



SPANISH &
PORTUGUESE
Synagogue of Montreal
Est. 1768

SHABBAT BULLETIN

June 5, 2021 | 25 Sivan 5781



Parashat Shelah

"Get to Work"
A Glimps into the Parasha
Rabbi Maimon Pinto

Many laws were given in the Torah following the incident of the spies sent by Moses. The spies were sent to travel through the land of Israel and encourage the people to conquer the land. They did precisely the upset. Creating panic and discouragement, which resulted in a forty-year "timeout" in the desert.

They were comforted by G-D by reminding them that their children would eventually enter and possess the Land of Israel. The purpose of these many laws was for this exact purpose.

The first one was that their animal sacrifices would have to be accompanied by grain,

oil, and wine offerings. The reason for this is, that the ritual performance of these laws counter the mistake of the spies.

The spies wished to remain in the desert, engrossed in spirituality without the distractions of material life. This one-sided focus on spirituality was similar to animal sacrifices, which ascended in smoke. In contrast, the oil and wine were poured down.

Thus, by instructing the Jewish people regarding the oil and wine offerings, G d was telling them that the period of their spiritual "incubation" in the desert would eventually come to an end. And that upon the entry of children into the Land of Israel, they would need to bring the material world to its real purpose.

Similarly, whenever we feel unprepared or reluctant to tackle life's challenges, we should remind ourselves that our lives need to balance the need to rise above the world and the devotion to descend into it to refine and elevate it.

«Allez au travail»
Un Aperçu de la Paracha
Rabbi Maimon Pinto

De nombreuses lois ont été données dans la Torah suite à l'incident des espions envoyés par Moïse. Les espions ont été envoyés pour voyager à travers la terre d'Israël et encourager le peuple à conquérir la terre. Ils ont justement fait le bouleversement. Créer la panique et le découragement, ce qui s'est

traduit par un « timeout » de quarante ans dans le désert.

Ils ont été réconfortés par Dieu en leur rappelant que leurs enfants finiraient par entrer et posséder la Terre d'Israël. Le but de ces nombreuses lois était dans ce but précis.

La première était que leurs sacrifices d'animaux devaient être accompagnés d'offrandes de céréales, d'huile et de vin. La raison en est que l'exécution rituelle de ces lois contrecarre l'erreur des espions.

Les espions souhaitaient rester dans le désert, plongés dans la spiritualité sans les distractions de la vie matérielle. Cette focalisation unilatérale sur la spiritualité était similaire aux sacrifices d'animaux, qui montaient en fumée. En revanche, l'huile et le vin ont été versés.

Ainsi, en instruisant le peuple juif concernant les offrandes d'huile et de vin, Dieu leur disait que la période de leur « incubation » spirituelle dans le désert finirait par prendre fin. Et qu'à l'entrée des enfants en Terre d'Israël, ils auraient besoin d'amener le monde matériel à son véritable objectif.

De même, chaque fois que nous nous sentons mal préparés ou réticents à relever les défis de la vie, nous devons nous rappeler que nos vies doivent équilibrer le besoin de s'élever au-dessus du monde et la dévotion à y descendre pour l'affiner et l'élever.

Shabbat Shalom

computer intelligence] for he who does not prepare such and is just relying on a miracle will be captured by the enemy."

Rabbenu Bahya compares it to the care we give a sick person: we must provide them with the proper foods and medicines, and keep them away from harmful foods, but leave the rest up to God.

So, this is the answer to our initial question. God is telling us that we must always function "bederekh ha-teva`," i.e., in the natural way, but still be confident that HaShem is with us.

And to place is a contemporary context: this explains why Israel must always be on the alert and must always have the upper hand against her enemies. And this is why we have so much admiration for the brave Israeli soldiers. Yet we must always pray for the welfare of the people and the soldiers, and do what we can to help the country.

Shabbat shalom

SHABBAT SHALOM

Start/Debut
8:20 pm

End/Fin
9:37

SERVICE SCHEDULES

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

Parashat Shelah - Hertz page 623
Haftarah: Judges - Hertz page 635

Week Day Services:
Shahrit: **7:30 am**
Everyday Monday through Friday

Sunday: **8:30 am**

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

Rosh Hodesh Tammuz
Thursday, June 10 & Friday, June 11

BEIT HAMIDRASH HELWANI WITH RABBI PINTO

Monday through Friday
8:40 pm - 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 24/7.
Shabbat, emergencies only*

Rabbi Maimon Pinto



QUOTE OF THE WEEK

If you believe breaking is possible - believe fixing is possible.

Rabbi Nachman of Breslov | Aish HaTorah

OPINION

Words From Rabbi White SHELAH 5781

Why did HaShem have to command Moshe to send out spies, if HaShem had promised the people that they were going into a good land.?

Rabbenu Bahya ben Asher was an important early Sephardi Biblical exegete. His commentary on the weekly parasha always begins with a quote from Mishlei (Book of Proverbs.)

For this week's parasha Shelach, he selected a verse from chapter 21 of Proverbs: "a horse is ready for the day of war, but salvation is from the Lord."

Rabbenu Bahya found an important concept in this verse: in everything in life,



a person must do whatever one is able to accomplish, but, at the same time, one should leave the rest up to God. For "one who is going to war on his enemies should prepare weapons and horses and chariots for the war [in modern terms, planes and

Kol Hakavod & Mazal Tov To



Rosy White, granddaughter of **Rabbi White**, on gradu-ating from Touro College “summa cum laude.”



Rabbi Howard & Norma Joseph, on the Bar Mitzvah of their grandson, **Ethan**, son of **Yael & Ami Joseph** .

Congregation Maghen Abraham

Thoughts: *Mayer Sasson*
SCHLACH

How is it permissible?

“And they came to the Valley of the Cluster of Grapes and they cut down from there a vine with one cluster of grapes and they bore it upon a carrying-pole between two...” (13,23)

On the words “and they bore it upon a carrying-pole between two” our Sages

ob’m ask: Why did the Torah write “between two”? If it says they bore it upon a carrying-pole”, it’s obvious that two people bore it. Our Sages ob’m answer: When the spies explored the Land of Cananan they obviously walked around on Shabbat as well, as it says “the number of the days which you explored the land forty days”. The question is to be asked: Let us say that they considered it permissible to walk the

Condolences To



Our members, **Caroline & Robert Meer**, on the untimely and sad loss of their son, **Daniel z'l** - brother to **Elana** and grandson of our member, **Katie Zubaida**, and nephew to our members, **Dahlia & Philip Lawee**.

forbidden distance between cities at this important time, which is only forbidden by the Oral Law; but how could they allow



themselves to carry a load on Shabbat? This is forbidden by the Written Law and it is one of the primary labors forbidden on Shabbat! They answer that “they bore it upon a carrying-pole between two”. The Halacha is that if two people carry together they are exempt. In the forbidden labors of Shabbat it is said that one who transgresses is punishable but two who carry together are exempt.

SHABBAT SHALOM!!

JEWISH WISDOM

Les lois de Roch Hodech
Rabbi Maimon Pinto

Il ne faut pas jeûner à Rosh Hodech, même si le jeûne n'est prévu que pour quelques heures.

Bien qu'il n'y ait aucune obligation de se laver et de manger un repas en l'honneur de Roch Hodech, il faut s'efforcer d'augmenter ce qui est mangé à Rosh Hodech, en l'honneur de ce jour, et même d'inclure du pain pendant le repas.

Il ne faut pas se faire couper les cheveux le jour de Rosh Hodech, même s'il sort vendredi et que la coupe sera prise en l'honneur du Shabbat. Il faut aussi éviter de se couper les ongles à Roch Hodech.

Si un enfant atteint l'âge de trois ans à Roch Hodech, coupe des cheveux à doit avoir lieu juste après Roch Hodech, et non le jour même.

Dans birkat hamazon nous ajoutons le paragraphe commençant par Yaaleh v'yavo dans la troisième bénédiction.

À Roch Hodesh, nous récitons le « demi Hallel ». Le Hazan doit dire la bénédiction au début et à la fin du Hallel et ainsi exempter tous les fidèles.

Ensuite un Musaf spécial est récité.

Shabbat Shalom

Got A Question for Hazan Daniel Benlolo?

as being something that can enhance the spiritual experiences in Judaism. What makes Kabbalah so special in this regard?

Dear reader,

Spirituality is something that is definitely ingrained in religious studies within Judaism. There are references throughout the Torah and other liturgical writings, and the notion of the neshama, or spirit, is present in most facets of Jewish belief. That being said, many people such as you, dear reader, are looking for something more – a more mystical approach to religious observation that can include elements of the secular world. For many, this is where the practice of Kabbalah comes in.

Kabbalistic study refers to the esoteric - that is, that there are small-scale, underlying references in scripture that are meant to be studied on a more interpretive level. Many Kabbalists believe that biblical literature is littered with secret meanings, purposefully hidden within the text. This approach to Kabbalah resulted in scholars considering such things as the fate of humanity and G-d, and how the two are intertwined. Kabbalah seeks to form a clearer and more spiritual link between G-d and His creation, looking to answer longstanding ontological questions regarding the nature of human existence and the relationship with the divine.

The most important element of Kabbalah is the notion of tikkun olam, and it is here that I believe I can best approach the question of enhancing one's spiritual experience. Tikkun olam literally means to repair the world, and the Jewish Kabbalistic interpretation is that the world's evils must be counteracted by good deeds and sacred acts. The approach is that when G-d created the world, He did so with the consideration of free will – thus allowing for, but not intending to encourage, the human defect known as “evil.” Therefore, Jewish Kabbalists endeavour to become closer to G-d spiritually through the act of world reparation – with the ultimate goal being the elimination of evil and achieving a world fit for Him. In fact, many people take it upon themselves to become ambassadors for tikkun olam, and express that it provides meaning and purpose in their lives.

I am reminded, dear reader, of my own feelings towards the Kabbalistic goal of a utopian world – one that is free from all evils and functions for the betterment of others – and am reminded of the Shabbat. Is the Shabbat not a small glimpse, if not a sample size, of the ideal? On Shabbat, where loved ones gather and celebrate what they have, the perils and ills of the world seem lesser; it truly is a window into the world to come. In this way, I feel closer to G-d spiritually on the Shabbat than on any other day, and I feel justified in my contribution toward tikkun olam. I hope the upcoming Friday evening, and every Shabbat after that, you will find time to sit down with your loved ones and enjoy your little twenty-four hour slice of the divine as well.

All the best!

Dear Danny,

I'm not satisfied with religion as it stands, as I have found it difficult to connect on a spiritual level. I have heard about the practice of Kabbalah

PARNASS HAYOM

Shabbat 25 Sivan - June 5 juin
Armand & Lizanne Mamane, à la mémoire de **Esther Mamane ז"ר**.

Renée Hanna Mahfoda, à la mémoire de son père, **Mardoché Mahfoda ז"ר**.

Marie Miriam Benjaim Schad, à la mémoire de son père, **Jacob Benhaim ז"ר**.

Monday/Lundi 27 Sivan - June 7 juin
Anita & Rony Gabbay, in memory of his mother, **Muzli Gabbay ז"ר**.

Sue & Kamal Gabbay, in memory of his mother, **Muzli Gabbay ז"ר**.

Famille Ohayon, à la mémoire de **David Suissa ז"ר**.

Wednesday/Mercredi 29 Sivan - June 9 juin
Spanish & Portuguese, in memory of **Laura Mizrahi ז"ר**.

Carole & Elie Cohen & Famille, à la mémoire de **Rafael Shimon Cohen ben Olga ז"ר**.

Friday/Vendredi 1 Tammuz - June 11 juin
Henri & Arlene Abitan, en l'honneur de **Jimmy Levy**.



Upcoming Events



Monday, June 7 | 7:00 - 8:00 p.m.
Professionalism: series of five presentations, featuring five groups of professionals.

Administration (management & accounting)
Join Zoom ID 847 5180 5878 - Passcode: 168614



Thursday, June 10 | 10:30 a.m.
Sisterhood Yoga Class with Lisa Shebath

Registration Required. Contact: Grace (514) 979-9779 or email:sisterhood2020@hotmail.com



Monday, June 14 | 7:00 - 8:00 p.m.
Chai Mitzvah Program
Unit 3: Judaism & the Environment

Join on Zoom ID 526 438 1158 - Registration required.



Thursday, June 24 | 7:00 - 8:00 p.m.
Ten Paths to God - Unit 7: Faith - Love as Loyalty with Sandra Koukou & Guest Panelist Rabbi Sharon Shalom.

Join on Zoom ID 846 5677 7165 / Password: 058194



Monday, July 5 | 7:00 - 8:00 p.m.
Professionalism: series of five presentations, featuring five groups of professionals.

Legal (notary & lawyer)
Join Zoom ID 847 5180 5878 - Passcode: 168614



Monday, July 12 | 7:00 - 8:00 p.m.
Chai Mitzvah Program - Unit 4: Death & Loss
Individual reflection

Join on Zoom ID 526 438 1158 - Registration required.



Thursday, July 22 | 7:00 - 8:00 p.m.
Ten Paths to God - Unit 8: ISRAEL The Jewish Land - with Guest Panelists Rabbi Schachar Orenstein with daughter, Chana & Ephraim Heiliczzer.

Zoom ID 846 5677 7165 / Password: 058194



Monday, August 2 | 7:00 - 8:00 p.m.
Professionalism: series of five presentations, featuring five groups of professionals.

Engineering & Architecture
Join Zoom ID 847 5180 5878 - Passcode: 168614