



בס"ד
NEW

ששלו

23rd of SIVAN

June 29th 2024

CANDLE LIGHTING 7:58pm

Shabbat Ends at 8:58pm

RABBI DAVID ELMALEH



**STAYING FOCUSED
ON THE ETERNAL**

**YEHOSHUA AND
KALEB**

**HOW WE SEE
WHAT WE SEE**

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SCHEDULE

בס"ד



Daily zmanim - June to July 2024 / זמני היום - חודש **סיון** תשפ"ד

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June / July 2024	לילה לריבוי שעות	לילה Nightfall	שקיעת החמה Sun set	הדלקת נרות Candle Lighting	פלג המנוחה Mincha	מנחה קטנה Mincha Ketana	מנחה גדולה Earliest Mincha	צאת היום Mid day	סוף זמן תפילה Latest Shacharis	קריאת שמע Latest Shema	החמה Sun rise	זמן ציצית ותפילין Earliest Talis	עלות השחר 72 דקות Dawn 72 Minutes	דף היומי Daf Yomi	סיון תשפ"ד				
7 Fri	9:23	9:31	8:50	8:10	7:52	6:45	5:19	1:54	1:19	11:02	9:54	9:18	9:14	6:29	5:41	5:16	5:09	ק	ששי
8 Sha	9:24	9:31	8:51	8:11	7:52	6:45	5:19	1:55	1:19	11:02	9:54	9:18	9:14	6:29	5:41	5:16	5:09	קא	שבת
9 Sun	9:24	9:32	8:51	8:11	7:52	6:45	5:20	1:55	1:19	11:02	9:54	9:18	9:14	6:29	5:41	5:16	5:08	קב	ראשון
10 Mon	9:25	9:32	8:51	8:12	7:52	6:46	5:20	1:55	1:20	11:02	9:54	9:18	9:14	6:29	5:41	5:16	5:08	קג	שני
11 Tue	9:25	9:32	8:52	8:12	7:54	6:46	5:20	1:55	1:20	11:03	9:54	9:18	9:14	6:29	5:41	5:16	5:08	קד	שלישי
12 Wed	9:25	9:33	8:52	8:12	7:54	6:46	5:21	1:55	1:20	11:03	9:54	9:18	9:14	6:29	5:41	5:16	5:08	קה	רביעי
13 Thu	9:26	9:33	8:53	8:13	7:55	6:47	5:21	1:56	1:20	11:03	9:54	9:18	9:14	6:29	5:41	5:16	5:08	קי	חמישי
14 Fri	9:26	9:34	8:53	8:13	7:55	6:47	5:21	1:56	1:21	11:03	9:54	9:18	9:14	6:29	5:41	5:16	5:08	קיב	ששי
15 Sha	9:26	9:34	8:53	8:13	7:55	6:47	5:21	1:56	1:21	11:03	9:54	9:18	9:15	6:29	5:41	5:16	5:09	קח	שבת
16 Sun	9:26	9:34	8:53	8:13	7:55	6:48	5:22	1:56	1:21	11:03	9:55	9:19	9:15	6:29	5:41	5:16	5:09	קט	ראשון
17 Mon	9:27	9:35	8:54	8:14	7:55	6:48	5:22	1:57	1:21	11:04	9:55	9:19	9:15	6:30	5:42	5:17	5:09	קי	שני
18 Tue	9:27	9:35	8:54	8:14	7:55	6:48	5:22	1:57	1:21	11:04	9:55	9:19	9:15	6:30	5:42	5:17	5:09	קיא	שלישי
19 Wed	9:27	9:35	8:54	8:14	7:55	6:48	5:22	1:57	1:22	11:04	9:55	9:19	9:15	6:30	5:42	5:17	5:09	קיב	רביעי
20 Thu	9:27	9:35	8:55	8:14	7:55	6:48	5:23	1:57	1:22	11:04	9:55	9:19	9:16	6:30	5:42	5:17	5:09	קג	חמישי
21 Fri	9:28	9:35	8:55	8:15	7:57	6:49	5:23	1:57	1:22	11:04	9:56	9:20	9:16	6:30	5:42	5:17	5:09	קיד	ששי
22 Sha	9:28	9:36	8:55	8:15	7:57	6:49	5:23	1:58	1:22	11:05	9:56	9:20	9:16	6:31	5:43	5:18	5:10	קטו	שבת
23 Sun	9:28	9:36	8:55	8:15	7:57	6:49	5:23	1:58	1:22	11:05	9:56	9:20	9:16	6:31	5:43	5:18	5:10	קטז	ראשון
24 Mon	9:28	9:36	8:55	8:15	7:57	6:49	5:23	1:58	1:23	11:05	9:56	9:20	9:16	6:31	5:43	5:18	5:10	קיז	שני
25 Tue	9:28	9:36	8:55	8:15	7:57	6:49	5:23	1:58	1:23	11:05	9:57	9:21	9:17	6:31	5:43	5:18	5:11	קיח	שלישי
26 Wed	9:28	9:36	8:55	8:15	7:57	6:50	5:24	1:58	1:23	11:06	9:57	9:21	9:17	6:32	5:44	5:19	5:11	קיט	רביעי
27 Thu	9:29	9:36	8:55	8:16	7:58	6:50	5:24	1:59	1:23	11:06	9:57	9:21	9:17	6:32	5:44	5:19	5:11	קכ	חמישי
28 Fri	9:29	9:36	8:56	8:16	7:58	6:50	5:24	1:59	1:23	11:06	9:57	9:21	9:18	6:32	5:44	5:19	5:12	קכא	ששי
29 Sha	9:29	9:36	8:56	8:16	7:58	6:50	5:24	1:59	1:24	11:06	9:58	9:22	9:18	6:33	5:45	5:20	5:12	קכב	שבת
30 Sun	9:29	9:36	8:56	8:16	7:58	6:50	5:24	1:59	1:24	11:07	9:58	9:22	9:18	6:33	5:45	5:20	5:12	קכג	ראשון
1 Mon	9:29	9:36	8:56	8:16	7:58	6:50	5:24	1:59	1:24	11:07	9:58	9:22	9:18	6:33	5:46	5:20	5:13	קכד	שני
2 Tue	9:29	9:36	8:56	8:16	7:58	6:50	5:24	1:59	1:24	11:07	9:58	9:22	9:19	6:34	5:46	5:21	5:13	קכה	שלישי
3 Wed	9:29	9:36	8:55	8:16	7:58	6:50	5:24	2:00	1:24	11:07	9:59	9:23	9:19	6:34	5:46	5:21	5:14	קכז	רביעי
4 Thu	9:29	9:36	8:55	8:16	7:58	6:50	5:24	2:00	1:25	11:07	9:59	9:23	9:19	6:34	5:47	5:21	5:14	קכח	חמישי
5 Fri	9:29	9:36	8:55	8:16	7:58	6:50	5:24	2:00	1:25	11:08	9:59	9:23	9:20	6:35	5:47	5:22	5:15	קכט	ששי
6 Sha	9:29	9:35	8:55	8:16	7:58	6:50	5:24	2:00	1:25	11:08	10:00	9:24	9:20	6:35	5:48	5:22	5:15	קל	שבת

Shabbos (Jul 6) 1:09 PM + 10 חלקים תמוז: מולד חודש תמוז: חלקים 10 **Get in-flight zmanim for any flight worldwide > <http://air.myzmanim.com>**

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Shabbat Schedule

- Shir Hashirim 6:40pm
- 1st Mincha 6:55pm
- Followed by Kabbalat Shabbat & Arvit
- 2nd Shir Hashrim 7:45pm
- 2nd Mincha 8:00pm
- Candle Lighting: 7:58pm
- Shaharit Netz Minyan 5:30am
- Shaharit: 8:45am
- Teen Minyan 9:15am
- Zeman Keriat Shema 9:18/9:58am
- Avot Ubanim: 5:50pm
- Children's Programs: 6:40pm
- Shiur Pirke Abot: 6:40pm
- Mincha: 7:35pm
- Followed by Seudat Shlishit & Arvit
- Shabbat Ends: 8:58pm
- Rabbenu Tam 9:29pm

Announcement:

*Dear members and friends,
as summer approaches and everyone is busy with vacation plans, in HECHAL SHALOM - OR OZIEL, we are getting ready for the high holiday season which is just around the corner. We kindly ask you to please settle all your accounts and pay off, if possible, any dues before the beginning of the new year. Wishing you and your families all the best in your future endeavors.*

*Please Contact **Dr. Ari Benmergui** for any Aliyot related request.*

WEEKLY SCHEDULE

SUNDAY

- Shaharit 6:00am
- Shaharit #2 Hodu 8:30am
- Mincha 6:40pm
- Followed by Arvit

Monday To Friday

- Shaharit: 6:00am
- Daf Yomi 7:00am
- Beki'im Bahalacha 8:00am
- Shaharit #2 Hodu 8:00am
- Hok LeIsrael 8:50am
- Kinyan Masechta 6:10pm
- Mincha 6:40pm
- Followed By Arvit
- Shiurim 7:15pm

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's Avot Ubanim** is available for sponsorship!

WEEKLY SHIURIM:

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

Beki'im Bahalacha: 8:00am Sun. - Fri. (Rabbi Elmaleh)

Hok LeIsrael: 8:50am Sun. - Fri. (Rabbi Zafrani)

Kinyan Hamasechta: Every Weeknight. (Rabbi Elmaleh)

Semichat Chaver: Tuesday Evenings. **New Program** (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!

- | | |
|---|---|
| <ul style="list-style-type: none"> • <i>Mr. Amihai Shoshan</i> • <i>Mr. Yaakov Obadia</i> • <i>Mr. Remy Allouche</i> • <i>Mr. Simon Chocron</i> • <i>Dr. Mario Berkowitz</i> • <i>Mr. Rick Moore</i> • | <ul style="list-style-type: none"> • <i>Mrs. Jeanine Fuhman</i> • <i>Mr. Eytan Ohayon</i> • <i>Mr. Roy Hazan</i> • <i>Mr. Mordechai Saban</i> |
|---|---|

*The Children's program
in 6:40pm with Isaac
Serruya, Rabbi Ariel
Cohen, & Moshe
Benmergui.*

Avot Ubanim 5:50pm

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 • Yehuda Ben Lea • Baroukh Yoel Shimon Israel Ben Pnina Jeanine | <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 • Liam Mimoun Ben Esther |
|---|---|

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:

- Yael Camila Benmergui – Tue. July 2nd,
- Dr. Daniel Guigui – Tue. July 2nd,
- Sofi Romano – Fri. July 5th,
- Liam Setboun – Mon. July 8th,
- Gabriel Ammar – Thu. July 11th,
- Esmeralda Aquinin – Thu. July 11th,
- Yaacov Perez – Fri. July 12th,
- Abraham Benhayoun – Sun. July 14th,
- Devorah Luna Amram – Tue. July 16th,
- Sr. Abraham Guenoun – Fri. July 19th,
- Michal Elmaleh – Fri. July 19th,

Nahalot:

- Hillel Edery Bar Yosef Amram z"l the 25th of Sivan (Uncle of R. D. Elmaleh)
- Esther Mamane Bat Simcha z"l the 25th of Sivan (Mother of Mr. Habib Mamane)

Next Shabbatot:

- Mamah Sabbah Bat Yakut z"l the 1st of Tamuz (Grandmother of Mr. Laurent Becker)
- Ramo Deluya Bat Hasiba z"l the 2nd of Tamuz (Grandmother of Mr. Jacky Werta)
- Shimon Ben Sauda Shoshan z"l the 4th of Tamuz (Father of Mr. Amichai Shoshan)
- Zahava Bat Miriam z"l the 5th of Tamuz (Mother of Mrs. Anat Michael)
- Ruby Werta Bat Ramo z"l the 8th of Tamuz (Mother of Mr. Jacky Werta)
- Habib Bar Rina Saban z"l the 9th of Tamuz (Grandfather of Mr. Mordechai Saban)
- Regina Sultana Allouche Bat Simcha z"l the 10th of Tamuz (Mother of Mr. Yaacov Allouche)



1. Where is the first time that Yehoshua bin Nun is mentioned in the Torah?
2. The name of which son of Yaakov appears in the name of one of the spies?
3. Who in this parsha does Hashem call "my servant"? Who else in the Torah does Hashem call "my servant"?
4. In this parsha, which three fruits of Israel's special seven species all appear in one verse?
5. What two places in this parsha is someone stoned or almost stoned? Where in the Torah is someone afraid he will be stoned?
6. Where does the number 10 appear in this parsha?
7. In this parsha, which two people tear their clothing? When is the first time in the Torah that a group of people (not an individual) tear their clothing?
8. In this parsha, Hashem decrees that the nation will wander in the desert for 40 years (Numbers 14:33). What two other places in the Torah is "40 years" mentioned?
9. Where in this parsha is someone placed in prison (mishmar)? Who else in the Torah is placed in prison? (5 people)
10. Which verse in this parsha begins and ends with the same three words?

1) Yehoshua is first mentioned in Parshat Beshalach when he was chosen to lead the war against Amalek (Exodus 17:9)

LEARNING OF THE MONTH

RENT DEDICATION:

**We Would like to Wholeheartedly Thank our
Dear Friends, Dr. & Drs. Benjamin Courchia
For generously Donating the Rent of SIVAN 5784**

**For the Refua Shelema: Shimon Ben Tamar, Zari bat Sarah, Dina bat Flecha, Tamar Bat
Esther,**

Yosef Ishai ben shalom.

Zivug: Emmanuel ben Rachel

Leiluy Nishmat:

**Eliyahou Ben Aisha, Amram Ben Aisha, Meyer Ben Avraham, Yechia Ben Yakut, Aisha Bat
Simcha, Yaakov Ben Messauda.**

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

***We would like to Wholeheartedly
Thank our Dear Friends,***

***Mr. & Mrs. David Halimi
for generously Donating the***

TORAH LEARNING of Sivan 5784

in Memory of Their Dear Nieces:

Shirel Esther & Sarah Banot Karen z"l

the 3rd of Sivan

And

Nathan Hai Ben Karen Rivkah z"l

Tihye Nishmatam Tzerura Bitzror Hahayim

Amen!

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

***We would like to Wholeheartedly
Thank our Dear Friends,***

Dr. & Drs. Benjamin Courchia

for generously Donating the

TORAH LEARNING of Sivan 5784

For the Refua Shelema: Shimon Ben Tamar,

Zari bat Sarah, Dina bat Flecha, Tamar Bat

Esther,

Yosef Ishai ben shalom.

Zivug: Emmanuel ben Rachel

Leiluy Nishmat:

Eliyahou Ben Aisha, Amram Ben Aisha, Meyer

Ben Avraham, Yechia Ben Yakut, Aisha Bat

Simcha, Yaakov Ben Messauda.

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



DAF YOMI SPONSORS



This year learning of the Daf Yomi has been generously sponsored 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.

ANONYMOUS

FOR A YEAR FULL OF GOOD HEALTH, FINANCIAL PROSPERITY, 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

Staying Focused On the Eternal

(Rabbi Eli Mansour from iTorah)

Toward the end of Parashat Shelah (15:32-36), we read the disturbing story of the “Mekoshesh Esim,” the man who publicly desecrated Shabbat by collecting wood. The Torah tells that it was not known what punishment this man deserved for violating Shabbat, and so he was detained until G-d informed Moshe that he should be killed through stoning.

Rashi, commenting on this section (15:32), writes that this story is told as criticism of Beneh Yisrael, who observed only one Shabbat properly in the desert before neglecting Shabbat. Already on the second Shabbat, the “Mekoshesh Esim” publicly desecrated Shabbat. The Torah tells of this incident to bemoan the fact that already on the second Shabbat in the wilderness, Beneh Yisrael failed to preserve the sanctity of this special day.

The Maharal of Prague (Rav Yehuda Loew, d. 1609), in his Gur Aryeh, explains that Rashi refers here to the first and second Shabbatot after the manna began to fall. As we read in Parashat Beshalah, G-d commanded Beneh Yisrael at that time to observe Shabbat. The Torah there relates, “Va'yishbetu Ha'am Ba'yom Ha'shebi'i” – the people observed the command to rest on Shabbat (Shemot 16:30). Already on the next Shabbat, the Maharal writes, the

“Mekosheh Esim” desecrated Shabbat by gathering wood.

It emerges, then, that, according to Rashi, the story of the “Mekoshesh Esim” occurred even before Beneh Yisrael arrived at Mount Sinai to receive the Torah, shortly after the manna began falling.

Rashi's comments here seem difficult to explain in light of his remarks elsewhere, toward the end of Parashat Emor (Vayikra 24:12). There Rashi writes that the “Mekoshesh Esim” was imprisoned at the same time as the “Megadef” – the public blasphemer, who was likewise kept in custody until G-d informed Moshe how he should be punished. Now several verses earlier (Vayikra 24:10), Rashi cites a view that the “Megadef” blasphemed G-d in response to the law of the “Lehem Ha'panim” – the showbread in the Mishkan. He did not understand how G-d could command that the bread should remain on the table in the Mishkan for an entire week before being eaten, as the “Megadef” deemed it disrespectful for there to be stale bread in Hashem's abode. It is clear, then, that the story of the “Megadef” occurred only after the commands regarding the Mishkan – which of course included the Misva of the “Lehem Ha'panim” – were given, meaning, at Mount Sinai, after Matan Torah. We need to understand, then, how it was possible for the “Megadef” and the “Mekosesh Esim” to be imprisoned at the same time. The “Mekoshesh Esim” committed his offense much earlier, before Beneh Yisrael arrived at Mount Sinai, whereas the “Megadef” blasphemed only after Matan Torah!

The Maharal (Gur Aryeh, Parashat Emor) answers that the “Mekoshesh Esim” was not put to death immediately, because G-d did not want him killed during Beneh Yisrael's encampment at Sinai. The period from Beneh Yisrael's departure from Egypt through their stay at Mount Sinai, the Maharal explains, was a time of joy, and it was thus inappropriate to, in the Maharal's words, “be involved in death.” The Maharal draws a comparison to the Misva of “Shana Rishona,” which requires a groom to remain home and not travel during the first year of marriage, in order to bring joy to his new wife. Similarly, during this period of Hashem's “wedding” with Beneh Yisrael, they were not to put violators to death. Hence, the “Mekoshesh Esim” was still in prison when the “Megadef” was detained.

We might add a deeper insight.

The Gemara in Masechet Ta'anit (5b) famously states, “Yaakob Abinu Lo Met” – Yaakob Abinu never died. The Hatam Sofer (Rav Moshe Sofer, 1762-1839) explains that “death” signifies transience, the impermanence of this world. The teaching “Yaakob Abinu Lo Met” means that Yaakob Abinu paid no attention to “death,” to that which is temporary. He was focused entirely on Torah and Misvot, which yield everlasting rewards. By saying that Yaakob “never died,” the Sages are teaching us that Yaakob did not involve himself in matters that “die,” which bring temporary benefit, as he was invested solely in the pursuit of the eternal blessings of Torah and Misvot.

On the basis of the Hatam Sofer's comment, we might arrive at a deeper understanding of why Hashem did not want Beneh Yisrael, in the Maharal's

words, to “involve themselves in death” at Sinai. The purpose of Matan Torah was precisely to draw our attention to eternity, to allow us the opportunity to transcend the transience of this world and achieve immortality through our engagement in Torah. Our ancestors’ encampment at Sinai was all about the antithesis of “death,” of impermanence, as it gave us the key to immortality. And for this reason, G-d did not want the people to put violators to death – because this period was all about eternal life through the study and observance of Torah.

Our world is full of lures and enticements. Wherever we turn, we are misled to think that physical pleasures and material luxuries are what matter most, that we should devote our lives to the pursuit of these delights. We must remember that whereas all material assets and worldly pleasures are temporary, our spiritual achievements are everlasting. The Torah we learn and the Misvot we perform remain with us for all eternity. These, then, should be our primary points of focus. Like Yaakob Abinu, we should direct our attention not to “death” – to that which is fleeting and temporary – but rather to “life,” to the eternal benefits of Torah and Misvot.

Yehoshua and Kaleb

(Rabbi Eli Mansour from iTorah)

Parashat Shelah tells the famous, tragic story of Het Ha’meragelim, the sin of the spies. Ten of the twelve spies returned with a frightening report about the Land of Israel, and convinced the people that they should not proceed into the land. The two dissenters,

Yehoshua and Kaleb, insisted that Eretz Yisrael is a good land, and that with G-d’s help, Beneh Yisrael could capture it. G-d punished the people very harshly, immediately killing the ten spies, and decreeing that Beneh Yisrael would wander in the desert for forty years until that entire generation perished. Only Yehoshua and Kaleb would remain alive and enter the Land of Israel.

The Torah relates that Yehoshua’s name had been “Hoshea,” but Moshe changed his name of “Yehoshua” just before he and the other spies embarked on their mission. The Gemara (Sota 34b) explains that this name was given as a prayer that “Y-ah Yoshia’cha” – G-d should save Yehoshua from the evil plot of the ten spies.

Rav Yaakob Abuhasera (Morocco, 1806-1880), in Mahsof Ha’laban, offers a fascinating explanation for Moshe’s prayer. Tradition teaches that in the future, two leaders will arise – Mashiah Ben David, who will descend from King David, and Mashiah Ben Yosef, who will descend from Yosef. An enemy named Armilos will try to kill Mashiah Ben Yosef and thus interfere with the process of redemption. Rav Abuhasera writes that Moshe feared that the other spies would seek to kill Yehoshua – the representative of the tribe of Efrayim, which descended from Yosef – for refusing to go along with their scheme. If they succeeded, this could lay the groundwork for Armilos’ murder of Mashiah Ben Yosef; the murder of Yehoshua, the representative of Efrayim, would set a precedent for the future murder of Mashiah Ben Yosef at the hands of Armilos. This is why Moshe prayed for Yehoshua – not only for Yehoshua’s sake, but also for the sake of the future

of Am Yisrael, to protect Mashiah Ben Yosef.

The Gemara also teaches that Kaleb, the other spy who dissented, and believed that Beneh Yisrael could conquer the land, had stopped in Hebron during his excursion through the land, to pray at Me’arat Ha’machpela, the burial site of the patriarchs. Rav Abuhasera explains that just as Moshe prayed for Yehoshua, Kaleb similarly prayed that he should be protected from the other spies, so that his descendant – Mashiah Ben David – would be protected, and would be able to bring the Jewish People’s redemption. The reason why he went specifically to Me’arat Ha’machpela is explained by the Arizal (Rav Yishak Luria, Safed, 1534-1572), who writes that Kaleb’s soul had previously belonged to Eliezer, the loyal servant of Abraham Abinu. He thus felt a connection to Abraham, and so he went to the patriarch’s gravesite to beseech G-d for special protection.

Although the sin of the spies was, as mentioned, a very tragic episode, it had a silver lining, as the lives of Yehoshua and Kaleb were spared. Beneh Yisrael would have to travel in the wilderness for forty years, but the future redemption was assured, as Mashiah Ben Yosef and Mashiah Ben David were now given protection.

Three times each day, we begin the Amida prayer by declaring that Hashem is “Elokenu V’Elokeh Abotenu, Elokeh Abraham, Elokeh Yishak V’Elokeh Yaakob” – “Our G-d and the G-d of our forefathers; the G-d of Abraham, the G-d of Yishak, and the G-d of Yaakob.” We might say this prayer is our daily visit to Me’arat Ha’machpela, as we think about

our righteous forefathers and invoke their merit – much as Kaleb did during his excursion through the land. This first blessing concludes by proclaiming, “U’mebi Go’el Li’bneh Benehem” – that Hashem will bring redemption for us, the patriarchs’ descendants. Just as Kaleb prayed for the protection of Mashiah Ben David, to allow the process of redemption to unfold, so do we, each day, invoke the memory and merit of our saintly forbears as we ask the Almighty to have compassion on us and deliver us from all our troubles.

May G-d grant us the ability to learn from and follow the example set by our righteous ancestors, so that we will worthy of our final redemption, speedily and in our times, Amen.

How We See What We See

(Rabbi Joey Haber from iTorah)

Parashat Shelah tells the tragic story of חטא המרגלים – the sin of the spies. Moshe sent twelve spies into the Land of Israel to see what it was like before *Beneh Yisrael* proceeded to the land. Ten of the twelve spies returned with a negative and frightening report, and the people decided they did not wish to proceed. Hashem responded by decreeing that the nation would wander for forty years in the desert, until that entire generation perished, and only their children would enter *Eretz Yisrael*.

In delivering their report to the people, the spies said about the land, ארץ אוכלת יושביה היא – “It is a land that consumes its inhabitants” (13:32).

The Gemara explains that during the time the spies spent in *Eretz Yisrael*, they observed funerals

taking place all over. Hashem wanted to distract the inhabitants so they would not notice the presence of twelve strangers, and He therefore brought a deadly plague in the land. Many people died, and the inhabitants of *Eretz Yisrael* were preoccupied with tending to their deceased that they did not notice the spies. But the spies saw this differently, concluding that *Eretz Yisrael* was an ארץ אוכלת יושביה – a place that kills the people who live there, where people cannot survive.

Rav Shimshon Pincus explained the spies’ mistake in light of a passage in the famous work *Hovot Ha’levavot*, which tells the tale of a wise man who was walking outside with his students, when they saw an animal carcass lying on the ground.

The wise man turned to his disciples and asked, “What do you see?”

“A revolting, smelly carcass,” they said.

The wise man replied, “Look how white its teeth are. I see beautiful white teeth.”

So many of us are addicted to negativity. So much of our conversation is devoted to complaining – about the weather, about politics, about the rabbi, about other people, about everything under the sun. For some reason, we love pointing out what is wrong. Rarely, if ever, do we point out the “white teeth,” the good in people, and ignore everything else.

This was the spies’ mistake. Hashem performed a great miracle for their benefit, but they saw it as an indication that the land was terrible.

The Torah tells that the spies showed the nation the fruits of *Eretz Yisrael*, and the Midrash explains that these fruits were

unusually large. The spies showed the people the fruit to convince them that the land was weird, that it wasn’t a normal place where they would want to live. These fruits were a testament to the land’s exceptional quality – but the spies said that to the contrary, the fruits proved how bad the land was.

The Rabbis speak of חטא המרגלים as *lashon ha’ra*, negative speech. The way they spoke about the Land of Israel resembles the sin of *lashon ha’ra* – speaking negatively about other people. In light of this comparison, we can explain that *lashon ha’ra* is about the way we see what we see. When we speak *lashon ha’ra* about somebody, we’re doing what the spies did – finding the negative instead of focusing on the positive; seeing the “carcass” instead of the “white teeth.” It’s about how we view other people, zooming in on their faults and mistakes, rather than focusing on everything good about them.

I once received a startling phone call from a man who said that he needed to speak to me because he had a problem. He explained that everything in his life is wonderful. He has a wonderful marriage, wonderful children, a wonderful community, and a wonderful income. He has time to learn Torah.

“So what’s the problem?” I asked.

“My wife is 20 lbs. overweight, and it really drives me crazy. I just can’t get over it.”

Amidst my conversation with this fellow about his “problem,” I told him that the vast majority of people in the world would give anything to have as good a life as he has.

When I hung up the phone, it occurred to me that as peculiar

as this was, almost all of us are guilty of the same kind of thing, of ignoring the “white teeth,” of focusing on what’s wrong about our lives and about the people around us, instead of appreciating all that is good.

Let us ask ourselves honestly, how do we see what we see? Do we notice all the beautiful blessings in our lives, and all the beautiful qualities of our family members and friends? Or do we choose to focus on the negative aspects, on everything that is wrong?

Hashem gives us many “large fruits,” countless wonderful blessings. The problem is that instead of recognizing them as blessings, we turn everything into a complaint. Let us learn the lesson of the *meraglim*, the ten spies, and correct this terrible ill. Let us see all that is beautiful in the people and the world around us, and always focus on what there is to praise and to feel good about, rather than focusing on what there is to complain about.

A Person Hears What He Wants To Hear

(Rabbi Frand from Torah.org)

Rav Yaakov Kamenetsky’s other observation is on the pasuk, “In this wilderness shall your carcasses drop; all your counted ones in any of your numberings, from twenty years of age and above, whom you provoked against Me.” (Bamidbar 14:29) The only ones who died in the *midbar* were people who were between twenty and sixty years old. People who were either younger than twenty or past the age of sixty at the time of the census did not die as part of the collective

punishment for the *aveira* (sin) of the *Meraglim*.

Rav Yaakov asks a very practical question: Does this imply that no one over sixty, without exception, went along with the *Meraglim* and believed their negative report? How can the Torah make such a statement?

Rav Yaakov shares a very interesting idea, which teaches us an important lesson. He says the people who were over sixty did not believe the *Meraglim*. The reason they didn’t believe them is that the people over sixty were past the draft age. They knew that they were not going to need to fight. The *Meraglim*’s pessimistic report centered around the fact that the *Canaanim* (Canaanites) were stronger than the Jews. “We are not going to be able to fight them; we are not going to be able to defeat them. They are too strong for us, therefore let us not go into *Eretz Yisrael*.”

For people who were of draft age and who were destined to need to take part in such a war, this was a message that resonated with them. “I don’t want to fight. I don’t want to be drafted. I don’t want to take part in such a war.” Such a person was ready to listen to the message of the *Meraglim*. But a person over sixty, who was not going to go into the army anyway, was able to look at what the *Meraglim* were saying objectively: “On the one hand, the *Ribono shel Olam* is saying ‘We can go in and win’; on the other hand, the *Meraglim* are saying ‘No. We can’t defeat them.’” The people who were not directly affected were prepared to believe Calev and Yehoshua and rely on the promises of the *Ribono shel Olam*.

A person without *negiyus* (personal

motivation) can listen to a message and judge its merits without bias. All those people who believed the *Meraglim* did so because they had an agenda. Their agenda was “I don’t want to fight.” It is the old maxim “We hear what we want to hear and we believe what we want to believe.”

Food for Thought

Jewish Summer Camp’s Incredible Lasting Impact

(By Dr. Yvette Alt Miller)

Sending kids to Jewish summer camp fosters a love of being Jewish throughout their lives.

“Judaism is caught, not taught at Jewish summer camp.” That’s how Rivkie Cherrick, the Assistant Director of Camp Nageela, a Jewish summer camp in Ingleside, Illinois, describes the magical experience of Jewish summer camp. “Surrounded by Jewish peers, campers experience Jewish moments - Shabbat, prayer, songs and most importantly Jewish community.”

For many campers, Jewish summer camps offer kids their single most intensive opportunity to experience Jewish life. We all understand that kids today seem to be busier than ever before. This creates challenges for Jewish life: as much as many of us would like to prioritize Jewish holiday and social celebrations, for many of us, all too often hectic schedules during the school year get in the way. “I want to celebrate Shabbat dinner each week,” a friend recently

explained to me, "but my kids' schedules are jam-packed and there just doesn't seem to be any time.'

For many kids Jewish camp is the one and only time that they are in a fully immersive Jewish experience.

Jewish summer camp is a powerful antidote to the sidelining of Jewish life during our kids' busy school year. It's the one time all year when Jewish rituals and the rhythm of Jewish life can envelop our kids, without competing with a host of other priorities.

"Most campers attend public school. So Jewish camp is the one and only time that they are in a fully immersive Jewish experience," Rivkie explains.

Finding Jewish friends teaches kids that it's "normal" to be Jewish and to live a Jewish lifestyle. For some campers, the Jewish community at camp evolves into a lifelong group of friends. Author Rachel Mann met her husband at Jewish camp and has many friends who met their spouses at Jewish summer camp as well.

While she grew up in a strongly Jewish identified home, Rachel credits Jewish camp with offering her a vision of a different kind of Judaism, one where she could see herself helping to build her community. "Camp offers a joyous, living Judaism that makes Jewish ritual feel current and relevant to young people." (Rachel was so influenced by her years at Jewish summer camp that in 2016 she wrote the novel *On Blackberry Hill*, about a Jewish girl who connects with her late mother through attending the same Jewish camp that she did. Her touching tale won the 2016 National Jewish Book Award for Young Adult Literature.)

Jen Koplow, Assistant Director of Camp Moshava, a Jewish overnight camp in Wild Rose, Wisconsin, echoes the power of living Jewish life in camp. "At Moshava Wild Rose...our informal Jewish education is interwoven into everything we do. From night activities to theme days, our kids connect to their Judaism in a very different way than during the school year."

For Jewish kids who don't live in Jewish areas, attending summer camp can provide their first taste of what it's like to live in a more Jewish environment. Sarah Wolfensohn Gryka, a Chicago-area math teacher, recalls that Jewish summer camp changed her life by showing her what life in a Jewish community looked like. "Jewish summer camp helped implant a love of Shabbat and created a place where I, as a Jew in public school in a very Christian town, belonged. Camp created a strong Jewish foundation that helped me identify as a Jew and be proud to be Jewish."

Sending our kids to Jewish summer camp is often the single greatest gift we can give our kids to ensure their commitment to Jewish life.

Kira Sirote, a software engineer and religious scholar living in Israel, grew up in the Soviet Union and had never experienced Jewish life before she went away to Jewish summer camp in the United States. "That was my first full Shabbos," she recalls now, decades later. "After four weeks of camp, I decided this was how I want to raise my children. I was eleven years old. And the song we sang at camp on Friday night, 'Good Shabbos, Good Shabbos', my granddaughter sings that now."

According to numerous academic studies,

sending our kids to Jewish summer camp (and other Jewish summer programs) is often the single greatest gift we can give our kids to ensure their commitment to Jewish life. Jewish adults who attended Jewish summer camp as a child are whopping 55% more likely today to "feel very emotionally attached to Israel", compared with their Jewish peers who did not attend Jewish summer camp. Jewish adults who went to Jewish camp are 37% more likely than their non-camp-attending peers to light Shabbat candles regularly. Jewish adults who attended Jewish camp are 45% more likely to attend synagogue at least once a month and are 30% more likely to have donated to their local Jewish Federation within the past year. Jews with Jewish camp experience are more than a quarter more likely to belong to a synagogue, and 31% more likely to say they feel "pride in being Jewish".

Given all these benefits of choosing Jewish camp for our kids, you might think that most Jewish families would choose Jewish camp. After all, with all the concerns about the crisis in Jewish continuity and the sky-high intermarriage rate, here's one simple action we can take to help instill a strong Jewish identity and love in our kids.

Yet only a tiny minority of Jewish families choose Jewish summer camp: about 10% of American Jews.

It's time to re-think that figure. Increasingly, a number of initiatives aim to help families make Jewish summer camp a reality, aiding with the cost of summer camp. One example is the Foundation for Jewish Camp One Happy Camper initiative, which helps families defray the cost of Jewish summer camp.

By sending our kids to a Jewish camp, we can equip them with the tools to build Jewish communities for themselves and prepare them for a lifetime of stronger identification with and love of Jewish life.

Daily Halacha

Eating Immediately After Kiddush

(Rabbi Eli Mansour
Daily Halacha)

A person does not fulfill the obligation of Kiddush on Shabbat unless he either eats a Kezayit of bread or Mezonot food, or drinks a Rebi'it of wine, after reciting or hearing Kiddush. One is required to partake of the food or wine immediately after Kiddush, without any delay. It is improper to delay eating after hearing Kiddush, since the Kiddush must be recited within the context of a meal.

If a person did delay eating or drinking wine, and did not eat or drink immediately after the Kiddush, he has nevertheless fulfilled his obligation and does not have to repeat Kiddush. The exception to this rule is a case where one had in mind when he recited Kiddush that he would eat only 72 minutes or more after Kiddush. If a person from the outset planned on delaying eating for this amount of time, he has not fulfilled the Misva of Kiddush and must recite Kiddush again. But if somebody intended to eat immediately after Kiddush and then something came up and resulted in a delay, he has fulfilled his obligation. Even though one should certainly make an effort to eat or drink immediately after Kiddush, he

fulfills his obligation so long as he had not planned from the outset to delay eating or drinking. This is the ruling of Hacham Ovadia Yosef, in his work Halichot Olam (vol. 3, p. 3; listen to audio recording for precise citation).

Summary: One must eat a Kezayit of bread or Mezonot food, or drink a Rebi'it of wine, immediately after reciting or hearing Kiddush, without delay. One who delayed eating or drinking has nevertheless fulfilled his obligation of Kiddush, provided that he had not planned from the outset to delay eating or drinking for 72 minutes or more.

Kidz Corner

How could it be that such great people, such great Tzadikim and heads of Klal Yisroel could come back and say such a bad and discouraging report about Eretz Yisroel? How could it be that when Hashem had promised them that He will bring them to a land flowing with milk and honey, a Holy Land which is very very good – that they will doubt this and be scared of the giants living there? How could it be that a generation of people that witnessed with their own eyes a sea splitting allowing them to cross it and then crash down upon their enemies' heads killing them all – something just as incredible as that – should have any doubts about the unlimited ability of Hashem? Why should they be put off by the report of the Meraglim to the extent that they should cry and prefer to die in the desert?! It needs an explanation and a clarification!

A most inspiring and important pshat is to be found in the Sefer “Shmiras Haloshon” (Perek ט"ו) written by the famed Chofetz Chaim. We all know the beauty of someone who is humble someone that doesn't show

off, however, this sometimes can be a disadvantage and work against the person. Even such a vital midda can be mis-used by the yetzer horo.

A person who has done something wrong – and who hasn't? even the biggest Tzadik stumbles sometimes as the Possuk (כ"ג) אִין קַהֲלַת ז', כִּי לֹא יֵשֵׁה טוֹב וְלֹא יִחַטָּא, צְדִיק בְּאֶרֶץ אֲשֶׁר יַעֲשֶׂה טוֹב וְלֹא יִחַטָּא, tells us there is no righteous person on the earth that does good and will not sin – needs to know that the Yetzer Horo will try hard to dwell on this short-coming. He is happy to try and get a person upset and to remind constantly about his aveirot, to the extent that he starts to doubt his real worth.

This was the issue of the Yiden in the Midbar. The greater a person is the more he appreciates the destruction an Averno causes. The greatest of Klal Yisroel – who knew very well that Hashem had assured them Eretz Yisroel – doubted however, whether or not they will be eligible to still receive the promised land. They had transgressed Aveirot! They had bowed down to the eigel and they had other incidents in the midbar which made them think that were not worthy anymore to get Eretz Yisroel.

However, says the Chofetz Chaim, this is a grave mistake! Hashem does not say to a person “I will only save you if you are a Tzadik, Hashem says just one thing – אל תמרודו – don't rebel, meaning don't davka go against my will. Yes, we have Yetzer Horo, yes, we sometimes give in to him and listen to wicked ideas, but one thing we need to know – don't rebel – don't davka go against Hashem's will.

We need to always remember that Hashem loves us more than we can fathom! We must remind ourselves constantly that Hashem is a loving father and understands our challenges – and He is the one that gives us the test! He is the one that knows we can overcome the Yetezer Horo – and also if we don't manage,

he knows we are upset about it and do not want to rebel. If we internalise this message, if we live with this awareness of the great care and love that Hashem has towards us then this can empower us and give us the strength not to be despaired even if sometimes, we are victims of the Yetzer Horo. This can give us the strength to pick ourselves up and continue trying doing our best to get it right. May we all be zoiche to an abundance of Seyate Dishmaye to be inspired from the mistake of the meraglim and their believers and to understand that wanting to be good is enough to be eligible to Divine Help and the ability to reach our goal in life.

Seller's Market

A very well-to-do wheat merchant in Russia came to his rebbe for a brachah. "Rebbe," he said, "please give me a brachah for parnas-sah."

"You need a brachah for parnassah?" the rebbe asked in shock. "You sell tons of wheat every day!"

"Rebbe, I really need a brachah!" the man insisted. The rebbe gladly gave him a hearty brachah for livelihood.

A short while later, the Communist Revolution began and the Bolsheviks took over Russia. In an instant, there was no food for anyone to eat. People subsisted on bare rations of bread and lived in terrible poverty.

At the time, there was an illegal black market where one could still sell some products for profit. The rebbe was once walking through the area where the black market sellers hung out when he spotted the same merchant. He was carrying a small sack of wheat and looked very happy.

"How is business?" the rebbe asked. "I guess my brachah didn't work too well, did it?"

"Rebbe, your brachah was the best thing that ever happened to me!"

"Really? But you used to sell truckloads of wheat and now you only have a tiny sack to sell!"

"In the old days, I invested thousands to buy wheat. I tried to find buyers, but people would turn up their noses at it. This one claimed it was wormy, the other one thought he smelled mold... It was always a battle to sell, and I barely made a profit on each bushel.

"Today, people chase after me to sell. No one else has grain! If they want to see the merchandise or haggle over the price, I tell them, 'Chutzpah! You'll be lucky if I let you pay double!'"

Today, said the Chafetz Chaim, mitzvos and kevod Shamayim are rare commodities. If you can produce them, they are worth so much more!

La Paracha En Français

Le monde, créé en l'honneur des justes

(Extrait du livre: Dans La salle du Trésor)

« Et ils décrièrent le pays qu'ils avaient exploré. » (Bamidbar 13, 32)

Dans le commentaire du Zohar sur notre *paracha* (*Chla'h-Lékha* 158b), nous pouvons lire la discussion suivante qui se tint entre Rabbi Yéhouda et Rabbi Aba : si D.ieu savait que l'homme fauterait et devrait être puni par la mort, pourquoi l'a-t-il créé ? En outre, pourquoi a-t-il

placé les êtres humains dans ce monde, alors qu'ils sont tous destinés à mourir, aussi bien ceux qui se consacrent à l'étude de la Torah que ceux qui vaquent à d'autres occupations ? En effet, celle-ci ne les préserve pas de la mort. Rabbi Aba lui répondit : « Pourquoi donc t'ingénies-tu à comprendre les voies de l'Eternel et Ses décrets ? Questionne-toi sur ce que tu as le droit de savoir et de regarder, plutôt que de faire des investigations sur ce qui t'est interdit. » Les voies divines sont impénétrables, comme il est dit : « Les choses cachées appartiennent à l'Eternel, notre D.ieu » (*Dévarim* 29, 27) et on ne doit pas poser de questions ni faire de recherches à ce sujet, conclut le Zohar.

Je me suis demandé pourquoi la question de Rabbi Yéhouda, portant sur la nécessité de la création de l'homme, a été rapportée par le Zohar sur la section de *Chla'h-Lékha*. Il aurait a priori semblé plus logique qu'elle le soit sur celle de *Béréchit* qui traite de ce sujet.

Je répondrai en m'appuyant sur cet enseignement de nos Sages (*Yoma* 53b) : « A côté du Saint des saints, près de l'arche de l'Alliance, il y avait une pierre à partir de laquelle le monde a été fondé, comme l'affirment nos Maîtres selon lesquels le monde fut créé à partir de Sion. Dans une *braïta*, Rabbi Eliezer affirme qu'il fut créé depuis son centre. » Avec l'aide de D.ieu, j'ai pensé, sur le mode allusif, que cette pierre de fondation, en hébreu *éven hachtia*, renvoie au fait de boire les eaux de la Torah, comparée à l'eau, comme il est dit : « Ah, vous tous qui avez soif, venez, voici de l'eau ! » (*Yéchaya* 55, 1) En d'autres termes, le monde est fondé sur la Torah, ce qui corrobore l'interprétation de nos Sages (*Pessa'him* 68b) du

verset « Si Mon pacte avec le jour et la nuit pouvait ne plus subsister, si Je cessais de fixer des lois au ciel et à la terre. »

Lorsque les explorateurs décrièrent les défauts de la Terre sainte, ils firent peur aux enfants d'Israël afin de les dissuader d'y entrer. Il va sans dire que ces mauvaises paroles étaient également dirigées contre la pierre d'assise qui s'y trouvait. Or, médire de cette pierre revenait à médire des eaux de la Torah qu'elle représente, péché d'une très grande gravité.

En outre, de nombreuses *mitsvot* ne peuvent être accomplies qu'en Israël, comme la *chémita*, le *yovel*, la *orla*, les différents prélèvements et les sacrifices. Caractérisée par les nombreuses *mitsvot* qui y sont accomplies, c'est une terre de nature spirituelle, vouée à l'observance de la Torah. Aussi, lorsque les explorateurs la dénigrèrent, c'est comme s'ils médirent de la Torah, ce qui revient à médire du Roi du monde, la Torah étant composée de Ses Noms.

Les explorateurs tombèrent à ce piètre niveau et c'est justement pourquoi le Zohar rapporte ici la question de Rabbi Yéhouda. Il se demanda s'il valait réellement la peine de créer des hommes si impies, alors que D.ieu savait à l'avance qu'ils se comporteraient ainsi et L'irriteraient. Par leur médisance sur la Terre sainte, ils portèrent atteinte à la Torah, méprisèrent le Roi des rois et causèrent la destruction des deux Temples. Dès lors, pourquoi avoir créé de tels hommes ? De même, pourquoi avoir créé le monde à leur intention ? Rabbi Aba répond à cette question en soulignant que « les choses cachées appartiennent à l'Éternel ».

Nos Maîtres affirment ('*Houlin* 92a) que le monde se maintient par le mérite de quarante-cinq justes. Ils enseignent par ailleurs (*Sifri, Ekev* 47) que, de même que le ciel et la terre sont éternels, les *Tsadikim* le sont, car le monde a été créé pour eux. Dans une *aggada* sur Béréchit (49, 1), il est écrit : « Quand le Saint béni soit-Il constate qu'une génération va se conduire mal, Il y cherche un juste par le mérite duquel Il pourra maintenir le monde. Car il suffit d'un seul pour assurer sa pérennité. » Il en résulte que l'univers se maintient par le mérite des *Tsadikim* qui se vouent jour et nuit à l'étude de la Torah afin de satisfaire la volonté divine. Quant aux mécréants, ils jouissent gratuitement de ce monde grâce à eux.

Il est dit : « Donc, ainsi parle l'Éternel à la maison de Yaakov, lui, le libérateur d'Avraham. » (*Yéchaya* 29, 22) Et le Zohar de s'interroger (*Vayikra* 57, 1) : Yaakov est-il le libérateur d'Avraham ? C'est pourtant le Tout-Puissant qui l'épargna de tout malheur !

Il répond qu'il en est effectivement ainsi. Au moment où Nimrod jeta Avraham dans une fournaise, D.ieu le jugea, examinant ses mérites. Les anges demandèrent par quel mérite il serait sauvé, tandis qu'il ne pouvait s'appuyer sur celui de ses ancêtres. Le Saint béni soit-Il considéra alors le mérite de son petit-fils Yaakov, qui se consacrerait à l'étude de la Torah et décida de lui accorder le salut.

Ceci met en exergue un remarquable principe. Le mérite de la bonté dans laquelle Avraham excellait et celui de la vaillance incarnée par son fils Its'hak – prêt à se laisser sacrifier sur l'autel – ne lui furent d'aucun secours pour être épargné des

flammes de la fournaise. Seul le mérite de la Torah que Yaakov, « homme intègre, assis dans les tentes », était appelé à étudier le sauva. Tel est l'immense pouvoir de la Torah qui, dans ce monde, assure la vie à ceux qui l'observent et, dans le suivant, leur réserve une bénédiction infinie.

Puisse notre Torah nous tenir lieu de mérite et nous garantir la protection et puissions-nous ne jamais l'abandonner ! Amen.

Reflexion Semanal

Una imagen distorsionada de uno mismo

(Por Rav Abraham Twerski @aishlatino)

"Éramos como cigarras ante nuestros ojos, y así también éramos ante sus ojos" (*Bamidbar* 13:33)

Con esta singular sintaxis, la Torá nos enseña un importante principio psicológico: la forma en que sientes sobre ti mismo es como piensas que te perciben los demás.

El comentario de Rashi expande este concepto. Los espías dijeron: "Escuchamos que los canaanitas decían: 'Hay hormigas en este viñedo que parecen como seres humanos'". La Torá dice que los espías se sintieron pequeños como cigarras, lo cual sigue siendo mucho más grande que hormigas. Además, ¿cómo pudieron saber los espías lo que decían los canaanitas? ¿Cómo pudieron entender su idioma?

Rashi nos enseña que la baja autoestima es progresiva y se refuerza a sí misma. Si tienes un concepto distorsionado y negativo de ti mismo, este seguirá deteriorándose cada vez más. Puedes comenzar sintiéndote tan pequeño como una cigarra, pero tu autoestima seguirá empequeñeciéndose y eventualmente pensarás todavía menos de ti mismo. Además, asumirás que los demás hacen comentarios negativos sobre ti, incluso si no tienes acceso a lo que ellos dicen. Una imagen personal negativa y deteriorada puede llevar a la paranoia.

El Midrash sobre este versículo expone otro importante principio psicológico.

"D-os dijo: "Los perdono por decir: "éramos como cigarras ante nuestros ojos". ¿Pero por qué dijeron: "y así también éramos ante sus ojos"? ¿Cómo sabían que Yo no hice que aparecieran ante ellos como ángeles poderosos? Por eso, no los perdono". (Tanjuma)

¿Por qué la segunda parte de la declaración fue un pecado más grande que la primera parte?

Rav Henech Lebovitz explica que una imagen personal distorsionada es una emoción. En mis libros he señalado que existe un extraño fenómeno. Las personas más dotadas pueden tener la autoestima más baja. Sus logros concretos e innegables parecen no influir en la imagen que tienen de sí mismos. Sea cual sea el origen de la baja autoestima, se trata de una emoción que no se ve alterada por los hechos reales.

El concepto de que D-os es omnipotente es una creencia intelectual. El Midrash dice que cuando D-os le dijo a Moshé que los israelitas debían entrar al mar, Najshón entró hasta que el agua le llegó al cuello y entonces las aguas se partieron. Fue la fe

de Najshón lo que le permitió superar el miedo emocional a ahogarse, y esa fe fue la que permitió que ocurriera el milagro.

Rav Shneur Zalman (Baal HaTania) dice que es algo innato al ser humano que el intelecto pueda triunfar sobre la emoción. Cuando permitimos que nuestras emociones prevalezcan sobre nuestro intelecto, es una laxitud y negligencia por nuestra parte.

El Midrash dice que D-os perdonó a los espías por tener un concepto pobre sobre sí mismos. Esa es una emoción que no se supera fácilmente. Su pecado fue no ejercer su capacidad de actuar de acuerdo con su intelecto. Tras haber sido testigos de todos los milagros del Éxodo, sabían intelectualmente que D-os podía hacerlos aparecer ante los canaanitas como ángeles poderosos. Su pecado no fue ni siguiera una falta de fe, sino el fracaso de rendirse a sus emociones cuando deberían haber seguido a su intelecto. (Jidushei HaLev, Bamidbar pág. 86)

Esta es una lección que debemos aplicar regularmente en nuestras vidas. En lo que atañe al concepto distorsionado que tenemos de nosotros mismos y que deprime nuestra autoestima, debemos intentar cambiar buscando formas de elevar nuestra autoestima. Pero hasta que logremos ese objetivo, no debemos permitir que esa emoción determine nuestro comportamiento. Debemos ser capaces de actuar basándonos en los hechos reales.

Pero... ¿cómo podemos saber cuáles son los hechos reales cuando nuestras emociones distorsionan nuestra percepción? Obteniendo una opinión sobre nosotros mismos de un observador objetivo y confiable. Si nos dicen que

somos buenos, valiosos y competentes, debemos actuar de forma acorde incluso cuando no lo sentimos de esa manera.

Najshón dio lugar a un milagro al seguir a su intelecto y no a sus emociones. Tú puedes lograr cosas virtualmente milagrosas actuando de acuerdo con tu intelecto y no con tus emociones.

Nahalot

Nahala of Tana

Yonatan Ben Uziel zt"l the 26th of Sivan

Lived during the century preceding the destruction of the Second Temple. His teacher was **Hillel**.

The following statement was said about the pupils of Hillel: Hillel HaZaken had 80 disciples. 30 of them were worthy of having the Divine Presence (*Ruach HaKodesh*) rest on them like Moshe Rabeinu; 30 were worthy of having the sun stand for them as it did for Yehoshua bin Nun; 20 were average. The greatest one [of the latter 20] was Yonatan Ben Uziel, and the least of them was Rabbi Yochanan ben Zakkai...(Sukkah 28a, Bava Batra 134a)

It was said that when he studied Torah, any bird that flew over his head would be burnt (Sukkah 28a). This can be understood to mean that any scholar who attempted to refute his halachic teachings would not succeed.

He translated the Torah and Prophets (Neveim) into Aramaic (which is actually more like a commentary). The translation evoked a storm of criticism that it "rocked Eretz Yisrael over the area of 400 parsas by 400 parsas, and a heavenly voice came forth and demanded to know 'Who is it that

revealed My secrets to man.' Yonatan ben Uziel stood up and said, "It was I that revealed your secrets. It is revealed and known before You that I did not do it for my own father's house, but for Your honor, in order that disputes shall not multiply in Israel."

Yonatan ben Uziel wanted to also translate The Writings (Ketuvim) into Aramaic, but a heavenly voice told him "Enough" (Megilah 3a). He was prevented by Heaven so

that he would not reveal the secrets of the final redemption.

Rabbi Yonatan Ben Uziel's Tomb in the Gallil is located near the community settlement of Mitzpe Amuka, which is named after a Jewish settlement which was situated in the area during Mishnah times. Mitzpe Amuka (meaning "deep" in Hebrew) derives its name from the gorge

בט"ד

which bisects the high surrounding hills.

His place of burial is considered to have a special power of assistance for anyone praying to marry his/her soul mate.

Man the merit of the **Tana Yonatan Ben Uziel**, help all single men and women find their soul mate, and protect us all, Amen.

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