



ודיקקרא

3rd of Nisan
March 21st 2026
CANDLE LIGHTING 7:13pm
Shabbat Ends at 8:13pm

RABBI DAVID ELMALEH



**THE POWER OF
NISSAN**



**BREAKING OUR
HABITS**



**THE POWER OF
GIVING COMPLIMENTS**

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THIS WEEK BULLETIN HAS BEEN KINDLY SPONSORED LEILUY NISHMAT

מרים בת בילה ז"ל & שלמה בן יעקב ז"ל



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General Hechal Shalom

SCHEDULE

בס"ד



Daily zmanim - March to April 2026 / זמני היום - 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 המנחה Mincha	מנחה קטנה Mincha Ketana	מנחה גדולה Earliest Mincha	חצות Mid day	סוף זמן תפילה Latest Shacharis	סוף זמן קריאת שמע Latest Shema	הקמה החמה Sun rise	זמן ציאת ותפילין Earliest Talis	עלות השחר 72 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
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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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31 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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9 Thu	8:54	8:51	8:16	7:41	6:22	5:03	1:54	1:22	11:15	10:12	9:36	9:38	7:04	6:21	5:51	5:53	כב חמישי
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17 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 5:18 AM + 14 Get daily sefirah reminders by email, text or Telegram! > <http://alerts.myzmanim.com>

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Mazal Tov:

We would like to wish a Hearty Mazal Tov to Mr. & Mrs. Benjamin Israel for the Bat Mitzva of their dear daughter Bianca. They Should be zoche to see her grow to torah, ulhuppa and Maasim Tovim. Amen!

Announcements:
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 open to the public.

Shabbat Schedule

- Shir Hashirim 6:40pm
- Minha 6:55pm
- Candle Lighting: 7:13pm**
- Shaharit Netz Minyan 6:30am
- Shaharit: 8:45am
- Kids Program (6-9yr) 10am**
- NEW! Kids Kiddush. 11am**
- Zeman Keriat Shema 9:51/10:25am
- New Girls Program: 4:30pm-5:15pm**
- Boys Program: 5:50pm**
- Shabbat Shiur: 5:50pm
- Minha: 6:50pm
- Followed by Seudat Shlishit & Arvit
- Shabbat Ends: 8:13pm**
- Rabbenu Tam 8:45pm

WEEKLY SCHEDULE

SUNDAY

- Shaharit 6:50am
- Shaharit #2 Hodu 8:30am
- Minha & Arvit 6:15pm

Monday To Friday

- Shaharit 6:50am
- 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 6:15pm
- Shiurim 6:45pm
- KOLLEL 8:30pm

LEARNING OF THE MONTH

RENT DEDICATION:

We Would like to Wholeheartedly Thank our

Dear Friends, Dr. & Mrs. Ari Benmergui

For generously Donating the Rent of Nisan 5786

In memory of her Dear mother Felicia Bat Miriam z"l

the 8th of Nisan

and her dear father Isaac Ben Simcha z"l the 22 of Nisan z"l

We truly appreciate it.

**In this Merit May Hashem Bless you & your Wonderful Family
with all the Berachot in the Torah Amen**

Dedicate a month of Limud

**In Honor of Someone, for the
Refua Shelema, or Leiluy Nishmat...**

**And Help YOUR Community
GROW!**



DAF YOMI SPONSORS



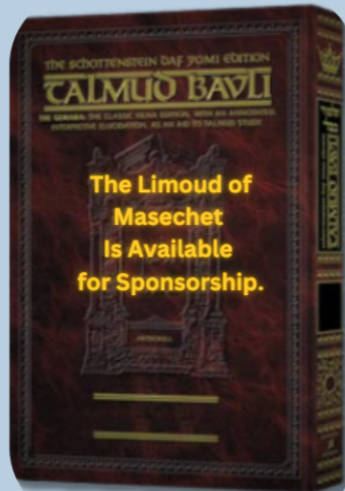
This year learning of the Daf Yomi has been generously sponsored by:

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** has been kindly sponsored by **Mr. & Mrs. Benjamin Israel** in Honor of the Bat Mitzva of their Dear Daughter **Bianca. Mazal Tov!**
- **This Week's Netz Kiddush** is available for sponsorship!
- **This Week's Seudat Shelishit** has been kindly sponsored by **Mr. & Mrs. Saadia Aquinin** in memory of his Dear mother **Mercedes Aquinin Bat Mordechai z"l the 4th of Nisan.** Tihye Nishmata Tzerura Bitzror Hahayim Amen!
- **This Week's Seudat Shelishit** has been kindly sponsored by **Mr. & Mrs. Jacky Benoudiz** in memory of **Ruby bat Saada z"l 7 de Nisan and Shemuel Ben Abraham z"l the 8th of Nisan.** Tihye Nishmatam Tzerura Bitzror Hahayim Amen
- **This Week's Breakfast** is available for sponsorship!
- **This Week's Daf Yomi** has been kindly sponsored by **Dr. & Mrs. Jean Paul Courchia** in memory of his Dear Father **Yaacov Courchia Bar Messoud z"l the 3rd of Nisan.** Tihye Nishmato Tzerura Bitzror Hahayim Amen!

WEEKLY SHIURIM:

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



The Board of Directors:

Mr. Eytan Ohayon (President)

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

WEEKLY:	MONTHLY:
<ul style="list-style-type: none"> • Weekly Daf Yomi \$180 • Avot Ubanim \$260 • Weekly Breakfast \$260 • Seudat Shelishit \$360 • Premium Kiddush \$1000 • Platinum Kiddush \$1500 	<ul style="list-style-type: none"> • Coffee Station \$260 • Monthly Learning \$2600 • Monthly Rent \$3500 • Yearly Daf Yomi \$5000

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 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. Alberto 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

The Power of Nissan

(Rabbi Eli Mansour)

The Mishna in Pirkeh Abot (3:16) teaches: "The shop is open, the shopkeeper gives on credit, the ledger is open, the hand writes, and whoever wishes to borrow may come and borrow."

Meaning, G-d invited us to come and enjoy the blessings of the world, "on credit," even before we deserve them, though with the expectation that repay our "debt" through the performance of Misvot.

The Megaleh Amukot (Rav Natan Neta Spira, Poland, 1584-1633) offers a deeper explanation of the Mishna's teaching, noting that the word "Hanut" ("shop") may be read as an acrostic for "Hodesh Nissan Ve'hodesh Tishri" – "the month of Nissan and the month of Tishri." During these two months in particular we are invited to "borrow," to receive great blessings from the Almighty that we do not necessarily deserve. These two months – Tishri, when we observe the Yamim Noraim, and Nissan, when we observe Pesach – are especially auspicious times when we are able to turn to Hashem in sincere prayer and have our wishes fulfilled.

This connection between the months of Nissan and Tishri is discussed also by Rav Baruch of Medzhybizh (1753–1811), in explaining a verse in Parashat Bo (13:5) regarding the Pesach sacrifice: "Ve'abateta Et Ha'aboda Ha'zot Ba'hodesh Ha'zeh" – "You shall perform this service in this month." Rav Baruch explains that the word "Zot" ("this")

refers to Yom Kippur, when the Kohen Gadol would perform the special Aboda (service) in the Bet Ha'mikdash, which the Torah describes with the word "Zot": "Be'zot Yabo Aharon El Ha'kodosh" ("With this shall Aharon enter the Sanctuary" – Vayikra 16:3). The word "Zeh" (the masculine form of "Zot"), Rav Baruch says, refers to the month of Nissan, of which G-d declared, "Ha'hodesh Ha'zeh Lachem Rosh Hodashim" – "This month is for you the first of the months" (Shemot 12:2). Hence, when the Torah tells us, "Ve'abateta Et Ha'aboda Ha'zot Ba'hodesh Ha'zeh," it means that we should perform the service of "Ha'zot" – of Yom Kippur – during "Ha'hodesh Ha'zeh" – the month of Nissan. Just as the period of the High Holidays is a time for repentance and spiritual growth, so is the month of Nissan.

Rav Baruch adds that the difference between the words "Zot" and "Zeh" shows us the difference between the Teshuba (repentance) of Tishri and the Teshuba of Nissan. In Kabbalistic teaching, the feminine form is associated with passivity and timidity, whereas the masculine form connotes assertiveness. Tishri is referred to with the feminine form, "Zot," because this is a time of fear and intimidation, when we repent because we are being judged. Nissan, however, is a time for "Teshuba Me'ahaba" – repentance out of love. This is a joyous, vigorous Teshuba, when we seek to grow out of a sense of excitement and enthusiasm, out of deep love for Hashem and a desire to draw closer to Him.

The Abneh Nezer (Rav Avraham Borenstein of Sochatchov, Poland, 1838-1910) writes that the days of Nissan are especially precious, and every hour during this month is as valuable as an entire day in a different

month. This is a month in which we can achieve greatness, and it behooves to take full advantage of this opportunity, and utilize our time during Nissan for intensive Torah learning, prayer, and spiritual growth.

Breaking Our Habits

(Rabbi Joey Haber)

What is the real difference between *hametz* and *matzah*?

When we bake *hallah*, the dough is left on the counter for a while to rise. In the meantime, the baker can do whatever he or she wants to do – relax, go run errands, or anything else.

By contrast – anyone who visits a *matzah* bakery is immediately struck by the intense flurry of activity. There is no rest. There is constant action. From the moment the water is poured into the flour, until the *matzah* is in the oven, there is not a split second of rest.

What does this have to do with *Yetziat Mitzrayim* – our ancestors' leaving Egypt, the event we celebrate on Pesach?

In the Book of Devarim, Moshe describes the miracle of *Yetziat Mitzrayim* with the expression, לקחת לו גוי מקרב גוי – G-d "took for Himself a nation from within a nation." *Beneh Yisrael* lived in Egypt for 210 years. With time, they became all but indistinguishable from the Egyptians. The Rabbis talk about our ancestors falling to the "49th level of impurity" in Egypt. This means that they were practically Egyptian. They acted just like the other people around them.

If events had progressed naturally, this process would have continued until *Beneh*

Yisrael had fully assimilated and became like regular Egyptians. But Hashem stepped in לקחת לו גוי מקרב גוי – to make *Am Yisrael* into a separate, unique nation. This is the real miracle of *Yetziat Mitzrayim*. It's almost like childbirth – the baby had been part of the mother's body, and then it miraculously leaves the mother and becomes a separate entity. *Beneh Yisrael* were part of Egypt, and Hashem came along and miraculously pulled them out, turning them into a separate nation.

The *matzah*, which is produced with tireless, constant work and action, represents the breaking of natural processes. It is the effort we need to make in order to break our habits, to go against our natural tendency.

If we just sit passively, we will naturally continue our bad habits. Like our ancestors in Egypt, we will continue to be influenced by the society in which we live. The eight days of Pesach are meant to be a special time when we put in the effort to break our natural course, to change directions, to make our unique selves instead of just being like everyone around us. Just as Hashem took גוי מקרב גוי, creating a new nation, so are we to create our true selves. But this requires hard work and effort to swim against the tide, to go against our natural tendencies, as represented by the *matzah*.

As we prepare for this great holiday, let us bear in mind not only the details and technicalities of the cleaning and shopping – but also the ultimate goal of Pesach, the goal of achieving freedom from our habits and our natural course of life, of working hard to create the special life that we want to live, instead of allowing

our natural tendencies to control us.

Rejoicing with Sensitivity: The Message of the Seder Egg

(Samy Maya)

The presence of the egg on the Seder plate carries multiple layers of meaning. One well-known reason is that it serves as a *zecher* for the *Korban Chagigah*. Together with the shank bone, which recalls the *Korban Pesach*, these symbols do more than commemorate the past. They actively preserve the experience, ensuring that when the *Bet HaMikdash* is rebuilt, these sacred practices will not feel foreign to us. By placing these items on our table, we make a powerful declaration of faith—that we anticipate and await Hashem's redemption and the restoration of the *Bet HaMikdash*.

This idea becomes even more meaningful in light of Parashat Vayikra which is always read shortly before Pesach. The perasha introduces us to the עולם הקרבנות—the system through which a person draws close to Hashem. Yet today, we find ourselves without a *Bet HaMikdash*, unable to bring these korbanot in practice. How, then, do we maintain our connection to them? The Seder provides one answer. Through the egg and the shank bone, we do not allow the avodah of korbanot to become a distant memory. Instead, we keep it alive at our Seder tables, demonstrating that even in exile, our relationship with korbanot—and with Hashem—endures.

At the same time, the egg is traditionally associated with mourning. Our sages note that the first night of Pesach always falls on the same day of the week as Tisha Be-Av. This alignment

serves to connect the two, reminding us that although we were redeemed from Egypt, our redemption is not yet complete as we still must observe Tisha Be-Av. HaRav Haim Palagi adds that the Aramaic word for egg, בייע, also means “request” or “demand,” symbolizing our plea to Hashem to redeem us from our current exile.

Additionally, HaRav Haim Palagi, quoting the sefer *Hukat HaPesach*, explains that the egg recalls the suffering and mourning of Bene Yisrael in Egypt—yet it simultaneously reminds us that Hashem consoled and saved us from the suffering and mourning. In this sense, the egg is not merely a symbol of past sorrow, but of future hope. It should inspire joy, reminding us that just as Hashem redeemed us then, He will redeem us again.

The *Mechilta* offers a striking metaphor during *Shirat Yam Suf*: Hashem's outstretched hand is compared to someone holding eggs—when the fingers open, the eggs fall and shatter instantly. This imagery teaches how effortlessly Hashem can destroy those who oppress us, reinforcing our trust that He will ultimately defeat our enemies.

Yet perhaps there is a deeper lesson embedded in this comparison. The egg, while symbolizing fragility and destruction, is also a food of mourning. This dual symbolism may reflect not only our emotions, but Hashem's as well. The Midrash teaches that the angels were not permitted to sing at the drowning of the Egyptians because Hashem does not rejoice in the destruction of His creations. While Bene Yisrael sang *Shirah* in gratitude for their salvation, there remained an element of Divine sorrow.

This idea is reflected in our own practice: we do not recite the complete *Hallel* for all of Pesach.

Our praise is tempered out of sensitivity to the loss of human life, even that of our enemies. The egg, then, conveys a powerful dual message—it reminds us both of Hashem's ability to swiftly defeat evil and of the moral restraint we must maintain in response.

This, too, reflects the deeper message of Parashat Vayikra. The world of korbanot is not one of cruelty, but of closeness and sensitivity. A korban is meant to bring a person nearer to Hashem, refining one's character and deepening one's awareness. True Avodat Hashem is not only about serving Hashem, but about becoming more compassionate and more attuned to the value of life. The same sensitivity that limits our celebration at the downfall of our enemies is the sensitivity that korbanot are meant to cultivate within us.

This message resonates deeply in our own times. With the almost obvious help of Hashem and incredible miracles, our nation is winning a war against an existential threat and, be-ezrat Hashem, will end the war soon. While we rejoice and are happy to do away with this threat, we must not lose our sensitivity to the fact that Hashem's creations are being destroyed. We 'mourn' over their deaths, just as Hashem 'mourned' over the deaths of the Egyptians, preferring they would have become better human beings. Our joy is not rooted in destruction, but in redemption.

The message of the egg is two-fold. The sensitive egg reminds us to rejoice to the fact that Hashem will always come and easily save us, but the sensitive egg also reminds us to always retain our trademark Jewish sensitivity which has always made this world so much better.

As we begin Sefer Vayikra and learn about korbanot, we are

reminded that our connection to them was never lost. One way they live on is at the Seder table—in the egg that teaches us to remember, to hope, and to feel. To long for a world where we can once again serve Hashem fully, with both devotion and sensitivity.

Food for Thought

The Power of Giving Compliments

(Dr. Leslie M. Gutman @aish)

TRENDING IN PERSONAL GROWTH

Compliments matter more than you think. Here's how to give them better.

"You are such a good listener. You really helped me."

I received this compliment the other day and it made my whole week.

It wasn't grand or poetic. It was personal and heartfelt, and I felt like I mattered.

Complimenting someone seems costs you nothing, takes you a few seconds, and can lift a person's entire day.

And yet chances are when you notice something good about someone, you say nothing. Or you think of the perfect words hours later. Or you assume they already know and don't bother. Or you say something that rings hollow.

Compliments are more than mere niceties. When you offer a compliment, you're doing four things at once:

1. You're strengthening our connection to others. Compliments are moments of

bonding, safety, and belonging.

2. You're elevating others. Most people would love a sincere, specific affirmation. Not flattery. Just being seen.
3. You're helping people grow. When you name a strength that someone is showing, you help them see their own potential more clearly. That tiny moment of recognition can motivate someone to step up, try again, or lean into a quality they didn't fully realize they had.
4. You're boosting our own wellbeing. Recognizing the good makes you feel good, too.

If we understood how powerful compliments are, perhaps we'd give more of them. And we'd give them better.

Here are 7 ways to give better compliments and how to give them more frequently.

1. Notice the micro-good

Don't wait for something big or impressive. The small things are where relationships thrive.

Example: "You made me smile when you messaged me this morning."

Noticing the small things teaches us to see the world with gratitude.

Tip: Give a compliment for one tiny act of goodness each day, focus on something you'd normally overlook.

2. Make it specific

"Great job" is fine. But specificity can be transformative. It tells the person: "I really saw you."

Example: "Your message was so clear and thoughtful. It made my day easier."

Tip: If you want to make your compliments more meaningful, try using P.R.A.I.S.E.

It's a simple way to turn vague comments into something warm and memorable:

- Person: address them directly
- Reason: why you're speaking up
- Action: what they did
- Impact: how it affected you or others
- Specifics: one concrete detail
- Emotion: how it made you feel

You don't need to follow all six principles; even using two or three will give your compliments more sincerity and depth.

3. **Compliment effort, not just outcome**

Judaism teaches that we're rewarded for effort, not results. Psychology says something similar: effort-based praise builds resilience and identity.

Example: "I admire the persistence you showed."

Tip: Start compliments with "I noticed how you..." to highlight process over perfection.

4. **Say it in the moment**

Don't save it for later and don't wait for the perfect phrasing.

A simple, sincere sentence right now is better than the perfect compliment that never gets said.

Example: "That was such a thoughtful question you asked just now."

Tip: If you notice something good, give yourself a five-second window to say it.

5. **Let it be simple**

You don't need to justify it. Just saying the good thing that you noticed is enough.

Example: "You're really good at making people feel welcome."

Tip: If you feel awkward, keep it to one sentence. Sincerity beats eloquence.

6. **Compliment character, not just appearance**

Appearance-based compliments can be lovely, but character-based ones build identity.

Example: "You are so calm in stressful situations."

These are the compliments people remember years later.

Tip: Ask yourself: "What quality did this person show?" Say that.

7. **Practice receiving compliments gracefully**

Giving compliments is only half the equation. Receiving them well is its own form of generosity.

When you deflect: "Oh, it was nothing," you block the giver's kindness.

A simple "thank you" respects the moment.

Tip: If receiving a compliment feels uncomfortable, act as though you're accepting a small gift.

Compliments are tiny acts of generosity, moments of truth-telling, flashes of appreciation. In a world quick to criticize and slow to notice, offering a sincere compliment stands out.

Kidz Corner

The Rebellious Son

A king had a son whom he loved. However, because of his son's rebelliousness, the king was forced to drive him away from his palace and into the forest. Unbeknownst to his son, shortly after his banishment, the king instructed his most loyal servants to secretly protect the boy from any dangers lurking in the wild

and to ensure that the prince remained safe while in exile.

The servants remained loyal to their secret task. One day, a bear tried to attack the exiled prince, but in the nick of time, the bear was shot dead and the prince's life was saved. Having no knowledge of his hidden protectors, the prince assumed that a hunter just happened to shoot the very bear that was about to take his life. Sometime later, the prince was attacked by one of his father's enemies, and out of nowhere, soldiers appeared and saved him.

As such incidents increased, the prince began to realize that all of the "random" people who came to his rescue time and again were actually strategically placed in the forest by his father, the king, for the sole purpose of protecting him. This realization aroused tremendous feelings of love for his father, causing the prince to return to the palace and ask his father for forgiveness for his wicked ways.

So too, says the **Vilna Gaon** (in his *pirush* on **Megillat Esther**), Hashem sent us into **Galut** and hides Himself from us, but He sends His messengers to protect us. If we would realize how all of the seemingly haphazard events in our lives are really orchestrated from Above to protect us, we would feel a tremendous love for Hashem and would return to Him through **Teshuvah**.

• **The Small Alef of Vayikra**

This is also very connected to the first word of the **Parashah, Vayikra** (ויקרא), which is written with a small **Alef**. This unusual formatting is explained in the sefer *Ezri Me'im Hashem*, in the name of **Rabbi Shimshon Raphael Hirsch**.

When one glances at the word ויקרא, he notices the large letters ויקר, which imply a **mikreh** — something that

"just" happens. However, when he looks more closely, he can see the small letter **Alef**, which transforms the word into **ויקרא**, meaning "and He called." This small Alef refers to the **Alufo Shel Olam**, the Master of the World, Hashem.

At first glance, so many things seem to be merely "a happening." However, when we live with **emunah** and appreciate how everything comes from Hashem, we realize that the circumstance is actually a calling. Hashem is speaking to us through these events and calling for action. But it is not a calling in a strict tone; rather, as Rashi says, **Vayikra** is a **lashon hibah**, an expression of warmth and affection. Hashem calls to us lovingly, as His beloved nation, to find Him and return to Him.

Daily Halacha

The Second Cup of Wine at the Seder

The first cup of wine drunk at the Seder is the cup of Kiddush, and the second is drunk at the conclusion of Maggid, after reciting the Beracha of "Asher Ge'alanu Ve'ga'al Et Abotenu." However, despite the fact that the second cup is not drunk until the end of Maggid, Hacham Ovadia Yosef rules that the cup should be poured right before Ma Nishtana, when the children ask their questions. One of the ways we arouse the children's curiosity is by pouring the second cup of wine before beginning the meal. The children do not ask about the first cup, since they are accustomed to beginning the meal with Kiddush, but they are then perplexed when we pour a

second cup of wine before proceeding to the meal. It is thus appropriate to pour the second cup before Ma Nishtana as part of the effort to arouse the children's curiosity.

According to the strict Halacha, one does not have to wash the cup before pouring the second cup of wine. One may simply pour wine into the cup or, as is customary, have somebody else pour for him. According to the Zohar, however, one should rinse the cup before pouring each time at the Seder. And thus although one is certainly allowed to add wine to the cup without first rinsing it, it would be preferable to first rinse the cup to follow the teaching of the Zohar.

One should preferably use red wine at the Seder, even if one has white wine which is higher quality than his red wine. Hacham Ovadia rules that one who has difficulty drinking wine may use grape juice at the Seder. One may also use wine for some of the cups and grape juice for the others. There are those who use wine for the first cup – which is the most important, as it also serves the function of Kiddush – and for the last cup, since they will soon be going to sleep so it would not matter if the wine makes them tired. In any event, grape juice is perfectly acceptable for use at the Seder for any or all the cups if one finds it difficult to drink wine.

If, for whatever reason, a person will not be drinking the second cup of wine, he nevertheless recites the Beracha of "Asher Ge'alanu," as the Beracha does not depend upon the Misva of the second cup.

Some people have the custom that only the head of the household recites the Beracha of "Asher Ge'alanu" while

everybody else fulfills their requirement by listening. This practice is perfectly acceptable, and may even be preferable. If this practice is followed, those listening must ensure not to answer "Baruch Hu U'baruch Shemo." If, however, the head of the household does not clearly enunciate all the words, or if he does not have in mind that the others are fulfilling their obligation through his recitation, then everyone should recite the Beracha himself or herself, as they cannot rely on the head of the household's recitation.

All the four cups at the Seder must be drunk while leaning to the left, and one who drinks without leaning must drink the cup again while leaning. If one drank the second cup without leaning, he does not repeat the Beracha of "Asher Ge'alanu" when drinking again. It is advisable for the head of the household to announce before the recitation of "Asher Ge'alanu" that everyone should drink while leaning to the left after the recitation.

Dipping Meat and Dairy Utensils into Ha'agalah Together

The Shulhan Aruch (Siman 452) rules that one may use Kosher utensils for Pesah with Ha'agalah, even if they were used in the last twenty-four hours, so long as he does so before the fifth hour on Ereb Pesah. However, Maran continues (452:2) and adds that one should not dip a meat and milk utensil together into the same Ha'agalah water, if they were both used within the last twenty-four hours. The reason is that the meat and milk flavor absorbed in the spoons will be extracted in the boiling water and combine there to form a

prohibited taste. If one of the utensils had a Pagum (impaired) taste, i.e. it was not used in the last day, then it is permitted to dip both utensils together. In the event one did dip both utensils together, it is permitted, B'divavad, after the fact.

Technically, a non-Jew may dip the utensils in the Ha'agalah vat, as long as a knowledgeable Jew is supervising. However, the Yalkut Yosef cites the Kav Hayashar that according to the Kabbalah, when one purges his utensils of Hames, he is actually purging his soul from sin, and therefore it is preferable that he does it himself.

Hacham Yishak Yosef emphasizes in Yalkut Yosef that there is no reason to be stringent and not rely on Ha'agalah. It is perfectly legitimate and restores utensils to a complete Kosher for Pesah status. Therefore, there is no reason to go out and buy new utensils for Pesah instead of Koshering the old ones.

SUMMARY

1. One should not Kosher meat and milk utensils simultaneously unless at least one of them is "Eno Ben Yomo"-hasn't been used in twenty-four hours. If one did so, it is permitted B'divavad.
2. One should preferably dip his own vessels into the boiling water, and not use a non-Jew.
3. Koshering utensils with Ha'agalah is L'chathila.

La Paracha En Français

Donner du mérite à la multitude

« *Si quelqu'un d'entre vous veut présenter au Seigneur une offrande* » (Vayikra 1, 2)

Nos Maîtres affirment (Ména'hot 110a) : « Quiconque étudie la Torah n'a besoin ni d'holocauste, ni d'oblation, ni d'expiatoire ni de délictif, comme il est dit : "Tel est le rite [Torah] relatif à l'holocauste, à l'oblation, à l'expiatoire et au délictif". » À l'époque du Temple, les sacrifices expiaient les péchés de l'homme, et suite à sa destruction, c'est l'étude de la Torah qui remplit cette fonction.

J'ai pensé qu'il existe autre chose qui apporte à l'homme l'expiation : le fait de donner du mérite à la multitude et de sanctifier le Nom divin en public. Car, en fautant, on profane celui-ci ; aussi, en le sanctifiant par la suite, on obtient le pardon de ses fautes. Rabbénou Yona affirme à cet égard (Chaaré Téhouva, IV) que lorsqu'on sanctifie le Nom divin, on est même absous des péchés pour lesquels on ne trouve l'expiation que par la mort. Nos Sages ajoutent (Avot 5, 21) que « celui qui donne du mérite à la multitude ne tombera pas dans le péché, tandis que celui qui la fait fauter, on lui retire l'opportunité de se repentir. Moché, qui donna du mérite à la multitude, le mérite de celle-ci lui revient (...), alors que Yérovoam ben Nabat, qui fit fauter le peuple, le péché de la collectivité lui fut imputé. » Tentons de comprendre comment ce dernier a pu s'enfoncer à ce point dans le péché, entraînant derrière lui tout le peuple juif, à l'époque du premier Temple.

Nos Maîtres soulignent (Sanhédrin 110b) que Yérovoam commença à fauter lorsqu'il interdit aux enfants d'Israël de se rendre en pèlerinage au Temple, à Jérusalem. Penchons-nous sur cette mitsva. La Torah nous ordonne : « Trois fois par an, tous tes mâles paraîtront (yéraé) par-devant le Souverain, l'Éternel. » (Chémot 23, 17) Il semble évident que le but de cette mitsva était de renforcer, au sein du peuple juif, la foi en D.ieu, face au spectacle des Cohanim et des Léviim en train d'accomplir leur service et de

l'ensemble du peuple rassemblé. Ceci corrobore l'interprétation de nos Sages ('Haguiga 2a) du verset précité : « il sera vu (yéraé) et il verra ; de même qu'il vient pour voir, il vient pour se faire voir ». Rachi explique que le verset rapproche le fait de voir et celui d'être vu, car le pèlerinage permettait à l'homme à la fois de voir, de contempler la crainte de D.ieu régnant en ce lieu saint, et, grâce au niveau qu'il atteignait par l'atmosphère élévatrice de ce pèlerinage, de ressentir qu'il était vu par le Créateur, auquel tous ses actes sont connus et rien n'échappe.

Par conséquent, la foi et la crainte de D.ieu des pèlerins se renforçaient lorsqu'ils voyaient les Cohanim et Léviim, ces justes, élite du peuple, servir dans le Temple. En outre, le fait que l'ensemble du peuple était rassemblé contribuait également à un tel renforcement, car « quand la nation s'accroît, c'est une gloire pour le roi ». Enfin, les dix miracles qui se produisaient quotidiennement au Temple (cf. Avot 5, 5) laissaient clairement apparaître la main de l'Éternel dirigeant tous les événements.

Si, comme nous l'avons expliqué, la mitsva de se rendre en pèlerinage au Temple peut être appréhendée rationnellement, celle d'y apporter des sacrifices pose plus de difficultés de compréhension. En effet, n'était-ce pas irrespectueux, pour le Créateur, que Sa sainte demeure s'emplisse du sang de sacrifices ? Les Richonim (notamment Rabbénou Bé'hayé et le Ramban) ont d'ailleurs affirmé que le sujet des sacrifices nous dépasse. Pourtant, le Ramban suggère une raison à cette mitsva : lorsque l'homme réalise que l'animal est sacrifié à sa place, il se soumet à D.ieu et se repent.

Ainsi, ces mitsvot permettaient à l'homme de renforcer sa foi et sa crainte de D.ieu et de se repentir. Mais, suite à la destruction du Temple, comment s'élever et améliorer ses voies ? Nos Sages nous

enjoignent à cet égard : « tout homme à l'obligation d'aller voir son Rav durant la fête » (Soucca 27b). Car, lorsqu'il verra le visage de son maître, sur lequel réside la Présence divine grâce à sa piété et son érudition en Torah, il en sortira renforcé dans en crainte de D.ieu et se corrigera. Nos Maîtres affirment également que « quiconque apporte un cadeau à un érudit, c'est comme s'il apportait au Temple les prémices de sa récolte » (Ketouvo 25b), et que « quiconque remplit de vin la bouche d'un érudit, c'est comme s'il avait apporté des libations sur l'autel » (Yoma 71a). Nous en déduisons que le fait de se rendre auprès de son Rav ou de lui apporter un présent peut générer les mêmes bénéfices spirituels que le pèlerinage au Temple et l'apport des sacrifices.

Dès lors, la profonde impiété de Yérovoam apparaît : conscient du renforcement spirituel que les enfants d'Israël retireraient du pèlerinage au Temple, il les empêcha de s'y rendre, afin d'éviter qu'ils ne prennent alors conscience de son impiété et ne veuillent le destituer. C'est en cela qu'il fauta et fit fauter tout le peuple, tandis que Moché Rabbenou donna du mérite à la multitude, de sorte que ce mérite lui est attribué.

Reflexion Semanal

La letra 'alef' diminuta

(Por Rav Abraham Twerski @aishlatino)

Él [Dios] llamó a Moshé y Dios le hablo desde el Ohel Moed [la Tienda de la Cita]. (Vaikrá 1:1)

En el Rollo de la Torá, la palabra para "El llamó", *vaikrá*, está escrita con una *alef* diminuta. Sin la *alef*, la palabra sería *vaikar*, lo que significa "se topó con él", una expresión más bien difamatoria que se usa cuando Dios habló con el malvado Bilaam (Números

23:4). El Baal HaTurim explica que debido a su enorme humildad, Moshé quiso que se usara la palabra *vaikar* respecto a cómo Dios habló con él. Pero dado que Dios le ordenó escribir *vaikrá*, Moshé escribió una *alef* diminuta.

Algunos comentaristas señalan que cuando la Torá fue entregada en el Monte Sinaí, Dios llamó a Moshé varias veces (Éxodo 19:3, 20), y Moshé escribió la palabra *vaikrá* sin una *alef* diminuta. ¿Por qué la diferencia?

Rav Itzjak de Vorki explicó que a veces una persona puede fingir humildad cuando públicamente se quita importancia a sí misma. Esto de hecho es vanidad y no humildad, porque está tratando de dar la impresión de que es humilde.

Cuando Dios llamó a Moshé en el Sinaí, estaba ante la presencia de toda la congregación de los israelitas. Haber disminuido su estatus frente a los ojos de todo el mundo en ese momento hubiera sido alardear de su humildad, lo cual es vanidad y no humildad. Por eso Moshé no dijo nada que pudiera dar la apariencia de que él pretendiera resaltar su humildad. Sin embargo, cuando fue llamado al *Ohel Moed*, la Tienda de la Cita, nadie más que Moshé escuchó que Dios lo llamó (Rashi). Aquí la expresión de humildad era genuina y sincera.

Hay personas que tratan de impresionar a los demás con su humildad. Esa humildad afectada es el opuesto absoluto de la verdadera humildad.

La humildad es la más fina de todas las cualidades de carácter, pero debe ser sincera.

Otro significado de la *alef* pequeña es que además de ser el nombre de una letra, *alef* es una palabra que significa "aprender". El mensaje de la *alef* diminuta es que uno puede aprender sólo cuando es humilde. Hay personas muy brillantes que no aprenden demasiado porque piensan que ya lo saben todo. La

vanidad es un obstáculo para el aprendizaje.

El Monte Sinaí, donde fue entregada la Torá, es una montaña de baja altura. Esto fue para enseñarles a los israelitas que uno sólo puede adquirir la Torá si es humilde.

En la literatura de Torá, una y otra vez la Torá es simbolizada por el agua, y se señala que así como el agua fluye hacia los lugares más bajos, también la Torá fluye hacia aquellos que son humildes. Quien adquirió la mayor porción de Torá fue Moshé, precisamente aquél sobre quien la Torá dice que fue "el más humilde de todos los hombres sobre la tierra" (Números 12:3).

La *alef* diminuta representa tanto la profunda humildad de Moshé como la lección de que sólo con humildad uno puede adquirir conocimiento.

Nahalot

Nahala of Rabbi Aryeh Levin ztl the 9th of Nisan

Rabbi Aryeh Levin, (March 22, 1885 - March 28, 1969), known as Reb Aryeh, was an Orthodox rabbi dubbed the "Father of Prisoners" for his visits to members of the Jewish underground imprisoned in the Central Prison of Jerusalem in the Russian Compound during the British Mandate. He was also known as the "Tzadik ("saint") of Jerusalem" for his work on behalf of the poor and the sick.

Biography

Reb Aryeh was born near the village of Orla, near Bialystok, Russian Empire (now Poland) to Binyamin Beinish and Ethel Levin. He had two older sisters, Miriam and Faige. From his father, Aryeh acquired a love of Torah learning. He was tutored by local teachers until the age of 12, and then left home to attend the great yeshivas of Slonim, Slutsk,

Volozhin and Brisk. In 1905, he immigrated to what was then Ottoman Palestine. Soon after he moved to Jerusalem, he married Tzipora Hanna, the daughter of Rabbi David Shapira.

Father of the Prisoners:

In 1931, at the request of the British Mandate, Chief Rabbi Abraham Isaac Kook appointed Reb Aryeh Levin the official Jewish Prison Chaplain, a position he informally had filled since 1927. He accepted on the condition that he receive no pay. He would walk from his home in Nachlaot to visit the Jewish prisoners held in the Russian Compound on charges of arms possession or smuggling. Most of the prisoners were members of the Palmach, Haganah, Irgun or Lehi. Levin prayed with the prisoners and conveyed messages to their families. Room 29 in the Central Prison in Jerusalem (now the Museum of the Underground Prisoners), was used as a synagogue on Shabbat and holidays. The inmates were captivated by the rabbi's warmth and sincerity, and the honor and respect with which he treated them. Mattityahu Shmuelevitz, whose death sentence was commuted to life imprisonment, wrote in a letter to a friend: "Yet there is one person in particular to whom I remain grateful first and foremost; a dear, precious Jew about whom you told me nothing; but it was he who stormed heaven and earth for me; and more important — it was he who brought me closer to my Maker in those fateful days... He left and we remained in the prison. He couldn't take us with him out into the free world, but he always brought the outside world in to us."

"Reb Aryeh's eyes radiated love and comradeship, and he spoke soft and soothing words of encouragement to those imprisoned. Even the most stubborn prisoners succumbed to his simple, untainted love for his fellow man. The most heartbreaking situation he encountered was the predicament of the prisoners who were condemned to death. Rav Aryeh made every effort to appeal the sentences and reduce the punishment. Once he even threw himself in front of the High Commissioner's moving limousine in order to present his petition to him. Concerning those

he could not save, like Dov Groner, Moshe Barazani, and Meir Feinstein, Rav Aryeh said: "None of us has any idea how high is the spiritual rank of these martyrs."

In 1965 (5725), Rabbi Levin was honored at a ceremony assembled by the veteran underground resistance fighters from the Mandate period. Timed to take place on his eightieth birthday, it was held in the courtyard of the old central prison in the Russian Compound. Reb Aryeh stood up to speak. He stated, "The importance of this assembly is that it has brought friends together. Moreover, this good meeting is taking place on the other side of the prison bars... It particularly makes my heart glad to see the families of the prisoners, especially the little children, since I have always loved small children." Then he added, "I do not know if I shall be privileged to be with you again like this. All I ask of you is this: Tell your children: There was an old Jew in Jerusalem who loved us so very much!"

With that, he burst into tears, and among the thousands of people there, not a dry eye was to be found.

Visiting the sick:

R' Aryeh Levin was also known for his visits to the sick, especially patients who had no family of their own. "It was Reb Aryeh's practice to go to the hospitals of Jerusalem every Friday, to visit the sick who were confined there. First he would always go and speak with the nurses, to find out from them which patients received no visitors as a rule. At the beds of these forgotten souls whom no relatives came to see, he would linger, caressing each one's hand and giving him words of encouragement and cheer. He would sit for hours near the beds of the sick, especially at Bikur Cholim hospital in Jerusalem."

"He was also a frequent visitor at hospitals for lepers, including a hospital in Bethlehem, where most of the patients were Arabs. Reb Aryeh began this holy practice after he had found a woman weeping bitterly by the Western Wall. Reb Aryeh asked her what made her cry so intensely. She told him that her child had no cure, and was locked up in the leper hospital in Jerusalem. He immediately decided to visit the young child, and when he arrived, all the patients

burst into tears. It had been years, since they had the privilege to see any visitor from the outside world." "His pious wife Chana Levin, cooked regularly for them, and he would take the prepared food to the hospital."

Identification of bodies:

After the 1947–1949 Palestine war, Rabbi Levin conducted a little used ritual known as Goral Hagra in order to identify the mutilated remains of 12 Jewish fighters of the Convoy of 35

Exemplary character traits

Reb Aryeh was known for his sublime character traits of "humility, kindness, and respect for all." "Reb Aryeh was humble toward everyone. He treated everyone he met with love, respect, and dignity." "He saw only the good in human beings, even those for whom others rarely had a kind word." "Reb Aryeh Levin was perpetually involved with deeds of charity and helping the poor." "

He lived with modesty and simplicity. His apartment in the Mishkenot Yisrael neighborhood was tiny and had few furnishings. All his neighbors and friends entreaties to improve his living conditions were rejected with determination. About this he once said: "Many times they tried to tell me that I should move from my apartment to a more spacious place, and I refused. Observe that after a long life, a man is taken from his apartment to the cemetery. So for me the adjustment will be easier, my room isn't much bigger."

"Reb Aryeh fulfilled the Talmudic law that "One must love his wife like himself, and honor and respect her more than himself." Once Rabbi Aryeh Levin's wife felt pain in her foot. They went to the doctor together whereupon the doctor asked, "What can I do for you?" Rabbi Levin answered in all sincerity, "Doctor, my wife's foot is hurting us!"

Reb Aryeh would generally not go to bed until two o'clock in the morning every night, because he would sit up at home helping to restore peace and harmony between married couples--- listening to their quarrels and arguments, and responding with his sage advice and solutions. When asked, "Why he did not arrange for couples to come to his house earlier when they need help?" He answered that "most couples with

marital problems are worried about their reputations, so they all want to come here (discreetly) in the late hours of the night."

Model Educator

"In 1925, Rabbi Isser Zalman Meltzer was appointed to lead the Etz Chaim Yeshiva and Rabbi Aryeh Levin was made the Mashgiach (spiritual advisor). The yeshiva students loved Reb Aryeh. He never yelled at a child, but rather approached him and spoke to his heart so the student would become diligent in his studies. Thus, these children, who did not want to cause their beloved Rabbi any heartache, studied with diligence so that Reb Aryeh would be pleased with them.

Reb Aryeh behaved with love and affection to all his students, treating them as adults. One day he was seen going to a certain neighborhood and asking where a particular boy lived. This took people by surprise, but it was later learned that this boy had gone to see Reb Aryeh at noon on the same day to ask him something. Reb Aryeh was busy at the time, and he had asked the boy to wait for him. The boy waited a long time, but Reb Aryeh still did not come to see him, for he had forgotten about him. That night when Reb Aryeh arrived home, he remembered the boy and the fact that he had told him to wait. The boy was certainly disappointed to have not seen him, and Reb Aryeh could find no peace of mind for himself. "Who knows what sorrow the boy may have felt by my failure to see him?" he said. He gave himself no rest until he decided to go see the boy and hear what he had to say."

"An upper echelon administrator in one of the Israeli school systems streams, recounted his experience as a dormitory child in one of Jerusalem's institutions many decades ago.

The food served in the institution was fairly meager and the young boy was always hungry. One day the institution served chocolate pudding and the boy took his portion and wolfed it down and then got back in line and asked for another portion. The server refused his request with a nasty remark. Frustrated and angered, the boy then turned over the entire

chocolate pudding pot and spilled its contents on the ground.

The boy was beaten for the act and publicly reprimanded and humiliated by school officials. He was told that his eventual fate as to whether he would be expelled from the institution would be decided on the morrow by Reb Aryeh, the spiritual mentor of the institution.

The child spent a sleepless night weeping over his fate. Next morning, he met Rabbi Aryeh, who asked him to sit next to him. He asked him, "Did you spill over the pot as they said that you did?" The child admitted his guilt. "Will you do such a thing again in the future?" Reb Aryeh asked. "No, never again," said the child. Reb Aryeh asked him then, "Do you really like chocolate pudding?" "Yes," he answered. Reb Aryeh said, "I too love chocolate pudding. I have here two containers of chocolate pudding, so let us sit down here together and eat chocolate pudding."

At that moment, the educator said, I realized what it means to be a Torah Jew."

Death:

Reb Aryeh died six days after his 84th birthday. He and his wife Tziporah are buried in the Sanhedria Cemetery in Jerusalem. Inscribed on his gravestone is the following instruction to visitors: "I ask anyone who comes to my grave to say: 'I firmly believe that there will be a Resurrection of the Dead when the time that the will arises from the Creator, blessed be His name.'"

May the merit of the tzadik Rabbi Aryeh Levin protect us all. Amen

PROGRAMS

WEEKLY PROGRAMS & ACTIVITIES

New Schedule

KIDS HALACHA PROGRAM 5 Weeks Program

MONDAY **WEDNESDAY**

7:00PM-8:00PM 9-11 YR OLD 7:00PM-8:00PM 12-14 YR OLD

LEARN NOW WITH DAN COHEN!

FUN - ACTIVITIES - ICE CREAM - REWARDS

Tuesday

HECHAL SHALOM
Women's Circle Presents
Lunch & Learn
PREPARING FOR PESSAH
Halachot & Practical Guidance

Join us for two inspiring and informative sessions as we prepare spiritually and practically for Pessah.

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

Mesilat Yesharim
Mondays
HECHAL SHALOM WOMEN'S CIRCLE

Mondays: 9:00 - 10:30 AM
Rustiko 9476 Harding Ave, Surfside, FL
Breakfast Available
Speaker: Esther Anton
Sponsorships Available!

HECHAL SHALOM
WOMEN'S CIRCLE
PRESENTS
Sunset Soirée
on the Bay

Enjoy a relaxing evening by the bay with fine wine & a delicious dairy meal to recharge before Pessah!
Two lucky winners will receive a massage gift card!

SUNDAY, MARCH 22ND AT 6PM
9250 WEST BAY HARBOUR DRIVE
BAY HARBOUR, FL
Members: FREE - Non Members: \$36
RSVP: info@hechalshalom.org

HECHAL SHALOM

WITH MOSHE BENMERGUI

CHUMASH GROWTH PROGRAM
KIDS 8 AND UP

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

BRING YOUR INSIGHTS TO MOSHE BENMERGUI DURING KIDDUSH

Resuming After Pesah

HECHAL SHALOM
par *Scha'afot*
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

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HECHAL SHALOM
REVOLUTIONIZE YOUR TORAH LEARNING!

Learn and remember for years to come the most common halachot that you daily.

Transform your Shabbat table with weekly live home U.S.A. and Canada.

Understand the ethical & philosophical background of the halachot.

HECHAL SHALOM
Tuesday Night After Arvit
R. DAVID BLANKEN
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Resuming After Pesah

New Series
SHINUCH YELADIM

Rabbi David Elmaleh

For men & women