



Congregation Spanish & Portuguese

שארית ישראל
שמות



Parashat Beshalah

פרשת בשלח

Parasha Hertz: Page 265 ~ Haftarah Jeremiah Hertz: Page 281



Parashat B'Shalah The Essence of Things

For many people, searching for "gasoline" is an integral part of life. What does that mean? They ask. What does this really mean? Those who ask the question may be young people who view the world around them with cynicism and mockery, college students, backpackers in the Far East, housewives lining up at the supermarket, men from the business at the end of a business day, retirees chatting on a bench in a square. The person and the place can change, but the question remains the same: What is the essence of reality? What does all this mean?

This week's Parashah provides a valuable answer to that. The Jewish people are finally leaving Egypt where they have been enslaved for many, many years. Moses is now heading for the land of Israel. This is where the Torah tells us, "And Moses took the bones of Joseph with him."

Joseph, viceroy of Egypt, had asked his brothers that after his death, when they eventually left Egypt, they take his remains with them to bury them in the Holy Land.

It evokes the importance of the Land of Israel in the consciousness of the Jewish people. And yet the term used - "Joseph's bones" - has a somewhat strange resonance. In fact, this is the word that Joseph himself used before he died: "Gd will save you and you will take my bones with you." But why did you focus on bones? Surely a more elegant expression could have been used, something a little more respectful.

Nothing is written in the Torah without a reason, and this

expression also comes to teach us a lesson.

In Hebrew, the word for "bones" (atsamot) is etymologically very close to the word which means "essence" (atsmiut). Joseph's "bones" refer to Joseph's material skeleton, the framework of his body. Joseph's "essence" evokes that of his soul. Moses took the coffin containing the remains of Joseph's body and buried it in the Land of Israel, but he also took Joseph's essence.

What then was this essence of Joseph that Moses took away? It was the aspiration to love and care for others: to bring together those who feel they are distant.

Why is this the essence of Joseph? When Joseph was born, his name was given to his mother, Rachel, who said, "May Gd add me another son." Joseph (Yosef in Hebrew) means "to add". The literal meaning of this is that it was a prayer for a second son, but the Chassidut explains that it expresses the deep meaning of Joseph's name and his whole being: helping each person to come to his own life. Add and include oneself among the Jewish people, and in particular those who feel "other" and withdrawn from the community.

This is the essence of Joseph and the eternal inheritance he left to Moses and to the whole Jewish people: we must devote ourselves to making the "other" a "son." To look for those who are far away and to connect them to their roots. To love them and take care of them.

This is the essence that Moses and the Jewish people took with them as they left exile in Egypt and set out on their journey to the Holy Land. This is also our essence, as we prepare to leave our exile, on our journey to Redemption. This is the essence of Judaism and of life.

Shabbat Shalom

HALAKHA הלכה

PETER CHAMOR

Beaucoup connaissent la mitsva de pidyon haben, qui rachète le fils premier-né le trentième jour de sa vie. De plus, il y a la mitsva que le premier-né mâle de tout mammifère domestique casher (vaches, moutons, chèvres, etc.) est sacré et doit être donné à un kohen, qui le mange en sacrifice à Jérusalem. De nos jours, comme il n'y a pas de temple sacré dans lequel apporter des sacrifices, le kohen attend que l'animal développe une tache qui le disqualifie pour un sacrifice, puis il peut être consommé comme tout autre animal casher.

Et puis il y a l'âne. L'âne est unique en ce que, contrairement à tous les autres animaux non casher, il existe une mitsva spéciale appelée Peter Chamor, qui rachète l'âne mâle premier-né.

Comme il s'agit de l'une des mitsva les plus rares à être exécutées de nos jours (combien de juifs savez-vous qui possèdent des ânes?) Pourquoi l'âne est-il unique?

Abordant la question de savoir pourquoi l'âne a été distingué, par opposition aux chevaux, mulets, chameaux ou autres animaux de travail non casher, le Talmud explique que:

- c'est une gezirat hakatuv - un édit divin sans logique ni raison fournie; et
- l'âne a été récompensé pour avoir aidé le peuple juif pendant l'Exode d'Égypte en transportant les richesses que les gens avaient reçues de leurs anciens voisins. Cela était crucial, car cela facilitait l'accomplissement de la promesse de D.ieu à Abraham selon laquelle ses descendants

quittent l'Égypte avec une grande richesse.

Le Midrash explique que la raison de la mitsva de Peter Chamor est que nous devrions toujours nous souvenir du miracle que D.ieu a fait pour nous pendant l'Exode d'Égypte, quand Il a tué tous les premiers-nés égyptiens - qui sont comparés aux ânes dans le Livre d'Ézéchiel - et a sauvé tous les premiers-nés juifs. Certains ajoutent que c'est pourquoi nous l'échangerons avec un mouton, puisque le peuple juif est comparé dans l'Écriture à un mouton.

Les commentaires expliquent que ce Midrash n'est pas un enseignement indépendant, mais une explication de la première raison apportée dans le Talmud.

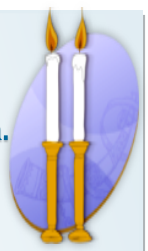
Shabbat Shalom, Rabbi Maimon Pinto

Shabbat Shalom

Start/Début 4:39 pm.

End/Fin 5:46 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: 9:00 a.m.

Afternoon/Evening Services:

Minha/Arvit 4:00

Join on Zoom ID: 914-650-9809

*****SHABBAT SERVICES IN***
MASHAAL SANCTUARY will
resume after Feb. 9 - *StayTuned***



**BEIT HAMIDRASH
HELWANI WITH
RABBI PINTO**

**Zoom DVAR TORAH
ID: 914 650 9809**

**9:25 A.M. HALAKHA
4:15 P.M. MIDRASH**

**TALMUD - EIN YAKOV
LUNDI & MARDI 4H30**

**PARASHA
THURSDAY/JEUDI 4H30

Dear friends, I am here for you. Whether you want to ask a question, consult, learn or just chat, you can call me on my mobile (514) 506-3164 - I am available 24/7.

(Shabbat, emergencies only)

RABBI MAIMON PINTO

Beit Hamidrash Helwani

פֿרנס-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 פֿרנס היום

Shabbat 17 Shevat - January 30 janvier

Fortune Benchimol, à la mémoire de son mari, Albert Benchimol ז"ל.

Azouri Family, in memory of Ezra ben David Azouri ז"ל.

Sunday/Dimanche 18 Shevat - January 31 janvier

Richard Saleh, in honour of his birthday.

Daniel Children & Families, in memory of Jacob Daniel ז"ל.

Monday/Lundi 19 Shevat - February 1 février

Azouri Family, in recognition of their support & generosity to Beit Hamidrash Helwani.

Tuesday/Mardi 20 Shevat - February 2 février

Armand Mamane, en l'honneur de sa famille.

Wednesday/Mercrdis 21 Shevat - February 3 février

Dr. Joshua Haimovici, in memory of Yehoshua ben Yossef ז"ל.

Friday/Vendredi 23 Shevat - February 5 février

Yaacov Haimovici, in honour of his mother, Adele Haimovici bat Garraz.

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

SHABBOS, JANUARY 23rd

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
Beshalach 5781

This past Thursday has been the 15th of Shevat, commonly known nowadays as Tu Bishvat. Ever since I was a little boy, I learned to associate Tu Bishvat with the fruits of Erets Yisrael, as this is when the first trees begin to blossom, as we sing in the popular song *ha-sheqaidiah porahat*, "the almond tree is blossoming."

Hard to imagine here in Canada!

Certainly, we appreciate the beauty of HaShem's world. Yet, how can we understand that passage in the 3rd chapter of the Mishnah tractate Ethics of the Fathers, where the teacher tells us that a person who is out for a walk, and is reciting Mishnah, and stops his studying and says, "how lovely is this tree," that person has committed a capital offence. How can that be? For, indeed, Maimonides said that a person can come to a love of HaShem by observing the beauty of nature!

A wonderful interpretation that I heard from a great rabbi many years ago is that it is referring to person who does not incorporate nature into his Torah. For example, before and after eating that apple, I should make a blessing; if I should eat a new fruit, I make a blessing of *she-hehiyanu*; if I grow fruits (back in the olden days) I give a portion to the poor. So, actually, nature is incorporated into Torah!

Yet another interpretation is that the person who was going for that walk said only "how lovely." His sin was that he was looking at the leaves, but not considering how strong are the roots. Without solid roots, the tree will fail. The secret of the Jewish people is in our roots: our roots are in our families, our Torah, our land, and our people.

Shabbat shalom, let's all keep safe!

TEN PATHS TO GOD
UNIT 3

לימוד
STUDY
Listening to God

Based on the teachings of Rabbi Sacks

THURSDAY, FEBRUARY 18, 2021 AT 7:00 PM

Have you heard this description of the Jewish people before?
What does it mean to you?
What exactly is the mitzvah of learning Torah?
How can we fulfill it?

ZOOM ID: 846 5677 7165 / PASSWORD: 05819

Quote Of The Week: What you don't see with your eyes, don't invent with your mouth.
Yiddish proverb - *Aish HaTorah*



UPCOMING EVENTS

MONDAY, FEBRUARY 1 - 7:00 - 8:00 P.M.

TEN COMMANDMENTS: TWO-PART SERIES - Educational & insightful sessions with 12 guest speakers. Reading the 10 Commandments may not take place in synagogue, but its teachings transcend time and space.

TUESDAY, FEBRUARY 2, 2021 - 7:00 - 8:00 P.M.

Sisterhood Health Series Healthy Musings on Holistic Wellness
Speaker: Denise Archambault Nathaniel
Zoom ID 811 4151 0549 - SUPERSIS

THURSDAY, FEBRUARY 4 - 12:00 P.M. - 1:00 P.M.

BOOK REVIEW: "ALL THE LIGHT WE CANNOT SEE" BY ANTHONY DOERR
REVIEWER: GIGI BITTON - Zoom ID 825 4433 1089 - SISBOOK

TUESDAY, FEBRUARY 9, 2021 - 7:00 - 8:00 P.M.

Sisterhood Health Series: How Physical Activity Maintains Neurological Health - Parkinson's, Alzheimer's and Beyond.
Speaker: Dr. Ariel Levy - Zoom ID 827 0421 5278 - SUPERSIS

FRIDAY, FEBRUARY 12, 2021

Rosh Hodesh Adar I - Musical Experience - with Rabbi Pinto & Hazzan Benlolo

SATURDAY, FEBRUARY 13, 2021

Rosh Hodesh Adar II - Shabbaton - Rabbi Pinto & Hazzan Benlolo

TUESDAY, FEBRUARY 16, 2021 - 7:00 - 8:00 P.M.

Sisterhood Health Series: Dental Health - How to Keep Your Pearly Whites Smiling - Speaker: Dr. Lisa Kattan - Zoom ID 810 8536 3158 SUPERSIS

A YEAR OF HONOURING RABBI SACKS ZT'L - THE TEN PATHS TO GOD (SERIES)

THURSDAY, FEBRUARY 18 AT 7:00 P.M.

"STUDY: LISTENING TO GOD" - Edmond Elbaz, B.Sc, M. Ed, Immed. Past President S&P.

FRIDAY, FEBRUARY 26

Purim Family Party - With Rabbi Pinto & Hazzan Benlolo

TUESDAY, MARCH 2, 2021 - 7:00 - 8:00 P.M.

Sisterhood Health Series: Zooming Into Your Voice
Speaker: Speech-Language Pathologist, Michelle Sasson
Zoom ID 880 1400 9214 SUPERSIS

MARCH 14 ROSH HODESH NISSAN MUSICAL EXPERIENCE

Rabbi Pinto & Hazzan Benlolo



CONGREGATION ☆ MAGHEN ☆ ABRAHAM - THOUGHTS FROM MAYER SASSON

Finally, after the plague of the first-born, Pharaoh sends the Jews out of Egypt in the dead of night. We see later that once the Jews are in the desert, Gid carries them "on the wings of eagles" and does other miracles to shorten their path. But here in the Exodus itself, we find that they are obligated to walk night and day in order to escape. Why?

Shem miShmuel answers that day and night represent two different aspects of serving Gid. The day stands for a clear understanding of what we have to do - we know which path to take and why. But, there are times in life when we don't know at all which path to take, nor a sense where we are going. We are stumbling, trying to find our way. At such times, when we don't have our own internal compass to guide us, we have to proceed on faith alone, knowing that Gid is guarding us from going astray. This kind of spiritual service is called "night."

...in all situations - even those which we don't understand - we must rely on Gid. And that is why the Torah tells us that the Jews had to walk both "day and night," in order to teach us that in all situations - even those which we don't understand - we must rely on Gid.

Shem miShmuel also points out that when the Torah describes the night journey out of Egypt, it refers to both Moses and his brother Aaron. However, when it comes to crossing the Red Sea, the Torah mentions only Moses.

Why does the Torah leave out Aaron (who certainly crossed with the Jews and played a leadership role)? And why does it divide the exodus into 2 episodes - 1) the

leaving of Egypt and 2) the crossing of the sea?

In answering these questions, **Shem miShmuel** refers to an earlier Torah relationship - that of Joseph and his brothers. According to **Shem miShmuel**, Joseph represented the mind, and his brothers represented the heart. Joseph's service of Gid was an intellectual/meditative approach, while that of his brothers was an emotional/expressive approach. Since the heart and emotions must always be subservient to the mind and intellect, Joseph dreamt of his brothers bowing down to him.

A similar relationship, says **Shem miShmuel**, existed between Moses and Aaron. Moses was the mind, and Aaron was the heart. Aaron was known to "love peace, pursue peace, love his fellow men, and bring them closer to Torah." But, it was Moses who communicated with Gid, decided what to say to Pharaoh, and made leadership decisions. It was Moses who would ultimately bring the Torah to the Jews, from Above to below, while Aaron would inspire the Jews by lighting the candles of the Menorah in the Tabernacle, lifting them up from below to Above.

The slavery in Egypt was a slavery of both heart and mind. And that's why, says **Shem miShmuel**, both Moses and Aaron are mentioned regarding leaving Egypt. The slavery in Egypt was a slavery of both heart and mind. The slavery of the heart was meant to rectify the sin of illicit relations (transgressions of the heart). The slavery of the mind (when Pharaoh's oppressive decrees left the Jews no time to think) was intended to rectify the trans-

gressions of idol worship (a transgression of the intellect).

The exodus from Egypt at midnight after the plague of the first-born - began when the emotional rectification of the Jews was complete. Both Moses and Aaron were mentioned regarding the exodus, since both the heart (Aaron) and the mind (Moses) were involved. However, the crossing of the sea took place, only as the intellectual transgression of the Jews (idol worship) met its rectification. This required the involvement of Moses, because the Jews had fallen so deeply into a state of spiritual impurity that they could not emerge of their own volition - they needed Moses to lead them out. It was only Moses (not Aaron) who could provide this level of intellectual leadership. It was only Moses who could instill in them the necessary faith to overcome their devotion to idols, and thereby lead them across the Red Sea. That's why, unlike during the initial steps out of Egypt when Aaron was also mentioned, only Moses is mentioned when it comes to the crossing of the Red Sea.

From here we learn the importance of cleaving to the leaders/rabbis of our generation. There is only so much that we can do ourselves - our *yetzer hara* (evil inclination) mires us in our own limitations (our own Egypt). We need the intellectual inspiration of our leaders to pull us out of the emotional and intellectual morass in which we find ourselves.

May we merit to see the ultimate leader revealed in front of our own eyes, the Mashiach leading all the Jews to the Holy Land and building the Holy Temple very soon!

SISTERHOOD NEW LIFETIME MEMBERS

SHOLAMIT MOULAVI ~ JULIA PERESS ROSENFELD ~ LISA PERESS ~ SHANI SEBAG ~ GENE RABIE ~ WILMA MASHAL
MICHELE SHEMA ~ LISA JOY LAWEE ~ NATALIE LAWEE ~ GLENDA LISBONA ~ MARINA MASHAAL ~ EVELYNE BARCHICHAT

SISTERHOOD "SUPER TUESDAY" DONORS (S&P GENERAL DONATIONS FUND)

Linda Aboody	Joyce Gourgy	Marina Mashaal	Connie Tambasco Oiknine	Rose Simon Schwartz
Lisette Shashoua Ades	Joyce Isaac	Sylvia Mashal	Simha Peress	Yael Shahin
F.C. Babulot	Linda Ischayek	Wilma Mashal	Gene Rabie	Vicky Shemie
Lily Bilbul	Gladys Kattan	Mariam Mintz	Yvonne Saleh	
Taff Chitayat	Sandra Koukou	Debbie Mashaal Mosseri	Clara Sayegh	
Lily Dangoor	Grace Peress Lawee	Sholamit Moulavi	Sylvia Shahin	
Susan Goel	Evette Mashaal	Ruth Nabi	Angelle Shahrabani	