



Shearith Israel
SPANISH &
PORTUGUESE
Synagogue of Montreal
Est. 1768

SHABBAT BULLETIN

July 31, 2021 | 22 Av 5781



Parashat Ekev

"Mr. BIG"

Rabbi Maimon Pinto

The trait of haughtiness is considered one of the very worst character judgments a person can have. It is no wonder that Parasha makes such a BIG deal of this. "Guard yourself, lest you forget HaShem your G-d, not to keep his commandments, judgments, and enactments, which I command you today. Lest you eat and be satisfied, build houses and live in them... and you become haughty, and forget HaShem your G-d who brought you out from Egypt, from the house of slavery... and you say in your heart, my own might and the strength of my hand have made me all of this wealth."

Maimonides says that there is a place and time even for all bad traits — with this one exception. There is no time when arrogance and excessive pride are appropriate. "All who make themselves high, G-d casts them down".

"Any haughty person is as if he served idols, and as if he denied G-d, as if he participated in immorality... Ouch! That is painful.

But really — what is so horrible about a bit of pride in ourselves? How can we avoid it if we do have particular talents or skills?

To answer this question, we need to understand better the difference between having a talent and becoming haughty because one has that talent.

The Torah testifies about Moses that not only was he humble, but he was also the most humble person in the entire world! The leader of the whole Jewish nation, chosen directly by G-d, was the most humble person in the world. There is a connection between these two things, and it is fundamental to eliminating arrogance from our personalities.

The best way to eliminate haughtiness is to recognize the source of everything that we have. Everything we all have is a gift from G-d. Moses teaches us that the appropriate reaction to talent, wealth, and another good fortune — is more humility.

There is nothing wrong with being a "self-made millionaire," as long as you realize that there's no such thing. G-d makes it possible. G-d can take that wealth away as well, and it is our responsibility to serve as G-d's custodian over the money He has given us.

For this reason, the Torah says that

arrogance is tantamount to denying G-d's existence — it is directly connected to the thought that "my might and the strength of my hand have made me all of this wealth."

All bad traits have a profound impact on interpersonal relationships. This one, though, not only makes a person utterly insufferable to those around him — it directly affects their relationship with G-d as well. If a person makes too much of their beauty, skill, or talent, then they forget who gives everything to them. They deny the true nature of the gifts which G-d has given and instead behave as if, forgive the expression, they are "G-d's gift to humanity" instead.

Pride doesn't only destroy the wealthy. By over-emphasizing self-sufficiency, our culture encourages excessive pride. None of us are genuinely self-sufficient; we all need others. And most important of all — we all need help from time to time. There is nothing wrong with asking for help when you need it.

Let us recognize that we are never genuinely self-sufficient and that we need His help at every turn. Let us be grateful, rather than arrogant, for what we have — and let us not be ashamed to ask for what we don't!

Shabbat Shalom.

SHABBAT SHALOM

Start/Debut End/Fin
8:06 pm 9:15

SERVICE SCHEDULES

Shabbat Services
Shahrit: 8:30 Minha: 8:30

Sunday: 8:30 am

Parashat Ekev - Hertz page 780
Haftarah: Isaiah - Hertz page 794

Week Day Services:
Shahrit: 7:30 am

Everyday Monday through Friday

Afternoon/Evening Services:
Minha/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:
cantorbenlolo@thespanish.org
(514) 892-2859*



QUOTE OF THE WEEK

*If you want happiness --
don't seek happiness.
Seek meaning.*

| Aish HaTorah

OPINION

Chevra Shaas Words From Rabbi Menahem White EIQEV

I've told this story before in Chevra Shaas. As it is a meaningful and memorable incident for me, I felt that I should use this opportunity to write it down.

Many years ago, I had the privilege of spending a year sabbatical in Jerusalem, with my wife a'h and children. We departed from Mirabel [remember that airport?!], non-stop on El Al. In the airport, I met my friend, who was the gabbai of the Bostoner Rebbe's shul in Boston (more precisely, in the Brookline suburb.) He was transporting a Sefer Torah, to be used in the Bostoner Rebbe's new shul, that had recently opened in Jerusalem. My friend told me that, although we were traveling

Tourist Class, El Al was placing the Torah in 1st class!

Now, the flight left on a Wednesday night. That meant that Thursday morning, we would be approaching Israel. And Thursday morning is a time when we read Torah. A group of people were making a minyan in the rear of the plane. Normally, El Al does not carry a Torah. So, we said that this would be a rare opportunity to read a Torah on the plane. The only catch was that the steward said that he could not disturb the 1st class passengers, who were probably sleeping!

As it happens, one of our minyan people showed the steward his business card. He was a correspondent for an Israeli Chareidi paper. He told the steward that if El Al allows us to use the Torah, he would write a glowing article about El Al to encourage religious Jews to fly El Al. The argument worked!!

The next obvious question: "does anyone here know how to read the Torah?"

Well, I volunteered. It was the parasha of Eikev, which is so inspiring! I was carried away by emotion as I read, and as I was thinking to myself: here we are, approaching the Land of Israel, the very land about which the Torah is referring in the very portion I was reading: "do not be afraid of your enemies, for the Lord your God is with you,... the Lord is bringing you to a good land, a land of water,... of wheat and barley and wine and figs and pomegranates, of olives and dates.. you will not be lacking anything... a land of iron and bronze. And you will eat and be satiated and bless the Lord your God for the good land that He has given you." [the Hebrew cantillation is much more powerful than my translation!]

And, indeed, the incident, describing the parasha and my reading, was written up in the paper haModi`a, and then translated into English for the International Jerusalem Post.

Shabbat shalom, shalom `al yisrael.

Mazal Tov To



Our member, **Myriam Mashaal Lallouz**, on the birth of her grandson, **Roman Emile**, son of **Elizabeth & Joseph** - Toronto.

Congregation Maghen Abraham

Thoughts: *Mayer Sasson*
EKEV

Basic and essential

“You shall fear G-d...” (10,20)

Hagaon Rabbi Elchanan Wasserman, the Rosh Yeshiva of Branowich used to say: “It is a mistake to think that Fear of G-d is one attribute amongst many that a person should have and that someone without it is a person missing one quality only.

Actually, a person without Fear of G-d is not worthy of being called a Man because if he doesn't recognize the

Master of the World he is compared to an animal.

Thus, Shlomo Hamelech said in Kohelet: “G-d you shall fear and His mitzvahs.... For this is the entire person.” Therefore, since Fear of G-d is so basic and essential in our lives we ask for it twice in the Blessing of the Month: a) “Life that has Fear of G-d and Fear of Sin”, and b)”Life in which we have Love of Torah and Fear of G-d”.

Shabbat Shalom!!

Our Condolences To



Our member, **Victoria Moghrabi**, on the loss of her husband, **Selim Moghrabi z'l**.
Our members, **Sandra & Moise Moghrabi**, on the loss of his father, **Selim Moghrabi z'l**.



Our member, **Linda Mashaal & Family**, on the loss of **Charles Besner z'l**.



Our member, **Roger, Sophie & Alexia Lawi**, on the loss of mother & grandmother, **Yvette Yahuda Lawi z'l**. - Geneva.
Joyce Yahouda & Family, on the loss of her sister, **Yvette Yahuda Lawi z'l**-Geneva.



Jewish Wisdom

Ekev 5781 - Une pierre brisée
Rabbi Maimon Pinto

Dieu a dit à Moïse: «Je vais inscrire sur la [deuxième série de] tablettes les mots qui étaient sur les premières tablettes. . . . »

Moïse brisa les premières tablettes lorsqu'il vit que le peuple juif avait façonné le veau d'or. Ces tablettes brisées étaient conservées dans une boîte en bois spéciale, que Dieu a demandé à l'armée juive de prendre avec eux chaque fois qu'ils allaient au combat. Mais comment le témoignage éternel que les Juifs avaient péché en faisant le veau d'or a-t-il pu être d'une quelconque aide – ou d'un quelconque mérite – alors qu'ils risquaient leur vie au combat ?

Moïse a brisé les tablettes lorsqu'il a vu le veau d'or parce qu'à ce moment-là elles sont devenues sans valeur. La Torah « s'est envolée » des tablettes et est retournée au ciel, les rendant deux pierres « sans vie ». Dieu lui-même les avait en effet sculptés, mais ils n'étaient plus rien comparés à ce qu'ils étaient devenus lorsque Dieu y a gravé les dix commandements. Ainsi, la leçon des tablettes brisées est que nous ne devrions jamais être satisfaits de notre valeur intrinsèque ; nous devons toujours nous efforcer de maximiser notre potentiel.

La même leçon s'applique aujourd'hui. Plutôt que de nous contenter des réalisations passées, nous devons continuellement nous efforcer de réaliser notre potentiel personnel et notre mission divine, en reconnaissant que sans elle, nous ne sommes qu'une pierre brisée et sans vie.

Shabbat Shalom

Got A Question for Hazan Daniel Benlolo?

Dear reader,

As the seasons change and the weather outside improves, more and more unveilings are scheduled, so this is an appropriate topic to address for this week's article.

Judaism is full of customs and traditions, an interesting one being the practice of leaving a small rock or stone on top of the monument dedicated to a departed loved one. While widely popular amongst visitors to Jewish cemeteries, the reason why we place stones in such a manner is not entirely clear – there are several different interpretations. What does appear to be a common thread, however, is the general avoidance of giving flowers to the bereaved or leaving them at the gravesite of the deceased. The belief is that flowers are generally symbolic of happy occasions or are meant for celebratory purposes.

One common position on the matter is that, as opposed to the age-old tradition of leaving or giving flowers, stones better symbolize hope for the soul of the individual who has passed away. The understanding is that flowers, while beautiful and full of life, fall victim to the same circumstances as the person for whom they have been left – they wither and eventually die. Stones evoke a sense of permanence because they endure long after they are placed. The hope is that the soul will become like a rock: eternal and strong. There are numerous biblical references to rocks (or tzur, in Hebrew) – Moses struck a rock to receive water for the Israelites; the Ten Commandments were carved by the hand of G-d on tablets of rock; when Jacob dreamt of the ladder to heaven, he lay on a great rock; and, most recognizably, when Abraham prepared to sacrifice his son Isaac to prove his faith in the Lord, he fixed him to an altar made of rock (implying that rock was an acceptable medium for G-d himself).

A beautiful rationale I have heard is as follows: each stone placed represents the soul of the person who placed it, while the tombstone represents the soul of the dearly departed. When a stone is placed, it joins the soul of the deceased, tethering the two together in their faith. There is comfort to be taken in this interpretation, and many mourners feel a strong connection to those they have lost through this traditional Jewish practice.

Whichever interpretation you choose, dear reader, is entirely up to you. The placing of the stones has become a beautiful tradition, one that can mark the impact that an individual has made upon all those that go to visit their place of internment. I encourage any visitors to the Jewish cemetery in the future to place a few stones should they see fit. There are so many beautiful reasons for upholding such a tradition, many more than I could enumerate in this short article. Whatever your motivation may be, please take comfort in knowing that generations of Jews before you, as well as the ones to follow, will join you in this way to remember their lost loved ones.

Until next time, all the best!

Dear Danny,

Why do Jews put stones on top of the tombstones of Jewish graves?

PARNASS HAYOM

Shabbat 22 Av - July 31 juillet

Gary Pearl, in memory of his father, Joseph Pearl ז"ל.

Maghen Abraham, in memory of Jacob Akaireb ben Rahel ז"ל.

Sunday/Dimanche 23 Av - Aug. 1 Aôut

Mr. & Mrs. Marcel Menda, en l'honneur de Rabin Yehuda Abittan.

Thursday/Jeudi 27 Av - Aug. 5 Aôut

Joseph Ovadia & Family, in memory of his mother, Marcelle Ovadia ז"ל.

Friday/Vendredi 28 Av - Aug. 6 Aôut

Famille Dana, à la mémoire de Marie Dana ז"ל.

Armand Afilalo, à la mémoire de son père, Henri Afilalo ז"ל.

Alfred & Martha Lawee, in memory of Muzly Lawee ז"ל.

Khazzam, Lawee & Meer Families, in memory of Muzly Lawee ז"ל.

Rabie Family, in memory of their mother, Noor Rabie ז"ל.

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



Upcoming Events



Monday, August 2 | 7:00 - 8:00 p.m.

Professionalism: series of five presentations, featuring five groups of professionals.

Engineering and Architecture

Join Zoom ID 847 5180 5878 - Passcode: 168614



Monday, August 9 | 7:00 - 8:00 p.m.

Chai Mitzvah Program - Unit 5: Interpersonal Relationships
Individual reflection

Join on Zoom ID 526 438 1158 - Registration required.



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.

Zoom ID 846 5677 7165 / Password: 058194



Sunday, August 29 | (Save The Date)

Soccer Tournament - Parc Mackenzie-King
Time to be confirmed. Trophy, fun, games!

Contact: Marc Hadid mhadid@mvapower.com



Monday, September 13 | 7:00 - 8:00 p.m.

Chai Mitzvah Program
Unit 6: Arc of the Fall Holidays

Join on Zoom ID 526 438 1158 - Registration required.



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

Zoom ID 846 5677 7165 / Password: 058194