it is not necessary to do so, for according to the Mekubalim, it is important to taste Shabbat dishes on Erev Shabbat. Rabbi Ovadia Yosef ז"ל writes that one may be lenient regarding this matter; however, one who acts stringently is truly praiseworthy.

Meat Left Over from Shabbat - Rabbi ז"ל writes that if some meat is left over from dishes that were cooked in honour of Shabbat, one may partake of this meat on Motzei Shabbat during "Seuda Revi'it" (the fourth meal of Shabbat which is eaten upon the conclusion of Shabbat). This is especially true if one regularly eats meat during "Seuda Revi'it." One who is lenient and partakes of meat left over from dishes cooked in honour of Shabbat even during the other days of the week indeed has whom to rely. Regarding minors who have not yet reached Bar/Bat Mitzvah age, they may be lenient and partake of such leftover meat on other weekdays as well. (All this applies only when one did not intentionally cook a large amount for Shabbat in order for there to be leftovers for during the week.) Regarding young children who do not comprehend the matter of the destruction of the Beit Hamikdash at all, one may feed them meat during these days and one may even cook meat for them during the week during which Tisha B'Av falls out.

An Individual who is Weak and Needs to Eat Meat - One who is ill, even with a non-life-threatening illness, may eat meat during these days. Similarly, a woman who is within thirty days of giving birth may eat meat during these days. Furthermore, if a woman is nursing a weak child and abstaining from eating meat could possibly impact the health of the baby, she may eat meat during this time. Similarly, a pregnant woman who suffers very much during her pregnancy may act leniently and eat meat during these days. *Shabbat Shalom, Rabbi Maimon Pinto*

SHABBOS, July 11TH

FOR TIMES OF SERVICES, PLEASE
FOLLOW WITH SPANISH & PORTUGUESE

WORDS FROM RABBI WHITE
DEVARIM 5780

This shabbat, the Shabbat before the 9th of AV, is called *shabbat hazon*, called that after the first word of the haftarah, which means "vision." [i.e., the vision of the Prophet Isaiah.] The prophet excoriates the people of Israel: after all the good that Gd has done for Israel, they have rebelled; Gd is disgusted by their sacrifices that they bring to the Temple, because once they leave the Temple, they do not live a moral life. Israel can redeem itself only by acts of justice (*mishpat* and *tsedaqa*.) This is one of the most powerful statements in world literature for social justice.

There is an old Ashkenaz practice of reading this haftarah according to the melody of Eicha. (Actually, I follow a precise tradition of reading most of the verses according to Eicha, but reading the positive verses of the haftarah according to the regular haftarah tune.) Ashkenaz tradition also reads in the Torah, in this week's parasha, verse 12, (the 1st verse of the 2nd *aliya*) in the tune of Eicha. In addition, this Friday night, we sing the *lekha dodi* according to the haunting melody for *'elei tsiyon*, the last *kinna* on Tisha' be'av.

You might ask: is it appropriate to sing sad melodies on Shabbat, a day when we do not exhibit public signs of mourning. I could answer: if that were the case, why did the ancient rabbis assign this haftarah for this Shabbat? Surely, they wanted to impress on the people to prepare themselves for the message of the fast day: be honest and just in your interactions with people and with Gd. And the haftarah ends on a most positive note: Israel will be redeemed by acts of *mishpat* *u-tsedaka*: justice! And, indeed, Tisha be'av itself ends on a most positive note: in the afternoon, we no longer have to sit on low benches: we start thinking of consolation: as we pray in the afternoon Amidah: God is *menahem tsiyyon u-vonei yerushalayim*. Gd comforts Zion and builds Jerusalem!

Shabbat shalom

CHEVRA SHAAS CONGREGATION - TISH'A B'AV ZOOM

In light of this year's situation (may we soon be back to normal, be'ezrat HaShem,) our reading of *Eicha* & *Kinnot* will be held via Zoom: coordinates will be made available to you on Tuesday, July 28.

SCHEDULE: Wednesday night: Mincha 8:15 ~ Maariv 8:45 ~ Eicha 9:00 (approx.). **Thursday morning:** Shacharit 8:00 ~ kinnot 8:30

Due to the situation, we shall read an abridged selection of kinnot, with brief explanations.

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]

Mann Families

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

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

Robert Fattal - Friend
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