



HECHAL SHALOM

מבוא

SHABBAT HAGADOL
PARASHAT TAHARA
RABBI DAVID ELMALEH

12th of Nisan
April 20th 2024
CANDLE LIGHTING 7:28pm
SHABBAT ENDS 8:28pm



**CORRECTING THE SIN OF
LASHON HA'RA**

WHY A KOHEN?

**WHY IS THIS JEWISH
FAMILY LIVING IN AN RV?**

SYNAGOGUE: 310 95TH STREET, SURFSIDE FL 33154

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THIS WEEK BULLETIN HAS BEEN KINDLY SPONSORED LEILUY NISHMAT

מרים בת בילה ז"ל & שלמה בן יעקב ז"ל



SCHEDULE

בס"ד



Daily zmanim - April to May 2024 / זמני היום - חודש ניסן תשפ"ד

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April / May 2024	לילה לרינו תם R' Tam's Nightfall	לילה Nightfall	שקיעת החמה Sun set	הדלקת נרות Candle Lighting	פגל מנחה Mincha	מנחה קטנה Mincha	מנחה גדולה Earliest Mincha	Daylight saving time		סוף זמן קריאת שמע Latest Shema	הנץ החמה Sun rise	זמן ציבית ותפילין Earliest Talis	עלות השחר 72 דקות Dawn 72 Minutes	דף היומי Daf Yomi	ניסן תשפ"ד			
								חצות Mid day	תפילה Latest Shachris									
9 Tue	8:54	8:52	8:17	7:41	6:22	5:03	1:54	1:22	11:15	10:12	9:36	9:37	7:03	6:21	5:50	5:53	מא	א שלישי
10 Wed	8:54	8:52	8:17	7:41	6:22	5:03	1:54	1:21	11:15	10:11	9:35	9:36	7:02	6:20	5:49	5:52	מב	ב רביעי
11 Thu	8:55	8:53	8:18	7:42	6:22	5:03	1:54	1:21	11:14	10:11	9:35	9:36	7:01	6:19	5:48	5:50	מג	ג חמישי
12 Fri	8:55	8:53	8:18	7:42	6:23	5:03	1:54	1:21	11:14	10:10	9:34	9:35	7:00	6:18	5:47	5:49	מד	ד ששי
13 Sha	8:56	8:54	8:19	7:43	6:23	5:03	1:53	1:21	11:13	10:09	9:33	9:34	6:59	6:17	5:46	5:48	מה	ה שבת
14 Sun	8:56	8:55	8:19	7:43	6:23	5:04	1:53	1:20	11:13	10:09	9:33	9:34	6:58	6:16	5:45	5:47	מו	ו ראשון
15 Mon	8:57	8:55	8:20	7:44	6:24	5:04	1:53	1:20	11:12	10:08	9:32	9:33	6:58	6:15	5:45	5:46	מז	ז שני
16 Tue	8:57	8:56	8:20	7:44	6:24	5:04	1:53	1:20	11:12	10:08	9:32	9:32	6:57	6:14	5:44	5:45	מח	ח שלישי
17 Wed	8:58	8:57	8:21	7:45	6:24	5:04	1:53	1:20	11:11	10:07	9:31	9:32	6:56	6:13	5:43	5:44	מט	ט רביעי
18 Thu	8:58	8:57	8:21	7:45	6:25	5:04	1:53	1:19	11:11	10:07	9:31	9:31	6:55	6:12	5:42	5:43	נ	י חמישי
19 Fri	8:59	8:58	8:22	7:46	6:25	5:05	1:52	1:19	11:10	10:06	9:30	9:30	6:54	6:11	5:41	5:42	נא	יא ששי
20 Sha	8:59	8:59	8:23	7:46	6:25	5:05	1:52	1:19	11:10	10:05	9:29	9:30	6:53	6:10	5:40	5:41	נב	יב שבת
21 Sun	9:00	8:59	8:23	7:47	6:26	5:05	1:52	1:19	11:09	10:05	9:29	9:29	6:52	6:09	5:39	5:40	נג	יג ראשון
22 Mon	9:00	9:00	8:24	7:47	6:26	5:05	1:52	1:19	11:09	10:04	9:28	9:29	6:51	6:08	5:38	5:38	נד	יד שני
23 Tue	9:01	9:01	8:24	7:48	6:27	5:05	1:52	1:18	11:09	10:04	9:28	9:28	6:50	6:07	5:37	5:37	נה	טו שלישי
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25 Thu	9:02	9:02	8:25	7:49	6:27	5:06	1:52	1:18	11:08	10:03	9:27	9:27	6:49	6:05	5:36	5:35	זא	יז חמישי
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2 Thu	9:05	9:07	8:30	7:52	6:30	5:08	1:51	1:17	11:05	10:00	9:24	9:23	6:43	5:59	5:30	5:29	זט	כד חמישי
3 Fri	9:06	9:07	8:30	7:53	6:30	5:08	1:51	1:17	11:05	9:59	9:23	9:22	6:42	5:58	5:29	5:28	זז	כה ששי
4 Sha	9:06	9:08	8:31	7:53	6:31	5:08	1:51	1:17	11:05	9:59	9:23	9:22	6:42	5:57	5:29	5:27	זח	כו שבת
5 Sun	9:07	9:09	8:31	7:54	6:31	5:08	1:51	1:17	11:04	9:58	9:22	9:21	6:41	5:56	5:28	5:26	זט	כז ראשון
6 Mon	9:07	9:10	8:32	7:54	6:32	5:09	1:51	1:17	11:04	9:58	9:22	9:21	6:40	5:55	5:27	5:25	זח	כח שני
7 Tue	9:08	9:10	8:33	7:55	6:32	5:09	1:51	1:17	11:04	9:58	9:22	9:21	6:40	5:55	5:27	5:24	זט	כט שלישי
8 Wed	9:08	9:11	8:33	7:55	6:32	5:09	1:51	1:17	11:04	9:57	9:21	9:20	6:39	5:54	5:26	5:23	זז	ל רביעי

Wednesday (May 8) 11:41 AM + 8 חלקים אייר: חולד חודש אייר: חלקים חולד חודש אייר: חלקים <http://alerts.myzmanim.com> Get daily sefirah reminders by email, text or Telegram

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Shabbat Schedule

Shir Hashirim	6:15pm
1st Mincha	6:30pm
2nd Shir Hashrim	7:15pm
2nd Mincha	7:30pm
Candle Lighting:	7:28pm
Shaharit Netz Minyan	5:50am
Shaharit:	8:45am
Teen Minyan	9:15am
Zeman Keriat Shema	9:30/10:05am
Avot Ubanim:	5:35pm
Children's Programs:	6:05pm
Shiur Shabbat Hagadol:	6:05pm
Mincha:	7:05pm
Followed by Seuda Shlishit & Arvit	
Shabbat Ends:	8:28pm
Rabbenu Tam	8:59pm

Pesah 2024:

This Shabbat is Shabbat Hagadol. Derasha Shabbat afternoon on Hilchot Pesah for Men & Women at 6:05pm

Sunday April 21st

Bedikat Hametz from 8:53pm

Monday April 22nd

*Stop Eating Hametz 10:45am
Burning of Hametz/Kal Hamira by 12:02pm*

*Candle Lighting 7:29pm
Mincha 7:29pm*

WEEKLY SCHEDULE

SUNDAY

Shaharit	6:15am
Shaharit #2 Hodu	8:30am
Mincha	6:20pm
Followed by Arvit	

Monday To Friday

Shaharit:	6:15am
Daf Yomi	7:05am
Beki'im Bahalacha	8:00am
Shaharit #2 Hodu	8:00am
Hok LeYisrael	8:50am
Kinyan Masechta	Recess
Mincha	6:20pm
Followed By Arvit	
Shiurim	6:50pm

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** is available for sponsorship!
- **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 **Mr. & Mrs. Romain Ferrier** in memory of her Dear Aunt Rivka Haya Bat Rahel z"l. Tihye Nishmato Tzerura Bitzror Hahayim Amen!

WEEKLY SHIURIM:

Daf Hayomi: 7:10am Sun. - Fri. (Rabbi Elmaleh)

Beki'im Bahalacha: 8:15am Sun. - Fri. (Rabbi Elmaleh)

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

Kinyan Hamasechta: Every Weeknight. (Rabbi Elmaleh)

Semichat Chaver: Tuesday Evenings. **In Recess** (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. Jack Benoudiz*
- *Mr. Moshe Suissa*
- *Mr. Daniel Hilu*
- *Mr. Rick Moore*
- *Dr. Max Nahon*
- *Mr. Simon Chocron*

*The Children's program
in 6:25pm with Rabbi
Fried, Rabbi Ariel Cohen,
& Moshe Benmergui.
Avot Ubanim 5:40pm*

The Board of Directors:

Dr. Ari Benmergui (President)

<i>Mr. Philippe Cohen (VP)</i>	<i>Mr. Jake Bengio (Treasurer)</i>	<i>Mr. Jonathan Edderai (Secretary)</i>
<i>Mr. Arnaud Sitbon (Board Officer)</i>	<i>Dr. Ronny Aquinin (Board Officer)</i>	<i>Mr. Sammy Maya (Board Officer)</i>

Refuah Shelema List

Men

- | | |
|---|---|
| <ul style="list-style-type: none"> • Yosef Zvi Ben Sara Yosefia, • Mordechai Ben Brucha Malka Shmalo • Yizhak Abraham Ben Sheli, • Yosef Yizhak Ben Sara Hana, • David Eliyahu Ben Miriam • Meir Raymond Ben Mathilde • Mordechai Ben Mercedes • Daniel Ben Flora • Binyamin Simcha Ben Hilla • Yosef Shalom Ben Devora Neima • David Mordechai Ben Camouna • Yosef Ben Esther Rabinovitz | <ul style="list-style-type: none"> • Yizhak Ben Simja • Michael Ben Aliza, • Menahem Ben Shira • Moshe Ben Rahel • David Ben Freha Rina • Mordechai Ben Miriam, • Aviv Ben Luba Miriam • Meir Ben Leah • Yitzhak Ben Rahel • Israel Ben Lea • Isaac Ben Mesoda • Haim Ben Marcell • David Aaron Ben Rivkah • Refael Haim Meir Ben Sima Chassa |
|---|---|

Women

- | | | |
|--|--|--|
| <ul style="list-style-type: none"> • Simja Bat Esther, • Rachel Bat Sarah, • Nina Bat Rachel, • Gitel Rina Bat Yael, • Miriam Bat Sofy, • Rahma Bat Simha • Esther Bat Fortuna • Malka Bat Dina • Raizel Bat Miriam • Leah Bat Rivka • Sol Bat Perla • Chana Bat Bilha • Yael Bat Rut | <ul style="list-style-type: none"> • Dalia Bat Roza • Nadia Bat Saida Gila • Esther Bat Estrella • Mazal Tov Bat Corina • Peril Bat Sarah • Hava Bat Dora • Esther Bat Mazal • Emma Bat Haïa • Heleni Orna bat Hen Hana | <ul style="list-style-type: none"> • Sara Leticia Bat Mesoda, • Alegria Simha Bat Esther, • Naomie Bat Rarel Adda, • Sivan Simha Bat Yehudit, • Natalie Rachel Bat Nancy, • Abigael Haya Bat Esther • Madeleine Bat Esther • Nurit Jacqueline Bat Rahel • Marcelle Mesoda Bat Alegria • Shira Yaffa Bat Sara • Eva Bat Yael Khayat • Camouna Bat Fortuna • Ruth Nehama Bat Sara • Karine Messoda Bat Simha |
|--|--|--|

Happy Birthday To:

- Mrs. Raquel Eisen Benoudiz - Tue. Apr. 23rd,
- Deborah Shira Gad – Tue. Apr. 23rd,
- Eliyahu Shlomo Michael – Tue. Apr. 23rd,
- Mrs. Camila Benmergui – Mon. Apr. 24th,
- Mr. Yigal Cohen – Wed. Apr. 24th,
- Aaron Isaiah Hooge – Thu. Apr. 25th,
- Mr. Yizhak Amran – Fri. Apr. 26th,
- Lisa Cohen – Mon. Apr. 29th

Nahalot:

- Feivish Felix Ben Malka z”l the 12th of Nisan (Shabbat)
(Father of Mr. Yaacov Aronovici)
- Oro Bat Sinuru z”l 18th of Nisan
(Mother of Mr. Shabetai Maya z”l)
- Freja Bat Rivka z”l
(Aunt of Mrs. Ruby Mouyal)
- Isaac Ben Yosef Benaim z”l
(Grandfather of Mr. Jack Benoudiz)
- Hassiba Bat Djamilah z”l 19th of Nisan (Shabbat)
(Mother of Mrs. Jeannine Furhmann)

Next Shabbatot:

- Isaac Meir ben Ruben Eisen z”l
(Grandfather of Mrs. Raquel Eisen Benoudiz)
- Eliyahu Benmergui Ben Luna z”l
(Father of Mr. Abraham Benmergui)
- Moshe Ben Abraham z”l 21st of Nisan
(Uncle of Mr. Albert Belecen)
- Luna Chocron Bat Simha z”l 24th of Nisan
(Grandmother of Mr. Simon Chocron)
- Meir Edderai Bar Awicha z”l
(Brother of Dr. Jean Jacques Edderai)
- Mahluf Rene Bsiri Bar Miriam z”l 26th of Nisan (Shabbat)
(Father of Mr. Stephane Bsiri)
- Nathanel Bsiri Bar Rahel z”l
(Brother of Mr. Stephane Bsiri)
- Reouven Roger Ben Shlomo z”l 26th of Nisan (Shabbat)
(Father of Mrs. Julia Bsiri)
- Freha Bat Hola Benhaim z”l the 28th of Nisan
(Grandmother of Mr. Jacky Benoudiz)
- Evelin Bat Lisa Sitbon z”l the 1st of Iyar
(Grandmother of Mr. Arnaud Sitbon)
- Rajel Bat Nina z”l the 1st of Iyar
(Mother of Sr. Simon Benchimol)



1. What two people in the Torah are inflicted with leprosy?
2. Which three objects involved in the purification of leprosy are also used in the purification process of someone ritually impure through contact with the dead (tameh meis) as described in Numbers 19:6?
3. In this parsha, what inorganic object is described as being alive? What else is described as being alive?
4. What action, usually forbidden, is part of the purification process of the leper?
5. What body part appears in this parsha, and nowhere else in the Torah?
6. a) What three letters comprise a verb and a color that are both mentioned in this parsha? b) What other two places in the Torah is that verb mentioned?
7. What country is mentioned in this parsha?



- 1) In parshat Shemot, at the Burning Bush, Moshe's hand is temporarily inflicted with leprosy (Exodus 4:6). In parshat Beha'alotecha, Miriam is inflicted with leprosy for speaking improperly (lashon hara) against her brother Moshe (Numbers 12:10).
- 2) The purification of the leper involves the use of (1) cedar wood, (2) crimson colored wool, and (3) hyssop (Leviticus 14:4). In parshat Chukat, the purification process of someone ritually impure through contact with the dead, requires these ingredients, in addition to the ashes of the red heifer (Numbers 19:6).
- 3) a) The water used for the purification of the leper must be mayim chaim – "living waters" from a natural spring (Leviticus 14:5). b) as an offering, the leper must take what is described as "living birds" (14:4).
- 4) Normally, a person is forbidden to shave the hair off his entire body, which could involve the prohibition of cutting off the corners of the head and the corners of the beard (Leviticus 19:27). [It may also involve the prohibition for a man to adopt the practices of a woman, such as shaving parts of the body (Deut. 22:5 with Rashi).] Despite this, the purification of the leper involves shaving off all the hair on his body (Leviticus 14:8-9).
- 5) The leper, as part of his purification, must shave off all his hair including his eyebrows (Leviticus 14:9). Eyebrows are not mentioned anywhere else in the Torah.
- 6) a) The Torah discusses the consequences if a person with the ritual impurity of a zav were to spit on someone (Leviticus 15:8). The word for spit is "yarok," also the word for the color green. This color appears as a color of leprosy that may appear on the walls of a house (Leviticus 14:37). b) Two other places in the Torah mentions spitting: In parshat Beha'alotecha, Miriam is punished with leprosy for seven days – because if a father were to spit in front of his daughter she would be ashamed for seven days; so too Miriam should be isolated for seven days (Numbers 12:14). In parshat Ki Tetze, the procedure of chalitza requires the widowed sister-in-law to spit in front of the brother of her deceased husband (Deut. 25:9).
- 7) The land of Canaan appears in this parsha. Leprosy can only appear on the houses in the land of Canaan (Leviticus 14:34).

LEARNING OF THE MONTH

RENT DEDICATION:

We Would like to Wholeheartedly Thank our

**Dear Friends, Dr. & Mrs. Ari Benmergui
For generously Donating the Rent of Nisan 5784
In memory of her Dear mother Felicia Bat Miriam z"l
the 8th of Nisan
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!**



DAF YOMI SPONSORS



THIS YEAR'S LEARNING OF THE DAF YOMI IS GENEROUSLY SDPONSORED BY

THE KAMHAZI FAMILY

IN MEMORY OF THEIR DEAR PARENTS SHELOMO BEN YAAKOV Z"L MIRIAM BAT BELLA Z"L & FOR HATZLACHA OF THE WHOLE FAMILY. HASHEM SHOULD BLESS THEM WITH HEALTH, HAPPINESS, & LONG LIFE,

THE PEREZ FAMILY

REFUAH SHELEMA OF SHLOMO BEN FRECHA & ABIGAIL BAT SARAH FOR BERACHA & HATZLACHA: DEVORAH BAT SARAH, ALON BARUKH BEN DEVORAH, EITAN HAIM BEN DEVORAH, SHIREL SARAH SIMCHA BAT DEVORAH, AARON LEV BEN DEVORAH & DAVID BEN ABIGAIL HASHEM SHOULD BLESS THEM WITH HEALTH, HAPPINESS, & LONG LIFE, AMEN.

ANNONYMOUS

FOR A YEAR FULL OF GOOD HEALTH, FINANCIAL PROPSPERITY, GREAT BLESSINGS, JOY FROM MY CHILDREN, AND GROWTH IN TORAH. MAY LUCK BE PRESENT IN ALL THAT IS UNDERTAKEN, AND MAY SUCCESS IN NEW BEGINNINGS AND ALL ENDEAVORS LEAD TO A YEAR FILLED WITH PURE HAPPINESS

THE AKKAD FAMILY

LEILUY NISHMAT

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

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

MRS. YAEL COHEN

LEILUY NISHMAT HER DEAR FATHER HANANIA BEN FIBI Z'L

SPONSOR THE YEARLY STUDY OF DAF YOMI



Kinyan Hamasechta
INSPIRING GREATNESS

Yearly Sponsors:
Mr & Mrs Mordechai Sabban
Leiluy Nishmat Amram Ben Messoda z"l

We truly appreciate it.
In this Merit May Hashem Bless you & your Wonderful Family with all the Berachot in the Torah Amen.

Weekly Inspiration

Correcting the Sin of Lashon Ha'ra

(Rabbi Eli Mansour from iTorah)

Parashiyot Mesora speak at length about the subject of Sara'at, the skin infection that would be suffered by those guilty of the sin of Lashon Ha'ra – negative speech about other people. A person who was determined to have Sara'at would be forced to live outside his city until he was cured, at which point a special ceremony was required for him to be permitted to reenter his city and resume his life. All this was the result of the grievous sin of Lashon Ha'ra, which is looked upon by the Torah as one of the most severe offenses a person can commit. There is a very close connection between the subject of Lashon Ha'ra and the upcoming holiday of Pesah, when we celebrate the Exodus from Egypt. Essentially, the story of the Egyptian exile began with a tragic instance of Lashon Ha'ra. Yosef, as we read in Sefer Bereshit, brought negative reports about his brothers to Yaakob. This naturally aroused their hostility and resentment, which eventually led them to sell him as a slave to Egypt. The result was the relocation of Yaakob and his entire family in Egypt, setting the stage for Beneh Yisrael's bitter slavery and persecution at the hands of the Egyptians. And thus the 210 years of suffering all came about as a result of Lashon Ha'ra. The Haggada alludes to this fact when it says, "Va'yered Misrayma – Annus Al Pi Ha'dibbur." The plain meaning of this phrase is that Yaakob and his family

moved from Eretz Yisrael to Egypt by force of Divine decree; this process was ordained by G-d in order to carry out the decree of exile. But on a deeper level, this means that the exile occurred "Al Pi Ha'dibbur," because of the misuse of speech. It was negative speech about brothers that triggered the process of the Egyptian bondage. We correct this sin at the Seder on Pesah night, by sitting around the table and speaking at length and in depth about G-d's miracles in Egypt and the broader themes of faith and providence. In order to rectify the sin of negative speech, we indulge in positive speech. We show how speech can be used for lofty, sacred purposes, thereby reversing the Lashon Ha'ra – the desecration of speech – which caused the Egyptian exile. The Torah teaches in Sefer Bamidbar (30:3), "Lo Yahel Debaro Ke'chol Ha'yoseh Mi'piv Ya'aseh" – "He shall not violate his word; he shall do in accordance with everything that comes from his mouth." On the level of simple interpretation, this means that one who takes a pledge must ensure not to violate his word by failing to fulfill the pledge. However, Rabbi Levi Yishak of Berditchev (1740-1809) explained this verse to mean that if a person does not profane his speech, and he ensures to use his faculty of speech for only positive and constructive purposes, then Hashem will fulfill "everything that comes from his mouth" – meaning, He will answer his prayers. Often our prayers go unanswered because the same mouth which uttered the prayers was contaminated through the utterance of Lashon Ha'ra. By guarding our mouths against improper speech about other people, and ensuring to use our mouths only for the right purposes, we help guarantee that our prayers will achieve their

goal and receive a favorable response from G-d.

Why a Kohen?

(Rabbi Eli Mansour from iTorah)

The Torah in Parashat Mesora outlines the procedure of the purification of the Mesora, an individual who experienced the Sara'at skin infection which rendered him Tameh (ritually impure). A Mesora is required to live outside his city, and he may return only after undergoing the procedure which the Torah details in this Parasha. When reading this section, we immediately notice that the entire process of purification is conducted by a Kohen. It is a Kohen who determines that the Sara'at infection has been cured, and who performs all the special rituals required for the Mesora to regain his status of purity. Why does the Kohen play such a prominent role in the Mesora's purification? The Sages teach that Sara'at was not a medical condition; this was not some kind of dermatological disorder. Rather, Sara'at affected a person due to his or her sins; it reflected a spiritual disease, rather than a medical disease. The Sages list seven sins on account of which a person would be stricken by Sara'at, but the most common cause of Sara'at was Lashon Ha'ra – gossip, slander, and other negative speech about other people. This is why a Mesora was forced to live in isolation outside the city – so that he would not have anybody with him to listen to his gossip and stories about people. Among the most common forms of Lashon Ha'ra is negative speech about leaders, particularly religious leaders. Rabbis are likely the subject of more Lashon Ha'ra than any other group of people. Each

week, when families sit down for Shabbat lunch, invariably, at one point or another, the Rabbi's speech in the synagogue that morning comes up. People give their opinion, their assessment of how the Rabbi "performed," and before they know it, a full-fledged conversation ensues about the Rabbi, with all kind of "juicy" information – often untrue – is thrown around. I have personally experienced this near-obsession with "Rabbi gossip" on more than one occasion, when I have returned from a trip to hear all kinds of stories about my trip – stories that were not even remotely close to the truth. This, perhaps, is why the Torah assigned the task of the Mesora's purification specifically to the Kohen. The Torah wanted the Mesora, the gossip who spread all kinds of rumors and stories about the Kohanim – the teachers and religious leaders – to now be dependent upon the Kohen's services, and submit himself to his authority. As part of his process of rectifying his sin of Lashon Ha'ra, he must learn to respect the authority of the Kohanim. Lashon Ha'ra is a pernicious Torah violation regardless of whom it is spoken about, but it is particularly harmful when it is spoken about Rabbis. The special role of the Kohen in the Mesora's purification reminds us to exercise special care in the way we speak about our religious leaders, to afford them the respect they deserve, and avoid indulging in cynical and negative rumors that tarnish their reputation and serve to undermine their authority.

Listen to People Who Know How to Talk

(Rabbi Joey Haber)

Parashat Metzora – discuss the laws of *tzara'at* (leprosy), a skin condition which would befall a person mainly as punishment for sins involving speech.

When the Torah describes the creation of Adam in Parashat Bereshit, it says *ויפח באפיו נשמת חיים* – Hashem blew within Adam "a soul of life." *Targum Onkelos*, the famous Aramaic translation of the Torah, explains this to mean that Hashem implanted within the human being *רוח ממללא* – "a spirit that speaks."

What exactly does *רוח ממללא* mean, and what does this tell us about the uniqueness of the human being's speech?

The word "speech" can refer to two vastly different things. One is mindless talking. A three-year-old, for example, will babble nonsense, repeating things he or she has heard, without investing too much thought into what he or she is saying. Many adults, too, speak freely and mindlessly, without paying too much attention to what is coming out of their mouths.

Another type of talking is putting into words a person's knowledge, experience, thoughts, perceptions, and understanding of things. This is what *רוח ממללא* means. As opposed to animals, who just make noise, the human being is to use his faculty of speech to express his "spirit," to express himself meaningfully.

After a *metzora* (person stricken with *tzara'at*) is cured from his condition, he must undergo a special process of purification, which involves two birds. He is

shown that he was punished because instead of speaking with his *רוח ממללא*, he was chirping like a bird. He was just making noise, speaking recklessly, without much thought.

There is a relatively new phenomenon of modern-day "chirping" – people expressing views, opinions and ideas online without really knowing what they're talking about. In the past, only veteran journalists, who had been researching and covering major news stories for decades, were able to broadcast to audiences. But nowadays, with social media, anybody with a smartphone can say whatever they want and attract an audience. Part of what made the Covid-19 pandemic so confusing for all of us was that everybody was giving their opinion. People were just mindlessly "chirping," saying what they felt should be done and should not be done. We were receiving "guidance" not only from credentialed experts, but from anyone with an account on a social media platform who decided to weigh in.

The Gemara in Masechet Ta'anit teaches that Torah is compared to water, because just as water flows downward, to the lowest point it can get to, Torah knowledge is amassed by those who are lowly and humble. The prerequisite to becoming smart is humbly acknowledging that one has much more to learn, so much more knowledge to gain. And thus the Gemara comments in Masechet Berachot that Hashem "gives wisdom only to the wise." This means that only those smart enough to know how much they do not know can become smart. If we think we are already smart and know enough, then we'll never become smart...

We must ensure to listen only to those people who know how to really talk, who speak with a *רוח ממללא*, from knowledge and

experience. If we are interested in hearing about a pressing issue in the community, we should be listening to those who have studied and dealt with that issue or similar issues for many years, not to somebody who happened to decide to start talking about it.

The faculty of speech is sacred, one of the defining characteristics of the divine image with which we were created. Let us use it wisely and speak meaningfully and constructively. And let us ensure to pay attention to those who speak meaningfully and constructively, who bring to the table valuable knowledge and experience from which we can learn.

Lashon HaRah Begins Not with the Mouth, But with the Eye

(Rabbi Frand from Torah.org)

Many times, we have quoted the Medrash about the peddler who came into the city proclaiming "Who wants life? Who wants life?" People thought he was selling some kind of elixir of life. The Gemara says that one of the Tanaim inquired about this elixir he was selling. The peddler read him the *pasukim* "Who is the man who desires life, who loves days, to see good? Guard your tongue from speaking evil and your lips from speaking calumny, depart from evil and do good, make peace and pursue it." (Tehillim 34:13-14). In other words, one who wishes to live should avoid speaking *Lashon HaRah*. The Gemara says that the Amora said he never understood this and now this peddler revealed to him this amazing secret for acquisition of *Chayim* (life) called *Netzor Leshoncha Me'Rah* (guard your tongue from speaking evil).

Everyone comments on this *chiddush* of the peddler, which is an open *pasuk* in Tehillim. We previously spoke out a thought from Rav Nissan Alpert, z"l, that is worth repeating. The *chiddush* of the peddler was not merely this *pasuk* itself, but how one punctuates the *pasuk*. When we read this *pasuk*, the opening phrase is a question: "Who is the person that wants to live a long time...?" Where does the question end and the answer begin?

The simple interpretation of the *pasuk* is that the question mark is placed after the words "*Lir'ot Tov*" – Who is the person who wants to live (a long time), loving days and seeing good? The answer is "One who guards his tongue from speaking evil..." The peddler taught that this was not the correct way to read the *pasuk*. The question mark belongs after the words "*Ha'Chafetz Chaim*" — Who is the person who wants to live (a long time)? The answer begins with the words "*Ohev Yamim Lir'ot Tov*" – Loving days, **seeing good**.

The secret to living a long life is to have a **positive** attitude. If a person looks positively at matters and sees people and places and events in a good light, then obviously he will guard his tongue from speaking evil. He will not come to speak *Lashon HaRah*. One of the great myths of *Lashon HaRah* is that it starts with the mouth or the tongue. The true problem of *Lashon HaRah* does not begin with the **MOUTH**, it begins with the **EYE**.

If someone looks at people with an "evil eye" and sees only their dark side, that will prompt the person to talk ill about them. However, if someone always sees the positive side of his neighbor, he will not come to speak *Lashon HaRah*. Perhaps he will see something that the person should not be doing, but

he will think to himself, "Ah, but the person has so many good qualities..."

The truth of the matter is that Rabbeinu Yona in the Sha'arei Teshuva at the end of the third Sha'ar discusses different aspects of *Lashon HaRah*. He divides them into six different categories. He defines the last category (III:231) as a *Nirgan*. What is a *Nirgan*? He brings a *pasuk* in Mishlei (18:8), in which Shlomo HaMelech writes: "The words of the *Nirgan* are like blows, and they descend to the chambers." A *Nirgan*, says Shlomo HaMelech, is a complainer. Rabbeinu Yona elaborates: A *Nirgan* is a person whose lifestyle and pattern of behavior is to invariably complain and see the bad. He always has complaints about the words and actions of his friends. "And even though the friend did nothing against him, he interprets everything in a negative fashion and not in a positive manner."

The root cause of *Lashon HaRah* is having the personality trait of being a *Nirgan*— the complainer. *Nirgan* brings a person to see the faults in people and things. That is the sickness. The sickness is not the **mouth**, the sickness is the **eye** and how the person perceives things.

This was the *chiddush* of the peddler. The way to read the *pasuk* is: "Who is the man who wants life?" – **QUESTION MARK!** And the answer is "Someone who loves his days, seeing only good" (*Ohev Yamim Lir'ot Tov*). If someone sees the good, he will have a long life because he will be prevented from speaking *Lashon HaRah*.

I was recently at a lecture series in which Rav Ephraim Shapiro from Florida and I shared the same podium. He told a story, which I think brings this idea into focus. I hesitate to say it in a shul,

but I hope you will pardon me because I think it brings home the point very well. It is an apocryphal story (i.e. – it is a parable), but it is an interesting story nevertheless.

There was a religious Roman Catholic woman who decided to go to Italy to visit Rome and the Pope. Prior to taking this once-in-a-lifetime trip, she visited her hairdresser to have her hair done beautifully for her upcoming visit to Italy and the Vatican. She gets into a conversation with her hairdresser and tells her that she is going to Italy. “We are going to Rome.”

The hairdresser says, “Rome? Augh! It is such a dirty city. The streets are not clean, there is litter all over the place; people do things in public they should not be doing in the street. Augh, Rome! It is a terrible city.”

The hairdresser then asks, “How are you flying?” The woman responds, “Continental Airlines.” The hairdresser says “Continental Airlines? That is a horrible airline! The seats are too narrow, the cushions are no good; the service is terrible, the flight attendants are always in a bad mood. Augh! Terrible!”

“And where are you staying?” The woman gives her the name of the hotel. “Woa – That hotel, that’s a dive. I wouldn’t let my dog stay in that hotel.”

“And what are you going to Rome for anyway?” “That is the highlight of my trip. We are going to have a private session with the Pope.” The hairdresser says “You think you are going to have a ‘private session’? It is going to be you and five thousand other people. You’ll be lucky if you get within a hundred yards of the Pope.”

In short, this Roman Catholic woman goes to Rome. Six weeks later she came back to the

hairdresser to have her hair done again. The hairdresser asks “How was the trip?” The woman says, “The trip was fabulous! Rome was gorgeous. It was beautiful. It was amazing!”

“And how was the flight on Continental?” “The flight? It was overbooked. They didn’t have room for us in Economy Class. Not only did they put us in **Business** Class, they even gave us a free upgrade to **First** Class. The flight was great!”

“And how was that hotel I told you about?” “Oh, the hotel? Our room wasn’t ready so they put us in the Presidential Suite.”

Then the hairdresser, this *Nirgan*, the one who always sees the negative in everything, finally asked, “And what about your ‘Private session’ with the Pope?” The lady said, “I’ll tell you. We were standing in line with hundreds of other people. A Swiss Guard approached us and said, ‘The Pope wishes to see you and one other couple.’ We came into the Pope and he said, ‘How wonderful it is to see you. We like people from America to come to the Vatican. It gives us encouragement, etc. But tell me, who does your hair? It’s the worst job I have ever seen in my life!’”

Food for Thought

Why is This Jewish Family Living in an RV?

(by Kylie Ora Lobell @aish.com)

The Benamous travel around Florida in an RV, homeschooling and seeing the local sights. They don’t plan on stopping anytime soon.

Over the past few years more and more people – mostly in their 20s and 30s – are ditching their apartments or homes and living in a van, RV, or mobile home. Sometimes it has to do with economics, but many of them want the freedom and adventure this kind of lifestyle offers.

Shmuelly and Sarah Benamou, a Jewish couple in Florida, were intrigued by the idea of living in an RV with their four children, ranging in ages from 6 to 2, all of them 18 months apart. They rented their home and packed up what they needed for their RV adventure. Sarah homeschools (she calls it roadschools) the kids and documents her unconventional lessons on Instagram.

“As a homeschool mom, my job is to provide resources and a rich environment for my children to learn through experience,” she said. “I wanted to travel and explore more places while maintaining stability for our children. So RV life was perfect for us. We sleep in our beds every single night, but we wake up to a new view every two weeks.”

The family stays in Florida because Shmuelly has work there, and they are connected to friends, communities and synagogues. Plus, the state is perfect for RV life.

“Florida is very RV-friendly and rich in beaches and nature,” Sarah said. “It’s exactly what I’m looking for my young children.”

Sarah, who was born in Paris and studied international finance, moved to the United States and was determined to conquer the business world. She worked in real estate and banking in New York City and became so successful that she decided to open her own company. She thought she had it all figured out.

But having children shifted her priorities. After seeing her oldest

child miserable in playgroup and her second child crying during her business meetings, she took a pause from working to focus on raising her children instead.

"I accepted my calling to homeschool, connect with my family, and be present and joyful."

Challenges and Growth

Three years ago, the Benamous moved from New York to Florida. They lived in a townhouse and then their own home for a year, but they decided that they wanted to try something different. That's when they began to travel around in their RV, which comes with its share of beautiful experiences as well as challenges.

In addition to making reservations for campgrounds many months in advanced, they also have to buy enough kosher food on Fridays to last them a week. And it's hard to make long-term friends. But they manage to stay positive.

"Those inconveniences mean more learning opportunities," Sarah said. "The kids learn how things work and where things come from. They learn great skills because we include them in every step of the process."

In a recent video, the children are doing laundry at a laundromat, riding their bikes, exploring a forest, playing a card game, and doing woodworking.

"Our family bond strengthened in ways I can't explain," Sarah said. "We spend more time outdoors, which means much less cleaning and more family time."

The family has also had many memorable experiences together. Once, they were swimming the Florida Keys when they noticed dolphins jumping behind them, a magnificent sight to behold. Another time, they met a biology professor who joined

their homeschooling class on anatomy.

"We meet many veterans, and my son is literally obsessed with survival skills, so he asks them a lot of questions," Sarah said. "We meet so many amazing people."

The Benamous are part of a Jewish homeschooling co-op in South Florida, so when they are in town, they participate in it. And when Shabbat comes, sometimes they decide to spend it with friends.

"We park in front of our friends' houses, cook potluck style, and eat and play together," Sarah said. "And we're not invading their space. We're only in their driveway."

"On the campgrounds, we take long walks together, play, and eat a meal, Sarah said. "It's very relaxing and peaceful."

Sarah grew up going on road trips every summer. Her family used to drive from Paris to Madrid, transporting their entire freezer full of kosher meat in a trailer attached to their vehicle.

"Our vacation home was in the middle of miles and miles of vine field," she said. "These were the best vacations of my life."

Now, the Benamous hope that they can stay on the road at least for a year – but Sarah has a feeling it'll be longer.

"We definitely want to travel across the U.S.," Sarah said. "It's just a matter of when. Maybe we'll do it in the next year or two."

Sarah doesn't recommend RV life for everyone. She made videos detailing the pros of roadschooling, along with the cons. When families decide if this lifestyle is for them, they need to make sure that the pros outweigh the cons.

"Prepare your family well before the change happens," she said.

"Discuss your intentions like getting closer as a family and/or creating unforgettable memories. If togetherness is one of your family's core values, then I definitely recommend it. It's been an amazing and rich learning experience for all of us."

Daily Halacha

The Significance of Shabbat Hagadol

(Rabbi Eli Mansour Daily Halacha)

Maran, in Shulhan Aruch, discusses the special Shabbatot that precede Pesah and the various Halachot that apply on those days. On Shabbat Shekalim, we take out an extra Sefer Torah and read the section of Shekalim, just as on Shabbat Zachor, the Shabbat before Purim, we read the section of Zachor, and we read special portions from the Torah on Shabbat Para and Shabbat Ha'hodesh. Interestingly, however, Maran also makes mention of the Shabbat immediately preceding Pesah, which is called Shabbat Hagadol ("The Great Shabbat") because of the miracle that occurred on this Shabbat. Maran makes mention of this Shabbat, even though there are no specific Halachot associated with this Shabbat. There is no special reading from the Sefer Torah on this Shabbat, and there are no special prayers, and yet Maran made a point of mentioning in his Halachic code that this Shabbat is special and is called Shabbat Hagadol.

It is true that there are several customs observed by some communities on this Shabbat. For

example, many synagogues read a special Haftara on this Shabbat, but this is not required according to the strict Halacha. Some Ashkenazim read portions of the Haggadah on Shabbat Hagadol, but this, too, is just a custom, and in fact the Vilna Gaon (Rabbi Eliyahu of Vilna, 1720-1797) was opposed to the practice.

The Hida (Rav Haim Yosef David Azulai, 1724-1807) suggested that perhaps the Halachic implications of the status of Shabbat Hagadol relates to greetings extended to one another on this Shabbat. Instead of greeting one another with the usual greeting of "Shabbat Shalom," the Hida suggested that perhaps one should instead extend the greeting, "Shabbat Hagadol Shalom," and the other should then respond, "Shabbat Hagadol Shalom U'meborach." Still, it remains unclear why Maran would make a point of mentioning Shabbat Hagadol if there are no actual Halachot that apply on this Shabbat.

Former Chief Rabbi Eliyahu Bakshi-Doron, in his work Binyan Ab, suggested that the practical significance of Shabbat Hagadol lies in the perspective it gives us on the preparations for Pesah. On the Shabbat before the Exodus, which was the 10th of Nissan, Beneh Yisrael were instructed to prepare a sheep for the Korban Pesah (paschal sacrifice) which was slaughtered four days later, on the 14th of Nissan. In full view of the Egyptians, who worshipped sheep as an Aboda Zara, Beneh Yisrael took a lamb and tied it to their bedpost, and they even explained to the Egyptians what they were doing, that this animal would be sacrificed to G-d. The Egyptians wanted to kill the people for desecrating their deity, but G-d performed a miracle and

made them powerless to cause Beneh Yisrael any harm.

Rav Bakshi-Doron noted that this miracle differed fundamentally from the ten plagues. The ten plagues were brought directly by G-d, whereas the miracle of Shabbat Hagadol came about through the people's courage. It was through their preparations for the Misva that a miracle happened. And the fact that G-d performed a miracle during the preparation for the Misva, four days before the actual performance of the Misva, is very significant. It demonstrates that even the preparatory stages have great value; that even the work we do in preparation for a Misva is laden with significance. And thus Maran made mention of Shabbat Hagadol in Shulhan Aruch, to teach us the importance of preparing for Pesah, by learning and teaching the Halachot and putting ourselves in the proper frame of mind for the holiday. The miracle of Shabbat Hagadol teaches us that it is not only the Misva itself that has value, but also the work we invest beforehand preparing ourselves for the performance of the Misva.

The Procedure for Bedikat Hamez

On the night before Erev Pesah one is required to perform Bedikat Hames – a thorough search of his home for Hames.

The widespread custom is to have somebody disperse pieces of Hames around the home prior to the Bedika; this custom is recorded already in the Kolbo (Halachic work by Rav Aharon of Lunel, 1280-1330). There is a common misconception that this practice serves to guarantee that the head of the household will

discover some Hames during the search, since otherwise the Beracha he recited before the Bedika would constitute a Beracha Le'vatala (Beracha recited in vain). As the Bet Yosef notes, however, this is incorrect. The obligation of Bedikat Hames requires searching the home for Hames and eliminating whatever Hames is found; regardless of whether or not one actually discovers Hames, he fulfills the Misva by conducting a thorough search. Hence, the Beracha is perfectly valid even if one's search does not produce any Hames, and there is therefore no need to distribute pieces of Hames before the search in order to ensure the Beracha's validity. Nevertheless, this is the widespread custom and it should be followed. The Arizal (Rabbi Yishak Luria, 1534-1572) maintained that one should distribute specifically ten pieces of Hames.

The Mishna Berura (commentary by Rabbi Yisrael Meir Kagan, 1839-1933) writes that the Hames distributed before the Bedika should be of the hard type, such that it does not leave any crumbs. The objective of the Bedika is to ensure the elimination of the Hames, and this objective is undermined if one leaves Hames crumbs around the house. Moreover, after the wife exerted great efforts to clean the house for Pesah, she might understandably feel distraught upon seeing Hames crumbs in many areas in the house. If for no other reason than Shalom Bayit (domestic harmony), then, it is proper to use hard, solid Hames that does not leave crumbs. Furthermore, the pieces left out for the search should be small – less than a Ke'zayit, so that in the event that one does not find a piece, he will not transgress the prohibition of possessing Hames. They should also be wrapped in small bags to ensure

that no crumbs are left in the home.

The first Mishna in Masehet Pesachim requires that the search be conducted "Le'or Ha'ner" – by candlelight. Hacham Ovadia Yosef writes that nowadays, when our homes are flammable, one may use a flashlight in lieu of a candle. Some Rabbis advise searching for a few moments with a candle as the Mishna requires, and then switching over to a flashlight. It should be noted that the lights in the home need not be turned off for the Bedika. To the contrary, as Hacham Ovadia writes, when one searches for something he wants as much light as possible, so it is preferable to leave the lights on during the search. The flashlight or candle is used for dark areas such as underneath or behind furniture, where the normal illumination is not sufficient.

The Ben Ish Hai (Rabbi Yosef Haim of Baghdad, 1833-1909) writes that while searching for Hames one should carry with him a bowl with salt. Salt, which is long-lasting and used as a preservative, symbolizes stability and endurance, and also has the capacity to ward off harmful spirits and the like.

It must be emphasized that Bedikat Hames is not a five-minute ritual that entails simply searching for the ten pieces of Hames that had been placed around the home. Halacha requires conducting a thorough search in all places where one reasonably suspects that Hames might be present. This includes clothe closets, pockets and the basement, not to mention the kitchen. One must also search the porch, the yard and one's automobiles. In homes with young children, the search must be especially thorough, as children often disperse food indiscriminately around the house. Of course, it is

not necessary to search the area where one stores the Hames that he sells for Pesah.

If a person did not find one of the ten pieces of Hames that had been distributed around the house before the search, he is not required to persist until he finds it. As mentioned, the pieces used for this purpose should be less than a Ke'zayit, so one does not violate the prohibition of Hames if some pieces are not discovered, and they are covered by the "Bittul" – the renunciation of Hames that one declares after the search.

After the search, the Hames is stored in a safe place in preparation for the burning the following day. One then recites the "Kol Hamira" text three times, renouncing his ownership over Hames in his property of which he is unaware. One does not renounce ownership over the Hames that he plans to burn the following day.

Kidz Corner

What Makes Rav Eliyahu Lopian's Blood Pressure Rise?

Rav Eliyahu Lopian, z'tl, once underwent a serious operation on his eye, and complications arose in the midst of the operation. Rav Lopian's blood pressure rose to dangerous levels and one eye burst. His life remained in danger for several weeks, and tefillohs were recited for him in all the yeshivohs in Eretz Yisrael. Eventually, with the help of Hashem, he recovered.

The eye surgeon who carried out the delicate operation said that he was surprised by the

complications. The operation was going smoothly, when suddenly Rav Lopian's blood pressure rose dramatically without any apparent cause. The doctors were unable to discover what had prompted the problem.

Several years later, Rav Lopian underwent another operation, and this time no complications arose. A talmid visited him in the hospital after the operation, and Rav Lopian said to him, "I'm sure you remember when I had an operation on my eye, and my life was in danger. The reason this happened was because prior to the operation, I did a cheshbon hanefesh since it was a time of Heavenly judgment. I thought about all my past actions, and I can vividly remember every one of my actions from the time I was twelve years old until today. (Rav Lopian was over eighty at the time). My fear of judgment caused my blood pressure to rise. This time I decided not to think at all, and Baruch Hashem, the operation went well." (Recollections of Reb Eliyahu Lopian by his students - translated by Rabbi B.D Klein)

La Paracha En Français

La solidarité et l'amour de rigueur entre toutes les couches sociales

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

Il existe un lien étroit entre notre Chabbat, appelé « Chabbat Hagadol », et la *paracha* de la semaine, Métsora.

La fête de Pessa'h se définit essentiellement par le récit que nous faisons de la sortie d'Egypte et des miracles qui l'accompagnèrent, lors desquels la main divine devint manifeste. Un des enseignements que nous pouvons en retirer est l'existence de plusieurs types de paroles. Certaines d'entre elles permettent à l'homme de s'attacher à son Créateur. C'est le cas lorsqu'il ne tarit pas d'éloges sur Ses œuvres redoutables, en particulier lors de la soirée de *Séder* où il existe une *mitsva* de raconter à son fils les prodiges divins accomplis sur le sol égyptien. Il s'agit de paroles saintes que nous avons l'ordre de multiplier, « quiconque s'étend sur le récit de la sortie d'Egypte étant digne de louanges ». Ces paroles glorifient D.ieu qui s'élève et l'homme en est grandement récompensé. A nous de nous rappeler que seul ce type de propos mérite d'être multiplié.

C'est pourquoi cette fête est appelée Pessa'h, nom pouvant être décomposé en *pé-sa'h*, une bouche qui parle. Car, il s'agit alors d'abonder en récits louant le Créateur pour Ses miracles et, notamment, pour ceux accomplis lors du *Chabbat Hagadol*. A ce moment-là, nos ancêtres, encore asservis sous la botte égyptienne, eurent le courage de capturer des agneaux pour les offrir en sacrifice, comme leur avait ordonné D.ieu, plaçant leur entière confiance en Lui. En ce jour, ils se racontèrent les uns les autres l'incroyable miracle dont ils avaient joui lorsque, sous le regard ahuri de leurs tortionnaires, ils avaient sacrifié leur idole sans qu'ils aient osé réagir. Ce miracle, conjugué à d'autres similaires, accélérèrent la délivrance du peuple juif.

Ce genre de paroles saintes a le pouvoir de rapprocher l'homme de son Créateur et d'accélérer la délivrance finale. Cependant, il existe des paroles qui, au contraire, l'éloignent de l'Eternel tout comme d'autrui et repoussent cette délivrance tant attendue. C'est le cas, par exemple, de la

médiance et du colportage par lesquels l'homme souille son âme qui, tout comme son corps, devient la proie de la lèpre. La solidarité représentant une condition sine qua non à notre délivrance, celui qui sème la querelle au sein de notre peuple par de vilaines paroles la repousse et mérite donc une grande punition. Le Saint béni soit-Il a créé le monde selon un équilibre : d'un côté, les paroles saintes de louanges à D.ieu, génératrices de la délivrance et, de l'autre, les propos vicieux semant le ravage spirituel et matériel.

Or, la solidarité doit régner entre toutes les couches sociales. Il est exclu de dire : « Untel est mécréant et je ne suis donc pas obligé de lui être solidaire », pas plus que de repousser quelqu'un en disant : « C'est une *mitsva* de le haïr. » En effet, dans la *Haggada*, nous citons les quatre types d'enfants auxquels la Torah s'adresse, ce qui signifie qu'aux yeux de l'Eternel, tous sont considérés comme Ses enfants, y compris le méchant. Il l'aime au même titre que les autres et attend impatientement le jour où il se repentira, ne perdant pas espoir à son sujet.

Si le Saint béni soit-Il le rapproche de Lui en l'appelant affectueusement Son fils, comment oserions-nous le repousser? Au contraire, il est de notre devoir de l'encourager et de lui témoigner notre affection, tout en lui transmettant des paroles de morale et de crainte du Ciel, jusqu'à ce qu'il opte lui aussi pour le droit chemin et se repente. C'est en cela que consiste notre devoir de coexister dans un climat de solidarité, en incluant les mécréants et en veillant à ne pas médire également d'eux.

L'ordre dans lequel la *Haggada* cite les quatre catégories d'enfants est surprenant : le sage, l'impie, le simple et celui qui ne sait pas poser de question. A priori, l'impie aurait dû être cité en dernier ; pourquoi figure-t-il après le sage ?

Afin de nous enseigner que, justement, le mécréant a le

potentiel de parvenir au niveau du sage si seulement il se repent. D'où notre devoir de cultiver la solidarité envers tous, y compris à l'égard du mécréant, et de s'efforcer de rapprocher ce dernier de la Torah et des *mitsvot* en lui témoignant de l'affection.

Notons, à cet égard, que D.ieu ordonna à nos ancêtres : « Que chacun demande à son voisin (*réa*) et chacune à sa voisine des vases d'argent et des vases d'or. » (*Chémot* 11, 2) A priori, le terme *réa*, connotant un lien amical, ne semble pas adapté dans ce contexte où l'on parle des Egyptiens, impies ayant asservi les enfants d'Israël durant des centaines d'années.

Mais la Torah désire nous enseigner ici une leçon de morale : si déjà l'Eternel appelle ainsi les Egyptiens parce qu'en dépit de leur impiété, ils accueillirent néanmoins les hébreux dans leur pays, ce qui représente un certain bienfait, a fortiori avons-nous le devoir de considérer ainsi tous nos frères juifs, de les aimer et de les estimer. Car, si nous devons nous conduire avec respect envers des non-juifs, combien plus nous incombe-t-il de le faire envers nos coreligionnaires, amplifiant ainsi la solidarité et la paix au sein de notre peuple !

Reflexion Semanal

Atenuar nuestras expresiones para lograr humildad

(Por Rav Abraham Twerski @aishlatino)

Dentro de las leyes complejas y esotéricas de *tzaráat*, hay un mensaje simple pero poderoso relacionado con la fuerza del habla. Aunque los versículos no dicen explícitamente qué provocaba

la *tzaráat*, nuestros Sabios la asociaron con siete pecados, y quizás el más famoso de ellos es *lashón hará*, hablar mal de otra persona.

Los efectos negativos que el *lashón hará* tiene sobre los demás son obvios. Si bien puede resultarnos difícil controlarnos y ser conscientes de lo que decimos, pocas personas negarán la falta de ética de las palabras dañinas. Sin embargo, el *lashón hará* no sólo es problemático por sus efectos interpersonales, sino que también surge de una deficiencia del carácter. Uno de los siete pecados responsables por la *tzaráat* es la arrogancia. Estos dos pecados pueden conectarse. Hablar mal de los demás puede reflejar una personalidad arrogante.

El Dr. James W. Pennebaker es un importante psicólogo en el campo del lenguaje y la personalidad. Usando complejos programas computarizados, él analiza el uso de las palabras para entender los pensamientos, sentimientos y motivaciones de un individuo, así como sus relaciones con otras personas. Pennebaker demostró en varios estudios que las palabras que usamos no sólo afectan a los demás sino que también se reflejan sobre nosotros mismos.

El uso de expresiones de atenuación para manifestar incertidumbre, vacilación o cortesía, es un ejemplo de esta idea. Cuando nos preguntan: "¿cómo está el tiempo?", podemos responder: "Hace frío" o podemos responder: "Me parece que hace frío". En su libro "The Secret Life of Pronouns: What Our Words Say About Us", Pennebaker argumenta que cuando decimos "me parece que hace frío" en vez de "hace frío", implícitamente estamos reconociendo que "aunque puede haber diferentes perspectivas al respecto, y de hecho tú puedes llegar a una conclusión diferente, mi creencia personal es que afuera puede hacer frío. Por supuesto que puedo estar equivocado, y si tu sientes el clima de otra manera, no me ofenderé" (Pág. 44). "Me parece" implica un matiz. Deja

lugar para múltiples perspectivas y diferentes opiniones. En síntesis, refleja humildad.

Al describir las leyes de *tzaráat* en lo que se refiere a las casas, el versículo nos dice que cuando una persona ve algo que parece *tzaráat*, debe ir al cohen y decirle: "Algo como una plaga ha aparecido en mi casa" (Vaikrá 14:35). El Midrash (citado por Rashi) es sensible al hecho de que el versículo sólo debería haber declarado: "una plaga ha aparecido en mi casa". El hecho de que se agregue "algo como una plaga" debe venir a enseñarnos algo importante. Incluso si la persona que va al cohen es un erudito que sabe con certeza que se trata de la plaga, el Midrash nos dice que de todos modos debe atenuar su declaración. No debe decir que vio la plaga, sino que vio algo como una plaga.

Rav Eliahu Mizraji (siglo XV, Constantinopla), en su súper comentario sobre Rashi, encuentra un mensaje moral dentro del Midrash. La Torá nos está enseñando a comportarnos debidamente (*dérej erez*): debemos hablar usando expresiones vacilantes. Él conecta esto con otro comentario de los Sabios, el hecho de que debemos acostumbrarnos a decir "no sé" (Brajot 4a). Rav Shimshon Rafael Hirsch explica que atenuar nuestras declaraciones y admitir que no estamos seguros de algo refleja un carácter humilde.

En lo que se está volviendo cada vez un clima social y político más tóxico, la sugerencia de los Sabios arraigada al texto bíblico nos brinda un marco para trabajar sobre nuestra personalidad y comunicarnos de forma efectiva. Si bien puede haber lugar para hechos indiscutibles y para hablar con convicción, si descubrimos que todo lo que pensamos y decimos es a nuestros ojos una verdad definitiva, puede que haya llegado el momento de dar un paso atrás y reflexionar. ¿Es esto una plaga o algo como una plaga? ¿Estoy tan seguro de todo o tal vez puedo admitir que realmente no lo sé? Si podemos atenuar nuestra

comunicación con un toque de humildad, estaremos encaminados para cultivar nuestro carácter y mejorar nuestras relaciones con los demás.

Nahalot

Nahala of Rabbi Meir Abulafia z"l the 18th of Nisan

ⓘRabbi Meir ben Todros HaLevi Abulafia (/ˈmeɪ.ər həˈleɪvi ˌæbuːˈlæfiə/ MAY-ər hə-LAY-vee AB-oo-LAF-ee-ə; c. 1170 – 1244), also known as the Ramah (Hebrew: הרמ"ה) (an acronym of his Hebrew name), was a major Sephardic Talmudist and Halachic authority in medieval Spain.

He was the scion of a wealthy and scholarly family, the son of Todros ben Judah, to whom the physician Judah ben Isaac dedicated his poem, The Conflict of Wisdom and Wealth, published in 1214.

In his 30s, he was already one of the three appointed rabbis on the Toledo Beth Din (one of the other two was Joseph ibn Migash's son, Meir). As the Spanish kings gave the Jews more self-rule, Rabbi Abulafia played a substantial role in establishing ritual regulations for Spanish Jewry. He was also the head of an important yeshiva in Toledo. He was so highly esteemed in Toledo that on his father's death in 1225 the latter's honorary title of Nasi (prince) was applied to him.

He is well known for beginning the first Maimonidean Controversy over the Mishneh Torah while the Rambam (Maimonides) was still alive. Outraged by Maimonides' apparent disbelief in physical resurrection of the dead, Abulafia wrote a series of letters to the French Jews in Lunel. To his shock and disappointment, they supported the Rambam. Thirty years later, when controversy erupted over the Rambam's Guide for the Perplexed and the first book of Mishneh Torah, Rabbi Abulafia refused to participate. Rabbi Abulafia was also opposed to the study of philosophy.

Hechal Shalom - Or Oziel

Pesah Schedule 2024

RABBI DAVID ELMALEH

MONDAY, APRIL 22ND

SHAHARIT NETZ: 6:15AM
SHAHARIT SECOND MINYAN: 8:00AM
FIRST BORN SIYUM AFTER EACH MINYANIM

STOP EATING HAMETZ: 10:45AM

BURN HAMETZ/ KAL HAMIRA BY 12:02PM

CANDLE LIGHTING: 7:29PM
MINHA FOLLOWED BY ARBIT & FULL HALLEL: 7:30PM

KIDDUSH AFTER: 8:23PM

TRY TO FINISH HALLEL OR AT LEAST AFIKOMEN BEFORE
HATSOT: 1:19AM

PESAH פסח DAY 1

TUESDAY, APRIL 23RD

SHAHARIT NETZ: 5:50AM

SHAHARIT MAIN MINYAN: 8:45AM

MINHA FOLLOWED BY ARBIT & FULL HALLEL: 7:30PM
COUNT 1ST OMER AFTER 8:24PM

**KIDDUSH AND CANDLE LIGHTING
(FROM EXISTING LIGHT) AFTER 8:24PM**

PESAH פסח DAY 2

WEDNESDAY, APRIL 24TH

SHAHARIT NETZ: 5:50AM

SHAHARIT MAIN MINYAN: 8:45AM

MINHA: 7:30PM

ATA AMARTA, BARECHENU, &

YAALE VEYAVO IN AMIDA

YOM TOV ENDS 8:27PM

COUNT 2ND OMER AFTER 8:25PM

HOL HAMOED

THURSDAY

SHAHARIT NETZ: 6:10AM

SHAHARIT MAIN MINYAN: 8:30AM

MINHA FOLLOWED BY ARVIT: 7:35PM

COUNT OMER AFTER 8:25PM

SHABBAT-HOL HAMOED

FRIDAY APRIL 26TH

CANDLE LIGHTING: 7:31PM

MINHA FOLLOWED BY ARVIT 7:30PM

SHABBAT AMIDA & YAALE VEYAVO IN AMI
COUNT 4TH OMER AFTER 8:17PM

***NO SHALOM ALECHEM OR ESHET HAYIL**

SATURDAY APRIL 27TH

SHAHARIT NETZ: 5:45AM

SHAHARIT MAIN MINYAN: 8:45AM

MINHA: 7:10PM

FOLLOWED SEUDAT SHELISHIT & ARBIT

COUNT 5TH OMER AFTER 8:27PM

SHABBAT ENDS: 8:31PM

RABENU TAM: 9:03PM

שביעי של פסח SHEBII SHEL PESAH

SUNDAY, APRIL 28TH

SHAHARIT NETZ: 6:10AM

SHAHARIT MAIN MINYAN: 8:30AM

CANDLE LIGHTING: 7:32PM

MINHA: 7:35PM

FOLLOWED BY ARVIT

COUNT 6TH OMER AFTER NIGHTFALL: 8:27PM

Kerie Moed - Keraya - Meldado (Study Night of
Shebii Shel Pesah): Immediately after Arbit
(for Approximately 30 minutes)

MONDAY, APRIL 29TH

SHAHARIT NETZ: 5:45AM

SHAHARIT MAIN MINYAN: 8:45AM

MINHA: 7:35PM & ARVIT: 8:05PM

COUNT 7TH OMER AFTER NIGHTFALL: 8:28PM

**CANDLE LIGHTING FROM EXISTING LIGHT
AFTER: 8:28PM**

TUESDAY, APRIL 30TH

SHAHARIT NETZ: 5:45AM

SHAHARIT MAIN MINYAN: 8:45AM

MINHA: 7:35PM

ARVIT: 8:05PM

COUNT 8TH OMER AFTER NIGHTFALL: 8:28PM

YOM TOB ENDS: 8:30PM R.TAM 9:02PM

VERY IMPORTANT: ONE SHOULD NOT TAKE OUT ANY OF THEIR HAMETZ FOR
THE PREPARATION OF THE TRADITIONAL MIMUNA BEFORE 9:20 PM IN ORDER
TO GIVE THE RABBI THE CHANCE TO BUY BACK ALL THE HAMETZ.

MIMOUNA: TARBAKHU U-TSA'ADU