



בס"ד
NEW

הלכות

PARASHAT TAZRIA
RABBI DAVID ELMALEH

5th of Nisan
April 13th 2024
CANDLE LIGHTING 7:24pm
SHABBAT ENDS 8:24pm



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GOSSIP**

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BE
HAD BY ALL**

**FIVE PERSONAL
LESSONS FROM THE JEWISH
BILLIONAIRE**

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מרים בת בילה ז"ל & שלמה בן יעקב ז"ל



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General Hechal Shalom

Community Announcements

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

Miscellaneous Announcements:

- **This Week's Congregational Kiddush** is available for sponsorship!
- **This Week's Seudat Shelishit** has been kindly sponsored by **Mr. Jack Benoudiz in memory of Ruby Bat Saada z"l the 7th of Nisan and Shemuel Ben Abraham z"l the 8th of Nisan** . Tihye Nishmatam Tzerura Bitzror Hahayim Amen!
- **This Week's Daf Yomi** has been Kindly sponsored by **Mr. Jack Benoudiz in memory of Ruby Bat Saada z"l the 7th of Nisan and Shemuel Ben Abraham z"l the 8th of Nisan** . Tihye Nishmatam Tzerura Bitzror Hahayim Amen!
- **This Week's Breakfast** is available for sponsorship!
- **This Week Learning** is available for sponsorship!
- **This Week's Avot Ubanim** is available for sponsorship!

WEEKLY SHIURIM:

Daf Hayomi: 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!

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

The Board of Directors:

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Refuah Shelema List

Men

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| <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 |
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Women

- | | | |
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Happy Birthday To:

- Eden Grace Albergel – Fri. Apr. 13th,
- Eliyahu Chocron – Sun. Apr. 14th,
- Mr. Sammy Maya – Sun. Apr. 14th,
- Tehila Taieb – Mon. Apr. 15th,
- David Gad – Fri. Apr. 19th,

Nahalot:

- Don Saadia Cohen Bar Cota z”l the 5th of Nisan (Shabbat) (Father of Mr. Isaac Cohen)
- Shalom Bitton Bar Rachel z”l the 5th of Nisan (Shabbat) (Grandfather of Mr. Ronen Cohen)
- Estelle Esther Bat Mahklouf z”l the 5th of Nisan (Shabbat) (Aunt of Mrs. Ilanit Taieb)
- Rachel Tangir Bat Alia z”l the 7th of Nisan (Grandmother of Mr. Simon Chocron)
- Ruby Bat Saada z”l the 7th of Nisan (Mother of Mrs. Silvia Benoudiz z”l)
- Shemuel Ben Abraham Z”L the 8th of Nisan (Father of Mireya Hayon Benoudiz)
- Felicia Bat Miriam z”l the 8th of Nisan (Mother of Mrs. Simi Benmergui)
- Camila Bat Gimol z”l the 8th of Nisan (Grandmother of Mrs. Camila Benmergui)

- Chana Bat Esther z”l the 9th of Nisan (Grandmother of Dr. Max Nahon)
- Sauda Bat Miriam z”l the 9th of Nisan (Grandmother of Mr. Amichai Shoshan)
- Dina Hakimi z”l the 9th of Nisan (Grandmother of Mr. Albert Gad)

Next Shabbatot:

- 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 (Mother of Mrs. Jeannine Furhmann)
- 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)



1. This parsha discusses the law of circumcision. a) Who is the first person in the Torah to receive a circumcision from his parent? b) Who is the first baby to have a circumcision when he was eight days old? c) Which other baby is circumcised elsewhere in the Torah?
2. a) Where does the number 33 appear in this parsha? b) Where in the Torah and in the Prophets is the number 33 mentioned?
3. In which law is a female double that of a male?
4. Which of the ten plagues appears in this parsha?
5. Which 5 colors are mentioned in this parsha?
6. In what two contexts is fire mentioned in this parsha?
7. Which two topics in this parsha involve the number seven?
8. In this parsha, in what two contexts must clothing be torn?
9. What two other places in the book of Leviticus is there a commandment not to tear clothing?
10. In this parsha, what word must a leper call out twice? What other law (in the book of Numbers) requires someone to call out a word twice?



- 1) a) In parshat Lech Lecha, Avraham circumcises his 13-year-old son Yishmael (Genesis 17:23). b) In parshat Vayera, Yitzhak was the first baby to receive a circumcision at 8 days old (Genesis 21:4). c) In parshat Shemot, Moshe's second son is circumcised by his mother Tzipora (Exodus 4:25).
- 2) a) After giving birth to a boy, a mother is ritually impure for 33 days (Leviticus 12:4). b) In parshat Vayigash, when the Jewish people travel down to Egypt, Leah's descendants number 33 (Genesis 46:15). King David ruled for 33 years in Jerusalem (2-Samuel 5:5).
- 3) The ritual impurity of childbirth lasts seven days for a male child and 14 days for a female child (Leviticus 12:2,5). In addition, the subsequent days of purity are 33 days for a baby boy and 66 days for a baby girl (Leviticus 12:4,5).
- 4) The Torah discusses the laws of someone whose skin has leprosy on boils (Leviticus 13:18). Boils is one of the ten plagues in parshat Va'era (Exodus 9:9).
- 5) The following colors appear, all relating to the laws of leprosy: white (Leviticus 13:3), red (13:24), yellowish gold (13:36), black (Leviticus 13:37), and greenish yellow (13:49).
- 6) a) The Torah discusses someone who has leprosy on a burn that has healed. The word for burn is michvas aish – "a fire burn" (Leviticus 13:24). (b) Clothing that has incurable leprosy must be burned by fire (Leviticus 13:52,57).
- 7) (1) A woman who gives birth to a boy is ritually impure for seven days (Leviticus 12:2). (2) Someone with leprosy, and clothing with leprosy, are quarantined in seven-day periods (Leviticus 13:4,20,21,26,31,33,50,54).
- 8) The Torah states that a person with leprosy, "his clothing be torn" (Leviticus 13:44). If a garment has leprosy it must be washed and put away for seven days. If after this period the leprosy stain has dimmed, one must tear away the section containing the leprosy stain, and the rest of the garment may possibly be salvaged (Leviticus 13:56).
- 9) In parshat Shmini, after the death of Nadav of Avihu, Aharon and his remaining sons are prohibited from tearing their clothing as a sign of mourning (Leviticus 10:6). In parshat Emor, a High Priest is prohibited from tearing his clothing (Leviticus 21:10).
- 10) A leper must call out the words, "Tame Tame" (impure impure) (Leviticus 13:45). In parshat Naso, a woman accused of adultery (sotah) must answer the Kohen's oath with the words, "Amen Amen" (Numbers 5:22).

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!**



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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

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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.

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

Weekly Inspiration

The Superficiality of Gossip

(Rabbi Eli Mansour from iTorah)

Parashat Tazria discusses the laws regarding Sara'at – a type of skin infection that brings Tum'a (impurity) upon a person. The Rabbis explain that in ancient times, Sara'at would befall a person as a punishment for the particular sin of Lashon Ha'ra – gossip and talebearing, disseminating negative information about other people.

The Torah begins its discussion of Sara'at (13:2) by establishing that it comes in different shades of white, referred to with the terms "Se'et," "Sapahat" and "Baheret." Upon closer examination, these three terms allude to us the root cause of the sin of Lashon Ha'ra, explaining the psychology behind the tendency that some people have to share unflattering information about their peers.

The word "Se'et" denotes "carrying," lifting something up in order to bring it somewhere. Often, people indulge in gossip for the purpose of "elevating" themselves, in order to feel superior. There are two ways in which a person can feel good about who he is: to lift himself higher or knock others down. The first way requires the hard work and discipline to achieve, to attain greatness, to be an accomplished person. The second way is far easier – to look down on other people, to focus one's attention on their faults and misdeeds, such that he can see himself as better than them. Very often, the person stricken with Sara'at, with the spiritual ill of habitual gossip, is

driven by "Se'et," by the desire to elevate himself in his own eyes by speaking negatively about other people.

The word "Sapahat" stems from the root "S.P.H.," which connotes a connection or attachment. Many people who indulge in gossip do so with the aim of gaining social acceptance, to improve their social standing. They feel that bringing "juicy" information about others will attract attention and impress the people around them.

Finally, the term "Baheret," a derivative of the word "Bahir" – "clear," or "bright" – alludes to the natural desire to feel smart. The ability to share information about another person's personal life, and especially about that person's failings, makes one feel knowledgeable, as he is privy to information that most people are unaware of.

These three terms thus teach us about the three primary reasons why so many people fall prey to the urge to speak Lashon Hara: 1) to feel good about themselves by focusing on other people's faults; 2) the desire for social acceptance; 3) to feel and appear smart and knowledgeable.

In this introductory verse, the Torah emphasizes that the Sara'at infection surfaces "Be'or Besaro" – literally, "upon the skin of his flesh." This means that Sara'at affects only the outermost layer of the skin, the layer that is visible. Sara'at is, we might say, "skin-deep." It appears on the outer surface of the skin, without impacting the inner layers at all.

In light of what we have seen, we might suggest that the Torah here is teaching us about the superficiality of Lashon Ha'ra, how the benefits that people think they will enjoy from sharing gossip are, in truth, superficial;

speaking Lashon Ha'ra appears to offer benefits, but in reality, it doesn't.

The first reason for speaking Lashon Ha'ra, as mentioned, is the desire to "elevate" oneself, to feel superior. But this feeling of superiority isn't real, and it fades very quickly. The only way to truly feel good about ourselves is to work to achieve and accomplish. The sense of satisfaction experienced when sharing gossip is "skin-deep," and does not actually give us a long-lasting feeling of pride and accomplishment.

The same is true about the perceived social benefits of gossip. True, at the moment, the people are excited to hear what is being said. But will they really want to be the speaker's friend? They certainly realize that if this person shared unflattering information about others, he would happily share information about them, too, when he can. Temporarily, the speaker is the center of attention – but this is no way to build long-lasting friendships.

Finally, having the "inside scoop" on somebody, knowing about his faults and mistakes, does not make a person smart. It's just the opposite – a smart person knows that he can't judge people based on a small sample size, on the little piece of "juicy" information that he possesses. And, he understands that people are not defined by their faults, by their mistakes, or by their failures. After all, we all have our share of flaws. A person might feel smart because he knows something embarrassing about his fellow, but this is a superficial feeling. Real intelligence is the realization that people are complex creatures, and that it is impossible to cast judgment based on this story or that story.

The lesson of Sara'at, then, is to focus our attention on striving for real greatness, for real accomplishments, rather than experiencing the fleeting, superficial feeling of pride that comes from speaking Lashon Ha'ra.

The Self-Destructive Power of Arrogance

(Rabbi Eli Mansour from iTorah)

The Haftara for Parashat Shemini, taken from the Book of Shemuel II (chapter 6), tells of the tragic events that took place during what was to have been the joyous occasion of the transportation of the Aron (ark) to King David's city near Jerusalem. The ark had been captured by the Pelishtim many years earlier, and now it was finally being returned to the capital city. During the festive procession, the ark appeared as though it would fall, and so one of the two brothers charged with transporting the sacred article – Uza – quickly put his hand on the ark to support it. G-d immediately killed Uza for disrespecting the ark. This story is read as the Haftara for Parashat Shemini, which tells the similar story of the death of two brothers – Aharon's two oldest sons, Nadab and Abihu. They, like Uza, were killed on what had been a joyous, festive occasion – the inauguration of the Mishkan. The Talmud explains that Uza was killed because he should have known that the ark did not need his support. After all, "Aron Noseh Et Nosav" – the ark actually transported those who

carried it. When people appeared to carry the ark, in truth, the ark was carrying them. Thus, the ark certainly did not need anybody to keep it from falling. This mistake was regarded as a grievous sin, and thus Uza was killed. The Malbim (Rav Meir Leibush Weiser, 1809-1879) adds that Uza forgot the special Kedusha of the Aron and displayed a lack of reverence for Hashem. This was an especially severe infraction, the Malbim explains, because Uza "forgot the fear of the King when he was still standing in front of him." Uza was standing in G-d's presence, and the failure to show awe and reverence to G-d while standing before Him constitutes a grave sin. The Malbim writes that such a sin is "Gadol Mi'neso" – "too great to bear." It is frightening to note that we find this same expression used by Maran (Rav Yosef Karo, 1488-1575), in the Shulhan Aruch (Orah Haim 124:7), in reference to the sin of conversing during the Hazara – the Hazan's repetition of the Amida prayer. After establishing that one may not engage in mundane conversation during the Hazara, Maran adds, "If one did converse, he is a sinner, and his iniquity is too great to bear." Not coincidentally, the Malbim describes the severity of Uza's sin with this same terminology. Speaking during the prayer service is precisely the same offense, forgetting "the fear of the King" while "still standing in front of him." As we stand before G-d during prayer, we must maintain an aura of respect and reverence. Engaging in conversation as we stand before Hashem is very disrespectful,

and, in a sense, resembles Uza's sin, failing to conduct oneself with awe and respect in G-d's presence. Let us learn from this tragic episode the importance of maintaining decorum in the synagogue, that we must stand before G-d with respect and show reverence for the sanctity of the Bet Keneset.

Actions, Not Words

(Rabbi Joey Haber)

Much of Parashat Tazria is devoted to the laws of *tzara'at* – a type of plague which came in various forms, affecting either a person's skin, his clothing, or his home. Our tradition teaches that in ancient times, *tzara'at* would befall a person as a punishment, mainly for the sin of *lashon ha'ra* – gossip and negative speech about other people.

One of the indications in the text of this connection between *tzara'at* and *lashon ha'ra* is the process required when a person heals from *tzara'at*. In order to regain his status of *tahara* (purity), he must undergo a detailed procedure, which begins with a ceremony involving two birds (Vayikra 14:4). Rashi explains why birds are required for this process. He writes that a person would suffer *tzara'at* because of *lashon ha'ra*, which involves פטפוטי דברים – excessive chattering. In order to atone for this sin, he needs to bring birds, שמפטטין תמיד בצפצוף קול, – who constantly make chirping noise.

There are several different aspects to the sin of *lashon ha'ra*. Rashi here points to one particular aspect – פטפוטי דברים, talking too much. Many people who are guilty of frequently speaking

lashon ha'ra simply talk excessively.

The importance of controlling one's mouth is expressed by Rabban Shimon ben Gamliel, in a Mishna in *Pirkeh Avot* (1:17):

כל ימי גדלתי בין החכמים, ולא מצאתי לגוף טוב אלא שתיקה.

I grew up my entire life among the sages, and I found nothing better for the body than silence.

Rabban Shimon describes the value of silence as the most beneficial quality a person can have. Why?

People who speak excessively often think that their words can replace action. Instead of acting, doing and accomplishing, they talk, they try drawing attention to themselves and impressing people by talking. But words are no substitute for action. Greatness is achieved not by talking, but by working and doing. People who engage in דברים, unnecessary talking, often do so because they aren't doing enough, they aren't accomplishing.

This is why Rabban Shimon introduces his teaching by saying, כל ימי גדלתי בין החכמים – that he had spent his life among great people. He saw that accomplished people are those who focus on actions rather than words, who do the heavy lifting instead of just talking.

As important as verbal communication between husband and wife is, words do not suffice. A good spouse is one who does things for the other, who expresses his or her commitment through concrete action. The same is true of all relationships. Kind words are of course important, but a good friend is always there, is always willing to put in the effort to help and to nurture the friendship.

At the Pesach seder, we list the ten plagues that Hashem brought upon the Egyptians, after which we state that Rabbi Yehuda – היה נותן בהם סימנים – would use an acrostic to represent the ten plagues: דצ"ך עד"ש – באחא"ב. I once saw a fascinating observation – that this same Rabbi Yehuda is described in Masechet Berachot (63b) as ראש המדברים בכל מקום – the Rabbi who was always the first to speak. Rabbi Yehuda, it seems, was regarded as the “top” public speaker of his time. How interesting it is that the ראש המדברים, the most highly regarded public speaker, was the one who היה – found concise ways of saying things. Specifically, the man of few words, who knew how to keep his words brief, was the ראש המדברים, the leading speaker.

Actions speak so much louder than words. Let's try to avoid דברים, unnecessary talk, and focus on working, on investing effort, on being there for the people in our lives, so we can make a real difference and achieve greatness.

A Joyful Time Should Be Had by All

(Rabbi Frand from Torah.org)

At the beginning of Parshat Tazria, the Torah says that after a woman gives birth to a male son, she is ritually impure for seven days. Then, following immersion in a *mikva* (a ritual bath), she returns to a state of ritual purity. On the eighth day, male sons are circumcised. The Talmud in Niddah (31b) provides a very interesting reason for performing the *brit milah* on the eighth day.

During the seven days of ritual impurity following the birth of a son, the mother is a *niddah*. In early generations, prior to subsequent rabbinic prohibitions which exist today, the husband and wife were finally allowed to fully be together by the eighth day.

The Gemara explains that the reason why we wait until the eighth day for the *brit milah* and the accompanying celebration is that prior to this time, the happiness of the husband and wife are limited by the prohibition against intimately sharing their joy together. The lack of ability by husband and wife to celebrate fully might even dampen the spirits and restrict the enjoyment of the other guests. Therefore, the Torah established that *milah* be ‘delayed’ until the eighth day, so that everyone will be able to fully participate in the joyous occasion.

Rav Moshe Mordechai Epstein zt”l (the Slobodka Rosh Yeshiva) points out that the Torah is expressing tremendous sensitivity for people's feelings. This passage essentially says that *Milah* should really be performed sooner. The Torah has us wait until the eighth day to make sure that everyone who is present at the *brit* will be able to fully enjoy themselves.

The concept of sharing happy occasions and maximizing everyone's *simcha* is so basic to Torah ethics that it justifies ‘postponing’ *milah* until the eighth day.

Rav Moshe Mordechai pointed out a parallel to a *minhag* during the Yizkor prayer in memory of the dead, which we say four times a year — on Yom Kippur, and at the end of the three major holidays (Pesach, Shavuot, and Shemini Atzeret following Sukkot). There is a virtually universal custom that when Yizkor is said, people whose parents are both

still living leave the sanctuary during the recital. What is the reason for this custom?

Rav Moshe Mordechai Epstein wrote that the reason for this custom is the very concept mentioned earlier. Yizkor is usually recited on Yom Tov. If reciting Yizkor is not exactly a joyous experience for the people whose parents are deceased, it can at least be a comforting experience to remember their loved ones on Yom Tov. But if the other people witness this and watch friends and relatives perhaps shedding tears for departed parents, that would affect and contradict their enjoyment of the Yom Tov. We are trying to avoid this. We try to provide the appropriate form of *Simchat Yom Tov* (happiness on the holiday) for everyone.

Food for Thought

Five Personal Lessons from the Jewish Billionaire You've Never Heard of

(Shalom G @aish.com)

Dr. Yosef Walder had a major impact on me and on thousands of others.

Last week, we lost a giant of a man.

Dr. Yosef Walder, an entrepreneur, philanthropist, and a winner of a man, sadly passed away after battling illness for many years.

The Increasing Threat of Deep-fakes and AI Images – And How You Can Spot Them

Dr. Walder started his career as a professor of biochemistry at the University of Iowa College of Medicine before starting his own company, (IDT), out of a synagogue office.

That company grew and grew and was eventually bought out by Private Equity for \$1.8 billion in 2018.

I knew Dr. Walder, and he had a major impact on me and on thousands of others. Here are five personal lessons I've learned from this giant.

1. Humility.

Dr. Walder was one of the most unassuming men you'd ever encounter. If I were to show you a lineup of men, you'd never be able to identify the billionaire. He didn't show off. He didn't boast. In fact, he lived in quite a modest house considering his means and drove his famous old Buick for many years.

Lesson: Wealth doesn't mean acquiring material possessions. Dr. Walder was happy with what he had

2. Charity

Dr. Walder did more for the Chicago Jewish Community than possibly anyone. He and his wife built up tens of schools and provided funds for many of them to have tuition. He built programs that educated young children about the sciences.

As one Rabbi said, "Dr. Walder is the only one who'd come to me and push me to have him help out more. He'd ask, 'what else could I help with?'"

See The Walder Foundation, a fund founded by the Walders, giving back to many different organizations.

Lesson: Whether it's material or with your time, give back to others. You'll be remembered for that, not your BMW 6 Series.

3. Kindness to the Extreme

The above kindness is quite uncommon, but still, it happens. What Dr. Walder and wife do is go above and beyond. I remember how Dr. Walder always had Kalman, a special needs individual, by his side. He'd eat by his house every Shabbat; he'd walk to synagogue with him.

Additionally, the Walders took in some children during a tough period in these children's lives. When a mother died in a car accident, the Walders took in Eliyahu and his sister and funded their lives. Sadly, after getting married and becoming a father Eliyahu contracted bacterial meningitis and died young, and the Walders dedicated two schools to their adopted son's memory.

There's giving money and then there's giving their whole being to helping others. I don't exaggerate when I say that Dr. Walder gave his heart and soul to helping others. He used to say that part of what is so amazing about his company was that he was able to give people jobs.

Lesson: Be recklessly kind. You'll never, ever regret it. I promise you

4. It Was Never About Him

Dr. Walder never made it about himself. There aren't any magazine profiles of this billionaire, nor are there any news of extravagant purchases after their company was sold. When I asked a Rabbi today about Dr. Walder's generosity and if there was more info online on his history, the Rabbi responded, "I don't know of anything like that. I worked closely with him for the [school] dinner, and it was never about him, to him it was all about the success of the school."

Lesson: Focus on helping others and being a vessel.

Thankfully, Forbes never found out about this holy man. He wouldn't have liked the attention.

5. Cutting Edge of Tech

Dr. Walder's company, IDT, had a kit that was the first approved test for Covid by the CDC in February of 2020. Read this WSJ article if you don't believe me.

Dr. Walder worked tirelessly for over 30 years to build up an incredible company.

They're also a leader in the area of CRISPR, the genetic engineering technique that allows scientists to modify the DNA of living organisms.

To say that Dr. Walder was at the cutting edge is quite an understatement.

Let's take away some valuable lessons from Dr. Walder. Be kind, be thoughtful to the needs of others, don't make it about you, and yes, work hard.

Daily Halacha

The Status of Food Prepared in a Hametz Pot

(Rabbi Eli Mansour
Daily Halacha)

Hacham Ovadia Yosef, in his *Yehaveh Da'at* (1:11), addresses the case of jelly that was prepared before Pesah with only kosher-for-Pesah ingredients, but in pots that had been used with Hametz and were not koshered for Pesah. Assuming the pot was perfectly clean when it was used for preparing the jelly, may the jelly be eaten on Pesah, as it does not contain any Hametz, or is it forbidden on Pesah because it absorbed the taste of Hametz from the walls of

the utensils in which it had been cooked?

Hacham Ovadia permits eating the jelly in such a case, noting two reasons why it should not be considered Hametz. First, we generally assume that most pots are not "Beneh Yoman," meaning, they had not been used within the previous twenty-four hours. In light of this assumption, any Hametz flavor in the walls of the pot used for the jelly had been absorbed in the walls for at least twenty-four hours, and thus the flavor is considered "Noten Ta'am Li'fgam" – that is, it imparts a foul taste in the food. A negative taste of Hametz does not render food forbidden on Pesah, and thus the jelly is permissible. Additionally, the Hametz taste absorbed by the jelly is "Noten Ta'am Bar Noten Ta'am," or a "second degree" taste. The jelly does not directly absorb a taste of Hametz, but rather absorbs a taste of Hametz which had been absorbed by the walls from the Hametz that had been cooked in the pot. Halacha permits a "Noten Ta'am Bar Noten Ta'am" if the taste in question was not forbidden for consumption at the time it is absorbed. In this case, the jelly was prepared before Pesah, when Hametz was not yet forbidden. As such, this taste is permissible, even once Pesah begins.

A similar case is where one mistakenly used an ordinary, Hametz pot on Pesah to prepare rice. Sepharadim allow eating rice on Pesah (as long as it had been checked three times for Hametz), but of course the rice should be prepared in a special Pesah pot, or in a pot that was koshered for Pesah use. Nevertheless, if one mistakenly used a regular, Hametz pot (which had been cleaned but not koshered), the rice may be eaten on Pesah. As in the case of the jelly, the taste of Hametz in the walls of

the pot is more than twenty-four hours old, and therefore the rice is permissible for eating on Pesah. It goes without saying that this applies only "Be'di'abad," after the fact, and optimally, as mentioned, one should use specially designated Pesah pots, or koshered pots, for preparing food for Pesah. But if such a mistake happened, the rice is permissible.

Summary: If jelly was prepared before Pesah in a pot which was not koshered for Pesah, the jelly may nevertheless be eaten on Pesah, assuming the ingredients are all kosher for Pesah and the pot was clean. If one mistakenly prepared rice on Pesah in a Hametz pot, the rice is nevertheless permissible on Pesah.

Koshering

Silverware, Oversize Pots, and Meat and Dairy Utensils Together

Metal pots with an enamel covering may be koshered for Pesah; the enamel has no effect on the pot's status as far as koshering is concerned.

If somebody purchased before Pesah a used utensil from a gentile, and it therefore requires both koshering and *Tebila* (immersion in a *Mikveh*), it should first undergo koshering so the taste of non-kosher food is purged, and then be immersed in a *Mikveh*.

If one is koshering silverware for Pesah, he may place all the silverware in a bag with holes and then lower the bag into the boiling water, rather than go through the trouble of dipping each piece of silverware separately. He must, however, shake the bag when it is inside the water to ensure that all the pieces come in direct contact with the water.

If one wishes to kosher a very

large pot and does not have another pot large enough in which to do the koshering, he has two options. First, he may dip the pot into boiling water one part at a time. Meaning, he dips part of the pot in the boiling water, and then removes it, turns it around, and dips the other side. This is the ruling of the Shulhan Aruch (Orah Haim 451:11). Alternatively, one can fill the pot with water until its rim, place it on fire, and then place in it a rock that had been heated until it became fiery hot. The water will then spill over the rim of the pot, and this qualifies as Hag'ala (immersion in boiling water).

It is permissible to kosher meat and dairy utensils together, as long as one of them had not been used within the previous twenty-four hours. If either the meat or dairy utensil had not been used within the previous twenty-four hours, they may be koshered together. But if both had been used within that period they must be koshered separately.

Must One Perform Bedikat Hametz if He Goes Away for Pesah?

The question commonly arises as to whether a person who spends Pesah away from home must perform Bedikat Hametz (the search for Hametz on the night of Erev Pesah). In principle, the obligation of Bedika applies even if one leaves his home, unless he leaves a month or more before Pesah. The Shulhan Aruch (Orah Haim 436:1) writes explicitly that one who leaves home within thirty days of Pesah must perform Bedikat Hametz – albeit without a Beracha – even if

he has no intention of being home at all during Pesah. Fundamentally, then, a person who goes away for Pesah is nevertheless required to search his home for Hametz the night before his trip, though without a Beracha.

In practice, however, people generally sell the Hametz in their homes to a gentile, through the agency of their Rabbi, before Pesah. Therefore, since all the Hametz in one's home will belong to a gentile throughout Pesah, one who leaves for Pesah is not required to search for Hametz. After all, there is no obligation to search for a gentile's Hametz, and thus assuming that one did a proper Mechirat Hametz (sale of a Hametz), he is not required to perform a Bedika before he leaves for Pesah.

Hacham Ben Sion Abba Shaul (Israel, 1923-1998), in his work *Or Le'sion* (vol. 3, 7:19; listen to audio recording for precise citation), adds one condition to this Halacha. Namely, one must ensure to have in his home an amount of Hametz that has some value (a "Peruta" worth). If the only Hametz in his home are valueless crumbs, then the sale to the gentile is not valid, and the obligation of Bedika thus takes effect. The sale is legally binding only if the Hametz in the home amounts to something significant, such as a bottle of beer or scotch, or a box of packaged Hametz food and the like. So long as some significant Hametz is in the house, the sale is valid and one is not required to perform Bedikat Hametz.

Furthermore, Hacham Ben Sion writes that one must perform Bedika in the place where he is staying for Pesah, such as a hotel room, if he took possession before the night of Erev Pesah. This applies even to a rented car, and to a room in one's parent's

home that they give him for the holiday. If one has the car or room before the night of Erev Pesah, when the obligation of Bedika takes effect, then he must perform Bedika that night with the Beracha. Hacham Ben Sion adds that it is actually preferable to take possession of one's room before the night of Erev Pesah so that he will be able to perform this Misva of Bedikat Hametz.

Summary: A person who goes away for the entirety of Pesah is not required to perform Bedikat Hametz in his home before he leaves, provided that he performed Mechirat Hametz and that some Hametz of value is in his home. If he moves into his hotel room or guest room, or rents a car, before the night of Erev Pesah, he must perform Bedikat Hametz in those areas – with a Beracha – that night.

Kidz Corner

The Sick Forester

(Adapted from *Mishlei Yaakov*, pp. 225-226)

Jack was a simple forester, living alone in a primitive hut in a large forest.

One day Jack woke up with a raging fever. He was in a desperate situation. He was too weak and dizzy to move out of his bed, and there was no one in the area who could hear his cries for help.

Fortunately, a hunter happened to pass near the hut and heard Jack's cries. The hunter entered the hut and realized that Jack was in a bad way.

"I am not a doctor and cannot treat you", the hunter told him. "But I can take you to the nearest

village. There people will see you and do the best they can to treat you."

Bringing out the Evil

Tzara'at (leprosy) is a wake-up call. It is meant to uncover spiritual illness within a person. The word "*metzora*" (leper) comes from the words "*motzi ra*" -- this disease "brings out the evil." When an unusual discoloration appears on a one's skin, the person is made aware of his illness and will seek out a *kohen* to be treated. The process of purification is a lesson in *teshuvah* and spiritual repair.

Tzara'at works like the hunter in the parable, who brought the sick man out of the forest (where he was hidden) to the town, where others will notice him and treat him. Were it not for *tzara'at*, people would not be aware of their moral and spiritual failings.

The Midrash notes that it is the *kohen* who sees the *metzora* and diagnoses his condition. But in the future, G-d Himself will purify us, as it says, "I will sprinkle clean water over you and you will be purified" (Ezekiel 36:25). G-d will purify us, giving us a new heart and a new spirit, and elevate us to a totally new spiritual level.

La Paracha En Français

La circoncision et la lèpre, des moyens de se lier à D.ieu

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

« *Au huitième jour, on circonci l'excroissance de l'enfant.* » (*Vayikra* 12, 3)

Les *parachiot* de *Tazria* et *Métsora* évoquent le sujet du lépreux. Nos Sages font remarquer que le mot *métsora*, désignant le lépreux, peut être décomposé en *motsi ra* (qui émet le mal), soulignant la cause de sa punition – la médisance. En outre, cette punition causait des souffrances à la personne atteinte par l'apparition de lésions corporelles, souffrances qui purifiaient l'homme de tout mal porté en lui.

Tel est le rapport entre les sections de *Tazria* et *Métsora*, qui sont juxtaposées : de même que la circoncision pratiquée sur le nouveau-né le lie à son Père céleste, de même, la douleur occasionnée par les affections lépreuses avait un rôle purgatoire et rapprochait le pécheur de D.ieu. Car les souffrances envoyées à l'homme ne visent que son intérêt et il ne doit donc pas s'en affliger.

Le *Machguia'h* de Ponievitz souligne la manière progressive dont la lèpre frappait le médisant. Au départ, des tâches se répandaient sur les murs de sa maison ; celle-ci apporte certes une protection à l'homme contre le chaud et le froid, mais elle reste extérieure à lui. S'il ne faisait pas le lien entre ces tâches et sa faute, ces dernières apparaissaient sur ses vêtements qui, couvrant son corps, sont plus proches de lui. Enfin, si, après tous ces signaux d'alerte, il ne s'était toujours pas repenti, des lésions apparaissaient sur son propre corps. Nous en déduisons notre devoir de ne pas nous habituer aux punitions que D.ieu nous envoie, mais au contraire de toujours rester éveillé et sensible aux signes du Ciel,

בס"ד

desquels nous devons tirer leçon.

Dans le cas du médisant, il lui incombe de réaliser son erreur dès l'apparition des premières tâches sur ses murs, plutôt que d'attendre que ces signes se rapprochent de lui et le touchent personnellement. S'il se repentait, ces premiers signes étaient suffisants, puisque leur objectif avait été atteint.

La Guémara (*Brakhot* 61b) décrit la mort en martyr de Rabbi Akiva : « A l'heure où Rabbi Akiva fut conduit à la mort, c'était le moment de réciter le *Chéma*. Alors qu'ils écorchaient son corps avec des peignes de fer, il se soumettait au joug divin. Ses disciples lui dirent : "Maître, jusque-là ?" Et lui de répondre : "Toute ma vie, je m'affligeais en prononçant le verset 'de toute ton âme' [qui signifie : même s'il te reprend ton âme], me demandant quand je pourrai l'accomplir pleinement. A présent que j'en ai enfin l'opportunité, comment n'en profiterais-je pas ?" Tandis qu'il s'attardait sur le mot *é'had*, son âme le quitta. Une voix céleste vint déclarer : "Heureux es-tu, Rabbi Akiva, que ton âme t'ait quitté à *é'had* !" »

Nous pouvons nous interroger sur le sens de cette réplique de Rabbi Akiva. Il semble que ce grand maître ait voulu dire que, de son vivant, il avait toujours eu l'intention de se sacrifier pour D.ieu lorsqu'il prononçait ce verset du *Chéma*. Néanmoins, tant qu'il ne l'avait pas fait concrètement, il ne pouvait être certain qu'il en était réellement à la hauteur – peut-être sa "déclaration d'intention" était-elle purement verbale ?

Lorsque les Romains le torturèrent avec des peignes de fer incandescents et qu'il se soumit avec une profonde joie au joug divin, il se prouva à lui-même

Reflexion Semanal

El elixir de la vida

(Por Rav Abraham Twerski
@aishlatino)

Tazriá (Levítico 12-13)

Si una persona tuviese en la piel de su carne... aficción de tza-raat" (Vaikrá 13:2)

El Talmud es muy claro respecto a que la aflicción de *tza-raat* (cuya naturaleza exacta nos es desconocida) es un castigo por hablar *lashón hará*, hablar negativamente de otra persona.

En este versículo, la palabra hebrea que la Torá usa para "persona" es *Adam*. Hay muchas otras palabras hebreas para "persona": *enosh, ish, gever*. Los escritos éticos señalan que cada una de ellas se refiere a un nivel espiritual, y *Adam* representa el nivel más elevado. Por lo tanto, debemos entender por qué la Torá eligió la palabra *Adam* para la persona afectada con *tzaraat*.

El Jafetz Jaim dijo que la yuxtaposición de esta porción de la Torá con la de la porción anterior que habló sobre los animales no kasher nos enseña que las personas que pueden ser meticulosas respecto a lo que entra en su boca, deben ser igualmente escrupulosas respecto a lo que sale de sus bocas. Hay pecados que una persona observante de la Torá nunca cometerá, pero en lo que respecta a *lashón hará*, es rara la persona que está a salvo de este pecado (Bava Batra 164b). Por lo tanto, incluso una persona espiritual, *Adam*, es vulnerable al *lashón hará*.

El Midrash cuenta que un vendedor ambulante iba por las calles

qu'il en était effectivement capable. Tel est bien le sens de sa réponse à ses élèves, qui ne comprenaient pas comment il pouvait se réjouir d'être en proie à de si atroces souffrances. Eh bien oui, c'était justement la joie qui animait Rabbi Akiva alors qu'il mourait en martyr, celle d'être certain d'avoir atteint ce niveau sublime d'abnégation pour l'honneur de D.ieu. Le fait que son âme l'a quitté alors qu'il prononçait le mot *é'had* prouve qu'au moment où on le torturait, il était lié de toutes ses fibres au Saint béni soit-Il.

Il nous est difficile de concevoir l'exceptionnelle grandeur de Rabbi Akiva qui avait l'âme de Moché Rabénou. Nos Maîtres rapportent (*Ména'hot* 29b) que, lorsque ce dernier monta au ciel, le Saint béni soit-Il lui montra Rabbi Akiva assis en train d'interpréter les points les plus subtils de la *halakha*. Moché dit alors au Créateur : « Maître du monde, si Tu as un homme de cette stature dans Ton monde, pourquoi donner la Torah par mon intermédiaire ? » Dans son extrême modestie, il pensait que Rabbi Akiva était plus apte que lui à transmettre la Torah au peuple juif. Le Très-Haut lui répondit : « C'est ainsi que J'ai prévu de faire. »

Il nous incombe de prendre exemple de Rabbi Akiva qui, malgré sa grandeur, ne présu-ma pas de lui-même et s'affligea toute sa vie de ne pouvoir être sûr d'avoir atteint ce niveau suprême d'abnégation. Combien plus devons-nous, à notre piètre niveau, nous en soucier ! Puisse le Très-Haut nous donner le mérite de nous attacher à Lui et de Le servir d'un cœur entier !

gritando: "¿Quién desea comprar un elixir de vida?" Rabí lanai, que estaba absorto en su estudio de la Torá, pidió ver su mercadería. El vendedor ambulante le dijo: "No tengo nada para ti". Ante la insistencia de Rabí lanai, el vendedor ambulante sacó un Libro de Salmos y le mostró el versículo: "¿Quién es la persona que desea la vida y ama los días para ver el bien? Guarda tu lengua del mal y tus labios de palabras engañosas" (Salmos 34:13-14). Entonces Rabí lanai dijo: "Toda mi vida he recitado este Salmo, pero nunca lo entendí hasta que este vendedor ambulante me lo señaló" (Vaikrá Rabá 16:2).

Este Midrash ha desconcertado a muchos estudiosos de la Torá. ¿Qué hay en estos versículos que Rabí lanai nunca antes había comprendido? Las palabras del Salmo no podrían ser más claras: Cuidar la lengua de *lashón hará* conduce a una larga vida.

Quizás podemos entenderlo examinando la declaración talmúdica respecto a que el remedio para el *lashón hará* es el estudio de la Torá (Arajin 15b). Varios comentaristas preguntan: ¿En qué sentido el estudio de la Torá es una penitencia para el *lashón hará*? De acuerdo con la ley judía, si ofendes a alguien es esencial enmendar el asunto con esa persona y pedirle disculpas. La respuesta es que no es el estudio de la Torá en sí lo que constituye la penitencia. Más bien, el estudio de la Torá le permitirá a la persona comprender la gravedad del *lashón hará* para que haga lo que sea necesario para ser perdonado.

La gravedad del *lashón hará* podemos verla en el episodio de Iosef y sus hermanos, provocado porque Iosef habló negativamente de ellos (Génesis 37:2), y con lo que ocurrió con la profetisa Miriam cuando habló

indebidamente de Moshé (Números 12:1-10). Hasta el día de hoy sufrimos las consecuencias del *lashón hará* que los espías dieron a Moshé (Ibíd. 13:31-32). Esto debería hacernos tomar conciencia del alcance que pueden tener los efectos del *lashón hará* y de lo diligentes que debemos ser para hacer la teshuvá adecuada.

Si bien la mitzvá de estudiar Torá es extraordinariamente grande (Shabat 127a), el Talmud señala que la Torá puede ser un arma de doble filo. "Si uno tiene méritos, la Torá puede ser un elixir de vida; si no tiene méritos, la Torá puede ser un veneno mortal" (Ioma 72b). ¡Qué palabras profundas! Si no se la usa correctamente, la Torá puede ser destructiva.

El impacto del habla despectiva depende del carácter el orador. Si una persona poco creíble hace un comentario negativo sobre alguien, es probable que la gente lo desestime como tonte-rías sin valor. Sin embargo, si el que habla es una persona de prestigio, un erudito cuya opinión tiene cierto peso, la actitud hacia sus palabras es: "Si él lo dice, debe ser verdad. Él sabe de lo que habla". Cuanto más erudita es la persona y mayor su estima, más en serio se toman sus palabras.

El Baal Shem Tov enseñó que toda cualidad de carácter humana puede aprovecharse. ¿Pero qué hay respecto a la vanidad? Es una cualidad tan abominable que aleja a la Presencia Divina (Arajin 15b). ¿Cómo puede tener la vanidad una aplicación positiva?

Podemos ver que incluso la vanidad puede tener un rasgo redentor. Antes de hacer un comentario negativo sobre una persona, no seas humilde. No

pienses que eres una persona insignificante a cuyas palabras nadie le presta atención. Este es el momento en el cual la vanidad temporalmente puede ser útil. "Debo tener cuidado con lo que digo. Lo más probable es que la gente no tome mis palabras a la ligera. Soy una persona importante y mis palabras pueden tener un gran impacto".

Cuanto más Torá tiene la persona, más debe cuidar lo que dice. Las palabras de un estimado erudito de la Torá se toman muy en serio. Si él habla negativamente de alguien, permite que su erudición de la Torá se convierta en una fuerza negativa. El Midrash dice que el *lashón hará* destruye a tres personas: al que habla, al que le habla y a aquél de quien se habla (Devarim Rabá 5:10). Si la sabiduría de la Torá da credibilidad a nuestro *lashón hará*, se convierte realmente en un "veneno mortal".

El hombre que vendía el "elixir de la vida" no era un ignorante. Él intentaba enseñar *musar*, desarrollo personal. Él no pensó que un gran estudioso de la Torá como Rabí Ianai necesitara sus enseñanzas. Cuando le dijo a Rabí Ianai que sus enseñanzas sobre *lashón hará* no eran relevantes para los eruditos de la Torá, Rabí Ianai respondió: "No sabía que la gente tuviera esa impresión equivocada. Por el contrario, los eruditos de la Torá son quienes necesitan ese elixir de vida, porque la Torá sólo tiene valor si uno es virtuoso. La negligencia por parte de un erudito de la Torá, especialmente al hablar *lashón hará*, puede distorsionar gravemente el valor de la Torá.

Podemos librarnos del *lashón hará* si incorporamos la segunda mitad del versículo: "Ama los días para ver el bien". En su

plegaria matutina introductoria, Rabí Elimelej de Lizshank dice: "Ayúdanos a ver lo bueno en nuestros semejantes y no sus defectos".

Si nos concentramos en buscar lo bueno de la gente, no tendremos necesidad de hacer comentarios negativos sobre nadie.

Nahalot

Nahala of Rabbi Chaim Abulafia z"l the 6th of Nisan

Rabbi Chaim Abulafia was a rabbinical authority. He was the grandfather of Hayyim ben David Abulafia and grandson of Isaac Nissim aben Gamil. Abulafia was a rabbi in Smyrna, where he instituted many wholesome regulations. In his old age (1740) he restored the Jewish community in Tiberias

"Mikrae Kodesh" (Holy Convocations), Smyrna, 1729, containing treatises on Biblical and Talmudical themes;

"Yosef Lekach" (Increase of Learning), Smyrna, 1730–32, a work in three volumes on the Pentateuch;

"Yashresh Ya'akob" (Jacob Will Take Root), Smyrna, 1729; and

"Shebut Ya'akob" (The Captivity of Jacob), Smyrna, 1733, an elaborate commentary on the haggadic compilation "'Ein Yaakov," by Jacob ibn Habib and others.

May the merit of the tzaddik **Rabbi Chaim ben Atar** protect us all, Amen.

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