



# כיד תשפ"א

18th of Adar

Mar 7th 2026

CANDLE LIGHTING 6:06pm

Shabbat Ends at 7:06pm

SHABBAT PARA  
RABBI DAVID ELMALEH



**SHABBAT &  
CHANGING OUR PERSPECTIVE**

**MAINTAINING  
OUR COMPOSURE**

**THE KING'S DAMAGE**

SYNAGOGUE: 310 95TH STREET, SURFSIDE FL 33154

WEBSITE:HECHALSHALOM.ORG

EMAIL:HECHALSHALOMOROZIEL@GMAIL.COM

THIS WEEK BULLETIN HAS BEEN KINDLY SPONSORED LEILUY NISHMAT

מרים בת בילה ז"ל & שלמה בן יעקב ז"ל



# SCHEDULE

בס"ד



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

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	פג המנחה Plag Mincha	מנחה קטנה Mincha Ketana	מנחה גדולה Earliest Mincha	חצות Mid day	סוף זמן תפילה Latest Shacharis	סוף זמן קריאת שמע Latest Shema	הנץ החמה Sun rise	זמן ציצית ותפילין Earliest Talis	עלות השחר 72 דקות Dawn 72 Minutes	דף היומי Daf Yomi	אדר תשפ"ו		
18 Wed	7:28	7:25	6:15	6:15	5:04	3:53	1:05	12:34	10:40	9:43	9:07	9:09	6:54	6:12	5:41	5:44	רביעי א
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	חמישי ב
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	ששי ג
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	שבת ד
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	ראשון ה
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	שני ו
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	שלישי ז
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	רביעי ח
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	חמישי ט
27 Fri	7:34	7:30	6:56	6:20	5:08	3:56	1:04	12:33	10:37	9:39	9:03	9:05	6:46	6:04	5:33	5:37	ששי י
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	שבת יא
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	ראשון יב
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	שני יג
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	שלישי יד
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	רביעי טו
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	חמישי יז
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	ששי יח
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	שבת יח
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	ראשון יט
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	שני כ
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	שלישי כא
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	רביעי כב
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	חמישי כג
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	ששי כד
14 Sha	8:41	8:37	8:04	7:28	6:14	4:59	2:00	1:29	11:30	10:30	9:54	9:56	7:31	6:50	6:18	6:22	שבת כה
15 Sun	8:42	8:38	8:04	7:29	6:14	4:59	2:00	1:29	11:29	10:29	9:53	9:55	7:30	6:49	6:17	6:21	ראשון כו
16 Mon	8:42	8:38	8:05	7:29	6:14	4:59	2:00	1:29	11:29	10:28	9:52	9:54	7:29	6:47	6:16	6:20	שני כז
17 Tue	8:43	8:39	8:05	7:30	6:15	4:59	2:00	1:28	11:28	10:28	9:52	9:54	7:28	6:46	6:15	6:19	שלישי כח
18 Wed	8:43	8:39	8:05	7:30	6:15	4:59	1:59	1:28	11:27	10:27	9:51	9:53	7:27	6:45	6:14	6:18	רביעי כט

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 Dr. Jonathan & Naomi Journo on the birth of their Daughter. They should see her grow in Torah, Ulhupa, Ulmaasim Tovim Amen!*  
 Mazal Tov to the families!

## Announcements:

*We Would like to thank all the Sponsors of the Raffle: Modani, My Florida Energy, Kosh, Roast, Harbor Grill, Fuego, Cine Citta Caffe, Lia, and Mr. Steve Halimi...*

**Sponsorship Pricing Update:**  
 For Aliyot Request please approach Mr. Eytan Ohavon

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 starts which then becomes open to the public.*

## Shabbat Schedule

- Shir Hashirim 5:55pm
- Minha 6:10pm
- Candle Lighting: 6:06pm**
- Shaharit Netz Minyan 5:40am
- Shaharit: 8:45am
- Kids Program (6-9yr) 10am**
- NEW! Kids Kiddush. 11am**
- Zeman Keriat Shema 9:01/9:35am
- Boys Program: 4:40pm**
- Shabbat Shiur: 4:40pm
- Minha: 5:40pm
- Followed by Seudat Shlishit & Arvit
- Shabbat Ends: 7:06pm**
- Rabbenu Tam 7:38pm
- Avot Ubanim: Mosae Shabbat**

## WEEKLY SCHEDULE

### SUNDAY

- Shaharit 7:00am
- Shaharit #2 Hodu 8:30am
- Minha & Arvit 7:15pm

### Monday To Friday

- Shaharit 7:00am
- Beki'im Bahalacha 6:15am
- Business Halacha 6:35am
- Daf Yomi 8:00am
- Kinyan Masechta 8:30am
- Shaharit #2 Hodu 8:00am
- Hok LeYisrael 8:50am
- Minha & Arvit 7:15pm
- Shiurim 6:45pm
- KOLLEL 8:30pm

# LAST AVOT UBANIM!

בט

## AT HECHAL SHALOM MOSAE SHABBAT

# אבות ובנים



## LOTS OF BIG PRIZES!

## PIZZAS

# SURPRISE!

## RIGHT AFTER ARVIT!

**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** is available for sponsorship!
- **This Week's Seudat Shelishit** is available for sponsorship!
- **This Week's Breakfast** is available for sponsorship!
- **This Week's Daf Yomi** is available
- **This Week Avot Ubanim** is available

### WEEKLY SHIURIM:

**Daf Havomi:** 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; background-color: #333; color: white; padding: 2px;"><b>WEEKLY:</b></p> <ul style="list-style-type: none"> <li>• Weekly Daf Yomi <b>\$180</b></li> <li>• Avot Ubanim <b>\$260</b></li> <li>• Weekly Breakfast <b>\$260</b></li> <li>• Seudat Shelishit <b>\$360</b></li> <li>• Premium Kiddush <b>\$1000</b></li> <li>• Platinum Kiddush <b>\$1500</b></li> </ul>	<p style="text-align: center; background-color: #333; color: white; padding: 2px;"><b>MONTHLY:</b></p> <ul style="list-style-type: none"> <li>• Coffee Station <b>\$260</b></li> <li>• Monthly Learning <b>\$2600</b></li> <li>• Monthly Rent <b>\$3500</b></li> <li>• Yearly Daf Yomi <b>\$5000</b></li> </ul>
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Thanking you in advance for your generous support.  
*Tizke Lemitzvot!*

## Refuah Shelema List

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

- 1<sup>st</sup>: **Yosef David Allouche**
- 2<sup>nd</sup>: **Ei Sitbon**
- 3<sup>rd</sup>: **Mr. Max Aquinin**  
**Norman Cohen**  
**Mrs. Efrat Moran Lahmi**
- 4<sup>th</sup>: **Esther Benmergui**
- 5<sup>th</sup>: **Mr. Alberto Belecen**
- 6<sup>th</sup>: **Mrs. Esther Farache Lowensen**
- 12<sup>th</sup>: **Mrs. Eny Aquinin**
- 13<sup>th</sup>: **Mr. Habib Mamane**  
**Sammy Allouche**  
**Aliyah Chocron**
- 16<sup>th</sup>: **Mrs. Anat Michael**
- 17<sup>th</sup>: **Rachel Aquinin**  
**Emanuel Courchia**
- 29<sup>th</sup>: **Mr. Saadia Aquinin**
- 31<sup>st</sup>: **Mrs. Evelyn Belecen**

## Happy Anniversary To:

•

### Nahalot of Adar:

- 1<sup>ST</sup>: **Yosef Rafael Hilu Ben Amelia z"l**  
(Father of Mr. Daniel Hilu)
- 2<sup>nd</sup>: **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 )
- 4<sup>th</sup>: **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)
- 5<sup>th</sup>: **Esther bat Hanina Elbez z"l**  
(Grandmother of Mrs. Anais Becker)
- 6<sup>th</sup>: **Meir Cohen Bar Yaakov z"l**  
(Uncle of Dr. & Mr. Max Nahon)  
**Eliyahu Ben Rachel z"l**  
(Grandfather of Mrs. Hilu)

- 11<sup>th</sup>: **Camila Bat Mazal z"l**  
(Sister of Mrs. Simcha Sayegh)
- 13<sup>th</sup>: **Rabbi Raphael Avakra Ammar z"l**  
(Grandfather of Mr. Raphael Ammar)
- 14<sup>th</sup>: **Estrella Chocron Bat Sete z"l**  
(Aunt of Sr. Moises Benmergui)  
**Shimon Bar Esther z"l**  
(Grandfather of Mr. Ariel Picillo)
- 15<sup>th</sup>: **Yizhak Ben Mazal Tov Bichachi z"l**  
(Grandfather of Mr. Sammy Maya)
- 16<sup>th</sup>: **Salomon Guenoun Bar David z"l**  
(Brother of Mr. Abraham Guenoun z"l)
- 18<sup>th</sup>: **Abraham Shlomo Edery Bar Yosef Amram z"l**  
(Uncle of R. D. Elmaleh)
- 19<sup>th</sup>: **Gabriel Bitton Ben Mesoda z"l**  
(Brother of Mr. David Bitton z"l)
- 21<sup>st</sup>: **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)
- 22<sup>nd</sup>: **Myriam Bsiri Bat Marcelle z"l**  
(Grandmother of Mr. Stephane Bsiri)  
**Shlomo Joseph Ben Regina z"l**  
(Father of Mr. Mauricio Sion)
- 23<sup>th</sup>: **Joseph Shaul Belilty z"l Bar Mesouda**  
(Grandfather of Mr. Salomon Cohen)  
**Solomon Mamane Ben Habib z"l**  
(Son of Mr. Habib Mamane)
- 25<sup>th</sup>: **Daisy Gezala Bat Zora and Shlomo z"l**  
(Grandmother of Mrs. Taieb & Mrs. Saban)
- 27<sup>th</sup>: **Salomon Cohen Scali Bar Shemuel z"l**  
(Grandfather of Mr. Salomon Cohen)
- 29<sup>th</sup>: **Isaac Nahon Ben Esther z"l**  
(Father of Yosef, Yaakov, and Esther Nahon)

## Weekly Inspiration

### Shabbat & Changing Our Perspective

(Rabbi Eli Mansour)

Hashem commands in Parashat Ki-Tisa, "Ach Et Shabetotai Tishmoru" – "However, you shall observe my Shabbatot" (31:13). Rashi explains that after Hashem presented the commands regarding the construction of the Mishkan, He emphasized that the work on the Mishkan must be discontinued on Shabbat.

The question arises, however, as to why Hashem here commands observing "Shabetotai" – His "Shabbatot." Instead of simply telling us to observe "Shabbat," He uses the plural form, referring to Shabbat as "Shabbatot." Why?

A fascinating explanation is offered by the Ha'ketab Ve'ha'kabbala (Rav Yaakov Tzvi Mecklenberg, 1785-1865). He writes that etymologically, the word "Shabbat" has two meanings. First, it denotes "Shebita" – cessation from work. Additionally, the word "Shabbat" refers to "Yishub Ha'da'at" – peace of mind, and clarity. Ha'ketab Ve'ha'kabbala explains that we are commanded to "observe Shabbat" in two senses: by refraining from Melacha (forbidden activity), and by attaining "Yishub Ha'da'at" by experiencing the special Kedusha of Shabbat. The first Shabbat is intended to bring us to the second; we are to refrain from forbidden work for the purpose of reprogramming our minds, resetting our priorities, and refreshing our perspective on life. Throughout the week, we are busy tending to our needs, occupied with our careers, our businesses, and all the

many other important things that we need to deal with. With all the frenzy of the workweek, we can so easily forget what this is all about, what the purpose of all this is. On Shabbat, there is an obligation of "Shebita" – to desist from Melacha – so that we can achieve "Yishub Ha'da'at," peace of mind, a clearer perspective on what life is all about, what our priorities ought to be. We spend more time in the synagogue, more time with our families, more time singing Pizmonim and learning Torah, so we can refresh our minds and remind ourselves of what's truly important.

On this basis, Ha'ketab Ve'ha'kabbala suggests a novel reading of the Gemara's famous teaching (Shabbat 118b) that if the Jewish People would properly observe "Sheteh Shabbatot" – two Shabbatot – we would be worthy of redemption. This is commonly understood to mean that we would be redeemed if we all observe Shabbat for two weeks. Ha'ketab Ve'ha'kabbala, however, offers a different interpretation, explaining that the Gemara speaks of the two different dimensions of Shabbat observance. We become worthy of redemption if we not only refrain from the forbidden activities on Shabbat, but also experience the weekly "reset," gaining a new perspective on life by redirecting our focus onto spirituality and the service of Hashem.

This concept might also shed light on a different teaching in the Gemara – that whoever enjoys delights on Shabbat, "the desires of his hearts are granted to him." At first glance, this means that by enjoying fine foods and delicacies on Shabbat, one guarantees that all his wishes are fulfilled. We might, however, understand this passage differently. If we observe Shabbat properly, then "Notenin Lo

Mish'alot Libo" – he is given new wishes, new desires. Proper observance of Shabbat gives us a new perspective, and resets our priorities. Thus, if during the week our primary aspirations were about wealth and material luxuries, on Shabbat our aspirations are spiritual. Shabbat refreshes our perspective such that our primary goals are a greater connection with Hashem, more Torah knowledge, more Mivot, more religious engagement.

The ultimate purpose of Shabbat is not the cessation of work itself – but rather the renewed perspective that this brings, which leads us to reset our priorities and redirect our focus onto that which really matters.

### Maintaining Our Composure

(Rabbi Joey Haber)

How could they do such a thing???

This is the question that jumps out at us as we read the story of חטא העגל, the sin of the golden calf, in this week's *parasha*. Just weeks after beholding Hashem's revelation, declaring נעשה ונשמע ("We will do and we will listen!") and receiving the Torah, how could *Beneh Yisrael* bow to an idol?

The Gemara in Masechet Shabbat (89) answers this question for us.

It tells that *Beneh Yisrael* knew that Moshe was supposed to spend forty days atop Mount Sinai receiving the Torah from Hashem, but they miscalculated. They thought the thirtieth day was the fortieth day. When afternoon came and he had yet to return, they got nervous. Then the *Satan* stepped in and עירבב את העולם –

"confounded the world," making the world dark and seem chaotic. The *Satan* also showed the people an image of Moshe lying dead in a coffin. *Benei Yisrael* thus lost their bearings and their composure. And once people get flustered and frantic, they're prone to act irrationally and to do things they know are very wrong.

If we are honest with ourselves, we will notice how true this is in our lives. So many of the mistakes we make are made when we get flustered. When we're tired, when we're not feeling well, when we're disappointed, when we're anxious, when we're aggravated – it is often in these situations when we make bad decisions, and when we say things that we know we shouldn't say. This usually happens when we become "confounded," when the world becomes dark, when life seems "chaotic," when things happen that make us tense and flustered.

One of the clearest examples of this phenomenon is Kayin. He took the initiative to offer a sacrifice, but it was rejected, whereas the sacrifice offered by his brother, Hevel, was accepted. Kayin was jealous and disappointed. The Midrash says that Kayin decided that "there is no judgment and no judge," that the world is just chaotic, that everything is bad, and in his rage, he killed his brother.

This is something we need to know about ourselves. When we're tired, when we're hungry, when we're under pressure – we are far more likely to get angry, to lash out, to make irresponsible decisions, to do things that we will later regret.

To avoid this, we need, first and foremost, to take good care of ourselves. We need to eat properly and get enough sleep. We need to be careful not

to take on more than we can handle. And we need to try to build into our schedules activities that keep us relaxed, happy, and in good spirits so we don't end up upset, tense or aggravated.

But additionally, we need to make the firm decision to try not to lose our composure, to always stay calm, cool and collected.

The Megillah says, ומרדכי לא יכרע ולא ישתחוה – Mordechai neither kneeled nor bowed to Haman. He didn't budge. He was so confident, so firm in his stance, that Haman's presence had no impact on him whatsoever. Mordechai remained steadfast and resolute.

This is how we should aspire to live – with faith, with confidence, with resolve, and with composure. We should be the kind of people who never "kneel," who never get rattled when things get chaotic, who have the strength and self-assurance to keep calm and level-headed under all circumstances.

The *Satan* has many tricks up its sleeve, lots of different ways to make our world seem dark and dreary so that we lose our composure. We can't let the *Satan* win. We need to resolve to remain strong and confident so we always act rationally, even when things get hectic and tense.

## The King's Damage

(Samy Maya)

During the second party, Esther once again opens her request to the king by stating if she has found favor in the eyes of the king and if the king is good... then she finally reveals her request. Esther is not just speaking to the flesh and blood king Ahashverosh, but to the King of kings, as we know any time the setam king is mentioned, it also doubles down as referring to

Hashem. At the first party, all Esther requested was a second party, but now, she reveals her true petition:

*And Esther answered and said, If the king is good, he will give me my life as my wish and my people as my request. For we have been sold, me and my people, to be destroyed, killed, and exterminated; had we been sold as slaves, I would have kept silent, because the adversary is not worthy of the king's trouble.*

*Said King Ahashverosh and he said to Esther the Queen, who is this and where is he that has filled his heart to do so? Esther says, the adversary and enemy is this evil Haman! Haman became terrified in front of the king and queen.*

Why does the pasuk tell us that Esther answered and then said, obviously if she answered, she said something? Also, what did Esther mean when she tells the king that if they would have been sold as slaves, she would have remained silent because the אר, adversary, is not worthy of the king's trouble? After Esther reveals Haman to be the enemy, *Haman becomes terrified in front of the king and queen...* we would understand him being afraid of Esther, but why would Haman be afraid of Ahashverosh if he knew of the plan?

Superficially, Esther tells Ahashverosh that she would have stayed silent if Haman would have sold us as slaves because the adversary is not worthy of the king's trouble. It is not worth going after the adversary, Haman, to punish him. The words נזק המלך could translate as *the king's damage*. In other words, Esther says, if Haman would have sold us as slaves, there would be a benefit for the king and the people because at least you and the people would have slaves... I would not be able to argue to

save my people because that would damage the king's reputation! Haman would be providing slaves for the king and the people of Persia... and then for him to get punished for it, it is not worth הנזק המלך, the king's damage, i.e., damage to the king's reputation for it. Since Haman did not sell us as slaves, but to destroy us, there is no benefit for the king or the people and there would be no damage to the king's reputation when I argue for my people...

Esther offers Ahashverosh a valid argument, but the pasuk said *it is not worth the King's damage*. Esther was not just speaking to Ahashverosh, but to the setam King as well, Hashem. Perhaps this is why the pasuk tells us that she answered and said... she was truly doubling her speech to the King and king. This is also why the pasuk says that Haman became afraid of the King... he finally realized what was going on! But, if this is true, how do we explain Esther's words being directed towards Hashem?

The answer lies within the perasha we read after Purim with Moshe's argument to save the Jews after the Egel ha-Zahav. Moshe argued, what would the nations say when they saw that Bene Yisrael left Egypt only for their G.d to destroy them in desert... it would desecrate Hashem's name to destroy the Jews. As we know and are fortunate, Hashem accepts Moshe's argument. Moshe's argument, in other words, worried about the *damage* that would be caused to Hashem's name if He were to destroy us.

The word הצר doesn't just refer to Haman, but to the Jews as well. The Jews are הצר because, Esther argues, are *narrow-minded* at times, but still, *are not worth the damage to the King* if destroyed! Bene Yisrael being

killed would *damage* the King's name! Esther, like Moshe before her, while worried about the Jews, was even more worried about Hashem. This is the argument Hashem accepted. Our two leaders teach us that our main worry in life must be geared towards Hashem and honoring His name. When that happens, only good things follow. This must be our primary focus as we pray for the safety of our state, our soldiers, and fellow Jews amidst this war today.

## Food for Thought

### Why Saying Sorry Is So Hard in Marriage

(Devorah Levy @aish)

***You knew the damage was done the second those words left your mouth. So why is one simple word so hard to say?***

You don't even know where the comment came from. It just slipped out — the worst possible thing you could have said at that moment, as if it bypassed every internal filter and escaped from somewhere dark.

And the second it lands, you feel it.

You see the pain in your spouse's eyes. You realize there's no rewind button, no way to gather the words back. The damage, however small or large, is suddenly very real.

What do you do now?

#### Repair Is Always Possible

Judaism is realistic about human failure. It assumes we will misstep and hurt one another. And it is equally insistent that repair is possible.

But healing is rarely instantaneous.

When a mistake is between a person and G.d, *teshuva*, repentance, feels relatively contained. Recognition of the mistake, regret, and resolve not to do it again. The inner process unfolds quietly and privately.

Hurting another human being is different. The process is longer and less predictable because you're dealing with a living heart.

#### Give the Wound Room to Breathe

Feeling terrible, while important, is only the beginning.

Your spouse may need space to absorb what happened. Real repair means respecting that reality rather than rushing past it. Discomfort during this period isn't necessarily a sign that reconciliation is failing; it's often part of healing itself. A wounded person can't instantly return to normal and expecting that only deepens the hurt.

An apology is also more than choosing the right words. It's about rebuilding a sense of safety.

That may mean tolerating reactions that feel uncomfortable or even unfair. When someone is hurting, their response can carry sharpness or defensiveness. The instinct to counterattack is strong, but restraint becomes part of the repair. Extending grace in those moments is an investment in your future together.

#### Don't Forget to Forgive Yourself

There's another step that often goes unnoticed: forgiving yourself.

Yes, you made a mistake. But marriage is built between two imperfect people. Carrying around excessive self-punishment doesn't strengthen the relationship, it drains it. Letting go of paralyzing guilt frees you to turn back toward your spouse with

warmth and the steady belief that things can be repaired.

Growth in marriage is built on awareness. Missteps, uncomfortable as they are, carry information. Was there fatigue? Stress? A trigger you barely noticed? Conflict, when approached honestly, can reveal patterns that otherwise stay invisible. The goal isn't perfection — it's gradual refinement.

### Why One Small Word Feels So Big

And yet, for many couples, the hardest part is often the smallest word.

*Sorry.*

It's frequently the minor conflicts that make apologizing feel most difficult. Something about them touches pride in a uniquely sensitive way. Apologizing can feel like you're invalidating yourself, as though acknowledging a misjudgment erases the feelings behind it. Or it feels like conceding defeat, even when you still believe you had a point.

An apology can start to feel like a verdict on your character rather than a response to a specific moment. Instead of *I handled that badly*, it quietly shifts into *I am bad* — which naturally triggers defensiveness.

There's also vulnerability, perhaps the most uncomfortable part of all. A genuine apology requires lowering your guard in front of the person whose opinion matters most. That exposure can feel risky, especially when past conflicts left unresolved hurt beneath the surface.

And then there's the powerful human reflex toward fairness. When emotions are raw, the mind wants validation before reconciliation. Each partner waits for the other to move first.

None of this is surprising. Disagreements in marriage are rarely

just about events. They touch belonging, respect, and the need to feel understood by the person closest to us.

An apology isn't an admission of weakness; it's an affirmation of priority. It says, sometimes more clearly than any argument could: *our relationship matters more to me than my momentary need to be right.*

Which is exactly why small apologies matter so much.

Most marriages survive the dramatic betrayals. What actually pulls people apart is the slow accumulation of small things — a sharp tone, a careless remark, a defensive reaction — followed by a stubborn refusal to repair. The damage takes root in what happens after the mistake. In the hesitation, in the pride, and in the reluctance to say a simple word that restores safety.

In those fragile seconds after we mess up, ego gets loud and justification feels compelling. But these are often the moments that shape the entire emotional climate of a marriage.

How we respond carries far more weight than the original error.

A sincere apology is about protecting something far more valuable than being right.

Sorry, that small, difficult word, is often what keeps love intact.

*Kid's Corner*

## The Importance of Doing Mitzvot with Fiery Passion!

### □ Connection Between Megillat Esther & Parashat Ki Tisa

Where do we find a connection between **Megillat Esther** and **Parashat Ki Tisa**? (Pause to give the audience time to answer...)

There are many, but here's a clue to the one I am referring to. It's when **Esther Hamalka** wants to know why **Mordekhai Hatsaddik** is wearing sackcloth and refusing to change into his regular clothes. This is connected to a **nes (miracle)** which we find about the **Luhot**. (Ask the audience... anyone remember? anyone knows the connection...?)

When **Esther Hamelekhah** sees Mordekhai dressed in sackcloth and tries to find out what is going on, she uses the words (פרק ד' פסוק ה')

**לָדַעַת מַה זֶה וְעַל מַה זֶה**

meaning "to know what is this and why did this happen?"

**Hazal (Megilla daf 15)** tell us that Esther was really asking whether **Kelal Yisrael** had transgressed the **Torah** which was engraved on the **Luhot**, about which it says in this week's **parasha** (פרק ל"ב פסוק ט"ו):

**מִזְזָה וּמִזְזָה הֵם כְּתוּבִים**

— the words were engraved all the way through the stone so they could be seen on both sides.

Did you catch the similarity between the two phrases?

Esther asks **מַה זֶה וְעַל מַה זֶה (ma zeh ve'al ma zeh)** to hint to the **Luhot**, which are written **מִזְזָה וּמִזְזָה**.

Esther wanted to know if **Kelal Yisrael** had been **'over** (transgressed) the Torah. But why did she use this detail of the **Luhot** being engraved all the way through to hint to her question?

## □ Understanding Why the Luhot Penetrated All the Way Through

As we know, good questions are often answered by asking more questions.

So let's ask: **what is the lesson from the fact that the writing on the Luhot penetrated all the way through the stone?**

The answer, based on **Rabbenu Behaye**, is that this teaches us that there are always **two sides to everything** — the external side and the internal side.

There is the way you see things at first glance, and then there is the deeper meaning behind what you see.

This is true with **Torah**, and it is also true with **people**.

Many times we see people doing things which at first glance seem wrong, but once we understand their reasoning behind it, we have a different perspective.

Perhaps by hinting at the **Luhot**, which were engraved through to the other side, **Esther Ham-laka** was trying to be **melamed zekhut** on **Kelal Yisrael** by asking:

"Were they really sincere in their **Aveira**, to be 'over the Torah **through and through**? Or is there another side to this story?"

## □ Putting This into Action

Let us remember that we should serve **Hakadosh Barukh Hu through and through**, like the words engraved on the **Luhot**.

And let's keep in mind another image for how we should serve Hashem which is also found in this week's **parasha** — the **Mahatsit Hashekel**.

Let us serve Hashem with **fiery passion**, remembering that the way to achieve the **Kappara** is by doing **mitsvot with fire and passion**.

## Daily Halacha

### Passover-Koshering Silverware, Oversize Pots, and Meat and Dairy Utensils Together

Metal pots with an enamel covering may be koshered for Pesah; the enamel has no effect on the pot's status as far as koshering is concerned.

If somebody purchased before Pesah a used utensil from a gentile, and it therefore requires both koshering and Tevila (immersion in a Mikveh), it should first undergo koshering so the taste of non-kosher food is purged, and then be immersed in a Mikveh.

If one is koshering silverware for Pesah, he may place all the silverware in a bag with holes and then lower the bag into the boiling water, rather than go through the trouble of dipping each piece of silverware separately. He must, however, shake the bag when it is inside the water to ensure that all the pieces come in direct contact with the water.

If one wishes to kosher a very large pot and does not have another pot large enough in which to do the koshering, he has two options. First, he may dip the pot into boiling water one part at a time. Meaning, he dips part of the pot in the boiling water, and then removes it, turns it around, and dips the other side. This is the ruling of the Shulhan Aruch (Orah Haim 451:11). Alternatively, one can fill the pot with water until its rim, place it on fire, and then place in it a rock that had been heated until it became

fiery hot. The water will then spill over the rim of the pot, and this qualifies as Hag'ala (immersion in boiling water).

It is permissible to kosher meat and dairy utensils together, as long as one of them had not been used within the previous twenty-four hours. If either the meat or dairy utensil had not been used within the previous twenty-four hours, they may be koshered together. But if both had been used within that period they must be koshered separately.

## La Paracha En Français

### Le péché du veau d'or – pourquoi ?

« *Le peuple, voyant que Moché tardait à descendre de la montagne, s'attroupa autour d'Aharon et lui dit : "Allons ! Fais-nous un dieu qui marche à notre tête, puisque celui-ci, Moché, l'homme qui nous a fait sortir du pays d'Égypte, nous ne savons ce qu'il est devenu."* » (Chémot 32, 1)

Lorsqu'on médite sur les versets de notre section, une problématique ardue apparaît : comment expliquer que les Hébreux, qui venaient juste de bénéficier de miracles hors du commun, comme celui de l'ouverture de la mer des Joncs – événement au cours duquel ils ont pu voir, de leurs propres yeux et de manière évidente, l'intervention du Tout-Puissant dans le monde – aient ensuite pu tomber à un niveau si bas, au point d'en venir à construire un veau d'or ? De plus, dans le désert, les enfants d'Israël étaient constamment guidés par une colonne de feu et une de nuée, vision qui mettait en évidence la distinction entre la lumière et l'obscurité et symbolisait ainsi, d'une part, la

récompense des personnes qui étudient la Torah, et de l'autre, la punition de celles qui s'insurgent contre ses exigences.

Tentons d'éclaircir cela.

Au sujet de Noa'h, la Torah affirme : « Noa'h marchait avec D.ieu » (Béréchit 6, 9), ce qui signifie que l'Éternel marchait devant Noa'h pour lui indiquer la voie à suivre. Par contre, notre patriarche Avraham était parvenu à un niveau supérieur, puisqu'il cheminait devant le Saint béni soit-Il, c'est-à-dire qu'il n'avait pas besoin de Son aide et connaissait de lui-même la manière dont il devait se comporter afin de surmonter, par ses propres moyens, les vanités de ce monde. Quant aux enfants d'Israël, en dépit du fait qu'ils avaient déjà reçu la Torah – au sujet de laquelle il est dit : « ta vertu marchera devant toi » (Yéchayahou 58, 8), allusion au fait que la Torah protège l'homme –, ils désiraient cependant que l'Éternel leur indique la voie à suivre. Or, ils n'auraient pas dû avoir une telle exigence, mais au contraire prendre exemple sur leur patriarche Avraham, qui n'a jamais eu recours à l'assistance divine, et ce, avant même que la Torah n'ait été donnée. Aussi, le peuple juif, qui avait déjà reçu la Torah, capable de protéger l'homme, aurait-il dû compter sur ses propres forces pour avancer.

Cette exigence de la part des enfants d'Israël trouve son expression dans leur interrogation : « Où est Moché ? », qui laisse justement transparaître leur incapacité à s'autogérer, ne serait-ce qu'un seul instant, et leur dépendance exagérée vis-à-vis de leur dirigeant – alors que l'homme doit être capable de trouver en lui-même les forces nécessaires pour affronter les épreuves, même difficiles, de la vie. Empruntons un exemple de la vie courante : s'il arrivait au Rav d'une synagogue de devoir s'absenter, à cause d'un certain empêchement, il serait impensable que tous les fidèles quittent eux aussi ce lieu de prière,

sous prétexte que leur Rav les a quittés ! Il leur faudrait, au contraire, s'armer de courage et poursuivre leur prière et leur étude, envers et contre tout.

La question posée par les enfants d'Israël – « Où est Moché ? » – était donc déplacée et interdite, et, dès le moment fatidique où ils l'ont formulée, elle a commencé à leur causer du tort, pour finalement devenir une véritable pierre d'achoppement. En réalité, la source profonde de cette question provenait de leur désir, encore subsistant, de rester attachés à la culture égyptienne. Celle-ci, qui se basait sur la croyance en plusieurs idoles, fut la cause de leur décadence.

Dans l'un de ses ouvrages, mon ancêtre, Rabbi Yochiyahou Pinto, que son mérite nous protège, développe longuement le sujet d'une étude désintéressée de la Torah. Il y explique que seules une étude et une pratique désintéressées de la Torah détiennent le pouvoir de sauver l'homme, alors qu'une étude intéressée ne lui est d'aucun secours. Il nous incombe donc de tirer leçon de cette vérité perçante, en nous efforçant d'étudier la Torah de manière désintéressée ; nous serons alors en mesure, au moment de l'épreuve, d'échapper aux rets du mauvais penchant. Dans cette optique, il est possible qu'avant le don de la Torah, les enfants d'Israël n'aient pas étudié de manière désintéressée, ce qui expliquerait que la Torah ait été incapable de les épargner du péché. Pour preuve, lorsque Moché tarda à descendre de la montagne, ils eurent immédiatement recours à l'idolâtrie, désirant la lui substituer et en faire leur dirigeant.

En raison de ce principe, il peut arriver qu'un homme qui vient juste de prier à la synagogue se délecte ensuite de visions interdites ; sa prière, machinale, se résumant à une simple articulation de phrases devant être prononcées, n'est pas authentique, manque de ferveur et ne peut

donc avoir aucun impact sur celui qui l'émet.

Lorsqu'un homme salit son vêtement, il ôte la saleté qui le recouvre, mais cette saleté a en réalité pénétré bien plus profondément dans le vêtement lui-même, et il y reste des traces, assimilables à une tache. Il en est de même concernant le péché : il ne suffit pas de l'éliminer de manière superficielle, mais il est nécessaire de le déraciner depuis sa source de façon à en éliminer toute impression. C'est la raison pour laquelle Moché Rabbénou a brûlé le veau d'or et l'a réduit en menue poussière plutôt que de se contenter de le faire disparaître par la prononciation du Nom ineffable, parce qu'une mauvaise influence doit être détruite jusqu'à sa racine – la calcination symbolisant une destruction radicale.

## Reflexion Semanal

### Cuando Mo shé no creyó en D.os

(Por Rav Abraham Twerski @aishlatino)

*Y sucedió que cuando se acercó al campamento y vio el becerro y las danzas, la ira de Moshé se encendió y arrojó de sus manos las Tablas y las quebró al pie de la montaña. (32:19)*

Hay un Midrash que relata que cuando D.os le dijo a Moshé: "Ve, descende, porque tu pueblo al que sacaste de Egipto se ha corrompido", Moshé sostuvo las Tablas y no creyó que los israelitas hubieran pecado. Él dijo: "Si no lo veo, no lo creo". Por eso la Torá dice: "Y sucedió que cuando se acercó al campamento y vio el becerro y las danzas". Por eso Moshé no quebró las Tablas hasta que no lo vio con sus propios ojos.

El Midrash continúa: "Pobres de aquellos que testifican respecto a lo que no han visto. ¿Acaso es

posible que Moshé no le creyera a D.os cuando Él le dijo: "tu pueblo se ha corrompido"? Pero Moshé quiso enseñarles a los israelitas cuál es el comportamiento adecuado. Incluso si escuchamos algo crítico de una persona confiable, no está permitido aceptar sus palabras y actuar de acuerdo con ellas si no lo hemos visto personalmente" (Shemot Rabá 46:11).

El Midrash parece decir que de hecho Moshé le creyó a D.os, pero actuó como si no lo hiciera para fijar un ejemplo para el pueblo. Sin embargo, antes el Midrash dice claramente: "Moshé sostuvo las Tablas y no creyó que los israelitas hubieran pecado. Él dijo: 'Si no lo veo, no lo creo'".

La resolución de esta aparente contradicción es que Moshé no le creyó a D.os porque sabía que D.os no deseaba que le creyera. Moshé sabía que D.os desea sólo lo que es correcto, y en tanto que es adecuado no creer nada negativo sobre otros a menos que uno lo vea personalmente, D.os no quería que Moshé le creyera. Moshé no actuó "como si". Su ejemplo y su lección fueron reales.

Encontramos un incidente similar cuando D.os le dijo a Moshé que fuera a Egipto para sacar a los israelitas de su esclavitud. Moshé dijo: "Primero debo pedir permiso a mi suegro, Itró" (Rashi, Éxodo 4:18). ¿Cómo se atrevió a negarse a cumplir la orden que D.os le había dado hasta recibir el permiso de Itró? Rav Jaim Shmuelevitz explica que Moshé entendió la voluntad de D.os: en tanto que Itró lo había recibido con hospitalidad cuando él huyó del faraón, D.os no podía esperar que ahora partiera sin pedirle permiso.

La Torá prohíbe hablar *lashón hará* (habla difamadora) y *rejilut* (chismes). El Jafetz Jaim dice que quien acepta *lashón hará* o *rejilut*, es tan culpable como el que lo cuenta. De hecho, incluso cuando alguien ve con sus propios ojos que alguien hace algo malo, debe darle a esa persona el beneficio de la duda y asumir que

deben existir razones de peso para los actos de esa persona. (Pirke Avot 1:6)

Si observamos el principio de Hillel, "No hagas a los demás lo que no deseas que te hagan a ti", podemos evitar tanto hablar como escuchar *lashón hará* y *rejilut*.

## Nahalot

### Nahala of Rabbi Elimelech of Lizhensk the 21<sup>st</sup> of Adar

Rabbi Eliezer Lipman and his wife Miroush, well-to-do small town merchants, were known as pious and charitable people. Of their seven sons, two rose to great fame in the world of Chasidism: Rabbi Meshulam Zusha of Anipoli and **Rabbi Elimelech of Lizhensk**. Even as young boys the two brothers immersed themselves in torah study, in both its revealed and mystic forms, particularly the kabbalistic teachings of the Ari (Rabbi Yitzchak Luria, 1534-1572).

For a number of years they went into self-imposed exile, wandering from town to town spreading Torah and inspiring people to mend their ways. The brothers became attracted to the growing movement of *Chassidut*, becoming outstanding disciples of the Maggid of Mezritch.

Rabbi Elimelech became one of the leading figures of Chasidism. He developed the idea of making the personality of the tzaddik the focal point of a chasid's existence; he believed that the tzaddik, the accomplished righteous man, has the mission "to give life to all the worlds by virtue of his Divine soul." This concept is expressed in his book **Noam Elimelech**, which is one of the principal works on *Chassidut*.

Among his students were such leading figures as the Chozeh (Seer) of Lublin, the Maggid of Koznitz, Rabbi Menachem Mendel of Rymanov, **Rabbi Avraham Yehoshua Heshel of Apta**, Rabbi Naftali Tzvi of Ropshitz, Rabbi Moshe Leib of Sassov, and Rabbi Klonymos Kalman Epstein, known as the Maor VaShemesh. A man of unrivaled greatness, he was admired by his disciples and has been so by chasidim through the ages.

Rabbi Elimelech left behind 3 righteous sons, Rabbi Elazar of Lizhensk, Rabbi Lipa Eliezer of Chemelnick, Rabbi Yaakov of Maglanitza and two daughters Esther Etil and Mirish.

R' Elimelech said, "One should always see the good attributes of each other person and never see his shortcomings." It stands to reason from this that good educators can identify individual qualities in each child and "fan the flames;" to evoke enthusiasm and love for Torah, set a strong spiritual and developmental foundation and bring out good potentials.

#### Stale Coffee

Once, when Rabbi Elimelech of Lizhensk and his brother Rabbi Zusya visited their spiritual master, the Maggid of Mezritch, the Maggid told them that he would like to offer them some food, but all he had was some left over coffee from Shabbat. They arrived on a Monday and the coffee was from Shabbat! So he served them the stale coffee. Much later, Rabbi Elimelech and Rabbi Zusya said: "that coffee kept us going for a whole year!"

(Chassidic customs teaches us that remnants of a meal, or even as here a drink, from a holy person has a special potency and even a healing property. But perhaps the idea in this story is also that being served by their Rebbe transmitted to them spiritual power. That is, because the Rebbe was holy, he treated them as if they were holy -

- and that energized them to live up to their Rebbe's view of them.)

### **Food from Gan Eden**

Toward the end of his life, R' Elimelech ate very little, and even the entreaties of his friends and relatives had little effect. One time, when his son, Rabbi Elazar, pleaded with him to eat enough to sustain life, R' Elimelech said, "I wish I could eat, but my body rejects are things physical. Ah! One time, during my years of wandering in exile, I lodged at an inn near a certain village, and there I ate a delicious soup. If that were available, I could eat it. But the inn is so far away!" Many years later, Rabbi Elazar happened to be in that village, and sought out the inn to which his father had referred. He asked the hostess whether he might have some of her special soup, and she said, "How I wish I could serve you the food that is appropriate for a great person like yourself. But we are very poor. Very few travelers pass this way, and we just have enough flour and beans to eat for our meals. I will be glad to make a bean soup for you. When Rabbi Elazar tasted the soup, he experienced a spiritual delight, as though he were eating of the offerings of the Altar in the Temple in Jerusalem. He asked the hostess, "Please tell me, what ingredients do you use for this soup?" The woman began crying. "I am so sorry that it is so meager. I do not have any spices to put in. All I did was cook the beans with water, and then I prayed to G-d: 'Master of the Universe! You have provided me with the Mitzvah of preparing a meal for a special guest. If only I had meat, vegetables, and spices, I would prepare a meal for him that would benefit him, but I have nothing. But You, Master of the Universe, have everything. You have Gan Eden (paradise), where there are all the finest scents and flavors. Please put some of these in the soup, so that my holy guest can enjoy his food.'" Rabbi Elazar thought, "Now I know why my father longed for this soup. This pious woman's

sincere prayers were answered, and the soup did indeed have the taste of Gan Eden.

### **G.d's Will**

One night, while on their wanderings, R' Elimelech and his brother R' Zisha were stranded in a village inn where a wedding was in progress. The drunken peasants, seeing the two bearded brothers hiding behind the large stove, grabbed R' Zisha and made him perform a dance, while goading him, poking and jabbing at him from all sides. Round and round poor Zisha danced, to the uproarious laughter of the rowdies. Between dances, R' Elimelech whispered, "Why do they always pick on you?" "It is G.d's will," R' Zisha sighed. "You know what, let's change places," R' Elimelech suggested. "They can't tell us apart. The next time they'll grab me, and you will get some rest."

So R' Zisha took his brother's place behind the stove. Just then one of the peasants roared, "This time let's get the one behind the stove! The other one danced enough!"

When it was all over, R' Zisha said, "When something is G.d's will, it will come to pass no matter what we do."

May the merit of the tzaddik Rabbi Elimelech of Lizhensk protect us all, Amen.

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