



# שבת מודות

21st of Tevet

Jan 10th 2026

CANDLE LIGHTING 5:28pm

Shabbat Ends at 6:28pm

**RABBI DAVID ELMALEH**



**JEW-HATRED  
THEN AND NOW**

**HASHEM SEES  
WHAT WE DON'T**

**THE BERACHA OF "HA'TOB  
VE'HA'METIB"**

SYNAGOGUE: 310 95TH STREET, SURFSIDE FL 33154

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THIS WEEK BULLETIN HAS BEEN KINDLY SPONSORED LEILUY NISHMAT

מרים בת בילה ז"ל & שלמה בן יעקב ז"ל



# SCHEDULE



Daily zmanim - December to January 2025-26 / תשפ"ו תבת  
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Table with columns for dates (December/January 2025-26), sunrise/sunset times, and various prayer times (Mincha, Shacharis, etc.) in Hebrew and English. Includes a 'Standard time' header and a 'תבת תשפ"ו' header.

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**Shabbat Schedule**  
Shir Hashirim 5:20pm  
Mincha 5:35pm  
Candle Lighting: 5:28pm  
Shaharit Netz Minyan 6:10am  
Shaharit: 8:45am  
Kids Program (6-9yr) 10am-11:30am  
Zeman Keriat Shema 9:12/9:48am  
Kids (6-9yr) Program: 4:15pm  
Children Program: 4:15pm  
Shabbat Shiur: 4:15pm  
Mincha: 5:05pm  
Followed by Seudat Shlishit & Arvit  
Shabbat Ends: 6:28pm  
Rabbenu Tam 7:00pm  
Avot Ubanim: 7:30pm

**Announcements:**  
**Sponsorship Pricing Update:**  
• Breakfast: \$360  
• Kiddush: Premium \$1,000 | Platinum \$1,500  
• Seudat Shelishit: \$500  
Thank you for your continued support.  
If you have any concerns, questions, or suggestions, please contact us at [board@hechalshalom.org](mailto:board@hechalshalom.org)  
**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 6:30am  
Shaharit #2 Hodu 8:30am  
Mincha & Arvit 5:35pm  
**Monday To Friday**  
Shaharit 6:30am  
Business Halacha 7:40am  
Daf Yomi 8:00am  
Kinyan Masechta 8:35am  
Shaharit #2 Hodu 8:00am  
Hok LeYisrael 8:50am  
Beki'im Bahalacha 5:20pm  
Mincha & Arvit 5:35pm  
Shiurim 6:00pm  
KOLLEL 8:30pm

**DONATION MENU**  
Avot Ubanim \$150, Kiddush \$500 Premium Kiddush \$1000, Platinum Kiddush \$1500, Seudat Shelishit \$500 Weekly Bulletin \$150, Weekly Daf Yomi \$180, Daf Yomi Masechet \$2500, Yearly Daf Yomi \$5000, Weekly Breakfast \$360 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**

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**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 ואנגלה 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**

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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.



# DAF YOMI SPONSORS



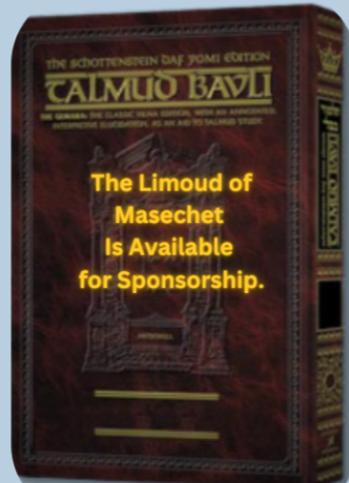
This year learning of the Daf Yomi has been generously sponsored by:

**THE KAMHAZI FAMILY**  
**IN MEMORY OF THEIR**  
**DEAR PARENTS**  
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**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**  
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**ABIGAIL HASHEM SHOULD**  
**BLESS THEM WITH**  
**HEALTH, HAPPINESS, &**  
**LONG LIFE, AMEN.**

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**ותמם בת אורו ז"ל**  
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**HASHEM SHOULD**  
**BLESS THEM WITH**  
**HEALTH,**  
**HAPPINESS, &**  
**LONG LIFE, AMEN.**

**SPONSOR THE YEARLY**  
**STUDY OF DAF YOMI**



**Kinyan Hamasechta**  
 INSPIRING GREATNESS

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

# Community Announcements

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

## Miscellaneous Announcements:

- **This Week's Kiddush** is available for sponsorship.
- **This Week's Seudat Shelishit** has been kindly sponsored by **Mr. & Mrs. Amichai Shoshan** in honor and in memory of the Tzaddik Rabbi Yaakov Abuhatzzeira. Hazak U' Baruch.
- 📖 **This Week's Daf Yomi** is available for sponsorship.
- **This Week's Breakfast** is available for sponsorship.

### WEEKLY SHIURIM:

- Daf Hayomi:** 8:00am Sun. - Fri. (Rabbi Elmaleh)
- Beki'im Bahalacha:** 7:40am Sun. - Thurs. (Rabbi Elmaleh)
- Hok LeIsrael:** 8:50am Sun. - Fri. (Rabbi Zafrani)
- Kinyan Hamasechta:** Every Weekday morning. (Rabbi Elmaleh)
- Semichat Chaver:** Tuesday Evenings. (Rabbi Elmaleh)



## The Board of Directors:

Mr. Eytan Ohayon (President)

<i>Mr. Michel Pery (VP)</i>	<i>Mr. Ariel Picillo (Treasurer)</i>	<i>Mr. Eytan Guigui (Secretary)</i>	<i>Mr. Steve Halimi (Board Officer)</i>
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## 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 Haïm Hanavi Ben Tita Esther</li> <li>● Nisim Ben Celine Hasiba</li> <li>● Haim Ben Sultana</li> <li>● Yitzhak Ben Esther Sarah</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> <li>● Shimon Ben Esther</li> <li>● Shlomo Ben Haya Rachel</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> <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 Mazaltov</li> </ul>
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HECHAL SHALOM

*This Week*

# AVOT UBANIM



ENJOY QUALITY TIME WITH  
YOUR KIDS!  
LOTS OF FUN!



PRIZES

CANDIES



PIZZA



RAFFLE



7:30PM AT  
HECHAL SHALOM

## Happy Birthday in January:

- **6th:** Mr. Raphael Amar
- **8th:** Mr. Amichai Shoshan
- **10th:** Mr. Samuel Cohen Scali
- **11th:** Ohr Yisrael Shimon Lahmi
- **13th:** Simcha Amram
- **18th:** Leanna Ammar  
Mr. Romin Ferrier
- **20th:** Mrs. Sara Maya
- **22nd:** Eliyahu Aquinin
- **27th:** Adina Benmergui  
Yosef Eliyahu Benmergui
- **30th:** Batsheva Elmaleh
- **31st:** Mrs. Daisy Chocron

## Happy Anniversary To:

- **7th:** Isaie & Nicole Bouhadana

## Nahalot of Tevet:

- **1st:** Yehoshua Belecen Bar Clara z"l  
(Uncle of Mr. Alberto Belecen)  
Yizhak Hacoheh 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 Elian 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)

## Weekly Inspiration

# Jew-Hatred Then and Now

(Rabbi Eli Mansour)

Parashat Shemot tells about the enslavement of Beneh Yisrael in Egypt, a policy enacted by the king about whom the Torah writes: "A new king arose in Egypt, who did not know Yosef" (1:8).

Rashi brings a debate among the Amoraim regarding this verse. One view accepts the simple meaning, that a new king came to power. According to the other view, however, this Pharaoh who decided to persecute Beneh Yisrael was the same king who ruled Egypt previously, but he is called "new" because "Nit'hadeshu Gezerotav" – he issued new decrees.

This second opinion cited by Rashi requires some explanation. The phrase "Nit'hadeshu Gezerotav" does not actually denote "new" decrees. Its precise translation is "his decrees were renewed." There is, of course, a significant difference between a "new" decree and a "renewed" decree. A "new" decree is one which never existed before, whereas a "renewed decree" is a policy that was once in place and is now restored. We must ask, then, which old policy did Pharaoh "renew" in Egypt?

Rav Yosef Salant (Jerusalem, 1885-1981), in his *Be'er Yosef*, answers this question by examining Onkelos' translation of this verse, which concludes: "De'la Mekayem Gezerat Yosef" – "who did not uphold Yosef's decree." According to Onkelos, Pharaoh annulled the policy that Yosef

had put into place. This likely refers to the measures Yosef had enacted in order to feed the population of Egypt during the famine. As we read toward the end of Parashat Vayigash, once the famine struck, Yosef began selling the vast quantities of grain that had been stored during the seven years of surplus. At first, he sold grain to the people in exchange for money, and then, after they had spent all their money, he sold them grain in exchange for their animals and their land. Eventually, the people were left with nothing with which to purchase grain. Yosef therefore turned the entire population into Pharaoh's servants, giving them land to till, in exchange for which they gave Pharaoh a percentage of their crops. The Torah writes that the Egyptians were happy with this arrangement, as it ensured their survival during the devastating famine that ravaged the country.

Many years later, Rav Salant explains, Pharaoh changed this policy and brought back the conditions that had been in place before Yosef came along. And thus he "renewed" the old decrees.

Rav Salant writes that once the famine ended, Pharaoh used the arrangement established by Yosef as a means of provoking resentment and hostility toward Beneh Yisrael. As politicians often do, Pharaoh sought to win the people's support by convincing them that they were victims of an evil scheme from which he would heroically rescue them. He thus charged that Beneh Yisrael – who were living comfortably in the Goshen region – were responsible for the Egyptian people's lack of freedom, for their status as Pharaoh's servants, because it was Yosef who enacted this policy. And thus the arrangement that saved Egypt

from widespread starvation was turned into an evil, malicious scheme to subjugate the people. The Egyptians who were previously grateful for this arrangement now resented it, blaming Yosef – and, by extension, all Beneh Yisrael – for the injustice that they were told they now experienced.

One contemporary Rabbi added that this might shed light on Rav Yosef's comment in the Gemara (Pesachim 68b) expressing the great importance of the holiday of Shabuot. Rav Yosef remarked that if not for the event of Matan Torah, which is celebrated on Shabuot, "Kama Yosef Ika Be'shuka" – "There are several 'Yosefs' in the marketplace. Meaning, it is only because of the Torah that Rav Yosef was able to achieve and to distinguish himself through his outstanding scholarship. On a deeper level, however, Rav Yosef was perhaps lamenting the fact that the phenomenon of Yosef, of a Jew who was unfairly maligned and scapegoated after having helped and contributed to a country – has recurred many times. There are, unfortunately, many examples of "Yosef," occasions when Jews were viewed with suspicion and treated with hostility despite their having been hard-working, law-abiding, contributing members of society.

This observation is, on the one hand, sobering, but on the other hand, it should give us hope and encouragement at this time of rising antisemitism. This phenomenon is upsetting, but not new. It has happened before – and, each time, we've prevailed. Hashem has always helped us in the past, and he will help us now, as well.

We will continue to proudly carry the legacy of Yosef Ha'sadik, passionately adhering to our values and traditions while contributing to the society around

us, and placing our trust in Hashem at all times.

## Hashem Sees What We Don't

(Rabbi Joey Haber)

In Parashat Shemot, Hashem speaks to Moshe for the very first time. As we know, Moshe's initial prophecy takes place at a unique site – in a burning bush in the desert. Moshe saw that a bush was on fire, but it wasn't being consumed. And it was from there that Hashem spoke to him.

His first words to Moshe were, "Take off your shoes." Hashem informed Moshe that the place where he was standing was אדמת קודש, sacred ground, and so he needed to remove his shoes.

He then proceeded to command Moshe to return to Egypt and lead *Beneh Yisrael* out of bondage.

What is this all about? What is the meaning of the burning bush? And why was it important for Moshe to remove his shoes to show deference to this "sacred ground"?

For years, Moshe Rabbenu did not believe that there was any chance of *Beneh Yisrael* leaving Egypt. For two reasons.

The more obvious reason is that they were enslaved and oppressed by the powerful Egyptian empire. They had no power at all. There seemed to be no hope at all of leaving.

But secondly, Moshe did not think the people could ever be worthy of redemption. As we quote each year at the *sefer*, the prophet Yehezkel (16:7) described how *Beneh Yisrael* in Egypt were ערום ועריה – "bare," bereft of merit. They were not performing *mitzvot*. They fought with one another. They were in

spiritual decline. Moshe did not see how they could ever reach the point where they deserved to be brought out of Egypt.

Hashem's initial prophecy to Moshe addressed both these mistaken assumptions.

First, he showed Moshe that a bush on fire could survive. Even though *Beneh Yisrael* were "ablaze," subjected to oppression and persecution, they would still remain intact. They would never be "consumed," no matter how many times their enemies try to destroy them.

Secondly, Hashem drew Moshe's attention to the אדמת קודש, the "sacred ground" on which *Beneh Yisrael* tread. They were the descendants of Avraham Yitzhak and Yaakov. They were bound to Hashem by an eternal covenant. Their capacity for *kedushah* cannot ever be lost. Moshe didn't see this potential for spiritual greatness, but Hashem did. And so Hashem assured Moshe that *Beneh Yisrael* were still sacred, even though they seemed "bare" without any merits and without any *kedushah*.

Each morning, as soon as we open our eyes, we recite the famous prayer of מודה אני, thanking Hashem for restoring our souls. Every night when we go to bed, we entrust our soul to Hashem, and each morning, He returns it to us. He returns it to us despite the fact that, very often, we give it back to Him "damaged," tainted by our sins. If a fellow borrows his friend's car and returns it to him with a scratch – and then he borrows it again and returns it the next day with a huge dent – the friend is not likely to continue lending him the car. Yet, Hashem continues "lending" us soul every morning, without fail, no matter how many times we "dented" it, no matter how many mistakes we've made. We make

many mistakes – but Hashem keeps giving us another day, then another, and another, and another.

The reason is that, as the מודה אני prayer concludes, רבה אמונתך – Hashem has great faith. He has faith in us. He believes in us. He sees our potential for greatness, even if we don't. He restores our soul every morning because He knows how great we can be, how much we can achieve, how much we can contribute, how much we can give to the world.

Sometimes we forget that we are standing אדמת קודש, on sacred ground, at every moment of our lives. If we are alive, this means that Hashem believes in our potential for *kedushah*, for spiritual greatness.

Having this awareness should change the way we live. It should change the way we see ourselves, and it should change the way we look at our day. No matter what is happening, and no matter what happened yesterday or the day before, we are standing on "sacred ground," we have the potential to do something great. If we didn't, then Hashem would not have restored our souls this morning.

Hashem sees what we don't. He sees our potential. He sees our abilities. He sees the holiness inside us. He sees how much we can give.

We should never doubt ourselves – because Hashem never doubts us, not for a moment, ever.

## A Nation of Families

(Samy Maya)

Sefer Shemot begins by retelling us the names of our third patriarch's children. We already knew the names of the twelve sons, but Rashi famously comments that

their names are repeated after their deaths to demonstrate how dear they were to Hashem... they are compared to the stars which Hashem numbers and names after they cease to exist. With this commentary, Rashi points out to the importance of the individual even as we become a nation.

But it is not just a transition from individuals to a nation. Rabbi Lord Jonathan Sacks, in his sefer *Covenant & Conversation*, writes that as we transition from Bereshit to Shemot, the Jewish mission begins to take form. There is a clear change with the stage of the Jewish people. In the very first chapter of Shemot, we see a word that we have not seen in connection with the families until now. This word is **אֶמְצָה**, nation. We are called a nation for the very first time by the new Pharaoh, as he tells his people, this nation of Bene Yisrael is more numerous and mightier than us... let's come up with a plan.

It is not an accident, writes Rabbi Sacks, that an outsider is the first person to call us a nation. Pharaoh, king of Egypt, is the first to realize the change that has come about. Bereshit was all about individuals and their relationships whether with their spouses, siblings, or children. Now, in Shemot, that all changes and we no longer see those family dynamics. A family of seventy becomes a great nation.

Rabbi Sacks writes that it was not an accident that an outsider, Pharaoh, was the first to call us a nation, but Rabbi Sacks does not seem to explain why it turned out this way. Why did it take an outsider to recognize we had become a nation and why didn't Bene Yisrael themselves realize that they had become a nation?!?

One practical explanation is that there is no requisite number of people for a group to become a nation. For a for a nation to become a nation, its own members cannot declare themselves a nation. They must first be recognized by others as nation to actually be a nation. If

a family of seventy suddenly declares themselves a nation, no one will even pay attention. But, once they were recognized by the United Nations of Egypt, then they became a nation.

But perhaps there is another answer. Bereshit had uniquely focused on the building of families and that type of family clan building had continued in Egypt. The descendants of Yisrael were still very focused on their own families and raising their own children in the best way possible. They didn't notice themselves becoming a nation because they were super focused on their own individual families, as they should have been, as the family unit is the foundation for the continuance of Judaism.

Building a family with Jewish values and observance must be a goal of every Jew. But building the family unit is not the final goal. As only a family, our reach and influence are very limited. As a nation, we have greater opportunity for a global kiddush Hashem.

As we raise amazing families, we also must teach them that they are part of a nation. As a nation, we have a greater ideology and represent Someone greater. We have a homeland. People from other families within our nation are also our brothers and sisters. We work in unison with each family providing the nation with the best of our unique abilities. This is not communism, where the individuals lose identity for the greater good. First came Bereshit, where we learned to establish our individualism and our individual families, but we became stuck on only our families, so we did not refer to ourselves as a nation. We had only become a big group of families which was stunting our growth. We know the hearts of kings are in the hands of Heaven. King Pharaoh, the outsider, calling us a nation was Hashem speaking through his mouth to remind us and to point out to us, hey, by the way, you are a nation with greater

goals to accomplish, start acting like one.

## Food for thought

### Why Love Is Pikuach Nefesh in Chinuch

Rabbi David Elmaleh

(Insights of Chinuch Yeladim Monday night Series)

*If you had to answer yes or no, do you love yourself?*

Not in rare moments of insight or spiritual elevation, but in the steady, ordinary rhythm of daily life. The premise of the shiur was clear and uncompromising: a parent's relationship with themselves is the single most decisive factor in a child's emotional and spiritual health.

Children do not primarily absorb messages through words. They absorb atmosphere. Long before a child can understand what a parent says, they feel how a parent experiences themselves. When a parent lives with genuine, settled self-acceptance, a child naturally feels loved. When that inner stability is absent, no amount of verbal reassurance can reliably create a sense of safety. Love that is spoken but not lived does not transmit.

The shiur drew a parallel from Rabbi Yechiel's observations about anxiety and insecurity, particularly in times of uncertainty. Chasing information — news updates, analysis, constant awareness — creates an illusion of control, not real security. True security comes from lived *emunah*, as the pasuk states: "*Tzadik be'emunato yichye.*" Even religious-looking media can be damaging when it fuels anxiety while cloaked in Torah language, subtly reinforcing *kochi v'otzem yadi*. The same dynamic applies

in parenting: techniques, information, and methods cannot replace inner emotional stability.

At all times, a person is either building themselves or eroding themselves — whether consciously or not. Emotional awareness and *avodat hamiddot* strengthen inner coherence; neglect slowly fractures it.

Dysfunction in relationships and in *chinuch* does not appear randomly. It always traces back to a broken or fragile relationship with oneself.

This is why words alone do not transmit love. Words are only containers. Saying “I love you” does not, by itself, nourish a child. What nourishes is love that has been processed internally and becomes a felt emotional reality. Many children today are emotionally starving, which explains the widespread anxiety, anger, and alienation we see. The problem is not a lack of messaging, but a lack of lived presence. Modern children, the *shiur* explained, often begin life with an unspoken baseline of alienation: *I am alone. I am unwanted. There is no safe place for me.* This is not a failure of parents, but a reflection of the modern environment and the conditions of exile. Because of this reality, love cannot be assumed. It must be actively and repeatedly supplied.

The *shiur* emphasized that love is not merely beneficial — it is life-saving. Infants experience loud noise, chaos, and instability as mortal danger. Hashem embedded a miracle into creation: a mother’s soothing presence has the power to erase early terror. Without frequent physical and emotional reassurance, children are not simply missing something; they are overwhelmed. This is why Rav Elyashiv ruled that a parent who cannot express

warmth and affection places a child in danger.

Rav Yaakov Kamenetsky offered a guiding principle for *chinuch*: when unsure how to respond, harshness carries the risk of Heavenly accountability if mistaken, while love always fulfills a *mitzvah*. In cases of doubt, love is always the correct response.

Rav Yechiel therefore defined overt love as a matter of *pikuach nefesh*, outlining practical minimums. Every child requires daily moments of warmth and connection: before bedtime — most critically — free of negativity and filled with calm and affection; before school, with reassurance and positivity; and after school, with explicit joy at the child’s return. In addition, each child needs regular one-on-one time, free of distractions, communicating a simple message: *I choose you.*

One of the most destructive errors in *chinuch* is conditional love. The phrase “I love you because...” teaches a child that love is earned through performance. What the child hears is: *Your value depends on how you behave.* This erases a child’s sense of inherent worth. True love must be anchored in who the child is, not in what the child does.

The Maharal teaches that Hashem’s promise of redemption proves that His love is unconditional. If love depended on behavior, *geulah* could never be guaranteed. *Chinuch* must mirror this Divine model.

The conclusion of the *shiur* was both sobering and empowering. A parent cannot give what they do not experience themselves. Loving children begins with repairing one’s own inner relationship. *Chinuch* does not succeed through control, fear, or performance — but through unconditional, lived love.

Love is not a technique. It is the air children breathe.

## **Practical: Overt Love Is Pikuach Nefesh**

Rav Yechiel said it’s actual **pikuach nefesh** in our generation to overtly show children love at a minimum baseline:

### **Three times a day (minimum)**

#### **1) Before bedtime — most important.**

Ten minutes of warmth and affection. Lullabies. Calm. Presence.

Do not let them fall asleep under negativity. If you fought, wash your face, reset, and return with love.

If a mother says she is not capable of doing that — she loves her child deep down, but she can’t access it — then it’s an emergency and she needs help immediately. Not because she’s evil — because the barrier is dangerous for the child.

#### **2) Morning before they leave.**

Ten minutes of positivity. A hug. A kiss. A good word. A candy if needed. Make it warm. Make it real.

#### **3) When they come home from school.**

Children carry two subconscious fears during the school day:

- “Mommy and Tatty don’t love me; they don’t want me back.”
- “There will be no home to come home to.”

A study approach in Be’er Sheva found that simply addressing these fears—before dealing with “school problems”—dramatically reduced misbehavior and dysfunction.

Parents were trained to:

- say explicitly in the morning: “I love you; I’m thinking of you; I’m waiting for you.”

- place a note or candy in the bag so the child “feels” love during the day
- meet them warmly at return

A majority of problems improved substantially before even analyzing the school issues.

These three windows are **pikuach nefesh**.

**Once a week: “Only child time”**

Even if you have a million children, each child needs to be an “only child” for at least ten minutes a week.

Not errands. Not “I’ll take you along.”

This is: “I enjoy you. I want you. I’m interested in your world.” And to show it, take the battery out of the phone — make a visible statement: “I’m yours.”

## Kidz Corner

### Valuing Every Individual Giving Everyone a Good Feeling

The Rov of Kovno, Reb Yitzchok Elchonon Spektor (1817 – 1896) had a very beloved Talmid, Yakov, who was called up to the Russian army which was both a spiritual and physical death sentence. Understandably, Yakov worked hard to get an exemption from military service. During this time, his rebbi, Reb Yitzchok Elchonon, waited anxiously to hear the news of his exemption.

During this period, Reb Yitzchok Elchonon and another two Dayonim were trying to settle a heated monetary dispute between two rich businessmen. In the middle of the deliberations, a talmid of R’ Spektor entered the Bais Din, announcing, “Rebbi, we just got the good news that

Yakov has been exempted from serving in the Russian Army!” Reb Yitzchok Elchonon gave a sigh of relief and said with a big smile, “Hashem should bench you for giving me such good news! Thank you so much for letting me know. You should be blessed to have a long and healthy life! Thank you very, very much!” The talmid left the room happy that he been the lucky one to break the good news to his Rebbi.

The Dayonim continued with the Din Torah. However, a few minutes later, a second visitor appeared and shared the same news. To the surprise of all of the others in the room, Reb Yitzchok Elchonon responded with the same excitement and the same warm Brochos that he had said just a few moments earlier, as if he had never heard of his Talmid’s exemption. Amazingly, this scene repeated itself numerous times and each and every time Reb Yitzchok Elchonon was told the news, he acted as if it was the first time he was hearing it, making each person feel like he had been the first one to share the exciting news.

Had Klal Yisroel Donated Too Much or Not?

Caring for the feelings of every member of Klal Yisroel by not putting a damper on a Yid’s excitement can also be seen in this week’s parsha. When Klal Yisroel brought their donations for the Mishkan, we find (in פרק ל"ו פרק ל"ז) a very strange contradiction of terms: הֵיטָה דַּיִם.. וְהוֹתֵר – meaning that what they had done for the Mishkan was “enough and there was left-over”. The Ohr Ha-chaim Hakodosh asks, how can we understand this? Either there was enough or there was too much. Were there leftovers or not?

He answers, since Hashem loves every Yid, He wanted to

ensure that no one would be left with the feeling that his donation wasn’t necessary. Therefore, even though in reality Klal Yisroel had donated more than necessary for the Mishkan, nevertheless Hashem made a nes (miracle) that everything was used.

Accordingly, the Possuk is to be read as follows, הֵיטָה דַּיִם.. “there was enough”, meaning, everything was used for the Mishkan – even though in reality – וְהוֹתֵר there should have been leftovers, since too much had been donated.

May we always give every person the feeling of how important he is and how his actions make a difference both to us and to the world.

## Daily Halacha

### The Beracha of "Ha'tob Ve'ha'metib"

The Shulhan Aruch (Orah Haim 175) codifies the Halacha requiring one to recite the Beracha of "Ha'tob Ve'ha'metib" when he drinks two kinds of wine. This Halacha applies when a person drinks one kind of wine, and then afterwards drinks a second wine of the same or a higher quality. So long as the second wine is not inferior to the first, one recites this Beracha.

Elsewhere (see Halacha entitled "Reciting the Beracha of Ha'tob Ve'metib Over a new Bottle of Wine" dated Nov. 12, 2007), we enumerated the various conditions that must be met for this Halacha to apply. Here, we will touch upon two other issues addressed by the Halachic authorities. Firstly, the Mishna

Berura (Rabbi Yisrael Meir Kagan, 1839-1933) writes (175:5,14) that one recites this Beracha even if the second wine was present on the table when he recited the Beracha over the first wine. We might have considered limiting this requirement to a case where a person drank some wine, and then a different wine was brought to the table. In truth, however, one recites this Beracha even though both wines were on the table initially, and even if the individual knew when he drank the first wine that he would later drink the second wine. This is also the ruling of Hacham David Yosef, in his work Halacha Berura (vol. 9, p. 132). He cites those who advise keeping the second wine off the table while reciting the Beracha over the first wine, so that one can recite the Beracha according to all views, but according to the accepted Halacha this is not necessary. One recites "Ha'tob Ve'ha'metib" before drinking the second wine even if it was on the table when one drank the first wine.

Secondly, the authorities discuss the question of how much wine one must drink for this requirement to apply. Some authorities maintained that one recites "Ha'tob Ve'ha'metib" only if he drinks a Rebi'it of the second wine. However, Hacham David (ibid. p. 140) rules that the quantity of wine that one drinks has no bearing on this Halacha. Even if a person drinks only a sip from two different wines, he recites "Ha'tob Ve'ha'metib" before drinking the second wine. The reason for this ruling relates to a different Halachic issue, namely, the fact that the Beracha over wine ("Boreh Peri Ha'gefen") covers all beverages that one drinks subsequently. Halacha follows the view that this applies regardless of how much wine a person drinks. Even if a person

drinks only a sip of wine, the Beracha he recited before drinking that sip covers all beverages he drinks thereafter. This demonstrates that Halacha affords significance to even drinking small amounts of wine. Hence, with regard to "Ha'tob Ve'ha'metib," too, even a small sip is significant enough to warrant the recitation of this Beracha.

**Summary:** One who drinks wine and then drinks another wine of at least the same quality recites the Beracha of "Ha'tob Ve'ha'metib" before drinking the second wine. This applies even if the second wine was on the table when the person drank the first wine, and regardless of how much or how little wine he drinks.

## La Paracha En Français

### Les Noms de l'Eternel

**« Il répondit : "Qui t'a placé comme notable, prince et juge sur nous ? As-tu l'intention de me tuer, comme tu as tué l'Egyptien ?" Moché prit peur et se dit : "Certes, l'incident est connu !" »** (Chémot 2, 14)

Ce verset rapporte les propos que Datan et Aviram ont adressés à Moché (cf. Nedarim, 64b), après que ce dernier leur a reproché de s'être frappés l'un l'autre ; ils lui demandèrent s'il avait l'intention de les tuer de la même façon qu'il avait tué l'Egyptien.

Rachi commente ce verset de la façon suivante : « "Est-ce pour me tuer que tu parles ?" [traduction littérale] : nous apprenons de là que Moché avait tué l'Egyptien en prononçant le Nom ineffable. » Cette explication soulève toutefois une difficulté

si Datan et Aviram avaient effectivement vu Moché tuer l'Egyptien par la seule prononciation du Nom ineffable, comment expliquer qu'ils aient osé s'insurger contre lui avec une telle effronterie ? Comment n'ont-ils pas été impressionnés par sa grandeur ?

En réalité, ce n'est pas uniquement le Nom ineffable, utilisé ici par Moché pour tuer l'Egyptien, qui a la dimension des Noms divins, mais tel est le cas de chacun des mots de la Torah. Ceci souligne l'importance considérable de notre devoir d'étudier la Torah ainsi que chacune de ses lettres, car, étant essentiellement constituée des Noms de l'Eternel, elle possède une valeur prépondérante. Par exemple, lorsque nous étudions le passage de la Michna traitant du cas de « deux personnes qui tiennent en main

e même talith », nous traitons certes de la situation où deux individus se disputent la propriété de ce talith, mais, plus encore, les Noms de l'Eternel se trouvent en fait dissimulés dans ce passage de la Torah.

Une fois, un Juif me demanda si je savais méditer sur le Nom ineffable, et je lui répondis par l'affirmative. Cet homme, ébahi, refusa d'y croire. Je lui expliquai alors qu'à chaque fois que nous prononçons une bénédiction en disant : « Béni sois-Tu, Eternel notre D-EU, Roi du monde », cela revient en réalité au Nom ineffable. Il est important de savoir que la kabbale pratique ne se limite pas uniquement à combiner les attributs divins en ayant des pensées très profondes liées à la Torah ésotérique, mais qu'elle englobe aussi toute mitsva que l'on accomplit, toute parole de Torah que l'on s'efforce de comprendre, chacun selon son niveau, toute prière prononcée avec ferveur, et, enfin, toute proclamation de l'unicité de D-EU – « Ecoute, Israël, l'Eternel est notre D-EU, l'Eternel est Un ». Tous ces actes ont la même force spirituelle que la kabbale pratique,

et reviennent, eux aussi, à méditer sur le Nom ineffable.

J'aimerais vous rapporter ici une histoire formidable. Le médecin que je consulte, en France, est l'un des plus célèbres du pays. Il s'agit d'un Juif qui s'est réellement repenti et qui a pris sur lui d'étudier la Torah à des moments fixes, avec assiduité ; pendant ces heures-là, il refuse catégoriquement de s'occuper de médecine. Un jour, il arriva que son collègue, lui aussi Juif, tombe gravement malade. On avait découvert, à un stade déjà bien avancé, qu'il souffrait de cette terrible maladie, et il en était alors atteint très sérieusement, au point que tout espoir de survie semblait perdu. Mon médecin vint lui rendre visite et lui affirma que même si, d'après les lois de la nature, on meurt d'une maladie si violente, cependant, il était possible que l'Eternel l'ait frappé de cette maladie afin qu'il se renforce dans la Torah, et qu'un tel engagement lui sauverait peut-être la vie. Son collègue écouta attentivement ce conseil, l'accepta, et commença à se fixer des moments pour étudier la Torah, tout en se

renforçant dans l'accomplissement des mitsvot. Incroyable mais vrai : après quelques mois, le médecin était complètement guéri, et toute trace de la maladie avait disparu ! Cette guérison était de l'ordre du miracle, et tous les médecins affirmèrent alors n'avoir jamais vu un malade, atteint à ce degré, se rétablir.

Seule la Torah peut être à l'origine d'un tel miracle. Car la Torah est elle-même une kabbale pratique et possède le pouvoir d'entraîner des miracles de cette ampleur. Il est écrit : « Il fera

à volonté de ceux qui Le craignent » (Téhilim 145, 19), autrement dit, la volonté des érudits, qui, sans même qu'ils aient besoin de faire appel à la kabbale pratique, ont le mérite que l'Eternel accomplisse leur volonté.

S'il en est ainsi, pourquoi ne sommes-nous pas influencés par les Noms de l'Eternel, lorsque nous étudions la Torah et observons les mitsvot ? Il semble que ceci soit dû au fait que nous sommes, en même temps, encore attachés aux vanités de ce monde, et, tant qu'on ne s'en affranchit pas, nos oreilles, comme nos autres sens, sont obstruées. Tel était également le cas de Datan et Aviram : en dépit du fait qu'ils aient assisté au miracle de la mort de l'Egyptien, suite à la seule prononciation par Moché du Nom ineffable, ils ne s'en sont pas laissés impressionner, parce qu'ils étaient des hommes pécheurs et médissants. Or, quiconque demeure attaché aux vanités de ce monde, et, a fortiori, celui qui commet des transgressions, perd toute possibilité de se laisser impressionner par les prodiges d

l'Eternel et de croire en Lui et en Moché Son serviteur.

Il est vrai que ce monde est rempli d'épreuves, les unes plus difficiles que les autres, et nombreux sont ceux qui tombent au piège. Toutefois, nous devons faire le maximum de sacrifices pour nous éloigner des vanités de ce monde, afin que notre cœur puisse être ouvert à la Torah, à l'amour et à la crainte de D-EU. De cette manière, nous aurons la possibilité d'être influencés et impressionnés par les Noms divins.

## Reflexion Semanal

### Cómo nos relacionamos con D-OS depende de cómo nos relacionamos con los demás

(Por Rav Abraham Twerski @aish-latino)

"Y se levantó un nuevo rey en Egipto que no conocía a Iosef" (Éxodo 1:8)

El Talmud cita dos opiniones: se trataba de un rey nuevo o del monarca que ya existía con nuevas políticas, que actuó como si "no conociera a Iosef" (Sotá 11a). El Midrash sigue la segunda opinión, y dice que cuando los egipcios se volvieron contra los judíos, el faraón se negó seguirlos y lo depusieron durante tres meses, hasta que cedió a sus deseos (Shemot Rabá 1:9).

¿No es sorprendente que el rey que le había dicho a Iosef: "Puesto que D-OS te ha hecho saber todo esto, no puede haber entendido o sabido como tú" (Génesis 41:39), ahora le dijera a Moshé: "¿Quién es D-OS para que yo escuche su voz y envíe fuera a Israel. No conozco a D-OS" (Éxodo 5:2)?

Rav Meir Rubman cita la Mishnat de Rabí Eliezer: "La razón por la que la Torá es tan dura respecto a un ingrato es porque negar la gratitud hacia otra persona es equivalente a negar la gratitud hacia D-OS. Hoy uno niega su gratitud hacia otra persona, y al día siguiente niega la gratitud hacia D-OS. Todo Egipto sabía que Iosef había salvado a su tierra, al igual que el faraón. Sin embargo, el faraón eligió negar su gratitud hacia Iosef y luego negó su gratitud a D-OS, diciendo: '¿Quién es D-OS para que yo escuche su voz... No conozco a D-OS' (Lekaj Tov, Shemot, página 5).

La forma en que nos relacionamos con D-OS depende de cómo nos relacionamos con otras personas. Cuando le preguntaron al Baal Shem Tov cómo se puede desarrollar el amor por D-OS, cómo podemos amar a un Ser que no podemos ver ni experimentar de ninguna manera, él respondió: "Ama a tu prójimo. Eso te llevará a amar a D-OS". De hecho, el Talmud dice que la forma en que un ser humano puede apegarse a D-OS es emulando Sus cualidades: "Así como Él es misericorD-OSo, tú debes ser misericorD-OSo..." (Shabat 133a).

Rav Iehudá Leib Chasman comparte con nosotros otra idea. El

Midrash dice que el faraón en un primer momento se resistió a las demandas de su pueblo para que esclavizara a los judíos, porque él se sentía en deuda con Iosef y con Iakov por la bendición de la tierra. Sin embargo, cuando fue necesario perseguir a los judíos para poder mantener su trono, se volvió un cruel tirano, esclavizándonos y ordenando que asesinaran a sus hijos. Esto nos muestra que una persona es capaz de alterar sus emociones. Una per

ona no puede decir: "Es lo que soy. Es la forma que soy".

El faraón pasó un cambio emocional por su deseo de mantener su puesto. Tal como una persona puede alterar sus emociones de forma negativa, también es posible cambiar las emociones positivamente. El faraón estaba motivado por la conveniencia. Una persona también puede verse motivada por una convicción sincera de hacer lo correcto. Sólo es necesario darse cuenta de qué emociones son apropiadas y sinceramente desear cultivarlas.

Las personas que no desean esforzarse por modificar sus cualidades de carácter pueden decir: "Así es como nací". Rav Shneur Zalman dice en Tania: "Es una capacidad innata que el intelecto puede ser el amo sobre las emociones". La habilidad de cambiar es una cualidad innata. De hecho, es la cualidad distintiva más significativa entre el hombre y otros seres vivos. Una persona que niega esta habilidad de cambiar su carácter se reduce a un nivel subhumano. Nuestra dignidad no debe permitirnos hacerlo.

*Nahalot*

## Nahala of Rabbi Shneur Zalman of Liadi the 24<sup>th</sup> of Tebet

Rabbi Shneur Zalman was a direct descendant of the MaHaRaL of Prague. R' Shneur Zalman, who

became one of the pillars of the chassidic movement, displayed early signs of genius; as a 15-year old youngster he had already gained fame as a Torah scholar of high caliber. At 30 years he became a disciple of the Maggid of Mezritch, the most prominent of the Baal Shem Tov's disciples. In Mezritch he was initiated into the world of Chassidism and in particular the writings of the Ari. For the following 12 years he studied under the Maggid, becoming a member of his inner circle and one of his favorite disciples.

After the Maggid's death, Rabbi Shneur became the leader of the chasidim in Lituania, the center of the *mitnagdim* (opponents of Chassidism). Undaunted by their strident antagonism, he succeeded in creating a powerful network of chassidic centers. His attempts at creating a dialogue with his chief adversary, the Vilna Gaon, failed completely. In the wake of the resulting altercations he was twice incarcerated in Petersburg, after which he moved to Liadi where his movement grew immensely.

In the year 1798, Rabbi Shneur Zalman was arrested and taken to the capital, St Petersburg, where he was thrown into prison to face trial for high treason and subversive political activities. Numerous tales of his sagacity, presence of mind and majestic poise attest to the impression he made on the Czarist commission selected to try his case. Czar Paul I incognito and other men of the highest social and military standing visited him to test his sincerity and to fathom his wisdom. On *Kislev* 19 in the year 5559 (1798), he was freed on the express orders of the Czar. This date has since been a festival amongst *Chassidut Lubavitch*.

Hardly two years after the first attempt, the extreme opposition again denounced Rabbi Shneur Zalman on false charges. Again he was brought to the Russian capital and imprisoned, but as before, he was cleared of all guilt and released with the approval of Czar Alexander I, who shared the admiration of his predecessor for the venerable leader of the Lithuanian Chassidic movement.

During the war between France and Russia, R' Shneur Zalman espoused the Russian cause. The cooperation of his followers proved of great service to the Russian High Command. Other Chassidic leaders, such as the famous Maggid of Koznitch, were loud in their acclaim of Napoleon who promised freedom and equality to all the oppressed, including the Jews. But R' Shneur Zalman realized that the spread of French influence might bring greater moral harm than all the hostility of the Czarist regime. Accompanied by his family and a number of close disciples he took to the road, barely keeping ahead of the onrushing French armies. Though he escaped capture several times, R' Shneur Zalman's weakened body was not equal to the harrowing strains of the flight. He became seriously ill and died in Piena, a small village near Kursk. He was laid to rest in the Jewish cemetery at Haditz, a small place near Poltava. R' Shneur Zalman is the originator of Chabad Chassidut, also known as Lubavitcher Chassidut. **Chabad** is an acronym formed of the initials of *Chochmah, Binah, Daat* - wisdom, insight, knowledge. Its ideology seeks to create a synthesis between Chassidism and Torah scholarship, and to establish a fusion of the mystical and the revealed aspects of the Torah.

Rabbi Shneur Zalman formulates his thoughts in *Likutei Amarim*, better known as *Tanya*, which is its opening word. He expounds on such profound kabbalistic themes as the Oneness of G-d, *tzimtzum*, the *sefirot*, and many other mystical concepts. He also wrote *Likutei Torah*, reflections on the weekly Torah portions and the book *Shir HaShirim*. In the realm of Halachah he wrote the *Shulchan Aruch HaRav*, a comprehensive code of Jewish law. His works form the cornerstone of Lubavitch Chassidut and had a major impact on the Torah world as a whole.

His ability to explain even the most complex issues of Torah made his writings popular with Torah scholars everywhere. Rabbi Shneur Zalman had a vast knowledge of mathematics and science as well. His son Rabbi Shalom Dov Ber Schneerson, became the leader of the Chassidic movement after R' Shneur's death.

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Register by December 3rd  
Starting December 10

305-867-6024 | hechalshalom.org



**HECHAL SHALOM**

**NEW**

**WITH MOSHE BENMERGUI**

## CHUMASH GROWTH PROGRAM

### KIDS 8 AND UP

**TICKET FOLLOW THE TORAH READING** | **TICKET BRING YOUR QUESTIONS & HIDDUSH** | **RAFFLE ON ROH HODESH**

**BRING YOU INSIGHTS TO MOSHE BENMERGUI DURING KIDDUSH**

**New Schedule!**

HECHAL SHALOM

## AVOT UBANIM

ENJOY QUALITY TIME WITH YOUR KIDS! LOTS OF FUN!

PRIZES CANDIES RAFFLE PIZZA

7:30PM AT HECHAL SHALOM

*This Week*

**NEW SUBJECT!**

## REVOLUTIONIZE YOUR TORAH LEARNING!

Learn and remember for years to come. The most common halachot that arise daily.

New Ziklan New Topic: **Beitar B.T. Beitar**

Master the most common "Seviva" questions that arise in your kitchen.

Receive your SEMI-ANNUAL CHAVER CERTIFICATE

Understand the ethical & philosophical background of the halachot.

HECHAL SHALOM  
Tuesday Night After Arvit  
310 95th St, Surfside

SCP SEMI-ANNUAL CHAVER PROGRAM

**NEW**

New series

## SHINUCH YELADIM

Every Monday evening at 8pm

November 17th

Rabbi David Elmaleh

For men & women

Hosted by the Ohayon family  
9301 Byron Ave, Surfside