



# בשקא

14th of Sivan  
May 30th 2026  
CANDLE LIGHTING 7:48pm  
Shabbat Ends at 8:48pm

RABBI DAVID ELMALEH



**DEFEATING THE ENEMIES  
OF THE JEWISH PEOPLE**TRANSITION

**PEOPLE NEED  
RESPECT**

**10 HABITS OF HIGHLY  
EFFECTIVE PARENTS**

SYNAGOGUE: 310 95TH STREET, SURFSIDE FL 33154

WEBSITE:HECHALSHALOM.ORG

EMAIL:HECHALSHALOMOROZIEL@GMAIL.COM

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

myzmanim.com™ USA > Florida > Miami Dade > Miami Beach > 33154 (ID:US33154)



May / June 2026	לילה לרבינו תם R' Tam's Nightfall	לילה החמה 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	7:44	6:36	5:12	1:51	1:17	11:02	9:55	9:19	9:17	6:34	5:48	5:21	5:17	יז	ראשון
18 Mon	9:14	9:18	8:39	8:01	7:45	6:36	5:12	1:51	1:17	11:02	9:55	9:19	9:17	6:34	5:48	5:21	5:17	יח	שני
19 Tue	9:14	9:19	8:40	8:01	7:45	6:37	5:13	1:51	1:17	11:02	9:54	9:18	9:16	6:33	5:47	5:20	5:16	יט	שלישי
20 Wed	9:15	9:19	8:40	8:02	7:45	6:37	5:13	1:51	1:17	11:02	9:54	9:18	9:16	6:33	5:47	5:20	5:15	כ	רביעי
21 Thu	9:15	9:20	8:41	8:02	7:44	6:38	5:13	1:52	1:17	11:02	9:54	9:18	9:16	6:32	5:46	5:19	5:15	כא	חמישי
22 Fri	9:16	9:21	8:41	8:03	7:45	6:38	5:14	1:52	1:17	11:02	9:54	9:18	9:16	6:32	5:46	5:19	5:14	כב	ששי
23 Sha	9:16	9:21	8:42	8:03	7:45	6:39	5:14	1:52	1:17	11:02	9:54	9:18	9:15	6:32	5:45	5:19	5:14	כג	שבת
24 Sun	9:17	9:22	8:43	8:04	7:45	6:39	5:14	1:52	1:17	11:01	9:54	9:18	9:15	6:31	5:45	5:18	5:13	כד	ראשון
25 Mon	9:17	9:23	8:43	8:04	7:45	6:39	5:15	1:52	1:17	11:01	9:54	9:18	9:15	6:31	5:44	5:18	5:13	כה	שני
26 Tue	9:18	9:23	8:44	8:05	7:45	6:40	5:15	1:52	1:17	11:01	9:53	9:17	9:15	6:31	5:44	5:18	5:12	כו	שלישי
27 Wed	9:18	9:24	8:44	8:05	7:45	6:40	5:15	1:52	1:17	11:01	9:53	9:17	9:15	6:30	5:44	5:17	5:12	כז	רביעי
28 Thu	9:19	9:25	8:45	8:06	7:48	6:41	5:16	1:52	1:17	11:01	9:53	9:17	9:14	6:30	5:43	5:17	5:11	כח	חמישי
29 Fri	9:19	9:25	8:45	8:06	7:48	6:41	5:16	1:53	1:18	11:01	9:53	9:17	9:14	6:30	5:43	5:17	5:11	כט	ששי
30 Sha	9:20	9:26	8:46	8:07	7:48	6:41	5:16	1:53	1:18	11:01	9:53	9:17	9:14	6:30	5:43	5:17	5:11	ל	שבת
31 Sun	9:20	9:27	8:47	8:07	7:48	6:42	5:17	1:53	1:18	11:01	9:53	9:17	9:14	6:30	5:42	5:17	5:10	לא	ראשון
1 Mon	9:21	9:27	8:47	8:08	7:48	6:42	5:17	1:53	1:18	11:01	9:53	9:17	9:14	6:29	5:42	5:16	5:10	לב	שני
2 Tue	9:21	9:28	8:48	8:08	7:48	6:43	5:17	1:53	1:18	11:02	9:53	9:17	9:14	6:29	5:42	5:16	5:10	לג	שלישי
3 Wed	9:22	9:28	8:48	8:09	7:48	6:43	5:18	1:54	1:18	11:02	9:53	9:17	9:14	6:29	5:42	5:16	5:09	לד	רביעי
4 Thu	9:22	9:29	8:49	8:09	7:48	6:43	5:18	1:54	1:18	11:02	9:53	9:17	9:14	6:29	5:42	5:16	5:09	לה	חמישי
5 Fri	9:22	9:29	8:49	8:09	7:51	6:44	5:18	1:54	1:19	11:02	9:53	9:17	9:14	6:29	5:42	5:16	5:09	לו	ששי
6 Sha	9:23	9:30	8:50	8:10	7:51	6:44	5:19	1:54	1:19	11:02	9:53	9:17	9:14	6:29	5:41	5:16	5:09	לז	שבת
7 Sun	9:23	9:30	8:50	8:10	7:51	6:45	5:19	1:54	1:19	11:02	9:53	9:17	9:14	6:29	5:41	5:16	5:09	לח	ראשון
8 Mon	9:24	9:31	8:50	8:11	7:51	6:45	5:19	1:54	1:19	11:02	9:54	9:18	9:14	6:29	5:41	5:16	5:09	לט	שני
9 Tue	9:24	9:31	8:51	8:11	7:51	6:45	5:20	1:55	1:19	11:02	9:54	9:18	9:14	6:29	5:41	5:16	5:09	מ	שלישי
10 Wed	9:24	9:32	8:51	8:11	7:51	6:46	5:20	1:55	1:20	11:02	9:54	9:18	9:14	6:29	5:41	5:16	5:08	מא	רביעי
11 Thu	9:25	9:32	8:52	8:12	7:51	6:46	5:20	1:55	1:20	11:02	9:54	9:18	9:14	6:29	5:41	5:16	5:08	מב	חמישי
12 Fri	9:25	9:33	8:52	8:12	7:54	6:46	5:20	1:55	1:20	11:03	9:54	9:18	9:14	6:29	5:41	5:16	5:08	מג	ששי
13 Sha	9:25	9:33	8:52	8:12	7:54	6:47	5:21	1:56	1:20	11:03	9:54	9:18	9:14	6:29	5:41	5:16	5:08	מד	שבת
14 Sun	9:26	9:33	8:53	8:13	7:54	6:47	5:21	1:56	1:20	11:03	9:54	9:18	9:14	6:29	5:41	5:16	5:08	מה	ראשון
15 Mon	9:26	9:34	8:53	8:13	7:54	6:47	5:21	1:56	1:21	11:03	9:54	9:18	9:15	6:29	5:41	5:16	5:08	מו	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

Permission is granted to copy and distribute this page in its original form only. Republishing any MyZmanim times as part of another publication is not permitted without written permission from the copyright holder. Important notes regarding this page can be read at MyZmanim.com by entering the keywords "accuracy" and "disclaimer". Copyright ©2004-2026 MyZmanim.

## Shabbat Schedule

- Shir Hashirim 6:35pm
- Minha 6:50pm
- Candle Lighting: 7:48pm**
- Shaharit Netz Minyan 5:30am
- Shaharit: 8:45am
- Kids Program (6-9yr) 10am**
- NEW! Kids Kiddush. 11am**
- Zeman Keriat Shema 9:14/9:53am
- New Girls Program: 5:30pm**
- Boys Program: 6:25pm**
- Shiur: 6:25pm
- Minha: 7:25pm
- Followed by Seudat Shlishit & Arvit
- Shabbat Ends: 8:48pm**
- Rabbenu Tam 9:20pm

## Mazal Tov:

We would like to wish a Hearty Mazal Tov to our Dear Mr. & Mrs. Jordan Malka on the Bat Mitzva of Their Dear Daughter Ella. They should see her grow in Torah, Chupah, Ulmasim Tovim Amen!

Mazal Tov to the Families.

## Announcement :

### 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 5:50am
- Shaharit #2 Hodu 8:30am
- Minha & Arvit 6:30pm

### Monday To Thursday

- Shaharit 5:50am
- 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 6:30pm
- Shiurim 7:00pm
- KOLLEL 8:30pm

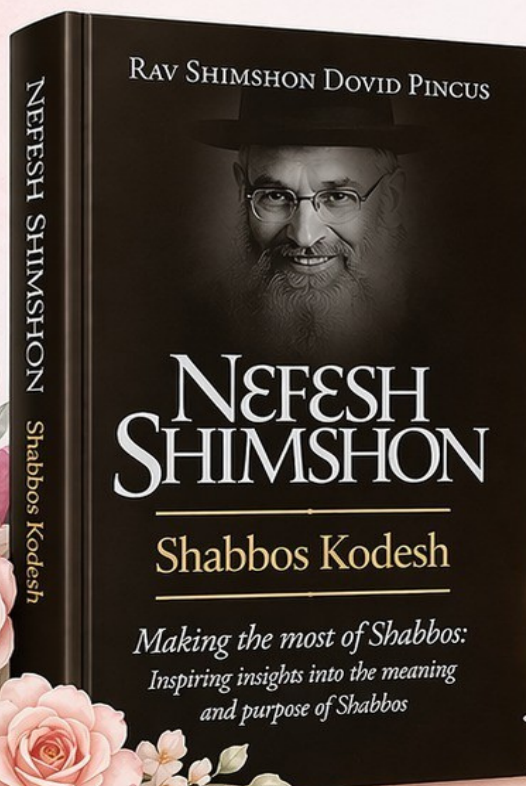


HECHAL SHALOM

Starting This Week

# WOMEN'S SEUDA SHELISHIT CLASS

Join us for an inspiring weekly learning gathering.



## Nefesh Shimshon – Shabbos Kodesh

📍 At the Home of  
Mrs. Anais Becker  
9356 Abbott ave, Surfside

📅 Shabbat, May 30th

🕒 6:45 PM

***LEARNING OF THE MONTH***

**RENT DEDICATION:**

**The month of SIVAN 5786  
has been Anonymously Donated**

**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. Amichai Shoshan  
for generously Donating the TORAH LEARNING of  
SIVAN 5786***

***For the Hatzlaha for all Am Israël & for their family.***

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

HECHAL - SHALOM

# Daf Yomi Sponsors

IN HONOUR OF THOSE WHO SUPPORT TORAH

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 Akkad Family

LEILUY NISHMAT

אברהם בן גרסיה 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.

### SPONSORSHIP OPPORTUNITIES

#### ANNUAL

Sponsor the Yearly Study of Daf Yomi

**\$5,000**

#### LIMOUD

Masechet

**\$2,500**

#### KINYAN HAMASECHTA

Yearly Sponsor & Help Your Community  
Grow!

**\$5,000**

# Community Announcements

*(It is YOUR Community, make the most of it!)*

## Miscellaneous Announcements:

- **This Week's Premium Kiddush** is available for sponsorship!
- **This Week's Netz Kiddush** is available for sponsorship!
- **This Week's Seudat Shelishit** is available for sponsorship!
- **This Week's Breakfast** has been kindly sponsored by **Mrs. Jeanine Furhmann** in memory of her dear uncle **Moshe Maurice Moyal Ben Djamila Sadoun z"l**. Tihye Nishmato Tzerura Bitzror Hahayim Amen!

### 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)

<u>Mr. Michel Pery (VP)</u>	<u>Mr. Ariel Picillo (Treasurer)</u>	<u>Mr. Eytan Guigui (Secretary)</u>	<u>Mr. Steve Halimi (Board Officer)</u>
-----------------------------	--------------------------------------	-------------------------------------	---



**NEW DONATION MENU**

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

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>● Yitzhak 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> <li>● Refael Asher Ben Ita</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>
<ul style="list-style-type: none"> <li>● Sara Leticia Bat Mesoda,</li> <li>● Alegria Simha Bat Esther,</li> <li>● Naomie Bat Rarel Adda,</li> <li>● Sivan Simha Bat Yehudit,</li> <li>● Natalie Rachel Bat Nancy,</li> <li>● Abigael Haya Bat Esther</li> <li>● Madeleine Bat Esther</li> <li>● Nurit Jacqueline Bat Rahel</li> <li>● Marcelle Mesoda Bat Alegria</li> <li>● Shira Yaffa Bat Sara</li> <li>● Eva Bat Yael Khayat</li> <li>● Camouna Bat Fortuna</li> <li>● Ruth Nehama Bat Sara</li> <li>● Karine Messoda Bat Simha</li> <li>● Denise Dina Bat Fortuna</li> <li>● Lea Hana Devora Bat Mazaltov</li> </ul>	<ul style="list-style-type: none"> <li>● Dalia Bat Roza</li> <li>● Nadia Bat Saida Gila</li> <li>● Esther Bat Estrella</li> <li>● Mazal Tov Bat Corina</li> <li>● Peril Bat Sarah</li> <li>● Hava Bat Dora</li> <li>● Emma Bat Haïa</li> <li>● Heleni Orna bat Hen Hana</li> <li>● Ruth Bat Sarah</li> <li>● MazalTov Bat Corina</li> <li>● Leah Bat Chana</li> </ul>	



## Happy Birthday in June

- **5<sup>th</sup>**: Naftali Netanel Gad
- **6<sup>th</sup>**: Saadia Aquinin
- **7<sup>th</sup>**: Mrs. Magali Shoshan
- **8<sup>th</sup>**: Netanel Lahmi
- **10<sup>th</sup>**: Nechama Benmergui  
Mrs. Fortuna Mamane  
Mrs. Doralyu Maya
- **11<sup>th</sup>**: Judy Aquinin  
Mrs. Irina Gad
- **14<sup>th</sup>**: Mrs. Olivia Shoshan
- **15<sup>th</sup>**: Mr. Stephane Bsiri
- **19<sup>th</sup>**: Avigayil Elmaleh
- **24<sup>th</sup>**: Dr. Sarah Courchia
- **25<sup>th</sup>**: Moshe Maya
- **26<sup>th</sup>**: Esmeralda Aquinin  
Mr. Ronen Cohen  
Mrs. Sapir Michael
- **27<sup>th</sup>**: Mr. Aviv Michael



## Happy Anniversary To:

- **15<sup>th</sup>**: Moises & Camila Benmergui
- **16<sup>th</sup>**: Sammy & Estrella Bendahan
- **18<sup>th</sup>**: Philipe & Julia Cohen



## 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)

- **8<sup>th</sup>**: **Yaakov Elmaleh Bar Yaish z"l**  
(Great Uncle of R. D. Elmaleh)
- **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

### Defeating the Enemies of the Jewish People

(Rabbi Eli Mansour)

Parashat Naso is famous for being the longest Parasha in the entire Torah, as it consists of 176 verses. Not coincidentally, this is also the number of verses in the longest chapter of Tehillim (119), and the number of pages in the longest Masechet in the Talmud, Masechet Baba Batra.

The unique significance of this number is revealed to us by the Maharal of Prague (Rav Yehuda Loew, d. 1609). He begins by establishing what has become a well-known principle regarding the number 8 – namely, that it signifies the notion of extending beyond the confines of nature. The world was created in seven days – and, in the teachings of Kabbalah, through the process of the seven Sefirot, spiritual energies – and so the number 7 represents the natural order. The number 8, then, alludes to that which is beyond the limits of nature. Thus, for example, the Berit Mila is performed on a child's eighth day, indicating that we are expected to restrain our natural impulses, to live on a higher plane, where our sacred soul controls our natural body.

Likewise, the Maharal explains, the seven lamps of the Menorah in the Bet Ha'mikdash symbolize the natural world – and behind the curtain in the Mikdash there was the eighth "light," the Torah. The sacred Aron (ark) contained the Torah, and it was

thus called "Aron," a derivative of the word "Or" – "light." The Torah shines its own form of light – not a natural light that enables us to see with our eyes, but a spiritual light that reaches our souls, and uplifts and inspires us.

The Torah is written with the 22 letters of the Hebrew alphabet, the Maharal writes, and when we multiply 22 by 8, we arrive at 176. This number, then, is associated with Torah's supernatural quality, its having originated outside our world, reminding us that it is through the study of Torah that we can extend beyond the confines of our world and connect ourselves to Hashem and to all the powers that lie outside our world. For this reason, the longest Parasha, the longest chapter of Tehillim, and the long section of the Gemara are all connected with this number, as they embody the great power of Torah.

This unique power, which is associated with the number 176, also enables us to overcome our foes.

Kabbalah teaches that the greatest spiritual force that threatens Beneh Yisrael is represented by one of the grandsons of Esav, a man named Sefo (Tzadi, Peh, Vav), whose name is listed among the twelve chieftains of Edom, the nation that descended from Esav (Bereshit 36:15). The Ramban cites the historian Josephus as relating that Sefo was a fierce enemy of Yaakov Abinu and his family, and when Yaakov's sons brought his remains from Egypt to Hebron for burial in Me'arat Ha'machpela, Sefo and his men waged war against them. However, Yaakov's sons prevailed, captured Sefo, and brought him as a prisoner to Egypt. Sefo would later escape and make his way to what would become Rome, and he is thus the founder of the kingdom of Rome, the bitter enemy of

the Jewish People. According to the wisdom of Kabbalah, Sefo represents the spiritual force of our wicked enemies who wage war against us and seek our demise.

The Ben Ish Hai (Rav Yosef Haim of Baghdad, 1833-1909) taught that the way we defeat the power of Sefo is through the power of Torah. Indeed, the name "Sefo" in Gematria equals 176 – and we thus overcome his force through the power of Torah, which is represented by that same number.

This is why Sefo waged war at that time of Yaakov Abinu's funeral – because he knew that the greatest power Beneh Yisrael possess is the power of Torah, which was embodied by Yaakov. Sefo sought to fight Beneh Yisrael at that time to neutralize this power so he could defeat them – but the power of Yaakov, the power of Torah, prevailed.

The Shabbat when we read Parashat Naso – especially coming on the heels of Shabuot, when we renewed our acceptance of the Torah – is an appropriate occasion to remind ourselves of the unique power of Torah learning. As we see the alarming rise of antisemitism around the world, and as the Jewish State finds itself in the midst of a difficult war against its fierce, evil enemies, let us recommit ourselves to Torah learning. Let us all ensure that we are devoting the time and effort that we should to learn, so that we can harness the great power of Torah with which to overcome our nation's bitter foes.

### People Need Respect

(Rabbi Joey Haber)

A certain young man whom I was very close with, and whom I helped a great deal, was getting married. Before the wedding he asked me if I could be an עד קידושין, one of the two witnesses to the *kiddushin* under the *huppah*.

Now among Ashkenazim, serving as an עד קידושין is considered a great honor, but here in our community, being invited to recite one of the *berachot* under the *huppah* is a far greater honor. And I have to say, in all honesty, that I felt hurt by the boy's decision to ask me to be a witness instead of reciting one of the blessings. As mentioned, I was very close with this young man. I helped him grow in his religious observance, and I even helped him in the process of dating and getting engaged. I felt slighted over not having received a *berachah*.

Was I being petty and childish? Was this just my ego going too far?

I think that the Gemara teaches us the answer.

In Masechet Ketubot, the Gemara discusses the case of a person who was very wealthy, and was accustomed to a comfortable, luxurious lifestyle, until he lost his fortune and became poor. The *halachah* in this case, surprisingly, is that the people must not only give enough charity to provide him with his basic needs – but also provide him with the comforts and amenities that he was accustomed to.

So much so, the Gemara tells, that in the time of Hillel, there was a wealthy man who used to ride in a carriage with someone running ahead of him, and after he fell into hard times, Hillel ruled that he should be provided with a runner. When the people could not find somebody willing to do it, Hillel himself ran in front of this man's carriage.

It goes without saying that arrogance and conceit are exceptionally bad qualities from which a person must distance himself from. But there is a huge difference between arrogance and a sense of respect. People need to feel respected. This is a basic human need that we must all acknowledge. There is nothing arrogant or egotistical about wanting to be respected. And in some situations, failing to receive honor hurts.

If a person worked very hard to plan an event, for example, and at the event, the speaker acknowledged everyone who volunteered their time except that person, that person will be hurt. This isn't because of arrogance – it's because it's embarrassing. The person feels disrespected.

And this is true also of a Rabbi who is very close with the groom. There is a certain expectation of honor – and when that respect is not shown, it feels embarrassing. It hurts.

Parashat Naso begins with Hashem commanding Moshe, נשא את ראש בני גרשון גם הם – to count "also" the people of Gershon, the *Leviyim* who descended from Levi's oldest son, Gershon. In the previous *parashah*, the family of Kehat – the middle of Levi's three sons – was counted. Kehat was counted first because they were in charge of the most sacred articles in the *Mishkan*, so they had the more distinguished job. Now, when the time came to count the family of Gershon, Hashem emphasized גם הם – that they, too, must be given honor and respect. As the children of the oldest son, they naturally expected to be treated with honor. And since that honor was not given, and instead the middle son, Kehat, was counted first, Moshe needed to find a way to compensate, to show Gershon

honor and distinction so they would not feel embarrassed or disrespected.

This is so important for us to realize in our relationships, and in all our interactions with people. People need to feel respected, the way they need oxygen. It's a basic human need. People need to feel respected so they can feel important, that they matter, that their lives are significant and meaningful. This isn't arrogance. It's a basic human need.

In every relationship, we need to ensure to make the other person feel respected. We need to realize that their need for respect isn't childish or petty – it's normal. It's human. And we must fill that need.

When we speak to people and treat them with respect, we help bring out the best in them. We remind them that they matter, that they have something beautiful and crucial to give to the world – and once they acknowledge that, they will go ahead and make sure to make that beautiful contribution.

## Food for Thought

### 10 Habits of Highly Effective Parents

(Slovie Jungreis-Wolff@aish)

#### **How to raise thriving children and parent from strength.**

Parenting can be frustrating. We may go from feeling madly in love with our children to occasional moments of dislike. If we can find a way to maintain a good relationship and parent from strength, raising our children will not sap us of our energy.

Here are 10 habits of highly effective parents:

## 1. They don't put their spouse down in front of their child

It's easy to push others down when we feel anxious or get frustrated. But taking stress out on our spouse only hurts us more. Not only does our relationship suffer, but our children learn disrespect. An environment of chutzpah is created. If you do not respect mommy or daddy, why should I?

Never use your child to take revenge on your spouse or to cure your sadness and loneliness. If you have an issue, speak to your spouse in private.

## 2. They keep tone and words respectful

Parents who recognize that they are the greatest role models in their children's lives remember to 'walk the walk' and 'talk the talk'. They know that they are setting the bar for future relationships. Kindness, empathy, sensitivity, and a generous spirit are not traits that can be learned by lectures and long talks. It's all about the way we relate to one another in our daily lives.

Effective parents do not need to scream or use disparaging remarks to be heard. They maintain authority while being firm but fair. They parent with confidence. A respectful tone and words convey a home that is a 'safe space'.

## 3. They maintain calm despite tension

Life is not perfect. We never really anticipate the challenges. There can be unforeseen emotional, physical, mental and financial pressures. Children be moody, irritable, anxious and difficult. Teens, especially, do not always see the consequences of their actions clearly. Effective parents do not fly off the handle. They do not parent from rage. A common mistake parents make is to mirror their child's

moodiness. "If you are sullen and don't respond to me, why should I talk to you?" A wall between parent and child is created.

Good parenting requires calm. "This too shall pass." Instead of losing it when a child speaks or acts wrongly, say: "Let's try this again." Act, don't react. Strong parents are anchors. They bring tranquility to counter the turbulence and parent with wisdom.

## 4. They give time

Time is one of our most precious resources. Time spent together with a child can either be wasted or used purposefully. We can seem interested or bored. We can listen or be distracted. We can engage or be self-absorbed. We can be patient or dismissive. The choice is ours.

Parents who maintain good relationships with their children have spent years nurturing, communicating, and learning about their children's hopes and dreams and disappointments. They have limited screen time, enjoyed meals together, read bedtime stories, and at times said no to phone calls and emails that would take them away from the family. There is no toy or technology in the world that can replace looking into a child's eyes and peering into his soul.

## 5. They set clear rules

When children are confused about standards of conduct, misbehavior becomes normal. If one day it's okay to stay up till midnight and the next I get screamed at for the same exact behavior, what am I supposed to do?

Curfews, when homework is supposed to be done, how we treat one another, responsibilities in and out of the home are all part of parenting. If I want to be effective, my rules must be consistent, clear and fair. I cannot allow a certain behavior and then get upset or act disappointed. I need to

provide real expectations and not wait for a problem to get out of hand in order to address it.

## 6. They focus on the behavior instead of criticizing

The point of discipline is to improve/correct behavior and teach right from wrong. Criticism just makes a child feel badly about himself. Mocking, calling a child by a sarcastic name will never teach the child how to improve himself. Saying things like "You're impossible," "What's your problem?" does nothing.

Effective parents focus on the behavior they'd like to improve. They realize that criticism is not discipline. Instead of making a child think that they are the definition of bad, they point out bad behavior that needs fixing. You made a mistake does not mean that you are a mistake. Your room is a mess and needs to be put into order does not mean that you are a mess.

## 7. They set appropriate consequences

When we give consequences that have nothing to do with the misbehavior, we are missing out on a great learning opportunity. Life is about responsibility. When you are given a blessing that you take for granted, you will lose out. When you abuse your privileges or act inappropriately, there will be repercussions. To teach this we must link both the responsibility and the consequence.

Capable parents know that when a child misuses his computer time, consequences are related to those actions. When grades suffer because of too much texting or time on-line, the privilege of having a phone/laptop must be addressed. Consequences are not overly harsh, were spoken about beforehand, and not just talk. Children respect parents who are clear and follow through.

## 8. They maintain their sense of humor

It's okay to smile and laugh out loud. There are times that a good joke diffuses the tension. Our children should not be afraid of us. (Awe of parents as commanded in the Torah is not the same concept as being fearful.) Children should know that home is a haven, a place of warmth and love, a beacon of light in a very harsh and hard world. Effective parents know when to be serious and when to be light-hearted. They do not confuse the two moments.

## 9. They stay positive

Negative talk casts a shadow on a home. Seeing situations as 'disaster' doesn't allow a child to try to do better. Making children feel hopeless instead of hopeful strips them of any desire to do more; to be more. Instead of failure being the end, see it as an opportunity to begin again.

Positive parenting comes when we see hard work and effort as true values to be recognized. Parents who allow for mistakes and then teach them how to fix it, instead of fixing it themselves, encourage their children to thrive.

## 10. They create a doable goal

Parenting wisely means that I have a goal. I ask myself: What am I trying to accomplish and how do I get there?

If two children can't sit together at the dinner table, what do I do? Sending each to his room vs figuring out how to have both siblings able to sit at one meal without fighting each other becomes a doable goal. Setting goals becomes a great way for the family to bond.

Parenting is not all or nothing. Adopting even some of these behaviors will help us lead, inspire and parent through strength.

## Kid's Corner

### How Do We Differ From Robots?

#### Robots

Robots can be programmed and can do an amazing job carrying out what they have been told to do. The actions will be done and the task will be fulfilled. When it comes to Avodat Hashem we can easily imitate robots. We know which words to say when we Daven, we know when to bow down and when to bang our chests (by Selach Lanu in She-moneh Esreh). The Yerushalmi (cited in Tosafot Shabbat 118b) says that we need to be grateful to our spine for bowing down automatically when we say Modim, even when we are not thinking about what we are saying.

In essence you can have two people doing exactly the same action but they are miles apart. One person could be saying the words of Davening with the appreciation that he is standing in front of Hashem, talking to him, having Kavana and thinking of the translation of every word he says. The other one, standing right near the first one, could be saying the words, but in his mind, he could be sitting on an airplane travelling across the globe, only to be brought back to reality when someone knocks him, realising that it was his fist during the bracha of Selach Lanu.

#### Before Eating

The same is true regarding eating (see Nazir 23a); two people eating together, one can be fulfilling a Mitzvah with every bite, thinking how they are doing so in order to be healthy to serve Hashem, and the other one could

have his own personal pleasure in mind.

#### Same Actions, Different Thoughts

This is something which the longest Perek in the Torah, at the end of Parashat Naso, can inspire us. If you look at the Korbanot that the Nesi'im brought when the Mishkan was set up, you will see that they are all identical. Each Nasi brought the same animals, the same amount of flour etc., however the Midrash shares with us at length how their Kavanot, their reasoning behind what they brought, varied. The actions were the same but the Kavana was different.

The Nesi'im all had good Kavanot, but the message is clear — it is the thought behind the actions that makes all the difference. Obviously, the actions are essential, but we can be inspired to put more effort into the machshava (thought) before and whilst doing a Mitzvah.

#### Practical Examples

One simple practical example is when coming to Cheder or school in the morning; one can come as a "robot" or one can try and inject some thought and think in one's mind: "I am now going to learn Torah to fulfil the will of Hashem."

So too before eating and sleeping, you may be hungry or tired, you may enjoy a good meal or a good night's sleep, but you can do the same thing with the right Kavana — to be healthy to be able to serve Hashem.

Do the same actions but just elevate it by adding the few seconds of thought! How lucky we are to be able to serve Hashem constantly!

Daily Halacha

## The Importance of Immediately Fulfilling One's Pledges

Many books emphasize the importance of fulfilling one's charity pledges without delay. A person who delays payment of his pledges is likely to forget about his promise altogether or forget the exact sum he promised, which then results in his failure to properly fulfill his pledge. In addition, it is said that when a person pledges a donation, he creates an angel that does not achieve its complete form until the donation is actually made. If a person fails to fulfill his pledge, such that the angel remains incomplete, he may be punished, Heaven forbid, with hardships affecting his family. In retribution for his failure to complete the angel, he, too, will experience a sense of incompleteness in his family life, G.d forbid.

Furthermore, the Rabbis teach that when a person makes a pledge, the Almighty opens this individual's books, so-to-speak, like a shopkeeper who keeps his ledger open to see who owes him money. The books are closed only once he carries out his pledge. And when a person's books are open before the Almighty, he is likely to face strict judgment should he come upon some kind of dangerous situation.

Additionally, the Rabbis teach that if one fulfills his pledges, G.d fulfills his requests and answers his prayers, whereas if a person fails to fulfill his pledges, his prayers go unanswered, Heaven forbid. The Gemara instructs that it is preferable not to make pledges altogether than make a pledge and not fulfill the promise. In fact, the Gemara warns that failure to fulfill a pledge can bring a drought, where clouds appear

but no rain falls from the sky. Some Rabbis explained that when a person makes a promise to donate a sum of money, the poor people or the institutions anxiously anticipate and depend upon this sum of money, and the individual's failure to pay the sum causes them grief and disappointment. Appropriately, G.d punishes such a society by bringing rain clouds and arousing the anticipation of much-needed rain, only to then have the clouds dissipate without producing rainfall. (Masechet Taanit 8B)

One must therefore make a point of fulfilling his pledge as soon as possible. If a person is called to the Torah on Shabbat morning and he pledges a sum of money to the synagogue, he should bring the check to the synagogue already on Sunday morning. A certain person I knew would occasionally anticipate being called to the Torah before Shabbat, and would therefore prepare the check and bring it to the synagogue Friday afternoon, so that immediately after Shabbat he could fulfill his pledge. This is certainly an advisable and most worthwhile practice.

### La Paracha En Français

## L'enthousiasme dans le Service divin

**« Ils présentèrent pour offrande, devant l'Éternel, six voitures-litières et douze bêtes à cornes (...) »**(Bamidbar 7, 3)

Commentaire de Rachi : « Rabbi Nathan demande pourquoi les princes de tribu se dévouèrent ici en premier, ce qui ne fut pas le cas lors de la construction du tabernacle – à l'époque, ils dirent : "Que la communauté apporte ce qu'elle veut, et nous compléterons ce qui manquera !" Mais lorsqu'ils

constatèrent que la communauté avait tout apporté, comme l'indique le verset "Les matériaux suffirent, et par-delà (...)" (Chémot 36, 7), ils se demandèrent ce qu'ils pouvaient alors faire. Ils apportèrent les pierres de Choham et les pierres à enchâsser pour l'éfod et le pectoral, et c'est pourquoi, cette fois, ils se dévouèrent les premiers. »

Or, du fait qu'ils n'en avaient pas l'ordre, mais avaient apporté les chariots d'eux-mêmes, Moché ne voulut pas les accepter, jusqu'à ce qu'il en reçût l'ordre divin : « Reçois ces présents de leur part » (ibid. 7, 5).

Ce point est étonnant : pourquoi Hachem n'ordonna-t-Il pas à Moché de préparer des chariots afin de déplacer le tabernacle ? Vu la lourdeur de ses poutres, il n'était pas envisageable de le porter autrement et donc, si les princes n'avaient pas, dans cet élan de générosité, offert les chariots, il aurait été impossible de déménager le tabernacle à chaque fois. Pourquoi, dans ce cas, n'y avaient-ils pas officiellement été invités par le Très-Haut ?

Il me semble que cette omission de Sa part était volontaire, afin justement de leur offrir cette opportunité de le faire d'eux-mêmes. C'était en quelque sorte un test visant à vérifier s'ils parviendraient d'eux-mêmes à la conclusion qu'il manquait des chariots et prendraient l'initiative d'en offrir, sans temporiser, sans attendre d'ordre explicite ou que d'autres s'en chargent. Car celui en qui brûle l'amour d'Hachem doit être le premier à courir pour Le servir, tel Na'hchon qui se jeta le premier dans les flots. Étant donné qu'au moment de l'érection du tabernacle, les princes avaient manqué d'empressement en laissant le peuple les devancer, ils réparaient à présent leur manquement à travers cette heureuse initiative.

C'est la raison pour laquelle la Torah décrit longuement les chariots ainsi que les sacrifices offerts

par les princes dans le prolongement de cet élan de zèle (cf. Rachi sur le verset 10), en une sorte d'éloge de l'amour et de l'empressement que ces gestes témoignaient, des dispositions vivement appréciées par Hachem. Inspirons-nous donc de cette diligence dans notre propre Avodat Hachem, en réfléchissant toujours à la manière de progresser, de Lui démontrer notre amour.

Mais comment l'homme peut-il mériter cet élan d'enthousiasme pour tout ce qui est saint ? En ressentant de la ferveur dans le Service divin et l'étude de la Torah, dans l'esprit des paroles de David Hamélekh (Téhilim 55, 15) « nous nous rendions en groupe (beraguech) dans la maison de D.ieu ». Le doux chantre d'Israël était habité d'un désir et d'une émotion (hitraguechout) intenses lorsqu'il entrait dans la maison d'étude ; il n'avait qu'une aspiration : « de séjourner dans la maison de l'Éternel tous les jours de ma vie, de contempler la splendeur de l'Éternel et de fréquenter Son sanctuaire » (ibid. 27, 4). D'un côté, David Hamélekh désirait résider de manière fixe et permanente dans la maison d'Hachem, mais de l'autre, il voulait le vivre à chaque fois comme une visite dans un nouvel endroit, comme s'il se contentait de « fréquenter » son sanctuaire. De la sorte, son émerveillement et son enthousiasme ne faibliraient pas, et la flamme ne s'éteindrait pas. Le roi d'Israël avait ainsi trouvé une parade à la force de l'habitude, qui peut s'avérer si négative puisqu'elle nous entraîne à étudier et pratiquer la Torah machinalement.

Avec un tel enthousiasme pour le Service divin, l'homme aspirera certainement à prendre des initiatives pour ajouter en Torah et en mitsvot ; il sera le premier à courir pour tout ce qui est saint.

Et s'il jouit d'un tel entrain entre les murs de la maison d'étude, il lui appartient, non pas de laisser cet élan au Beth Hamidrach pour en

ressortir sans aucun sentiment d'ordre spirituel, mais de le maintenir même lorsqu'il se trouve en dehors, en vivant en permanence, à chaque étape de sa vie, dans cette atmosphère de sainteté. C'est là le sens de l'invite « Dans toutes tes voies, songe à Lui » (Michlé 3, 6).

C'est aussi, me semble-t-il, l'idée que l'on peut lire en filigrane dans le verset « Il faut faire aussi le relevé (nasso) des enfants de Guerchon (...) » (Bamidbar 4, 22), ce nom pouvant être rapproché du mot hitraguechout (émotion). Car celui qui vit sa Avodat Hachem avec amour, chaleur et émotion, au point que tout son corps est tel un feu brûlant pour Hachem, a le mérite de s'élever (mitnassé, de même racine que nasso) au-dessus de tous, d'être le premier pour tout ce qui a trait à la sainteté. Est offerte à un tel homme la garantie d'une progression spirituelle constante.

Tel était l'état d'esprit des princes : pleins de flamme et d'un enthousiasme saint pour le Créateur, ils s'empressèrent d'apporter, de leur propre chef, les sacrifices et les chariots, offrandes tant appréciées du Créateur.

## Reflexion Semanal

### Aprecia tu chispa divina

(Por Rav Avraham Twerski @aishlatino)

¿Por qué la Torá prohíbe que el *nazir* (nazareno) se acerque a un muerto? El Ralbag explica: "La razón por la que un cadáver contaminado es porque representa lo defectuoso de lo físico, y el *nazir* debe evitar las cosas físicas que puedan atraerlo".

Rav Henoah Lebovitz comenta que, por el contrario, el hecho de confrontar la mortalidad humana motiva a la persona espiritualmente, tal como dice el rey

Salomón: "Es mejor ir a la casa de duelo que ir a la casa del banquete, porque ese es el fin de todos los hombres y el que vive debe poner eso en su corazón" (Eclesiastés 7:2). En el Talmud encontramos muchas referencias a que contemplar nuestra mortalidad desalienta a la persona de las indulgencias materiales. ¿Por qué entonces el Ralbag dice que el *nazir*, quien toma votos de abstinencia en su búsqueda de espiritualidad, debe evitar el contacto con los muertos?

Rav Lebovitz explica que hay dos caminos por los que se puede aspirar a la espiritualidad. Una forma es enfocarse en que el hombre comparte sus impulsos físicos con las formas de vida inferiores, y que cuando se entrega a la gratificación de sus deseos corporales exterioriza sus rasgos animales. El Midrash dice que cuando D.os reprendió a Adam por su pecado, Adam lloró: "Ahora mi mula y yo comeremos del mismo recipiente". Tomar conciencia de esto es algo humillante que debe motivar a la persona hacia la espiritualidad, alejándola de la gratificación física. La segunda forma es comprender la santidad de la *nes-hamá* (alma) Divina que posee, que es inseparable de su fuente en D.os. Comprender su potencial para la Divinidad debe motivar a la persona hacia una búsqueda de espiritualidad.

Ambos enfoques son válidos y ambos tienen su lugar. Los éticos citan la frase: "Su corazón se elevaba en los caminos de D.os" (Crónicas II 17:6), implicando que a pesar de que el orgullo es vanidad, uno puede verse motivado por el orgullo para volverse más espiritual. Tener conciencia de nuestro componente Divino debe llevar a la persona a tratar de alcanzar las estrellas, porque no hay nada espiritual que esté fuera de su alcance. Como dice el Rambam: "Cada persona puede ser como Moshé" (Hiljot Teshuvá 5:2). La dignidad del hombre debe impulsarlo a buscar la perfección.

El Talmud cuenta de un joven que tenía un bello y largo cabello. Al ver su apuesto reflejo en el agua, él temió verse atraído hacia las influencias físicas. De inmediato tomó un voto de *nazir*, lo que requeriría que se afeitara la cabeza. "Juro que me cortaré este cabello al servicio de D.os" (Nazir 4:2). Alguien que acepta la nezirut por tal propósito, es el ideal.

Un *nazir* que está tan dedicado a lograr la espiritualidad debe enfocarse en la chispa Divina de su alma. Debe estar completamente absorbido en la grandeza espiritual que tiene a su alcance. No es necesario que se concentre en su bajo componente físico y que se distraiga de su potencial para la grandeza (Jidushei HaLev, Bamidbar pág. 31).

## Nahalot

### Nahala of Rabbi Chaim of Volozhin

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

One of the most prominent disciples of the Vilna Gaon, Reb Chaim Volozhiner established the Yeshiva of Volozhin. It endured for more than 100 years, becoming the mother of all Lithuanian yeshivas. He continued to teach the Vilna Gaon's study method of penetrating analysis of the talmudic text, seeking to elicit the intent and meaning of the writing of

the *Rishonim* - the early commentators. This approach was followed by all the great Lithuanian yeshivas, such as Slobodka, Mir, Kelm, Klezk, and Telz.

His major work is ***Nefesh HaChaim***. It reflects the saintly purity of his character, his greatness in Torah, and his profound wisdom. Its purpose is "to implant the fear of G-d, Torah, and pure worship into the hearts of the upright who are seeking the ways of G-d." In his *Nefesh HaChaim* he emphasizes the power of Torah study and fulfillment of mitzvot to bring a Jew close to G-d. In a famous section of that work, he takes issue with those (an obvious reference to Chassidim) who see *dveikut*, or cleaving to G-d, as a prerequisite to fulfillment of mitzvot.

While the layman is forbidden to perform the actions of the Cohen and Levite in the physical Temple, he is by no means forbidden to perform their spiritual counterparts. Indeed, Rabbi Chaim of Volozhin, writes in the following quote from his ***Nefesh HaChaim (gate 1, chapter 4)*** that the layman Jew is supposed to perform the spiritual counterpart of the physical Temple service. This is the responsibility and duty of every Jew. "*Do not think that the purpose of the building of the tabernacle (was for the sake of) having an external building. Rather, know that HaShem's desire and purpose (in the building of) the tabernacle, and all its vessels was to hint to us that we should*

*observe them and learn that (like the tabernacle vessels), it is we ourselves that are to be the tabernacle (of the Shekhina). We, by our admirable actions must be a tabernacle, full of all its vessels, all being holy, worthy, and ready to have the Shekhina dwell within us specifically. This is the meaning of the verse, "Make for Me a tabernacle, and I will dwell within them" (Shemot 25, 8). "Within them" specifically, for as HaShem has shown us the order of the building of the tabernacle, so should we learn, and make ourselves to be the tabernacle of HaShem."*

#### On Suffering...

Rabbi Chaim of Volozin, explains this idea by a parable about a child seriously ill and plunged in a deep sleep. The doctors warn the father that if sleep continues, the worst can happen and that everything has to be done to keep the son awake. The father uses several means to disturb his sleep. He first removes his pillow, then he replaces his soft bed with a hard couch. Since this causes only a momentary awakening of the child followed by a new deep sleep, the father starts to take more radical measures to an extent of even torturing him by laying him on a bed of thorns. The suffering of the father who, out of love for his son, has to act with cruelty, is not less than that of the son. Once the latter is healed, he will redouble his love and attachment to his father, in gratitude for the sufferings he made him endure to save him.

# PROGRAMS

# WEEKLY PROGRAMS & ACTIVITIES

**New Schedule**

**KIDS HALACHA PROGRAM** 3 Weeks Program

**MONDAY** 7:00PM-8:00PM 8-11 YR OLD

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

**LEARN NOW WITH DAN COHEN!**

FUN - ACTIVITIES - ICE CREAM - REWARDS

**Monday**

**BET HAMIDRASH FRENCH** בית המדרש פודינג

Monday to Thursday 8:30pm

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

**RABBI YGAL OUAQNIN**

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

*Mesilat Yeshtarim*  
*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!**

Learn and remember for years to come the most complex halachot that are so daily.

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

Understand the ethical & philosophical background of the halachot.

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



**HECHAL SHALOM**

**Shabbat**

**HECHAL SHALOM**  
Starting This Week

**WOMEN'S SEUDA SHELISHIT CLASS**

Join us for an inspiring weekly learning gathering.

**Nefesh Shimshon - Shabbos Kodesh**

At the Home of Mrs. Anava Becker  
9356 Abbott ave, Surfside

Shabbat, May 30th  
6:45 PM

**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!

**Tuesday**

**LA FEMME JUIVE**  
Lumiere de son foyer

LES MARDIS A 9H15

MARIAGE  
EDUCATION  
DEVELOPPEMENT PERSONNEL