



מִדְּשַׁבַּת פְּטוּדִים

24th of Shevat
Feb 22th 2025

CANDLE LIGHTING 5:59pm
Shabbat Ends at 6:59pm

SHABBAT MEVARECHIM
RABBI DAVID ELMALEH



BEING A COMPLETE JEW

IS IT OK TO REFUSE AN
ALIYA TO THE TORAH

5 WAYS TO END
PROCRASTINATION

SYNAGOGUE: 310 95TH STREET, SURFSIDE FL 33154

WEBSITE:HECHALSHALOM.ORG

EMAIL:HECHALSHALOMOROZIEL@GMAIL.COM

THIS WEEK BULLETIN HAS BEEN KINDLY SPONSORED LEILUY NISHMAT

מרים בת בילה ז"ל & שלמה בן יעקב ז"ל



SCHEDULE

בט"ד



Daily zmanim - January to February 2025 / זמני היום - חודש שבט תשפ"ה

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January / February 2025	לילה לרבינו תם R' Tam's Nightfall	לילה Nightfall	שקיעת החמה Sun set	הדלקת נרות Candle Lighting	פגל המנחה Plag Mincha	מנחה קטנה Mincha Ketana	מנחה גדולה Earliest Mincha	חצות Mid day	סוף זמן תפילה Latest Shacharis	סוף זמן קריאת שמע Latest Shema	הנץ החמה Sun rise	זמן ציצית ותפילין Earliest Talis	עלות השחר 72 דקות Dawn 72 Minutes	דף היומי Daf Yomi	שבת תשפ"ה		
30 Thu	7:15	7:14	6:39	6:02	4:54	3:45	1:04	12:33	10:44	9:49	9:13	9:14	7:06	6:22	5:53	5:54	מד חמישי
31 Fri	7:16	7:14	6:40	6:03	4:54	3:46	1:05	12:34	10:44	9:49	9:13	9:14	7:05	6:22	5:52	5:54	ששי א
1 Sha	7:17	7:15	6:40	6:04	4:55	3:46	1:05	12:34	10:44	9:49	9:13	9:14	7:05	6:21	5:52	5:53	מו שבת ב
2 Sun	7:18	7:16	6:41	6:05	4:56	3:47	1:05	12:34	10:44	9:49	9:13	9:13	7:04	6:21	5:51	5:53	מו ראשון ד
3 Mon	7:18	7:16	6:42	6:05	4:56	3:47	1:05	12:34	10:44	9:48	9:12	9:13	7:04	6:20	5:51	5:53	מח שני ה
4 Tue	7:19	7:17	6:42	6:06	4:57	3:48	1:05	12:34	10:43	9:48	9:12	9:13	7:03	6:20	5:50	5:52	מט שלישי ו
5 Wed	7:20	7:18	6:43	6:07	4:57	3:48	1:05	12:34	10:43	9:48	9:12	9:13	7:03	6:20	5:50	5:52	נ רביעי ז
6 Thu	7:20	7:18	6:44	6:07	4:58	3:49	1:05	12:34	10:43	9:48	9:12	9:13	7:02	6:19	5:49	5:51	נא חמישי ח
7 Fri	7:21	7:19	6:44	6:08	4:59	3:49	1:05	12:34	10:43	9:47	9:11	9:13	7:01	6:18	5:48	5:51	נב ששי ט
8 Sha	7:22	7:19	6:45	6:09	4:59	3:49	1:05	12:34	10:43	9:47	9:11	9:12	7:01	6:18	5:48	5:50	נג י
9 Sun	7:23	7:20	6:46	6:10	5:00	3:50	1:05	12:34	10:43	9:47	9:11	9:12	7:00	6:17	5:47	5:50	נד יא
10 Mon	7:23	7:21	6:46	6:10	5:00	3:50	1:05	12:34	10:42	9:46	9:10	9:12	7:00	6:17	5:47	5:49	נה יב
11 Tue	7:24	7:21	6:47	6:11	5:01	3:51	1:05	12:34	10:42	9:46	9:10	9:11	6:59	6:16	5:46	5:49	נו יג
12 Wed	7:25	7:22	6:48	6:12	5:01	3:51	1:05	12:34	10:42	9:46	9:10	9:11	6:58	6:16	5:45	5:48	נד יד
13 Thu	7:25	7:22	6:48	6:12	5:02	3:51	1:05	12:34	10:42	9:45	9:09	9:11	6:57	6:15	5:44	5:47	נח טו
14 Fri	7:26	7:23	6:49	6:13	5:02	3:52	1:05	12:34	10:41	9:45	9:09	9:11	6:57	6:14	5:44	5:47	נט טז
15 Sha	7:27	7:23	6:49	6:14	5:03	3:52	1:05	12:34	10:41	9:45	9:09	9:10	6:56	6:14	5:43	5:46	ס יז
16 Sun	7:27	7:24	6:50	6:14	5:03	3:52	1:05	12:34	10:41	9:44	9:08	9:10	6:55	6:13	5:42	5:45	יח ראשון יח
17 Mon	7:28	7:25	6:51	6:15	5:04	3:53	1:05	12:34	10:41	9:44	9:08	9:09	6:54	6:12	5:41	5:45	יט שני יט
18 Tue	7:28	7:25	6:51	6:15	5:04	3:53	1:05	12:34	10:40	9:43	9:07	9:09	6:54	6:11	5:41	5:44	כ שלישי כ
19 Wed	7:29	7:26	6:52	6:16	5:05	3:53	1:05	12:34	10:40	9:43	9:07	9:09	6:53	6:11	5:40	5:43	כא רביעי כא
20 Thu	7:30	7:26	6:52	6:17	5:05	3:54	1:05	12:34	10:40	9:42	9:06	9:08	6:52	6:10	5:39	5:42	כב חמישי כב
21 Fri	7:30	7:27	6:53	6:17	5:06	3:54	1:05	12:34	10:39	9:42	9:06	9:08	6:51	6:09	5:38	5:42	כג ששי כג
22 Sha	7:31	7:27	6:53	6:18	5:06	3:54	1:05	12:34	10:39	9:41	9:05	9:07	6:50	6:08	5:37	5:41	כד שבת כד
23 Sun	7:31	7:28	6:54	6:18	5:07	3:55	1:04	12:33	10:38	9:41	9:05	9:07	6:49	6:07	5:36	5:40	כה ראשון כה
24 Mon	7:32	7:28	6:54	6:19	5:07	3:55	1:04	12:33	10:38	9:40	9:04	9:06	6:49	6:07	5:36	5:39	כו שני כו
25 Tue	7:33	7:29	6:55	6:20	5:07	3:55	1:04	12:33	10:38	9:40	9:04	9:06	6:48	6:06	5:35	5:38	כז שלישי כז
26 Wed	7:33	7:29	6:56	6:20	5:08	3:56	1:04	12:33	10:37	9:39	9:03	9:05	6:47	6:05	5:34	5:38	כח רביעי כח
27 Thu	7:34	7:30	6:56	6:21	5:08	3:56	1:04	12:33	10:37	9:39	9:03	9:05	6:46	6:04	5:33	5:37	כט חמישי כט
28 Fri	7:34	7:30	6:57	6:21	5:09	3:56	1:04	12:33	10:36	9:38	9:02	9:04	6:45	6:03	5:32	5:36	ל ששי ל

Thursday (Feb 27) 7:02 PM + 0 מולד חודש אדר: חלקים > <http://air.myzmanim.com> Get in-flight zmanim for any flight worldwide

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Shabbat Schedule

- Shir Hashirim 5:50pm
- Minha 6:05pm
- Followed by Kabbalat Shabbat & Arvit
- Candle Lighting: 5:59pm
- Shaharit Netz Minyan 5:50am
- Shaharit: 8:45am
- Kids Program. 10-12pm
- Youth Minyan 9:15am
- Zeman Keriat Shema 9:07/9:41am
- Children's Programs: 4:30pm
- Shiur Pirke Avot: 4:30pm
- Minha: 5:35pm
- Followed by Seudat Shlishit & Arvit
- Shabbat Ends: 6:59pm
- Avot Ubanim: Motsae Shabbat
- Rabbenu Tam 7:31pm

Mazal Tov:

We would like to wish a hearty Mazal Tov to our dear R. Ariel & Moriel Cohen on the birth of their dear baby boy! May you see him grow in Torah, Chuppah, & Maasim Tovim. Amen! Mazal Tov to Rebetzin Oziel!

Announcement:

Rosh Hodesh Adar is next Friday Feb 28th and Shabbat March 1st

We would like to remind the Kahal Kadosh that one's seats are reserved for them until half an hour after the Tefila starts which then becomes open to the public. 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.orgn or at (305) 867-6024

WEEKLY SCHEDULE

SUNDAY

- Shaharit 6:15am
- Shaharit #2 Hodu 8:30am
- Minha 6:10pm
- Followed by Arvit

Monday To Friday

- Shaharit: 6:15am
- Daf Yomi 7:30am
- Beki'im Bahalacha 8:05am
- Shaharit #2 Hodu 8:00am
- Hok LeIsrael 8:50am
- Minha 6:10pm
- Followed By Arvit
- Shiurim 6:40pm
- Kinyan Masechta 7:00pm

DONATION MENU

Avot Ubanim \$150, Kiddush \$500, Premium Kiddush \$750, Platinum Kiddush \$1000, 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!

LEARNING OF THE MONTH

RENT DEDICATION

We Would like to Wholeheartedly Thank our Dear Friends,

Mr. & Mrs. Arnaud Sitbon

For generously Donating the **Rent of SHEVAT 5785**
For the Hatzlaha of their Children.

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

We would like to Wholeheartedly Thank our Dear Friends,

Mr. & Mrs. Alberto Benaloun

for generously Donating the
TORAH LEARNING of

TEVET & SHEVAT 5785

In Memory of

Yosef Ben Meschoda z"l the 19 of Tevet

Elisa Bat Meschoda z" the 20 of Tevet

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,

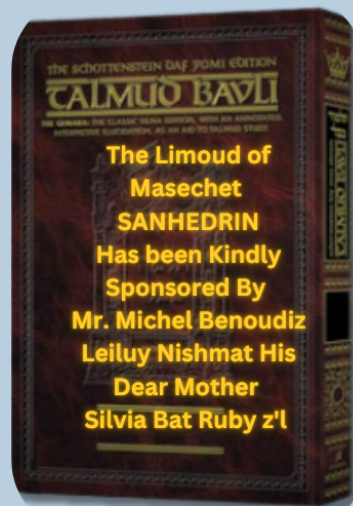
THE PEREZ FAMILY

LEILUY NISHMAT:
SHLOMO BEN FRECHA
REFUAH SHELEMA OF &
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.

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.

SPONSOR THE YEARLY
STUDY OF DAF YOMI



Kinyan Hamasechta
INSPIRING GREATNESS

Yearly Sponsors:
Mr & Mrs
Mordechal 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.

Community Announcements

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

Miscellaneous Announcements:

- **This Week's Congregational Premium Kiddush** has been **Kindly sponsored by Rabbi. & Mrs. Ariel Cohen in honor of their Dear son's Berit Mila. Mazal Tov !**
- **This Week's Seudat Shelishit** has been **Kindly Sponsored by Mr. & Mrs. Jacy Benoudiz in Memory of their Dear Grandmother Jashe Bat Silvia z"l and Rahel Bat Mazaltov z"l Tihye Nishmatam Tzerura Bitzror Hahayim Amen!**
- **This Week's Breakfast** is available for sponsorship!
- **This Week's Daf Yomi** is available for sponsorship!



WEEKLY SHIURIM:

- Daf Hayomi:** 7:30am Sun. - Fri. (Rabbi Elmaleh)
- Beki'im Bahalacha:** 8:10am Sun. - Thurs. (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. Yosef Ezekiel**
- **Mr. Eran Rozen**
- **Mr. Doddy Mimoun**
- **Mr. Abe Esses**
- **Mr. Julien Ayache**
- **Mr. Yohann Ohayon**

The Children's program in 4:30pm with Rabbi Fried, Rabbi Ariel Cohen, & Moshe Benmergui.



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

<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 ● 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 ● Avraham Ben Regina ● Avraham Refael Ben Estrella ● Refael Yaich Amar Bar Chana 	<ul style="list-style-type: none"> ● Yizhak Ben Simja ● Michael Ben Aliza, ● Menaheem 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 Yosef ● Mordechai Dov Ber Ben Hana 	<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 ● 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 ● 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 ● Denise Dina Bat Fortuna
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Happy Birthday in February:

Feb-

- **5th:** Mr. Ben Romano
- **7th:** Mrs. Arielle Albergel
Mrs. Julia Cohen
- **8th:** Mr. Moshe Benmergui
Miss Arielle Miriam Gad
- **9th:** Mrs. Esther Benhayoun
- **11th:** Shai Cohen
- **12th:** Mrs. Anais Becker
- **14th:** Mrs. Zari Werta
Mrs. Sultana Aquinin
Daniel Yosef Perez
- **16th:** Clara Aquinin
- **20th:** Yaniv Shlomo Cohen
- **21st :** Perla Aquinin
Arnaud Sitbon
- **22nd:** Channah Natalie Allouche
Sr. Moses Benmergui



Happy Anniversary To:

- **20th:** Isaac & Sally Amram



Nahalot of Shevat:

- **2nd:** : Yaakov Moyal Ben Djamilah Sadoun z"l
(Uncle of Mrs. Jeanine Furhman)
David Sabbah Bar Yehuda z"l
(Grandfather of Mr. Laurent Becker)
- **6th:** Amram Benhayoun z"l Ben Avraham
(Father of Mr. Meir & Daniel Ben hayoun)
- **7th:** Jaia Rajel Bat Batya z'l
(Sister of Mr Daniel Hilu)
Michael Bar Gracia z"l
(Father of Mrs. Anat Michael)

- **10th:** Abraham Guenoun Bar Rahel z"l בס"ד
- **11th:** Beno Ben Sali z"l
(Father of Mrs. Silvia Cohen)
Yaacov Cohen Bar Meir z"l
(Grandfather of Dr. Max Nahon)
Chantal Mazal Tov z"l Bat Hassiba Moyal
(Sister of Mrs. Jeannine Furhmann)
Fradji Ben Shalom z"l
(Father of Mr. Dov Koskas)
- **12th:** Yitzchak Chocron Ben Freha z"l
(Father of Mrs. Perla Edderai)
Aicha Courchia Bat Simha z"l
(Mother of Mr. Jean Paul Courchia)
- **13th :** Abraham Ben Izza z"l
(Grandfather of Mr. Eytan Ohayon)
- **15th:** Reina Bat Clara z"l
(Grandmother of Mr. Isaac Amram)
- **19th:** Clara Bat Perla z"l
(Grandmother of Mr. Albert Belecen)
Dr. Abraham Romano z"l
(Father of Mr. Marcelo Romano)
- **20th:** Isaac Edderai Ben Nedjma z"l
(Grandfather of Dr. Jean Jacque Edderai)
- **22th:** Abraham Benbeniste z"l
(Father of Mrs. Lina Genoun z"l)
Jashe Bat Silvia z"l
(Grandmother of Mrs. Raquel Eisen)
Azriel Strulovic Ben Avraham z"l
(Father of Mrs. Rosely (Eddy) Levy)
Yosef Bat Luna z"l
(Father of Mr. Nethanel Perez)
- **24th:** Rahel Bat Mazaltov z"l
(Grandmother of Mr. Jacky Benoudiz)
- **25th:** Moshe Belecen Bar Yamin z"l
(Grandfather of Mr. Albert Belecen)
- **27th :** Mazal Tov Cadoshe Delmar Bat Sultana z"l
Rafael Cadosh Delmar Bar Sultana z"l
(Aunt & Uncle of Mrs. Ruby Mouyal)
- **28th :** Reina Bat Rivka z"l & Mazal Tov Bat Sultana z"l
(Aunts of Mrs. Ruby Mouyal)
- **29t :** Alegria Bat Simha z"l
(Mother of Mr. Amram Mouyal)



Membership benefits:

Participating in the growth of the synagogue community and contributing to its daily operations are key aspects of synagogue membership.

However, Hechal Shalom membership provides numerous benefits that contribute to personal, spiritual, and community well-being. These typically include:

Spiritual Growth and Meaning:

Access to regular religious services, including Shabbat and holiday prayers.
Opportunities to engage with spiritual leaders and participate in Torah study or educational programs for adults, teenagers and youths.

Community Belonging:

Membership in a supportive community that celebrates life events and offers comfort during difficult times.

Social activities that foster friendships and connections among members.

Community Support: A network of congregants to assist during illnesses, bereavement, or other challenging times.

Counseling, support and direction from the Rabbi and staff.

Lifecycle Services:

Support for significant life events such as weddings, Berit Milah's/baby naming's, Bar/Bat Mitzvahs, and funerals and Azkara/Nahala/Yarhzietz.

Members get first rights over Aliyot, Haftarot, and Services.

Educational Opportunities:

Access to adult education classes, family programming, teenager and youth programs.

Opportunities to deepen knowledge about Jewish Laws, Ethics, outlooks (Hashkafa), history, culture, and traditions.

Cultural and Social Programs for all ages:

We offer Weekly Children's learning programs for boys, girls, and teenagers. Weekly Father and son program and Hazanut program.

Participation in cultural events and holiday celebrations. Membership usually includes tickets to High Holy Day services (e.g., Rosh Hashanah, Yom Kippur) with discounted rates.

All Community events including Hanukkah Party, Seudat Purim, Lag Baomer, and Shavuot Lunch & Simchat Torah Lunches are either free or at discounted rates

All Shabbaton meals at discounted rates.

Charitable and Volunteer Initiatives:

Opportunities to participate in tzedakah (charity) and tikkun olam (repairing the world) initiatives.

Use of Synagogue Facilities:

Use of synagogue facilities for religious private events for free.

2025 MEMBERSHIP: \$613 YEARLY (JANUARY to DECEMBER)
CONTACT THE **OFFICE** FOR MONTHLY AUTOPAYMENT OF **\$51**

Being a Complete Jew

(Rabbi Eli Mansour)

As part of the event of Matan Torah, when G-d revealed Himself to Beneh Yisrael and gave the Torah, Moshe constructed an altar and had sacrifices offered. We read that Moshe placed half the blood in basins, from which he later sprinkled blood on the people, and he poured the other half on the altar (Shemot 24:6).

Rashi, surprisingly, comments that the division of the blood into two halves was done by an angel. It would be impossible for a human being to divide the blood in two precisely equal halves, and so an angel was sent from the heavens to do this.

We must wonder, why did Hashem find it necessary to dispatch an angel for this purpose? Why was it so critical for the halves to be precisely equal? Would these sacrifices have been in any way deficient if one portion of blood was slightly larger than the other?

Rav Yitzchak Hutner (1906-1980) answered this question by exploring the symbolism of the division of the blood at the time of Matan Torah.

If we would ask most Jews to define the term "religious Jew," to describe the defining characteristics of people referred to with this term, most would likely mention things like Shabbat observance, modest dress, eating kosher, synagogue attendance and daily Tefilot. People generally tend to define "religious" as ritual observance. In truth, however, these rituals are only half the

story. Ethical conduct, integrity, kindness and sensitivity to others are no less a part of Torah than praying three times a day, Shabbat, Kashrut, and Seniut (modesty).

In fact, Rashi begins his comments to our Parasha, Parashat Mishpatim, by noting the significance of the first letter of this Parasha: "VE'eleh Ha'mishpatim" – "AND these are the statutes..." Rashi writes that this letter – the conjunction "Ve-" ("And") – indicates a connection between the end of the previous Parasha, which tells of the Revelation and the Ten Commandments, and the civil laws presented in Parashat Mishpatim. Just as the Ten Commandments were proclaimed at Mount Sinai, so were the laws of Parashat Mishpatim given at Mount Sinai. We can never draw a wedge between Torah and ethical interpersonal conduct. The laws of Parashat Mishpatim, which govern the way we treat our fellow, are no less a part of the Torah as any of the other Misvot.

So crucial is this message, Rav Hutner explained, that Hashem sent an angel to divide the sacrificial blood at the time of Matan Torah into two precisely equal parts. It was critical to convey the message that neither half of Torah carries even slightly more weight than the other. The two areas of Torah life – our obligations to Hashem, and our obligations to other people – are of exactly the same level of importance, and we must never allow ourselves to prioritize or emphasize one over the other to even the slightest degree.

It is likely no coincidence that Parashat Mishpatim, the section in which this point is expressed, is always read around the time of 25 Shevat, the Yahrzeit of Rav Yisrael Salanter (1809-1883), founder of the Mussar

movement. Rav Yisrael placed very strong emphasis on maintaining this balance, on not allowing our pursuit of spiritual excellence to result in compromises in our Middot (character traits). One famous example is the time when his students approached him before they went to bake Masot in preparation for Pesach, to ask which stringencies are proper for them to observe when baking Masot.

"Be very careful not to yell at the woman in charge of cleaning the factory," Rav Yisrael replied. "She's a widow. Concern for her feelings is the most important stringency you should observe."

Rav Yisrael feared that in the students' concern to maintain the strictest Halachic standards for the Masot, they might neglect the more basic religious obligation to speak to widows with sensitivity and respect.

As we approach his Yahrzeit, let us internalize this vitally important lesson, and ensure to ascribe the same degree importance to both parts of the Torah, because this is what being a complete Jew means.

What Would Hashem Have Asked Us

(By Samy Maya)

Towards the end of Parashat Mishpatim, the Torah continues its description of Har Sinai that started in the previous parasha. We know about the Medrash that tells us how Hashem went to all the nations to offer them the Torah before He offered it to Bene Yisrael.

First, Hashem offered it to the children of Esav. They asked Hashem, what's in it? He answered, you shall not kill. They told

Hashem, our entire essence is based on killing. They rejected the Torah because of this commandment. Next, Hashem offered it to the children of Ammon and Moav. They also asked, what's in it? Hashem responded to them; you shall not commit adultery. They answered, our entire essence is based on illicit relations... that is how we were born. They also rejected the Torah. Hashem then went and offered it to Yishmael. They also asked, what's in it? Hashem responded, you shall not steal. They responded back, our entire essence is stealing... we don't want the Torah. Hashem followed the same procedure with all the nations. All the nations rejected it until Hashem offered the Torah to Bene Yisrael. When it was offered to us, we didn't ask what's in it, but said the famous words *נעשה ונשמע*, we will do and we will listen.

The Avne Nezer brings down a very interesting idea that I think few really have thought of. Hashem had prepared an answer for each individual nation, based on their essence. The answer prepared and given to each nation when they asked Hashem what's in the Torah defined each nation. Each individual command given to the particular nation would have gone against that nation's nature if they would have accepted the Torah.

Hashem offered it to us and we said we'd take it without question. But Hashem still had a

response prepared for us! If we would have asked, what's in the Torah, Hashem had already prepared an answer. And if we would have heard that answer, we would have told Hashem no thanks, we don't want the Torah either. But instead, we said we will do and we will listen.

Avne Nezer goes on to ask the million-dollar question... what would have Hashem told us in the Torah if we would have asked? What law would Hashem have told us that would have gone against our nature that we too, would have rejected the Torah?!? The answer is actually a few pasukim before *נעשה ונשמע*.

וַיִּגָּשׁ מֹשֶׁה לְבַדּוֹ אֶל־יְיָ וַיֹּאמֶר לֹא יִגְשׁוּ
וְהָעָם לֹא יַעֲלוּ עִמּוֹ: (כד:ב)

Hashem would have told us, don't ascend Har Sinai! When hearing this, we would have told Hashem that if we cannot ascend the mountain, we don't want the Torah! Why this command out of all commands? The answer is because it would have gone against our nature! It is against a Jew's nature to stay put and not ascend. Jews don't really know how to relax... we can't relax. We always have to be moving up!

Halacha tells us to do *netilat yadiim* upon waking up in the morning either because our hands are always moving or because of some spiritual impurity that comes onto our hands while we sleep at night. But perhaps both reasons are really the same combined by a third reason the rabbis teach. When we sleep at night, we are inactive. Our hands

want to be moving, but since we're sleeping and not being constructive, we are not constructive. Not being constructive is like being dead and that is when the spiritual impurity sets in. The fact that we are not moving up and not ascending a mountain while we sleep, causes this impurity to set in, so we wash to remove the impurity and begin our day moving upward. The nature of a Jew is to always be moving and always has to have the next *kadosh* project on the horizon.

Food for Thought

5 Ways to End Procrastination

(By Debbie Gutfreund @aish.com)

Are you avoiding certain tasks in your life? Do you dread the thought of trying to get them done?

Author and productivity expert Oliver Burkeman believes that you may be using up more energy worrying about and avoiding these tasks than performing them: "It can be alarming to realize just how much of life gets shaped by what we're actively trying to avoid. We talk about 'not getting around to things' as if it were merely a failure of organization, or of will. But often the truth is that we invest plenty of energy in making sure we never get around to them."

Maybe you're putting off a project because you don't know where to begin. Or perhaps you are hesitating to take a job because you're afraid of failure. You may be unwilling to face a task that you can't do perfectly. Whatever

the reason, procrastination offers relief in the moment but increases your long term stress.

Here are five ways Oliver Burkeman suggests to get things done.

1. Focus on What Matters Most

While you may sometimes feel like everything on your to-do list must get done today, trying to do too much makes you less productive. Trying to start everything usually ends up not finishing anything. Instead focus on the few things that really matter to you.

You are never going to actually get to that empty inbox. Your to-do list will always become filled with more tasks. As Burkeman writes: "When you give up the unwinnable struggle to do everything, that's when you can start pouring your finite time and attention into a handful of things that truly count." Decide what matters most to you and put the rest on the side.

2. Set a Quantity Goal

You may find yourself avoiding preparing your speech or working on your project because you don't know how to do it perfectly. Or you want your work to be high quality and you don't feel energized enough to produce expert caliber work right now.

So try to set a quantity goal instead of a quality goal. Write one paragraph without judging it. You can edit it later.

Spend 15 minutes on your project even if you are not sure what direction to take. Or define a small 'deliverable' that you can accomplish in the next couple of hours. As Burkeman writes: "To define your next deliverable, clarify some outcome you could attain in a single sitting – in the next few minutes, say, or over an hour or two at most. Then work until you reach it. If you need to send a difficult email, write the

email and send it, rather than beginning it then letting it fester in your drafts. For bigger projects, break off a piece: finish the research for the first section of the report; finalize the paint colors for the living room; select a workout plan and schedule your first session at the gym."

You can control a quantity goal; quality is something you can improve after you have the momentum to begin. This strategy is a gamechanger because it enables you to actually start the work.

3. Develop a Taste for Problems

It's tempting to think that over the horizon of attaining your next goal, you'll no longer have any problems. Once you find the right partner, get that promotion, buy that house or have the baby – then all your problems will be solved.

But life will present you with challenges no matter what or how much you accomplish. So Burkeman suggests that you develop a taste for problems instead of hoping that they go away: "So we spend our lives leaning into the future, unconsciously deeming whatever's happening now to be fundamentally flawed, because it's marred by too many problems. And quite possibly deeming ourselves to be fundamentally flawed, too-or else wouldn't we have figured out some way to eliminate all these problems by now?"

Burkeman believes that wrestling with your limitations and learning how to deal with challenges is what makes life ultimately satisfying and meaningful. As Oliver writes: "I no longer have to remain in the posture-absurd for finite humans, for whom time is so precious-of trying to get the present out of the way, en-route to the problem-free future. And I am free to

aspire not to a life without problems, but to a life with ever more interesting and absorbing ones."

4. Follow the Two Minute Rule

There are probably some tasks that you are avoiding that can even be done or at least begun within two minutes. Burkeman's simple advice for many of these tasks on your to-do list is to just do the thing. He suggests you pick one task you can do right now in the next two minutes, do it, cross it out. And then go back to the first step to pick another task.

At any given moment, you can only ever actually be doing one thing. When Burkeman was trying to tackle his own procrastination habits he realized: "The main point – though it took me years to realize it – is to develop the willingness to just do something, here and now, as a one-off, regardless of whether it's part of any system or habit or routine."

5. Accept the Trade-Off

One of the most common forms of procrastination is postponing a decision you know you need to make. You avoid making the choice perhaps because you're not ready to accept the trade-off of that choice. You don't go to the gym before work because you don't want to deal with the trade-off of less sleep. You postpone getting engaged because you don't want the obligation of a commitment. You don't look for a new job because you aren't ready to face the unfamiliar and possibly more challenging responsibilities of a new role.

But not making a decision is also a decision. And choosing to do nothing has its own eventual consequences. As Burkeman writes: "The only two questions, at any moment of choice in life, is what the price is, and whether or not it's worth paying. Somewhere

in the confusing morass of your work or your life lurks at least one decision you could make, right now, in order to get unstuck and get moving."

In the short span of a human life, you only have a finite amount of time to accomplish what matters to you. So decide what really matters to you today. Focus on less things to live more fully. And accept the trade-offs and the problems that inevitably come with each new choice that you make. It was said of Rabbi Simcha Bunim that he carried two slips of paper, one in each pocket. On one he wrote: *Bishvili nivra ha'olam* – "For my sake the world was created." On the other he wrote: *V'anokhi afar v'aefer* – "I am but dust and ashes." He would take out each slip of paper as necessary, as a reminder to himself." It is true that you are a whole world and also true that you have a finite amount of time. Use it well.

Daily Halacha

Is It OK To Refuse an Aliya to the Torah

(Daily Halacha)

The Gemara in Masechet Berachot (55) establishes that refusing to go to the Torah to recite the Beracha when called for an Aliya could potentially shorten a person's life, Heaven forbid. Moshe Rabbenu declares in the Book of Debarim (30:20), "For it [the Torah] is your life and the length of your days"; meaning, through Torah a person earns long life. The Gemara thus infers that one who refuses to go to the Torah for an Aliya forfeits the benefits of the Torah, and thus runs the risk of having his life shortened, God

forbid.

The Gaon of Vilna (Rabbi Eliyahu of Vilna, 1720-1797) commented that this concept underlies an interesting Halacha codified in the Shulhan Aruch (Orah Haim 135:6; listen to audio recording for precise citation). The Shulhan Aruch there addresses the case of a Kohen who arrived in the synagogue as the congregation began the Torah reading. As there was no Kohen in the synagogue prior to this Kohen's arrival, the congregation called a Yisrael to the Torah. The Shulhan Aruch rules that if the Kohen arrived only after the Yisrael recited the words "Baruch Ata Ado-nai" in the Beracha, then the Yisrael should complete the Aliya. Since he had already begun the Beracha, he should not be interrupted and replaced by the Kohen. If, however, the Kohen arrived before the Yisrael began reciting the Beracha, while the Yisrael recited "Barechu," then the Kohen is called to the Torah instead of the Yisrael. Interestingly, the Shulhan Aruch adds that in this case, the Yisrael should remain next to the Torah during the Kohen's Aliya and during the Levi's Aliya, and then he – that same Yisrael – should receive the third Aliya. Apparently, the Shulhan Aruch held that since this Yisrael had been called to the Torah, he must accept the invitation and read. Therefore, even though a Kohen arrived and was given the first Aliya, the Yisrael must nevertheless remain and receive an Aliya, so that he will not be considered as though he refused an invitation to come recite the Beracha over the Torah.

This Halacha demonstrates the importance of receiving an Aliya, and the extent to which one must welcome this privilege. When a person

is offered an Aliya he should not humbly decline; rather, he should eagerly embrace this opportunity to recite the Berachot over the Torah.

Summary: A person who is offered an Aliya to the Torah should not decline. This applies even in a case where a congregation called a Yisrael for the first Aliya because no Kohen was present, and a Kohen entered the synagogue before the Yisrael began reciting the Beracha. Although the Kohen in this case receives the first Aliya in place of the Yisrael, the Yisrael should remain by the Torah and is given the third Aliya, so that he is not considered as having refused an Aliya to the Torah.

Kidz Corner

Everything has its Purpose

And Hashem saw all that He had made and behold it was very good. (1:31)

The Zohar on Parshas Emor tells of the time Rav Shimon Bar Yochai, Rav Yosi, and others were walking along a road that went down to a stream. Rav Yosi slipped and fell into the water and got soaked. After he pulled himself out of the water, he said, "I wish that this stream would not be here..." Rav Shimon Bar Yochai heard him say this and said, "You're not allowed to say that! The stream is a servant of the Creator, and one is not permitted to speak disrespectfully about Hashem's servants. Hashem described every part of His creation as 'very good,' and this included even harmful creatures like snakes, scorpions, and the like. Every creation has its own purpose to fulfill and thus is very good."

As they were walking, a large snake came by. Rav Shimon said,

"Do you see that snake? It too is a servant of Hashem and undoubtedly has been sent by Him to do a miracle for us and save us from death..." They continued walking and soon realized that Rav Shimon's words were prophetic. The large snake was struggling with an extremely poisonous snake. The struggle ended with each snake killing the other. "See," said Rav Shimon, "the large snake was a messenger from Hashem to save us from the deadly poison of the other snake. One should never say that a part of Creation, even a deadly one, has no place in the world."

Shlomo Hamelech, the wisest of all men, says in Koheles (3:11), "Hashem made everything good in its time" (Yalkut Shimoni [Shmuel 131]). He comments on this that he asked Hashem, "Everything that You created is good. Wisdom, the ability to think, is the greatest part of Creation. But why did You create foolish people? Why does the world need insane people who tear their clothes and whom children enjoy running after and making fun of?"

Isn't it a disgrace to You to have such creations?" Hashem replied, "There will come a time when you will beg Me for some of that insanity..."

When he was forced to flee from Shaul Hamelech (see Shmuel I, 21:11), he ran to the land of Gath. He carried the sword that he had taken from the giant Goliath. When he was brought before King Achish, the giant's brothers, who were the king's bodyguards, identified him as Goliath's killer. He knew he was in a terrible predicament and prayed to Hashem for salvation.

"How should I help you?" asked Hashem.

"Give me some of that insanity that I laughed at earlier..." he replied, and Hashem did. He began to act deranged, screaming madly, letting saliva drip onto his beard, and writing on the palace gates.

Upon seeing him acting like a madman, Achish (who had a mentally sick daughter who went around screaming in the palace) cried out, "Do I lack crazy people here that you bring me another one?" The guards quickly chased him out of the palace, saving his life. At that time, he rejoiced and wrote the pasuk in Tehillim (34:2), "I shall bless Hashem at all times. Always shall His praise be in my mouth." He realized that everything in Creation, even fools and madmen, have their place and purpose.

The mishnah in Pirkei Avos (4:3) quotes Ben Azzai, who said, "Do not be scornful of any person and do not be disdainful of anything, for there is no person without his hour and no thing without its place." Every person has greatness where he reaches spiritual heights that even tzaddikim fail to reach. (See Rambam Hilchos Teshuvah 3:2)

To illustrate this point, Rav Pam would tell of an incident involving his mother, Rebbetzin Rochel Leah Pam. The Pams lived in Brownsville, and occasionally a poor widow came to their home to help with the household chores. She worked in a few other homes in the neighborhood as well, earning a meager income. In the course of time, she was able to save up some money. One day an old woman came to her in desperate need of a loan, and the cleaning woman gave her \$100, a small fortune in those days.

Before the loan was repaid, the borrower suddenly died, totally destitute. Rebbetzin Pam attended the funeral and was shocked to see the cleaning woman walking behind the casket, saying, "I forgive you...I forgive you...I am mochel the money..." Years of meticulous penny-pinching and self-deprivation were irretrievably lost, yet this woman completely forgave the debt! Rebbetzin Pam was stunned to discover this simple woman's hidden righteousness. This is what the

mishnah means, "for there is no person without his hour" of achievement.

The Talmud Bava Basra (10b) relates that Rav Yosef took ill and fell into a coma. When he pulled out of it, his father, Rav Yehoshua, asked him, "What did you see when you were in that comatose condition?" Rav Yosef replied, "I saw an inverted world. The uppermost (in this world) are below (in the World to Come), and the lowly are above!" His father replied, "No, it is not an inverted world – you have seen a clear world..." At times, it is hard to tell who really belongs on top and who belongs on the bottom.

Lesson learned: There is an old Yiddish expression – "He is not worth the earth that carries him." We know that this is not true. Every person has a job to fulfill in Creation, and his life has purpose and value. Hashem created a beautiful world. Mankind's task is to make a Gan Eden out of it!

La Paracha En Français

Qui s'élèvera sur la montagne du Seigneur ?

(Extrait du

livre: Dans la salle du Trésor]
« Et, sur les nobles, parmi les enfants d'Israël, Il ne porta pas Sa main. Ils contemplèrent D.ieu, ils mangèrent et burent. » (Chémot 24, 9-11)

Le jour du don de la Torah, Nadav, Avihou et les soixante-dix anciens d'Israël s'élevèrent à un très haut niveau, puisqu'ils furent en mesure de contempler l'Éternel. La Torah précise que, au moment où ils perçurent la Présence divine, ils continuèrent à manger et à boire et ne furent pas saisis de peur devant la sainteté de cette révélation. Rachi commente, à l'appui du Midrach Tan'houma : « Ils Le

regardaient avec une audace, qui leur venait d'avoir trop bu et trop mangé. »

Comment concevoir que Nadav, Avihou et les soixante-dix anciens, qui se distinguaient par leur sainteté, aient pu continuer à boire et à manger à l'instant où l'Eternel se révélait à eux, alors que, même en présence d'un roi humain, il ne viendrait pas à l'esprit d'une personne sensée de porter quoi que ce soit en bouche ?

En réalité, il ne s'agissait pas là d'une consommation ordinaire, mais plutôt d'une consommation assimilable à l'apport d'un sacrifice, dans l'esprit du verset « Voici la table qui est devant l'Eternel » (Yé'hezkel 41, 22). En effet, lorsque les Cohanim mangeaient au Temple, cette nourriture était considérée comme un sacrifice apporté à l'Eternel, tandis que leur corps devenait similaire à l'autel. Cette consommation revêtait une sainteté telle que la table sur laquelle ils mangeaient était qualifiée de « table qui est devant l'Eternel ».

Par conséquent, plutôt que la consommation elle-même, c'est le fait d'avoir regardé directement l'Eternel qui fut reproché à Nadav, Avihou et aux soixante-dix anciens. Car, s'il est vrai que Moché, de par son niveau exceptionnellement élevé, eut le mérite de parler face à face au Saint béni soit-Il, il ne s'est pourtant jamais permis de Le regarder droit en face, veillant toujours à baisser les yeux, conscient de la sévérité d'une telle audace, comme il est dit : « Nul homme ne peut Me voir et vivre. » (Chémot 33, 20) De même, les livres des Prophètes nous rapportent qu'immédiatement après avoir eu une vision prophétique, les prophètes avaient l'habitude de se laisser tomber de toute leur hauteur, afin d'éviter de regarder en face la Présence divine. Même lorsque Moché eut le mérite de percevoir le Saint béni soit-Il, il n'aperçut de Lui que l'« arrière », enveloppé d'un talith, à cause de

la redoutable sainteté inhérente à cette vision.

Ainsi, s'ils étaient certes parvenus au niveau élevé de pouvoir contempler D.ieu, ils auraient cependant dû considérer ce privilège avec plus d'égards et honorer le Seigneur en s'abstenant d'en profiter.

En rapport avec ce sujet, on raconte l'anecdote suivante à propos de la fille du juste, Rabbi 'Haïm Pinto Hagadol, que son mérite nous protège. Une nuit, elle entra dans la salle d'étude de son père afin de prendre un objet dont elle avait besoin. Elle remarqua immédiatement la présence d'un homme dont le visage ne lui était pas familier. Lorsque Rabbi 'Haïm la vit, il bondit de son siège et s'écria : « Ma fille, pourquoi es-tu entrée sans permission ? Sache que cet homme que tu as vu est Eliahou Hanavi. Une terrible sentence a été prononcée à ton rencontre : les yeux qui ont contemplé cette vision vont s'assombrir ou bien tu vas disparaître de ce monde, que D.ieu préserve... »

Rabbi 'Haïm eut pitié de sa fille et invoqua la Miséricorde de D.ieu afin qu'Il ne la rende pas aveugle avant son mariage. Cependant, suite à cet incident, il refusa toutes les propositions de mariage pour cette dernière. Il lui semblait préférable qu'elle reste célibataire.

Mais, une nuit, Rabbi 'Haïm rêva que Rabbi Khalifa Malka, que son mérite nous protège, lui demandait sa fille en mariage pour son petit-fils. Rabbi 'Haïm lui expliqua, dans son rêve, qu'il appréhendait de la conduire sous le dais nuptial, du fait que cela risquait d'entraîner sa cécité. Rabbi Khalifa répondit qu'il fallait néanmoins marier ce couple, tout en suppliant l'Eternel d'annuler Son décret. La célébration eut lieu et tout le monde pria avec ferveur pour que les jeunes époux puissent s'élever ensemble et qu'il ne soit pas tenu rigueur à la fille de Rabbi 'Haïm, prières qui furent exaucées.

Lorsqu'on m'a fait le récit de cette anecdote, je me suis posé la question suivante. De deux choses l'une : si la fille de Rabbi 'Haïm Pinto a eu le mérite de voir le prophète Eliahou et de rester en vie, cela signifie qu'elle était méritante et en était à la hauteur ; dès lors, pourquoi son père se montra-t-il si intransigeant à son égard, en prononçant à son encontre un décret de mort ou de cécité ? Car elle aurait dû s'abstenir de pénétrer dans la salle d'étude. Ce manque de maîtrise de soi, qui l'incita à regarder ce qu'il n'y avait pas lieu de regarder, lui fut reproché.

Nous pouvons expliquer, sur le mode allusif, le verset « Qui s'élèvera sur la montagne du Seigneur et qui se tiendra sur Sa sainte résidence ? » (Téhilim 24, 3) En effet, un homme n'a pas la possibilité, au sens propre, de gravir la montagne de l'Eternel et de s'y maintenir, ce lieu étant exclusivement réservé à la Présence divine. Toutefois, celui qui veille au respect de son Créateur en s'abstenant de contempler directement Sa Présence, mérite, justement grâce à cette réserve, de s'élever, à l'instar de notre maître Moché, dont la retenue lui valut une invitation dans les cieux.

Reflexion Semanal

Cambiar la dirección de la agresión y la obstinación

(Por Rabbi Abraham Twerski)

Seis días harás tus labores, pero en el séptimo día te abstendrás, a fin de que descansen tu toro y tu asno (23:12)

Hay algunos versículos sobre los que Rashi comenta: "Este versículo exige una interpretación", es decir que no se lo puede tomar literalmente. El versículo citado es

uno de los que exige interpretación.

El Talmud dice que si una persona observa adecuadamente el Shabat, es como si hubiera observado toda la Torá; mientras que si alguien viola el Shabat es como si violara toda la Torá (Talmud de Jerusalem, Nedarim 3). La Torá repite el mandamiento de observar el Shabat varias veces, y también es uno de los Diez Mandamientos. Sin embargo, si tomamos este versículo literalmente, "a fin de que descansen tu toro y tu asno", parecería que el único propósito del Shabat es proveer descanso a los animales de trabajo. Esto no puede ser verdad. Por lo tanto, debemos buscar otro significado para este versículo, y los comentaristas de la Torá nos lo proveen.

Las autoridades de *musar* dicen que el toro es el símbolo de la fuerza y la energía, mientras que el asno es el símbolo de la indolencia y la obstinación. Por eso, cuando la Torá desea decirnos que está prohibido el esfuerzo combinado de dos personas o animales que tienen naturalezas diferentes, nos dice: "No ararás con un toro y un asno juntos" (Deuteronomio 22:10. Jinuj, Mitzvá 550).

Tenemos una variedad de cualidades de carácter, de algunas nos enorgullecemos y a otras quisiéramos olvidarlas. Las enseñanzas de *jasidut* y *musar* dicen que las cualidades humanas pueden ser canalizadas en canales constructivos. Una persona puede querer negar sus sentimientos de agresión y obstinación. Pero no es necesario negarlos. Más bien, se los debe dirigir hacia objetivos constructivos.

En psicología existe el concepto de sublimación. La teoría es que la mente subconsciente puede redirigir un impulso no aceptable hacia objetivos adecuados. De esta forma, dicen los psicólogos, un astrónomo que mira a través de un telescopio o un científico que mira por un microscopio han convertido

un impulso voyerista en una curiosidad constructiva. Aunque la sublimación por cierto es un mecanismo benéfico, no es algo que se logre de forma consciente. La persona no tiene consciencia del origen de su curiosidad científica.

Nuestros éticos dicen que no es necesario negar o reprimir ningún impulso o tendencia. Estos forman parte de nuestra composición fisiológica. Más bien debemos permitirnos tomar consciencia de ellos y redirigirlos conscientemente. Pero esto requiere introspección y autoexamen, algo que la mayoría de las personas tienen poco tiempo para hacer. Estamos demasiado ocupados con nuestras actividades diarias para tomarnos un tiempo para meditar, contemplar y examinar nuestra alma.

El Shabat nos brinda la oportunidad para la introspección. "Seis días harás tus labores, y en el séptimo desistirás". Desistir y evitar todas nuestras actividades habituales. Congelar tus cualidades agresivas, asertivas, indolentes y obstinadas. No dejar que sean manipuladas por mecanismos subconscientes. Permitirles descansar, para poder examinarlas y ver qué podemos hacer con ellas.

De hecho, esta es una función importante del Shabat. Le da a la persona la oportunidad de mejorar su propia espiritualidad convirtiéndose en el mejor ser humano que puede llegar a ser.

Nahalot

Nahala of Rabbi Nosson Tzvi Finkel the 29th of Shevat

Rabbi Nosson Tzvi Finkel (1849 in Raseiniai, Russian Empire – 1927 in the British Mandate of Palestine), also known as Nota Hirsch or Natan Tzvi Finkel, was an influential leader of Orthodox Judaism in Eastern Europe and founder of the Slabodka yeshiva, in the town of Vilijampolė (a suburb of Kaunas). He is also known by the Yiddish appellation *der Alter* ("the Elder") and as the Alter of Slabodka. Many of his pupils were to become major leaders of Orthodox Judaism in the USA and

Early years

Finkel was orphaned at an early age, and not much is known about his formative years. At a young age, he went to study at the Kelmė Talmud Torah under Rabbi Simcha Zissel Ziv, "the Alter of Kelmė."

Philosophical approach

Despite his influence, he was an intensely private person. Yet, he personally oversaw the complete student body of the yeshiva.

His motto was summed up in the words *Gadlus HaAdam* ("Greatness of Man"). He stressed the need for *mussar* (ethics), using works such as those of Rabbi Moshe Chaim Luzzatto, polishing the character traits of his students so that they would aspire to become *gedolim* - "great ones" in all areas of both scholarship, and personal ethics.

He spent ten out of every twelve months with his students full-time, only returning to his wife for the Jewish holidays. He had special agents who would keep an eye out all over Europe for teenagers with an aptitude for both scholarship and leadership, recruiting them and bringing them back to Slobodka. He attained unusual success, and his students subsequently reflected that he was a master of the human psyche and knew just which psychological buttons to press to give direction to his students' lives.

He would monitor the extracurricular behavior of students, judging their character faults and strengths. He was responsible for deciding which boys would share rooms together, weighing the strengths of one against the other. Some were chosen to be his personal assistants. He stressed the importance of outer appearance and the need for neatness and cleanliness. He did not want the image of the poor, tattered,

down-trodden yeshiva bochur (yeshiva student) to be associated with the alumni of his institution. The rabbinical and Talmudical graduates of the Slobodka Yeshiva tried to live up to a higher code of dress and deportment, to the point of being accused of being dandies.

He would send teams of his trained prized pupils to places that needed a boost in religious observance and learning of Torah. His own son, Eliezer Yehudah (Leizer Yudel) Finkel eventually became the head of the far older Mir yeshiva, eventually leading it all the way to Jerusalem where it is today the largest post-high school yeshiva in the world with thousands of students.

Opposition

His main opponents in the "yeshiva world" were first and foremost Rabbi Chaim Soloveitchik and as a result the Brisk yeshivas, who were adamantly opposed to any changes in what they believed to be the time-tested ways of yeshiva education. To this day, their yeshivos, based mainly in Jerusalem today, do not teach mussar (ethics) as a separate curriculum, but focus on pure Talmud study.

Finkel's opponents argued that the pure focus on the Talmud would automatically create greatness in both scholarship and ethics. But Finkel believed that, while this might have been true in previous generations, the modern age was different. In his view, too many new enticing secular ideologies, such as Socialism and Zionism and the very real lure of atheism in universities, were becoming a replacement for traditional Judaism for many young Jews. He was determined to prove that what he had to offer was more appealing than anything the outside world could offer.

Land of Israel

Finkel staged one of the most dramatic moves in the history of yeshivos. In the 1920s he decided to create a branch of his yeshiva in the Land of Israel, together with the dean Rabbi Moshe Mordechai Epstein, setting it up in Hebron and sending waves of hand-picked students there, culminating with his own permanent aliyah, "going up", to the Holy Land two years before his passing.

In the region of Palestine he founded his own institution in the town of Hebron called Knesses Yisroel - "Gathering of Israel", which moved to Jerusalem following the massacre of Jews during the 1929 Palestine riots in which many of the yeshiva students perished. This yeshiva today, Yeshivas Chevron in Jerusalem, has about a thousand students and is one of the most prestigious Lithuanian yeshivos in Israel.

May the merit of Rabbi Nosson Tzvi Finkel protect us all. Amen

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