



וְאֶרְאֶ

SHABBAT MEVARECHIM
RABBI DAVID ELMALEH

28th of Tevet
Jan 17th 2026
CANDLE LIGHTING 5:34pm
Shabbat Ends at 6:34pm



DEFATING THE SATAN

BUILDING THE REDEMPTION

YOUR WORDS SHAPE
YOUR CHILD'S CONFIDENCE

SYNAGOGUE: 310 95TH STREET, SURFSIDE FL 33154

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THIS WEEK BULLETIN HAS BEEN KINDLY SPONSORED LEILUY NISHMAT

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Photo by: A. G. G.



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General Hechal Shalom

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זמן היום - חודש **שבת** תשפ"ו / Daily zmanim - January to February 2026
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January / February 2026	Standard time												היום Daf Yomi											
	ליל ררבינו תם R' Tam's Nightfall	ליל נghtfall	שיקעת חמה Sun set	הדלקת נורת Candle Lighting	המחרה Plag	קטנה Mincha	מנחה Mincha	גדולה Mincha	חצות Mid day	סוף זמן Shacharis	תפילת שמע Latest Shema	הצחמה Sun rise	זמן ציצית Talis	עלות השחר Dawn	דרכות 72 Minutes	בשלהן שורות 16.1°	בשלהן שורות 16.1°	שנת שבת תשפ"ו						
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סולד מודש אדר: חלקיים

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Shabbat Schedule

Shir Hashirim	5:25pm
Minha	5:40pm
Candle Lighting:	5:33pm
Shaharit Netz Minyan	6:10am
Shaharit:	8:45am
Kids Program (6-9yr)	10am
NEW! Kids Kiddush.	11am
Zeman Keriat Shema	9:13/9:49am
Kids (6-9yr) Program:	4:15pm
Children Program:	4:15pm
Shabbat Shiur:	4:15pm
Minha:	5:05pm
Followed by Seudat Shlishit & Arvit	
Shabbat Ends:	6:33pm
Rabbenu Tam	7:05pm
Avot Ubanim: Mosae Shabbat	

Announcements:

Rosh Hodesh Shvat is Sunday night, and Monday, January 19th

Sponsorship Pricing Update:

Please Check our new donation menu below
 Thank you for your continued support.
 If you have any concerns, questions, or suggestions, please contact us at 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
Minha & Arvit	5:45pm

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
Minha & Arvit	5:45pm
Shiurim	6:00pm
KOLLEL	Recess

NEW DONATION MENU

Avot Ubanim \$260, Premium Kiddush \$750, Platinum Kiddush \$1000, Seudat Shlishit \$360, Weekly Daf Yomi \$180, Coffee Station \$260 Yearly Daf Yomi \$5000, Weekly Breakfast \$260, Monthly Rent \$3500, Monthly Learning \$2600.

Thanking you in advance for your generous support. Tizke Lemitzot!

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 Tzurura 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 ממן ואנגללה ויעקב
וסימונה סטון
ולעלי' נשמת חביב בן חיים ממן ד"ל ופיבי בת
מסעודה ממן ד"ל*

*תהייה נשמהTEM 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" the 20 of Tevet**

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



DAF YOMI SPONSORS

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

THE KAMHAZI FAMILY
IN MEMORY OF THEIR
DEAR PARENTS
SHELOMO BEN
YAAKOV Z" L MIRIAM
BAT BELLA Z" L & FOR
HATZLACHA OF THE
WHOLE FAMILY.
HASHEM SHOULD
BLESS THEM WITH
HEALTH, HAPPINESS,
& LONG LIFE,

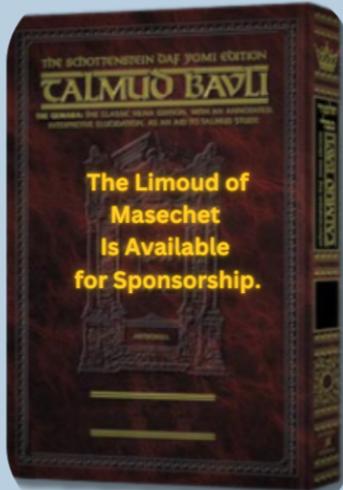
THE PEREZ FAMILY
LEILUY NISHMAT:
SHLOMO BEN FRECHA
REFUAH SHELEMA OF &
ABIGAIL BAT SARAH
FOR BERACHA &
HATZLACHA: DEVORAH
BAT SARAH, ALON BARUKH
BEN DEVORAH, EITAN HAIM
BEN DEVORAH, SHIREL
SARAH SIMCHA BAT
DEVORAH, AARON LEV BEN
DEVORAH & DAVID BEN
ABIGAIL HASHEM SHOULD
BLESS THEM WITH
HEALTH, HAPPINESS, &
LONG LIFE, AMEN.

THE AKKAD FAMILY

אברהם בן
גרסי-ה ז"ל, שלמה
בן תם ז"ל,
אליהו בן רחל ז"ל,
ותם 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 Platinum Kiddush** has been kindly sponsored by **Mr. & Mrs. Jake Bengio** in Honor of their Son reading the Haftarah. Hazak UBaruch!

● **This Week's Seudat Shlishit** has been kindly sponsored by **Mr. & Mrs. Amichai Shoshan** in honor and in memory of the Tzaddik Rabbi Yaakov Abuhatzeira. 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 Zafrahi)

Kinyan Hamasechta: Every Weekday morning. (Rabbi Elmaleh)

Semichat Chaver: Tuesday Evenings. (Rabbi Elmaleh)



The Board of Directors:

Mr. Eytan Ohayon (President)

Mr. Michel Pery (VP)

Mr. Ariel Picillo (Treasurer)

Mr. Eytan Guigui (Secretary)

Mr. Steve Halimi (Board Officer)



NEW DONATION MENU

WEEKLY:

- Weekly Daf Yomi **\$180**
- Avot Ubanim **\$260**
- Weekly Breakfast **\$260**
- Seudat Shlishit **\$360**
- Premium Kiddush **\$750**
- Platinum Kiddush **\$1000**



MONTHLY:

- Coffee Station **\$260**
- Monthly Learning **\$2600**
- Monthly Rent **\$3500**
- Monthly Rent **\$5000**
- Yearly Daf Yomi **\$5000**



Thanking you in advance for your generous support.

Tizke Lemitzvot!

Refuah Shelema List

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

HECHAL SHALOM
AVOT U BANIM
MOTSAE SHABBAT
RIGHT AFTER SHABBAT!

SURPRISE!

FOLLOWED BY A HUGE:

SURPRISE EVENT

for pizza, fun and amazing



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. Romain 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 Shebat:

- **2nd :** Yaakov Moyal Ben Djamilah Sadoun z"l
(Uncle of Mrs. Jeanine Furhman)
David Sabbah Bar Yehuda z"l
(Grandfather of Mr. Laurent Becker)
- **6th:** Amram Benhayoun z"l Ben Avraham
(Father of Mr. Meir & Daniel Benhayoun)
- **7th:** Jaia Rajel Bat Batya z'l
(Sister of Mr Daniel Hilu)
Michael Bar Gracia z"l
(Father of Mrs. Anat Michael)
- **10th:** Abraham Guenoun Bar Rahel z'l
- **11th:** Beno Ben Sali z"l
(Father of Mrs. Silvia Cohen)
Yaakov Cohen Bar Meir z"l
(Grandfather of Dr. Max Nahon)
Chantal Mazal Tov z"l Bat Hassiba Moyal
(Sister of Mrs. Jeannine Furhmann)
Fradji Ben Shalom z"l
(Father of Mr. Dov Koskas)

- **12th:** Yitzchak Chocron Ben Freha z"l
(Father of Mrs. Perla Edderai)
Aicha Courchia Bat Simha z"l
(Mother of Mr. Jean Paul Courchia)
- **13th:** Abraham Ben Izza z"l
(Grandfather of mr. Eytan Ohayon)
- **19th:** Clara Bat Perla z"l
(Grandmother of Mr. Albert Belecen)
Dr. Abraham Romano z"l
(Father of Mr. Marcelo Romano)
- **20th:** Isaac Edderai Ben Nedjma z"l
(Grandfather of Dr. Jean Jacque Edderai)
- **22nd:** Abraham Benbeniste z"l
(Father of Mrs. Lina Genoun z"l)
Jashe Bat Silvia z"l
(Grandmother of Mrs. Raquel Eisen)
Azriel Strulovic Ben Avraham z"l
(Father of Mrs. Rosely (Eddy) Levy)
- **24th:** Rahel Bat Mazaltov z"l
(Grandmother of Mr. Jacky Benoudiz)
- **25th:** Moshe Belecen Bar Yamin z"l
(Grandfather of Mr. Albert Belecen)
- **27th :** Mazal Tov Cadoshe Delmar Bat Sultana z"l
Rafael Cadosh Delmar Bar Sultana z"l
(Aunt & Uncle of Mrs. Ruby Mouyal)
- **28th :** Reina Bat Rivka z"l & Mazal Tov Bat Sultana z"l
(Aunts of Mrs. Ruby Mouyal)
- **29th :** Alegria Bat Simha z"l
(Mother of Mr. Amram Mouyal)

Weekly Inspiration

The Foundation of Healthy Chinuch

(Rabbi David Elmaleh)

One of the most misunderstood aspects of parenting today is **discipline**. Often associated with punishment or control, discipline is, in truth, the **fundamental structure of a child's emotional design**.

Children are not born craving freedom—they are born craving **accepting authority**. When authority is calm, strong, and consistent, it creates safety, confidence, and emotional stability.

Why Children Need Discipline

Discipline is not about the parent's comfort or convenience. It serves the child's deepest needs:

- **A functioning environment** – Children thrive when the home operates with order and predictability.
- **Yirat Shamayim** – Respect for authority is the foundation of spiritual awareness and humility.
- **Self-confidence** – Clear boundaries give children inner strength.
- **Core security** – A child who senses strong authority feels protected, not anxious.
- **Future success** – Studies show that children raised with structure achieve greater long-term success.
- **True chinuch** – Discipline allows actions to be associated with values, not bribes or threats.

Chazal describe this inner design with the phrase: “**קטן נולד מלך**” — a child is born egocentric. Proper

discipline gently guides them toward maturity.

The Cost of Power Struggles

When parents negotiate, plead, or argue with children, the results are damaging:

- Core security is weakened: “*If my parent can't lead, who will protect me?*”
- Authority is replaced with perceived weakness.
- The child feels equal to—or above—the adult.
- Anxiety increases rather than decreases.

Discipline must never become a contest. Strength without calm becomes aggression; calm without strength becomes surrender.

The Discipline Formula

Healthy discipline is built on three pillars:

Persistence · Strength · Calm

Authority must be **felt**, not explained.

Two Practical Steps to Build Authority

Step One: Practice Authority (Daily)

Several times a day, parents should consciously sense and project their authority. This is an internal exercise: standing calmly in the role of leader, without guilt or self-doubt.

Step Two: Stand on a Command (Several Times a Week)

At the right moment—when calm and focused—give a short, simple command.

- No explanations.
- No immediate “yes” to requests.
- If the child obeys: a brief acknowledgment only.
- If not: wait calmly, maintain eye contact, and stand firm until compliance.

This process is not about winning. It is a **gift to the child**, allowing

them to internalize structure and safety at their own pace.

A Final Reminder

There is **no recipe book** for chinuch. These principles are frameworks, not scripts. Each child, home, and moment requires sensitivity, wisdom, and patience.

But one truth remains constant: **Strong, calm, and consistent authority is the greatest kindness a parent can give.**

Defeating the Satan

(Rabbi Eli Mansour)

The Torah in Parashat Vaera traces the lineage of Moshe Rabbeinu, informing us that he was son of Amram and Yochebed. Amram was a grandson of Yaakov Abinu's third son, Levi – specifically, he was the son of Levi's son, Kehat. Astonishingly, the Torah relates, Yochebed was Amram's aunt – she was the daughter of Levi, the sister of Kehat.

The commentaries explain that Yochebed and Kehat had different mothers, and thus they were half-siblings. As such, the marriage between Amram and Yochebed was not forbidden by the Noachide laws, which apply to all mankind. These laws forbid marrying one's parent's full sister, but not a parent's half-sister. This union would, however, be proscribed by the Torah given to Beneh Yisrael.

It turns out, then, that Moshe – the greatest leader and prophet in our nation's history, who brought us the Torah – was the product of a marriage that Torah law forbids.

Moshe is not the only great leader with less-than-pristine origins. The Davidic line, which began with David and Shlomo

and will – we pray very soon – culminate with Mashiah, also has its origins in problematic relationships. David descended from Peretz – the product of the relationship between Yehuda and his daughter-in-law, Tamar. David's great-grandmother was Rut, a convert from the nation of Moab, and although it was ultimately concluded that this marriage was permissible, there was considerable controversy as to whether a man may marry a woman from Moab. And the founder of the nation of Moab, Rut's ancestor, was conceived when Lot's daughter gave her father wine and had a relationship with him, thinking they this was needed in order to maintain the earth's population.

Rav Menahem Recanti (Italy, 1223-1290) offers an explanation for this phenomenon, for why the great leaders emerged from less-than-ideal origins. The Satan, he writes, is always seeking to sabotage the rise of these righteous figures, to block these holy souls from descending into the world. Moshe brought us the Torah, which is the "antidote" to the Yeser Ha'ra (evil inclination), the greatest weapon we have in our struggle to overcome the Satan's efforts to lure us away from the service of G-d. And the Gemara teaches that when Mashiah arrives, he will destroy the Satan so it could no longer hurt the Jewish People. Therefore, the Satan will do everything in its power to obstruct the transmission of Torah, and to prevent the arrival of Mashiah. For this reason, Hashem arranged that Moshe and David would be produced from unions that the Satan would never bother to disrupt. The Satan welcomes problematic relationships such as those of Lot and his daughters, Yehuda and Tamar, and Amram and Yochebed. He would never try to interfere with them, because this is precisely

what he wants – relationships that are from the Torah's ideal marriage. Moshe and David needed to be produced this way for the purpose of avoiding the Satan's interference.

This reminds us never to be discouraged by the challenges that we face in the pursuit of greatness. Whenever we try to achieve something significant, we are going to confront obstacles. Whether it's in the process of finding a spouse and raising a family, the process of learning Torah and spiritual growth, starting a new organization or project – the Satan is always going to try to interfere. Rather than be surprised and discouraged by the problems that arise, we should expect them, stay strong, and proceed with confidence, trusting that Hashem is always helping us in our efforts to defeat the Satan and achieve to the very best of our ability.

Building the Redemption

(Rabbi Joey Haber)

Three times every weekday, we recite in the *Amidah* prayer the *berachah* of ראה נא בענינו. We begin by asking Hashem to "see our torment," and to "wage our battles" (ויריבת ריבנו). We then conclude, מהר לגאלנו גאולה שלמה – to quickly bring us our final redemption.

At first glance, it seems that this *berachah* is a prayer for our final redemption. This is also the implication of the Gemara (Megilah 17b), which explains that this is the seventh *berachah* of the *Amidah* prayer because the redemption will arrive with the onset of the seventh millennium after creation.

Interestingly, however, Rashi understood this *Beracha* differently. Commenting to this Gemara,

Rashi writes that this *beracha* is actually a prayer to Hashem to "redeem" us from our day-to-day problems, from the hardships and challenges that we face in our lives. Rashi proves this approach by noting that there are other blessings in the *Amidah* in which we pray for the final redemption, and so this *beracha* cannot be a prayer for the final redemption.

The question becomes how to reconcile Rashi's comments with the simple reading of the Gemara, which indicates that this *berachah* prays for the final redemption. And, the text of this *berachah* states explicitly מהר לגאלנו גאולה שלמה – praying for the ultimate redemption, and not just for the resolution of our day-to-day problems.

To answer this question, let's go back to a well-known piece of trivia about New York City.

The island of Manhattan, as we were all taught, was purchased from the Indians in 1626 for \$24. Today, Manhattan is worth countless trillions of dollars.

How did that happen? How did this land go in 400 years from being worth \$24 to being worth many trillions?

The answer is, very simply, one brick at a time. One piece of pavement at a time. One sidewalk at a time. One window at a time. One subway car at a time.

Every small act of construction contributed to the city's growth. Day by day, hour by hour, one little bit of effort after another – this is how a \$24 piece of land becomes worth trillions upon trillions of dollars.

The same is true of redemption. We pray and yearn for the

final redemption, but each small "redemption" that we experience brings us closer to that day. There is no contradiction at all between the Gemara's indication that ראה נא בעינינו speaks of our final redemption, and Rashi's understanding that it refers to the solving of our everyday problems. These are one and the same. Redemption happens on a small scale every single day, with every problem we solve, every obstacle we overcome, every bit of success we achieve. Eventually, all these will combine to form the ultimate redemption for which we pray and yearn.

Which brings us to our *parashah*, which tells about the unfolding of *Yetziat Mitzrayim*, the Exodus from Egypt.

The *Zohar* teaches that the redemption from Egypt was not a one-time event. It was the beginning of a process of redemption – a process that is still continuing, even today. The process will be completed only at the time of our final redemption. We might say that *Yetziat Mitzrayim* was the \$24 purchase, and ever since then, we've been building, one "brick" at a time, working towards our final redemption, when the world will reach its state of perfection.

This is a very empowering message. It reminds us that every small accomplishment is significant, and contributes toward the world's ultimate redemption. We can either sit around and complain about all the problems in the world, or we can go ahead and make things better. And the way we make things better is by doing good things – one act at a time. Every *tefillah*. Every *mitzvah*. Every kind word. Every compliment and word of encouragement. Every favor we do for someone. Everything we do for

one of our children or grandchildren. Everyone we positively influence is some way.

A guy who laid a few bricks for a building in Manhattan 200 years ago might not have realized he was doing something significant – but he was part of the process of transforming a \$24 piece of land into a multi-trillion-dollar piece of land. This is how we need to look at our *mitzvot*. Every small act is vitally important and extremely valuable.

Let's stay focused and stay determined to use our time and our capabilities to build our redemption – one good deed at a time.

The Tale of the Two Great Taninim

(Samy Maya)

Last week's *perasha* told us about the signs Hashem gave Moshe to take back to the people to prove that He sent him. The first sign would be that Moshe's staff would turn into a *nahash*. But why did Hashem choose the staff-snake as a sign to begin with? The commentators tell us that because Moshe spoke *Lashon HaRa* about the Jewish people saying they had little *emuna* and not believe in him, nor that Hashem sent him. At the introduction of this sign, Hashem asks Moshe what is this in his hands, מה בידך... whereas Moshe answers, a staff. Then Moshe throws it to the ground and it turns into a *nahash*. The word מה, what is this, say the sages, is normally written as two separate words, but here it is one word... to teach us that the word could be punctuated differently and be read as מה זה בידך, *from this in your hands*. From this, that you spoke *Lashon HaRa*, I am giving you the *nahash* as a sign, as the *nahash* reminds us of the

primordial *nahash* that spoke *Lashon HaRa*.

The 2nd sign teaches a similar idea. Moshe's hand turned to *saraat* which is a punishment for *Lashon HaRa*. With the 3rd sign. Moshe would spill water on the ground and it would turn to blood. The sages teach us that one who speaks *Lashon HaRa* is like one who spills a person's blood... *Lashon HaRa* is like killing.

At no point does Hashem blatantly tell Moshe that he spoke *Lashon HaRa*, but He *hinted* it to him three times! Why not tell him outright? The answer is that Hashem gives us hints in our lives as to what to do. He doesn't force us, as that would take away free will, so Hashem sends us *signs* as to how to run our lives and how to become better. It is up to us to open our eyes and see the signs.

This week's *perasha* then tells us of Moshe's return to Egypt and the performance of these signs. When the staff is thrown to the ground in front of Pharaoh, the Torah tells us that it turned into a *tanin*, *תנין*. Rashi famously comments that the word *tanin*, means *nahash*.

But we must ask, if the staff turned into a *nahash*, why doesn't the Torah simply tell us it turned into a *nahash*? Did Moshe do something different? And if the *tanin* is truly the *nahash*, why would the Torah use a different word, as the Torah doesn't change words randomly?!?

Rabenu Bahaye comments on this idea. In the *haftara* to *Va-era*, it speaks about the original fall of Egypt and eventual fall of an Egypt of a different era. There, the prophet says that Pharaoh likened himself to the great and mighty *tanin* of Egypt which nobody could defeat. Says Rabenu Bahaye, that when Moshe threw the staff to the ground, it became a *tanin*. For us, Pharaoh was a

mere lowly nahash, so it is originally called a nahash. Calling it a *tanin* at this point would imply and hint to Pharaoh, who likens himself to the great *tanin*, will easily be grabbed by the tail and turned into an inanimate staff that has no control over itself, only what its owner and master decides to do with it.

The Peri Sadik writes that the nahash in the sea is a *tanin* and a greater version of the nahash. When Hashem initially showed Moshe the sign of the nahash, Moshe ran away from it because he was reminded about the primordial nahash. Later, it turns into a *tanin*. The sages teach us that as a person grows spiritually, his Yeser HaRa grows with him to give him more opportunity and reward for conquering a greater Yeser. As Moshe began his journey, he hadn't yet grown spiritually so much, so his Yeser was compared to a mere nahash. By the time he stood in front of Pharaoh, Moshe's Yeser had grown to the level of a *tanin*, attesting to his incredible and meteoric spiritual ascent.

Rabenu Bahaye and Peri Sadik tell us different ideas as the former says the *tanin* represents Pharaoh and the latter says the *tanin* represents Moshe Rabenu. Perhaps both are true. How did Moshe grow so much spiritually that his Yeser grew to the size of a *tanin*? Peri Sadik implies that it is because he initially ran away from the nahash... he ran away from the Yeser HaRa. But maybe, it is because Moshe got the hint. Moshe opened up his eyes and saw the subtle hints Hashem was giving him, became careful with the way he would speak about Bene Yisrael going forward, and even act as their defense lawyer. Moshe did teshuva for his nahash-like *La-shon HaRa* and thus grew so much spiritually that the Torah

attests that his Yeser grew to the size of a *tanin*!

This would not be the case with Pharaoh. Pharaoh ordered his sorcerers to turn their staffs into *taninim* implying, you think you will grab me, Pharaoh, the great *tanin*, by the tail and control me? I create and control the *taninim*! Moshe's staff-*tanin* then consumes the sorcerers *taninim*. Nonetheless, the pasuk tells us, that Pharaoh did not listen to Moshe. Pharaoh, the 'great *tanin*', did not get the hint and the sign becomes a reality; Pharaoh is grabbed like an inanimate object and ends up doing the will of owner and master!

This is the tale of the two great *taninim*... Moshe, who grew his Yeser into the great *tanin* and the self-proclaimed *tanin*, Pharaoh, who ended up getting grabbed by the tail by his master.

Food for thought

Your Words Shape Your Child's Confidence

(Adina Soclof Ms. CCC-SLP @aish)

TRENDING

IN PARENTING

How to speak in ways that build your child's inner worth.

You probably do it, without even realizing it. You look at your child's behavior and quietly (or not so quietly) label it: manipulative, selfish, rude, irresponsible.

Once those labels settle in, everything you see gets filtered through them. However, you can reframe those labels to something more positive.

Kids aren't usually being bad; they're just being human. What looks like manipulation is usually

a child trying to get a need met. What looks like selfishness is often a child who hasn't yet learned perspective. What looks like rudeness is a lack of social skills, not a lack of respect. What looks like irresponsibility may simply be confusion about expectations.

And very often they're just physically exhausted or tired of being told what to do, not understanding the rules and trying to be a kid in an adult world.

Assigning negative motives to your children's behavior, you unknowingly back them into a corner. Their only options become defend or attack. That's where power struggles begin—and once they start, they're hard to escape.

There's another way. Instead of reacting to behavior, you can look for the positive intention underneath it. You can give your children the benefit of the doubt and the skills they're trying to learn so they can be a responsible member of society.

Instead of assigning a negative motive:

"You can't just walk away from the table. That's rude and irresponsible. You need to help clean up."

Try assigning positive intent and clarifying expectations:

"You thought it was okay to leave the table and that I'd call you when it was time to help. Next time, I'd like you to ask to be excused before you leave."

Instead of accusing:

"You always cry when you don't get your way. That's selfish. You should know better."

Try assigning positive intent and giving language:

"You're really disappointed you can't come with me. It feels so sad that it comes out as tears. Next time you can say, 'Mommy,

it makes me sad when I have to stay with the babysitter.”

Assigning positive intent communicates that you believe in your children goodness even when their behavior does not reflect that.

That belief builds trust, reduces resistance, and allows you to guide your children kindly and firmly—without power struggles.

Effective Praise

The same principle applies to how you praise your children.

Not all praise builds self-esteem. In fact, the praise used most often – “Good job!” “You’re the best!” You’re so sweet!” – can leave children feeling unsure rather than secure. It’s vague and fleeting. It doesn’t give them anything solid to hold onto. It can turn them into people pleasers, or they end up chasing the next “good job” instead of building real inner confidence.

It is better if you use praise that describes what you see and what you appreciate:

When you name a child’s actions, using character traits helps them build a clear picture of who they are and what they’re capable of. That kind of praise sticks:

Here’s what that sounds like in real life:

“You waited for your turn on the computer and kept yourself busy drawing while you waited. You were patient.”

“I had a really nice day today. I noticed how much effort everyone made to speak kindly and work things out.”

“You hung up your coat and put your boots away. It feels so good to walk into an organized mudroom.”

“I saw you stop yourself before saying ‘shut up’ to your sister. That took real self-control.”

This kind of praise is specific, genuine and earned. It doesn’t inflate children from the outside—it builds them from the inside out.

When those moments are noticed, named and commended, they become part of how a child sees themselves: “I’m someone who can try and succeed.” “I know how to be kind and help people.”

And that is one of the major goals of raising kids – making sure that children don’t rely on others for approval but have a quiet confidence about them.

Kidz Corner

Valuing Every Individual Giving Everyone a Good Feeling

The First Step To Successfully Overcoming Your Challenges

Sometimes a person thinks to himself that he needs to improve, whether it’s coming on time to lessons, or reminding himself how valuable he is and how much the class benefits when he is fully focused and involved in the learning – and with all sincerity they make a firm decision that never again will they misbehave. Never again will they stumble in this area – they regret doing what they have done – and in their current state of mind they are 100% certain, that indeed all their wrong-doings are historic events, never to be repeated again.

The problem is, that however much they truly want this to be the case, and however powerful their intentions may be, they will be greatly disappointed if once

again, the next day, the next lesson or even again during the same lesson – they stumble. They feel like a real loser, when they don’t manage to live up to their new expectations and can’t understand how so quickly, they have managed to fall once again.

However, if they would have been more realistic at the onset, if only they would have acknowledged that the Yetzer Horo hasn’t retired, and he isn’t planning to do so for the time-being – it would have been a much easier and smoother ride. They would have understood that the challenge that they have, will more likely than not, once again confront them and they will be more prepared. They would have tried to think of real techniques how to over-come their nisayon (test).

For example, if the issue is coming on time, they may have thought about the cause of the issue, perhaps it stems from going to bed too late and they could have devised a plan how to keep cheshbon on their bedtime. Each nisayon to its own. However, the way forward is not just to simply say I will never again stumble, ignoring the facts that there is a second voice inside me trying to entice me and persuade me to go against Hashem’s will.

This message is to be learnt from a very interesting translation of the Meshech Chochmo regarding one letter, towards the end of this week’s Sedra. The Possuk says by Makas Borod הירא אֶת־צָבָר ה' מַעֲבָדִי פְּרֻעה אֶל־הַבְּתִים הַנִּיסֵּא אֶת־עֲבָדָיו וְאֶת־מִקְנָהוּ אֶל־הַבְּתִים – meaning, the servants of Paroah who feared Hashem, chased their cattle into the houses, which served as a protection from the falling icy fire-balls of Makas Borod.

However, the Meshech Chochmo explains that the letter mem from the word פְּרֻעה

doesn't mean "from the servants of Paroah" rather it means "more than the servants of Paroah", which now gives the Possuk a new translation. **הירא את דבר ה'** is teaching us that there were **עבדי פרעה** servants of Paroah that tried to dissuade others from gathering their cattle inside the house, denying the fact that there was a plague coming. Those that feared Hashem more than they feared the servants of Paroah who were trying to contradict the word of Hashem – they were the ones that actually gathered the cattle inside.

At first, this just seems like a novel and geshamke peshat in the words of the Torah. However, after we think about this and try to understand why is it necessary for the Torah to share with us this detail that the **ירא את דבר ה'** Mitzriyim that feared Hashem had opposition, we can learn the message mentioned before. This can teach us that this is the case with every nisayon.

We want to be **ירא את דבר ה'** we want to have the right Yiras Shomayim – but we need to acknowledge that there will also be **עבדי פרעה** messengers from the Yetzer Horo trying to stop us. By acknowledging this, we will then Besyate Dishmaye, be able to Daven to be saved from them, be able to think about the source of the nisayon etc. and try to think of ways to overcome and win the fight. Many a time approaching a parent and/or a Rabbi Teacher or Mashgiach and be open about the nisoyen and discuss it, is the right way forward.

May we always be zoiche to overcome our challenges, win over the Yetzer Horo and always be successful when trying to fulfil the will of Hashem.

Daily Halacha

"Kiddush Bi'mkom Se'uda"

The Halacha of "Kiddush Bi'mkom Se'uda" establishes that one does not fulfill the obligation of Kiddush unless he has a "meal" after Kiddush. As we've discussed in earlier editions of Daily Halacha, one fulfills this requirement with a Ke'zayit of bread, or, as the Hid"a (Rav Haim Yosef David Azulai, 1724-1806) notes in Birkeh Yosef, a Ke'zayit of "Mezonot" food, such as cakes and the like which are made from the five principal grains. The Shulhan Aruch (Orach Haim 273:5), based on the position of the Geonim, rules that drinking a Rebi'it of wine also suffices for "Kiddush Bi'mkom Se'uda."

The Halachic authorities address the question of whether rice suffices for this requirement. On the one hand, the Beracha over rice is "Mezonot," and it provides satiation like other "Mezonot" foods. In fact, the Ben Ish Hai (Rav Yosef Haim of Baghdad, 1833-1909) cites a view which maintains that although we recite "Boreh Nefashot" after eating rice, one who recited "Al Ha'mi-hya" fulfills his obligation. Thus, rice shares several properties with standard "Mezonot" food. On the other hand, as noted by Hacham Ovadia Yosef, there are two important distinctions between rice and other "Mezonot" foods. Namely, it is not one of the seven special species of Eretz Yisrael, and it can never yield an obligation of Birkat Ha'mazon. One who eats a very large quantity of other "Mezonot" foods is required to recite Birkat

Ha'mazon, which is not the case when one eats a large quantity of rice. In light of these distinctions, Hacham Ovadia ruled that it does not suffice to eat rice after Kiddush. Although the Kaf Ha'haim (Rav Yaakov Haim Sofer, Baghdad-Israel, 1870-1939) ruled that eating rice fulfills the requirement of "Kiddush Bi'mkom Se'uda," Hacham Ovadia disagrees, and rules that rice does not suffice.

The Magen Abraham (Rav Abraham Gombiner, Poland, 1637-1682) ruled that one can fulfill the requirement of "Kiddush Bi'mkom Se'uda" by eating dates. Unlike other fruits, he says, dates provides satiation, and therefore if one recited Birkat Ha'mazon after eating dates, he has fulfilled his obligation of Beracha Aharona. Moreover, dates are included among the seven special species of Eretz Yisrael. As such, the Magen Abraham writes, they suffice for the requirement of "Kiddush Bi'mkom Se'uda." Hacham Ovadia Yosef, however, disagrees. He cites the Tosefet Shabbat who observed that the Gemara does not describe dates as providing satiation. The Gemara says that dates are "Zayni" – nourishing – but not satiating. And, the Shulhan Aruch explicitly rules that fruits do not suffice for "Kiddush Bi'mkom Se'uda," without making an exception for dates. Therefore, eating dates does not suffice for the requirement of "Kiddush Bi'mkom Se'uda."

Hacham Bension Abba Shaul (Israel, 1923-1998), in Or Le'sion, discusses the question of whether eating noodles suffices for this requirement. Noodles differ from other "Mezonot" foods in that they are boiled, not baked, and, as such, eating a large quantity of noodles does not require one to recite Birkat Ha'mazon. Nevertheless, Hacham Bension concludes that

one may eat noodles to fulfill the requirement of "Kiddush Bi'm-kom Se'uda," because their Beracha is "Mezonot" and they are made from grains included among the seven special species of Eretz Yisrael.

As mentioned in an earlier edition of Daily Halacha, when a Berit is performed in the synagogue after services on Shabbat, the one who recites the Beracha over wine – usually the Rabbi – should have in mind to fulfill the Kiddush obligation with this Beracha. He should then ensure to drink a Rebi'it of wine. The Ben Ish Hai mentions that this was the practice in Baghdad. If food is served after the Berit, then the Rabbi should have in mind that his recitation of the Beracha should fulfill the Kiddush obligation for the congregation, as well, and they must then eat a Ke'zayit of bread or of "Mezonot" food. Hacham Bension notes that this practice is acceptable despite the prohibition of "En Osin Misvot Habilot Habilot" – that we do not group Misvot together into a single act. Firstly, he explains, there is no actual requirement to have a cup of wine at a Berit Mila, so strictly speaking, there is only one Misva involved (Kiddush). Secondly, the Rambam (Rav Moshe Maimonides, Spain-Egypt, 1135-1204) maintained that the rule of "En Osin Misvot Habilot Habilot" applies only when performing two Biblical commands, and neither the cup of wine at Berit Mila nor the cup of wine for Kiddush is a Biblical requirement.

Summary: Kiddush must be recited in the context of eating, and thus one must eat after Kiddush either a Ke'zayit of bread or of "Mezonot" food. It also suffices to drink a Rebi'it of wine. Although the Beracha of "Mezonot" is recited over rice, eating rice does not suffice to fulfill this requirement.

La Paracha En Français

Être capable de voir ses lacunes

« Voici qui t'apprendra que Je suis l'Éternel ! Voici, je vais frapper, de ce bâton que j'ai en main, les eaux du fleuve, et elles seront changées en sang. » (Chémot 7, 17)

L'objectif essentiel des dix plaies était que les Égyptiens reconnaissent Hachem et la puissance de Son bras, qu'ils réalisent que Lui seul dirige ce monde qu'il a créé, dans ses moindres détails. Le but de la plaie du sang était également que Paro reconnaissse Hachem – comme Il le dit : « Voici qui t'apprendra que Je suis l'Éternel ! » – et se soumette à Lui. Cette plaie représentait, en effet, une démonstration de la puissance exclusive de Son bras et aurait pu suffire à prouver au tyran et à ses sujets qu'il agit dans ce monde à Sa guise et que l'univers lui appartient tout entier. Pourtant, contre toute logique, le cœur de Paro et des Égyptiens resta bouché et, loin de se laisser impressionner par la vision qui s'offrait à eux, ils refusèrent de reconnaître Hachem.

Si l'on approfondit la réflexion sur la plaie du sang, si frappante, on réalisera que le corps de l'homme est composé d'une grande quantité de liquides – qui sont de l'eau et du sang. Or, cette proportion de liquides doit répondre à un équilibre bien précis, et c'est la raison pour laquelle, dans Sa sagesse suprême, le Créateur a conçu l'homme avec un certain nombre d'orifices, de sorte que les liquides superflus qui s'accumulent dans le corps puissent être évacués par voie naturelle. Car en cas d'excédent,

l'homme pourrait se retrouver en grand danger et même, à Dieu ne plaise, mourir. Dans le cas inverse, en cas de manque, c'est la déshydratation, avec un risque non moins important.

Lors de la plaie du sang, toute l'eau qui se trouvait en Égypte, en quelque lieu que ce soit, se transforma en sang. Le verset nous apprend qu'« il y avait du sang dans toute la terre d'Égypte, dans les arbres et les pierres ». Rachi souligne que la précision « toute la terre d'Égypte » vient inclure les baignoires, tandis que « les arbres et les pierres » font allusion à l'eau stockée dans des ustensiles de bois ou de pierre.

Or, une telle situation, où la moindre goutte d'eau, en Égypte, était transformée en sang, aurait logiquement dû inclure l'eau se trouvant dans les corps des Égyptiens, ce qui revenait inmanquablement à la mort. Mais le Créateur s'abstint d'opérer cette transformation en eux – décision qui représentait en soi une preuve de plus de Sa toute-puissance sur la nature.

Cette plaie allait en outre permettre un renversement de situation remarquable. Jusqu'à, les Hébreux étaient totalement soumis aux Égyptiens, leurs puissants maîtres, mais avec la plaie du sang, les rôles allaient en un instant se trouver inversés : les enfants d'Israël devaient les « maîtres », la tête haute, tandis que les Égyptiens se tenaient humblement devant eux pour les implorer de leur vendre quelques gouttes d'eau, à même d'assouvir leur soif insoutenable. Mais Paro choisit contre toute attente d'endurcir son cœur, s'écriant : « Qui est l'Éternel pour que j'écoute Sa voix ? Je ne connais pas Hachem et Je ne renverrai pas Israël. »

Reflexion Semanal

Un diálogo respetuoso

(Por Rav Abraham Twerski @aish-latino)

"Dios habló a Moshé y a Aharón y les encomendó acerca de los hijos de Israel y acerca del faraón, rey de Egipto, para sacar a los hijos de Israel de la tierra de Egipto" (Éxodo 6:13)

Este versículo parece redundante. Sólo dos versículos antes, la Torá dice: "Dios habló a Moshé diciendo: 'Ve y habla al faraón, rey de Egipto, para que envíe fuera de su tierra a los hijos de Israel'" (Éxodo 6:10-11). Rashi explica que el segundo versículo implica que Dios les dijo que hablaran respetuosamente al rey de Egipto.

¿No es esto un poco extraño? Moshé iba a advertirle al faraón sobre las diez plagas que sufriría. En el palacio, ante la presencia de todos los ministros, Moshé iba a hablar duramente al faraón. ¿Cómo podía ser eso respetuoso?

Rav Lehudá Leib Chasman dice que no había manera de evitar dar las advertencias al faraón. Sin embargo, aunque había que decir lo que se debía decir, todavía podía decirse con respeto y no con indignación. De hecho, vemos que cuando Moshé le contó al faraón acerca de la plaga de los primogénitos, un momento en el cual Moshé estaba enojado, sin embargo dijo: "Entonces todos estos siervos tuyos descenderán a mí y se postrarán ante mí, diciendo: 'Vete, tú y todo el pueblo que te sigue'" (Éxodo 11:8). Rashi dice que Moshé en verdad quería decir que el propio Faraón se inclinaría ante él y le suplicaría

que sacara a los israelitas de Egipto, pero por respeto al rey dijo: "todos estos siervos tuyos descenderán hacia mí y se inclinarán ante mí". (Or Yahel, 2).

La Torá nos está enseñando que incluso cuando debemos reprender o castigar a alguien, debemos esforzarnos para evitar insultarlo. Esto también es importante al disciplinar a los niños. Obviamente, los niños deben ser reprendidos cuando hacen algo malo, y a veces es necesario castigarlos. Sin embargo, debemos ser cuidadosos para hacerlo de una forma que no humille ni aplaste al niño.

Los niños que fueron insultados al ser disciplinados probablemente desarrolle sentimientos de vergüenza y no se valoren a su mismos, algo que puede acompañarlos durante toda su vida. Si los padres entendieran cuán destructivo es para sus hijos tener baja autoestima, serían mucho más cuidadosos al disciplinarlos. El abuso emocional de un niño es una ofensa tan grave como el abuso físico. Sin embargo, padres a quienes nunca se les ocurriría quebrar un brazo o una pierna a su hijo, no piensan demasiado en las palabras que salen en una reprimenda.

A los niños se les debe enseñar lo que está bien y lo que está mal, pero se los debe ayudar a mantener su dignidad.

Nahalot

Nahala of Rabbi HaRav Yitzhak Kaduri the 29th of Tebet

Harav Yitzchak Kaduri, died January 28, 2006), was a renowned Mizrahi Haredi rabbi and kabbalist who devoted his life to

Torah study and prayer on behalf of the Jewish people.

He taught and practiced the kavanot of the Rashash. His blessings and amulets were also widely sought to cure people of illnesses and infertility.

In his life, he published no religious articles or books.[2] At the time of his death, estimates of his age ranged from 103 to 118, and his birth year is still disputed. His funeral which was held in Jerusalem drew over half a million followers in what was described as the largest funeral in Israel's history.

He went to study at the Shoshanim LeDavid Yeshiva for kabbalists from Iraq. There he learned from the leading kabbalists of the time, including Rabbi Yehuda Ftaya, author of *Beit Lechem Yehudah*, and Rabbi Yaakov Chaim Sofer, author of *Kaf Hachaim*. He later immersed himself in regular Talmudic study and rabbinical law in the Porat Yosef Yeshiva in Jerusalem's Old City, where he also studied Kabbalah with the Rosh Yeshivah, Rabbi Ezra Attiya, Rabbi Saliman Eliyahu father of Sephardic Chief Rabbi Mordechai Eliyahu, and other learned rabbis.

In 1934, Rabbi Kaduri and his family moved to the Old City, where the Porat Yosef Yeshivah gave him an apartment nearby with a job of binding the yeshivah's books and copying over rare manuscripts in the yeshivah's library. The books remained in the yeshivah's library, while the copies of manuscripts were stored in Rabbi Kaduri's personal library. Before binding each book, he would study it intently, committing it to memory. He was reputed to have photographic memory and also mastered the Talmud by heart, including the adjoining Rashi and Tosafot commentaries.

PROGRAMS

WEEKLY PROGRAMS & ACTIVITIES

