



בבואה-בחדקת

22nd of Iyar

May 9th 2026

CANDLE LIGHTING 7:37pm

Shabbat Ends at 8:37pm

RABBI DAVID ELMALEH



LEARNING & TOILING

THE IDOLS OF
VANITY

WAKING UP BEFORE DAWN

SYNAGOGUE: 310 95TH STREET, SURFSIDE FL 33154

WEBSITE:HECHALSHALOM.ORG

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THIS WEEK BULLETIN HAS BEEN KINDLY SPONSORED LEILUY NISHMAT

מרים בת בילה ז"ל & שלמה בן יעקב ז"ל



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General Hechal Shalom

SCHEDULE

בס"ד



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

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>

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Shabbat Schedule

- Shir Hashirim 6:25pm
- Minha 6:40pm
- Candle Lighting: 7:37pm**
- Shaharit Netz Minyan 5:40am
- Shaharit: 8:45am
- Kids Program (6-9yr) 10am**
- NEW! Kids Kiddush. 11am**
- Zeman Keriat Shema 9:20/9:57am
- New Girls Program: 5:30pm**
- Boys Program: 6:20pm**
- Shiur: 6:20pm
- Minha: 7:20pm
- Followed by Seudat Shlishit & Arvit
- Shabbat Ends: 8:37pm**
- Rabbenu Tam 9:09pm

Mazal Tov:

We would like to wish a Hearty Mazal Tov to our Dear Mr. & Mrs. Steve & Esther Halimi on the Bar Mitzva of Their Dear Son Eytan. They should see him grow in Torah, Chupah, Ulmassim Tovim Amen! Mazal Tov to the Families.

Hazak U'Baruch to Elias Aquinin for reading the 5th Perek of Pirke Avot, Hazak U'Baruch!

Announcement :

Please contact the Rabbi to reserve the Sixth Perek of Pirke Avot.

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

WEEKLY SCHEDULE

SUNDAY

- Shaharit 6:00am
- Shaharit #2 Hodu 8:30am
- Minha & Arvit 6:25pm

Monday To Thursday

- Shaharit 6:00am
- Beki'im Bahalacha 7:15am
- 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

LAG BA'OMER

Celebrate.
Connect.
Have Fun!

FAMILY FUN DAY!

SUNDAY



MAY 10TH

NOON – 4:00 PM



EAST GREYNOLD PARK

SHELTER #1

AWESOME ACTIVITIES!



FOOD TO BUY

Delicious options available all day!



BURGERS



HOT DOGS



BBQ SKEWERS



FRENCH FRIES



DRINKS



ICE CREAM & TREATS



BOUNCE HOUSES



GAMES



MUSIC



PRIZES



TREATS



DELICIOUS BBQ & TREATS!



FREE
FOR MEMBERS



\$18

FOR NON MEMBER

Don't Miss It!

A DAY OF UNITY, JOY & MEMORIES!

FOR MORE INFORMATION & TO REGISTER | HECHALSHALOM.ORG

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



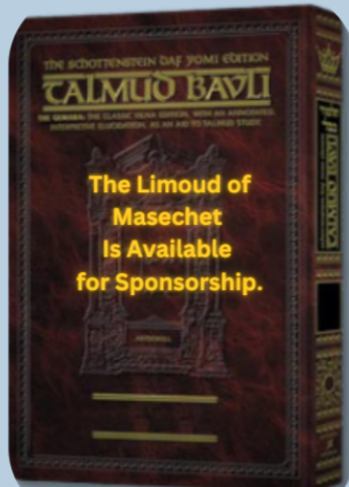
This year learning of the Daf Yomi has been generously sponsored by:

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. Steve Halimi** in honor of their dear son **Eytan's Bar Mitzva and in Honor of Elias Aquinin Reading Pirke Avot ! Mazal Tov!**
- **This Week's Netz Kiddush** is available for sponsorship!
- **This Week's Seudat Shelishit** is available for sponsorship!
- **This Week's Breakfast** is available for sponsorship!
- **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>WEEKLY:</p> <ul style="list-style-type: none"> • Weekly Daf Yomi \$180 • Avot Ubanim \$260 • Weekly Breakfast \$260 • Seudat Shelishit \$360 • Premium Kiddush \$1000 • Platinum Kiddush \$1500 	<p>MONTHLY:</p> <ul style="list-style-type: none"> • Coffee Station \$260 • Monthly Learning \$2600 • Monthly Rent \$3500 • Yearly Daf Yomi \$5000
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*Thanking you in advance for your generous support.
'Tizke Lemitzvot!*

Refuah Shelema List

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

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



Happy Anniversary To:

- **27th:** Mr. & Mrs. Vidal & Raquel Benarroch



Nahalot of Iyar:

- **1st:** **Evelin Bat Lisa Sitbon z"l**
(Grandmother of Mr. Arnaud Sitbon)
Hassiba Bat Rivka z"l
(Mother of Mrs. Ruby Mouyal)
Rajel Bat Nina z"l
(Mother of Sr. Simon Benchimol)
Yosef Haim Ben Moshe Boukhnik z"l
(Husband of Mrs. Giselle Boukhnik)
Yaacov Ben Menachem Mendel z"l
(Mrs. Lilian Berkowitz Grandfather)
- **3rd:** **Simha Haya Bat Rahel Bsiri z"l**
(Sister of Mr. Stephane Bsiri)
Salomon Murciano Ben Rahma z"l
(Grandfather of Mrs. Simi Benmergui)
Awisha Bat Simcha z"l
(Mother of Dr. Jean Jacques Edderai)
- **4th:** **Marguerite Bat Ramo z"l**
(Aunt of Mr. Jacky Werta)
- **6th:** **Nissim Cohen Bar Rahel z"l**
(Father of Mr. Philippe Cohen)

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



Nahalot of Sivan:

- **2nd:** **Leah Gad Bat Batshevah Cohen z"l**
(Grandmother of Mr. Albert Gad)
- **4th:** **Chana Bat Tammar Elmechly z"l**
(Mother of Mr. Raphael Ammar)
- **5th:** **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)
- **6th:** **Robert Houttou Bsiri Ben Esther Assous z"l**
(Grandfather of Mr. Stephane Bsiri)
- **7th:** **Shalom Gibly Ben Fortuna z"l**
(Friend of Mr. Stephane Bsiri)
Esther Sultan Bat Cota z"l
(Mother of Mr. Isaac Sultan)

Weekly Inspiration

Learning & Toiling

(Rabbi Eli Mansour)

In the opening verses of Parashat Behukotai, the Torah promises great reward "Im Be'hukotai Telechu" – "If you follow My statutes."

Rashi, in one of the more famous passages in his Torah commentary, writes that this phrase does not actually refer to Misva observance. After all, the very next words of the verse are "Ve'et Misvotai Tishmeru" – "and you observe My commands." Necessarily, then, the phrase "Im Be'hukotai Telechu" must denote something other than the performance of Misvot. Rashi therefore explains that it means "She'tiheyu Amelim Ba'Torah" – "that you are toiling in Torah."

Many have noted that Rashi speaks here not of the study of Torah, but rather of "Amelut" – toil, hard work and exertion, investing a great deal of effort to learn.

The importance of "Amelut" can be seen already in the events surrounding Matan Torah, the giving of the Torah at Sinai, which we will soon commemorate on the festival of Shabuot.

The Gemara (Shabbat 88a) teaches that "Kafa Alehem Har Ke'gigit" – G-d lifted Mount Sinai and suspended it over Beneh Yisrael, threatening to annihilate them if they did not accept the Torah. They were not given a choice; they were coerced into accepting G-d's will. Many have raised the question of how to reconcile the Gemara's teaching with the Torah's account of Matan Torah, which tells that Beneh Yisrael willingly and excitedly accepted the Torah even

before being informed of what it entails, enthusiastically pronouncing, "Na'aseh Ve'nishma" – "We will do and we will hear" (Shemot 24:7). If they happily announced their commitment to the Torah, then why did G-d need to threaten them and force the Torah upon them?

A number of commentators answered that Beneh Yisrael committed willingly to the Torah She'bi'chtav – the written Torah, but not to the Torah She'be'al Peh – the oral law, which was eventually written into what we know as the Mishna. Coercion was necessary to force them to accept even the Torah She'be'al Peh.

Why would Beneh Yisrael agree to the written Torah, but not to the oral halachic tradition?

We might draw a comparison to a person who wants to stay fit and keep healthy without having to exercise. Instead of working out in the gym, he just wants a pill that he could take that would keep him thin and in shape no matter what or how much he eats, or how little he moves... Similarly, Beneh Yisrael were excited about accepting the Torah – but they didn't want to have to work for it. They wanted to be given a simple, straightforward, easy-to-read text that explained to them very clearly and succinctly what they needed to do. They wanted the instructions spoon-fed to them, presented to them in a lucid, organized fashion.

But this is not how the Torah is meant to be learned.

The Gemara (Kiddushin 30b) teaches that Torah study is the "antidote" to the Yeser Ha'ra (evil inclination). We overcome our negative tendencies and sinful impulses by immersing ourselves in Torah, by intensively applying ourselves and exerting effort to learn. If the Torah would

be spoon-fed, it would not have this effect of empowering us against the Yeser Ha'ra. This requires "Amelut" – hard work and struggle.

In fact, even when Rabbi Yehuda Ha'nasi wrote down the Oral Law, seeing that this was necessary to ensure its survival, he intentionally made the text ambiguous and difficult to understand. He maintained the delicate balance between making the material accessible and necessitating effort to comprehend it. "Amelut" is crucial to the process of Torah learning, as it is only through hard work that we achieve the spiritual benefits of Torah study, the strength to defeat the Yeser Ha'ra in its various forms.

As we saw, Rashi explains the phrase "Im Be'hukotai Telechu" as a reference to exertion in Torah study. He perhaps read the word "Be'hukotai" ("My statutes") as alluding to the rules of interpreting the Torah text, the thirteen "Middot She'ha'Torah Nidreshet Bahem" – methods by which the Sages extracted Halachot from the written Torah, as listed by Rabbi Yishmael, and as we recite in our prayers each morning. These thirteen rules of interpretation represent the difference between a clear, lucid body of text, and a difficult text that can be understood only with rigorous study and analysis. We are promised reward not for simply learning Torah – but for investing the effort to learn "Be'hukotai," to study the Sages' intricate, complex discussions of the Torah text and their derivation of Halacha from its words.

As we prepare for the celebration of Shabuot, let us commit to not only learn Torah – but to toil in Torah, to invest effort, so we can reap all the precious spiritual benefits that it offers us.

The Idols of Vanity

(Rabbi Joey Haber)

The Torah commands us at the end of Parashat Behar, לא תעשו לכם אלילים (26:1).

This command might at first seem irrelevant to us, as we live in a time where nobody bows down to statues the way they did in the ancient world. But when we look a bit deeper, I believe this *mitzvah* is extremely important and presents us with a crucial lesson for our lives.

Let's begin with the story of three great men who risked their lives to obey this command.

During the time of the Babylonian exile, the emperor Nevuchadnetzar had a large statue built, and he ordered everyone in the kingdom to bow down to this statue. There were three righteous Jews who worked in the king's palace – Hananyah, Mishael and Azaryah – and they refused to bow to the idol, even at the threat of the death. Nevuchadnetzar ordered that they be thrown into a furnace, but they miraculously survived.

The Gemara in Masechet Sanhedrin (92b) makes a remarkable comment about this story. From the *pesukim* in the Book of Daniel that tell this story, the Gemara notes, it appears that Hananyah, Mishael and Azaryah made a point of keeping on their official uniforms when they were being thrown into the furnace. Even during these moments, when it seemed that they were going to be killed, they did not change into simple clothes. They insisted on wearing their official garb. The Gemara learns from this that אפילו בשעת הסכנה לא ישנה שלו – even when a person is in danger, he shouldn't compromise his

dignity. He should remain composed and maintain a respectable demeanor even when he's under duress, when his life becomes challenging and even when it is at risk.

Hananyah, Mishael and Azaryah were heroes not only for steadfastly remaining loyal to Hashem under the threat of death – but also for doing it with composure and dignity.

This aspect of their story perhaps sheds light on the Gemara's comment later (93a) about the aftermath of this miracle. The Gemara states that people ridiculed the other Jews following this incident, telling them, יש לכם אלוק כזה ואתם משתחיים לצלם – "You have a G-d like this, and you're bowing to an idol?!"

The people saw not only the great miracle – but also the honor and dignity displayed by Hananyah, Mishael and Azaryah. They turned to the other Jews and asked, "You have a G-d who can elevate you to such great heights – how can you lower yourselves by bowing to idols? This is how great you could become – and you choose to get involved in silly idols, instead?"

"Idols" are the antithesis of the stature of greatness embodied by Hananyah, Mishael and Azaryah. They are our model of dignity, of honorability, the respect with which a Jew is supposed to live. The Torah strictly warns us, לא תעשו לכם אלילים – not to compromise our stature by getting involved in silliness, in vanity, in nonsense.

One of the "idols" of our time is gossip. We so often find ourselves speaking about other people – about who might be getting engaged, who might be breaking up, who might be expecting a child, who might be buying a new house, who might be switching jobs or opening a

new business, who might be getting divorced, and so on. I highly recommend when such conversations start to take a step back and ask the question that the non-Jews asked our ancestors after the miracle of Hananyah, Mishael and Azaryah:

יש לכם אלוק כזה ואתם משתחיים לצלם – We have such a G-d, and we're getting involved in such pettiness?

We are Hashem's special nation, and this is what interests us?

We were given the Torah, the potential for *kedushah*, for spiritual greatness – and we waste our time talking about other people's personal affairs that have nothing to do with us, and that we know nothing about? Aren't we better than this??

Let us remember the Gemara's timeless teaching: לא ישנה אדם את עצמו מן הרבנות שלו. At all times, let's keep our dignity, our self-respect, our sense of self-worth and self-importance.

We matter too much to waste our time on nonsense. Our mission is too significant for us to allow ourselves to bow to "idols," to meaningless things.

Let's stay far away from the idols of vanity, from things that don't really matter, that have no value, that we have no reason to concern ourselves with – and instead devote our time, our energy, and our attention to the things that really matter, that have real value, and that really should concern us.

Food for Thought

Parent from Your Strengths, Not Your Guilt

(Adina Soclof @aish)

Your strengths are your best parenting tool.

People thrive when they lean into their natural strengths and abilities. This is also true when it comes to parenting. Parents feel more confident, connected, and effective when they parent in ways that align with who they genuinely are.

Parents who understand their unique strengths feel more confident and comfortable in their parenting roles. They are more effective in their interactions with their children, experience greater joy in family life, and parent with more energy and authenticity.

Many parents struggle with feelings of guilt when they do not enjoy the same aspects of parenting that seem to come naturally to others. Every parent has different strengths, interests, energy levels, and temperaments. One parent may love baking with children while another finds it stressful. One may happily spend hours reading aloud while another connects more through outdoor activities, humor, or conversation.

There is no single “right” parenting personality. Parenting becomes much more authentic and sustainable when you stop trying to be someone else and start building family life around your genuine strengths. Yet so many parents spend enormous energy trying to force themselves into someone else’s parenting style.

They compare ourselves constantly:

- The crafty mom on Instagram
- The parent who volunteers for everything
- The mother who plans elaborate birthday parties
- The parent who loves outdoor adventures

- The mother who patiently cooks dinner with three children helping beside her

Meanwhile, they quietly think: *Why can't I be more like that?*

Stop asking, “What’s wrong with me?” and start asking:

- What comes naturally to me as a parent?
- What do I genuinely enjoy doing with my children?
- What energizes me instead of draining me?
- What strengths can I bring into my family life?

Some parents love messy art projects complete with glue, glitter, and googly eyes. Others hand their children paper and markers and call it a day.

Some parents delight in baking elaborate birthday cakes. Others happily order dessert from the bakery.

Some parents thrive on road trips, adventures, and spontaneous outings. Others create warm, peaceful homes where everyone relaxes in pajamas during vacation.

Some parents can take five children shopping without breaking a sweat. Others would rather reorganize their entire week than bring young children into a grocery store.

None of these parents are doing it “wrong.”

Children don’t need perfect parents; they need emotionally healthy parents. They need parents who are living authentically instead of resentfully.

When parents operate from their strengths, family life often becomes calmer, happier, and more connected.

Personal strengths are the qualities and activities that energize you and help you feel most like

yourself. The more you build your parenting around those strengths, the more joy and confidence you will experience.

This does not mean you never do hard things or stretch yourself. Parenting always requires flexibility and sacrifice. But you do not have to constantly fight against your own temperament in order to be a good parent.

The goal isn’t to become somebody’s version of a “great parent.” It’s to become the healthiest, happiest, most authentic version of yourself. The things you naturally love bringing into family life are exactly the things your children will remember most.

The key to happier parenting is simpler than you think: Find what you genuinely love about parenting — and do more of it.

Kidz Corner

You Will Never Lose Out By Doing What Is Right!

(Rabbi Chaiyim Noson Halpern)

Shemitta

Once, a family in Eretz Yisrael who were not zoche to a frum upbringing came across the pesukim in this week’s Parasha. As they read, they discovered something new — the mitzvah of **Shemitta**. Since they worked the land, this mitzvah applied directly to them.

They were inspired, but also concerned: *How can we survive an entire year without working?*

The Torah’s Question & Answer

They continued reading and saw that the Torah itself asks their exact question:

וְכִי תֹאמְרוּ מֵה נֹאכַל בַּשָּׁנָה הַשְּׁבִיעִית, הֲוֵי לָא נִזְרַע וְלֹא נֶאֱסַף אֶת תְּבוּאָתֵינוּ

“And if you will say: What will we eat in the seventh year? We have not planted nor gathered our produce!”

And the Torah answers:

וְצִוִּיתִי אֶת בְּרַכְתִּי לָכֶם בַּשָּׁנָה הַשְּׁשִׁית, וְעָשַׂתְתָּ אֶת הַתְּבוּאָה לְשִׁלֹּשׁ הַשָּׁנִים

“I will command My blessing for you in the sixth year, and it will produce enough for three years.”

For the 6th, 7th, and 8th years.

They were amazed. The Torah anticipated their concern and promised that Hashem would provide. They kept Shemitta — and saw clear beracha in their crops. They learned firsthand: **Hashem runs the world.**

A Powerful Lesson for All of Us

Even though most of us are not farmers in Eretz Yisrael, the message of Shemitta applies to everyone.

Chazal teach:

אמר הקב"ה: אין אדם שומע לי ומפסיד

Hashem says: *No one who listens to Me ever loses out.*

In life, we often feel that doing the right thing may cause us to “miss out.”

- Listening to parents when others don't
- Keeping Torah and mitzvot when it seems inconvenient
- Taking time for tefilla and learning

It may look like others are gaining more — but this is only a test.

The truth is clear: **You never lose by doing what is right.**

Just like Shemitta — you stop working, yet Hashem provides even more.

You may not always see it immediately, but the beracha comes — in the right way, at the right time.

Takeaway

Let us strengthen ourselves with this message: Do what is right, trust Hashem, and know with certainty —

You will never lose out.

שבת שלום



Waking Up Before Dawn

Rav Haim Palachi (Turkey, 1788-1868), in his Ruah Haim, lists several behaviors that helps a person live a long life, one of which is waking early, before dawn, every morning. He even mentions a certain British diplomat who wrote about the health benefits of waking early, how this contributes to one's physical wellbeing, promotes longevity, and even enhances his intellectual capabilities.

A number of sources speak about the value of spending the "transition" moments at the beginning and end of each day involved in Torah learning or prayer. This means learning or praying early in the morning, when night transitions to morning, and at the end of day, from sunset until nightfall. This is mentioned by the Mishna Berura and by the Ben Ish Hai, and earlier by the Magen Abraham (Rav Abraham Gomibiner, Poland, d. 1682), based on the writings of the Shela Ha'kadosh (Rav Yeshaya Horowitz, d. 1630). Some

Poskim propose that learning Torah during these transitional periods fulfills the command "Ve'hagita Bo Yomam Va'layla" — to learn Torah day and night. The vast majority of people, of course, cannot fulfill this command in the literal sense, by learning Torah constantly by day and by night. It is possible, however, to fulfill this Misva by "connecting" day and night with Torah learning, studying during the period when night turns to day and day turns to night.

For this reason, too, there is value in waking early, just before dawn, so one can pray and learn Torah as the new day begins.

Daytime Naps

The Gemara in Masechet Sukka (26a) instructs that one should not sleep during the day for a longer period than that which a horse sleeps, a duration of "sixty breaths." Rashi explains that sleeping during the day is not allowed because the daytime should be used constructively, for Torah learning.

This is mentioned by subsequent writers, and brought as Halacha by the Shulhan Aruch.

However, the Mahasit Ha'shekel (Rav Shmuel Kellin, 1724-1806) ruled that if a person needs to nap during the day to enhance his productivity, then this is allowed. For many people, daytime naps increase productivity, as it helps them accomplish more the rest of the day, after they wake up. According to this view, then, although in general one should not take a nap during the day, this is allowed if the objective is to be more alert and productive afterward.

The Arizal taught that one must not sleep during the day under any circumstances, as this may

cause damage to one's soul. However, the Ben Ish Hai (Rav Yosef Haim of Baghdad, 1833-1909), in his Rav Pe'alim, writes that the Arizal's teaching applies only to the souls of the great Sadikim, which are on an especially high level of sanctity and are thus particularly sensitive. Such souls could be damaged by daytime naps. For us, however, this is not a concern.

It is indeed customary in many yeshivot for the students to take a nap during the afternoon, as this significantly enhances the quality of their learning the rest of the afternoon and at night. For most students, the afternoon nap does not at all diminish from their productivity, as to the contrary, it enables them to accomplish far more than they would otherwise.

Hacham Ovadia Yosef writes that while it is preferable to avoid napping during the day, this is certainly allowed if one's intention is not simply to relax, but to increase his productivity the rest of the day and in the evening.

La Paracha En Français

Homme de Torah, homme libre

« Si vous vous conduisez selon Mes lois, si vous gardez Mes préceptes et les exécutez. » (Vayikra 26, 3)

Rachi explique que l'expression : « Si vous vous conduisez selon Mes lois » se réfère à l'obligation de se donner de la peine dans l'étude de la Torah. C'est cet investissement qui permet à l'homme de parvenir à la perfection. La Torah sans effort est incomplète ; il y manque

l'enthousiasme, l'étincelle de sainteté, et c'est pourquoi on attend de nous une étude acharnée, qui nous permet de mériter toutes les bénédictions de la Torah : « Je vous donnerai les pluies en leur saison (...) » (au verset suivant) et « Je ferai régner la paix dans ce pays » (26, 6).

La tribu de Lévi a eu le mérite d'être choisie comme l'élite de toutes, et c'est à son propos que l'on dit : « ils enseignent Tes lois à Yaakov et Ta doctrine à Israël » (Dévarim 33, 10). Ce sont les dirigeants spirituels du peuple juif, et ce, parce qu'ils ont eu le mérite de brandir l'étendard de la Torah, dans l'étude de laquelle ils s'investissaient déjà alors qu'ils étaient en Égypte – et c'est ce qui leur valut d'échapper à l'esclavage généralisé des Hébreux.

Tant que les fondateurs des tribus étaient en vie, c'étaient eux qui dirigeaient le peuple juif dans la voie de la Torah et des mitsvot, mais après leur disparition, leurs descendants s'écartèrent de la voie de la Vérité. C'est ce que laisse entendre le verset (Chémot 1, 6) « Yossef mourut, ainsi que tous ses frères, ainsi que toute cette génération », immédiatement suivi de « les enfants d'Israël (...) remplissaient la contrée ». Le Midrach précise à cet égard que les théâtres et autres cirques dans lesquels se divertissaient les Égyptiens étaient pris d'assaut par des masses d'Hébreux, et c'est la raison pour laquelle Paro les asservit. La tribu de Lévi resta toutefois à l'écart de ce mouvement, restant constamment attachée à la Torah et à son étude, et c'est ce qui leur valut d'échapper à l'esclavage.

Comment les membres de la tribu de Lévi parvinrent-ils à ce niveau ? Cela peut sans doute être mis sur le compte de la réprimande de Yaakov, au moment

où il bénit chacun de ses fils. « Leurs armes sont des instruments de violence » (Béréchit 49, 5), souligne-t-il, reprochant à Lévi d'être allé combattre les habitants de Chékhem quand sa vocation, aux antipodes des affrontements violents, doit être de se consacrer exclusivement à la Torah. Un message que ses descendants intégrèrent parfaitement, puisque depuis lors, ils ne quittèrent plus la voie de la Torah, même au cœur de l'Égypte, accomplissant ainsi à la lettre le verset « Si vous vous conduisez selon Mes lois », qui se réfère à l'obligation de se donner de la peine dans l'étude de la Torah.

Notons par ailleurs que lorsque Yaakov Avinou bénit Ephraïm et Ménaché, il leur dit (Béréchit 48, 5) : « non moins que Réouven et Chimon, Ephraïm et Ménaché seront à moi », sans évoquer Lévi. La raison de cette omission est qu'au même moment, Yaakov n'était pas satisfait de l'attaque menée par Lévi contre Chékhem, alors qu'il avait été choisi dès sa naissance pour être le serviteur d'Hachem dans Son sanctuaire. Le reproche adressé à Lévi concernait certes également Chimon, mais Yaakov cite tout de même ce dernier en exemple, alors qu'il s'abstient d'évoquer le premier, lequel s'est davantage éloigné de sa mission.

Celui qui se conduit selon les lois de la Torah en vertu du verset « Si vous vous conduisez selon Mes lois » et se consacre assidument à l'étude mérite une récompense. Laquelle ? « Je ferai régner la paix dans ce pays. » La paix, chalom, est de même racine que chélémtout, la perfection. Celui qui se consacre à la Torah parvient à la complétude dans tous les domaines, tant matériellement que spirituellement, comme l'indique le verset « D.ieu agréé-t-Il les voies

d'un homme, Il lui concilie même la faveur de ses ennemis » (Michtlé 16, 7), ainsi que la maxime « Celui qui accepte sur lui le joug de la Torah se verra dégagé du joug des instances dirigeantes et des impératifs de la subsistance » (Avot 3, 6).

Nous devons savoir que chacun d'entre nous, s'il en a la volonté, a la possibilité de mériter la couronne de la Torah, à condition qu'il l'étudie assidument. Dans ce cas, il aura droit à la brakha de la Torah « Je ferai régner la paix dans ce pays » — la véritable complétude, spirituellement et matériellement. Amen !

Reflexion Semanal

Valorar la mitzvá

(Por Rav Avraham Twerski@aish-latino)

Uno de los ciudadanos más destacados de Pressburg se presentó ante Rav Moshé Schreiber (el Jatam Sofer) y le pidió una audiencia privada. Cuando estaban a solas, esta persona se largó a llorar y le dijo al Rabino que a pesar de que siempre había sido un comerciante exitoso, en el último tiempo había experimentado pérdidas inesperadas y estaba al borde de la bancarrota.

—En cuanto deje de pagar mi primer préstamo, se correrá la voz y estaré arruinado. Además, nunca me he perdido un viaje al mercado en Leipzig, que tendrá lugar dentro de poco. Si no voy a Leipzig, la gente sospechará que algo va mal. Ni siquiera tengo suficiente dinero para el viaje.

—¿Cuáles son los gastos de un viaje a Leipzig? —preguntó Rav Schreiber.

—Yo solía viajar con grandes lujos. Ni siquiera puedo pensar en eso. Sólo llegar allí y tener donde alojarme costaría cien gulden.

—Cien gulden, ¿eso es todo?" —le preguntó Rav Schreiber. Entonces abrió un cajón y sacó el dinero que conformaba todos sus ahorros.

—Te prestaré cien gulden. Ve a Leipzig y que D.os te bendiga con éxito.

El hombre se negó a aceptar el dinero.

—No vine a pedirle dinero, sólo a descargar mi sufrimiento.

Pero Rav Schreiber insistió que aceptara el dinero.

En Leipzig, el hombre se encontró con un comerciante que le sugirió comprar una gran cantidad de café, y sabiendo que era un próspero comerciante, se lo vendió a crédito. Al día siguiente, el café subió significativamente de precio y esta persona pudo venderlo obteniendo grandes ganancias. Hizo varias transacciones más que fueron muy rentables, y estaba convencido de que la bendición del Jatam Sofer le había traído esa buena fortuna.

"Debo llevarle un regalo al Rabino", pensó. Como sabía que Rav Schreiber era un experto en diamantes, le compró un anillo de diamantes.

Al volver a Pressburg, devolvió los cien gulden y le dio al Rabino el anillo. El Rabino admiró el anillo. "Es un diamante precioso", dijo. Continuó examinando el anillo, elogiando su belleza, su color, su pureza. Luego le dio el anillo al comerciante y le dijo:

—Es un anillo muy bello. Úselo con salud.

—Pero Rabino, compré este anillo para usted. Sólo gracias a su bendición tuve un éxito extraordinario" —le dijo el hombre.

—De no haberle prestado dinero, podría haber aceptado el regalo. Pero dado que le presté dinero, aceptar algo más de lo que le presté puede considerarse como cobrar intereses.

Cuando el comerciante se marchó, uno de los alumnos del Jatam Sofer le preguntó por qué había elogiado tanto el anillo.

El Jatam Sofer le respondió: "Los comerciantes prestan dinero y tienen la oportunidad de cumplir la mitzvá de no prestar con intereses, tal como dice la Torá: 'Si tu hermano empobrece y sus meD.os se tambalean... deberás sostenerlo... No tomarás de él interés o usura' (Vaikrá 25:35-36). Como Rabino, ¿cuándo tengo la oportunidad de cumplir esta mitzvá? Nadie viene a pedirme un préstamo. En este caso se me presentó la oportunidad inusual de cumplir con esta mitzvá rechazando el anillo. El anillo era un vehículo a través del cual yo podía cumplir esta mitzvá, al devolverlo. ¿Cómo no iba a elogiar algo que me permite cumplir una mitzvá?".

Somos bendecidos con la oportunidad de hacer mitzvot. Debemos valorar estas valiosas oportunidades.

Nahalot

Nahala of Rabbi Moshe Chaim Luzzato the "Ramhal" 26th of Iyar

From early youth Moshe Chaim Luzzato was educated in both religious and secular studies. A child prodigy and accomplished linguist, he mastered Hebrew, Italian, Aramaic, Latin, Greek and French. At a very early age, he also began to study Kabbalah under the tutelage of **Rabbi Moshe Zacuto** (the RAMAZ), one of the foremost

Kabbalists of his generation. An ardent student of Kabbalah, he could faultlessly recite all the works of the Ari at the age of 14. It is said that "he did not know what it meant to forget something." He also knew by heart the entire Talmud and Midrash.

He led an extremely ascetic and pious life. With like-minded friends he studied Kabbalah and ways to self-improvement and achieving perfection. This group had its own code of ethics. They applied rules of behavior in their relation towards one another, such as relating towards each other with kindness and accepting criticism from one another without resentment. They attempted to banish all selfishness from their spiritual motivation. Their version of the Work of Unification was to be solely for the benefit of the world and not for personal goals. They also chose for themselves a number of disciplines, among them the following one: 24 hours a day, taking turns, a member of their group would read from one of the kabbalistic writings, mostly from the Zohar. This was the way in which they chose to uphold a constant connection with the Upper Worlds. This group existed for a number of years until it caused a major dispute, the first of many during the coming years. A number of confrontations between opponents of Luzzato and his supporters followed. These are quite complicated and not all the facts about them are known. The chief rabbis of Padua, Venice and Frankfurt were involved, and during a number of disputes he was forced to hand over to them some of his more controversial writings. These have therefore been lost. There were a number of reasons why his work attracted such opposition.

1) One was his claim that one of his first books on kabbalah had been written, not by himself, but by a spiritual guide, a *maggid* from the upper worlds. *"While alone in my room, I heard a voice saying: "- to*

reveal hidden secrets of the Holy King" I rose a little, trembling, and then I was able to strengthen myself ... On the second day I endeavored to be alone in my room at the same hour, and indeed the voice returned and told a further secret. Afterwards, it was revealed to me that this was a maggid sent from heaven to acquaint me with detailed Unifications (Yichudim) for my attention ... " (from *Igrot Ramchal*, 1727)

2) A second cause for concern for the rabbis were the messianic interests of the study group. In the aftermath of the Shabtai Tzvi disaster (1626-1676) the rabbinical establishment tended to be wary of any potential messianic unrest.

3) A third point of contention was rabbi Luzzato's idea that kabbalah should be taught to everyone within the Jewish community rather than be kept for small educated circles. He had a vision of a kabbalah accessible to all. This can maybe be compared to the popular mysticism of the chassidim. The chassidim deemed their movement necessary because of the extreme poverty and suffering of the Jewish people in the communities of eastern Europe.

Luzzato confronted the problem of science, rationalism and loss of faith.

About 60 years ago, a huge cache of letters was found (published by Dr. Simon Ginzburg in 1937) which describes at length in his own words, the persecution that he endured. His detractors, led by Rabbi Moshe Chagiz, forced him to emigrate.

He moved to Amsterdam, where his Torah lectures attracted a large number of students. There he wrote his most important work, *Mesillat Yesharim*. It is a guide to perfection. It is considered the foremost text on Musar and has been an aspiration to thousands. With deep aspect of

the human personality and its weaknesses, offering advice on ways to overcome them. *Mesillat Yesharim* (Path of the Just) is studied in all yeshivot nowadays. The Ramchal also authored more than 40 other books on Kabbalah, ethics, philosophy, and poetry.

In 1743 The Ramchal moved to Eretz Yisrael, arriving in the same month that the sainted Rabbi Chaim ben Atar (Ohr HaChaim) died. Little is known of his life in the Holy Land. In 1747 he and his family fell victim to an epidemic in Acco.

Though most of R. Moshe Chaim's opponents are long forgotten, his profound spirituality continues to touch and inspire Jews of all groups. Rabbi Eliahu, the famed Vilna Gaon, declared that Rabbi Moshe Chaim Luzzato had the most profound understanding of Judaism that any mortal human could attain. He furthermore stated that if Luzzato were alive in his generation, he would go by foot from Vilna to Italy to sit at his feet and learn from him.

PROGRAMS

WEEKLY PROGRAMS & ACTIVITIES

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WEDNESDAY 7:00PM-8:00PM 12-14 YR OLD

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Mardi & Mercredi: GUEMARA
Jeudi: PARASHAT HASHAVUA

Monday

Mesilat Yescharim Mondays

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Breakfast Available

Speaker: Esther Anton

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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.

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Shabbat, May 9th

6:45 PM