



דקהרו

RABBI DAVID ELMALEH

20th of Shevat

Feb 7th 2026

CANDLE LIGHTING 5:49pm

Shabbat Ends at 6:49pm

פרשת יתרו Parashat Yitro



ENCOURAGEMENT THAT
BUILDS A NEFESH

WHAT LED YITRO TO
JOIN BENEH YISRAEL?

DIVERSE & UNIFIED

SYNAGOGUE: 310 95TH STREET, SURFSIDE FL 33154

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THIS WEEK BULLETIN HAS BEEN KINDLY SPONSORED LEILUY NISHMAT

מרים בת ביליה ז"ל & שלמה בן יעקב ז"ל



SCHEDULE

ב'ס"ד



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January / February 2026	Standard time																		ד' היום Daf Yomi								
	ליל ה לרבינו גם R' Tam's Nightfall		ליל ה Nightfall		שקיעת החמה Sun set		הדלקת המנורה Candle Lighting		פלג Mincha		מנחה Ketana		מנחה Earliest		חצות Mid day		סוף זכה תפילה Latest Shacharis		סוף זכה שםען Latest Shema		הצלה החמה Sun rise		זמן צויצת ותפילה Earliest Talis		עלות השחר 12 דקות Dawn 72 Minutes		
	במלילות שווות 16.1°	במלילות שווות 16.1°	צאת ג' כוכבים	-	במשער	-	18	גרא'יל	גרא'יל	גרא'יל	מנחה	מנחה	מנחה	מנחה	מנחה	מנחה	מנחה	מנחה	מנחה	מנחה	מנחה	מנחה	מנחה	מנחה	מנחה	מנחה	
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20 Tue	7:08	7:07	6:32	5:55	-	-	4:47	3:40	1:02	12:31	10:43	9:50	9:14	9:14	7:09	6:25	5:56	5:56	ט	שלישי	ב						
21 Wed	7:08	7:08	6:33	5:55	-	-	4:48	3:40	1:02	12:31	10:44	9:50	9:14	9:14	7:09	6:24	5:56	5:56	ט	רביעי	ג						
22 Thu	7:09	7:08	6:33	5:56	-	-	4:49	3:41	1:03	12:32	10:44	9:50	9:14	9:14	7:08	6:24	5:55	5:56	ט	חמישי	ד						
23 Fri	7:10	7:09	6:34	5:57	5:39	-	4:49	3:42	1:03	12:32	10:44	9:50	9:14	9:14	7:08	6:24	5:55	5:56	ט	שישי	ה						
24 Sha	7:11	7:10	6:35	5:58	-	-	4:50	3:42	1:03	12:32	10:44	9:50	9:14	9:14	7:08	6:24	5:55	5:56	ט	שבת	ו						
25 Sun	7:11	7:10	6:35	5:58	-	-	4:51	3:43	1:03	12:32	10:44	9:50	9:14	9:14	7:08	6:24	5:55	5:56	ט	ראשון	ז						
26 Mon	7:12	7:11	6:36	5:59	-	-	4:51	3:43	1:04	12:33	10:44	9:49	9:13	9:14	7:07	6:23	5:54	5:55	ט	שני	ח						
27 Tue	7:13	7:12	6:37	6:00	-	-	4:52	3:44	1:04	12:33	10:44	9:49	9:13	9:14	7:07	6:23	5:54	5:55	ט	שלישי	ט						
28 Wed	7:14	7:12	6:38	6:01	-	-	4:52	3:44	1:04	12:33	10:44	9:49	9:13	9:14	7:07	6:23	5:54	5:55	ט	רביעי	י						
29 Thu	7:14	7:13	6:38	6:01	-	-	4:53	3:45	1:04	12:33	10:44	9:49	9:13	9:14	7:06	6:23	5:53	5:55	ט	חמישי	יא						
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8 Sun	7:22	7:19	6:45	6:09	-	-	4:59	3:49	1:05	12:34	10:43	9:47	9:11	9:12	7:01	6:18	5:48	5:50	ט	ראשון	כג						
9 Mon	7:22	7:20	6:46	6:09	-	-	5:00	3:50	1:05	12:34	10:43	9:47	9:11	9:12	7:00	6:18	5:47	5:50	ט	שני	כט						
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17 Tue	7:28	7:24	6:50	6:15	-	-	5:04	3:53	1:05	12:34	10:41	9:44	9:08	9:10	6:55	6:12	5:42	5:45	ט	שלישי	כט						

New! Enjoy our app right in your browser — mobile and desktop! > <http://app.myzmanim.com>

Shabbat Schedule

Shir Hashirim	5:40pm
Minha	5:55pm
 Candle Lighting:	5:49pm
Shaharit Netz Minyan	6:00am
Shaharit:	8:45am
 Kids Program (6-9yr)	10am
NEW! Kids Kiddush.	11am
Zeman Keriat Shema	9:13/9:47am
Kids (6-9yr) Program:	4:25pm
Children Program:	4:25pm
Shabbat Shiur:	4:25pm
Minha:	5:20pm
Followed by Seudat Shlishit & Arvit	
Shabbat Ends:	6:49pm
Rabbenu Tam	7:21pm
Avot Ubanim:	Mosae Shabbat

Announcements:

► Sponsorship Pricing Update:

Please Check our **new** donation menu below

Thank you for your continued support.

If you have any concerns, questions, or suggestions, please contact us at board@hechalshalom.org
All admissions for the bulletins including donations must be submitted before Wednesday evening. Thank you!

We would like to remind the Kahal Kadosh that one's seats are reserved for them until half an hour after the Tefila starts which then becomes open to the public.

WEEKLY SCHEDULE

SUNDAY

Shaharit 6:25am
Shaharit #2 Hodu 8:30am
Minha & Arvit 6:00pm

Monday To Friday

Shaharit	6:25am
 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
Minha & Arvit	6:00pm
 Shiurim	6:30pm
 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,

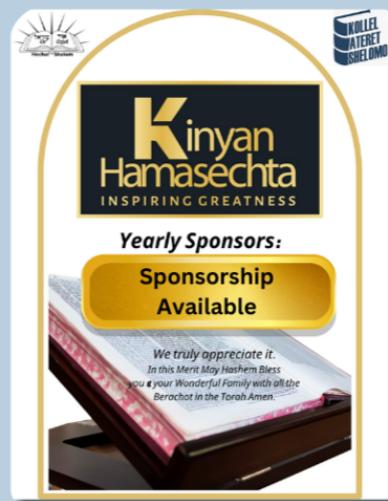
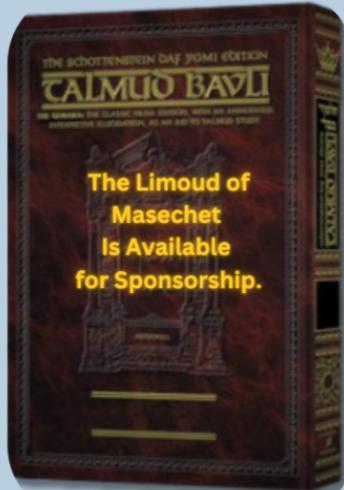
THE PEREZ FAMILY
LEILUY NISHMAT:
SHLOMO BEN FRECHA
REFUAH SHELEMA OF &
ABIGAIL BAT SARAH
FOR BERACHA &
HATZLACHA: DEVORAH
BAT SARAH, ALON BARUKH
BEN DEVORAH, EITAN HAIM
BEN DEVORAH, SHIREL
SARAH SIMCHA BAT
DEVORAH, AARON LEV BEN
DEVORAH & DAVID BEN
ABIGAIL HASHEM SHOULD
BLESS THEM WITH
HEALTH, HAPPINESS,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

THE AKKAD FAMILY

LEILUY NISHMAT
אברהם בן
גרסי-ה ז"ל, שלמה
בן תם ז"ל,
אליהו בן רחל ז"ל,
ותם בת אורו ז"ל
תנצב"ה

HASHEM SHOULD
BLESS THEM WITH
HEALTH,
HAPPINESS, &
LONG LIFE, AMEN.

SPONSOR THE YEARLY
STUDY OF DAF YOMI



Community Announcements

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

Miscellaneous Announcements:

- This Week's Platinum Kiddush has been kindly sponsored Anonymously. Hazak U' Baruch!
- This Week's Seudat Shelishit has been kindly sponsored by **Mr. & Mrs. Jacky Benoudiz** in memory of their Dear Grandmother **Jashe bat Silvia z'l** and **Rahel bat Mazal Tov z'l**. Tihye Nishmatam Tzerura Bitzror Hahayim Began Eden Amen!
- This Week's Breakfast has been kindly sponsored by **Mr. & Mrs. Edy Levy** in memory of her dear father **Azriel Strulovic Ben Avraham z'l**. Tihye Nishmatam Tzerura Bitzror Hahayim Began Eden Amen!
- This Week's Daf Yomi has been kindly sponsored by **Mr. & Mrs. Jacky Benoudiz** in memory of their Dear Grandmother **Jashe Bat Silvia z'l** and **Rahel bat Mazal Tov z'l**. Tihye Nishmatam Tzerura Bitzror Hahayim Began Eden Amen!

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)

Mr. Michel Pery (VP)

Mr. Ariel Picillo (Treasurer)

Mr. Eytan Guigui (Secretary)

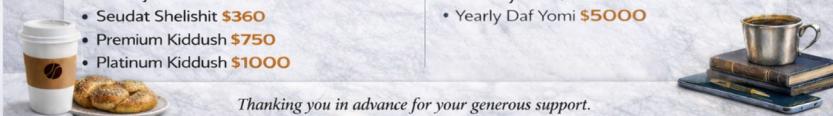
Mr. Steve Halimi (Board Officer)



NEW DONATION MENU

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

Thanking you in advance for your generous support.



Refuah Shelema List

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

Happy Birthday in January:

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

Happy Anniversary To:

- 7th: Isaie & Nicole Bouhadana

Nahalot of Shebat:

- 2nd : Yaakov Moyal Ben Djamilah Sadoun z”l
(Uncle of Mrs. Jeanine Furhman)
David Sabbah Bar Yehuda z”l
(Grandfather of Mr. Laurent Becker)
- 3rd: **Saadia Lasry Bar Simcha z”l**
(Grandfather of Sr. Moises Benmergui)
- 6th: **Amram Benhayoun z”l Ben Avraham**
(Father of Mr. Meir & Daniel Benhayoun)
- 7th: **Jaia Rajel Bat Batya z’l**
(Sister of Mr Daniel Hilu)
Michael Bar Gracia z”l
(Father of Mrs. Anat Michael)
- 10th: **Abraham Guenoun Bar Rahel z’l**
Dalia Kelodet bat Rosa z”l
(Mother of Mr. Efraim Shmuel)
- 11th: **Beno Ben Sali z”l**
(Father of Mrs. Silvia Cohen)
Yaacov Cohen Bar Meir z”l
(Grandfather of Dr. Max Nahon)
Chantal Mazal Tov z”l Bat Hassiba Moyal
(Sister of Mrs. Jeannine Furhmann)
Fradji Ben Shalom z”l
(Father of Mr. Dov Koskas)

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

Weekly Inspiration

Encouragement That Builds a Nefesh

(Rabbi David Elmaleh)

One of the central foundations of Torah chinuch is **idud** — building a child through encouragement, emotional warmth, and recognizing what they are already doing right. Chinuch is not about pressure or pushing children toward future expectations; it is about strengthening their inner world in the present.

Defining Success in Chinuch

Success in chinuch is not measured by wealth, intelligence, or status.

True success is becoming a **Baal Nefesh** — a person who lives with purpose, inner fulfillment, dignity, and a connection to Hashem. Before guiding a child, chinuch must first define what “success” truly means.

The Torah View of the Nefesh

The Torah uses the term *nefesh* to describe:

- The soul
- Inner will (*ratzon*)
- Satisfaction after accomplishment (*vayinavash*)
- Dignity and value (*kavod*)

A child thrives when their *ratzon* is nurtured, allowing effort to lead to fulfillment and healthy self-worth.

The Two Pillars of Chinuch

Effective chinuch always includes:

1. **Action training** — teaching behavior and responsibility

2. **Emotional conditioning** — pairing those actions with warmth, love, and safety

Without positive emotion, behavior remains external and does not become internal.

The 70 / 30 Formula

Many challenges in today's generation stem from imbalance:

- **70%** — lack of expressed, unconditional love
- **30%** — educational mistakes such as pushing or improper criticism

Healthy chinuch follows a simple model:

- **70% unconditional love**
- **30% idud** — encouraging what the child already did right

Examples include:

“I’m proud of your effort.”
“You davened beautifully.”
“That was very kind of you.”

What Idud Is — and Is Not

Idud means lifting and strengthening a child by focusing only on completed success. It never includes pressure to “do more.” When success feels good, motivation grows naturally.

Pushing, by contrast, creates resistance, rebellion, and negative lifelong associations with Torah and mitzvot.

The Power of Self-Image

Children become what they repeatedly hear about themselves. Consistent criticism creates shame; consistent idud builds confidence. Even one sincere moment of encouragement can shape a child’s identity for life.

A Key Principle

Idud must be **real, simple, and sincere**.

It should focus on effort rather than talent and be tied to specific actions — never used as manipulation or followed by demands.

The Atmosphere of a Healthy Home

The daily goal is simple: notice small positives, offer brief encouragement, and create an environment where doing good feels good.

Final Thought

When a home contains:

- Clear boundaries
- Unconditional love
- Genuine idud

Most of chinuch is already accomplished.

What Led Yitro to Join Beneh Yisrael?

(Rabbi Eli Mansour)

The opening verses of Parashat Yitro tell of Yitro’s arrival at Beneh Yisrael’s camp. Yitro, Moshe’s father-in-law, had been a pagan priest, but then recognized the truth of monotheism. He now took the next step, and joined Beneh Yisrael as they encamped at the foot of Mount Sinai.

Rashi comments that Yitro was motivated to join the nation upon hearing of two events: Keri'at Yam Suf (the splitting of the sea), and the war against Amalek.

It seems difficult to understand why the war with Amalek contributed to Yitro’s decision. The splitting of the sea was, of course, an extraordinary miracle, an event that was heard throughout the ancient world and led all the nations to look at Beneh Yisrael with awe. It is understandable that this miracle inspired Yitro to come and join Beneh Yisrael. But how did the war against Amalek have this kind of effect? What about this event inspired Yitro?

One answer is that Yitro was struck by the drastic decline that Beneh Yisrael experienced from the event of Keri'at Yam Suf to the war against Amalek. The Sages teach that at the time of Keri'a Yam Suf, every member of the nation, even the most unlearned among them, reached a certain level of prophecy. The nation at that moment rose to the greatest heights. Just several weeks later, however, when they found themselves without water, their faith was shaken, and they started asking, "Is G-d in our midst or not?" (Shemot 17:7). It was in response to this lack of faith that Hashem led Amalek to attack Beneh Yisrael. Yitro saw how the people so quickly fell from the stature of prophets to the point where they could actually question whether Hashem was with them. This rapid decline is what prompted Yitro to join Beneh Yisrael. The Gemara teaches that Torah is the "antidote" to the Yeser Ha'ra (evil inclination). Sinful tendencies are part of the human condition; as long as a person is alive, he is going to be tempted by some lure, by some human weakness, by one or several of the many negative traits with which people are created. And in order to withstand these inclinations, we need to immerse ourselves in Torah. Therefore, when Yitro saw how fast people are capable of falling, he made the decision to join Beneh Yisrael, so he can access the Torah, the "antidote" to the Yeser Ha'ra and protect himself from spiritual decline.

Rav Yosef Salant (Jerusalem, 1885-1981) offers a different explanation of Rashi's comment. He writes that after the miracle of the sea, many people throughout the world attributed this event to Moshe Rabbeinu. Rather than recognize the existence of a single, omnipotent Creator, they instead concluded that Moshe was a superior sorcerer who

succeeded in defeating the Egyptians through his magical prowess. Yitro, who was well-versed in all the various forms of ancient paganism, including sorcery, likewise suspected that it was Moshe who split the sea by lifting his staff over the water. Beneh Yisrael's miraculous victory against Amalek, however, was clearly not brought about by Moshe. At the time of the battle, Moshe stood at a distance, on a hill overlooking the battlefield. And when the people looked heavenward, they received Hashem's assistance and defeated the Amalekites. This event showed that the splitting of the sea was wrought not by Moshe, but by an all-powerful G-d, and this motivated Yitro to come join Beneh Yisrael.

There might also be a third interpretation.

In the Book of Debarim (25:18), Moshe describes Amalek's attack with the word "Karecha." The Sages explained this term as a derivative of the word "Kar" – "cool." After the miracle of the sea, Beneh Yisrael were feared throughout the world. The Rabbis drew a comparison to a tub filled with scalding hot water, that nobody dared touch. When Amalek launched their attack, they were like a person who jumped into the tub of boiling hot water – he suffered bad burns but cooled the water for anyone else who wished to bathe afterward. Amalek was defeated, but this battle had the effect of "cooling" Beneh Yisrael, of exposing their vulnerability. Beneh Yisrael now appeared far less fearsome, and no longer seemed invincible.

Yitro saw the grave Hillul Hashem – defamation of Hashem's Name – caused by Amalek's attack. The awe and admiration that the world felt toward Beneh Yisrael after the splitting of the sea were now gone. And Yitro understood that the only way to

rectify a Hillul Hashem is by creating a Kiddush Hashem – a glorification of Hashem's Name. He therefore decided to join Beneh Yisrael. As a respected and wealthy public figure, his arrival would "make the news," and become widely known. People all over would hear that a prominent former pagan cleric had recognized the truth of the Jewish faith and decided to join Beneh Yisrael's ranks. This would repair, at least somewhat, the damage caused by Amalek's attack. And thus Yitro's decision was driven by these two events – the splitting of the sea and Amalek's attack, as he sought to restore the respect for Beneh Yisrael that was achieved by the miracle of Keri'at Yam Suf.

Diverse & Unified

(Rabbi Joey Haber)

Parashat Yitro begins by telling us that Yitro, Moshe's father-in-law, came to join *Beneh Yisrael* at Mount Sinai. Yitro converted and became a full-fledged Jew.

Rashi makes a famous comment explaining what drove Yitro to make this decision to join *Beneh Yisrael*. He writes that Yitro heard about two events – *keri'at Yam Suf* (the splitting of the sea) and the war against Amalek.

What is it about these particular events that inspired Yitro?

After the miracle of the sea, the people sang the *שירת הים*, the song of praise to Hashem that we include in our morning prayers each day. This song includes a description of how the entire world heard about the miracle and was overcome by fear of *Beneh Yisrael*. *שמעו עמי מ' ירגזין* – all the nations heard and were frightened.

Yitro was struck by the fact that just several weeks later, Amalek came along and launched an attack on *Beneh Yisrael*, the nation that they were terrified of. Amalek's attack showed Yitro how quickly people can change, how people can be so inspired and motivated to do the right thing, and then just a few weeks later do just the opposite. This led Yitro to decide to join *Beneh Yisrael* so he would be together with good people whose influence would keep him on the right path.

The Gemara in Masechet Zevahim brings a second opinion as to what led Yitro to join *Beneh Yisrael*.

This opinion says that Yitro came to Mount Sinai after *Matan Torah*, as it was this event – Hashem giving *Beneh Yisrael* the Torah – that inspired him.

According to this opinion, Yitro was struck by the opposite phenomenon – by how people can grow so quickly. When *Beneh Yisrael* were slaves in Egypt, they had fallen to the lowest spiritual depths. And then, just seven weeks later, they were at the level where they could behold Hashem's revelation and receive the Torah. Yitro wanted to be part of a people that could undergo this kind of process of spiritual growth.

Both opinions are rooted in reality – people have the capacity to change quickly and drastically, in both directions.

Never has this been as true as in today's day and age. Technology exposes people to the worst and the best that humanity has to offer. A person can be pulled down to the lowest depths by what he sees, reads and watches online. But he can also grow. I have heard many stories of people who became religiously observant after being inspired by Torah material accessed online.

This reality accounts for the diversity that we see in our community, even within families. So many families today have members on drastically different levels of observance. This is because today, more than ever, it is so easy to change in every which direction.

In one of the most famous passages in Rashi's commentary to the Humash, he observes that the Torah in our *parasha* speaks of *Beneh Yisrael* encamping at Mount Sinai in the singular form – וַיַּחַזֵּק יִשְׂרָאֵל (19:2). Instead of saying, "They encamped" (וַיַּחַזֵּק), the Torah says, וַיַּחַזֵּק, as though speaking of one person. Rashi explains that the people came to Mount Sinai as "as one person, with one heart." In order to receive the Torah, they needed to be unified and together.

The diversity in our community challenges us to find unity despite our differences. Nobody should feel the need to change who he is or how he lives for the sake of family members or other people in the community who are very different from him. At the same time, however, we must find a way to make it work, a way to be together, כְּאֵין אֶחָד בַּלְבָד אֶחָד, to care for, love and respect others even though they are drastically different than us.

Each of us is on a journey, and no two people's journeys are identical. When we realize this, we will find it easier to relate to and connect with people who are different – because we will see that we really aren't that different, as we're all on a journey of discovering who we want to be and determining how we want to live.

Let us each commit firmly to adhere to our beliefs, values and principles, without compromising at all, while committing also to love and respect those who are different, so we become a strong,

unified nation that is worthy of the Torah and of Hashem's ongoing presence.

Yitro & Moshe's Perasha (Samy Maya)

There are several reasons why the Torah includes the name of Yitro as one of the perashiot of the Torah. The medrash says that because he gave Moshe Rabenu advice and contributed judicial laws within the scope of the Torah before it was even given, the perasha was called in his name. Judaism doesn't crush or quell questions when something seems lacking, but encourages input. Naming the perasha after him stresses the value of human contribution to the Torah. Also, Yitro was the only person to come and join the Jewish people after Exodus. Naming the perasha after him gives recognition to him and any future converts to their absolute importance to the nation and that the Torah is for all humanity, not just the Jewish people.

There is no doubt Yitro deserves the zehut of having a perasha named after him, but lost in all this, and perhaps purposefully lost, is the lesson of Moshe Rabenu. The lesson is even more noticeable after studying the seder of this week's *Hok Le-Yisrael*. *Hok Le-Yisrael* presents us daily with several pasukim from the Torah, followed with certain passages from *Neviim* and then *Ketubim*. After we study the pasukim telling us about Moshe accepting Yitro's advice, the *Ketubim* portion quotes several pasukim from *Mishle* written by the wisest of men, Shlomo HaMelech:

One whose ear hears the rebuke of life, lives among the wise. Those who reject musar despise themselves, but those who hear

rebuke gain and understanding heart. The fear of Hashem is the discipline of wisdom and humility precedes honor (15:31-33).

These pasukim are not at random, but specifically chosen for the purposefully lost underlying message of Moshe Rabenu. Moshe was the ultimate prophet; no prophet was or ever will be as great as him. He performed all the wonders and miracles in Egypt. He disassembled the world's greatest empire. He split the sea and now, he is the leader of millions of Hashem's chosen people on their way to Har Sinai. But yet, Moshe takes advice from Yitro, the convert who just reappeared onto the scene. Possibly, the last person Moshe wanted to hear advice was from Yitro! Moshe was on the highest rung of the Jewish nation and Yitro was an entry-level Jew. Despite this, Moshe listened to Yitro's advice. This teaches the high level of Moshe's humility and if Moshe listened to advice from people that were well below his level, how much more so should we behave humbly and seek advice. The pasukim chosen from Mishle hint the great humility of Moshe accepting Yitro's advice.

This underlying lesson, as mentioned, is *purposely* hidden within the perasha of Yitro. This is so because this is the way Moshe would have wanted it. The Torah had to tell us the sequence of events of Yitro advising Moshe and Moshe humbly accepting it because that is what happened and the other important lessons learned from it. But, Moshe, out his true humility, would not have wanted to have his humility exemplified, so it is buried as a side note in *Yitro's* perasha! Yitro is the star of this week's show and rightfully so because of all the greatness he showed and brought to the Jewish nation. Indeed, Moshe's humility is a side-note of the perasha.

As much as Moshe didn't want his humility on display, Hashem did want it on display, but He would display it in a stealthy manner by calling the perasha, *Yitro!* By bringing up Yitro's name and his well-deserved greatness, it also brings up Moshe's greatness and humility to those who recognize it. Of course, this is not to take away from Yitro's *zehut*, but Hashem created a dual-purpose name of the perasha... it would exemplify Yitro's merits and encrypt Moshe's humility, so as to not take away from his humility by making a big deal about it. By calling the perasha *Yitro*, we are in essence calling it *Perashat Yitro and Moshe!*

The sages teach us that the Torah is only transmitted when there are proper vessels. Torah needs humility before it's revelation. So of course, we have the quintessential Ten Commandments in this perasha. They are not just in Yitro's perasha, but they are also in Moshe's perasha, the perasha that most defines the true great humility of Moshe Rabenu, giving us a goal to which to aspire for all time.

seen, protected, and emotionally held.

In a strong marriage, trust is built in small, repeated moments of emotional presence, repair, consistency, and maturity. Over time, those moments create the deeply reassuring knowledge that you're not alone in the relationship — especially when it matters most.

Here are six essential ways trust is built, strengthened, and sustained in marriage.

1. Trust Is About Feeling Considered

Trust is about giving your spouse the feeling that you care and that their feelings matter.

So even when your spouse is talking about something you don't particularly care about or feel interested in, you stay present because it's important to your spouse.

Couples who are tuned in to each other show extra care and compassion when they notice that something is impacting their partner. It takes awareness and practice, but learning to be emotionally present for one another is one of the strongest ways to build a foundation of trust.

2. Trust Grows Through Repair, Not Perfection

There will be times when you mess up, when you're not as sensitive as you should have been, when you say something thoughtless, or handle a moment poorly.

That's expected. Marriage includes disappointing moments and painful moments. We trigger each other without meaning to. None of us are perfect. The real question is how those ruptures are handled.

A couple that is willing to repair — to apologize, take responsibility, forgive, and make things right

Food for Thought

6 Ways to Build Trust in Marriage

(Devorah Levy @aish)

TRENDING IN MARRIAGE

Trust in marriage grows when your spouse consistently feels seen, supported, and emotionally safe with you.

Trust isn't built in grand gestures or dramatic promises. It's built quietly — in the everyday moments when your spouse feels

— builds trust over time. Repair matters more than getting it right the first time.

3. Emotional Predictability Builds Safety

When times get tough, knowing that your spouse has your back creates safety. Trust grows when your partner is emotionally consistent, a loyal partner who stays present even when things are uncomfortable.

When you know that no matter what life brings that your spouse responds with care and concern, it creates a powerful sense of security. This kind of predictability builds deep trust.

4. Emotional Maturity Is a Prerequisite for Trust

Emotional maturity in marriage means being able to manage your own reactions without turning your spouse into your regulator. When you can feel disappointed, anxious, or frustrated without escalating, collapsing, or blaming, you create emotional safety.

A spouse feels safer trusting you when they know they won't be punished for your feelings, rushed to fix them, or held responsible for managing your emotional state. Emotional maturity allows space for trust because it reduces pressure. It tells your partner: *I can handle myself, and I'm still here with you.*

For example, instead of reacting with anger or withdrawal when something doesn't go your way, you're able to say, "I'm disappointed and I need a bit of time," without making your feelings your spouse's problem to solve. That kind of steadiness makes it safer to stay emotionally close.

5. Trust Weakens When Pain Is Dismissed

Trust in a relationship will begin to wear down when small hurts

are repeatedly overlooked, minimized, or brushed past.

When a spouse brings up something that hurt them and feels met with defensiveness, explanations, or silence, they learn something internally: It's not safe to bring this here. Over time, that leads to pulling back, out of self-protection.

When pain is acknowledged and validated, even if it's uncomfortable, trust deepens. Feeling heard doesn't mean you have to agree with everything, but it requires presence. Knowing that your feelings will be received with care makes it safer to stay emotionally open in the relationship.

6. Trust Is Sustained Through Responsiveness Over Time

Trust is something that grows stronger through small moments of responsiveness over time.

That includes following up after a difficult discussion, remembering what mattered to your spouse, and making small adjustments that show you were paying attention. These moments may seem minor, but they send a powerful message: You matter enough for this to stick with me.

Repeated attentiveness creates confidence. When a spouse sees that care and consideration aren't just temporary, trust becomes something they can rely on, not just hope for.

Trust is built through how you show up again and again. Over time, those choices shape a marriage that feels safer, steadier, and deeply connected.

Kidz Corner

The Three Pillars of Every Yid!

Rashe Tevot of the Word "Id" (אִיד)

The Gateshead Rosh Yeshiva, Reb Avraham Gurwitz ר' אברהם גורוויץ, related in the name of his father, Reb Leib Gurwitz ר' ליב גורוויץ (דוריש בשם זצ"ל רשותה), a beautiful insight into the word "Id" — Yid — written in Yiddish as Alef-Yud-Dalet (אִיד).

These three letters are **Rashe Tevot** for the three foundational pillars of every Jew:

- **Alef – Ahavat Hashem** (אַהֲבָת הָשֵׁם) — Loving Hashem
- **Yud – Yirat Hashem** (יִרְאַת הָשֵׁם) — Fearing Hashem
- **Dalet – Deveikut BaHashem** (דְּבַקּוּת בַּהַשֵּׁם) — Clinging to Hashem

These are three mitzvot that can be fulfilled many times throughout the day

(see Hagah in the introduction to *Ahavat Chesed* of the Chafetz Chaim).

Ahavat Hashem – Loving Hashem

The mitzva of loving Hashem can be fulfilled at any moment — while walking in the street, lying in bed, or going about one's daily routine. By reflecting on the constant goodness and kindness that Hashem bestows upon us, we awaken our natural love for Him.

This love inspires us to perform mitzvot with greater care, joy, and enthusiasm.

Yirat Hashem – Fearing Hashem

The mitzva de'Oraita of *Yirat Hashem* can likewise be fulfilled many times a day. Every time a person faces a *nisayon* and overcomes the *Yetzer Hara* out of awe and fear of Hashem, he fulfills this mitzva.

One who fears Hashem is meticulous in mitzvot, careful with their details, and does not cut corners.

Balancing Ahava and Yira

The pasuk states:

“Ko tomar leBeit Yaakov veTagid liVne Yisrael” (Shemot 19:3).

The *Or HaChaim HaKadosh* explains this pasuk with a profound insight:

- *Bet Yaakov* refers to those who serve Hashem primarily out of **fear**. To them, the Torah says “*tomar*” — speak gently — to elevate them toward serving Hashem out of **love**.
- *Bnei Yisrael* refers to those who already serve Hashem out of **love**. To them, the Torah says “*tagid*” — speak firmly — to ensure that closeness does not lead to laxity, and that fear of Hashem remains intact.

True avodat Hashem requires **both** Ahava and Yira, each strengthening the other.

Devekut BaHashem – Clinging to Hashem

The final pillar of an **Id** is **Deveikut** — cleaving to Hashem. This is achieved, as the Rambam explains (*Hilchot De'ot* 6:2), by attaching oneself to *Talmide Chachamim* and their students, learning from their ways and being influenced by their conduct.

Through closeness to Chachamim, one fulfills the mitzva of Devekut BaHashem.

Final Blessing

May we be zocheh to live as a true **Id**, fulfilling mitzvot and learning Torah with deep **Ahavat Hashem, Yirat Shamayim, and Devekut BaHashem**. May our avodat Hashem be filled with feeling and connection — not robotic, but alive with love and awe. And may we merit to attach

ourselves to Chachamim and their talmidim, allowing their influence to elevate us in our service of Hashem.

Amen.

Daily Halacha

What Quantity of Bread Requires Netilat Yadayim with a Beracha?

The Shulchan Aruch writes (Siman 158) that a person who intends to eat a small amount of bread, less than a Ke'zayit, or 28 grams, need not wash his hands before eating. Even though he of course recites “*Ha'motzi*” even over this small quantity of bread, Netilat Yadayim (hand washing) is not required in this case. The Mishna Berura cites several authorities who agree to this ruling, but he adds that others disagree and require that in such a case one indeed washes his hands, only without a Beracha.

Therefore, if one plans on eating less than 28 grams of bread, he does not, strictly speaking, have to wash his hands, though it is commendable for him to be stringent and wash his hands without a Beracha.

Earlier in this same chapter, the Shulchan Aruch addresses a case of one who plans to eat a Ke'zayit or more, but less than a Ke'beitza — 56 grams, or 2 oz. In this case, he writes, one must wash his hands — according to all opinions — but he does not recite a Beracha. Washing with a Beracha is required only if one intends to eat 2 oz. or more of bread. Many people wash their hands with a Beracha on Friday night but intend to eat only a

small piece of Challah. This is incorrect; a person who has no intention of eating a Ke'beitza does not recite a Beracha when he washes his hands.

If a person performed Netilat Yadayim with a Beracha, intending to eat a Ke'beitza of bread, but after eating a small amount he finds himself unable to eat any more, he is not required to force himself to continue eating. So long as when he washed his hands he had the intention of eating a Ke'beitza of bread, the Beracha is valid, even if ultimately he decides not to eat a complete Ke'beitza.

Although one is generally not required to perform Netilat Yadayim before eating Mezonot foods (such as cake, cookies and the like), nevertheless, one who plans on eating 230 grams of Mezonot must wash his hands before eating. Halacha deems the consumption of this quantity of Mezonot food a “*Kevi'at Se'uda*,” an established meal, and therefore one must wash his hands before eating and recite the Beracha of “*Ha'motzi*” over the food. However, the authorities disagree as to whether one recites a Beracha over the Netilat Yadayim in such a case. Therefore, the *Kaf Ha'chayim* (Rabbi Chayaim Palachi, Rabbi of Izmir, Turkey, 19th century) rules that one should not recite a Beracha, in accordance with the general rule that one does not recite a Beracha if its requirement is subject to doubt.

Summary: One who intends to eat less than 28 grams of bread does not have to wash his hands, though it is commendable to wash in this case without a Beracha. One who intends to eat 28 grams or more, but less than 56 grams, such as one who intends to eat half a pita, must wash his hands, but without a Beracha. One washes with a Beracha only if he plans on

eating 2 oz. or more of bread. One who washed with this intention but then finds it difficult to consume this quantity need not force himself to continue eating. One who plans on eating 230 grams or more of a Mezonot food must wash his hands without a Beracha and recite "Ha'motzi."

La Paracha En Français

Observer la Torah avec enthousiasme

« Et vous, vous serez pour Moi une dynastie de cohanim et une nation sainte. Voilà les paroles que tu diras aux enfants d'Israël. » (Chémot 19, 6)

Lorsque le Saint béni soit-Il voulu transmettre la Torah à l'humanité, Il la proposa, tour à tour, à l'ensemble des nations du monde. Celles-ci demandèrent alors ce qui y était écrit, et, en guise de réponse, l'Eternel leur donna le détail des dix commandements. Constatant les difficultés que représentait l'acceptation de la Torah, elles répondirent par la négative, refusant la Torah. Finalement, le Tout-Puissant s'adressa aux enfants d'Israël qui, bien que conscients de tous les devoirs prescrits par la Torah et des restrictions qu'elle imposait, l'acceptèrent immédiatement, s'exclamant à l'unisson comme un seul homme : « Nous ferons et nous comprendrons ».

Ce refus de la part des nations n'est-il pas surprenant ? En effet, lors de la période antérieure au don de la Torah, la royauté de l'Eternel était reconnue par tous les peuples, qui étaient conscients de la gloire du Créateur et de Sa toute-puissance, suite à l'écho des miracles des dix plaies et de ceux qui se sont

déroulés au moment de la sortie d'Egypte et de la séparation de la mer des Joncs. Tous craignaient et reconnaissaient le Saint béni soit-Il, comme le souligne le verset : « Des peuples l'apprennent et ils tremblent ; un frisson s'empare des habitants de Philistie. » (Chémot 15, 14) Aussi, si l'on tient compte de l'atmosphère qui régnait à cette époque, comment expliquer que les nations du monde aient osé refuser l'offre de Dieu, en se déclarant non intéressées à accepter la Torah ?

Certes, de même qu'un immeuble témoigne de l'existence de son entrepreneur ou qu'un vêtement prouve l'existence du couturier qui l'a confectionné, de même, à l'époque du don de la Torah, la royauté du Créateur était reconnue de toute l'humanité. Au fond d'eux-mêmes, tous les peuples savaient pertinemment que c'était l'Eternel qui dirigeait le monde, et qu'il n'existe aucun autre pouvoir en dehors de Lui. Cependant, et c'est justement là que se situe la racine du problème, ces nations n'étaient pas enthousiasmées par cette connaissance, restée purement théorique ; celle-ci n'avait pas pénétré leur cœur, en dépit de la première impression qui les avait marquées lorsqu'elles avaient entendu parler des miracles divins. Du fait que les nations ne s'étaient pas donné la peine de se déplacer pour voir, de leurs propres yeux, les miracles dont les enfants d'Israël bénéficiaient dans le désert, l'impression qui les avait pourtant vivement marquées s'amenuisa puis disparut bien rapidement.

De même, les nations qui avaient entendu parler des prodiges divins n'auraient pas dû se contenter de ces seuls échos, mais plutôt se déplacer jusqu'au désert pour y assister de plus près et voir le peuple élu, conduit par de si puissantes forces. Car

si elles avaient fourni l'effort d'aller voir, de leurs propres yeux, ces miracles hors du commun, il est certain que la compréhension intellectuelle aurait également atteint leur cœur, laissant la place à l'enthousiasme. De plus, elles n'auraient sans doute pas répondu par la négative à l'offre du Saint béni soit-Il, qui leur proposait d'accepter la Torah.

Un jour, je suis allé rendre visite à un malade, hospitalisé à Jérusalem, qui avait échappé à un accident de voiture meurtrier. Cet homme blessé m'a affirmé que si un homme, dans le monde, désirait reconnaître le Créateur et croire à Son existence, il pouvait venir le questionner au sujet de ce qui lui était arrivé. Il était effectivement persuadé que s'il avait été épargné d'une mort certaine, c'était uniquement parce qu'il existait un Dieu dans le ciel qui l'avait miraculeusement sauvé. Peu de temps après, j'eus à nouveau l'occasion de rencontrer cet homme, à qui je demandai si, suite au miracle exceptionnel dont il avait bénéficié, il s'était engagé à mettre quotidiennement les tefillin, question à laquelle il répondit par la négative. Je lui objectai alors : « Tu m'avais pourtant déclaré, il y a quelques jours seulement, que ton accident te permettait de témoigner de l'existence du Créateur. Or, comment peux-tu affirmer cela, alors que tu ne te plies pas aux ordres qu'il t'a donnés, et en particulier lorsque tu viens juste de bénéficier d'un tel miracle de Sa part ? » Conscient que j'avais raison, l'homme n'osa pas répondre.

J'ai eu vent de cas similaires, où des gens m'ont affirmé ne mettre les tefillin qu'à certaines occasions, comme le jour de Roch 'Hodech, ou lorsqu'un Rav vient les leur mettre. J'avoue que ces comportements dépassent mon entendement : ces

personnes ne veillent-elles également à manger qu'à Roch 'Hodech, ou seraient-elles, à Dieu ne plaise, handicapées au point d'être incapables de procéder seules à la mise des phylactères et de devoir avoir recours à l'assistance d'un Rav ? Après réflexion, je me suis dit qu'un tel comportement provenait certainement d'une absence d'enthousiasme dans l'accomplissement de la parole divine. En effet, si un homme éprouve du plaisir à accomplir les mitsvot, il le fera dès qu'il en aura l'opportunité, alors que si cette observance est vécue comme un fardeau, difficile à porter, il aura vite fait d'y renoncer.

Par conséquent, un homme qui a eu le mérite de bénéficier d'une intervention miraculeuse de la Providence a le devoir de traduire, immédiatement, l'émotion de cet instant en actes. Car la nature de l'homme est telle qu'il a tendance à s'habituer à une certaine situation, au point même d'oublier les moments les plus intenses vécus dans le passé, jusqu'à ce que ces impressions s'effacent totalement, aussi vite qu'elles étaient survenues. D'où la nécessité de prendre tout de suite sur soi un engagement et de veiller à ne jamais y manquer, de sorte que, même si l'impression passée s'efface naturellement, cet engagement subsiste et éveille en l'homme l'enthousiasme passé de l'événement oublié, au point même de pouvoir l'inciter, dans cet engouement, à observer la Torah dans sa totalité.

Reflexion Semanal

Sólo estando unidos

podemos cumplir la Torá

(Por Rav Abraham Twerski @aish-latino)

Y acamparon en el desierto, allí acampó Israel frente a la montaña [del Sinaí] (19:2)

Como hemos visto, la narración que precede a la entrega de la Torá es más que sólo algo histórico. Ella indica los requisitos previos para adquirir la Torá.

Rashi señala que la palabra hebrea para "acampó" es *vaiejan*, y no *vaijanu*, "acamparon". También los Diez Mandamientos fueron pronunciados en singular: *Anoí Hashem Elokeja*, "tu Dios" en forma singular, y no en el plural *elokeijem*. Se utiliza la forma singular del verbo porque había una unidad tan absoluta entre los israelitas que eran como una sola persona; por eso se podía hablar de toda la nación en singular.

La Torá fue entregada a cada individuo, y cada persona debe cumplir las 613 mitzvot. Es obvio que, técnicamente, esto no es posible. Hay algunas mitzvot cuyo cumplimiento está restringido a los cohanim (los sacerdotes) y un israelita no puede cumplirlas. Una persona cuyo hijo primogénito es una niña, no puede cumplir la mitzvá de *pidión haben* (la redención del primogénito). Las mitzvot que se aplican a los jueces no se aplican al resto de las personas. ¿Cómo es posible que una sola persona cumpla las 613 mitzvot?

Los eruditos de Torá han dado una respuesta. Cuando una persona se pone tefilín (filacterias) en su brazo y su cabeza, no sólo el brazo y la cabeza tienen una mitzvá, sino que toda la persona tiene el mérito de haberla cumplido. Así también cuando la gente está unida, son como una sola persona, y la mitzvá que

hace uno es compartida por todos aquellos con quienes está unido.

Es muy trágico que nos permitamos estar divididos. La fragmentación no sólo debilita a nuestra nación, sino que priva a las personas de adquirir el mérito por aquellas mitzvot que ellas mismas no pueden realizar.

Cada cualidad humana tiene aplicaciones positivas, incluso algo tan repulsivo como el egoísmo. Debemos comprender que eliminar las divisiones que existen entre nosotros no es sólo algo altruista. También tiene un inestimable beneficio personal.

Nahalot

Nahala of Rabbi Israel Salanter the 25th of Shvat

Rabbi Yisrael Salanter (Rabbi Yisrael ben Ze'ev Wolf Lipkin, י"צ)

(1809–1883) was the founder of the **Musar Movement** and one of the great Torah leaders of the 19th century. Born in Lithuania, he was a renowned Rosh Yeshiva and Talmid Chacham, deeply influenced by Rabbi Yosef Zundel of Salant, from whom he developed a lifelong focus on personal growth and ethical refinement.

Rabbi Salanter taught that **bein adam la'chavero** (interpersonal mitzvot) are as essential as ritual observance, and that Torah without refined middot is incomplete. He emphasized understanding one's **inner motivations (negiot)** and taught that true change comes through **emotional engagement in Musar study**, not intellect alone.

During the 1848 cholera epidemic, he famously ruled that saving lives overrides all other considerations, even instructing people to eat on Yom Kippur for health reasons — setting a courageous public example himself.

He later moved to Western Europe to strengthen Orthodox Jewish life and spent his final years teaching, writing, and guiding communities. Rabbi Yisrael Salanter passed away on 25 Shevat 5643 (1883).

One of his most famous teachings came from a shoemaker who said:

“As long as the candle is burning, it is still possible to repair.”

Rabbi Salanter taught: as long as a person is alive, it is never too late to improve one's soul.

May the merit of this great tzaddik protect us all. Amen.

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