



18TH OF SIVAN 5782
JUNE 18TH, 2022
CANDLE LIGHTING 7:56PM
SHABBAT ENDS 8:56PM



**ATTITUDE IS
ALTITUDE**

**WHY WASN'T MOSHE
DEPRESSED**

**CONSISTENCY &
FAITHFULNESS**

PARASHAT BEHAALOTECHA

Synagogue: 310 - 95th Street, Surfside, FL 33154 **Website:** www.hechalshalom.org **Tel:** (305) 867-6024

Mailing Address: Ness 26 Inc P.O. Box 546632 Surfside, FL 33154 **E-mail:** info@hechalshalom.org | oroziel.bookkeeper@gmail.com

THIS WEEK'S BULLETIN HAS BEEN KINDLY SPONSORED LEILUY NISHMAT

שלמה בן יעקב ז"ל



זמני היום - חודש סיון / תשפ"ב / Daily zmanim - May to June 2022

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Daylight saving time																		
May / June 2022	לילה לרבינו תם R' Tam's Nightfall	לילה Nightfall - במערות 16.1°	שקיעת החמה Sun set	הדלקת נרות Candle Lighting	פלג המנחה Plag Mincha	מנחה קטנה Mincha Ketana	מנחה גדולה Earliest Mincha	חצות Mid day	סוף זמן תפילה Latest Shachris	קריאת שמע Latest Shema	הנץ החמה Sun rise	זמן ציצית ותפילין Earliest Talis	עלות השחר 72 דקות Dawn 72 Minutes	דף היומי Daf Yomi	סיון תשפ"ב			
				18 דקות	מנחה חתומה	מנחה חתומה	-	חצות חתומה	מנחה חתומה	מנחה חתומה	מנחה חתומה	מנחה חתומה	מנחה חתומה	מנחה חתומה	מנחה חתומה			
31 Tue	9:20	9:27	8:47	8:07	ראש חודש	6:42	5:17	1:53	1:18	11:01	9:53	9:17	9:14	6:30	5:42	5:17	5:10	פה שלישי
1 Wed	9:21	9:27	8:47	8:08		6:42	5:17	1:53	1:18	11:01	9:53	9:17	9:14	6:29	5:42	5:16	5:10	פו רביעי
2 Thu	9:21	9:28	8:48	8:08		6:43	5:17	1:53	1:18	11:02	9:53	9:17	9:14	6:29	5:42	5:16	5:10	פז חמישי
3 Fri	9:21	9:28	8:48	8:08	7:50	6:43	5:18	1:53	1:18	11:02	9:53	9:17	9:14	6:29	5:42	5:16	5:09	פח ששי
4 Sha	9:22	9:29	8:49	8:09	[במדרב]	6:43	5:18	1:54	1:18	11:02	9:53	9:17	9:14	6:29	5:42	5:16	5:09	פט שבת
5 Sun	9:22	9:29	8:49	8:09	שבועות	6:44	5:18	1:54	1:19	11:02	9:53	9:17	9:14	6:29	5:42	5:16	5:09	צ ראשון
6 Mon	9:23	9:30	8:49	8:10	שבועות	6:44	5:19	1:54	1:19	11:02	9:53	9:17	9:14	6:29	5:41	5:16	5:09	צא שני
7 Tue	9:23	9:30	8:50	8:10	אסרו חג	6:45	5:19	1:54	1:19	11:02	9:53	9:17	9:14	6:29	5:41	5:16	5:09	צב שלישי
8 Wed	9:24	9:31	8:50	8:11		6:45	5:19	1:54	1:19	11:02	9:53	9:17	9:14	6:29	5:41	5:16	5:09	צג רביעי
9 Thu	9:24	9:31	8:51	8:11		6:45	5:19	1:55	1:19	11:02	9:54	9:18	9:14	6:29	5:41	5:16	5:09	צד חמישי
10 Fri	9:24	9:32	8:51	8:11	7:53	6:46	5:20	1:55	1:20	11:02	9:54	9:18	9:14	6:29	5:41	5:16	5:08	צה ששי
11 Sha	9:25	9:32	8:52	8:12	[נשא]	6:46	5:20	1:55	1:20	11:02	9:54	9:18	9:14	6:29	5:41	5:16	5:08	צו שבת
12 Sun	9:25	9:33	8:52	8:12		6:46	5:20	1:55	1:20	11:03	9:54	9:18	9:14	6:29	5:41	5:16	5:08	צז ראשון
13 Mon	9:25	9:33	8:52	8:12		6:47	5:21	1:56	1:20	11:03	9:54	9:18	9:14	6:29	5:41	5:16	5:08	צח שני
14 Tue	9:26	9:33	8:53	8:13		6:47	5:21	1:56	1:20	11:03	9:54	9:18	9:14	6:29	5:41	5:16	5:08	צט שלישי
15 Wed	9:26	9:34	8:53	8:13		6:47	5:21	1:56	1:21	11:03	9:54	9:18	9:15	6:29	5:41	5:16	5:08	ק רביעי
16 Thu	9:26	9:34	8:53	8:13		6:47	5:21	1:56	1:21	11:03	9:55	9:19	9:15	6:29	5:41	5:16	5:09	קב חמישי
17 Fri	9:27	9:34	8:54	8:14	7:56	6:48	5:22	1:56	1:21	11:03	9:55	9:19	9:15	6:29	5:42	5:16	5:09	קב ששי
18 Sha	9:27	9:35	8:54	8:14	[בהעלותך]	6:48	5:22	1:57	1:21	11:04	9:55	9:19	9:15	6:30	5:42	5:17	5:09	קג שבת
19 Sun	9:27	9:35	8:54	8:14		6:48	5:22	1:57	1:21	11:04	9:55	9:19	9:15	6:30	5:42	5:17	5:09	קד ראשון
20 Mon	9:27	9:35	8:54	8:14		6:48	5:22	1:57	1:22	11:04	9:55	9:19	9:15	6:30	5:42	5:17	5:09	קה שני
21 Tue	9:28	9:35	8:55	8:15		6:49	5:23	1:57	1:22	11:04	9:56	9:20	9:16	6:30	5:42	5:17	5:09	קו שלישי
22 Wed	9:28	9:36	8:55	8:15		6:49	5:23	1:57	1:22	11:05	9:56	9:20	9:16	6:30	5:42	5:17	5:10	קז רביעי
23 Thu	9:28	9:36	8:55	8:15		6:49	5:23	1:58	1:22	11:05	9:56	9:20	9:16	6:31	5:43	5:18	5:10	קח חמישי
24 Fri	9:28	9:36	8:55	8:15	7:57	6:49	5:23	1:58	1:23	11:05	9:56	9:20	9:16	6:31	5:43	5:18	5:10	קח ששי
25 Sha	9:28	9:36	8:55	8:15	[שלח]	6:49	5:23	1:58	1:23	11:05	9:56	9:20	9:17	6:31	5:43	5:18	5:10	קי שבת
26 Sun	9:28	9:36	8:55	8:15		6:49	5:24	1:58	1:23	11:05	9:57	9:21	9:17	6:31	5:44	5:18	5:11	קיא ראשון
27 Mon	9:29	9:36	8:55	8:16		6:50	5:24	1:58	1:23	11:06	9:57	9:21	9:17	6:32	5:44	5:19	5:11	קיב שני
28 Tue	9:29	9:36	8:56	8:16		6:50	5:24	1:59	1:23	11:06	9:57	9:21	9:17	6:32	5:44	5:19	5:11	קיג שלישי
29 Wed	9:29	9:36	8:56	8:16	ראש חודש	6:50	5:24	1:59	1:24	11:06	9:57	9:21	9:18	6:32	5:45	5:19	5:12	קיד רביעי

Wednesday (Jun 29) 6:48 AM + 3 מולד חודש תמוז: חלקים 3 > You text us, you get zmanim! > Send a text to (516) 261-6262

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SHABBAT SCHEDULE

1st Mincha 6:15pm
Followed by Shir Hashirim, Kabbalat Shabbat/Arvit
2nd Minyan Shir Hashirim 7:15pm
2nd Minyan Mincha 7:30pm
Candle Lighting: 7:56pm
Shaharit Netz Minyan: 5:30am
Shaharit: 8:45am
Zeman Keriat Shema 9:15am
2nd Zeman Keriat Shema 9:55am
Shiur 6:35pm
Mincha: 7:35pm
Followed by Seudat Shelishit & Arvit
Shabbat Ends: 8:56pm
Rabbenu Tam 9:27pm

We would like to wish a Hearty Mazal Tov to Mr. & Mrs. Haim Lahmi on the Bar Mitzvah of their Dear Son Netanel Meir. They should see him grow in Torah & Yirat Shamayim Amen! Mazal Tov to the Grandparents!!!

We would like to wish a Hearty Mazal Tov to Mr. & Mrs. Daniel Waisman on the recent Wedding of their Dear Daughter Tamar to Yosi Wechsler. They should be Zoche to build a Binyan Bayit Neeman Beyisrael Amen! Mazal Tov to the Grandparents!!!

We would like to wish a Hearty Mazal Tov to Mr. & Mrs. Isaac Benmergui on the Birth of a Grandson to Shmuel & Anael Elian. They should be Zoche to see him grow in Torah, Ullhupa, Ulmaasim Tovim Amen!

WEEKLY SCHEDULE

SUNDAY

Shaharit: 5:55am
Shaharit #2 Hodu 8:30am
Mincha 6:35pm
Followed by Arvit

MONDAY TO FRIDAY

Shaharit 5:55am
Daf Yomi 7:15am
Shaharit #2 Hodu 8:00am
Mincha/Arvit 6:35pm
Shiur in Spanish 7:00pm
Shiurim 7:00pm
Night Kollel 7:30pm

We would like to remind our Kahal Kadosh to please Donate wholeheartedly towards our Beautiful Kehila. Please contact us if you're interested in donating for any occasion, Avot Ubanim \$120, Kiddush \$350, Seudat Shelishit \$275, Weekly Bulletin \$150, Weekly Daf Yomi \$180, Daf Yomi Masechet \$2500, Yearly Daf Yomi \$5000, Weekly Breakfast \$150, Daily Learning \$180, Weekly Learning \$613, Monthly Rent \$3500, Monthly Learning \$2000, Children's Shabbat Program \$500 & Weekly program \$613. Weekly Safrut Program \$360. Thanking you in advance for your generous support. Tizke Lemitzvot!

Donors Column

בס"ד

We Sincerely Thank you for your generous contributions this Week! We truly appreciate it! Hashem should Bless you all with Health, Happiness, Parnasah Tova, Success, & All the Berachot of the Torah Amen!

- Mr. Alberto Kamhazi
- Mr. Charles Sayegh
- Mr. Mordechai Saban
- Mr. Michel Devico
- R' Ariel Cohen
- Mrs. Jeannine Furhman
- Mr. Issachar Pickhadze
- Mr. Barak Benchetrit
- Dr. Daniel Guigui
- Mr. Amichai Shoshan
- Mr. Michel Becker
- Dr. Max Nahon

- Mr. Benjamin Akkad
- Mr. Alain Albergel

We are excited to announce Avot Ubanim every Shabbat will continue at 5:30pm followed by Children's program at 6:25pm with Rabbi Fried & Mishnayot with R' Ariel Cohen.

BH we Launched our Kinyan Masechta program & we have lots of Success. We are continuing Monday, Tuesday, & Wednesdays after Arvit. We are doing Early Mincha & Arvit.

Rabbi Ariel Cohen has joined in giving Mishnayot learning to the older boys before Mincha & during Seudat Shelishit. Jonathan Edderai is giving Shiur to the teens during Seudat Shelishit BH.

We are excited to announce that our Night Kollel continues to grow.

We are trying to get the Baale Batim involved in learning. Please come & join! We are excited to announce that we are starting a new learning program on Friday mornings from 9-11am.

If anyone would like to contact our Synagogue, please feel free to email info@hechalshalom.org

Torah Teasers (AISH)

1. Which two items in this are "banged out of one solid piece of metal"? What other component of the Tabernacle is made of one solid piece of metal?
2. For which positive commandment, mentioned in this, does its inaction cause the punishment of *karet*? Which other positive commandment has the punishment of *karet*?
3. In which two places in this does fire appear?
4. Who made the trumpets? Besides this, where else in the Torah are the trumpets mentioned?
5. Which letter appears in this that is not part of a word?
6. In what context are five vegetables mentioned in the same verse?
7. Where in this is the number 70 mentioned? Where else does the Torah mention 70 people?
8. Which two people appear in the, but nowhere else in the Bible (Tanach)?
9. Where in this is a nursing mother mentioned?
10. Where in this is a nose mentioned? Where are teeth mentioned? The mouth? The entire face?

Answers

- 1) The golden menorah (Numbers 8:4) and the silver trumpets (Numbers 10:2) are both "banged out of one solid piece of metal." In Exodus 25:18, the cover of the Holy Ark and its cherubs are made from one solid piece of gold.
- 2) One who is able to offer the Passover lamb (korbon Pesach) and does not do so, incurs *karet* (Numbers 9:13). The failure to obtain a circumcision (Brit Milah) also result in *karet* (Genesis 17:14).
- 3) The "the pillar of fire" led the Jews at night (Numbers 9:15). A fire consumed the complainers (Numbers 11:1).
- 4) The trumpets were fashioned by Moshe himself (Numbers 10:2). The trumpets are mentioned in Matos in regard to the war with Midian (Numbers 31:6).
- 5) The verses depicting the traveling of the Holy Ark are surrounded by two upside-down letters "nun" (Numbers 10:35-36).
- 6) The Jews complain about the banality of the manna, in contrast to the many vegetables they ate in Egypt: cucumbers, melons, leeks, onions and garlic (Numbers 11:8).
- 7) Moshe is told to appoint 70 elders to help him lead the nation (Numbers 11:16). In Vayigash, 70 descendants of Yaakov descend to Egypt (Genesis 46:27).
- 8) Eldad and Meidad, two of the 70 elders chosen to assist Moshe, began to unexpectedly prophesize in the camp (Numbers 11:26-27). They do not appear anywhere else in Tanach.
- 9) Moshe compares the dedication and sacrifice needed to lead the Jews, to the total commitment of a nursing mother (Numbers 11:12).
- 10) Hashem warns Moshe that the Jews will eat so much quail that it will come out of their noses (Numbers 11:20). When the quail are given, those who complained are punished while the flesh is still between their teeth (Numbers 11:33). Hashem speaks to Moshe "mouth to mouth" (Numbers 12:8). When Miriam is inflicted with tzarat (leprosy), she has to be in isolation for seven days, which the Torah compares to seven days of shame a daughter would feel if her father were to spit in her face (Numbers 12:14).

Community Announcements

(It is YOUR Community, make the most of it!)

Miscellaneous Announcements:

- **This Week's Congregational Kiddush** is still available for Sponsorship!
- **This Week's Seudat Shelishit** is still available for Sponsorship!
- **This Week's Breakfast** has been **Kindly Sponsored by Mrs. Jeannine Furhmann in memory of her Dear Uncle Moshe Maurice Moyal Ben Djamila Sadoun z"l** the 20th of Sivan. Tihye Nishmato Tzeryura Bitzror Hahayim Amen!
- **Last Week's Daf Yomi** was **Kindly Sponsored By Mr. & Mrs. Mordechai Saban in memory of his Dear Friend Abraham Yitchak Hacohen Ben Aliza z"l**. Tihye Nishmato tzerura Bitzror Hahayim Amen!
- **This Week's Daf Yomi** is still available for Sponsorship!
- **This Week's Learning** is still available for Sponsorship!
- **This Week's Avot Ubanim** has been **Generously Sponsored by Dr. & Mrs. Jean Jacques Edderai in memory of his Dear Brother Meir Ben Awicha z"l**. Tihye Nishmato Tzerura Bitzror Hahayim Amen!
- We are trying to update our **Congregant's contact information**. We would like to start sending texts about different Events and Shiurim. We would also like to start emailing the weekly bulletin. **We would like to start a list of Nahalot/Azkarot/Yahrzeits**. We would also like to make a **Refuah Shelema list**. Please send your contact information to the Board at info@hechalshalom.org

Important Message!!!

Eruv Update: Surfside: The Eruv in Surfside now includes the walking paths along the beach. Pushing strollers and carrying is permitted on the paths, but not beyond the path or onto the beach.

Bal Harbour: The Eruv in Bal Harbour included the inner (western) walking path only. The pier at Haulover Cut is not included.

- Before hanging up anything anywhere in the Bet Hakenesset, please seek authorization from the Board. This includes flyers etc.
- Please be advised that prior to bringing any food or drinks for any occasion, you must first seek the authorization from the Board.

Special Announcements

- We are pleased to announce that Ness 26 is part of the **Amazon Charity Program**, which would allow our community to collect 0.5% of all the orders made by any of you on [Amazon.com](https://www.amazon.com). In order to register you need to log on smile.amazon.com and select Ness 26, Inc as the Charitable Organization you want to support, and from then shop on smile.amazon.com instead of www.amazon.com. It won't cost anything more, and is an easy way to contribute to our budget needs.
- Anyone wishing to receive the **Daily Halacha** please send a whatsapp message to Simon Chocron 786-351-1573

Community Calendar:

Refuah Shelema List

Men

- | | |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <ul style="list-style-type: none"> • Yosef Zvi Ben Sara Yosefia, • Mordechai Ben Brucha Malka Shmalo • Yizhak Abraham Ben Sheli, • Yosef Yizhak Ben Sara Hana, • Mordechai Ben Miriam, • Meir Raymond Ben Mathilde • Aviv Ben Luba Miriam • Mordechai Ben Mercedes • Yaacov Refael Ben Alegria • Binyamin Simcha Ben Hilla • Yitzhak Ben Rahel | <ul style="list-style-type: none"> • Isaac Ben Mesoda, • Haim Ben Marcelle, • Yizhak Ben Simja • Michael Ben Aliza, • Avraham Ben Leah • Menahem Ben Shira • Moshe Ben Rahel • David Ben Freha Rina • Netanel Sayegh Bar Rosa • R' Yosef Abraham Hacohen Bar Hannah |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

Women

- | | |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <ul style="list-style-type: none"> • Simja Bat Esther, • Rachel Bat Sarah, • Nina Bat Rachel, • Gitel Rina Bat Yael, • Miriam Bat Sofy, • Rahma Bat Simha • Esther Bat Fortuna • Malka Bat Dina • Raizel Bat Miriam • Leah Bat Rivka • Sol Bat Perla • Chana Bat Bilha • Yael Bat Rut • Esther Bat Walli | <ul style="list-style-type: none"> • Sara Leticia Bat Mesoda, • Alegria Simha Bat Esther, • Naomie Bat Rarel Adda, • Malka Bat Joyce Simja, • Sivan Simha Bat Yehudit, • Natalie Rachel Bat Nancy, • Abigael Haya Bat Esther • Madeleine Bat Esther • Nurit Jacqueline Bat Rahel • Marcelle Mesoda Bat Alegria • Shira Yaffa Bat Sara • Eva Bat Yael Khayat • Camouna Bat Fortuna • Ruth Nehama Bat Sara |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

Hechal Shalom / Or Oziel

שו"ת ■ ■ ■ ■ ■ תמיד

We Would like to Wholeheartedly
Thank our Dear Friends,

**Mr. & Mrs.
Anthony Azoulay**

For generously

Donating the Rent of

Sivan 5782

In Memory of Her Dear Father

Shmuel "Tony" Djian Ben Nedjma z"l

the 26th of Sivan. Tihye Nishmato Tzerura

Bitzror Hahayim Amen!

We truly appreciate it.

In this Merit,

May Hashem Bless you & your Wonderful

Family with all the Berachot in the Torah Amen.



DAF YOMI SPONSORS



THIS YEAR'S LEARNING OF THE DAF YOMI

IS GENEROUSLY SPONSORED BY

THE KAMHAZI FAMILY

IN MEMORY OF THEIR DEAR FATHER

SHELOMO BEN YAAKOV Z"L

& FOR HATZLACHA OF THE WHOLE FAMILY.

HASHEM SHOULD BLESS THEM WITH

HEALTH, HAPPINESS, & LONG LIFE, AMEN.



THIS YEAR'S LEARNING OF DAF YOMI
IS GENEROUSLY SPONSORED BY

THE AKKAD FAMILY

LEILUY NISHMAT

אברהם בן גרסי-ה ז"ל, שלמה בן תמם ז"ל,
אליהו בן רחל ז"ל, ותמם בת אורו ז"ל
תנצב"ה

HASHEM SHOULD BLESS THEM WITH
HEALTH, HAPPINESS, & LONG LIFE,
AMEN.

THIS YEAR'S LEARNING OF DAF YOMI
IS GENEROUSLY SPONSORED BY

THE BITTON FAMILY

LEILUY NISHMAT

OF THEIR DEAR FATHER
DAVID BEN MESSODA Z"L

& FOR HATZLACHAT AM YISRAEL.

HASHEM SHOULD BLESS THEM WITH
HEALTH, HAPPINESS, & LONG LIFE, AMEN.



We would like to Wholeheartedly Thank our Dear Friends,

Mr. & Mrs. Yizhak Amran

for generously Donating the TORAH LEARNING of

Sivan 5782

**For Beriut, Beracha, & Hatzlacha of the
Amran & Benayoun Family & all of Am Yisrael!**

We truly appreciate it. In this merit may Hashem Bless you &
your wonderful family with all the Berachot of the Torah. Amen.

We would like to Wholeheartedly Thank our Dear Friends,

Mr. & Mrs. Alberto Pinto

for generously Donating the TORAH LEARNING of

Sivan 5782

**Leiluy Nishmat his Dear Father
Shalom Pinto Bar Licita z"l**

Tihye Nishmato Tzerura Bitzror Hahayim Amen!

We truly appreciate it. In this merit may Hashem Bless you &
your wonderful family with all the Berachot of the Torah. Amen.

Happy Birthday To

- Isaac Mamane – Sun, June 18th,
- Mrs Yael Cohen- Sun, June 18th
- Avigayil Elmaleh – Mon, June 19th
- Tamar Allouche – Tues, June 20th,
- Andre Zonana – Tues, June 20th,
- Donald Bernard Allouche -Wed, June 22nd,
- Deborah Cohen -Wed, June 22nd,
- Daniel Salomon Belecen -Thu, June 23rd,
- Shemuel Maya -Thu, June 23rd,

Happy Anniversary To

- Philipe & Julia Cohen June 18th
- Eduardo & Esther Lowensohn June 18th

- Paul & Sabine Bensabat June 22th

Nahalot

- Shelomo Kamhazi Bar Yaakov z"l the 20th of Sivan (Father of Mr. Jacky & Alberto Kamhazi)
- Elsa Bat Alicia z"l the 20th of Sivan (Mother of Mrs. Silvia Cohen)
- Moshe Maurice Moyal Ben Djamila Sadoun z"l the 20th of Sivan (Uncle of Mrs. Jeannine Furhmann)
- Esther Mamane Bat Simha z"l the 25th of Sivan (Mother of Mr. Habib Mamane)

Next Shabbatot:

- Mamah Sabbah Bat Yakut z"l the 1st of Tamuz (Grandmother of Mr. Laurent Becker)
- Ramo Werta Bat Hasiba z"l the 2nd of Tamuz (Grandmother of Mr. Jacky Werta)

WEEKLY INSPIRATION**Remaining Loyal to Tradition**

(Rabbi Eli Mansour from iTorah)

Parashat Behaalotecha begins with the commands given to Aharon regarding the kindling of the Menora. The Torah relates that after G-d conveyed the instructions for the lighting, "Va'ya'as Ken Aharon" – "Aharon did so" (8:3). Rashi famously comments that the Torah here praises Aharon "She'lo Shina" – for not deviating at all from Hashem's instructions.

The Malbim (Rav Meir Leibush Weiser, 1809-1879) explains that Aharon is praised for complying with all the specific instructions, including the requirement to place precisely half a "Log" of oil in each of the seven lamps. The center lamp miraculously remained lit for longer than the other lamps, and Aharon might have thus thought that he should pour more oil into that lamp rather than rely on a miracle. But he instead did precisely what he was told, without deviating at all from Hashem's instructions, even when he might have had a reason to.

The highest praise is "She'lo Shina" – remaining steadfastly loyal to the Torah, fulfilling Hashem's commands without making any changes.

This praise is given to Moshe Rabbeinu, as well, later in this , where we read that Hashem said about him, "Be'chol Beti Ne'eman Hu" – "He is the most trustworthy in My 'household'" (12:7). Moshe was completely loyal and dependable.

Pirkeh Abot begins by telling us that Moshe received the Torah at Sinai and then "Mesarah L'Yehoshua" – he "handed it over" to his disciple, Yehoshua. The Or Ha'haim (Rav Haim Ben-Attar, 1696-1743), commenting to the first verse of the Book of Vayikra, explains that Moshe faithfully handed over everything he learned from Hashem. He kept nothing from himself. He was impeccably loyal, transmitting every word he received from Hashem, without keeping any of it, and without changing any of the information.

Immediately after the Revelation at Sinai, Hashem commanded, "Lo Ta'asun Iti Eloheh Chesef V'eloheh Zahab" – not to create gold or silver idols (Shemot 20:19). Curiously, G-d here forbids making such images "Iti" – "with Me." Some commentators explained this word to mean that we are not to create new religious ideas and principles even if this is done "Iti," for Hashem's sake, out of a desire to enhance His glory and serve Him. Regardless of our intentions, we are not entitled to fashion new "gods," to come up with new ideas in an effort to "upgrade" our religion.

The prophet Yehezkel (20:37) says in Hashem's name, "Hebeti Etchem Be'masoret Ha'berit" – "I have brought you into the 'Masoret' of the covenant." The Radak (Rav David Kimhi, France, 1160-1235) explains the word "Masoret" as a derivative of the root "A.S.R.," which means

"bound," or "locked." Commitment to tradition means that we are "locked," bound by the strict rules and guidelines of our tradition, without the freedom to change what we decide we want to change.

It occasionally happened that when Hacham Matloub Abadi (d. 1970) was asked a Halachic question, and ruled stringently, the person who posed the question would try to pressure the Rabbi to rule leniently. The Hacham would hold his hands together, as though they were chained, and say, "What can I do? My hands are bound to the Rambam! I can't do whatever I want!"

This must be our approach to Halacha and to tradition – steadfast loyalty, without ever allowing ourselves the freedom to make so-called "improvements" to the Torah.

May we be worthy of the praise given to Aharon, that he never deviated from Hashem's commands, and of the praise given to Moshe, that he was a loyal and trusted servant of Hashem.

Attitude is Altitude

(Rabbi Eli Mansour)

The Torah in Parashat Behaalotecha tells of Beneh Yisrael's departure from Mount Sinai, where they had been encamped for nearly a year: "Va'yis'u Me'Har Hashem" – "They journeyed from the Mountain of G-d" (10:33).

The Talmud Yerushalmi, in Masechet Ta'anit, comments that Beneh Yisrael left Mount Sinai like children run from school, hurrying before the teacher can teach more or give more assignments. This comment appears also in the Midrash, which famously describes Beneh Yisrael as leaving Sinai "Ke'tinok Ha'bore'ah Mi'bet Ha'sefer" – "like a child running away from school." They left Sinai quickly, fearful of receiving more Mivot.

After telling of the journey from Sinai, the Torah presents the two verses of "Va'yehi Bi'nso'a Ha'aron" & "U'b'nuho Yomar," the pronouncements which Moshe made when the nation began journeying, and when they encamped. In the Torah scroll, this pair of verses is surrounded by two unusual symbols – an

upside-down letter "Nun." The Gemara explains that these symbols were added to indicate that these two verses do not actually belong here, and they were placed here "to separate between one catastrophe and another catastrophe." Before these two verses, the Torah tells of Beneh Yisrael's departure from Sinai, and after these verses, it tells of their complaints during travel, for which they were severely punished. The Torah did not want these two calamities to appear one right after the other, and so it interrupted the narrative with the two verses of "Va'yehi Bi'nso'a Ha'aron" and "U'b'nuho Yomar."

It emerges, then, that Beneh Yisrael's departure from Sinai, their "running" like "a child running away from school," is considered a "catastrophe" – a catastrophe so severe that the Torah found it necessary to make a separation between this story and the catastrophic episode that followed.

We must wonder, how could Beneh Yisrael's departure from Sinai have possibly resembled children running away from school? Beneh Yisrael did not leave Mount Sinai until they were instructed to do so. The Torah in this describes in great detail how Beneh Yisrael strictly followed G-d, journeying when the special cloud which signified G-d's presence rose, and encamping when the cloud descended. They did not leave Sinai a minute before G-d wanted them to. In what way are they considered to have "escaped"?

Rav Yehuda Leib Chasman (1869-1936), in Or Yahel, explains that indeed, Beneh Yisrael did not outwardly do anything wrong. They left Sinai precisely when they were told to, and not a moment earlier. The problem was in their mind, in their attitude. They left gleefully, relieved that they would not be receiving any more commands. This was the "catastrophe" – that they celebrated their departure from Sinai.

Rav Chasman developed this idea further by noting the contrast between Beneh Yisrael's departure from Sinai and their departure from the shores of the sea a year earlier. The Torah tells in the Book of Shemot (15:22), "Va'yasa Moshe Et Yisrael Mi'Yam Suf" – "Moshe had Yisrael journey from the Sea of Reeds." The Rabbis explained that Moshe needed to force Beneh Yisrael to leave the seashore, because they

wanted to remain there to collect all the riches from the Egyptians' chariots, which had washed ashore after the Egyptian army was drowned at sea. When it came to precious jewels, Beneh Yisrael were eager to stay to collect more; when it came to Misvot, they were eager to leave before they received more. This was the "catastrophe" – that they showed greater affection for material goods than for spiritual goods; that they were more attracted to riches than to Misvot.

The proper attitude towards Misvot is reflected earlier in the , in the story of the Teme'im – those who were impure and were thus unable to offer the Pesach sacrifice (9:1-14). These men approached Moshe and bemoaned their inability to participate in this precious Misva. G-d responded favorably to their request, and granted them the opportunity to bring the sacrifice one month later, on the 14th of Iyar (an occasion that is commonly called "Pesach Sheni" – "the second Pesach"). This is the kind of attitude we should have towards Misvot – a desire to do more, not a desire to do less.

There is an expression, "Attitude is altitude." Meaning, the way we grow is by developing a proper attitude and mindset. Our actions are not always going to be perfect, but we must ensure that at least we approach life with the correct attitude, with our priorities in place, with an awareness of what's more important and what's less important. Like Beneh Yisrael, we are not able to remain forever at "the Mountain of G-d," engrossed in Torah and Misvot at all times. Nevertheless, we should aspire to the level of sanctity and devotion which our ancestors attained at that special site, and make Torah and Misvot our highest priority and greatest wish.

The Seventy Elders Come Well Prepared for Their Job

(Rabbi Frand)

Parashat BeHa'alosecha contains the creation of the first Sanhedrin. This august institution originated in our parasha.. It came from the fact that Moshe Rabbenu complained that the burden of leading and taking care of the people was overwhelming. In response, the *Ribono shel*

Olam said "I am going to give you the Sanhedrin." Moshe was told "Gather for Me seventy men from the elders of Israel whom you know to be the elders of the people and its officers..." [Bamidbar 11:16]. This group would become a functioning leadership body within the Jewish nation.

Rashi comments on the words "whom you know": "Those of whom you are aware that had been appointed as guards over [the Israelites] in Egypt at the 'crushing labor'. They would take pity on them and be beaten by the Egyptians because of them..."

In Egypt there existed a class of Egyptian taskmasters who made sure that the work was carried out. However, the Egyptian taskmasters did not deal with the slaves directly. They appointed what they called Jewish policemen. It was the job of the Jewish policemen to rouse the people from their beds, to get them to their work, and to make sure that the required quota of bricks was made. These policemen were the people who eventually became the members of Moshe's Sanhedrin.

These policemen were not just your average policemen. They were *tzadikim*, because when the Jewish slaves did not meet the set quota of brick-making, and someone had to pay the physical price for their lack of output, it was these *Shotrim* who were literally whipped by the Egyptian taskmasters, rather than the people they were assigned to supervise. They were not, *chas v'Shalom*, in cahoots with the Egyptian taskmasters. They had mercy on their brethren and personally suffered the pain when the brick quota of the slaves fell short of Pharaoh's demands.

BeHa'alotcha BeHa'aloscha is "payback time" for these *Shotrim*. This is when *HaKadosh Baruch Hu* pays back these *tzadikim* for the abuse they suffered at the hands of the Egyptians in order to spare their fellow Jews from suffering a similar fate or worse.

I saw an interesting observation. These people became the members of the Sanhedrin. Now, were they *tzadikim*? Yes. They were great *tzadikim*. They were especially beloved in G-d's Eyes. Indeed, *Chazal* note that the words "Gather **to Me**" is one of only thirteen places

where Hashem uses the expression **"to Me"**, indicating the special beloved status of these individuals.

However, let us ask a question: Being a "nice guy" does not qualify someone for sitting on the Sanhedrin! *L'Havdil* (a thousand times over), when they pick a member to sit on the Supreme Court of the United States, it is not enough of a recommendation to say, "This fellow is a very nice guy. He was my college roommate." This is not a political appointee. When appointing, for example, an Ambassador to France, it is quite common to give the assignment to someone who contributed a lot of money to the Presidential election campaign. However, a judge must know what he is talking about! Today, every person who is a Supreme Court Justice is at the top of his or her field. *L'Havdil!*

This is the Sanhedrin. The Rambam writes (Chapter 2 of Hilchot Sanhedrin) that we only appoint to be a member of the Sanhedrin people who are "*Chachamim u'Nevonim, Muflagim b'Chochmat haTorah, ba'ale Deah meRubah...*" (wise and extremely perceptive individuals, exceptional in their wisdom regarding the laws of Torah, masters of broad and extensive knowledge. The list of Rambam's intellectual requirements continues to include mathematics, astronomy, and science.) In short a Judge on the Sanhedrin has to know virtually everything!

Granted, these people on Moshe's Sanhedrin were *tzadikim*, great people. They were *moser nefesh* to spare their fellow Jews from being beaten up in Egypt. But how do they qualify to sit on the Sanhedrin? They don't know enough Torah!

I saw in the name of Rav Moshe Shmuel Shapiro that we see from here that a person who suffers along with the burden of his fellow man (*no'say b'ol im chavero*), who sticks his neck out for another Jew and empathizes with him, who suffers for another Jew—he is automatically gifted with knowledge that he never knew on his own. That is what happened to the seventy people in Moshe's Sanhedrin. Overnight, they were transformed into *Gedole Torah, Gedole Yisrael*. How? It was a Heavenly reward because they got beaten by the Egyptians. When you are willing to suffer for another Jew, the *Ribono shel Olam* treats you differently. You can be a simple

Jew one day, and maybe know "Chumash and Rashi", and the next day you know the entire Torah... because you helped out another Jew.

The Tolner Rebbe notes several interesting inferences Rashi makes here:

On the words "And you shall take them" (*v'Lakachta otam*) [Bamidbar 11:16], Rashi remarks: "Take them with words. (Cajole them, convince them.) Happy are you for having been appointed Providers for the Children of the Omnipresent." (You are so lucky that you have become leaders of the *Ribono shel Olam's* children – what a wonderful job!)

Truth be told, Rashi uses a similar expression earlier in this on the *pasuk* "Take the Leviim from the midst of the Children of Israel." [Bamidbar 8:6] Rashi there explains the expression in an almost identical fashion: "Take them with words. Happy are you that you merited to be ministers before the Omnipresent." The *Leviim* do the Service in the *Bet HaMikdash*. Moshe was told to convince them of their good fortune for meriting this responsibility.

However, if we closely examine these two Rashis, we will note a slight difference. By the *Leviim*, Rashi uses the future tense: "You are fortunate that you are **about to become** the servants of the *Ribono shel Olam*." Up until this point, the *Leviim* had just been regular people. This is the point where they are invested with their special status. In other words, it is about to happen in the future. So Rashi appropriately uses the future grammatical tense: "*SheTizku li'hyot Shamashim laMakom*."

However, by the Seventy Elders, Rashi uses the past tense: "*Ashrechem she'nitmanitem...*" Fortunate you are that you **were** appointed. But here too, we can ask, it has not happened yet. It is only about to happen! Why the contrast?

Another observation: Immediately following the investiture of the Seventy Elders, the Torah describes the Heavenly punishment that would be administered to the nation for complaining about the Mann and the lack of meat, etc. "To the people you shall say, 'Prepare yourselves for tomorrow (*his'kadshu l'machar*) and you shall eat meat for you have wept in the Ears of Hashem, saying 'Who will feed us meat? For it was better for us in Egypt!'" [Bamidbar 11:18]. Rashi

comments on the words *hit'kadshu l'machar*. Prepare yourselves for punishment.

What is about to occur is a terrible plague. The *pasuk* testifies that many people died from this plague. Now imagine — today you became the “*Parnas al ha'Tzibur*” (provider for the community) and tomorrow a great tragedy occurs — hundreds, if not thousands, of people die. “Thanks. That is the job He gave me?”

It is like (*l'havdil*) being appointed the head of F.E.M.A. (the Federal Emergency Management Agency) the day before a major tornado that caused scores of casualties and thousands of homeless people! What bad luck! One day Moshe tells these Elders – *Ashrechem* – How fortunate you are! What happens the next day? They have to console thousands of people!

So we have these two questions:

1. What does it mean “Fortunate are you who have (in the past) been appointed – *she'nitmanitem*”?
2. What is “Fortunate” about the fact that they are imminently confronted with a major national tragedy?

The Tolner Rebbe offers a beautiful insight: Rashi does not call these leaders “*manhigim*”, “*nesiim*”, “*rabbanim*”, “*chachamim*” – any of which might be appropriate and expected. Instead, he calls them “*parnasim*.” *parnssim*.” This word also means a leader, but it has a special connotation. The Gemara relates a story [Brachot 28]. Rabban Gamliel got into an argument with Rav Yehoshua and then went to appease him, to ask for forgiveness. He came into Rav Yehoshua's house and the walls were black with soot. Rabban Gamliel was surprised. He asked, “Why are the walls of your house black? It must be that you are a blacksmith and you work with soot all day. Rav Yehoshua responded to Rabban Gamliel: “Woe to the generation that you are its ‘*Parnes*’, for you do not know about the trials and tribulations of the *Talmidei Chachomim*, what they do for a living, and what it takes for them to acquire sustenance.”

In other words, Rav Yehoshua answered him very sharply. “You, Rabban Gamliel, have no idea what the problems of the Torah scholars

are. You think my walls are black because I am a blacksmith. In fact, my walls are black because I am as poor as a church mouse. I am destitute. I am living in a decrepit hovel. You are oblivious to how *Talmide Chachamim* live and how poor and desperate the people are. Therefore it is a *Rachmanut* for our generation to have you as its provider!

This is the exact expression Rashi used by the Seventy Elders – “*Parnasim*” (providers). The connotation of a *Parnes* is a person who participates with the people in their problems, in their trials and tribulations. He is the type of person who empathizes with the pain of the people.

Now we understand our Rashi. “*Ashrechem*” – You, Seventy Elders, have been appointed (past tense) over the congregation. Do you know when they were appointed as *Parnasim* for the community? Not now! They became *Parnasim* in Egypt! This is their track record. They suffered for the people. That is the meaning of *she'nitmanitem* (past tense).

The *Leviim* were first now becoming Servants of G-d. But these Elders have already been there. They have talked the talk and walked the walk. They have been beaten for it. Therefore, “*Ashreichem she'nitmanitem*.” You are so lucky that IN MITZRAYIM you became the *Parnasim* of the community. That experience will serve you well. When this upcoming plague is going to happen and people are going to die and suffer, you will be prepared to empathize with their suffering.

You are a *Parnes*. A *Parnes* has this ability and this capacity — to deal with people's *Tzarot*. You are not people who have been living in ivory towers, and now suddenly we dump on you and say “Deal with this!” No. You have been there and done that already. This will actually be easier than what you have already been through. In Egypt you had to suffer physical pain. Now, all you need to do is take care of the people's feelings. It is no easy task, but you are well prepared.

Why Wasn't Moshe Depressed?

(Rabbi Frand)

At the beginning of the parasha, the Torah gives Aharon the *mitzvah* of kindling the lights of the *Menorah* in the *Mishkan*. Rashi here asks why this *mitzvah* immediately follows that of the offerings of the Princes at the end of Naso. Rashi answers that when Aharon witnessed the offerings of all the Princes, he became depressed that neither he nor his Tribe were included in that dedication ceremony. Rashi says that *Hashem* therefore consoled Aharon, by telling him, "I swear, your portion is greater than theirs—you will kindle the *Menorah*".

Rashi says, as it were, that *Hashem* gave Aharon a consolation prize. He did not have the opportunity to participate in the *Mishkan* dedication with the other Princes, but he would have an opportunity for an even greater privilege.

The Ramban explains that this alludes to the *Menorah* lit in each generation by all Jews to commemorate the Chanukah story, in which Aharon's descendants played a major role. There are many things to comment on this Rashi, but I once heard an interesting insight from the Rosh Yeshiva [of Ner Yisroel in Baltimore], Rav Yaakov Weinberg, *Shlita*.

Aharon was supposedly depressed because the dedication of the *Mishkan* did not include him or his tribe. However, who was the titular head of the Tribe of Levi? Seemingly, the head of the tribe was Moshe Rabbenu, not Aharon. Moshe was the head of all of Israel; he was a greater *Novi* than Aharon, so he was clearly the official leader of the Tribe of Levi.

So who should get depressed here? If anyone, Moshe should have been depressed. Aharon is the head of the *Kohanim*, who are only a subset of *Shevet Levi*. Yet it was he who felt depressed at the fact that the *Leviim* were not represented at the dedication. Why not Moshe Rabbenu?

Rav Weinberg explained that Moshe Rabbenu, by becoming the leader of all Israel, was no longer a member of the Tribe of Levi. When someone is the leader of the generation, he loses his provincial and parochial interests. He is no longer *Shevet Levi*; he is the 'Am—the People. He embodies the Nation—Reuvain, Shimeon, Yehudah, Dan, everyone!

For example, I'havdil, the President of the United States no longer represents his home state—that is the job of the Governor. The President has gone on to achieve greater honor and higher office. The President can no longer be a Texan or a New Yorker or a Marylander — he must represent all the people.

That is the distinction between Aharon and Moshe. Moshe, by becoming the Rabbi of Israel, ceased to be merely a Levi. He left behind any personal interests and biases and became the representative of the entire nation.

Showing Appreciation for Miriam After 80 Years

Now we skip from the first Rashi in the to the last Rashi. The end of the contains another famous incident. The Torah says that Miriam had complaints about her brother Moshe, and she talked about these complaints. *Hashem* Himself comes down and says, do not speak about Moshe; do not judge him by the standards of a regular human being — "Not so is My Servant Moshe, in My entire house he is the trusted one..." [Bamidbar 12:7].

Moshe was in a league by himself. Miriam was stricken with *tzora'as* [a skin disease caused at a spiritual level by improper speech] for talking about Moshe. The law concerning such a person who is stricken with *tzora'as* is that they need to be sent outside the camp. Miriam was in fact sent outside the camp of Israel for seven days. The *pasuk* says that "...The nation did not travel until Miriam was brought back in." [12:15].

Rashi, quoting the Talmud [Sotah 9b] says that this honor (that the entire Jewish people waited for her) was accorded to Miriam as reward for waiting by the Nile for her infant brother Moshe (to see who would pick up the basket in which he was floating).

The question can be asked — why now? It is 80 years since Miriam waited for Moshe. Why is suddenly now the time for her to receive a reward?

At a simple level, we could answer—now is when she needed it. She is down and out, so to speak, so now is a good time to give her honor.

The Shemen HaTov by Rabbi Dov Weinberger gives a better answer. He says that the reason

why now was the appropriate time to reward Miriam is because now we — as a people — recognized what she did for us.

Sometimes a person does an act, and even though we appreciate the act, we cannot yet appreciate it fully. However, at this point, we retroactively realized what Miriam did — once we realize who Moshe Rabbenu really is. Now is when *Hashem* gives personal testimony and says something about Moshe Rabbenu that He never said about any other human being: "You do not realize who Moshe is. I speak to him mouth to mouth. He is in a league by himself!"

They had been living with Moshe Rabbenu. They became accustomed to Moshe Rabbenu. They forgot who Moshe Rabbenu was. Therefore, *Hashem* tells the people, "There is no one who was ever like him; there never will be any one like him."

Now, eighty years later, they can realize what Miriam did. That act — standing and waiting, making sure that all would be all right with her brother, eighty years earlier — saved a Moshe Rabbenu! Now they are finally able to appreciate this fully.

Sometimes we do a *chessed* [kindness] and we do not realize the implications. Sometimes it takes time, perhaps a week, a month, or a year. Sometimes it takes 80 years or longer to realize "Wow! What a remarkable act!" That is what they finally realize here. Now, eighty years later, they needed to show their appreciation.

Consistency and Faithfulness

(Rabbi Zev Leff)

When the Ark would travel, Moses would say, "Arise Hashem, and let Your foes be scattered, let those who hate You flee from before You." And when it rested, he would say, "Return, Hashem, to the myriad thousands of Israel." (Bamidbar 10:35-36).

According to one opinion in the Gemara (Shabbat 116a), these two verses are set off by inverted nuns to constitute a break between three episodes in which Klal Yisrael sinned. The first of the three episodes, according to Tosafos and Ramban, was when Bne Yisrael left Har Sinai as children who flee from school, i.e., relieved that they would receive no more mitzvot. Later, after traveling without stop

for three days, the people complained and bemoaned the frantic pace at which G-d was driving them. The third of their sins was complaining about the manna and demanding meat.

Since a threefold repetition constitutes a pattern in halachah, the Torah did not record these three events in succession, without a break in between. Still to be explained, however, is why the division falls between the first two episodes and not between the second and the third.

To answer this last question, we must understand the importance of consistency in our service of Hashem. When Yosef revealed himself to his brothers with the words, "I am Yosef; is my father still alive?" the brothers were so overwhelmed that they could not answer him. The Midrash comments, "Woe to us from the Day of Judgment and the day of reproof, for if the brothers could not answer the rebuke of Yosef, their younger brother, how much more so will we be overwhelmed by G-d's reproof when He in the future rebukes each one according to his deeds."

Bais HaLevi explains that the essence of Yosef's rebuke was pointing out the inconsistency of their actions. Until the moment Yosef revealed himself, Yehudah was pleading with Yosef to take into account the suffering of their aged father and therefore free Binyamin. To this Yosef replied, "I am Yosef. Where was your concern for our father's pain and sorrow when you sold me and convinced him that I was dead? Is he still alive after that? When it is convenient, you are concerned with our father's welfare, and when it serves your purposes, you are oblivious."

The Midrash in Tana D've Eliyahu records a similar instance of rebuke. Eliyahu Hanavi found himself mocked by an ignorant boor, who did not even know the aleph-bet. Eliyahu asked the man if he did not fear for the day the Heavenly Court would ask him why he did not learn Torah. The man replied that he was not afraid because he was not given the intelligence to learn and therefore could not be blamed. Eliyahu then asked him to describe how he made his living, and the man commenced an animated description of how he made fishing nets and set them out in the most efficient possible fashion. At the end of this discussion, Eliyahu told him, "For fishing you have wisdom, and for Torah, which is even more crucial to life, you do not?" Immediately the man burst into tears at the realization that he had refuted himself.

Eliyahu concluded by pointing out how rampant is such inconsistency. There are those who will plead before the Heavenly Court that they were not given the means to give tzedakah. They will be shown how for their own personal pleasures the money was somehow found. Others will defend their lack of Torah study on the grounds that they were too busy making a living. They will be shown the time spent doing nothing or in idle chatter. There is no more telling refutation of all our excuses than those we ourselves provide.

The ideal service of Hashem is described as "all your days" — without interruption, with consistency and constancy (Ibn Ezra to Devarim 19 9). The Gemara (Berachot 6a) says that if someone comes regularly to shul and one day is absent, Hashem inquires as to his absence, and if he has no acceptable excuse, he is punished. The person who never attends shul is not scrutinized in the same manner, for he has never exhibited the capacity to attend regularly.

We can now understand why the Torah separated between the eager departure of Bnei Yisrael from Sinai and their complaints about the swift pace at which they were moving. When Bnei Yisrael ran to avoid a proliferation of additional mitzvos, Hashem observed, "My children, if you have the energy to run from Har Sinai, let us harness that energy and direct your running to your final destination, Eretz Yisrael." Immediately Bnei Yisrael complained that they lacked the strength and stamina to run. That was the ultimate self-condemnation — inconsistency. To run from Torah you have the stamina, and yet to run to Eretz Yisrael you lack that same capacity. To minimize the inconsistency involved, the Torah distinguished between these two episodes.

The letter nun represents — faithfulness and consistency (Shabbat 31a). The inverted nuns, therefore, represent inconsistency and self-contradiction.

The two verses set off by the inverted nuns describe the antidote to that inconsistency. When Moshe saw the Cloud of Glory begin to ascend and depart, signaling Hashem's desire that Bnei Yisrael resume their journey, he proclaimed "Arise, Hashem." This proclamation was a confirmation of Hashem's will and an expression of Moshe's desire to subjugate his desires to Hashem's. Similarly, when the Aron came to rest, Moshe again proclaimed, "Return Hashem...."

Rabbi Samson Raphael Hirsch comments that this sedrah marks the end of one epoch of Jewish history and the beginning of another, leading to the sin of the spies and culminating in the destruction of the Temple and exile. The root of all this misfortune was the inability to be consistent in our avodas Hashem.

May we strive to correct this flaw so that the inverted nuns are once more made upright, as they are in the ultimate expression of total devotion. Then we will merit two other words that also begin with be comforted, My nation, with the ultimate Divine redemption.

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FOOD FOR THOUGHT

What Fathers Need to Know

(By Slovie Jungreis-Wolff)

This Father's Day, take a moment and appreciate the primary mission of being a father.

A mother confided with me what her kids wanted for a Passover *afikomen* present.

"Daddy, we'd love for you to come home once a week for supper. We never really get to see you and talk to you. That would be the best present."

A week later, the kids waited to see if their father would honor their request. He came home and gathered the children round.

"Kids, I want to talk to you. I have something much better to give you."

Their eyes opened wide with expectation.

"You mean you're going to come home even more than once a week?"

"No," he laughed. "Even better. Laptops for everybody!"

"He just doesn't get it," the mother said to me. "They don't want his laptops. They want him."

Some fathers believe that successful fatherhood means amassing investments and growing financial accounts. But I have met children who grew up with great wealth and yet they remain impoverished. The greatest poverty is poverty of the soul. A child waiting for a good word, a hug, or

a game of catch – any sign of love or attention that goes unanswered will slowly put away his hopes and erect barriers that become difficult to take down.

There is a “love bank” upon which our children draw throughout their lives. Beyond the material, it is our legacy that provides children with strength and stability. Every father has the ability to transmit his unconditional love, which forms the bedrock for transmitting values, faith and resilience. Our children need to feel that their fathers are a steady presence in their lives, especially in today’s crazy world. They need to know that they’re not invisible to their fathers.

Dad, do you see me? Do you know who I am? Do you even love me?

When a father has a rough day and returns home to his family, he has a choice: Where do I put my energy? Do I recede into the background or focus on my family?

Being a dad means that despite your stress, you never lose sight of your mission. No matter how you feel, you put away your pressures, sit down, take a moment, look into your child’s eyes and unlock your heart. You decide that you are man enough to listen despite the noise going on in your head.

To be a father means that your love is endless. You are daddy even when you feel depleted inside. You give time, you listen, and you draw upon patience you never knew you possessed.

As a child, I recall my father returning home each night after supervising the teachers and children in the synagogue’s Hebrew school. It was only when I grew older that I learned of the daily aggravation my father faced. I had no idea how most kids did not want to sit there after a full day of sitting at their desks in public school. There was all types of mischief, destruction of property, and disrespect to deal with.

I waited to see my father each night. When I heard my father humming a tune as he opened the front door, I knew he was home. I remember running, exclaiming, “Abba!” and jumping into his arms. He’d scoop me up and laugh. Then, as he’d sit down to supper, he’d share a few bites with me because somehow, everything looked more delicious on my father’s plate. And he would listen as I chatted on about my day.

Now that I am a mother and bubbly myself, I can appreciate the incredible effort it must have taken to smile and be interested in my stories and words. Years have passed. I strain to remember the sound of my father’s voice, his melodies at our Shabbat table, and the feel of his hand holding mine. But in the stillness of the night, it is that scene of my father opening the front door and being delighted to see me that remains vivid, and provides me strength and comfort.

Dear dads, this Father’s Day take a moment and focus on the primary mission of being a father. Know that each smile and hug, each moment you take to help your child feel that you care, each time you put away your own worries and ease your child’s pain, you are building your greatest legacy.

I Want to Come Home: How to Prepare Your Child for Sleepaway Camp

(By: Slovie Jungreis-Wolff)

How to help your homesick child without caving in.

Camp season is here. You’ve talked about it all year but now there’s this pit in your child’s stomach. You encourage, you wave goodbye and the tears begin. What do you do when you receive the call, “Mommy, I want to come home!”

Do you bring him home? Promise presents and bribes?

Before we speak about how to handle the situation, let’s be aware of two points.

First, understand that feeling homesick or anxious is normal. It does not mean that something is wrong with your child. Being away from home in a new environment can be tough, especially after Covid. Children of all ages can be feeling homesick but it is especially common amongst younger kids or those who have not really ever spent time away from home.

Second, it is best to deal with the problem before it occurs. Some children are genuinely not ready for camp. They cry just thinking about it, show anxiety and find it difficult to go on sleepovers. Research has shown that it is healthier to think about prevention. Parents who work on their children’s worries and fears before the child is in the bunkhouse will be more successful than those who

simply ship their kids off. Believing that your child will just tough it out is not the answer.

The child who is not adjusted is different than the child who is emotionally and physically ready to go, but will be homesick at times. We are describing the typical camper who is ready to go but may need some help adapting to the camp experience.

Three Ways to Help Your Child Prepare for Sleepaway Camp

1. Communicate

Tell your child what camp life is like. Describe a typical day along with which sports and activities to expect. Explain what happens at mealtimes and in the dining room. If possible, show photos of the grounds and bunkhouses. The unknown creates fear. Helping your child feel familiar allows for a feeling of safety.

Reassure him that being scared or worried is normal.

Talk with your child about his concerns and identify emotions. Reassure him that being scared or worried is normal. He will be okay.

2. Don't Berate

Never make a child feel badly for expressing fears and emotions. Don't say things like "Don't be a baby," "Come on, this is ridiculous!" Not only will you shut your child down but he will think twice before sharing with you in the future. Listen well to what your child has to say and don't belittle his feelings. Convey a sense of understanding.

3. Gain Independence

It is important to help your child graduate to independence by experiencing small moments throughout the year. Sleepovers in the homes of trusted friends, grandparents and family members are a good way to begin. Help your child ease into the idea that "I can spend time away from home, even if I'm nervous. I can do this." It's better not to wait for camp to be the first time a child is truly sleeping out of the house for an extended time.

Going off to camp with good friends can help your child feel more secure. Some parents want their children to meet new kids from different backgrounds and communities. That is a wonderful idea but not every child can acclimate while knowing absolutely no one. When a child feels isolated, sad and lonely, it becomes difficult to make friends. It may even create a situation where a child is easily bullied. It is best to put thought into

who your child will be spending his summer with and not assume that it will just work out.

How can you best help the adjustment?

1. Bring a bit of home.

Nighttime can be the hardest time for your child. It helps to have something from home --either visual, a scent or a sound. A favorite stuffed animal, family photos, linen or a pillow from home, all help create a feeling of security.

2. Create a toolbox of coping skills

To help your child be prepared, give tools for better coping. Some days in camp will be difficult. There will be sport games lost, tension with bunkmates, and food that will not be to your liking. Trips and experiences may bring disappointment. Sometimes you will feel lonely and sad.

3. Teach self-care skills.

What should you do when you feel alone? What is the best reaction when a bunkmate makes you feel bad? How can you calm yourself when feeling anxious? What is a good way to make new friends?

4. Teach positive self-talk

Guide your child to think positively when he starts to view camp with a negative eye. A great way to help oneself is by combating down thoughts with upbeat reflections. I call this skill 'brainwork' – the art of deliberate thinking, a wonderful life skill that will bring peace of mind beyond summer camp. The moment he starts feeling badly, teach him to switch gears and think to himself: I am safe even though I am not at home. Or compose a positive sentence together for your child to draw upon whenever he begins to feel homesick.

5. Empathize

Empathy is not the same as sympathy. You do not want to have your child feel as if you are commiserating with him. No pity party. Get rid of the drama.

Empathy means that you are warm, interested and paying attention to feelings. Tell your child that you understand it is difficult and offer reassurance. Daily calls will not help the situation. It is best for your child to be busy and active. Boredom reinforces feelings of homesickness.

Do not offer prizes and bribes. Do not offer to bring him home. Instead offer support and encouragement.

One of the greatest gifts you can give your child is the knowledge that you believe in him. Write a note for your child to see your words and become strengthened whenever he is feeling homesick.

Tell your child: I believe in you. Even if you are feeling scared, even if sometimes you are feeling nervous, it's okay. I am confident in you. I know that you've got this. I love you.

Happy camping!

The Key to Expressing Love

(By: Malka (Juravel) Schulman, CTACC)

Love is an active verb, not simply a passive response.

If everyone was given love in the way they most appreciate it, fewer people would still be searching for more.

Can you remember times when you felt unloved? Have you ever wished to be given a gift by your spouse? Spoken to positively in a way that expressed appreciation for the things that you do? Helped willingly, with chores, as your spouse took the initiative to help? Or, have you felt that although your spouse is a good provider, you never have enough quality time together, and really want more badly?

GIVING AND LEARNING LOVE

Rabbi Eliyahu Dessler teaches in his classic work "*Michtav M'Eliyahu*" that love is generated by giving. Love is an active verb, not simply a passive response like "being *in love*". What speaks volumes to you may be meaningless to your spouse. Wouldn't you want to give to your spouse in a way that "speaks" love to them?

You can learn your spouse's individual, primary need. Rather than live a life of want, you and your spouse can meet each other's need to be loved, better. It takes will, effort and discipline. The key is to understand what your spouse's needs are, and cater to them.

Here are several tips that can help you succeed in meeting each other's deepest emotional needs.

Develop knowledge of what your spouse truly appreciates. You and your spouse each have essential needs. First, figure out your own

essential needs. Then move on to find out your spouse's. Ask what your spouse most enjoys receiving from you, and don't be surprised with what you find out.

Explore which of the following modes make you feel that your spouse loves you.

Is it:

Hearing verbal endorsements,

Receiving presents,

Showing affection,

Sharing "you and me" time,

Or being indulged with acts of consideration?

Any of these ways may be important to you; one in particular may be *essential*.

Which one is your spouse's primary need? Is it having appreciation and affection expressed in words, receiving gifts big or small, being allotted quality time, or being helped lovingly and caringly with everyday chores?

Here are three ways to unveil the hidden key.

Discovering Essential Love Needs: By Default

You may know what makes you feel most loved right away. Or, you may discover that, when you don't have a specific need met, you are deeply hurt. Eureka! You've now revealed your essential need backwards. Doing the opposite of what your need is, hurts you even more deeply than it would hurt someone else. Your need is essential to you. Its absence undercuts your basic sense of well-being and satisfaction.

Discovering Essential Love Needs: Through Action

Chances are the way you give love to your spouse is the way you enjoy receiving it most. Take time to note what *you do* most often. How do you express love? It's likely, that what you do lovingly may be what comes most naturally to you and what you'd most likely appreciate receiving in return. Generally, your style of expressing love is most likely what you've learned to do by modeling a parent's or mentor's behavior.

Discovering Essential Love Needs: Hearing your Love Request

Have you ever noticed what it is that you, most often, ask for from your spouse? What you ask

for _____ is _____ an important clue to your essential need. Without that form of interface with your spouse, you simply feel unloved.

Pay attention to which love mode is yours. Are you asking for quality time; gifts; a favor; physical touch or words of recognition, appreciation and affection?

Choosing to Love

The Hebrew word for love, "*ahava*," comes from the root word *hav*, to give. It's your choice to give or not to give. However, as you make the choice to give love, consider that you are nurturing your spouse, and helping meet their fullest capacity for living.

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DAILY HALACHOT

Halachot of Shabbat

(Daily Halacha)

The Value of Praying "Vatikin" & Studying Torah Before Prayer

The Gemara in Masechet Berachot (9b) cites the testimony of Rabbi Yosef Ben Elyakim who reported a tradition among the Jews of Jerusalem that "whoever adjoins the blessing of Ge'ula to his prayer does not suffer any harm the entire day." This refers to the Halacha of "Semichat Ge'ula Li'tfila" – avoiding interruption between the Beracha of "Ga'al Yisrael" and the beginning of the Amida. After reciting this Beracha, one should immediately begin, "Adonai Sefatai Yiftah" and proceed with the Amida, without making any interruptions, including answering "Amen," responding to "Nakdishach," and even silently motioning or gesturing. The Gemara teaches that one who fulfills this requirement, and avoids all interruptions between "Ga'al Yisrael" and the beginning of the Amida, is protected from harm the entire day.

(Some claim that the Gemara refers to protection from physical harm, whereas others claim that it refers to protection from spiritual harm.) The Gemara then adds that Rabbi Brona would smile the entire day after fulfilling this Halacha, confident that he had earned G-d's protection. Tosafot (commentaries by medieval French and German scholars; listen to audio recording for precise citation) raises the question of why the Gemara considered "Semichat Ge'ula Li'tfila" a source of such special merit and protection. After all, this is a Halacha that everyone observes. Why does one earn special protection for fulfilling this basic Halachic requirement of avoiding interruptions between "Ga'al Yisrael" and the Amida? Tosefot answers that the Gemara refers to one who prays exactly at sunrise, reciting the Beracha of "Ga'al Yisrael" just before sunrise, and then beginning the Amida right at sunrise. This is, indeed, a high level of Misva performance which only few people reach, and thus the Gemara extols the value of this practice and the merit one earns by praying in this fashion. This special protection is alluded to in the Book of Tehillim. Chapter 19 concludes with the Pasuk, "Yiheyu Le'rason Imreh Fi Ve'hegyon Libi Lefanech Hashem Suri Ve'go'ali" ("May the words of my mouth be accepted, and may the thoughts of my heart come before You, Hashem, my rock and my redeemer"). The final word in this chapter is thus "Go'ali" – "My redeemer" – and the next chapter begins with the promise that Hashem will assist us in times of distress – "Ya'ancha Hashem Be'yom Sara." This alludes to the fact that one who properly fulfills the Halacha of "Semichat Ge'ula Li'tfila" earns G-d's special protection. The Beneh Yissaschar (Rav Svi Elimelech Shapiro of Dinov, 1783-1841) comments that if one spends time studying Gemara before he prays in the morning, then four angels bring his prayers directly before the Heavenly Throne. These angels are Gabriel, Michael, Raphael and Uriel, and the first letters of their names spell the word "Gemara," alluding to the fact that they come through the study of Gemara. In light of what we have seen, we cannot even imagine the immense power of prayer recited right at sunrise when one has studied Gemara – such as Daf Yomi – before prayers. This is a formidable "1-2 punch," if you will, guaranteeing the acceptance of our Tefilot

and G-d's bestowing His mercy and protection upon us throughout the day. By learning early in the morning and then praying at sunrise, we earn the fulfillment of the Pasuk, "They shall go from strength to strength; he shall be seen by G-d in Zion" (Tehillim 84:8).

INTERESTING MIDRASH

(from Torah Tots)

To The Letter of The Law

The *Torah* tells us, "And Aharon did so... facing the Menorah he kindled its lights, just as *Hashem* had commanded Moshe." (8:3)

Why would the *Torah* praise Aharon for doing

KIDZ CORNER

what he is supposed to? And, if it is a point of praise, is that all the *Torah* can say in praise of Aharon? After all, it doesn't take much to do what you're told... or does it?

The *Sefat Emet* explains that the first time a person performs a *Mitzvah*, he has a natural tendency to do it with excitement. But as he repeats the *Mitzvah* again and again, the excitement begins to fade. The repetition can lead to boredom. Yet at the end of his life, Aharon, who lit the Menorah every single evening for 39 years, was as enthusiastic with lighting the Menorah on his last day as he was on the first. He never changed his attitude. The holy *Avodah* of *Aharon Hakohen* was never done out of routine or habit but with a new, fresh excitement every single day.

Rabbi *Meir* of Premishlan teaches us another great thing about Aharon. Although Aharon was given the lofty position of *Kohen Gadol*, which brought him very close to the *Shechina*, his personality did not change. He didn't become arrogant, but remained with the same level of humility. He "loved peace and ran after peace, he loved all people and brought them close to *Torah*." Aharon never changed his special way of dealing with all people - he remained humble and modest and the lofty crown of *Kehunah Gedola* that was placed upon his head never changed him even one bit.

There is another lesson in telling us that Aharon did exactly as he was told.

A king once sent his minister to a banquet given by the neighboring king. He ordered the minister not make any bets.

At the banquet, one of the guests introduced himself and in the course of the conversation said, "I know that you have a birthmark on your back."

"That is not true," retorted the minister. "I don't have any birthmarks on my back!"

"How can you deny something which everyone knows about."

"But that is simply not true," the minister answered angrily.

"How about if we made a bet. I will give you 10,000 silver coins if I am wrong!"

Although he was told not to make any bets, the 10,000 coins were very appealing. He thought to himself, "After all, it is a sure bet, for I know that I don't have any birthmarks. I will give the 10,000 silver coins to the king, then for sure he will be happy I didn't listen to him and made the bet."

He removed his shirt showing that he had no birthmarks! The other guest apologized and gave him the 10,000 coins.

Upon returning to his country, he couldn't wait to tell the king of his experience. He gave the king a report of his mission and handed him a bag full of silver coins.

"What is this?" the king wondered. He told him about the bet he made.

"But I told you not to make any bets!" The king retorted angrily.

"Your majesty," replied the minister, "I didn't think you would mind as I knew for sure that I would win the bet and bring you 10,000 silver coins!"

"You fool!" said the king in dismay. "Before I sent you I bet 50,000 silver coins with the king of that country that they would not be able to get you to make a bet. This is why I warned you not to make any bets. What value is your 10,000 coins when I have just lost 50,000 silver coins because of your bet!"

The moral and lesson of the story is that a person must not change any of the commandments of the *Torah*. Even if it may seem that the changes are for the better. For only *Hashem* knows the true reasons and effect of the *Mitzvot*.

Thus, while it may seem that the change is for the better, we may in fact be doing the opposite. Aharon's steady enthusiasm is highlighted by the fact that he never tried to second-guess *Hashem's* commandment and improve upon it. Instead, he fulfilled this great *Mitzvah* to the letter of the law.

Kid'z Korner (Revach)

"Graves of Craving"

(Adapted from *Mishle Yaakov*, pp. 334-335.)

"[Moshe] called the place *"Kivrot HaTa'avah"* ["the Graves of the Craving"], since it was in that place that they buried the people who had these cravings" (Num. 11:34).

This name, "Graves of the Craving," seems a bit strange. Should it not be called *Kivrot Ha-Mitavim*, "Graves of those who craved"?

The Swindler's Downfall

There was once a con-artist who took great pleasure in cheating others and swindling them out of their savings. For many years, he was extraordinarily successful. People were unaware of his true nature and got caught in his scams.

All this changed, however, one day when the swindler got in a fight with his neighbor. Furious, the swindler threatened to ruin the innocent man. In fact, he carried out his threat and caused him significant financial loss.

But the neighbor publicized details of the entire incident, thus revealing the con-man's true nature to all.

The swindler boasted that he had succeeded in carrying out his threat. But his neighbor was not moved. "On the contrary," he responded, "I am satisfied that I succeeded in bringing about your downfall. Now everyone recognizes you for the dangerous shark that you are, and will be much more careful when dealing with you!"

Dangerous Desires

This is why the location was called "*Kivrot HaTa'avah*," the "Graves of Craving." The harmful influence of *Ta'avah*, of unbridled desires and wild cravings, was revealed to all. In a sense, *Ta'avah* was buried there.

When "They buried the people who had cravings," everyone witnessed the dangerous consequences of such unbridled desires. Now all are aware that one must show great caution when dealing with *Ta'avah*.

The Kaddish of His Life

The children were the first to notice his absence. Perhaps it was the lack of candies that he customarily gave out to the children, which caused them to worry about him and to inquire about his absence. The elderly candy man had been a fixture at the shul in Manhattan for years, but no one knew much about him. He used to come daily to the shul, and would sit in his place and daven or learn. He preferred to remain alone for Shabbat, and never engaged in small talk. No one knew whether he had a family or had always been alone.

The children continued to worry about his absence, and the neighbors and shul members soon became concerned as well. The Rav of the neighborhood decided to visit the elderly man and inquire about his welfare. The Rav, accompanied by several shul members, knocked on the door but no response was heard. They knocked again, but there was no sign of life from within. They decided to summon the police, who knocked down the door. They found him lying lifeless on his bed.

The Rav and others began searching the apartment for papers, hoping they would find the number of relatives who could come to the levaya. Eventually, they found some personal papers, and the telephone number of the man's son. The Rav immediately called the number to inform him of his father's death, and to confer with him about the time of the levaya.

The Rav successfully contacted the son, but it quickly became apparent that the son had long abandoned his heritage and his past. He shouted in the phone, "I haven't seen or spoken with my father for twenty years, and there is no reason I should come to his levaya!"

The Rav was shocked but he didn't relent. "What about Kaddish for your father?" That alone is sufficient reason to come to the levaya."

The son replied, "I don't keep Torah and Mitzvot, and I don't believe in Kaddish, and therefore I'm not saying Kaddish, and I'm not coming to the levaya."

The Rav, however, was not going to be put off so easily. He explained, "Do you know what Kaddish is? Kaddish is not a tefillah on the niftar, Kaddish is a tefillah which exalts the name of Hashem Yitbarach, a tefillah which saves from punishments and harsh decrees, a tefillah which lengthens the life and years of the one who says it. Through saying Kaddish, one merits to glorify the name of Shamayim by causing others to answer, Amen Yehay Shemmah Rabbah, which is the essence of Kaddish. Come and daven for yourself. You've hurt your father your whole life; at least give him the final honor and the wealth of Olam Haba." After a long conversation and much convincing, the son finally agreed to come to the levaya and say Kaddish.

Setting a time for the funeral wasn't simple either. The son was a successful businessman who had a large office in the Twin Towers. He finally agreed that the funeral would be held before his office opened so he wouldn't miss any work that day.

The funeral was set for September 11, 8:00 A.M. The son appeared and requested that the funeral begin immediately. The funeral began, and the son said Kaddish, repeating the words after the Rav without emotion or concentration. The Rav began saying a hesped, and then one of the neighbors began a hesped, but was not successful in finishing it. Word about the tragedies at the Twin Towers had begun filtering in and people began leaving the funeral to inquire about the welfare of their loved ones.

The son remained behind standing next to the kever, completely stunned. For the first time in many years, he felt a closeness to his father. He looked at the kever and said, "Abba, I received my life as a gift in your merit." (Shiru Lamelech)

On The Paper Trail to South America

The house of Rav Rosentech, a Rosh Yeshivah in Eretz Yisrael, was bustling as usual, despite

his imminent departure early the next morning to Chutz Laeretz. Rav Rosentech's talmidim, past and present, were constantly in and out of his house, as well as members of the community who came to seek his guidance. Rav Rosentech always welcomed everybody happily and with great patience, so it wasn't surprising that the house was still astir the night before his long trip. No one, but his close relatives knew the real purpose of his trip; he had been diagnosed with a malignant growth and was flying to South America for a complicated operation.

The hour was getting late, and the members of the household wanted to stem the flow of visitors; only a few short hours remained for Rav Rosentech to rest before he woke up early the next morning. However, the house was still full of people, and the Rav patiently helped each one. Finally, after midnight, the house finally emptied, but just then the telephone began to ring. One of the members of the household answered it, irritated that someone was calling at such a late hour, but fearing that it concerned the trip the next day. Instead, it was another person hoping to speak with Rav Rosentech, claiming that it was urgent, and that he had been unable to get through the whole night. Over his family's protests, Rav Rosentech, who was already in bed, took the call in his room. The man on the line explained that he was the father of a developmentally disabled four year old boy who required a placement in a special education setting, and the most appropriate institution was a place called Shorshim. However, since the parents didn't have citizenship, the institution refused to accept their son, and meanwhile his family was suffering tremendously from the difficult situation in the household. A friend who worked in the institution told him that if a certain member of Knesset would pressure the school – it may produce results. He was also told that Rav Rosentech had great influence with this Knesset member.

Rav Rosentech instructed the man to come over immediately. The members of the household were upset, but Rav Rosentech was determined to help the man with his difficult situation. He went to the living room, and began writing a letter to the Knesset member. Fifteen minutes later, the man knocked on the door and accepted the

letter which was already waiting for him, with heartfelt thanks.

The next morning, Rav Rosentech left to the hospital in South America. Many tests were performed, and it was confirmed that the complicated operation was the only option for saving his life. One morning, the head of the department approached Rav Rosentech to discuss payment. The operation, including the aftercare, would cost tens of thousands of dollars. Rav Rosentech was not a man of material wealth, and did not have any means to attain such a large sum of money.

The department head suddenly had an idea. "Rav Rosentech, we heard that you are a respected man in your community. It is possible that you can receive a significant reduction in the cost, since it an honor for the hospital when respected patients are treated here. But in order to convince the director of the hospital, you really must truly be a respected person."

Rav Rosentech was extremely skeptical of this suggestion. The head of the hospital had no idea who Rav Rosentech was, and had no familiarity with the Torah world or Eretz Yisrael. And of course, Rav Rosentech was not familiar with the hospital director, and didn't know anyone who could influence him. However, Rav Rosentech's son convinced him to set up a meeting with him anyway, commenting that the hearts of South American hospital directors are also in the hands of Shamayim.

The next day, Rav Rosentech met with the head of the hospital. "Harav Rosentech? Harav Rosentech? I recognize that name from somewhere; I've heard it recently. Where did I hear the name Harav Rosentech?" said the director. Rav Rosentech was astounded. The words of his son went through his mind, as he pondered how the director of an important hospital in South America could have heard of "Rav Rosentech" from Yerushalayim.

"Maybe you have a connection to the institution "Shorshim", said the director after a minute. "I know I read the name Rosentech a few days ago." The name "Shorshim" sounded familiar to Rav Rosentech, but he also couldn't identify where he had heard it.

The director took out a folder with Shorshim written on it. "I serve as the honorary president of the organization "Shorshim". I'm a member of the head management of special education institutions which are part of the organization. The director began leafing through the letters and certificates in the folder, and started perusing one letter. "Here, Harav Yitzchak Rosentech from Yerushalayim." He removed the letter and placed it in front of the shocked eyes of Rav Rosentech.

It was the letter of recommendation in Rav Rosentech's handwriting, which had been given to his friend, the Knesset member in Yerushalayim. It was the letter that he had written for the man with the disabled son a few short hours before he left Eretz Yisrael.

The director said, "I was requested by this Knesset member to instruct the Shorshim institution to accept the child, despite the fact that his father is lacking citizenship. The Knesset member sent me the letter of recommendation which he received from Rav Rosentech. In his letter, he wrote that Rav Rosentech is a respected personality of the Chareidi community in Yerushalayim."

The director himself was astounded by the strange coincidence of Rav Rosentech seeing his own handwriting in the far corner of the world a few days after he wrote the letter. On the spot, Rav Rosentech tried to convince the director to agree to the request of the Knesset member, as if that was the reason he was meeting with him. The director answered, "Consider it as if it's already done, and not only that request," and he signed the paper for the reduction in price and handed it to Rav Rosentech. (Niflaotav Linve Adam)

POUR LES FRANCOPHONES

Le Lachone Hara' à but Constructif et ses Dangers

(Rav Yehonathan GEFEN - © Torah-Box)

La Paracha conclut par le récit de Myriam qui dit du Lachone Hara' sur Moché Rabbénou et qui fut sévèrement punie – frappée par la lèpre.

Moché s'était séparé de sa femme, parce qu'il devait être constamment pur, pour pouvoir parler avec Hachem à tout moment. Myriam estimait qu'il n'aurait pas dû se séparer de sa femme, étant donné qu'Aharon et elle n'avaient pas dû le faire. Elle partagea cette préoccupation avec son frère Aharon, espérant que ce dernier en glisse un mot à Moché. C'était une erreur ; Moché avait un niveau de prophétie bien plus élevé que le sien et celui d'Aharon, Hachem pouvait lui parler à tout instant, ce qui fut le cas d'aucun autre prophète. De ce fait, il devait être constamment pur et donc totalement séparé de sa femme.

Apparemment, cet épisode semble assez simple et direct – Myriam médit de son frère et fut sanctionnée. Cependant, en analysant plus profondément la nature de son Lachone Hara', d'après les grandes lignes des lois y ayant trait, on réalise que l'erreur de Myriam et sa punition ne sont pas si évidentes que cela.

Rapportons les mots du Rambam qui évoque cet épisode quand il parle de la lèpre : « La Torah nous avertit et affirme : "Prends garde au Nega de Tsara'at (lèpre). Souviens-toi de ce qu'Hachem fit à Myriam en chemin". Regarde ce qui arriva à Myriam la prophétesse, qui parla de son jeune frère qu'elle avait porté sur ses genoux, pour lequel elle s'était mise en danger afin de le sauver de la noyade et qui ne parla pas de manière négligente à son égard. Elle fit une petite erreur en le mettant au même niveau que les autres prophètes, elle ne fit pas attention à tout ce qu'elle dit... et malgré tout, elle fut immédiatement punie de lèpre. A fortiori, les gens méchants et stupides qui disent des tas de "grandes choses" et qui en viennent à parler avec dédain des Tsadikim...[1] »

Le Rambam rapporte plusieurs facteurs atténuants la gravité des propos de Myriam. Notons qu'elle n'avait pas du tout l'intention de dénigrer Moché. Au contraire, ses intentions, en discutant avec Aharon, étaient louables. Malgré tout, elle transgressa l'interdit de Lachone Hara' dicté par la Torah et elle fut punie par la lèpre. C'est censé nous servir de leçon ; si Myriam fut sanctionnée si sévèrement en dépit de ses nobles intentions, nous devons d'autant plus veiller à éviter le Lachone Hara'.

Ce commentaire semble être en contradiction avec un autre commentaire du Rambam.

Concernant les lois du Lachone Hara', il écrit clairement qu'il est interdit par la Torah d'avoir l'intention de parler péjorativement d'autrui[2]. Il ajoute que si le but n'est pas de dénigrer son prochain, les propos restent considérés comme du Lachone Hara', mais l'interdit est d'ordre rabbinique ; ce que l'on appelle Avak Lachone Hara', littéralement « poussière de Lachone Hara' ». Par exemple, le fait de chanter les louanges d'une personne devant son ennemi constitue du Avak Lachone Hara', parce que cela va inciter ce dernier à parler négativement de l'individu en question. De même, dénigrer quelqu'un en faisant une blague est considéré comme du Avak Lachone Hara', parce que celui qui parle n'a pas l'intention de médire de lui[3]. Ainsi, les paroles dont le but n'est pas de causer du mal ne sont pas interdites par la Torah.

Rav Its'hak Berkovits demande comment les propos de Myriam purent être considérés comme interdits par la Torah, au point qu'elle fut frappée de lèpre, alors qu'elle n'avait pas de mauvaises intentions ; le Rambam écrit explicitement qu'elle désirait rectifier un comportement qui lui semblait erroné. Il répond que ce Rambam nous présente une autre forme de Lachone Hara', interdite par la Torah même si les propos ne sont pas proférés avec des intentions négatives. C'est quand on pense dire du Lachone Hara' Léto'élèt, mais que l'on se trompe sur le but constructif ; c'est également interdit par la Torah[4]. On a du mal à comprendre que la Torah soit plus sévère avec celui qui se trompe quant aux réelles motivations qui le poussent à parler qu'avec celui qui déprécie son prochain humoristiquement.

De plus, on dirait que le Lachone Hara' est plus fréquent quand on peut le justifier en disant qu'il est « Léto'élèt » — dans un but constructif. Les gens pensent que leur jugement de la personne critiquée est correct et que cela légitime leurs propos péjoratifs. C'est peut-être cette fâcheuse attitude, qui est devenue très courante, que la Torah juge si sévèrement.

Pourquoi ce type de Lachone Hara' Léto'élèt est-il plus courant que le Lachone Hara' ordinaire ? Le Baal Hatania affirme que si l'on proposait à un Juif une certaine somme d'argent pour qu'il dise du Lachone Hara', ce dernier refuserait, sachant que c'est un interdit de la Torah. Même si l'on insistait et que l'on proposait une somme plus

élevée, il s'abstiendrait de dire du Lachone Hara'. Pourtant, peu de temps après, la même personne peut se mettre à dire du Lachone Hara' de plein gré, sans aucune rémunération. Comment est-ce possible ? Le Yétser Hara' ne réussira pas à nous convaincre de transgresser un interdit notoire. Mais il peut nous persuader qu'il s'agit d'un acte autorisé, voire d'une Mitsva. Ainsi, un Juif aura moins tendance à dire ouvertement du Lachone Hara' s'il n'est pas capable de se justifier. Par contre, il critiquera facilement son prochain, ou même un groupe de personnes, sous prétexte que c'est Léto'élèt, alors qu'en réalité, il est très difficile de remplir les conditions permettant le Lachone Hara' à but constructif.

On en déduit qu'il est primordial d'apprendre les lois du Lachone Hara' et de savoir quand il est permis de dire du Lachone Hara' Léto'élèt. Il faut aussi étudier la Hachkafa relative à la médisance afin d'identifier les raisons sous-jacentes aux propos dénigrants.

Myriam, la grande Tsadékèt, échoua à son niveau et se rendit coupable de Lachone Hara', pensant que ses propos étaient justifiés. Une personne ordinaire doit faire un raisonnement a fortiori : « Si déjà Myriam trébucha dans ce domaine, je risque aussi de me tromper. » Il faut donc redoubler de vigilance et ne pas tomber dans le même piège.

Eclairage Talmudique sur la Paracha

(Jérôme TOUBOUL- © Torah-Box)

La Torah a ceci de spécifique qu'elle ne cherche pas à faire des « grands hommes » de notre tradition des « sur-hommes » affranchis des limites ou des fragilités inhérentes à la nature humaine. Elle préfère nous parler des hommes tels qu'ils sont avec leurs moments de bonheur et de grandeur mais aussi avec leurs périodes de doute, de remise en cause, et parfois d'angoisse. C'est peut-être une des raisons pour laquelle la Torah n'a jamais cessé de parler aux femmes et hommes de toutes les générations, et en toute circonstance. Son actualité ne s'est jamais démentie.

La paracha de cette semaine nous livre une belle illustration de ce principe. Le peuple d'Israël a

connu des miracles extraordinaires : les dix plaies qui se sont abattues sur les Egyptiens, la libération de l'esclavage, la traversée de la mer, le don de la Torah, et dans un tel contexte, nous nous attendrions à un peuple éminemment spirituel, proche de l'Eternel et dégagé de la petitesse des désirs du corps.

Et pourtant, notre paracha nous rapporte les plaintes exprimées par ce même peuple dans des termes qui ne cessent de surprendre tant ils semblent « légers ». Écoutons ce que nous dit la Torah : « le ramas d'étrangers qui était parmi eux fut pris de convoitise ; et, à leur tour, les enfants d'Israël se remirent à pleurer et dirent: "Qui nous donnera de la viande à manger ? Il nous souvient du poisson que nous mangions pour rien en Egypte, des concombres et des melons, des poireaux, des oignons et de l'ail. Maintenant, nous sommes exténués, nous manquons de tout : point d'autre perspective que la manne!" » (Nombres, 11, 4-6).

Ces versets témoignent que l'homme reste un homme, eut-il assisté à des grands miracles. Nul ne peut prétendre avoir définitivement dompté les désirs de son corps. Comme nous le voyons ici, il suffit d'un moment de faiblesse, de « grande fatigue » comme le disent eux-mêmes les enfants d'Israël pour que le corps l'emporte sur l'âme, et les passions sur la raison. Les désirs du corps sont parfois si forts qu'ils jettent un voile opaque sur l'esprit de l'homme et peuvent le mener à l'ingratitude la plus profonde. La Torah pousse cette idée à son paroxysme en amenant les Bné Israël à feindre de regretter l'Egypte (et son esclavage cruel) au motif qu'ils pouvaient y manger « des concombres, des melons, des poireaux... ».

Là où l'on croit parfois que l'homme a changé, qu'il a compris, qu'il a vu « une fois pour toutes » quel était le chemin droit à emprunter pour diriger sa vie, on s'aperçoit qu'en fait, il n'a pas changé, il est resté le même, pétris de contradictions, enfermé dans ses limites matérielles...

Or, généralement, face à un tel constat, le dépit, pire le désespoir, guettent. Et, de fait, Moshé Rabenou ne tarde pas à exprimer de tels sentiments : « *Moïse en fut contristé, et il dit à l'Éternel : "Pourquoi as-tu rendu ton serviteur malheureux ? Pourquoi n'ai-je pas trouvé grâce à tes yeux, et m'as-tu imposé le fardeau de tout ce peuple ? Est-ce donc moi qui ai conçu tout ce peuple, moi qui l'ai enfanté, pour que tu me dises : Porte-le dans ton sein, comme le nourricier porte le*

nourrisson, jusqu'au pays que tu as promis par serment à ses pères ? Où trouverai-je de la chair pour tout ce peuple, qui m'assaille de ses pleurs en disant : Donne-nous de la chair à manger ! Je ne puis, moi seul, porter tout ce peuple : c'est un faix trop pesant pour moi. Si tu me destines un tel sort, ah ! Je te prie, fais-moi plutôt mourir, si j'ai trouvé grâce à tes yeux ! Et que je n'aie plus cette misère en perspective!" (Nombres, 11, 11-15).

Rarement dans l'histoire biblique, Moïse n'aura exprimé de tels sentiments d'impuissance, proches du désespoir. Et, comme nous l'avons dit, c'est précisément la force et le génie de la Torah que de présenter des hommes, aussi grands fussent-ils, qui restent des hommes et n'échappent pas aux moments de faiblesse inhérents à la nature humaine.

Les mots de Moshé Rabenou reflètent avant tout le grand sentiment de solitude qu'il éprouve face à la responsabilité écrasante qui lui échoit de diriger le peuple. Or, ce peuple est incompréhensible. Là où l'on s'attend à ce que les épreuves et les miracles l'aient définitivement changé, on constate qu'il n'en est rien. Quelle déception ! Comment Moshé pourra-t-il seul manœuvrer dans le désert pour réussir sa mission ?

C'est alors que l'Eternel lui répond non pas d'un point de vue psychologique pour lui redonner du courage, mais simplement pour lui donner des recommandations concrètes *« L'Éternel répondit à Moïse: "Assemble-moi soixante-dix hommes entre les anciens d'Israël, que tu connaisses pour être des anciens du peuple et ses magistrats; tu les amèneras devant la tente d'assignation, et là ils se rangeront près de toi. C'est là que je viendrai te parler, et je retirerai une partie de l'esprit qui est sur toi pour la faire reposer sur eux : alors ils porteront avec toi la charge du peuple, et tu ne la porteras plus à toi seul. »* (Nombres, 11, 16-17)

Notre paracha témoigne d'une connaissance extrêmement fine de la nature humaine. Alors que Moshé ressent un grand sentiment de solitude et d'impuissance, l'Eternel s'adresse à lui pour lui rappeler qu'il n'est pas seul. D'ieu lui demande ainsi de rassembler 70 anciens qui partageront avec lui l'esprit prophétique mais aussi la charge du peuple.

Par ailleurs, Hashem annonce à Moshé que le peuple sera bientôt saturé de viandes. Ce à quoi Moshé objecte *« Six cent mille voyageurs composent le peuple dont je fais partie, et tu veux*

que je leur donne de la viande à manger pour un mois entier! ». Moshé exprime inconsciemment dans sa réponse la raison de sa détresse : il pense que c'est lui qui devra réunir la viande pour tout le peuple. Il est persuadé que tout ne repose que sur ses épaules, il est profondément submergé par cette tâche titanesque, et il ne voit aucune issue favorable à sa situation.

L'Eternel ne tarde pas à lui répondre sur ce point : *« Et l'Éternel dit à Moïse : "Est-ce que le bras de l'Éternel est trop court ? Tu verras bientôt si ma parole s'accomplit devant toi ou non ;" »*. En d'autres termes, Hashem lui dit : *« N'oublie pas, Moïse, ce n'est pas toi qui es à la manœuvre, c'est Moi, l'Eternel, et toi tu es Mon intermédiaire »*.

La lecture des versets suivants est intéressante : Moïse semble métamorphosé. L'abattement cède la place à l'action, Moïse rassemble rapidement les 70 anciens ; la solitude cède la place à *« l'esprit d'équipe »*, alors que Yeoshua s'inquiète de voir d'autres personnes prophétiser dans le peuple, Moïse le rassure avec recul et un grand esprit d'ouverture *« Tu es bien zélé pour moi ! Ah ! Plût au Ciel que tout le peuple de Di-u se composât de prophètes, que l'Éternel fit reposer son esprit sur eux ! »*

Alors que dans la première partie du texte le *« je »* et le *« moi »* semblent omniprésents dans l'argumentation de Moïse, la deuxième partie relègue le *« moi »* en arrière-plan pour faire droit au collectif et, avant tout, à la Providence Divine qui dirige tout. Moïse, à présent, est apaisé.

Cette humilité est précisément la caractéristique de Moshé Rabenou, qualifié par ailleurs de *« plus humble des hommes »*. A cet égard, les Sages du Talmud nous disent que la Torah sera désignée également pour la postérité comme *« Torah de Moshé »* afin de souligner son immense modestie. (Traité Shabat, 89 a).

Comme le note le Rav J. Sacks, la Torah nous donne ici une grande leçon sur la psychologie humaine. Lorsque l'homme est amené à endosser de grandes responsabilités qui le dépassent, certains écueils le guettent et peuvent affaiblir son équilibre : la solitude, le sentiment d'impuissance, une perception hypertrophiée de son rôle réel.

Face à cette tempête intérieure, notre tradition nous recommande de briser le sentiment d'isolement en s'ouvrant à une autre personne spirituellement élevée, en recherchant son aide, et en l'acceptant. Et, bien sûr, en ne perdant jamais

de vue que l'Eternel est près de nous, qu'il ne cesse jamais de nous accompagner, et qu'il nous aime. L'homme n'est en définitive jamais seul, jamais livré uniquement à lui-même.

Nous pourrions peut-être aller plus loin, et dire que lorsque l'homme a le sentiment d'être seul, s'ouvre devant lui une expérience spirituelle toute particulière qui lui permet de voir la Providence Divine avec une acuité toute particulière.

En effet, lorsque l'homme vit en société, qu'il est accompagné, la présence de D.ieu peut être voilée par ces multiples intermédiaires qui donnent tous le sentiment de jouer un rôle spécifique dans la partition de la vie. Toutefois, lorsque l'homme est seul, que les autres s'effacent, l'Autre par excellence, l'Eternel apparaît avec beaucoup plus de clarté et de force aux yeux des hommes.

Cette conscience de la Présence Divine apporte l'apaisement car l'homme comprend alors qu'il doit essayer de faire de son mieux, mais l'Eternel dirige tout. Le désespoir guette lorsque l'homme réduit son horizon ; l'espoir naît lorsqu'il est capable d'élargir le champ des « possibles » et de percevoir la main de D. qui ne le lâche jamais.

Ces mots ont naturellement une résonance particulière pour notre génération qui traverse une période inédite dans l'histoire humaine d'isolement, et de limitations des contacts sociaux. Ce vide et ce silence qui envahissent notre quotidien peuvent faire naître des sentiments d'angoisse, et pour certains, d'abandon. Chacun peut alors se souvenir de la leçon de notre : l'homme n'est jamais seul, et au-delà des relations sociales que nous nouons les uns envers les autres, nous sommes liés en permanence et éternellement à l'Eternel. A nous de rendre cette présence palpable en accordant une place au Créateur du monde dans notre quotidien grâce à l'étude, aux mitsvot, et aux bonnes actions.

Par ailleurs, nous sommes nombreux à espérer que le « monde d'après » sera différent, meilleur, que nous aurons tous tiré des leçons de ces événements et pris de bonnes résolutions. Essayons de les mettre en œuvre pour nous-même, et espérons-le, pour les autres. Mais, instruits par la déception de Moshé face aux plaintes du peuple après tant de miracles, soyons suffisamment forts pour ne pas être déstabilisés par le retour de certains à la « vie d'avant ». Ces périodes de crise sont les déclencheurs de

transformations avant tout individuelles et non collectives.

A l'image de Moshé Rabenou, prions donc l'Eternel pour être capables de trouver la force, dans ces moments difficiles, de nous rapprocher de Lui et de toujours garder l'espoir. Ce dernier, pour reprendre les mots merveilleux de Zaccharie dans la Haftara ne se conquiert « *ni par le glaive, ni par la force, mais par l'esprit* ».

REFLEXION SEMANAL

El Efecto de la Variedad

(Rav Dr. Mordejai Schiffman)

Las investigaciones sobre el efecto que tiene la variedad, demostraron lo que todos sabemos después de estar en una fiesta con buffet. La gente tiende a comer más cuando hay más opciones. Cuando el color, el sabor y la forma de los alimentos es variada, ingerimos más que lo que comemos si hay sólo una opción. Al saciar una gama de experiencias sensoriales, podemos satisfacer más deseos con más consumo. No es sorprendente que la variedad tenga relación con los hábitos alimentarios ligados a la obesidad.

Después de más de un año de consumir el maná, los hijos de Israel ya estaban cansados. Sí, se veía bien y su sabor era agradable, pero que la comida cayera del cielo no era suficiente para evitar las quejas. Querían carne. Recordaban con cariño el pescado que comían en Egipto *jinam* (gratis), así como los pepinos, las sandías, los puerros, las cebollas y el ajo. Pero si lo analizamos, no podemos dejar de preguntarnos... ¿acaso los pepinos, las sandías, los puerros, las cebollas y el ajo realmente son superiores al maná? ¿Realmente la comida en Egipto era gratis y era tan fácil conseguirla que eso era mejor que tener la comida cayendo del cielo?

El Midrash, citado por Rashi, está convencido de que detrás de la queja había una motivación más profunda. Los hijos de Israel no podían anhelar la comida gratuita de Egipto, porque de acuerdo con el Midrash, no había comida gratis en Egipto. Los egipcios los hacían trabajar incesantemente para conseguir la paja para preparar sus propios ladrillos... No estaban exactamente en la línea de brindar alimentos gratuitamente. Pero subyacente a la queja de los hijos de Israel, de forma

consciente o subconsciente, había una protesta más seria. Ellos no extrañaban la comida gratuita, sino la libertad de no tener límites. En Egipto eran libres de las mitzvot, y ahora estaban limitados por reglas y regulaciones.

A diferencia del Midrash, el Rambán entiende *jinam* (gratis) literalmente. Él sugiere que en Egipto tenían acceso fácilmente a la comida. Si trabajaban al lado del río, podían pescar y comer pescado. Si trabajaban en los campos, había tanta abundancia que los dueños de los campos les permitían a los hijos de Israel comer lo que quisieran mientras recolectaban la cosecha. Sí, tenían que trabajar, pero podían comer cuando quisieran porque había abundancia y estaba a su disposición. El maná también era gratis económicamente, pero no estaba libre de restricciones. Con el maná, los hijos de Israel sólo podían recibir una porción controlada en un momento determinado. El *Meshej Jojmá* señala que incluso tenían carne disponible, pero la única forma de comerla era llevarla al *Ohel Moed*, la Tienda del Encuentro. Había mucha comida gratis, pero también había restricciones.

Quizás una parte adicional de la queja se relaciona con la monotonía del maná. Era la misma comida, todos los días. La nostalgia de los pepinos, las sandías, los puerros, las cebollas y el ajo no era por el sabor, sino por la variedad. En un nivel similar, el Netziv propone que los alimentos que pidieron representan diferentes platos. En vez de tener sólo un plato de maná, los hijos de Israel querían aperitivos, salsas y postres para acompañarlo.

Di-s estaba tratando de enseñarles a comer de forma controlada, programada, con una motivación espiritual. Los hijos de Israel se rebelaron y se quejaron porque deseaban la variedad ilimitada, sin restricciones y heterogénea, como estaban acostumbrados a comer en Egipto. En nuestras propias vidas, ya sea en el contexto de la comida o en otras cosas, podemos tener un deseo natural por la variedad y la libertad de las limitaciones. Sin embargo, el mensaje del maná y las consecuencias de las quejas es que es beneficioso controlar este deseo. Que al hacerlo, tengamos el mérito de vivir vidas más sanas psicológica, física y espiritualmente.

NAHALOT

Nahala of Rav Yehudah Benatar zt"l Shabbat the 19th of Sivan

Head Rabbi of the Jewish community in Fez, Morocco. Kabbalist. Born: Fez, Morocco, 1656 Died: Fez, Morocco, 1733

Around three hundred years ago, the light of Rav Yehudah Ben Atar shone in Morocco. The Chida (Rabbi Chaim Yosef David Azulai) wrote in his book *Shem haG'dolim* about Rabbi Yehudah: "the great, sacred rabbi, the head of the rabbinical court in Fez," and that "he was trained in miracles." The Chida adds, "My ears have heard of several wonders that occurred to him, both during his lifetime and after his death. I heard from our rabbis, the sacred ones of the West, that he was a sacred man of God, that he was cast into a lion's den (a ploy by the Moslems to extract money from the Jews) and was untouched by the hungry lions after having spent there a day and a night. "It is highly doubtful that we will ever be able to reach his exalted levels of sanctity. After all, "If the early ones were like angels, then we are but human beings." Nevertheless, we are obligated to learn to walk in his ways and follow his superior conduct and fine qualities.

The Ibn(Ben) Atar family was one of the most famous Jewish families in Morocco. Another famous member of this family was Rabbi Chaim Ben Atar (Ohr HaChaim) (1696-1743). The teachers of Rabbi Yehudah were Rabbi Vidal HaTzorfaty and Rabbi Menachem Serero. Rabbi Yehudah went up to be the head rabbi, head of the Jewish court and head of the Yeshiva in Fez for 40 years.

His book *Minchat Yehudah* is his commentary on the Torah.

As the following incident demonstrates, together with his greatness, we find his remarkable humility. Once, Rav Yehudah, the head of the rabbinical court in the kingdom's capital, walked past a stand where a merchant sold coals. The man turned to him and said, "Rabbi, Rabbi, I am hungry. Is it okay if you stay here to watch my merchandise while I run home to get something to eat?" The great rabbi consented willingly, and the merchant went off. Soon afterwards, Rabbi Yaakov Ibn Tzur passed by and was astonished to see the revered head of the rabbinical court sitting in the marketplace by a stand of coals. He inquired as to what was going on, and the rabbi explained that he was asked to watch over the merchandise while the shopkeeper enjoyed his meal. "But what about the honor of the Torah?" asked Rabbi Yaakov. Rabbi Yehudah smiled and said, "I have always wondered about the testimony of Rabbi (Rav Yehudah HaNasi) that he was prepared to fulfill the wishes of every individual: 'Anything a person tells me, I would do.' Now I understand what he meant, that even if he would be asked to watch over bags of coals, he would agree. And if Rebbe would agree, then certainly I must."