

Shearith Israel
SPANISH &
PORTUGUESE
Synagogue of Montreal
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SHABBAT BULLETIN

July 24, 2021 | 15 Av 5781



Parashat Va'Ethanan

"Deux pour un"
Rabbi Maimon Pinto

Il y a une très vieille blague sur la remise des Tables de la loi données par Dieu à Moïse. Après que Dieu ait informé Moïse de ses intentions et de la nature de la Tablette, Moïse a demandé : « Combien coûtent-ils ? A cela Dieu a répondu : « Ils sont libres ». « Dans ce cas, dit Moïse, j'en prendrai deux!

Il y a du vrai dans cette blague. La parasha de cette semaine en est la preuve - La deuxième paire de tablettes (Dix Commandements). Le texte de la revue des Dix Commandements qui apparaît dans la lecture de la Torah de cette semaine diffère légèrement du texte qui figurait précédemment dans le livre de Shemot. Comme vous pouvez bien le comprendre, il y a eu beaucoup de commentaires et d'explications au cours des siècles d'érudition juive concernant ces différences de mots, même si les idées de base des Commandements restent constantes dans les deux versions du texte.

Le Talmud attribue certaines des différences dans le texte à la révélation divine au Sinaï où miraculeusement le Seigneur, pour ainsi dire, prononça deux mots de manière simultanée,

quelque chose qui dépasse la capacité et la compréhension humaines. D'autres différences dans le texte sont expliquées par des interprétations halakhiques et aggadiques.

Au cours des siècles, de nombreux grands commentateurs d'Israël ont ajouté leurs idées et leurs interprétations de ces textes et de leurs significations et messages éternels. Il a été suggéré que pour transmettre ces nuances parfois cachées et mal comprises, Moshe dans son examen des événements de ses 40 années en tant que chef d'Israël dans le désert du Sinaï réaffirme volontairement, bien qu'avec des différences mineures, le texte des principes de base de civilisation humaine et juive.

Il y a une discussion fascinante au cours des siècles sur ce que le texte inscrit sur les tablettes de pierre indiquait réellement. Il y a également une discussion sur le type de police hébraïque utilisée - celle de l'hébreu ancien appelé "ktav ivri" ou la police que nous connaissons tous dans nos rouleaux de la Torah, "ktav ashuri". La Torah a toujours fait ses preuves. être une source inépuisable d'inspiration, de fascination, d'émerveillement et de questions.

La capacité de la société humaine à exister et à prospérer est toujours mise en doute, à travers les siècles de violence et de guerre, d'exploitation et de cruauté, et dans les normes de la société dite civilisée. Tout cela est enraciné

dans la malheureuse tendance des êtres humains à ignorer les principes et l'esprit des Dix Commandements.

Le respect de la vie humaine et de la propriété d'autrui, un système de justice équitable et d'application de la loi, le respect des anciens et, surtout, l'appréciation du Dieu universel qui nous crée et nous guide tous, sont les principes fondamentaux du judaïsme en tant que reflété dans les Dix Commandements. L'horreur de l'immoralité sexuelle, de la fausseté et des contrevérités brille dans les paroles éternelles des commandements. Sans que ces principes soient suivis et appréciés, l'humanité n'est toujours qu'à un pas d'être essentiellement une extension du règne animal.

Toutes les prédications qui se font dans le monde sur les valeurs supérieures et les libertés humaines sont de peu d'utilité sans un engagement à l'observance des Dix Commandements. Il y a toutes sortes d'idéaux moraux et d'organisations qui inondent notre monde moderne. Mais, sans l'existence de la réalisation de Dieu dans nos vies personnelles et nationales, ces morales seront toujours inadéquates et insuffisantes pour empêcher la descente dans la barbarie et la destruction. Nous devons prêter une attention particulière au texte des Dix Commandements que nous entendrons lire dans la Torah ce Shabbat.

Shabbat Shalom

SHABBAT SHALOM

Start/Debut End/Fin
8:14 pm 9:25

SERVICE SCHEDULES

Shabbat Services
Shahrit: 8:30 Mincha: 8:30

Sunday: 8:30 am

**Parashat Va'ethanan
Shabbat Nakhamu**
Hertz page 755
Haftarah: Isaiah - Hertz page 776

Week Day Services:
Shahrit: 7:30 am

Everyday Monday through Friday

Afternoon/Evening Services:
Mincha/Arvit: 6:00 pm

CHEVRA SHAAS Service Schedule

SHABBOS, JULY 24TH
Schachris 9:30 a.m.

SUNDAY, JULY 25TH
Schachris 8:00 a.m.

BEIT HAMIDRASH HELWANI WITH RABBI PINTO

Monday through Friday
8:40 am - Hok L'Israel

Dvar Torah
Weekly Debate - Sunday after services
Monday, Tuesday, Thursday & Friday
8:25 am - Halaka/Talmud
6:15 pm - Jewish Wisdom

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 or to my email rabbi@thespanish.org

*I am available 24/6.
Shabbat, emergencies only*

Rabbi Maimon Pinto

To contact **Hazan Daniel Benlolo:**
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(514) 892-2859



QUOTE OF THE WEEK

*A man's home is his castle -
until the queen gets home.*

| Aish HaTorah

OPINION

Chevra Shaas Words From Rabbi Menahem White VA'ETHANAN 5781

After 3 weeks of rebuke in the haftarah from Jeremiah and Isaiah, we now begin 7 weeks of haftarot of consolation, starting with Isaiah chapter 40.

The words of Isaiah that we read last week were particularly harsh. Yet, the prophet's harsh message must be tempered by words of hope.

When Hashem first spoke to Jeremiah, describing the task of the prophet, He explained that the

prophet 's responsibility is to threaten dismantling and destruction, but also to give hope of "building and planting."

And so, Isaiah begins the 2nd part of his work (from chapter 40) with the words "comfort, comfort My people."

Why the repetition of the word "comfort"? One approach in the classical commentaries is that the repetition is a literary device, to strengthen the idea. That is certainly a plausible "peshat," or interpretation. However, I am intrigued by an idea alluded to in Rashi's commentary: HaShem is speaking to the prophets, and telling them that they must comfort the people. However, before you can comfort others, you must comfort yourselves. You must be

confident in that what you are saying is correct.

And, as we begin the Olympics this week, we must pay close attention to the concluding words of chapter 40: "[God] gives strength to the weary... young boys might stumble and wear themselves out, but those who trust in HaShem will have renewed strength, they will grow wings like eagles, run and not be tired."

Let us all have renewed hope in HaShem, in our people, and in ourselves.

Shabat shalom

Congregation Maghen Abraham

Thoughts: Mayer Sasson

VAETCHANAN - Shabbat Nachamu

“For I die in this land, I do not cross over the Jordan...”(4, 22)

His place in Gan Eden

The Migaleh Amukot wrote that before the passing of Moshe Rabeinu, G-d showed him his place in Gan Eden and the verse alluded to that in the words “עלה ראש הפסגה ושא עיניך ימה”, and he also says: The joy of Yom Kippur ... and he also says: The joy of his heart - this is the building of the Temple, which will soon be built in our day.”



of the mountain and raise your eyes westward, northward, southward and eastward”.

“עלה ראש הפסגה” – go up above the letters of the word PISGA פ-ס-ג-ה – which are ב-ע-ד-ן..

We can add that in order to enter Gan Eden we need the key of the word Amen, as our Sages have said, “He who answers Amen with all his might – the gates of Gan Eden are opened up for him”.Therefore in this verse answering Amen is also alluded to because the numerology of the initials of the words “עלה ראש הפסגה ושא עיניך ימה” (ה-ו-ע-י) add up to the numerology of the word Amen, 91.

Shabbat Shalom!!



Jewish Wisdom

Tu B'Av = Yom Kippur

Rabbi Maimon Pinto

The Gemara brings a comparison between Yochach and Tu B'Av: Rabban Shimon ben Gamliel said: There were no good days for Israel on the fifteenth of Av and today is Yom Kippur ... and he also says: The joy of his heart - this is the building of the Temple, which will soon be built in our day.”

You can ostensibly ask: What is the connection between Yom Kippur - a holy day on anniversaries, Tu B'Av?! The sages explain the connection: In fact, the whole essence of Tu B'Av is a correction for sins that brought Tisha B'Av.

For example: On Tisha B'Av it was decreed for every generation of the desert that they would not enter the land and on Tu B'Av God forgave them and the decree was revoked.

On Tisha B'Av the city of Beitar was captured after an exhausting struggle and all the dead were laid in disgrace and not allowed to be buried. And on Tu B'Av everyone was brought for burial.

On Tisha B'Av the destruction of the Temple was due to free hatred and on Tu B'Av the tribes were allowed to come to each other and also the tribe of Benjamin was allowed to come in the tribes - unity and free love.

If this is the case, it is easy to understand the connection between Tu B'Av and Yom Kippur: Tu B'Av is the correction of Tisha B'Av - the temple was destroyed and built in the month in which the Messiah was even born ...

Tu B'Av is a day that symbolizes the forgiveness of the iniquity of Tisha B'Av. Thus Yom Kippur symbolizes the forgiveness of the sin of the calf after G-d said: "I have forgiven as you say"...

Got A Question for

Hazan Daniel Benlolo?

Dear Danny: question, why is gossip considered so bad?

Dear reader, Let me begin my answer with a short story.

An old Shammes (volunteer helper in Synagogue) began to lose his hearing. The doctor, whom he consulted, told him that too much alcohol was making him deaf. "You mustn't drink anymore!" the doctor rebuked him.

For what seemed an interminable month the old Shammes scrupulously avoided liquor and his hearing gradually returned. But suddenly at the Kiddush club one Shabbat morning he was tempted and took to the bitter drop again. This time he became deaf as a doorpost and so, began to use a hearing aid.

Once more the old Shammes came to consult the doctor. "Didn't I tell you not to drink any schnapps?" roared the doctor into his hearing aid. The old Shammes shrugged his shoulders warily, "sure you told me, and I did exactly as you said," he answered, "but, believe me doctor nothing I heard was worth one good schnapps!"

We use a lot of different words to describe gossip. We chat. We yak. We get the scuttlebutt. We gab, we dish, and we chew the fat. We hear it through the grapevine, listen to the word of mouth - sometimes straight from the horse's mouth. Tongues, they wag. There must be something important about all this idle chit-chat to demand such an extensive and colourful vocabulary!

Biologists analyzed sample human conversations and found that about 60% of time was spent gossiping about relationships and personal experiences. We all do it. Very few people proudly admit to it, but we all gossip. Some of us even relish it. While some religions and cultures frown upon the practice more than others, gossip in one form or another happens all over the world among people of all ages. (C-Health)

According to Judaism, the harm caused by Lashon Hara (gossip) is even worse than the harm done by stealing or by cheating someone financially: money lost can be repaid, but the harm done by speech can never be repaired. There is a Midrash that illustrates the danger of improper speech.

After spreading rumours and feeling remorse, the individual went to a wise man saying he would do anything to make amends. The wise man said "take a pillow filled with feathers, cut it open, and scatter the feathers in the wind." The man thought this was a strange request, but it was a simple enough task. When he returned, the wise man then asked "go and gather the feathers." The wise man concluded by saying, "Because you can no more make amends for the damage your words have done than you can recollect the feathers you have cast to the wind."

Speech has been compared to an arrow: once the words are released, like an arrow, they cannot be recalled, the harm they do cannot be stopped, and the harm they do cannot always be predicted, for words like arrows often go astray.

Finally, to rephrase your question, dear reader; is gossip really worth it after all?

PARNASS

HAYOM

Shabbat 15 Av - July 24 juillet
Leila & Afram Khamara, in honour of their daughter, Dina.

Sunday/Dimanche 16 Av - July 25 juillet
Bernard Atlan, la mémoire de son père, Moïse Atlan ז"ר

Monday/Lundi 17 Av - July 26 juillet
Shawn Fried & Judith Abitan, in loving memory of his father, Oded Pinhas ben Shlomo Nahman ז"ר.

Gilda & Morris Abdulezer, in honour of Rabbi Cantor Abittan for 15 years of leadership at Helwani Beit Hamidrash.






Wednesday/Mercredi 19 Av - July 28 juillet
Armand Mamane, en l'honneur de sa Famille.

Thursday/Jeudi 20 Av - July 29 juillet
Vivian & David Gabbay, in memory of her father, Haron Shasha ז"ר.

Friday/Vendredi 21 Av - July 30 juillet
Ann & Sam Aintabi, in memory of his brother, Robert Haim Aintabi ז"ר.



Upcoming Events

 <div>Thursday, July 29 10:30 a.m. Sisterhood Yoga Class with Lisa Shebath</div> <div>Registration Required. Contact: Grace (514) 979-9779 email:sisterhood2020@hotmail.com or Lisa (514) 708-8967 email: lisashebath@gmail.com</div>	 <div>Thursday, August 26 7:00 - 8:00 p.m. Ten Paths to God - Unit 9: Kiddush Hashem The Jewish Task - with Guest Panelists Rabbi Dr. Menahem White, Spiritual Leader, Chevra Shaas Congregation of S&P.</div> <div>Zoom ID 846 5677 7165 / Password: 058194</div>
 <div>Thursday, July 29 7:00 p.m. E.S.T. Narcissism vs. Intimacy - Webinar with Rabbi Manis Friedman. The Education Committee of S&P. \$18 suggested donation.</div> <div>Link to register online: https://www.thespanish.org/event/narcissism-vs-intimacy---webinar-with-rabbi-manis-friedman.html</div>	 <div>Sunday, August 29 (Save The Date) Soccer Tournament - Parc Mackenzie-King Time to be confirmed. Trophy, fun, games!</div> <div>Contact: Marc Hadid mhadid@mvapower.com</div>
 <div>Monday, August 2 7:00 - 8:00 p.m. Professionalism: series of five presentations, featuring five groups of professionals.</div> <div>Engineering and Architecture Join Zoom ID 847 5180 5878 - Passcode: 168614</div>	 <div>Monday, September 13 7:00 - 8:00 p.m. Chai Mitzvah Program Unit 6: Arc of the Fall Holidays</div> <div>Join on Zoom ID 526 438 1158 - Registration required.</div>
 <div>Monday, August 9 7:00 - 8:00 p.m. Chai Mitzvah Program - Unit 5: Interpersonal Relationships Individual reflection</div> <div>Join on Zoom ID 526 438 1158 - Registration required.</div>	 <div>Thursday, September 23 7:00 - 8:00 p.m. Ten Paths to God - Unit 10: Responsibility - The Jewish Future with Guest Panelists Arlene Madar Abitan & Alice Becker Lehrer</div> <div>Zoom ID 846 5677 7165 / Password: 058194</div>