



CONGREGATION TIFERETH BETH DAVID JERUSALEM

Shabbat Bulletin

בס"ד

שבת פרשת ראה
ערב ראש חודש אלול
כ"ט אב ה'תשפ"א

Shabbat Parshat R'ei
Erev Rosh Chodesh Elul
August 6 - 7, 2021 / 5781

Rabbi
Yechezkel Freundlich

Chazzan Sheini
Rev. Amiel Bender

President
Josh Orzech

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SHABBAT SHALOM • שבת שלום

Rosh Chodesh Elul is on Sunday, August 8 and Monday, August 9
Molad is on Sunday, August 8 at 10:43am and 10 chalakim

Shabbat Parshat R'ei Erev Rosh Chodesh Elul

Haftara: Yeshayahu 54:11 - 55:5

When davening at home, it is preferable
to do so at the same time as the rest of the
community.

Friday, August 6

- 4:00pm Daf Yomi on Zoom
- 6:35pm Mincha, Kabbalat Shabbat and Maariv - Tent
- 6:45pm Plag Hamincha
- 7:00pm Mincha, Kabbalat Shabbat and Maariv - Main Sanctuary
- 7:58pm Candle Lighting
- 8:16pm Sh'kiah

Shabbat, August 7 / 29 Av 5781

- 8:00am Shacharit - Tent
- 8:45am Shacharit - Upper Social Hall
- 9:23am Sof Zman Kriyat Shma
- 9:30am Shacharit - Main Sanctuary
- 10:00am Kef Club Programs for Kids - Tent
- 6:44pm Plag Hamincha
- 7:50pm Mincha and Maariv - Tent and Main Sanctuary
- 8:15pm Sh'kiah
- 9:05pm Havdala
- 9:40pm Musical Havdala and Kumzits with Rev. Bender on Facebook
- 9:45pm Daf Yomi on Zoom

SCHEDULE FOR THE NEXT WEEK

Mincha is at **7:55pm**
Sunday to Thursday

Candle Lighting is at **7:47pm**
on Friday, August 13

Due to changing regulations and necessary adjustment of our scheduling, please visit our website (TBDJ.org) and check your emails for up-to-date schedules and information on minyan locations and registration.

COMMUNITY NEWS

Mazal Tov to **Pascale & Jack Hasen** and their families on the engagement of their daughter Erica Hasen to Jake Myara of Aventura, Florida. Sharing in their simcha are Jake's parents Dyan Jacobowitz and Debbie & Jay Myara, Erica's grandparents Berri & Michel Abeserra, Jake's grandparents Lester Jacobowitz and Gilberte & Armand Myara and many delighted siblings, aunts, uncles and cousins. Lovingly remembered at this time are grandparents Dora & Moritz Hasen z"l and Lee Jacobowitz z"l.

Condolences to **Melvyn & Esther Niederhoffer** and their families on the loss of Melvyn's beloved brother Arnold Niederhoffer z"l who passed away in Toronto on Monday, August 2. Funeral and burial took place in Toronto on Tuesday, August 3. Shiva continues at 5572 Randall in Cote St. Luc; 10:00am-12:00pm and 1:00pm-4:00pm on Sunday, August 8; Shacharit at 8:00am and Mincha/Maariv at 7:55pm on Sunday, August 8; Shacharit at 8:00am on Monday, August 9.

SPONSORSHIPS AND THANK YOU'S

Seudah Shleesheet is sponsored by **Rabbi Yechezkel & Rifki Freundlich** in memory of Rabbi Freundlich's grandfathers Simcha Zimel Freundlich z"l (Simcha Zimel ben Asher Zelig - 28 Av) and Yechezkel Streifler z"l (Yechezkel ben Shmuel - 30 Av). Rabbi Freundlich will be making a siyum in their memory.

Rabbi Freundlich's drashot on Shabbat are sponsored by **Carole & Mayer Diamond** in memory of Mayer's beloved sister Malcha Diamond z"l (Malka bat Chaim v' Bena - 30 Av) and in memory of his beloved father Hyman Diamond z"l (Chaim ben Yehuda Leib v' Malka - 5 Elul).

This Shabbat Bulletin is sponsored by **Judi & David Grunbaum** in honour of the birth of their grandson Noam Andre Simon Abbey (Noam Moshe Shimshon), son of **Avigyle & Seth Abbey**, who is named after his beloved great grandfathers Simon Shimshon Markovitch z"l and Andre Moshe Landsman z"l.

Mask Requirements for Shabbat Minyanim

Upper Social Hall - 8:45am

Masks required at all times.

Children under 12 years old are not permitted.

Tent - 6:35pm, 8:00am, 7:50pm

Masks required at all times.

Children under 12 years old are permitted,
but they must wear masks at all times.

Main Sanctuary - 7:00pm, 9:30am, 7:50pm

Adults and teens must wear masks - with the following exception: **masks may only be removed by adults and teens who remain seated in their place and who are silent or speaking and davening in a low voice.** Children under 12 years old are permitted but they must wear masks at all times.

Seeing is Choosing

This week's Torah portion of Re'eh opens with the following words:

ראה אנכי נתן לפניכם היום ברכה וקללה

See, I present before you today a blessing and a curse; The blessing - if you hearken to the commandments of Hashem, that I command you today; And the curse - if you do not hearken to the commandments of Hashem, your G-d and you stray from the path that I command you today, to follow gods of others that you did not know;
(Devarim 11:26-28)

We are told that there are choices to be made, that there are positive consequences for observing the commandments and that not following the commandments and straying from the path of serving Hashem will bring curses. Why is the word ראה - see mentioned at the beginning of the verse? The verse could have begun without this word and seemingly the same message would have been transmitted to the people. The Malbim (1809-1879) explains that one can actually see that people who observe the Torah have a sense of accomplishment, fulfillment and spiritual growth and that the blessing is there for all to see.

The word see in the context of the above verse is a powerfully informative word. When we open our eyes our sense of sight takes in the large world that Hashem has created for us, a world of possibilities and alternatives. Our sense of sight may be broad in the sense that we consider our behaviour and our actions, taking care to do the right things, or it may be narrow in the sense that we are intent in on seizing the instant gratification that a moment in our life provides without considering the whole scenario and set of consequences at large. When alternatives are set before us we have the ability to foresee the results and the consequences of our behavioural choices. In a utopian world, seeing or having visions of the consequences of our positive and/or negative behaviour should strongly influence our behavioural decisions in a positive way. However, our world doesn't always work that way and the lure of slightly straying from the path is rationalized by us in many ways, often with an effort to deem off the path behaviour acceptable in different sets of circumstances. We live within a balance of mitzvot and sins and overcoming our יצר הרע - our evil inclination which brings on transgressions that is often very, very challenging.

How do we settle our ongoing conflict between the mitzvah and the transgression? In the *Ethics of the Fathers* we learn: *Consider the cost of a mitzvah against its rewards, and the rewards of a transgression against its cost.* Sometimes performing a mitzvah may come at a cost to us and we may think twice about performing a mitzvah when there is something important at hand that, if not done may cause us a loss of some kind. The Mishna teaches that performing the mitzvah albeit with a setback has a strong merit, a reward which follows at some point. The Talmud relates the following from the Tractate of Avoda Zara 24a: Rabbi Eliezer was asked to what degree one goes to respect parents? He answered to go and see what Dama Ben Nisina, a non-Jew in Ashkelon, did for his father. The rabbis wanted to buy from Dama a jewel of extraordinary worth and beauty to replace missing stones on the High Priest's breast plate. The price was 600,000 gold coins. Dama's jewels were kept in a locked chest. The key to the chest was resting under the head of Dama's father, who was fast asleep. Dama would not disturb his sleeping father, and so he lost the sale. A year later, G-d rewarded him. A red cow was born in Dama's herd. (This type of totally red-haired cow was extremely rare. The Jewish people in the time of the Holy Temple used a red cow for spiritual purification rites and would pay a princely sum to acquire it.) The rabbis came to Dama to buy it from him. He told them: *I know you would pay me whatever amount I ask. But I will only ask you for the amount I lost (on the jewelry deal) because I respected my father.*

Conversely we learn that the immediate gratification of a transgression comes with a cost. This would apply to any wrongdoing – while there is instant gratification, the Mishnah teaches that there is a consequential cost that comes with the transgression and that punishment eventually follows, if not immediately, then in some form later on...

It is interesting that this portion is always read just as we usher in the month of the Elul. In this month we double click our spiritual reset and refresh buttons as we enter into the High Holiday season of repentance. It is a time of personal reflection and soul searching. Seemingly it isn't a coincidence that the opening verses which warrant us to contemplate the appropriate choices in serving Hashem and invoke blessings rather than curses in our lives are read at this time of the year. The month of Elul is known as עת רצון, a time of favour before Hashem. We learn that even as Hashem wholeheartedly accepts our תשובה - our repentance - at any time of the year, the days of Elul are choice days of mercy and favour from above. Moshe Rabeinu ascended Mount Sinai on Rosh Chodesh Elul to receive the second set of the tablets and was on the mountain for forty days, descending with the tablets on Yom Kippur. The month of Elul is the time of year when we strive to lift ourselves in our spirituality and our observance of mitzvot, collecting merit as we enter the days of judgement.

....continued

We learn from the Mechiltah: מצווה הבאה לידיך אל תחמיצנה - we should not miss the opportunity to perform a mitzvah. Our Sages teach that the mitzvah should be done at once and that there is merit and even an obligation to performing the mitzvah quickly.

Years ago I had an 8:00am appointment with an eye doctor on busy Cote Des Neiges Blvd. close to the Jewish General Hospital. With the knowledge that parking in that area is always challenging if not impossible, I ran from the early morning minyan at Beth Ora in order to secure parking and an on-time arrival for my long awaited appointment. I was pleasantly surprised when I found a spot right next to the building just as I arrived three minutes before my appointment time! As I was parking there was a knock on my front passenger seat window. It was an older woman who motioned for me to lower the window. She asked me if I could please drive her home as she was in the emergency room at the Jewish General all night and she was tired and could not walk. In my mind I envisioned losing the parking spot and missing my appointment, something that I didn't want. After a too long moment of contemplation I invited the woman to join me in the front seat of my car and I drove her home, literally a two minute drive. During the ride and upon arriving at her home the woman thanked me over and over again for the ride. I was touched and silently scolded myself over and over again for even considering not performing the mitzvah opportunity that Hashem sent me. Though I sadly felt that I had failed the trial that was presented from above, I was pleased that I was able to help the woman and it was a great feeling. As if the good feeling was not reward enough for the mitzvah, there was an additional accolade: Driving back to my appointment, I found that the parking spot that I had vacated a few minutes earlier was there waiting for me! There was a potential cost for my mitzvah of driving the woman home: losing the parking place and possibly missing my appointment, but the reward of performing the mitzvah and helping the woman resulted in an exhilarating feel-good moment! I confess that when I tell this story, I always say that the fact that the parking place was still there was my punishment as I originally was worried about myself and did not set out to do this mitzvah will a full heart. At the time I praised Hashem for this form of rebuke. It was as if Hashem was telling me: *Amiel, you took the extra moment to consider doing a mitzvah. Still, I gave you back your parking place... this should serve as an inspiration to you...* It was a lesson that I never forgot and a real eye opener for the future - realizing that when a mitzvah is at hand, performing the mitzvah must be a priority!

Understanding the blessings and curses set before Bnei Yisrael is an eternal challenge. Moshe is exhorting Bnei Yisrael and us today, to see, to understand a global behavioural picture, that there is a big world out there and a lot to choose from, positive and negative. Know that our decisions do not have to be a difficult ones. Everything is set before us and it is up to us to choose the right derech as we serve Hashem. Our *Avodat Hashem* should be positive and productive.

Shabbat Shalom and Chodesh Tov,

Rev. Amiel

פּעשע אילנה בת הרב נתן קארפּאָל ז"ל - ל (24 Av) ז"י Dedicated in memory of my beloved sister Bettina Ellen Bender z"l (24 Av) - l

Tifereth Beth David Jerusalem is excited to announce the return of our *in person* Daf Yomi Study Group before Mincha on Shabbat, August 14 in the library. The confirmed start time for this shiur will be announced in next week's bulletin. Face masks and proper physical distancing required.

We look forward to having you join us!