



זיקה-ל-פקודי

**PARASHAT HAHODESH
SHABBAT MEBARECHIM
RABBI DAVID ELMALEH**

25th of Adar
Mar 14th 2026
CANDLE LIGHTING 7:10pm
Shabbat Ends at 8:10pm



DOING OUR BEST

**GET TO WORK AND
LEAVE THE REST TO HASHEM**

**THE SECRET OF
THE MISHKAN**

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 - March to April 2026 / חודש ניסן תשפ"ו

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Daylight saving time

March / April 2026	ליילה לרבינו תם R' Tam's Nightfall	ליילה Nightfall	שקיעת החמה Sun set	הדלקת נרות Candle Lighting	פגל המנוחה Mincha	מנחה קטנה Mincha Ketana	מנחה גדולה Earliest Mincha	חצות Mid day	סוף זמן תפילה Latest Shacharis	סוף זמן קריאת שמע Latest Shema	הקמת החמה Sun rise	זמן ציאת ותפילין Earliest Talis	עלות השחר דקות Dawn 72 Minutes	דף היומי Daf Yomi	ניסן תשפ"ו		
19 Thu	8:44	8:40	8:06	7:31	6:15	5:00	1:59	1:28	11:27	10:26	9:50	9:52	7:26	6:44	6:13	6:17	א חמישי
20 Fri	8:44	8:40	8:06	7:31	6:16	5:00	1:59	1:28	11:26	10:26	9:50	9:52	7:25	6:43	6:12	6:16	ב שני
21 Sha	8:45	8:41	8:07	7:32	6:16	5:00	1:59	1:27	11:26	10:25	9:49	9:51	7:24	6:42	6:11	6:15	ג שבת
22 Sun	8:45	8:42	8:07	7:32	6:16	5:00	1:58	1:27	11:25	10:24	9:48	9:50	7:23	6:41	6:10	6:14	ד ראשון
23 Mon	8:46	8:42	8:08	7:33	6:16	5:00	1:58	1:27	11:25	10:24	9:48	9:50	7:22	6:40	6:09	6:13	ה שני
24 Tue	8:46	8:43	8:08	7:33	6:17	5:00	1:58	1:26	11:24	10:23	9:47	9:49	7:21	6:39	6:08	6:11	ו שלישי
25 Wed	8:47	8:43	8:09	7:34	6:17	5:00	1:58	1:26	11:24	10:22	9:46	9:48	7:20	6:38	6:07	6:10	ז רביעי
26 Thu	8:47	8:44	8:09	7:34	6:17	5:01	1:57	1:26	11:23	10:22	9:46	9:47	7:19	6:37	6:06	6:09	ח חמישי
27 Fri	8:48	8:44	8:10	7:35	6:18	5:01	1:57	1:26	11:22	10:21	9:45	9:47	7:17	6:36	6:04	6:08	ט שני
28 Sha	8:48	8:45	8:10	7:35	6:18	5:01	1:57	1:25	11:22	10:20	9:44	9:46	7:16	6:35	6:03	6:07	י שבת
29 Sun	8:48	8:45	8:11	7:35	6:18	5:01	1:57	1:25	11:21	10:20	9:44	9:45	7:15	6:33	6:02	6:06	יא ראשון
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1 Tue	8:49	8:46	8:12	7:36	6:19	5:01	1:56	1:24	11:20	10:18	9:42	9:44	7:13	6:31	6:00	6:03	יג שלישי
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11 Fri	8:54	8:52	8:17	7:41	6:22	5:03	1:54	1:21	11:15	10:12	9:36	9:37	7:03	6:20	5:50	5:52	כג שני
12 Sha	8:55	8:53	8:17	7:42	6:22	5:03	1:54	1:21	11:14	10:11	9:35	9:36	7:02	6:19	5:49	5:51	כד שבת
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17 Thu	8:57	8:56	8:20	7:44	6:24	5:04	1:53	1:20	11:12	10:08	9:32	9:33	6:57	6:14	5:44	5:45	כט חמישי
18 Fri	8:57	8:56	8:21	7:44	6:24	5:04	1:53	1:20	11:12	10:07	9:31	9:32	6:56	6:13	5:43	5:44	ל שני

מולד חודש אייר - חלקים 14 5:18 AM + Friday (Apr 17) Get daily sefirah reminders by email, text or Telegram! > <http://alerts.myzmanim.com>

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Shabbat Schedule

Shir Hashirim 6:40pm
 Mincha 6:55pm
 🕯️ **Candle Lighting: 7:10pm**
 Shaharit Netz Minyan 6:30am
 Shaharit: 8:45am
 🧒 **Kids Program (6-9yr) 10am**
NEW! Kids Kiddush. 11am
 Zeman Keriat Shema 9:56/10:30am
New Girls Program: 4:30pm-5:15pm
Boys Program: 5:45pm
 Shabbat Shiur: 5:45pm
 Mincha: 6:45pm
 Followed by Seudat Shlishit & Arvit
Shabbat Ends: 8:10pm
 Rabbenu Tam 8:41pm

Mazal Tov!

🎉 We would like to wish a Hearty Mazal tov to our dear Yonathan & Lea Zycer on the birth of their Dear Baby Girl. They should see her grow in Torah, Ulhupa, Ulmaasim Tovim Amen! 🙌 Mazal Tov to the Grandparents Dr. & Mrs. Daniel & Ruth Guigui and to the Entire family!

📌 Announcements:

Rosh Hodesh Nisan is Wednesday Night - Thursday March 19th.
Birkat Hailanot TBA

📢 Sponsorship Pricing Update

Please Check our new donation menu below.

For Aliyot Request please approach Mr. Eytan Ohayon

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

WEEKLY SCHEDULE

SUNDAY

Shaharit 6:55am
 Shaharit #2 Hodu 8:30am
 Mincha & Arvit 6:10pm

Monday To Friday

Shaharit 6:55am
 📖 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
 Mincha & Arvit 6:10pm
 📖 Shiurim 6:45pm
 📖 KOLLEL 8:30pm

AVOT U'BANIM

AT HECHAL SHALOM

The BEST Avot U'Banim in 33154!



What an amazing night of Torah, learning, and joy!

Fathers and sons learning together, prizes everywhere, and incredible energy in the Beit Midrash. 📖 ✨

The room was packed and the excitement was unforgettable!

🙌 THANK YOU TO OUR GENEROUS MESSAGE SPONSORS

Avot U'Banim has been kindly sponsored by:

Mr. & Mrs. Isaac Amran
Mr. & Mrs. Jake Bengio
Mr. & Mrs. Mickael Benitah

Hazak U'Baruch!

Your generosity helps strengthen Torah learning and creates beautiful moments between fathers and children.



Best Avot U'Banim in 33154!



Amazing Prizes



Powerful Learning



Fathers & Sons
Bonding Through Torah

Hechal Shalom - Surfside (33154)

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



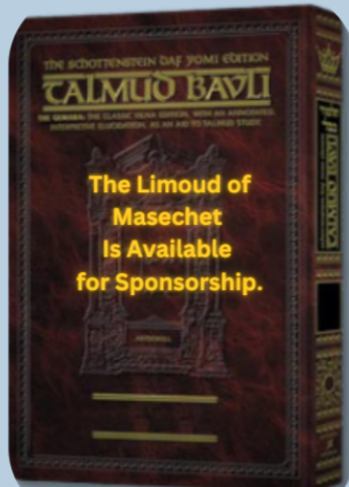
This year learning of the Daf Yomi has been generously sponsored by:

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** has been kindly sponsored by **The Nahon's Family** in memory of their Dear **Isaac Nahon Bar Yosef z"l the 29th of Adar**. Tihye Nishmato Tzerura Bitzror Hahayim Amen!
- **This Week's Breakfast** has been kindly sponsored by **Nathalie Ohayon and the Kids** in memory of their Dear **Isaac Nahon Bar Yosef z"l the 29th of Adar**. Tihye Nishmato Tzerura Bitzror Hahayim Amen!
- **This Week's Daf Yomi** is available

WEEKLY SHIURIM:

- Daf Hayomi:** 8:00am Sun. - Fri. (Rabbi Elmaleh)
- Beki'im Bahalacha:** 7:30am Sun. - Thurs. (Rabbi Elmaleh)
- Hok LeIsrael:** 8:50am Sun. - Fri. (Rabbi Zafrani)
- Kinyan Hamasechta:** Every Weekday morning. (Rabbi Elmaleh)
- Semichat Chaver:** Tuesday Evenings. (Rabbi Elmaleh)



The Board of Directors:

Mr. Eytan Ohayon (President)

<i>Mr. Michel Pery (VP)</i>	<i>Mr. Ariel Picillo (Treasurer)</i>	<i>Mr. Eytan Guigui (Secretary)</i>	<i>Mr. Steve Halimi (Board Officer)</i>
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NEW DONATION MENU

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

Tizke Lemitzvot!

Refuah Shelema List

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

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

Happy Anniversary To:

Nahalot of Adar:

- 25th: **Daisy Gezala Bat Zora and Shlomo z"l**
(Grandmother of Mrs. Taieb & Mrs. Saban)
- 27th: **Salomon Cohen Scali Bar Shemuel z"l**
(Grandfather of Mr. Salomon Cohen)
- 29th: **Isaac Nahon Bar Yosef z"l**
(Father of Yosef, Yaakov, and Esther Nahon)

Nahalot of Nisan:

- **2nd: Rajel Hola Ishto Shel Yitzhak Vaturi z"l**
(Grandmother of the Aquinins)
Yosef Amram Edery Bar Abraham Shelomo z"l
(Cousin of R. David Elmaleh)
- **3rd: Yaacov Courchia Bar Messoud z"l**
(Father of Dr. Jean Paul Courchia)
- **4th: Mercedes Aquinin Bat Mordechai z"l**
(Mother of Mr. Saadia Aquinin)
- **5th: Don Saadia Cohen Bar Cota z"l**
(Father of Mr. Isaac Cohen)
Shalom Bitton Bar Rachel z"l
(Grandfather of Mr. Ronen Cohen)
Estelle Esther Bat Mahklouf z"l
(Aunt of Mrs. Ilanit Taieb)

- **7th: Rachel Tangir Bat Alia z"l**
(Grandmother of Mr. Simon Chocron)
Ruby Bat Saada z"l
(Mother of Mrs. Sylvia Benoudiz z"l)
- **8th: Shemuel Ben Abraham z"l**
(Father of Mrs. Mireya Hayon Benoudiz)
Felicia Bat Miriam z"l
(Mother of Mrs. Simi Benmergui)
Camilia Bat Gimol z"l
(Grandmother of Mrs. Camila Benmergui)
- **9th : Chana Bat Esther z"l**
(Grandmother of Dr. Max Nahon)
Seuda Bat Miriam z"l
(Grandmother of Mr. Amichai Shoshan)
Dina Hakimi Bat Sarah z"l
(Grandmother of Mr. Albert Gad)
- **12th : Feivish Felix Ben Malka z"l**
(Father of Mr. Yaacov Aronovici)
- **18th : Oro Bat Sinuru z"l**
(Mother of Mr. Shabetai Maya z"l)
Freda Bat Rivka z"l
(Aunt of Mrs. Ruby Mouyal)
Isaac Benhaim Bar Yosef z"l
(Grandfather of Mr. Jacky Benoudiz)
- **19th : Hassiba Bat Djamilah z"l**
(Mother of Mrs. Jeanine Furhman)
Isaac Meir Ben Ruben Eisen z"l
(Grandfather of Mrs. Raquel Eisen Benoudiz)
Eliyahu Benmergui Ben Luna z"l
(Father of Mr. Abraham Benmergui)
- **21st : Moshe Ben Abraham z"l**
(Uncle of Mr. Albert Belecen)
- **26th : Mahluf Rene Bsiri Bar Miriam z"l**
(Father of Mr. Stephane Bsiri)
Nathanel Bsiri Bar Rahel z"l
(Brother of Mr. Stephane Bsiri)
Reouven Roger Ben Shlomo z"l
(Father of Mrs. Julia Bsiri) ·
- **28th : Freha Bat Hola Benhaim z"l**
(Grandmother of Mr. Jacky Benoudiz)

Weekly Inspiration

Doing Our Best

(Rabbi Eli Mansour)

After describing in great detail the construction of the Mishkan and its furnishings, the Torah tells: "All the work for the Mishkan...was completed; Beneh Yisrael did in accordance with all that G-d had commanded Moshe; so did they do" (39:32).

Rav Moshe Alshich (Safed, 1508-1593) observes that the sequence in this verse seems difficult. We would have expected the Torah to first tell us that Beneh Yisrael followed G-d's commands and built the Mishkan as He had instructed, and to then state that "the work... was completed." Instead, the Torah first writes that the work was completed, and then tells that Beneh Yisrael did as G-d had commanded them.

Rav Moshe Alshich answers this question by postulating that in truth, the Mishkan was built miraculously. Beneh Yisrael, he explains, did not have the capabilities needed to complete such a large, complex project. However, when a person exerts maximum effort into the performance of a Misva, he is credited with the Misva's fulfillment regardless of the outcome. As long as a person does his best, he is credited with completing the job, even if the job was not actually completed. In the case of the Mishkan, then, the people were credited with building the Mishkan even though it was, in the end, built on its own, by Hashem. Since they exerted maximum effort in this undertaking, they are considered as though they actually built it –

even though it was built by Hashem.

The Alshich thus explains that the Torah first tells us, "All the work...was completed" – on its own, through Hashem's supernatural intervention. Nevertheless, "Beneh Yisrael did in accordance with all that G-d had commanded" – the people were credited with the fulfillment of Hashem's command to construct a Mishkan. The Alshich notes that the Torah here says that the people did not "Kol Asher Siva Hashem" – "all that G-d had commanded," but rather "Ke'chol Asher Siva Hashem," which could be read as, "similar to all that G-d had commanded." They did not actually perform what Hashem told them to do, because this was beyond their capabilities. But they were regarded as though they did, because they invested the greatest effort that they could, and therefore, "Ken Asu" – "so did they do," meaning, they were credited with the completion of the Mishkan.

This insight denies us the ability to tell ourselves, "Why bother?" or "There's no point in even trying." Too often, people find Torah study and observance difficult, and so they just give up. They feel that since they can't do everything right, and since they've failed so many times, there's no point in trying. This is not true. The Torah was given to each and every one of us, with all our flaws and all our limitations, and we are each meant to do the best we can. We are not always going to succeed. We are going to make mistakes. We won't always get it right. But this reality does not in any way absolve us of the obligation to do the best we can, to make an effort to "build" the "Mishkan" within our beings. There is no excuse to stop trying.

And the more we try, the more divine assistance we receive, and the greater success Hashem will grant us in all our spiritual endeavors.

Get to Work – and Leave the Rest to Hashem

(Rabbi Joey Haber)

Parashat Vayakhel begins with Moshe assembling *Beneh Yisrael* and conveying to them Hashem's commands regarding the construction of the *Mishkan*.

Rashi makes a comment that might, at first glance, seem trivial – but, when we think about, is nothing short of astounding. He writes that this gathering took place the day after Yom Kippur.

Rashi here isn't just giving us the timing of this assembly. He is showing us something remarkable about Moshe Rabbenu. To understand the message, we need to understand the events leading up to this day.

On the 6th of Sivan – Shavuot – Moshe went up Mount Sinai to receive the Torah. When he came down forty days later, he saw the people worshipping the golden calf. He spent the next forty days pleading with Hashem to forgive them. He then went up the mountain again on the first day of Elul to receive the second set of *luhot* (tablets). He spent yet another forty days on top of the mountain, coming back down for the last time on Yom Kippur.

This means Moshe had spent 120 nearly consecutive days – four months! – on top of Mount Sinai with Hashem. Now he has returned, having completed that mission. And the very next day, he gets to work. He doesn't go on vacation. He doesn't take a break. He doesn't relax. He doesn't allow himself any "down

time." He gets right to work, instructing the people to donate materials and to build the *Mishkan*.

Moshe's energy and zeal had a significant impact on the people. The Torah says that after he told them Hashem's commands, ויצאו כל עדת בני ישראל – the people "left from Moshe's presence" (35:20). The commentaries explain this to mean that they left inspired by Moshe. They were moved by his example of commitment and hard work, of proactive and devoted effort. And they, like him, got straight to work. They right away brought all that was needed for the *Mishkan* – to the point where, just a couple of days later, Moshe had to tell them to stop donating.

But there's also something else remarkable about this story.

The people in charge of building the *Mishkan* worked so diligently that the project was completed on Hannukah. However, it was only months later – the beginning of the month of Nissan – when Hashem told them to start using it and offer sacrifices there. Everything was ready – but Hashem decided when it would be used.

This is how we are to approach life: we need to get to work, diligently, without delay, without wasting our time – but with the understanding that the outcome depends solely on Hashem.

Our job is to do the work, to put in the effort, to try our hardest. But Hashem decides what the final result will look like, how, when and where things fall into place.

Life is so often overwhelming, at times even scary. We have a lot on our plate. We don't know where to start. Sometimes, we're not even sure what to do.

In these situations, we need to just get to work and leave the

rest to Hashem. We need to avoid escaping to our screens, procrastinating, pushing things off, overthinking, worrying, fretting, and hoping. Instead, we need to act, to get going, to do the best we can – and trust that Hashem will take care of all the rest.

The Secret of the Mishkan

(Samy Maya)

Rabbi Lords Jonathan Sacks z"l writes in his commentary that when the Bet HaMikdash was destroyed, it was as if all hope was lost. Even though the Temple no longer stood, its memory remained. This memory was strong enough to bring Jews together 'in collective worship'. In other words, the memory of the gathering of Jews at the Bet HaMikdash was so ingrained into their memories that they began to form a new institution called a Bet Keneset. The Bet Keneset became 'Jerusalem in exile, the home of the Jewish heart'. This Bet Keneset would be formed wherever Jews went as a gathering place. It would travel with us wherever we went. But from where did this idea come? From where did Jews know they were supposed to or even allowed to form a gathering place in exile away from the Bet HaMikdash? The answer is the Mishkan. The portable Mishkan that was built and taken apart numerous times throughout our 40-year sojourn in the desert. While we had not yet arrived at our destination, the Mishkan was our gathering place and came with us wherever we went. This is from where the idea of the Bet Keneset originated. The Mishkan was our first *make-shift* Bet Keneset.

Rabbi Sacks then writes a line that changes our perspective on what we have always thought.

'The Mishkan, a temporary structure, turned out to have permanent influence, whereas the Temple, intended to be permanent, proved to be temporary – until, as we pray daily, it is rebuilt'.

We had always thought the Mishkan was something that was only used during our travels in the desert and then no more. We had always thought that the Bet HaMikdash was to have permanence, but it turns out it is quite the opposite. The single object that has kept Jews together and spiritually alive has been the Mishkan. There are at four and a half perashiot dedicated to the Mishkan... the Mishkan that was only in use for 40 years! Now we know why so much space was dedicated to its details... because the temporary Mishkan was the precursor to our *everlasting temporary* Bete Kenesiot!

Everlasting temporary is an oxymoron. Could something be everlasting and temporary at the same time? The answer is yes and the proof are the Jewish people. Many sages teach that the Mishkan is a microcosm of the Jew. Every Jewish life is temporary, maxing out at 120 years, but the Jewish people are everlasting. Any single Bet Keneset could be temporary, lasting for very few years to 500+ years, and many of them through our 2000 years of exile were temporary. What is not temporary... what is everlasting is the concept of the Bet Keneset. A particular Bet Keneset may no longer be in use, but there will always be Bete Kenesiot. We read from the Torah for over a month about the temporary Mishkan... yes, it was temporary, but the Mishkan concept lives forever and it is that important that we dedicate four and half perashiot to it!

The lesson of the temporary Mishkan extends further than the Bet Keneset. Often, we think that

something temporary has little value. It is fleeting, so what's the point? We would rather invest our time and energy in something that feels more permanent.

Yet the Mishkan teaches us the opposite lesson. Something temporary can shape eternity. The Mishkan stood for only a short period in our history, yet its influence has lasted for thousands of years. Its message continues to define Jewish life long after its walls and coverings disappeared.

This idea applies not only to buildings but to the moments that make up our lives. A single conversation, a kind gesture, a moment of prayer, or a small act of learning may seem insignificant in the moment. It may feel temporary, passing quickly like the Mishkan that was assembled and dismantled in the desert. Yet these moments often leave the deepest and most lasting impressions.

A teacher may spend only one year with a student, yet that year can shape a lifetime. A parent may share a brief piece of wisdom that stays with a child forever. A moment of inspiration during tefila can transform how a person approaches their relationship with Hashem. *The moment itself is temporary, but its impact can be permanent.*

Perhaps this is why the Torah dedicates so much space to the Mishkan. The Torah is teaching us that holiness does not depend on permanence. What matters is not how long something stands, but what it inspires and what it creates.

The Mishkan was dismantled many times, but each time it was rebuilt the Shechinah returned to dwell among the people. That message continues to guide Jewish life today. Even in exile, even without the Bet HaMikdash, we recreate that sacred space

again and again — in our Bete Kenesiot, in our homes, and in our communities.

One day, we pray, the Bet HaMikdash will be rebuilt in Jerusalem. But until that day, we continue the legacy of the Mishkan. We build places for Hashem wherever we are, carrying the spirit of the Mishkan with us wherever the Jewish people travel. In doing so, we transform what appears temporary into something truly everlasting.

Food for Thought

Why Saying Sorry Is So Hard in Marriage

(Rabbi Lynn @aish)

You go to the gym and watch what you eat, but your most important muscle is running on autopilot. It's time to change that.

Your mind is a muscle. It impacts how you analyze the world 24/7. It shapes your emotional wellbeing, your resilience, how you show up in relationships, how you handle setbacks.

Chances are you allow your mind to operate on default mode. But what if your default mode is unhealthy?

Your mind is a muscle that needs attention. It needs a mind gym.

The Rambam's Prescription for Mental Health

Maimonides, the great medieval Jewish philosopher, rabbi, and physician, compares the work of maintaining mental health to medicine: "Just as a physician must know the illnesses of the body... so too must the healer of souls know the illnesses of the soul and the nature of bad character traits. The wise person is

one who knows the traits and mindsets in their soul, and heals them before becoming sick with them." (*Shemonah Perakim* (Eight Chapters), Chapter 4)

Maimonides is describing preventive medicine for your mind. You don't wait until you have a heart attack to start thinking about cardiovascular health. You monitor your cholesterol, your blood pressure, your diet. You catch the warning signs early.

The same logic applies to your mental health. You need to know what unhealthy thought patterns look like in you. What are your triggers? What are your default responses to stress, failure, or conflict? Are those patterns serving you, or are they making you sick?

The wise person — the mentally healthy person — monitors his mindset the same way he monitors his physical health. Catch the early warning signs and intervene before small issues become major problems.

Mental health isn't something you address only when you're in crisis. It's something you actively maintain, daily and deliberately, the same way you brush your teeth or go to the gym.

Illnesses of the Mind

So think like a physician about your own mind.

A good doctor knows the common illnesses, the warning signs, and how to intervene early. You need to do the same for yourself.

What are the "illnesses" of the mind? Chronic anxiety, catastrophic thinking, fixed mindsets that insist you can't grow or change, patterns of resentment that poison your relationships, and self-criticism so harsh you'd never tolerate it from anyone else.

These aren't character flaws; they're symptoms telling you something needs attention.

Don't ignore these symptoms and accept them as "this is just how I am." Treat them and heal them before they metastasize into something worse.

What Modern Psychology Confirms

Carol Dweck's decades of research on mindset reach a conclusion that aligns remarkably well with Maimonides framework: "The view you adopt for yourself profoundly affects the way you lead your life. It can determine whether you become the person you want to be and whether you accomplish the things you value."

Your mindset isn't just background noise. It actively shapes your outcomes. That means it's worth treating with the same seriousness you'd treat any other health condition that affects your quality of life.

Dr. John Sarno's work on the mind-body connection points to another dimension of this: when you suppress difficult emotions—anger, fear, shame—your brain can generate physical symptoms to keep those feelings out of conscious awareness. "The brain is capable of initiating physical processes to serve a psychological purpose." The body and the psyche are not separate systems. What you leave unexamined in your mind doesn't stay there quietly; it finds other ways to express itself.

Some Mindset Questions to Consider

- Do you focus on the positive or fixate on the negative?
- Do you focus on what you've achieved or where you're still lacking?

- Do you have a fixed mindset or a growth mindset?

The list goes on. There are countless mindset tools and exercises available. The goal is to add this to your exercise routine for the day. Spend ten minutes a day doing mindset work and build your most important muscle. The impact is amazing.

Where to Begin

Here's what that looks like in practice:

Know your symptoms.

Pick one recurring thought pattern that undermines you—something like "I always fail at this" or "things never work out for me"—and write it down. Don't try to fix it yet. Just name it. This is diagnosis. You can't treat what you haven't identified.

Catch the warning signs early.

When something goes wrong, pause before you react. Before you spiral into worst-case thinking, ask yourself: what's the most grounded, accurate way to see this situation? This is early intervention—catching unhealthy patterns before they take over.

Notice where mental stress shows up physically.

Tension, fatigue, and recurring physical discomfort are sometimes the body's way of flagging something unprocessed in your mind. When you feel physical stress, it's worth asking: what am I not looking at emotionally right now? What feeling am I pushing down?

Most importantly, treat your mental health like your physical health.

You wouldn't skip eating for a week and expect to feel fine. The same logic applies here. If you're not investing regularly in practices that maintain a healthy mindset, whether that's

journaling, gratitude exercises, therapy, or studying texts that challenge your thinking, you're neglecting an essential form of preventive care. Even ten minutes a day compounds significantly over months.

Your mindset is not fixed, and neglecting it has real costs. The same way small, consistent habits build physical health, they build mental health too. You already know how to go to the gym. Now apply that same discipline to the muscle that runs everything else.

Kidz Corner

Valuing Our Gedoilm's Understanding

The Garden Maze

Have you ever walked through a human-size maze, like the kind made out of growing bushes or corn? If you have, you know that you can spend hours muddling your way through its twists and turns without making any progress. However, imagine if the maze that you were traversing had a tower built at its center with a lookout post at the tower's uppermost floor. If you needed direction, you could simply call out to the guide in the tower. His bird's-eye view would allow you to traverse the entire maze without ever losing your way.

This is the mashal of the Mesillat Yesharim (perek 3), teaching us how vital it is for us to listen to our rabbe'im and teachers. Thanks to their Da'at Torah, they have a bird's-eye view of all of the twists and turns set before us. Therefore, it is they who are able to guide us through life,

ensuring we don't get "lost" among the many "paths" spread out before us.

□ The Menorah on the Right or the Left?

This is extremely connected to Parshat Pekudei, which discusses the kelim and their placement in the Mishkan. In this parsha, we learn that the Menorah, which represents the light of Torah—as we know, *Ki ner mitzva veTorah* or—is placed on the left, whereas the Shulchan with its *Lechem HaPanim*, representing the livelihood of Klal Yisrael, is placed on the right.

This is perplexing, however, since we know that something which is important gets put on the right, whereas something which is less important goes on the left. This being the case, why was the Menorah placed on the left-hand side of the Mishkan and the Shulchan on the right? Wouldn't it have been more appropriate for the Menorah, which represents Torah, to be placed on the right side?

The Beit HaLevi (perek 19, pasuk 5) explains that it all depends on where you are coming from. Just as in the literal sense, a person entering the Mishkan from outside will see the Menorah at his left and the Shulchan at his right, this is true in the figurative sense as well. Someone who comes with an "outside" perspective will see the Menorah—meaning Torah—on the left, of lesser importance, while the Shulchan—*parnasa* (livelihood)—will be on the right, of greater importance.

This is the exact opposite of someone who comes out of the Kodesh HaKodashim. He will be facing the other direction and therefore will see the Menorah at the right and the Shulchan at the

left. Figuratively, this means that a person who has a Kodesh HaKodashim perspective will see the Menorah—meaning the Torah—on the right, of uppermost importance, while the Shulchan and monetary matters will be placed firmly on the left.

□ Valuing Da'at Torah

Both of these scenarios illustrate how important it is to consult our Gedolim and ensure that we have the Torah's perspective in every matter in life. We can so easily be influenced by the "outside" to the degree that we can begin to see what is right as left and what is left as right. However, our Gedolim—the true insiders—are perched far above the maze of life, and they can guide us along the correct path.

Chazak, chazak, ve-nitchazek!

Daily Halacha

Reciting Birkat Ha'ilanot Over the Same Person's Tree Each Year

There is an obligation to recite each year during the month of Nissan "Birkat Ha'ilanot," a Beracha over the sighting of a budding tree.

The question arose regarding the case of a community that had the practice to recite Birkat Ha'ilanot together over a tree in a certain person's yard each year. Eventually, the resident of this home passed on, and some members of the community sought to choose a different tree for the annual recitation of Birkat Ha'ilanot.

The Halacha regarding such a case relates to a ruling in the

Shulhan Aruch (Orah Haim 366:3) relevant to the law of Eruv. Whenever residents sharing a courtyard join together to make an Eruv in order to allow them to carry on Shabbat in the courtyard, they must purchase some bread or Masa and keep it in one of the residents' homes. The Shulhan Aruch ruled that if the Masa had been kept in certain resident's home for an extended period of time, they should not unnecessarily move it to a different resident's home. Doing so might give rise to some suspicion regarding the first resident, as people may think that he is no longer observant or is otherwise unqualified to keep the Eruv in his home. The Mishna Berura (commentary to the Shulhan Aruch by Rabbi Yisrael Kagan, 1839-1933) adds (366:26) that this applies even after the first resident's passing. The bread or Masa should remain with the inheritor of the home, unless some compelling reason dictates doing otherwise.

Rav Pinhas Zevihi (contemporary), in his work *Birkat Yosef* (p. 145; listen to audio recording for precise citation), applies this concept to Birkat Ha'ilanot, as well. Even though discontinuing the recitation of Birkat Ha'ilanot over a person's tree does not necessarily reflect anything negative about him, it is still improper and insensitive for a community to suddenly change to a different tree. Assuming the tree remains fully accessible, a community that had been accustomed to reciting the Beracha over a certain person's tree should continue to do so, even after that individual's death, not to mention during his lifetime.

Summary:

If a community had been accustomed to reciting Birkat Ha'ilanot each year over a certain person's tree, it is proper for them to

continue this practice, and they should not change to a different tree unnecessarily even after that individual's passing.

If a Non-Jew Comes to One's House During Pesah with Hames

If a gentile comes into a Jew's home on Pesah with Hames, the Jew is not required to send him out of the home. A common example of such a case is a non-Jewish workman or electrician who comes to do repairs. If he brings Hames food with him, the Jew may allow him to remain in the home, and is not required to ask him to leave. Even though the Torah formulates the prohibition of Hames with the term "Lo Yera'eh" ("it shall not be seen"), the complete phrase is "Lo Yera'eh Lecha" ("it shall not be seen to you"), which our Sages interpreted as referring specifically to Hames which one personally owns. It is not forbidden to have in one's home Hames owned by a non-Jew, and thus if a non-Jewish repairman shows up in one's home on Pesah with Hames, he may be permitted to remain.

Nevertheless, it is preferable, when possible, to avoid this situation, as there is the risk that the non-Jew may leave crumbs on the table that may reach one's food. Furthermore, the Ben Ish Hai (Rav Yosef Haim of Baghdad, 1833-1909), in his work Rab Pe'alim (2:55), cites authorities who held that the aforementioned Halacha applies only to raw Hametz dough. According to these Poskim, although one may allow a gentile to bring dough into his home on Pesah, one may not allow baked Hametz products in his home. It is thus preferable to avoid this situation,

and to respectfully ask the gentile not to bring Hametz products into the home. If, however, a non-Jewish worker did bring Hametz into the home on Pesah, no violation has been committed, and the Jew should simply clean and ensure that no crumbs were left.

Summary: If a non-Jew will be coming to one's home during Pesah, such as a workman who comes to do repairs, it is preferable to respectfully ask that he does not bring Hametz into the home, but strictly speaking, the non-Jew may be allowed to enter the home with Hametz, as long as one ensures to remove any crumbs that are left.

La Paracha En Français

Importance du respect du Chabbat et de l'étude pratiquée en ce jour

« Moché convoqua toute la communauté des enfants d'Israël, et leur dit : Voici les choses que l'Éternel a ordonné d'observer. Pendant six jours, on travaillera, mais au septième vous aurez une solennité sainte, un chômage absolu en l'honneur de l'Éternel ; quiconque travaillera en ce jour sera mis à mort. »(Chémot 35, 1-2)

« Prélevez sur vos biens une offrande pour l'Éternel ; que tout homme de bonne volonté l'apporte, ce tribut du Seigneur : de l'or, de l'argent et du cuivre. » (Chémot 35, 5)

La section de Vayakhel s'ouvre par l'ordre donné par

Moché au peuple juif, relatif au respect du Chabbat. En dépit du fait que le but essentiel du rassemblement des enfants d'Israël était de les solliciter en faveur de la construction du tabernacle, nous trouvons cependant que la Torah lui fait précéder la mitsva du Chabbat.

Or, comme nous le savons, loin d'être le fruit du hasard, l'ordre narratif de la Torah est, au contraire, très significatif. Ici, notre maître Moché désirait transmettre au peuple juif le message selon lequel, en dépit du fait qu'il les rassemblait à ce moment-là pour les solliciter en faveur de la construction du tabernacle, l'importance considérable de respecter le Chabbat dépassait toutefois cette mitsva de charité. Il existe, en effet, des personnes qui, d'un côté, foulent aux pieds la sainteté du Chabbat de manière odieuse, et d'un autre côté, dispensent généreusement l'aumône aux nécessiteux afin de calmer leur conscience. Ces individus se consolent en se disant que s'ils n'observent certes pas le Chabbat, ils se montrent néanmoins particulièrement scrupuleux concernant la mitsva de charité. En outre, s'appuyant sur la promesse du verset « la charité sauve de la mort » (Michlé 10, 2), ils se croient à l'abri de toute calamité.

La première fois que notre maître Moché a entretenu les enfants d'Israël au sujet de la mitsva de Chabbat, il a voulu leur faire réaliser son importance suprême et ancrer cette conscience dans leur cœur. Nous connaissons le célèbre enseignement du kabbaliste Rav 'Haïm Vital, que son mérite nous protège, selon lequel (Chaarei Kedoucha II, 7), si un homme transgresse un interdit, il pourra perdre une mitsva qu'il avait accomplie, à l'exception de celle de charité, qui ne peut être perdue.

Ici, Moché désirait insister sur le fait que le respect du Chabbat dépassait encore notre devoir de charité, pourtant lui aussi capital. Le Saint béni soit-Il a créé le monde en six jours et s'est reposé le septième, aussi, nous incombe-t-il de respecter la sainteté du Chabbat en consacrant ce jour au Seigneur. Notre récompense sera alors inestimable.

Les ouvrages saints rapportent que lorsque Betsalel a construit le tabernacle, il s'est concentré sur les secrets ésotériques relatifs aux Noms saints, par lesquels l'Éternel a créé le monde durant les six jours de la Création. Etant donné que le tabernacle comprenait ces saints Noms, il fut interdit au peuple juif d'y pratiquer des melakhot le jour du Chabbat afin d'éviter de profaner ces derniers. L'arrêt de ces travaux constituait une preuve du caractère crucial du Chabbat, qui dépassait celui de la charité, puisque, en dépit du fait que le tabernacle avait pu être construit grâce aux généreux dons des enfants d'Israël, il leur demeurerait toutefois interdit d'y pratiquer toute melakha en ce jour saint, consacré au Seigneur.

Loin de minimiser, à D.ieu ne plaise, la valeur considérable de la mitsva de charité, ces propos ont uniquement pour but de nous faire prendre conscience de l'importance liée au respect du Chabbat, qu'il nous appartient d'observer avec le plus grand scrupule.

Nos Sages nous enseignent par ailleurs (Brakhot 5a) que, s'il arrive un quelconque malheur à un homme, il lui incombe d'examiner scrupuleusement sa conduite afin de déterminer la racine profonde de sa détresse, et que, s'il ne trouve rien de blâmable, il doit attribuer son infortune au manque d'assiduité dans l'étude de la Torah, qui constitue en soi un grave péché.

Or, le jour de Chabbat, ce péché est d'autant plus répréhensible que l'homme dispose de plus temps libre, et doit donc, plus particulièrement, s'efforcer de consacrer un moment à l'étude.

Reflexion Semanal

De ti depende

(Por Rav Abraham Twerski
@aishlatino)

"Betzael hizo el Arca de madera de acacia" (Éxodo 37:1)

Rashi dice que debido a que Betzael se dedicó más que los demás al trabajo del Arca, esta lleva su nombre: el Arca que hizo Betzael.

En Éxodo 25:10, la Torá dice: "Harán un Arca de madera de acacia". El Midrash señala que para todos los demás accesorios del Santuario, D.os le dijo a Moshé: "Harás", pero en el caso del Arca dijo: "Harán". El Midrash explica esta excepción. D.os le dijo a Moshé: "Deja que todos participen en la construcción del Arca, para que todos tengan el mérito de la Torá" (*Shemot Rabá* 34:3). Aquí parece haber un conflicto. D.os instruyó que todos debían tener parte en la construcción del Arca, sin embargo, de la forma en que la Torá se expresa pareciera ser que sólo Betzael la hizo.

Rav Baruj Sorotzkin dice que el mensaje aquí es que cuando se trata de la Torá, no debemos asumir que otros harán su parte, sino que tenemos que actuar como si fuéramos la única persona que puede llevar adelante esa responsabilidad. Aunque todos los israelitas estaban obligados a tener parte en el Arca, Betzael actuó como si fuera el único disponible para crearla.

Hay una historia muy conocida de una sinagoga que pidió a todos sus miembros que donaran un vaso de vino. Cada uno razonó que todos los demás llevarían vino, por lo que podría pasar inadvertido si él llevaba un vaso de agua. Cuando llegó el momento de abrir el barril, este estaba repleto de agua. Eso es lo que puede ocurrir cuando cada uno confía en que otros completen la tarea. Cada uno puede racionalizar que otros lo harán.

La observación de Rav Sorotzkin es relevante para todos los mandamientos y para toda la Torá. Cuando se debe hacer algo, no hay que confiar en los demás, incluso si ellos comparten la responsabilidad. Actúa como si fueras la única persona disponible y capaz de hacerlo.

Nahalot

Nahala of Rabbi Yaakov Kamenetsky the 29th of Adar

Rabbi Yaakov Kamenetsky (1891-1986) was a famous Rabbi, Rosh Yeshiva, Posek and Talmudist in the post-World War II American Jewish community.

Rabbi Yaakov Kamenetsky was born in the hamlet of Kalushkove, Lithuania, in 1891. Due to a decree by the Russian Tzar, his father Reb Binyamin, a timber-dealer and owner of a large flour mill, lost his entire business in one night. The family then moved to the village of Dolhinov where Rabbi Yaakov grew up and attended the local cheder. The study hours were so long that when Rabbi Yaakov's mother would pack his lunch she would put in an oil lamp to be used when darkness fell and the boys continued

learning. Rabbi Yaakov Kamenetsky also studied in the famed Kelm Talmud Torah, famous for its focus on task and ability to avoid distraction.

At the age of eleven, he left home to learn in the yeshiva of Minsk. After he passed the entry exam, the rosh yeshiva, Rabbi Shlomo Glovenchitz, still doubted whether he should accept him, due to his youth. "You are not even bar mitzvah yet", he remarked. With childish innocence, the young Yaakov replied, "Well, I came here to learn, not to be the tenth man of a minyan." In Minsk, the Kamenetsky household hosted many of Yaakov's friends, amongst others - the future Rabbi Reuven Grozovsky, and the future Rabbi Aaron Kotler. In 1905 Rabbi Yaakov Kamenetsky traveled to Slobodka, a suburb of Kovno Lithuania, to learn under Rabbi Nosson Tzvi Finkel, who is known as the Alter of Slobodka. He also studied in the yeshivos of Slutsk, Krinik and Moltsh. During World War I he took refuge in Lomza in the yeshiva of Rabbi Yechiel Michel Gordon.

In 1919 Rabbi Yaakov married Ita Ettel, the daughter of the Slabodka Mashgiach Rabbi Ber Hirsh Heller. He studied in the Famous Kollel of Slabodka until 1926. In 1926 Rabbi Yaakov Kamenetsky was appointed the Chief Rabbi of the Lithuanian city of Tzitzavyan. In 1937 Rabbi Yaakov travelled to North America to collect funds for the Slabodka Kollel. While in North America he was offered and he accepted rabbinical positions in Seattle and Toronto. In 1945 he accepted the offer of Rabbi Shraga Feivel Mendelovitz of Yeshiva Torah Vodaas in New York to become the Rosh Yeshiva there. In 1968 Rabbi Yaakov Kamenetsky retired from his position as Rosh Yeshiva and moved to Monsey New York. For the rest of his life Rabbi Yaakov Kamenetsky was a beacon of light and a pillar of truth to the entire Torah world. Along with Rabbi Moshe Feinstein, he led American Jewry

in issues of halachic and spiritual guidance until 1986, when both men passed away within a few weeks of each other.

Rabbi Yaakov Kamenetsky had tremendous concern for families in Israel and the Rabbi Meir Baal Haneis Salant charity fund. Rabbi Feinstein is a signatory on the historic 1979 Kol Koreh (broadside) on behalf of Rabbi Meir Baal Haneis Salant, together with such Torah giants as Rabbi Moshe Feinstein, Rabbi Yaakov Yisroel Kanievsky The "Steipler", Rabbi Shloma Zalman Auerbach, Rabbi Elazar Simcha Wasserman, Rabbi Dovid Povarsky, Rabbi Yechiel Michel Feinstein, Rabbi Moshe Shmuel Shapiro, Rabbi Shmuel Birnbaum, and many, many others. May their memory be a blessing to all.

May the merit of the tzaddik Rabbi Yaakov Kamenetsky protect us all, Amen.

PROGRAMS

WEEKLY PROGRAMS & ACTIVITIES

New Schedule



KIDS HALACHA PROGRAM 3 Weeks Program

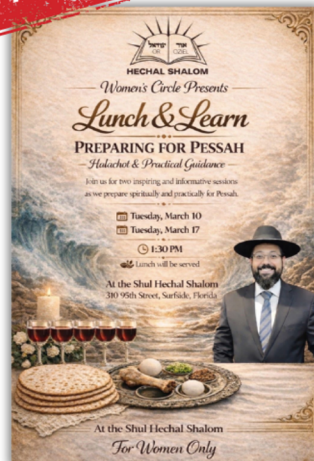
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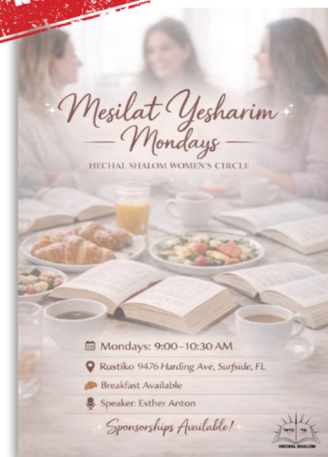
- Tuesday, March 10
- Tuesday, March 17
- 1:30 PM

Lunch will be served

At the Shul Hechal Shalom
310 95th Street, Surfside, Florida

At the Shul Hechal Shalom
For Women Only

Recess



Mesilat Yesharim
Mondays

HECHAL SHALOM WOMEN'S CIRCLE

Mondays: 9:00 - 10:30 AM

Rustiko 9476 Harding Ave, Surfside, FL

- Breakfast Available
- Speaker: Esther Arton

Sponsorships Available!

Starting After Pessah



HECHAL SHALOM
Starting After Pessah
WOMEN'S SEUDA SHELISHIT CLASS

Join us for an inspiring weekly learning gathering.

Zera Shimshon - Eshes Chayil

At the Home of Rabbanit Miriam Elmaleh
400 93rd St, Surfside

Saturday, April 11th
6:45 PM

Refreshments will be served

Starting After Pesah



HECHAL SHALOM
CHUMASH GROWTH PROGRAM
KIDS 8 AND UP

WITH **MOSHE BENMERGUI**

- FOLLOW THE TORAH READING
- BRING YOUR QUESTIONS & HIDDUSH
- RAFFLE ON ROH HODESH

BRING YOU INSIGHTS TO MOSHE BENMERGUI DURING KIDDUSH



par *Leha'ot*
LA FEMME JUIVE
Lumiere de son foyer

LES MARDIS A 9H15

MARIAGE
EDUCATION
DEVELOPPEMENT PERSONNEL

Starting This Shabbat



You're Invited!
BANOT of Hechal Shalom
Shabbat Afternoon Girls Program

Drop off your girls for a fun and meaningful Shabbat experience!

- Drop Off: 4:30 PM
- Pick Up: 5:15 PM

Hechal Shalom
310 95th Street

Surfside Pickup & Drop-Off Available

IMPORTANT
Girls must be picked up at 5:15 PM. For safety reasons, no girl can remain in the shul unattended after the program ends.

All activities provided by the Synagogue.
All girls welcome!

HECHAL SHALOM

Recess



SEMICHAH CHAVVER
REVOLUTIONIZE YOUR TORAH LEARNING!

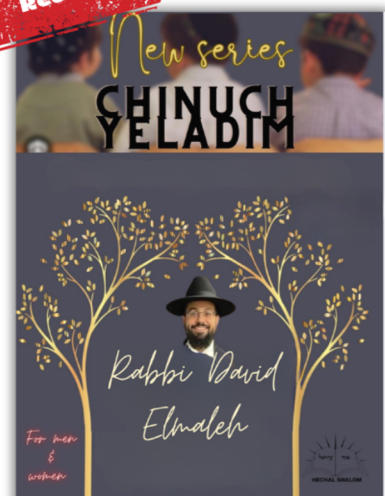
Learn and remember for years to come the most important halachot that arise daily.

Transform your Shabbat table with lively base home D.S. and comics.

Understand the critical & philosophical background of the halachot.

HECHAL SHALOM
Tuesday Night After Arvit
310 95th St, Surfside

RECEIVE SEMICHAH CHAVVER CERTIFICATE



New series
SHELUCH YELADIM

Rabbi David Elmaleh

For men & women