



בס"ד
NEW

ששלו

SHABBAT MEVARECHIM
RABBI DAVID ELMALEH

28th of SIVAN
June 13th 2026
CANDLE LIGHTING 7:54pm
Shabbat Ends at 8:54pm



**THE ARROGANCE OF THE SPIES,
THE HUMILITY OF YEHOSHUA**

**MEET THE WOOD
GATHERER**

**A VULNERABLE MOMENT IS A
POWERFUL MOMENT**

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SCHEDULE

בס"ד



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Daylight saving time

June / July 2026		לילה לרבינו תם R' Tam's Nightfall	לילה Nightfall	שקיעת החמה Sun set	הדלקת נרות Candle Lighting	פגל המנחה Plag Mincha	מנחה קטנה Mincha Ketana	מנחה גדולה Earliest Mincha	חצות Mid day	סוף זמן תפילה Latest Shacharis	סוף זמן קריאת שמע Latest Shema	הנץ החמה Sun rise	זמן ציצית ותפילין Earliest Talis	עלות השחר 72 דקות Dawn 72 Minutes	דף היומי Daf Yomi	תמוז תשפ"ו	
		במעלות 16.1° דקות שוות	צאת ג' כוכבים	במשור	18 דקות	גר"א ובעל התניא	גר"א ובעל התניא	-	חצות יום וליילה	גר"א ובעל התניא	מגן אברהם דק' שו"ת	מגן אברהם במעלות	10.2 מעלות	במעלות 16.1° דקות שוות	חוליו		
16	Tue	9:26	9:34	8:53	8:13	6:47	5:21	1:56	1:21	11:03	9:55	9:19	9:15	6:29	5:41	5:16	א שלישי
17	Wed	9:27	9:34	8:54	8:14	6:48	5:22	1:56	1:21	11:04	9:55	9:19	9:15	6:29	5:42	5:16	ב רביעי
18	Thu	9:27	9:35	8:54	8:14	6:48	5:22	1:57	1:21	11:04	9:55	9:19	9:15	6:30	5:42	5:17	ג חמישי
19	Fri	9:27	9:35	8:54	8:14	6:48	5:22	1:57	1:21	11:04	9:55	9:19	9:15	6:30	5:42	5:17	ד ששי
20	Sha	9:27	9:35	8:54	8:14	6:48	5:22	1:57	1:22	11:04	9:55	9:19	9:15	6:30	5:42	5:17	ה שבת
21	Sun	9:28	9:35	8:55	8:15	6:49	5:23	1:57	1:22	11:04	9:56	9:20	9:16	6:30	5:42	5:17	ו ראשון
22	Mon	9:28	9:36	8:55	8:15	6:49	5:23	1:57	1:22	11:05	9:56	9:20	9:16	6:30	5:42	5:17	ז שני
23	Tue	9:28	9:36	8:55	8:15	6:49	5:23	1:58	1:22	11:05	9:56	9:20	9:16	6:31	5:43	5:18	ח שלישי
24	Wed	9:28	9:36	8:55	8:15	6:49	5:23	1:58	1:23	11:05	9:56	9:20	9:16	6:31	5:43	5:18	ט רביעי
25	Thu	9:28	9:36	8:55	8:15	6:49	5:23	1:58	1:23	11:05	9:56	9:20	9:17	6:31	5:43	5:18	י חמישי
26	Fri	9:28	9:36	8:55	8:15	6:49	5:24	1:58	1:23	11:05	9:57	9:21	9:17	6:31	5:44	5:18	יא ששי
27	Sha	9:29	9:36	8:55	8:16	6:50	5:24	1:58	1:23	11:06	9:57	9:21	9:17	6:32	5:44	5:19	יב שבת
28	Sun	9:29	9:36	8:56	8:16	6:50	5:24	1:59	1:23	11:06	9:57	9:21	9:17	6:32	5:44	5:19	יג ראשון
29	Mon	9:29	9:36	8:56	8:16	6:50	5:24	1:59	1:24	11:06	9:57	9:21	9:18	6:32	5:45	5:19	יד שני
30	Tue	9:29	9:36	8:56	8:16	6:50	5:24	1:59	1:24	11:06	9:58	9:22	9:18	6:33	5:45	5:20	טו שלישי
1	Wed	9:29	9:36	8:56	8:16	6:50	5:24	1:59	1:24	11:07	9:58	9:22	9:18	6:33	5:45	5:20	טז רביעי
2	Thu	9:29	9:36	8:56	8:16	6:50	5:24	1:59	1:24	11:07	9:58	9:22	9:19	6:33	5:46	5:20	יז חמישי
3	Fri	9:29	9:36	8:56	8:16	6:50	5:24	2:00	1:24	11:07	9:59	9:23	9:19	6:34	5:46	5:21	יח ששי
4	Sha	9:29	9:36	8:55	8:16	6:50	5:24	2:00	1:24	11:07	9:59	9:23	9:19	6:34	5:47	5:21	יט שבת
5	Sun	9:29	9:36	8:55	8:16	6:50	5:24	2:00	1:25	11:08	9:59	9:23	9:20	6:35	5:47	5:22	כ ראשון
6	Mon	9:29	9:35	8:55	8:16	6:50	5:24	2:00	1:25	11:08	9:59	9:23	9:20	6:35	5:48	5:22	כא שני
7	Tue	9:28	9:35	8:55	8:15	6:50	5:24	2:00	1:25	11:08	10:00	9:24	9:20	6:35	5:48	5:22	כב שלישי
8	Wed	9:28	9:35	8:55	8:15	6:50	5:24	2:00	1:25	11:08	10:00	9:24	9:21	6:36	5:48	5:23	כג רביעי
9	Thu	9:28	9:35	8:55	8:15	6:50	5:24	2:00	1:25	11:09	10:00	9:24	9:21	6:36	5:49	5:23	כד חמישי
10	Fri	9:28	9:35	8:54	8:15	6:50	5:24	2:01	1:25	11:09	10:01	9:25	9:21	6:37	5:49	5:24	כה ששי
11	Sha	9:28	9:34	8:54	8:15	6:50	5:24	2:01	1:26	11:09	10:01	9:25	9:22	6:37	5:50	5:24	כו שבת
12	Sun	9:28	9:34	8:54	8:15	6:49	5:24	2:01	1:26	11:09	10:01	9:25	9:22	6:38	5:50	5:25	כז ראשון
13	Mon	9:27	9:33	8:54	8:14	6:49	5:24	2:01	1:26	11:10	10:01	9:25	9:22	6:38	5:51	5:25	כח שני
14	Tue	9:27	9:33	8:53	8:14	6:49	5:24	2:01	1:26	11:10	10:02	9:26	9:23	6:39	5:52	5:26	כט שלישי

Tuesday (Jul 14) 7:30 PM + 17 חלקים אב: מולד חודש

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Shabbat Schedule

Shir Hashirim 6:35pm
Minha 6:50pm
 Followed by Kabbalat Shabbat & Arvit
Candle Lighting: 7:54pm
 Shaharit Netz Minyan 5:30am
Shaharit: 8:45am
Kids Program (6-9yr) 10am
NEW! Kids Kiddush. 11am
 Zeman Keriat Shema 9:15/9:54am
New Girls Program: 5:30pm
Boys Program: 6:30pm
Shiur: 6:30pm
Minha: 7:30pm
 Followed by Seudat Shlishit & Arvit
Shabbat Ends: 8:54pm
 Rabbenu Tam 9:25pm

Announcement :

We would like to welcome Rabbi & Mrs. Cazses from Safra Aventura.

Rosh Hodesh is Tamuz is Monday & Tuesday June 15 & 16.

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 6:35pm

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 6:35pm
 Shiurim 7:05pm
 KOLLEL 8:30pm



HECHAL SHALOM

Oneg Shabbat

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A WARM AND INSPIRING
ONEG SHABBAT FOR THE
WHOLE COMMUNITY



With our guest Speaker
**Rabbi Levy
Yischak Cazes**



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JUNE 12



AT **9:15 PM**



AT RABBI ELMALEH 'S HOUSE
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Divrei Torah,
Singing...



Come for the inspiration, stay for the warmth!
EVERYONE IS WELCOME!





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.



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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.

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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>
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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 Mikhal 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 ● Tamar Bat Perle
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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

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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)



Nahalot of Tamuz:

- **1st:** Mamah Sabbah Bat Yakut z"l
(Grandmother of Mr. Laurent Becker)
- **2nd:** Ramo Deluya Bat Hasiba z"l
(Grandmother of Mr. Jacky Werta)
- **4th:** Shimon Ben Sauda Shoshan z"l
(Father of Mr. Amichai Shoshan)
- **5th:** Zahava Bat Miriam z"l
(Mother of Mrs. Anat Michael)
- **6th:** Yossef ben Simha z"l
(Grandfather Of Dr. Jonathan Journo)
- **8th:** Ruby Werta Bat Ramo z"l
(Mother of Mr. Jacky Werta)
- **9th:** Habib Bar Rina Saban z"l
(Grandfather of Mr. Mordechai Saban)
- **10th:** Regina Sultana Allouche Bat Simcha z"l
(Mother of Mr. Yaacov Allouche)

Weekly Inspiration

The Arrogance of the Spies, the Humility of Yehoshua

(Rabbi Eli Mansour)

Parashat Shelah is famous for the story of Het Ha'meragelim – the sin of the spies. Moshe sent twelve men – one representative from each tribe – to survey the Land of Israel and report back to the people, and when the spies returned, they persuaded Beneh Yisrael that they could not conquer the land, for which they were severely punished.

The Torah makes a point of mentioning that before Moshe sent the spies, he renamed one of them – his faithful disciple, Hoshea – changing his name from "Hoshea" to "Yehoshua" (13:16). Rashi explains that Moshe gave Yehoshua this new name as a prayer that he would be protected from the sinister plot of the other spies. The name "Yehoshua" can be read as a combination of the words "Y-ah Yoshi'acha" – "G-d shall save you." This was Moshe's prayer that Yehoshua would not be influenced by his peers who would decide to speak negatively about the Land of Israel and sow despair among the nation.

We must ask, why did Moshe pray on behalf of only Yehoshua? If he anticipated the likelihood that the spies would betray their mission, and seek to dissuade the people from entering into the land, then why didn't he pray that they should all be protected from this grave mistake?

The Lubavitcher Rebbe (Rav Menachem Mendel Schneerson, 1902-1994) answered this question by noting Targum Yonatan Ben Uziel's translation of this verse. Targum Yonatan writes that Moshe changed Yehoshua's name because he noticed "Invatanuteh" – Yehoshua's unique humility. Somehow, Yehoshua's especially humble character necessitated this prayer, that he should be protected from sin as he embarked on this mission.

The Rebbe explained that normally, one cannot pray for another's Yir'at Shamayim (fear of Heaven), that the person should do the right thing and avoid wrongdoing. The Sages famously taught us, "Ha'kol Bi'ydeh Shamayim Hutz Mi'yir'at Shamayim" – "Everything is in the hand of Heaven, except the fear of Heaven." We can and should ask Hashem for that which lies beyond our control. Religious observance, however, is our responsibility. We cannot ask Hashem to make somebody religiously committed – because he needs to motivate himself to be committed.

But if so, then Moshe's prayer for his disciple is very difficult to understand. How could Moshe pray that Yehoshua do the right thing, if one cannot pray for somebody else to avoid sin?

The Rebbe answered that we can pray for somebody's spiritual success if that person is already investing effort to achieve spiritual success. For example, we cannot pray to Hashem to help somebody wake up in time for Shaharit if he goes to sleep late and doesn't bother to set an alarm clock. If, however, a person who has this weakness – often failing to get up on time – makes an effort to improve, such

as by going to sleep at a reasonable hour and setting an alarm clock, then it is certainly appropriate to pray that his efforts should succeed. And this is true of all areas of religious life – once a person is making a genuine effort to succeed, then he – and others – can pray that those efforts should bring the desired results.

With this in mind, we can return to Yehoshua and the spies.

The Rebbe explains that Moshe sent the spies on a fact-finding mission. Their job was to objectively report the information, to tell what they saw, without giving any interpretation or offering an opinion based on that information. It was their job to determine the facts – and it was Moshe's job, and only Moshe's job, to reach decisions based on those facts. The spies' sin was arrogantly usurping Moshe's role. After they reported the facts, they gave their assessment about the prospects of capturing Eretz Yisrael – an assessment which wasn't theirs to make. They decided that their opinion was more important and more authoritative than that of Moshe Rabbenu – and this was their sin.

Before Moshe sent the spies, he was well aware of this danger. He knew of the natural tendency that people have to form opinions about things which are for the experts to decide, to assume they know better, to feel overly confident in their perspectives, their ideas and their impressions. But he could pray only for Yehoshua – because he saw that Yehoshua worked on his quality of humility. Upon seeing how Yehoshua made a conscious effort to remain humble, Moshe prayed that these efforts should succeed, that Yehoshua would remain

humble and not overstep his bounds. Moshe could not pray for the other spies, because he did not see them working on their Midda (quality) of humility. He therefore prayed only for Ye-hoshua, his student who worked to live humbly, asking that these efforts should protect him from the arrogant tendency to give opinions that shouldn't be given.

Meet the Wood-Gatherer

(Samy Maya)

Towards the end of our perasha we learn about the *ish me-koshesh esim*, the person who gathered wood on Shabbat and how he was eventually condemned for desecrating Shabbat. The Torah does not reveal to us his name, but the Medrash tells us his name was Selofhad. Even though this episode occurred on the *second* Shabbat after we left Egypt and thus chronologically out of order, it is told to us here for a specific reason.

The people were commanded at the place called Marah to keep Shabbat and that first Shabbat was well observed by all the people. But the second Shabbat was a different story. Apparently, there were others that broke Shabbat in different ways during the second Shabbat, but Selofhad was the only one that was warned not to desecrate it.

We have to ask: what was Selofhad thinking? Bene Yisrael had just been through all the wonders of Egypt, the splitting of the sea, and the war with Amalek. It had barely been 2 weeks since those events. Even if we say he forgot about the laws... there were 2 people that reminded him about it! Why would he risk certain death to gather some pieces of wood?!!

To understand the sin of Selofhad, it is best to understand the other events surrounding the episode. And with this, we could possibly understand why the episode is chronologically out of order.

The first event surrounding the episode of Selofhad is of course, the episode of the spies. The spies were no ordinary people. They were heads of their respective tribes. In order to be the leader of a tribe the person had to be righteous and Torah giants, which they were. What happened that they all of a sudden decided to 'go off the path' and speak Lashon Hara about the Land?

The leaders, in their minds, were acting LeShem Shamayim. They thought that if they would speak negatively about the Land, it would force the people to want to stay in the desert. In the desert the people were being taught Torah by the greatest teacher who ever lived. They didn't have to work for their food and were protected from the elements by none-other than Hashem. They could study Torah all day long without worrying about the enemies in Eretz Canaan. They were living the perfect spiritual life. Their concerns were legitimate, as we do see that Bene Yisrael dwindled in their spirituality once we entered the Land. Their concerns were real, but nevertheless, that is what Hashem had commanded for whatever reason He had and it wasn't their place to try to prevent the people from entering the Land.

One of the arguments of the spies against the Land was that they saw many eulogies while they were there... the Land eats up... it kills its inhabitants, let's stay protected in the desert. Maharsha writes that Hashem arranged that the spies would see a great eulogy when they

first got into the land, but really, what they were seeing were not many funerals, but as the gemara says, just one funeral for one great person... that person was Iyov.

Why do we need to know the identity of the great person and does it matter whether it was Iyov or anyone else?

Perhaps we could answer that it was important for Iyov to die now and for the spies to specifically see his funeral. Iyov was a great person, but he lacked a certain trust in Hashem. Iyov thought, according to his own reasoning, that he should never have been made to suffer in his life. Iyov thought he knew better than Hashem. Maybe this is the lesson Hashem was trying to relay to the spies, as if Hashem was telling them, *you spies, like Iyov are great people, but you think you know better than Me? You think I do not know what would happen when you enter the Land? I know, and I am still commanding you to enter the Land, even if you feel it may set you back! Don't think you know better than Me and try to prevent the people from entering the Land, just so you could do a 'misva' and study more in the desert! Iyov thought he knew better than Me and look what happened to him! He was a great man, just like you, don't let it happen to yourselves!*

But alas, the spies did not get the hint of Iyov's death and went on to give their report to Moshe. It was a case of a mistaken LeShem Shamayim ideology. Be careful when it comes to going against the word of Hashem, even if it seems as if you are doing a misva!

This brings us back to Selofhad. Why did he do what he did? Tosefot (ב"ב קיט:) explain: the episode of Selofhad begins by telling us they were in the desert, but where else would they be?

This detail is important. The people would not enter the Land because of the sin of the spies and soon after there were rumors going around the camp that since they would not enter the Land, they no longer had to observe the misvot because the misvot were established as preparation for entering the Land... that's when the misvot really begin to count. If there is no way they will be entering the Land, then there is no reason to keep the misvot now, in the desert!

Selofhad heard the rumors and feared the worst; the masses would start breaking the laws and there would be terrible devastation. In order to teach the people of the severity of breaking the laws even now in the desert, he himself would break Shabbat. The people would see that he was put to death and then they would realize that they better keep the laws even though they wouldn't be entering the Land. He desecrated Shabbat LeShem Shamayim and for his great love of Bene Yisrael!

Selofhad, like Iyov and like the spies, were acting LeShem Shamayim, but their big mistake was that they thought their reasoning was better than Hashem's reasoning. This explains the placement of this episode in this specific perasha. Our human brains shouldn't justify doing an avera, even though it seems we are doing a misva.

To end off positively, Selofhad acting LeShem Shamayim and for the sake of the Jewish people did not go unnoticed by Hashem. Selofhad was punished, but Hashem also rewarded him with his seven daughters. The daughters became great women and we ultimately learned much Torah from them. May we learn from these great people that the Torah teaches... may we learn from their mistakes and from their incredible dedication to Bene

Yisrael and may we be-ezrat Hashem incorporate it into our everyday lives.

A Vulnerable Moment is a Powerful Moment

(Rabbi Joey Haber)

The spies were sent to *Eretz Yisrael* to find out about the land and then report their findings to the people. And this is exactly what they did. They told the people about the extraordinary quality of the land's produce, how it is a land "flowing with milk and honey." And they also told the people about the nations who lived in the land – about their very large, well-trained militaries, and about the enormous, fortified walls protecting their cities.

So why were the spies punished? If they saw that the nations in *Eretz Yisrael* were too powerful, that they could not be defeated, then why were they wrong for sharing this information? Wasn't this exactly their job?

A number of commentators explain that the very purpose of this scouting mission was for the *meraglim* (spies) to see that it was humanly impossible to conquer *Eretz Yisrael*, that the inhabitants were too powerful, that *Beneh Yisrael* could not prevail without Hashem's help. The goal was to enhance the people's *bitahon*, their trust in Hashem, to reinforce their awareness of their reliance of G-d's assistance. The *meraglim* were to come back with greater *bitahon*, not less. They were to come back with greater enthusiasm, with greater positivity, not with negativity and discouragement.

The point of this mission was to make the people feel vulnerable

– because moments of vulnerability are powerful moments, moments when a person can reinforce his faith and trust in Hashem, and feel closer to Him than ever before. Tragically, the *meraglim* did just the opposite.

This is why Hashem punished the people for their sin – listening to the spies and deciding that they could not enter the land – by spending forty years in the desert. For forty years, they lived in an area where naturally a person is incapable of living. For forty years, they lived under Hashem's miraculous care and protection – to build their *bitahon*.

When we confront a difficult reality, when we feel hopeless, when we feel lost, when our lives or the world seems completely out of control and upside-down – this is a powerful moment of vulnerability. This is a time for us to let go, to reaffirm our belief that Hashem controls the world, that nothing is random, that everything is under His control.

We read in Sefer Bereshit (21: 14) that after Abraham Abinu sent away Hagar, ותלך ותתע במדבר באר שבע – she got lost in the desert. Rashi explains this *pasuk* to mean that Hagar worshipped idols. The *Pasuk* does not seem to say anything about idol-worship, but somehow, Rashi understood that this is what it means. The explanation is that when a person feels "lost," this shows a deficiency in his *emunah*, in his faith in Hashem. If we truly believed that Hashem controls everything, then we will never feel "lost" under any circumstances. No matter how chaotic the world seems, no matter what life throws at us, no matter how uncertain the future appears – we will feel calm and reassured, recognizing that everything is under control.

We must try to live with this sense of calmness and serenity. We should not be wasting our time or emotional energy trying to figure out what is going to happen, what the future will bring, how events will unfold. The future is G-d's problem, not our problem. Our responsibility is to do our best in the present, and to leave the rest to Him.

Food for Thought

Lighthouse Parenting

(Rabbi David Ashear)

Helicopter parents hover, while permissive parents disappear. Lighthouse parents stand steady and let their kids navigate, building confident, resilient children.

Your child falls or gets hurt by a friend — and before they cry, they look at you. In that split second, your face tells them everything. If you panic, they fall apart. If you stay calm, they pick themselves up and keep going.

That moment contains the entire philosophy of what researchers are now calling "Lighthouse Parenting."

What Is a Lighthouse Parent?

A lighthouse doesn't chase the ships or steer them. It simply stands — steady, luminous, unwavering — and lets the sailor navigate. A Lighthouse Parent does the same. You provide firm values, emotional presence, and clear boundaries, while allowing your children the space to face their own challenges, make their own mistakes, and discover their own resilience.

You are present without being controlling, clear without being rigid.

This stands in sharp contrast to two increasingly common failure modes. The **helicopter parent** hovers, fixes, and rescues—robbing children of the very struggles that build confidence. The **permissive parent** steps back entirely, leaving children without the anchor of structure and values. The lighthouse parent does neither. You are present without being controlling, clear without being rigid.

Research on parenting styles consistently shows that this "authoritative" approach — warmth combined with high expectations — produces the happiest, most capable, and most emotionally resilient children.

Judaism's Paradigm

Judaism offers a similar paradigm with the relationship between Moses and his main disciple Joshua. Moses doesn't fight his battles for him. He sends him into them. "Choose men for us and go out, fight Amalek" (Exodus 17:9)—not "watch how I do it," or "I'll handle it." And then Moses stands on the hilltop, arms raised, a steady presence that makes victory possible without determining its outcome. A lighthouse.

Replacing "Fix It" with "I'm Listening"

The most difficult shift for any caring parent is learning to swap the instinct to solve for the discipline to listen. When your child comes home upset about a difficult friend or a failed test, every fiber of your being wants to march in and make it better. That impulse comes from love, but it communicates: you can't handle this without me.

Instead pause and ask, "That sounds hard. What did you do?" That sends the message: I trust you, which becomes the foundation of genuine self-confidence.

It takes far more self-discipline to hold back than to jump in. It requires you to manage your own anxiety so that it doesn't become your child's anxiety. It requires you to believe, in your bones, that your child has the inner resources to navigate difficulty. Your job is to affirm that belief.

So resist the urge to immediately call the teacher, finish the project, or smooth over every social friction. Be present without being intrusive, available when truly needed, and trusting in the space between.

Earning Confidence

Genuine confidence grows from mastery experiences — from struggling with something hard and getting through it. When you deprive your child of that struggle, you may spare them short-term discomfort but you steal from them the long-term gift of knowing they can handle difficulty.

This is the paradox at the heart of Lighthouse Parenting: sometimes the most loving thing you can do is nothing at all. To stand steady, stay calm, and to trust.

Your child is watching your face. Let them see your confidence in them.

Kidz Corner

Parashat Shelah

How could it be that such great people, such great Tzadikim and heads of Klal Yisroel could come back and say such a bad and discouraging report about Eretz Yisroel? How could it be that when Hashem had promised them that He will bring them to a land flowing with milk and honey, a Holy Land which is very very good — that they will doubt this and be scared of the giants living

there? How could it be that a generation of people that witnessed with their own eyes a sea splitting allowing them to cross it and then crash down upon their enemies' heads killing them all – something just as incredible as that – should have any doubts about the unlimited ability of Hashem? Why should they be put off by the report of the Meraglim to the extent that they should cry and prefer to die in the desert?! It needs an explanation and a clarification!

A most inspiring and important pshat is to be found in the Sefer "Shmiras Haloshon" (Perek י"ט) written by the famed Chofetz Chaim. We all know the beauty of someone who is humble someone that doesn't show off, however, this sometimes can be a disadvantage and work against the person. Even such a vital midda can be mis-used by the yetzer horo.

A person who has done something wrong – and who hasn't? even the biggest Tzadik stumbles sometimes as the Possuk (קהלת ז', כ') tells us אין צדיק בארץ אשר יעשה טוב ולא יחטא, there is no righteous person on the earth that does good and will not sin – needs to know that the Yetzer Horo will try hard to dwell on this short-coming. He is happy to try and get a person upset and to remind constantly about his aveiros, to the extent that he starts to doubt his real worth.

This was the issue of the Yiden in the Midbar. The greater a person is the more he appreciates the destruction an Aveiro causes. The greatest of Klal Yisroel – who knew very well that Hashem had assured them Eretz Yisroel – doubted however, whether or not they will be eligible to still receive the promised land. They had transgressed Aveiros! They had bowed down to the eigel and they had other incidents in the midbar which

made them think that were not worthy anymore to get Eretz Yisroel.

However, says the Chofetz Chaim, this is a grave mistake! Hashem does not say to a person "I will only save you if you are a Tzadik, Hashem says just one thing – אל תמרדו – don't rebel, meaning don't davka go against my will. Yes, we have Yetzer Horo, yes, we sometimes give in to him and listen to wicked ideas, but one thing we need to know – don't rebel – don't davka go against Hashem's will.

We need to always remember that Hashem loves us more than we can fathom! We must remind ourselves constantly that Hashem is a loving father and understands our challenges – and He is the one that gives us the test! He is the one that knows we can overcome the Yetezer Horo – and also if we don't manage, he knows we are upset about it and do not want to rebel. If we internalise this message, if we live with this awareness of the great care and love that Hashem has towards us then this can empower us and give us the strength not to be despaired even if sometimes, we are victims of the Yetzer Horo. This can give us the strength to pick ourselves up and continue trying doing our best to get it right. May we all be zoiche to an abundance of Seyate Dishmaye to be inspired from the mistake of the meraglim and their believers and to understand that wanting to be good is enough to be eligible to Divine Help and the ability to reach our goal in life.

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

Daily Halacha

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 of 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

Le pouvoir protecteur des tsitsit

« Cela formera pour vous des franges dont la vue vous rappellera tous les commandements de l'Éternel, afin que vous les exécutiez et ne vous égariez pas à la suite de votre cœur et de vos yeux, qui vous entraînent à l'infidélité. » (Bamidbar 15, 39)

Notons, à cet égard, que le sujet qui suit immédiatement la méditation des explorateurs est celui de la mitsva des tsitsit, suivi à son tour de la révolte de Kora'h, à propos duquel nos Sages précisent qu'il marqua son mépris pour cette précieuse mitsva. C'est ainsi qu'il rassembla une faction comptant deux cent cinquante notables auxquels il fit porter des talits entièrement teints en bleu azur. Puis ils se présentèrent devant Moché et lui demandèrent : « Un talit entièrement bleu azur doit-il, ou non, porter des tsitsit ? » Sa réponse fut positive, et ils se mirent alors à le railler : « Se peut-il que pour un vêtement fait d'une étoffe différente, un seul fil de laine d'azur suffise à le rendre

apte à être porté, et qu'un vêtement fait entièrement de laine d'azur ne se rende pas apte forcément de lui-même ? » (cf. Rachi)

Le but des tsitsit est de permettre à l'homme d'acquiescer à la crainte du Ciel, qui lui rappelle son devoir d'accomplir toutes les autres mitsvot. Comment comprendre, dans ce cas, que cette influence bénéfique ne se soit pas ressentie chez Kora'h et ses adeptes ? Et pourquoi est-ce justement cette mitsva qu'il choisit de railler ?

Réfléchissons quelque peu à l'immense vertu de la mitsva de tsitsit. J'ai entendu dire, au nom du 'Hafets 'Haïm, de mémoire bénie, que le talit est une sorte de signe distinctif et de marque honorifique donnée par le Roi suprême au peuple d'Israël. De la même manière qu'un roi distribue toutes sortes de médailles et décorations pour souligner sa gratitude et son estime pour la contribution de telle ou telle personne au bien de son royaume, Hachem voulut récompenser les b'né Israël du fait qu'ils s'écrièrent « nous ferons puis nous comprendrons », acceptant de se soumettre avec dévouement à la Torah sans en connaître le contenu. Ce mérite leur valut l'insigne honneur de recevoir les tsitsit, sorte de « médaille » qu'ils porteront pour souligner l'estime du Créateur devant leur bonne volonté. On en déduit que la mitsva de tsitsit a l'important pouvoir de nous rappeler l'origine de notre âme sainte, souvenir qui amènera l'homme à garder en tête les mitsvot et à les accomplir.

Or, étant donné que la mitsva de tsitsit a le pouvoir d'inspirer à l'homme de bonnes dispositions, outre le fait qu'ils permettent de se rapprocher de D.ieu et de Sa Torah, j'ai demandé à mes fils, qui œuvrent à rapprocher nos frères du judaïsme, de distribuer

des talits katan à tous ceux qui le désirent lors des rassemblements de Torah qu'ils organisent. Grâce à D.ieu, ne serait-ce que ces derniers temps, ce sont des centaines de talits qui ont ainsi été donnés. Certains Juifs parisiens, au début, entraient le Chabbat dans leur voiture avec ce talit sur leurs vêtements... Mais rapidement, ils se remirent en question et réalisèrent ce que cela avait d'hypocrite, et cessèrent de transgresser le Chabbat. C'est ainsi que de fil en aiguille, ils se repentirent complètement, et ce, grâce à ce talit katan qu'ils avaient enfilé... C'est dire combien la mitsva des tsitsit, de grande valeur, a l'immense pouvoir de ramener l'homme dans la bonne voie – celle des mitsvot d'Hachem.

Notons d'ailleurs que l'on enterre les défunts enveloppés dans un talit, et ce, afin de souligner aux vivants l'immense vertu de ce vêtement saint qui a le pouvoir de faire accéder l'homme au Gan Éden et à la vie du Olam Haba.

À ce propos, un de mes élèves, médecin de haut niveau, m'a raconté qu'il avait sauté de la fenêtre de son bureau pour éviter de fauter – grâce à D.ieu, il a survécu à cette chute. Je lui ai demandé comment il avait eu le courage de sauter d'aussi haut, et il m'a répondu qu'il était certain que son talit katan le protégerait, que cette mitsva le sauverait... Une mitsva qui protège tant spirituellement que physiquement.

Précisons toutefois que toute personne qui enfile un talit katan ne peut prétendre à une protection instantanée contre la faute. Il faut avant tout, pour cela, vouloir la fuir et s'en éloigner, et c'est pourquoi il est obligatoire de s'investir dans l'étude du Moussar, qui éveille la crainte du Ciel. C'est ainsi que l'on redoutera de

commettre un acte que le Créateur nous a ordonné d'éviter absolument. Une fois cette étape passée, la mitsva des tsitsit sera à même d'aider et de soutenir l'homme dans l'épreuve.

C'est la raison pour laquelle il est dit, à propos de la mitsva des tsitsit, « afin que vous (...) ne vous égariez pas à la suite de votre cœur et de vos yeux, qui vous entraînent à l'infidélité. Vous vous rappellerez ainsi et vous accomplirez toutes Mes mitsvot (...) ».

L'homme doit avant tout prendre garde à ne pas se laisser entraîner par ses pensées et à préserver ses yeux de visions néfastes, qui sont vecteurs de la faute. Il doit coûte que coûte briser son mauvais penchant, le soumettre. Dans ce cas, le mérite de la mitsva de talit sera à même de l'aider, de lui permettre d'échapper au péché, de surmonter son mauvais penchant.

Reflexion Semanal

Una imagen distorsionada de uno mismo

(Por Rav Avraham Twerski
@aishlatino)

"Éramos como cigarras ante nuestros ojos, y así también éramos ante sus ojos" (Bamidbar 13:33)

Con esta singular sintaxis, la Torá nos enseña un importante principio psicológico: la forma en que sientes sobre ti mismo es como piensas que te perciben los demás.

El comentario de Rashi expande este concepto. Los espías dijeron: "Escuchamos que los canaanitas decían: 'Hay hormigas en este viñedo que parecen como seres humanos'". La Torá

dice que los espías se sintieron pequeños como cigarras, lo cual sigue siendo mucho más grande que hormigas. Además, ¿cómo pudieron saber los espías lo que decían los canaanitas? ¿Cómo pudieron entender su idioma?

Rashi nos enseña que la baja autoestima es progresiva y se refuerza a sí misma. Si tienes un concepto distorsionado y negativo de ti mismo, este seguirá deteriorándose cada vez más. Puedes comenzar sintiéndote tan pequeño como una cigarra, pero tu autoestima seguirá empequeñeciéndose y eventualmente pensarás todavía menos de ti mismo. Además, asumirás que los demás hacen comentarios negativos sobre ti, incluso si no tienes acceso a lo que ellos dicen. Una imagen personal negativa y deteriorada puede llevar a la paranoia.

El Midrash sobre este versículo expone otro importante principio psicológico.

"D.os dijo: "Los perdono por decir: "Éramos como cigarras ante nuestros ojos". ¿Pero por qué dijeron: "y así también éramos ante sus ojos"? ¿Cómo sabían que Yo no hice que aparecieran ante ellos como ángeles poderosos? Por eso, no los perdono". (Tanjuma)

¿Por qué la segunda parte de la declaración fue un pecado más grande que la primera parte?

Rav Henoch Lebovitz explica que una imagen personal distorsionada es una emoción. En mis libros he señalado que existe un extraño fenómeno. Las personas más dotadas pueden tener la autoestima más baja. Sus logros concretos e innegables parecen no influir en la imagen que tienen de sí mismos. Sea cual sea el origen de la baja autoestima, se trata de una emoción que no se ve alterada por los hechos reales.

El concepto de que D.os es omnipotente es una creencia intelectual. El Midrash dice que cuando D.os le dijo a Moshé que los israelitas debían entrar al mar, Najshón entró hasta que el agua le llegó al cuello y entonces las aguas se partieron. Fue la fe de Najshón lo que le permitió superar el miedo emocional a ahogarse, y esa fe fue la que permitió que ocurriera el milagro.

Rav Shneur Zalman (Baal HaTanya) dice que es algo innato al ser humano que el intelecto pueda triunfar sobre la emoción. Cuando permitimos que nuestras emociones prevalezcan sobre nuestro intelecto, es una laxitud y negligencia por nuestra parte.

El Midrash dice que D.os perdonó a los espías por tener un concepto pobre sobre sí mismos. Esa es una emoción que no se supera fácilmente. Su pecado fue no ejercer su capacidad de actuar de acuerdo con su intelecto. Tras haber sido testigos de todos los milagros del Éxodo, sabían intelectualmente que D.os podía hacerlos aparecer ante los canaanitas como ángeles poderosos. Su pecado no fue ni siguiera una falta de fe, sino el fracaso de rendirse a sus emociones cuando deberían haber seguido a su intelecto. (Jidushei HaLev, Bamidbar pág. 86)

Esta es una lección que debemos aplicar regularmente en nuestras vidas. En lo que atañe al concepto distorsionado que tenemos de nosotros mismos y que deprime nuestra autoestima, debemos intentar cambiar buscando formas de elevar nuestra autoestima. Pero hasta que logremos ese objetivo, no debemos permitir que esa emoción determine nuestro

comportamiento. Debemos ser capaces de actuar basándonos en los hechos reales.

Pero... ¿cómo podemos saber cuáles son los hechos reales cuando nuestras emociones distorsionan nuestra percepción? Obteniendo una opinión sobre nosotros mismos de un observador objetivo y confiable. Si nos dicen que somos buenos, valiosos y competentes, debemos actuar de forma acorde incluso cuando no lo sentimos de esa manera.

Najshón dio lugar a un milagro al seguir a su intelecto y no a sus emociones. Tú puedes lograr cosas virtualmente milagrosas actuando de acuerdo con tu intelecto y no con tus emociones.

Nahalot

Nahala of The Rebbe: Rabbi Menachem Mendel Schneerson the 3rd of Tamuz

Rav Menachem Mendel Schneerson, Lubavitcher Rebbe (1902-1994). Born in Nikolaev, Russia on 11 Nissan. He first met his predecessor, Rabbi Yosef Yitzchak Schneerson in 1923 and married his second daughter Chaia Moussia (1901-88) in 1928. He became the 7th Lubavitcher Rebbe in 1950. He is best remembered for his extraordinary love and concern for every Jew. His emissaries around the globe, dedicated to

strengthening Judaism, number in the thousands.

Nahala of Rabbenu Tam Rav Yaakov ben Meir the 4th of Tamuz

Rav Yaakov ben Meir (Rabbeinu Tam). The most famous of Rav Meir ben Shmuel's sons, one of Rashi's grandsons. He studied under his father and his older brother, Shmuel (the Rashbam), who was 15 years his senior. His other older brother Yitzchak (Rivam) was 10 years older than Rav Yaakov. Born in Ramerupt, Reb Yaakov was only 5 (or 9, according to others) when Rashi was niftar, and thus was not zocheh to learn with him. He succeeded his father as Rosh Yeshiva in the Ramerupt. He was quite wealthy as a wine merchant and financier. On the 2nd day of Shavuot of 1146, Crusaders entered and pillaged the city of Ramerupt, taking all of his possessions and inflicting five knife wounds in his head. He was saved by a nobleman, who promised the mob that he would convert the rabbi. After this incident, Rabbeinu Tam moved to Troyes and opened a teshiva. On 20 Sivan, 1171, the Jews of Blois, France were subject to a blood libel, the first in Jewish history. And 32 Jews were killed. Rabbeinu Tam established that day as a fast day. Some of Rabbeinu Tam's responsa are collected in Sefer Hayashar. (1100-1171).

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

LEARN NOW WITH DAN COHEN!

FUN - ACTIVITIES - ICE CREAM - REWARDS

Monday

BET HAMIDRASH FRENCH בית המדרש הצרפתי

Monday to Thursday 8:30pm

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

RABBI YGAL OUAQNIN

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

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 complex halachic laws of the day!

Transform your Shabbat meals with weekly take home dishes and recipes.

Understand the ethical & philosophical background of the halachot!

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

SCF SEMICHAS CHAVVER PROGRAM



HECHAL SHALOM

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 Elmalsh 400 93rd Street Surfside

Shabbat, June 12th

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!

Tuesday

LA FEMME JUIVE
Lumiere de son foyer

LES MARDIS A 9H15

MARIAGE
EDUCATION
DEVELOPPEMENT
PERSONNEL