



בס"ד
NEW

כיד תבואה

RABBI DAVID ELMALEH

18th of Elul
Sept 21st 2024
CANDLE LIGHTING 7:00pm
Shabbat Ends at 8:00pm



THE MATERIAL AND
SPIRITUAL REWARDS
FOR TORAH LEARNING

APPRECIATING THE FAMILY
WE'VE BEEN GIVEN

WHEN YOUR MARRIAGE
GETS BORING

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THIS WEEK BULLETIN HAS BEEN KINDLY SPONSORED LEILUY NISHMAT

מרים בת בילה ז"ל & שלמה בן יעקב ז"ל



Join The Daily Halachot!



General Hechal Shalom



YOM KIPPUR AT ST REGIS

BY HECHAL SHALOM OR OZIEL



YOM KIPPUR AT ST REGIS BAL HARBOUR WITH CHAZAN SHIMON SIBONY

HECHAL SHALOM OR OZIEL INVITES YOU TO JOIN US TO EXPERIENCE AN INSPIRING YOM KIPPUR 5785 (OCT 11 & 12, 2024) WITH RABBI DAVID ELMALEH AND WORLD-RENOWNED CHAZAN SHIMON SIBONY AT THE LUXURIOUS ST REGIS, BAL HARBOUR

SERVICES INCLUDED

- Spiritual Event
- Exclusive Rates
- Family-Friendly
- A Transformative Day



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[Hechal Shalom Info](#)

SCHEDULE



Daily zmanim - September to October 2024 / תשפ"ד אלול
 myzmanim.com™ USA > Florida > Miami Dade > Miami Beach > 33154 (MyZmanim location ID: US33154)



September / October 2024	לילה לרבינו תם R' Tam's Nightfall	לילה Nightfall	שקיעת החמה Sun set	הדלקת נרות Candle Lighting	פלג המנחה Plag Mincha	מנחה קטנה Mincha Ketana	מנחה גדולה Earliest Mincha	צונות Mid Day	תפילה Latest Shacharis	סוף זמן קריאת שמע Latest Shema	הנף החמה Sun rise	זמן ציצית ותפילין Earliest Talis	עלות השחר 72 דקות Dawn 72 Minutes	דף היומי Daf Yomi	אלול תשפ"ד						
4 Wed	8:49	8:46	8:11	7:36	18 דקות	ראש חודש	6:17	4:58	1:51	1:19	11:13	10:10	9:34	9:35	7:03	6:20	5:50	5:52	עא	רביעי	א
5 Thu	8:47	8:45	8:10	7:34	7:15	6:16	4:58	1:51	1:18	11:13	10:10	9:34	9:35	7:03	6:21	5:50	5:53	עב	חמישי	ב	
6 Fri	8:46	8:44	8:09	7:33	7:15	6:15	4:57	1:50	1:18	11:13	10:10	9:34	9:36	7:04	6:21	5:51	5:53	עג	ששי	ג	
7 Sha	8:45	8:42	8:08	7:32	7:15	6:14	4:56	1:50	1:18	11:13	10:10	9:34	9:36	7:04	6:22	5:51	5:54	עד	שבת	ד	
8 Sun	8:44	8:41	8:07	7:31	7:08	6:13	4:55	1:49	1:17	11:13	10:10	9:34	9:36	7:04	6:22	5:51	5:54	עה	ראשון	ה	
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10 Tue	8:42	8:39	8:04	7:29	7:08	6:11	4:54	1:49	1:17	11:12	10:10	9:34	9:36	7:05	6:23	5:52	5:55	עז	שלישי	ז	
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14 Sha	8:38	8:34	8:00	7:25	7:08	6:08	4:51	1:47	1:15	11:12	10:10	9:34	9:36	7:07	6:25	5:54	5:57	פא	שבת	יא	
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26 Thu	8:24	8:20	7:46	7:11	7:08	5:56	4:41	1:42	1:11	11:11	10:11	9:35	9:37	7:11	6:30	5:58	6:02	צג	חמישי	כג	
27 Fri	8:23	8:19	7:45	7:10	7:08	5:55	4:40	1:42	1:11	11:11	10:11	9:35	9:37	7:12	6:30	5:59	6:03	צד	ששי	כד	
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30 Mon	8:20	8:16	7:42	7:07	7:08	5:53	4:38	1:41	1:10	11:10	10:11	9:35	9:37	7:13	6:31	6:00	6:04	צז	שני	כז	
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Thursday (Oct 3) 3:21 AM + 13 חלקים תשרי: מולד חודש תשרי: It's that time of year again! Get the new year's calendar > <http://cal.myzmanim.com>

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Shabbat Schedule

Shir Hashirim 6:45pm
Mincha 7:00pm
 Followed by Kabbalat Shabbat & Arvit
Candle Lighting: 7:00pm
 Shaharit Netz Minyan 6:10am
Shaharit: 8:45am
Teen Minyan 9:15am
 Zeman Keriat Shema 9:36/10:11am
Avot Ubanim: 5:15pm
 Children's Programs: 5:50pm
 Shiur Pirke Abot: 5:50pm
Mincha: 6:30pm
 Followed by Seudat Shlishit & Arvit
Shabbat Ends: 8:00pm
 Rabbenu Tam 8:38pm

Announcement:

Please Make your Reservations for Rosh Hashana and Yom Kippur.

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

Please contact the Office for all inquiries about your pledge account by email: info@hechalshalom.org or at (305) 867-6024

WEEKLY SCHEDULE

SUNDAY

Selichot 5:40am & 7:45am
 Shaharit 6:40am
 Shaharit #2 Hodu 8:30am
 Mincha 7:00pm
 Followed by Arvit

Monday To Friday

Selichot 5:40am & 7:20am
 Shaharit: 6:40am
 Daf Yomi 7:30am
 Beki'im Bahalacha 8:00am
 Shaharit #2 Hodu 8:00am
 Hok LeIsrael 8:50am
 Kinyan Masechta 6:10pm
 Shiurim 6:30pm
 Mincha 7:00pm
 Followed By Arvit

DONATION MENU

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

Community Announcements

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

Miscellaneous Announcements:

- **This Week's Congregational Kiddush** is available !
- **This Week's Seudat Shelishit** Has been **Kindly Sponsored** by **Mr. & Mrs. Amihai Shoshan** in memory of her Dear Father **Yosef Azulay Bar Esther z"l the 20th of Elul** and His Dear Aunt **Pessia Unfasung Bat Bella z"l the 25th of Elul** . Tihye Nishmatam Tzerura Bitzror Hahayim Amen!
- **Last Week's Daf Yomi** is available!
- **This Week's Breakfast** is available.!

WEEKLY SHIURIM:

Daf Hayomi: 7:25am 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. (Rabbi Elmaleh)

Donors Column

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

- *Mr. Eli Kahlon*
- *Mr. Julien Haggiag*
- *Mr. Ygal Cohen*
- *Mr. Jacky Benoudiz*
- *Dr. Charles Amar*
- *Mr. David Wanounou*
- *Mr. Oren Benchaya*

- *Mr. Ronen Michael*
- *Mr. Ed Ikyadzhanov*
- *Mr. Efraim Shmuel*
- *Mr. Jacky Werta*
- *Mr. Moises Hilu*
- *Mr. Jacob Tapiero*
- *Mr. Jacky Benoudiz*

- *Mr. Nabet*
- *Mr. Waknin*

*The Children's program
in 5:50pm with Rabbi
Fried, Rabbi Ariel Cohen,
& Moshe Benmergui.
Avot Ubanim 5:15pm*

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"> • Reuven Moshe Ben Eshter Sarah, • 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 Prina Jeanine • Avraham Ben Regina • Avraham Refael Ben Estrella | <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 • Yosef Zvi Ben Sara Yosefia |
|--|---|

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 • 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:

- Jacob Bengio – Fri. Sept. 20th
- Frank Taieb – Sun. Sept. 22th
- Alain Albergel – Shab. Sept. 28th
- Dr. Rony Aquinin – Sun. Sept. 29th
- Marcelo Romano – Sun. Sept. 29th
- Vidal Benarroch – Mon. Sept. 30th
- Sarah Benchetrit– Mon. Sept. 30th
- Dan- Israel Coehn – Mon. Sept. 30th

Nahalot:

- Yosef Azulay Bar Esther z”l the 20th of Elul (Father of Mrs. Magali Shoshan)
- Estrella Bat Esther z”l the 21th of Elul (Grandmother of Mr. Isaac Amram)
- Eliyahu Bar Messod z”l the 24th of Elul (Father of Mrs. Miriam Benmergui)
- Pessia Unfassung Bat Bella z”l the 25th of Elul (**Shabbat**) (Aunt of Mr. Amichai Shoshan)

Next Shabbatot:

- Mahluf Mamou Ben Sasson z”l the 26th of Elul (Father of Mrs. Mamou)
- Alegria Bencid Bat Luna z”l the 27th of Elul (Aunt of Mrs. Luna Benhayoun)
- Mercedes Mesoda Bat Luisa z”l the 28th of Elul (Grandmother of Mrs. Dorit Ness & Mother of Mr. Salomon Cohen)
- Shemuel Eisen Ben Yizchak Meir z”l the 1st of Tishri (Father of Mrs. Raquel Eisen Benoudiz)(Rosh Hashana)
- Shemuel Eisen Ben Yizchak Meir z”l the 1st of Tishri (Father of Mrs. Raquel Eisen Benoudiz)(Rosh Hashana)
- Makhlouf Ben Yosef & Hannah z”l the 5th of Tishri (Brother of Mr. Raphael Ammar)
- Esther Benmergui Bar Rahel z”l the 5th of Tishri (Mother of Mrs. Miriam Benmergui)
- Yaacov Bengio Bar Abraham z”l the 6th of Tishri (Father of Mr. Abraham Bengio)
- Simha Mamane Bat Esther Wokowits z”l the 12th of Tishri (Sister of Mr. Habib Mamane)
- Meir Bouhadana Bar Donna Z”l the 13th of Tishri (Father of Mr. Isaie Bouhadana)



1. In this parsha, which four consecutive verses are read on a holiday – but not in the synagogue?
2. What item is mentioned in this parsha four times – but nowhere else in the Torah?
3. Where is plaster instructed to be used?
4. Besides this parsha, where else does the Torah record lengthy words of rebuke (tochacha)?
5. Where in this parsha is a "tail" referred to? (2 answers)
6. Which metal is mentioned three times in this parsha?
7. In this parsha, which of the Ten Plagues are mentioned in the lengthy words of rebuke (tochacha)? (3 answers)
8. What response is stated 12 times in this parsha – and only one other time in the Torah?
9. a) What four-word phrase is used three times in this parsha to describe the land of Canaan? b) To whom does Hashem first describe the land of Canaan with that expression? c) What other land is described with this expression?



- 1) The verses beginning with the words "Arami Oved Avi" (Deut. 26:5–8) are read at the Passover Seder.
- 2) A fruit basket (teneh) is mentioned four times in this parsha: (1) Pilgrims place their first-fruits in a basket, and bring it to the Holy Temple. (2) The priest then takes the basket and places it near the Altar (Deut. 26:2, 4). (3–4) In the list of blessings and curses, the fruit basket is mentioned twice, as an indicator whether the Jewish people are following the Torah (Deut. 28:5, 17).
- 3) When the Jews cross the Jordan River, they are to set up huge stones, coat them with plaster (Deut. 27:2), and then write upon them all the words of the Torah.
- 4) A lengthy tochacha is also found in parshat Bechokotai (Leviticus 26:27–43).
- 5) One of the blessings for Jews following the Torah is to be "as a head and not a tail" (Deut. 28:13). The reverse is also stated: our enemy can be "as a head, and you (the Jews) will be as a tail" (28:44).
- 6) Iron is mentioned three times: (1) The stones of an altar cannot be cut with iron (Deut. 27:5). (2) The rebuke states that the Land of Israel will be as iron (28:23). (3) The rebuke also states that enemies will place an iron yoke around the neck of the Jews (28:48).
- 7) These plagues are mentioned: pestilence (dever) (Deut. 28:21), boils (shechin) (28:27, 35), and locusts (arbeh) (28:38).
- 8) When the Jews enter the Land of Israel and declare each of the 12 curses, the nation is to respond "Amen" (Deut. 27:15, 26). The response of "Amen" appears only one other time – in parshat Naso, when an alleged adulteress is told about the dire consequences of her actions, she responds "Amen Amen" (Numbers 5:22).
- 9) a) The land of Canaan is referred to as "a land flowing with milk and honey"(Deut. 26:9, 15 and 27:3). b) Hashem uses this description with Moshe at the Burning Bush (Exodus 3:8). c) In parshat Korach, Datan and Aviram refer to Egypt as a "land flowing with milk and honey" (Numbers 16:13).

LEARNING OF THE MONTH

We would like to Wholeheartedly
Thank our Dear Friends,
Mr. & Mrs. David Shoshan
for generously Donating the TORAH
LEARNING of
Elul 5784
Leiluy Nishmat

Shimon Ben Mesaouda,
Yossef Ben Esther
In Honor of Their Great and Amazing Parents
and for the Hatzlaha of Anaelle, Naomie and
Eliel & Gabriel Yossef

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. Mordechai Saban
for generously Donating the
TORAH LEARNING of
Elul 5784

Leiluy Nishmat his Dear Father
Amram Bar Massouda z"l the
8th of Elul.

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. Gaston Benzaquen
for generously Donating the
TORAH LEARNING of
Elul 5784

Leiluy Nishmat his Dear
Grandfather

· Reuven Bar Yehia z"l the 6th of
Elul.

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

RENT DEDICATION:

**We Would like to Wholeheartedly
Thank our Dear Friends,
Mr. & Mrs. Jake Bengio
for generously Donating the Rent of
Elul 5784**

In Honor of their Children.

**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

The Material and Spiritual Rewards for Torah Learning

(Rabbi Eli Mansour)

The Torah in Parashat Ki-Tabo describes the great rewards that G-d promises to bestow upon our nation if we faithfully observe the Mitzvot. The Or Ha'haim (Rav Haim Ben-Attar, 1696-1743) explains that the first series of blessings mentioned in this section are promised as rewards specifically for the Misva of Torah study.

The first reward promised is, "U'netancha Hashem Elokecha Elyon Al Kol Goyeh Ha'aretz" – "Hashem your G-d will make you elevated above all nations in the land" (28:1). The Or Ha'haim explains that through the study of Torah, "Yishtanu Le'ma'ala Mi'kol Ha'umot She'enam Beneh Torah" – we are positively impacted, and lifted above those who do not learn Torah. Learning Torah spiritually refines us, making us better people. When we learn Torah, we do not only gain knowledge, but we also experience spiritual elevation, and are transformed.

Two verses later, the Torah promises, "You will be blessed in the city, and you will be blessed in the field." This promise, of course, refers to material success. Whether one works "in the city," in commerce, or if he works "in the field," in agriculture, he earns success and prosperity through the merit of Torah learning. The Or Ha'haim cites the Gemara's teaching in Masechet Aboda Zara (19b), "Kol Ha'osek Be'Talmud Torah, Nechasav Muslahim" – anyone who learns

Torah is blessed with material success.

The next promise is the blessing of children – "Baruch Peri Bitnecha" ("Blessed will be the fruit of your belly"). The Or Ha'haim draws our attention to the story of Obed Edom Ha'Gitti, who, as we read in the Book of Shemuel II (6:10), housed the Aron (ark) in his home for a brief period, before King David brought it to its permanent site. The Gemara (Berachot 63b) teaches that the Aron's presence brought great blessing to the family, and Obed Edom Ha'Gitti's wife and daughters-in-law all delivered sextuplets. Certainly, then, one who studies Torah, bringing the Torah not only into his home, but into his being, will likewise be blessed with fertility.

We are then promised, "Baruch Ata Be'bo'echa, U'baruch Ata Be'setecha" – "You will be blessed when you come, and you will be blessed when you leave." The Gemara (Baba Mesia 107a) explains this to mean that we will leave this world free of sin just as we entered the world free of sin. The Or Ha'haim writes that this, too, is a reward for Torah learning – that we are protected from sin. Torah learning brings us spiritual protection, helping us overcome our negative inclinations and resist temptation. By allocating time to immerse ourselves in the study of the sacred Torah, we empower ourselves to overcome the spiritual obstacles that we encounter, and to remain on the path of faithful devotion to Hashem throughout our lives.

Appreciating the Family We've Been Given

(Rabbi Joey Haber from iTorah)

Parashat Ki-Tavo begins with the *mitzvah* of *bikkurim* – the requirement that a farmer bring the first of his fruits that ripen each year to the *Bet Ha'mikdash*, and present them as a gift to a *kohen*.

The Torah commands, ובאת אל – "You shall come to the *kohen* who will be in those days."

Rashi explains that the Torah adds the words אשר יהיה בימים ההם – "who will be in those days" – to teach אין לך אלא כהן טו שהוא – "all you have is the *kohen* in your times, the way he is." A person should bring his *bikkurim* to the *kohen* who is there in his time, even if this *kohen* is not of the same caliber as a *kohen* of a previous generation.

Rashi makes a similar comment earlier in Sefer Devarim (17:9), in reference to the Torah's command that one bring his difficult Torah questions אל השופט אשר יהיה בימים ההם – "to the judge who will be in those days." In that context, too, Rashi explains that the Torah is emphasizing that even if the judge is not as great as the judges of earlier generations, אין לך אלא שופט טו – "all you have is the judge who is in your times."

The Ramban raises the question of how Rashi applies this to the context of *bikkurim*. After all, the *kohen* simply receives the *bikkurim*. He does not need to be wise, scholarly, or righteous. When it comes to judges and halachic scholars, it's understandable that one might be reluctant to bring his halachic question to a rabbi who is less impressive than the Rabbis of yesteryear. But why would a person feel this way about his *bikkurim*?

The answer given is that when a person gives something to

someone, he wants to feel good about the recipient. A farmer is bringing the first fruits, which he worked very hard to produce, to give them as a gift to a *kohen*. If he sees that the *kohanim* in his generation aren't quite on the same level as the *kohanim* of earlier generations, he might feel uneasy about presenting them with this gift. The Torah therefore tells him, אין לך אלא כהן – שבימיך כמו שהוא – all you have is the *kohen* in your time. These are the *kohanim* you have been given, so appreciate them, and support them.

This is something which is relevant when it comes to family members. Many people, if not all of us, have issues with somebody in the family, or with several members of the family. It could be a spouse, a parent, a child, a sibling, a parent-in-law or a child-in-law. They think, "If only he wouldn't do that," or, "If only she wouldn't be weird in that way," or, "If only he wouldn't talk like that," or, "If only she didn't act this way." People seem to always be complaining about someone, or more than one person, in their family.

We need to remember, אין לך אלא כהן שבימיך כמו שהוא – these are the family members that Hashem gave us. Yes, they aren't perfect, just like we ourselves aren't perfect, and just like all people on earth aren't perfect. Yes, they're a little weird in some way, just like we ourselves are weird in some way, and all people on earth are weird in some way. We have to accept them and love them for who they are. אין לך אלא כהן שבימיך כמו שהוא.

The Gemara in Masechet Hulin (58b) tells what appears to be a very peculiar story about two small flies. The female fly got angry at the male fly, and stayed away from the male for seven years. The reason it was angry

is because it once saw the male fly suck blood from a person, and did not inform the female fly so she could also have some blood. The Gemara questions how this could have happened, given that this was a special species of fly that lives only for a single day. How could the female fly have separated from the male fly for seven years, if they lived for only one day?

The Gemara answers that the "seven years" refers to שני שנים – their "years." Meaning, this refers to just a short while, the amount of time proportional to seven years in the life of a human being.

What is the meaning of this seemingly bizarre story?

One Rabbi explained that the Gemara here is talking not about one-day flies, but about us.

So many families are torn apart over nonsense, just like this pair of flies. So many siblings are not on speaking terms because of some silly fight, because somebody got offended by something that the other person did. And if only they realized that they live for just "one day," that life is shorter than it appears, they wouldn't have made an issue out of it.

Let us try to appreciate the family we've been given, the people we are blessed to have in our lives, flawed and imperfect as they may be. Instead of complaining, let us be grateful for everyone we have around us, and work to strengthen and enhance these relationships as best we can.

A Religion Becomes a Religion When Passed on to the Next Generation

(Rabbi Frand from Torah.org)

Among the curses of the *tochacha*, the *pasuk* says "All these curses will chase after you and will come upon you and pursue you and overtake you, until you are destroyed, because you will not have listened to the voice of Hashem your G-d, to observe His commandments and His decrees that He commanded you. They will be in you and your children as a sign and a wonder forever." (Devorim 28:45-46)

The Maharal Diskin points out that if we were to take these *pesukim* at face value, it would be the worst of curses. This is not like the transient curses that the Jews experienced through the generations. Usually, there is an end to each era of persecution that we encounter. There was an end to the Spanish Inquisition. There was an end to the persecutions of *Tac"h v'Ta"t* ("5408-5409"). There was even an end to the Holocaust. But here the *pasuk* seems to say that these curses will be with us and our children in perpetuity. Is this *pasuk* foretelling the doom of *Klal Yisrael*, its utter destruction? That cannot be.

The Maharal Diskin explains that we need to read the aforementioned *pasuk* differently. There are two parts to the *pasuk*. One is "All these curses will come upon you and catch up with you until you are destroyed." At that point, there is an *etnachta* in the *trop* – in effect, marking the end of the sentence. Then the *pasuk* explains why the Jewish people receive this punishment: "For you will not have listened to the voice of Hashem your G-d, to observe His commandments and His decrees that He commanded you (in a way so that) they will be in you and your children as a sign and a wonder forever."

In other words, *pasuk* 46 is referring to the second part of *pasuk* 45! The criticism of *Klal*

Yisrael and the reason they are being cursed is that they did not keep the commandments in a way that inspired and made an impression on their children and future generations, so that the future generations would want to likewise keep these signs and wonders forever.

The Tolner Rebbe added to this Maharal Diskin: The reason their mitzvah performance did NOT make an impression on their children is explained in pasuk 47: "Because you did not serve Hashem, your G-d, with gladness and with goodness of heart, out of an abundance of everything." The Jews were chastised for the fact that their fulfillment of *Mitzvot*, as unfortunately is too often the case, was just going through the motions and performing the *Mitzvot* by rote. Our children did not see an excitement and passion in our *mitzvah* performance. If a person wants his children to follow on the straight trodden path of Torah observance, he needs to motivate them to do so. The only way to do that is for parents to perform the *Mitzvot* with enthusiasm and a sense of *simcha* (joy). Then, and only then, will their children see and appreciate the fact that this is something meaningful.

As much as we sometimes think that our children are not paying attention, they are paying attention. They see how we daven or how we learn or how we perform the *mitzvot* of Succos or Pesach, and it makes a difference. If it is just about great meals, then what is religion to them? What does *Yiddishkeit* mean to the next generation? Without *simcha*, performance of *mitzvot* may just seem like a burden to our children.

That is what these *pesukim* are saying: You are going to experience these curses because you have not kept the *mitzvot*

properly. And what is the meaning of "you have not kept the *mitzvot* properly?" You have not kept them in a way that they would remain with you and your offspring forever! What does it mean "you have not kept them in a way that they would remain with your offspring?" "You did not serve Hashem your G-d with *simcha* (i.e. – joy, passion, enthusiasm)."

With this idea, we can better understand the following *pesukim* at the end of the *parashat*: "Moshe called all of Israel and said to them, 'You have seen everything that Hashem did before your eyes in the land of Egypt, to Pharaoh and to all his slaves and to all his land – the great trials that your eyes beheld; those great signs and wonders. But Hashem did not give you a heart to know or eyes to see or ears to hear, until this day...' (Devarim 29:1-3)

This is the last day or days of Moshe Rabbeinu's life. He has been with them for forty years. He has been with them through Galus Mitzraim (the Egyptian exile) and Yitziyas Mitzraim (the Egyptian Exodus) and the forty years in the desert. Moshe was now approaching his own exit from the world. He told the people: "But Hashem did not give you a heart to know or eyes to see or ears to hear, until this day." After all this time, you still did not get it until today. Finally, I see you got it!

Rashi asks "How did Moshe know that finally they now 'got it?'" Rashi answers that this was the day (the last day of his life) when Moshe Rabbeinu wrote a *Sefer Torah* for the Tribe of Levi and gave it to the members of that *shevet* (Devarim 31:9). All of Israel then came before Moshe and said to him "We too stood at Sinai and received the Torah and it was given to us." They protested the fact that Moshe only

gave a copy of the *Sefer Torah* to *Bnei Levi*, as if that *shevet* was to monopolize the possession of Torah. The other *shevatim* expressed the fear that at some future date, the Leviim would claim that only they were given the Torah. They expressed their strong objection on this matter.

Rashi says that Moshe was overjoyed when he heard their reaction. Moshe thought this was a beautiful and appropriate sentiment and remarked "This day you have become a nation." (Devoarim 27:9) Now I see that you finally 'got it' and this day you have become a people.

Even on the simple level, Rashi's words here are very powerful. The people complained here that they have not been given a spiritual gift that others were given, and they are upset about that. "We want the Torah!" That is well and true, however, Rav Yeruchem Olshin quotes a vort from Rav Nosson Meir Wachtfogel, z"l (1910-1998; Mashgiach of the Lakewood Yeshiva) explaining that it is more than just that.

Rav Nosson Meir Wachtfogel comments "You will say to us tomorrow (*machar*) 'It was not given to you.'" That word – *machar* – is a "code word". It evokes other places in Chumash where the Torah uses the word '*machar*.' Namely, "when your son will ask you tomorrow (*machar*)..." (Shemot 13:14; Devarim 6:20). When Rashi uses the word "*machar*" here, he is referring to the children. This Rashi is saying, "Listen, we know we also received the Torah. If you only want to give the *Sefer Torah* to *Bnei Levi*, that is well and fine for us now. But 'tomorrow' (*machar*) implying: 'our children' – that is going to be a problem. *Shevet Levi* will possess something to give over to **their** children; but we won't

possess anything to give over to **our** children.”

The rest of the *shevatim* were not at all concerned that *Bnei Levi* would deny the fact that the other Jews received the Torah as well. But they were worried about their children. They were afraid that their children would see that only *Bnei Levi* had Moshe Rabbeinu's Torah. The children would ask, “Hey, does that mean that only *Bnei Levi* received the Torah?” Their complaint to Moshe was “You have not given us something to give over to our children!” They knew that if they didn't have something to give over to their children, the religion would die. That is what they were worried about. That is why every *shevet* wanted their own-*Sefer Torah*, something to pass on to the next generation to give the religion continuity from father to son to grandson, etc.

When Moshe Rabbeinu saw that they were worried about “What will be with our children?” he rejoiced: Now I see that this day you have become a nation! Today you showed me that you want Torah and *Mitzvot*, not only for yourselves, but also for generations to come.

Rav Yeruchem Olshin relates to this idea a very interesting comment by the Mefarsh (in place of “Rashi” there) in Tractate Nedarim (81a). Yirmiyahu the prophet tells the nation that the *churban* is coming. He predicts that the land will be lost and the people will ask “Why was the land lost? What was the avera that caused the *churban*?” The Gemara says that *HaKadosh Baruch Hu* Himself responded: It was because they abandoned the Torah. Rav Yehudah says in the name of Rav that this means *she'lo barchu b'Torah techila* (they did not make the preliminary blessing before learning Torah). In other words, as most commentaries interpret,

they may have learned Torah, but they did not give it the proper respect and treat it as fulfillment of a spiritual charge.

However, the Mefarsh on Masechet Nedarim gives an alternate interpretation: Hashem's charge and criticism against that generation was that they neglected to say the preparatory blessing before learning Torah, which includes the words “and may we and our children and the children of your nation Israel all be among those who know Your Name and learn Your Torah *lishmah*.” According to the Mefarsh, they learned Torah and they recited the *Birkas haTorah*. But they did not invoke the prayer on behalf of their children and the other children of Israel.

They learned Torah, they enjoyed Torah, and they found it intellectually stimulating. But they had no desire to give it over to their children. Because of that, the Land would be lost.

This is exactly what happened over here with the *Bnei Levi* and the other *shevatim*. *Klal Yisrael* said, “Fine, we can live without our own copy of the *Sefer Torah*. But the problem is that you (*Shevet Levi*) have something to give over to your children and we do not.” A religion becomes a religion when the older generation is able to give it over to their children. And that is what the aforementioned ‘curse’ is about: You didn't keep the *Mitzvot* in a fashion that would inspire your children to integrate those *Mitzvot* into their own lives and the lives of their children. You did perform the *Mitzvot*, but you performed them in a way that was devoid of passion and excitement.

Food for thought

When Your Marriage Gets Boring

(by Sarah Pachter @aish)

Ever felt that your marriage has lost its spark?

If you're experiencing dullness in your marriage, it is time to address the monotony. Here's how you can tackle marriage fatigue and rekindle the excitement in your relationship.

1. Take Responsibility for Your Own Excitement

With a little bit of effort, combating boredom is within your reach and it is your responsibility. One of my favorite children's books is Sean Covey's *Seven Habits of Happy Kids*. The book conveys a crucial lesson in kid-friendly wording: you are in charge of your own excitement. This principle applies to your marriage as well.

During a belated honeymoon trip, my husband and I marveled at the breathtaking scenic beauty. I asked the locals if they still noticed the stunning views after living there for years. Most admitted that they had become somewhat desensitized to it. Some explained that they struggled to even see the mountainous background anymore. We can get used to anything, both positive and negative.

While this trait helps you manage change and challenge, it also means you may start taking the good things in your life for granted. Even the best of marriages can quickly slip into this hedonic adaptation mode, and spouses can take each other for

granted, slipping into a monotonous routine.

To rekindle the spark in your marriage, you must consciously shift your perspective. Instead of letting the excitement fade into the background, actively work to bring it back into focus. Appreciate the positive aspects of your relationship and approach them with a renewed sense of gratitude and enthusiasm. Boredom starts and stops with you.

2. Action leads to real change.

Thoughts alone are not enough to change your situation; action is necessary. Judaism teaches that actions can transform our thoughts and emotions. You cannot *think* your way to a happier marriage—you need to *take action*.

If you and your spouse are stuck in a rut, take proactive steps. Start with simple actions, such as planning a date night. To make it more engaging, create a “date night jar” with popsicle sticks, each featuring a different date idea. On the day of your date, pick a stick and follow through. This small ritual can add an element of surprise and fun.

Surprises do not have to be grand or expensive. A thoughtful gift, a spontaneous gesture, or even a surprise note can reignite the spark. If possible, plan a getaway—perhaps a weekend trip—to break the routine and reconnect.

Investing in your marriage is crucial. While small gestures and mini-vacations may seem like an expense, the cost of neglecting your relationship can be far greater. By prioritizing your marriage, you will invariably reap the rewards of a more fulfilling and vibrant union.

3. No more leftovers.

Are you giving your spouse the best of yourself or just what's

leftover after everything else? This is not about actual food but rather about the quality of your energy, time, and attention. You cannot expect your relationship to flourish on leftover “fuel.”

A young woman reached out regarding a dating issue. She and her date struggled with connecting. Initially, she didn't put much effort into planning, and came to the date exhausted after a long day. As predicted, this was leading to dull interactions. Once she began prioritizing her dating experiences and investing her best energy, the relationship improved significantly. This principle is even more poignant and applicable to marriage.

Esther Perel, a renowned relationship expert, highlights that women cheat almost as often as men. Their husbands were shocked to find out not only that their wives had cheated but how fun, spontaneous and lively they were – with another man. This energy needs to be brought into the marriage.

Your relationship deserves your full attention and effort, not just what is left after everything else.

Perel maintains that if we devoted even a fraction of our creative and spontaneous energy to our spouses, many of the severe relationship problems we face today could be significantly reduced. Your relationship deserves your full attention and effort, not just what is left after everything else.

Whether you are struggling with the seven-year itch or standard boredom, revitalizing your marriage involves both a shift in mindset and a commitment to taking action. By applying these principles, you can move from a place of stagnation to one of excitement and connection.

Daily Halacha

The Power of Shofar

(Daily Halacha)

We find an allusion to the Misva of Shofar in Parashat Nisavim, where the Torah warns, "Pen Yesh Bachem Shoresh Poreh Rosh Ve'la'ana" – "Lest there is among you a root of evil of rebellion" (Debarim 29:17). The first letters of the phrase, "Shoresh Poreh Rosh Ve'la'ana" are "Shin," "Peh," "Resh" and "Vav" – the letters of the word "Shofar."

This allusion is very significant, as it expresses the unique power and impact of the Shofar blowing – namely, its ability to eliminate the "root" of evil within us. Before Adam's sin in Gan Eden, evil was separate from good; the human being was pure and good, and evil existed outside of him. But as a result of Adam's partaking from the forbidden tree, evil became ingrained within him, and since then, the good and evil inside us struggle with one another. The Shofar blowing, however, has the power to subdue the force of evil inside of us, so we can once again become perfectly good and pure. It eliminates the "Shoresh Poreh Rosh Ve'lana'a" – the "root of evil and rebellion" from which sin grows.

This power of the Shofar sound is expressed in the number of sounds that we blow. The primary obligation of Shofar blowing requires blowing thirty sounds, which we do before Musaf. We blow additional sounds during Musaf, but the primary obligation is fulfilled through the first thirty sounds. The reason for the thirty sounds is because the Torah mentions three times the obligation to sound a "Teru'a," and the Sages inferred from the

text that every Teru'a must be preceded and followed by a Teki'a. Therefore, in principle, we should blow nine Shofar sounds – blowing three times a series of Teki'a, Teru'a, and another Teki'a. However, the Talmud records three different opinions as to what the Torah means by the word "Teru'a." One view maintains that this refers to what we call a Teru'a – a series of very short sounds – whereas another opinion is that it means a Shebarim – three medium-sized sounds. According to the third view, the Biblical term Teru'a refers to a combination of a Shebarim and Teru'a ("Shebarim-Teru'a"). In order to satisfy all three opinions, we blow all three Teru'a sounds. It thus emerges that we blow thirty sounds: three sets of Teki'a-Shebarim-Teru'a-Teki'a (3X4=12); three sets of Teki'a-Shebarim-Teki'a (3X3=9); and three sets of Teki'a-Teru'a-Teki'a (3X3=9) – for a total of 30 (12+9+9).

The Gemara establishes that the Teru'a sound – however it is defined – must be at least the length of nine "Trumitin" – brief sounds. Moreover, the Teki'a must be the same length as the Teru'a. As such, when we blow thirty Shofar sounds, we blow 270 Trumitin (30X9). This number is the Gematria (numerical value) of the word "Ra" – "evil." By blowing these 270 sounds, we subdue the forces of "Ra" within us so our innate goodness can prevail.

Of course, our primary intention when we hear the Shofar is to fulfill the Torah obligation to hear the Shofar on Rosh Hashanah. However, we should be aware of the fact that there are many profound ideas and powers associated with this previous Misva, and that it gives us the spiritual strength that we need to subjugate our evil inclination and

allow the goodness within us to shine.

Kidz Corner

The following story was told to Dayan Zekel Pollak Shlita from Antwerp who heard it first-hand from Reb Yakov Eliezer Berkowitz. It is printed in the Hakdomo (introduction) of the Sefer "Birchas Moshe" on Mesechtes Chulin:

During the Second World War, Reb Yakov Eliezer Berkowitz (the Father of Dayan Getzel Berkowitz Shlita from Monroe) was forced to work in a concentration camp. As Rosh Hashono approached, he was constantly on the lookout for a Shofar. As you can imagine, everyone wondered if R' Berkowitz realised that he was asking for the impossible – there weren't exactly any stores in the area from which to pick up a Kosher Shofar! However, Reb Yakov Eliezer was adamant – he wanted a Shofar for Rosh Hashono.

Erev Rosh Hashono arrived and R' Berkowitz was still Shofar-less. He thought to himself that there was still one last Hishtadlus that he could do in order to obtain a shofar. He could work along the nearby railroad tracks and perhaps, just maybe, one of the Yidden on one of the passing trains will "happen" to have a spare Shofar on him and will "happen" to decide to throw it to him. As ridiculous as this sounded, R' Berkowitz's tremendous yearning for the Mitzva pushed him to carry out his plan.

The next morning when the inmates were taken out to work, R' Berkowitz made his way to the field beside the train tracks and pretended to be innocently working there. But to no avail. Almost the entire workday passed and still R' Berkowitz had no shofar. With just minutes left before he would be forced to return for

evening roll-call, R' Berkowitz davened from the depths of his heart saying, "Riboinoi Shel Oilem, I have a burning desire to be able to blow Shofar. What else can I do in order to be able to be zoiche to get a Shofar? Please Hashem, send me a Shofar!"

Amazingly, just as he finished this short Tefilla, a train approached and stopped beside him. Calling from a hole in the train, Reb Yakov Eliezer heard the voice of his friend, Hagoan Reb Dovid Moshkovitz (a Talmid of Reb Avrohom Pollak ד"ר, who after the war was a Maggid Shiur in Yeshivas Belz in Yerusholayim). "Eliezer! Do you want a shofar?" In response to R' Berkowitz's desperate, "Yes!" Reb Dovid threw a Shofar from the wagon and the train continued on its journey!

After the war, Reb Yakov Eliezer met up Reb Dovid who told him his side of this amazing story. R' Dovid related that he too had wanted to be able to fulfil the mitzva of Shofar and as Rosh Hashono approached he tried to figure out a way to get his hands on a Shofar. One day, whilst working in the fields, a shepherd passed him with his flock of sheep. Spotting "live Shofros" still on the head of a ram, he approached the shepherd and asked him if he would be returning along the same path. The shepherd replied that he would be returning from the hills to that very spot in a few days. Upon hearing this, Reb Dovid offered to pay the shepherd for the two horns from the ram's head. (R' Dovid had managed to smuggle a few coins into the

camps by hiding them in his garments.) [The reason R' Dovid had asked for both shofros was that in the event that one of the Shofros would become ruined whilst being prepared, he would at least have the other one.] Boruch Hashem both Shofrot came out good and he was able to give the second one to a fellow Yid. The same day that the shofrot were completed, Red Dovid was transferred from

the camp he was in to another one. And it was along that very journey that the train stopped for a just a moment during which Red Dovid recognised his old friend, Reb Yakov Eliezer, and threw him the Shofar!

This is an incredible story. It displays the deep love for Mitzvot possessed by Yidden, even in the darkest moments of Jewish history. It also displays that when someone really wants to fulfil a mitzvah, davens for it and does the maximum he can do - even if it seems impossible - he will have Siyate Dishmave (Heavenly assistance) to succeed. Bederech She'Odome Roitze Leilech, along the path a person wants to go - Molichin Oiso, he will be led along that way!

This story should inspire all of us to increase our joy and love for Torah and Mitzvot, as we see in Parshas Ki Sova (פרק כ"ח פסוק מ"ז) that the many Kloles (curses) mentioned are an outcome of "Tachas Asher Loi Ovadeto Es Hashem Eloikecho Besimcha UveTuv Leivov" meaning, for not serving Hashem with happiness and good-heartedness! May we all be zoiche to see and use these days to try and think about the tremendous zchus and privilege we have to be able to do the Rotzon Hashem and to serve Him - while keeping a smile on our faces and enjoying our Avodas Hashem!

La Paracha En Français

Les prémices, une éducation à la reconnaissance

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

« **Quand tu seras arrivé dans le pays que l'Éternel, ton D-eu, te donne en héritage, quand tu en auras pris possession et y seras**

établi, tu prendras des prémices de tous les fruits de la terre, récoltés par toi dans le pays que l'Éternel, ton D-eu, t'aura donné, et tu les mettras dans une corbeille ; et tu te rendras à l'endroit que l'Éternel, ton D-eu, aura choisi pour y faire régner Son Nom. » (Dévarim 26, 1-2)

Nos Sages nous enseignent (Méguila 10b) que l'expression « véhaya » dénote toujours une expression de joie. L'apport des prémices doit se faire dans la joie, car ne peut être comparé le serviteur qui offre à son maître un cadeau avec une grimace aigre, de celui qui l'offre avec un visage lumineux et souriant. Cette démarche effectuée dans la joie témoigne de la reconnaissance du donneur vis-à-vis du Créateur pour tout le bien qu'il lui a prodigué.

En approfondissant quelque peu cette mitsva, nous nous heurtons à une précision de nos Sages, selon lesquels les riches apportaient les bikourim dans des corbeilles en or et en argent, tandis que les pauvres les plaçaient dans de simples paniers d'osier. A priori, pourquoi apporter les prémices dans des ustensiles où tout le monde pouvait les voir ? Pourquoi ne pas les apporter plutôt dans des récipients fermés ?

La Torah précise en outre que cette procédure était accompagnée d'une déclaration orale : « Et tu diras à haute voix devant l'Éternel, ton D-eu : "Enfant d'Aram, mon père était errant, il descendit en Égypte, y vécut étranger, peu nombreux (...)" » (Dévarim 26, 5)

Autre question : pourquoi évoquer justement à ce moment-là des événements vécus par nos ancêtres, et notamment le cas de Lavan, qui voulut exterminer Yaakov ?

Soulignons, en guise de préambule à notre réponse, que l'homme doit se souvenir à chaque instant des bontés de D.ieu envers lui. Le verset dans Tehilim (60, 6) souligne : « Tu as donné à ceux qui Te craignent une bannière (ness) », et nos Sages d'expliquer que quiconque bénéficie d'un miracle (ness) et en remercie D.ieu bénéficie d'un miracle supplémentaire. Car par le remerciement, il prouve qu'il n'est

pas ingrat envers celui qui lui a accordé ces bienfaits, et c'est pourquoi nos Sages ont instauré la récitation de la bénédiction du Gomeil (« Qui accordes des bontés à Ses débiteurs »), pour toute personne ayant vécu un miracle. La coutume est même d'organiser un banquet pour louer et remercier le Saint béni soit-Il et publier Sa bonté. On retrouve ce principe de publication du miracle à 'Hanouca, où la louange prend bien un caractère public.

Il faut savoir que le fait de donner un maximum de publicité à ses remerciements présente en outre un immense intérêt pour celui qui a bénéficié de ces bienfaits : en témoignant sa gratitude au Créateur, il en arrive à réaliser qu'il a une obligation d'accomplir la volonté de son Bienfaiteur - de là à l'accomplissement précis et volontaire des mitsvot et des décrets divins, quels qu'ils soient, il n'y a qu'un pas. Car comment l'homme pourrait-il trahir la Parole de Celui qui l'a comblé de Ses bienfaits ? Comment oserait-il irriter son Maître et ne pas accomplir Ses ordres ? Ainsi, celui qui loue Hachem jouit d'un surcroît d'élévation en Torah et en crainte du Ciel, et grande sera sa vigilance dans l'accomplissement des mitsvot.

Nous comprenons à présent la mitsva des prémices : lorsque l'homme voit la bénédiction dont a joui la récolte de son champ et les fruits magnifiques qui ont poussé dans son verger, il doit remercier son Créateur et publier Ses bontés envers lui. Et si déjà il est question de louer le Très-Haut, alors nous devons évoquer Sa grandeur et Ses bontés envers nous depuis que nous existons en tant que peuple. C'est la raison pour laquelle, au moment où l'on offre les prémices, on rappelle, en guise de louange supplémentaire, les événements qui nous sont arrivés du temps de nos saints ancêtres, Le remercions d'avoir sauvé Yaakov, notre père, des desseins de Lavan, et le louons pour nous avoir fait sortir d'Égypte, de cette terre étrangère où nous étions durement asservis. Nous lui manifestons notre reconnaissance pour nous avoir fait sortir des ténèbres vers la lumière, de l'esclavage vers la liberté, et nous avoir

accordé la Terre Sainte. Car l'obligation de l'homme est de garder en mémoire, de ne jamais oublier le bien que le Créateur lui envoie.

Cette obligation est valable pour nous tous : nous devons louer le Très-Haut pour tous Ses bienfaits depuis notre naissance et jusqu'à ce jour. D'ailleurs, dès l'instant où nous ouvrons les yeux le matin, notre bouche doit chanter Ses louanges par la récitation du « modé ani » : « Je Te loue, Roi vivant à jamais, de m'avoir restitué mon âme dans Ta miséricorde, grande est Ta confiance. » Il faut cependant réfléchir pour déterminer si ces mots sont prononcés machinalement ou bien avec ferveur, en comprenant leur sens, à savoir le fait qu'en dormant nous étions comme des morts, et qu'au réveil, nous sommes en quelque sorte revenus à la vie.

Puissions-nous toujours savoir apprécier les Bontés du Créateur et nous joindre à la louange universelle de la Création, décrite par le roi David : « Toute âme de louera, Hallélu-y-a ! » (Téhilim 150, 6)

Reflexion Semanal

Una bendición oculta

(Por Rav Abraham Twerski @aishlatino)

Sobre ti llegarán todas estas bendiciones y te alcanzarán, si escuchas la voz de D-os (Deuteronomio 28:2)

La expresión "te alcanzarán" connota que alguien está escapando. ¿Pero por qué alguien escaparía de las bendiciones?

En "Deguel Majané Efraim" el nieto de Baal Shem Tov dice que las bendiciones de D-os a veces vienen en una forma que nos parece estresante, y dado que no conocemos su verdadero carácter, podemos huir de ellas. La Torá nos asegura que el bien que D-os nos destina nos alcanzará incluso si tratamos de evitarlo.

Este es también el significado del versículo: "la bondad y la misericordia me perseguirán todos los días de mi vida" (Salmos 23:6). Rezamos pidiendo que si debido a nuestro limitado entendimiento tratamos de evitar una bondad oculta, que esta nos persiga y nos alcance.

Rav Levi Itzjak de Berditchov vio a una persona que corría en el mercado. "¿A dónde corres?", le preguntó.

"Corro por mi *parnasá* (manutención)", le respondió el hombre.

Rav Levi Itzjak dijo: "¿Cómo sabes que tu *parnasá* está frente a ti? Quizás está detrás de ti y tú te alejas de ella".

Los bebés lloran desesperadamente cuando el pediatra les administra una dolorosa inyección para inmunizarlos contra una temida enfermedad, y no pueden entender por qué la

madre que los ama y los cuida colabora con el médico para hacerles daño. La brecha que existe entre nuestra sabiduría y la sabiduría infinita es mucho mayor que la que existe entre un bebé y su madre. Si bien no podemos esperar que el lactante acepte que los actos de su madre son para su propio bienestar, nosotros deberíamos ser bastante sabios como para saber que todo lo que D-os hace por nosotros tiene un bien último, incluso cuando lo vemos como algo malo.

Nahalot

Nahala of "Rav Elyah Lopian" the 20th of Elul

Rav Eliyahu Lopian (1872-1970), author of Lev Eliyahu; mashgiach of Kelm; Rosh Yeshiva of Yeshiva Etz Chaim in London, and mashgiach at Kfar Chassidim.

R' Shalom Schwadron (1911-1997) was one of his talmidim. After having dedicated 25 years of his life to Yeshivat Eitz Chaim, Reb Elyah passed the leadership of the yeshiva over to Rav Greenspan. Reb Elyah moved to Israel in 1950, when he was 76 years old.

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