



בס"ד  
NEW

ויקרא

SHABBAT ZACHOR  
PARASHAT VAYIKRA  
RABBI DAVID ELMALEH

13th of ADAR ב  
March 23rd 2024  
CANDLE LIGHTING 7:14pm  
SHABBAT ENDS 8:14pm



משינכנס  
אדר

VE'NAHAFOCH HU" –  
TURNING THE TABLES

HASHEM'S PLAN

PURIM TEACHES US HOW TO  
RESPOND TO  
ANTI-SEMITISM

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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 / תשפ"ד אדר-ב זמני היום - חודש

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Daylight saving time																			
March / April 2024		לילה לרבינו תם R' Tam's Nightfall	לילה Nightfall	שקיעת החמה Sun set	חלקת 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 Earliest Talis	עלות השחר 72 דקות Dawn 72 Minutes	דף היומי Daf Yomi	אדר-ב תשפ"ד			
		במערות 16.1° שעות	במערות 16.1° שעות	במערות 16.1° שעות	18 דקות	במערות 16.1° שעות	במערות 16.1° שעות	-	יום חצות ובלעז ולילה	במערות 16.1° שעות	במערות 16.1° שעות	במערות 16.1° שעות	10.2 מעלות	במערות 16.1° שעות	בבא מציעא				
11	Mon	8:40	8:36	8:02	7:27	6:13	4:58	2:01	1:30	11:31	10:31	9:55	9:57	7:34	6:52	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	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	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	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	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	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	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
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2	Tue	8:51	8:48	8:13	7:38	6:20	5:02	1:56	1:24	11:19	10:17	9:41	9:42	7:11	6:28	5:58	6:01	לד	שלישי
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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 נוספים: <http://air.myzmanim.com>

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## Shabbat Schedule

Shir Hashirim	6:45pm
Minha	7:00pm
Followed by Kabbalat Shabbat, & Arvit	
Candle Lighting:	7:14pm
Shaharit Netz Minyan	6:20am
Shaharit:	8:45am
Teen Minyan	9:15am
Zeman Keriat Shema	9:49/10:23am
Avot Ubanim:	6:00pm
Children's Programs:	6:45pm
Shiur	6:45pm
Early Minha	1:55pm
Seudat Shelishit at Home	
Minha:	7:15pm
Shabbat Ends:	8:14pm
Rabbenu Tam	8:46pm
Meguilat Esther	8:25pm – 9:30pm

## Announcement:

*Birkat Halevana will be BH Mosae Shabbat!*

## Mazal Tov:

*We would like to wish a Hearty Mazal tov to our Dear Dr. Daniel & Ruth Guigui for the recent marriage of their Dear Son Eytan to Myriam Serruya They should be Zoche to build a Bayit Neeman Beyisrael Amen! Mazal Tov to the Families!*

*We would like to wish a Hearty Mazal tov to our Dear Mr. & Mrs. Mark & Tany Aquinin for the recent Bat Mitzvah of their Dear Daughter Rachelle They should see her grow into Torah, Ulhupa, Ulmaasim Tovim Amen! Mazal Tov to The Grandparents*

## WEEKLY SCHEDULE

### SUNDAY

Shaharit	6:55am
Shaharit #2 Hodu	8:30am
Minha	7:20pm
Followed by Arvit	

### Monday To Friday

Shaharit:	7:00am
Daf Yomi	6:15am
Beki'im Bahalacha	8:00am
Shaharit #2 Hodu	8:00am
Hok LeIsrael	8:50am
Kinyan Masechta	6:15pm
Shiur	6:45pm
Minha	7:20pm
Followed By Arvit	

## 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**
- **This Week's Daf Yomi** has been kindly sponsored by
- **This Week's Breakfast** has been kindly sponsored by
- **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** has been Kindly sponsored by Haim Lahmi, Hazak Ubaruch!

## 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!**

- |                               |                            |
|-------------------------------|----------------------------|
| • <i>Mr. Sam Sutton</i>       | • <i>Mr. Eddy Levi</i>     |
| • <i>Mr. David Sasson</i>     | • <i>Mr. Lior Ohayon</i>   |
| • <i>Mr. Alain Albergel</i>   | • <i>Mr. Michel Pery</i>   |
| • <i>Mr. Benjamin Akkad</i>   | • <i>Mr. Ronen Michael</i> |
| • <i>Mr. Albert Gad</i>       | • <i>Mr. David Aboksis</i> |
| • <i>Mrs. Dorith Ness</i>     | • <i>Mr. Haim Lahmi</i>    |
| • <i>Mrs. Nathalie Ohayon</i> | • <i>Mr. Dov Koskas</i>    |
| • <i>Mr. Alain Albergel</i>   | • <i>Mr. Jacky Tapiero</i> |
| • <i>Mr. Yaniv Assraf</i>     | • <i>Mr. Kami Rehanian</i> |
| • <i>Mrs. Coty Rosenstock</i> | • <i>Mr. Ralph Harary</i>  |
| • <i>Mrs. Susan Shapiro</i>   |                            |

*The Children's program  
in 6:20pm with Rabbi  
Fried, Rabbi Ariel Cohen,  
& Moshe Benmergui.*

*Avot Ubanim Mosae  
Shabbat*

## 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             |
| • Yaacov Refael Ben Alegria         | • 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                 |
| • Ilan Mordechai Ben Alin Ilana     | • 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   |                        | • Madeleine Bat Esther        |
| • Malka Bat Dina       |                        | • 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>

**Nahalot:**

- Rabbi Raphael Avakra Ammar z"l the 13<sup>th</sup> of Adar (Grandfather of Mr. Raphael Ammar) (**Shabbat**)
- Yizhak Ben Mazal Tov Bichachi z"l the 15<sup>th</sup> of Adar (Grandfather of Mr. Sammy Maya)
- Salomon Guenoun Bar David z"l the 16<sup>th</sup> of Adar (Brother of Mr. Abraham Guenoun z"l)
- Gabriel Bitton Ben Mesoda z"l the 19<sup>th</sup> of Adar (Brother of Mr. David Bitton z"l)

**Next Shabbatot:**

- Haim Werta Ben Aicha z"l the 21<sup>st</sup> of Adar (Father of Mr. Jacky Werta)
- Myriam Bsiri Bat Marcelle z"l the 22<sup>nd</sup> of Adar (Grandmother of Mr. Stephane Bsiri)
- Joseph Shaul Belilty z"l Bar Mesouda the 23<sup>rd</sup> of Adar (Grandfather of Mr. Salomon Cohen)
- Solly Mamane Ben Habib z"l the 23<sup>rd</sup> of Adar (Son of Mr. Habib Mamane)
- Salomon Cohen Scali Bar Shemuel z"l the 27<sup>th</sup> of Adar (Grandfather of Mr. Salomon Cohen)
- Elana Bichachi Bat Sara z"l the 27<sup>th</sup> of Adar

## TORAH TEASERS aish.com



PARASHA

Q

1. The first verse of the parsha states that Hashem called to Moshe before speaking to him. Where else in the Torah does Hashem call out to Moshe before speaking to him? (4 answers)
2. Aside from Moshe, who else in the Torah does Hashem call out to first with the word "Vayikra"?
3. In this parsha, different offerings are discussed. Who is the first person mentioned in the Torah to bring an offering?
4. Who is the first person in the Torah to build an altar and offer animals upon it?
5. Where is the first time in the Torah where the following are mentioned: a) sheep, b) cattle, c) fire, d) goats?
6. Where is honey mentioned in this parsha?
7. Where is salt mentioned in this parsha? What two other places is salt mentioned in the book of Genesis?
8. What bird appears in the parsha and elsewhere in the book of Genesis?
9. What does a flour offering (minchah) have in common with the Passover offering?
10. What does the sin-offering of a prince (Nasi) have in common with the sale of Yosef?
11. In this parsha, what animal is spelled two different ways, using the same three letters?
12. Which part of an offering is the "heaviest?"

A

- 1) In parshat Shemot, Hashem calls out to Moshe at the Burning Bush, before speaking to him for the first time (Exodus 3:4). Hashem calls out to Moshe twice in parshat Yitro (Exodus 19:3, 20), and once in parshat Mishpatim with regards to the giving of the Torah (Exodus 24:16).
- 2) In parshat Bereshit, Hashem calls out to Adam before reprimanding him for eating from the Tree of Knowledge (Genesis 3:9).
- 3) In parshat Bereshit, Kayin brings an offering from the fruit of the ground (Genesis 4:3).
- 4) In parshat Noach, after the flood, Noach builds an altar and offers animals and birds upon it (Genesis 8:20). (The Torah does not mention that Kayin or Hevel built an altar.)
- 5) a) Parshat Beraishis states that Hevel is a "shepherd of sheep" (Genesis 4:2). b) In parshat Lech Lecha, Pharaoh gives cattle and other gifts to Avram after the incident with Sarai (Genesis 12:16). c) In parshas Lech Lecha, at the "Covenant Between the Halves," a torch of fire passes through the cut pieces of animals (Genesis 15:17). d) In parshat Toldos, Rivka places the skins of "the goat-kids" on Yaakov's arms to disguise him as Eisav (Genesis 27:16).
- 6) Honey cannot be offered on the altar (Leviticus 2:11).
- 7) a) This parsha teaches that every offering needs to be brought with salt (Leviticus 2:13). In parshat Lech Lecha, during the war between the kings, the armies gathered by the Sea of Salt (Genesis 14:3). In parshat Vayera, Lot's wife transformed into a "pillar of salt" when she looked back at the destruction of Sodom (Genesis 19:26).
- 8) Young doves are valid for certain offerings (Vayikra 1:14, 5:7). After the Great Flood, a dove was sent by Noach to check if the land was dry (Genesis 8:8).
- 9) With regards to both sacrifices, the Torah forbids any leavened food to be brought with them (Exodus 2:11, 34:25).
- 10) The sin-offering of a prince consists of a goat (seir izim) (Leviticus 3:23). In parshat Vayeshev, Yosef's brothers slaughter a goat and then dip the Yosef's coat in its blood (Genesis 37:31).
- 11) A sheep is sometimes called a kesev (e.g. Leviticus 3:7), and sometimes called a keves (e.g. Leviticus 4:32).
- 12) The heaviest part of an offering must be the liver (Leviticus 3:4), since the word for liver is kaved, which also means "heavy" in Hebrew.



***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

### "Ve'nahafoch Hu" – Turning the Tables

(Rabbi Eli Mansour from iTorah)

In the first chapter of Megilat Ester, we read that King Ahashverosh become inebriated during the lavish feast he hosted for the people of Shushan, and he invited his queen, Vashti, to appear before his guests. Ahashverosh was incensed, and he consulted with his team of legal advisors. One of these advisors was Memuchan, whom tradition identifies as Haman. Haman told the king that he, as the monarch, enjoyed dictatorial powers, and could respond to Vashti's disobedience however he saw fit. Ahashverosh, of course, was quite pleased with Haman's ruling.

In essence, then, Haman was the one who empowered Ahashverosh, who granted him absolute, unconditional and unrestrained authority. His advice as a legal counsel paved the way for Ahashverosh to exercise unlimited power over his kingdom. Not surprisingly, sometime later, Ahashverosh promoted Haman to the position of vizier, second only to the king himself. This was the king's reward to Haman for granting him absolute power.

Ironically, this authority which Haman invested in Ahashverosh is what led to his own downfall. Later in the Megilla, Ester hosted a feast for Ahashverosh and Haman, during which she informed the king that her people were condemned to annihilation by Haman's edict to kill the

Jews. Ahashverosh was incensed, and, at the recommendation of one of his servants – Harbona – ordered that Haman be executed. In but an instant, Haman went from being Ahashverosh's most trusted advisor to being hung on a tree by the king's order. And what made this possible was the unlimited powers that Haman, as a legal advisor, granted to Ahashverosh. It was only because Haman had established the king's unlimited authority that Ahashverosh was able to order somebody's execution on a whim. In this way, Haman brought about his own downfall.

This analysis underscores the theme of "Ve'nahafoch Hu" ("It was reversed" – Ester 9:1), which is among the prominent features of the Purim miracle. Not only was the Jews' condemnation to destruction reversed to triumph and celebration, but the salvation itself unfolded in a manner of "reversal." Like a boomerang, Haman's efforts to win Ahashverosh's favor came back to hurt him, leading to his downfall.

Another example of this phenomenon is Pharaoh, who thought he could keep Beneh Yisrael enslaved by decreeing the murder of all newborn boys. The Sages explain that Pharaoh was informed by his astrologers that the person who would rescue Beneh Yisrael from slavery would soon be born. Pharaoh therefore set out to prevent the prospective savior from arising by ordering that all newborn boys be put to death. As we know, when Moshe was born, his mother decided to try to save him from the authorities by placing him in a basket in the Nile River, where he was discovered by Pharaoh's daughter. The princess brought the infant and raised him as her son. It thus

turned out that Pharaoh's efforts to prevent Beneh Yisrael's savior from emerging resulted in the savior being raised by Pharaoh himself!

One of the more famous passages of the Haggadah text we read at the Seder is "Ve'hi She'ameda." In this paragraph, we proclaim that in every generation, we have enemies who rise against the Jewish People and try to annihilate us, but "Ha'Kadosh Baruch Hu Masilenu Mi'yadam" – "The Almighty rescues us from their hand." The term "Mi'yadam" ("from their hand") could be understood to mean that Hashem saves us through the hand of our enemies. The salvation actually comes "from their hand" – as a result of their efforts to harm us, which then backfire and bring about their downfall. This is what happened to Pharaoh and Haman, and this is what happened to many of our enemies throughout the ages.

We hope and pray that today's enemies, too, will soon meet their downfall, and that their vicious attempts to destroy us will turn around on them and lead to their defeat, Amen.

## Hashem's Plan

(Rabbi Joey Haber)

On Shabbat Zachor – the Shabbat before Purim – we read as the *haftarah* the story of the war waged by Shaul, the first king of Israel, against the wicked nation of Amalek (Shmuel I, chapter 15). Haman descended from this nation, and so on this Shabbat, we read of the war that was fought between our ancestors and Haman's ancestors.



The story begins with the prophet Shmuel conveying to Shaul Hashem's command to eradicate the entire nation of Amalek. Shaul promptly mobilized an army and waged war against Amalek, but he fell short of full compliance with Hashem's command. He allowed Amalek's king, Aggag, to live, bringing him alive as a prisoner of war, instead of killing him. Additionally, he allowed the people to bring with them Amalek's animals as spoils of war, rather than killing them as Hashem had instructed.

Shmuel later approached Shaul, and Shaul proudly proclaimed, "ה' – הקימותי את דבר ה'" – "I have fulfilled G-d's word" (Shmuel I 15:13). The prophet then proceeded to inform Shaul that he would be punished for failing to comply with Hashem's command by keeping alive Aggag and the animals.

Shmuel then went over to Aggag, who was being held prisoner, and killed him.

We might ask, what is the meaning of Shaul's declaration, "ה' – הקימותי את דבר ה'" – that he fulfilled G-d's word? If he did not fully comply, why did he say that he did?

The answer can perhaps be found in the Midrash's account of the events. The Midrash teaches that Shmuel killed Aggag the day after he was captured by Shaul. During the night in between, he had a relationship, fathering a child. That child would turn out to be the ancestor of Haman, who sought to annihilate the Jewish Nation.

As we know from the Megillah, Haman's plot not only failed, but also backfired. It led to his execution and the execution of his children, and, moreover, it resulted in the ascension of Mordechai, his nemesis, to the position of vizier – the position which Haman had held. And,

Haman's edict inspired a process of repentance and growth among the Jews. The Megillah says that in the aftermath of Haman's downfall and the Jews' victory over their enemies, קיימו וקיבלו (9:27), which the Gemara (Megillah 88a) explains to mean that the Jews reaffirmed their ancient commitment to the Torah (קיימו עליהם מה שקיבלו כבר). The fear of Haman's decree had the effect of the awakening the people to *teshuvah* and bringing them back to Hashem and to Torah devotion.

With all this in mind, we can perhaps go back to Shaul's remark to Shmuel: "ה' – הקימותי את דבר ה'".

Without realizing it, Shaul was affirming that he was fulfilling Hashem's plan. Of course, he acted incorrectly. He should not have kept Aggag alive. He did not fulfill Hashem's command. But ultimately, Hashem's plan was fulfilled through his mistake. Shaul disobeyed Hashem – but Hashem saw to it that His plan would be carried out through this misdeed. This might be the meaning of "ה' – הקימותי את דבר ה'" – that Hashem's plan was, ironically enough, fulfilled through Shaul's mistake.

Hope and optimism are integral components of the Jewish experience. We do not give up, we do not despair, and we do not wallow in helplessness or guilt. When we encounter difficult situations – and even when we created these situations through our own mistakes and wrongdoing – we do not break down. We maintain our belief that Hashem can turn every curse into a blessing and can transform any misfortune into a source of joy. Instead of despairing, we get to work doing everything we can to help one another, and to try to grow from the experience.

Just as the Jews utilized the crisis of Haman's edict as a catalyst for positive change and growth, we, too, must strive to turn every challenge and every failure into a meaningful learning experience, recognizing that they, too, are very much part of Hashem's plan, and that they offer us the opportunity to improve ourselves and strengthen our connection to Him.

## Parshat HaTamid and Akedast Yitzchak

(Rabbi Frand From Torah.org)

**Appending a Pasuk from Parashat Vayikra onto Parashat HaTamid Invokes Akedast Yitzchak**

*Parashat HaTamid*, which is contained in the "*Korbonot*" section of *Shacharit* (the morning daily prayers) is from Parashat Pinchas. The *Parashat HaTamid* as it is written in Parashat Pinchas (Bamidbar 28:1-8), concludes with the pasuk: "and the other lamb shall you present at dusk; as the meal-offering of the morning, and as the drink-offering thereof, you shall present it, an offering made by fire, of a sweet savor unto Hashem." (Bamidbar 28:8). However, after quoting the eight *pesukim* from Parashat

Pinchas, the *Parashat HaTamid* that we recite daily, concludes with one additional *pasuk* from Parashat Vayikra: "He is to slaughter it on the north side of the *Mizbayach* before Hashem, and Aharon's sons, the *Kohanim*, are to dash its blood upon the *Mizbayach* all around." (Vayikra 1:11).

This last *pasuk*, from this week's parsha, is not even referring to the *Korban HaTamid*! It therefore

seems very strange that it is appended to our daily recital of *Parashat HaTamid*. It is true that the *Korban Tamid*, as well as other "Kodshei Kodashim" offerings, are all slaughtered on the north side of the *Mizbayach*. But why do we append this *pasuk* to *Parashat HaTamid*?

The Mishna Berurah explains that this *pasuk* is appended to our daily recital of the *Parashat HaTamid* based on the teaching of a Medrash. The Medrash states that the *Ribono shel Olam* invokes Heaven and Earth as His witnesses that "Whenever this particular *pasuk* is recited—whether by Jew or Gentile, man or woman, freeman or slave—I will remember *Akedast Yitzchak*." In other words, mention of this *pasuk* is our way of sneaking in, so to speak, another remembrance of *Akedast Yitzchak*. This also seems strange because this *pasuk* seems to have nothing to do with *Akedast Yitzchak*! What is the connection between this *pasuk* and *Akedast Yitzchak*?

The Maharal Diskin makes a very interesting point: In Biblical times, when they slaughtered an animal for a *korbon*, it was slaughtered **on top of** the *Mizbayach*, rather than the later-prevalent practice to slaughter the animal **on the side of** the *Mizbayach*. Why?

Avraham put his son Yitzchak on top of the *Mizbayach*, as was common practice, in order to offer him as a *korbon*. Yitzchak wanted to be bound on the *Mizbayach* because he was afraid that he would jerk and invalidate himself as a *korbon*. That is why it is called **Akedast Yitzchak** (the **Binding** of Yitzchak). Avraham Avinu bound Yitzchak to the *Mizbayach*, and was about to slaughter him when

the *malach* came forth and said, "Do not send forth your hand against the lad, do not do anything to him...." (Bereshis 22:12). We might think that at that point Avraham would say to his son, "Okay, Yitzchak, let's untie the ropes. Let's get out of here." But no, Avraham Avinu leaves him bound. Why does Avraham leave him bound? The Maharal Diskin explains: Avraham traveled all the way to Har Hamoria. He had to offer some kind of *korbon*. So he looked up and saw that a ram was caught by its horns in the thicket. Okay, so now Avraham had his ram – so why was Yitzchak STILL bound on the *Mizbayach*? It was because Avraham was not yet sure that this animal was kosher for a *korbon*. "Maybe it has a *mum* (blemish). Maybe it is a *ba'al mum*," he feared. After all, it was caught up in the thorns! Avraham Avinu was afraid to unbind Yitzchak because he was not sure that the ram would be an acceptable substitute offering. Therefore, what does he do? He slaughters the ram **ON THE NORTH SIDE** of the *Mizbayach*.

That is why from that day forward, all the major *korbonot* – the *Olah*, the *Chatas*, and the *Asham* – are slaughtered on the north side of the *Mizbayach*. This reenacts what Avraham Avinu did. He was the first person to slaughter an animal on the north side of the *Mizbayach* rather than on the *Mizbayach* itself. Therefore, when we recite the *pasuk* "He slaughtered it on the northern side of the *Mizbayach*..." we are once again invoking the merit and the memory of *Akedast Yitzchak*. This is why we say it as part of the daily *Parashat HaTamid*, as the Mishna Berura indicates.

## Food for Thought

### Purim Teaches Us How to Respond to Anti-Semitism

(Solvie Jungreis-Wolff)

Bond in unity and stand up as proud Jews.

As anti-Semitic incidents rise at an alarming rate, I am listening carefully to the message of Purim.

The Jewish people were frightened, faced with threat of annihilation. Haman's hatred hung over the nation like a dark cloud. King Achashverosh told Haman "to do with as you see fit." Letters were sent with permission to "destroy, to slay, and to exterminate all the Jews, from young to old, children and women..."

In such dire circumstances who could keep hope alive?

My mother, Rebbetzin Esther Jungreis, of blessed memory, described being deported from her home in Szeged, Hungary. She was a little girl when the Nazis awakened her from her sleep. My grandparents were given just a few moments to get ready and then they were thrown into the night. German shepherd dogs were barking. There was shouting and screaming. Terrified, my mother stood in the street holding in her arms her favorite doll for dear life, the only thing she was able to take with her.

The neighbors came and watched silently, gawking.

"You are a dirty Jew. Where you are going you won't need any toys."

My mother noticed her friend, Marta, the daughter of the non-Jewish caretaker of the



synagogue. The two girls had always played together. Marta was standing there with her father. She approached my mother and for a moment my mother thought that at least this little friend was coming to say goodbye.

As Marta came close, she grabbed the doll.

My mother began to cry. "This doll is mine! Give me back my doll!"

"My father said I could take whatever I want. You can't keep anything."

Father and daughter looked at her, laughing. Then Marta's father sneered, "You are a dirty Jew. And you need to learn the facts of life. Where you are going you won't need any toys."

He spat on the ground.

"But you don't have to worry," he added. "Marta will take care of all your things."

My mother was deported to Bergen-Belsen.

How many times was the world ready to bid farewell to the Jews? How often have they vowed to throw us into the sea, to terrorize us, delegitimize our very breath and destroy our children?

My mother's transport was halted in Linz. They were loaded off the cattle cars. Heads were shaved. Amidst the sobbing, my mother found herself herded into a shower. They later realized this was also a gas chamber. My mother felt as if life had come to an end. She no longer felt as if she was a human being. She could not bear to glance at her beautiful mother who was shorn of all her grace and dignity.

At that moment of suffocating darkness, something incredible occurred.

My mother put her hand into her pocket and discovered a crumpled piece of paper inside. She

pulled it out and carefully unfolded its fragile ends. It was a page from a prayer book. My grandfather had secretly placed the holy paper inside as a message to his little girl. The words of the *Shema* filled my mother's heart with hope. The message was clear: No matter what happens, no matter where life takes you, know that you never walk alone. My dear child you are part of the Jewish people. G-d is watching over you; never lose your faith.

The words of the *Shema* filled my mother's heart with hope. No matter what happens, you never walk alone.

There are times we search for G-d's hand and feel despair. We long for clear vision. We cannot understand what is happening. It feels as if the presence of G-d is concealed. But we must know that beneath all the confusion there is a Divine plan. G-d is guiding us. We will survive.

This is the message of Purim.

It is Queen Esther, herself, who calls out to us until today.

Esther is alluded to in the Torah with the Hebrew expression "*hastir astir*"- I, G-d, will hide My face. There are times of darkness when we feel that G-d's face is hidden. In the Book of Esther, G-d's name does not appear. We may not always see or be cognizant of G-d's hand in our life, but we need to know that His presence is guiding us, to pierce the veil of nature and search for the light behind the clouds.

That terrible night when my mother was woken from her bed and cast off for deportation, Marta and her father likely believed that they were done with the Jews. The Nazis could never have fathomed that one day the Jewish people would walk through the streets of Jerusalem

and wash the stones of the Western Wall with our tears.

That page of the *Shema* sustained not only my mother, but an entire generation of Jews. We cannot afford to give up on ourselves.

We are still here, continuing to tell our unique story.

Let us never give up hope. Instead, let us embrace the words of Queen In times of trouble, Queen Esther told us what we must do. She asked that we bond in unity, stop hurting one another, and join together in prayer. This is the time strengthen your Jewish pride.

As we contemplate the rising anti-Semitism that is spreading throughout the world, the hatred of the BDS movement and the threats to our land, we must take a moment to think. We have faced cruel enemies before. We have suffered through pogroms, inquisitions, crusades, Holocaust and murderous terror attacks. But we are still here, continuing to tell our unique story.

Let us never give up hope. Instead, let us embrace the words of Queen Esther: "Go, gather all the Jews." Become one. Reach out to someone with kindness. Make a difference in the life of another, even if it's just through a good word or a bright smile. Say a prayer and stand up for the Jewish people.

Together we can turn sorrow to gladness and darkness to light.

*Daily Halacha*

## Prayers and Habdala When

# Purim Falls on Mosa'eh Shabbat

(Rabbi Eli Mansour

Daily Halacha)

When Purim falls on Mosa'eh Shabbat (as it does this year), we recite Arbit at the end of Shabbat as usual, with "Shuba," "Viyhi Noam" and "Yosheb Be'seter Elyon." After "Yosheb Be'seter," however, rather than proceeding with "Ve'Ata Kadosh," we recite the Beracha of "Boreh Me'oreh Ha'esh" over a flame. We may not derive benefit from light on Mosa'eh Shabbat until we recite the Beracha over a flame, and we must therefore recite this Beracha before reading the Megila.

After reciting the Beracha over the flame, we read the Megila and complete the Tefila, and then recite the rest of Habdala. Of course, the Beracha over the flame is omitted, since it had already been recited before the Megila reading.

If a woman was not present in the synagogue for Habdala, and her husband – who had heard Habdala in the synagogue – thus recites Habdala for her at home, she should preferably recite the Beracha over the flame herself, rather than have her husband recite the Beracha for her. This is the ruling of Hacham Ovadia Yosef. However, if she is unable to recite the Beracha herself, then the husband may recite the Beracha for her.

If a congregation forgot to recite the Beracha over a flame before the Megila reading, and they realized their mistake during the reading, they should interrupt the reading in between two paragraphs of the Megila to light a candle, and the Hazan then recites the Beracha. Of course, if they realized their mistake only after the completion of the

reading, then they simply include "Boreh Me'oreh Ha'esh" in the recitation of Habdala after the reading.

Summary: When Purim falls on Mosa'eh Shabbat, the Hazan in the synagogue recites the Beracha over a flame before "Ve'Ata Kadosh," and then the Megila is read. After the Megila reading, the Arbit service is completed and then the rest of Habdala is recited. If a husband heard Habdala but then recites Habdala for his wife at home, it is preferable for her to recite the Beracha over the flame herself. If the congregation forgot to recite the Beracha over the flame before the Megila reading, and they remembered during the reading, they should interrupt the reading to light a candle and recite the Beracha.

*Kidz Corner*

## The Pauper's Present

(Adapted from *Mishlei Yaakov*, pp. 197-198)

Once an important minister arrived at a certain city. Thousands of local residents came to greet the high-ranking visitor. Many brought gifts. So many, in fact, that the minister appointed a secretary to receive all of the gifts.

Among the crowds there was a destitute man carrying a small present. He refused to hand his gift to the secretary, insisting that he must deliver it to the minister in person. With great effort and perseverance, he succeeded in obtaining a brief appointment with the minister.

The minister met with the poor man and graciously accepted his

gift. But when he opened the wrapping, the minister saw that there was nothing particularly special or expensive about it. The minister was puzzled.

"Tell me, why did you insist on delivering this present personally? You could have just handed it to my secretary, who handles these matters in a very responsible fashion?"

The poor man explained:

"You see, your honor, my present is a very small gift - especially for a great man like you. I knew that only if you would see the person who gave it - only when you met me and realized how truly poor, I am - that you would be able to properly appreciate my gift. Therefore, I had no choice but to come here and present my gift to you in person, so that you would value my humble gift like the expensive gifts of the rich and wealthy."

## The Meal Offering

So often we get caught up with *quantity* - how big, how much, how expensive - and forget about about *quality*. This is true even in our service of G-d. We look at how much money a neighbor donated, how long he stood in prayer, and so on. But the Sages taught: "The amount is not important, but whether one directs his heart to heaven" (*Menachot* 110a).

**"A person [nefesh] who brings a meal offering..." (Lev. 2:1)**

Of all of the Temple offerings, only regarding the *minchah* offering of flour does the Torah describe the one bringing it as a *nefesh*, a soul.

**"Who usually donates a meal-offering? A poor man [because flour is less expensive**



than birds or animals]. Therefore, the Holy One says: "I account if for him as if he has sacrificed his very soul!" (Menachot 104 b)

The Midrash expands this idea by quoting the verse, "For [G-d] did not despise nor abhor the cry of the poor." (Psalms 22:25). The Midrash clarifies: "Just as G-d did not despise [the poor man's] prayer, so too He did not despise his offering. As it is written, "A person who brings a meal offering..."

The Maggid used the above parable to explain the continuation of the verse in *Tehillim* - "he did not hide his face from Him." G-d does not despise the poor person's offering, as long as "he did not hide his face from Him."

We judge others by external factors - the style of clothing, the length of the beard, the type of head-covering. Especially with regard to offerings and donations which are in the public domain, we tend to judge according to their size and expense. "For a man sees [what is visible] to the eyes, but the Eternal sees into the heart" (I Sam. 16:7). G-d sees into the heart - if we "do not hide our face from Him."

If, like the poor man in the parable, we "bring ourselves" in our offering to G-d.

## La Paracha En Français

# Le corps de l'homme, sanctifié pour l'Eternel

(Extrait du livre: Dans La salle du Trésor)

**« Quant au tort qu'il a fait au sanctuaire, il le réparera,**

**ajoutera un cinquième en sus. »** (Vayikra 5, 16)

Le Ben Ich 'Haï écrit (*Vayikra, Chana Richona*) : « Nos Maîtres ont affirmé (*Baba Batra* 75b) que, dans les temps futurs, on dira devant les justes « *Kadoch* » comme on le fait devant D.ieu, autrement dit, trois fois "*Kadoch*". Ils auront un tel mérite car, pour cela, l'homme doit être intègre à trois niveaux : la pensée, la parole et l'acte ; tous les trois doivent être sanctifiés. Or, dans ce monde, même les *Tsadikim* ne peuvent atteindre la perfection en sanctifiant totalement ces trois domaines, sans la moindre faille. Uniquement dans les temps futurs, ils le pourront et mériteront qu'on dise devant eux un triple "*Kadoch*". »

Penchons-nous plus en profondeur sur les paroles du Ben Ich 'Haï.

Comme nous le savons, celui qui profite d'un des biens appartenant au Temple commet une fraude et doit, pour la réparer, rembourser la valeur de ce bien plus un cinquième de celle-ci. Quelle est la signification de ce cinquième ?

Avec l'aide de D.ieu, j'expliquerai que les biens du Temple appartiennent au Saint béni soit-Il et non à l'homme qui n'a donc pas le droit de les utiliser pour ses besoins personnels. S'il le fait, serait-ce de manière involontaire, il faute non seulement à l'égard de cet objet, mais aussi vis-à-vis de toute la Torah, de ses cinq livres. C'est pourquoi il doit rembourser un cinquième supplémentaire, en allusion à l'atteinte portée à ceux-ci. Car l'homme n'a aucun droit sur un objet voué à l'Eternel et il lui est donc absolument interdit de l'utiliser pour des besoins profanes. Il est si grave de transgresser cet interdit qu'il est considéré

comme une atteinte à l'ensemble de la Torah.

Par exemple, le prestigieux complexe de la synagogue « Orot 'Haïm OuMoché » de la ville d'Ashdod a été totalement consacré à l'Eternel, puisqu'il fut construit dans le seul but de glorifier le Nom divin. Ma seule intention étant de le sanctifier pour D.ieu, je ne m'y suis réservé aucun compartiment personnel. Par conséquent, si, à D.ieu ne plaise, quelqu'un faute en cherchant à l'employer à ses fins ou en manquant de veiller à respecter sa sainteté ou la propreté des lieux, il profane ce lieu saint. Il convient donc d'être très prudent à cet égard.

Or, si déjà le détournement d'un objet inanimé consacré à l'Eternel nous oblige à rembourser sa valeur et un cinquième supplémentaire, a fortiori celui qui profane son corps, en l'utilisant pour des affaires séculières ou contraires à l'esprit de la Torah, voire pour transgresser un interdit, est considéré comme avoir commis une fraude vis-à-vis de celui-ci. Aussi, la loi s'appliquant au détournement de biens du Temple s'applique à son égard, du fait qu'il a aussi porté atteinte aux cinq livres de la Torah. En effet, les membres et les nerfs de l'homme ont la dimension d'objets consacrés, en vertu de son obligation de les sanctifier, comme il est dit : « Soyez saints, car Je suis saint. » (*Vayikra* 19, 2) Par le pouvoir de cet ordre de la Torah, le corps de l'homme est, contre son gré, doté de sainteté. Aussi, le Saint béni soit-Il ne lui permet de l'utiliser qu'afin d'accomplir les *mitsvot*. Celui qui faute en employant son corps pour le mal est considéré comme avoir détourné un bien consacré et doit rembourser, outre sa valeur, un cinquième supplémentaire, ayant endommagé les cinq livres de la Torah.

C'est pourquoi il est dit : « Si un individu, commettant un péché, contrevient à une des défenses de l'Eternel et que, incertain du délit, il soit sous le poids d'une faute (...) » (*Vayikra* 5, 17) Il est ici question d'un homme ayant fauté involontairement, sans la moindre intention. D'après la Torah, il doit porter le « poids » de sa faute qui souligne la gravité de celle-ci, et apporter immédiatement un sacrifice. A priori, nous pouvons nous demander pourquoi ce cas est si sévèrement jugé, alors que cet individu n'avait pas l'intention de mal agir.

Mais, d'après ce que nous venons d'expliquer, ceci est compréhensible : le corps a la dimension d'un objet appartenant au Temple et l'homme n'a donc pas le droit de l'utiliser comme bon lui semble puisqu'il ne lui appartient pas personnellement. Tous ses membres doivent être sanctifiés pour le même but, remplir la volonté divine. Si, au contraire, il faute, c'est donc comme s'il commettait une fraude en utilisant un objet du Temple, faute pour laquelle on doit rembourser la valeur de l'objet et un cinquième en sus. Or, de même que cette fraude est considérée comme un péché même si elle a été faite de manière involontaire, ainsi celui qui faute involontairement est néanmoins considéré comme avoir « détourné » son corps et doit donc apporter une offrande délicate pour être expié.

Le Ben Ich 'Haï affirme que les justes, qui ont toujours cherché à sanctifier leur corps pour l'honneur de l'Eternel, sans en tirer le moindre profit personnel, sont parvenus à une sainteté quasi parfaite de leurs membres, tant au niveau de la pensée que de la parole et de l'acte. C'est pourquoi, dans les temps futurs, les anges diront devant eux « Saint, saint, saint », témoignant ainsi

qu'ils sont parvenus à sanctifier leur corps pour l'honneur divin à ces trois niveaux.

Puissions-nous avoir le mérite de sanctifier notre corps pour D.ieu et d'accomplir Sa volonté exprimée par la Torah : « Soyez saints », en veillant à ne pas détourner notre propre corps. Utilisons-le uniquement pour amplifier notre sainteté, étudier la Torah et observer les *mitsvot* !

## Reflexion Semanal

### La letra 'alef' diminuta

(Por Rav Mordejai Schiffman)

*Él [D-os] llamó a Moshé y D-os le hablo desde el Ohel Moed [la Tienda de la Cita]. (Vaikrá 1:1)*

En el Rollo de la Torá, la palabra para "El llamó", *vaikrá*, está escrita con una *alef* diminuta. Sin la *alef*, la palabra sería *vaikar*, lo que significa "se topó con él", una expresión más bien difamatoria que se usa cuando D-os habló con el malvado Bilaam (Números 23:4). El Baal HaTurim explica que debido a su enorme humildad, Moshé quiso que se usara la palabra *vaikar* respecto a cómo D-os habló con él. Pero dado que D-os le ordenó escribir *vaikrá*, Moshé escribió una *alef* diminuta.

Algunos comentaristas señalan que cuando la Torá fue entregada en el Monte Sinaí, D-os llamó a Moshé varias veces (Éxodo 19:3, 20), y Moshé escribió la palabra *vaikrá* sin una *alef* diminuta. ¿Por qué la diferencia?

Rav Itzjak de Vorki explicó que a veces una persona puede fingir

humildad cuando públicamente se quita importancia a sí misma. Esto de hecho es vanidad y no humildad, porque está tratando de dar la impresión de que es humilde.

Cuando D-os llamó a Moshé en el Sinaí, estaba ante la presencia de toda la congregación de los israelitas. Haber disminuido su estatus frente a los ojos de todo el mundo en ese momento hubiera sido alardear de su humildad, lo cual es vanidad y no humildad. Por eso Moshé no dijo nada que pudiera dar la apariencia de que él pretendiera resaltar su humildad. Sin embargo, cuando fue llamado al *Ohel Moed*, la Tienda de la Cita, nadie más que Moshé escuchó que D-os lo llamó (Rashi). Aquí la expresión de humildad era genuina y sincera.

Hay personas que tratan de impresionar a los demás con su humildad. Esa humildad afectada es el opuesto absoluto de la verdadera humildad.

La humildad es la más fina de todas las cualidades de carácter, pero debe ser sincera.

Otro significado de la *alef* pequeña es que además de ser el nombre de una letra, *alef* es una palabra que significa "aprender". El mensaje de la *alef* diminuta es que uno puede aprender sólo cuando es humilde. Hay personas muy brillantes que no aprenden demasiado porque piensan que ya lo saben todo. La vanidad es un obstáculo para el aprendizaje.

El Monte Sinaí, donde fue entregada la Torá, es una montaña de baja altura. Esto fue para enseñarles a los israelitas que uno sólo puede adquirir la Torá si es humilde.

En la literatura de Torá, una y otra vez la Torá es simbolizada por el agua, y se señala que así como el agua fluye hacia los

lugares más bajos, también la Torá fluye hacia aquellos que son humildes. Quien adquirió la mayor porción de Torá fue Moshé, precisamente aquél sobre quien la Torá dice que fue "el más humilde de todos los hombres sobre la tierra" (Números 12:3).

La *alef* diminuta representa tanto la profunda humildad de Moshé como la lección de que sólo con humildad uno puede adquirir conocimiento.

Haz clic aquí para comentar sobre este artículo

*Nahalot*

## Nahala of Rabbi Chaim Kanievsky z"l the 15<sup>th</sup> of Adar

Rabbi Shmaryahu Yosef Chaim Kanievsky (Hebrew: שמריהו יוסף קניבסקי; חיים קניבסקי; January 8, 1928 – March 18, 2022) was an Israeli Haredi rabbi and posek. He was a leading authority in Haredi Jewish society on legal and ethical practice. Known as the "Prince of Torah", much of his prominence came through Torah education and advice about Jewish laws. Though he held no formal community-wide post, Rabbi Kanievsky was the de facto head of the Lithuanian branch of ultra-Orthodox Judaism, revered as a consummate scholar of Jewish law and tradition, with unimpeachable rulings.

Chaim Kanievsky was born in Pinsk, Poland (now in Belarus), to Rabbi Yaakov Yisrael Kanievsky, known as the "Steipler Gaon", and Rebbetzin Miriam Karelitz (Pesha Miriam:

Pesha was added), sister of Rabbi Avraham Yeshayahu Karelitz, known as the "Chazon Ish".

When Kanievsky was six years old, the family moved to Mandatory Palestine. After his immigration, he never left the country, even briefly. He worked hard learning Torah in his youth and was able to elucidate complicated rabbinic teachings as a young adult. During the 1947–1949 Palestine war, Rav Chaim, then a student at the Lomza Yeshiva, served in the Israel Defense Forces, guarding at an outpost overlooking Jaffa. Kanievsky was married to a daughter of Rabbi Yosef Sholom Eliashiv, Batsheva Elyashiv. They had eight children. She died in 2011. Rav Kanievsky was the official rabbi and spiritual guide for the non-profit organization Belev Echad, which was founded in Israel in 2011 and was dedicated to assisting sick and disabled children and adults. He received thousands of visits every year from Jews seeking religious and Halachic advice.

Kanievsky died at his home in Bnei Brak on March 18, 2022, at the age of 94. Around 750,000 mourners attended his funeral on March 20, 2022, making it one of the largest funerals in Israeli history, second only to Rabbi Ovadia Yosef's funeral which had more than 850,000 in October 2013. Rabbinic career Kanievsky became a major authority on all matters of Jewish law, authoring several books about Jewish legal writings. From the death of Rav Rabbi Aharon Yehuda Leib Shteinman in December 2017 until his own death, Rav Kanievsky and Ponevezh Yeshiva head Rabbi Gershon Edelstein, were considered to be the leaders of the Israeli Haredi community.

Rabbi Kanievsky was known to study Torah 17 hours each day. Eli Paley, the chairman of the Haredi Institute for Public Affairs, a Jerusalem-based research group, told The New York Times in January 2021 that Israel's Haredi Orthodox community saw "their existence as relying on Rabbi Chaim and his Torah learning". He was regarded as the preeminent leader of the non-Hasidic portion of Israel's Haredi Orthodox community as well. Halakhic rulings In 2012, Kanievsky ruled that it is forbidden to possess or use a smartphone without individual permission from a halakhic authority, and that owners are not allowed to sell their phones but should instead burn them. In 2015, he instructed United Hatzalah paramedics that in the event of a terrorist attack, they should not treat the terrorists before the victims, even if the terrorist is more seriously injured, and they may even leave the terrorist to die. In 2016, Kanievsky declared that medicinal cannabis was kosher for Passover as long as the possession of the cannabis is not in violation of the law of the land. In 2017, Kanievsky ruled that reporting instances of sexual child abuse to the police is consistent with Jewish law. In 2011, he interpreted Arab Spring uprisings as evidence that the Messiah might be near. In 2015, following the 2014 Jerusalem synagogue attack, he repeatedly referred to the imminent arrival of the Messiah, and urged diaspora Jews to make aliyah (immigrate to Israel), reportedly resulting in the arrival of a substantial number of French Jews. In February 2020, shortly before the Israeli legislative elections, it was reported by one rabbi that Kanievsky had stated that the coming of the Messiah was



possibly imminent.  
Covid-19

### Kanievsky in December 2021

At the beginning of the COVID-19 pandemic in 2020, Rav Kanievsky told his followers that the best ways to defeat the virus were to avoid lashon hara (gossiping about one's peers), to strengthen humility, and to place the needs of others before their own. As a result of the discussion, he was visited, on March 15, by senior police officials who, with great respect, wanted to ask him of the importance of following the orders of medical professionals with regard to the outbreak.

On March 29, after the ultra-Orthodox community was hit hard by the virus, with Bnei Brak having a high percentage of coronavirus cases in Israel, relative to its population, Rav Kanievsky ruled that one who does not follow the Israeli Health Ministry's guidelines on COVID-19 is in the position of a rodef, i. e., one who pursues another with intent to kill, a murderer. He also ruled that telephones may be answered on Shabbat to get COVID-19 test results, and that minyanim must not meet at all during the pandemic – a stricter requirement than the Health Ministry's rules, which at the time allowed congregations to meet outdoors as long as participants are at least two meters (6 feet) distant from each other.

On October 2, 2020, Rabbi Kanievsky was diagnosed with COVID-19. On October 28, 2020, his physician said Kanievsky had recovered from the virus. Rav Kanievsky endorsed vaccination for all and wished experts success in the national campaign of vaccination.

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FUN FOR ALL AGES!

SUNDAY MARCH 24TH

MINHA 2PM



HECHAL SHALOM

\$45 PER ADULT

\$25 CHILDREN

\$165 HOUSEHOLD



SPLIT THE POT



Yeshiva Elementary  
Boys Campus 13300 Memorial Hwy, Miami

