



אחריו מוזת-קדושים

8th of Iyar

April 25th 2026

CANDLE LIGHTING 7:30pm

Shabbat Ends at 8:30pm

BIRKAT HALEBANA
RABBI DAVID ELMALEH



LOVING WITHOUT SEEING

PUBLIC & PRIVATE

**7 WAYS TO SAY
DIFFICULT THINGS BETTER**

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מרים בת בילה ז"ל & שלמה בן יעקב ז"ל



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General Hechal Shalom

SCHEDULE

בס"ד



Daily zmanim - April to May 2026 / חודש אייר תשפ"ו

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April / May 2026	לילה לרבינו תם R' Tam's Nightfall	לילה Nightfall	שקיעת החמה Sun set	הדלקת נרות Candle Lighting	פלג המנחה Plag Mincha	מנחה קטנה Mincha Ketana	מנחה גדולה Earliest Mincha	חצות Mid day	סוף זמן תפילה Latest Shacharis	סוף זמן קריאת שמע Latest Shema	הנץ החמה Sun rise	זמן ציצית ותפילין Earliest Talis	עלות השחר 72 דקות Dawn 72 Minutes	דף היומי Daf Yomi	אייר תשפ"ו		
18 Sha	8:58	8:57	8:21	7:45	6:25	5:04	1:53	1:20	11:11	10:07	9:31	9:31	6:55	6:12	5:42	5:43	צו שבת
19 Sun	8:58	8:58	8:22	7:45	6:25	5:04	1:52	1:19	11:11	10:06	9:30	9:30	6:54	6:11	5:41	5:42	ראשון שני
20 Mon	8:59	8:58	8:22	7:46	6:25	5:05	1:52	1:19	11:10	10:06	9:30	9:30	6:53	6:10	5:40	5:41	שלישי ק
21 Tue	8:59	8:59	8:23	7:46	6:26	5:05	1:52	1:19	11:10	10:05	9:29	9:29	6:52	6:09	5:39	5:40	רביעי קא
22 Wed	9:00	9:00	8:23	7:47	6:26	5:05	1:52	1:19	11:09	10:05	9:29	9:29	6:52	6:08	5:38	5:39	חמישי קב
23 Thu	9:00	9:00	8:24	7:47	6:26	5:05	1:52	1:18	11:09	10:04	9:28	9:28	6:51	6:07	5:38	5:38	ששי קג
24 Fri	9:01	9:01	8:25	7:48	6:27	5:06	1:52	1:18	11:08	10:04	9:28	9:28	6:50	6:06	5:37	5:37	שבת קד
25 Sha	9:01	9:02	8:25	7:48	6:27	5:06	1:52	1:18	11:08	10:03	9:27	9:27	6:49	6:05	5:36	5:36	ראשון קה
26 Sun	9:02	9:02	8:26	7:49	6:27	5:06	1:52	1:18	11:08	10:03	9:27	9:26	6:48	6:04	5:35	5:35	שני קו
27 Mon	9:02	9:03	8:26	7:49	6:28	5:06	1:51	1:18	11:07	10:02	9:26	9:26	6:47	6:03	5:34	5:34	שלישי קז
28 Tue	9:03	9:04	8:27	7:50	6:28	5:06	1:51	1:18	11:07	10:02	9:26	9:25	6:46	6:02	5:33	5:33	רביעי קח
29 Wed	9:03	9:04	8:27	7:50	6:29	5:07	1:51	1:18	11:07	10:01	9:25	9:25	6:46	6:02	5:33	5:32	חמישי קט
30 Thu	9:04	9:05	8:28	7:51	6:29	5:07	1:51	1:17	11:06	10:01	9:25	9:24	6:45	6:01	5:32	5:31	ששי קי
1 Fri	9:04	9:06	8:29	7:51	6:29	5:07	1:51	1:17	11:06	10:00	9:24	9:24	6:44	6:00	5:31	5:30	שבת קכ
2 Sha	9:05	9:06	8:29	7:52	6:30	5:07	1:51	1:17	11:06	10:00	9:24	9:23	6:43	5:59	5:30	5:29	ראשון קכא
3 Sun	9:05	9:07	8:30	7:52	6:30	5:08	1:51	1:17	11:05	9:59	9:23	9:23	6:43	5:58	5:29	5:28	שני קכב
4 Mon	9:06	9:08	8:30	7:53	6:31	5:08	1:51	1:17	11:05	9:59	9:23	9:22	6:42	5:57	5:29	5:27	שלישי קכג
5 Tue	9:07	9:09	8:31	7:54	6:31	5:08	1:51	1:17	11:05	9:59	9:23	9:22	6:41	5:56	5:28	5:26	רביעי קכד
6 Wed	9:07	9:09	8:32	7:54	6:31	5:09	1:51	1:17	11:04	9:58	9:22	9:21	6:40	5:56	5:27	5:26	חמישי קכה
7 Thu	9:08	9:10	8:32	7:55	6:32	5:09	1:51	1:17	11:04	9:58	9:22	9:21	6:40	5:55	5:27	5:25	ששי קכז
8 Fri	9:08	9:11	8:33	7:55	6:32	5:09	1:51	1:17	11:04	9:57	9:21	9:20	6:39	5:54	5:26	5:24	שבת קכח
9 Sha	9:09	9:11	8:34	7:56	6:33	5:09	1:51	1:17	11:04	9:57	9:21	9:20	6:39	5:53	5:26	5:23	ראשון קכט
10 Sun	9:09	9:12	8:34	7:56	6:33	5:10	1:51	1:17	11:03	9:57	9:21	9:19	6:38	5:53	5:25	5:22	שני קכא
11 Mon	9:10	9:13	8:35	7:57	6:33	5:10	1:51	1:17	11:03	9:56	9:20	9:19	6:37	5:52	5:24	5:21	שלישי קכב
12 Tue	9:10	9:14	8:35	7:57	6:34	5:10	1:51	1:17	11:03	9:56	9:20	9:19	6:37	5:51	5:24	5:21	רביעי קכג
13 Wed	9:11	9:14	8:36	7:58	6:34	5:11	1:51	1:17	11:03	9:56	9:20	9:18	6:36	5:51	5:23	5:20	חמישי קכד
14 Thu	9:11	9:15	8:37	7:58	6:35	5:11	1:51	1:17	11:03	9:56	9:20	9:18	6:36	5:50	5:23	5:19	ששי קכה
15 Fri	9:12	9:16	8:37	7:59	6:35	5:11	1:51	1:17	11:02	9:55	9:19	9:18	6:35	5:49	5:22	5:18	שבת קכז
16 Sha	9:12	9:16	8:38	7:59	6:35	5:12	1:51	1:17	11:02	9:55	9:19	9:17	6:35	5:49	5:22	5:18	ראשון קכח

Shabbos (May 16) 6:02 PM + 15 חלקים סיון: מולד חודש סיון: חלקים 15 Get daily sefirah reminders by email, text or Telegram! > <http://alerts.myzmanim.com>

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Shabbat Schedule

- Shir Hashirim 6:20pm
- Minha 6:35pm
- Candle Lighting: 7:30pm**
- Shaharit Netz Minyan 5:50am
- Shaharit: 8:45am
- Kids Program (6-9yr) 10am**
- NEW! Kids Kiddush. 11am**
- Zeman Keriat Shema 9:27/10:03am
- New Girls Program: Recess**
- Boys Program: 6:10pm**
- Shiur: 6:10pm
- Minha: 7:10pm
- Followed by Seudat Shlishit & Arvit
- Shabbat Ends: 8:30pm**
- Rabbenu Tam 9:01pm

Announcement :

BIRKAT HALEBANA MOTSAE SHABBAT

3rd Perek of Pirkei Avot

Please contact the Rabbi to reserve one.

Sponsorship Pricing Update

Please Check our **new** donation menu below.

For Aliyot Request please approach Mr. Eytan Ohayon

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

WEEKLY SCHEDULE

SUNDAY

- Shaharit 6:10am
- Shaharit #2 Hodu 8:30am
- Minha & Arvit 6:20pm

Monday To Thursday

- Shaharit 6:10am
- Beki'im Bahalacha 7:20am
- Business Halacha 7:30am
- Daf Yomi 8:00am
- Kinyan Masechta 8:30am
- Shaharit #2 Hodu 8:00am
- Hok LeYisrael 8:50am
- Minha & Arvit 6:20pm/7:40pm
- Shiurim 6:50pm
- Minha & Arvit 7:40pm
- KOLLEL 8:05pm**



HECHAL SHALOM

NEW

MINHA & ARVIT

Schedule



**NO NEED TO PRAY
AND STUDY ELSEWHERE**



**MONDAY TO THURSDAY
FOR OUR COMMUNITY**

Now at

HECHAL SHALOM



6:15
PM

MINHA & ARVIT



6:45
PM

followed by **SHIUR**
BY R. ELMALEH



7:40
PM

followed by
2ND MINHA & ARVIT



8:00
PM

followed by
KOLLEL

*Come for the Tefillah.
Stay for the Learning.*



ONE KEHILA. ONE PLACE. TOGETHER.

LEARNING OF THE MONTH

RENT DEDICATION:

We Would like to Wholeheartedly Thank our

Dear Friends, Mr. & Mrs. Julien Ayache

For generously Donating the Rent of IYAR 5786

In memory of :

Moshe Ben Elyahou z"l, Esther bat Elyahou 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 Friends,*

**Mr. & Mrs. Shimon
Benchimol**

*for generously Donating the
TORAH LEARNING of*

IYAR 5786

*Leiluy Nishmat
Rajel Bat Nina z"l*

*We truly appreciate it. In this
merit may Hashem Bless you &
your wonderful family with all
the Berachot of the Torah Amen.*

*We would like to Wholeheartedly
Thank our Dear Friends,*

**Mr. & Mrs. Abraham Mesod
Aquinin
And**

**Moshe Chaim Benmergui
for generously Donating the**

TORAH LEARNING of

IYAR 5786

*in the Zechut of their Parents
Hazak U'Baruch*



DAF YOMI SPONSORS



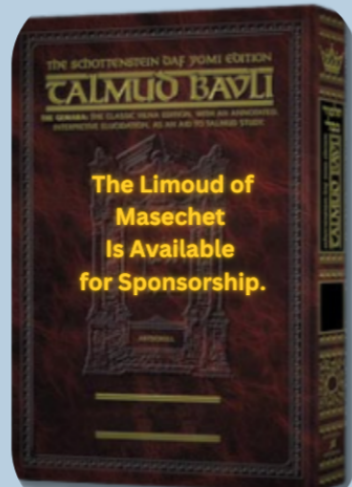
This year learning of the Daf Yomi has been generously sponsored by:

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 Premium Kiddush** is available for sponsorship!
- **This Week's Netz Kiddush** is available for sponsorship!
- **This Week's Seudat Shelishit** has been kindly sponsored by **Mr. & Mrs. Jacky Benoudiz** in memory of his Dear Mother **Rivka bat Freha z"l** and her dear Grandfather **Bernardo Oltuski Ben Israel z"l**. Tihye Nishmatam Tzerura Bitzror Hahayim Amen!
- **This Week's Seudat Shelishit** Has been kindly sponsored by **Mr. & Mrs. Salomon Cohen** in memory of his Dear Father **Saadia Cohen Ben Mesoda z"l, the 11th of Iyar**. Tihye Nishmato Tzerura Bitzror Hahayim Amen!
- **This Week's Breakfast** is available for sponsorship!
- **This Week's Daf Yomi** has been kindly sponsored by **Mr. & Mrs. Jacky Benoudiz** in memory of his Dear Mother **Rivka bat Freha z"l** and her dear Grandfather **Bernardo Oltuski Ben Israel z"l**. Tihye Nishmatam 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

Thanking you in advance for your generous support.
Tizke Lemitzvot!

Refuah Shelema List

<ul style="list-style-type: none"> ● Reuven Moshe Ben Eshter Sarah, ● Mordechai Ben Brucha Malka Shmalo, ● Yizhak Abraham Ben Sheli, ● Yosef Yizhak Ben Sara Hana, ● David Eliyahu Ben Miriam ● Mordechai Ben Mercedes ● Binyamin Simcha Ben Hilla ● Yosef Shalom Ben Devora Neima ● David Mordechai Ben Camouna ● Yosef Ben Esther Rabinovitz ● Yehuda Ben Lea ● Baroukh Yoel Shimon Israel Ben Pnina Jeanine ● Avraham Ben Regina ● Eliyahu Haïm Hanavi Ben Tita Esther ● Nisim Ben Celine Hasiba ● Haim Ben Sultana ● Yitzhak Ben Esther Sarah 	<ul style="list-style-type: none"> ● Yizhak Ben Simja ● Michael Ben Aliza, ● Menahem Ben Shira ● Moshe Ben Rahel ● David Ben Freha Rina ● Mordechai Ben Miriam, ● Aviv Ben Luba Miriam ● Meir Ben Leah ● Yitzhak Ben Rahel ● Israel Ben Lea ● Isaac Ben Mesoda ● Haim Ben Marcell ● David Aaron Ben Rivkah ● Refael Haim Meir Ben Sima Chassa ● Liam Mimoun Ben Esther ● Yosef Zvi Ben Sara Yosef ● Mordechai Dov Ber Ben Hana ● 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 April:

- 1st: Mr. Benjamin Cohen
- 8th: Mr. Michael Taieb
- 10th: Mrs. Batya Belecen
Mrs. Tiffany Lemmel
- 13th: Mrs. Eden Albergel Benayim
- 14th: Mr. Eliyahu Chocron
Mr. Sammy Maya
Mr. Ariel Picillo
- 15th: Mrs. Tehila Taieb
- 19th: Mr. David Gad

Happy Anniversary To:



Nahalot of Iyar:

- 1st: **Evelin Bat Lisa Sitbon z"l**
(Grandmother of Mr. Arnaud Sitbon)
Hassiba Bat Rivka z"l
(Mother of Mrs. Ruby Mouyal)
Rajel Bat Nina z"l
(Mother of Sr. Simon Benchimol)
Yosef Haim Ben Moshe Boukhnik z"l
(Husband of Mrs. Giselle Boukhnik)
Yaacov Ben Menachem Mendel z"l
(Mrs. Lilian Berkowitz Grandfather)
- 3rd: **Simha Haya Bat Rahel Bsiri z"l**
(Sister of Mr. Stephane Bsiri)
Salomon Murciano Ben Rahma z"l
(Grandfather of Mrs. Simi Benmergui)
Awisha Bat Simcha z"l
(Mother of Dr. Jean Jacques Edderai)

- 4th: **Marguerite Bat Ramo z"l**
(Aunt of Mr. Jacky Werta)
- 6th: **Nissim Cohen Bar Rahel z"l**
(Father of Mr. Philippe Cohen)
- 9th: **Mesoda Bat Yamna z"l**
(Grandmother of Mr. Mordechai Saban)
Yehuda Bar Avraham Assouline z"l
(Grandfather of Mr. Yohann Assouline)
- 10th: **Bernardo Oltuski Ben Israel z"l**
(Grandfather of Mrs. Raquel Eisen Benoudiz)
- 11th: **Saadia Cohen Bar Mesoda z"l**
(Father of Mr. Salomon Cohen)
- 12th: **Hanna Amsili Silver Bat Alegria Freha z"l**
(Sister of Mrs. Renee Levine)
Rivka Bat Freha z"l
(Mother of Mr. Jack Benoudiz)
- 14th: **Mercedes Nahon Bat Esther z"l**
(Sister of Dr. Max Nahon)
- 15th: **Rosa Sayegh Bat Mazal z"l**
(Mother of Mr. Charles Sayegh z"l)
- 16th: **Silvia Bat Berele z"l**
(Mother of Mrs. Raquel Eisen Benoudiz)
- 17th: **Moshi Ben Eliyahu Ayache z"l**
(Father of Mr. Julien Ayache)
- 18th: **Bernard Elazar Ben Shalom z"l**
(Father of Mr. Yaacov Allouche)
- 22nd: **Bracha Eisen Bat Leopoldo z"l**
(Grandmother of Mrs. Raquel Eisen Benoudiz)
Sara Hayon Bat Miriam z"l
(Mother of Mireya Hayon Benoudiz)
- 24th: **Touna Sayegh Bat Rosa z"l**
(Sister of Mr. Charles Sayegh z"l)
- 26th: **Reina Bat Moshe z"l**
(Mother of Mr. Abraham Bengio)
- 29th: **Yosef Ben Yaich Ammar z"l**
(Father of Mr. Raphael Ammar)

Weekly Inspiration

Loving Without Seeing

(Rabbi Eli Mansour)

In one of the most famous – and most misquoted – verses in the Torah, we are commanded in Parashat Kedoshim (19:18), "Ve'ahabta Le're'acha Kamocha" – "You shall love your fellow as yourself."

I say "misquoted" because the command does not conclude with the word "Kamocha" ("as yourself"). The verse continues, "Ani Hashem" – "I am G-d." It stands to reason that the pronouncement "Ani Hashem" constitutes part of the definition of this command, and informs us about the kind of love that we are to feel toward our fellow.

The Meshech Hochma (Rav Meir Simcha Ha'kohen of Dvinsk, 1843-1926) offers several explanations of this command, and for why the Torah adds, "Ani Hashem." One approach he suggests is that we are to love our fellow in the same manner that we are commanded to love Hashem. It goes without saying that we cannot see G-d, and we cannot perceive Him directly with any of our senses. Nevertheless, we are to strive to love Hashem, knowing that He is infinitely great, compassionate, kind and merciful. We are to long for a relationship with Him and to understand Him even though we cannot see Him with our eyes. This is true also of the love we are to feel and show to our fellow Jews. This love must not be dependent upon our experiences with them, or upon what we know about them. Just as we believe in Hashem's greatness

even though we cannot see Him directly, similarly, we are to firmly believe in the greatness of Am Yisrael, in the precious value of our fellow Jew, even if we cannot see it. The Torah therefore adds, "Ani Hashem" – indicating that we must love our fellow Jews the way we love Hashem.

This requires us, first and foremost, to feel love and concern even for Jews whom we've never met, and whom we know nothing about. When we hear that a Jew is in need in a different part of the world, then we must do what we can to help, and pray for that person, even though we know nothing about him or her.

But additionally, this means that we are to love our fellow Jews whom we know but are not particularly impressed with, or don't particularly like. Just as we must love Hashem even though He occasionally does things which appear harsh and to our detriment, firmly believing in His goodness, we must similarly believe in the goodness of all our fellow Jews, even if we cannot see it. We are to recognize that although all people are flawed, every person has a precious soul and is worthy of our genuine love and respect. The Misva of "Ve'ahabta Le're'acha Kamocha," then, requires us to believe in the greatness of each of our fellow Jews irrespective of our experiences with them, and to thereby arouse our feelings of love toward them.

Public & Private

(Rabbi Joey Haber)

Parashat Ahareh-Mot begins with a description of the עבודת יום הכיפורים – the special service performed by the *kohen gadol* in the *Bet Ha'mikdash* every Yom Kippur. Whereas in our time, without a *Bet Ha'mikdash*, the Yom Kippur experience is

centered in the shul, in the past it was focused on the *Bet Ha'mikdash*, where the *kohen gadol* would offer a special series of sacrifices that would bring atonement for the nation.

Surprisingly, though, this series of *korbanot* (sacrifices) began with a sacrifice that the *kohen gadol* would offer on behalf of himself and his family, an animal which he was required to purchase with his own money. On this day when the entire nation depended on the *kohen gadol*, when he represented all *Am Yisrael* before G-d, and acted on their behalf, he needed to first do something private, to bring a *korban* for himself and his family.

To understand why, let us talk for a moment about celebrities.

Many celebrities, despite having more money than they know what to do with, have utterly dysfunctional lives. They get a lot of attention from millions of fans, but they do not have a happy family life. The reason is, very simply, that they are entirely focused on their public lives, without giving much time or thought to their private lives. The fame they enjoy is so intoxicating, and so consuming, that they don't put in the effort needed to build a happy, stable private life.

On Yom Kippur, the *kohen gadol* was the nation's leading public figure. Nobody was more important than him. He was taking center stage. All eyes were on him. Therefore, the Torah commanded him to begin the special service of this day as a private individual, offering a personal *korban* for himself and his family. He was reminded that his public persona must not overshadow his private identity, that his personal life was no less important than his public life.

Indeed, the Torah concludes this section by stating, *ויעש כאשר* – that Aharon, the first *kohen gadol*, faithfully complied with these laws regarding the Yom Kippur service (16:34). Rashi explains:

להגיד שבחו של אהרן שלא היה לובשן לגדולתו אלא כמקיים גזירת המלך.

To express the praise of Aharon—that he would not wear them for his own grandeur, but rather as one fulfilling the decree of the King.

The Torah emphasized that Aharon performed this service with humility, for the sake of serving Hashem and discharging his duties, and not to draw attention to himself and feel distinguished. He kept the public nature of his role in check, and ensured it didn't go to his head and lead him to see himself as more important than everyone else.

A famous Mishnah in *Pirkeh Avot* (4:21) warns of three things that "remove a person from the world" (*מוציאין את האדם מן העולם*), meaning, that can ruin his life. These include *קנאה* – jealousy – and *כבוד* – the pursuit of fame and prestige. When a person is too preoccupied with his public image, with the way other people perceive him, with his reputation, this can lead him to neglect his private life, his family, his friends, his self-fulfillment, and his relationship with Hashem. Too many people subject themselves to unnecessary financial stress because they feel the need to "keep up," to do what other people do, to avoid the "embarrassment" of lower material standards. Luxuries turn into necessities for one reason and one reason only – because the neighbors have them. People end up doing things they know are wrong, that they know are harmful, or that they know makes their lives worse, because they

are so concerned about their public image, about how they are seen by other people.

We need to remember that reputation means very little if we are not living the lives that we are happy with, that we feel comfortable with, that we know is right for us. Even the *kohen gadol*, at his most public moment, was warned not to neglect his private life – to teach him, and to teach all of us, that what matters most is not what the public thinks about us, but what we think about ourselves, what those closest to us think about us, and, of course, what Hashem thinks about us.

Food for Thought

7 Ways to Say Difficult Things Better

(Dr. Leslie M. Gutman @aish)

TRENDING IN PERSONAL GROWTH

Sometimes the most important things we need to say are the hardest. These seven tools help you say them well, and strengthen relationships in the process.

Avoiding hard conversations doesn't make relationships smoother; it just makes them quieter. And resentment grows in silence.

Judaism has a name for saying hard things: it's called *to-chacha* or loving rebuke. It is considered one of the highest forms of kindness. Rambam writes that it must be offered gently, privately, and only in a way the other person can really hear.

He also insists that we check our own hearts first, making sure we're speaking from care rather

than anger. He reminds us that the goal is always to protect the relationship, not win the moment.

When you have something difficult but necessary to say, here are seven ways to do it with honesty and care.

1. Start with curiosity, not certainty

Before offering criticism, make sure you understand what actually took place.

Curiosity softens the ground; certainty hardens it.

Example: "Can I check what happened?"

Tip: Ask at least one clarifying question before offering any critique. It shows consideration.

2. Use "I" rather than "you"

"You" statements feel like accusations. "I" statements feel like information.

Example: "I felt overwhelmed when the plan changed at the last minute," instead of "You messed up the plan."

Tip: Start sentences with "I noticed..." or "I felt..." to keep the focus on your experience, not their character.

3. Name the behavior, not the person

Criticism should focus on what someone did, not who they are. This keeps the conversation grounded and non-shaming.

Example: "When we did not sign up in time, we missed the discounted price," not "You're so irresponsible."

Tip: Avoid "you always" and "you never." These words shut people down instantly.

4. Use the "kind truth" formula

Pair honesty with genuine warmth. It's a way of creating safety.

Example: “I care about our relationship, and I want to share something that might help us both.”

Tip: Begin with connection (“I care about this relationship”), then offer the truth gently.

5. Focus on impact, not blame

People get defensive when they feel accused. But they get reflective when they understand the impact.

Example: “It made us scramble at the last minute,” instead of “You caused chaos.”

Tip: Use “it” more than “you.”

“It caused...” lands better than “You caused...”

6. Offer a path forward

Criticism without a next step feels like judgment. Criticism with a next step feels like support.

Example: “Next time, let’s put the deadline in our calendars so this doesn’t happen again.”

Tip: End with one concrete suggestion, not a list.

7. Keep it short and simple

When we’re anxious, we overexplain. When we’re frustrated, we pile on.

Neither helps.

Example: “One thing I’d love to see change is...”

Tip: If you need more than two sentences, you’re venting, not guiding.

When we speak truth with constructive and positive intentions, even hard conversations can become moments of connection.

Kidz Corner

How Can We Enter the Kodesh HaKodeshim?

(Rabbi Chaiyim Noson Halpern)

□ The Kodesh HaKodeshim

The title of this Dvar Torah seems strange; what does it mean, “How can we enter the Kodesh HaKodeshim?” We know, as mentioned in this week’s sedra, the Kodesh HaKodeshim was the holiest of places that only the holiest of all people, the Kohen Gadol, could enter on only the holiest day of the year – Yom Kippur. And not only that, but the Kohen Gadol had to spend an entire week before he was slated to enter this holy place in order to reach the madreiga he needed to attain in order to enter.

The Kodesh HaKodeshim was the place where the Shechina rested and could be felt on the next level. The closeness the Kohen Gadol felt to Hashem when he entered there is indescribable and only something we can try to imagine. The intensity of the Kedusha was tangible, and many longed to be zoche to be one of those fortunate people who would be able to enter the holiest of all places on earth. So how does the title of this Dvar Torah, insinuating that we, regular people, could enter this exalted place, make sense?

□ Discussed in the Mishna Berura

We find something fascinating in the Mishna Berura regarding the Kodesh HaKodeshim. How can that be, you may be wondering – the Mishna Berura discusses relevant day-to-day halachot! Where does it mention the Kodesh HaKodeshim, something which is only applicable when we have a Beit HaMikdash?

□ Our Holy Daily Trip

The sefarim explain to us that when we daven, our neshamot

actually take a journey through the Beit HaMikdash, with each part of tefilla bringing us to a loftier section, until we finally arrive in the Kodesh HaKodeshim with Shemoneh Esrei! (See the Siddur of the Yaavetz for where we are situated at each part of the davening.)

This may seem like an esoteric idea full of sodot, but the Mishna Berura, who sets out halacha lema’aseh, says (94:3) that when one is davening Shemoneh Esrei, he should imagine that he is standing in the Kodesh HaKodeshim of the Beit HaMikdash in Yerushalayim (because in actuality, this is where he is).

□ Making it Practical

Let’s take a moment or two before we begin Shemoneh Esrei to think about the exclusive location our neshamot are about to enter. Then, as we say the words, let’s keep that picture in mind: we are in the most kadosh chamber of Hashem, holding a private conversation with Him.

May we be zoche to value our tefillot and to get used to having real conversations with Hashem – Amen!

Daily Halacha

Strategies For Yir’at Shamayim

Yir’at Shamayim – the awareness that Hashem is watching us at all times, and sees everything we do – does not come naturally. Since we do not directly perceive Hashem with our senses, it is difficult to live with this awareness. This is something that requires work and a conscious effort.

One of the important things we can do to help ourselves develop Yir'at Shamayim is to pray for it. The Gemara (Shabbat 156b) relates that Rav Nahman Bar Yishak's mother was informed by astrologers that her child would grow to become a criminal. She immediately ensured that he would never go about bare-headed, and she instructed him to regularly pray to be saved from the Yeser Ha'ra (evil inclination). Sure enough, the Gemara in Masechet Sota (49b) cites Rav Nahman Bar Yishak as testifying about himself that he possessed Yir'at Shamayim. This was, undoubtedly, due at least in part to his impassioned prayers for Yir'at Shamayim.

The Maharsha (1555-1631) explains that although the Talmud (Berachot 33b) teaches, "Everything is in G-d's hands, except for the fear of G-d," implying that G-d does not help us fear Him, nevertheless, one who sincerely strives for Yir'at Shamayim can certainly pray for Hashem's assistance. If Hashem sees that a person has made the decision to try to live with Yir'at Shamayim, and beseeches Him for help, then He will assist that person. Indeed, we pray in Birkat Ha'mazon, "Ha'Rahaman Hu Yita Torato Ve'ahabato Be'libenu Ve'tiheyeh Yir'ato Al Panenu Le'bilti Neheta" – "The Merciful One shall plant in our hearts the love of His Torah and the love of Him, and the fear of Him shall be upon our faces so that we do not sin." At several points during the prayer service, too, we ask Hashem to help us in our quest for Yir'at Shamayim so we conduct ourselves properly at all times.

It is also critically important to pray for one's children to have Yir'at Shamayim. Rav Haim Soloveitchik of Brisk (1853-1918) said that a boy's level of Torah learning depends on how

often his father studies Torah with him, and his level of Yir'at Shamayim depends on how many tears his mother sheds while praying for his Yir'at Shamayim during candle lighting on Friday evening.

Additionally, many great Rabbis gave us "tips" and strategies for developing our fear of G-d.

The Yafeh La'leb (Rav Rahamim Nissim Yishak Palachi, Turkey, 1813-1907) writes that we can help engender Yir'at Shamayim within ourselves by regularly saying "Be'ezrat Hashem" – "with G-d's help" – before we proceed to do something. The more we remind ourselves that nothing we try to do can succeed without Hashem's assistance, that He is with us at all times helping us to do all that we need to do, even simple tasks, the more aware we will be of His continuous presence.

Rav Yisrael Bitan cites from a wide range of sources fifteen "Segulot" that help one attain Yir'at Shamayim:

- 1) Looking up to the sky, to heighten our awareness of Hashem.
- 2) Looking at one's Sisit.
- 3) Reciting the verses in the Book of Debarim about Yir'at Shamayim (10:12-13) while wearing Tefillin Rabbenu Tam.
- 4) Learning Torah while wearing Tefillin Rabbenu Tam.
- 5) Spending a good deal of time in the synagogue.
- 6) Exercising care to avoid all kinds of forbidden speech.
- 7) Always seeking peace and promoting peace, while avoiding conflict and fights.
- 8) Ensuring to fulfill the Misva of standing in honor of the elderly and of Torah scholars. The Arizal noted that right after the Torah commands us to stand to honor

the elderly and the scholars, it adds, "Ve'yareta Me'Elokecha" – "You shall fear your G-d" (Vayikra 19:32), indicating that fulfilling this Misva helps one develop Yir'at Shamayim. The Gemara (Berachot 28a) tells that when Rabbi Zera grew tired, and was unable to learn Torah, he would stand by the entrance to the study hall, explaining that when the Rabbis would pass by, he would stand in their honor and thereby receive reward. The Hida (Rav Haim Yosef David Azulai, 1724-1806) explained that Rabbi Zera certainly did not fulfill Misvot for the sake of earning reward. However, he was saying that by fulfilling the Misva to honor the Torah scholars, he would be rewarded with Yir'at Shamayim, and this is how he could continue developing himself spiritually when he lacked the strength to learn Torah.

9) Picturing in one's mind the Name of "Havaya" punctuated with the vowels of the word "Yir'a."

10) Regularly studying Torah.

11) Conducting oneself with humility at all times.

12) Having the works of the Rambam in one's home.

13) Regularly studying the Tur, the Bet Yosef, and the Shulhan Aruch.

14) Eating Shabbat meals with the specific intention of giving honor to the Shabbat.

15) Speaking sparingly, and spending periods of time in silence. When we are with great people, we feel somewhat uncomfortable and therefore speak little, afraid that we might say something inappropriate or foolish. Therefore, we should accustom ourselves to avoid excessive speech, sensing that we are in the presence of the Almighty.

La Paracha En Français

I would humbly add another piece of advice – to study the works of the Ben Ish Hai (Rav Yosef Haim of Baghdad, 1833-1909). His works are written in a very unique style, in a way that engenders a great deal of excitement for every topic he writes about. Regularly studying these precious books can help inspire us and inject us with Yir'at Shamayim.

It is told that Rav Nahman of Breslav (Ukraine, 1772-1810) would spend some time each day outdoors, alone, speaking to Hashem, thanking Him for all his blessings, expressing all his needs, concerns and wishes, and asking for His assistance. This, too, is a very effective way to develop Yir'at Shamayim – taking some time each day to speak to Hashem in our own words, without a fixed text, as though He is right in front of us, expressing our feelings of gratitude as well as our fears, our needs and our wishes. These regular "meetings" help us remain conscious of His ongoing presence in our lives.

One of the most important strategies for developing and maintaining Yir'at Shamayim is ensuring to be in good company, with likeminded individuals who share our religious values and our religious commitment. We are profoundly influenced by our surroundings, and so the more time we spend with G-d-fearing people, the more likely we are to be G-d-fearing ourselves. Furthermore, Rav Chaim Soloveitchik would advise people to have a close peer, a confidant, with whom to discuss matters related to Yir'at Shamayim and work together to think of practical measures to help them live with genuine fear of Hashem.

Les niveaux de sainteté

« Soyez saints ! Car Je suis saint, Moi l'Éternel, votre Dieu. » (Vayikra 19, 2)

De fait, la notion de sainteté se subdivise en deux types de sanctification.

Le premier est l'abstinence, dans l'esprit de l'injonction de nos Maîtres : « Sanctifie-toi dans ce qui t'est permis ». En marge de notre verset, le Ramban explique qu'il appartient à l'homme de renoncer même aux choses qui lui sont permises, si elles ne lui sont pas indispensables. Le second est la distance que nous maintenons par rapport aux transgressions de la Torah, attitude elle aussi qualifiée de sanctification. Comme l'explique Rachi, « soyez saints » indique la nécessité de se tenir à l'écart des unions interdites et de la faute, parce qu'à chaque endroit où on trouve la notion de débauche, on trouve celle de sainteté.

En réalité, cette exigence de sainteté nous oblige, dans les faits, à nous éloigner et à nous séparer des nations du monde, qui vivent dans une licence des mœurs totale, outre la consommation d'aliments interdits et la pratique d'abominations. Au premier abord, on aurait pu comprendre le précepte « Sanctifie-toi dans ce qui t'est permis » comme une allusion à la nécessité de se sanctifier dans ce qui nous était permis avant le don de la Torah : l'interdit frappant certaines unions n'avait pas encore été promulgué, ce qui est confirmé par le mariage de Yaakov avec deux sœurs, ceux de ses fils avec leurs sœurs ou encore d'Amram avec sa tante Yokhèved. Il n'y avait alors en cela aucun interdit, mais à compter du moment où nous avons reçu la Torah et les décrets

du Tout-Puissant, nous nous sanctifions en gardant nos distances des unions qu'elle interdit, de la nourriture dont elle défend la consommation, etc.

Ainsi, lorsque le peuple juif veille à s'élever et à préserver sa sainteté et sa pureté, il ne s'assimile pas aux nations et peut rester proche de l'Éternel. D'ailleurs, le verset apparaissant à la fin de notre paracha « Soyez saints pour moi, car Je suis saint, Moi l'Éternel, et Je vous ai séparés d'avec les peuples pour que vous soyez à Moi » (Vayikra 20, 26) confirme cette idée, puisqu'il précise bien que c'est par le biais de notre sanctification pour Dieu et de notre respect de Ses lois que nous nous distinguons des autres peuples et sommes consacrés au Créateur – Son peuple de prédilection. En bref, la sanctification correspond à une séparation – entre le peuple juif et les nations du monde – visant l'élévation – vers le Saint béni soit-Il.

Penchons-nous, à présent, sur le commentaire de Rachi sur le verset précédemment cité : « Si vous restez séparés d'eux, vous êtes à Moi, et sinon, vous êtes à Nabuchodonosor et à ses semblables. » Une affirmation pour le moins choquante...

Et telle fut la réalité à toutes les époques : à chaque fois que les Juifs tentèrent de se rapprocher des Nations du monde, celles-ci s'en prirent sans relâche à eux. Et c'est malheureusement le cas à notre époque. Pourquoi ? Parce que nous avons voulu nous rapprocher d'eux – une influence qui pénètre jusqu'en Israël. Nabuchodonosor n'est pas si loin... Et ses semblables ? Ce sont tous les ennemis qui se sont dressés contre notre peuple de tout temps pour cette même et seule raison d'un rapprochement avec les non-juifs.

Il y a lieu de s'interroger sur la mention qui est faite ici de Nabuchodonosor et ses semblables. Pourquoi Rachi n'a-t-il pas simplement écrit : « et sinon, vous n'êtes pas à Moi » ? Il désire ainsi

signifier que, si les enfants d'Israël ne se séparent pas des autres peuples, Dieu les livrera entre leurs mains, et leur préférera leurs ennemis. Le livre des Prophètes (Yirmya 25, 9) nous fournit une preuve de ce fait, puisqu'il fait mention de « Nabuchodonosor, roi de Babylone, Mon serviteur ». Cette appellation est terrible, dans la mesure où ce dernier détruira le Temple et dévastera notre territoire. Mais il est toutefois évident qu'elle ne s'appliquait qu'à ce moment où Israël s'éloigna d'Hachem, perdant sa véritable proximité avec Lui.

Comme le souligne Rachi dans la suite de son commentaire, l'exigence de sanctification qui nous est imposée, et qui s'exprime par les distances que nous devons prendre vis-à-vis des non-juifs, recèle une idée très profonde, un niveau encore supérieur : « Rabbi Elazar ben Azaria a enseigné : D'où sait-on que l'on ne doit pas dire : "La viande de porc me dégoûte !", ou bien : "Il ne m'est pas possible de porter un vêtement fait d'espèces hétérogènes !" , mais qu'il faut dire : "Cela me serait possible, mais que puis-je faire si mon Père céleste me l'a interdit !" ? Du verset : "Je vous ai séparés d'avec les peuples pour être à Moi", qui signifie que vous devez vous séparer d'eux en l'honneur de Mon Nom, qu'il faut se couper du péché et accepter sur soi le joug du royaume céleste. »

Pour conclure, il existe trois niveaux de sainteté.

Le premier, indiqué par le verset : « Soyez saints ! Car Je suis saint » (ibid. 19, 1), consiste à s'abstenir, dans un esprit de sanctification, même de ce qui est permis selon la stricte lettre de la loi.

Le second consiste à observer les mitzvot de la Torah et à se garder de transgresser ses interdits ; celui qui se plie fidèlement et sans conteste à ces exigences, méritera d'accéder à la sainteté, dans l'esprit du verset : « Sanctifiez-vous et soyez saints, car je suis

l'Éternel votre Dieu. Observez Mes lois [en les acceptant telles qu'elles sans la moindre contestation] et les exécutez : Je suis l'Éternel qui vous sanctifie. » (Vayikra 20, 7-8)

Enfin, le troisième niveau, le plus sublime, se trouve évoqué par le verset : « Soyez saints pour moi, car Je suis saint, Moi l'Éternel, et Je vous ai séparés d'avec les peuples pour que vous soyez à Moi. » (ibid. 20, 26) La distance que nous maintenons entre notre peuple et les autres est stimulée par une aspiration à sanctifier le Nom de Dieu et à se plier à Sa volonté. Or, de même que nous disons qu'une mitsva en entraîne une autre, la sainteté entraîne davantage de sainteté, et si, au départ, la Torah exige « soyez saints car Je suis saint », c'est-à-dire de s'abstenir de ce qui nous est permis, de limiter ses conversations avec les femmes, la nourriture ou la boisson, elle attend ensuite de nous une pureté, une intégrité dans notre Service divin, comme il est écrit : « observez Mes lois » – dans l'esprit du principe « si vous suivez Mes lois » (Vayikra 25, 3). Le texte ajoute ensuite « soyez saints pour Moi », puisqu'en nous rapprochant de Lui, on devient en quelque sorte une partie de Son essence, nous distinguant ainsi des autres Nations. Il s'agit là du plus grand kiddouch Hachem qui soit, comme nous disons dans la prière de Chabbat : « se reposent en Toi tout Israël, qui sanctifie Ton Nom ». Le Chabbat est en effet l'un des plus hauts degrés auxquels accède le peuple d'Israël, par lequel nous sanctifions Hachem. En fait, plus nous nous distinguons des nations, plus nous méritons leur estime, tandis que si nous cherchons à les imiter par notre mode de vie, leur haine à notre égard s'accroît.

Puissions-nous avoir le mérite de nous rapprocher et de nous élever dans les degrés de sainteté dans l'esprit de l'injonction « Soyez saints pour Moi » ! Amen !

Reflexion Semanal

Ama a tus hermanos judíos

(Por Rav Avraham Twerski@aish-latino)

Ama a tu prójimo como a ti mismo (Vaikrá 19:18)

Rashi explica que esta porción de la Torá fue dirigida a toda la congregación de Israel porque contiene la mayor parte del cuerpo de la Torá. Es posible que "contiene la mayor parte del cuerpo de la Torá" se refiera al versículo previo. De hecho, Rabí Akiva dijo que ese versículo es "un gran principio de la Torá que lo abarca todo" y esto tiene amplias implicaciones.

Un *klal* es un principio general dentro del cual hay muchos *pratim* (especificaciones). Cada elemento específico debe tener la característica del *klal*. Si algún elemento específico no cuenta con la característica del *klal*, entonces no pertenece a él. Por ejemplo, "objetos animados" es un *klal*. Una roca carece de la característica de la animación, por lo tanto no puede clasificarse dentro de este *klal*.

Uno de los éticos dijo que en cuanto que "ama a tu prójimo como a ti mismo" es el "gran *klal*" de la Torá, esto implica que debe abarcar todas las 613 mitzvot, y que cada mitzvá debe compartir la característica del *klal*. Cada mitzvá debe relacionarse con *ahavat Israel* (amor al hermano judío) y debe contribuir a *ahavat Israel*. Por lo tanto, él concluye que si una persona no tiene un incremento de *ahavat Israel* después de cumplir una mitzvá, esa mitzvá no fue realizada debidamente. Una mitzvá que se lleva a cabo de la forma debida debe contribuir a *ahavat Israel*.

Esta declaración fue sorprendente. Yo consideraba que algunas mitzvot que había cumplido fueron realizadas de la forma correcta. Mis tefilín son de excelente calidad y hubo por lo menos algunas veces en las cuales tuve la *kavaná* (intención) adecuada. La matzá que comí en el séder era *shmurá* (supervisada) de la máxima calidad. El sonido del shofar que escuché en Rosh Hashaná no tuvo ningún defecto, y el etrog (citrón) que usé para la mitzvá de las cuatro especies en Sucot no tenía ningún defecto. Sentía que había cumplido esas mitzvot de la forma debida. Pero debo confesar que no sentí un incremento en *ahavat Israel* después de cumplir las. El argumento de que el *klal* de Rabí Akiva requiere *ahavat Israel* como un ingrediente de cada mitzvá es irrefutable. ¿Qué era lo que me faltaba?

Entonces pensé que había pasado por alto algo que digo cada día en la plegaria. ¿No es trágico que podamos verbalizar sin pensar en lo que decimos?

Antes de la plegaria de apertura *Baruj SheAmar*, hay una breve declaración kabalística de intención que incluye la frase: "Rezo en nombre de todo Israel". Esto no es lo mismo que rezar por Israel, lo cual hacemos abundantemente en la Amidá y en otras plegarias. Más bien, esta es una declaración de intención de no estar rezando solo, sino que deseo compartir mi plegaria con todo Israel. Cualquier mérito que pueda ganar de mi plegaria no es exclusivamente mío, sino que pertenece a todo Israel.

Encontré esta misma declaración de intención antes de las mitzvot de ponerse talit y tefilín y de la Cuenta del Ómer. Una investigación más profunda reveló que es recomendable recitar esta declaración antes de cada mitzvá que uno lleva a cabo.

Si hubiera verdadera unidad entre los judíos, esta declaración no sería necesaria. Tal como la mitzvá de shofar corresponde a toda la

persona y no sólo al oído, así también la mitzvá de cada judío correspondería a todos los judíos si estuviéramos unidos como un solo cuerpo. Por desgracia, este estado tan deseable no existe, por lo que debemos declarar que deseamos compartir la mitzvá con todo Israel. Por supuesto, todo Israel significa que no hay excepciones, y de hecho *ahavat Israel* no debería tener ninguna excepción.

Rav Eliahu Dessler dice que existe la idea errónea de que uno da a quien ama. Pero lo cierto es lo contrario: amamos a quien le damos. Cuando le das a alguien, inviertes en él parte de tu ser, y dado que cada persona se ama a sí misma, ahora amas esa parte de ti que está en la otra persona. (*Mijtav MeEliahu*, Volumen 1, pág. 36).

Si escuchamos las palabras que decimos y somos sinceros, entonces podemos cumplir con el principio de Rabí Akiva. Al compartir con los demás nuestras mitzvot, podemos generar amor hacia los demás judíos.

Nahalot

Nahala of Rabbi Meir Ba'al HaNess the 14th of Iyar

His main teacher was **Rabbi Akiva**. He was also taught by Rabbi Yishmael (Jerusalem Talmud Sotta 2:4), and Elisha ben Avuyah. His known disciples were Symmachus (Eruvin 13b), Rabbi Shimon ben Elazar (Menachot 32; Jerusalem Talmud, Moed Katan 3:1) and others. 335 halachot are mentioned in the Mishnah with Rabbi Meir's explanations. He debates with R' Yehudah 72 times in the Mishnah, 32 times with R' Yose, 10 times with R' Shimon Bar Yochai, once with R' Yochanan HaSandlar. He is mentioned in many halachic beraitot in Talmud, Tosefta, Sifra, Sifri, Jerusalem Talmud, Aggadah etc.

He was a descendant of proselytes (Gittin 56a).

According to the Talmud his real name was not R' Meir but R' Nehorai (or R' Measha, or R' Nechemiah, (*Dikdukei Soferim*), and he was called R' Meir ("the illuminator") because "he enlightened the eyes of the scholars in halacha" (Eruvin 13b).

His wife was the famous wise woman, **Beruriah**. She advised him wisely when neighboring wicked people disturbed him (Berachot 10a), and when their two sons died she broke the news gently and comforted him (Midrash Mishlei 31).

He had two sons who died, and a daughter (Kedushin 81). His son-in-law was Zivsei (Kohellet Rabbah 9:8).

He was a scribe (Eruvin 13; Gittin 67; Sotta 20a). He was once somewhere where there were no books, so he wrote the entire Megillat Esther from memory (Megillah 18b).

He earned three selahs a week. He purchased food and drink with one selah, clothing with the second selah, and he gave the third to Torah scholars. When he was asked by his students what would remain for his children, he answered: "If they will be righteous, it will be as King David said 'I have never seen a tzaddik neglected and his children begging for bread.' If not, why should I leave from my own for the enemies of God?" (Kohellet Rabbah 2:17).

The Talmud states, "An anonymous mishnah [represents the view of] R' Meir, following that of R' Akiva" (Sanhedrin 86a; Jerusalem Talmud, Yevamot 4:11, 6b). Almost all his numerous statements are written anonymously, as *acherim omerim* ("others say").

He was one of the five scholars ordained by R' Yehudah ben Bava during the persecutions following the Bar Kochva revolt (Sanhedrin 14). The other scholars include R' Yehudah, R' Yose, R' Shimon bar Yochai, and R' Elazar. R' Meir had been previously ordained by R' Akiva (Sanhedrin 14a). It was said that after R' Akiva's students died, he went to "our rabbis in the South" and taught them, and they "erected the Torah at that time" (Yevamot 62b), and that those five sages "stood up and filled the whole of the

Land of Israel with Torah" (Breisheet Rabbah 61:3).

He and other sages were forced to flee Eretz Yisrael or hide during the persecutions following the Bar Kochvah revolt. He was also present in Usha, where there was a renewal of the office of Nassi and of the Sanhedrin, which had not been in existence during the revolt and subsequent persecutions. Rabban Shimon ben Gamliel was appointed *Nassi*, Rabbi Natan *av beit din*, and R' Meir was appointed *chacham* (Horayot 13b).

At one point R' Natan and R' Meir attempted to dismiss Rabban Shimon ben Gamliel, but they were unsuccessful. There was an attempt to excommunicate R' Meir, but that was also unsuccessful (Jerusalem Talmud Moed Katan 3:1, 81c). As punishment for his opposition to the Nassi, it was decreed that all subsequent statements made by R' Meir would be written in the Misnah anonymously, as *acherim* ("others") (Horayot 13b).

He divided his lectures into three parts: one third halacha, one third aggadah, and one third parables. He had 300 fox fables that he would relate to season his lectures, of which three have been preserved (Sanhedrin 38b). The sages said that with the death of Rabbi Meir ceased the composers of fables" (Mishnah, end of Sotta).

He used to deliver a lecture every Friday evening. The Midrash tells of a woman who once attended R' Meir's Friday night lecture. She returned very late and the shabbat candles had already burned down. Her irate husband demanded to know where she had been and she explained that she had been attending R' Meir's lecture. He brashly swore that she would not be allowed to enter the house until she'd spit in the face of R' Meir. As she left the house, Eliyahu Hanavi (Elijah the Prophet) appeared before R' Meir and told him that on his account, a woman is being banished from her house. When R' Meir heard the whole story, he went and sat in the *beit midrash* (study hall). When he saw that woman approaching, he acted as if he had a serious eye problem. "Do you know how to cure

an eye problem?", he asked the startled woman. "No, I do not", she stammered. "Well then quickly, right now, spit seven times in my face and that will alleviate the problem." The dazed and astonished woman did as she was asked and spat the seven times. R' Meir then said to her: "go and tell your husband that he had asked you to spit once and you spat seven times!".

The astounded students asked R' Meir if the husband and wife's spat needed to be ended through such a thorough degradation of the Torah's honor. "We would have brought him here, whipped him and forced him to take back his wife!", they exclaimed. "Should the honor of Meir be greater than the honor of Hashem?!", was R' Meir's piercing response. "Hashem instructed us to blot His holy name onto the water that a woman suspected if adultery drinks, in order to establish her innocence and restore peace to their relationship. I certainly won't be concerned about my honor!"

Why was he called, "Ba'al Hanes" ("the Master of the Miracle")? Rabbi Meir was married to Beruriah, the daughter of Rabbi Chananiah ben Teradyon, one of the ten martyrs. The government ordered Rabbi Chanina's and his wife's execution for teaching Torah publicly. They decreed that his daughter (Beruriah's sister) should live a life of shame. She was placed in a brothel.

Beruriah asked her husband to save her sister. R' Meir took a bag of gold coins and went to the brothel disguised as a Roman horseman. When he discovered that Beruriah's sister kept her chastity he offered the money as a bribe to the guard. The guard replied, "When my supervisor comes, he will notice one missing and kill me." R' Meir answered, "Take half the money for yourself, and use the other half to bribe the officials." The guard continued, "And when there is no more money, and the supervisors come - then what will I do?" R' Meir answered, "Say, 'The God of Meir - answer me!' and you will be saved." The guard asked, "And how can I be guaranteed that this will save me?" R' Meir replied, "Look - there are man-eating dogs over there. I will go

to them and you will see for yourself." R' Meir walked over the dogs and they ran over to him to tear him apart. He cried, "God of Meir - answer me!" and the dogs retreated. The guard was convinced and gave him the girl. When the group of supervisors came, the guard bribed them with the money. Eventually, the money was used up, and it was publicized what had happened. They arrested the guard and sentenced him to death by hanging. They tied the rope around his neck and he said, "God of Meir - answer me!" The rope tore, much to everyone's amazement. He told them the incident, and they went after R' Meir. The guard was saved.

From then on, we have a tradition that when a Jew finds himself, Heaven forbid, in any sort of crisis, he should give charity for the benefit of Torah students in Israel, which ever yeshivah it may be, and should dedicate the charity in memory of R' Meir Baal Hanes. He should then say, "God of Meir - answer me! God of Meir - answer me!" and will merit salvation from his crisis.

R' Meir went to live in Asia, where he died (Jerusalem Talmud Kelaim 9:4). He requested that he be buried in Eretz Yisrael by the seashore so that the water that washes the shores of Eretz Yisrael should also lap his grave (Jerusalem Talmud, Kelaim 9:4).

Rabbi Meir was buried in Teveria, in a standing position. The Ari haKadosh verifies that in *Shaar HaGilgulim*.

May the merit of the tzaddik Rabbi Meir Ba'al HaNess protect us all, Amen.

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Shabbat, April 25th

5:30-6:30 PM



par sheva'ot

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