



Shearith Israel
SPANISH &
PORTUGUESE
Synagogue of Montreal
Est. 1768

SHABBAT BULLETIN

June 25, 2022 | 26 Sivan, 5782



Dvar Torah

PARASHAT SHELAH
Reverend Hazan Daniel Benlolo

This week we read Parsha Shelach Lecha.

It is one of the most significant portions of the Torah because it explains why the Israelites spent so many years in the wilderness before entering the land of Israel.

We also find in this parsha, the third paragraph of the Shema, and the scriptural basis for needing ten people for a minyan.

The Torah portion immediately mentions the scouting of the land of Israel. Moshe selected one prince from each tribe to be part of the scouting mission. Unlike previous occasions when it was G-d who chose representatives from each tribe, this time Moshe was pressured by the people to do the choosing and in my view triggered some anger from G-d and made this mission fail from the

get-go.

Moshe gave the scouts a list of things to look for in order to see whether the land was good. When the scouts returned, they caused panic in the community by reporting that the inhabitants would surely devour the Israelites if they were to invade. "And we looked like grasshoppers to ourselves, and so we must have looked to them."

According to the Etz Chaim, the scout's failure was that they didn't have faith in themselves or in G-d. Surely with G-d's presence in their midst they would win any battle.

Of the scouts, only Joshua and Caleb spoke to the goodness of the land. They reaffirmed their faith in Hashem and the promise of victory.

Angry, G-d punished the people of Israel to wander the wilderness for forty years. All but Caleb and Joshua, who had given positive reports, were to die in the wilderness so that the next generation would enter the Promised Land.

The Etz Chaim continues by emphasizing that Joshua and Caleb stood up to the majority and were rewarded. What lesson is there to be learnt by all this?

The lesson in my view is that although we are surrounded by constant peer pressure and sometimes feel we must give in to others just to fit in, people like Caleb and Joshua stood up for what they believed in and came out better for it.

So, while I probably won't be dealing with any situation on this scale, I still think that the daily reminder and message that I derive from this chapter in Jewish history is to think hard before you say something and how it might affect the people you are saying it too.

Measuring our words and standing firm behind what you believe to be right, respectful, and uniting is something that will never go out of style!

Shabbat shalom

and how necessary it is sometimes to go against the current, just like the inverted nun. [Is that why Joshua's father was called Nun?] [By the way, a biography of the great Rav Kook z"l is called "the man against the current."]

(2) As the "meraglim," the spies, were making their way into the Land, and as they came to Hebron, the Torah writes the singular "he came," rather than the plural "they came." Rashi explains that Caleb came by himself, to pray at the Cave of the Patriarchs, that he should not be influenced by the other spies.

Going against the current is so important today!! We understand that in many colleges, anti-Israel sentiment, tied to "wokism" and "cancel culture," is rampant. May our young people have the education and moral strength to buck these trends!!

Shabbat shalom

SHABBAT SHALOM

Start/Debut 8:29 p.m. End/Fin 9:46 p.m.

PARASHAT SHELAH:
HERTZ PAGE 623
HAFTARAH JUDGES:
HERTZ PAGE 635

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 - THURSDAY
Shahrit: 7:30 a.m.
Mincha: 6:00 p.m.
Friday, July 1st
Shahrit 8:30 a.m. Mincha 6:00 p.m.

CHEVRA SHAAS Service Schedule

SHABBOS, June 25TH
Schachris 9:30 a.m.
SUNDAY, June 26TH
Schachris 8:00 a.m.

ROSH HODESH TAMMUZ

THURSDAY/JEUDI JUNE 29 JUIN
FRIDAY/VENDREDI JUNE 30 JUIN

S&P OFFICE

Will be closed on Friday,
June 24 for legal holiday.

To contact Reverend Hazan
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QUOTE OF THE WEEK

Strive not to be a success, but rather to be a value.
Albert Einstein | Aish HaTorah

OPINION

Chevra Shaas Words From Rabbi Menahem White SHELACH 5782

Wow! From what I said in shul last week, I think I have a better understanding of a couple of Rashi's comments in this week's parasha.

Dictionary definition of "group-think:" a psychological phenomenon that occurs within a group of people in which the desire for harmony or conformity in the group results in an irrational or dysfunctional decision-making outcome.

I didn't write this in last week's "blog," but in my derasha in Chevra Shaas, I mentioned a nice insight that I heard from Rabbi Norman Lamm z"l, late Pres. of YU, when he was here in Montreal many years ago. He was commenting on the inverted "nun"s that appear at the end of the fifth aliya in last week's parasha. He suggested that since the word "nun" means "fish" in Aramaic, the inverted "nun" refers to

a fish that swims against the current. Thus, a Jew should not be influenced by "groupthink," by trends that might be popular. We saw that problem in last week's Torah reading, when the "rabble" influenced all the people to rebel against HaShem and against Moses.

After saying the above in Chevra Shaas, I realized that I now understand so much better 2 comments of Rashi in this week's parasha: (1) When selecting the "meraglim", the torah tells us that Moshe called Hoshea, the representative of the tribe of Ephraim, "Joshua." Why?

Rashi, following the Talmud Tractate Sotah, explains that Moshe was praying that Joshua would not be influenced by "group-think," by the words of the other spies. Moshe understood how easy it is to be influenced,





C.S. Shabbat Kiddush is Sponsored & Co-Sponsored By:

The Haimovici Family, in honour of our beloved **Rabbi Menahem White**.
Henry Zingerman, in memory of his mother, **Helen Zingerman z'l**.

Mazal Tov To



Rita & Emile Fattal, and **Marie-Josée & Pierre Teboul**, on the upcoming wedding of their children, **Alexandra Fattal** to **Jean Teboul**.

COMMUNITY

REVEREND HAZAN DANIEL BENLOLO

INSIGHTS

Ashkenazi versus Sephardic Jews - by Rabbi Dovid Rosenfeld

I am often asked about some key differences between Sephardi and Ashkenazi Jews and the way they practice Judaism. Here is a two-part column delving into this question. Hope it answers some of your questions. Shabbat Shalom!

Can you explain to me something about the difference between Ashkenazi and Sephardic Jewry? What exactly do those terms mean and what are the general differences between the two groups?

The difference between Ashkenazi and Sephardi Jews (or Sephardic Jews, Sephardim) is primarily based on their historical origins. Ashkenaz is the Hebrew word for Germany. Thus, the term Ashkenazi Jews initially referred to Jews residing in Germany, where Ashkenazi Jewry began.

(The name Ashkenaz appears in the Torah (Genesis 10:3) as one of the grandchildren of Japheth, son of Noah, and the progenitor of one of the nations which formed after the Flood. It is also the name of a nation in Jeremiah 51:27. However, most commentators understand the references to be to a Middle

Eastern people, possibly in Turkey or northern Syria. The Talmud (Yoma 10a) identifies Gomer, Ashkenaz's father, as "Germamia" (or Germania, Germanikia), which is not clear if it means the Germany of today, but that might be the basis for the land's later association with the Biblical name Ashkenaz.)

For the most part, northern Europe was settled recently by Jews. A small number of Jews are believed to have settled in western Germany and northern France in the 9th-10th century, especially along the Rhine River. Their population grew and they generally migrated towards the east, especially to Poland, till by the 12th century Jewish communities were established as far as Russia. (Often the migrations were forced upon them by oppression and pogroms – this was the era of the Crusades and blood libels – and by rulers who expelled them or deprived them of economic opportunities. This forced the Jews to continually search for more hospitable lands. By the mid-14th century, due to repeated massacres and expulsions, Jewish life in Germany had temporarily all but ceased.) Later, in the 18th century and after, Jews migrated back westward (as well as to America), in response to the much harsher conditions in eastern Europe. Thus, eventually, most European Jews became known as "Ashkenazi" Jews, regardless of their country of

residence.

Today about 80% of Jews are Ashkenazi. (The percentage was much higher before the Holocaust.)

Since Ashkenazi Jews descend from a relatively small original population, not only do many Ashkenazi Jews share genetic features, but they are more prone to certain genetic diseases such as Tay Sachs, Gaucher disease and cystic fibrosis. Today it is very typical (and in Israel it is mandatory) for engaged couples to undergo genetic testing before a marriage is approved.

Sephardic Jews literally mean Spanish Jews as Sepharad means Spain (a term also appearing in the Torah, in Obadiah 1:20 – although here too the original meaning is disputed). But this term is even less accurate as today it is loosely applied (especially by non-Sephardim) to all non-Ashkenazi Jews.

The main lands associated with Sephardic Jewry are Spain, North Africa, the Middle East, and parts of south-east Europe. Jews lived in many of these lands since antiquity. Spain became an especially prosperous and tolerant land from the 8th century under Muslim rule, and Jewish communities flourished there, both economically and religiously. These were the original Sephardi Jews.

(cont'd. next week)

PARNASS HAYOM BEIT HAMIDRASH HELWANI

SUNDAY/DIMANCHE 27 SIVAN - JUNE 26

Anita & Rony Gabbay, in memory of his mother, Muzli Gabbay ז"ל.

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

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

TUESDAY/MARDI 29 SIVAN - JUNE 28

Spanish & Portuguese, in memory of Laura Mizrahi ז"ל.

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

THURSDAY/JEUDI 1 TAMMUZ - JUNE 30

Henri & Arlene Abitan, en l'honneur de Jimmy Levy.



Congregation Maghen Abraham

Thoughts: Mayer Sasson

PERASHA SHLACH

"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", obviously two people carried it.

Our Sages answer that when the spies

explored the Land of Canaan they obviously also went on Shabbat, for it says "at the number of days you explored the land, forty days".

If so, we can ask: It is understandable that they considered it permissible to transgress the prohibition of walking a distance from one domain to another at such an important time, as that prohibition is only from the Oral Law – but how could they permit themselves to carry a load on Shabbat? That is forbidden from the Written Law and it is one of the 39

fundamental labors forbidden on Shabbat!

The answer is "and they bore it upon a carrying-pole between two". The Halacha is that "two who carry are exempt from punishment". As we know, "In all forbidden labors on Shabbat we say – If one person did it he is punishable, two who did it are exempt from punishment."

SHABBAT SHALOM!!

Upcoming Events



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



MINIYANAIRES CLUB

An amazing evening of joy, good friends and good food. This is what one can be part of when you join the ranks of the "Minyanaires club". We would love to have you as one of our members (it's easy and rewarding). A huge thank you to our dear friend Mayer Sasson who sponsored this amazing BBQ feast!

