



# במדבר

**SHABBAT KALAH - DERECH ERETZ**  
**RABBI DAVID ELMALEH**

4th of Sivan  
 May 31st 2025  
 CANDLE LIGHTING 7:49pm  
 Shabbat Ends at 8:49pm



**EVERY JEW IS A LETTER**

**SACRIFICE FOR TORAH**

**HOW TO END THE FIGHT  
 BEFORE IT BEGINS**

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



WhatsApp gr. p



# SCHEDULE

בס"ד



Daily zmanim - May to June 2025 / זמני היום - חודש סיון תשפ"ה

myzmanim.com™ USA > Florida > Miami Dade > Miami Beach > 33154 (MyZmanim location ID: US33154)



Daylight saving time															
May / June	לילה לרבנו 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	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	סיון תשפ"ה
2025	במעלות 16.1° דקות שעות	צאת ג' כוכבים	במישור	18 דקות	גרי"א ובעל התניא	גרי"א ובעל התניא	-	חצות יום ולילה	גרי"א ובעל התניא	מגן אברהם דק' שוות	במישור	10.2 מעלות	במעלות 16.1° דקות שעות	שבועות עבודה זרה	
28 Wed	9:19 9:25	8:45	8:06	ראש חודש	6:41 5:16	1:53 1:17	11:01	9:53 9:17	9:14 6:30	5:43 5:17	5:11 5:10	כז	רביעי	א	
29 Thu	9:19 9:25	8:46	8:06	7:49 [במדר]	6:41 5:16	1:53 1:18	11:01	9:53 9:17	9:14 6:30	5:43 5:17	5:11 5:10	כח	חמישי	ב	
30 Fri	9:20 9:26	8:46	8:07		6:42 5:17	1:53 1:18	11:01	9:53 9:17	9:14 6:30	5:43 5:17	5:11 5:10	כט	ששי	ג	
31 Sha	9:20 9:27	8:47	8:07		6:42 5:17	1:53 1:18	11:01	9:53 9:17	9:14 6:30	5:42 5:17	5:10 5:10	ל	שבת	ד	
1 Sun	9:21 9:27	8:47	8:08	7:50 שבועות	6:42 5:17	1:53 1:18	11:01	9:53 9:17	9:14 6:29	5:42 5:16	5:10 5:10	לא	ראשון	ה	
2 Mon	9:21 9:28	8:48	8:08		6:43 5:17	1:53 1:18	11:02	9:53 9:17	9:14 6:29	5:42 5:16	5:10 5:10	לב	שני	ו	
3 Tue	9:22 9:28	8:48	8:09	שבועות	6:43 5:18	1:54 1:18	11:02	9:53 9:17	9:14 6:29	5:42 5:16	5:09 5:09	לג	שלישי	ז	
4 Wed	9:22 9:29	8:49	8:09	אסרו חג	6:44 5:18	1:54 1:19	11:02	9:53 9:17	9:14 6:29	5:42 5:16	5:09 5:09	לד	רביעי	ח	
5 Thu	9:22 9:30	8:49	8:09		6:44 5:18	1:54 1:19	11:02	9:53 9:17	9:14 6:29	5:41 5:16	5:09 5:09	לה	חמישי	ט	
6 Fri	9:23 9:30	8:50	8:10	7:52 [נשא]	6:44 5:19	1:54 1:19	11:02	9:53 9:17	9:14 6:29	5:41 5:16	5:09 5:09	לו	ששי	י	
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13 Fri	9:26 9:33	8:52	8:13	7:55 [במעלות]	6:47 5:21	1:56 1:20	11:03	9:54 9:18	9:14 6:29	5:41 5:16	5:08 5:08	מג	ששי	יז	
14 Sha	9:26 9:34	8:53	8:13		6:47 5:21	1:56 1:20	11:03	9:54 9:18	9:14 6:29	5:41 5:16	5:08 5:08	מד	שבת	יח	
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19 Thu	9:27 9:35	8:54	8:14		6:48 5:22	1:57 1:22	11:04	9:55 9:19	9:15 6:30	5:42 5:17	5:09 5:09	מט	חמישי	כג	
20 Fri	9:27 9:35	8:54	8:14	7:56 [שח]	6:48 5:22	1:57 1:22	11:04	9:55 9:19	9:15 6:30	5:42 5:17	5:09 5:09	ב	ששי	כד	
21 Sha	9:28 9:35	8:55	8:15		6:49 5:23	1:57 1:22	11:04	9:56 9:20	9:16 6:30	5:42 5:17	5:09 5:09	ג	שבת	כה	
22 Sun	9:28 9:36	8:55	8:15		6:49 5:23	1:58 1:22	11:05	9:56 9:20	9:16 6:31	5:43 5:18	5:10 5:10	ד	ראשון	כו	
23 Mon	9:28 9:36	8:55	8:15		6:49 5:23	1:58 1:22	11:05	9:56 9:20	9:16 6:31	5:43 5:18	5:10 5:10	ה	שני	כז	
24 Tue	9:28 9:36	8:55	8:15		6:49 5:23	1:58 1:23	11:05	9:56 9:21	9:17 6:31	5:43 5:18	5:10 5:10	ו	שלישי	כח	
25 Wed	9:28 9:36	8:55	8:15		6:49 5:23	1:58 1:23	11:05	9:57 9:21	9:17 6:31	5:43 5:18	5:10 5:10	ז	רביעי	כט	
26 Thu	9:28 9:36	8:55	8:15	ראש חודש	6:50 5:24	1:58 1:23	11:06	9:57 9:21	9:17 6:32	5:44 5:19	5:11 5:11	ח	חמישי	ל	

Wednesday (Jun 25) 9:58 PM + 4 חלקים תמוז: מולד חודש תמוז: חלקים 4

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## Shabbat Schedule

Early Shir Hashirim	6:35pm
Early Mincha	6:50pm
Shir Hashirim	7:35pm
Mincha	7:50pm
Candle Lighting: 7:49pm	
Shaharit Netz Minyan	5:30am
Shaharit:	8:45am
No Kids Program this Week.	
Youth Minyan	9:15am
Zeman Keriat Shema	9:14/9:53am
Avot Ubanim:	Recess
Children's Programs:	6:20pm
Shiur Pirke Avot:	6:20pm
Mincha:	7:15pm
Followed by Seudat Shlishit & Arvit	
Shabbat Ends:	8:49pm
Rabbenu Tam	9:20pm

## Announcements:

**Shabuot is Sunday Night, June 1st, Monday & Tuesday.**

**There are no Tahanunim in Tefila until the 14th of Sivan**

**Birkat Halebana on Mosae Shabuot!**

*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@hechal-shalom.org](mailto:info@hechal-shalom.org)**

## WEEKLY SCHEDULE

### SUNDAY

Shaharit	5:55am
Shaharit #2 Hodu	8:30am
Mincha Erev Shabuot	7:55pm
Followed by Arvit	

### Wednesday To Friday

Shaharit:	5:55am
Daf Yomi	7:10am
Beki'im Bahalacha	8:20am
Shaharit #2 Hodu	8:00am
Hok LeIsrael	8:50am
Mincha & Arvit	6:35pm
Shiurim	7:05pm
Kinyan Masechta	7:20pm
KOLLEL	8:30pm
Late Arvit	9:30pm

## 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. Daniel Cohen**

**For generously Donating the Rent of Sivan 5785**

**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. Remy Allouche  
for generously Donating the TORAH  
LEARNING of SIVAN 5785***

***Leiluy Nishmat***

***Bernard Elazar Z"l and Regina Sultana Z"l Allouche  
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,**

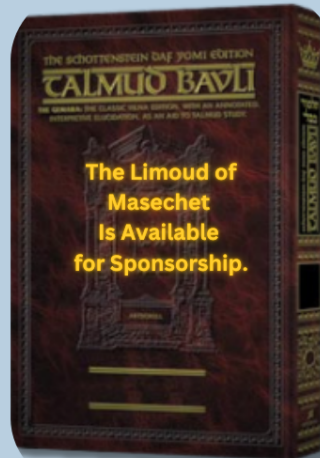
## **THE PEREZ FAMILY**

**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**



## Community Announcements

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

### Miscellaneous Announcements:

- This Week's Congregational Premium Kiddush has been **Kindly sponsored By Dr. & Mrs. Jean Jacques Edderai and Mr. & Mrs. Jake Bengio in Honor of Isaac and Eli, reading of the Pirke Avot. Hazak U'Baruch!**
- This Week's Congregational Netz Kiddush has been **Kindly sponsored by Mr. & Mrs. Benjamin Israel, Hazak U'Baruch!**
- This Week's Seudat Shelishit is available for sponsorship!
- This Week's Breakfast is available for sponsorship!
- This Week's Daf Yomi is available for sponsorship!



### WEEKLY SHIURIM:

**Daf Hayomi:** 7:10am Sun. - Fri. (Rabbi Elmaleh)  
**Beki'im Bahalacha:** 8:20am 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. Avraham Chetrit**
- **Mr. Mordechai Saban**
- **Mr. Haim Shor**
- **Mr. Jacky Benoudiz**
- **Mr. Eli Cohen**
- 
- **Mr. David Wizman**
- **R. Israel Benzaquen**
- **Dr. Israel Korobkin**



*The Children's program in 6:20pm with Rabbi Ariel Cohen, & Moshe Benmergui.*



### The Board of Directors: **Dr. Ari Benmergui (President)**

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



### Refuah Shelema List

<ul style="list-style-type: none"> <li>● Reuven Moshe Ben Eshter Sarah,</li> <li>● Mordechai Ben Brucha Malka Shmalo,</li> <li>● Yizhak Abraham Ben Sheli,</li> <li>● Yosef Yizhak Ben Sara Hana,</li> <li>● David Eliyahu Ben Miriam</li> <li>● Mordechai Ben Mercedes</li> <li>● Binyamin Simcha Ben Hilla</li> <li>● Yosef Shalom Ben Devora Neima</li> <li>● David Mordechai Ben Camouna</li> <li>● Yosef Ben Esther Rabinovitz</li> <li>● Yehuda Ben Lea</li> <li>● Baroukh Yoel Shimon Israel Ben Pnina Jeanine</li> <li>● Avraham Ben Regina</li> <li>● Eliyahu hanavi ben tita Esther</li> <li>● Daniel Mesod Yisrael Ben Mikhal Alia</li> <li>● Tinok Ben Michal</li> </ul>	<ul style="list-style-type: none"> <li>● Yizhak Ben Simja</li> <li>● Michael Ben Aliza,</li> <li>● Menahem Ben Shira</li> <li>● Moshe Ben Rahel</li> <li>● David Ben Freha Rina</li> <li>● Mordechai Ben Miriam,</li> <li>● Aviv Ben Luba Miriam</li> <li>● Meir Ben Leah</li> <li>● Yitzhak Ben Rahel</li> <li>● Israel Ben Lea</li> <li>● Isaac Ben Mesoda</li> <li>● Haim Ben Marcell</li> <li>● David Aaron Ben Rivkah</li> <li>● Refael Haim Meir Ben Sima Chassa</li> <li>● Liam Mimoun Ben Esther</li> <li>● Yosef Zvi Ben Sara Yosef</li> <li>● Mordechai Dov Ber Ben Hana</li> </ul>	<ul style="list-style-type: none"> <li>● Simja Bat Esther,</li> <li>● Rachel Bat Sarah,</li> <li>● Nina Bat Rachel,</li> <li>● Gitel Rina Bat Yael,</li> <li>● Miriam Bat Sofy,</li> <li>● Rahma Bat Simha</li> <li>● Esther Bat Fortuna</li> <li>● Malka Bat Dina</li> <li>● Raizel Bat Miriam</li> <li>● Leah Bat Rivka</li> <li>● Sol Bat Perla</li> <li>● Chana Bat Bilha</li> <li>● Yael Bat Rut</li> <li>● Adel Miriam Bat Mikhal Alia</li> </ul>	<ul style="list-style-type: none"> <li>● Dalia Bat Roza</li> <li>● Nadia Bat Saida Gila</li> <li>● Esther Bat Estrella</li> <li>● Mazal Tov Bat Corina</li> <li>● Peril Bat Sarah</li> <li>● Hava Bat Dora</li> <li>● Emma Bat Haïa</li> <li>● Heleni Orna bat Hen Hana</li> <li>● Ruth Bat Sarah</li> </ul>	<ul style="list-style-type: none"> <li>● Sara Leticia Bat Mesoda,</li> <li>● Alegria Simha Bat Esther,</li> <li>● Naomie Bat Rarel Adda,</li> <li>● Sivan Simha Bat Yehudit,</li> <li>● Natalie Rachel Bat Nancy,</li> <li>● Abigael Haya Bat Esther</li> <li>● Madeleine Bat Esther</li> <li>● Nurit Jacqueline Bat Rahel</li> <li>● Marcelle Mesoda Bat Alegria</li> <li>● Shira Yaffa Bat Sara</li> <li>● Eva Bat Yael Khayat</li> <li>● Camouna Bat Fortuna</li> <li>● Ruth Nehama Bat Sara</li> <li>● Karine Messoda Bat Simha</li> <li>● Denise Dina Bat Fortuna</li> <li>● Lea Hana Devora Bat Mazal-tov</li> </ul>
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## Happy Birthday in June

- **5<sup>th</sup>:** Naftali Netanel Gad
- **6<sup>th</sup>:** Saadia Aquinin
- **7<sup>th</sup>:** Mrs. Magali Shoshan
- **8<sup>th</sup>:** Netanel Lahmi
- **10<sup>th</sup>:** Nechama Benmergui  
Mrs. Fortuna Mamane  
Mrs. Doralyu Maya
- **11<sup>th</sup>:** Judy Aquinin  
Mrs. Irina Gad
- **14<sup>th</sup>:** Mrs. Olivia Shoshan
- **15<sup>th</sup>:** Mr. Stephane Bsiri
- **19<sup>th</sup>:** Avigayil Elmaleh
- **24<sup>th</sup>:** Dr. Sarah Courchia
- **25<sup>th</sup>:** Moshe Maya
- **26<sup>th</sup>:** Esmeralda Aquinin  
Mr. Ronen Cohen  
Mrs. Sapir Michael
- **27<sup>th</sup>:** Mr. Aviv Michael



## Happy Anniversary To:

- **15<sup>th</sup>:** Moises & Camila Benmergui
- **16<sup>th</sup>:** Sammy & Estrella Bendahan
- **18<sup>th</sup>:** Philipe & Julia Cohen



## Nahalot of Sivan:

- **2<sup>nd</sup>:** Leah Gad Bat Batshevah Cohen z"l  
(Grandmother of Mr. Albert Gad)
- **4<sup>th</sup>:** Chana Bat Tammar Elmechly z"l  
(Mother of Mr. Raphael Ammar)
- **5<sup>th</sup>:** Oro Belecen Bat Clara z"l  
(Grandmother of Mr. Albert Belecen)  
Isaac Lasry Bar Sara z"l  
(Uncle of Sr. Moises Benmergui)  
Simha Edery Bat Hola z"l  
(Grandmother of Rabbi David Elmaleh)
- **6<sup>th</sup>:** Robert Houttou Bsiri Ben Esther Assous z"l  
(Grandfather of Mr. Stephane Bsiri)
- **7<sup>th</sup>:** Shalom Gibly Ben Fortuna z"l  
(Friend of Mr. Stephane Bsiri)  
Esther Sultan Bat Cota z"l  
(Mother of Mr. Isaac Sultan)

- **11<sup>th</sup>:** Feige Bat Perle z"l  
(Aunt of Mr. Amichai Shoshan)
- **13<sup>th</sup>:** Cota Cohen Bat Clara z"l  
(Mother of Mr. David Cohen)
- **16<sup>th</sup>:** Alegria Bat Simha z"l  
(Great Aunt of R. D. Elmaleh)
- **20<sup>th</sup>:** Shelomo Kamhazi Bar Yaakov z"l  
(Father of Mr. Jacky & Alberto Kamhazi)  
Elsa Bat Alicia z"l  
(Mother of Mrs. Silvia Cohen)  
Moshe Maurice Moyal Ben Djamila Sadoun z"l  
(Uncle of Mrs. Jeannine Furhmann)
- **25<sup>th</sup>:** Hillel Edery Bar Yosef Amram z"l  
(Uncle of R. D. Elmaleh)  
Esther Mamane Bat Simha z"l  
(Mother of Mr. Habib Mamane)



## SHABUOT SCHEDULE 5785-2025

PLEASE REMEMBER TO LIGHT A YAHRZEIT CANDLE PRIOR TO SHABUOT IN ORDER TO LIGHT FROM AN EXISTING LIGHT.

### **Sunday, June 1st**

#### **Erev Shabuot**

Candle Lighting: 7:50 pm

Minha: 7:55pm

Arbit: 8:10 pm

Nightfall: 8:47 pm

Keraya/Meldado: 11:45pm/12am

Shiurim: All Night

Midnight: 1:18 am

Misheyakir/Tallit: 5:42 am

Shaharit: 5:30 am

Please remember, Kiddush should be recited after Nightfall

Please look at the Night Learning Schedule

Earliest Time to put on Talit with a Beracha

Sunrise Amida: 6:29 am

### **Monday, June 2nd**

#### **First Day Shabuot**

2nd Minyan Shaharit 9:30 am

Megillat Rut: 6:10 pm

Minha 6:20pm followed by Arvit & \* Candle lighting from  
existing light After: 8:48pm

### **Tuesday, June 3rd**

#### **Second Day Shabuot**

Netz Shaharit: 5:30am

Shaharit: 8:45am

Children Programs: 7:00pm

Shiur: 7:00 pm & Megillat Rut: 7:45pm

Minha: 8:00 pm

Followed by Arvit

Yom Tov Ends: 8:48 pm

Rabbenu Tam: 9:22 pm

Habdalah on Wine only.

Tizku Leshanim Rabot Neimot Vetovot

# Every Jew is a

## Letter

(Rabbi Eli Mansour)

The Book of Bamidbar begins with a record of the census that G-d ordered Moshe to take after the Mishkan's construction. The census found that there were just over 600,000 males aged twenty and over among Beneh Yisrael. The Sages comment that the 600,000 people in Beneh Yisrael correspond to the 600,000 letters in the Torah.

Anyone who counts the letters in the Torah will find that there are much fewer than 600,000 letters. What the Sages meant by their statement is that each Jewish soul has an inherent connection to the Torah; it originates from the same spiritual source as the Torah. Each letter of the Torah is sacred, filled with meaning and significance. The Rabbis of the Talmud were known as "Soferim," which literally means "counters." They had achieved the level of scholarship where they could "count" – reveal the full meaning of – each and every letter in the Torah. In fact, it is told that Rabbi Akiva was capable of determining Halachot based on the decorative crowns affixed to the letters of the Torah. Underlying each letter – and even the shape of each letter – is a vast treasure of information and profundity.

Jewish tradition views each Jew as a letter of the Torah. Each and every Jew, regardless of his background and current standing, has a sacred, precious soul.

This is why, as the Torah tells in Parashat Bamidbar, G-d instructed Moshe himself to personally count the nation. This "counting" involved more than

determining a number. It entailed identifying the spiritual source of every Jew, finding to which "letter," or aspect, of Torah each Jewish soul corresponded. This undertaking required the involvement of a prophet of Moshe Rabenu's stature, who was capable of identifying the special, sacred quality of every member of Beneh Yisrael.

The notion of each Jewish soul corresponding to a "letter" of the Torah conveys a number of important practical lessons. First, it teaches about the respect we must show toward our fellow Jews. If the soul of every Jew is sacred like a Sefer Torah, then we must treat all Jews with the respect and reverence we afford a Sefer Torah. In our dealings with any Jew, on any level, we must bear in mind the inestimable spiritual value of that person's soul.

Additionally, this concept must affect the way we view and conduct ourselves. We must carry ourselves with the self-respect and dignity that is appropriate for an object of sanctity. Before performing any action or going to any location, we must honestly ask ourselves, is this appropriate for a Sefer Torah? Is this place somewhere that I would feel comfortable bringing a Torah scroll? If not, then how can a person bring himself, his sacred soul, to that place?

In particular, the Jew's stature as a letter of the Sefer Torah must impact upon the way he or she dresses. The sacred status of a Torah scroll requires that it remain closed and concealed at all times, except when it is read. It is deemed disrespectful to leave a Torah exposed and open for all to see at all times. We must look at ourselves the same. Failing to cover ourselves properly infringes upon the holiness and sanctity of the soul within us. It reflects a lack of appreciation for

בס"ד

who we really are, for the spiritual quality that we each possess. We must recognize the sacred soul within us and treat it with the utmost dignity, reverence and respect. Even – and perhaps especially – during the summer months, we may not compromise our dignity and violating the sanctity of our souls through inappropriate dress and conduct.

## Sacrifice for

## Torah

(Rabbi Joey Habber)

The Mishnah in *Pirkeh Avot* (6:4) teaches:

כך היא דרכה של תורה: פת במלח  
תאכל ומים במשורה תשתה ועל הארץ  
תישן וחיי צער תחיה ובתורה אתה  
עמל.

*This is the way of Torah: You eat bread with salt, you drink water in rations, you lie on the ground, and you live a life of distress – and you toil in Torah.*

At first glance, the Mishnah is telling us that the Torah requires us to live in abject poverty. But this is clearly not the case. While it is true that many great Rabbis were very poor, many others were wealthy. And most were somewhere in the middle between very poor and very rich. Certainly, most Torah scholars today sleep in comfortable beds, not on the floor, and eat far more than bread with salt. What, then, does this Mishnah mean?

The answer brings us back seven weeks – to the celebration of Pesach.

The Alter of Kelm raises the question of why Hashem needed to rush *Beneh Yisrael* out of

Egypt so frantically, such that their dough didn't have time to rise, and they ended up baking matzah. They spent hundreds of years in Egypt – they couldn't stay there an extra half-hour so they could have proper bread? Why did Hashem find it necessary to have them chased out so quickly?

The Alter of Kelm answered that this was necessary to teach us a vitally important lesson – that in order to succeed as Hashem's nation, we need to be prepared to eat "matzah," to sacrifice luxuries, to live with just the basics.

The Torah demands נפש מסירות – self-sacrifice. In order to excel as a Torah Jew, a person needs to be prepared to forego comforts and luxuries, and to show his commitment even when the circumstances are far less than ideal.

This is the meaning of the Mishnah. It is not telling us that we need to suffer in order to live a Torah life. Rather, it is telling us that we must be prepared to sacrifice for Torah, that living a Torah life requires us to do things that are difficult, that are uncomfortable, that are inconvenient, that are unpopular, that are challenging.

It is wonderful to attend a Torah class with several hundred other like-minded community members in a comfortable, air-conditioned shul at 8pm when one has a free evening. Every single person who does so should be commended, and I have nothing but praise for all of them. But – this is not how greatness is achieved. One achieves greatness by displaying commitment when it's difficult. When a person maintains his Torah learning schedule even when he's had a very hard day, when he didn't get a good night's sleep, when the material is difficult or the speaker isn't at

his best. One achieves greatness when his friends are getting together for an event that he knows is inappropriate, so he does not go.

Of course, one should learn Torah and perform *mitzvot* when it's convenient. But in order to fully actualize our potential, we need to be ready to learn Torah and perform *mitzvot* even when it's not convenient, when it's challenging, when it requires struggle and sacrifice.

This is why the Torah was given in a desert – to teach us that we must be committed to Torah even under "desert" conditions, when we don't have our usual comforts and conveniences, when things are difficult. This is how greatness in Torah is achieved.

After my father zt"l passed away, we came across one of his books. He owned hundreds upon hundreds of books, but this one was very special. When he was already very sick, he asked for this book, and one of my nephews bought it for him. After he passed away, we saw that the book had been read through – and it had numerous handwritten notes on the margins. On some pages, there were stains of blood, apparently from the times when he learned the book after receiving an injection or IV infusion in his hand.

This is what the Mishnah was talking about. This is נפש מסירות for Torah – learning Torah intensely even when this is challenging.

Of course there is nothing wrong with learning under comfortable conditions, in a comfortable room, with heat or air conditioning, when we are well fed, after a good night's sleep, feeling healthy, and in good spirits. But in order to truly excel, we must be prepared to devote ourselves to Torah even when we find

ourselves in a "desert," in difficult circumstances.

As Shavuot approaches, let us all choose one thing we are willing to do for Torah even though it is difficult, one challenge we are willing to take upon ourselves for Torah. We will then be able to truly say that we earned the great privilege of standing on Shavuot morning and receiving the Torah from Hashem anew.

## Food for Thought

### How to End the

### Fight Before It Begins

(By Rabbi Yonathan Bender, Therapsit @ Aish.com)

*It's not about the dishes — it's about the distance.*

*Think about the last time you argued with your spouse. Was it really about who forgot to take out the garbage? Or was it about something deeper — feeling dismissed, unloved, or alone?*

*Most fights aren't about facts. They're about feelings. Behind the raised voices and sharp words lies a quiet, aching question: Do I still matter to you?*

When we argue, we often stop hearing each other. What's really being asked is rarely said out loud: *Are you still with me? Do you still care?*

We hurl words like stones, not to wound — but to break through the silence that's built up between us.

What if there was a way to close the gap before the first stone is thrown? A way to reach out

before retreating, to lean in before locking horns?

Judaism, in its eternal wisdom, offers a profound answer.

### The Power of Presence: *Hineni*

In the Torah, when G-d calls out to Abraham, to Jacob, to Moses — they respond with a single word: *Hineni*. “Here I am.” Not just physically. Fully present. Emotionally, spiritually, relationally.

That same *Hineni* can transform our marriages. Imagine bringing that kind of soul-deep presence into the heat of conflict. That’s the essence of the **A.R.E. Method** — Accessible, Responsive, Engaged. It’s how we say *Hineni* to the people who matter most.

#### 1. Accessible: Are You Emotionally Available When It Counts?

Accessibility isn’t about being in the same room. It’s about being open when your spouse reaches out — especially when it’s hard.

When your partner says, “I feel like you don’t appreciate me,” the easy reaction is defense: “What do you mean? I do so much!” But true accessibility sounds like:

“I hear you. It sounds like you’re feeling unappreciated. Let’s talk about that.”

That’s not just listening - it’s *Hineni* in action. It’s choosing connection over combat.

In moments of conflict, don’t ask, “How can I prove I’m right?” Ask, “How can I show I’m still here with you?”

#### 2. Responsive: Do You Reflect Empathy, Not Just Echo Words?

It’s easy to hear someone speak. It’s harder to let their pain land in your heart.

Responsiveness means validating your partner’s experience —

not minimizing it, not solving it, just *feeling it* with them.

Judaism treasures this emotional intelligence. Rabbi Yochanan ben Zakkai taught that the greatest trait is a *Lev Tov* — a good, compassionate heart. Responsiveness is that heart in action.

Instead of “I didn’t mean to hurt you,” try:

“I see how that hurt you. That would hurt me, too.”

You’re not just acknowledging their pain. You’re joining them in it. And that changes everything. It turns an argument into a moment of healing.

#### 3. Engaged: Are You Physically and Emotionally Present?

Fights pull us apart — emotionally and physically. You step away, turn your back, or even leave the house. But sometimes, the way to de-escalate isn’t with words. It’s with presence.

A gentle touch — a hand on the shoulder, a warm glance — can say what words cannot:

“I’m here. I’m with you. We’ll get through this together.”

Kohelet teaches: “*Sof davar hakol nishma*”— in the end, *everything* is heard. Not just what you say, but how you show up. Every gesture, every moment of patience, leaves an imprint.

So instead of escalating, pause. Sit closer. Reach out your hand. Sometimes that small act is the loudest way to say: “I’m not moving away from you — I’m moving toward you.”

#### The Fight Doesn’t Need to Happen

Conflict is inevitable. But combat isn’t. When you anchor yourself in Accessibility, Responsiveness, and Engagement, you can shift the story — before it even begins.

Because the most powerful act of love isn’t saying “I forgive you” after the fight. It’s saying “*Hineni*”— I’m here — before the first harsh word is spoken.

Judaism reminds us that presence is power. That love isn’t proven in grand gestures, but in small, courageous choices made daily.

So, the next time tension rises, take these three steps — *Accessible, Responsive, Engaged* — to forge a path to real connection.

*Daily Halacha*

## Preparing for Shabuot: Repentance, Respect, and Rejoicing

Just as Ereb Rosh Hashanah is a time for a person to repent for all his sins, Ereb Shabuot is a time to repent for the specific sin of failing to show proper respect to Torah and neglecting its study. The holy books teach that on Shabuot we are judged with regard to our dedication to and respect for Torah, and thus on Ereb Shabuot we must reflect upon commitment to learning and repent for not respecting it properly. At all times we should beg Hashem to forgive us for not committing ourselves sufficiently to learning, but this is especially vital on Ereb Shabuot, as we prepare for our judgment.

Moreover, every person should personally involve himself in the Yom Tob preparations. Even if somebody normally does not personally make preparations for Shabbat or holidays, one should make a point of making preparations for Shabuot, such as by

shopping and the like. Personal involvement shows respect and honor for the Yom Tob, which celebrates Matan Torah, and it thus serves as a Tikkun (rectification) of the sin of failing to properly respect the Torah. As one makes the preparations, he must have in mind that he does so for the purpose of rectifying the sin of "Zilzulah Shel Torah" (neglecting the Torah). Likewise, one should purchase the finest foods and wines for the holiday of Shabuot, without being concerned about the costs entailed. Spending money for the Shabuot celebration is a demonstration of honor for the Torah, and if one does so with the intention of achieving a Tikkun for his neglect of Torah study, then he will be rewarded.

One should make a point on Ereb Shabuot to invite poor people to his home for the Shabuot feast, as the Yom Tob celebration must be shared with the less fortunate. Our Sages teach that one who rejoices and celebrates on the holidays but does not share what he has with the poor is "despised and distanced" by Hashem. G-d visits the poor on Yom Tob, as it were, and if He sees poor people without food for the holiday without others helping them, He gets angry, and this leads to punishment, Heaven forbid. And thus, before every holiday, one should ensure to give charity to enable the poor to properly celebrate. On Ereb Shabuot, in particular, there is a custom to set aside 104 coins for charity to be given to needy Torah scholars.

### Summary:

On Ereb Shabuot, one should repent for failing to properly respect the Torah and devoting enough time to its study. As part of this process of repentance, one should personally involve himself in the Yom Tob

preparations, and spend money for the finest foods and beverages, thus giving honor to the Torah. One must give charity to the poor before Shabuot to enable them to celebrate the Yom Tob.

## The Deeper Message of Shabuot Decor

It is customary to adorn our homes and synagogues on Shabuot with flowers and greenery. This custom is recorded by the Rama (Rabbi Moshe Isserles of Cracow, 1525-1572) in his discussion of the laws of Shabouth (Orah Haim 494:3). More so than on other holidays, it is appropriate on Shabuot to decorate the homes and synagogues with flowers and other vegetation, in order commemorate Matan Torah. At the time of the Revelation at Sinai, G-d warned the people not to allow their cattle to graze on the mountain ("Gam Ha'son Ve'ha'bakar Al Yir'u El Mul Ha'har Ha'hu" – Shemot 34:3), indicating that it was full of pasture. Mount Sinai is in the desert, where vegetation does not grow, but in honor of the event of Matan Torah G-d had flowers and grass grow on the mountain, and we commemorate this adorning of Mount Sinai by adorning our homes and synagogues on Shabuot.

The Ben Ish Hai (Rav Yosef Haim of Baghdad, 1833-1909) adds a deeper interpretation of this custom based on Kabbalistic teachings. He explains that Torah study has the effect of "Mituk Ha'dinim" – "sweetening" harsh judgments issued against a person. Even if G-d had issued a decree, Heaven forbid, against somebody, that decree can be annulled through the study of Torah. The divine Name associated

with strict judgment is "Elokim," whereas the Name associated with "Mituk Ha'dinim" is "Havaya" (Y-H-V-H). When we spell out the names of the letters of these Names (e.g. the Alef of "Elokim" is spelled out, "Alef, Lamed, Peh"), the combined numerical value of the letters of "Elokim" is 300, and the combined numerical value of the letters of "Havaya" is 72. The letter representing the number 300 is "Seen," and the number 72 is represented by the letters "Ayin" (70) and "Bet" (2). The two letters of "Havaya," the Ben Ish Hai explains, surround the letter of "Elokim" to neutralize its effect, such that the letter "Seen" is placed in between the "Ayin" and "Bet." When the three letters are arranged in this fashion, they spell the word "Eseb" – "grass." Thus, we put out vegetation on Shabuot to symbolize the profound spiritual effect of our Torah study, how it has the capacity to annul harsh judgments. As we celebrate the event of Matan Torah, we remind ourselves of how valuable and precious Torah learning is, as alluded to in the "Eseb" with which we decorate the synagogue and home.

### Summary:

It is customary to decorate homes and synagogues with vegetation on Shabuot to commemorate the vegetation that adorned Mount Sinai when the Torah was given. On a Kabbalistic level, vegetation alludes to the power of Torah study to protect us from harsh decrees.

*Kidz Corner*

### The Sand

Standing on a beach surrounded by millions of particles of sand, with the crashing waves facing you is a unique scene.

Looking down at the individual particles of sand, you ponder about how each and every grain of sand in itself, is worthless and only the mere fact that there are so many of them together is what forms the floor upon which you are standing.

### The Stars

As the sun sets and the horizon darkens, you slowly but surely get to see more and more stars becoming visible in the clear sky above you. The stars too look tiny but they are not insignificant. Each one dazzles and shines reminding you about how in reality it is only their distance which makes them look so small. A single star can easily be bigger than the entire planet Earth, and you are amazed by the contrast between the soft particles of sand beneath your feet and the shining stars twinkling above you in the sky.

### Responsibility As Part Of A Nation

These two things, remind you about how Klal Yisroel – which are being counted in this week's Sedra – are compared to both the stars and sand. Both of which are extremely difficult to count – due to their vast numbers. On the one hand you feel like a particle of sand, insignificant, small and humble. A beach and a desert, where sand can be found, are both a *Mokom Hefker*, an ownerless area, where people tread upon freely symbolising how a person must appreciate his smallness and inspires us to have the right humility. Their value is only due to being together with so many other particles of sand – forming together a beach and a desert. So too, little me, derives value due to being part of *Klal Yisroel*, all of us compared together to sand, to form one collective body of *Am Yisroel*.

### Individuality

On the other-hand however, we are also compared to stars, which as small as they may seem, they each have a name, "*lechulom besheim yikro*" (as *Rashi* tells us at the beginning of *Sefer Shemos*). An individual name means it has an individual purpose. Each star is named, each one of us have a name and a unique purpose, and specific *tafkid* in life.

### The Two Elements

This is true too in a class. On the one hand, we all together form a class, each one if us have the responsibility to ensure we are making sure our beach can be formed with the various particles of sand, all the different boys in the class, which each one of us being humble and not holding ourselves better than anyone else. However, on the other hand each one of us have an individual name, a unique purpose and mission. We look different and have wonderful qualities and talents. We each are a shining star – even though we seem so small.

We should all be *zoiche* to appreciate our responsibility to the other members of the class and also value our own unique *koi-chos* – like sand and like stars – being humble and still shining like stars to bring a *nachas ruach* to the *Reboini Shel Oilem* on a daily basis!

## La Paracha En Français

### Les drapeaux d'Israël, symbole de la solidarité

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

« *Rangés chacun sous une bannière distincte, d'après leurs tribus paternelles, ainsi camperont les enfants d'Israël ; c'est en face et autour de la Tente d'assignation qu'ils seront campés.* » (*Bamidbar 2, 2*)

A peine un an après que les enfants d'Israël furent soustraits au joug de Paro, ils composaient déjà un peuple structuré selon des tribus se distinguant par leurs drapeaux respectifs.

Nos Maîtres affirment (*Midrach Rabba 2, 3*) que, lorsque les enfants d'Israël virent les anges placés selon des drapeaux, ils désirèrent eux aussi un tel agencement. Le Saint béni soit-Il leur répondit : « Vous voulez composer des drapeaux ? Je vous jure que Je vous donnerai satisfaction. » Il en informa immédiatement Moché, auquel Il ordonna de les disposer selon des drapeaux, comme ils le souhaitaient.

Le *Midrach* poursuit en soulignant que ce projet inquiéta Moché. Il se dit : « A présent, les tribus vont se quereller. Si j'ordonne à la tribu de Yéhouda de s'installer à l'Est et qu'elle me répond ne pouvoir envisager que le Sud... De même concernant Réouven, Ephraïm ou toute autre tribu. Comment donc procéder ? » Le Saint béni soit-Il lui répondit : « Moché, ne t'inquiète pas. Ils n'ont pas besoin de tes consignes ; ils connaissent d'eux-mêmes leurs places. Ils ont entre leurs mains le testament de leur père Yaakov leur indiquant la manière dont ils doivent camper selon leurs bannières. Je ne leur apprend rien de nouveau, puisque Yaakov leur a transmis cet ordre : la disposition qu'ils avaient lorsqu'ils entourèrent son lit de mort et le portèrent sera aussi celle qu'ils adopteront autour du tabernacle. »

Il nous faut comprendre en quoi cette réponse divine tranquillisa

Moché. En effet, les fils de Yaa-kov n'étaient alors que douze, alors qu'ici, après que les tribus eurent chacune fructifié, il s'agissait d'un peuple de plusieurs milliers de membres. Au moment de leur sortie d'Egypte, ils étaient déjà soixante myriades d'hommes, sans compter les femmes et les enfants. S'ils en venaient à se quereller, comment Moché ferait-il face à ce tumulte ?

Je me souviens qu'une fois, à la synagogue, une controverse éclata au moment de la prière de cha'harit concernant la mélodie sur laquelle il fallait entonner « Az yachir Moché ». Un groupe de personnes désirait une mélodie et un groupe une autre. La discussion était si virulente que je ne parvins pas à rétablir un climat pacifique. Aussi, je comprends l'inquiétude de Moché au sujet d'éventuels débats relatifs à la place de chacun dans le camp.

D'après le Ari zal – que son mérite nous protège –, il existe douze portes réceptionnant nos prières dans le ciel, en parallèle aux douze tribus. Chacune d'entre elles a son propre nossa'h de prière auquel elle doit rester fidèle, en vertu de l'injonction « Ne délaisse pas les instructions de ta mère ». Ceci n'est pas sans poser de difficultés, car, si la paix et la solidarité sont si importants, pourquoi toutes les tribus n'ont-elles pas le même rituel ?

La réponse se trouve dans notre verset introductif : « Rangés chacun sous une bannière distincte, d'après leurs tribus paternelles, ainsi camperont les enfants d'Israël ; c'est en face et autour de la Tente d'assignation qu'ils seront campés. » Si nos ancêtres campaient certes selon des bannières distinctes, le fait qu'ils étaient autour de la Tente d'assignation, c'est-à-dire autour de la Torah, ôtait tout risque de

querelle. Car, si tous visent le même but, aspirent à satisfaire la volonté de leur Père céleste, il ne peut y avoir de différend entre eux.

Rav Nissim Rebbibo zatsal, président du tribunal rabbinique de Paris, était originaire du Maroc, mais tous ses Rabbanim étaient achkénazes. Le Rif et le Rambam, Sages d'Espagne, sont suivis en matière de halakha par tous les Sages achkénazes.

Quant à mon père zatsal, il avait l'habitude de nous raconter des histoires du Baal Chem Tov, afin de nous enseigner que, lorsque nous campons tous autour de la Tente d'assignation, avons le même objectif, nous ne sommes pas en conflit, mais, au contraire, une merveilleuse atmosphère de solidarité préside. Dans une telle situation, nous sommes tous frères, aussi, le pays d'origine et la tendance religieuse de chacun importent peu. Nous sommes tous les descendants d'Avraham, d'Its'hak et de Yaakov et désirons contenter le Créateur. Chacun d'entre nous apporte son soutien à autrui, l'assistant dans son service divin, dans l'esprit du verset « L'un prête assistance à l'autre et chacun dit à son frère : "Courage !" »

## Reflexion Semanal

# Los maestros de Torá son como padres

(Por Rabbi Abraham Twerski)

Estos son los descendientes de Aharón y Moshé... Nadab, Abihu, Elazar e Itamar (Números 3:1-2)

Rashi resalta que aunque la Torá menciona sólo a los hijos de Aharón, ellos son considerados también como los hijos de Moshé, porque Moshé les enseñó Torá. Esto nos enseña que si alguien enseña Torá al hijo de otra persona, se lo considera como si le hubiera dado la vida.

Este es un principio importante que todo maestro de Torá debe tener presente. Debes tratar a cada niño que educas como si fuera tu propio hijo. Menos que eso, se considera que no estás cumpliendo con la obligación de un maestro de Torá.

Enseñar Torá no es lo mismo que enseñar materias seculares. Un profesor de materias seculares cumple con su responsabilidad cuando logra transmitir con éxito conocimientos a sus estudiantes. Un profesor dedicado que hizo un esfuerzo sincero por enseñar álgebra a sus alumnos, puede irse a casa con la conciencia tranquila y dormir en paz. El hecho de que uno o más de sus alumnos no hayan sido capaces de comprender la materia no lo perturba. Él no ha descuidado su obligación.

Pero no es así con alguien que enseña Torá. La Torá coloca una increíble responsabilidad en un maestro de Torá. Él debe considerar a cada niño como si fuera su propio hijo biológico. ¿Cómo se sentiría un padre si su hijo no aprende bien o si no se porta correctamente? La Torá nos dice que eso es lo que debe sentir un maestro de Torá. Debe hacer que el niño sea evaluado para descartar una posible dificultad de aprendizaje. Incluso debe tratar de investigar si puede haber algo en el ambiente hogareño que esté impidiéndole a ese niño aprender.

Si un maestro descubriera que su propio hijo fue humillado en una clase, se enfurecería. Si

descubriera que el maestro de su hijo lo avergonzó en clase, se enojaría con ese maestro. Si supiera que el maestro de su hijo dedica la mayor parte de su atención a los estudiantes más brillantes y no trata de maximizar el potencial de su hijo, sin duda reaccionaría. Si su hijo fuera expulsado por mal comportamiento, investigaría qué ha sucedido y suplicaría que lo volvieran a admitir en la clase.

Los padres esperan que sus hijos los amen, tal como ellos aman a sus hijos. También los maestros deben amar a sus estudiantes y relacionarse con ellos de una manera que puedan ganarse su amor.

## Nahalot

### Nahala of King David זצ"ל the 6th of Sivan

According to The Ari (Rabbi Yitzchak Luria (1534-72), the Nefesh part of the soul of King David (David HaMelech) was a very high one (Sha'ar HaGilgulim hakdamah 7). Because of the sin of Adam it went down to the depths of the *klippot* (the powers of evil) and God had to play "tricks" with the *klippot* in order to take such a Nefesh out of there (Sha'ar HaGilgulim hakdamah 38). His father Yishai was a reincarnation of Nachson Ben Aminadav (the first person who jumped into the Red Sea).

Adam who was supposed to live a 1000 years, gave up 70 years of his life for King David, and therefore he lived only 930 years.

King David earned his place as one of the 7 Merkavot (Chariots). He is our Merkavah for the Sefirah

of Malchut (kingdom). His book Tehillim (Psalms) is a testimony to his awesome wisdom.

David Hamelech requested of G-d to inform him when the day of his departure from this world would be. G-d refused to tell him. King David pleaded with him. Perhaps, he negotiated, G-d could at least let him know what day of the week it would be? So G-d eventually gave in. He told David that his decease would occur on a Shabbat. From then on, David Hamelech would consistently spend every Shabbat engrossed in Torah study, for he knew that the angel of death cannot descend upon an individual whilst studying Torah. Then, every Motzei Shabbat (Saturday night, after the sun has gone down and it is no longer considered Shabbat anymore), he would celebrate the fact that he was still alive after yet another Shabbat. Since then, Jews celebrate along with David Hamelech with candles, food and music every Motzei Shabbat. This mitzvah is referred to as Melave Malka. The term Melave Malka literally means "Escorting the Queen", i.e. Shabbat.

When David turned thirteen, he said, "Hashem said to me, 'You are my son, I have begotten you this day' " (Psalms 2:7) (Zohar 2:33a).

David was Israel's shepherd, as it is written, "You shall shepherd My people Israel" (II Samuel 5:2). And who was David's shepherd? The Holy One, Blessed is He (Bereishit Rabbah 59:5).

There were seven shepherds of the Jewish nation (Micah 5:4), David is in the center, with Adam, Shem, and Methuselah to his right, and Abraham, Isaac, and Jacob to his left (Succah 52b).

Whom do we have who was greater than King David? (Zohar III:240a).

Two good leaders stood by Israel, Moses and David (Yoma 86b).

The most praiseworthy King was David. The most praiseworthy prophet was Moses. What ever Moses did, David did. Moses took Israel out of Egypt, David took Israel out of the subjugation of the kingdoms which menaced Israel at that time, also an allusion to Messiah son of David, who will deliver Israel from persecution and exile, Moses waged war, and David waged war, Moses was King of Israel and Judah, and David was King of Israel and Judah, Moses split the sea for Israel, and David split the rivers for Israel (i.e., the kingdom of Aram Naharaim - "Aram between the two rivers"), Moses erected an altar, and David erected an altar, Moses sacrificed, and David sacrificed, Moses gave Israel the Five Books of Torah, and David gave Israel the five books which constitute Psalms (Shocher Tov 1:2).

The staff that was in Moses' hand was also in David's hand, as it is written, He took his staff in his hand (I Samuel 17:40), and it was in the hand of every king until the Holy Temple was destroyed (Yelamdeinu Chukat, ed. Greenhut, Likutim 4).

Moses was the teacher, David, the disciple (Shocher Tov 14:6).

When David ate his own meal, he would eat until nine hours into the day, sleep until the middle watch, the beginning of the fifth hour of the night, and then rise and study Torah. When he ate a royal repast, he would eat until evening, sleep until midnight, and then rise and study Torah (Yalkut Shimoni, Tehillim 877).

David was the fourth support of the Heavenly Chariot (Zohar 1:248b).

David caused the Holy One, Blessed is He, to show rejoicing. Even when he was grieved, as soon as he stood before the Holy One, Blessed is He, he became cheerful again in order to make the King Happy (Zohar 2:107a).

The Holy One, Blessed is He, gave David a hint, which he noted, as it is written, "Your servant smote both the lion and the bear (I Samuel 17:36). "What distinction do I have that I have slain wild beasts?", thought David. "But perhaps something is destined to happen to Israel, and they are destined to be saved by me" (Mechilta Beshalach 5:2).

David smote four lions and three bears on the same day (Midrash Shmuel, ed. Buber 20:5).

David would take a copper bow and bend it. It was easier to bend a copper bow than to bend David's arm (Shocheh Tov 18:27).

He would shoot one arrow, which would slay 800 men at once, and he would sigh that he had not slain another 200 (Moed Katan 16b).

David's voice was sweet (Shir HaShirim Rabbah 4:4).

Every righteous King who arose was linked to David, every wicked King who arose was linked to Jeroboam son of Nebat (Midrash HaGadol, Bamidbar 27:1).

He who sees David in a dream may expect to attain piety (Berachot 57b).

Whoever saw David would remember the Torah he had learned (Bereishit Rabbah 2:1).

### **'His Righteousness'**

The evil inclination wielded no power over David (Bava Batra 17a). David could not stand the evil inclination, and he killed it in his heart (i.e., he forced it to comply with the will of his Creator) (Yerushalmi Berachot 9:5).

David called the evil inclination tamei (unclean) (Succah 52a).

If you study David, you will find in him no sin other than the one with Uriah (Shabbat 56a).

David came before the Divine Presence, stretched himself out full length on the ground, and said, "My Father in Heaven, the Torah that I have studied before You is Yours (for the Torah is Yours), and the acts of kindness that I have done before You and Yours (for all the wealth is Yours). Yet in reward for the little bit of Torah I have learned before You, You gave me possession of This World, the Messianic era, and the World to Come" (Tanna d'Bei Eliyahu Rabbah 18).

Said David, "I know that worms (i.e., decomposition) will have no power over my body" (Shocheh Tov 119:5).

David slept the short sleep of a horse, the equivalent of sixty breaths (Succah 26b).

In the future, the Holy One, Blessed is He, will make a feast for the righteous, After the meal He will ask the forefathers of Israel to take the cup and lead the Grace after Meals, but each in turn will refuse, insisting he is unsuited. Finally, G-d will turn to David and say, "Take the cup and lead the blessings." (David) will reply, "I will lead the blessings, and it is fitting for me to do so." Thus it is written, "I will lift up the cup of salvation and call upon the Name of Hashem" (Psalms 116:13) (Pesachim 119b).

King David, of blessed memory, said, "I feared God in joy and rejoiced in fear, but my love of God exceeded both" (Tanna d'Bei Eliyahu Rabbah 3).

Said David before the Holy One, Blessed is He, "Although I was king, I made you King over me" (Shocheh Tov 16:2).

May the merit of **David HaMelech** protect us all, Amen.



# TIKUN LEL SHAVUOT

**KERAYA - MELDADO ALL NIGHT: 12am - Shaharit**  
**KERAYA, MELDADO SPLIT UP: 11:45pm - 2:00am**

## SHIURIM/LEARNING GROUPS:

**Rabbi Elmaleh:**

- Drafting Yeshiva boys to the army
- Seducing the enemy

**Rabbi Ariel Cohen**

**12am Guemara Brachot Children ages 12 & up**

**Dan Cohen:**

- The kosher switch on Shabbat
- Rescuing those who put themselves in danger
- Does fear justify killing?

**Rabbi Avi Fried:**

**12:00am – until Shaharit Children ages 9 until 11**

*Raffle & Prizes Every Hour, Candy, Ice Cream and Reward trip to Zipline at Jungle Island.*

**Delicious Buffet will be served all night to keep us awake!**

**HATZOT: 1:20am**

**SHAHARIT: 5:30am**

**MISHEYAKIR - TALIT: 5:40am**

**NETZ HACHAMA - SUNRISE:**

**6:28am**

**HAG SAMEAH!**

**TIZKU LESHANIM RABOT NEIMOT VETOBOT!**