



תזריע-מצודת

**SHABBAT ROSH HODESH
PARASHAT TAZRIA - TAHARA
RABBI DAVID ELMALEH**

1st of Iyar
April 18th 2026
CANDLE LIGHTING 7:26pm
Shabbat Ends at 8:26pm



**THE PSYCHOLOGY OF
LASHON HA'RA**

**WHEN WE DON'T GET WHAT
WE PRAY FOR**

**10 TIPS FOR DEALING WITH
YOUR DIFFICULT SISTER-IN-LAW**

SYNAGOGUE: 310 95TH STREET, SURFSIDE FL 33154

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THIS WEEK BULLETIN HAS BEEN KINDLY SPONSORED LEILUY NISHMAT

מרים בת בילה ז"ל & שלמה בן יעקב ז"ל



SCHEDULE

בס"ד



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

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April / May 2026	לילה לרבינו תם R' Tam's Nightfall	לילה Nightfall	שקיעת החמה Sun set	הדלקת נרות Candle Lighting	פג המנחה 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 צינת 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	5:39	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	ראשון יג
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	שני יד
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	שלישי יו
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	רביעי יז
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	חמישי יח
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	ששי יט
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	ראשון כ
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	שני כא
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	שלישי כב
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	רביעי כג
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	חמישי כד
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	ששי כה
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	ראשון כו
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	שני כז
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	שלישי כח
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	רביעי כט

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

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Shabbat Schedule

- Shir Hashirim 6:20pm
- Minha 6:35pm
- Candle Lighting: 7:26pm**
- Shaharit Netz Minyan 5:55am
- Shaharit: 8:45am
- Kids Program (6-9yr) 10am**
- NEW! Kids Kiddush. 11am**
- Zeman Keriat Shema 9:32/10:07am
- New Girls Program: Recess**
- Boys Program: 6:05pm**
- Shiur: 6:05pm
- Minha: 7:05pm
- Followed by Seudat Shlishit & Arvit
- Shabbat Ends: 8:26pm**
- Rabbenu Tam 8:58pm

Mazal Tov :

We would like to wish a Hearty Mazal tov to our dear Mr. & Mrs. Gary Taieb on the Bar Mitzva of their Dear son Lenny. They should see him grow in Torah, Uhpura, Ulmaasim Tovim Amen ! 🎉
Mazal Tov to the Entire family!

We would like to wish a Hearty Mazal tov to our dear Dr. Yonathan & Sarah Delouya on the birth of their Dear Baby Girl. They should see her grow in Torah, Uhpura, Ulmaasim Tovim Amen ! 🎉
Mazal Tov to the Grandparents Dr. & Mrs. Jean Paul & Muriel Courchia and to the Entire family!

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.

WEEKLY SCHEDULE

SUNDAY

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

Monday To Thursday

- Shaharit 6:15am
- Beki'im Bahalacha 7:25am
- Business Halacha 7:35am
- Daf Yomi 8:00am
- Kinyan Masechta 8:30am
- Shaharit #2 Hodu 8:00am
- Hok LeYisrael 8:50am
- Minha & Arvit 6:15pm/7:40pm
- Shiurim 6:50pm
- Minha & Arvit 7:20pm
- KOLLEL 8:00pm



HECHAL SHALOM

NEW

MINHA & ARVIT

Schedule



**NO NEED TO PRAY
AND STUDY ELSEWHERE**

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



8:30
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** Has been kindly sponsored by **Mr. & Mrs. Gary Taieb** in Honor of the Bar Mitzva of their Dear Son **Lenny**. Mazal Tov !
- **This Week's Netz Kiddush** is available for sponsorship!
- **This Week's Seudat Shelishit** has been kindly sponsored by **Mr. & Mrs. Amram Mouyal** in memory of her Dear Mother **Hassiba Bat Rivka z"l**. Tihye Nishmata Tzerura Bitzror Hahayim Amen!
- **This Week's Seudat Shelishit** Has been kindly sponsored by **Mr. & Mrs. Gary Taieb** in Honor of the Bar Mitzva of their Dear Son **Lenny**. Mazal Tov!
- **This Week's Breakfast** has been kindly sponsored by **Mrs. Giselle Boukhnik** in memory of her Dear Husband **Yosef Haim Ben Messaouda z"l**. Tihye Nishmato Tzerura Bitzror Hahayim Amen!
- **This Week's Daf Yomi** is available for sponsorship!

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 ● 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
<ul style="list-style-type: none"> ● Sara Leticia Bat Mesoda, ● Alegria Simha Bat Esther, ● Naomie Bat Rarel Adda, ● Sivan Simha Bat Yehudit, ● Natalie Rachel Bat Nancy, ● Abigael Haya Bat Esther ● Madeleine Bat Esther ● Nurit Jacqueline Bat Rahel ● Marcelle Mesoda Bat Alegria ● Shira Yaffa Bat Sara ● Eva Bat Yael Khayat ● Camouna Bat Fortuna ● Ruth Nehama Bat Sara ● Karine Messoda Bat Simha ● Denise Dina Bat Fortuna ● Lea Hana Devora Bat Mazal-tov 		

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)
- 3rd: **Simha Haya Bat Rahel Bsiri z"l**
(Sister of Mr. Stephane Bsiri)
Salomon Murciano Ben Rahma z"l
(Grandfather of Mrs. Simi Benmergui)

- 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

The Psychology of Lashon Ha'ra

(Rabbi Eli Mansour)

Much of Parashiyot Tazria-Mesora is devoted to the topic of Sara'at – the affliction that would befall a person on account of certain misdeeds, primarily, the grievous sin of Lashon Ha'ra, negative speech about other people.

King David, in a famous verse in Tehillim (34:14), instructs us, "Nesor Leshoncha Me'ra" – "Guard your tongue from evil," urging us to refrain from Lashon Ha'ra. Curiously, this verse continues, "U'sfatecha Mi'daber Mirma" – "and your lips from speaking deceit." At first glance, this means that we are to refrain from both negative speech about other people, and also from misleading others through dishonesty. We must wonder, however, why the verse combines these two admonitions. Seemingly, these are two completely distinct ills – Lashon Ha'ra, and deceit. Why would David combine them into a single warning, urging us to restrain our mouths from both negative talk about people and from dishonesty?

We might perhaps arrive at a new understanding of this verse by exploring the psychological underpinnings of the desire to speak Lashon Ha'ra, why we are so often and so naturally inclined to hear and share negative information about other people, and why we find it so difficult to refrain from such speech.

The most common reason people enjoy speaking Lashon Ha'ra, I think, is to feel good

about themselves. We are all human, and human beings, by definition, are flawed and imperfect. A person's flaws and imperfections make him uncomfortable, bringing feelings of shame, inadequacy and insecurity. Speaking of other people's failings works like a drug to alleviate this discomfort. Focusing one's attention on another person's inadequacies brings a sense of superiority, thereby allowing him to feel good about himself. This is the lure of Lashon Ha'ra, and why nearly every person feels tempted to speak negatively about others. Since every person has faults which make him uncomfortable, every person feels a natural impulse to alleviate this discomfort the easy way – by looking down on other people, by talking about what they do wrong.

However, like with all "drugs," this is the wrong way to handle uncomfortable feelings. When the fleeting rush of excitement fades, the person is still left with his deficiencies, and thus with his feelings of insecurity. Looking down on other people temporarily blinds a person to his own faults, but those faults remain, and will continue to make him feel uneasy and insecure.

This might be the meaning of the verse in Tehillim cited earlier. "Guard your tongue from evil, and your lips from speaking deceit." The "deceit" mentioned in this verse perhaps refers to the self-deception of Lashon Ha'ra. When one speaks Lashon Ha'ra, he deceives himself, pretending that he is more impressive and accomplished than he really is. Lashon Ha'ra is all about fooling oneself into thinking that he is great by pointing out the failings of other people.

What, then, is the proper way to deal with our feelings of insecurity? How, as imperfect people,

can we feel good about ourselves and our lives?

The answer is found in the very next verse in Tehillim: "Sur Me'ra Va'aseh Tob" – "Turn away from evil, and do goodness." Quite simply, the way to feel good about ourselves is by trying to be better. Rather than deceiving ourselves, we should instead honestly acknowledge our faults, admit to ourselves that we – like all people – are imperfect and are meant to be imperfect, and try to be better. If we want to live in peace with ourselves, we need to stop fooling ourselves and to instead work hard to address our faults and improve. No, this will not bring the same excitement as hearing or sharing "juicy," unflattering gossip about the people around us. But it will have the long-term effect of making us feel good about ourselves, of bringing us peace of mind and real fulfillment, as we know that we are genuinely making an effort to live our best lives and be the best version of ourselves.

When We Don't Get What We Pray For

(Rabbi Joey Haber)

I cannot tell you how many people – youngsters and adults – have told me that they have stopped praying, or have even stopped being observant, because they prayed for something and did not get what they wanted. This is a challenge that everyone faces at some point – and often many times over the course of life – and it has, unfortunately, led many people to give up on *tefillah* or on *mitzvot* generally.

But this challenge is based on a fundamentally mistaken approach to prayer.

People believe that prayer is about getting what we want. When we have some kind of problem, or when there is something that we're lacking, we pray to Hashem so He will solve the problem or give us what we need.

But this is not what *tefillah* is about. The Gemara tells us this explicitly.

In a passage that I wish was more famous, the Gemara in Masechet Berachot (55a) teaches כל המאריך בתפלתו ומעיין בה סוף בא לידי כאב לב – if a person prolongs his *tefillah* and he "looks into it," then he will suffer heartache. Rashi explains this to mean that if a person prays for a long time with the expectation that his lengthy prayers assure that his wishes will be granted, he is setting himself up for terrible disappointment, because there is never any guarantee that one's *tefillot* will be answered.

The Gemara then makes an even more dramatic statement, listing עיון תפילה – praying with the expectation that one's requests will be granted – among the things that cause Hashem to be especially mindful of a person's sins, making it less likely that his wishes will be granted.

Prayer is not about getting what we want, for a very simple reason – we don't really know what we want.

We can easily imagine Queen Ester praying fervently day after day in Ahashverosh's palace that she should be sent back home to Mordechai. If Hashem had granted her request, the Jews would not have been saved. A person may pray fervently for a certain job, for a certain *shidduch*, for some outcome – but in reality that thing he prays for is

not the best thing for him. Only Hashem knows what is best for us, and so we have no reason to expect Him to grant us everything we ask for.

Prayer, then, is not about changing Hashem's mind – because we don't want Him to change His mind! After all, He knows what we need far better than we ever will. Rather, prayer is about changing us. The experience of prayer, of standing before Hashem with a feeling of humble submission and complete dependency, recognizing our unworthiness and how much we need Him, profoundly impacts us. And this process of growth which *tefillah* inspires is the reason why we pray.

This might be the meaning of the Mishnah in the second chapter of *Pirkeh Avot* that we learn this week. Rabbi Shimon ben Netanel teaches:

הוי זהיר בקריאת שמע ובתפילה, וכשאתה מתפלל, אל תעש תפילתך קבע אלא רחמים ותחנונים לפני המקום ברוך הוא.

Be meticulous in the recitation of Shema and prayer; and when you pray, do not make your prayer a fixed, routine obligation, but rather [let it be] mercy and supplication before the Almighty.

Rabbi Shimon here perhaps addresses the problem we described – of people losing interest in prayer because their requests have not been granted. He urges us to continue praying every day, regardless of our past disappointments – and to pray not mechanically, by rote, just to discharge our obligation, but with feeling and emotion, because this is precisely the function of *tefillah*, to arouse our feelings of humility, of submission, of dependency, of faith, and of connection to Hashem.

The Mishnah concludes, ואל תהי – one should not see himself as evil. At first glance, this instruction has nothing to do with the rest of the Mishnah. The explanation might be that if a person prays and does not see the results he wished for, he should not conclude that he is sinful, that Hashem does not care about him, or that Hashem think he's evil and undeserving. This is not true at all. Hashem has very valid reasons for doing what He does, for deciding to grant our wishes or to not grant our wishes. It is not that we are unworthy of His kindness – it's that His kindness is not always manifest the way we expect it to, or the way we think we want it to.

Prayer is referred to as עבודה – "work," because it's exactly that – work. It's about working on ourselves, working on our relationship with Hashem. Prayer is not a vending machine, where we say words and then get what we want. It's about investing effort to grow, to draw closer to Hashem, and to reinforce our belief that He – and only He – knows what is best for us.

The Path to Sinai Begins with Anava

(Samy Maya)

HaRav Ovadya Yosef ZS"l, in his sefer ענף עץ on Pirke Avot, the spring season is a time when people are naturally drawn toward physical pleasures. As the weather warms, so too do a person's *taavot*. For this reason, we specifically learn Pirke Avot during this time, grounding ourselves in *mussar* and self-refinement.

It is also no coincidence that the perashiot of Tazria-Tahara are read during this season.

These perashiot describe individuals who become *tame* (ritually impure) and must count

and undergo a seven-day process before potentially returning to a state of purity. These *seven* days of *counting* parallel the *seven* weeks of *counting* that begin on the second day of Pesach. Just as the *tame* individual enters a period of self-reflection and transformation during his seven days, so too the Jewish people engage in a national process of introspection during these seven weeks.

Historically, it took seven weeks from Yesiat Misrayim until we stood at Har Sinai. It was only then when we were able to fully shed the spiritual impurities of Egypt. Each year, we relive that journey—refining ourselves step by step, so that we can once again arrive at Sinai. One of the primary tools for this process is our study of Pirke Avot.

In any meaningful work, the opening lines and theses reveal its central theme. Pirke Avot begins by telling us that Moshe received the Torah from Sinai. Why emphasize Sinai?

Hazal teach that Har Sinai was chosen specifically because of its humility. While the larger, more imposing mountains argued that the Torah should be given upon them, Sinai remained silent. Precisely because of Har Sinai's *anava* and humility, was it chosen.

This is also why Moshe was chosen. Moshe, more than anyone, had reason to feel pride as he toppled the world's greatest empire, but yet remained humble. When Hashem tells Moshe that he will lead the Jewish people, Moshe in his *anava* responds, *מי אני כי אלך, who am I that I should go?* Hashem then says, *וזה לך, והאזן כי אני שלחתיך, for you, this is the sign for which I am sending you.* The *sign*, says Hashem to Moshe, that you are the right person for the job is your display

of humility by saying *who am I*. **This** is the sign!

Also, notice how Hashem also uses the word *אני*, when He says *כי אני שלחתיך*, the same word Moshe utilized when he said *מי אני*. Hashem is not necessarily referring to Himself, but referring back to Moshe; *your* *מי אני* is the sign you are the perfect person for the job.

Later in our perasha, the Torah tells us that if someone sees an affliction upon his physical house, he is to go to the kohen and tell him, *כנגע נראה לי בבית, there appears to me something like an affliction upon the house.* HaRav Ovadya explains that when the homeowner says *לי, to me*, it means, in my lowly point of view, and no one else's, there is appears something like an affliction. I am not an expert, even though I may well be, but I defer to you, the kohen! This manner of talk demonstrates *anava*. It is this *anava* that allows the process of purification to begin.

This idea is further highlighted in the haftara. Naaman, enemy of the Jews and general of the Syrian army, has an incurable affliction. It is not until he hesitantly abides by the instructions of the prophet does he become healed. The healing did not come about through magic, but through an act of humility on Naaman's part.

Seen together, the message is powerful. Pirke Avot opens by telling us Moshe received the Torah from Sinai. Connecting Moshe Rabenu and Har Sinai call highlight the trait of *anava*. There is a reason why the Torah is called *Torat Moshe* and why it is only the smallest mountain in the Sinai Desert that carries the name of the entire region.

The opening perashiot of the season introduce a seven-day process of introspection and purification, mirroring our seven-

week introspection period. And it is not coincidental that within these very perashiot the trait of *anava* is subtly emphasized.

Indeed, the thesis statement of this entire period is clear: the first step of purification and the key to truly arriving at Har Sinai is *anava*. As we journey through these seven weeks, let that be our focus.

Food for thought

10 Tips for Dealing with Your Difficult Sister-in-Law

(Sarah Pachter @aish)

TRENDING IN MARRIAGE

Simple but effective tips to help you navigate your sensitive, sister-in-law dynamic (and any difficult family member).

The sister-in-law dynamic can be dicey. Jealousy, competition, meddling, and other irritating behaviors can play a part in creating friction. Here are some simple but effective tips to help you navigate your sensitive, sister-in-law dynamic. (This advice applies to all difficult family members.)

1. Does she remind you of someone?

Sometimes you don't like someone but can't place your finger on why. When you meet people for the first time, you subconsciously associate them with others. I once met someone whose voice sounded exactly like someone I wasn't fond of. I had to work to prevent that factor from clouding my judgment of the person.

Ask yourself: *Is there something about my sister-in-law that reminds me of someone I don't like?* Strive to maintain neutrality when interacting with her.

2. Magnify the good

You tend to hone in on the negative aspects of people you don't like, creating a skewed image of them. Instead, learn to magnify their positive attributes.

Step outside your perspective and acknowledge that what may seem obvious and gracious to us may be for them stretching beyond their comfort zone. Temper your expectations to reflect where they're coming from.

A friend of mine shared with me that she called her sister-in-law every year on her birthday. In addition, she sent gifts for her children's birthdays, with no reciprocation or even acknowledgment. Finally, after many years of this, she received a phone call on her own child's birthday from that sister-in-law. It was a miniscule act compared to her efforts. However, what's a small step for you can be someone else's big leap.

3. Let go of what you can

"How could you let your children eat that?"
 "I would never do such a thing..."
 "When are you going to have another kid already?"

Comments like these from a family member can feel irritating and hurtful. Try to let go of any forms of judgment, bragging, eye-rolls, nosiness and other minor irritations that pop up in your sister-in-law relationship. Build a protective bubble surrounding yourself that doesn't allow her verbal arrows to penetrate. Keep repeating to yourself, *Water off a duck's back...*

A professor once held a glass filled with water and turned to his students and asked, "How heavy do you think this is?" Students called out varying answers: "Six ounces," "two ounces," "nine ounces..." The professor said, "You are all right." How could they all be right? As he held the glass, he responded, "How heavy something feels just depends on how long you've been holding it."

Choose your battles wisely and let go of as much as you can. By

holding on to resentment and ruminating on past conversations and micro-aggressions, you are the only one left hurting.

4. Have a buffer

Sometimes having another person around to act as a buffer can help your sister-in-law behave more gracefully. When you bring someone else into the picture, she will likely choose to be on her best behavior.

5. Kill them with kindness

If your sister-in-law thrives on drama, she may be trying to provoke you towards reaching a boiling point.

In the face of tension, try to express kindness. Even when she behaves poorly, if she realizes that she cannot ruffle your feathers, she'll have no reason to continue.

Preemptively envision yourself acting and speaking with grace. When you stay elevated, you not only feel better about yourself, but the other person also realizes her tactics won't work on you, and will be forced to mirror your grace.

6. This moment won't feel big forever

One evening, my husband and I planned to attend a black-tie event. I was about to exit the front door when my five-year-old son came running towards me for another hug.

I drew him in and when we finally pulled apart, I looked down to find a rather gigantic chocolate stain smack in the middle of the dress. I was eight months pregnant at the time and my belly certainly did not make it look any less noticeable. The dress was ruined.

There I stood, already uncomfortable, now late for the event, without an appropriate dress for the occasion. I could feel the anger rise in my throat, but I wasn't about to make my son feel bad for giving me a hug. It took much internal strength (and leaving the room) to maintain my composure.

In the moment that squishy-hug stain felt very, very big. Yet zooming out, I was able to put that moment into perspective. Months later, I was able to laugh about it.

Applying a healthy dose of perspective can shrink those seemingly big moments of anger and frustration with your sister-in-law as well.

7. Boundaries

If your sister-in-law continuously makes subliminal jabs, and you constantly find yourself having to make excuses for her poor behavior, she could be more toxic than you want to believe. Her comments could actually be a form of gaslighting or other mental abuse, especially if they're made only in private.

If that's the case, it's important to distance yourself and create protective boundaries. Sometimes saying "No" is all you need to protect yourself. If someone is hurting you and is incapable of changing, separate yourself, because your wellbeing and safety comes before all else.

8. Choose up

If your sister-in-law is rude, exclusive, or outright cruel, don't engage; rather stay elevated and gracious. Goading you to behave negatively out of character is the most detrimental thing she can do. Stay true to yourself and choose up.

9. Separate fact from fiction

The best tactic you can use to calm yourself down when a sister-in-law is behaving inappropriately is to separate fact from fiction and actions from assumptions.

Suppose you walk into a room, she looks up and sees you standing there. She looks you right in the eye and instead of exchanging pleasantries, she spins around, turns up her nose, and walks off in the opposite direction.

You can calm yourself by separating fact from fiction.

The fact is: I came into the room and she walked out. The fiction is: the story I create to attribute meaning to that act.

10. What they say about you is what they see within themselves

The Talmud teaches that what you criticize in others is actually a flaw you see in yourself. (Modern psychology calls this projection.) You are hypersensitive to the flaw without realizing that it is your own blemish that is being magnified.

Recognize she is speaking about herself and has her own inner work to do. Stay strong, and ignore her inappropriate words or behavior.

Like all difficult family members, a difficult sister-in-law is here to refine you. Your job is not to fix them; it's to respond in a way that makes you better than you were before.

Kidz Corner

Dirty Laundry!

Rabbi Eliezer teaches us in *Pirkei Avos* (2:14) that the evil path a person must distance himself from is the path of an *ayin ra'ah* — an evil eye.

The *Rav* explains this in two ways. Sometimes a person looks inward and feels dissatisfied with his own blessings. Other times, he casts his gaze outward and sees only what others have — and what he feels he lacks. Both outlooks, though different, lead to the same tragic end: a life of bitterness, restlessness, and despair.

When someone views life through a negative lens, it becomes nearly impossible to appreciate the good within and around him. Everything looks darker, dirtier, more discouraging than it really is.

A simple story drives this point home:

A young couple had just moved into a beautiful new home in a quiet neighborhood. Each morning, they would sit by their breakfast table, sip their coffee, and glance out the window at the neighbor's backyard. There, strung up on the clothesline, hung rows of laundry.

But something about the laundry puzzled them. "Look at that," the wife would say. "The clothes are filthy. How could someone hang out dirty laundry like that?" "I don't get it," her husband would reply. "She washes them every day and still can't seem to get them clean."

It became almost a game between them — how dirty the neighbor's laundry would look that day.

After a few weeks, the couple went away on vacation. When they returned, they sat down at their usual spot by the window — and gasped. The neighbor's laundry fluttered brightly in the sun, sparkling clean, white and fresh.

"What happened?" they wondered. "Did someone finally teach her how to wash clothes?"

Puzzled, they went on with their day — until they found an envelope in their mail: a bill from their window washer. While they had been away, the windows of their home had been professionally cleaned.

It struck them suddenly and sharply: the neighbor's laundry had always been clean. It was their own dirty windows that had made everything look stained.

How often do we look at the world, at our neighbors, at our own lives — and feel disappointment, frustration or jealousy? How often do we sit in judgment, certain that others are lacking, when in truth it is our own perspective that is clouded?

It may not be the world that needs cleaning. It's may be our windows.

Daily Halacha

May a Person Count the Omer for Friday if He Had Already Recited Arbit?

During the spring and summer months, many people have the custom to accept Shabbat and recite Arbit before sundown on Friday afternoon. The question arises as to whether a person who follows this practice may count Friday's counting of Sefirat Ha'omer after he recited Arbit. Suppose the individual completed Arbit some 30 minutes or so before sundown, and then he remembered that he did not count the Omer on Thursday night or during the day on Friday. On the one hand, we might contend that since the sun has not set, the day has not ended and he may therefore still count Friday's counting. On the other hand, he had already prayed the Friday night Arbit service and accepted the onset of Shabbat, effectively declaring that Friday had ended and Shabbat has already begun. Perhaps, then, he can no longer count Friday's counting.

The Zera Emet (work of responsa by Rabbi Yishmael Ha'kohen of Modona, Italy, 19th century) addressed this question and ruled that a person in such a case should count the Omer before sundown without reciting a Beracha. Then, that night, he may count as usual with a Beracha. He compares this case to the Halacha cited in the Shulhan Aruch from the Terumat Ha'deshen (work by Rabbi Yisrael Isserlin, 1390-1460) regarding a person who cannot remember whether or not he counted on one of the days of the Omer. The Shulhan Aruch rules that such a person may continue counting with a Beracha, despite the possibility that he had missed a day of counting. (If a person knows definitively that he missed a

day of counting, he can no longer count with a Beracha.) The Zera Emet extends this ruling to the case described above. After a person recited Arbit before sundown on Friday, it is uncertain whether or not he may still count the Omer. Therefore, he should count without a Beracha, and then his situation is no different than that of a person who simply cannot remember whether or not he counted on a given day. As such, he may resume counting with a Beracha after dark on Friday night.

This is the view accepted by Hacham Ovadia Yosef, in his work Yabia Omer (vol. 4).

Summary: If a person recited Arbit before sundown on Friday, and then realized that he had not counted the Omer that day, he should count before sundown without reciting a Beracha. He may then resume counting with a Beracha, as usual, that night.

La Paracha En Français

La gravité du péché de médisance

« Voici quelle sera la règle imposée au lépreux (...) » (Vayikra 14, 2)

Cette semaine, nous lisons le passage concernant le lépreux, et le Sifté 'Hakhamim rapporte (Vayikra 13, 46) qu'il doit son nom de metsora à ce qui est malheureusement son passe-temps favori : motsi chem ra (la diffamation). Rachi (sur Vayikra 13, 46) explique, en s'appuyant sur l'interprétation de nos Maîtres (Arakhin 16b) : « Quelle différence distingue-t-elle le lépreux des autres personnes atteintes par une impureté pour qu'il lui faille demeurer dans l'isolement ? Du fait qu'il a séparé par la médisance le mari de sa femme et l'homme de son prochain, il

devra lui aussi être tenu à l'écart. » Quiconque proférait du la-chone hara se voyait alors frappé de lèpre à l'instar de Myriam, pour ne citer qu'elle.

Il convient ici de rappeler la gravité que représentait la punition de la lèpre. Comme l'indique la Guémara (Nédarim 64b), « quatre individus sont considérés comme morts : le pauvre, le lépreux, l'aveugle et celui qui n'a pas d'enfants ».

Cette affirmation demande explication : si l'on peut comprendre que le pauvre, l'aveugle ou celui qui n'a pas d'enfants soient considérés comme tels, il est plus difficile de comprendre l'inclusion du lépreux dans une telle catégorie. En effet, il ne manque apparemment de rien, puisqu'il a des enfants, de l'argent, dispose de capacités physiques normales ; il semble profiter de la vie. Que lui manque-t-il donc pour qu'il soit classé parmi les plus malheureux ?

L'explication est que le lépreux s'est vu quitté par la Présence divine ; il est en quelque sorte rejeté par Hachem, Qui est la Source de vie. Il est tenu à l'écart du campement, ainsi que l'impose Hachem (cf. Vayikra 13, 46), Qui lui transmet ainsi le message qu'il est indésirable devant Lui. Aussi, tout ce qu'il peut par ailleurs posséder ne pourrait compenser ce rejet, comparable à la mort.

Cela souligne la gravité de la médisance, qui, loin d'être un acte anodin, a en fait des répercussions dramatiques. Je voudrais à ce propos vous rapporter un incident qui m'a profondément choqué : j'étais à New York quand je reçus la visite d'un homme que je connaissais depuis plusieurs années. « Je suis venu me séparer de vous, car je ne sais pas si je vous

reverrai, m'annonça-t-il de but en blanc. »

Interloqué, je lui demandai des explications, et il me confia alors qu'il était atteint de la maladie dont on préfère taire le nom, et que les spécialistes ne lui donnaient plus que quelques semaines à vivre, tout au plus quelques mois. Je lui expliquai qu'il ne devait pas désespérer et garder foi en une délivrance qui pourrait survenir prochainement. Mais il affirma qu'il sentait sa fin proche et voulait que je prie en sa faveur.

Cette demande me glaça le sang, surtout lorsqu'il insista pour que je prie afin que Hachem soit miséricordieux avec lui et ne garde pas le souvenir de toutes les fautes qu'il avait commises. Soudain, il éclata en sanglots et se mit à confesser ses péchés : « Malheur à moi ! dit-il. Malheur à mon âme ! Quelle honte m'attend dans le Monde de Vérité ! »

Quel choc ! C'étaient, presque mot pour mot, les mêmes paroles que le Gaon de Vilna prononça juste avant sa mort. Il avait alors souligné que le Guéhinam, c'est la honte que l'homme ressentira le jour du jugement face à ses fautes.

Je demandai alors à cet homme pourquoi il n'avait pas pensé à cela des années auparavant, avant de tomber malade. Il n'avait aucune réponse à me donner.

Mais nous connaissons en fait la réponse : un homme plongé dans les vanités de ce monde ne voit pas la vérité : ses envies forment un écran qui la lui masque. Il ne voit que les honneurs, la beauté, l'argent. Ce n'est que lorsque l'heure de sa mort approche qu'il commence à la percevoir, du fait du sentiment d'impuissance qu'elle suscite.

Cette leçon est aussi celle que la lèpre évoque. Du fait de son

isolement absolu, le lépreux est comparable au mort. N'ayant aucune compagnie, il en vient logiquement à se remettre en question, en méditant au jour où il se retrouvera dans la solitude de la tombe.

Les ouvrages saints précisent par ailleurs que la prière du méditant ne peut s'élever, car il y a un écran le séparant d'Hachem. C'est comme s'il adressait ses prières aux arbres et aux pierres, tel un idolâtre, si bien que toutes ses suppliques se dirigent finalement vers les puissances impures, ce pour quoi il devra rendre des comptes...

Reflexion Semanal

El elixir de la vida

(Por Rav Avraham Twerski@aish-latino)

Si una persona tuviese en la piel de su carne... afección de tzaraat (Vaikrá 13:2)

El Talmud es muy claro respecto a que la aflicción de *tzaraat* (cuya naturaleza exacta nos es desconocida) es un castigo por hablar *lashón hará*, hablar negativamente de otra persona.

En este versículo, la palabra hebrea que la Torá usa para "persona" es *Adam*. Hay muchas otras palabras hebreas para "persona": *enosh*, *ish*, *guever*. Los escritos éticos señalan que cada una de ellas se refiere a un nivel espiritual, y *Adam* representa el nivel más elevado. Por lo tanto, debemos entender por qué la Torá eligió la palabra *Adam* para la persona afectada con *tzaraat*.

El Jafetz Jaim dijo que la yuxtaposición de esta porción de la Torá con la de la porción anterior que habló sobre los animales no kasher nos enseña que las personas que pueden ser meticulosas respecto a lo que entra en su boca, deben ser igualmente escrupulosas respecto a

lo que sale de sus bocas. Hay pecados que una persona observante de la Torá nunca cometerá, pero en lo que respecta a *lashón hará*, es rara la persona que está a salvo de este pecado (Bava Batra 164b). Por lo tanto, incluso una persona espiritual, *Adam*, es vulnerable al *lashón hará*.

El Midrash cuenta que un vendedor ambulante iba por las calles gritando: "¿Quién desea comprar un elixir de vida?" Rabí Ianai, que estaba absorto en su estudio de la Torá, pidió ver su mercadería. El vendedor ambulante le dijo: "No tengo nada para ti". Ante la insistencia de Rabí Ianai, el vendedor ambulante sacó un Libro de Salmos y le mostró el versículo: "¿Quién es la persona que desea la vida y ama los días para ver el bien? Guarda tu lengua del mal y tus labios de palabras engañosas" (Salmos 34:13-14). Entonces Rabí Ianai dijo: "Toda mi vida he recitado este Salmo, pero nunca lo entendí hasta que este vendedor ambulante me lo señaló" (Vaikrá Rabá 16:2).

Este Midrash ha desconcertado a muchos estudiosos de la Torá. ¿Qué hay en estos versículos que Rabí Ianai nunca antes había comprendido? Las palabras del Salmo no podrían ser más claras: Cuidar la lengua de *lashón hará* conduce a una larga vida.

Quizás podemos entenderlo examinando la declaración talmúdica respecto a que el remedio para el *lashón hará* es el estudio de la Torá (Arajin 15b). Varios comentaristas preguntan: ¿En qué sentido el estudio de la Torá es una penitencia para el *lashón hará*? De acuerdo con la ley judía, si ofendes a alguien es esencial enmendar el asunto con esa persona y pedirle disculpas. La respuesta es que no es el estudio de la Torá en sí lo que constituye la penitencia. Más bien, el estudio de la Torá le permitirá a la persona comprender la gravedad del *lashón hará* para que haga lo que sea necesario para ser perdonado.

La gravedad del *lashón hará* podemos verla en el episodio de Iosef y sus hermanos, provocado porque Iosef habló negativamente de ellos (Génesis 37:2), y con lo que ocurrió con la profetisa Miriam cuando

habló indebidamente de Moshé (Números 12:1-10). Hasta el día de hoy sufrimos las consecuencias del *lashón hará* que los espías dieron a Moshé (Ibíd. 13:31-32). Esto debería hacernos tomar consciencia del alcance que pueden tener los efectos del *lashón hará* y de lo diligentes que debemos ser para hacer la *teshuvá* adecuada.

Si bien la mitzvá de estudiar Torá es extraordinariamente grande (Shabat 127a), el Talmud señala que la Torá puede ser un arma de doble filo. "Si uno tiene méritos, la Torá puede ser un elixir de vida; si no tiene méritos, la Torá puede ser un veneno mortal" (Ioma 72b). ¡Qué palabras profundas! Si no se la usa correctamente, la Torá puede ser destructiva.

El impacto del habla despectiva depende del carácter el orador. Si una persona poco creíble hace un comentario negativo sobre alguien, es probable que la gente lo desestime como tonterías sin valor. Sin embargo, si el que habla es una persona de prestigio, un erudito cuya opinión tiene cierto peso, la actitud hacia sus palabras es: "Si él lo dice, debe ser verdad. Él sabe de lo que habla". Cuanto más erudita es la persona y mayor su estima, más en serio se toman sus palabras.

El Baal Shem Tov enseñó que toda cualidad de carácter humana puede aprovecharse. ¿Pero qué hay respecto a la vanidad? Es una cualidad tan abominable que aleja a la Presencia Divina (Arajin 15b). ¿Cómo puede tener la vanidad una aplicación positiva?

Podemos ver que incluso la vanidad puede tener un rasgo redentor. Antes de hacer un comentario negativo sobre una persona, no seas humilde. No pienses que eres una persona insignificante a cuyas palabras nadie le presta atención. Este es el momento en el cual la vanidad temporalmente puede ser útil. "Debo tener cuidado con lo que digo. Lo más probable es que la gente no tome mis palabras a la ligera. Soy una persona importante y mis palabras pueden tener un gran impacto".

Cuanto más Torá tiene la persona, más debe cuidar lo que dice. Las

palabras de un estimado erudito de la Torá se toman muy en serio. Si él habla negativamente de alguien, permite que su erudición de la Torá se convierta en una fuerza negativa. El Midrash dice que el *lashón hará* destruye a tres personas: al que habla, al que le habla y a aquél de quien se habla (Devarim Rabá 5:10). Si la sabiduría de la Torá da credibilidad a nuestro *lashón hará*, se convierte realmente en un "veneno mortal".

El hombre que vendía el "elixir de la vida" no era un ignorante. Él intentaba enseñar *musar*, desarrollo personal. Él no pensó que un gran estudioso de la Torá como Rabí Ianai necesitara sus enseñanzas. Cuando le dijo a Rabí Ianai que sus enseñanzas sobre *lashón hará* no eran relevantes para los eruditos de la Torá, Rabí Ianai respondió: "No sabía que la gente tuviera esa impresión equivocada. Por el contrario, los eruditos de la Torá son quienes necesitan ese elixir de vida, porque la Torá sólo tiene valor si uno es virtuoso. La negligencia por parte de un erudito de la Torá, especialmente al hablar *lashón hará*, puede distorsionar gravemente el valor de la Torá.

Podemos librarnos del *lashón hará* si incorporamos la segunda mitad del versículo: "Ama los días para ver el bien". En su plegaria matutina introductoria, Rabí Elimelej de Lizshank dice: "Ayúdanos a ver lo bueno en nuestros semejantes y no sus defectos".

Si nos concentramos en buscar lo bueno de la gente, no tendremos necesidad de hacer comentarios negativos sobre nadie.

Nahalot

Nahala of Rabbi Yeshayah Steiner of Kerestir

the 3rd of Iyar

Grand Rabbi Yeshaya Steiner of Kerestir (1851 – Iyar 3, 1925), was the founder of the Kerestirer Hasidic dynasty.

He was born in 1851 in the town of Zboró, Hungary, today Zborov, Slovakia. When he was 3 years old, his father died. At the age of 12, his mother sent him to study in Hungary by Rabbi Tzvi Hirsh of Liska the author of *Ach Pri Tevua*. When he died and his son-in-law Rabbi Chaim Friedlander author of *Tal Chaim* succeeded him, Yeshaya started travelling to Rabbi Chaim Halberstam of Sanz. After the death of Rabbi Chaim of Sanz, he became a disciple of Rabbi Mordechai of Nadvorna. The Nadvorner Rebbe suggested that he move to the town of Kerestir, in Hungary,

In Kerestir he became a Hasidic Rebbe and became known as a miracle worker.[1] In 1925 he was succeeded by his son Avraham.

Reb Yeshaya had two residences one at 65 Kossuth Ut. and one that he used when he would seek seclusion or if there was an overabundance of guests he would go to his other house on 3 sijos koz.

His image is used as an amulet by those Jews who believe that it wards away mice and offers protection against misfortune

May the merit of the tzadik Rabbi **Yeshaya Steiner** of Kerestir protect us all . Amen



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