



בהעלותך

21st of Sivan

June 6th 2026

CANDLE LIGHTING 7:51pm

Shabbat Ends at 8:51pm

RABBI DAVID ELMALEH



DON'T MISS THE POINT

**A GOLDEN
OPPORTUNITY**

THE CONTRACT OF LIFE

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



SCHEDULE

בס"ד



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

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



Daylight saving time

סיון תשפ"ו	דף היומי Daf Yomi	עלות השחר 72 דקות Dawn 72 Minutes		זמן צליצית ותפילין Earliest Talis	הנץ החמה Sun rise	קריאת שמע Latest Shema		סוף זמן תפילה Latest Shacharis	חצות Mid day	מנחה גדולה Earliest Mincha	מנחה קטנה Mincha Ketana	פלג המנחה Plag Mincha	הדלקת נרות Candle Lighting	שקיעת החמה Sun set	לילה Nightfall -	לילה לרבינו תם R' Tam's Nightfall	May / June 2026			
		במעלות 16.1° דקות שעות	במעלות 16.1° דקות שעות			מגן אברהם דקות שעות	מגן אברהם דקות שעות													
א	ראשון	יז	5:17	5:21	5:48	6:34	9:17	9:19	9:55	11:02	1:17	1:51	5:12	6:36	8:00	8:38	9:17	9:13	Sun	17
ב	שני	יח	5:17	5:21	5:48	6:34	9:17	9:19	9:55	11:02	1:17	1:51	5:12	6:36	8:01	8:39	9:18	9:14	Mon	18
ג	שלישי	יט	5:16	5:20	5:47	6:33	9:16	9:18	9:54	11:02	1:17	1:51	5:13	6:37	8:01	8:40	9:19	9:14	Tue	19
ד	רביעי	כ	5:15	5:20	5:47	6:33	9:16	9:18	9:54	11:02	1:17	1:51	5:13	6:37	8:02	8:40	9:19	9:15	Wed	20
ה	חמישי	כא	5:15	5:19	5:46	6:32	9:16	9:18	9:54	11:02	1:17	1:52	5:13	6:38	8:02	8:41	9:20	9:15	Thu	21
ו	ששי	כב	5:14	5:19	5:46	6:32	9:16	9:18	9:54	11:02	1:17	1:52	5:14	6:38	8:03	8:41	9:21	9:16	Fri	22
ז	שבת	כג	5:14	5:19	5:45	6:32	9:15	9:18	9:54	11:02	1:17	1:52	5:14	6:39	8:03	8:42	9:21	9:16	Sha	23
ח	ראשון	כד	5:13	5:18	5:45	6:31	9:15	9:18	9:54	11:01	1:17	1:52	5:14	6:39	8:04	8:43	9:22	9:17	Sun	24
ט	שני	כה	5:13	5:18	5:44	6:31	9:15	9:18	9:54	11:01	1:17	1:52	5:15	6:39	8:04	8:43	9:23	9:17	Mon	25
י	שלישי	כו	5:12	5:18	5:44	6:31	9:15	9:17	9:53	11:01	1:17	1:52	5:15	6:40	8:05	8:44	9:23	9:18	Tue	26
יא	רביעי	כז	5:12	5:17	5:44	6:30	9:15	9:17	9:53	11:01	1:17	1:52	5:15	6:40	8:05	8:44	9:24	9:18	Wed	27
יב	חמישי	כח	5:11	5:17	5:43	6:30	9:14	9:17	9:53	11:01	1:17	1:52	5:16	6:41	8:06	8:45	9:25	9:19	Thu	28
יג	ששי	כט	5:11	5:17	5:43	6:30	9:14	9:17	9:53	11:01	1:18	1:53	5:16	6:41	8:06	8:45	9:25	9:19	Fri	29
יד	שבת	ל	5:11	5:17	5:43	6:30	9:14	9:17	9:53	11:01	1:18	1:53	5:16	6:41	8:07	8:46	9:26	9:20	Sha	30
טו	ראשון	לא	5:10	5:17	5:42	6:30	9:14	9:17	9:53	11:01	1:18	1:53	5:17	6:42	8:07	8:47	9:27	9:20	Sun	31
טז	שני	לב	5:10	5:16	5:42	6:29	9:14	9:17	9:53	11:01	1:18	1:53	5:17	6:42	8:08	8:47	9:27	9:21	Mon	1
יז	שלישי	לג	5:10	5:16	5:42	6:29	9:14	9:17	9:53	11:02	1:18	1:53	5:17	6:43	8:08	8:48	9:28	9:21	Tue	2
יח	רביעי	לד	5:09	5:16	5:42	6:29	9:14	9:17	9:53	11:02	1:18	1:54	5:18	6:43	8:09	8:48	9:28	9:22	Wed	3
יט	חמישי	לה	5:09	5:16	5:42	6:29	9:14	9:17	9:53	11:02	1:18	1:54	5:18	6:43	8:09	8:49	9:29	9:22	Thu	4
כ	ששי	לו	5:09	5:16	5:42	6:29	9:14	9:17	9:53	11:02	1:19	1:54	5:18	6:44	8:09	8:49	9:29	9:22	Fri	5
כא	שבת	לז	5:09	5:16	5:41	6:29	9:14	9:17	9:53	11:02	1:19	1:54	5:19	6:44	8:10	8:50	9:30	9:23	Sha	6
כב	ראשון	לח	5:09	5:16	5:41	6:29	9:14	9:17	9:53	11:02	1:19	1:54	5:19	6:45	8:10	8:50	9:30	9:23	Sun	7
כג	שני	לט	5:09	5:16	5:41	6:29	9:14	9:18	9:54	11:02	1:19	1:54	5:19	6:45	8:11	8:50	9:31	9:24	Mon	8
כד	שלישי	מ	5:09	5:16	5:41	6:29	9:14	9:18	9:54	11:02	1:19	1:55	5:20	6:45	8:11	8:51	9:31	9:24	Tue	9
כה	רביעי	מא	5:08	5:16	5:41	6:29	9:14	9:18	9:54	11:02	1:20	1:55	5:20	6:46	8:11	8:51	9:32	9:24	Wed	10
כו	חמישי	מב	5:08	5:16	5:41	6:29	9:14	9:18	9:54	11:02	1:20	1:55	5:20	6:46	8:12	8:52	9:32	9:25	Thu	11
כז	ששי	מג	5:08	5:16	5:41	6:29	9:14	9:18	9:54	11:03	1:20	1:55	5:20	6:46	8:12	8:52	9:33	9:25	Fri	12
כח	שבת	מד	5:08	5:16	5:41	6:29	9:14	9:18	9:54	11:03	1:20	1:56	5:21	6:47	8:12	8:52	9:33	9:25	Sha	13
כט	ראשון	מה	5:08	5:16	5:41	6:29	9:14	9:18	9:54	11:03	1:20	1:56	5:21	6:47	8:13	8:53	9:33	9:26	Sun	14
ל	שני	מו	5:08	5:16	5:41	6:29	9:15	9:18	9:54	11:03	1:21	1:56	5:21	6:47	8:13	8:53	9:34	9:26	Mon	15

Monday (Jun 15) 6:46 AM + 16 חלקים תמוז: מולד חודש תמוז: 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
 Followed by Kabbalat Shabbat & Arvit
Candle Lighting: 7:51pm
 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: 8:51pm
 Rabbenu Tam 9:22pm

Announcement :

We are welcoming this Shabbat Rabbi Hazan from New York, He will Address the Kahal during Shabbat and Seuda Shlishit

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 OR OZIEL

Donation *Menu*

תפריט תרומות

WEEKLY *every week*

Weekly Daf Yomi	\$180
Avot uBanim	\$260
Weekly Breakfast	\$260
Seudat Shelishit	\$360
Premium Kiddush	\$1,000
Platinum Kiddush	\$1,500

MONTHLY *ongoing*

Coffee Station	\$260
Monthly Learning	\$2,600
Monthly Rent	\$3,500
Yearly Daf Yomi	\$5,000

Dedicate a learning, a meal, or a kiddush in honor or in memory of a loved one.

Thanking you in advance for your generous support.

Tizke Lemitzvot!

תזכו למצוות

SYNAGOGUE HECHAL SHALOM OR OZIEL



HECHAL SHALOM

Or Oziel

— LEARNING OF THE MONTH —

Donors

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

TORAH LEARNING

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 Israel & 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.



RENT • TORAH LEARNING • DAF
YOMI

Daf Yomi Sponsors

This year's 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**, and
for the hatzlacha of the whole family.

Hashem should bless them with health,
happiness, & long life.

The Akkad Family LEILUY NISHMAT

אברהם בן גרסי-ה ז"ל,
שלמה בן תמם ז"ל, אליהו בן רחל ז"ל,
ותמם בת אורו ז"ל

תנצב"ה

Hashem should bless them with health,
happiness, & long life, Amen.

AVAILABLE TO SPONSOR



Yearly Study of Daf Yomi

Sponsor a full year of daily Daf
Yomi learning.

YEARLY SPONSOR

\$5,000



Masechet

The Limoud is available to sponsor
in honor or memory.

SPONSORSHIP

\$2,500



Kinyan Hamasechta

Become a yearly sponsor and help
your community grow.

YEARLY SPONSOR

\$5,000

To dedicate a learning, please contact the office. **Tizku L'mitzvot**

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** is available for sponsorship!



WEEKLY SHIURIM:

Daf Hayomi: 8:00am Sun. - Fri. (Rabbi Elmaleh)

Beki'im Bahalacha: Sun. - Thurs. Mornings (Rabbi Elmaleh)

Hok LeIsrael: 8:50am Sun. - Fri. (Rabbi Zafrani)

Kinyan Hamasechta: Every Weekday morning. (Rabbi Elmaleh)

Semichat Chaver: Tuesday Evenings. (Rabbi Elmaleh)



The Board of Directors:

Mr. Eytan Ohayon (President)

<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>
------------------------------------	---	--	--



Refuah Shelema List

● Reuven Moshe Ben Eshter Sarah, ● Mordechai Ben Brucha Malka Shmalo, ● Yizhak Abraham Ben Sheli, ● Yosef Yizhak Ben Sara Hana, ● David Eliyahu Ben Miriam ● Mordechai Ben Mercedes ● Binyamin Simcha Ben Hilla ● Yosef Shalom Ben Devora Neima ● David Mordechai Ben Camouna ● Yosef Ben Esther Rabinovitz ● Yehuda Ben Lea ● Baroukh Yoel Shimon Israel Ben Pnina Jeanine ● Avraham Ben Regina ● Eliyahu Haïm Hanavi Ben Tita Esther ● Nisim Ben Celine Hasiba ● Haim Ben Sultana ● Yitzhak Ben Esther Sarah	● Yizhak Ben Simja ● Michael Ben Aliza, ● Menahem Ben Shira ● Moshe Ben Rahel ● David Ben Frecha Rina ● Mordechai Ben Miriam, ● Aviv Ben Luba Miriam ● Meir Ben Leah ● Yitzhak Ben Rahel ● Israel Ben Lea ● Isaac Ben Mesoda ● Haim Ben Marcell ● David Aaron Ben Rivkah ● Refael Haim Meir Ben Sima Chassa ● Liam Mimoun Ben Esther ● Yosef Zvi Ben Sara Yosef ● Mordechai Dov Ber Ben Hana ● Shlomo Ben Haya Rachel ● Refael Asher Ben Ita	● Simja Bat Esther, ● Rachel Bat Sarah, ● Nina Bat Rachel, ● Gitel Rina Bat Yael, ● Miriam Bat Sofy, ● Rahma Bat Simha ● Esther Bat Fortuna ● Malka Bat Dina ● Raizel Bat Miriam ● Leah Bat Rivka ● Sol Bat Perla ● Chana Bat Bilha ● Yael Bat Rut ● Adel Miriam Bat Mikhel Alia	● Dalia Bat Roza ● Nadia Bat Saida Gila ● Esther Bat Estrella ● Mazal Tov Bat Corina ● Peril Bat Sarah ● Hava Bat Dora ● Emma Bat Haïa ● Heleni Orna bat Hen Hana ● Ruth Bat Sarah ● MazalTov Bat Corina ● Leah Bat Chana ● Esther Bat Sultana	● Sara Leticia Bat Mesoda, ● Alegria Simha Bat Esther, ● Naomie Bat Rarel Adda, ● Sivan Simha Bat Yehudit, ● Natalie Rachel Bat Nancy, ● Abigael Haya Bat Esther ● Madeleine Bat Esther ● Nurit Jacqueline Bat Rahel ● Marcelle Mesoda Bat Alegria ● Shira Yaffa Bat Sara ● Eva Bat Yael Khayat ● Camouna Bat Fortuna ● Ruth Nehama Bat Sara ● Karine Messoda Bat Simha ● Denise Dina Bat Fortuna ● Lea Hana Devora Bat Mazaltov
--	--	---	---	---



Happy Birthday in June

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

•



Happy Anniversary To:

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



Nahalot of Sivan:

- **2nd:** Leah Gad Bat Batsheva 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)

- **8th:** Yaakov Elmaleh Bar Yaish z"l
(Great Uncle of R. D. Elmaleh)
- **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)
- **18th:** Lina bat Abraham Benbeniste Guenoun z"l
- **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)

Weekly Inspiration

Don't Miss the Point

(Rabbi Eli Mansour)

The Torah commands in Parashat Beha'alotcha (10:9) that when Beneh Yisrael are compelled to fight a war against an enemy, "Va'hare'otem Ba'hasoserot" – they must sound trumpets. The Rambam, in the beginning of Hilchot Ta'anuyot, understands this verse as a more general command to pray to G-d during times of crisis. The Torah speaks of a war against "Ha'sar Ha'sorer Etchem" ("the enemy who terrorizes you"), and the Rambam interprets the word "Sar" to mean any form of "Sara" – trouble, or crisis. Whenever we face some kind of danger, we are obligated to turn to Hashem in prayer. Nowadays, when we do not have the special "Hasoserot," the Misva to turn to G-d in prayer remains.

It must be emphasized that the Rambam here does not merely advise us – or even urge us – to turn to Hashem in times of crisis. Rather, he presents this as an outright obligation, as Misvat Aseh – a Biblical command. The Torah requires us to pray to G-d for help when crisis befalls us.

The reason for this obligation is that Hashem brings us crises specifically to draw our minds and hearts toward Him. Over the course of our busy lives, with all the countless responsibilities and pressures that we have, we can very easily forget about G-d. We might not be as mindful as we should be of how He is caring for us at all times, of how He is providing us with all our needs, of our obligations towards Him, and of the importance of

cultivating a deep bond with Him. When crisis strikes, we must realize that Hashem is knocking on our doors, so-to-speak, calling for our attention, asking us to devote more attention to Him.

The Hebrew word for "world" is "Olam," which is derived from the word "Ne'elam" – "concealed," or "hidden." G-d created the world as a place where His presence is not always apparent, where He remains concealed, where things appear to run randomly according to the laws of nature. Our challenge is to look beyond the "concealment" and to recognize that He is governing all events – both globally and individually, from behind the veil of the natural order.

During times of hardship, the Rambam is telling us, our obligation is to look behind the veil, to turn our attention to Hashem. If we focus only on the practical measures that we must take to address the problem, without turning to G-d in heartfelt prayer, then we are missing the point. On the national level, too, when the Jewish People are in crisis, this is Hashem calling for our attention. We of course owe an enormous debt of gratitude to the courageous soldiers and all those working to protect us from our bitter enemies, who are G-d's messengers sent to safeguard His beloved children. But alongside our appreciation for the messengers – we mustn't forget the One who sent them. In times of crisis – personal or national – let's ensure not to miss the point, and to direct our attention toward Hashem in prayer and repentance.

Aharon's Consolation Prize

(Sammy Maya)

Rashi tells us that Aharon became sad when he saw all the tribal leaders dedicating towards the Mishkan and he hadn't dedicated anything. Hashem tells Aharon that his contribution will be greater than the other tribal leaders. Aharon will light the Menorah. The Menorah was Aharon's consolation prize.

Why wasn't Aharon given a different task as a consolation prize, such as the ketoret, why specifically the Menorah?

HaRav Chaim Shemulevitz, as quoted by the sefer הסלע בחגיו, writes that the medrash says that Bene Yisrael came to Hashem and asked, if You already light up the world, what is the purpose of us lighting the menorah, why do You need more light? Hashem responded, your job is להעלות נר תמיד, *to raise up the light*. Our job is to raise ourselves up in front of the nations so that they should say, look how Yisrael illuminates to the One Who illuminates the entire world.

From the lighting of the menorah, Bene Yisrael become elevated before the nations. How? When they see our proper midot *and that we are not ungrateful*. We recognize the good Hashem gives us and how He illuminated the path for us for 40 years in the dark desert and for 2000 years in our dark exile. Through the lighting of the lamps, we are, as if to say, able to pay back our debt to Hashem for this guidance. This lesson could not be derived from any other of the services in the Mishkan.

Hashem chose to console Aharon specifically with the item that teaches הכרת הטוב, being grateful, because there is a lot to learn from this attribute. Hashem wanted to ingrain this attribute of being grateful not only between us and Him, but also between us and our fellow man. He wanted us to learn how to be grateful for everything we receive, even if it seems not so big.

The root and foundation of being grateful is found in the midah of hesed. If a person gives hesed to another without receiving any benefit, how much more so will he give hesed to one that actually does him good! Also, part of the midah of being grateful is accepting trials of suffering with love, believing it all comes from Hashem for our benefit.

A person that always is thinking of himself cannot accept trials of suffering with love because he is suffering and he thinks there is no greater good to it. This type of person is not capable of hesed... by definition, hesed is giving of oneself to help another. If one always thinks that whatever suffering he is experiencing is for a greater benefit, to help himself or others in ways only Hashem knows... this is accepting the trials of suffering out of love and this is hesed.

We learn this idea from the three women that produced David HaMelech: Tamar, Miriam, and Ruth. Tamar, daughter-in-law of Yehuda, stayed silent when she was condemned to death. She accepted her trials of suffering with love. Her reward? Twins are born to her from her union with Yehuda, one of which, Peres, would be the forefather of King David! All because she accepted her trials of suffering with love of Hashem.

The sages teach us that Miriam was also called Efrat. She was called Efrat because after she was healed from the leprosy, she became a new person with a new name. She had been healed, she had *רפאת הנשמה והגוף*..... Efrat, א-פ-ר-ת, are the same letters as ר-פ-א-ת, *healed*. Miriam accepted her trials of suffering with love... it was not easy being the most well-known woman in all of Bene Yisrael and then be shamed in that the entire nation had to wait for her while she healed. While once she had been one the most beautiful women, when she had the leprosy, she was not the most beautiful person, to say the least. Then she

lost her first husband and then her son Hur.

We do not read any of this in the Torah... it is all hinted, but not straight forward. It could be to teach us that in the eyes of Miriam, all the trials of suffering were non-issues for her. She accepted everything out of love. At the end, she was called a young woman because her beauty returned. She then married Caleb and became part of the lineage of which would produce David HaMelech. All this because she accepted her trials out of love!

Regarding Ruth, the gemara teaches that the megilah was only written to teach us hesed. Throughout the megilah, Ruth exhibits the attribute of gratefulness time and time again. She accepted all her tribulations with love because she knew she was working for a greater good. This is hesed: giving back to others who have done good to you and allowing others to benefit from you despite any work or suffering one may have to experience. But more than anything, we do a 'hesed' with Hashem as well. By accepting suffering with love, we raise ourselves up, *להעלות*, and produce a Kiddush Hashem in that we trust in Him so much. We elevate Hashem's name and *light up the world* by declaring that it all comes from the Hashem's greater goodness.

Now, we could understand Aharon's consolation prize a little better. All the leaders of the tribes got to contribute and were able to bring sacrificial gifts to the Mishkan, except for Aharon. Hashem saw how sad Aharon was, so He came and told him not to worry, that his lot would be greater than that of the rest. But it seems Hashem didn't just see Aharon sad... Hashem saw Aharon sad about this, but He also saw him do his other functions with alacrity and happiness. Aharon knew, like Tamar, Miriam, and Ruth, about the concept of accepting everything out of love. Despite not

contributing like everybody else did, he continued his work out of love. To this Hashem responded, your consolation prize, Aharon, will be much greater than the rest. You will light the Menorah... the Menorah that shines its light onto the entire world. I want your light to shine onto the world; I want that attribute of gratefulness and accepting everything out of love to spread to the entire world! This is what 'consoled' Aharon over all the other tasks he had in the Mishkan, hence, *his consolation prize!*

This is the purpose of lighting up the world that is already lit up by Hashem. This was the attribute that was most demonstrated in the three women who would later produce King David and with this very same attribute will soon produce Mashiach. May we merit to soon see the Kingdom of David re-established and our holy Temple and Land rebuilt in all its glory!

The Contract of Life

(Rabbi Joey Haber)

King Shlomo teaches us in Mishle (14:27): *יראת ה' מקור חיים לסור* – "Fear of G-d is the source of life; turning one away from the traps of death."

I believe that this *pasuk*, if understood properly, is exceedingly powerful, and conveys one of the most important lessons for young people today who struggle with the temptations of modern life.

Whenever a person is faced with temptation, he is being offered two contracts, and he needs to choose one.

The first contract says: Enjoy now, and ruin the rest of your life.

Most of what tempts young people really is enjoyable and fun. Drugs... alcohol... gambling... In the moment, it makes the person happy. He enjoys it. He feels really good. He's excited. But in

the long-term – it ruins his life. Once a person starts, it becomes difficult – and sometimes all but impossible – to stop. As the Gemara says about temptation: משביעו – רעב, מרעיבו – שבע. If one satiates his desire – it becomes hungrier for more; if he starves it – it feels satiated. The more a person indulges, the more he wants and the more he needs.

This is what we might call the "contract of death." The terms are: You have a great time now, and in the very near future, but you will then pay for this enjoyment the rest of your life, which will be turned upside-down.

The other contract says just the opposite: Struggle now, and then enjoy the happiest, most fulfilling life you can have.

Yes, there are struggles. But מרעיבו – שבע. If a person accustoms himself to saying "סח," to winning the struggle, to resisting temptation, he will find it so much easier for the rest of his life to live a disciplined, accomplished and fulfilling Torah life, which is, undoubtedly, the best life a person could possibly live.

This is what King Shlomo is teaching us. – יראת ד' – overpowering temptation with the fear of Hashem – מקור חיים, the source of a rich, happy and fulfilling life. It is what pulls a person away from מוקשי מוות, from the dangerous pitfalls that can literally ruin his life.

In our *parashah*, Parashat Behaalotecha, we learn more about this struggle and how it works.

The Torah tells of how Hashem punished *Beney Yisrael* for complaining about the conditions in the desert, for objecting to the manna that He provided for them, demanding more. But if we look carefully, we see that they did more than

complain. The Torah says, התאוּו תאוּוה – which literally means, "they desired a desire." They weren't faced with temptation. They decided to bring a desire upon themselves. They imagined to themselves that there must be more out there that they were not enjoying. They wanted to have this temptation, because they felt there were missing out.

This is what happens to so many young people today. Nobody comes into the world with a natural desire for drugs, alcohol or gambling. But התאוּו תאוּוה – they feel that there must be something rewarding in these activities, that they need to try it, they need to "get it out of their system." But then the תאוּוה takes over, and threatens to ruin their life. משביעו – רעב. By bringing the desire upon themselves and then feeding it, they make it stronger, resulting in a vicious and catastrophic cycle.

When faced with these struggles, one needs to remember the two contracts. There is no third option.

By overcoming these challenges, one accesses the מקור חיים – the source to a truly rewarding and beautiful life. This does not mean everything will be easy. No person's life is without difficulty. But if one avoids the מוקשי מוות, the pitfalls that threaten to destroy life, he finds his way to happiness and fulfillment, to the unparalleled joy of following Hashem's will and living a life of meaning and purpose.

Food for Thought

A Golden Opportunity

(Rabbi David Ashear)

One of the greatest challenges we face is controlling our natural reactions. If someone insults us, we naturally want to answer back. If someone hurts us, we want to harbor resentment. If someone embarrasses us, we want to defend ourselves.

Those reactions are natural and understandable. But what we may not realize is that at those moments, Hashem may be placing before us a golden opportunity to perform a truly heroic act.

A person can spend an entire day serving Hashem, but sometimes one moment of self-control can be worth more than hours of ordinary avodah. The difficulty is that when we are in the middle of the challenge, it is hard to see the opportunity in front of us. We only feel the pain.

If we could lift ourselves above our nature and act in a way that would make Hashem proud, we can access tremendous Heavenly favor and thereby bring about great salvations.

A man related that his sister had been married for over ten years without children. One Pesach, after spending Yom Tov with her and seeing her pain up close, he was stirred to pray with unusual intensity.

On the way home, he begged Hashem, "Please show me what I can do to help bring a yeshuah for my sister."

The very next day, while attending a shiur, a disagreement broke out among several people. Suddenly, the speaker mistakenly blamed him and began publicly humiliating him in front of hundreds of listeners.

He was completely innocent.

Every instinct inside him urged him to respond. He wanted everyone to know that he had done

nothing wrong. He wanted to yell back.

Yet he remained silent, recalling all the chizuk he had received in this area from a certain Hashgachah Pratit hotline.

Afterward, however, he began struggling.

Perhaps right now he felt noble for remaining silent, but what would happen tomorrow? What would happen next week? Maybe the pain would intensify. Maybe he would regret his decision not to fight back. Maybe he would become resentful toward the speaker.

Looking for chizuk, he called that very same Hashgachah Pratit hotline and listened to the latest story.

Amazingly, the story was about a chazzan who had been invited to lead the tefillot in a certain shul on the occasion of a Sheva Berachot.

During the tefillah, an elderly man publicly humiliated the chazzan in front of the entire congregation. The man claimed that the chazzan was unfit to lead the prayers and mocked him by saying that since it was Parashat Parah, the chazzan himself was a perfect example of a parah adumah—a red cow.

The chazzan was deeply humiliated, but he remained silent.

After the tefillah, a young man approached him and asked him to forgive the elderly man and have in mind that the merit should help a relative who had been married for seven years without children.

The chazzan forgave the man and gave that relative a beracha.

Later, when he returned home and told his wife what had happened, she said, "You should have prayed for one of our

relatives who is thirty years old and still not married."

"My humiliation was so great," the chazzan replied, "that it can be shared."

He prayed for both people.

In the end, the couple who had been waiting seven years for children was blessed with a baby, and the woman who had been waiting for a shidduch found her match.

When this man heard that story, he felt like Hashem was speaking directly to him.

He realized that he too could capitalize on the golden opportunity that had been placed before him.

Immediately, he forgave the speaker and began praying from the depths of his heart.

First, he prayed for his sister who had been waiting over ten years to have children.

Then he prayed for a relative who was waiting for a shidduch.

Then he prayed for someone who needed a refuah.

Finally, he prayed for himself. He had always dreamed of teaching Torah and inspiring others, and he prayed that Hashem should give him the merit to teach Torah in a yeshivah.

Not long afterward, the yeshuot began arriving.

The relative who had been waiting for a shidduch found her match.

The person who needed a refuah recovered.

He was given the opportunity to teach Torah in a yeshivah.

And by the end of the year, his sister, after more than ten years of waiting, was blessed with a child.

Looking back, he realized that when he asked Hashem what he

could do to help bring about a yeshuah for his sister, Hashem had answered him by giving him that opportunity.

Very often, people search for great deeds to do in order to bring about yeshuot, not realizing that the opportunities for greatness are sitting right in front of them.

A difficult spouse. A difficult child. A difficult coworker. An insult. An embarrassment. A chance to forgive. A chance to make peace. A chance to remain silent. A chance to overcome anger. A chance to let go of a grudge.

At those moments, the Yetzer Hara tries to get us to focus on what we would be losing.

But Hashem wants us to recognize what we can gain.

Every time we rise above our nature and choose to act in a way that would make Hashem proud, instead of acting the way our instincts are telling us to act, we perform an act of greatness.

And who knows how many merits and yeshuot can come from that one heroic decision!

Kid's Corner

A Real Tactic To Control Our Temptations Giving or Investing?

If you see two people giving a large sum of money away to someone else there could be very different reasons why they are doing so. It could be that they are just simply giving it away as a present, perhaps they are paying to receive something in return or maybe they are investing it – only to reap the rewards months or years down the line.

The Enjoyment We Will Get Regardless!

The same is when we “give away” something from ourselves in a ruchniyes (spiritual) sense. If we really desire something, be it to look at something or to say something we shouldn’t, we can have the feeling that we are just “giving away”, which makes the sacrifice very difficult and challenging. However, if we acknowledge and understand that whatever enjoyment we are destined to have, we will get regardless, we can then be empowered to control our Taave (temptation).

So for example, if you are unsure about the kashrus level of a certain enjoyable food, and you successfully control yourself not to eat it, you can be rest assured that whatever pleasure you could have potentially enjoyed from this food, you will still be entitled to. This doesn’t just apply to eating but also any other temptation, be it looking at something we shouldn’t or saying something we shouldn’t. We simply don’t lose out by doing what’s right! As Chazal (Medrash Parshas Re’ea) tell us “Omar Hakodosh Boruch Hu - Ein Odom Shoimea Li Umfasid” – Hashem says, “No I one listens to me and loses out!”

It’s not just in the form of a sale where you get face value of what you spend, but rather as an investment, which gives you far more in return than what you put in originally.

Already In This World!

Not just in The World To Come, but already in this world. Be it in the form of enjoying a Davening, being able to tune into the sanctity and Kedusha of a Shabbos and Yom Tov and tap into the real pleasure of it. Be it in the form of understanding the sweetness of Torah and the feeling of closeness to Hashem, for which no earthly pleasures can compete with – Va’ani Kirvas Eloikim Li Toiv!

When we learn in Parshas Ba’ha’loischo about the “Hisavu Taavo” – enticed with a temptation, we need know that we have a method which can inspire us to overcome various forms of temptations. We have a strategy which will empower us to over-come it.

This fundamental approach, mentioned above – shared to us by the Yoisher Divrei Emes (Ois 11) – is something which can help us on a very practical level. We can remember and know that we are not sacrificing and being Moiser Nefesh – but rather investing! We are controlling ourselves, abstaining from this Taave (temptation) and receiving in return a far richer and more real pleasure!

Daily Halacha

Family Members Speak Before Drinking The Wine After Kiddush Is Heard

It is forbidden to speak after the recitation of Kiddush until one partakes from the wine. This applies both to the person reciting Kiddush, as well as to the others at the table who fulfill their requirement by listening to his recitation. If they intend to drink from the wine, they may not speak until they drink. This applies to the Beracha of Hamosi over the bread, as well. After one recites the Beracha, he may not speak until he eats a piece of bread, and the others may likewise not speak until they partake of a piece of bread.

Must one repeat the Beracha if he spoke after the Beracha and before drinking the Kiddush wine (or, in the case of the Halla, before partaking of the Halla)?

If the person who recited Kiddush spoke before he drank the wine, then he must, indeed, repeat the Beracha. His speech disqualifies his Beracha, thus requiring him to recite a new Beracha of "Boreh Peri Ha'gefen." The others, however, who listened to his Beracha and recited, "Amen," may drink without reciting or hearing a new Beracha. Their listening to the Beracha and recitation of "Amen" amounts to a personal recitation of the Beracha, and thus they are not affected by the interruption made by the one who recited Kiddush. Hence, although he must repeat the Beracha, they may partake of the wine without listening to or reciting a new Beracha. Once again, this applies to the Beracha of Hamosi, as well. This occasionally happens when as the individual is slicing the Halla after reciting the Beracha, he makes a comment about the texture of the Halla, forgetting that he may not speak until he eats.

The Halachic authorities debate the question of whether one of

the other people at the table must recite a new Beracha if he spoke before partaking of the Kiddush wine. This is a very common case; quite often, as the people around the table wait to receive their wine, or their slice of Halla, they grow restless and begin speaking. Must they recite a new Beracha in this case, or can they still rely on the Beracha that they had heard?

This issue is subject to a debate among the authorities. Some maintain that since the one who recited the Beracha remained silent until he partook of the wine or the Halla, the Beracha was thus effective and cannot be disqualified by the subsequent speech of one of the other people at the table. Others, however, disagree, and claim that one must indeed recite a Beracha if he spoke while waiting to drink the wine or receive his piece of Halla. As for the final Halacha, the Ben Ish Hai (Rabbi Yosef Haim of Baghdad, 1833-1909) and the Kaf Ha'haim (Rabbi Yaakov Haim Sofer, Baghdad-Israel, 1870-1939) apply to this case the famous rule of "Safek Berachot Le'hakel," meaning, that we do not recite a Beracha that is subject to doubt. Since there is some uncertainty as to whether one should recite a Beracha in such a case, it is preferable for one not to recite a Beracha, and partake of the wine or bread relying on the original Beracha.

Of course, one should endeavor to avoid this situation, and ensure not to speak until after he partakes of the Kiddush wine or the Halla.

Summary: It is forbidden to speak after Kiddush and after the Beracha over the Halla until one partakes of the wine or the Halla. If the person who recited the Beracha spoke before he partook of the wine or Halla, he must

repeat the Beracha of Ha'gefen (in the case of Kiddush) or Hamosi (in the case of Halla). If somebody else at the table spoke before partaking of the wine or Halla, he should nevertheless drink the wine or eat the Halla without reciting a Beracha.

La Paracha En Français

Comme un élève qui fait l'école buissonnière

Nos Sages rapportent qu'après le don de la Torah, les enfants d'Israël s'éloignèrent du mont Sinaï à une distance de trois jours de marche, à l'image d'un enfant à qui les études pèsent et qui s'enfuit de l'école.

Comment comprendre une telle attitude de la part d'hommes ayant atteint un niveau si élevé d'élévation qu'on les surnomme « la génération de la connaissance » ? Ils venaient pourtant à peine de recevoir la Torah et d'assister aux visions éblouissantes du Créateur, dont ils virent clairement la Chékhina se dévoiler. L'amour d'Hachem et de Sa Torah devait certainement être ancré en eux, ce qui rend leur attitude encore plus déconcertante.

On peut dès lors se demander qu'est-ce qui prouve a priori, dans les mots « Et ils firent (nassou), à partir de la montagne de l'Éternel, trois journées de chemin », qu'ils fuirent les lieux comme des cancres détalant à la sortie de l'école. Pourquoi ne pas interpréter le verbe nassou dans son sens habituel, puisqu'il est employé pour tous les voyages alternant avec les campements successifs des Hébreux dans le désert, sans forcément indiquer

un départ précipité ? En outre, dire qu'ils voyagèrent « à partir de la montagne d'Hachem », n'est-ce pas souligner qu'ils emportèrent avec eux le souvenir du moment historique qu'ils venaient d'y vivre, de même que quand ils « partirent de Réfidim », ils se démarquèrent du relâchement en Torah ? Le fait de signaler qu'ils partirent de la montagne d'Hachem ne souligne-t-il pas au contraire un renforcement en Torah ?

Il me semble que l'optique de nos Sages découle de la difficulté de compréhension à laquelle ils se heurtaient face au comportement de nos ancêtres. Voilà, en effet, que, peu de temps après avoir connu une ascension spirituelle exceptionnelle et avoir reçu la Torah, ils manifestaient les symptômes d'une grosse chute, par toutes sortes de plaintes et récriminations contre Hachem et Son émissaire – manque d'eau, de viande, grave médisance sur la Terre sainte...

Devant une telle volte-face, une question lancinante se posait aux commentateurs : comment était-il possible que ces mêmes hommes qui avaient assisté à moult miracles et avaient reçu la Torah au milieu du tonnerre et des éclairs faillirent soudain et tombèrent coup sur coup dans les pièges du mauvais penchant ? Comment se fait-il que la Torah qu'ils venaient de recevoir ne les ait pas prémunis contre le yetser hara, alors qu'elle est en l'antidote ?! Question difficile, s'il en est, et qui allait pousser nos Sages à conclure que le problème se situait au niveau de leur réception de la Torah, et c'est pourquoi celle-ci n'eut pas sur eux l'effet escompté.

Ils devaient certes quitter les lieux selon l'ordre divin – « c'est sur l'ordre de l'Éternel qu'ils faisaient halte, sur l'ordre de l'Éternel qu'ils portaient

» (Bamidbar 9, 23) –, mais ils n'auraient pas dû le faire avec joie et précipitation. Ils auraient dû vivre ce départ comme une contrainte difficile. « Quel dommage de devoir quitter un endroit aussi pur et saint ! » auraient-ils dû se dire, en ressentant une sorte de déchirement intérieur. « Dommage qu'un endroit si saint que le bétail ne pouvait camper à proximité soit destiné, après notre départ, à lui servir de pâture ! » Au lieu de partir à contrecœur, ils s'en allèrent sans ressentir le moindre manque, preuve qu'ils avaient reçu la Torah comme un fardeau et non de leur plein gré. Ils craignaient en fait, nous révèlent nos Sages, qu'Hachem leur ajoute d'autres mitsvot. C'est dire combien ils étaient loin d'avoir compris qu'un homme sans Torah est comme un corps sans âme. En outre, tant qu'ils se trouvaient au pied de la montagne et qu'Hachem se trouvait au-dessus, le Sinaï conservait sa sainteté. Mais à présent que la Chékhina l'avait quitté, l'endroit devenait semblable à tout autre, et il leur appartenait d'en faire, comme de tout autre lieu, un endroit apte à accueillir Hachem et Sa Chékhina. Or, ils firent le contraire puisqu'ils fuirent les lieux comme des enfants fuyant l'école, sans se soucier de faire d'un autre endroit un « nid » pour la Chékhina semblable au mont Sinaï.

Le principe est exactement identique pour la téfila. Même si l'on a prié de tout son cœur et avec ferveur, si l'on est déjà en dehors du Beth Haknesset lors de la prière « Alénou Léchabéa'h », on montre ainsi que toute cette prière était un fardeau et que l'on attendait en fait avec impatience de se libérer de ce joug. Il est évident qu'une telle téfila n'a pas d'utilité positive et ne laisse pas de marque durable. De même, dès lors qu'aussitôt après avoir quitté le mont Sinaï, les enfants d'Israël fautèrent et se mirent à

exprimer toutes sortes de plaintes injustifiées contre le Créateur et Sa conduite, c'est la preuve qu'ils fuirent les lieux comme un cancre quitte l'école, trop heureux de partir. Et c'est surtout la preuve qu'ils n'avaient pas encore pris toute la mesure de la valeur et de l'importance de la Torah, ce qui explique que celle-ci n'ait pu les influencer et améliorer leur comportement. Car s'ils avaient vraiment réalisé sa valeur et son importance, ils auraient dû se désoler de quitter ce lieu saint, la « montagne de l'Éternel », et ce, même s'ils étaient contraints de partir selon l'ordre divin.

Reflexion Semanal

Dos en uno

(Por Rav Avraham Twerski
@aishlatino)

Haz para ti dos trompetas, de plata batida las harás (Bamidbar 10:2)

Este mandamiento parece haber tenido aplicación durante el período en que los israelitas estaban en el desierto, cuando usaban trompetas para señalar una asamblea o una guerra. Pero dado que la Torá es eterna, este mandamiento debe ser relevante también hoy en día.

Rav Dov de Mezeritch señala que la palabra hebrea para trompetas, *jatzotzrot*, puede dividirse en dos palabras: *jatzi tzu-rot*, "medias formas". La especificación de que debían ser de "plata batida" implica que debían hacerlas de un bloque de plata, y no confeccionarlas uniendo diversas partes. Por lo tanto, el versículo podría leerse como: "Haz para ti dos medias formas y hazlas de una sola

unidad". Esto puede tener varias interpretaciones.

Los seres humanos comienzan su vida con sólo una fuerza que los mueve: el deseo de satisfacer sus antojos. Muchos antojos humanos son la obra del *íetzer hará*, la baja autoestima. Cuando uno llega a la edad de bat o bar mitzvá, adquiere un impulso moral y ético (el *íetzer tov*). Estos dos impulsos opuestos están en una lucha constante para dominar a la persona.

En el *Shemá*, decimos: "Amarás a tu Dios con todo tu corazón" (Deuteronomio 6:5). El Talmud comenta: "Con todo tu corazón implica tanto con el *ietzer tov* como con el *íetzerhará*" (Brajet 54a). Los maestros jasídicos enseñan que el *íetzer hará*, que es en esencia el componente biológico del individuo, la fuente de la energía humana.

El *íetzer tov* es la fuerza que debe proveer dirección, guiando al individuo a aprovechar la energía y canalizarla hacia los objetivos adecuados. El resultado ideal es que el *ietzer tov* logre dirigir la energía del *íetzer hará* hacia el punto donde hacer la voluntad de Dios se vuelve tan natural como cumplir cualquier impulso fisiológico.

Podemos pensar en el *íetzer hará* como la naturaleza primigenia del individuo, la cual con constante esfuerzo y dirección logra seguir los dictados del *íetzer tov*, y puede transformarse en una fuerza positiva, una segunda naturaleza. Cuando esto se logra, el *íetzer hará* es dominado por el *íetzer tov*, y ambos pueden funcionar como una sola unidad.

Este puede ser el mensaje del mandamiento Divino: "toma dos 'medias formas', el *íetzer tov* y el *íetzer hará*, cada uno de los cuales constituye una mitad del carácter del individuo, y fúndalos en una sola unidad".

Hay sólo una manera en la cual esta fusión puede tener lugar. El *íétzer hará* puede ignorar la dirección del *íétzer tov*, pero no puede transformarlo en nada fuera de lo que es: una guía para el comportamiento adecuado. Sin embargo, al canalizar constantemente la energía del *íétzer hará* hacia objetivos encomiables, el *íétzer tov* puede transformarlo en una fuerza positiva. Una fusión exitosa de las dos "medias formas" en una sola unidad es el mayor logro humano.

Una segunda interpretación tiene relación con el matrimonio. El Talmud dice que una persona que no está casada está incompleta. La Torá declara que cuando un hombre y una mujer se casan, "deben convertirse en una sola carne" (Génesis 2:24). Esto tiene que ver no sólo con estar unidos en sus hijos, sino que los dos deben formar una sola unidad.

Cuando el marido y la mujer tienen cada uno su propia agenda, cuando cada uno busca lograr sus propios objetivos, el matrimonio no es una unidad. Esa relación es vulnerable y puede fracturarse cuando hay tensión.

En la química, existe una diferencia entre una "mezcla" y un "compuesto". La sal que se ha disuelto en agua es una mezcla. El agua puede separarse por evaporación y la sal vuelve a emerger en su forma original. En una mezcla, ninguno de los elementos pasa por un cambio esencial.

En un compuesto, los dos elementos se combinan para formar una nueva sustancia. Por ejemplo, cuando se combina oxígeno e hidrógeno en una proporción específica, se forma agua, una nueva sustancia que, a pesar de

estar compuesta por los dos elementos, es una entidad por propio derecho. Como elementos separados, el oxígeno y el hidrógeno tienen sus propias naturalezas, que son muy diferentes. Cuando se unen, se despojan de sus naturalezas individuales. El nuevo compuesto, agua, tiene sólo una naturaleza.

Este puede ser el mensaje del versículo citado. Toma dos "medias formas" y conviértelas en una sola unidad. El hombre y la mujer son cada uno una media forma. Cuando se unen de manera tal que son una sola unidad, el matrimonio se convierte en un compuesto y no en una mezcla. Entonces es mucho más estable y duradero.

Nahalot

Nahala of The Tana Yonatan Ben Uziel 26th of Sivan

Lived during the century preceding the destruction of the Second Temple. His teacher was **Hillel**.

The following statement was said about the pupils of Hillel: Hillel HaZaken had 80 disciples. 30 of them were worthy of having the Divine Presence (*Ruach HaKodesh*) rest on them like Moshe Rabeinu; 30 were worthy of having the sun stand for them as it did for Yehoshua bin Nun; 20 were average. The greatest one [of the latter 20] was Yonatan Ben Uziel, and the least of them was Rabbi Yochanan ben Zakai...(Sukkah 28a, Bava Batra 134a)

It was said that when he studied Torah, any bird that flew over his head would be burnt (Sukkah 28a). This can be understood to mean that any scholar who attempted to refute his halachic teachings would not succeed.

He translated the Torah and Prophets (Neveim) into Aramaic (which is actually more like a commentary). The translation evoked a storm of criticism that it "rocked Eretz Yisrael over the area of 400 parsa by 400 parsa, and a heavenly voice came forth and demanded to know 'Who is it that revealed My secrets to man.' Yonatan ben Uziel stood up and said, "It was I that revealed your secrets. It is revealed and known before You that I did not do it for my own father's house, but for Your honor, in order that disputes shall not multiply in Israel."

Yonatan ben Uziel wanted to also translate The Writings (Ketuvim) into Aramaic, but a heavenly voice told him "Enough" (Megilah 3a). He was prevented by Heaven so that he would not reveal the secrets of the final redemption.

Rabbi Yonatan Ben Uziel's Tomb in the Gallil is located near the community settlement of Mitzpe Amuka, which is named after a Jewish settlement which was situated in the area during Mishnah times. Mitzpe Amuka (meaning "deep" in Hebrew) derives its name from the gorge which bisects the high surrounding hills.

His place of burial is considered to have a special power of assistance for anyone praying to marry his/her soul mate.

May the merit of the **Tana Yonatan Ben Uziel**, help all single men and women find their soul mate, and protect us all, Amen.

PROGRAMS

WEEKLY PROGRAMS & ACTIVITIES

New
Schedule

KIDS HALACHA PROGRAM 3 Weeks Program

MONDAY **WEDNESDAY**

7:00PM-8:00PM
9-11 YR OLD

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

Fun - Activities - Ice Cream - Rewards

LEARN NOW WITH DAN COHEN!

BET HAMIDRASH

FRENCH בוקר

Monday to Thursday 8:30pm

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

RABBI YGAL OUAQNIN

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

Monday

Mesilat Yesharim
Mondays

HECHAL SHALOM WOMEN'S CIRCLE

Mondays: 9:00 - 10:30 AM

Rustiko 9476 Harding Ave, Surfside, FL

Breakfast Available

Speaker: Esther Antton

Sponsorships Available!

Tuesday

Revolutionize Your Torah Learning!

Learn and remember for years to come the most important halachot that arise daily.

Transform your Shabbat meals with weekly take home DVDs and menus.

Understand the ethical & philosophical background of the halachot.

HECHAL SHALOM
Tuesday Night After Arvit
R. DAVID ELIMAN
310 95th St, Surfside

SCP
SEMICHAH CHAIKIN PROGRAM



Shabbat

HECHAL SHALOM
Starting This Week

WOMEN'S SEUDA SHELIHIT CLASS
Join us for an inspiring weekly learning gathering.

IT'S ALL IN YOUR MIND 2

At the Home of Rabbi David Elman
400 93rd Street Surfside

Shabbat, June 5th
7:00 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!

HECHAL SHALOM

Tuesday

LA FEMME JUIVE
Lumiere de son foyer

LES MARDIS A 9H15

MARIAGE
EDUCATION
DEVELOPPEMENT
PERSONNEL