



שבועות

6th & 7th of Sivan

May 22nd & 23rd 2026

CANDLE LIGHTING 7:44m

Yom Tob & Shabbat Ends at 8:44pm

**BIRKAT HALEBANA
RABBI DAVID ELMALEH**



**COMMEMORATING THE SHABUOT
OFFERING**

**THE TORAH BELONGS
TO US ALL**

BOLD LIKE BOAZ

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מרים בת בילה ז"ל & שלמה בן יעקב ז"ל



Join The Daily Halachot!



General Hechal Shalom

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. Amichaï 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






TIKUN LEL SHAVUOT

KERAYA – MELDADO SPLIT UP: 11:30 PM – 2:00 AM

KERAYA – MELDADO ALL NIGHT: 11:30 PM – SHAHARIT



SHIURIM/LEARNING GROUPS:

-  **RABBI ELMALEH:** 2am – Netz: Love, Teshuva, Desire & Halacha
-  **RABBI MASRI:** 1am-2am – Ruth – A Leader or A Follower
-  **RABBI ARIEL COHEN:** 12am: Gemara Brachot ages 13 & up
-  **DAN COHEN:** Teenagers 12am until Shaharit:
Hostage Deals, Online Business on Shabbat ...
-  **RABBI AVI FRIED:** 11:30pm – 12:15am – ages 8 – 10 yr
12:15am – Shaharit – ages 10 – 13 yr
Candy, Ice Cream and A Fun Activity as Reward.



**THURSDAY
MAY 21ST**

Erev Shabuot

Keraya/Meldado Split Up:	11:30 pm
Candle Lighting:	7:44 pm
Mincha:	7:50 pm
Arbit:	8:05 pm
Nightfall:	8:40 pm
Keraya/Meldado All Night:	11:30 pm
Shiurim:	All Night
Midnight:	1:17 am
Misheyakir/Tallit:	5:45 am
Shaharit:	5:25 am



Please remember, Kiddush should be recited after Nightfall



Please look at the Night Learning Schedule



Earliest Time to put on Tallit with a Beracha
Sunrise Amida: 6:32 am



**FRIDAY
MAY 22ND**

*First Day
Shabuot*

2nd Minyan Shaharit:	9:30 am
Megillat Rut:	6:15 pm
Mincha:	6:30 pm
followed by Kabalat Shabbat & Arvit	
* Candle lighting from	

EXISTING LIGHT BEFORE: 7:45PM



**SHABBAT
MAY 23RD**

*Second Day
Shabuot*

Netz Shaharit:	5:30am
Shaharit:	8:45am
Children Programs:	6:20pm
Shiur: 6:20pm & Megillat Rut:	7:10pm
Mincha:	7:20pm

Followed by Arvit

Shabbat & Yom Tov Ends: 8:45pm

Rabenu Tam: 9:16 pm



**Delicious Buffet will be served all night
to keep us awake!**

HAG SAMEAH!

TIZKU LESHANIM RABOT NEIMOT VETOVOT!

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 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)

- **11th:** **Feige Bat Perle z"l**
(Aunt of Mr. Amichai Shoshan)
- **13th:** **Cota Cohen Bat Clara z"l**
(Mother of Mr. David Cohen)
- **16th:** **Alegria Bat Simha z"l**
(Great Aunt of R. D. Elmaleh)
- **20th:** **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 Fuhmann)
- **25th:** **Hillel Edery Bar Yosef Amram z"l**
(Uncle of R. D. Elmaleh)
Esther Mamane Bat Simha z"l
(Mother of Mr. Habib Mamane)

SHAVUOT 5786

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Daily zmanim - May to June 2026 / תשפ"ו סיור זמני היום - חודש **סיור**
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May / June 2026	לינה לרביתו תם R' Tam's Nightfall	לינה Nightfall	שקיעת החמה Sun set	הדלקת נרות Candle Lighting	כל המנחה Plag Mincha	מנחה קטנה Ketana	מנחה גדולה Earliest Mincha	חצות Mid day	תפילת שחרית Latest Shacharis	קריאת שמע Latest Shema	החמה Sun rise	זמן ציצית Earliest Talis	עלות דקות 72 Dawn 72 Minutes	דף היומי Daf Yomi	תשפ"ו		
17 Sun	9:13	9:17	8:38	8:00	6:36	5:12	1:51	1:17	11:02	9:55	9:19	9:17	6:34	5:48	5:21	5:17	א ראשון יז
18 Mon	9:14	9:18	8:39	8:01	6:36	5:12	1:51	1:17	11:02	9:55	9:19	9:17	6:34	5:48	5:21	5:17	ב שני יח
19 Tue	9:14	9:19	8:40	8:01	6:37	5:13	1:51	1:17	11:02	9:54	9:18	9:16	6:33	5:47	5:20	5:16	ג שלישי יט
20 Wed	9:15	9:19	8:40	8:02	6:37	5:13	1:51	1:17	11:02	9:54	9:18	9:16	6:33	5:47	5:20	5:15	ד רביעי כ
21 Thu	9:15	9:20	8:41	8:02	6:38	5:13	1:52	1:17	11:02	9:54	9:18	9:16	6:32	5:46	5:19	5:15	ה חמישי כא
22 Fri	9:16	9:21	8:41	8:03	6:38	5:14	1:52	1:17	11:02	9:54	9:18	9:16	6:32	5:46	5:19	5:14	ו ששי כב
23 Sha	9:16	9:21	8:42	8:03	6:39	5:14	1:52	1:17	11:02	9:54	9:18	9:15	6:32	5:45	5:19	5:14	ז שבת כג
24 Sun	9:17	9:22	8:43	8:04	6:39	5:14	1:52	1:17	11:01	9:54	9:18	9:15	6:31	5:45	5:18	5:13	ח ראשון כד
25 Mon	9:17	9:23	8:43	8:04	6:39	5:15	1:52	1:17	11:01	9:54	9:18	9:15	6:31	5:44	5:18	5:13	ט שני כה
26 Tue	9:18	9:23	8:44	8:05	6:40	5:15	1:52	1:17	11:01	9:53	9:17	9:15	6:31	5:44	5:18	5:12	י שלישי כו
27 Wed	9:18	9:24	8:44	8:05	6:40	5:15	1:52	1:17	11:01	9:53	9:17	9:15	6:30	5:44	5:17	5:12	יא רביעי כז
28 Thu	9:19	9:25	8:45	8:06	6:41	5:16	1:52	1:17	11:01	9:53	9:17	9:14	6:30	5:43	5:17	5:11	יב חמישי כח
29 Fri	9:19	9:25	8:45	8:06	6:41	5:16	1:53	1:18	11:01	9:53	9:17	9:14	6:30	5:43	5:17	5:11	יג ששי כט
30 Sha	9:20	9:26	8:46	8:07	6:41	5:16	1:53	1:18	11:01	9:53	9:17	9:14	6:30	5:43	5:17	5:11	יד שבת ל
31 Sun	9:20	9:27	8:47	8:07	6:42	5:17	1:53	1:18	11:01	9:53	9:17	9:14	6:30	5:42	5:17	5:10	טו ראשון לא
1 Mon	9:21	9:27	8:47	8:08	6:42	5:17	1:53	1:18	11:01	9:53	9:17	9:14	6:29	5:42	5:16	5:10	טז שני לב
2 Tue	9:21	9:28	8:48	8:08	6:43	5:17	1:53	1:18	11:02	9:53	9:17	9:14	6:29	5:42	5:16	5:10	יז שלישי לג
3 Wed	9:22	9:28	8:48	8:09	6:43	5:18	1:54	1:18	11:02	9:53	9:17	9:14	6:29	5:42	5:16	5:09	יח רביעי לד
4 Thu	9:22	9:29	8:49	8:09	6:43	5:18	1:54	1:18	11:02	9:53	9:17	9:14	6:29	5:42	5:16	5:09	יט חמישי לה
5 Fri	9:22	9:29	8:49	8:09	6:44	5:18	1:54	1:19	11:02	9:53	9:17	9:14	6:29	5:42	5:16	5:09	כ ששי לו
6 Sha	9:23	9:30	8:50	8:10	6:44	5:19	1:54	1:19	11:02	9:53	9:17	9:14	6:29	5:41	5:16	5:09	כא שבת לז
7 Sun	9:23	9:30	8:50	8:10	6:45	5:19	1:54	1:19	11:02	9:53	9:17	9:14	6:29	5:41	5:16	5:09	כב ראשון לח
8 Mon	9:24	9:31	8:50	8:11	6:45	5:19	1:54	1:19	11:02	9:54	9:18	9:14	6:29	5:41	5:16	5:09	כג שני לט
9 Tue	9:24	9:31	8:51	8:11	6:45	5:20	1:55	1:19	11:02	9:54	9:18	9:14	6:29	5:41	5:16	5:09	כד שלישי לך
10 Wed	9:24	9:32	8:51	8:11	6:46	5:20	1:55	1:20	11:02	9:54	9:18	9:14	6:29	5:41	5:16	5:08	כה רביעי לכ
11 Thu	9:25	9:32	8:52	8:12	6:46	5:20	1:55	1:20	11:02	9:54	9:18	9:14	6:29	5:41	5:16	5:08	כו חמישי לם
12 Fri	9:25	9:33	8:52	8:12	6:46	5:20	1:55	1:20	11:03	9:54	9:18	9:14	6:29	5:41	5:16	5:08	כז ששי לנ
13 Sha	9:25	9:33	8:52	8:12	6:47	5:21	1:56	1:20	11:03	9:54	9:18	9:14	6:29	5:41	5:16	5:08	כח שבת לש
14 Sun	9:26	9:33	8:53	8:13	6:47	5:21	1:56	1:20	11:03	9:54	9:18	9:14	6:29	5:41	5:16	5:08	כט ראשון לה
15 Mon	9:26	9:34	8:53	8:13	6:47	5:21	1:56	1:21	11:03	9:54	9:18	9:15	6:29	5:41	5:16	5:08	ל שני לז

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

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Commemorating the Shabuot Offering

By Rabbi Eli Mansour — iTorah

NUMEROUS REASONS HAVE been given for the time-honored, cherished custom to eat dairy foods on Shabuot. One of the lesser-known explanations is that offered by the Rama (Rav Moshe Isserles, Poland, 1530-1572), in his glosses to the Shulhan Aruch (Orah Haim 494). Interestingly enough, the custom the Rama describes is to eat a dairy meal followed by a meat meal. As Halacha forbids using the same loaf of bread for a dairy meal and a meat meal, eating these two meals necessitates the use of two separate loaves. These two loaves, the Rama writes, commemorate the special Shabuot sacrifice, which, as the Torah commands in the Book of Vayikra (23:17), consisted of two loaves of bread, and was thus named Korban Sheteh Ha'lehem (the "two-breads sacrifice").

We might wonder why, according to the Rama, no such commemoration is made for a similar sacrifice brought on the second day of Pesach. The Korban Ha'omer was offered from the newly-harvested barley on the 16th of Nissan, and it paralleled the Korban Sheteh Ha'lehem brought on Shabuot. The Mishna (Menahot 68b) teaches that each of these two sacrifices functioned as a "Matir" – meaning, it made something permissible. The Korban Ha'omer made it permissible to eat from the newly-harvested crops, and the Korban Sheteh Ha'lehem made it permissible to offer Menahot (grain offerings) in the Bet Ha'mikdash from the newly-harvested crop. Meaning, although it was permissible to eat from the new grain after the offering of the Korban Ha'omer on the 16th of Nissan, it remained forbidden to bring a meal-offering in the Temple from the new grain until the Korban Sheteh Ha'lehem was brought on Shabuot. Seemingly, if – as the Rama writes – we make a commemoration on Shabuot for the Korban Sheteh Ha'lehem, then we should also make a commemoration on the

second day of Pesach for the Korban Ha'omer. Why don't we?

"The Korban Sheteh Ha'lehem is part of the celebration of Shabuot itself – not merely a permission, but a participation."

The answer lies in a fundamental distinction between these two sacrifices.

This distinction is expressed in a comment by the Sefat Emet (Rav Yehuda Aryeh Leib of Ger, Poland, 1847-1905) discussing a situation where, for whatever reason, the Korban Sheteh Ha'lehem was not brought on Shabuot. When it comes to the Korban Ha'omer on Pesach, the Sages inferred from a verse that the new grain becomes permissible for consumption after the 16th of Nissan even if the sacrifice was not offered. Although the sacrifice is what permits the new grain, if there was no sacrifice, the grain becomes permissible after that day. One might have thought that since no such textual inference was made in regard to the Korban Sheteh Ha'lehem, the new grain remains forbidden for use with Menahot if this sacrifice is not offered. (This is, indeed, the view taken by the Minhat Hinuch, Siman 307.) The Sefat Emet, however, writes that this is not so. He explains that the Torah does not actually forbid using the new grain for sacrifices before the offering of the Korban Sheteh Ha'lehem. Rather, it requires that the Korban Sheteh Ha'lehem must be the first sacrifice brought from the new crop. This sacrifice is called a "Minha Hadasha" – "a new grain offering," because it was the first grain offering prepared with the newly-harvested wheat. This is the only reason why sacrifices may not be brought from the new crop before Shabuot – because the special Shabuot offering must be the first sacrifice brought from the new grain. Naturally, then, if – for whatever reason – this sacrifice was not brought, sacrifices may nevertheless be brought from the new crop after Shavuot.

This understanding of the Korban Sheteh Ha'lehem points to a fundamental distinction between this sacrifice and the Korban Ha'omer on Pesach. The Korban Sheteh Ha'lehem is not actually a "Matir." Its function is not to permit wheat for use with sacrifices. It is offered as part of the celebration of Shabuot, which is called "Yom Ha'bikkurim" (Bamidbar 28:26) – the day of the new produce, when the first portion of newly-

harvested wheat is brought as a sacrifice. The Korban Ha'omer, by contrast, is not inherently linked to Pesach. It happens to coincide with Pesach, but it has nothing inherently to do with this holiday. The Torah commanded offering this sacrifice on the 16th of Nissan to permit eating the new crop, but this offering is not part of the observance of Pesach.

This is seen clearly in the Rambam's rulings regarding the distribution of these sacrifices among the Kohanim. Generally speaking, the portions of a sacrifice given to the Kohanim were distributed only among the Kohanim who were "on duty" when the sacrifice was offered. However, the special Yom Tov sacrifices were distributed among any Kohen who wanted a portion, even if the Yom Tov was not during his "shift." In Hilchot Temidin U'musafin, the Rambam writes that the Korban Ha'omer was treated like a regular sacrifice – given only to the Kohanim who were "on duty" that day – but the Korban Sheteh Ha'lehem was distributed among all the Kohanim, as it is a Yom Tov sacrifice. This clearly shows that the Korban Sheteh Ha'lehem is part of the celebration of Shavuot, whereas the Korban Ha'omer is not part of the celebration of Pesach.

This easily explains why, according to the Rama, we make a commemoration of the Korban Sheteh Ha'lehem on Shavuot, but make no similar commemoration of the Korban Ha'omer on Pesach. Since the Korban Sheteh Ha'lehem was an integral part of the Yom Tob of Shavuot in the times of the Bet Ha'mikdash, it warrants a commemoration now, when we cannot offer the sacrifice. The Korban Ha'omer, by contrast, was not an integral part of the Pesach celebration, and so it does not warrant a commemoration nowadays.



NO. 02

Matan Torah and Shabbat

By Rabbi Eli Mansour — iTorah

THE TORAH TELLS (Shemot 19:10) that when G-d first summoned Moshe to the top of Mount Sinai, He instructed Moshe to have Beneh Yisrael prepare themselves "today and tomorrow" for

Matan Torah, which would occur on the third day. G-d gave this instruction on Wednesday, and so the plan was for the nation to prepare on Wednesday and Thursday, and for the Torah to be given on Friday. Remarkably, however, the Gemara teaches that Moshe added an extra day of preparation. He decided that the people should prepare for a third day, and the Torah should be given on Shabbat. G-d consented, and the Divine Presence did not descend upon Mount Sinai until Shabbat morning.

Why was it so important for the Torah to be given on Shabbat?

Rav Shemuel Kaidanover (1614-1676), in his Birkat Shemuel, explains that there is a Torah in the heavens which differs from the Torah we have down here on Earth. The heavenly Torah is associated with "Din" – strict judgment, whereas the Torah here on Earth is associated with "Rahamim" – compassion and kindness. We are unable to observe the heavenly Torah, because we humans, unlike angels, are inherently flawed and limited. Therefore, when the Torah was given to us from the heavens, it needed to undergo the modification necessary for it to become the Torah of kindness which is suitable for our worldly existence. As imperfect human beings, we need the Torah of compassion and kindness, and cannot live by the Torah of the heavens, which is characterized by strict and harsh judgment.

"Shabbat is called Mekor Ha'beracha – the source of all blessing."

For this reason, it was so vitally important for Matan Torah to take place on Shabbat. The Zohar writes that the six days of the workweek are characterized by the governance of "Din," the divine attribute of justice. This is why on workdays we are forced to work hard and endure the stress and pressure of trying to earn a living. Shabbat, however, is the day of "Rahamim," when we enjoy the bounty of G-d's blessings without having to invest hard work and exertion. This quality of Shabbat is alluded to in the verse in Parashat Bereshit (2:2), "Va'yechal Elokim Ba'yom Ha'shebi'i" (literally, "G-d completed on the seventh day"). This phrase may be read to mean that "Elokim" – the divine attribute of justice – is eliminated on the seventh day. This is a day marked by kindness and compassion, when harsh judgments are suspended. Therefore, Moshe

ensured that Matan Torah would occur on Shabbat. The process of bringing the heavenly Torah down to our world necessitated the special quality of Shabbat, the attribute of kindness which is in force on this day.

The story is told of a man who came before the Hafetz Haim (Rav Yisrael Meir Kagan of Radin, 1839-1933) asking for the great Sage's blessing. The Hafetz Haim asked the man if he observed Shabbat, and the man answered in the negative.

"Then I cannot give you a blessing," the Rabbi said. "Shabbat is called 'Mekor Ha'beracha' – the source of all blessing. If you do not observe Shabbat, then you do not have access to the source of blessing. My blessing, then, would be useless."

In light of what we have seen, we can understand this story more clearly. It is only because of Shabbat that the Torah is a Torah of kindness and compassion. Without Shabbat, the Torah would be characterized by harsh judgment, and according to those standards, none of us are worthy of G-d's blessings. We can earn G-d's blessings only through the divine attribute of kindness, which is applied to the Torah only because of Shabbat.

The great blessings of Torah are thus dependent on Shabbat. By ensuring to obey the laws of Shabbat and spending it immersed in Torah and prayer as we should, we gain access to the wellsprings of G-d's kindness and compassion, and we thereby become worthy of His blessings.



NO. 03

The Torah Belongs to Us All

By Rabbi Joey Haber — iTorah

THE GEMARA IN Masechet Sanhedrin (91b)

teaches: כל המונע הלכה מפי תלמיד כאילו גוזלו מנחלת אבותיו - "Whoever withholds a halacha from a student, it is as though he steals from his forefathers' estate."

Meaning, if a teacher decides not to teach a certain student Torah, having decided that the student is either unworthy or incapable of being taught, then the teacher is guilty of "theft." He is viewed as though he stole from that youngster.

To understand the meaning of the Gemara's comment, let us imagine a wealthy person who appoints someone to manage his estate and

oversee its distribution after his passing. A few years later, the wealthy fellow passes away, and the appointed administrator of his estate meets with the family. He then decides that a certain child of the deceased is not worthy of a portion of the estate. Does this administrator have the right to deny that son a portion?

It goes without saying that he does not. The property belongs to all the children. His role is to manage the estate – not to decide who is in and who is out.

The Gemara explains the aforementioned teaching by citing the famous pasuk, מורשה, תורה ציווה לנו משה, – "Moshe taught us Torah, an inheritance for the congregation of Yaakov" (Devarim 33:4). The Torah is an "inheritance" in the sense that it is given to the entire Jewish People. No teacher has the right to decide that a certain student doesn't deserve a share in Torah, to write off a student and deny him the privilege of a Torah education. The Torah doesn't belong to the teacher; it belongs to the entirety of Am Yisrael, including challenging students.

"The Torah doesn't belong to the teacher; it belongs to the entirety of Am Yisrael."

The Gemara then proceeds to state: כל המונע הלכה מפי תלמיד כאילו עוברין שבמעי אמו מקללין אותו - "Whoever withholds a halacha from a student, even the fetuses in their mother's belly curse him."

It seems that the Gemara here is imagining the response of an unborn child who sees a teacher decide not to teach students whom he considers incapable of learning. The fetus will begin to fear that maybe he, too, will struggle. Perhaps he will not have the sharpest mind, or will have attention issues, or will suffer from dyslexia or another learning challenge. Does he want to come into a world where only the brightest and most talented kids are given the gift of Torah? Of course not. And so the fetus curses the teacher – because he wants to come into a world where all children are given the opportunity to shine and excel, each in his own way, at his own pace, and on his own level.

Rav Dovid Soloveitchik, the famous Rosh Yeshiva of the Brisk Yeshiva in Yerushalayim, was once asked if educators should give greater attention to the elite students, those with the potential to become the outstanding rabbinic leaders of the future. Should educators invest more time and

effort in these students, to help ensure they maximize their potential, or should all students be given the same amount of attention?

Rav Dovid replied, "Why do you assume that specifically the elite students will become gedolim?"

It was clear to him that educators must invest in all their students equally, because all students have the potential for greatness. A youngster's performance in yeshiva says nothing about who he can or will become as an adult. מורשה קהילת יעקב. The Torah is every Jew's inheritance, and every Jew has the ability to achieve in Torah.

And just as we may not give up on any student, we also may never give up on ourselves. No matter what a person's background is, no matter what he has done or hasn't done in the past, no matter his circumstances in the present – the Torah belongs to him. He has a share, and he has the right, and the obligation, to receive his share. A teacher must not deny any student his share in Torah – and a person must not deny himself his share in Torah.

Today, more than at any other time, there really is no excuse for not seriously engaging in Torah learning. Modern technology – with all the spiritual challenges it poses – offers every Jew endless opportunities for intensive Torah study. Classes and publications for Jews of all levels are available. And every Jew owes it to himself to avail himself of these opportunities and take his rightful share in Torah.

As we celebrate זמן מתן תורתנו, our receiving the Torah at Mount Sinai, let us remember that the Torah was given to each and every one of us – to each and every child, and to each and every adult, and we all have the right and the obligation to experience the unparalleled joy and satisfaction that Torah brings.



Food for Thought

FOOD FOR THOUGHT · NO. 04

Bold Like Boaz

By Sammy Maya

HARAV MOSHE ROTHCHILD writes that there are eighty-five pasukim in Megilat Ruth,

corresponding to the numerical value of the name בוֹז, Boaz, husband of Ruth and great-grandfather of David HaMelech. Seventy-seven of those pasukim begin with the letter vav, while eight begin with other letters. Boaz's name hints to this idea: בו, "in him," is ע"ז, seventy-seven. The remaining eight letters spell out the words ישעי באהל – "Yishai is in the tent," alluding to Yishai, the father of David HaMelech.

We may add another beautiful layer to this idea. Boaz's name also hints to when Megilat Ruth is read: ב'ו, on the sixth day, after ע"ז – seven times seven, forty-nine days of the Omer. That day is Shavuot, the day we received the greatest gift of all at Har Sinai.

These connections reveal that Boaz's name was far more than a simple name. Encoded within it is the reason he merited becoming the ancestor of David HaMelech and why his story is fundamentally tied to Shavuot and Matan Torah.

During this season of the year, we study Pirke Avot. One Mishnah teaches, עז פנים לגיהנם, a brazen-faced person is destined for Gehinam. Yet another Mishnah says, והוי עז כנמר, be bold like a leopard. Is boldness good or bad?

The commentators explain that there are two very different forms of az. Being עז פנים – outwardly brazen and filled with chutzpah – is destructive. But possessing an inner boldness, courage, and confidence is not only positive, it is essential. A Jew must have the inner strength to remain steadfast in Avodat Hashem regardless of challenge, pressure, or ridicule. Externally, one should act with humility; internally, one must possess unshakable resolve.

Boaz's name hints to this as well: בו עז, literally, within him is boldness. The true and positive form of az existed inside him. Perhaps this deepens our understanding of why we read about Boaz specifically on Shavuot. In order to merit the Torah, we must embody humility, as symbolized by Har Sinai, the humblest of mountains. At the same time, we must possess inner courage and determination to uphold the Torah without wavering.

"Externally, one should act with humility; internally, one must possess unshakable resolve."

Boaz, more than any of his seemingly cowardly relatives, embodied these qualities.

After Ruth and Naomi returned from Moab to Eretz Yisrael, Naomi arranged for Ruth and Boaz to meet, since Boaz was among the relatives eligible to perform yibum and marry Ruth. Boaz informed Ruth that there was a closer relative who possessed the first right to perform the misva. However, if that relative refused, Boaz declared that he himself would gladly fulfill it.

Sure enough, the closer relative, known to us as Peloni Almoni, rejected Ruth. He explained his refusal with the words, lest I destroy my inheritance. Hazal offer various explanations for his concern. Some explain that it was financially disadvantageous. Others suggest that he was already married and feared conflict within his household. Still others explain that his greatest hesitation was Ruth's identity as a Moabite convert. Although it had recently been clarified that female Moabites were permitted to enter the Jewish nation, Peloni nevertheless feared tainting his reputation and legacy.

The Medrash teaches that his true name was Tov, but because he rejected the mitzvah, he lost both his "goodness" and even his name.

Boaz, however, understood that no harm can come from performing a true misva. He did not worry about reputation, inheritance, or public opinion. Inner az means possessing the courage to do what is right simply because it is right. Boaz had the strength to stand firm and act according to the will of Hashem despite uncertainty and criticism. He possessed inner az.

This idea appears already at the very beginning of Megilat Ruth. A famine struck the Land, and the Midrash Yalkut Gershoni explains that the famine came because the people had become brazen, עז פנים, toward their leaders. They mocked, questioned, and ridiculed authority. A nation cannot grow properly, nor can a true king emerge, when respect and trust have eroded. Hashem therefore humbled the nation and redirected their priorities through the famine.

But it was not enough merely to eliminate negative az. The future king of Israel had to emerge from someone who possessed the proper kind of az — inner courage and spiritual strength.

Elimelech, the leader of the generation, had the opportunity to guide the people through the crisis. Instead, when the famine began, he fled to Moab. Halachically, he may have been justified, since food was scarce. Yet as the leader of the generation, he should have remained in Eretz Yisrael to inspire trust in Hashem and provide an example of courage. He failed to rise to the challenge. Significantly, the name Elimelech literally means to me belongs the kingship. He possessed the potential to father the royal line of Israel, but because he lacked the inner courage to stand firm in a difficult moment, that destiny was lost.

The contrast between Boaz, Peloni, and Elimelech ultimately comes down to one thing: David HaMelech.

Peloni and Elimelech could not become the progenitors of Israel's eternal monarchy because they lacked the necessary inner az. Boaz became the great-grandfather of David HaMelech because he cultivated within himself courage, conviction, and unwavering faithfulness to what was right. Indeed, this quality defines David throughout his entire life.

We read Megilat Ruth on the holiday of Matan Torah because this lesson applies to every Jew. To receive and preserve the Torah requires humility on the outside and fearless determination on the inside. When a Jew develops true inner az — the courage to declare our Judaism, follow the Torah and trust in Hashem despite challenge, opposition, or sacrifice — the reward can be as great as producing a David HaMelech.



NO. 05

Fix the Pattern, Not Your Partner

Most marriage fights aren't personality clashes, they're patterns. Here's how to spot yours and actually break the cycle.

By Sarah Pachter — aish.com

NO MATTER HOW hard we try, we can't "fix" another person, especially not our spouse. What we can fix are our own negative patterns of behavior, which in turn shape how our partner responds to us.

Think of these patterns as dances. Once you identify the steps, you can change them. Here are the most common ones.

1. The Critic-Defender Pattern

One partner criticizes. The other gets defensive.

"You always..." "You never..." "Why can't you just...?"

The response comes almost automatically:

"That's not true." "You do it too." "I can't do anything right."

Underneath criticism is usually hurt. Underneath defensiveness is often shame or fear. The more she criticizes, the more he withdraws. The more he defends, the harder she pushes. No one feels heard.

Here's the shift: lead with vulnerability.

Instead of: "You're late again. You always put work before this family."

Try: "I feel overwhelmed putting the kids to bed alone when I don't know you'll be late. I really appreciate how hard you work. Could you let me know earlier when possible?"

One softened sentence can completely change the response.

2. The Scorekeeper Pattern

"I got up for the baby last time. Your turn." "I called your mother last week." "I apologized first."

Scorekeeping turns marriage into a quiet competition. Resentment builds slowly in these invisible ledgers, and it can poison the relationship.

A better approach: create clear systems. Rotate responsibilities. Set expectations.

One friend, newly married with an infant, found sleep on Shabbat a constant battleground. She and her husband made a deal: he would get up with their son every morning until he left for synagogue. She would make sure he got a nap after the midday meal. It worked perfectly until their kids were old enough to fend for themselves.

But systems only go so far. Beneath most scorekeeping is a deeper need: I don't feel appreciated. That conversation needs to happen calmly, not mid-argument. When couples name the pattern together, competition can become collaboration.

3. The Silence-Explosion Cycle

"Solving a pattern is a lot easier than solving a person."

This is scorekeeping gone underground.

Your spouse drops the ball, again. On the surface, you let it go.

"It's fine." "I'll just handle it."

But inside, the story grows: This always happens. I do everything. This isn't fair.

Small hurts pile up until something minor sets off a major explosion. Afterward comes silence, distance, and confusion but nothing gets resolved. From the outside, the blowup looks sudden. From the inside, it's been building for months.

Consider a newly married couple. The husband had a dog and assumed his wife, who worked from home, would walk him. They never discussed it. He figured she'd be happy to, since his old roommate had loved the dog. She didn't like the dog and didn't really have time, but she did it anyway, silently fuming.

A year later, they finally sat down to choose the music for their wedding video. She exploded over the song he picked.

He felt blindsided. She felt completely justified.

The solution is simple, but not easy: speak up early.

"I know you love the dog, but I wasn't expecting to manage him during my workday. Can we figure out a system that works for both of us?"

Clear, early communication prevents the buildup. And the explosion.

4. The Parent-Child Dynamic

One partner manages, corrects, and reminds. The other resists, avoids, or rebels.

Sound familiar? "You're such a child. I ask you to do something, you say you'll do it, and a year later it's still not done."

If you feel like the parent in your marriage, it's deeply lonely. You don't have a partner, you have another responsibility. And respect quietly erodes.

Think of the movie Mrs. Doubtfire. The wife plans a thoughtful family birthday party. She comes home to dozens of kids, animals running loose, loud music, and her husband dancing on the furniture. He's having the time of his life. She's

forced to become the "bad cop" and restore order, while he's the fun one the kids adore.

She feels like the only adult in the room. He resents being managed.

The key shift: let go of control. Ask instead of instruct. Request instead of demand. Let your spouse do things differently than you would.

Respect grows when both partners are treated like capable adults.

5. The Conflict-Avoidant Couple

These couples look peaceful. They rarely fight and from the outside, they seem perfect.

But they also never address anything real. Behind closed doors, there's often pain, distance, even thoughts of separation. Unspoken issues don't disappear. They accumulate. What gets avoided externally gets processed internally, as anxiety, resentment, or disconnection.

The "perfect peace" slowly turns into emotional distance.

Real connection requires real conversations, even uncomfortable ones. Start simply: "This is really hard for me to bring up, but it's been weighing on me and I think we need to talk about it."

Communication Flaw

Almost every recurring fight in a marriage isn't a character flaw. It's a communication flaw.

When couples learn to see the pattern instead of just the partner, the energy shifts from "you're the problem" to "let's fight this together."

Instead of: "You're so..."

Try: "I've noticed a pattern between us. How can we solve this together?"

Solving a pattern is a lot easier than solving a person. And when you change your steps, your partner's steps change too. With enough intention, you stop doing the same old dance and find a new rhythm entirely.



Daily Halacha

DAILY HALACHA · NO. 06

What to Know When Staying Up All Night on Shabuot

IT IS CUSTOMARY to remain awake throughout the first night of Shabuot and study the special "Tikkun" text that appears in the book "Keri'eh Mo'ed." Most synagogues serve food and drinks, such as tea and coffee, during the night to help people remain awake and focused on their learning. The question arises as to whether or not one should recite a Beracha each time he drinks during Shabuot night. For example, if a person drinks a cup of coffee and then returns to his learning, and an hour and a half later he decides to have another drink, should he recite a new Beracha of "She'hakol"? Or, does the Beracha one recites when he drinks the first time cover all subsequent drinks that he has throughout the night?

This issue is subject to a debate among the Halachic authorities. Hacham Ben Sion Abba Shaul (Israel, 1923-1998) maintained that each time one drinks on Shabuot night, he should have in mind for his Beracha to cover only the cup he drinks at that point. Thus, when he decides to drink again later, he must recite a new Beracha. Hacham Ovadia Yosef, however, disagrees. Based upon the ruling of the Maharash Alafandri, Hacham Ovadia writes that to the contrary, one should have in mind when he drinks the first time on Shabuot night that the Beracha he recites should cover all his drinks throughout the night. Then, he does not have to recite any other Berachot over drinks that night, even if there is a lengthy break between drinks. Once a person has in mind that his first Beracha should cover all his drinks throughout the night, then even if he drinks in long intervals of seventy-two minutes or more, he does not recite any Berachot.

Our custom is to recite Birkat Ha'Torah on Shabuot morning, after Alot Ha'shahar (daybreak), even if one has not slept at all during the night. Some Ashkenazim have the practice not to recite Birkat Ha'Torah in a case where one had remained awake all night, but our practice follows the view that one recites Birkat Ha'Torah even in such a case. Regarding Netilat Yadayim, the Shulhan Aruch records a debate among the authorities as to whether one must wash his hands in the morning if he had not slept at all during the night, and our custom is therefore to wash Netilat

Yadayim but without reciting a Beracha. Of course, one who uses the restroom recites the Beracha of "Asher Yasar" as usual.

SUMMARY

On Shabuot night, when we remain awake throughout the night, one should have in mind when he drinks for the first time that his Beracha should cover all his drinks throughout the night. He then does not recite a Beracha when he drinks later, even if there was a lengthy break in between drinks. Our custom is to recite Birkat Ha'Torah even if one did not sleep at all during the night, and to wash Netilat Yadayim without a Beracha.



La Paracha En Français

LA PARACHA EN FRANÇAIS · NO. 07

L'éducation, Base De L'humilité

D'OÙ VIENT SINAI ? demande le Midrach (Midrach Cho'her Tov 68). Du Mont Moriah. Il a été prélevé comme la 'Halah de la pâte, du lieu où Isaac devait être sacrifié. Ainsi D.eu dit : « Puisque Isaac devait y être sacrifié, il serait bon que ses enfants y reçoivent la Torah. »

On peut se poser au moins trois questions sur ce passage :

- 1) Si le Mont Moriah est d'une telle importance, pourquoi la Torah n'y fut-elle pas donnée (sans en prélever une partie qu'on mettrait à l'endroit du Mont Sinai) ?
- 2) Que signifie exactement « a été prélevé » ? Pourquoi nos Sages ajoutent-ils « comme la pâte du levain » ?
- 3) Quel est le rapport entre le sacrifice d'Isaac et le don de la Torah. Les deux doivent-ils avoir lieu au même endroit ?

La Torah (Deutéronome 20:5) ordonne: « Si quelqu'un a bâti une maison neuve et n'en a pas encore pris possession, qu'il parte et s'en retourne à sa maison, car il pourrait mourir dans la bataille, et un autre pourrait l'inaugurer. » Que signifie exactement « car il pourrait mourir » ? Tous ceux

qui partent en guerre sont exposés au danger. Que veut dire alors « inaugurer la maison » ? C'est que la construction même de la maison implique l'accomplissement de mitsvoth qui en sont inséparables : depuis les mitsvoth liées à la maison elle-même, comme la mézouzah (Deutéronome 6:9), l'appui (id. 22:8), jusqu'à celles qu'on accomplit à l'intérieur des murs, telles que la cacherouth, la pureté de la famille, le précepte de « procréer et multiplier », l'étude de la Torah, la présence de la Providence Divine dans le foyer, etc.. qui constituent les bases même de la Torah. Si l'homme et la femme ont du mérite, enseigne à cet effet le Talmud (Sotah 17a), la Chékhinah demeure avec eux ; s'ils n'en ont pas, ils se font dévorer par le feu. L'homme accomplit des mitsvoth et de bonnes actions dans chaque coin de sa maison ; il l'imprègne tout entière de sainteté et il lui sera difficile d'y commettre une faute. Les poutres et les murs de la maison témoigneront contre lui s'il y commet un péché (Ta'anith 11a). De la même façon qu'on éduque ses enfants, on éduque et imprègne sa maison de service de D.eu.

“Par l'étude de la Torah, on ne revêt de Majesté que l'Eternel.”

Si, comme le rapporte le Talmud (Yoma 47a; Vayikra Rabah 20:7), Kim'hit a engendré sept grands prêtres, c'est parce que les poutres de sa maison n'ont jamais vu les tresses de sa chevelure. Elle tenait à les cacher même quand elle se trouvait seule à la maison afin de l'imprégner de sainteté. Grâce à sa pudeur, elle a eu le mérite d'avoir sept grands prêtres.

Donc si on s'est construit une maison sans y avoir accompli les mitsvoth qu'on avait l'intention d'y faire, on n'a pas le droit de sortir en guerre. On sera jugé pour ne pas l'avoir inaugurée par des mitsvoth et de bonnes actions. D'ailleurs Yonathan ben Ouziel traduit ainsi, en araméen, le verset mentionné ci-dessus : « Si quelqu'un a bâti une maison neuve, et n'y a pas encore fixé une mézouzah, etc.... » Car c'est la mézouzah et d'autres mitsvoth qui constituent les fondements de la maison juive et engendrent l'humilité chez l'homme, garantie de l'accomplissement des commandements divins.

Sur le Mont Moriah, notre patriarche Isaac a été éduqué pour craindre l'Eternel et Le servir avec le maximum de dévouement. Nos Sages (Bérakhoth 62b; Ta'anith 16a; Zohar III, 53b) enseignent que

lorsque le Peuple d'Israël se trouve en détresse, les «cendres» d'Isaac montent vers le Saint, béni soit-Il, et son mérite les épargne. D'où proviennent en fait ces cendres ? Isaac n'a pas été brûlé ! C'est que sa modestie et son humilité l'ont fait accéder au niveau de cendre et poussière éparpillées aux quatre coins du monde par le vent. C'est comme la 'halah que l'on prélève de la pâte : c'est bien du pain, mais quand on la brûle, elle se transforme littéralement en cendre.

Du Mont Moriah, enseigne le Talmud (Ta'anith 16a; Béréchith Rabah 55:9) est sorti un message éducatif pour le Peuple d'Israël: celui de la modestie, la soumission et la crainte du Ciel. Tout comme le Mont Moriah qui a été déraciné, la Torah ne reste pas en place et on la trouve partout. Nous aussi, nous devons accomplir des mitsvoth partout, dans la modestie la plus complète : c'est là l'essentiel. Comme nous l'avons vu, la Torah a été donnée sur le Mont Sinaï car c'est la plus petite des montagnes et elle fait partie du Mont Moriah.

Désirant s'imprégner de Torah et mitsvoth pour vaincre le mauvais penchant, les enfants d'Israël se sont donc installés dans le désert où les forces du mal sévissent particulièrement, à proximité du Sinaï, qui fait partie du Mont Moriah. Ils voulaient accéder à de très hauts niveaux spirituels dans ce mont, qui méromem Yah (Moriah = Méromem Yah) élève l'Eternel. Remarquons la similitude des valeurs numériques de YaH (D.eu) et gaavah (15): par l'étude de la Torah, on ne revêt de Majesté que l'Eternel.

La section biblique porte le nom de Yithro parce que ce dernier, fuyant tout honneur, est parti dans le désert pour s'imprégner du culte divin et combattre le mauvais penchant.

C'est ce que firent également les enfants d'Israël : en fuyant les honneurs, vers le désert ils furent alors « poursuivis » par le Mont Moriah, qui les éleva et les fit accéder à des niveaux sublimes.

Commentant le verset : « Ainsi tu parleras ko tomar à la maison de Jacob, vétagued et tu feras cette déclaration aux enfants d'Israël » (Exode 19:3). Le Talmud (Chabath 87a) explique que l'Eternel utilise un langage tendre à l'égard de la Maison de Jacob, c'est-à-dire pour les femmes, et un langage dur à l'égard des enfants d'Israël, c'est-à-dire pour les hommes. Pourquoi deux différents tons de discours ? Pourquoi d'autre part, contrairement à ce qui se passe d'habitude, le

verset mentionne-il les femmes avant les hommes ?

C'est pour que l'homme apprenne la vertu de la modestie de la femme. Si sur le Sinaï, la Torah lui rappelle de se conduire en toute humilité, qui le lui rappellera dans son foyer, sinon sa femme ? Le Midrach enseigne que tout en étant dure, la femme est née d'un lien discret, pudique (Béréchith Rabah 18:3). C'est pourquoi, pour apprendre la modestie, qui est à la base même de toute la Torah, elle a besoin de ko tomar « Tu diras ainsi » et « Je suis l'Eternel, ton D.eu. »



Reflexion Semanal

REFLEXIÓN SEMANAL · NO. 08

Sintonizar con la frecuencia del Sinaï

By Rav Efreim Goldberg — aishlatino

¿**LA REVELACIÓN DIVINA** fue una cosa del pasado o es una voz que nos habla hoy mismo?

El “tono mosquito” es una onda sinusoidal de 17 KHz que los adolescentes usan en sus teléfonos celulares como aviso de que han recibido un mensaje de texto sin que los maestros lo puedan oír. Los estudios afirman que la mayoría de los adultos no oyen por encima del rango de 13-14 KHz, pero los adolescentes pueden hacerlo. Nuestra capacidad de oír frecuencias altas decae a medida que envejecemos.

Encontré el tono mosquito en internet y lo puse a funcionar. Yo no oí nada, pero mis hijos empezaron a gritar desde la otra habitación: “¿Qué es eso? ¡Apágalo!”

Ahora los adultos han contraatacado utilizando la tecnología de los adolescentes en su contra. El inventor Howard Stapleton creó el “repelente de mosquito adolescente” (no, no es broma). Él asegura que sólo unas pocas personas de más de 30 años pueden oír el sonido del mosquito. Las tiendas en Inglaterra y Japón comenzaron a usarlo para evitar que los adolescentes estén merodeando. El repelente emite de forma continua a una frecuencia de sonido elevada que los adultos no oyen pero que los adolescentes no soportan.

El momento más trascendental de la historia humana fue cuando D-os se dirigió a millones de personas en el Monte Sinaí en un acto de suprema revelación. De hecho, este momento no tuvo precedentes, fue incomparable e irrepetible. La Torá dice: “Estas palabras habló D-os a toda su congregación en la montaña de en medio del fuego, la nube y la espesa oscuridad, con una Voz grandiosa que no volvió a oírse... [veló iasáf]” (Deuteronomio, 5:19).

“Como el tono mosquito, la frecuencia suena, la pregunta es si podemos oírla.”

El significado simple de las palabras veló iasáf, como lo explican el Ibn Ezra y otros comentaristas, es que la voz y la experiencia “no iban a repetirse”. Este era un acuerdo de una sola vez, un momento excepcional y trascendente en la historia humana, que nunca se repetiría.

Por un lado, la singularidad del evento es significativa y especial. Eternamente reflexionamos y reconocemos que fue un momento inimitable y único, distinto y singular. Por otro lado, su singularidad nos obliga a considerar que sin importar cómo vivamos o qué elecciones hagamos, nunca podremos volver a experimentar la revelación como en el Monte Sinaí. Esto genera una sensación de pérdida e incapacidad y desinfla nuestra ambición espiritual. Si D-os sólo habló una vez y nos lo perdimos, ¿cómo nos conectamos hoy en día? ¿Cómo accedemos a la ratificación que sólo la voz de D-os puede proporcionarnos respecto a Su existencia y a nuestra misión en el mundo?

Los comentaristas enfrentaron este dilema y nos ofrecen otro nivel de interpretación de la frase veló iasáf. Onkelos, el famoso converso que vivió en el periodo de los tanaítas, traduce veló iasáf no como que nunca se repetirá, sino como veló psak: la voz de D-os nunca terminó o cesó. El Rambán trae varias frases como evidencia de que la raíz en hebreo (iud, samej, fei) puede significar “nunca cesó”. De acuerdo con esta interpretación, D-os habló en el Monte Sinaí hace miles de años y Su voz y Su mensaje continúan vigentes hasta hoy en día y para el futuro. Entonces, ¿cuál es la respuesta? ¿Veló iasáf significa que la voz de D-os no se repetirá o significa que la voz de D-os nunca cesó?

Yo creo que la respuesta depende de cada persona. Cada uno tiene que efectuar una elección crítica. ¿Consideramos la entrega de la Torá en el Monte

Sinaí como parte del pasado, un evento histórico y algo que terminó, o la voz de D-os nos habla a nosotros, hoy en día?

Cada año, en Shavuot, recordamos la experiencia del Sinaí y nos preguntamos cuál interpretación refleja mejor nuestra vida. ¿Vamos a escoger la interpretación que dice que la voz de D-os ya no se oye, o vamos a continuar escuchando con atención la repercusión del mensaje de D-os en nuestras vidas? ¿Los eventos del Monte Sinaí representan una relación continua y en desarrollo con D-os, o son un evento aislado?

En realidad, la voz de D-os está a nuestro alrededor. Como el tono mosquito, la frecuencia suena, la pregunta es si podemos oírla.

Cada vez que abrimos un libro y nos desafiamos a estudiar Torá, a expandir y ampliar nuestra sabiduría, entendimiento y percepción, resuena la voz de D-os. Con cada plegaria en la cual no sólo estamos presentes de forma física sino que invertimos nuestra espiritualidad, resuena la voz de D-os. Con cada increíble amanecer o atardecer que nos detenemos a observar, resuena la voz de D-os. Con cada acto de bondad que compartimos con otros, resuena la voz de D-os.

Sin ninguna duda, la grandiosa y poderosa voz de D-os está a nuestro alrededor. Shavuot nos obliga a considerar si estamos sintonizados con la frecuencia del Sinaí o si simplemente hacemos los movimientos requeridos y consideramos la voz de D-os como algo del pasado.

La elección es nuestra.



Nahalot

NAHALOT · NO. 09

Nahala of Rabbi Yaakov Chaim Sofer — The Kaf Hachaim zt"l

The 9th of Sivan

RABBI SOFER WAS born in Baghdad, Iraq.

He studied the Torah under Abdallah Somekh and the Ben Ish Hai. In 1904, he journeyed to Ottoman Palestine together with colleagues Sadqa

Hussein and the Asei HaYa'ar in order to meet with the Rishon LeZion, known as the Yisa Berakha, and to pray at the graves of the righteous. After visiting Jerusalem, he decided to settle there permanently. He studied in the Bet El yeshiva in the Old City of Jerusalem, well known for the study of kabbalah. In 1909 he moved to the newly founded Shoshanim leDavid yeshiva. It was here that he composed his works.

Sofer authored several works of halakha and aggadah. His books are known for discussing the original traditions of Iraqi Jews.

Works

In Kaf Hachaim (כף החיים), Sofer discusses the halakha in light of the Rishonim and Acharonim. Kaf Hachaim, usually published in ten volumes, covers Orach Chayim (8 vol.) and parts of Yoreh De'ah (2 vol.). It is often compared to the Mishna Berura in terms of scope and approach, but differs in its more extensive reliance upon quotations. This work also surveys the views of many kabbalistic sages (particularly Isaac Luria), when these impact the Halakha. Shinun Halacha is a work summarising the Halakhic conclusions presented in Kaf Hachaim.

In addition to the Kaf Hachaim, Sofer authored:

Kol Yaakov: on the laws of writing torah scrolls, tefillin, and mezuzot, as well as on the tefillin in general

Yagel Yaakov: a compendium of Shabbat drashot (sermons) delivered while in mourning for his father

Yismach Yisrael: novellae on the parsha, the weekly Torah reading.

Chayim Ad Haolam on the aggadah of the Talmud
May the merit of the tzadik Rabbi Yaakov Chaim Sofer protect us all. Amen



Kidz Corner

KIDZ CORNER · NO. 10

More Than \$70,000,000!

IN NOVEMBER 2010, this Pinner Qing Dynasty Vase was sold at auction for \$69.5 million by Bainbridge's, London, to a private Chinese collector. It had been stowed in an unsuspecting family's attic for decades, with the previous owners having no idea of its historical and monetary value. The rare porcelain vase exemplifies the exquisite craftsmanship of the Qing Dynasty and the enduring fascination with Chinese art and antiquities in the international market.

Just imagine how upset the previous owners must have been to discover that they had access to something worth nearly 70 million dollars! If only someone would have known!

“Every word of Torah is worth far more than 70 million dollars.”

This is what we do every year on Shevuos morning – we don't just begin Krias Hatorah, we don't just start reading from the Torah like we do many times a week. Rather we first stop and discuss about how valuable the Torah is. We declare the greatness of Hashem, the one who created and gave us the Torah. We describe how much Torah means to us and how we are willing to give up our lives for Hashem's sake and our deep value of the Torah. Only once we have finished Akdomus we then begin to learn.

This is something which we should remind ourselves about throughout the year before we begin learning. Torah is the blueprint of the world. Torah is our life and our essence.

When we truly value that every word of Torah is worth far more than 70 million dollars, we will be able to more easily overcome the many obstacles that stand in our way many times when we try to learn.

May we take this message with us during the entire year.



NO. 11

**The Tremendous Value of
Each & Every Mitzva!**

THE PRE-WAR YESHIVOS were struggling immensely financially and they didn't know how to survive. One of the Vaad Hayeshiva had a brainstorm! Since we know that the value of our Mitzvos are beyond comprehension, someone was willing to “donate” the schar (reward) of his putting on Tefillin for one day, and in return Hashem should provide all the Yeshivos with enough money to manage for many years to come.

They came to the Chofetz Chaim and presented to him this idea. They were very serious about it and wanted to know whether this is something that could actually work. The Chofetz Chaim responded with the following Moshel. A child found once a cheque written out for \$1,000,000, yes no less than one million dollars! He went with it into the local grocery and wanted to use it for his favourite lolly. The shopkeeper returned it to him and said that I can't give you change from one million dollars for a lolly!

“We can't ask Hashem to give us 'change' for one Mitzva.”

So too explained the Chofetz Chaim that we can't begin to fathom the value of once putting on Tefillin. We can't ask Hashem to give us “change” for one Mitzva. The vast reward we get for fulfilling just one Mitzva is far beyond what we think it's worth and it can't be exchanged for all the money in the world.

When we have this attitude, we will celebrate the day of Shavous with so much more Simcha. We will think about the 613 opportunities, called Taryag Mitzvos with so much more depth and appreciation and our Kabbalas Hatorah and declaration that Naase venishma meaning “We will do and we will listen” will be said with so much more dedication and commitment.

May we always remember this message and live with this awareness of the tremendous value of each and every Mitzva that comes our way.



Shavuot

WOMEN / GIRL

Program



FRIDAY MORNING
11h30am - 12h15pm



after the 2nd Minyan

INSPIRATIONAL WORDS FROM



Mrs.
**Esther
Sitbon**



Dairy KIDDUSH

*Let's celebrate
the giving of the Torah!*



Girls PROGRAM

→ with ←
ICE CREAM!



Come learn, be inspired, and celebrate together!



HECHAL SHALOM

📍 310 95th Street