



דיגעש

7th of Tevet

DEC 27th 2025

CANDLE LIGHTING 5:19pm

Shabbat Ends at 6:19pm

BIRKAT HALEVANA
RABBI DAVID ELMALEH



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THIS WEEK BULLETIN HAS BEEN KINDLY SPONSORED LEILUY NISHMAT

מרים בת בילה ז"ל & שלמה בן יעקב ז"ל



Join The Daily Halachot!



General Hechal Shalom

SCHEDULE



Daily zmanim - December to January 2025-26 / תשפ"ו - חודש טבת
myzmanim.com™ USA > Florida > Miami Dade > Miami Beach > 33154 (ID:US33154)



December / January 2025-26	לילה לרביתו תם R' Tam's Nightfall	לילה Nightfall	שקיעת החמה Sun set	הדלקת נרות Candle Lighting	פלג המנחה 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	טבת תשפ"ו
	במערות דקות 16.1°	את ג' כוכבים -	במשור -	18 דקות -	גרי"א ובעל התניא	גרי"א ובעל התניא	-	יום ולילה	גרי"א ובעל התניא	גרי"א ובעל התניא	במשור -	10.2 מועות -	16.1° דקות -	זמן מנחה	
21 Sun	6:47 6:48	6:12	5:34	ראש חודש חנוכה	4:28	3:22	12:49	12:18	10:33	9:40	7:04	6:18	5:51	5:49	א ראשון
22 Mon	6:47 6:49	6:13	5:34	חנוכה	4:29	3:23	12:50	12:19	10:34	9:41	7:04	6:19	5:51	5:50	ב שני
23 Tue	6:48 6:49	6:13	5:35		4:29	3:23	12:50	12:19	10:34	9:41	7:05	6:19	5:52	5:50	ג שלישי
24 Wed	6:49 6:50	6:14	5:36		4:30	3:24	12:51	12:20	10:35	9:42	7:05	6:20	5:52	5:51	ד רביעי
25 Thu	6:49 6:50	6:14	5:36		4:30	3:25	12:51	12:20	10:35	9:42	7:06	6:20	5:53	5:51	ה חמישי
26 Fri	6:50 6:51	6:15	5:37	5:19 דקות	4:31	3:25	12:52	12:21	10:36	9:43	7:06	6:21	5:53	5:52	ו ששי
27 Sha	6:50 6:52	6:16	5:37	[ויגש]	4:31	3:26	12:52	12:21	10:36	9:43	7:07	6:21	5:53	5:52	ז שבת
28 Sun	6:51 6:52	6:16	5:38		4:32	3:26	12:53	12:22	10:36	9:44	7:07	6:21	5:54	5:52	ח ראשון
29 Mon	6:52 6:53	6:17	5:39		4:33	3:27	12:53	12:22	10:37	9:44	7:07	6:22	5:54	5:53	ט שני
30 Tue	6:52 6:53	6:17	5:39	תענית	4:33	3:27	12:54	12:23	10:37	9:45	7:07	6:22	5:54	5:53	י שלישי
31 Wed	6:53 6:54	6:18	5:40		4:34	3:28	12:54	12:23	10:38	9:45	7:08	6:22	5:55	5:54	יא רביעי
1 Thu	6:53 6:55	6:19	5:40		4:34	3:28	12:55	12:24	10:38	9:45	7:08	6:23	5:55	5:54	יב חמישי
2 Fri	6:54 6:55	6:19	5:41	5:23 דקות	4:35	3:29	12:55	12:24	10:39	9:46	7:08	6:23	5:55	5:54	יג ששי
3 Sha	6:55 6:56	6:20	5:42	[ויחז]	4:36	3:30	12:56	12:25	10:39	9:46	7:08	6:23	5:55	5:55	יד שבת
4 Sun	6:56 6:56	6:21	5:43		4:36	3:30	12:56	12:25	10:39	9:46	7:09	6:24	5:56	5:55	טו ראשון
5 Mon	6:56 6:57	6:21	5:43		4:37	3:31	12:57	12:26	10:40	9:47	7:09	6:24	5:56	5:55	טז שני
6 Tue	6:57 6:58	6:22	5:44		4:38	3:31	12:57	12:26	10:40	9:47	7:11	6:24	5:56	5:55	יז שלישי
7 Wed	6:58 6:58	6:23	5:45		4:38	3:32	12:57	12:26	10:40	9:47	7:11	6:24	5:56	5:55	יח רביעי
8 Thu	6:58 6:59	6:23	5:45		4:39	3:33	12:58	12:27	10:41	9:48	7:11	6:24	5:56	5:56	יט חמישי
9 Fri	6:59 7:00	6:24	5:46	5:28 דקות	4:40	3:33	12:58	12:27	10:41	9:48	7:12	6:25	5:56	5:56	כ ששי
10 Sha	7:00 7:00	6:25	5:47	[שמורת]	4:40	3:34	12:59	12:28	10:41	9:48	7:12	6:25	5:56	5:56	כא שבת
11 Sun	7:01 7:01	6:25	5:48		4:41	3:35	12:59	12:28	10:42	9:48	7:12	6:25	5:57	5:56	כב ראשון
12 Mon	7:01 7:02	6:26	5:48		4:42	3:35	12:59	12:28	10:42	9:49	7:12	6:25	5:57	5:56	כג שני
13 Tue	7:02 7:02	6:27	5:49		4:42	3:36	1:00	12:29	10:42	9:49	7:13	6:25	5:57	5:56	כד שלישי
14 Wed	7:03 7:03	6:28	5:50		4:43	3:36	1:00	12:29	10:42	9:49	7:13	6:25	5:57	5:56	כה רביעי
15 Thu	7:04 7:04	6:28	5:51		4:44	3:37	1:01	12:30	10:43	9:49	7:13	6:25	5:56	5:56	כו חמישי
16 Fri	7:04 7:04	6:29	5:51	5:33 דקות	4:44	3:38	1:01	12:30	10:43	9:49	7:13	6:25	5:56	5:56	כז ששי
17 Sha	7:05 7:05	6:30	5:52	[וארא]	4:45	3:38	1:01	12:30	10:43	9:49	7:13	6:25	5:56	5:56	כח שבת
18 Sun	7:06 7:06	6:30	5:53		4:46	3:39	1:02	12:31	10:43	9:49	7:13	6:25	5:56	5:56	כט ראשון

Sunday (Jan 18) 3:06 PM + 11 חולד חודש שבט: חלקים 11

Get alerts for any zman! By email, text, or Telegram > <http://alerts.myzmanim.com>

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Shabbat Schedule

Shir Hashirim 5:10pm

Mincha 5:25pm

Candle Lighting: 5:19pm

Shaharit Netz Minyan 6:05am

Shaharit: 8:45am

Kids Program (6-9yr) 10am-

11:30am

Youth Minyan Recess

Zeman Keriat Shema 9:07/9:43am

Kids (6-9yr) Program: 4:00pm

Children Program: 4:00pm

Shabbat Shiur: 4:00pm

Mincha: 4:50pm

Followed by Seudat Shlishit & Arvit

Shabbat Ends: 6:19pm

Rabbenu Tam 6:50pm

Avot Ubanim: Right After Arvit



Announcements:

Asara B'Tebet Fast is Tuesday, December 30th

Taanit Starts: 5:53am

Taanit Ends: 6:17pm

If you have any concerns, questions, or suggestions, please contact us at board@hechalshalom.org

HUMASH PROGRAM RAFFLE !

All admissions for the bulletins including donations must be submitted before Wednesday evening. Thank you!

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.

WEEKLY SCHEDULE

SUNDAY

Shaharit 6:25am
Shaharit #2 Hodu 8:30am
Mincha & Arvit 5:25pm

Monday To Friday

Shaharit 6:25am
 Business Halacha 7:35am
 Daf Yomi 7:55am
 Kinyan Masechta 8:35am
Shaharit #2 Hodu 8:00am
 Hok LeYisrael 8:50am
 Beki'im Bahalacha 5:10pm
Mincha & Arvit 5:25pm
 Shiurim 5:55pm
 KOLLEL 8:30pm

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. MOSHE & JENNIFER CASTIEL

For generously Donating the

Rent of TEVET 5786

**In Honor of Rabbi David Hanania Pinto and
For the Refua Shelema of Shimon Ben Esther**

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. Michael Gad

for generously Donating the
TORAH LEARNING of

TEVET 5786

Leiluy Nishmat his Dear Father
Naftali Gad Bar Nisan & Lea the
21st of Tebet

Tihye Nishmato Tzerura Bitzror
Hahayim Amen!

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

We would like to Wholeheartedly Thank
our Dear Friends,

Mr. & Mrs. Isaac Castiel

for generously Donating the
TORAH LEARNING of

TEVET 5786

In Honor of

Rabbi David Hanania Pinto

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

We would like to Wholeheartedly
Thank our Dear Friends,

**Raphael Ben Fibi & The
Maman Family**

for generously Donating the TORAH
LEARNING of

TEVET 5786

להצלחת רפי ממך ואנג'לה ויעקב
וסימונה סטון

ולעילוי נשמת חביב בן חיים ממך ז"ל ופיבי בת
מסעודה ממך ז"ל

תהיה נשמתם צרורה בצרור החיים אמן!

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

We would like to Wholeheartedly Thank our Dear Friends,

Mr. & Mrs. Alberto Benaloun

for generously Donating the
TORAH LEARNING of

TEVET 5786

In Memory of

Yosef Ben Meschoda z"l the 19 of Tevet

Elisa Bat Meschoda z"l 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.

JANUARY 1ST

YOM SHEKULO TORAH

SURFSIDE

GUEST SPEAKER



Masechet Megilla (Rabbi Elmaleh)

4pm-5:20pm

MUSHA

5:20pm

Kids Program / Shiurim

6:30pm

Kol - Shiurim (Fr, En)

6:30pm

BBQ DINNER

SHARP
5:00PM



RABBI ELMALEH



HECHAL SHALOM



CHEVRAT
PINTO

310 95TH SURFSIDE, FL



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,

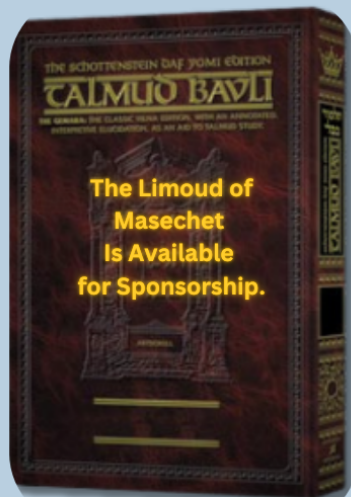
THE PEREZ FAMILY

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 Kiddush** has been sponsored anonymously. Hazak U'Baruch
- **This Week's Seudat Shelishit** is available for sponsorship.
- 📖 **This Week's Daf Yomi** has been kindly Sponsored by **Mr. & Mrs. Laurent Becker** in memory of His Dear cousin **Haim Mamou Ben Eliezer z'l**. Tihye Nishmato Tzerura Bitzror Hahayim Began Eden Amen!
- **This Week's Breakfast** is available for sponsorship.

WEEKLY SHIURIM:

Daf Hayomi: 7:30am Sun. - Fri. (Rabbi Elmaleh)
Beki'im Bahalacha: 5:10pm Sun. - Thurs. (Rabbi Elmaleh)
Hok LeIsrael: 8:50am Sun. - Fri. (Rabbi Zafrani)
Kinyan Hamasechta: Every Week morning. (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. Elias Toby**
-  **Mr. Beno Israel**
-  **Mr. Jordan Malka**
-  **Mr. Avi Toledano**
-  **Mr. Steve Halimi**
-  **Mr. Aron Lemmel**
-  **Mr. Alex Kotlyar**
-  **Dr. J.J Edderai**
-  **Mr. Emmanuel Abikhzer**
-  **Mr. Yosef David Cohen**
-  **Mr. Alain Albergel**
-  **Mr. Daniel Benlulu**
-  **Mr. Jacques Laurent Cohen**
-  **Mr. Romain Ferrier**
-  **Mr. Ira Yasbin**
-  **Mr. Sam Sutton**
-  **Mr. Isaac Kassin**
-  **Mr. Salomon Cohen**
-  **Mr. Leon Elfassy**
-  **Mr. Amram Mouyal**
-  **Mr. David Perez**
-  **Mr. Albert Belecen**
-  **Mr. Moshe Benmergui**
-  **Mr. Shai Cohen**
-  **Mr. Maurice Bassal**
-  **Mr. Royi Hazan**
-  **Mr. Eliyahou Benchaya**

👶 *The Children's*
program in ⌚ 4:00pm with
Rabbi Avi Fried, Rabbi Ariel
Cohen, Dan Cohen & Moshe
Benmergui.



The Board of Directors:

Dr. Ari Benmergui (President)

Mr. Philippe Cohen (VP)	Mr. Jake Bengio (Treasurer)	Mr. Jonathan Edderai (Secretary)
Mr. Arnaud Sitbon (Board Officer)	Dr. Ronny Aquinin (Board Officer)	Mr. Sammy Maya (Board Officer)



Refuah Shelema List

● Reuven Moshe Ben Eshter Sarah,	● Yizhak Ben Simja	● Simja Bat Esther,	● Dalia Bat Roza	● Sara Leticia Bat Mesoda,
● Mordechai Ben Brucha Malka Shmalo,	● Michael Ben Aliza,	● Rachel Bat Sarah,	● Nadia Bat Saida	● Alegria Simha Bat Esther,
● Yizhak Abraham Ben Sheli,	● Menahem Ben Shira	● Nina Bat Rachel,	● Gila	● Naomie Bat Rarel Adda,
● Yosef Yizhak Ben Sara Hana,	● Moshe Ben Rahel	● Gitel Rina Bat Yael,	● Esther Bat Estrella	● Sivan Simha Bat Yehudit,
● David Eliyahu Ben Miriam	● David Ben Freha Rina	● Miriam Bat Sofy,	● Mazal Tov Bat Corina	● Natalie Rachel Bat Nancy,
● Mordechai Ben Mercedes	● Mordechai Ben Miriam,	● Rahma Bat Simha	● Peril Bat Sarah	● Abigael Haya Bat Esther
● Binyamin Simcha Ben Hilla	● Aviv Ben Luba Miriam	● Esther Bat Fortuna	● Hava Bat Dora	● Madeleine Bat Esther
● Yosef Shalom Ben Devora Neima	● Meir Ben Leah	● Malka Bat Dina	● Emma Bat Haïa	● Nurit Jacqueline Bat Rahel
● David Mordechai Ben Camouna	● Yitzhak Ben Rahel	● Raizel Bat Miriam	● Heleni Orna bat Hen Hana	● Marcelle Mesoda Bat Alegria
● Yosef Ben Esther Rabinovitz	● Israel Ben Lea	● Leah Bat Rivka	● Ruth Bat Sarah	● Shira Yaffa Bat Sara
● Yehuda Ben Lea	● Isaac Ben Mesoda	● Sol Bat Perla		● Eva Bat Yael Khayat
● Baroukh Yoel Shimon Israel Ben Pnina Jeanine	● Haim Ben Marcell	● Chana Bat Bilha		● Camouna Bat Fortuna
● Avraham Ben Regina	● David Aaron Ben Rivkah	● Yael Bat Rut		● Ruth Nehama Bat Sara
● Eliyahu Haïm Hanavi Ben Tita Esther	● Refael Haim Meir Ben Sima Chassa	● Adel Miriam Bat Mikhal Alia		● Karine Messoda Bat Simha
● Nisim Ben Celine Hasiba	● Liam Mimoun Ben Esther			● Denise Dina Bat Fortuna
● Haim Ben Sultana	● Yosef Zvi Ben Sara Yosef			● Lea Hana Devora Bat Mazal-tov
● Yitzhak Ben Esther Sarah	● Mordechai Dov Ber Ben Hana			
	● Shimon Ben Esther			
	● Shlomo Ben Haya Rachel			

Happy Birthday in December:

- 1st : Mrs. Raquel Allouche
- 3rd : Mrs. Orit Benhayoun
- 4th : Mr. Steve Halimi
- 5th : Mr. Eytan Ohayon
Mrs. Dayana Benmergui
Naomi Simcha Becker
- 7th : Nava Taieb
- 8th : Mr. Jonathan Edderai
Raphael Ferrier
- 10th : Mr. Isaac Maya
- 11th : Mr. Laurent Becker
- 12th : Mrs. Orly Benhayoun
- 13th : Mrs. Raquel Benarroch
Mrs. Sabine Pery
- 16th : Mr. Daniel Benhayoun
Mr. Haim Lahmi
Alexandre Pery
- 21st : Mr. Ariel Benhayoun
- 23rd : Mrs. Sol Aquinin
- 27th : Mr. Jacky Werta
- 28th : Mrs. Deborah Maya
- 29th : Miss Avigail Benmergui
- 30th : Mr. Michel Pery

Happy Anniversary To:

- 22nd : Dr. Jean Jacques & Perla Edderai
- 25th : Dr. Jean Paul & Muriel Courchia
- 30th : Amichai & Magali Shoshan
- 31st : Alain & Arielle Albergel

Nahalot of Tevet:

- 1st : Yehoshua Belecen Bar Clara z"l
(Uncle of Mr. Alberto Belecen)
Yizhak Hacohen Bar Esther z"l
(Father of Mr. David Cohen)
Serge Shlomo Ben Henriette Rosenblum z'l
(Father of Mrs. Gigit Bouhnik)
- 2nd : Rachel Bat Moshe Amsellem z'l
(Grandmother of Mr. Fred Sellam)
- 3rd : Bilha Bat Jana Carciente z"l
(Mother of Mrs. Jeannete Kamhazi)
Daniel David Amar Ben Mazal Tov z"l
(Father of Mrs. Jeannine Furhmann)
Saadia Lasry Bar Simcha z"l
(Grandfather of Sr. Moises Benmergui)

- Simha Elmaleh Bat Moshe z"l
(Aunt of R. D. Elmaleh)
- 6th : Messod Bentes Bar Yehuda z"l
(Father of Silvia Benoudiz Z"
Messoud Ben Esther Azoulay z"l
(Grandfather of Mr. Anthony Azoulay)
- 7th : David Guenoun Bar Shelomo z"l
(Father of Mr. Abraham Guenoun z"l)
- 8th : Yaacov Elia z"l Bar Yoram & Sylvia
(Nephew of Mrs. Ruby Mouyal)
- 9th : Haim Mamou Ben Eliezer z"l
(Cousin of Mr. Laurent Becker)
- 10th : Miriam Edderai Bat Rajel z"l
(Grandmother of Dr. J.J. Edderai)
Sarah Bat Sete z"l
(Grandmother of Mr. Moises Benmergui)
Moise Ben Aicha & Eleazr z"l
(Grandfather of Mrs. Yael Cohen)
- 12th : Coty Benarroch Bat Sol z"l
(Mother of Mr. Vidal Benarroch
& Mrs. Sol Aquinin)
- 13th : Rahel Bat Simha z"l
(Mother of Mr. Alberto Cohen)
- 14th : Eliyahu Tapiero Ben Miriam z"l
(Father of Mr. Jacky Tapiero)
- 15th : Eliyahu Delouya Ben Esther z"l
(Grandfather of Mr. Jacky Werta)
David Mamane z"l
(Brother of Mr. Habib Mamane)
- 16th : Celine Hasiba Bat Ramo z"l
(Aunt of Mr. Jacky Werta)
- 18th : Solita Bendayan Bat Simha z"l
(Mother of Mrs. Evelyn Belecen)
Shemuel Maya Ben Malkuna z"l
(Father of Mr. Shabetai Maya z"l)
- 20th : Rebecca Behar Bat Sultana z"l
(Cousin of Mr. Shabetai Maya z"l)
- 21st : Naftali Gad Ben Leah & Nisan z"l
(Father of Mr. Michael Gad)
- 25th : Esther Therese Albergel Bat Hnina z"l
(Mother of Mr. Alain Albergel)
Freha Bat Simha Elbaz z"l (Maman Petite)
(Grandmother of Dr. Jean Paul Courchia)

Spread Positivity!

(Rabbi Eli Mansour)

The Torah in Parashat Vayigash lists the names of the members of Yaakov Abinu's family who moved with him from Canaan to Egypt. These include his granddaughter, Serah, the daughter of Asher (46:17).

Targum Yonatan Ben Uziel tells us something fascinating about Serah – she was one of the very few people in world history who never died, and instead went into Gan Eden alive. Serah received this special reward because she was the one who informed Yaakov Abinu that Yosef was still alive. Yaakov had mourned and grieved for twenty-two years, thinking that Yosef, his beloved son, was devoured by an animal. When Yosef's brothers returned from Egypt with the news that Yosef was actually alive, and had risen to the position of vizier of Egypt, they were unsure how to communicate this information to Yaakov. He was an elderly, shattered man, and they needed to share with him this news in a gentle, delicate manner that wouldn't cause him shock. They turned to Serah, Asher's daughter, who was a talented musician. She took an instrument and sang beautifully to Yaakov the words that Yosef was alive. In reward for this act, Serah earned eternal life.

It is not difficult to see the principle of "Midda Ke'negged Midda" – how actions are repaid "measure for measure" – at work in this story. Serah effectively restored Yaakov Abinu's soul, bringing him back to life. Throughout the

twenty-two years of mourning, Yaakov was lifeless – without joy, without vitality. Serah restored Yaakov's life – and so she was rewarded with eternal life.

The Zohar teaches that anytime a person shares good news with somebody, the spirit of Eliyahu Ha'nabi enters his being. Eliyahu is the one who will inform us of Mashiah's imminent arrival. In fact, Ashkenazim have the practice of adding a brief prayer to Birkat Ha'mazon asking Hashem to send us Eliyahu Ha'nabi "so that he will bring us good news, salvations and consolations." Eliyahu is the ultimate bearer of good tidings – and he is the most famous person who never died, who lives eternally, who went straight into Gan Eden without experiencing death. By sharing good news with people, we attain an element of Eliyahu Ha'nabi's eternal quality. When we tell good news, we make people happier, we revitalize them, we encourage them, we bring them more "liveliness." We are thus worthy of eternity.

I recall that after my first child was born, I went from the hospital to a job I had at the time tutoring a young man in preparation for his Bar-Misva. When I came in, his mother said hello and asked how I was doing. I said I was fine, without informing her that my wife delivered a baby boy. I felt I would come across as self-absorbed by telling her about the birth. Later, the father came in and said hello, and once again I just responded to the greeting without informing him about the birth of my son.

Not long after I left, both parents heard that my wife had given birth to a boy. They both called me and asked in bewilderment why I hadn't said anything about it.

I acted incorrectly that day. I didn't realize at that time how important it is to share good news, as much and as often as possible. People love hearing good news. It gets them excited, it injects them with optimism and encouragement. It gives them a better feeling about the world. It reminds them that beautiful things are happening all around them, that Hashem does so many wonderful things. Sharing good news has the effect of lifting people's spirits and energizing them.

This is especially important in today's day and age. The device we carry in our pocket is constantly bringing us bad news. We are greeted all day by distressing news, by all that is wrong in the world. The news feeds never tell us about couples getting engaged and married, about people working hard, accomplishing, and earning a respectable livelihood, about happy families enjoying dinner or an outing, about people doing Mivot and learning Torah. This is not reported as news because it's uninteresting. News feeds instead tell us as much negative information as it can – crime, corruption, ugly politics, "juicy" gossip about public personalities and celebrities, etc. Every piece of news we consume makes the world seem darker. The cumulative effect of news consumption is chronic negativity, and even anxiety, as we feel that everything about the world is wrong.

The antidote to this gloom is positivity. We should be making a point of being as positive and upbeat as possible. We should be seizing every opportunity we have to share happy news, to point out the good things that are happening, to compliment, to praise, to express admiration and gratitude. There is more than enough negativity in our lives – and we must therefore

avoid adding further negativity. Instead, let's spread positivity, talking as much as we can about all the good we see around us.

Effective Communication

(Rabbi Joey Haber)

I have never met anyone who likes being told what to do, who likes when his behavior is critiqued and is told to change. Yet, this is something we all do to others.

Spouses are often telling each other what they should and shouldn't do. And of course parents have the responsibility to educate their children so they can learn the right way to live. The problem becomes how we can expect the behavior to change if they – like us! – don't like to be corrected or criticized. If a child's instinct when hearing criticism is to defend himself or herself, then what should a parent do?

Perhaps we can learn the answer from an example of effective communication found in the beginning of Parashat Vayigash.

The *parashah* begins with Yehuda's famous plea to Yosef, the vizier of Egypt. Binyamin, the youngest of the brothers was framed as a thief, and when Yosef's royal goblet was found in his bag, Yosef ordered that he remain in Egypt as his slave, while the other brothers return home. Yehuda, however, had made a solemn promise to their father, Yaakov, that he would personally guarantee Binyamin's safe return home. And so Yehuda came before Yosef and made an impassioned speech, begging Yosef to allow him to remain in Binyamin's stead. In this speech, Yehuda reviewed all the

events that led to the current crisis, recalling how he and his brothers came to purchase grain, how Yosef demanded that they bring their youngest brother, how their father at first refused, due to his fear that something might happen to Binyamin, and how Yehuda had personally assured Yaakov that he would bring Binyamin home.

Finally, the Torah says, at the end of Yehuda's speech, Yosef could no longer control himself – לא יכול יוסף להתאפק – and he revealed his identity to his brothers. He then told them to go back and bring their father and their families to Egypt where he would support them during the harsh famine.

What changed Yosef's heart? What was the "trigger" that led him to relent?

The answer, it seems, is that he was affected mainly by Yehuda's final words: כי איך אעלה אבי והנער – "For how can I go back to my father if the youngster is not with me?"

Yehuda made a lengthy speech, but this had no effect. He was effective in changing Yosef's heart only when he asked a pointed question: "What should I do? What options do I have?"

Let us try to apply this to a typical parent/child conflict.

A girl wants to go out with her friends, but she has a test the next day and needs to study. Her parents want her to stay home and prepare for the exam.

They could give a long speech about how irresponsible it is to go out the night before a test, how she needs to be more organized, how she should have studied days earlier but didn't, how she'll have other opportunities to get together with her friends, and so on.

But a speech is not going to work.

A far more effective approach would be to ask the pointed question, "What do you want?" They could acknowledge her predicament, express understanding of her legitimate desire to be with her friends, validate her feelings of disappointment, and then ask, "So what do you suggest? Do you want to fail the test? Do you want to study first and then go to spend a few minutes with them? What do you want to do?"

Lecturing is not effective. Posing simple questions often can be.

The mistake so many parents make is that they think they can give speeches, or they can harshly criticize bad behavior at the heat of the moment, and this will somehow have an effect on the child's behavior. Parents need to remember that angry rants make things worse, not better. They only lead to more defiance. Yehuda's lengthy speech didn't help. He succeeded only when he framed the situation in clear, concise and practical terms. כי איך אעלה אל אבי והנער איננו איתי.

As we said, nobody likes to be reprimanded or told what to do. So instead of criticizing and expressing anger, let's keep it short, to the point, and with practicality, so that our children, or whoever it is we're speaking to, will react the way we want them to.

Food for Thought

The Positive

Atmosphere of a Healthy Jewish Home

Rabbi David Elmaleh

(Insights of Chinuch Yeladim Monday night Series)

A healthy Jewish child grows primarily from the emotional atmosphere of the home. Chinuch does not succeed through control, pressure, or perfection, but through positivity, presence, listening, and a strong sense of identity. Negativity poisons growth, while warmth and respect create emotional resilience. Children do not learn who they are from speeches or rules alone; they absorb the emotional climate in which they live.

Growth in life rarely happens in a straight line. Hashem designed the world so that progress emerges through tension and back-and-forth movement. Just as walking, electricity, and learning to balance all depend on oscillation, emotional and spiritual development follows the same pattern. Retreats are not failures; they are part of forward motion. This is true for children, for parents, and for our relationship with Hashem. The Torah itself reflects this design, with meaningful structures built around three: Avraham, Yitzchak, and Yaakov; Torah, Avodah, and Gemilut Chasadim; Nefesh, Ruach, and Neshama. Growth happens in the middle, in the tension between forces, not at the extremes.

One of the most essential foundations of chinuch is the understanding that the neshama is never damaged. There is no such thing as a “broken neshama.” Sin may affect behavior, emotions, or habits, but it never touches the essence of a person. Chinuch is therefore not about fixing something defective,

but about elevating the nefesh toward the neshama and helping a child reconnect with who they truly are.

What most undermines a healthy home is negativity. Screaming, chronic criticism, fighting, constant stress, and a culture of complaint act as emotional poison. Children do not analyze whether the negativity is directed at them or at others; they simply absorb the atmosphere and internalize a sense of insecurity. Even when parents believe they are being “realistic” or “expressing frustration,” the emotional cost to children can be very high. A healthy home is built through the opposite qualities: calm and respectful speech, encouragement instead of criticism, reduced stress, and harmony between parents. Perfection is not required. What matters is movement toward improvement and an atmosphere that feels alive, warm, and safe. Children thrive not in flawless homes, but in homes where effort, love, and emotional availability are present.

Listening plays a central role in emotional health. In a world of constant distraction, genuine presence has become rare. Children need eye contact, to be heard, and to feel taken seriously. True listening means trying to understand rather than rushing to respond, reflecting back what a child says, asking questions instead of delivering lectures, and showing that their thoughts matter. When children feel heard, they develop confidence, emotional stability, and the ability to think independently. Power struggles are especially destructive to chinuch. Constant battles, particularly over minor issues, damage the emotional atmosphere even when discipline remains intact. Many families unknowingly engage in unnecessary wars over food, habits, or routines, believing they

are protecting standards while slowly eroding emotional safety. In chinuch, tone matters far more than the topic itself.

Another serious challenge is inconsistency between values and behavior. Worse than hypocrisy is what might be called “splitting”—maintaining official rules while living by a different, unspoken standard. When children sense this gap, they internalize that Judaism is performative rather than authentic, which often leads to confusion, cynicism, or double lives later on.

At the center of everything lies identity — *ani*. Today’s children are asking, often unconsciously, “Who am I really?” Exile hollowed out inner identity and replaced it with image, appearance, and external validation. Torah teaches the opposite: every Jew has a unique neshama and an irreplaceable mission. Each person can say, “Bishvili nivra ha’olam.” A parent who does not possess a healthy sense of self cannot transmit healthy identity to a child.

For this reason, loving oneself is not optional in Torah life. Torah does not teach that a person is inherently bad. The concept of *ra* refers to brokenness or fragmentation, not evil. Judaism teaches that a person is fundamentally good but unfinished. When a parent sees themselves as bad or unworthy, their child will feel the same, even if they are told “I love you.” True chinuch begins when a parent sees themselves as essentially good, uses mistakes as fuel for growth, and learns to integrate inner struggles rather than suppress them.

Struggle, tension, and imperfection are not failures; they are the very system Hashem designed. A healthy Jewish home is not silent, perfect, or tightly controlled. It is warm, alive, emotionally safe, and constantly moving forward through ups and downs.

When a parent ends the day with the thought, "I am a good parent, and my children are lucky to have me," they repair their own sense of *ani*. From that place, everything else flows.

Children do not grow from rules and speeches alone. They grow from atmosphere, identity, and the experience of being genuinely heard.

Daily Halacha

Reciting "Va'yebarech David" and Giving Three Coins to Sedaka

Although technically Pesukeh De'zimra ends after the verses of "Baruch Hashem Le'olam Amen Ve'amen," at which point we should, in principle, proceed to Yishtabah – the concluding blessing of Pesukeh De'zimra – it is customary to add Va'yebarech David as well as Shirat Ha'yam. This is an ancient practice, instituted around one thousand years ago.

The section of Va'yebarech David consists of verses from the Book of Dibreh Ha'yamim I (29:10-13) and a series of verses from the Book of Nehemya (9:5-11). The section of Shirat Ha'yam, of course, is the song sung by Beneh Yisrael after crossing the sea (Shemot, chapter 15), preceded by two introductory verses ("Va'yosha Hashem...").

The Sha'ar Ha'kavanot writes that one should stand while reciting the first 40 words of Va'yebarech David, meaning, through the words "Ata Hu Hashem Ha'Elokim." He adds that

the first letters of these final five words – Alef, Heh, Yod and Heh – spell the Name of Hashem ("E-heyeh") associated with "Keter," the highest of the Sefirot (emanations).

As standing during the recitation of these forty words is only customary, and not a strict requirement, one who finds it difficult to stand may certainly sit.

While reciting the words "Ve'ata Moshel Ba'kol" in Va'yebarech David, one should give some money to charity. Specifically, one gives three coins – he should first give two coins together, and then a third coin by itself.

This practice was taught by the Arizal, but there are indications that its origins date back even earlier. One indication is a testimony that the Rama (Rav Moshe Isserles, 1520-1572) followed this custom of giving charity during Va'yebarech David in his synagogue in Cracow, and the Rama did not have access to the Arizal's teachings.

By giving charity during Pesukeh De'zimra, before praying the Amida, one fulfills the custom of Rabbi Elazar, mentioned by the Gemara (Baba Batra 10a), to give charity before praying. The commentaries explain that this should be done so that the charity acts as an advocate on the individual's behalf, helping to ensure the acceptance of his prayers. It has been noted that if Rabbi Elazar, a righteous sage, felt that he needed an advocate, then certainly we, who are on a much lower level, should avail ourselves of such an advocate by giving charity before praying.

Some had the custom to give charity each morning twice – when they first entered the synagogue, and then a second time while reciting the words "Ve'ata Moshel Ba'kol." This custom is brought by the Kaf Ha'haim (Rav

Yaakov Haim Sofer, Baghdad-Jerusalem, 1870-1939), who tells the story of a person who consistently followed this practice, but one day failed to do so. That night, he dreamt that he was harshly chastised for deviating from this practice. Interestingly enough, Rav Ben Sion Mussafi brings a tradition among Iraqi Jews that whenever the Kaf Ha'haim tells a story about somebody without naming him, this story is actually about himself. We may thus conclude that the Kaf Ha'haim personally observed this custom to give charity when entering the synagogue and then a second time during the recitation of "Ve'ata Moshel Ba'kol." In any event, the consensus among the Poskim is that it suffices to give charity only once, during the recitation of "Ve'ata Moshel Ba'kol," because, as mentioned, the purpose is to give charity before one presents his requests in the Amida prayer.

One should preferably give charity not only at Shaharit, but also before Minha and Arvit.

The Ben Ish Hai (Rav Yosef Haim of Baghdad, 1833-1909) taught that the act of giving charity is associated with the divine Name of Havaya (which is spelled Yod, Heh, Vav and Heh). The small coin resembles Yod – the smallest letter in the alphabet – and the giver holds it in his hand, with his five fingers, alluding to the letter Heh, which in Gematria equals 5. When he extends his arm, he forms the letter Vav, which is long and straight, and the coin is then received in the poor individual's hand, which represents the second Heh in the Name. The Ben Ish Hai adds that if a poor person is not present, and one is setting aside the money for charity, then he should place the coin with his right hand into a pouch in his left hand.

In his work *Od Yosef Hai* (Parashat Vayigash), the Ben Ish Hai writes that there were Sadikim who fulfilled this custom even on Shabbat. Before Shabbat, they would prepare two envelopes – one with two coins, and another with one coin, and place them in a designated location. Then, on Shabbat, while reciting "Ve'ata Moshel Ba'kol," they would think of those envelopes, allocating them for charity. They would then give these coins to the poor after Shabbat. Even one who did not designate these envelopes before Shabbat can fulfill this practice on Shabbat by pledging in his mind during the recitation of "Ve'ata Moshel Ba'kol" to donate three coins to Sedaka after Shabbat.

The Kaf Ha'haim writes that if a person has a bill, and he cannot exchange it for coins, then he should hold it and have in mind to donate the value of two coins within this bill for charity, and then the value of one coin. After several days, when he has donated the full amount of the bill, he should give the bill to charity. If one wishes to give charity from the bill before Mincha and Arbit, when speaking is permissible, he should make this pledge verbally.

Asara B' Tevet

What Is Asarah B'Tevet (Tevet 10)?

The 10th of Tevet (known as Asarah B'Tevet) is observed as a day of fasting, mourning and repentance. We refrain from food and drink from daybreak to nightfall, and add Selichot (penitential prayers) and other special supplements to our prayers. The fast ends at nightfall (and Kidush has been said, when this fast occurs on Friday), or as soon

as you see three medium-sized stars in the sky.

What does it commemorate?

Jerusalem Surrounded

For years, G-d had sent His prophets to warn Israel about the impending destruction of Jerusalem and the Holy Temple if they didn't mend their ways. But they derided the holy men as bearers of "false prophecies of doom," bent on demoralizing the nation. They even went so far as to kill one of the prophets.

Then it finally happened. On the 10th day of the Jewish month of Tevet, in the year 3336 from Creation (425 BCE), the armies of the Babylonian emperor Nebuchadnezzar laid siege to Jerusalem.¹

Ever patient, G-d delayed the destruction to give the Jews yet another chance to repent. He repeatedly sent the prophet Jeremiah to admonish His nation, but they foolishly had him imprisoned. Thus, 30 months later, on Tamuz 92 (or 17, the very date the walls would be breached when the Second Temple was destroyed), 3338, the city walls were breached, and on 9 Av of that year the Holy Temple was destroyed and the Jewish people were exiled.

Unique among Jewish fasts, 10 Tevet is observed (in a joyful manner) even when it falls on a Friday, though it interferes somewhat with Shabbat preparations.

This date is viewed as the beginning of the chain of events that culminated with the destruction of the Temple and the subsequent exiles, something that we have never fully recovered from, because even when the Second Temple was finally built, it never returned to its full glory.

The 10th of Tevet also commemorates two tragic events that

occurred close to that date, which were incorporated into the Selichot of 10 Tevet.

8 Tevet: Translating the Torah Into Greek

In an effort to translate the Torah into Greek (following an unsuccessful attempt 61 years earlier), the ruling Egyptian-Greek emperor Ptolemy gathered 72 Torah sages, had them sequestered in 72 separate rooms, and ordered them to each produce a translation. On the 8th of Tevet of the year 3515 (246 BCE), they produced 72 identical translations. This was miraculous, especially since there were 13 places where the translators intentionally diverged from the literal translation.⁴

Despite the miracles, the rabbis viewed this event as one of the darkest days in Jewish history, comparing it to the day the Jews made the golden calf.

Now, translating the Torah is not a bad thing. After all, Moses himself had translated the Torah into 70 languages.

But, unlike that divine endeavor, this was a human project, initiated by a mortal ruler. As such, it could become a "golden calf"—a humanly defined vessel for the divine truth. Instead of faithfully conforming to their sacred content, the foreign garments could allow for distortion of the Torah's original meaning.

Indeed, the Greek translation advanced the agenda of the Hellenist Jews to bring Greek culture into Jewish life, transforming the holy Torah into just another book of wisdom in Ptolemy's great library.

9 Tevet: Passing of Ezra the Scribe

Ezra the Scribe passed away on the 9th of Tevet of the year 3448 (313 BCE), exactly 1000 years

after the giving of the Torah on Mount Sinai.

It was he who led the return of the Jewish people to the Land of Israel after the Babylonian exile, oversaw the building of the Second Temple, and helped put a stop to the wave of intermarriage that afflicted the Jews at that time. As head of the Great Assembly, he canonized the 24 books of the Holy Scriptures (Tanach) and legislated a series of laws and practices, including formalized prayer, guaranteeing the continuation of authentic Judaism among the Jewish people to this very day.

A Composite of Sadness

Although the 8th and 9th of Tevet were established as separate fast days, the rabbis consolidated them into the fast of 10 Tevet, a day mentioned in the Bible by the prophet Ezekiel as a day of mourning, so that the month would not be full of sadness and mourning.

Accordingly, in recent times, 10 Tevet became the day to say kaddish for the victims of the Holocaust, many of whose day of martyrdom is unknown.

Kid's Corner

A Deeper Appreciation for the Three Steps Forward Before Shemoine Esrey

The Source of Taking Three Steps Forward

There are things that we do thousands of times during our lifetime but because we started doing them when we were very young we become so used to them that we never ponder their significance. One such thing is the three steps forward that we take before Shemoine Esrey. The

source for these steps is a Rema in Shulchan Oruch (אורח חיים סי' צ"ה) in the name of one of the Rishonim called the Roikeach who quotes three Pesukim with the word Vayigash meaning "and he drew near".

Describing The Scene in Yosef's Throne-Room

One of the three pesukim quoted is the first one in this week's Sedra. To better understand this pasuk's connection to Shemoneh Esrei, let's take a look at the Oir Hachayim Hakodosh's explanation of this Passuk:

The Oir Hachayim Hakodosh describes how Yosef Hatzadik's throne-room was set up. Many officers and ministers surrounded Yosef and when an outsider wanted to speak to him, the petitioner had to stand outside of the circle of ministers. (Seemingly, something like the picture to the right.) This setup meant that all of the officers and ministers would be able to follow any conversations one had with the viceroy.

The Problem with This Situation

The Gemoro (מסכת ע"ז דף י:) teaches us that one cannot convince a King to retract his words since this would be a source of embarrassment for him. Even if the King had indeed made a mistake, he can never be seen as wrong due to the respect that his lofty position commands. Yehuda understood this and therefore was in a quandary. On the one hand, under no circumstances could he leave Binyomin in Mitzrayim, yet on the other hand he couldn't expect to publicly argue with the second-in-command of Mitzrayim and win.

The Solution

Yehuda did something very daring. Instead of staying where he should have been positioned, he

bypassed the ministers and he walked right up to Yosef, His Royal Highness himself. In this position, Yehuda was able to converse with Yosef without the surrounding ministers being able to hear. Speaking directly into Yosef's ear, Yehuda explained that it would be life-threatening for his elderly father if he were to return home without Binyomin and therefore, could he take Binyomin's place instead. Since Yehudah made this offer without anyone else able to hear, it would not embarrass Yosef if Yosef were to change his mind and agree.

Beautifully Explained the First Possuk

With this explanation the Oir Hachayim clarifies many "diyukim" in the first Possuk.

"Vayigash Eilov Yehuda" is literal. Yehuda drew near to Yosef; he made his way over to Yosef's throne to be out of ear-shot of the surrounding Ministers.

Once there, he asked, "Yedaber Noh Avdecho Dovor Be'oznei Adoini" - "Please allow me, your servant, to speak into the ears of my Master". Again, this is literal. Yehudah wanted Yosef's permission to allow him to speak with him quietly.

Then, Yehudah continued, Ve'al Yichar Apcho Be'avdecho, - If you want to be annoyed with me that I dare to speak quietly with you, please do not be annoyed at your servant for this...

Ki komoicho ke'Pharoah, meaning, it is only because I have so much respect for you, even considering you like a king such as Paroah, that I do not want to publicly argue with you since this will allow people to see that you were influenced. It is out of my great respect for you I have moved from my spot to speak beside you quietly.

The Connection to Tefilla

The Vilna Goan (סידור אשי ישראל explains בברכת השיבה שופטיו) refers to the Beis Din Shel Maalo which Hashem established to work with exact judgment, however, חסד Hashem Himself is full of Mercy and compassion.

Now we can understand our steps forward before Shemoine Esrey. Like Yehuda, stepped forward to bypass the ministers and speak in Yosef's ear, we too step forward, passing the Beis Din Shel Maale so that we can daven quietly directly in front of Hashem Himself.

La Paracha En Français

L'étude de la Torah : la vraie vaillance

« Ce sera lorsque Paro vous mandera et dira : "Quelles sont vos occupations ?", vous répondrez : "Tes serviteurs étaient des éleveurs de bétail, depuis leur jeunesse jusqu'à présent, et nous et nos pères." » (Béréchit 46, 33-34)

Yossef le juste s'adressa à ses frères pour leur dire que, maintenant qu'ils étaient arrivés en Egypte, il était sûr que Paro allait les convoquer auprès de lui, pour les voir et estimer leurs forces. En effet, Paro avait déjà été impressionné par la vaillance hors du commun de Yossef, raison pour laquelle il l'avait nommé roi, et il était donc fort probable qu'il demande à voir ses frères, pour vérifier si eux aussi étaient des hommes vaillants, qu'il pourrait recruter dans son armée afin de renforcer sa royauté.

C'est pourquoi Yossef n'attendit pas que Paro lui-même les convoque, mais anticipa ceci, en prenant lui-même l'initiative de les lui présenter, comme il est dit

: « Mon père et mes frères, avec leur menu et leur gros bétail et tout ce qu'ils possèdent, sont venus du pays de Canaan ; et les voici dans le pays de Gochén. » (Béréchit 47, 1) Par ailleurs, la Torah rapporte que Yossef donna à ses frères des instructions leur indiquant comment se comporter et que répondre à l'interrogatoire de Paro : s'il leur demandait quelles étaient leurs occupations, ils répondraient prudemment qu'ils étaient des éleveurs de bétail, et veilleraient à ne pas mentionner leur force ou leur intelligence.

La nomination de Yossef en tant que vice-roi d'Egypte correspondait à une décision temporaire concernant un individu en particulier, mais il est évident que telle n'était pas la voie à suivre pour le reste du peuple. En effet, la mission des tribus était d'édifier des maisons d'étude et de diffuser la Torah de leur père Yaakov, patrimoine qui devait assurer la survie spirituelle des enfants d'Israël durant l'exil égyptien et leur donner ensuite droit à la délivrance.

Notre patriarche Yaakov, qui désirait adoucir les difficultés si éprouvantes de l'exil égyptien, envoya Yéhouda en avant pour « indiquer », c'est-à-dire créer des maisons d'étude afin de pouvoir diffuser la voix de la Torah. Il donna également cette même instruction au reste de ses enfants. C'est la raison pour laquelle cette terre fut nommée Gochén, du fait que les enfants d'Israël y approfondirent (hitgochehou) les paroles de Torah. Le pouvoir remarquable de la Torah peut être illustré par le fait que la tribu de Lévi ne subit pas le joug de l'asservissement du fait qu'elle s'était entièrement consacrée à l'étude de la Torah (Chémot Rabba 5, 16), contrairement au reste des tribus, qui furent assujetties.

Yossef recommanda à ses frères de transmettre à Paro, pour message essentiel, qu'ils étaient des bergers (anchei mikné), c'est-à-dire des hommes occupés à obtenir des acquisitions (kinyanim) en Torah. S'il est vrai qu'ils étaient également des hommes physiquement vaillants, cela ne constituait pourtant pas l'essentiel de leurs caractéristiques. Car c'était la Torah qui représentait leur unique intérêt et leur devise. En faisant venir auprès de Paro les plus faibles de ses frères, Yossef lui démontra que la vaillance physique n'était pas l'essentiel à leurs yeux, mais plutôt la Torah, la preuve étant qu'ils n'étaient ni musclés, ni robustes. Pourtant, Paro était informé, aussi bien que le monde entier, de la force exceptionnelle des tribus ! En réalité, en apparaissant devant Paro, les frères de Yossef lui transmièrent l'idée suivante : « Loin d'être des hommes de guerre, nous puissions notre force dans la Torah ; du fait que la Torah réside en nous, c'est d'elle que nous retirons la force nécessaire pour nous protéger. C'est la force de la Torah qui nous sert d'arme pour combattre nos ennemis. » Car la vraie vaillance consiste à vaincre son mauvais penchant et à le maîtriser, comme le souligne le verset : « Qui est l'homme vaillant ? Celui qui maîtrise son mauvais penchant. »

Reflexion Semanal

Santificar el habla

(Por Rav Abraham Twerski @aishlatino)

Y he aquí que sus ojos y los ojos de mi hermano Biniamín ven que es mi boca la que habla con ustedes (45:12)

Rashi comenta sobre las palabras "es mi boca la que habla con ustedes", que esto significa que habló "en *lashón ha-kodesh* (la lengua sagrada)". Se entiende que como prueba de su identidad Iosef les mostró que sabía hebreo.

¿Pero de qué forma esto es una prueba? Hasta ahora, se habían comunicado a través de un intérprete, que ellos asumieron que era un egipcio que obviamente sabía hebreo.

Las palabras de Rashi pueden tener un significado adicional. Toda la materia está dividida en cuatro categorías: *domem* (lo inanimado, reino mineral), *tzomeaj* (reino vegetal), *jai* (seres vivos, animales) y *medaber* (hablantes). La última categoría es la del hombre, el único ser que puede hablar.

¿Realmente es así? ¿El ser humano es la única criatura que puede comunicarse a través de sonidos? Sabemos que hay muchas formas de vida que se comunican a través de sonidos. ¿Acaso los sonidos no constituyen una forma de habla? Es cierto, el habla humana es mucho más sofisticada, pero eso sólo es una diferencia cuantitativa de las verbalizaciones animales, no una distinción cualitativa. Tener más clases de sonidos y un mayor vocabulario no es suficiente para darle al hombre la distinción de ser "un hablante".

La singularidad del hombre no es sólo tener una forma más sofisticada de habla, sino poder elevar su habla y santificarla. Al usar adecuadamente el habla, al no hablar tonterías, evitar hablar mal de otros y no contar chismes, la persona puede santificar su habla. Esto es algo que los animales no pueden hacer, y esta habilidad de santificar el habla es lo que nos da el mérito de ser llamados "hablantes".

Aunque no podemos justificar las acciones de los hermanos, Iosef no era totalmente inocente. La Torá nos dice que él "solía traer a su padre habladurías malas sobre ellos" (Génesis 37:2). El Midrash dice que todos esos malos informes eran infundados y, por lo tanto, Iosef era responsable de hablar *lashón hará*. Durante su esclavitud y encarcelamiento, Iosef volvió en *teshuvá* para purificarse por el *lashón hará*, el habla despectiva y negativa.

Sin embargo, la ley judía declara que una ofensa contra otra persona no es perdonada hasta que quien la cometió enmienda su acto y pide disculpas a esa persona. Al revelarse ante sus hermanos, Iosef quiso decirles que se había arrepentido por las cosas negativas que había hablado sobre ellos. "He corregido esa mala cualidad. He santificado mi habla. Ahora realmente soy un *medaber*, un hablante". El comentario de Rashi implica más que el hecho de hablar en hebreo. Ser políglota no justifica el título de *medaber*. Sólo llegamos a ser un "hablante" si nuestra habla es *kódesh*, sólo si santificamos nuestra habla.

De hecho, deberíamos enorgullecernos de tener el don de la palabra, pero a menos que santifiquemos su uso, no tenemos nada que nos diferencie. Evitar el abuso de este valioso don es lo que nos hace únicos como seres humanos.

Nahalot

Nahala of Rabbi Nathan of Breslov the 10th of Tebet

Nathan of Breslov (January 22, 1780 – December 20, 1844), also known as Reb Noson, born Nathan Sternhartz, was the chief disciple and scribe of Rebbe Nachman of Breslov, founder of the Breslov Hasidic dynasty. Reb Noson is credited with preserving, promoting and expanding the Breslov movement after the Rebbe's death. Rebbe Nachman himself said, "Were it not for Reb Noson, not a page of my writings would have remained."

Spiritual seeker

Reb Noson was born in the town of Nemyriv, Ukraine. His father, Rabbi Naphtali Hertz Sternhartz, was a Talmudic scholar of some distinction and a wealthy businessman. His mother's name was Chaya Laneh. Reb Noson was the firstborn of his family; he had three brothers — Reb Yudel, Reb Yosef, and Reb Leibush — and one sister, whose name is not known.

Reb Noson received a traditional Torah education and learned his father's business. At the age of 13 (as was the custom), he married Esther Shaindel, daughter of Rabbi Dovid Zvi Orbach, the leading rabbinical authority in Mohilov, Sharograd, and Kremenetz. Both his father and his father-in-law were staunch opponents of Hasidism.

Although Reb Noson was a learned scholar, he felt that something was lacking in his spiritual devotions. He began to visit different Hasidic rebbes, including Levi Yitzchok of Berdichev, and was impressed by their followers' sincerity. However, he could not summon the same intensity in his religious devotions. In 1802, Rebbe Nachman moved to Breslov, Ukraine, which is located nine

miles south of Nemyriv (a three-hour journey by horse in those days). Reb Noson went to hear the Rebbe, who was only 8 years his senior, and found the spiritual advisor he was seeking. Reb Noson became Rebbe Nachman's lifelong disciple.

Although Reb Noson's family was initially opposed to his association with Hasidism, they eventually relented when they saw that his Torah scholarship and personal piety only improved under the tutelage of Rebbe Nachman.

Reb Noson and Esther Shaindel had three sons — Shachneh, Yitzchok, and Dovid Zvi — and one daughter, Chana Tzirel. Esther Shaindel died in September 1826, and Reb Noson married Dishel, a widow with a son and daughter of her own, in October 1826. With his second wife, he had two more sons, Nachman and Yosef Yonah.

The scribe

Reb Noson was personally responsible for preserving the teachings, stories and everyday conversations of his mentor, and for promulgating the Breslov movement after Nachman's death in 1810.

While the Rebbe was alive, Reb Noson was his official scribe, carefully recording his teacher's words. Because many of the Rebbe's lessons were delivered on Sabbaths and Jewish holidays, when it is forbidden to write (according to Halakha, "Jewish law"), the material had to be written down later. However, Reb Noson had a phenomenal memory and was able to recall many lessons almost word-for-word. He would then show the manuscript to the Rebbe, who would make any final corrections. Some lessons were dictated line by line by Rebbe Nachman to Reb Noson after the Sabbath or Jewish holiday in Yiddish, and Reb Noson would translate the lessons into

Hebrew. In his later publications, Reb Noson carefully notes whether a lesson was edited and approved by Nachman himself, or was a less formal anecdote not specifically approved by him. He also makes a clear distinction between the Rebbe's actual words and any comments he himself wrote.

Building a movement

After Rebbe Nachman's death on October 16, 1810, Reb Noson moved to Breslov and began to be known as Nathan of Breslov. He became the leader of the Breslover Hasidim—but not the Rebbe, because Rebbe Nachman did not appoint a successor or establish a dynasty.

Instead, Reb Noson threw all his energies into strengthening the Breslover movement while maintaining his own rigorous schedule of Torah study. He purchased a printing press and published all of Rebbe Nachman's writings, as well as all the remembered conversations he and others had had with Nachman. Reb Noson also wrote many original discourses and teachings, some of which were published during his lifetime. He corresponded with Breslover Hasidim throughout Ukraine, and visited them several times a year.

Reb Noson was also responsible for making Uman, Ukraine, the city in which Rebbe Nachman is buried, into a focal point of the Hasidut. In 1811, he organized the first annual Rosh Hashana kibbutz (prayer gathering) at the gravesite, and continued to lead this pilgrimage until his death in 1844. Around 1830, he raised funds to build a synagogue in Uman to accommodate the increasingly large Rosh Hashana pilgrimage, and composed a number of prayers to be recited at Nachman's grave by his followers.



SHACHARIT

WEEKDAY: 8am

SUNDAY: 8:30am



MORENOU VE RABENOU
RABBI DAVID
HANANIA PINTO SHLITA

SURFSIDE

Hechal Shalom
Or Oziel
310 95th Street,
Surfside, Florida

Tuesday, December 16 –
Monday, December 29

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