



Shearith Israel  
SPANISH &  
PORTUGUESE  
Synagogue of Montreal  
Est. 1768

# SHABBAT BULLETIN

July 9, 2022 | 10 Tammuz, 5782



## Dvar Torah

PARASHAT HUKAT  
SEEKING PEACE PRIOR TO STARTING WAR  
REVEREND HAZAN DANIEL BENLOLO

On the heels of Parashat Korach, the Bible clearly sets out the obligation to seek peace as a prelude to any military activity; absent the seeking of peace, the use of force in a war violates Jewish law. Although unstated in the text, it is apparent that while one need not engage in negotiations over the legitimacy of one's goals, one must explain what one is seeking through this military action and what military goals are (and are not) sought. Before this seeking of peace, battle is prohibited. Rabbi Jesse Hagalili is quoted as stating "How meritorious is peace? Even in a time of war one must initiate all activities with a request for peace" This procedural requirement is quite significant: it prevents the escalation of hostilities and allows both sides to rationally plan the cost of war and the virtues of peace.

Rabbi Shlomo Yitzchaki (Rashi), in his commentary on the Bible, indicates that the obligation to seek peace prior to firing the first shot is limited to Authorized wars. However, in Obligatory or Compulsory war there is no obligation to seek a peaceful solution. Indeed, such a position can be found in the Sifri, one of oldest of the midrashic source books of Jewish law. Maimonides, in his classic code of Jewish law disagrees. He states:

One does not wage war with anyone in the world until one seeks peace with him. Thus, is true both of authorized and obligatory wars, as it says [in the Bible]

"when you approach a city to wage war, you must first call out for peace." If they respond positively and accept the seven Noachide commandments, one may not kill any of them and they shall pay tribute...

Thus, according to Maimonides, the obligation to seek peace applies to all circumstances where war is to be waged. Such an approach is also agreed to in principle by Nachmanides. (\*4)

It is clear, however, according to both schools of thought, that in Authorized wars one must initially seek a negotiated settlement of the cause of the war (although, it is crucial to add, Jewish law does not require that each side compromise its claim, to reach a peaceful solution). Ancillary to this obligation is the need that the goal of the war be communicated to one's opponents. One must detail to one enemy the basic goals of the war, and what one seeks as a victory in this conflict. This allows one's opponents to evaluate the costs of the war and to seek a rationale peace. Peace *must* be sought before war may begin.

Peace cannot be kept by force. It can only be achieved by understanding.  
-- Albert Einstein (1979-1955)

If you want to make peace, you don't talk to your friends. You talk to your enemies.  
-- Moshe Dayan (1915-1981)

There is a fundamental secondary dispute present in this obligation. Maimonides requires that the peaceful surrender terms offered must include an acknowledgement of an agreement to follow the seven laws of Noah, which (Jewish law asserts) govern all

members of the world and form the basic groundwork for moral behavior; part and parcel of the peace must be the imposition of ethical values on the defeated society. Nachmanides does not list that requirement as being necessary for the "peaceful" cessation of hostilities. He indicates that it is the military goals alone which determine whether peace terms are acceptable. According to Nachmanides, Jewish law would compel the "victor" to accept peace terms which include all the victors' demands except the imposition of ethical values in the defeated society; Maimonides would reject that rule and permit war in those circumstances purely to impose ethical value in a non-ethical society.

In the book of Kohelet (Ecclesiastes) composed by King Solomon it is stated :

Everything has an appointed season, and there is a time for every matter under the heaven.  
A time to give birth and a time to die;  
a time to plant and a time to uproot that which is planted.  
A time to kill and a time to heal;  
a time to break and a time to build.  
A time to weep and a time to laugh;  
a time of wailing and a time of dancing.  
A time to cast stones and a time to gather stones;  
a time to embrace and a time to refrain from embracing.  
A time to seek and a time to lose;  
a time to keep and a time to cast away.  
A time to rend and a time to sew;  
a time to be silent and a time to speak.  
A time to love and a time to hate;  
a time for war and a time for peace.  
Shabbat shalom.

## SHABBAT SHALOM

Start/Debut      End/Fin  
8:26 p.m.      9:41 p.m.

**PARASHAT HUKAT:**  
**HERTZ PAGE 652**  
**HAFTARAH JUDGES:**  
**HERTZ PAGE 664**

### OUR SHABBAT TORAH CLASSES AND SOCIALS HAVE RESUMED!

Torah class will be given every Shabbat after kiddush by Andy Rotchel, in Aintabi Hall. Coffee & refreshments will be served. Come join, discuss, exchange and socialize in a delightful Shabbat afternoon social environment.

### WEEKLY SERVICES SCHEDULE

**Shabbat**  
Shahrit: 8:30 a.m. Mincha: 8:15 p.m.  
**Sunday**  
Shahrit: 8:30 a.m. Mincha: 6:00 p.m.

**MONDAY - FRIDAY**  
Shahrit: 7:30 a.m.  
Mincha: 6:00 p.m.

### CHEVRA SHAAS Service Schedule

**SHABBOS, July 9<sup>TH</sup>**  
Schachris 9:30 a.m.  
**SUNDAY, July 10<sup>TH</sup>**  
Schachris 8:00 a.m.

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



Refuah  
Shelemah  
To:

**Rabbi  
Menahem  
White**



## QUOTE OF THE WEEK

You can fail many times, but you're not a failure until you begin to blame somebody else.

John Burroughs | Aish HaTorah

## OPINION

## Chevra Shaas Words From Rabbi Menahem White HUQQAT 5782

This week's haftarah, taken from the Book of Shoftim (Judges) is one of the most perplexing chapters in the Bible. Let me explain: The people of Ammon were a tough, mean bunch. They resided on the eastern side of the Jordan River, their name reflected in the modern city of Amman, Jordan. In the time of the prophet Samuel, they demanded that, to avoid being conquered, the residents of the city of Yavesh blind themselves in one eye. The young man Saul proved his leadership abilities by protecting the residents of that city, thus showing Saul's ability to become King.

But I am jumping ahead in time. Our haftarah takes place in the period before King Saul, in the time of the Judges. This

week we read of the judge Jephthah (Yiftah in Hebrew,) also a tough guy, who defeated the Ammonites with a decisive victory, capturing 20 of their cities. The haftarah ends with the words "the Ammonites were humbled by the Israelites."

But Jephthah makes a perplexing statement. As he was preparing for battle, he made a vow to HaShem: "if You give me victory over the Ammonites, the first thing that leaves the doors of my house to greet me when I return "be-shalom," will be for the Lord, and I will offer it as a sacrifice."

The end of the chapter was omitted from the haftarah, but guess what the first thing to greet him was? None other than his own daughter!

What was Jephthah thinking? Did he perhaps know the story of Odysseus, who was greeted by his dog Argos after returning victorious from the Trojan War? And if so, did he figure that his dog would be the first to greet him? Highly doubtful!! Didn't he know that human

sacrifice, from the time of Abraham, was forbidden by the Torah? Now, it's true that the great medieval commentator, Rav David Qimhi, shows linguistically that he didn't really kill her, but rather made her spend the rest of her life dwelling in solitude. But still, that was tough. The Talmud learns an important lesson. Jephthah knew that even though he had taken a vow, and vows are very serious, he still could have annulled the vow in a biblically acceptable procedure, by going to the kohen Pinchas, the leading sage of the generation. But Jephthah was too arrogant to admit that he had made a mistake, and to embarrass himself by going to the sage. And the Talmud tells us that Pinchas, who has heard about the vow, was too arrogant to go to Jephthah. Pinchas said: "let him come to me!" So, with these 2 leading personalities, the general and the Priest, too arrogant to see one another, a young girl paid the price. The Rabbis of the Talmud found an important lesson here!! Shabbat shalom





S&P Shabbat Seudah is Co-Sponsored by:

Juliette Cohen, in memory of her husband, Joseph Cohen z"l.



Mazal Tov To

Vera & Allan Gourdji and the Blauer Family, on the upcoming wedding of their children, Jessica Gourdji to Aaron Blauer.

COMMUNITY

Got a Question for Reverend/Hazan Daniel Benlolo?

Dear Danny,

What's with the Red Heifer?

Dear reader,

The Red Heifer (Parah Adumah in Hebrew) was the cow whose ashes were used in the purification rites for one who had been contaminated through having come into contact with a corpse.

The Red Heifer is discussed in Numbers 19:1-22, which is in the Torah portion Chukat. These verses are also read as the final Torah reading on Shabbat Parah, the Sabbath of the Red Heifer, which occurs on the last Shabbat of the month of Adar, shortly before Passover.

Because only people who were pure could eat from the Passover sacrifice, in ancient times a public

announcement reminded anyone who had become impure to purify themselves before making the Passover pilgrimage to Jerusalem.

The Haftarah, Ezekiel 36:16-38, also deals with issues of being cleansed from contamination, but the impurity in this case symbolizes human sinfulness. But, like physical impurity, sins can be overcome. As God says in Ezekiel 36:25,26: "I will sprinkle clean water upon you, and you shall be clean: I will cleanse you from all your uncleanness and from all your fetishes [idolatrous practices]. And I will give you a new heart and put a new spirit into you." This renewal of self and nation reflects Passover's theme of redemption.

God said to Moses and Aaron, 'Speak to the sons of Israel and find a completely red cow on which there is no blemish, and no yoke has ever

The Red Heifer

come. You shall give it to Eleazar, the priest, and he shall take it outside the camp and slaughter it. This cow shall then be made into an offering and those that participate in the sacrifice shall be unclean until the evening.

'Remember this everlasting statute,' God continues. 'One who touches the corpse of any human soul becomes unclean for seven days. If the corpse is in a tent, all that is within the tent is also unclean. There is a purification process involving water for people and their possessions. If one does not purify oneself after a state of uncleanness, that soul shall be uprooted from Israel. Anything unclean must be made clean and pure before coming in contact with the holy Sanctuary.'

Until next time!

PARNASS HAYOM BEIT HAMIDRASH HELWANI

SHABBAT 10 TAMMUZ - JULY 9  
Balass Family, in memory of Victor Balass ז"ל.

SUNDAY/DIMANCHE 11 TAMMUZ - JULY 10  
Leila Khamara, in honour of her Family.

MONDAY/LUNDI 12 TAMMUZ - JULY 11  
Aintabi Family, in memory of their mother, Zahia bat Chafica ז"ל.

WEDNESDAY/MERCREDI 14 TAMMUZ - JULY 13  
Juliette Cohen, à la mémoire de son mari, Joseph Cohen ז"ל.

THURSDAY/JEUDI 15 TAMMUZ - JULY 14  
Dr. Joshua Haimovici, in memory of Regina Garraz bat Avraham & Leah ז"ל.

FRIDAY/VENDREDI 16 TAMMUZ - JULY 15  
Carole & Elie Cohen, à la mémoire de Arlette bat Olga ז"ל.

Congregation Maghen Abraham

Thoughts: Mayer Sasson

PERASHA CHUKAT

The merit of one who performs kindness

"... fear him not for I have delivered him into your hand.... and you shall do unto him as you did unto Sichon king of the Amorites..." (21,34)

The Parsha of Chukat ends with a description of the victories of the Children of Israel over the two kings in the Eastern side of the Jordan River – Sichon the King of the Amorites and Og the King of Bashan.

This is mystifying – that after the decisive victory over Sichon, Moshe was afraid of his upcoming battle with Og the King of Bashan to the point that G-d had to encourage him and strengthen him saying "Fear him not for I have delivered him into your hand.... and you shall do unto him as you did unto Sichon king of the Amorites."

This unexpected fear is brought in Masechta Nida: Why was Moshe afraid of

Og and not afraid of Sichon? The Gemara answers: Moshe was afraid that the merit of Avraham Avinu would be in Og's stead, as it says "And one that had escaped came and told Avraham the Hebrew..." Rabbi Yochanan said that this was Og who had escaped from the generation of the Deluge.

On this Gemara Rabbi Yakov Moshe Charlap of Jerusalem said: Og the King of Bashan had a malicious intent when he came to Avraham Avinu and told him about the captivity of his nephew Lot, as our Sages ob'm said "He intended that Avraham should be killed in the war and

he would marry his wife Sara who was very pretty." Nevertheless, since Og's tidings was a favor to Avraham, it is considered as a great merit for Og and Moshe Rabenu was afraid that this merit from the days of Avraham would help Og in his war against the Nation of Israel.

Rabbi Charlap concludes – We learn from here how great the merit of someone who performs kindness is, even if he does not have good, desirable intentions in the deed.

SHABBAT SHALOM!!

Jewish Wisdom

Waiting Period between Meat and Dairy

Question: Is one obligated to wait six hours after eating meat foods before eating dairy foods?

Answer: The Gemara in Masechet Chullin (105a) states: "Mor Ukva said: When my father would eat meat, he would not eat cheese until the next day. Regarding myself, however, within the same meal I do not eat meat and then cheese, but I would eat cheese during the next meal." The Rif writes that we learn from here that one may eat cheese after meat only after having waited the amount of time that is between one meal and the next. (We shall discuss with the Gemara's wording in the next Halacha, G-d-willing.)

How Much One Must Wait Between Eating Meat and Dairy: The Rishonim disagree regarding exactly how much time one must wait. Rabbeinu Tam is of the opinion that one may eat

cheese immediately after eating meat as long as one has washed out one's mouth and hands. Based on this, Mor Ukva who would wait from one meal to the next was acting stringently about which he exclaimed that he did not act as stringently as his father. Nevertheless, this wait is not a halachic requirement. However, most Rishonim, including the Rif, Rambam, and others, disagree with Rabbeinu Tam's opinion. They understand that when Mor Ukva waited the amount of time "between one meal and the next," this was indeed a halachic requirement to which he exclaimed that he did not act as stringently as his father who would wait twenty-four hours. Indeed, Maran Ha'Shulchan Aruch rules likewise that halachically speaking, one must wait the amount of time that is "between one meal and the next."

What is the amount of time "between one meal and the next" that one is required wait? The Tosafot write that there is no actual time limit and as long as one has concluded one's meal, such as by clearing the table, one may

eat dairy foods after meat.

Nevertheless, most Rishonim agree that one must wait six hours between eating meat and dairy foods, for this is the amount of time "between one meal and the next" that Mor Ukva was speaking about. This is indeed the opinion of the Rambam and Maran Ha'Shulchan Aruch in that one must wait six hours. The Rama writes that this is indeed the correct opinion to follow although there are dissenting views. Although there are certain Ashkenazi communities who act leniently and wait less than six hours, Maran Ha'Chida writes that in our communities, the established custom is for everyone to wait six hours. The Maharshal (Hagaon Rabbeinu Shlomo Luria, one of the greatest Ashkenazi Poskim who lived in the same generation as Maran Ha'Bet Yosef) writes that even according to the Ashkenazi custom, anyone who has a "scent of Torah" within him should wait six hours. The Sefer Aruch Ha'Shulchan writes that nowadays, the prevalent custom among most Ashkenazim as

well is to wait six hours and one should not change this.

The Reason to Wait between Eating Meat and Dairy Foods: The reason why eating cheese after meat is prohibited is because meat gets stuck in between the teeth and we are concerned that when one eats cheese, the meat caught in between one's teeth will become dislodged thereby causing one to be eating meat and cheese together. This is indeed the Rambam's opinion. On the other hand, Rashi and the Rosh explain that the reason is because meat gives off a taste in one's mouth for a long time. Halachically speaking, we follow both opinions and after six hours, one may eat cheese. Even according to the opinion of the Rambam who is concerned for meat getting stuck in one's teeth, after six hours, the meat is considered digested and poses no concern anymore. Nevertheless, if one is aware of a piece of meat stuck in one's teeth, one must remove it even after six hours have passed.

Reverend Hazan Daniel Benlolo

Upcoming Events



Shabbat, July 9 morning  
Sonny Moroz, City councillor, Côte-des-Neiges-Notre-Dame-de-Grâce borough

Mr. Moroz will talk about the statement regarding inaugural Jewish Heritage Month in Montreal.



Thursday, July 21 | 3:00 P.M. - 4:00 P.M.  
(in the garden in Hampstead) All are welcome!

Sisterhood Book Review: "From Mid East to Far East" by: Gabrielle Elia - Reviewer: Gabrielle Elia

RSVP: sisterhood2020@hotmail.com  
Free for Sisterhood Members & \$5 for non-members.