



בס"ד  
NEW

SHABBAT PARAH  
PARASHAT TZAV  
RABBI DAVID ELMALEH

20th of ADAR ב  
March 30th 2024  
CANDLE LIGHTING 7:18pm  
SHABBAT ENDS 8:18pm

# משפחה אדר

TESHUBA WORKS

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CRITICISM

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LASTS

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THIS WEEK BULLETIN HAS BEEN KINDLY SPONSORED LEILUY NISHMAT

מרים בת בילה ז"ל & שלמה בן יעקב ז"ל



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General Hechal Shalom

# SCHEDULE



Daily zmanim - March to April 2024 / זמני היום - חודש אדר-ב תשפ"ד

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Daylight saving time																אדר-ב תשפ"ד				
March / April 2024		לילה לרבינו תם R' Tam's Nightfall	לילה Nightfall -	שקיעת החמה Sun set	הדלקת נרות Candle Lighting	המנחה פלג Plag Mincha	מנחה קטנה Mincha Ketana	מנחה גדולה Earliest Mincha	חצות Mid day	סוף זמן תפילה Latest Shachris	קריאת שמע סוף זמן Latest Shema	הנץ החמה Sun rise	זמן ציצית ותפילין Earliest Talis	עלות השחר 72 דקות Dawn 72 Minutes	דף היומי Daf Yomi					
		במעלות 16.1° דקות שעות	ב כוכבים -	במיושר דקות שעות	18 דקות	רי"א וברב התניא	רי"א וברב התניא	- -	חצות יום ולילה	רי"א וברב התניא	מגן אברהם דק' שעות	מגן אברהם במעלות	10.2 מעלות	במעלות 16.1° דקות שעות	בבא מוציא -					
11	Mon	8:40	8:36	8:02	7:27	ראש חודש	6:13	4:58	2:01	1:30	11:31	10:31	9:55	9:57	7:34	6:21	6:25	יב	שני	
12	Tue	8:41	8:37	8:03	7:28		6:13	4:59	2:01	1:30	11:30	10:31	9:55	9:57	7:33	6:51	6:20	6:24	יג	שלישי
13	Wed	8:41	8:37	8:03	7:28		6:13	4:59	2:00	1:29	11:30	10:30	9:54	9:56	7:32	6:50	6:19	6:23	יד	רביעי
14	Thu	8:42	8:38	8:04	7:29		6:14	4:59	2:00	1:29	11:29	10:29	9:53	9:56	7:31	6:49	6:18	6:22	טו	חמישי
15	Fri	8:42	8:38	8:04	7:29	7:11 [פקודין]	6:14	4:59	2:00	1:29	11:29	10:29	9:53	9:55	7:30	6:48	6:17	6:21	טז	ששי
16	Sha	8:43	8:39	8:05	7:30		6:14	4:59	2:00	1:29	11:28	10:28	9:52	9:54	7:29	6:47	6:16	6:20	יז	שבת
17	Sun	8:43	8:39	8:05	7:30		6:15	4:59	1:59	1:28	11:28	10:27	9:51	9:53	7:28	6:46	6:15	6:19	יח	ראשון
18	Mon	8:44	8:40	8:06	7:31		6:15	5:00	1:59	1:28	11:27	10:27	9:51	9:53	7:27	6:45	6:14	6:17	יט	שני
19	Tue	8:44	8:40	8:06	7:31		6:15	5:00	1:59	1:28	11:27	10:26	9:50	9:52	7:25	6:44	6:12	6:16	כ	שלישי
20	Wed	8:45	8:41	8:07	7:32		6:16	5:00	1:59	1:27	11:26	10:25	9:49	9:51	7:24	6:43	6:11	6:15	כא	רביעי
21	Thu	8:45	8:41	8:07	7:32	ת. אסתר	6:16	5:00	1:59	1:27	11:26	10:25	9:49	9:51	7:23	6:42	6:10	6:14	כב	חמישי
22	Fri	8:45	8:42	8:08	7:32	7:14 [ויקרא]	6:16	5:00	1:58	1:27	11:25	10:24	9:48	9:50	7:22	6:41	6:09	6:13	כג	ששי
23	Sha	8:46	8:42	8:08	7:33		6:17	5:00	1:58	1:27	11:24	10:23	9:47	9:49	7:21	6:39	6:08	6:12	כד	שבת
24	Sun	8:46	8:43	8:09	7:33	פורים	6:17	5:00	1:58	1:26	11:24	10:23	9:47	9:49	7:20	6:38	6:07	6:11	כה	ראשון
25	Mon	8:47	8:43	8:09	7:34	ששן פורים	6:17	5:01	1:58	1:26	11:23	10:22	9:46	9:48	7:19	6:37	6:06	6:10	כו	שני
26	Tue	8:47	8:44	8:10	7:34		6:18	5:01	1:57	1:26	11:23	10:21	9:45	9:47	7:18	6:36	6:05	6:09	כז	שלישי
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30	Sha	8:49	8:46	8:12	7:36	צו	6:19	5:01	1:56	1:24	11:21	10:19	9:43	9:44	7:14	6:32	6:01	6:04	לא	שבת
31	Sun	8:50	8:47	8:12	7:37		6:19	5:01	1:56	1:24	11:20	10:18	9:42	9:44	7:13	6:31	6:00	6:03	לב	ראשון
1	Mon	8:50	8:47	8:13	7:37		6:19	5:02	1:56	1:24	11:19	10:17	9:41	9:43	7:12	6:30	5:59	6:02	לג	שני
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5	Fri	8:52	8:49	8:15	7:39	7:21 [ישמיני]	6:21	5:02	1:55	1:23	11:17	10:15	9:39	9:40	7:07	6:25	5:54	5:57	לז	ששי
6	Sha	8:52	8:50	8:15	7:39		6:21	5:02	1:55	1:22	11:17	10:14	9:38	9:39	7:06	6:24	5:53	5:56	לח	שבת
7	Sun	8:53	8:50	8:16	7:40		6:21	5:02	1:55	1:22	11:16	10:13	9:37	9:39	7:05	6:23	5:52	5:55	לט	ראשון
8	Mon	8:53	8:51	8:16	7:40		6:21	5:03	1:54	1:22	11:16	10:13	9:37	9:38	7:04	6:22	5:51	5:54	מ	שני

Monday (Apr 8) 10:57 PM + 7 חלקים 7: מולד חודש ניסן: Get in-flight zmanim for any flight worldwide > <http://air.myzmanim.com>

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## Shabbat Schedule

Shir Hashirim	6:45pm
Minha	7:00pm
Followed by Kabbalat Shabbat, & Arvit	
Candle Lighting:	7:18pm
Shaharit Netz Minyan	6:15am
Shaharit:	8:45am
Teen Minyan	9:15am
Zeman Keriat Shema	9:44/10:19am
Avot Ubanim:	5:45pm
Children's Programs:	6:15pm
Shiur	6:15pm
Minha:	6:55pm
Followed by Seuda Shlishit & Arvit	
Shabbat Ends:	8:18pm
Rabbenu Tam	8:49pm

## Message From the Board of Directors:

*We would like to Thank you for participating in the beautiful Purim Mishte Party. Thank you to all that helped make this event a success! May we continue to Share Semajot together and our Brothers and Sisters in Israel be blessed only Berachot and a speedy salvation, Amen.*

## WEEKLY SCHEDULE

### SUNDAY

Shaharit	6:40am
Shaharit #2 Hodu	8:30am
Minha	6:10pm
Followed by Arvit	

### Monday To Friday

Shaharit:	6:40am
Daf Yomi	6:15am
Beki'im Bahalacha	8:00am
Shaharit #2 Hodu	8:00am
Hok LeYisrael	8:50am
Kinyan Masechta	5:55pm
Minha	6:10pm
Followed By Arvit	
Shiurim	6:45pm

## DONATION MENU

Avot Ubanim \$150, Netz Kiddush \$150, Kiddush \$500, Seudat Shelishit \$350, Weekly Bulletin \$150, Weekly Daf Yomi \$180, Daf Yomi Masechet \$2500, Yearly Daf Yomi \$5000, Weekly Breakfast \$200, Daily Learning \$180, Weekly Learning \$613, Monthly Rent \$3500, Monthly Learning \$2000, Children's Shabbat Program \$500, Weekly Youth Program \$360. Thanking you in advance for your generous support. Tizke Lemitzvot!

# Community Announcements

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

## Miscellaneous Announcements:

- **This Week's Congregational Kiddush** is available for sponsorship!
- **This Week's Seudat Shelishit** has been kindly sponsored by **Mr. & Mrs Jacky Werta** in memory of his **Dear Father** Haim Werta Ben Aicha z"l the 21<sup>st</sup> of Adar Tihye Nishmato Tzerura Bitzror Hahayim Amen!
- **This Week's Daf Yomi** has been kindly sponsored by
- **The past Week and this Week's Breakfast** has been kindly sponsored by **Mr. & Mrs. Stephane Bsiri** in memory his **Dear Great Grandfather Victor Bsiri z"l** and his **Grandmother Myriam Bat Marcelle z"l** the 22<sup>nd</sup> of Adar. Tihye Nishmatam Tzerura Bitzror Hahayim Amen!  
**This Week's Daf Yomi** is available for sponsorship!
- **This Week's Breakfast** is available for sponsorship!
- **This Week Learning** is available for sponsorship!
- **This Week's Avot Ubanim** is available for sponsorship!

## WEEKLY SHIURIM:

**Daf Hayomi:** 6:15am Sun. - Fri. (Rabbi Elmaleh)

**Beki'im Bahalacha:** 8:45am Sun. - Fri. (Rabbi Elmaleh)

**Hok LelIsrael:** 9:00am Sun. - Fri. (Rabbi Zafrani)

**Kinyan Hamasechta:** Every Weeknight. (Rabbi Elmaleh)

**Semichat Chaver:** Tuesday Evenings. (Rabbi Elmaleh)

## Donors Column

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

- *Mr. Gabriel Amos*
- *Mr. Jack Benoudiz*
- *Mr. Lazer Scheiner*
- *Mr. Alexandre Mann*
- *Mr. Benjamin Bitton*
- *Dr. JJ Edderai*
- *Mr. Leon Elfassy*
- *Mr. Shokrollah. Rehanina*
- *Mr. Paul Bensabat*

- *Mr. Rafael Egozi*

*The Children's program  
in 6:15pm with Rabbi  
Fried, Rabbi Ariel Cohen,  
& Moshe Benmergui.  
Avot Ubanim 5:45pm*

## Refuah Shelema List

### Men

- |                                     |                                    |
|-------------------------------------|------------------------------------|
| • Yosef Zvi Ben Sara Yosefia,       | • Yizhak Ben Simja                 |
| • Mordechai Ben Brucha Malka Shmalo | • Michael Ben Aliza,               |
| • Yizhak Abraham Ben Sheli,         | • Menahem Ben Shira                |
| • Yosef Yizhak Ben Sara Hana,       | • Moshe Ben Rahel                  |
| • David Eliyahu Ben Miriam          | • David Ben Freha Rina             |
| • Meir Raymond Ben Mathilde         | • Mordechai Ben Miriam,            |
| • Mordechai Ben Mercedes            | • Aviv Ben Luba Miriam             |
| • Daniel Ben Flora                  | • Meir Ben Leah                    |
| • Binyamin Simcha Ben Hilla         | • Yitzhak Ben Rahel                |
| • Yosef Shalom Ben Devora Neima     | • Israel Ben Lea                   |
| • David Mordechai Ben Camouna       | • Isaac Ben Mesoda                 |
| • Yosef Ben Esther Rabinovitz       | • Haim Ben Marcell                 |
|                                     | • David Aaron Ben Rivkah           |
|                                     | • Refael Haim Meir Ben Sima Chassa |

### Women

- |                        |                        |                               |
|------------------------|------------------------|-------------------------------|
| • Simja Bat Esther,    | • Dalia Bat Roza       | • Sara Leticia Bat Mesoda,    |
| • Rachel Bat Sarah,    | • Nadia Bat Saida Gila | • Alegria Simha Bat Esther,   |
| • Nina Bat Rachel,     | • Esther Bat Estrella  | • Naomie Bat Rarel Adda,      |
| • Gitel Rina Bat Yael, | • Mazal Tov Bat Corina | • Sivan Simha Bat Yehudit,    |
| • Miriam Bat Sofy,     | • Peril Bat Sarah      | • Natalie Rachel Bat Nancy,   |
| • Rahma Bat Simha      | • Hava Bat Dora        | • Abigael Haya Bat Esther     |
| • Esther Bat Fortuna   | • Esther Bat Mazal     | • Madeleine Bat Esther        |
| • Malka Bat Dina       | • Emma Bat Haïa        | • Nurit Jacqueline Bat Rahel  |
| • Raizel Bat Miriam    |                        | • Marcelle Mesoda Bat Alegria |
| • Leah Bat Rivka       |                        | • Shira Yaffa Bat Sara        |
| • Sol Bat Perla        |                        | • Eva Bat Yael Khayat         |
| • Chana Bat Bilha      |                        | • Camouna Bat Fortuna         |
| • Yael Bat Rut         |                        | • Ruth Nehama Bat Sara        |
|                        |                        | • Karine Messoda Bat Simha    |



**Happy Birthday To:**

- Saadia Aquinin – Fri. Mar. 29<sup>th</sup>,
- Mr. Irving Levine – Fri. Mar. 29<sup>th</sup>,
- Mrs. Evelyn Belecen – Sun. Mar. 31<sup>st</sup>
- Benjamin Cohen – Mon. Apr. 1<sup>st</sup>,
- Michael Taieb – Mon. Apr. 8<sup>th</sup>,
- Mrs. Batya Belecen – Wed. Apr. 10<sup>th</sup>,
- Mrs. Tiffany Lemmel (Shoshan)–Wed. Apr. 10<sup>th</sup>

**Nahalot:**

- Haim Werta Ben Aicha z"l the 21<sup>st</sup> of Adar  
(Father of Mr. Jacky Werta)  
Messoda Bat Esther Elmaleh z"l the 21<sup>st</sup> of Adar  
(Grandmother of R. D. Elmaleh)
- Myriam Bsiri Bat Marcelle z"l the 22nd of Adar  
(Grandmother of Mr. Stephane Bsiri)
- Joseph Shaul Belilty z"l Bar Mesouda the 23rd of Adar  
(Grandfather of Mr. Salomon Cohen)
- Solly Mamane Ben Habib z"l the 23rd of Adar  
(Son of Mr. Habib Mamane)
- Daisy Guezala Bat Zora ve Chlomo z"l the 25<sup>st</sup> of Adar  
(Mother of Mrs. Helyette Mamou)
- Mordechai Ayash Ben Shemuel z"l the 26<sup>th</sup> of Adar  
(Father of Mr. Yosef Ayash z"l)

- Salomon Cohen Scali Bar Shemuel z"l the 27<sup>th</sup> of Adar  
(Grandfather of Mr. Salomon Cohen)(Shabbat)
- Elana Bichachi Bat Sara z"l the 27<sup>th</sup> of Adar
- Itta Bas Shaul z"l the 27<sup>th</sup> of Adar  
(Mother of Mr. Richard Moore)
- Aisha Bat Yakot z"l the 27<sup>th</sup> of Adar  
(Grandmother of Dr. Daniel Guigui)

**Next Shabbatot:**

- Itzhak Nahon Bar Esther z"l the 29<sup>th</sup> of Adar  
(Late Husband of Nathalie Ohayon, Father of Esther, Yossef & Yaakov, Brother of Dr. Max Nahon)
- Rajel Hola Ishto Shel Yitzchak Vaturi z"l the 2<sup>nd</sup> of Nisan  
(Grandmother of The Aquinins)
- Yosef Amram Edery Bar Abraham Shelomo z"l the 2nd of Nisan  
(Cousin of R. D. Elmaleh)
- Yaacov Courchia Bar Massoud z"l the 3<sup>rd</sup> of Nisan  
(Father of Jean Paul Courchia) (Shabbat)
- Mercedes Aquinin Bat Mordechai z"l the 4<sup>th</sup> of Nisan  
(Mother of Mr. Saadia Aquinin)
- Don Saadia Cohen Bar Cota z"l the 5<sup>th</sup> of Nisan  
(Father of Mr. Isaac Cohen)
- Shalom Bitton Bar Rachel z"l the 5th of Nisan  
(Grandfather of Mr. Ronen Cohen)
- Estelle Esther Bat Mahklouf z"l the 5<sup>th</sup> of Nisan  
(Aunt of Mrs. Ilanit Taieb)

## TORAH TEASERS aish.com



PARASHA

Q

1. Besides this parsha, which other Parshat have only two letters in their name? (2 answers)
2. Where does the word for "ash" (deshen) appear in the Torah (5 times)?
3. What commandment involves removing one's clothing? Where else in the book of Leviticus is there a command to remove clothing?
4. What type of a vessel is mentioned for the first time in this parsha?
5. Which offering in this parsha is brought with leavened bread (chametz)? What other offering is brought with chametz?
6. The violation of eating blood is referenced in this parsha (Leviticus 7:26). Where is the first time the Torah mentions blood?
7. In what context is a basket mentioned in this parsha? Where is the first time the Torah mentions a basket?
8. Three parts of the body appear in this parsha, and in two other places in the Chumash. What are there and where do they appear?
9. Which other parsha has the letters of "Tzav" as part of its name? What other Parshat contain the name of another parsha?

A

- 1) In the book of Genesis there is Parshat Noach, and in the book of Exodus there is Parshat Bo.
- 2) Deshen appears twice in this parsha (Leviticus 6:3-4) and three times in Parshat Vayikra (Leviticus 1:16, 4:12).
- 3) When the Kohen performs the commandment of terumas hadeshen, removing of a portion of the previous day's ashes from the altar, he first removes his finer clothing and puts on other clothing (Leviticus 6:4). During the Temple service on Yom Kippur (detailed in Parshat Acharai Mot), the High Priest removes his regular eight garments and instead wears plain white linen clothing. This was done whenever he entered the Holy of Holies. When the service is finished, he would remove the white linen garments and puts on his eight garments (Leviticus 16:23).
- 4) An earthenware vessel is mentioned for the first time in Leviticus 6:21.
- 5) In this parsha, the Korbon Todah (Thanksgiving offering) is brought with loaves of leavened bread (Leviticus 7:13). Parshat Emor describes the Two Loaves brought on the festival of Shavuot, comprised of loaves of leavened bread (Leviticus 23:17).
- 6) In Parshat Bereshit, after Kayin kills Hevel, Hashem confronts Kayin and says to him: "The blood of your brother cries out to Me from the ground" (Genesis 4:10).
- 7) In this parsha, the consecration of the Kohanim involves taking a "basket with matzot" (Leviticus 8:2). In Parshat Vayeshev, Pharaoh's chief baker describes a dream where he is carrying three baskets on his head filled with baked goods (Genesis 40:16-17).
- 8) The three parts are thumb, big toe, and cartilage inside the ear. In this parsha, during the inauguration of Aharon and his sons, some blood from an offering is placed on these parts of their bodies (Leviticus 8:23-24). These parts also appear in Parshat Tetzaveh, where the inauguration process is first described (Exodus 29:20). In Parshat Metzora, these same body parts are mentioned with regard to the purification process of the metzora (Leviticus 14:14-28).
- 9) Parshat Tetzaveh in the book of Exodus contains the name Tzav. Other pairings include: (1) Vayishlach and Shlach (2) Beshalach and Shlach. (3) Mishpatim and Shoftim. (4) Bechokotai and Chukat. (5) Pinchas and Noach. One might also include Vayelech, which has the first word of Lech Lecha, as well as Ki Tavo, which contains Bo spelled without a vav.



***LEARNING OF THE MONTH***

**RENT DEDICATION:**

**We Would like to Wholeheartedly Thank our**

**Dear Friends, Mr. & Mrs. Arnaud Sitbon  
For generously Donating the Rent of Adar 5784  
For the Hatzlaha of their Children.  
We truly appreciate it.**

**In this Merit May Hashem Bless you & your Wonderful  
Family with all the Berachot in the Torah Amen**

***Dedicate a month of Limud***

**In Honor of Someone, for the  
Refua Shelema, or Leiluy Nishmat...**

**And Help YOUR Community  
GROW!**

## Weekly Inspiration

### Teshuba Works

(Rabbi Eli Mansour from iTorah)

Parashat Sav presents some of the laws relevant to the various categories of Korbanot (sacrifices). One of the sacrifices which were offered in the Bet Ha'mikdash was the Asham (guilt-offering). Unlike the Hatat (sin-offering), which was required after certain inadvertent violations, the Asham was brought after the intentional transgression of certain commands.

The Torah says about the Asham, "Bi'mkom Asher Yish'hatu Et Ha'ola Yish'hatu Et Ha'asham" – it was slaughtered in the same area in the courtyard of the Bet Ha'mikdash as the voluntary Ola sacrifice (7:2).

Rav Moshe Alshich (Safed, 1508-1593) explains the significance of this Halachic detail. He notes the earlier sources establishing that a person would bring a Korban Ola to atone for Hirhureh Abera (sinful thoughts), and for violations of a Misvat Aseh (affirmative command). When a person is guilty of sinful thoughts, Rav Moshe Alshich writes, he achieves atonement by doing just the opposite – by having thoughts of repentance and of love for Hashem. And with regard to violating a Misvat Aseh, the Rambam writes explicitly in Hilchot Teshuba that complete atonement is attained for such violations immediately upon repenting. These violations are less severe than the violation of a Misvat Lo Ta'aseh (Torah prohibitions), and thus the process of repentance is completed immediately once the violator repents. Clearly, then, if a person guilty of these wrongs

goes even further, and offers a sacrifice, his atonement is perfect and complete.

By commanding that the Asham be sacrificed in the same location as the Ola, the Torah conveys the powerful message that one who performs Teshuba for a grave, intentional transgression reaches the same "place" as someone who repents for minor transgressions. The Ola, which is offered in cases of relatively minor misdeeds which are easily atoned for, is slaughtered in the same location as the Asham, which is brought in cases of severe, willful violations – to teach us that repentance is equally effective in both instances. We mustn't think that forgiveness and atonement are attainable only for sins of lesser severity, or for unintentional wrongs, but not for grave mistakes and serious breaches of Torah law. The Torah emphasizes that repentance brings a person bringing an Asham to the same place as a person who brings an Ola. As long as the sinner's Teshuba is sincere and heartfelt, his repentance is lovingly accepted. In fact, the Sages famously teach that "the place where penitent sinners stand – even the perfectly righteous cannot stand there." Nobody should ever feel forever trapped by the mistakes of his past. Teshuba works, and brings a person complete atonement, regardless of the severity of the sin which he committed.

This must be our perspective on our own failings, as well as those of other people. We should never judge people because of things they said or did in the past. Even if someone had made grave mistakes, we are to follow G-d's example of mercy, compassion and forgiveness, and recognize the power of Teshuba. If the person sincerely regrets his mistake and seeks to

improve, he deserves our respect and admiration, and must not be forever defined by his past sins.

### Accepting Criticism

(Rabbi Eli Mansour from iTorah)

The prophecy read as the Haftara for Parashat Sav comes from the Book of Yirmiyahu (7), and in this prophecy, Yirmiyahu criticizes the people for offering sacrifices without undergoing a process of repentance and change. Parashat Sav speaks about the sacrifices, and this prophecy reminds us that sacrifices alone do not suffice. In order to achieve G-d's atonement and favor, the sacrifices must be accompanied by a genuine commitment to improve one's conduct.

Yirmiyahu here bemoans the fact that Beneh Yisrael had acted "according to the will of their evil heart" (7:25), and that when G-d sent prophets to criticize the people and urge them to repent, "they did not listen to Me, they did not turn their ear; they made their necks stiff, and were worse than their fathers" (7:26). The people refused to accept the prophets' rebuke, stubbornly persisting in their wayward conduct.

Rav Avraham Pam (1913-2001), in discussing this Haftara, elaborates on the importance of humbly accepting criticizing. Our instinct upon hearing criticism is to reject it, to insist that we are correct and that we have no need to change anything. But if we never accept criticism, we will never grow. There are many improper things that we do of which we are unaware until somebody draws our attention to the fact that we act wrongly. Thus, we

cannot possibly hope to change and become better if we refuse to accept criticism, to listen with an open mind and ear when people point out to us our mistakes and wrongdoing.

Rav Pam related a humorous story about his father, Rav Meir Pam (1879-1969), who served as a Rabbi in Brownsville. Once, Rav Meir found it necessary to harshly rebuke the congregation, and delivered a sermon critical of their conduct. Afterward, one of the members approached him and said, "Wow, Rabbi, you really gave it to them!"

"I had to bite my lip not to laugh or say anything," Rav Meir later told his son. "He was exactly the person I was talking to!"

This exemplifies the natural tendency that we all have when it comes to criticism. It's uncomfortable to admit that we act wrongly, so we prefer to deflect it, to insist that our behavior is perfect and beyond reproach, and it is everyone else who needs to hear criticism.

We did not come into this world perfect, nor will we ever achieve perfection. Our goal, however, must be to constantly grow and improve. And in order for this to happen, we must keep our minds open, humbly acknowledging that we are far from perfect, and being prepared to accept the uncomfortable criticism given to us by others. If we live this way, then we will continually grow and become better, thereby fulfilling our purpose here in this world.

## Words That Motivate

(Rabbi Joey Haber)

I once went into a classroom of 8<sup>th</sup>-grade girls before Rosh Hashanah to speak to them about growth and change. I began by asking each student to

specify one thing which she would like to change during the upcoming new year.

I was expecting to hear answers such as "Improve my concentration during prayer," "Being more careful about saying *berachot*," "Avoiding *lashon ha'ra*," and "Being more respectful to my parents." But that's not what the girls answered.

One girl said, "My nose is too big." Another said, "My hair is too curly." A third girl said that she was too short and wanted to grow taller.

I realized that these girls had a problem – they didn't like themselves very much. They felt very insecure about their looks.

I also realized that I needed to discard the class that I had prepared to give them, and to do something else, instead.

I asked them to name the most famous painting in the history of art. Naturally, they replied, "the Mona Lisa."

I told them that I've seen pictures of the Mona Lisa, and to be honest, I don't particularly like the painting. It doesn't strike me as anything special. But it doesn't matter. It was created by one of the most famous and accomplished painters of all time (Leonardo da Vinci) and is regarded by art experts and enthusiasts as one of the greatest pieces of art ever produced.

"Each and every one of you was created by Hashem, who is, without question, the greatest 'artist' ever," I explained to the girls. "It doesn't matter if somebody isn't impressed by your looks. Each one of you is beautiful. You are all exactly the way you are supposed to be."

I tell this story here not to boast about my quick thinking, but to show how people today – especially young people – struggle

with doubt and insecurity. One of the challenges educators face in today's day and age is to motivate and encourage their students, rather than push them down further. And therefore, they need to be extremely careful in the way they speak to their students. They must ensure to speak in a way that motivates them, and not in a way that exacerbates their fears and self-doubt.

In Parashat Tzav, we read of the *miluim*, the seven-day process whereby Aharon and his sons were formally consecrated as *kohanim*. Hashem began His commands by instructing Moshe, קח את אהרן ואת בניו, איתו – "Take Aharon and his sons with him...." Rashi explains this to mean, קחנו בדברים ומשכו – "Take him with words, and draw him." Aharon and his sons likely had doubts about their worthiness for this lofty role. Hashem told Moshe to "take" them with words, to encourage and reassure them.

This directive is given also to every educator and every parent. Children today are beset by fears and insecurities. We need to "take" them with words, to assure them that they are capable, that they are beautiful, that they are important, that they are full of goodness and full of potential. It is our responsibility to help them overcome their fears, to introduce them to their inner greatness, so they will be motivated and driven to put in the work necessary to achieve.

## Don't Let It Go to Your Head!

(Rabbi Frand from Torah.org)

This week's parsha begins with the mitzvah of the *Korban Olah*. Aharon and his children are given the tremendous



responsibility of the *avodah* in the *Bet Hamikdash*, but after the Torah introduces the Korbon Olah, the first thing Aharon is instructed is, "And the *kohen* shall put on his linen garment and his linen pants shall he wear on his flesh, and take up the ashes, which the fire had consumed the elevating-offering on the altar, and lay them down at the side of the *mizbayach*" (Vayikra 6:3). This is the *mitzvah d'Orayta* of "*Trumat HaDeshen*." Every morning, as part of the *avodah*, the *kohen* removed the ashes of the wood and offerings that had burnt the previous night.

The Chovot HaLevovot, one of the classic works on ethics and Jewish philosophy, written by Rav Bachye ben Yosef Ibn Paqda, says that the rationale behind *Terumat HaDeshen* is that the Torah is particularly careful that people should not become *ba'ale ga'avah* (haughty people).

The *kohen* may think that he is something special — and in fact, he is something special. He is among the select few who were chosen to do the *avodat hamikdash*. Nevertheless, the Torah instructs him, "Take out the ashes!" The Torah is very sensitive to human emotions. Lest Aharon come to think too much of himself, the Torah tells him to begin his day with the lowly task of taking out the ashes.

A number of years ago, I realized that the last thing I do on Erev Yom Kippur is take out the garbage. Erev Yom Kippur is a very special day. We eat the *Seuda Hamafseket* (last meal before the fast). We bless our children. But the last thing before going to shul on Erev

Yom Kippur is taking out the garbage.

I was struck by two thoughts: First of all, this really represents what we all try to do on Erev Yom Kippur — take out the garbage in our lives. Secondly, when someone walks into Shul on Yom Kippur wearing his *kitel*, he may be tempted to think of the loftiness of his station, entering into Yom Kippur enveloped in *kedusha*. However, a person should always remember that he still needs to deal with such things as garbage bags. He remains a very human type of being. He should never forget that he needs to take out the garbage. He must eat, drink and sleep, and yes, he must still take out the garbage. If a person thinks in those terms, he will not let things go to his head and become a *ba'al ga'avah*.

## Food for Thought

### Building a Love That Lasts

(Solvie Jungreis-Wolff)

*How to create a solid foundation of love and mutual support that withstands the test of time.*

#### 1. Prioritize Your Marriage

Prioritizing your marriage can be a game-changer in a world full of distractions where it's easy to place someone or something else above your partner. When you and your partner consciously decide to put each other first, magic happens.

By nurturing a relationship where both partners' needs are met and a sense of unity prevails, you are laying the groundwork for a love that knows no bounds. By

adopting a "marriage first" mindset, you invest not just in your relationship but also in a lifetime of shared goals, dreams, and successes.

#### 2. Embrace Your Partner's True Self for a Deeper Connection

When we try to mold our partners into idealized versions of who we think they should be, these false expectations and idealizations backfire and become a barrier to genuine connection and understanding. When we let go of preconceived notions and appreciate our partner's individuality, our relationship deepens as we foster an environment of acceptance and love. By releasing the urge to shape our partners into a mold of perfection and embracing their unique qualities, we pave the way for authentic understanding and intimacy rooted in acceptance and genuine love.

#### 3. Cultivate Mutual Respect in Communication

Our words hold power in relationships and can either build or harm our connection with others. It is crucial to communicate with kindness, honesty, and consideration, avoiding hurtful or thoughtless speech.

Similarly, using disrespectful language in relationships can harm the trust and respect between partners. When we slip into the habit of making snide comments or using disrespectful language, it can create a toxic environment where no one feels safe to express true thoughts and feelings.

Commit to speaking kindly, avoiding demeaning remarks, and approaching conflicts with empathy and respect, as words profoundly impact the dynamics of our relationships.

#### 4. Nurture Quality Time: Feed the Relationship

Neglecting our marriages in the chaos of daily demands is a silent but deadly trap. But we hold the power to break free from its grasp. Imagine the warmth of enjoying a leisurely date night, sipping morning coffee together, or engaging in activities that stir the embers of connection. These intentional moments are not just luxuries but necessities. They are the building blocks of an unbreakable bond. By investing in consistent, quality time, you're not just sharing moments – you're breathing life into your relationship.

### **5. Understand and Appreciate Differences**

Parents often find themselves in awe of the unique qualities and differences among their children. Imagine magnifying this perspective to appreciate the complexities within a marriage, even when both partners share a similar cultural background.

In my case, my husband's roots trace back to Poland during the aftermath of the Holocaust, where a rich European heritage shaped his upbringing. I come from a lineage deeply embedded in American history, marked by a secular lifestyle. When we first started dating, it was challenging to bridge that gap. But understanding, appreciating, and honoring our differences created a foundation built on compassion and empathy.

### **6. The Power of Words: Understanding the Impact of Emotional Abuse**

In the heat of the moment, it's not uncommon to make accusations and say hurtful things that we know will cause deep emotional wounds. While there may be no physical abuse, wounding the soul and psyche of our partners, especially when it is continuous, is akin to a death by a thousand cuts. When you understand the power

of words and the importance of treating your partner with kindness and respect – even during disagreements – you will choose your words carefully and approach conflicts with empathy and understanding.

### **7. Maintaining Fidelity in Relationships**

Infidelity destroys relationships. It's superficial to think adultery applies only to physical infidelity. Emotional infidelity occurs when one partner forms a deep emotional connection with someone else, often resulting in secrecy and breaches of trust. This can be just as damaging to a relationship as physical cheating.

Even if there are underlying causes, such as unresolved conflicts, lack of communication, or emotional intimacy, when individuals seek emotional support, validation, and companionship outside of their partnership, it can lead to feelings of betrayal and abandonment for their significant other. Seeking the assistance of a couple's therapist or relationship counselor may also be beneficial in navigating the challenges triggered by emotional infidelity.

### **8. The Importance of Respect and Emotional Boundaries in Relationships**

Setting boundaries helps create a sense of safety and trust within the relationship, allowing both parties to feel comfortable expressing their emotions and needs. Without respect and emotional boundaries, relationships can become toxic and detrimental to the well-being of both individuals. Respecting your partner means valuing their feelings, opinions, and boundaries. It involves treating them with kindness, courtesy, and consideration, not trampling on their autonomy and privacy. By maintaining emotional boundaries, individuals can protect themselves and their

partners from feeling overwhelmed, controlled, and invalidated.

### **9. The Importance of Truthfulness in Marriage**

It's a given that lies, secrecy, and a deceitful demeanor betray a relationship. But making false and unjust accusations, distorting our partner's words, and misconstruing their intentions is also a form of dishonesty. Using a partner's vulnerability and throwing their words back at them is also a profound breach of trust. Honesty and open communication are crucial in marriage to foster trust and respect between partners. When both partners can freely express themselves without fear of deceit or betrayal, they foster a foundation built on trust, respect, and open communication, contributing to the overall strength and longevity of the marital bond.

### **10. Embrace Contentment and Gratitude in Relationships**

Especially in today's world of social media, where everyone posts their carefully curated life, it's hard to avoid comparing our lives to others. Mark Twain wisely noted that comparisons are the death of joy. It's also a relationship killer. Longing for what others have – or what you think they have – can turn any marriage toxic.

Refusing to surrender to the green-eyed monster in any of its forms is essential for a healthy and thriving relationship. A simple shift into a mindset of gratitude can transform your connection into a supportive and loving partnership, ultimately leading to a stronger and happier bond. Look within your marriage and appreciate the distinct qualities that make your relationship unique and special.

By embracing these ten fundamental principles, couples can

cultivate a deep and lasting love that weathers the trials of time and strengthens their bond.

## 12 Tips to Get Your Kids to Help Prepare for Passover

(By Adina Soclof, MS. CCC-SLP)

How to gain the cooperation of your family without yelling.

Passover is right around the corner and we're wondering how are we going to get everything done. It can feel overwhelming.

We don't have to do it all ourselves. We can encourage our kids and spouses to help out.

Here are my top 12 tips to gaining cooperation from your family this Passover:

1. Don't take it personally. Your kids are not ignoring your pleas to help because they don't care about you or how hard you work. They just really don't like to clean.

2. Let your kids complain about all the work that they have to do and don't want to do. They don't have to like it, they just need to do it.

3. Have your pat phrases handy when your kids start to whine. For example, "In this family we all work together." "Sometimes you do more and sometimes Sara does more, that's how it works in families."

4. Be kind. Always empathize. Not too many people like to clean and that, of course, includes kids. You can say, "Looks like you really aren't in the mood for sweeping. You are wishing that this broom would work by itself..."

5. Make a list of all the jobs that you need to get done and ask your kids to let you know what they would like to do and when they will be available to complete them. Kids don't want to be at your beck and call all day.

6. Make it fun. For younger kids, Beat the Clock, pretending to be vacuum cleaners or garbage men, can do the trick. For older kids, putting on some music or listening to the ball game can help.

7. Don't accuse. Avoid telling your kids they are irresponsible and lazy. It only reinforces a negative image of themselves. "If my parents think I am lazy and irresponsible, why should I even try to help out?"

8. Be positive. Don't say, "We are never going to be ready for Passover!" Be upbeat: "I know we are going to get everything that needs to get done, done. Let's take it one step at a time."

9. Have mini meetings. On the mornings leading up to Passover, let everyone know what needs to be done and what their responsibilities will be. Even better, write it down.

10. Respect your child's time. Always ask, "I will need help schlepping chairs this afternoon, will that fit into your schedule?", "We are going to clean out the drawers in the kitchen this afternoon, how does that work for you?"

11. Acknowledge your family's contributions. "I appreciate all your help with the cooking.", Reinforce the ethic of teamwork, "This family really knows how to work together. We got this whole garage cleaned up!"

12. Be thankful for your family. Not only do you want to acknowledge your family's contributions as you are getting ready for Passover, at the Seder take a minute to thank everyone

and appreciate every one's help. "I am so looking forward to this Seder and the rest of Yom Tov. We all worked hard to get ready for Yom Tov and it shows. Daddy and I appreciate all your efforts."

And lastly, spring cleaning is not a Torah obligation. Dust is not chametz. Stay focused on what you really must do to clean your house for Passover, and leave the rest of the cleaning for another, more opportune time.

*Daily Halacha*

### Kimha De'pis'ha

(Rabbi Eli Mansour  
Daily Halacha)

In ancient times, Jewish communities would require all their members to donate flour to a communal fund in the weeks before Pesah, and that flour would be distributed to the needy members of the community so they could bake Masot for Pesah. Today, this practice, which is known as "Kimha De'pis'ha," is observed in the form of donations of money to charity funds that distribute the money to needy community members before Pesah. The products that one must buy for Pesah – such as Masa, wine, and food for the holiday meals – can be very costly, and even people who are employed and receive monthly salaries may be unable to meet the high costs of the Pesah celebration. It is therefore vital for all community members to donate to the communal Kimha De'pis'ha fund after Purim, each according to his ability, so that sufficient funds can be distributed to the needy in time for them to make their purchases and properly prepare for the holiday.



It must be emphasized that this donation constitutes a Halachic requirement, and should not be approached simply as a "nice thing to do." Halacha requires anybody who has lived in a community for at least thirty days to make a donation – according to his financial means – to the Kimha De'pis'ha fund, and community leaders have the right to use coercive measures to force members to donate. Even Torah scholars, who are exempted from certain communal taxes, are required to donate toward the annual Kimha De'pis'ha campaign. If a person fails to donate, and there is a poor person who is unable to make the necessary purchases for Pesah, the person who did not donate could be held personally responsible that individual's inability to properly celebrate the holiday. It is thus critical for everybody to participate in this charity campaign to the extent that he is able, as part of the collective responsibility to ensure that all Jews are able to properly celebrate the festive holiday of Pesah.

## Kid's Corner

### Role Reversal

(Adapted from *Mishlei Yaakov*)

There was once a dockworker named Jack who had been forced to leave school at an early age in order to support his family. Jack, however, greatly valued the importance of Torah study. So he made an agreement with a promising young scholar, that he would help support the young man in return for sharing the merit of his Torah study,

The agreement worked fine until one day Jack decided that it was not enough just to support a

Torah scholar. He wanted to study Torah himself! So he informed the young man that from now on, they were switching roles. Jack would take the scholar's place in the study hall, while the scholar would perform his job on the dock.

Of course, the results were disastrous. The scholar lacked the strength and stamina necessary to unload the ships at the harbor. Jack, on the other hand, barely knew the Hebrew alphabet. He found himself sitting and staring at the pages of the Talmud, until he nodded off to sleep on the bench in the yeshiva.

### Kavanah in Prayer

The Torah states that if the kohen has the incorrect intention when bringing an offering in the Temple, the offering is *pigul* and is invalidated. Prayer is a comparable form of serving G-d, one which also requires the appropriate intention or *kavanah*. Prayers which are recited when one is distracted by stray thoughts is like an offering ruined by *machshevet-chutz*, extraneous thoughts.

A prayer without proper *kavana* is similar to the disastrous switch of the dockworker and the yeshiva scholar. Instead of the body doing its work while the mind concentrates on prayer, their roles are reversed. The lips mindlessly form the words of prayer, and the body sways with movements of prayer; but the mind is preoccupied with thoughts of the workplace....

## La Paracha En Français

### Un emploi avisé de l'humilité, signe de la grandeur

(Extrait du livre: Dans La salle du Tresor)]

« **Le feu de l'autel doit brûler de même en lui.** » (*Vayikra* 6, 2)

Si l'on observe de près les mots de ce verset, il n'est pas dit « y brûler », mais « brûler en lui », ce qui peut être compris comme se rapportant au Cohen apportant le sacrifice. Nous en déduisons que, lorsque l'homme accomplit la volonté de l'Eternel et observe Ses *mitsvot*, il doit le faire avec entrain et vénération, comme si un feu brûlait en lui, dans l'esprit du verset « Tous mes membres diront : "Seigneur, qui est comme Toi ?" » Plutôt que d'exécuter les ordres divins avec nonchalance, il les fera avec amour, volonté, zèle et joie afin de procurer de la satisfaction à son Créateur.

Dans cette section, nous apprenons combien la fierté est un mauvais vice. Nos Maîtres affirment (*Vayikra Rabba* 7, 6) : « Le Saint béni soit-Il dit : quiconque cherche à s'élever (*maalé ét atsmo*) finira par descendre dans le feu, comme il est dit : "C'est le sacrifice (*ola*) qui se consume sur le brasier de l'autel". Malheur à la grandeur qui n'apporte jamais de bien ! Rabbi Yéhochoua ben Lévi dit : "Vois donc combien les personnes humbles sont grandes aux yeux du Saint béni soit-Il. A l'époque du Temple, celui qui apportait un holocauste était récompensé pour son holocauste, celui qui apportait une oblation était récompensé pour celle-ci. Or, celui qui garde le profil bas, le texte considère comme s'il avait apporté tous les sacrifices, comme il est dit : "Les sacrifices [agréables] à D.ieu,

c'est un esprit contrit' (*Téhilim* 51, 19) ; les sacrifices qui Lui sont le plus chers ne sont pas les animaux qu'on Lui sacrifie, mais le cœur brisé et l'humilité de l'homme." »

C'est justement pourquoi la Torah nous a été donnée au mont Sinaï, la plus basse de toutes les montagnes, et par l'intermédiaire de Moché, le plus humble de tous les hommes (cf. *Bamidbar* 12, 3), afin de nous enseigner que celui qui désire recevoir la Torah doit, au préalable, se parer de la vertu de la modestie, mère de toutes les autres.

Toutefois, je me suis toujours posé la question suivante : si l'intention de l'Eternel était de nous transmettre l'importance de l'humilité, pourquoi n'a-t-il pas donné la Torah sur une plaine ? Pourquoi a-t-il choisi comme théâtre de son don une montagne, certes de basse altitude, mais représentant néanmoins une certaine hauteur ?

Les commentateurs expliquent que D.ieu désirait ainsi nous enseigner la manière correcte d'utiliser la modestie. S'il est certes souhaitable de se conduire avec humilité, cependant, l'homme doit être conscient de sa valeur. Loin de se vanter devant son prochain, il s'agit de se dire qu'on a été choisi parmi toutes les créatures pour être le serviteur du Saint béni soit-Il. En réalisant son statut d'élite de la Création, on sera bien moins tenté de pécher face à l'épreuve. On pensera, en effet, qu'il ne convient pas à l'honorable fils d'un Roi d'irriter son Père et de violer Sa parole.

Par conséquent, il nous incombe d'être modeste à l'égard des autres et de veiller à ne pas s'enorgueillir devant eux. Mais, vis-à-vis de soi-même, il convient de réaliser sa valeur aux yeux de D.ieu. C'est pourquoi la Torah a

été donnée sur une montagne et non sur une plaine, car l'homme doit avoir une certaine fierté intérieure, dans l'esprit du verset « Son cœur grandit dans les voies du Seigneur ».

J'ai pensé à une autre raison expliquant le choix divin d'une montagne comme théâtre du don de la Torah. Le ciel symbolise la spiritualité et le service divin, tandis que la terre est le symbole de la matérialité. La Torah fut donnée sur un mont, s'élevant en direction du ciel, et non sur une plaine, plus liée à la terre, afin d'enseigner aux enfants d'Israël leur devoir permanent d'élever leur regard vers le ciel, c'est-à-dire d'aspirer à se lier à la spiritualité, au service de l'Eternel et à l'accomplissement des *mitsvot*, et de s'éloigner de la matérialité de ce monde. Ils doivent s'efforcer de ne cultiver que des ambitions spirituelles et de se lier au monde de la vérité, tout en se détachant du mensonge que représente la matière.

C'est pourquoi, lorsque Moché, redescendu du ciel vers le mont Sinaï, vit le veau d'or construit par le peuple, il s'empressa de briser les tables de la Loi. Car, comme nous l'avons dit, le mont Sinaï symbolise le monde de la vérité, le monde spirituel sur lequel la Torah de vérité nous a été donnée. Quant au veau d'or, il représente ce monde, celui du mensonge où les hommes se trompent et poursuivent les vains plaisirs vers lesquels sont dirigées leurs aspirations. Il va sans dire que ces deux mondes antithétiques ne peuvent coexister dans le cœur de l'homme qui n'est pas en mesure de suivre la voie de la Torah tout en courant derrière les jouissances matérielles interdites, irritant son Créateur. Aussi, lorsque Moché constata que les enfants d'Israël clochaient entre ces deux parties, il comprit que les Tables de la Loi ne pourraient se maintenir,

car le peuple détenait par ailleurs des « tables de mensonge ». C'est pourquoi il les brisa devant les membres de celui-ci.

## Reflexion Semanal

### Demostrar gratitud en público

(Por Rav Mordejai Schiffman)

En una serie de estudios fascinantes, el Dr. David DeSteno y sus colegas demostraron que cuando las personas se sienten agradecidas por recibir un beneficio, es más probable que estén dispuestas a pagar por ese favor, ya sea con tiempo o con dinero. Como lo describió en su libro *"Emotional Success: The Power of Gratitude, Compassion, and Pride"*, esto se aplica no sólo a un acto recíproco hacia el benefactor del bien inicial, sino que incluso es más probable que lo pague para otros.

Además, la gratitud es contagiosa. Se puede propagar de forma viral a través de las esferas sociales, creando un ciclo virtuoso. Incluso ver que alguien expresa gratitud puede crear un impulso emocional positivo, lo que lleva a que haya mayor gratitud, compasión y amabilidad.

En la parashat Tzav se detallan diversas ofrendas de paz, conocidas como *shelamim*. Como regla general, estos sacrificios podían ser comidos por quien los ofrendaba el mismo día de la ofrenda, y en la noche y el día siguiente. La única excepción era la ofrenda de agradecimiento,

conocida como el sacrificio *todá*. La ofrenda de agradecimiento se llevaba cuando alguien quería manifestar gratitud y alabanza a D-os, por lo general (aunque no necesariamente) después de salvarse de una situación peligrosa. A diferencia de las otras ofrendas de paz, la ofrenda de agradecimiento no podía comerse durante el día que se llevaba ni la noche siguiente. Los restos no podían comerse al día siguiente. Además, a diferencia de las otras ofrendas de paz, la ofrenda de agradecimiento también se diferenciaba en que debía estar acompañada por 40 hogazas de pan. ¿Por qué todas las diferencias?

Seforno sugiere que el incremento de comida y la disminución del tiempo en que se lo podía consumir, incentivaba a invitar huéspedes. A diferencia de otros sacrificios que podían tener una naturaleza más privada, la ofrenda de agradecimiento ideal era una empresa pública. El entorno social permitía que el beneficiario de la bondad Divina recordara los detalles de las maravillosas obras de D-os ante una audiencia más amplia, lo que engrandecía el Nombre de D-os entre los presentes.

Quizás, basándonos en la investigación del Dr. DeSteno, podemos sugerir que además del beneficio de crear un contexto para difundir la bondad de D-os, la comida pública cumplía otras dos funciones esenciales. En primer lugar, teniendo en mente que invitar huéspedes a una comida festiva en sí mismo es un acto de bondad, la ofrenda de agradecimiento era una oportunidad para propagar la gratitud. No sólo se reconocía la gratitud hacia el benefactor (D-os), sino que se utilizaba para propiciar hacer el bien con otras personas. En cierto sentido, no

hay mejor manera de mostrar gratitud por todo lo que D-os hace por nosotros que usar Sus regalos como oportunidades para hacer algo bueno por los demás.

En segundo lugar, si bien desde cierta perspectiva, un momento privado de gratitud puede ser todavía más poderoso y aleccionador que un gesto público, la demostración pública tiene una función social esencial, sirviendo como un dispositivo de señalización para otras personas. Cuando vemos que otros efectúan actos de gratitud, nos vemos contagiados de forma positiva, y es más probable que actuemos de forma virtuosa. La ofrenda de agradecimiento debía hacerse de forma pública, no sólo para alabar a D-os, lo cual es un propósito válido por sí mismo, sino también para incrementar las virtudes morales entre los participantes.

En los tiempos contemporáneos, al carecer del sacrificio, es importante crear otras oportunidades para demostrar gratitud en público. Al convertir la gratitud en un bien social, podemos crear un espiral de energía positiva que nos ayude a seguir adelante y continuar este círculo virtuoso en servicio a D-os y a otras personas.

*Nahalot*

## Nahala of Rabbi Shlomo Zalman Auerbach z"l the 20<sup>th</sup> of Adar

Rabbi Shlomo Zalman Auerbach was born in Jerusalem 1910 where he lived his entire life until

his passing in 1995. Rabbi Shloma Zalman and his wife raised ten children. He lived a very simple and unassuming life, devoting himself entirely to the study of Torah, meticulous performance of Mitzvohs, and lending a listening ear and helping hand to all Jews in need regardless of their affiliation.

Rabbi Shloma Zalman was the first child to be born in the Shaarei Chesed neighborhood of Jerusalem which was founded by his maternal grandfather, Rabbi Shloma Zalman Porush, after whom he was named. Rabbi Shloma Zalman Auerbach's father, Rabbi Chaim Yehuda Leib Auerbach, was a great Mekubal and the Rosh Yeshiva of Yeshiva Shaar Hashamayim for the study of Kabbalah. His mother was Reb-betzin Tzivia. Rabbi Shloma Zalman's parents' home was almost empty of material possessions, as they had been sold to pay off debts that Rabbi Chaim Yehuda Leib incurred to support his Yeshivah. The only time they were brought to tears was when Rabbi Chaim Yehuda Leib needed to sell the seforim from his extensive library.

Rabbi Shloma Zalman's paternal grandfather was the great Rabbi Meir Auerbach, formerly Chief Rabbi of Kalish, who later settled in Israel and was appointed in 1860 by Rabbi Shmuel Salant to join him in the office of the Chief Ashkenazi Rabbinate of Jerusalem. Rabbi Meir Auerbach maintained this position until his passing in 1878.

At the tender age of eleven, Rabbi Shloma Zalman Auerbach was already proficient in Talmud. As a teenager he attended the Etz Chaim Yeshiva in Jerusalem. He was known for his remarkable diligence. Following his marriage, he studied under Rabbi Zvi Pesach Frank at Kollel Kerem



Tzion which focused on the laws of the Land of Israel.

In 1949 Rabbi Shloma Zalman became a senior lecturer of Torah at Yeshiva Kol Torah. Three years later he became the Rosh Yeshiva, a position he held until his death in 1995. Renowned for his lucid classes as Rosh Yeshiva, his thousands of students continue to influence the Torah world today. Some of his more famous students are Rabbi Zalman Nechemia Goldberg who is a son-in-law, Rabbi Avigdor Nebenzahl, the rabbi of the Old City, and Rabbi Yehoshua Neuwirth, famed author and halachic expert.

Rabbi Shloma Zalman's first major published work, *Meorei Eish*, was the first ever written on the subject of using electricity on Shabbat. It was published in Jerusalem in 1936. The work was endorsed by Rabbi Chaim Ozer Grodzensky of Vilna who read it and lavishly praised it. Rabbi Shloma Zalman's other publications were: *Interpretations and insights on the sefer Shev She-mateta* of Rabbi Aryeh Leib HaCohen Heller, *Kovetz Maamarim Be'inyanei Chashmal Beshabbos*, *Maadanei Eretz* a two-volume work regarding the halachic agricultural laws of *Shevi'is* and *Terumos* (1946), and *Minchas Shlomo*, a commentary on the Talmud. A compilation of some of his numerous articles was published as *Responsa Minchat Shlomo*, Volume 1 in 1986 and volume 2 in 2003. Several medical-halachic articles by Rabbi Auerbach were published in Hebrew periodicals such as *Noam*, *Sinai* and *Moriah*. Many of his medical halachic rulings are quoted by other authors in various books and articles in Hebrew periodicals such as *Assia* and *Hamayan*. Although most of Rabbi Shloma Zalman's rulings were rendered orally and never formally published, many of his

rulings involving medical subjects have been summarized by three of his outstanding disciples, Rabbi Yehoshua Y. Neuwirth, Rabbi Dr. Abraham S. Abraham and Rabbi Dr. Avraham Steinberg in their multivolume works. These are respectively; *Shemirat Shabbos Kehilchasah*, *Nishmas Avraham*, and *Encyclopedia Hilchasis Refuis*.

Although recognized as one of the greatest rabbinic authorities of the twentieth century, he refused offers to become a judge in the Supreme Rabbinical Court and declined to become Israel's or even Jerusalem's Chief Rabbi. He was loved and admired not only for his erudition in rabbinics and theology but also for his integrity and modesty. Throughout his life he was unpretentious and actively engaged in acts of charity and emotional support for the needy.

Rabbi Shloma Zalman had no material ambitions, did not seek power and glory, and shunned publicity. He showed love and affection to every man, woman and child. He respected every Jew, religious and secular alike. He was accessible to anyone who needed his guidance and advice. His rabbinic rulings were based exclusively on halachic principles. Through his enormous Torah knowledge and erudition, Rabbi Auerbach analyzed and defined halachic concepts as they apply to modern issues in medicine, technology, agriculture, economics and other areas. He never issued a ruling without a thorough investigation of the subject matter. He consulted experts to obtain a detailed and comprehensive understanding of the relevant facts before issuing his ruling. The sum total of these characteristics, personal qualities and halachic abilities made Rabbi Auerbach the most widely recognized Torah giant and

rabbinic halachic decisor of the generation, respected by all streams of Judaism.

Rabbi Shloma Zalman was wise and witty, possessed of an incisive mind and an unerring insight into people. Both world-class scholars and ordinary people felt that few if any were better equipped to guide them both on arcane halachic matters and on the mundane issues which beset every human being. Inundated with inquiries from everywhere, he was nevertheless accessible to anyone who knocked at his door and needed face-to-face counsel or comfort. He gave everyone warmth and attention while asking nothing in return.

Rabbi Shloma Zalman was such a beloved national figure that an overwhelming crowd of 400,000-500,000 people from all walks of life attended his funeral in 1995.

Rabbi Shloma Zalman had seven sons. His sons are: Rabbi Shmuel Auerbach, a leading rabbinical authority in Jerusalem, Rabbi Eziel Auerbach, a son-in-law of Rabbi Yosef Shalom El-yashiv, and a Rabbi in Bayit Vegan, Rabbi Mordechai Auerbach, a Rabbi in Tel Aviv, Rabbi Avraham Dov Auerbach, a Rabbi in Tiberias, Rabbi Meir Simcha Auerbach, a posek and Rosh Yeshiva in Betar Illit, Rabbi Ya'akov Auerbach, a Rabbi in Beit Shemesh, Rabbi Baruch Auerbach, who published the complete works of Rabbi Yom Tov Algazi in 1999. Rabbi Zalman Nechemia Goldberg, a leading posek in Israel, is a son-in-law. Rabbi Sholom Schwadron, the famous Maggid of Yerushalayim was his brother-in-law who married Rabbi Shloma Zalman's sister Leah. The two shared a long and close relationship as learning partners and personal friends.

Rabbi Shloma Zalman Auerbach was an enthusiastic supporter of

Rabbi Meir Baal Haneis Salant and is a signatory on its public appeals, along with his colleagues, the Torah giants Rabbi Yaakov Yisroel Kanievsky The "Steipler", Rabbi Moshe Feinstein, Rabbi Yaakov Kamenetsky, Rabbi Elazar Simcha Wasserman, Rabbi Dovid Povarsky, Rabbi Moshe Shmuel Shapiro, Rabbi Yechiel Michel Feinstein, and many others. May their memory be a blessing to all of Klal Yisroel.

## Nahala of Rabbi Elimelech of Lizhensk z"l the 21st of Adar

Rabbi Eliezer Lipman and his wife Miroush, well-to-do small-town merchants, were known as pious and charitable people. Of their seven sons, two rose to great fame in the world of Chasidism: Rabbi Meshulam Zusha of Anipoli and **Rabbi Elimelech of Lizhensk**. Even as young boys the two brothers immersed themselves in Torah study, in both its revealed and mystic forms, particularly the kabbalistic teachings of the Ari (Rabbi Yitzchak Luria, 1534-1572).

For a number of years they went into self-imposed exile, wandering from town to town spreading Torah and inspiring people to mend their ways. The brothers became attracted to the growing movement of *Chassidiut*, becoming outstanding disciples of the Maggid of Mezritch.

Rabbi Elimelech became one of the leading figures of Chasidism. He developed the idea of making the personality of the tzaddik the focal point of a chasid's existence; he believed that the tzaddik, the accomplished righteous man, has the mission "to give life to all the worlds by virtue of his Divine soul." This concept is expressed in his book **Noam Elimelech**, which is one of the principal works on *Chassidut*.

Among his students were such leading figures as the Chozeh (Seer) of Lublin, the Maggid of Koznitz, Rabbi Menachem Mendel of Rymanov, **Rabbi Avraham Yehoshua Heshel of Apta**, Rabbi Naftali Tzvi of Ropshitz, Rabbi Moshe Leib of Sassov, and Rabbi Klonymos Kalman Epstein, known as the Maor VaShemesh. A man of unrivaled greatness, he was admired by his disciples and has been so by chasidim through the ages.

Rabbi Elimelech left behind 3 righteous sons, Rabbi Elazar of Lizhensk, Rabbi Lipa Eliezer of Chemelnick, Rabbi Yaakov of

Maglanitza and two daughters Esther Etil and Mirish.

R' Elimelech said, "One should always see the good attributes of each other person and never see his shortcomings." It stands to reason from this that good educators can identify individual qualities in each child and "fan the flames;" to evoke enthusiasm and love for Torah, set a strong spiritual and developmental foundation and bring out good potentials.

|

# PROGRAMS

## WEEKLY PROGRAMS & ACTIVITIES

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