

SHABBAT BULLETIN

October 15, 2022 | 20 Tishrei, 5783



Dvar Torah

SUKKOT HOL HAMOED
BREATHING NEW LIFE INTO OUR SYNAGOGUE
BY: RÉVÉREND/HAZAN DANIEL BENLOLO

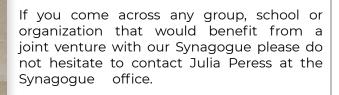
It has become a regular occurrence and one we are proud of, students from United Talmud Torah and OrSheli preschool visit our beautiful synagogue as we celebrate and share songs and stories of the different holidays in our Jewish calendar. We are thrilled to greet the

enthusiastic students in our a Mashaal Sanctuary and in our Sukkah and together, in our own humble way ensure Jewish continuity.

Many other schools are following suit and the plan is to continue opening doors to the greater community. We have a prestigious history both in our Jewish heritage and in our sacred Spanish and Portuguese synagogue and sharing it with others is not only an honour but a duty.







Hoping to see you all on Shabbat, Shemini Hag Atseret and Simha Torah (please refer to dates and times) listed.

Wishing you and your family Shabbat Shalom, Moed Tov and Hag Sameach!

Let the festivities continue!!

Shabbat shalom

SHABBAT SHALOM

Start/Debut End/Fin 5:52 p.m. 6:54 p.m.

WEEKLY SERVICES SCHEDULE

Shabbat

Shahrit: 8:30A Minha: 5:00P Shabbat eve Study: 10:00P - 12:30A

Sunday (Erev Hoshana Raba) Shahrit: 8:00A Minha: 5:30P

MONDAY (Shmini Atzaret) Shahrit: 8:30A Minha: 5:30P

Tuesday (Simhat Torah) Shahrit: 8:30A Minha: 5:30 Havdalah: 6:48P

WEDNESDAY - FRIDAY SHAHRIT: 7:30A MINHA: 5:30P

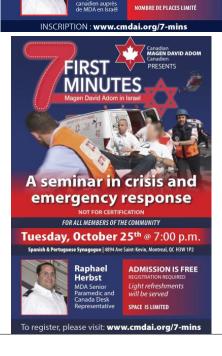
CHEVRA SHAAS Service Schedule

SHABBOS, October 15TH Schachris 9:30 a.m. SUNDAY, October 16TH

Schachris 8:00 a.m.

To contact **Reverend Hazan Daniel Benlolo:**cantorbenlolo@thespanish.org
(514) 892-2859





POUR TOUS LES MEMBRES DE LA COMMUNAUTÉ

Mardi 25 octobre à 19 h

Congregation Maghen Abraham

Thoughts: Mayer Sasson

"...because of the hand that was sent out to Your temple" (Machzor, Succot)

Whose hand?

Concerning the words in the Succot prayers "Because of our sins we were exiled from our land... because of the hand that was sent out to Your temple" the Jewish Sages ask, what does the verse mean by "... because of the hand that was sent out to Your temple" Which hand? Seemingly it should have been written "Because of our sins we were exiled from our land... because of the wicked gentiles who destroyed our

But first we must explain why the holiday of Succot is the one called "the time of our happiness" (as we say in the prayers "And G-d our L-rd gave us in love... this holiday of Succot the time of our happiness"). It would seem that the holiday of Shavuot is more suitable for this title of "time of our happiness". After all, on Shavuot the holy Torah was given and we know that this gladdens people's hearts, as it says, "The statutes of G-d are straight, gladdening the heart." The holiday of Pesach seems also more suitable to the "time of our happiness" for we were redeemed from slavery to eternal freedom and at the Seders we sit back comfortably in our homes with beautiful dishes, like kings. While on the holiday of Succot we live in a succah made of simple planks of wood and a roof of leaves or bamboo that is open to the winds and burning sun – certainly the succah does not have the great comfort of a house. If so, how can we say "the time of our happiness" on

In addition, why did the Torah add on by Succot "And you should rejoice in your holiday... and you should be only אר-happy"? The word אר comes to exclude as it says in the Yerushalmi "The words אך and דק and דק come to exclude".

Therefore, why does it say by Succot "And you should be only אך happy"? If אך comes to exclude something, should we be less happy on this holiday?

We can say that the answer to all of these is written in Shir Hashirim (5) "I got up to open for my loved one (G-d) and my loved One evaded and left." In other words the Nation

Sukkot

of Israel says to G-d "I got up to open" but you, my loved One, evaded me and left. This seems to be not understood. G-d says to the Nation of Israel in the Midrash (Shir Hashirim 5) "My sons, open a small opening for me of repentance the size of a needle head and I will open gates for you where wagons and carriages can go through."

If so, when the Nation of Israel says to G-d "I woke up to open for my loved One", why did G-d evade them and leave them, not accepting their repentance?

We can say that the answer to this question is "I woke up to open for my loved one" because in Hebrew the word I is superfluous and it can be written אני without אני And what is that addition of אני - ו?

The I shows superfluous pride. When a person feels too proud, he says I" got up, I did, I gave" and this is like the verse "My strength and the fortitude of my hands made all this valor." Therefore, when a person feels that with his strength and the fortitude of his hands he did everything, then certainly "my loved One" (G-d) will evade and leave him. For as we know, G-d cannot live together with a conceited person, as our Rabbis ob'm say (Sota 5) "By any person who is haughty G-d says "He and I cannot live together".

Therefore, a person must know that everything is due to His kindness and whatever a person does is from the strength that G-d has given him, as we see in the Midrash (Breishit Rabba 14)"Every soul (נשמה) shall praise G-d"- every breath (נשמה). This means that we must bless and praise G-d for every breath. Why? Because it says in Tehilim "Every soul shall praise G-d - for every breath that we breathe. Without G-d watching over a person and giving him life in this world every minute, a person would not be able to survive.

And that is why the prayer is worded "because of the hand that was sent to our temple" for the verse purposely uses the word hand to hint to us that the destruction of the temple was due to the hand - "My strength and the fortitude of my hands" that the Nation of Israel were proud and thought that everything was thanks to their strength and fortitude.

SHABBAT SHALOM GMAR HATIMA TOVA!!

Jewish Wisdom

HOSHA'ANA RABBA - HALACHA YOMIT

The Final Judgment and the Custom to Remain Awake All Night

The primary days of judgment are from Rosh Hashanah to Yom Kippur, however, Hosha'ana Rabba which is the seventh day of the Sukkot festival, one's judgment for the coming year is completely sealed.

The prevalent custom among the Jewish nation is to remain awake all night on Hosha'ana Rabba and study Torah. Maran Rabbeinu Ovadia Yosef zt" I ruled that it is preferable to recite the customary order for the night of Hosha'ana Rabba printed in the Sefer "Keri'eh Mo'ed" as is customary in Sephardic synagogues all over the world. In Maran zt"l's own synagogue, would customarily deliver discourses on this night on topics of Agaddah and Mussar and his words of Torah were as joyous as when they were given at Mount Sinai.

Women Staying Awake All Night on Hosha'ana Rabba

Rabbeinu Yosef Haim, the saintly Ben Ish Hai, writes (in his Sefer Sod Yesharim) that women may also stay up all night on Hosha'ana Rabba since the Tikkun of this night applies to them as well.

The Customary Prayers on the Night of Hosha'ana Rabba

The seventh day of Sukkot, which begins from this coming Motza'ei Shabbat, is called "Hosha'ana Rabba" and the day is spent immersed in increased prayer and Torah study. The Teva is encircled seven times following Shacharit prayers while reciting supplication prayers and requests for blessed rains since the world is judged regarding water during the Sukkot holiday (see Rosh Hashanah 16a). Nevertheless, since it is still a holiday, we do not recite the Thirteen Attributes of Mercy as we do during the Days of Awe. Thus, when the Chazzan recites the "Rachamana" text, the congregation should substitute "Bedil Va'Ya'avor" with "Amen." (Ruling of Maran Ha'Chida quoted by Chazon Ovadia- Sukkot, page 437)

REVEREND HAZAN DANIEL BENLOLO

In places where this custom cannot be observed in the synagogue, one may read all of the supplications at home while encircling a table or chair with a Tanach or Chumash placed on it seven times while holding the Four Species.

The Custom of Beating the Aravah

It is customary to take five Aravot (willow) stems and beat them on the ground five times following Mussaf prayers on the morning of Hosha'ana Rabba. This custom was established by the prophets and there are many deep reasons behind this custom.

It is customary to take five new Aravot for this custom. However, if one only has three stems, one may join the two Aravot fSrom the Lulav with them after detaching them from the Lulav.

One should take care to procure five Aravot stems in order to fulfill this custom. A Minyan is not necessary to fulfill this custom and even individuals may do so by going outside their house and beating the Aravot on unpaved earth.

The Law Regarding the Four Species After Sukkot

The Lulav and other species do not retain holiness after the holiday concludes and they may be discarded (respectfully). However, one should not do so in a degrading manner; rather, one should just leave it on the side of the street.

Shenayim Mikra Ve'Echad Targum

Shenayim Mikra Ve'Echad Targum for Parashat Ve'Zot Ha'Beracha should be read on Friday, Hosha'ana Rabba (or on Shabbat, Shemini Atzeret, outside of Israel). If one forgets to do so, one may read it on the night of Simchat Torah or early in the morning of Yom Tov before Shacharit prayers.

Wishing the entire Jewish nation a Chaq Sameach and Tizku Le'Shanim Rabbot Ne'imot Ve'Tovot!

COMMUNITY

Chevra Shaas Words From Rabbi Menahem White **HOL HAMOED SUKKOT 5783**

I am writing from Boca Raton, Florida, where I am spending part of the holiday with my son and his family. I remember my first Sukkot in Montreal, when the sukka was covered with snow. Here it is the opposite: 88 degrees with high humidity! (Brings to mind the gemara at the beginning of tractate AZ, about the people who kicked the sukkah because it was too hot!)

Sunday is Hoshana Rabba. I remember well a class from the 60's that Rav Soloveitchik zt'l gave before Hoshana Rabba, when he explained that the time period between Yom Kippur and Hoshana Rabba is the time for us to implement the resolutions that we made on Yom Kippur. So let's get to work!

We all know that Sukkot is associated with simcha, joy.

But according to the medieval Sephardi scholar Rabbeinu Bahya, there is another dimension: life! After Yom Kippur, we are rejuvenated (or should I say re-Jew-venated?)

We are, so to speak, starting a new life. The numerical value of "lulav" in Hebrew is 68, which is the same as the value of the word "hayyim," life.

year, תזכו לשנים רבות טובות ובריאות

PARNASS HAYOM - BEIT HAMIDRASH HELWANI

SHABBAT 20 TISHREI - OCT. 15

Patty Gourdji Obadiah, in memory of her husband, Richard (Shaoul) Obadiah ה״ל.

Bassal Family, à la mémoire de Rahel Halabi ז״ל.

SUNDAY/DIMANCHE 21 TISHREI - OCT. 16 Famille Attia, à la mémoire de Sultana Attia ז״ל.

Shahmoon Family, in memory of their mother, Mavis Shahmoon ז״ל.

Famille Gozlan, à la mémoire de David Elkaïm ז״ל.

MONDAY/LUNDI 22 TISHREI - OCT. 17 Selim Sasson, à la mémoire de sa mère, Rosa Sasson ז״ל.

May we all have a good, healthy ' Yvette Marsh, à la mémoire de son père, Jacques Bensoussan ז״ל.

TUESDAY/MARDI 23 TISHREI - OCT. 18 Khadoury Family, in loving memory of Elliot Khadoury ben Ruth ז"ל.

WEDNESDAY/MERCREDI 24 TISHREI - OCT. 19 Raphael Ohayon, en l'honneur de ses enfants & petits enfants.

THURSDAY/JEUDI 25 TISHREI - OCT. 20 Edna & Victor Mashaal, in memory of her mother, Marcelle Gareh ז"ל.

FRIDAY/VENDREDI 26 TISHREI - OCT. 21

CBIJM, in memory of Anwar Ouri Shahin ז״ל.

Penina & Claude Helwani, in honour of their granddaughter, Claire Penina Helwani.

Maurice Cohen & Famille, à la mémoire de leur père, Jacques Cohen ז״ל.

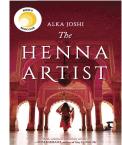
Upcoming Events



WEDNESDAY, OCTOBER 26 | 10:00A - 12:00P Women's Learning Group

CLARIFICATION OF BILL 96 - WITH MAÎTRE ALAIN MURAD

ZOOM ID 849 4697 5701 PW: WLG2022 RESERVE OR DONATE TO WLG: (514) 737-3695



TUESDAY, Nov. 1 | 10:30P - 11:30P

SISTERHOOD BOOK REVIEW: "THE HENNA ARTISTS" BY: ALKA JOSHI - REVIEWER TO BE ADVISED.

More Information to Follow.



Tuesday, November 1 | 7:30P - 9:00P

Journey into the Abyss of Jewish Mysticism: "Uncovering the Sephardic Andalusian Esoteric Secrets" with Rabbi Yamin Levy

Registration required



WEDNESDAY, NOVEMBER 2 | 10:00A - 12:00P

Women's Learning Group - A Musical Exploration of Unity with Rabbi Schachar Orenstein

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