



# מִדְּשַׁבָּת פְּטִידִים

SHABBAT SHEKALIM  
SHABBAT MEVARECHIM  
RABBI DAVID ELMALEH

27th of Shevat  
Feb 14th 2026  
CANDLE LIGHTING 5:54pm  
Shabbat Ends at 6:55pm



THE POWER OF ENCOURAGEMENT

ONLY HASHEM  
CAN JUDGE

TRUST IN HASHEM,  
NOT PEOPLE

SYNAGOGUE: 310 95TH STREET, SURFSIDE FL 33154

WEBSITE:HECHALSHALOM.ORG

EMAIL:HECHALSHALOMOROZIEL@GMAIL.COM

THIS WEEK BULLETIN HAS BEEN KINDLY SPONSORED LEILUY NISHMAT

מרים בת בילה ז"ל & שלמה בן יעקב ז"ל



# SCHEDULE

בס"ד



Daily zmanim - February to March 2026 / תשפ"ו אדר חודש - זמני היום

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February / March 2026	לילה לרבינו תם R' Tam's Nightfall	לילה החמה Nightfall	שקיעת החמה Sun set	הדלקת נרות Candle Lighting	פלג המנחה Plag Mincha	מנחה קטנה Mincha Ketana	מנחה גדולה Earliest Mincha	חצות Mid day	סוף זמן תפילה Latest Shacharis	סוף זמן קריאת שמע Latest Shema	הנץ החמה Sun rise	זמן ציצית ותפילין Earliest Talis	עלות השחר 72 Minutes Dawn	דף היומי Daf Yomi	אדר תשפ"ו		
18 Wed	7:28	7:25	6:51	6:15	5:04	3:53	1:05	12:34	10:40	9:43	9:07	9:09	6:54	6:12	5:41	5:44	א רביעי
19 Thu	7:29	7:26	6:52	6:16	5:05	3:53	1:05	12:34	10:40	9:43	9:07	9:09	6:53	6:11	5:40	5:43	ב חמישי
20 Fri	7:30	7:26	6:52	6:17	5:05	3:54	1:05	12:34	10:40	9:43	9:07	9:08	6:52	6:10	5:39	5:43	ג ששי
21 Sha	7:30	7:27	6:53	6:17	5:06	3:54	1:05	12:34	10:39	9:42	9:06	9:08	6:51	6:09	5:38	5:42	ד שבת
22 Sun	7:31	7:27	6:53	6:18	5:06	3:54	1:05	12:34	10:39	9:42	9:06	9:07	6:51	6:08	5:38	5:41	ה ראשון
23 Mon	7:31	7:28	6:54	6:18	5:06	3:55	1:04	12:33	10:39	9:41	9:05	9:07	6:50	6:08	5:37	5:40	ו שני
24 Tue	7:32	7:28	6:54	6:19	5:07	3:55	1:04	12:33	10:38	9:41	9:05	9:06	6:49	6:07	5:36	5:39	ז שלישי
25 Wed	7:32	7:29	6:55	6:19	5:07	3:55	1:04	12:33	10:38	9:40	9:04	9:06	6:48	6:06	5:35	5:39	ח רביעי
26 Thu	7:33	7:29	6:55	6:20	5:08	3:55	1:04	12:33	10:37	9:39	9:03	9:05	6:47	6:05	5:34	5:38	ט חמישי
27 Fri	7:34	7:30	6:56	6:21	5:08	3:56	1:04	12:33	10:37	9:39	9:03	9:05	6:46	6:04	5:33	5:37	י ששי
28 Sha	7:34	7:30	6:56	6:21	5:09	3:56	1:04	12:33	10:36	9:38	9:02	9:04	6:45	6:03	5:32	5:36	יא שבת
1 Sun	7:35	7:31	6:57	6:22	5:09	3:56	1:03	12:32	10:36	9:38	9:02	9:04	6:44	6:02	5:31	5:35	יב ראשון
2 Mon	7:35	7:31	6:58	6:22	5:09	3:56	1:03	12:32	10:36	9:37	9:01	9:03	6:43	6:01	5:30	5:34	יג שני
3 Tue	7:36	7:32	6:58	6:23	5:10	3:57	1:03	12:32	10:35	9:37	9:01	9:03	6:42	6:01	5:29	5:33	יד שלישי
4 Wed	7:36	7:32	6:59	6:23	5:10	3:57	1:03	12:32	10:35	9:36	9:00	9:02	6:41	6:00	5:28	5:32	טו רביעי
5 Thu	7:37	7:33	6:59	6:24	5:10	3:57	1:03	12:32	10:34	9:35	8:59	9:02	6:40	5:59	5:27	5:31	טז חמישי
6 Fri	7:37	7:33	7:00	6:24	5:11	3:57	1:02	12:31	10:34	9:35	8:59	9:01	6:39	5:58	5:26	5:30	יז ששי
7 Sha	7:38	7:34	7:00	6:25	5:11	3:57	1:02	12:31	10:33	9:34	8:58	9:00	6:38	5:57	5:25	5:29	יח שבת
8 Sun	8:38	8:34	8:01	7:25	6:12	4:58	2:02	1:31	11:33	10:34	9:58	10:00	7:37	6:56	6:24	6:28	יט ראשון
9 Mon	8:39	8:35	8:01	7:26	6:12	4:58	2:02	1:31	11:32	10:33	9:57	9:59	7:36	6:55	6:23	6:27	כ שני
10 Tue	8:39	8:35	8:02	7:26	6:12	4:58	2:01	1:30	11:32	10:32	9:56	9:58	7:35	6:54	6:22	6:26	כא שלישי
11 Wed	8:40	8:36	8:02	7:27	6:13	4:58	2:01	1:30	11:31	10:32	9:56	9:58	7:34	6:53	6:21	6:25	כב רביעי
12 Thu	8:40	8:36	8:03	7:27	6:13	4:58	2:01	1:30	11:31	10:31	9:55	9:57	7:33	6:52	6:20	6:24	כג חמישי
13 Fri	8:41	8:37	8:03	7:28	6:13	4:59	2:01	1:30	11:30	10:30	9:54	9:56	7:32	6:51	6:19	6:23	כד ששי
14 Sha	8:41	8:37	8:04	7:28	6:14	4:59	2:00	1:29	11:30	10:30	9:54	9:56	7:31	6:50	6:18	6:22	כה שבת
15 Sun	8:42	8:38	8:04	7:29	6:14	4:59	2:00	1:29	11:29	10:29	9:53	9:55	7:30	6:49	6:17	6:21	כו ראשון
16 Mon	8:42	8:38	8:05	7:29	6:14	4:59	2:00	1:29	11:29	10:28	9:52	9:54	7:29	6:47	6:16	6:20	כז שני
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18 Wed	8:43	8:39	8:05	7:30	6:15	4:59	1:59	1:28	11:27	10:27	9:51	9:53	7:27	6:45	6:14	6:18	כט רביעי

Wednesday (Mar 18) 4:34 PM + 13 חלקים ניסן: מולד חודש ניסן: Generate schedules automatically with a zmanim spreadsheet > <http://sheets.myzmanim.com>  
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## Shabbat Schedule

- Shir Hashirim 5:45pm
- Mincha 6:00pm
- Candle Lighting: 5:54pm**
- Shaharit Netz Minyan 5:55am
- Shaharit: 8:45am
- Kids Program (6-9yr) 10am**
- NEW! Kids Kiddush. 11am**
- Zeman Keriat Shema 9:11/9:45am
- Kids (6-9yr) Program: 4:30pm**
- Children Program: 4:30pm**
- Shabbat Shiur: 4:30pm
- Mincha: 5:25pm
- Followed by Seudat Shlishit & Arvit
- Shabbat Ends: 6:54pm**
- Rabbenu Tam 7:26pm
- Avot Ubanim: Mosae Shabbat**

## Announcements:

**Don't Miss our Shabbat Mevarechim Avot Ubanim Surprise !**

**Rosh Hodesh Adar is two days, Tuesday February 17<sup>th</sup> & Wednesday February 18<sup>th</sup>**

## 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](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 6:20am
- Shaharit #2 Hodu 8:30am
- Mincha & Arvit 6:05pm

### Monday To Friday

- Shaharit 6:20am
- Beki'im Bahalacha 7:30am
- Business Halacha 7:45am
- Daf Yomi 8:00am
- Kinyan Masechta 8:35am
- Shaharit #2 Hodu 8:00am
- Hok LeYisrael 8:50am
- Mincha & Arvit 6:05pm
- Shiurim 6:35pm
- KOLLEL 8:30pm**

***LEARNING OF THE MONTH***

**RENT DEDICATION:**

We Would like to Wholeheartedly Thank our Dear Friends,

**Mr. & Mrs. RONEN COHEN**

For generously Donating the

**Rent of SHEBAT 5786**

**Refoua shelema :**

Nurit Jacqueline bat Rachel, Madeleine Bat Esther, David Ben Simi

**Leiluy Nishmat:**

Hanania Ben Fibi ,Rachel Bat Esther, Shalom Ben Rachel, Esther Bat Abigael

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. Dov Koskas***

*for generously Donating the  
TORAH LEARNING of*

***SHEBAT 5786***

*Leiluy Nishmat his Dear Father*

***Fradji Ben Shalom Z"l***

*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. Daniel Belecen***

*for generously Donating the  
TORAH LEARNING of*

***SHEBAT 5786***

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



# DAF YOMI SPONSORS



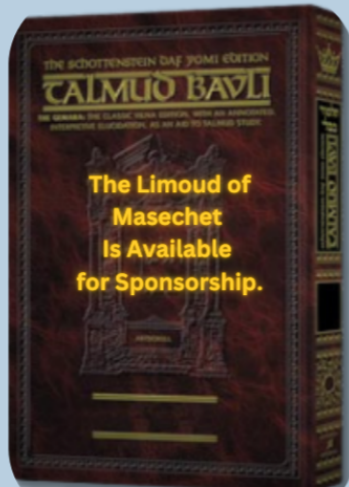
This year learning of the Daf Yomi has been generously sponsored by:

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

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

**THE AKKAD FAMILY**  
**LEILUY NISHMAT אברהם בן גרסי-ה ז"ל, שלמה בן תמם ז"ל, אליהו בן רחל ז"ל, ותמם בת אורו ז"ל תנצב"ה HASHEM SHOULD BLESS THEM WITH HEALTH, HAPPINESS, & LONG LIFE, AMEN.**

**SPONSOR THE YEARLY STUDY OF DAF YOMI**



**Kinyan Hamasechta**  
INSPIRING GREATNESS

**Yearly Sponsors:**  
Sponsorship Available

*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 Platinum Kiddush** is available for sponsorship!
- **This Week's Netz Kiddush** is available for sponsorship!
- **This Week's Seudat Shelishit** has been kindly sponsored by Tihye Nishmatam Tzerura Bitzror Hahayim Began Eden Amen!
- **This Week's Breakfast** is available for sponsorship!
- **This Week's Daf Yomi** is available for sponsorship!

### **WEEKLY SHIURIM:**

- Daf Hayomi:** 8:00am Sun. - Fri. (Rabbi Elmaleh)
- Beki'im Bahalacha:** 7:30am 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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**NEW DONATION MENU**

WEEKLY:	MONTHLY:
<ul style="list-style-type: none"> <li>• Weekly Daf Yomi <b>\$180</b></li> <li>• Avot Ubanim <b>\$260</b></li> <li>• Weekly Breakfast <b>\$260</b></li> <li>• Seudat Shelishit <b>\$360</b></li> <li>• Premium Kiddush <b>\$750</b></li> <li>• Platinum Kiddush <b>\$1000</b></li> </ul>	<ul style="list-style-type: none"> <li>• Coffee Station <b>\$260</b></li> <li>• Monthly Learning <b>\$2600</b></li> <li>• Monthly Rent <b>\$3500</b></li> <li>• Yearly Daf Yomi <b>\$5000</b></li> </ul>

*Thanking you in advance for your generous support.  
Tizke Lemitzvot!*

### **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> <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 Mazal-tov</li> </ul>
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## Happy Birthday in February:

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

## Happy Anniversary To:

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

## Nahalot of Shebat:

- **27th:** **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)

## Nahalot of Adar:

- **1st:** **Yosef Rafael Hilu Ben Amelia z"l**  
(Father of Mr.s Daniel Hilu)
- **2nd:** **Esther Bat Hana z"l**  
(Grandmother of Mr. Moshe & Isaac Castiel )  
**Yizhak Ben Bella z"l**  
(Grandfather of Mr. Simon Chocron)  
**Shlomo Goldberg Ben Rahel z"l**  
(Grandfather of Mrs. Julia Bsiri)  
**Meziana Bat Mnini & Shashiya z"l**  
(Mother of Mr. Benny Mamou)  
**Annie Claude Jenny Bat Dina z"l**  
(Aunt of Mr. Laurent Becker )

- **4th:** **David Gad Ben Nissan z"l**  
(Father of Mr.s Albert Gad)  
**Nisim Sultan Bar Perla z"l**  
(Father of Mr. Isaac Sultan)  
**Rahel Guenoun z"l**  
(Mother of Mr. Abraham Genoun z"l)
- **5th:** **Esther bat Hanina Elbez z"l**  
(Grandmother of Mrs. Anais Becker)
- **6th:** **Meir Cohen Bar Yaakov z"l**  
(Uncle of Dr. & Mr. Max Nahon)  
**Eliyahu Ben Rachel z"l**  
(Grandfather of Mrs. Hilu)
- **11th:** **Camila Bat Mazal z"l**  
(Sister of Mrs. Simcha Sayegh)
- **13th:** **Rabbi Raphael Avakra Ammar z"l**  
(Grandfather of Mr. Raphael Ammar)
- **14th:** **Estrella Chocron Bat Sete z"l**  
(Aunt of Sr. Moises Benmergui)  
**Shimon Bar Esther z"l**  
(Grandfather of Mr. Ariel Picillo)
- **15th:** **Yizhak Ben Mazal Tov Bichachi z"l**  
(Grandfather of Mr. Sammy Maya)
- **16th:** **Salomon Guenoun Bar David z"l**  
(Brother of Mr. Abraham Guenoun z"l)
- **18th:** **Abraham Shlomo Edery Bar Yosef Amram z"l**  
(Uncle of R. D. Elmaleh)
- **19th:** **Gabriel Bitton Ben Mesoda z"l**  
(Brother of Mr. David Bitton z"l)
- **21st:** **Haim Werta Ben Aicha z"l**  
(Father of Mr. Jacky Werta)  
**Messoda Elmaleh Bat Esther z"l**  
(Grandmother of R. D. Elmaleh)  
**R. Isaac Chocron Ben Messoda z"l**  
(Uncle of Sr. Moises Benmergui)
- **22nd:** **Myriam Bsiri Bat Marcelle z"l**  
(Grandmother of Mr. Stephane Bsiri)  
**Shlomo Joseph Ben Regina**  
(Father of Mr. Mauricio Sion)
- **23th:** **Joseph Shaul Belilty z"l Bar Mesouda**  
(Grandfather of Mr. Salomon Cohen)  
**Solomon Mamane Ben Habib z"l**  
(Son of Mr. Habib Mamane)
- **25th:** **Daisy Gezala Bat Zora and Shlomo z"l**  
(Grandmother of Mrs. Taieb & Mrs. Saban)
- **27th:** **Salomon Cohen Scali Bar Shemuel z"l**  
(Grandfather of Mr. Salomon Cohen)
- **29th:** **Isaac Nahon Ben Esther z"l**  
(Father of Yosef, Yaakov, and Esther Nahon)

## Weekly Inspiration

### Idud – The Power of Encouragement

(Rabbi David Elmaleh)

Dear Parents,

When we speak about *Idud*, we are talking about something very deep and very powerful. *Idud* means strengthening what is already there inside a child. It is not creating something new — it is nurturing and reinforcing the good that already exists.

This is not just another tool in Chinuch. It is part of the very foundation of Chinuch itself. When we use *Idud* properly, we are helping a child grow from his own strengths, not from pressure or comparison.

#### Which Behaviors Should We Choose to Encourage?

First, we focus on things we have actually seen with our own eyes or experienced directly. Not what we assume. Not what we hope. Not what we think might be true. Only what we truly observed the child doing well.

Second, we focus on things that can grow through effort. We are encouraging qualities that are dynamic — things a child can build and strengthen with work. We are not focusing on fixed traits like natural intelligence or other inborn gifts, because those are not built through effort in the same way.

#### How Do We Apply *Idud* in Daily Life?

##### What We Should Do

We train ourselves to notice the good and highlight it.

We show trust. We try not to approach our children with suspicion.

We try to “catch” them when they succeed, not only when they make mistakes.

We help them see the positive that exists inside them instead of drawing attention to what is negative.

On a regular basis, and in an open and clear way, we speak to them about their positive actions.

And when we do, we focus on what they did and the impact it had — not on who they are as a person and not on their inner motivations.

For example:

- “What you did was really beautiful.”
- “That made me very happy.”
- “It seems to me you worked very hard on that.”

##### What We Should Avoid

We must be careful not to turn encouragement into pressure for the future — even very subtle pressure.

So we avoid saying things like:

- “You love helping, so now you can...”
- “You did that so well; I hope tomorrow you will also...”

Instead, we stay focused on the present moment — on the satisfaction and goodness that exists right now because of what the child did.

We also avoid generalizing behavior.

Instead of: “You always help.”

We say: “Thank you for helping me today.”

We also avoid defining the child by motives or personality labels.

Instead of: “You love helping.”

We say: “You helped me a lot.”

##### Practical Methods

To keep our encouragement real and believable, we use short, simple, natural language.

And we also work on our own inner motivation. We try to reach a place where our encouragement comes from a pure place — from the joy we feel in giving our child joy.

### Only Hashem Can Judge

(Rabbi Eli Mansour)

Parashat Mishpatim is well known for its presentation of a series of civil laws. These laws govern interpersonal relations, mainly matters related to conflicts over money or property.

Speaking to Moshe, Hashem introduces this series of laws by saying, “Ve’eleh Ha’mishpatim Asher Tasim Lifnehem” – “And these are the statutes that you shall place before them.”

Rashi, citing the Gemara, comments that the word “Lifnehem” (“before them”) implies “Lifnehem Ve’lo Lifneh Goyim” – these laws were to be presented specifically to Beneh Yisrael, and not to other peoples.

Of course, we know that all the Torah's laws were given specifically to Beneh Yisrael, and not to the other nations. It seems that Rashi seeks to emphasize the fundamental difference between the Torah's system of civil law and that of the other nations. Although all civilized societies devise and implement an effective judicial system, there is something distinct about our system of law, and this is the implication of the word “Lifnehem” – that the special code of

law presented in this Parasha is unique to the Jewish People.

Among the unique features of the Torah legal system is the standardization and uniformity of its penal code. In other systems, the judge is authorized to determine the punishment for a convicted offender, and to take into account the offender's condition and the circumstances surrounding his crime. Thus, for example, if an impoverished man who had been out of work for years was caught stealing, the judge will issue a much lighter sentence than he would if a multimillionaire stole the same amount. When a person commits an offense, there might be mitigating circumstances that lessen its severity, or circumstances that make the act especially cruel. Most legal systems empower the judge to take all these factors into account when deciding the appropriate punishment. The Torah, however, establishes punishments that must be administered equally to all people convicted of the given crime. The financial condition of neither the perpetrator nor the victim affects the sentencing. The punishments assigned by the Torah for particular crimes are applied without considering the broader context of the act.

The reason is that no human being can truly determine the severity of another person's behavior. Even if we know the background, the context, and the circumstances surrounding the incident, there is so much more that we do not know. We will never know what kind of pressures and lures contributed to an offender's decision to commit the act, nor can we know the full scope of a criminal's malicious intent. Only Hashem can determine the true extent of a crime, and the precise punishment that the offender deserves.

For this reason, the verse says in Tehillim (82:1), "Elokim Nisav Ba'adat Kel, Be'kereb Elohim Yishpot" – Hashem is present in the courtroom when the judges try a case. Hashem is present because He is needed to determine what the judges are incapable of determining. The Torah establishes guidelines for the judges to follow, but we know that their decision will not necessarily result in the defendant receiving precisely what he deserves. Hashem's presence assures that He will make this happen, that He will do what the judges cannot do, that after the judges rule in accordance with Torah law, Hashem will see to it that justice is flawlessly and perfectly served.

We must always remember how limited our vision and knowledge are, how little we know about other people. We might think we have the "whole story," but the truth is that we always know a very small part of the story. It is therefore foolish – not to mention unproductive – to cast judgment and reach conclusions about other people's conduct. This should be left to G-d, while we devote our attention to our own behavior, constantly striving to grow and improve.

## Trust in Hashem, Not People

(Rabbi Joey Haber)

Parashat Mishpatim begins with the law of the עבד עברי. This refers to someone who, due to financial straits, resorted to theft, and was caught, but could not repay his victim. In order to obtain the money he needed, he would sell himself as a servant. After six years, his master was required to release him. If, however, the servant preferred staying with his master, he was allowed to do so, but only after

the master pierced his ear as a sign of his servitude.

Rashi explains that the servant's ear would be pierced as a punishment. His ear heard Hashem proclaim at Mount Sinai, עבדי הם – that the Jewish People are Hashem's servants, and not the servants of their fellow human beings. This servant was now betraying this pronouncement, and so his ear would be pierced.

Many Rabbis addressed the question of why the servant's ear would be pierced only at that point, when he chose to remain with his master, and not right when he was caught stealing. After all, at Mount Sinai we heard the command of לא תגנוב, that it is forbidden to steal, and he violated this command. Why, then, was the ear pierced for transgressing עבדי הם but not for transgressing לא תגנוב?

The answer is that ear doesn't represent simply obedience and compliance. It symbolizes something deeper – the "listening" to understand and internalize what was being said.

The עבד עברי understood that it is forbidden to steal. He stole out of desperation, not because he thought it was moral. But when he chose to remain in his master's service, he showed a lack of understanding of what עבדי הם means.

The servant decided to remain with his master because he looked to his master as the one responsible for his rehabilitation, for his recovery, for his getting back on his feet – thus losing sight of Hashem. Of course, he owed a debt of gratitude to his master who took him in, treated him well, and helped him regain his footing. But he made the mistake of feeling dependent entirely on the master, feeling that he needed to continue this arrangement and couldn't live without it. He forgot that עבדי הם,

that even the master was just a human, a servant of Hashem, that Hashem controls everything, that we are dependent on Him and on nobody else.

This is a mistake that we must ensure to avoid. We must not become fully dependent on any human being, to the point where we feel we cannot manage without that person. Not on an employer, not on a client, not on a customer, not on a friend, and not even on a Rabbi. Perhaps most of all, we must not feel fully dependent on any political figure. Every human being is just a human being, and thus is, by definition, limited and flawed. Only Hashem is perfect, and only Hashem has complete power and control.

And just as we cannot place our trust in any other human being, neither can we feel fully confident in ourselves and our own abilities.

Toward the end of our *parashah*, we read of our ancestors' famous proclamation at Mount Sinai, *נעשה ונשמע* – "We will do and we will hear." This might mean that they committed to hearing the "sound" that goes forth from Mount Sinai to this very day. The Torah (Devarim 5:18) says about the sound of *Matan Torah*, *קול גדול ולא יסף* – it was a great sound that never ended. Rashi explains that since the day the Torah was given, Hashem is calling to us from Mount Sinai, as it were, continuing to command us to observe the Torah. *נעשה ונשמע* might be understood to mean that even when *נעשה*, when we are acting and doing, as we go about our affairs, *נשמע* – we will continue to hear the sound of Sinai, we will be aware of the message of *Matan Torah*, that everything depends on Hashem and not on our own efforts.

The *עבד עברי* failed to hear this sound, and so he pinned all his hopes for his future and his success on his master. We must ensure never to make this mistake, to always hear this sound, and never place too much trust in any human being, including ourselves.

## Eight Exiles in Ve-Yasiv Ve-Nachon

(Samy Maya)

Perashat Mishpatim presents us with four damagers to one's property: the ox, the ditch, the one that causes damage by mouth, and the fire. There are those who teach that these four represent the four main Jewish exiles. The Zohar tells us that while there are 4 main exiles, each has two parts to it, making a total of eight exiles.

Seder Ha-Yom writes that the tefila after the morning Shema, *Ve-Yasiv Ve-Nachon*, is a great praise of hope composed by the people exiled after the 1<sup>st</sup> Temple. In total, there are eight mentions of the word *אמת* which correspond to the eight galut. Four of the galut occurred Egypt, as we know there are four phrases of *geula*. Then there would be four galut besides Egypt.

This is the opinion of Seder Ha-Yom, but there are others who represent the eight exiles differently: Egypt was the first of the exiles and it would be followed by Ashur, Babel, Madai, Persia, Greece, Edom, and finally Yishmael. These 8 exiles seem to be hinted and intrinsically linked in order to each of the 8 mentions of the word *אמת* in *Ve-Yasiv Ve-Nachon*.

The 1<sup>st</sup> galut is the Egyptian exile and is hinted with the 1<sup>st</sup> mention of *אמת*,

ד' אֶ-לֹהֵיכֶם אֲמַת

The passage of *sisit* reminds us that Hashem redeemed us from Egypt and it is the reason why we read it every night and day.

The 2<sup>nd</sup> galut was that of Ashur. Ashur conquered the Ten Tribes and dispersed them into the world. This is hinted with the 2<sup>nd</sup> *אמת*,

אֲמַת, אֶ-לֹהֵי עוֹלָם מְלֻכְנוּ צוּר יַעֲקֹב מִגֵּן יִשְׁעֵנוּ, לְדוֹר וָדוֹר הוּא קָיָם, וְנִשְׁמָו קָיָם...

This praise of *אמת* reminds us that Hashem is the G-d of the world, our King, and the Rock of Yaakov, from generation to generation He stands. *Hashem is the G-d of the world* is the key to this exile. For the first time, we are being exiled to all parts of the world. It is now crucial to know the truth that Hashem is with us all across the world, not just in Eres Yisrael. The praise also reminds us that He will be with our children throughout the generations.

The 3<sup>rd</sup> galut was Babel which saw the rest of Bene Yisrael go into exile. It is represented with the 3<sup>rd</sup> *אמת*,

בְּאֲמַת וְאֲמוֹנָה חוֹק וְלֹא יַעֲבוֹר

In Babel we thrived as much as a nation could thrive in exile. The sages of Babel were among the greatest and would eventually compile the Talmud Bavli. This Talmud would form the corpus of Jewish Law that has guided us throughout all our exiles. This 3<sup>rd</sup> *אמת* praises Hashem that *law will not cease from our practice*. These are the laws formed in exile by our Babylonian sages.

Our 4<sup>th</sup> galut was Madai, which led into the Persian exile. Ahashverosh becomes the king of Persia and incorporates the Jewish exiles of Madai into his kingdom. Megilat Esther is the only book of Tanach that Hashem's name is not mentioned. Instead, each time the word *king*

is mentioned ambiguously in the megilah, it not only refers to Ahashverosh, but read between the lines, refers to Hashem. Hashem is the King of kings. At this point in history Hashem's Name is being concealed, but He is operating behind the curtains. The primary theme of this 4<sup>th</sup> אמת and praise is Hashem's *Kingship*,

אַמֶּת שְׂאֵתָהּ הוּא ד' אֶ-לֹהֵינוּ וְאֵ-לֵהּ אֲבוֹתֵינוּ. מִלְכֵנוּ מֶלֶךְ אֲבוֹתֵינוּ. גּוֹאֲלֵנוּ גּוֹאֵל אֲבוֹתֵינוּ...

*He is the King of our Avot and He will redeem us... His Name is forever and there is no other judge like Him.* Hashem is our *King* in exile, not Ahashverosh. *His Name is forever*, even though it may not be readily apparent to all, as was the case in this exile.

The 5<sup>th</sup> galut is then Persia, corresponding to the 5<sup>th</sup> אמת,

אַמֶּת אֲשֶׁרִי אִישׁ שִׁישְׁמַע לְמִצְוֹתֶיךָ וְתוֹרָתְךָ וְדַבְרְךָ יֵשִׁים עַל לְבוֹ.

*Praised is the person who listens to Your misvot and Your Torah and places Your words upon his heart.* The gemara teaches that Bene Yisrael did not fully accept the Torah until the time of Purim. We only accepted the Written Torah, but did not fully accept the Oral Torah, which are represented with the terms נעשה and נשמע, respectively. It was in the Persian exile where we put *Your words*, the Oral Torah, *upon our hearts* once and for all.

The 6<sup>th</sup> praise of אמת represents Greece, the 6<sup>th</sup> galut,

אַמֶּת שְׂאֵתָהּ הוּא אֲדוֹן לַעֲמֻךְ וּמֶלֶךְ גְּבוּר לְרִיב רִיבִים לְאֲבוֹת וּבְנִים.

*You are the Master and a mighty King; You fight our battles while in exile.* We use these same words in Al Ha-Nissim during Hanuka, *You fought our battles.* The 6<sup>th</sup> אמת praises Hashem for the military help He gave us during the Greek exile and continues to give us while in

other exiles, as we have seen in our times.

The 7<sup>th</sup> exile occurred after the destruction of the second Bet HaMikdash. This is the exile of Edom-Rome. Rome would turn itself into the epicenter of Christianity. With this 7<sup>th</sup> אמת, we declare *Hashem is the beginning and the last.*

אַמֶּת אֶתָּה הוּא רֵאשׁוֹן וְאַתָּה הוּא אַחֲרוֹן וּמְבַלְעֵדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ.

*There is no King, Redeemer, nor Savior other than Him.* These are all terms the Christian world has given their object of worship which we completely negate with this praise of Hashem. He is the first and the last with none in between.

The last exile will be that of Yishmael and the Arab forces. We do not necessarily know what or when this exile is about, but it will be the culmination of the exile that started it all, Egypt. We praise Hashem for this future redemption with the 8<sup>th</sup> and final אמת,

אַמֶּת מִמִּצְרַיִם גְּאֻלָּתֵנוּ ד' אֶ-לֹהֵינוּ, מִבֵּית עֲבָדִים פְּדִיתֵנוּ...

But why sing the praises of the salvation of Egypt during this final 8<sup>th</sup> אמת and the exile of Yishmael? It is to remind us of the words of the prophets that the miracles of the Egyptian exile will be nothing in comparison to the miracles of the final exile, the exile of Yishmael. Just as Hashem saved us from the first exile, so too, will He save us from the final exile.

Then, as this last praise continues, will we be able to truly praise Hashem... *great and awesome, subdues the haughty to the ground, lifts those who have become lowly, liberates the imprisoned, helps the impoverished, and answers His nation Yisrael when they truly cry out to Him!*

The 4 main exiles, which are truly 8 exiles, are hinted to us specifically in this perasha following Matan Torah because galut is part of our Torah; it refines us to make us better. But Hashem always makes sure to send the Refuah before the Makah. Hashem gave us the Torah as *the way of survival before the exile would occur.* The word אמת provides us with the absolute *truth* that Hashem is the One Who put us in galut and is the One Who will redeem us from galut, במהרה בימינו אמן.

Food for thought

10 False Beliefs Women Have about Marriage

(Inspired by Sarah Pachter @aish)

Ten Common Myths Women Bring Into Marriage — and Healthier Perspectives

Many expectations about marriage are understandable but unrealistic. Recognizing them helps build stronger relationships.

1. **“He’ll change after marriage.”**  
People rarely change fundamentally. Marry who the person is now, not who you hope they’ll become.
2. **“Marriage will make my life better.”**  
Marriage can bring joy, but it also requires effort, patience, and adjustment from both partners.
3. **“I’ll never feel lonely again.”**  
Marriage doesn’t erase personal emotions. Inner growth and emotional health still matter.
4. **“The excitement will last forever.”**  
Early infatuation fades. Real love develops through commitment and shared growth.

**5. "If he loves me, he should understand me automatically."**

Love is not mind-reading. Clear, respectful communication is essential.

**6. "My husband doesn't need to feel like a priority."**

Spouses need to feel valued and important in each other's lives.

**7. "My husband doesn't need respect."**

Respect is fundamental to emotional connection and relationship stability.

**8. "Romance should come naturally to him."**

Romance often requires encouragement, patience, and mutual effort.

**9. "If I don't control things, nothing will happen."**

Trust and cooperation build connection more than control or nagging.

**10. "Conflict means something is wrong."**

Disagreements are normal. What matters is resolving them with respect.

## Kidz Corner

## What Can I Do To Become A Kind Person & Make Peace With My Enemies?

### Story of Two Donkey Drivers

Parcel services are very common, delivering packages from one address to another. In days gone-by people also transported their possessions from one

location to the next, but instead of vehicles, they used donkeys or other animals to carry their goods.

Imagine, many years ago a donkey-driver was traveling along his way when he saw his enemy stuck on the side of the road, struggling with his over-loaded donkey. At first, the man was quite pleased to see how his enemy was suffering and he simply continued on his way. However, as his own donkey plodded along the dirt path, the man remembered the **Lavin** this week's **Sidra** (ה' פסוק כ"ג פרק):

**"Ki tire ḥamor son'echa rovetz taḥat masa'o, veḥadalta me'azov lo — azov ta'azov imo."**

This means that if an enemy's donkey is over-burdened, you must help him. The man overcame his **Yetzer HaRa** and returned to give his enemy a hand. Since the two men were not really on speaking terms, the work was rather awkward. However, over the course of the unloading and reloading process, teamwork was necessary and various comments like, "Lift up that side a little bit," or "Lower this side," etc., were needed.

Bit by bit, the ice that had developed in their relationship began to thaw and the two enemies began speaking to each other. The first man began to think, "Hey, maybe this guy isn't kindness bad as I thought," while his enemy said to himself, "This fellow retraced his steps just to give him a hand. He must not be all that bad."

After the job was complete, the two former enemies went to an inn together to refresh themselves. Together, they ate and drank, parting ways as the best of friends.

**Hearts Are Influenced by Actions**

The above story is not imaginary. It is actually recorded in **Midrash Tanḥuma** on the above-mentioned **pasuk**, and it teaches us a very powerful message: **our hearts are influenced by our actions.**

When we act in a kind manner — even to people who we feel are our enemies — we can kindle feelings of friendship in ourselves, which will trigger reciprocal feelings in others. The **Targum Onkelos** translates "**azov ta'azov**" to mean removing ill feelings toward another **Yehudi**.

### Kindness Begins at Home

However, we don't only need to be nice to enemies. We need to seize the many opportunities throughout the day to be kind and helpful to all **Yehudim**. Saying caring words, smiling, and offering compliments to our friends and family members are things that we should train ourselves to do until they become natural.

As the saying goes: **"Kindness begins at home... and never ends."**

May we be **zokhim** to make it our motto to be **azov ta'azov** people — as expressed in the powerful words in the introduction of **Nefesh HaḤaim**:

**"Ha'adam lo le'atzmo nivra — rak leho'il la'aḥerim."**

"A person was not created for himself, but to benefit others."

## Daily Halacha

## Family Members Speak Before Drinking The Wine

## After Kiddush Is Heard

It is forbidden to speak after the recitation of Kiddush until one partakes from the wine. This applies both to the person reciting Kiddush, as well as to the others at the table who fulfill their requirement by listening to his recitation. If they intend to drink from the wine, they may not speak until they drink. This applies to the Beracha of Hamosi over the bread, as well. After one recites the Beracha, he may not speak until he eats a piece of bread, and the others may likewise not speak until they partake of a piece of bread.

Must one repeat the Beracha if he spoke after the Beracha and before drinking the Kiddush wine (or, in the case of the Halla, before partaking of the Halla)?

If the person who recited Kiddush spoke before he drank the wine, then he must, indeed, repeat the Beracha. His speech disqualifies his Beracha, thus requiring him to recite a new Beracha of "Boreh Peri Ha'gefen." The others, however, who listened to his Beracha and recited, "Amen," may drink without reciting or hearing a new Beracha. Their listening to the Beracha and recitation of "Amen" amounts to a personal recitation of the Beracha, and thus they are not affected by the interruption made by the one who recited Kiddush. Hence, although he must repeat the Beracha, they may partake of the wine without listening to or reciting a new Beracha. Once again, this applies to the Beracha of Hamosi, as well. This occasionally happens when as the individual is slicing the Halla after reciting the Beracha, he makes a comment about the texture of the Halla,

forgetting that he may not speak until he eats.

The Halachic authorities debate the question of whether one of the other people at the table must recite a new Beracha if he spoke before partaking of the Kiddush wine. This is a very common case; quite often, as the people around the table wait to receive their wine, or their slice of Halla, they grow restless and begin speaking. Must they recite a new Beracha in this case, or can they still rely on the Beracha that they had heard?

This issue is subject to a debate among the authorities. Some maintain that since the one who recited the Beracha remained silent until he partook of the wine or the Halla, the Beracha was thus effective and cannot be disqualified by the subsequent speech of one of the other people at the table. Others, however, disagree, and claim that one must indeed recite a Beracha if he spoke while waiting to drink the wine or receive his piece of Halla. As for the final Halacha, the Ben Ish Hai (Rabbi Yosef Haim of Baghdad, 1833-1909) and the Kaf Ha'haim (Rabbi Yaakov Haim Sofer, Baghdad-Israel, 1870-1939) apply to this case the famous rule of "Safek Berachot Le'hakel," meaning, that we do not recite a Beracha that is subject to doubt. Since there is some uncertainty as to whether one should recite a Beracha in such a case, it is preferable for one not to recite a Beracha, and partake of the wine or bread relying on the original Beracha.

Of course, one should endeavor to avoid this situation, and ensure not to speak until after he partakes of the Kiddush wine or the Halla.

**Summary:** It is forbidden to speak after Kiddush and after the Beracha over the Halla until one partakes of the wine or the Halla.

בס"ד

If the person who recited the Beracha spoke before he partook of the wine of Halla, he must repeat the Beracha of Ha'gefen (in the case of Kiddush) or Hamosi (in the case of Halla). If somebody else at the table spoke before partaking of the wine or Halla, he should nevertheless drink the wine or eat the Halla without reciting a Beracha.

### La Paracha En Français

## Les mitsvot de la Torah, finalité de la Création

**« Et voici les lois que tu placeras devant eux. Si tu achètes un esclave hébreu, il restera six années esclave, et la septième, il sera remis en liberté sans rançon. »** (Chémot 21, 1-2)

Explication de Rachi :

« Que tu placeras devant eux : comme une table, dressée devant quelqu'un, toute prête pour y manger. »

Le Saint béni soit-Il a ordonné à Moché d'enseigner au peuple juif toutes les lois, c'est-à-dire toutes les mitsvot de la Torah, en lui précisant qu'il devait les présenter de façon très claire, comme on présente une table dressée à un homme afin de lui éviter de devoir réfléchir et de chercher ce qu'il va manger. Ainsi, Moché devait veiller à ne pas transmettre ces lois aux enfants d'Israël d'une manière qui nécessiterait un effort de leur part pour les comprendre, mais au contraire les leur expliquer jusqu'à ce qu'elles soient limpides pour eux.

Cependant, nous pouvons nous poser la question suivante : pourquoi l'Éternel n'a-t-Il pas dit à Moché : « Et voici la Torah que tu placeras devant eux » ? En effet, il est connu qu'en l'absence d'étude

de la Torah, il demeure impossible d'observer l'ensemble des mitsvot, puisque c'est l'étude qui mène à l'acte. C'est pourquoi toutes les personnes qui respectent les mitsvot mais n'étudient pas la Torah finiront par n'observer qu'une partie des mitsvot et par dénigrer celles qui leur sembleront inconcevables. Car la Torah possède le pouvoir de transmettre à l'homme la crainte de D.ieu, ancrant ainsi en lui la conscience de son obligation d'observer l'ensemble des mitsvot, sans distinction aucune, uniquement parce que l'Éternel les lui a imposées. Par conséquent, comment un homme qui n'étudie pas la Torah peut-il être en mesure d'atteindre ce niveau, et dès lors, pourquoi D.ieu a-t-Il enjoint à Moché d'enseigner les mitsvot aux enfants d'Israël, avant même de leur avoir ordonné d'étudier la Torah ? L'ordre inverse aurait semblé plus logique !

En outre, une seconde interrogation surgit : pourquoi la Torah a-t-elle choisi d'évoquer, en premier lieu, la loi relative à l'esclave hébreu, alors qu'il s'agit d'une mitsva qui ne trouve pas d'application dans toutes les générations (elle n'est d'ailleurs plus du tout d'usage de nos jours) ? Pour quelle raison n'a-t-elle pas choisi une mitsva de nature plus générale et valable de tout temps, comme l'interdiction de consommer simultanément viande et lait, le port des tsitsit, des téfillin, ou toute autre mitsva encore ?

Proposons l'explication suivante : de même qu'un homme ne se rend à la synagogue que dans le but de prier et que ce but est clair pour lui, et de même qu'il est évident à une personne, invitée pour Chabbat, que ses hôtes ont l'intention de l'associer aux repas, de même, les enfants d'Israël savaient, de façon claire, que tout le but de leur venue au monde était d'accepter la Torah. Aussi, lorsque l'Éternel s'est adressé à eux pour leur demander s'ils désiraient l'accepter, ils ont immédiatement répondu : « Nous ferons et nous comprendrons. » Contrairement à

l'habitude des êtres humains, ils se sont montrés prêts à accomplir avant même de comprendre, et ceci, en raison de la conscience, profondément ancrée en eux, que telle était leur seule raison d'être dans ce monde. D'ailleurs, avant que l'âme ne descende sur terre pour être placée dans le corps de l'homme, on lui fait prêter serment qu'elle se pliera à son obligation d'étudier la Torah, qui seule, lui confère le droit à l'existence. Car l'homme a été créé et projeté dans ce monde dans le seul but qu'il y étudie la Torah et en vienne ainsi à accomplir les mitsvot.

De même qu'un principe évident n'a pas besoin d'être prouvé, de même, le Saint béni soit-Il n'a pas ressenti le besoin d'ordonner une fois de plus aux enfants d'Israël d'étudier la Torah, puisqu'ils étaient déjà conscients de ce devoir. Tel est le sens de l'enseignement de nos Sages (Mékhilta sur Béchala'h, « Vayissa », 2) : « La Torah n'a été donnée qu'à l'intention des personnes consommant de la manne. » En d'autres termes, c'est le niveau élevé que les enfants d'Israël avaient atteint qui leur a donné le mérite de recevoir la Torah du Ciel et qui a gravé en leur cœur la conscience de leur devoir d'accepter la Torah, de l'étudier, et d'en respecter les mitsvot.

Désormais, nous comprenons pourquoi la section de Michpatim s'ouvre par ces termes : « Et voici les lois que tu placeras devant eux. » En effet, il n'était pas nécessaire de commencer par mentionner l'obligation d'étudier la Torah, qui représentait déjà une réalité acceptée et incontestée pour le peuple juif, conscient que c'était uniquement dans ce but qu'il avait été délivré d'Égypte. Il ne restait donc plus qu'à lui enseigner les mitsvot contenues dans la Torah. En outre, la Torah a choisi d'évoquer, en premier lieu, la mitsva relative à l'esclave hébreu, bien qu'elle ne s'applique pas à toutes les générations, en raison du message édifiant qu'elle livre au Juif de tout temps, à savoir qu'il

est essentiellement le serviteur de l'Éternel et qu'il a été créé dans ce seul but, afin de remplir cette mission. Or, lorsqu'un homme se consacre pleinement à sa mission, il échappe, par là même, à l'emprise et à la domination des vanités et plaisirs de ce monde, devenant un homme réellement libre, conformément à l'enseignement de nos Maîtres : « Il n'est d'homme libre que celui qui étudie la Torah. » (Avot 6, 2)

## Reflexion Semanal

### Cambiar la dirección de la agresión y la obstinación

(Por Rav Abraham Twerski @aish-latino)

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

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

El Talmud dice que si una persona observa adecuadamente el Shabat, es como si hubiera observado toda la Torá; mientras que si alguien viola el Shabat es como si violara toda la Torá (Talmud de Jerusalem, Nedarim 3). La Torá repite el mandamiento de observar el Shabat varias veces, y también es uno de los Diez Mandamientos. Sin embargo, si tomamos este versículo literalmente, "a fin de que descansen tu toro y tu asno", parecería que el único propósito del Shabat es proveer descanso a los animales de trabajo. Esto

no puede ser verdad. Por lo tanto, debemos buscar otro significado para este versículo, y los comentaristas de la Torá nos lo proveen.

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

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

En psicología existe el concepto de sublimación. La teoría es que la mente subconsciente puede redirigir un impulso no aceptable hacia objetivos adecuados. De esta forma, dicen los psicólogos, un astrónomo que mira a través de un telescopio o un científico que mira por un microscopio han convertido un impulso voyerista en una curiosidad constructiva. Aunque la sublimación por cierto es un mecanismo benéfico, no es algo que se logre de forma consciente. La persona no tiene consciencia del origen de su curiosidad científica.

Nuestros éticos dicen que no es necesario negar o reprimir ningún impulso o tendencia. Estos forman parte de nuestra composición fisiológica. Más bien debemos permitirnos tomar

consciencia de ellos y redirigirlos conscientemente. Pero esto requiere introspección y autoexamen, algo que la mayoría de las personas tienen poco tiempo para hacer. Estamos demasiado ocupados con nuestras actividades diarias para tomarnos un tiempo para meditar, contemplar y examinar nuestra alma.

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

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

*Nahalot*

## Nahala of Rabbi Nosson Tzvi Finkel the 29<sup>th</sup> of Shvat

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

### Early years

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

### Philosophical approach

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

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

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

He would monitor the extracurricular behavior of students, judging their character faults and strengths. He was responsible for deciding which boys would share rooms together, weighing the strengths of one against the other. Some were chosen to be his personal assistants. He stressed the importance of outer appearance and the need for neatness and cleanliness. He did not want the image of the poor, tattered, down-trodden yeshiva *bochur* (yeshiva student) to be associated with the alumni of his institution. The rabbinical and Talmudical graduates

of the Slobodka Yeshiva tried to live up to a higher code of dress and deportment, to the point of being accused of being dandies.

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

#### Opposition

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

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

#### Land of Israel

Finkel staged one of the most dramatic moves in the history of yeshivos. In the 1920s he decided to create a branch of his yeshiva in the Land of Israel, together with the dean Rabbi Moshe Mordechai Epstein, setting it up in Hebron and sending waves of hand-picked

students there, culminating with his own permanent aliyah, "going up", to the Holy Land two years before his passing.

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

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

## **Nahala of Rabbi Yaakov Kamenetsky the 29<sup>th</sup> of Shvat**

Rav Yaakov Kamenetsky (1891-1986). Born on the 21 Adar, in Dolhinov, he left for Minsk at the age of 11. Among his friends there were the future Rav Reuven Grozovsky, and the young Aaron Kotler. Shortly after Pesach in 1905, Reb Yaakov and Reb Aaron traveled to Slobodka to learn under the supervision of the Alter of Slobodka. Reb Yaakov also learned in Slutzk. During World War I he took refuge in Lomza in the yeshiva of Reb Yechiel Michel Gordon. On 22 Sivan, 1919, he married the Rebbetzin Ita Ettel. On 11th Av 1937, he left for America. In 1945, he accepted the request of Reb Shraga Feivel Mendelovitz that he take up the position of rosh yeshiva in Mesivta Torah Vodaas, a position he kept for the rest of his life. His chidushim were printed in his seforim Emes LeYaakov, on Torah and on Shas. As he requested, he was buried in Brooklyn, since he pointed out that most of his family live in America and would not always be able to travel to his kever in Eretz Yisrael.

From this, his last request we learn yet another chapter of his feelings for others.

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