



# Congregation Spanish & Portuguese

שארית ישראל

ויקרא

Parashat Behar Behukotai פרשת בהר בחוקותי

## Count of Omer

## ספירת העומר

16 mai Shabbat Soir #38	17 mai Dimanche Soir #39	18 mai Lundi Soir #40	19 mai Mardi soir #41	20 mai Mercredi soir #42	21 mai Jeudi soir #43	22 mai Vendredi soir #44	23 mai Shabbat Soir #45
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### Parashat Bahar-Behukotai By: Rabbi Maimon Pinto

In this week Torah portion, we learn about moral values and practices that build a conscientious society. Among the various precepts' scripture relates how one should not rob the poor, "And when your brethren become poor and sells some of his property... Do not rob the impoverished because he is impoverished... For the Lord shall plead their cause." The Midrash explains as follows, The Holy One, blessed be He, said, "Do not rob the impoverished because he is impoverished," for I have made him impoverished. [Hence] whoever robs him or mocks at him reproaches his Maker. [It is] as if he is mocking at Me" What is the meaning of "Do not rob the impoverished?" Is there someone robbing the impoverished? Of what does he rob from him when he does not have anything? The Midrash answers, It is simply that, if you are accustomed to maintaining him, and you have reconsidered and said, "How long shall I provide for him," and you [then] hold back from giving to him; if you do this, know that you are robbing him.

In many religions - **Judaism is not one of them** - there is a prohibition of "interfering with creation". The idea underlying this prohibition is simple: since God created the world, He strongly wants the world to exist in the way it was created. For this reason, various areas of modern science are viewed as negative - in particular, genetic engineering and parts of medical science.

Judaism, as a rule, does not recognize the prohibition on interfering with creation. God planted man in paradise for "To labor and preservation," and from then on man's role is to intervene in creation, repair, and improvement. There are, however, various prohibitions that hint at a similar trend - perhaps the most prominent of which is the *Kilayim* (mixture of two distinct species) prohibition, "For God created his world wisely and knowingly, and did all the shapes according to what was needed ... and the species will not interfere with their

integrity. But this commandment is the exception that does not indicate the general rule. As a rule, Judaism commands man to *fix* the world, the circumcision that is performed on every male first-born baby at his birth is a clear proof of this.

The theological approach that prohibits intervention in creation reaches a negative moral record when it prohibits giving charity to the poor. An expression of such a distorted approach can be found in an Ancient Greek thinker by the name, Tornossropos's. He presented R. Akiva with the following question: "If God loves the poor, why does he not provide for them?"

So, if God created the poor as he is - we must not 'interfere with that creation' and change it. Rabbi Akiva's overwhelming answer was: "In order for us to save ourselves by good actions." God purposely created a distorted and incomplete world for us to correct, to fix, and ultimately fulfill our purpose.

The Midrash presented above offers a reverse approach from Tornossropos's implication. According to him, absurdly, he should not be scolded because God made him poor, and not even though he was created poor. **Whoever "intercedes in creation" and helps the poor does not act against the intention of God but realizes it.** On the contrary: One who does not help the poor - is considered as if he is ridiculing the Almighty.

God expects us to love our fellow Jew not only in our heart and mind but also in action. By helping those who need financial support, is being attentive to the different needs of your fellow friend. We as community have the responsibility to create a harmonious society and taking an active part in shaping the world in a way that meets its creator's expectations. Becoming partners with the creator of the universe means caring for each other because he cares for us.

**Shabbat Shalom**

## Shabbat Shalom

Start/Début 8:00 pm.

End/Fin 9:14 pm.

Havdalah

Services Schedule

Horaire des Offices

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

**SHAHRI:** 9:00 a.m.  
**Everyday Monday through Friday**

**Afternoon/Evening Services:**

**Minha/Arvit 8:00  
Fridays 5:00**

**Our Week Day Services  
Zoom meeting ID: 5264381158**

**Sunday - Friday:** Thought Of The Day  
with Rabbi Maimon Pinto.  
**10 a.m. and 8 p.m.**

**Mercredi à 20H30** - La Cabale de soi  
Dans cette classe, nous découvrons la dimension intérieure de la Torah et des secrets de l'univers tels qu'ils sont présentés par les mystiques juifs.

**MERCREDI 20 Mai, 2020  
Moïse, Dieu et le Tsimsoum**

**Thursday - 12:00PM** - Ethics Of The Fathers  
"Let your house be wide open for guests; treat the poor as members of your household..." Bring your lunch & join me for an interactive class of one of the most adored Jewish texts, the "Pirkei Avot".  
**THURSDAY, May 21**

**Friday - 5:00PM** - Light YOUR Sparks  
Discover the most celebrated day of the Jewish Calendar, SHABBAT.  
Every Friday evening join me for a pre-Kabbalat Shabbat full of melodies and inspirational sparks.

**Saturday Night (15 minutes after Shabbat)**  
Join us in a musical Havdalah & enter the week with song & gladness.

**Zoom Meeting ID 526 438 1158**

## Quote of the Week

If you got everything you wanted, it would be called a vending machine. However, since you don't ... It's called Life.

- **Aish HaTorah**

# Beit Hamidrash Helwani

בית המדרש הלואני  
Parnass Hashana - פרנס השנה  
Joseph & Betty Nezri  
Parnass Hakavod - פרנס הכבוד  
Mayer & Muriel Sasson  
In Honour of Rabbi Cantor Yehuda Abittan

PROGRAMME DU BEIT HAMIDRASH

שיעור יומי

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

ZOOM MEETING ID: 5264381158

## PARNASS HAYOM פרנס היום

Shabbat 22 Iyar - May 16 mai

Anita &amp; Rony Gabbay, in memory of Minashi Gabbay ז"ל.

Sue &amp; Kamal Gabbay, in memory of Minashi Gabbay ז"ל.

Deborah &amp; Veronique Abecassis, in memory of their father, Leon Abecassis ז"ל.

Sunday/Dimanche 23 Iyar - May 17 mai

Moussa Saad, à la mémoire de leur mère, Rachel Saad ז"ל.

Sachs Families, in memory of David Cohen Hakak ז"ל.

Carmen &amp; Jack Korin, in honour of the marriages of their Children.

Monday/Lundi 24 Iyar - May 18 mai

Linda &amp; Sam Fattal, in honour of their Children.

Tuesday/Mardi 25 Iyar - May 19 mai

Pascale &amp; David Pisarevsky, in honour of the Bar Mitzvah of their son, Joseph.

Wednesday/Mercredi 26 Iyar - May 20 mai

Rabie Family, in memory of Charlie ben Rouben Ezra Rabie ז"ל.

Thursday/Jeu 27 Iyar - May 21 mai

Touaty Family, in memory of their son/grandson, Asher Brennan Touty ז"ל.

Friday/Vendredi 28 Iyar - May 22 mai

S&amp;P Congregation, in memory of Nissim Mizrahi ז"ל.

Maghen Abraham, en l'honneur de Yom Yerushalaïm.

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

SHABBOS, May 16<sup>TH</sup>

FOR TIMES OF SERVICES, PLEASE  
FOLLOW WITH SPANISH & PORTUGUESE

WORDS FROM RABBI WHITE

BEHAR-BEHUQOTAI 5780

My wife and I are pleased to announce the  
marriage of our granddaughter,  
Rosy White to Elchanan Tzur.

The wedding was held on Lag ba'omer, in  
Brooklyn. We attended via zoom.

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In the early 1830's, a cholera epidemic killed  
hundreds of thousands, from India to North  
America. In 1831, Rabbi Akiva Eiger, one of  
the leading rabbinic authorities of the past  
couple hundred years, following the medical  
advice of his time, issued several directives.

Among other instructions, he wrote of the  
importance of trying to avoid the plague by  
staying healthy. He instructed to eat good  
foods; not to overeat; to try not to become  
overanxious; to walk regularly so to breathe  
fresh air; to wash hands and face. Good  
advice for us!

He also, to the best of my knowledge, was  
the one who instituted that multiple people  
could say mourner's kaddish simultaneously.  
Because until that time, the Ashkenaz prac-  
tice was that only one person per service  
would say kaddish. Due to the multiple  
deaths of that period, many people in shul  
wanted to say kaddish. This practice has  
spread to almost all Ashkenaz shuls and has  
persisted to this day.

Reminder: this Thursday night and Friday, 28  
iyar, is yom shihur Yerushalyim. According  
to the decision of the Israel Chief Rabbinate,  
it has been established as a day of thanksgiv-  
ing and happiness. We don't say *tahanun*,  
and we recite a full Hallel with beracha. And  
we look forward to *ge'ulah sheleimah*.

Shabbat shalom



שבת שלום

## HALAKHA הלכה

Le Saint béni soit-Il a fixé pour règle, dans sa création, que notre éveil ici-bas pour nous rapprocher du Maître du monde et pour Lui demander sa bénédiction entraîne un éveil d'en haut correspondant, pour déverser sur nous une abondance de bienfaits, selon nos besoins et selon les besoins du monde.

Cela signifie que, même lorsque le monde ou l'homme méritent l'abondance des bienfaits de Dieu, il arrive que ceux-ci soient retenus, jusqu'à ce que l'on expérimente la détresse et que l'on prie l'Eternel depuis les profondeurs de son cœur.

Il existe deux types de prière. Le premier vise le maintien permanent du monde ; de telle sorte que, s'il n'y avait pas de prière en ce monde, l'univers cesserait d'exister (voir cf. *Taanit* 27b). Le second type de prière vise des objets déterminés ; dans le cas où, par exemple, est survenu quelque malheur, et où l'on prie pour en être délivré ; ou encore dans le cas où l'on espère un supplément de bénédiction.

Toute prière agit et influe, comme l'enseignait Rabbi 'Hanina : « Celui qui s'étend longuement dans sa prière, sa prière ne lui revient pas à vide ». Seulement, si son influence est parfois immédiate, elle est d'autres fois à longue échéance ; la prière est parfois entièrement exaucée, d'autres fois partiellement. Or seul Dieu sait comment aider l'homme et le soutenir. Il arrive, pour différentes raisons, que la souffrance vienne pour le bien de l'homme ; alors le Saint béni soit-Il n'exauce pas sa prière ; malgré cela, cette prière lui est utile, et la bénédiction qu'elle appelle de ses vœux se révélera un jour, d'une manière ou d'une autre.

Les plus grands parmi les justes eux-mêmes, dont les prières ont été d'ordinaire exaucées, se sont parfois vus refusés. Qui est plus grand que Moïse notre maître, lui qui, lorsque les enfants d'Israël commirent la faute du veau d'or et celle des explorateurs – et alors que Dieu envisageait de les détruire –, resta en prière jusqu'à ce que Dieu se ravisa et pardonnât à Israël (Ex 32, Nb 14) ? Malgré cela, lorsqu'il vint plaider pour lui-même afin d'avoir le mérite d'entrer en terre d'Israël, Dieu lui répondit : « C'en est assez, ne me parle pas davantage à ce sujet » (Dt 3, 26).

Aussi doit-on se renforcer grandement dans sa prière. Ne pensons pas que, si nous prions, l'Eternel soit obligé de faire droit à notre requête ; mais continuons de prier, en sachant que notre créateur entend notre prière et qu'à coup sûr celle-ci agit de façon bénéfique ; simplement, nous ne savons ni comment ni par quel chemin.

Source: *Pninei Halacha*

Shabat Shalom, Rabbi Maimon Pinto



### A Word From Hazzan Daniel Benlolo



Shavu'ot celebrates the giving of the Torah. According to ancient tradition, the Torah enumerates 613 mitzvot: 248 affirmative commandments and 365 prohibitions. In the Sephardic tradition, several poems enumerating each of the commandments have been written by various poets, these are called "Azharot" - Admonitions. Our custom is to read the version written by Solomon ibn Gabirol (1020-1069) with an introduction by David ben Eleazar Bekuda (12<sup>th</sup>.) Traditionally, in the synagogue, we chant the Azharot "round-robin" style on the afternoons of Shavuot (reading the affirmative commandments on the first day and the prohibitions on the second day.)

This year since we cannot meet in the synagogue - we have joined together with our sister congregations and hazzanim from around the world to host a special joint Azharot service in advance of the holiday, on Sunday, May 24<sup>th</sup>. I will be joining Hazzanim from Philadelphia, Paris, Bayonne, Florence, Amsterdam, London, and Israel for this special virtual event. This type of joint service brings together almost all of the Spanish and Portuguese communities and something that has never been done before!

With thanks to the American Sephardi Federation for hosting this service via its Zoom Webinar platforms. More information will become available soon. Stay tuned!

[https://us02web.zoom.us/webinar/register/8915883443528/WN\\_rcuVq327T\\_Srs09Glij5cQ](https://us02web.zoom.us/webinar/register/8915883443528/WN_rcuVq327T_Srs09Glij5cQ)

***Shabbat Shalom***

Our Clergy will be saying Hashcabah at the cemetery on Sundays, please let us know if you would like such a prayer for your loved ones by sending their name(s) to:  
rabbi@thespanish.org

#### **S&P SYNAGOGUE OFFICE**

The office will be closed for Legal Holiday, Monday, May 18, 2020.

#### **S&P SYNAGOGUE OFFICE**

Please note that the office is open, with limited staff available, to serve the members from 9 a.m. to 5 p.m.  
Feel free to call for any requests (514) 737-3695.