



Congregation Spanish & Portuguese

שארית ישראל

פרשת וַיֵּרָא

Parashat Vayeira

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PARASHAT VAYEIRA



Politics and governments play a big part in shaping society and our world views. As I am writing these lines the American people are going to the polls. I have asked my congregants, friends, and family and particularly myself, should I really care who wins the U.S. presidential elections? And then there are people that like to take it just a little further. They ask me "Rabbi, is the Torah Republican or Democrat? My usual answer is that Torah is the ultimate good, and therefore must include everything that is good no matter where it is from. Jewish people have the knack of keeping their balance despite being confronted by extremes. They have great ideals but are also realists and pragmatists. They are sensitive to spirituality, with a long list of prophets and visionaries – but also know how to keep their feet on the ground. They are steeped in study of the sacred Torah, but also know how to make a living and create a warm and welcoming home environment.

This ability to balance spirituality and the practical level of life goes back to Abraham and the opening theme of the Torah portion. Abraham has just been circumcised and is sitting at the entrance of his tent in the heat of the day. At this point, G-d is revealed to him.

Now, the idea of G-d being revealed to anyone is a very striking concept. Obviously, this means an intense state of consciousness. Abraham had experienced this previously, as we see in last week's Torah portion. There it tells us that "Abraham prostrated himself face down, and G-d spoke to him." By contrast, in our Torah portion, when G-d is revealed to Abraham he calmly sits at the entrance of his tent.

A hint to the intensity of the Divine revelation to Abraham is expressed in the idea that this was happening "in the heat of the day." The intensity of the sun relates to the intensity of the spiritual revelation that was taking place.

Nonetheless, Abraham went on calmly sitting at the entrance. There is no indication that he was blown out of his mind. He seems to have been able to balance the exalted and intensely spiritual revelation of the Divine with being a hospitable person, sitting at the entrance of his tent and looking for guests. The Sages tell us this is because he had been circumcised. The *brit*, meaning the covenant with G-d expressed by *brit milah*, enabled Abraham to keep his balance when G-d was revealed to him.

Why should circumcision have this effect? One explanation is because it establishes a pact between G-d and the most physical part of the person. This gives the person the ability to reach for the highest level of the sacred while at the same time keeping his feet on the ground.

According to the Sages, for a male the covenant of circumcision requires a physical operation. By contrast, a Jewish female is considered to be born circumcised. She is born with the ability to balance holiness with the reality of daily life.

The real question is not, who are you voting for? But why I am voting for this person? Will I be able to accomplish my life mission with him in office?

This is the purpose of the Jewish people in the world: to join holiness and daily reality, including physical flesh and physical earth, with balance, tenderness, and joy.

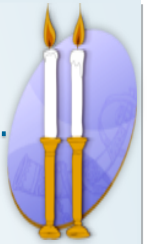
Shabbat Shalom,
Rabbi Maimon Pinto

Shabbat Shalom

Start/Début 4:15 pm.

End/Fin 5:19 pm.

Havdalah



Services Schedule

Horaire des Offices

Our Week Day Services

SERVICES SCHEDULE IS AS FOLLOWS:

SHAHRIT: 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.



LEARNING WITH RABBI PINTO

Dimanche, 8 novembre

10:00 - 10:30 A.M.

DÉCOUVRIR LE SIDDOUR

APPRENDRE, TRADUIRE & DEVELOPPER

LES MOTS D'UNE PARTIE CHOISIE

DE LA PRIÈRE HEBDOMADAIRE

"Modei Ani" (partie 2)

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SUNDAY, NOVEMBER 15

10:30-11:30 A.M.

WRAP 'N' ROLL

WITH RABBI PINTO & CHAZZAN BENLOLO

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Ongoing Classes with Rav. Maimon Pinto

Lundi au Vendredi 16h00

Cours de Talmud Masekhet Makkot

Monday through Thursday

8:25AM. & 3:40PM.

RABBI'S DAILY THOUGHTS & HALAKHA

EVERY THURSDAY EVENING 6:00-7:00 P.M.

IN THE BEGINNING... WITH RABBI M. PINTO

Zoom Meeting ID 526 438 1158

UPCOMING EVENTS

Tuesday, November 10 1:30-2:30 p.m.

Sisterhood ~ Guest Instructor, Lisa Shebath, Health Series, "Post Election Yoga Therapy" (Zoom ID: 894 7064 7180 - SISYOGA).

Wednesday, November 11 10:00-11:30 a.m.

Women's Learning Group (WLG) ~ Dance Instructor, Maurice Peretz "Just Dance"

Tuesday, November 17 7:00 p.m.

Sisterhood ~ Speaker, Jennifer Abdulezer Mashaal, Dietitian & Nutritionist - Health Series "Eat Well - During the New Normal" (Zoom ID: 858 8386 8197 - SUPERSIS).

Wednesday, November 18 10:00-11:30 a.m.

Women's Learning Group (WLG) ~ Hon. Jacques Saada, Pres. CSUQ "Stories of my Life (Anecdotes d'une vie)"

Tuesday, November 24 - 12 noon

Sisterhood ~ Book Review "Where the Crawdads Sing"

Zoom ID: 821 3250 7547 SISBOOK

Wednesday, November 25 10:00-11:30 a.m.

Women's Learning Group (WLG) ~ Chazzan Daniel Benlolo "A Musical Session With Our Cantor"

Thursday, Nov. 26 7 p.m. ~ 252nd Annual General Meeting

Beit Hamidrash Helwani

פרנס-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 פרנס היום

Shabbat 20 Heshvan - November 7, novembre

Leila & Afram Khamara, in honour of the marriage of their son, David to Lindsey.

Sunday/Dimanche 21 Heshvan - November 8 novembre

Leila & Afram Khamara, in honour of their son's family, Adel & Laurie; Lilian, Gabriel.

Monday/Lundi 22 Heshvan - November 9 novembre

Denise & Manny Touaty, in recognition of their support & generosity to Beit Hamidrash & Spanish & Portuguese Synagogue.

Tuesday/Mardi 23 Heshvan - November 10 novembre

David & Dody Hasson, à la mémoire de Lucie Halabi bat Sara ז"ל.
Famille Srour, à la mémoire de leur père, Nisso Srour ben Esther ז"ל.

Wednesday/Mercredi 24 Heshvan - November 11 novembre

Rachel Malka, à la mémoire de son fils, Gerard Malka ז"ל.
Danielle Benchimol Mashaal, in memory of her mother-in-law, Simha Mashaal ז"ל.

Thursday/Jeudi 25 Heshvan - November 12 novembre

Albert & Sandy Mashaal & Families, in memory of her father, Elliahou Kazam ז"ל.

Friday/Vendredi 26 Heshvan - November 13 novembre

Denise & Manny Touaty, in memory of his mother, Isabelle Touaty ז"ל.
Emile Sayegh & Family, in memory of his brother, Shlomo ben Avraham Sayegh ז"ל.

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

SHABBOS, OCTOBER 31st

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
VAYEIRA 5781

This past Sunday, as I was eating breakfast, I turned on the "Sunday Magazine" program of CBC radio. A woman was talking about the isolation and depression that many people experience during the pandemic. But she said that she is comforted by the fact that she knows that from the time she wakes up in the morning, there are always protective eyes watching her.

I immediately thought of the *modeh 'ani* that we say every morning, and of the words of Rabbi Judah the Prince at the beginning of the 2nd chapter of Pirquei Avot, that we should know that there is an *'ayin ro'ah*, that is, that God is watching us.


Of course, I knew that was not what the woman meant. As she explained, she was referring to her loving cat. Now, I have nothing against dogs or cats, but let us not leave God out of the picture.

Why do I mention this today? In this week's parasha, Abraham is sitting outside of his tent, and sees 3 visitors. Who were they? Any Jewish child will tell you they were 3 angels. But if you look carefully at the text, it says "3 men." And that's how the authoritative ancient literal Aramaic translation, known as Targum Onkelos, translated. So, that was literal, but every Jew understood the hand of God in that visit. So that's why the later version, commonly known as Targum Yonatan, actually translated "angels." And another old version from the Land of Israel, known popularly as Targum Yerushalmi, explained "3 angels in the appearance of men."

As of this writing, we do not yet know who won the US election. But we fervently pray, whoever will be selected, to paraphrase what we in Chevrat Shaas say every Shabbat, "He who grants victory to kings...may He bless and protect the President ... inspire him and all his counsellors to deal kindly with us and with Israel, and may a redeemer come to Zion." Amen!

Shabbat Shalom

We are saddened by the passing
of **Anne Hoffer**. She and her
husband, **Morris**, were
senior members of CS.




**MONTREAL S&P
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AND
PRESERVATION
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ARCHIVING THE MELODIES THAT
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Chazzan Daniel Benlolo
&
Spanish & Portuguese Choir

Jews have been praying for rain for millennia. In the ancient land of Israel, rain was a life-and-death concern. A good rainy season meant a good harvest and ample drinking water, while a drought could be fatal to livestock and cripple the economy.

In fact, rain appears twice in the Amidah.

It is first mentioned in the second blessing, as one of a string of natural and supernatural wonders that G-d performs. Not least among them is that "He causes the wind to blow and the rain to fall."

In both instances, the rain-related phrase is said only during the winter (Israel's rainy season). However, the two prayers follow slightly different schedules. We begin to say "He causes the wind to blow and the rain to fall" on Shemini Atzeret. But, as you point out, we start saying the second prayer, the

actual request for rain, only at the beginning of December.

Why the differing start dates?

In Israel - The Jews of ancient Israel made three pilgrimages to Jerusalem each year, for the holidays of Passover, Shavuot and Sukkot. Now, the official rainy season begins on Shemini Atzeret, when the Jews were about to start their journey back home after the festival of Sukkot. As much as they wanted the rain, they chose to delay their supplications in the interests of a safer and easier trip.

That is how the practice of delaying the prayer for rain began. In Israel, the prayer was begun only 15 days after Shemini Atzeret (the 7th of Cheshvan), allowing enough time for even the Jews living near the Euphrates to return home. This custom is fol-

lowed by Jews living in Israel until today.

In the Diaspora - For much of our history, the primary Jewish community in the Diaspora was in Babylonia (modern-day Iraq), where the terrain is on a lower altitude than Israel's, and they do not need rain until much later. Therefore, the sages instituted that Jews living in the Diaspora should start praying for rain only 60 days after the start of the halachic autumn, which is known as *tekufat Tishrei*. Nowadays very few Jews live in Babylonia, and the Jews of North America need rain at a different time than the Jews of Singapore. Nevertheless, we all start asking for rain on the day established for the Jews in Babylonia, regardless of when rains are actually needed in our respective locales.

YALKUT YOSEF REVISED BY RABBI M. PINTO

Shabbat Shalom, Rabbi Maimon Pinto



CONGREGATION ☆ MAGHEN ☆ ABRAHAM

THOUGHTS FROM MAYER SASSON ~ VAYEIRA

Vayera, opens with Abraham, on the third day after his circumcision, sitting at the opening of his tent seeking guests. It's an exceedingly hot day, and there's no one in sight, yet Abraham sits there, waiting and hoping to find someone to invite into his home. As the Torah tells us:

Now the L-rd appeared to him in the plains of Mamre, and he was sitting at the entrance of the tent when the day was hot. And he lifted his eyes and saw, and behold, three men were standing beside him, and he saw and he ran toward them from the entrance of the tent, and he prostrated himself to the ground.

The opening phrase is "the L-rd appeared to him." As a result of this Divine revelation, Abraham reached a greater level of kindness. Typically, a kind person will express kindness when he or she sees someone in need, or at least someone who can receive the kindness. In this scene, Abraham was sitting at the opening of his tent looking to express kindness even when there was no one in sight who was in need of kindness. Abraham's heart was overflowing with love. For the more Abraham experienced the presence of G-d, the more he transcended himself and

sought to connect and share with other people.

The verse continues, "and he was sitting at the entrance of the tent when the day was hot." The literal translation of the verse is "he was sitting at the entrance of the tent like the heat of the day." Not "in the heat of the day," but "like the heat of the day." The verse implies that Abraham himself was like the "heat of the day." Abraham was like the sun, spreading warmth, love and enlightenment.

Many spiritual seekers seek to escape worldly distractions and seek enlightenment in solitude. The more enlightenment they experience, the more removed they become from the rest of society. But Abraham taught us that the closer one comes to spirituality, holiness and transcendence, the more the person will "sit at the opening of the tent," seeking to express kindness even when the need is not immediately present before him or her. The closer one comes to G-d, the more he or she will be "like the heat of the day," like the sun, expressing warmth and friendship to all.

Shabbat Shalom

Wisdom Of The Week

THE RIGHT TO FORGIVE AND FORGET – by Rabbi Efram Goldberg, AishHatorah

While the right to be forgotten or forgiven isn't simple, the Torah does encourage the right to simply forget. We should be predisposed to forgive, let go, and look the other way.

Let's not use our selective memory to overemphasize the bad, the shortcoming, the hurt, the times people didn't show up and we forget their virtues, their good, the times they came through. It has been said, "Not forgiving someone is like drinking poison and expecting the other person to die." Forgiveness, ultimately, is about us, not them.

We always have the right to forget, even when it is not earned by making nothing of the hurts or insults. Our sages say that if we expunge the negative from the files we have on others, God will expunge the negative from our own files.

Last year a former Dallas police officer, Amber Guyger, was sentenced to serve 10 years in prison for the fatal killing of an innocent man she shot when she mistakenly entered his apartment believing it was her own. The victim's 18-year-old brother took the witness stand and spoke to Guyger, saying, "I know if you go to God and ask him, He will forgive you... I personally want the best for you." The

18-year old then asked the Judge if he could give Guyger, the woman who killed his brother, a hug. The judge said yes. The young man stepped off the witness stand, embraced Guyger and she broke into tears.

If this man could forgive the person who killed his brother and give her a hug, we can forgive the small slights, hurts and injuries we have incurred. We can dig deep and hug the people who didn't really mean to hurt us, maybe they were insensitive or thoughtless because in fact they were just hurting themselves. So we weren't invited to someone's wedding. So our birthday came and went and our children or grandchildren didn't even call. So we extended ourselves for a friends and it wasn't reciprocated. So someone walked by and didn't say hello. There are so many broken relationships and so much dysfunction because we choose to remember instead of forget.

Don't hold a grudge or look for the fault. Let go and move on. You'll feel a huge relief. We don't have a basic right for our wrongs to be forgotten. We need to own up, seek forgiveness, and make amends. But we absolutely have the right and even responsibility to forget. Let's use it to let go of things that don't matter in the long run and to avoid drinking a poison that will only prove lethal to us.



REFUAH SHELEMAH TO:

Selim Moghrabi



Quote Of The Week

Silence is a fence around wisdom. *Aish HaTorah*