



תפירת מדה

4th of Adar

Feb 21st 2026

CANDLE LIGHTING 5:59pm

Shabbat Ends at 6:59pm

RABBI DAVID ELMALEH



RAISING RESPONSIBLE AND JOYFUL CHILDREN

HARNESSING THE POWER OF לשם שמיים

THE PRECIOUS GIFT OF GIVING

SYNAGOGUE: 310 95TH STREET, SURFSIDE FL 33154

WEBSITE:HECHALSHALOM.ORG

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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 - יום היום

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



February / March 2026	לילה לרבינו תם R' Tam's Nightfall	לילה Nightfall	שקיעת החמה Sun set	הדלקת נרות Candle Lighting	פלג המנחה Mincha	מנחה קטנה Mincha Ketana	מנחה גדולה Earliest Mincha	חצות Mid day	סוף זמן תפילה Latest Shacharis	סוף זמן קריאת שמע Latest Shema	הנץ החמה Sun rise	זמן ציצית ותפילין Earliest Talis	עלות השחר 72 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	6:11	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
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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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MAZAL TOV!:

We would like to wish a Hearty Mazal tov to our Dear Ari & Simi Benmergui on the birth of their Granddaughter To R' Lior & Yael Ghalili They should see her grow in Torah, Ulhupa, Ulmaasim Tovim Amen! Mazal Tov to the families

We would like to wish a Hearty Mazal Tov to our Dear Dr. & Mrs. Max Nahon on the engagement of Their Dear Daughter Esther to Mishah Aryeh.

They should be Zoche to build a Bayit Neeman Beyisrael Amen! Mazal Tov to the Families

Announcements:

Don't Miss our Adar Avot Ubanim Surprise Mosae Shabbat!

Hurry to book our Annual Purim Party And benefit 25% off until Feb 25th!

Sponsorship Pricing Update:

Please Check our new donation menu below. **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

WEEKLY SCHEDULE

SUNDAY

Shaharit	6:15am
Shaharit #2 Hodu	8:30am
Minha & Arvit	6:10pm

Monday To Friday

Shaharit	6:15am
Beki'im Bahalacha	7:25am
Business Halacha	7:40am
Daf Yomi	8:00am
Kinyan Masechta	8:35am
Shaharit #2 Hodu	8:00am
Hok LeYisrael	8:50am
Minha & Arvit	6:10pm
Shiurim	6:35pm
KOLLEL	8:30pm

Shabbat Schedule

Shir Hashirim	5:50pm
Minha	6:05pm
Candle Lighting:	5:59pm
Shaharit Netz Minyan	5:50am
Shaharit:	8:45am
Kids Program (6-9yr)	10am
NEW! Kids Kiddush.	11am
Zeman Keriat Shema	9:08/9:43am
Kids (6-9yr) Program:	4:30pm
Children Program:	4:30pm
Shabbat Shiur:	4:30pm
Minha:	5:30pm
Followed by Seudat Shlishit & Arvit	
Shabbat Ends:	6:59pm
Rabbenu Tam	7:30pm
Avot Ubanim: Mosae Shabbat	

LEARNING OF THE MONTH

RENT DEDICATION:

We Would like to Wholeheartedly Thank our Dear Friends,

Mr. & Mrs. Frank Taieb

For generously Donating the Rent of

Adar 5786

For the Hatzlaha of the whole Family.

And in memory of His Dear Father Moshe Ben Simcha z"l.

**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 Friend,***

Mr. Albert Gad

***for generously Donating the
TORAH LEARNING of***

ADAR 5786

in memory of His Dear Father

***David Ben Nissan z"l the 4th of
Adar***

***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 Friend,***

Mr. & Mr.s Mark Aquinin

&

Mr. & Mrs. Isaac Benmergui

***for generously Donating the
TORAH LEARNING of***

ADAR 5786



DAF YOMI SPONSORS



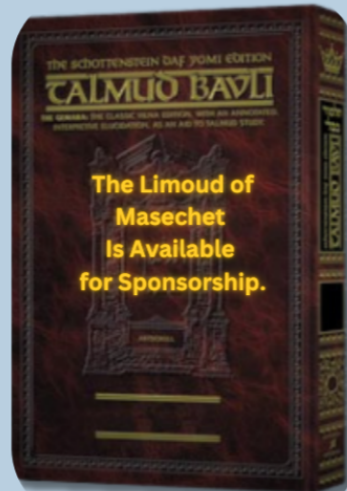
This year learning of the Daf Yomi has been generously sponsored by:

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 Kiddush** is available for sponsorship!
- **This Week's Netz Kiddush** has been kindly sponsored by **Mr. Albert Gad** in memory of his dear father **David Gad Ben Nissan z"l**. Tihye Nishmato Tzerura Bitzror Hahayim Began Eden Amen!
- **This Week's Seudat Shelishit** is available.
- **This Week's Breakfast** has been kindly sponsored by **Mr. & Mrs. Gabriel Amos** in Memory of his dear sister **Chaba Bat Messodah z"l**
- **This Week's Daf Yomi** is available.

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

<p style="text-align: center; margin: 0;">WEEKLY:</p> <ul style="list-style-type: none"> • Weekly Daf Yomi \$180 • Avot Ubanim \$260 • Weekly Breakfast \$260 • Seudat Shelishit \$360 • Premium Kiddush \$1000 • Platinum Kiddush \$1500 	<p style="text-align: center; margin: 0;">MONTHLY:</p> <ul style="list-style-type: none"> • Coffee Station \$260 • Monthly Learning \$2600 • Monthly Rent \$3500 • Yearly Daf Yomi \$5000
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Thanking you in advance for your generous support.
Tizke Lemitzvot!

Refuah Shelema List

<ul style="list-style-type: none"> ● Reuven Moshe Ben Eshter Sarah, ● Mordechai Ben Brucha Malka Shmalo, ● Yizhak Abraham Ben Sheli, ● Yosef Yizhak Ben Sara Hana, ● David Eliyahu Ben Miriam ● Mordechai Ben Mercedes ● Binyamin Simcha Ben Hilla ● Yosef Shalom Ben Devora Neima ● David Mordechai Ben Camouna ● Yosef Ben Esther Rabinovitz ● Yehuda Ben Lea ● Baroukh Yoel Shimon Israel Ben Pnina Jeanine ● Avraham Ben Regina ● Eliyahu Haïm Hanavi Ben Tita Esther ● Nisim Ben Celine Hasiba ● Haim Ben Sultana ● Yitzhak Ben Esther Sarah 	<ul style="list-style-type: none"> ● Yizhak Ben Simja ● Michael Ben Aliza, ● Menahem Ben Shira ● Moshe Ben Rahel ● David Ben Freha Rina ● Mordechai Ben Miriam, ● Aviv Ben Luba Miriam ● Meir Ben Leah ● Yitzhak Ben Rahel ● Israel Ben Lea ● Isaac Ben Mesoda ● Haim Ben Marcell ● David Aaron Ben Rivkah ● Refael Haim Meir Ben Sima Chassa ● Liam Mimoun Ben Esther ● Yosef Zvi Ben Sara Yosef ● Mordechai Dov Ber Ben Hana ● Shimon Ben Esther ● Shlomo Ben Haya Rachel 	<ul style="list-style-type: none"> ● Simja Bat Esther, ● Rachel Bat Sarah, ● Nina Bat Rachel, ● Gitel Rina Bat Yael, ● Miriam Bat Sofy, ● Rahma Bat Simha ● Esther Bat Fortuna ● Malka Bat Dina ● Raizel Bat Miriam ● Leah Bat Rivka ● Sol Bat Perla ● Chana Bat Bilha ● Yael Bat Rut ● Adel Miriam Bat Mikhal Alia
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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 Adar:

- **1ST:** Yosef Rafael Hilu Ben Amelia z"l
(Father of Mr. 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 Ederly 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

Raising Responsible and Joyful Children Through Positive Chinuch

(Rabbi David Elmaleh)

What is the true goal of chinuch? Is it to get children to behave properly in the moment? To ensure compliance? To maintain control?

The shiur teaches a powerful and transformative perspective: authentic chinuch is not about control — it is about building *ratzon*, inner will.

The ultimate success of parenting is not when a child behaves because he must. It is when he behaves because he wants to. When mitzvos are not imposed from the outside, but embraced from within.

The difference is profound. External pressure can create short-term results. Internal identity creates lifelong commitment.

The Model of What Chinuch Can Produce

The shiur opens with a remarkable story. During COVID, a 12-year-old girl voluntarily entered quarantine and calmly ran an entire Pesach household for younger children under lockdown conditions. She functioned with responsibility, confidence, and emotional strength far beyond her years.

The question is not how she managed.

The question is: *What type of home produces a child like that?*

The answer implied throughout the shiur is clear: homes that build identity, connection, and *ratzon*.

Connection Cannot Be Built Through Negativity

One of the strongest messages presented is simple but revolutionary:

No one has ever become connected to something through criticism.

Fear and authority can create structure.

Discipline can create responsibility.

But only positivity — *idud* — creates attachment.

Structure is necessary. Children need boundaries. But boundaries alone do not create love of Torah. They create compliance. Love of Torah is born through warmth, encouragement, and emotional connection.

The 70 / 30 Balance

Healthy chinuch operates on a subtle but essential balance. The majority of parenting energy — approximately 70% — should be unconditional love and connection. The remaining 30% is targeted encouragement tied to actions.

When children feel deeply loved and secure, discipline becomes rare. And when discipline is needed, it is accepted rather than resisted.

What Idud Really Means

Encouragement is not flattery. It is not exaggeration. It is not bribery.

True *idud* means noticing real good. Highlighting effort. Helping a child feel the satisfaction of growth.

When praise is authentic, it builds identity. A child begins to think: “That is who I am.” When praise is artificial, it does the opposite — it weakens authenticity.

בס"ד

Some of the most powerful chinuch moments occur when a parent “catches” a child being good and expresses sincere pride — especially in front of others. These moments can define a child’s self-image for years.

Discipline as Chesed

The shiur emphasizes a critical distinction: discipline must be training, not venting.

If punishment contains personal frustration or anger, it ceases to be chinuch. It becomes emotional release.

True Torah discipline is calm, precise, and done from love. It is meant to correct and guide — never to intimidate. When done properly, it can actually strengthen a child’s sense of security.

Children feel safe when they know their parents are steady, measured, and in control of themselves.

Religion Is Not Meant to Be Forced

Perhaps the most radical idea presented is that parents are not *Beis Din*. Our role is not to enforce mitzvos mechanically. Our role is to build connection to mitzvos.

Force may produce performance.

Connection produces devotion.

If children feel pressured into observance without emotional attachment, resistance may form later. But when mitzvos are associated with warmth, meaning, and belonging, they become part of the child’s identity.

Joy Is Not Optional

Children must see *simchas ha-chaim* — joy in living Torah. They must sense that *avodas Hashem* is meaningful and elevating.

Without meaning, life feels like decline.

With meaning, life feels like growth toward eternity.

A home filled with calm confidence and visible joy does more chinuch than endless lectures.

The Ultimate Goal

The goal of parenting is not to raise children who merely comply. It is to raise children who feel loved, valued, capable, and internally connected to Torah.

When identity is built properly, behavior follows naturally.

We are not trying to raise children who respond to pressure. We are trying to raise children who carry Torah proudly inside themselves.

And when that happens, sometimes the parent's job is no longer to push — but to gently say, "It's time to go to sleep."

The Precious Gift of Giving

(Rabbi Eli Mansour)

Parashat Teruma begins with G-d's command, "Ve'yikhu Li Teruma" — that Beneh Yisrael should donate materials toward the construction of the Mishkan.

Surprisingly, Hashem here commands that the people donate toward this project with the word "Ve'yikhu," which means "They shall take." Instead of saying that the people should give, that they should donate, Hashem commands them to "take" a donation.

This highlights a basic truism about charity — that by giving, we receive. When we give charity, when we donate toward a worthy cause, we receive far more than we give. We lose nothing, and we gain an incalculable amount. The merits earned through charitable donations are worth far more, and are infinitely

more secure, than any financial asset. The rewards are both inestimable and guaranteed.

But this understanding of the word "Ve'yikhu" actually runs even deeper.

The Gemara in Masechet Kiddushin speaks of an exceptional case where a bride can be betrothed by giving, instead of receiving. The Halachic mechanism of Kiddushin, whereby a woman becomes formally betrothed to a man, requires the man to give the woman something of value. Of course, this is commonly done by giving the bride a ring. Normally, Kiddushin cannot be effectuated in the opposite manner, through the bride giving something to the groom. If the bride wishes to give the groom a gift, this must not be done as part of the Huppa ceremony, because it must be perfectly clear that the betrothal takes effect through the groom giving the ring to the bride. However, the Gemara establishes that if the groom is a distinguished person, such as a member of the royal court, then his bride can become betrothed to him through her giving him a gift. The reason, the Gemara explains, is that when an ordinary person gives a gift to a person of distinction, the giver derives great benefit by the recipient's acceptance of the gift. The satisfaction that comes from the distinguished person's consent to receive the gift outweighs the value of the gift. Therefore, if the groom is a man of distinction, the bride can become betrothed through the benefit she receives by the groom's acceptance of her gift, because by giving, the bride is actually receiving.

This Halacha sheds new light on the command "Ve'yikhu Li Teruma." When we donate for a Misva purpose, we are, in essence, donating to Hashem, as it were. We are so-to-speak giving

something to Hashem. Whether it's assisting a family in need, contributing to a charity fund, or supporting a synagogue of yeshiva, we are giving a gift to Hashem — who is, quite obviously, far more "distinguished" than any dignitary or prominent figure. And in this sense, we receive when we give. Anytime we have the opportunity to donate, we are given the privilege of giving a gift to Hashem. This is a privilege we should celebrate — and an opportunity that we should eagerly and enthusiastically seize as often as we can.

Harnessing the Power of לשם שמיים

(Rabbi Joey Haber)

Parashat Terumah begins with Hashem commanding that donations should be collected for the construction of the *Mishkan*. He tells Moshe, מאת כל איש אשר ידבנו לבו תקחו את תרומתי — the donations should be taken "from every person whose heart stirs him."

Hashem wanted the donations to be received only from specific kinds of people — from those אשר ידבנו לבו, who were driven to donate by sincere motivations.

Many centuries later, when the *Bet Ha'mikdash* was to be built, we find a similar emphasis on pristine sincerity.

The *pasuk* (Divre Hayamim I 22: 8) says that Hashem did not allow David Ha'melech to build the *Bet Hamikdash* because he fought many wars, during which he killed many people. The *Mikdash* was built by his son, Shlomo, during whose reign there was peace, and who thus never fought any wars.

The Malbim offers a fascinating explanation for why David's

fighting wars disqualified him from building the *Bet Hamikdash*.

He writes that David knew that the *Bet Hamikdash* could be built only in a time of peace, when no more wars would be fought. Therefore, if he would have built the *Bet Hamikdash*, he might have been motivated to do so by a desire to once and for all end the wars. He might have thought that the presence of the *Bet Ha'mikdash* would itself bring an end to the wars – and this would be part of the reason why he would want to build it.

When Shlomo built the *Bet Hamikdash*, he had no agenda. His intentions were purely לשם שמים, for Hashem's sake. If David would have built it, his motives would not have been entirely agenda-free. There would have been a tinge of self-interest involved.

Whenever we embark on any significant project, the most important thing we need to help us succeed, to help us overcome the challenges that will invariably stand in our way, is לשם שמים – sincerity, pure motivations, a genuine drive to do something valuable and meaningful for Hashem.

So many people underperform and underachieve. All the accumulated baggage of the past – all their disappointments, failures and painful experiences – discourage them and hold them back. This baggage is deflating, so people don't proceed with the energy, determination, passion and conviction that they need to succeed.

The key to solving this problem – which plagues so many people, and which prevents so many people from building and achieving – is לשם שמים.

A person starting a business should think about all the good

he could do with a successful business – how he can help people, provide jobs, make a קידוש ה' through his interaction with different kinds of people, support his family, give *tzedakah*, and donate to religious institutions. A person who is looking for a marriage partner should be driven by a genuine desire to build a beautiful Torah home, a home of *hesed*, a home where children will be raised according to our Torah values. This is true of any ambitious project that a person wishes to start. The emotional fuel he needs to succeed is לשם שמים – a passionate desire to do what Hashem brought him into the world to do, to accomplish what Hashem brought him into the world to accomplish, to contribute what Hashem brought him into the world to contribute.

If we bring this feeling with us, then we become unstoppable, and no amount of baggage can hold us back from succeeding.

Vashti Saves Esther

(Samy Maya)

The Medrash teaches us that Ahashverosh became king because one day he found the treasure of Korah by accident. The law was that the richest person becomes king, so he became king. Before that, he was a simple commoner so in order to fortify his kingship, he looked for a wife of royal lineage. He found the granddaughter of Nebuchadnezzar, Vashti. Now that he was married to an actual princess, the kingship had more credential. Ahashverosh and his government officials made sure to look into who was of royal lineage and who was not. They made sure to do background checks on any potential women.

If this is the case, why did they not do a background check on

Esther? She did not want to say where she was from, which is not that crucially important, but at least to do a security background check. This would protect the king from any potential enemies trying to infiltrate the kingship! And besides, they already had protocols for background checks, as they had already done so with Ahashverosh's previous wife! The question becomes all the more perplexing.

Of course, the answer is that Hashem is always involved, even when it is not so apparent. Hashem made it so that it seemed the Persian officials simply skipped a step, but still, it would be almost too obvious... Hashem wants to conceal Himself more and work within nature. How could the officials skip the background check step without raising suspicions of Hashem's involvement? The answer is Vashti and her behavior.

Vashti was ordered by Ahashverosh to come to him during the Ahashverosh's grand party. The gemara fills in some details. Vashti was all ready to go and show herself off to Ahashverosh and his friends without wearing any clothes. She wanted to do this in order to get the Jewish people at the party to sin immorally. Her and Ahashverosh had planned this from the beginning, she did not end up going because, according to some opinions, grew a tail. Others say she didn't go because Ahashverosh had summoned her. Vashti, being of true royalty, doesn't get summoned by a commoner, so she refused to go even though she was all ready to objectify her body in front of her subjects.

What kind of a message does this send out to the people of the Persia? The message people would have received from Ahashverosh's actions was that women are simply objects for

men to look at and objectify and nothing more. If the women rebel against this, then even the granddaughter of the great Nebuchadnezzar and queen of the known world is not safe. It sends out the message that women are not a threat and are not to be feared.

Because of her 'rebellion', Ahashverosh has her killed and then proclaims a law that men are to become the absolute rulers of their homes, making women sort of secondary citizens. Women's rights take a major step back. Persian law declared women as weaklings and very secondary... all due to the message Vashti conveyed by objectifying herself and not being modest.

Now, we could understand why the Persian officials did not do a background check on Esther. They didn't do so because there was no need to do a background check! According to them, women are weaklings and not to be feared... even the great Vashti couldn't do anything to save herself, how much more so, a commoner from the street. It turns out that thanks to Vashti and her immodesty and objectification of herself, she paved the way for Esther the Jew, her sworn enemy, to become queen of the known world. It would be Esther's *modesty* that would set her up to be in a position to undo the exile to which Vashti's grandfather sent us! It would also be Esther's modesty that would undo the damage done to women rights caused by Vashti's immodesty, as it seems she takes control of the Persian Empire towards the end of the megillah and also, we learn in Sefer Daniel, long after Ahashverosh's death, that Esther is continues to sit on the throne and give advice to the king.

While Vashti was trying to cause us to sin with her immodesty,

little did she know what she was doing. It was this same action that would cause the Persian officials to skip the background check step, further concealing Hashem's involvement. All this would allow Esther to become queen of the known world and bring about our salvation. Hashem conceals Himself to give us the amazing opportunity to look for Him and believe in Him. The beauty of Hashem working behind the scenes to the point where it seems so within nature helps us find Him everywhere and in any situation we may find ourselves.

Food for Thought

Four Ways to Increase your Happiness

(Inspired by Sarah Pachter @aish)

TRENDING IN PERSONAL GROWTH

Four research-backed strategies to help you build deeper, lasting joy.

In the Hebrew month of Adar, which begins this week, there is a special mitzvah to increase your joy during the days leading up to the holiday of Purim. Here are four strategies for increasing your happiness.

1. Eliminate a Negative Keystone Habit

In his book *The Power of Habit*, Charles Duhigg describes a "keystone" habit as one that affects many—or even all—of your other habits, creating a domino effect. Duhigg explains how a positive keystone habit, like regular exercise, can lead to other healthy behaviors such as better sleep and improved nutrition.

But we all also have negative keystone habits, behaviors that quietly undermine multiple areas of our lives. What is one habit or behavior that, if eliminated, would significantly improve your quality of life?

Most people know what that habit is and they know it would enhance both their personal and professional happiness.

These habits might include not exercising, getting insufficient sleep, drinking excessively, or spending hours on social media. Each person has a different behavior that creates a ripple effect across everything else. Consider identifying your negative keystone habit and try eliminating it for a month. Notice what shifts.

2. Work on Feeling Loved

Happiness research consistently shows that our relationships are the strongest predictors of overall well-being. In their book *How to Feel Loved: The Five Mindsets That Get You More of What Matters Most*, Dr. Harry Reis and Dr. Sonja Lyubomirsky explain that it's not only the presence of relationships that matters, it's whether you are able to truly feel and receive love from the people in your life.

Paradoxically, the path to feeling more loved begins with helping others feel more loved by you.

According to their research, people often try to feel more loved by either fixing themselves (becoming more attractive, successful, accomplished, etc.) or trying to fix the other person (insisting they respond in a particular love language or provide reassurance in specific ways). But paradoxically, the path to feeling more loved begins with helping others feel more loved by you.

You can do this by focusing more on listening than speaking, and more on understanding than on being understood.

This month, shift your attention toward the person you want to connect with. Step back from measuring how much they are giving you, and instead invest in deepening the connection itself.

3. Practice Micro-Joys

One common mistake people make about happiness is assuming it lives primarily in life's big moments and grand pleasures. You imagine that greater happiness will come from a bigger vacation or a more elaborate celebration. While these experiences can be pleasurable, they rarely create consistent, daily joy.

Research suggests that sustainable happiness comes from noticing and savoring "micro-joys"—small, meaningful moments woven into everyday life. Examples include holding your child or grandchild, savoring your first sip of coffee in the morning, noticing sunlight filtering through the trees on your commute home, or sending a thoughtful compliment to someone each day.

Don't overestimate the impact of life's major milestones and underestimate the joy available in ordinary moments. This month, commit to identifying at least one micro-joy each day. Pause, savor it, and allow yourself to fully appreciate it.

4. Contribute to the World

Numerous psychological studies have found that cultivating purpose and meaning is one of the most powerful ways to increase long-term happiness. And one of the most effective paths to meaning is contributing to the lives of others.

You might do this through mentoring, teaching, or sharing knowledge. Or you could commit this month to performing one intentional act of kindness each day for someone who truly needs

support. You can strengthen your community or use your skills and resources to advance a cause larger than yourself.

Researchers often recommend structuring your environment and schedule to reinforce your values and goals, ensuring that meaning and purpose remain priorities. Set aside time to share what you learn or to reach out to someone in need. Surround yourself with books and people who nurture your values. And ask yourself a simple but transformative question: *How can I be most helpful in this moment?*

Rabbi Nachman of Breslov taught: "Joy is not merely incidental to your spiritual quest; it is vital."

The month of Adar provides a special opportunity to increase your joy and to share it with one another. Turn each day this month into a personal challenge: seek out both the micro-joys and the meaningful moments that bring light and happiness into your life and into the lives of those around you.

Kid's Corner

When Can A Giver Be Considered a Taker?

Imagine someone offers to sell you a brand-new bike for \$10! Would you give him the money happily or would it be hard for you to part with it? Obviously, you would do so happily, because you understand that you are getting a bargain! You may be giving, but you're getting much more in return.

Let us continue to the next level where you are, seemingly, only giving; picture the following. You have been allowed access to a government building, be it 10 Downing Street in London or the White House in Washington D.C., and for some reason you have been honored to present the Prime Minister or President with a gift. How would you feel? Would it be bothersome that you had to "give" one of your possessions to him, or would you feel honored by the opportunity and "take" pleasure from this experience? Obviously, you would feel that you have benefited and "taken" pleasure, even though you did an act of "giving."

This is why when an important person agrees to accept a present, it is considered as if he has actually "given" something. This is not just a feeling but actually recognized halachically. We know that a Ḥatan needs to give his Kallah something of value (generally a ring is used) and he says:

"Harei at mekudeshet li be-taba'at zo..."

meaning that by giving her this ring he is marrying her. However, the Gemara tells us something very interesting: occasionally it would work even if the Kallah would be the one to give something to the Ḥatan. How can this be?

The answer is that if the Ḥatan is someone extremely important, then as explained, the mere fact that he is willing to accept the Kallah's gift is such an honor and a pleasure for the Kallah, that it is considered that he has actually given her something of value.

Are We Giving From Our Time Or Taking?

With this understanding, we can now analyze the feeling we may sometimes have that we are "giving up" time to daven, to learn, or

to do other mitzvot. Are we “giving” or are we “taking”? Are we focused on what we are giving up, or are we understanding that it is a major honor and an exciting experience that we, mortal beings, can actually fulfill the will of the King of Kings? When Hashem accepts our meager deeds, we aren't giving Him — He is giving us by allowing us to serve Him!

Understanding The Beginning Of The Sidra

The Hatam Sofer and the Shev Shma'ata (in his introduction) explain the opening words in this week's sidra:

“**Veyikhu li teruma**” — “And you shall take for Me a donation” for the Mishkan.

The word **veyikhu**, which means “to take,” seems to be out of place, since Bnei Yisrael are being asked to give to the Mishkan. Why the expression of “taking”?

However, according to our new understanding it is very simple. We are not “giving” to Hashem; we are “taking.” Therefore, the word **veyikhu** makes perfect sense.

May we always be zokhe to live with the appreciation that every second of the day we are blessed with opportunities to fulfill the ratzon (will) of Hashem, which should infuse us with tremendous happiness and pride!

Daily Halacha

Eating and Drinking Before Shaharit, and Before Kiddush on Shabbat

Halacha forbids eating before praying Shaharit in the morning, both on Shabbat and on weekdays. Eating before praying is considered a sign of arrogance, as one's first order of business in the morning should be praying to Hashem. Of course, an ill patient who needs to eat to sustain himself is permitted to eat, as this clearly does not express any arrogance on his part. Likewise, it is permissible to drink water before praying Shaharit, as drinking water constitutes a basic life necessity. The Halachic authorities allow drinking tea, as well, which is essentially water with some flavoring, and coffee, which can be viewed as a kind of “medicine” in that helps people feel alert and refreshed. There is a debate among the Halachic authorities as to whether one may add sugar to his tea or coffee when drinking before Shaharit. Hacham Ovadia Yosef permits adding a small bit of sugar. Clearly, however, it is forbidden to drink other beverages, such as orange juice, lemonade, chocolate milk and milkshakes. Drinking these beverages before Shaharit is akin to eating before Shaharit, and is strictly forbidden.

As mentioned, this Halacha applies both on weekdays and on Shabbat. Unfortunately, many people make a mistake when they spend Shabbat in a hotel in Israel, and eat breakfast in the hotel dining room before praying Shaharit. Since they will be returning from the synagogue after breakfast is over, and lunch is not served until around 1pm, they sit down to breakfast before they leave for Shaharit. This is strictly forbidden, except in situations of ill patients or others who have a specific medical need that requires eating and drinking before Shaharit, as discussed above. If one wants to eat breakfast in the hotel, he must pray at an early Minyan and then eat

breakfast after returning from the synagogue. It is likewise forbidden to take a small snack or a few drinks before praying; as discussed, one may drink only water, tea or coffee before praying Shaharit.

After one recites the Amida in the morning, there are no longer any restrictions, and he may eat and drink as he wishes.

A more complicated question arises on Shabbat, when there is an obligation to recite Kiddush before eating or drinking. Although eating and drinking are forbidden before Shaharit on Shabbat just like during the week, may one eat and drink after Shaharit but before Musaf? For example, is it permissible for one to bring a bag of candies or snacks with him to the synagogue so he can have a snack after Shaharit, such as before or during the Torah reading? Or, may one go to the synagogue kitchen during that time to take a coffee or snack?

This issue is subject to a debate among the Halachic authorities. A number of Poskim (the Shalmeh Sibur, citing from the Maharam Zakut, and Sefer Ikareh Ha'dat) maintain that the obligation of Kiddush does not take effect on Shabbat morning until after the recitation of Musaf. Therefore, once a person recites the Amida of Shaharit, he is permitted to eat and drink (as long as he does not eat a Ke'besa or more of “Mezonot” food). According to this view, it would be entirely permissible to have a snack or drink after Shaharit before Musaf.

Many other Poskim, however, dispute this position. (These include the Mishna Berura, Kaf Ha'haim, Bayit Hadash, Elya Rabba, Tosefet Shabbat, and the Hida in Birkeh Yosef.) In their view, the obligation of Kiddush begins after Shaharit, not after

Musaf, and therefore, after one recites the Amida of Shaharit on Shabbat, he may not eat or drink anything until he recites Kiddush. It is forbidden even to drink water, because once the obligation of Kiddush takes effect, one may not eat or drink anything until Kiddush.

In light of this debate, Hacham Ovadia Yosef rules in Yabia Omer (Orah Haim 22:2) that one should not eat after Shaharit before Kiddush unless there is some pressing need. For example, if somebody feels a bit weak or frail and needs a snack or drink, then he may eat or drink. Other examples include a Ba'al Koreh whose voice is hoarse and he needs to drink water or suck a lozenge to be able to read properly, and somebody who needs to take medicine at a certain time with food or drink. These are all legitimate needs that allow for relying on the lenient position and eating or drinking before Kiddush. Otherwise, however, if one feels well and has no particular need to eat or drink, he should refrain from eating and drinking until he recites Kiddush. This is also the ruling of Rabbi Moshe Halevi (Israel, 1961-2001), in his Menuhat Ahaba.

Summary: It is forbidden to eat before praying Shaharit in the morning, unless one is ill or medically required to do so. Drinking water, tea or coffee is permitted, but drinking other beverages is forbidden. This applies on Shabbat, as well. After one recites Shaharit on Shabbat, he may not eat or drink anything – including water – until he recites or hears Kiddush, though in situations of need, such as if somebody feels frail or is reading the Torah and needs water for his throat, he may eat a small snack or have a drink.

La Paracha En Français

La construction du tabernacle : une leçon de morale

« Tu feras un chandelier d'or pur. D'une seule pièce sera fait le chandelier ; son pied et sa tige, ses coupes, ses pommex et ses fleurs viendront de lui. Six branches seront de ses côtés : trois branches du chandelier d'un côté, et trois branches du chandelier de l'autre. » (Chémot 25, 31-32)

Ce passage relate l'ordre, donné par le Saint béni soit-Il à Moché, de construire le chandelier. La Torah nous détaille en longueur la manière complexe dont chacun des éléments constituant le chandelier devait être forgé, depuis ses coupes jusqu'à ses fleurs, en passant par ses pommex. Nous pouvons nous demander pourquoi les versets décrivent chacun des composants du chandelier dans ses moindres détails, alors que l'Éternel était conscient que, dans les faits, notre maître Moché ne parviendrait pas à le confectionner lui-même, malgré l'image qu'il verrait dans un moule de feu. Moché finit en effet par prendre un kikar d'or et le jeter dans le feu, pour que, miraculeusement, le chandelier se forme de lui-même. Telle est l'interprétation de nos Sages, de mémoire bénie, de l'expression : « le chandelier se fera », qui sous-entend : « de lui-même » (Tan'houma sur Chémini, 8). Constatant que Moché éprouvait des difficultés à le construire, le Saint béni soit-Il lui dit de jeter un kikar dans le feu afin que le chandelier se forge de lui-même – c'est pourquoi, il est n'est pas dit : « tu feras ». Par conséquent, il est difficile de comprendre la raison pour laquelle l'Éternel a jugé nécessaire de s'attarder sur les détails de la construction du chandelier, alors qu'il Lui était évident

que cet objet sacré se forgerait par miracle de lui-même ?

Il semble donc qu'en détaillant la construction de chacun des éléments du chandelier, la Torah ait voulu nous enseigner une leçon de morale. Malgré les difficultés que Moché a éprouvées à construire cet ustensile, et en dépit du fait qu'il a compris qu'il n'y parviendrait pas seul, il s'est toutefois efforcé de comprendre les détails de sa construction, afin d'estimer quelles étaient ses possibilités personnelles, plutôt que de se considérer, dès son premier échec, comme exempt de cette obligation. De même, il est important de savoir que lorsqu'un homme étudie la Torah et ne parvient pas instantanément à en saisir le sens profond, il ne doit pas perdre courage, mais au contraire, poursuivre et redoubler d'efforts jusqu'à ce que ce passage lui soit clair. C'est cette leçon de morale que nous apprenons de Moché, qui, tout en sachant qu'il serait incapable de saisir pleinement la complexité relative à la construction du chandelier, a cependant étudié ce sujet dans tous ses détails, et c'est pourquoi la Torah nous en fait part.

D'ailleurs, quand un homme s'efforce de comprendre un certain passage de Torah, la Torah elle-même demande au Saint béni soit-Il de lui révéler les secrets d'un autre passage de la Torah (Sanhédrin 99b, Rachi ad loc.). Par conséquent, un effort acharné visant à comprendre la Torah revient en soi à une acquisition en Torah. En outre, même lorsqu'un individu ne saisit pas pleinement la profondeur de ce qu'il a étudié, l'effort qu'il a fourni lui est déjà considéré comme une mitsva. Tel est le sens du verset : « Si vous suivez Mes lois » (Vayikra 26, 3), commenté par Rachi comme signifiant : « Que vous étudiez assidûment la Torah ». Car la mission essentielle de l'homme consiste à faire des acquisitions en Torah, par le biais d'efforts constants et acharnés. On affirme également que la Torah

représente un élixir de vie pour ceux qui l'étudient.

La construction du tabernacle soulève une seconde difficulté, relative à la bête surnommée ta'hach, dont la peau était utilisée pour la confection des tentures. Nos Sages, de mémoire bénie, expliquent (Chabbat 28b) que cet animal a été spécialement créé au moment de la construction du tabernacle et a ensuite été mis de côté. Autrement dit, il a été créé pour la seule nécessité du moment. Nous pouvons nous demander pourquoi le Saint béni soit-Il a choisi de créer cette nouvelle bête au moment de la construction du tabernacle, pour laquelle on devait y avoir recours, et de la cacher par la suite. En effet, Il aurait également eu la possibilité de la créer dès les six jours de la Création, afin qu'elle soit immédiatement disponible, le moment venu. Si l'on soutient que l'Éternel souhaitait que cette bête rarissime ne soit jamais vue autre part que lors de la confection du tabernacle, Il aurait néanmoins pu la créer en même temps que tous les autres animaux et la cacher dans de lointaines forêts, pour ne révéler son existence qu'au moment de la construction du tabernacle. Aussi, tentons de comprendre la raison pour laquelle le Saint béni soit-Il a décidé de concevoir une nouvelle créature, précisément à l'instant et pour les besoins de la construction du tabernacle.

En réalité, le Saint béni soit-Il désirait ainsi nous enseigner une leçon. De même que lorsqu'un besoin particulier, à savoir celui des peaux de te'hachim, s'est présenté pour la construction du tabernacle, l'Éternel y a immédiatement répondu en créant cet animal qui n'existait pas auparavant, de même, l'homme, comparable à un petit tabernacle – son esprit étant assimilable à l'Arche sainte, ses yeux au chandelier, sa bouche à la table, et ainsi de suite – a le devoir de créer en lui de nouvelles forces, afin de s'élever dans son service divin. Et,

même quand un homme a l'impression que toutes ses forces se sont épuisées, il ne doit pas se laisser aller, mais au contraire se ressaisir et mettre à profit ses dernières forces, conformément à l'enseignement du roi Salomon : « Si tu la souhaites comme de l'argent, et la recherches comme des trésors, alors, tu auras le sens de la crainte de l'Éternel. » (Michlé 2, 4-5) En d'autres termes, si un homme désire déterminer jusqu'à quel point il doit fournir des efforts pour acquérir la crainte de D.ieu et une juste compréhension de la Torah, et quel est le potentiel personnel dont il dispose, il lui suffit de s'imaginer quelles forces il aurait été prêt à investir pour gagner de l'argent et des trésors.

Reflexion Semanal

Haz tu mejor esfuerzo y Dios completará la tarea

(Por Rav Abraham Twerski @aishlatino)

Harás un Candelabro de oro puro, labrado a martillo será hecho el Candelabro; su base, su caño, sus cálices, sus botones y sus flores de él serán hechos (25:31)

Rashi nos llama la atención sobre las palabras de este versículo, que comienza diciendo "Harás un Candelabro", pero enseguida agrega "será hecho el Candelabro". Los intrincados elementos del Candelabro, la Menorá, no podían hacerse por separado y luego unirlos. Todo debía ser cincelado de una misma pieza de oro.

Dado que esto estaba por encima de la habilidad humana, Dios le instruyó a Moshé poner los lingotes de oro en el fuego y la Menorá surgió de allí, creada por Dios.

Esta es una importante lección. Estamos obligados a hacer lo que es correcto, lo adecuado y lo que se espera de nosotros, aunque no

siempre somos capaces de completar las cosas. Pero eso no nos da permiso de sentarnos y no hacer nada. Tenemos que hacer lo que sea que esté dentro de nuestras habilidades y confiar en Dios para que haya un resultado favorable.

Este es un equilibrio delicado que a menudo es ignorado. Algunas personas insisten en hacer todo ellas mismas, negándose a aceptar las limitaciones de la realidad. Se sienten frustradas cuando no pueden controlar todo, incluso cuando un pensamiento claro indica que hay cosas que están por encima de nuestro control. Por un lado, algunas personas que entienden que no pueden controlar el resultado, deciden sentarse y no hacer nada. Ellas dicen: "¿Qué sentido tiene? De cualquier manera no puedo hacer que las cosas marchen como yo lo deseo".

La Menorá nos enseña el equilibrio adecuado. Debemos hacer lo que podemos. Tenemos que hacer un esfuerzo sincero, entonces Dios nos ayudará a completar la tarea. "Dios te bendecirá en todo lo que hagas" (Deuteronomio 15:18).

El Baal Shem Tov dice que la persona sólo inicia el acto, pero Dios lo completa. Dios recompensa a la persona como si ella misma hubiera completado el acto. Esto va más allá de lo que la persona merece, y eso es una bondad Divina.

"Harás" y "se hará". La Menorá es una fuente de luz. Esta lección nos ilumina el camino correcto en la vida.

Nahalot

Nahala of Moshe Rabeinu the 7th of Adar

In Shaar HaGilgulim (hakdama 36), Rabbi Yitzchak Luria, (the Arizal)

writes that Moshe was a reincarnation of Adam's third son, Shet (Seth) and that Shet was a reincarnation of Hevel (Abel). (The "mem" of Moshe's name stands for "Moshe," the "shin" stands for Shet, and the "heh" for Hevel.

Rabbi Shimon Bar Yochai and Rabbi Yitzchak Luria had sparks from the soul of Moshe Rabeinu.

"A man went from the house of Levi and he took a daughter of Levi." (Ex. 2:1) Rabbi Chaim Vital here raises a question. When Amram took Yocheved as his wife, she is called a "daughter" implying that she is still very young. Yet, in the next verse she is immediately called a "woman" as it says, "and the woman conceived." How is it that in just a moment Yocheved was transformed from a young daughter into a mature woman? Rabbi Chaim answers quoting the Gemara (Sotah 12a) which states that Yocheved was actually 130 years old when she became again like a very young girl (daughter). The secret behind this is that Yocheved was the reincarnation of Eve, the wife of Adam. Just as Adam separated from Eve for 130 years until Seth was born, thus Yocheved, the reincarnation of Eve did not give birth to Moshe Rabeinu, the reincarnation of Seth, until she was 130 years old. This is why she is called a daughter for it was at that moment that the soul of Eve incarnated within her. Immediately thereafter, she is called a "woman" to hint at the presence of Eve in her soul.

"She called his name Moshe, as she said, for I drew him from the water (m'shiti'hu)."

(Ex.2:11) Moshe emanates from the Da'at of Z.A. (Zeir Anpin), which includes within it the first level ChaGaT (the sefirot Chesed, Gevurah, Tiferet) of Z.A. From these come forth the ChaBaD (the sefirot Chokhma, Binah, Da'at). The letters of Moshe's name signify the three sefirot of ChaGaT. Mem is Chesed, Shin is Tiferet and Hey is Gevurah. Their normal order, however, should be MaHaSh (Mem=Hesed, Hey=Gevurah, Shin=Tiferet). This then is one of the 72 triads that comes forth from the verses Vayisa, Vayavo, and Vayet

(Ex. 14:19-21) which is the Name of ChaGaT. Thus it would have been appropriate to call Moshe "Mahash," and not Moshe. However, the pasuk says, "drew him from the water (m'shiti'hu)." The letters in the pasuk are in the order Mem, Shin, Hey. Thus, Moshe is called Moshe and not MaHaSh. Yet, the order of the letters in his name expresses the significance of sefirotic interactions. The attribute of Chesed (mercy) which corresponds to the element of water takes precedence. If, however, the letter Hey was the second, or middle letter of Moshe's name then the sefira of Gevurah relating to that letter would be in the center column. All things therefore would have to be balanced and judged by its severe standards. HaShem in His mercy however placed the letter Shin in the middle, both in the sefirot above and in Moshe's name below, so that the attribute of Tiferet could dispense justice and grace instead of severity. Thus, the center column would be more inclined to lean towards the right, the side of mercy. In this way, we can stand before God our blessed Creator knowing that His beneficent grace will forgive our sins and enable us to stand before Him. This would not have been the case if Gevurah was in the center column. For then, if we lacked the merit we would find only punishment. Now we have hope.

Nahala of Rabbi Yitzchak Ben Walid the 9th of Adar.

The renowned Gaon, Rabbi Yitzchak Ben Walid, the Rabbi of Tetouan, was one of the most glorious personalities among the Gaonim of Morocco. Rabbi Yitzchak was born in 5537 (1777) and continued the magnificent line of the illustrious Ben Walid family. His entire life was devoted to elevating himself in the study of Torah and the Divine service. His invaluable book, Vayomer Yitzchak, a compilation of questions and responses, lends dignity to the libraries of the great Poskim, who come to draw from the source of his Torah, and who are guided in their every step by the judicial decisions of his work.

Rabbi Yechayia Ben Naim was one of Rabbi Yitzchak's students. He was the father of the Gaon Rabbi Raphael Haim Moshe Ben Naim, well-known in all middle-eastern countries under the name of the HaRahaman (the merciful one).

The story goes that for many years Rabbi Yechayia Ben Naim (Rabbi Yitzchak's student) did not have a son. His teacher advised him to make undertake a pilgrimage to the tomb of the renowned Rabbi Amram Ben Diwan in Wazan in order that, by the merit of the Tzaddik, he could have a son. Rabbi Yechayia followed this advice, and soon afterwards a son was born that Rabbi Yechayia named Moshe. Later on, when the child fell ill, the name Raphael Haim was added to him.

Rabbi Haim Shemuel Convari, the Chief Rabbi of the city of Tiberius, was the teacher of Rabbi Raphael Haim Ben Naim. Rabbi Shemuel gave his approbation for Rabbi Yitzchak Ben Walid's book Vayomer Yitzchak, and he showered praise on the author, describing his greatness in Torah as miraculous. Among other things, Rabbi Shemuel described him as, "One of the last of the Great Assembly, the supreme and great Rabbi, a fortress and stronghold, a father of justice."

Rabbi Yitzchak Ben Walid was known as a holy man who performed miracles. During the month of Adar, on the day of his Hilloula, many Jews come out at night to reflect and pray on his tomb in Tetouan.

Up to our days, the Jews of Morocco continue to venerate the name of Rabbi Yitzchak Ben Walid, and in Israel many institutions of learning bear the title Vayomer Yitzchak, named after Rabbi Yitzchak Ben Walid.

May the merit of the tzadik Rabbi Yitzchak Ben Walid protect us all. Amen

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