



Congregation Spanish & Portuguese

שארית ישראל

דברים

SUKKOT

סוכות

SUKKOT 5781



That essential message of the mitzvah of the "Four Species" over which we recite a blessing on the festival of Sukkot is unity. In the words of the Midrash:

The Citron has both a taste and an aroma; there are individuals who have both Torah learning and good deeds.... The date leaves have a taste but does not have an aroma; so, too, there are individuals who have Torah but do not have good deeds.... The myrtle has an aroma but not a taste; there are individuals who have good deeds but do not have Torah.... The willow has no taste and no aroma; so, too, there are individuals who do not have Torah and do not have good deeds.... Says G-d: "Let them all bond together in one bundle and atone for each other."

Our Sages point out that the Midrash is not just saying that "all are part of the Jewish people" or "all are precious in the eyes of G-d"; it says that they "all atone for each other." This implies that each of the Four Kinds possesses something that the other three do not, and thus "atones" and compensates for that quality's absence in the other three.

In other words, it is not just that it takes all kinds to make a people — it also takes all kinds to make a person. And Sukkot is the time when we bond with each other so that the other's qualities should rub off on ourselves.

The *Citron* says: "I am perfect. I balance learning and doing in flawless equilibrium. In my life, knowledge and action do not overwhelm or displace one the other, but rather fulfill and complement each other." We all need to know that we possess the potential for such harmonious perfection, and that we each have those moments in our lives when we attain it.

The *Palm* says: "I am utterly devoted to the pursuit of wisdom, awareness and self-knowledge. Action



is also important, but my first priority is knowledge, even if this means withdrawing from involvement with the world." Here too, We need to know that there is the potential for such consummate knowledge in us, and that we each have those moments in our lives when we attain it.

The *myrtle* says: "What our world needs is action. Knowledge and self-awareness are worthy goals, but I have a job to do. I need to build a better world — enlightenment may have to wait." This is something we all need to say, at least occasionally. We all need to know that our mission in life is to "Sanctify the mundane, make a worthy cause" and that there are times when the need for action takes precedence over everything else.

The *willow* says: "I have nothing. I am nowhere near where I should be." This is something we all need to say, at least once in a lifetime.

Sukkot is teaching us that, life and community life is multi layered. And the different parts of it, are all needed to create a single uniform self or community. Not rejecting the differences but embracing them. To recite a blessing on the four species one must hold all four of them together, to shaking them in all six directions, and finally bring them back to one's heart.

Rabbi Maimon Pinto

Shabbat Shalom, Hag Sukkot Sameah

Shabbat Shalom

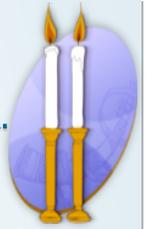
Start/Début 6:13 pm.

End/Fin 7:14 pm.

Havdalah

Services Schedule

Horaires 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 6:00

Join on Zoom ID: 914-650-9809

SHABBAT SERVICES (RSVP)
MASHAAL SANCTUARY - 9:00 a.m.

Cemetery

Following Sunday services,
Rabbi & Cantor visit

MOUNT-ROYAL CEMETERY
to recite weekly hashcobot.

Send names of loved ones to:
rabbi@thespanish.org

Les Mercredi - 18h45

VIVRE AVEC LA PARACHA
avec Rav. M. Pinto

REPRENDRA APRÈS LES FÊTES

Thursdays - 6:45 p.m.

FROM OUR SAGES

with Rabbi Pinto

(watch emails for details)

RESUMES AFTER THE HOLIDAYS

Zoom Meeting ID 914-650-9809

Quote of the Week

Never let the things you desire make you forget about the things you have.

Aish HaTorah

PREVENTIVE MEASURES FOR SAFE PLACES OF WORSHIP

- Maintain 2 metres distance when arriving & leaving and 1.5 meters when in your place.
- Participants wear face covering (may be removed when you are in your place).
- Sneeze & cough into your elbow or tissue & discard immediately.
- Wash hands for 20 seconds before entering & as often as possible afterwards.

MESURES DE PRÉVENTION POUR DES LIEUX DE CULTES SÉCURITAIRES

- Respectez 2 mètre de distance de l'arrivée à la sortie & 1,5 mètre lorsque vous êtes à votre place.
- Portez un couvre-visage (peut être retiré lorsque à votre place).
- Éternuez et toussiez dans votre coude ou dans un mouchoir que vous jetterez aussitôt.
- Lavez vos mains pendant 20 secondes avant d'entrer & le plus souvent possible par la suite.

Beit Hamidrash Helwani

בית המדרש הלואני

פארנאס האקאבאד - 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 פארנאס היום

Shabbat 15 Tishrei - October 3 octobre

Famille Amzallag, à la mémoire de Victoria Amzallag ז"ל.

Sunday/Dimanche 16 Tishrei - October 4 octobre

Shouker Family, in memory of Albert Haroun Shouker ז"ל.

Monday/Lundi 18 Tishrei - October 5 octobre

Robert Meer, in memory of his father, Yousif Meer ז"ל.

Tuesday/Mardi 18 Tishrei - October 6 octobre

Danielle Benchimol Mashaal, in honour of Drs. Samia & Sabah Bekhor.

Thursday/Jendredi 20 Tishrei - October 8 octobre

Moïse Bassal, à la mémoire de Rahel Halabi ז"ל.

Friday/Vendredi 21 Tishrei - October 9 octobre

Famille Attia, à la mémoire de Sultana Attia ז"ל.

Shahmoon Family, in memory of their mother, Mavis Shahmoon ז"ל.

Famille Gozlan, à la mémoire de David Elkaïm ז"ל.



CONGREGATION ☆ MAGHEN ☆ ABRAHAM

THOUGHTS FROM MAYER SASSON: ROSH HASHANAH

SUCCOT

"I have an easy mitzvah and it's called Succah" (Gemara Avoda Zara 3)

An easy mitzvah Our Sages say in the gemara that in the Future to Come the gentiles of the world will, as if, argue with G-d and say: Why are the Children of Israel different that only they deserve reward in the World to Come?

After G-d will prove to them that the Children of Israel fulfilled the entire Torah, the gentiles will say to him, "Master of the Universe, give us (Torah) in advance and we will fulfill it." G-d will say to them, "He who toiled for the Sabbath will eat on the Sabbath. He who did not toil for the Sabbath, from what will he eat on the Sabbath?" However, I have an easy mitzvah, it's called Succah – Go do that.

The gemara continues: Immediately each one of them (the gentiles) takes one and goes and makes a succah on the top of his roof. G-d brings a hot sun upon them like in the summer and each one kicks the succah and leaves.

All the interpreters wondered on that which is written. In making a succah there are expenses and toil no less than in the fulfillment of other mitzvahs in the Torah. Why did G-d call the succah "an easy mitzvah" Why does G-d test the gentiles specifically with the mitzvah of succah and not with another mitzvah? Why does G-d make it difficult for the gentiles and bring out a hot sun like in the summer so that they run away from the succah?

We can explain all of this according to the wonderful introduction of Rav Chaim of Volozhin zt"l in his sefer Nefesh Hachahim where it says that when a Jew takes upon himself to fulfill a specific mitvah, immediately, before he has even done it, a light called "an encompassing light" surrounds him from all sides and helps him fulfill and complete the mitzvah that he took upon himself.

We learn something new: the minute a person takes upon himself to perform a specific mitzvah, an "encompassing light" that stems from that mitzvah encompasses him and helps him complete the mitzvah without any disturbance from the Evil Inclination. That is why before we perform a mitzvah we say "lishem yichud.... I hereby come to perform the mitzvah of...."- for thereby the "encompassing light" encompasses us and helps us fulfill the mitzvah totally.

Shabbat Shalom & Hag Sukkot Sameah

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

SHABBOS, OCTOBER 3rd

FOR TIMES OF SERVICES, PLEASE
FOLLOW WITH SPANISH & PORTUGUESE

WORDS FROM RABBI WHITE
1 SUKKOT 5781

In the last several months, we have heard of organizations that have a moral grievance, but they have created protest demonstrations that have led to looting and violence.

Is it acceptable to protest a moral cause by immoral means? An observation by my great teacher, Rav Soloveitchik, zt"l, might help to answer that question.

It is well known that there are 2 types of Biblical laws: *chuqim* and *mishpatim*. The former, the *chuqim*, are usually understood as laws that seem, at first glance, to have no rational reason: such as the prohibition of pork or wearing of *sha'atnez*. The latter, the *mishpatim*, are understood to mean the apparently rational, universal laws: such as the prohibition of stealing.

But the Rav said that there is an area that he called the "periphery" of *mishpatim*. That is: everyone knows that stealing is wrong. But a person might think that there are certain times when stealing might be allowed. Jewish law comes to teach us that we cannot rationalize to that extent.

As the Rav said "the entire structure of morality would collapse should society actually permit the violation of these aspects. The Torah thus tells us ...that in order to meticulously observe the *mishpatim*, which form the very foundation of civilized society, the community must be trained to observe *chuqim* as well as *mishpatim*." That is why, at the conclusion of the Torah reading for Yom Kippur at mincha, the Torah places the observance of *chuqim* before that of *mishpatim*. In other words, you can't take the law into your own hands.

This seems to me to be an important issue. But for the time being, let's just concentrate on having a happy Sukkot. *Chag sameah*.

Shabbat shalom



HAG
SUKKOT
SAMEACH

שבת שלום

