



# במדבר

SHABBAT MEVARECHIM  
SHABBAT KALAH - DERECH ERETZ  
RABBI DAVID ELMALEH

29th of Iyar  
May 16<sup>th</sup> 2026  
CANDLE LIGHTING 7:41pm  
Shabbat Ends at 8:41pm



THE BOOK OF  
TRANSITION

SACRIFICE FOR TORAH

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THIS WEEK BULLETIN HAS BEEN KINDLY SPONSORED LEILUY NISHMAT

מרים בת בילה ז"ל & שלמה בן יעקב ז"ל



Join The Daily Halachot!



General Hechal Shalom

# SCHEDULE

בס"ד



Daily zmanim - May to June 2026 / תשפ"ו סיון חודש - ימים היום

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May / June 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	סיון תשפ"ו		
17 Sun	9:13	9:17	8:38	8:00	6:36	5:12	1:51	1:17	11:02	9:55	9:19	9:17	6:34	5:48	5:21	5:17	יא ראשון
18 Mon	9:14	9:18	8:39	8:01	6:36	5:12	1:51	1:17	11:02	9:55	9:19	9:17	6:34	5:48	5:21	5:17	יב שני
19 Tue	9:14	9:19	8:40	8:01	6:37	5:13	1:51	1:17	11:02	9:54	9:18	9:16	6:33	5:47	5:20	5:16	יג שלישי
20 Wed	9:15	9:19	8:40	8:02	6:37	5:13	1:51	1:17	11:02	9:54	9:18	9:16	6:33	5:47	5:20	5:15	יד רביעי
21 Thu	9:15	9:20	8:41	8:02	6:38	5:13	1:52	1:17	11:02	9:54	9:18	9:16	6:32	5:46	5:19	5:15	טו חמישי
22 Fri	9:16	9:21	8:41	8:03	6:38	5:14	1:52	1:17	11:02	9:54	9:18	9:16	6:32	5:46	5:19	5:14	טז ששי
23 Sha	9:16	9:21	8:42	8:03	6:39	5:14	1:52	1:17	11:02	9:54	9:18	9:15	6:32	5:45	5:19	5:14	יז שבת
24 Sun	9:17	9:22	8:43	8:04	6:39	5:14	1:52	1:17	11:01	9:54	9:18	9:15	6:31	5:45	5:18	5:13	יח ראשון
25 Mon	9:17	9:23	8:43	8:04	6:39	5:15	1:52	1:17	11:01	9:54	9:18	9:15	6:31	5:44	5:18	5:13	יט שני
26 Tue	9:18	9:23	8:44	8:05	6:40	5:15	1:52	1:17	11:01	9:53	9:17	9:15	6:31	5:44	5:18	5:12	כ שלישי
27 Wed	9:18	9:24	8:44	8:05	6:40	5:15	1:52	1:17	11:01	9:53	9:17	9:15	6:30	5:44	5:17	5:12	כא רביעי
28 Thu	9:19	9:25	8:45	8:06	6:41	5:16	1:52	1:17	11:01	9:53	9:17	9:14	6:30	5:43	5:17	5:11	כב חמישי
29 Fri	9:19	9:25	8:45	8:06	6:41	5:16	1:53	1:18	11:01	9:53	9:17	9:14	6:30	5:43	5:17	5:11	כג ששי
30 Sha	9:20	9:26	8:46	8:07	6:41	5:16	1:53	1:18	11:01	9:53	9:17	9:14	6:30	5:43	5:17	5:11	כד שבת
31 Sun	9:20	9:27	8:47	8:07	6:42	5:17	1:53	1:18	11:01	9:53	9:17	9:14	6:30	5:42	5:17	5:10	כה ראשון
1 Mon	9:21	9:27	8:47	8:08	6:42	5:17	1:53	1:18	11:01	9:53	9:17	9:14	6:29	5:42	5:16	5:10	כו שני
2 Tue	9:21	9:28	8:48	8:08	6:43	5:17	1:53	1:18	11:02	9:53	9:17	9:14	6:29	5:42	5:16	5:10	כז שלישי
3 Wed	9:22	9:28	8:48	8:09	6:43	5:18	1:54	1:18	11:02	9:53	9:17	9:14	6:29	5:42	5:16	5:09	כח רביעי
4 Thu	9:22	9:29	8:49	8:09	6:43	5:18	1:54	1:18	11:02	9:53	9:17	9:14	6:29	5:42	5:16	5:09	כט חמישי
5 Fri	9:22	9:29	8:49	8:09	6:44	5:18	1:54	1:19	11:02	9:53	9:17	9:14	6:29	5:42	5:16	5:09	ל ששי
6 Sha	9:23	9:30	8:50	8:10	6:44	5:19	1:54	1:19	11:02	9:53	9:17	9:14	6:29	5:41	5:16	5:09	יא שבת
7 Sun	9:23	9:30	8:50	8:10	6:45	5:19	1:54	1:19	11:02	9:53	9:17	9:14	6:29	5:41	5:16	5:09	יב ראשון
8 Mon	9:24	9:31	8:50	8:11	6:45	5:19	1:54	1:19	11:02	9:54	9:18	9:14	6:29	5:41	5:16	5:09	יג שני
9 Tue	9:24	9:31	8:51	8:11	6:45	5:20	1:55	1:19	11:02	9:54	9:18	9:14	6:29	5:41	5:16	5:09	יד שלישי
10 Wed	9:24	9:32	8:51	8:11	6:46	5:20	1:55	1:20	11:02	9:54	9:18	9:14	6:29	5:41	5:16	5:08	טו רביעי
11 Thu	9:25	9:32	8:52	8:12	6:46	5:20	1:55	1:20	11:02	9:54	9:18	9:14	6:29	5:41	5:16	5:08	טז חמישי
12 Fri	9:25	9:33	8:52	8:12	6:46	5:20	1:55	1:20	11:03	9:54	9:18	9:14	6:29	5:41	5:16	5:08	יז ששי
13 Sha	9:25	9:33	8:52	8:12	6:47	5:21	1:56	1:20	11:03	9:54	9:18	9:14	6:29	5:41	5:16	5:08	יח שבת
14 Sun	9:26	9:33	8:53	8:13	6:47	5:21	1:56	1:20	11:03	9:54	9:18	9:14	6:29	5:41	5:16	5:08	יט ראשון
15 Mon	9:26	9:34	8:53	8:13	6:47	5:21	1:56	1:21	11:03	9:54	9:18	9:15	6:29	5:41	5:16	5:08	כ שני

Monday (Jun 15) 6:46 AM + 16 חודש תמוז: חלקים 16 **You text us, you get zmanim! > Send a text to (516) 261-6262**

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## Shabbat Schedule

- Shir Hashirim 6:30pm
- Minha 6:45pm
- Candle Lighting: 7:41pm**
- Shaharit Netz Minyan 5:35am
- Shaharit: 8:45am
- Kids Program (6-9yr) 10am**
- NEW! Kids Kiddush. 11am**
- Zeman Keriat Shema 9:17/9:55am
- New Girls Program: 5:30pm**
- Boys Program: 6:20pm**
- Shiur: 6:20pm
- Minha: 7:20pm
- Followed by Seudat Shlishit & Arvit
- Shabbat Ends: 8:41pm**
- Rabbenu Tam 9:12pm

## Mazal Tov:

We would like to wish a Hearty Mazal Tov to our Dear Mr. & Mrs. Max Aquinin on the Bar Mitzva of Their Dear Son Sady. They should see him grow in Torah, Chupah, Ulmas-sim Tovim Amen!

Mazal Tov to Mr. & Mrs. Saadia Aquinin & Mr. & Mrs. Marcos Kadoch & the Families.

## Announcement:

Shavuot is Thursday Night.

## 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 5:55am
- Shaharit #2 Hodu 8:30am
- Minha & Arvit 6:25pm

### Monday To Thursday

- Shaharit 5:55am
- Beki'im Bahalacha 7:10am
- Business Halacha 7:35am
- Kinyan Masechta 7:45am
- Daf Yomi 8:00am
- Shaharit #2 Hodu 8:00am
- Hok LeYisrael 8:50am
- Minha & Arvit 6:25pm
- Shiurim 6:55pm
- KOLLEL 8:30pm



HECHAL SHALOM

SPECIAL GUEST SPEAKER

# WOMEN'S SEUDAT SHELISHIT CLASS

ON

# Shavuot

Join us for an inspiring class and  
a dairy buffet **in honor** of Shavuot!



AT THE HOME OF  
*Rabbanit Miriam Elmaleh*  
400 93RD ST, SURFSIDE



GUEST SPEAKER:

*Esther Anton*



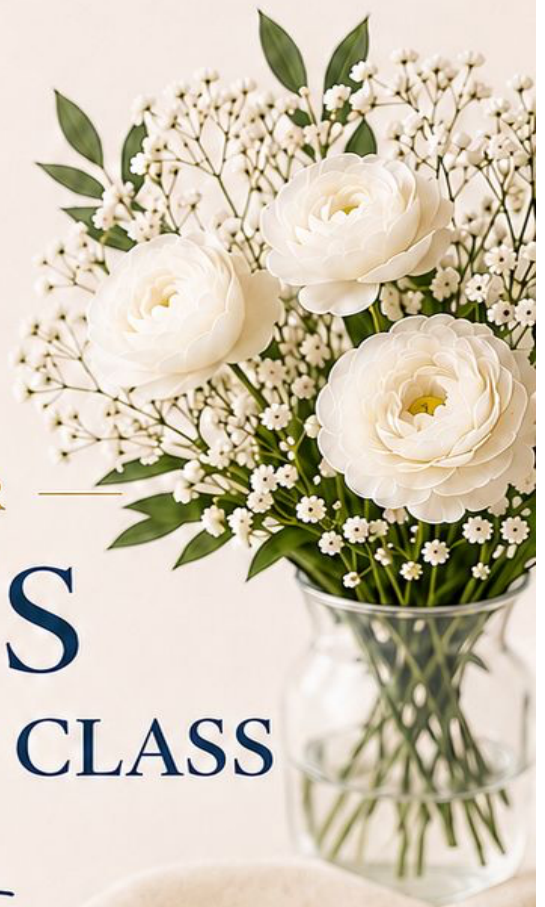
SHABBAT,  
MAY 16<sup>TH</sup>



6:45 PM



SPONSORSHIPS AVAILABLE!



**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



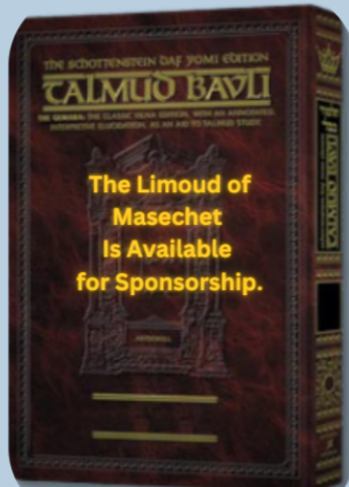
This year learning of the Daf Yomi has been generously sponsored by:

**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. Max Aquinin** in honor of their dear son **Sady's Bar Mitzva ! Mazal Tov!**
- **This Week's Netz Kiddush** is available for sponsorship!
- **This Week's Seudat Shelishit** is available for sponsorship!
- **This Week's Breakfast** has been kindly sponsored by **Mr. & Mrs. Frank Taieb** in memory of his dear father **Moshe Ben Simcha 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:** Sun. - Thurs. Mornings (Rabbi Elmaleh)
- Hok LeIsrael:** 8:50am Sun. - Fri. (Rabbi Zafrani)
- Kinyan Hamasechta:** Every Weekday morning. (Rabbi Elmaleh)
- Semichat Chaver:** Tuesday Evenings. (Rabbi Elmaleh)

## The Board of Directors:

*Mr. Eytan Ohayon (President)*

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

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

## Refuah Shelema List

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

- **5<sup>th</sup>:** Sara Benmergui
- **6<sup>th</sup>:** Moshe Haim Benmergui
- **7<sup>th</sup>:** Mrs. Sharon Benmergui
- **12<sup>th</sup>:** Noa Ferrier
- **13<sup>th</sup>:** Noa Yacout Becker
- **15<sup>th</sup>:** Mrs. Luna Benhayoun
- **16<sup>th</sup>:** Devorah Benmergui
- **18<sup>th</sup>:** Mr. Ori Michael
- **19<sup>th</sup>:** Mrs. Regina Allouche  
Mrs. Nicole Bouhadana  
Mr. Isaac Cohen
- **20<sup>th</sup>:** Mr. Netanel Yizhak Perez
  
- **26<sup>th</sup>:** Dr. Ari Benmergui  
Mrs. Morgan Naomi Ferrier
- **27<sup>th</sup>:** Mr. Daniel Cohen  
Mrs. Silvia Cohen  
Mr. Joseph Maya



## Happy Anniversary To:

- **27<sup>th</sup>:** Mr. & Mrs. Vidal & Raquel Benarroch



## Nahalot of Sivan:

- **2<sup>nd</sup>:** **Leah Gad Bat Batshevah Cohen z"l**  
(Grandmother of Mr. Albert Gad)
- **4<sup>th</sup>:** **Chana Bat Tammar Elmechly z"l**  
(Mother of Mr. Raphael Ammar)
- **5<sup>th</sup>:** **Oro Belecen Bat Clara z"l**  
(Grandmother of Mr. Albert Belecen)  
**Isaac Lasry Bar Sara z"l**  
(Uncle of Sr. Moises Benmergui)  
**Simha Edery Bat Hola z"l**  
(Grandmother of Rabbi David Elmaleh)
- **6<sup>th</sup>:** **Robert Houttou Bsiri Ben Esther Assous z"l**  
(Grandfather of Mr. Stephane Bsiri)
- **7<sup>th</sup>:** **Shalom Gibly Ben Fortuna z"l**  
(Friend of Mr. Stephane Bsiri)  
**Esther Sultan Bat Cota z"l**  
(Mother of Mr. Isaac Sultan)

- **11<sup>th</sup>:** **Feige Bat Perle z"l**  
(Aunt of Mr. Amichai Shoshan)
- **13<sup>th</sup>:** **Cota Cohen Bat Clara z"l**  
(Mother of Mr. David Cohen)
- **16<sup>th</sup>:** **Alegria Bat Simha z"l**  
(Great Aunt of R. D. Elmaleh)
- **20<sup>th</sup>:** **Shelomo Kamhazi Bar Yaakov z"l**  
(Father of Mr. Jacky & Alberto Kamhazi)  
**Elsa Bat Alicia z"l**  
(Mother of Mrs. Silvia Cohen)  
**Moshe Maurice Moyal Ben Djamila Sadoun z"l**  
(Uncle of Mrs. Jeannine Furhmann)
- **25<sup>th</sup>:** **Hillel Edery Bar Yosef Amram z"l**  
(Uncle of R. D. Elmaleh)  
**Esther Mamane Bat Simha z"l**  
(Mother of Mr. Habib Mamane)

## Weekly Inspiration

### The Book of Transition

(Rabbi Eli Mansour)

The Midrash teaches that the five Humashim – the books that comprise the Torah – are alluded to in the opening verses of the Torah, which tell of the creation of light on the first day of the world's creation. The word "Or" (light) appears five times in these verses, and they parallel the five Humashim.

It follows, then, that the fourth Humash – the Book of Bamidbar, which we begin reading this Shabbat – corresponds to the fourth instance of the word "Or" in these verses: "Va'yabdel Elokim Beh Ha'or U'ben Ha'hoshech" – "G-d separated between light and the darkness" (1:4). What might be the connection between the Book of Bamidbar and the "separation" between light and darkness?

The Netziv (Rav Naftali Zvi Yehuda Berlin of Volozhin, 1816-1893) offers a fascinating answer, by explaining the primary theme of Sefer Bamidbar. This book, he writes, traces Beneh Yisrael's transition from a miraculous existence to a natural existence. The book begins at Mount Sinai, in the desert, where Beneh Yisrael relied on G-d's miracles in order to survive. They received the manna from the heavens, and water from a supernatural well that accompanied them as they traveled. The Ananeh Ha'kabod ("clouds of glory") protected them from the elements and from enemy attack. Beneh Yisrael journeyed for forty years in a region that was ordinarily uninhabitable, under Hashem's miraculous care and protection.

At the end of Sefer Bamidbar, Beneh Yisrael find themselves on the border of the Land of Israel, nearly ready to cross into the land. There they would live a natural existence – fighting wars against enemies, growing crops, building cities, and developing an economy. Of course, this natural existence would require G-d's intervention; even when leading a natural lifestyle, nothing can succeed without Hashem's help. But once they crossed into the land, Beneh Yisrael were no longer cared for miraculously; they lived in accordance with the laws of nature.

This is why at the end of the Book of Bamidbar, Beneh Yisrael take up arms and fight wars. They begin preparations for the battles to conquer the land, and for the division of the land. After living a miraculous existence for forty years, they now needed to transition to a natural mode of existence.

The Netziv explains that this is why Sefer Bamidbar is associated with the "separation" between light and darkness. Light symbolizes G-d's open miracles, which make His control of the world unmistakably clear and evident. By contrast, darkness symbolizes the veil of the natural world, which conceals the Hand of Providence. When nature follows its course, we do not see Hashem, though we must firmly believe that He controls all events, random and natural as they might outwardly seem. Just as darkness makes it difficult to see that which we know exists, nature makes it difficult to see Hashem's control and governance, but we know that He is behind everything and orchestrating everything that happens. Hence, Sefer Bamidbar is associated with the distinction between light and darkness – because it signifies Beneh Yisrael's transition from a

supernatural existence to a natural one.

The Netziv explains on this basis why the Sages call Sefer Bamidbar "Humash Ha'pekduim" – the "Book of Countings," which later evolved into the name, "Numbers." This name refers to two censuses of Beneh Yisrael that were taken in Sefer Bamidbar. We might wonder, why are these events viewed as the primary theme and essence of this book? So much happens in the Book of Bamidbar – why would the Sages focus on the two occasions when the people were counted when choosing a name for this book?

The answer, the Netziv writes, is that the two censuses signify the transition that Beneh Yisrael underwent over the course of this Sefer. The first census was conducted for the purpose of arranging Beneh Yisrael's camp around the Mishkan in the desert, whereas the second was conducted to prepare for the apportioning of the territory of Eretz Yisrael among the tribes. The difference between these two censuses reflects the difference between the "light" and the "darkness," between the miraculous existence in the desert, and the natural existence in Eretz Yisrael. Therefore, this Sefer is indeed "Humash Ha'pekudim," a book of "countings," because the two countings demonstrate the transition that constitutes the essence of this book, the transition from the miracles of the desert to life in Eretz Yisrael, where G-d cares for and protects us not overly, but behind the veil of the laws of nature.

### Sacrifice for Torah

(Rabbi Joey Haber)

The Mishnah in *Pirkeh Avot* (6:4) teaches:

כך היא דרכה של תורה: פת במלח תאכל ומים במשורה תשתה ועל הארץ תישן וחיי צער תחיה ובתורה אתה עמל.

*This is the way of Torah: You eat bread with salt, you drink water in rations, you lie on the ground, and you live a life of distress – and you toil in Torah.*

At first glance, the Mishnah is telling us that the Torah requires us to live in abject poverty. But this is clearly not the case. While it is true that many great Rabbis were very poor, many others were wealthy. And most were somewhere in the middle between very poor and very rich. Certainly, most Torah scholars today sleep in comfortable beds, not on the floor, and eat far more than bread with salt. What, then, does this Mishnah mean?

The answer brings us back seven weeks – to the celebration of Pesach.

The Alter of Kelm raises the question of why Hashem needed to rush *Beneh Yisrael* out of Egypt so frantically, such that their dough didn't have time to rise, and they ended up baking matzah. They spent hundreds of years in Egypt – they couldn't stay there an extra half-hour so they could have proper bread? Why did Hashem find it necessary to have them chased out so quickly?

The Alter of Kelm answered that this was necessary to teach us a vitally important lesson – that in order to succeed as Hashem's nation, we need to be prepared to eat "matzah," to sacrifice luxuries, to live with just the basics.

The Torah demands מסירות נפש – self-sacrifice. In order to excel as a Torah Jew, a person needs to be prepared to forego

comforts and luxuries, and to show his commitment even when the circumstances are far less than ideal.

This is the meaning of the Mishnah. It is not telling us that we need to suffer in order to live a Torah life. Rather, it is telling us that we must be prepared to sacrifice for Torah, that living a Torah life requires us to do things that are difficult, that are uncomfortable, that are inconvenient, that are unpopular, that are challenging.

It is wonderful to attend a Torah class with several hundred other like-minded community members in a comfortable, air-conditioned shul at 8pm when one has a free evening. Every single person who does so should be commended, and I have nothing but praise for all of them. But – this is not how greatness is achieved. One achieves greatness by displaying commitment when it's difficult. When a person maintains his Torah learning schedule even when he's had a very hard day, when he didn't get a good night's sleep, when the material is difficult or the speaker isn't at his best. One achieves greatness when his friends are getting together for an event that he knows is inappropriate, so he does not go.

Of course one should learn Torah and perform *mitzvot* when it's convenient. But in order to fully actualize our potential, we need to be ready to learn Torah and perform *mitzvot* even when it's not convenient, when it's challenging, when it requires struggle and sacrifice.

This is why the Torah was given in a desert – to teach us that we must be committed to Torah even under "desert" conditions, when we don't have our usual

comforts and conveniences, when things are difficult. This is how greatness in Torah is achieved.

After my father zt"l passed away, we came across one of his books. He owned hundreds upon hundreds of books, but this one was very special. When he was already very sick, he asked for this book, and one of my nephews bought it for him. After he passed away, we saw that the book had been read through – and it had numerous handwritten notes on the margins. On some pages, there were stains of blood, apparently from the times when he learned the book after receiving an injection or IV infusion in his hand.

This is what the Mishnah was talking about. This is מסירות נפש for Torah – learning Torah intensely even when this is challenging.

Of course there is nothing wrong with learning under comfortable conditions, in a comfortable room, with heat or air conditioning, when we are well fed, after a good night's sleep, feeling healthy, and in good spirits. But in order to truly excel, we must be prepared to devote ourselves to Torah even when we find ourselves in a "desert," in difficult circumstances.

As Shavuot approaches, let us all choose one thing we are willing to do for Torah even though it is difficult, one challenge we are willing to take upon ourselves for Torah. We will then be able to truly say that we earned the great privilege of standing on Shavuot morning and receiving the Torah from Hashem anew.

**Colors of the Army**  
(Samy Maya)

One of the fascinating concepts found throughout Tanach and the writings of Hazal is that the Hebrew letters א and ע are often interchangeable. Yet despite their similarity in sound, they represent two very different worlds.

The א represents the hidden unity of אין סוף, the Infinite One. It is a silent letter that symbolizes the concealed spiritual reality that exists beneath the surface of creation — the oneness of Hashem that cannot be grasped through ordinary physical perception. The ע, however, is the letter of עין, the eye. It represents the world of sight, form, and appearance. Unlike the silent aleph, the ayin is rooted in what can be seen and observed.

This distinction is reflected within the very words themselves. אין, beginning with an aleph, refers to that which is hidden, beyond sight and comprehension, while עין refers specifically to vision and perception. The aleph points toward the invisible spiritual source; the ayin toward the visible manifestation that emerges from it.

Even their gematria express this contrast. The א carries the value of one, representing absolute unity and singularity. The ע carries the value of seventy, representing the seventy nations that symbolize multiplicity and diversity of creation spread throughout the physical world.

The Torah states that Hashem clothed Adam and Hava in כתנות עור, garments of skin. Yet Bereshit Rabbah (20:12)

teaches that in the Sefer Torah of Rabbi Meir, the word was written not with an ayin, but with an aleph: כתנות אור, garments of light. Before the primordial sin, Adam and Hava existed in a state where the soul illuminated the body so transparently that their very physical existence radiated spirituality and the Divine light openly shined. They were clothed in אור, light itself. But after the sin, that light became concealed. The אור became עור. Light became skin. The עור, beginning with the ayin, became the physical manifestation of our inner אור, beginning with the letter aleph.

The same pattern appears elsewhere in the Hebrew language. Take the words אתה, you, and עתה, now. Who you are now at any given moment is only a physical manifestation of who and where you truly are spiritually. You are more than what is here now, the real you is the spiritual.

So too with the words אושר and עושר, happiness and wealth. Pirke Avot teaches us, a truly happy person is the one that is happy with his wealth. True happiness comes when one's spirituality properly relates to the physical blessings Hashem has given him. Wealth alone does not create happiness; rather, spiritual happiness transforms physical wealth into blessing.

Another example is אם and עם, mother and nation. A nation is ultimately shaped by the spiritual foundations implanted within it by its mothers.

In all these examples, the ayin version of the word represents the outer and physical manifestation of the inner and spiritual aleph version of the word.

Perhaps nowhere is this idea more beautifully illustrated than in this week's perasha and the Torah's description of the armies that Hashem commanded to be formed in the Midbar. The Torah's word for army is צבא. A true army is not merely a gathering of individuals. It is a structured multiplicity unified by a single source and purpose. It is therefore fitting that the word contains an א — the letter of unity. Also, just as the word אין describes something hidden and concealed from sight, so too an army represents the hidden ambitions of a nation. Behind every military structure lies an unseen philosophy, a deeper cause for which it fights.

The צבא of Israel in the Midbar was unlike any other army in history. Its purpose was not conquest. This army was unified by One Source, Hashem and it represented the hidden Divine mission of Hashem unfolding within the world.

Alongside the word צבא, Sefer Bemidbar repeatedly emphasizes its parallel word, צבע — color.

Color is the realm of the eye. It is visible, expressive, and external. Unlike the hidden unity represented by the aleph, color represents multiplicity, diversity, and individuality. It is the perceived, not hidden, version of the word.

Each tribe had its own color scheme on its flag. The greatness of the army in the midbar was not that everyone became identical. It was that every individual color became harmonized into a single Divine mission.

The צבע — the visible colors and distinctions of the tribes — became the physical revelation of the deeper spiritual צבא of Hashem.

And the same remains true for every Jew today. The word צבא doesn't always refer to an army of war. HaRav Shimshon Rafael Hirsch writes that even at peace the encampments were called צבא. The Leviim, who didn't go to war, were also in a צבא. The women who gathered gifts for the Mishkan were called הצבאות. We are all different צבע of a greater צבא.

No two souls were created identical. Every person possesses unique strengths, talents, struggles, experiences, and missions. One person reveals Hashem through kindness, another through learning, another through leadership, another through perseverance, another through quiet faith unseen by anyone else.

Perhaps this is the deeper meaning behind the expression "showing one's true colors."

A person's true colors are not superficial traits or external appearances. They are the revelation of the inner Divine agenda and light hidden beneath the surface — the אור concealed within the עור.

When a Jew reveals those true colors in the service of Hashem, his individual צבע becomes part of the eternal צבא of Hashem.

## Food for Thought

### Tough Love

(Devora Levy @aish)

***Sometimes saying no is the deepest form of love. When holding back matters more than giving.*** Tough love is the language of saying *no* — even when every part of you wants to say yes.

This kind of love doesn't feel warm or comforting in any obvious way. If anything, it can feel like we are pulling ourselves apart from the person we love instead of moving toward them.

And yet, it may be one of the deepest forms of love there is.

It's the parent standing in the kitchen while their toddler is on the floor screaming, kicking, and crying for a full half hour because they were told they can't have another cookie — and the parent doesn't give in, not because they don't care, but because they care enough to teach that life has limits.

A teenager slamming the door after being told no, shouting words they don't mean—but the boundary still stands.

And sometimes, it's the relative of an addict who makes the painful decision to stop rescuing, to stop covering, to stop softening the consequences — even though it may risk the relationship itself.

It's the kind of love that puts everything on the line for the sake of the other, placing you in a deeply vulnerable and uncomfortable position.

Because instead of feeling like connection, it often feels like separation.

So why is this a language of love?

Because real love is not only about giving. It is also about holding back.

### When Love Doesn't Feel Like Love

There are moments in life where love does not feel like love at all.

A toddler being told no and left to cry through a full, exhausting tantrum doesn't feel protected — they feel hurt, frustrated, and alone.

And the same is true in our relationship with G.d.

We are taught that G.d relates to the world through both love and strict judgment — through giving, and through holding back. Through kindness, and through limitation.

But when we are on the receiving end of that limitation, it can feel like loss, pain, and that something is being taken from us.

So it's natural to ask: *How could a kind G.d do this?*

Rebbetzin Tziporah Heller Gottlieb captures this tension with striking honesty. She invites us to look back — not only at the pleasant parts of our lives, but at the full picture:

*"Go back to your childhood... They were chosen because they have the capacity to bring you to the destiny you are meant to reach. Is it always easy? Does every child love every interaction? ... Ask yourself honestly: What did I learn? Did it always feel good?"*

And then she pushes the question further:

*"School. Friends. Minor betrayals. Illnesses. Did they challenge you? Would you be who you are*

— or who you want to be — without them?”

There is something almost uncomfortable about that perspective.

Because it doesn't explain the pain away and pretend it felt good. But it suggests that the moments that didn't feel like love at all may have been part of a deeper form of it — a love that is shaping us, a love that asks something of us, a love that is trying to bring us somewhere, not just make us feel good along the way.

That's what tough love looks like.

### **Being G.dly: Living This Love**

We are taught to emulate G.d— not only in His kindness, but also in His restraint.

And this kind of love shows up in our everyday interactions far more than we realize.

It's in the moment you say no when you know that saying yes would be easier, like telling your child they can't stay up later, even though you're exhausted and it would be simpler to just give in.

It's when you refuse to enable behavior that is harmful, even if it keeps the peace in the short term, like not covering for a spouse who keeps avoiding responsibility, or not lending money again when you know it's feeding a destructive pattern.

It's when you set a boundary, not out of anger, but from clarity and responsibility, like saying, *I love you, but I'm not willing to be spoken to this way*, and following through.

It's choosing the discomfort now instead of the damage later.

And sometimes, we don't even know if we're doing it right.

This kind of love requires a quiet strength. It means being willing to be misunderstood. It means

tolerating someone else's disappointment or anger without rushing to smooth it over. It means holding the line because you care more about what is right than about being liked in the moment.

### **Loving Ourselves This Way**

Tough love is also something we should give to ourselves.

Inside each of us is a part that wants to enjoy, to take, to consume, to relax, to escape. It whispers, *Just this once. It won't matter.*

We are entrusted with a soul that we are responsible for. And caring for that soul doesn't always look like giving it whatever it wants.

Sometimes it looks like saying no.

No, I'm not going to stay in this pattern.

No, I'm not going to give in to this impulse.

No, I'm not going to choose what is easy right now if it takes me further from who I want to be.

And that can feel harsh but it's rooted in deep compassion for your soul's well-being.

Sometimes the greatest act of love is not in what we give but in what we are willing to hold back, because we know ultimately that is what the other truly needs.

## *Kidz Corner*

### **The Sand**

Standing on a beach surrounded by millions of particles of sand, with the crashing waves facing you is a unique scene. Looking down at the individual particles of sand, you ponder about how each and every grain of sand in itself, is worthless and only the

mere fact that there are so many of them together is what forms the floor upon which you are standing.

### **The Stars**

As the sun sets and the horizon darkens, you slowly but surely get to see more and more stars becoming visible in the clear sky above you. The stars too look tiny but they are not insignificant. Each one dazzles and shines reminding you about how in reality it is only their distance which makes them look so small. A single star can easily be bigger than the entire planet Earth, and you are amazed by the contrast between the soft particles of sand beneath your feet and the shining stars twinkling above you in the sky.

### **Responsibility As Part Of A Nation**

These two things, remind you about how Klal Yisroel – which are being counted in this week's Sedra – are compared to both the stars and sand. Both of which are extremely difficult to count – due to their vast numbers. On the one hand you feel like a particle of sand, insignificant, small and humble. A beach and a desert, where sand can be found, are both a Mokom Hefker, an ownerless area, where people tread upon freely symbolising how a person must appreciate his smallness and inspires us to have the right humility. Their value is only due to being together with so many other particles of sand – forming together a beach and a desert. So too, little me, derives value due to being part of Klal Yisroel, all of us compared together to sand, to form one collective body of Am Yisroel.

### **Individuality**

On the other-hand however, we are also compared to stars, which as small as they may

seem, they each have a name, "lechulom besheim yikro" (as Rashi tells us at the beginning of Sefer Shemos). An individual name means it has an individual purpose. Each star is named, each one of us have a name and a unique purpose, and specific tafkid in life.

### The Two Elements

This is true too in a class. On the one hand, we all together form a class, each one if us have the responsibility to ensure we are making sure our beach can be formed with the various particles of sand, all the different boys in the class, which each one of us being humble and not holding ourselves better than anyone else. However, on the other hand each one of us have an individual name, a unique purpose and mission. We look different and have wonderful qualities and talents. We each are a shining star – even though we seem so small.

We should all be zoiche to appreciate our responsibility to the other members of the class and also value our own unique koichos – like sand and like stars – being humble and still shining like stars to bring a nachas ruach to the Reboini Shel Oilem on a daily basis!

## Daily Halacha

### If Staying Up Late Causes One to Wake Up Late

If a person feels alert in the late hours of the night, should he spend that time learning Torah, even if this will likely cause him to wake up late in the morning and miss the final time for

reciting Shema? One might argue that at night, one is not required to take the next morning into account, and since he currently is able to learn Torah, he should do so without worrying about how this might affect the next morning.

In truth, this line of reasoning is entirely incorrect, and it is clear that one must ensure to go to sleep early enough at night to ensure his ability to wake up in time for Shema in the morning. Reading Shema before the final time in the morning constitutes a Torah obligation, and, moreover, it cannot be made up once it is missed. Thus, if a person oversleeps and does not read Shema by the final time, he has neglected a Torah obligation.

Hacham Bension Abba Shaul (Jerusalem, 1924-1998) sharply criticized yeshiva students who stay up late to learn and then oversleep the next morning, noting that they are using the Torah to act contrary to Hashem's will, which cannot possibly be excused. He related that Rav Tzadka Hussin (Baghdad-Jerusalem, 1876-1961) always recited Shaharit at sunrise, but one morning he woke up late, and he decided to pray privately at home, rather than arrive late in the synagogue. He felt that a Rabbi arriving late for the prayer creates a Hilul Hashem – a defamation of G-d's Name – and it is therefore to pray at home under such circumstances. This underscores the impropriety of Torah scholars rising late in the morning. It is far preferable to learn less at night and wake up on time in the morning than to learn until the late nighttime hours and risk waking up late in the morning.

It should be mentioned that there is a famous dispute among the Poskim in calculating the final time for Shema in the

morning. The two opinions are commonly referred to as the view of the Magen Abraham (Rav Abraham Gombiner, Poland, 1633-1683) and the Vilna Gaon (1720-1797). Sephardic practice follows the view of the Magen Abraham, according to which the final time is earlier than according to the Vilna Gaon. Hacham Ovadia Yosef writes that one should not rely on the lenient view of the Vilna Gaon except under extenuating circumstances. Certainly, though, if one missed the time of Magen Abraham, he should ensure to recite the Shema before the time of the Vilna Gaon.

## La Paracha En Français

### Le feu n'a aucun effet sur les anges

**« Et les Léviim camperont autour du tabernacle du Témoignage (...) »** (Bamidbar 1, 53)

La Torah nous décrit (cf. Nombres 1, 52-53 ; 2, 2) l'agencement du campement du peuple juif, divisé en trois camps : celui de la Présence divine, avec en son centre le tabernacle ; ensuite, celui des Léviim ; à partir de là et jusqu'à l'extrémité du camp des drapeaux, dans les quatre directions, s'étendait, par tribus, le camp des Israélites, chacune autour de son drapeau. Ceux qui se trouvaient le plus près de la Chékhina étaient les membres de la tribu de Lévi, à qui avait été confiée la tâche de monter et de démonter le tabernacle à l'occasion des déplacements. C'était l'élite du peuple, à qui ils enseignaient la Torah et les mitsvot, comme il est dit : « Ils enseigneront Tes lois à Yaakov et Ta Torah à

Israël » (Dévarim 33, 10), et c'est pourquoi ils avaient le privilège d'être plus proches du Saint béni soit-Il, ce qui se matérialisait aussi physiquement.

On peut toutefois se demander comment concilier le campement des enfants d'Israël autour du tabernacle avec la notion qu'Hachem est un « feu dévorant » (cf. Dévarim 4, 24). Une telle proximité ne risquait-elle pas de les brûler ? Une telle lumière, inimaginable, ne risquait-elle pas de les aveugler ? On sait pourtant que seul Moché Rabbénou, être de chair et de sang, eut le mérite de pénétrer au cœur du feu sans s'y brûler.

Il me semble que l'on peut répondre de la manière suivante : en Égypte, les enfants d'Israël se trouvaient presque au degré le plus bas, englués qu'ils étaient dans l'impureté ambiante. Mais, lorsqu'ils quittèrent cette contrée, ils s'élevèrent et se purifièrent quelque peu suite aux miracles éblouissants, émanant de la Main divine, dont ils furent témoins. À la mer des Joncs, ils atteignirent un niveau encore supérieur, celui de la prophétie, se purifiant de cette impureté qui s'était « collée » à eux en Égypte. Ainsi que le soulignent nos Sages (Mékhilta), une servante accéda alors à des visions supérieures à celles de Yé'hezkel ben Bouzi, comme celle du char céleste. « C'est mon D.ieu, je veux Lui rendre hommage », dit le verset (Chémot 15, 2), et nos Sages d'expliquer (Sota 11b) que même un fœtus dans les entrailles maternelles vit alors la Chékhina et la pointa en quelque sorte du doigt.

Toutefois, ajoute le Zohar, les enfants d'Israël n'atteignirent le summum spirituel, le niveau d'élévation suprême qu'au moment où ils reçurent la Torah : comme le précise la Guémara (Chabbat 146a), alors qu'ils se tenaient au pied du mont Sinaï,

toute trace d'impureté les quitta et ils atteignirent un niveau de pureté supérieur aux anges, qui les couronnèrent comme leurs maîtres en déposant des couronnes sur leurs têtes (cf. Chabbat 88a). Chaque Juif se vit alors octroyer un escadron de 600 000 anges pour se tenir à ses côtés, prêts à répondre à ses moindres besoins, un contingent digne d'un roi !

On comprend dès lors pourquoi les Hébreux purent camper par tribus autour de la sainte Chékhina, bien qu'elle soit un feu dévorant : ils s'étaient en effet tant élevés que toute trace d'impureté les avait quittés et qu'ils étaient tels des anges qui n'ont rien à redouter du feu, ou encore comme Moché Rabbénou qui monta dans le Ciel où il résida sans dommage parmi les séraphins et autres créatures spirituelles, de nature comparable à celle du feu.

Témoins de ce miracle, les enfants d'Israël réalisèrent alors l'ampleur des forces qui résident en l'homme. Ils prirent conscience de la différence entre leur niveau de départ et celui qu'ils étaient parvenus à atteindre. Des ténèbres les plus profondes, de l'impureté et des abominations égyptiennes dans lesquelles ils étaient englués, ils s'élevèrent peu à peu, se sanctifiant et se défaisant de toute trace de cette impureté lors du Don de la Torah, où ils devinrent aussi purs que des anges. Ils comprirent dès lors que pourvu qu'un homme ait le désir de changer et de se défaire du mal qui est en lui, il aura certainement le pouvoir de s'élever de degré en degré, en se basant sur les forces spirituelles gravées en lui par le Très-Haut dès sa Création et sur le feu de la Chékhina qui brûle en lui. Il devra toutefois attiser et raviver cette flamme, tout au moins en faisant le premier effort pour cela, et Hachem l'aidera

largement – comme le soulignent nos Sages (Chabbat 104a) : « Celui qui vient se purifier se voit prêter main-forte. »

Nombreux sont ceux qui connurent Rabbi 'Haïm Pinto zatsal et confièrent qu'ils craignaient parfois de contempler son visage du fait de l'intensité de l'éclat qui s'en dégageait. Ma mère raconte par ailleurs sur mon père, de mémoire bénie, qu'il arrivait souvent que l'on croie voir du feu dans la pièce où il étudiait. Quelqu'un se précipitait à l'intérieur, pour s'apercevoir qu'il n'y avait rien... Il s'agit certainement de l'intense feu spirituel émanant de la Torah et de la sainteté de nos saints ancêtres. Ils étaient si proches d'Hachem qu'ils méritèrent que le feu de la Torah les éclaire de l'intérieur, et c'est ce qui explique cet éclat si particulier qui animait leur visage – éclat de la Chékhina. Or, pour en revenir à notre sujet, le peuple juif eut le mérite de parvenir à ce niveau alors qu'ils campaient autour du tabernacle, et c'est pourquoi ils ne redoutaient pas le feu de la Chékhina qui se trouvait si près d'eux, dans le tabernacle.

Il appartient à chacun d'entre nous de se renforcer au maximum en ces jours qui représentent une préparation au Don de la Torah, outre la nécessité de ressentir une volonté, un désir intense de recevoir ce cadeau qu'Hachem aspirait à donner à Son peuple. Car ne pas se préparer convenablement et ne pas prouver à Hachem son aspiration à recevoir la Torah, c'est ressembler aux non-juifs qui la refusèrent. Il convient donc de renforcer son lien avec la Torah, de lui consacrer des moments d'étude réguliers et incontournables, sans retard ni interruption. Le maître mot doit être l'assiduité. C'est ainsi que l'on méritera de se rapprocher et de se lier à Hachem, à l'instar des Léviim qui avaient le

privilegio d'ocupar la place la plus proche autour du tabernacle.

## Reflexion Semanal

### Los maestros de Torá son como padres

(Por Rav Avraham Twerski@aish-latino)

Estos son los descendientes de Aharón y Moshé... Nadab, Abihu, Elazar e Itamar (Números 3:1-2)

Rashi resalta que aunque la Torá menciona sólo a los hijos de Aharón, ellos son considerados también como los hijos de Moshé, porque Moshé les enseñó Torá. Esto nos enseña que si alguien enseña Torá al hijo de otra persona, se lo considera como si le hubiera dado la vida.

Este es un principio importante que todo maestro de Torá debe tener presente. Debes tratar a cada niño que educas como si fuera tu propio hijo. Menos que eso, se considera que no estás cumpliendo con la obligación de un maestro de Torá.

Enseñar Torá no es lo mismo que enseñar materias seculares. Un profesor de materias seculares cumple con su responsabilidad cuando logra transmitir con éxito conocimientos a sus estudiantes. Un profesor dedicado que hizo un esfuerzo sincero por enseñar álgebra a sus alumnos, puede irse a casa con la conciencia tranquila y dormir en paz. El hecho de que uno o más de sus alumnos no hayan sido capaces de comprender la materia no lo perturba. Él no ha descuidado su obligación.

Pero no es así con alguien que enseña Torá. La Torá coloca una

increíble responsabilidad en un maestro de Torá. Él debe considerar a cada niño como si fuera su propio hijo biológico. ¿Cómo se sentiría un padre si su hijo no aprende bien o si no se porta correctamente? La Torá nos dice que eso es lo que debe sentir un maestro de Torá. Debe hacer que el niño sea evaluado para descartar una posible dificultad de aprendizaje. Incluso debe tratar de investigar si puede haber algo en el ambiente hogareño que esté impidiéndole a ese niño aprender.

Si un maestro descubriera que su propio hijo fue humillado en una clase, se enfurecería. Si descubriera que el maestro de su hijo lo avergonzó en clase, se enojaría con ese maestro. Si supiera que el maestro de su hijo dedica la mayor parte de su atención a los estudiantes más brillantes y no trata de maximizar el potencial de su hijo, sin duda reaccionaría. Si su hijo fuera expulsado por mal comportamiento, investigaría qué ha sucedido y suplicaría que lo volvieran a admitir en la clase.

Los padres esperan que sus hijos los amen, tal como ellos aman a sus hijos. También los maestros deben amar a sus estudiantes y relacionarse con ellos de una manera que puedan ganarse su amor.

## Nahalot

### Nahala of Rabbi Yisrael ben Eliezer

### The Baal Shem Tov

### 6<sup>th</sup> of Sivan

Rabbi Yisrael Baal Shem Tov, the founder of Chassidut, was born in a small village in Ukraine

בס"ד

near the Polish-Russian border. His parents were very old when he was born, and both passed away while he was still a young child. Before his father died, he told him, "Fear nothing other than God." Even as a child, Rabbi Yisrael was different from others. He loved spending time alone in nature, praying and speaking to God with deep emotion and sincerity.

As a teenager, he worked as a teacher's assistant, escorting children to and from school while leading them in songs and praise to God. Later, he became a synagogue caretaker, where he secretly studied Torah and Kabbalah at a very high level. Although he appeared to be a simple man, he was actually an extraordinary scholar and spiritual leader. He eventually married Leah Rochel, the daughter of a respected rabbi, and spent years devoted to prayer, learning, and spiritual growth.

At the age of 36, Rabbi Yisrael revealed himself publicly and became known as the Baal Shem Tov, meaning "Master of the Good Name." He taught that every Jew, whether highly educated or simple, could become close to God through joyful prayer, love of others, singing, kindness, and sincere faith. He emphasized happiness in serving God and encouraged people not to focus only on past mistakes, but to strengthen their relationship with God through positive actions and mitzvot.

His teachings inspired thousands of followers and created the Chassidic movement, which spread throughout Eastern Europe and continues to influence Jewish communities around the world today. The Baal Shem Tov was known not only for his wisdom, but also for his immense love for every Jew and for the Land of Israel.

# PROGRAMS

# WEEKLY PROGRAMS & ACTIVITIES

**New Schedule**

**KIDS HALACHA PROGRAM** 3 Weeks Program

**MONDAY** **WEDNESDAY**

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



**Fun - Activities - Ice Cream - Rewards!**

**LEARN NOW WITH DAN COHEN!**


**BET HAMIDRASH FRENCH** בית המדרש

Monday to Thursday 8:30pm

**1hr d'etude 8:30pm - 9:30pm**



**RABBI YGAL OUAQNIN**




Lundi: HALACHA  
Mardi & Mercredi: GUEMARA  
Jeudi: PARASHAT HASHAVUA

**Monday**

*Mesilat Yesharim Mondays*

HECHAL SHALOM WOMEN'S CIRCLE



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

*Sponsorships Available!*

**Tuesday**

**Revolutionize Your Torah Learning!**

**Samichas Chaver**

Learn and remember for years to come the most complex halachic list in the daily.

Transform your Shabbat home with weekly take home DVDs and comics.

Understand the ethical & philosophical background of the halachos.

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

SCP SEMICHAS CHAVVER PROGRAM



**Tuesday**

**LA FEMME JUIVE**

Lumiere de son foyer

**LES MARDIS A 9H15**

MARIAGE  
EDUCATION  
DEVELOPPEMENT  
PERSONNEL



**Shabbat**

**WOMEN'S SEUDAT SHELISHT CLASS ON Shavuot**

Join us for an inspiring class and a dairy buffet in honor of Shavuot!

AT THE HOME OF *Rabbanit Miriam Emlach*  
400 93RD ST, SURFSIDE

GUEST SPEAKER: *Esther Anton*

SHABBAT, MAY 16<sup>TH</sup>  
6:45 PM

**SPONSORSHIPS AVAILABLE!**

**Shabbat**

**You're Invited!**

**BANOT of Hechal Shalom**

Shabbat Afternoon Girls Program

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


Drop Off: 5:15 PM | Pick Up: 6:15 PM

Hechal Shalom  
310 95th Street  
Surfside Pickup & Drop Off Available

**IMPORTANT**

Girls must be picked up at 6:15 PM. For safety reasons, no girl can remain in the shul unattended after the program ends.

All activities provided by the Synagogue. All girls welcome!



**Sunday**

**SHAVUOT KIDS ACTIVITY**

*Decorate Your Own Flower Vase*

A fun and creative Shavuot activity!

**SUNDAY, MAY 17, 2026**

**10:30 AM - 12:30 PM**

**FOR GIRLS AGES 5 AND UP**

HECHAL SHALOM  
310 95th Street  
Surfside, FL 33154

PRICE: **\$10 PER CHILD**

Let your child express her creativity while celebrating Shavuot in a fun and meaningful way!

ALL PARTICIPANTS GO HOME WITH THEIR OWN DECORATED VASE!

**A SPONSOR WOULD BE GREATLY APPRECIATED!**

THANK YOU FOR SUPPORTING OUR YOUTH!