



דברים

SHABBAT CHAZON
RABBI DAVID ELMALEH

4th of Av
July 18th 2026
CANDLE LIGHTING 7:55pm
Shabbat Ends at 8:55pm

The Last

Tisha B'Av



TURNING TISHA B'AV INTO
SIMHAT TORAH



CURING THE
LONELINESS



THE THREE CORE BELIEFS THAT
MAKE A CHILD FEEL THEY MATTER



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General Hechal Shalom

THIS WEEK BULLETIN HAS BEEN KINDLY SPONSORED LEILUY NISHMAT

מריים בת בלילה ז"ל & שרים בת בלילה ז"ל

SCHEDULE

בס"ד



Daily zmanim - July to August 2026 / זמני היום - חודש אב תשפ"ו

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Daylight saving time

אב תשפ"ו	דף יומי Daf Yomi	עלות השחר 72 דקות Dawn 72 Minutes	זמן ציצית 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	פגז המנחה Plag Mincha	הדלקת נרות Candle Lighting	שקיעת החמה Sun set	לילה Nightfall -	לילה רביתו R' Tam's Nightfall	July / August 2026
א	חולין -	במעלות 16.1° שעות	10.2 מעלות	במישור -	מגן אברהם דק' שו"ת	מגן אברהם במעלות	גרי"א והתניא	גרי"א והתניא	חצות יום ולילה	- -	גרי"א והתניא	גרי"א והתניא	18 דקות	-	ג' כוכבים	במעלות 16.1° שעות	
ב	רביעי	עו	5:52	6:39	9:26	9:23	10:02	11:10	1:26	2:01	5:24	6:49	ראש חודש	8:14	8:53	9:33	9:27
ג	חמישי	עז	5:53	6:39	9:26	9:23	10:02	11:10	1:26	2:01	5:24	6:49		8:14	8:53	9:32	9:27
ד	ששי	עח	5:53	6:40	9:27	9:24	10:03	11:10	1:26	2:01	5:24	6:48	7:55	8:13	8:52	9:32	9:26
ה	שבת	עט	5:54	6:40	9:27	9:24	10:03	11:11	1:26	2:01	5:23	6:48	(דברים)	8:13	8:52	9:31	9:26
ו	ראשון	פ	5:54	6:41	9:27	9:24	10:03	11:11	1:26	2:01	5:23	6:48		8:13	8:52	9:31	9:26
ז	שני	פא	5:55	6:41	9:27	9:25	10:03	11:11	1:26	2:01	5:23	6:48		8:12	8:51	9:30	9:25
ח	שלישי	פב	5:55	6:42	9:28	9:25	10:04	11:11	1:26	2:01	5:23	6:47		8:12	8:51	9:30	9:25
ט	רביעי	פג	5:56	6:42	9:28	9:25	10:04	11:11	1:26	2:01	5:23	6:47	ערב ט' באב	8:11	8:50	9:29	9:24
י	חמישי	פד	5:57	6:43	9:28	9:26	10:04	11:12	1:26	2:01	5:22	6:47	תשעה באב	8:11	8:50	9:28	9:24
יא	ששי	פה	5:57	6:43	9:28	9:26	10:04	11:12	1:26	2:01	5:22	6:46	7:53	8:11	8:49	9:28	9:24
יב	שבת	פו	5:58	6:44	9:29	9:26	10:05	11:12	1:26	2:01	5:22	6:46	(ואתחנן)	8:10	8:48	9:27	9:23
יג	ראשון	פז	5:58	6:44	9:27	9:27	10:05	11:12	1:26	2:01	5:22	6:46		8:10	8:48	9:26	9:23
יד	שני	פח	5:59	6:45	9:27	9:27	10:05	11:12	1:26	2:01	5:21	6:45		8:09	8:47	9:26	9:22
טו	שלישי	פט	6:00	6:45	9:27	9:27	10:05	11:12	1:26	2:01	5:21	6:45		8:08	8:47	9:25	9:21
טז	רביעי	צ	6:00	6:46	9:28	9:28	10:06	11:13	1:26	2:01	5:21	6:44		8:08	8:46	9:24	9:21
יז	חמישי	צא	6:01	6:46	9:28	9:28	10:06	11:13	1:26	2:01	5:20	6:44		8:07	8:45	9:24	9:20
יח	ששי	צב	6:01	6:47	9:28	9:28	10:06	11:13	1:26	2:01	5:20	6:43	7:49	8:07	8:45	9:23	9:20
יט	שבת	צג	6:02	6:47	9:29	9:29	10:06	11:13	1:26	2:01	5:19	6:43	[עקב]	8:06	8:44	9:22	9:19
כ	ראשון	צד	6:03	6:48	9:29	9:29	10:06	11:13	1:26	2:00	5:19	6:42		8:05	8:43	9:21	9:18
כא	שני	צה	6:03	6:48	9:29	9:29	10:07	11:13	1:26	2:00	5:19	6:42		8:05	8:43	9:20	9:18
כב	שלישי	צו	6:04	6:49	9:30	9:30	10:07	11:13	1:26	2:00	5:18	6:41		8:04	8:42	9:19	9:17
כג	רביעי	צז	6:04	6:49	9:30	9:30	10:07	11:13	1:26	2:00	5:18	6:41		8:03	8:41	9:19	9:16
כד	חמישי	צח	6:05	6:50	9:31	9:30	10:07	11:13	1:26	2:00	5:17	6:40		8:03	8:40	9:18	9:16
כה	ששי	צט	6:05	6:50	9:31	9:30	10:07	11:13	1:26	2:00	5:17	6:39	7:44	8:02	8:39	9:17	9:15
כו	שבת	ק	6:06	6:51	9:31	9:31	10:08	11:14	1:25	1:59	5:16	6:39	[ראה]	8:01	8:39	9:16	9:14
כז	ראשון	קא	6:07	6:51	9:31	9:31	10:08	11:14	1:25	1:59	5:16	6:38		8:00	8:38	9:15	9:13
כח	שני	קב	6:07	6:52	9:31	9:31	10:08	11:14	1:25	1:59	5:15	6:38		8:00	8:37	9:14	9:13
כט	שלישי	קג	6:08	6:52	9:31	9:31	10:08	11:14	1:25	1:59	5:15	6:37		7:59	8:36	9:13	9:12
ל	רביעי	קד	6:08	6:53	9:32	9:32	10:08	11:14	1:25	1:59	5:14	6:36		7:58	8:35	9:12	9:11
	חמישי	קה	6:09	6:53	9:32	9:32	10:08	11:14	1:25	1:58	5:14	6:35	ראש חודש	7:57	8:34	9:11	9:10

Thursday (Aug 13) 8:15 AM + 0 חלקים אלו: מולד חודש אלול: Generate schedules automatically with a zmanim spreadsheet > <http://sheets.myzmanim.com>

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Shabbat Schedule

Shir Hashirim 6:45pm
Minha 7:00pm
Followed by Kabbalat Shabbat & Arvit

Candle Lighting: 7:55pm

Shaharit Netz Minyan 5:40am

Shaharit: 8:45am

Kids Program (6-9yr) 10am

NEW! Kids Kiddush. 11am

Zeman Keriat Shema 9:24/10:03am

New Girls Program: 5:30pm

Boys Program: 6:30pm

Shiur: 6:30pm

Minha: 7:30pm

Followed by Seudat Shlishit & Arvit

Shabbat Ends: 8:55pm

Rabbenu Tam 9:26pm

Mazal Tov:

We would like to wish a Hearty Mazal tov to our Dear Rabbi and Rabbanit Elmaleh on the birth of their granddaughter to R' Yitzchak & Michal Farhi (Elmaleh). They should see her grow in Torah, Uthupa, Ulmaasim Tovim
Amen! Mazal Tov to the Families

Announcement:

Tisha B'Av

Please read the Halachot of 9 Av Section
Fast Starts Wednesday July 22nd at 8:11pm
Fast Ends Thursday July 23rd at 8:50pm

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 6:00am
Shaharit #2 Hodu 8:30am
Minha & Arvit 6:35pm

Monday To

Thursday

Shaharit 6:00am
 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 7:10pm
 KOLLEL 8:30pm



LEARNING OF THE MONTH

Donors

RENT DEDICATION

*We would like to wholeheartedly thank our dear friends,
Mr. & Mrs. Alain Albergél, for generously donating the Rent of*

Av 5786

*Leiluy Nishmat his dear father
Yaakov Albergél Bar Simha z"l*

&

Max Machlouf Bar Gracia z"l

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

TORAH LEARNING

Dedicate a Month of Limud



*In honor of someone, for a Refua Shelema, or Leiluy Nishmat —
 this month's Torah Learning is still available to sponsor.*

HELP YOUR COMMUNITY GROW

שבת שלום



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 גרסיה ז"ל,
שלמה בן תמם ז"ל, אליהו בן רחל ז"ל,
ותמם בת אורי 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**



HECHAL SHALOM

ט' באב 9 AV TISHA B'AV

5786

WE REMEMBER. WE MOURN. WE LONG FOR REDEMPTION.

PLEASE READ
THE HALACHOT
OF 9 AV SECTIONאיסור אכילה
ושתייהאיסור רחצה,
סיכה ותעילתלהימנע מנעלי
עור

אין כביסה

אין שמיעת
שיריםאין ישיבה על
כסא גבוהWEDNESDAY JULY 22ND

FAST STARTS AT 8:11PM



6:40 PM

MINHA



8:00 PM

SECOND MINHA



8:11 PM

FAST STARTS
Wednesday July 22nd

8:25 PM

KINOT, ARVIT ECHA
MEGILAT ECHATHURSDAY JULY 23RD

FAST ENDS AT 8:50PM



6:00 AM

NETZ



9:00 AM

SHAHARIT TISHA B'AV



1:26 PM

HAZOT (MIDDAY)

**KIDS**

2:00–3:30 PM

KIDS POTTER ME PROGRAM
A special program for our children
during this day of mourning.

7:30 PM

MINHA (WITH TEFILIN)

FOLLOWED BY
ARVIT & BIRKAT HALEVANA

8:50 PM

FAST ENDS
Thursday July 23rd

אם אשכחך ירושלים תשכח ימיני

IF I FORGET YOU, JERUSALEM, MAY MY RIGHT HAND FORGET ITS SKILL.

– TEHILLIM 137:5

Community Announcements

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

Miscellaneous Announcements:

- **This Week's Kiddush** has been kindly sponsored by **Mr. & Mrs. Efraim Shmuel** in memory of his dear father **Daniel Ben Sason z"l**. Tihye Nishmato Tzerura Bitzror Hahayim Amen!
- **This Week's Netz Kiddush** is available for sponsorship!
- **This Week's Seudat Shelishit** is available for sponsorship!
- **This Week's Breakfast** is available for sponsorship!
- **This Week Daf Yomi** is available for sponsorship!

WEEKLY SHIURIM:

Daf Hayomi: 8:00am Sun. - Fri. (Rabbi Elmaleh)
Beki'im Bahalacha: Sun. - Thurs. Mornings (Rabbi Elmaleh)
Hok LeIsrael: 8:50am Sun. - Fri. (Rabbi Zafrani)
Kinyan Hamasechta: Every Weekday morning. (Rabbi Elmaleh)
Semichat Chaver: Tuesday Evenings. (Rabbi Elmaleh)



The Board of Directors:

Mr. Eytan Ohayon (President)

<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 ● 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 Freha Rina ● Mordechai Ben Miriam, ● Aviv Ben Luba Miriam ● Meir Ben Leah ● Yitzhak Ben Rahel ● Israel Ben Lea ● Isaac Ben Mesoda ● Haim Ben Marcell ● David Aaron Ben Rivkah ● Refael Haim Meir Ben Sima Chassa ● Liam Mimoun Ben Esther ● Yosef Zvi Ben Sara Yosef ● Mordechai Dov 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 Mazal-tov ● Tamar Bat Perle
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Happy Birthday in July

- **2nd** : Yael Camila Benmergui
Dr. Daniel Guigui
- **5th**: Sofi Romano
- **11th** : Esmeralda Aquinin
- **12th**: Yaacov Perez
- **14th**: Abraham Benhayoun
- **16th** : Devorah Luna Amram
- **19th** : Michal Elmaleh
- **23rd** : Moshe David Perez
- **25th** : Esther Hanna Nahon
- **26th** : Hillel Elmaleh
- **27th** : Naama Maya
- **30th** : Esmeralda Aquinin



Nahalot of Av:

- **2nd** : **Moshe Ben Rachel z"l**
(Uncle of Mr. Simon Chocron)
- **6th** : **Shlomo Michael Bar Aziza z"l**
(Father of Mr. Ronen Michael)
- **8th** : **Mordechai Ben Bahla z"l**
(Grandfather of Mr. Haim Lahmi)
Miguel David Attias Ben Moshe z"l
(Cousin of Dr. Mario Berkowitz)
- **9th** : **Simja Ayash z"l**
(Mother of Mr. Mordechai Ayash z"l)
- **10th** : **Mesoda Bat Esther z"l**
(Grandmother of Mr. David Bitton z"l)
Daniel Ben Sason z"l
(Father of Mr. Efraim Shmuel)
- **11th** : **Esther Bat Rachel z"l**
(Mother of Mr. Philippe Cohen)

- **12th**: **Maimon Ben Moshe z"l**
- **13th**: **Abraham Bar Rachel z"l**
(Father of Mr. David Bitton z"l)
- **14th**: **Yonathan Ben David z"l**
(Brother of Mr. Fred Sellam)
Moshe Ben Simcha z"l
(Uncle of Dr. Jean Jacques Eddeirai)
- **15th**: **Estrella Bat Oro z"l**
(Mother of Mr. Alberto Belecen)
- **16th**: **Yaakov Bar Simcha z"l**
(Father of Mr. Alain Albergel)
- **17th**: **Zoui Bat Louli z"l**
(Mother of Mr. Eddy Levi)
- **18th** : **Mazal Benbeniste bat Rivka z"l**
(Mother of Mrs. Lna Guenoun z"l)
- **22nd**: **Myriam Assouline Bat Eshter z"l**
(Grandmother of Mr. Yohann Assouline)
- **23rd**: **Yechia Benchetrit z"l**
(Father of Mrs. Muriel Courchia)
Yehudah Benhayoun Ben Flora z"l
(Brother of Mr. Daniel & Meir Benhayoun)
- **24th**: **Shlomo Mamane Bar Sarah z"l**
(Father of Mr. Habib Mamane)
- **25th**: **Piedad Bat Luna z"l**
(Mother of Mrs. Luna Benhayoun)
Shlomo Bar Yizchak z"l
(Father of Mrs. Luna Benhayoun)

Weekly Inspiration

Turning Tisha B'Ab Into Simhat Torah

(Rabbi Eli Mansour)

A number of books draw an intriguing – though puzzling – parallel between two periods on the Jewish calendar: the period of Ben He'mesarim (the Three Weeks from Shiba Asar Be'Tamuz through Tisha B'Ab) and the period of the holidays in the month of Tishri. The month of Tishri begins with Rosh Hashanah, and the holiday season concludes with the celebration of Shemini Aseret on the 22nd of Tishri. (In the Diaspora, we observe Shemini Aseret as a two-day celebration, referring to the second day as Simhat Torah, but fundamentally, this is just one day, on the 22nd of Tishri, and this is how it is celebrated in Israel.) According to a number of Rabbis, these two 22-day periods parallel one another, and are linked to one another.

This parallelism leads us to an astonishing conclusion – that the final days of these two periods, Tisha B'Ab and Simhat Torah, are connected.

This conclusion is astonishing because, quite simply, it would have been hard to come up with any two days on the Jewish calendar that are more different from one another. In fact, these days are polar opposites – and not only because one day is spent fasting, sitting on the floor and mourning, while the other is spent dancing, singing and feasting. Simhat Torah marks the day when the first Bet Ha'mikdash was inaugurated. King Shlomo

conducted a two-week celebration in honor of the Temple's inauguration, which culminated on the 22nd day of Tishri. And, for this reason, the Zohar teaches that Shlomo is considered the "Ushpizin" for Shemini Aseret, which is, in a sense, the eighth day of Sukkot. It thus emerges that the day when the Bet Ha'mikdash's inauguration was completed is, remarkably, linked to Tisha B'Ab, the day when the Bet Ha'mikdash was destroyed.

If Shemini Aseret is associated with Shlomo Ha'melech, then Tisha B'Ab is associated with Yirmiyahu – the prophet who warned of the destruction of the Bet Ha'mikdash. Shlomo Ha'melech enjoyed a life of wealth, prestige, peace, comfort and serenity, and he composed Shir Ha'shirim – a joyful, heart-warming book about the intense love between Hashem and the Jewish People. Yirmiyahu suffered misery throughout his life, being constantly taunted and at one point even imprisoned, and then personally witnessed the destruction of Jerusalem and was driven into exile. The book he wrote – Echa, which we read while sitting on the floor on Tisha B'Ab – laments the rupture of the bond between G-d and His people, and the unspeakable calamities that befell our nation at the time of Jerusalem's destruction – the polar opposite of Shir Ha'shirim.

Interestingly enough, the Arizal – based on a number of earlier sources – teaches that King Shlomo's soul returned in Yirmiyahu, further underscoring the connection between Simhat Torah – the day associated with King Shlomo – and Tisha B'Ab – the day associated with Yirmiyahu. These two figures shared the same soul, and thus the days

that embody their lives' respective missions are closely linked.

These two days are linked because Simhat Torah is the day when we celebrate the precious gift of the Torah – and it is through Torah that we become worthy of redemption. The Or Ha'haim (Rav Haim Ben-Attar, 1696-1743) writes that Mashiah does not wish to redeem a nation of ignoramuses. It is only when we recommit ourselves to Torah learning and put in the time and effort to learn that we earn our long-awaited final redemption. Tisha B'Ab is associated with Simhat Torah because it is through the joy of Torah learning, embodied by the festive celebration of Simhat Torah, that we end the exile which we mourn on Tisha B'Ab.

In our community – and in many others, as well – we are witnessing a truly extraordinary phenomenon, one which clearly shows that we are well on our way to making the transition from Tisha B'Ab to Simhat Torah, from mourning the destruction of the Bet Ha'mikdash to celebrating the restoration of the Bet Ha'mikdash. My father recalled to me how in his time, people spent Tisha B'Ab afternoon at the beach. Now, as everyone knows, Tisha B'Ab is likely the greatest day of Torah learning in the entire year. Synagogues are packed with men and women of all ages hearing Torah classes for many hours throughout the day, and some even the entire day. Ironically, in our time, Tisha B'Ab has turned into a "Simhat Torah." Of course, it is still a day of mourning and grieving. But nevertheless, we cannot overlook the drastic change that has occurred, with the entire community – and many other communities – joining together for hours upon hours to learn Torah on this day.

This phenomenon is representative of the broader transition that has been taking place in recent years. People are devoted to Torah learning like never before. With all the unique spiritual challenges of our generation which I and many other Rabbis speak about regularly, the amount of Torah being learned on a daily basis in our time is breathtaking. This is a clear sign that we are, gradually, transitioning from Tisha B'Av to Simhat Torah, from a state of Hurban (destruction) to a state of redemption.

May Hashem help us continue this transition, to continue devoting ourselves to Torah learning and inspiring others to do the same, so we may be worthy of Mashiah's arrival and the rebuilding of the Bet Ha'mikdash, when we will experience an everlasting Simhat Torah, amen.

Curing the Loneliness

(Rabbi Joey Haber)

Many people, understandably, are confused about what the period of Ben Ha'metzarim – the Three Weeks from Shiva Asar Ba'Tammuz through Tisha B'Av – is all about. We observe certain mourning practices, and abstain from a number of activities, culminating with Tisha B'Av, when we fast, sit on the floor, and mourn. What is the purpose of this mourning if we then just resume our normal routines? What's the value of "losing" three weeks of fun during the summer? Why is this necessary?

The answer is likely found in the opening verses of Megilat Eichah, the collection of lamentations written by the prophet Yirmiyahu after the destruction of the Bet Ha'mikdash,

which we read on Tisha B'Av. This Megillah begins:

איכה ישבה בדד, העיר רבתי עם היתה כאלמנה.. בכו תבכה בלילה ודמעתי על לחיה אין לה מנחם מכל אוהביה... דרכי ציון אבלות מבלי באי מועד כל שעריה שוממים...

How does she [Jerusalem] dwell alone, the city with so many people? She has become like a widow... She cries intensely at night, and her tear is on her cheek; she has no one from all her loved ones to console her... The roads of Zions are in mourning, without anyone coming for the holidays; all its gates are desolate...

These opening pesukim clearly emphasize one theme: loneliness.

The city that was once teeming with people is now alone, desolate, empty. It is like a widow, who lies alone, without anyone to wipe her tears, to bring her comfort.

When people are hurting, the pain is made so much more intense by the feeling of loneliness, by having no one who understands, who commiserates, who provides emotional support. Our job when a friend or family friend is hurting is to make sure that person doesn't feel alone. If there is practical assistance that we can provide, then of course we should try to provide it. But if not, this doesn't mean we can't help. We can – and must – help by showing up, by being there, by calling, by reminding the person that he or she is not alone.

This does not mean we are to be sad around the clock when somebody close with us is hurting. We can still enjoy and live a happy life. But we have to make sure that this person does not feel alone.

Our Sages teach us that as long as the Bet Ha'mikdash remains unbuilt, Hashem Himself is in exile. He does not have His home, so-to-speak. It is as though Hashem is in pain. And this is what the Three Weeks, the Nine Days, and Tisha B'Av are all about – making sure Hashem is not "alone." During these weeks, we need to show Him that we care, that we have not forgotten about Him, that we understand that things aren't the way they're supposed to be, that He's "suffering."

Different occasions on the Jewish calendar require us to connect to Hashem in different ways. The period we are in now requires us to connect to Hashem by feeling His pain, by sharing in His sadness, by showing that we are not indifferent to the "exile" of the Shechinah.

One of the commentaries suggested an analogy to a businessman who did everything he could to help his sons and secure their financial future. He bought them homes and gave them money so they could jumpstart their own businesses, borrowing money against his own enterprise. The business couldn't keep up, and he ended up going bankrupt and struggling to repay his debts.

One day, his friend saw him sitting and crying. The friend sat down next to him to offer some comfort.

"It's not just that I lost all my money," the man said through the tears. "It's that my sons no longer talk to me. I did all this for them, I sacrificed all this for them, and they're not even in touch. That pain is just too much to bear."

The pasuk describes Yerushalayim's weeping with the words *בכו תבכה*, as though there are two different types of crying. Hashem "cries" because He is in exile, but also because His

children don't care. Hashem has done so much for us, and we benefit from His blessings each and every day, just like the sons of the man in the story. The period of the Three Weeks is the time to show Him that we care, that we feel His pain, and that we are ready to do what we can to heal it.

May we all rise to the occasion and be worthy of the rebuilding of the Bet Ha'mikdash and the return of the Shechinah, אמן.

The Consolation Between the Lines: Squinting with One Eye

(Samy Maya)

As we know, we read Megilat ECHA on Tisha Be-Av lamenting the destruction on the Bet HaMikdash. But if we read between the lines of the sorrowful words of Yirmiya, we could see that there is a hidden level of consolation. In each pasuk of ECHA we could find some hidden nechama that gives our neshamot hope to keep moving forward.

The third chapter of ECHA presents us with sequences of three pasukim; three pasukim for each letter of the alef-bet. The sequence of the letter lamed continues from the previous pasuk that tells us that although Hashem brings affliction, He doesn't do so willfully.

Hashem doesn't cause suffering capriciously, but that there is a reason behind it and for our own good.

The first pasuk reads, *to crush under His feet all the prisoners of earth*. HaRav Yehonatan Eibeshitz, in his commentary to ECHA, Alon Bachut, writes that the constellations and planets

are called רגל, *feet*, because they travel. Hashem doesn't allow us to be trampled by nature, but rather keeps us under close watch because He knows we are *prisoners of earth*. Hashem knows that the physical world slows us down from being our best selves and in a way, we are prisoners to the physical world, therefore, He has mercy on us.

The next pasuk then tells us, *to deny a man justice in the presence of the Most-High...* Hashem doesn't cause suffering capriciously, to stray from truth and justice *because* we are in the presence of the Most-High. Hashem will not go against His own rules. And the third pasuk says, [Hashem doesn't cause suffering] *to wrong (לעות) a man in his cause, Hashem does not see*. This basically means that Hashem would not punish without cause.

HaRav Eibeshitz translates differently. He writes that in truth, a person could die without justice and not because of a specific sin. It happens because the person thinks that Hashem is not involved and does not guide every detail on earth. Midah keneged midah, since he doesn't believe in Hashem's providence, the providence is taken away from him. It is not capricious suffering Hashem causes, but it is caused because of אדם בריבו, because of the *person's fight/challenge* against Hashem that He *doesn't see*, לא ראה, all that goes on and is involved with every detail! If we would realize Hashem is very involved in every detail of our lives, then He doesn't allow us to become prisoners of the constellations and gives us hesed instead! HaRav Eibeshitz writes that this pasuk tells us that we are being punished because we didn't believe in Hashem's detailed hashgaha.

If we notice though, there is an oddity in the word לעות; it is

spelled with a small letter ayin, הע"ן זעירא. Why is the ayin smaller than the rest?

HaRav Efraim Shapiro, Shelita, came to our Kehila to address us for the nahala of HaRav Oziel Z"L. Among many things, he said that we must always see each in a favorable light and that we should see them with specifically *one* eye. Also, a Jew must always keep one eye upwards towards Shamayim recognizing the greatness of Hashem and the second eye downwards, recognizing the lowliness of a human in comparison to Hashem. Why one eye? There is an advantage to using one eye as opposed to both eyes: one could see better and clearer when examining something. For example, a jeweler examining a diamond will close one eye to see close up any imperfections.

When we view another Jew, we are to view them with one eye, examining closely the good of that person. We are to keep one eye *downwards*... we are to use a single eye when examining ourselves to scrutinize ourselves closely when striving to become better. And also, we use a single eye towards Shamayim, when we take time to examine closely, we will find how much Hashem is involved with our lives to the finest detail.

Perhaps we could apply this idea to our pasuk and question. The letter ayin spelled out translates as *eye*. The ayin is small because, like HaRav Eibeshitz writes, we make our own eye small in choosing not see Hashem in our everyday lives, therefore we are rebuked that, midah keneged midah, Hashem makes Himself small and unseen by taking away His hashgaha from upon us, ו"ן. The small ayin hints to our mistake in not noticing Hashem in every detail of our lives.

But this is not the only lesson of the small ayin; it could also double down as positive advice... and this is the consolation between the lines. The jeweler squints *one eye* and *makes his ayin small*, when he analyzes a diamond's details. In order to see fine details, we have to squint our eye. Perhaps the prophet hints to us to squint our eye and look closely... we will see how very involved Hashem is in our lives! When we are able to see with our small ayin Hashem's total hashgaha, that is when He will restore His providence upon us once again.

The small ayin may hint to our mistake in choosing to not see Hashem in our everyday lives, but it also hints to our way back! Squint your eye and you will notice Him everywhere! This is the consolation between the lines.

Food for Thought

The Three Core Beliefs That Make a Child Feel They Matter

(Dr. Leslie Gutfreund @aish)

When children internalize these three beliefs, "I am seen, I have value, I make a difference," they develop resilience, confidence, and a grounded sense of self.

A researcher asked more than 300 teenagers a simple question: "When do you feel you matter?" Their answers were striking.

They did not mention awards, grades, or achievements. They spoke about moments when someone looked up, listened, or cared.¹

Psychologists call this experience *matter*ing. *Matter*ing is the deep belief that your existence has significance. It's the sense that you are seen, valued, and that your presence makes a difference.

*Matter*ing is not the same as self-esteem. Self-esteem asks, "How do I feel about myself?" *Matter*ing asks, "Do I feel that I count to someone?"

The Torah's first message about humanity is that we are created *b'tzelem Elokim*, in the image of God, meaning every person carries a piece of the Divine, a value that has nothing to do with looks, talent, or achievement. Before a child achieves anything, before they behave well or impress anyone, their worth is already infinite.

Children learn they matter through everyday experiences that shape three core beliefs.

Core Belief 1: "I Am Seen."

Every child wants to feel visible, not for performance but for presence.

When a child walks into a room and no one looks up from their phones, they feel smaller. When a parent pauses, makes eye contact, or smiles, something inside them lights up. These micro moments are not insignificant. They are the building blocks of emotional security.

To be seen is to feel known. It is the sense that someone notices your inner world, your moods, your efforts, your struggles, and your joys.

How to show this to your child

- Reflect their inner world. "You look proud of that", or "It seems like today was a lot."
- Offer micro-moments of presence. Even five undistracted minutes communicate to your child

that they matter and that you are taking notice.

Core Belief 2: "I Have Value."

Children feel valued when their feelings, ideas, and experiences are taken seriously. This is not about praise; it's about dignity.

To feel valued is to know that your inner world has weight. Your thoughts are worth hearing, your emotions are worth understanding, and your perspective is worth considering. When a parent listens without rushing to fix, dismiss, or correct, the child learns that their voice matters.

How to show this to your child

- Validate before you guide. "I can see why that upset you" or "That makes sense."
- Invite their perspective. Ask what they think about family plans, routines, or decisions.
- Separate their identity from their behavior. "That choice was not like you" instead of "You are being difficult."

Core Belief 3: "I Make a Difference."

Children thrive when they sense that their presence changes things and that they contribute something real and meaningful. They see that their actions have an impact.

When a child helps set the table, comforts a sibling, or makes someone laugh, they experience themselves as a source of goodness in the world.

Every person has a unique role in repairing the world. Children need to feel that their presence leaves a mark.

How to show this to your child

- Give meaningful responsibility. Not busywork, but something that genuinely helps the family.
- Name their impact. "Everyone felt so happy to

have you there today" or "Your kindness changed her whole morning."

- Let them help you. Children feel valued when they are trusted to contribute.

When children internalize these three beliefs, "I am seen, I have value, I make a difference," they develop resilience, confidence, and a grounded sense of self. They become less dependent on external approval and more anchored in their inherent worth. Most importantly, they begin to see themselves the way God sees them: as irreplaceable souls with infinite significance, placed in this world with purpose. That is the deepest form of maturing.

Kidz Corner

Why is Tisha B'Av during Summer Vacation?

We know that everything has been Master-planned by Hashem and if Tisha B'av comes out during summer vacation it was intentionally designed to fall out this way. Is there a lesson for us to take from this? Will this perhaps help us better understand what Tisha B'Av is all about?

Only Those Who Are Really Close Share the Pain

Reb Shimshon Pinkos explains that to dance at a friend's chasuna is not so difficult; many people come to chasunos and participate with much simcha and happiness. However, when it comes to a shiva not everyone can easily sit down and cry with the availim; only those who are really close to the family can feel their pain to that extent.

When we sit on the floor and mourn for the destruction of the Beis Hamikdosh we reflect on how long Hashem's Haylige House, His Beis Hamikdosh, has been destroyed and the nearly 2000 years of desecration this has caused to His Name. On Tisha B'Av, when Hashem mourns His loss, we don't want to simply "visit the Avel" but rather feel the pain along with Him, kiviya chol, showing Hashem that we from those who are really close to Him.

The Moied of Tisha B'Av

Tisha B'Av is called a Moied. This term is usually used when discussing a Yom Tov. (This is why we don't say tachnun on Tisha B'Av, because it is a Moied.) How can that be? How can such a sad day be called a Moied?

The Seforim explain that the translation of the word Moied is "a meeting". Normally, we meet Hashem dressed in our finest clothing with a festive Seudas Yom Tov. However, on Tisha B'Av we also meet with Hashem, just in a different format - whilst sitting on the floor and crying with Him kevaya chol.

Daily Halacha

The Prohibition Against Taking a Hot Shower During the Week of Tisha B'Ab

It is forbidden to bathe with hot water during the week of Tisha B'Ab, from the Shabbat preceding Tisha B'Ab through the day of Tisha B'Ab. This is one of several difficult Halachot that we observe

during this period to commemorate the calamity of the Temple's destruction.

It is permissible to bathe with cold water, and one may mix in some hot water in order to remove the chill. One may also use soap, shampoo and deodorant as usual during the week of Tisha B'Ab. A woman who needs to immerse in a Mikveh during the week of Tisha B'Ab may bathe with hot water as usual to prepare for her immersion. Bathing in preparation for the Mikveh is necessary for the purpose of a Misva, and is therefore permitted during the week of Tisha B'Ab.

The accepted custom is to refrain from recreational swimming during the week of Tisha B'Ab. One who swims for health reasons is allowed to do so during this week.

If one's hands became dirty during the week of Tisha B'Ab and he cannot remove the dirt without hot water, then he may use hot water for washing his hands. Otherwise, however, one should refrain from washing with hot water during this week.

Summary: One may not bathe in hot water during the week of Tisha B'Ab, except in the case of a woman who must immerse in a Mikveh, or if hot water is needed to remove dirt from one's body. It is customary to also refrain from recreational swimming during this period.

Preparing One's Clothes For the Week of Tisha B'Ab

Halacha forbids wearing freshly-laundered clothing during the week of Tisha B'Ab, from after the Shabbat preceding Tisha B'Ab through Tisha B'Ab. It is therefore recommended that one

prepare for the week of Tisha B'Ab by wearing all the clothes that he plans on wearing during that week, so that they will not be fresh.

For how long must one wear a garment for it to be considered no longer freshly-launched?

This issue is subject to a dispute among the Halachic authorities. Hacham Ben Sion Abba Shaul (Israel, 1923-1998), in his work *Or Le'sion*, rules that one needs to wear a garment only long enough for it to absorb some perspiration. Especially in the hot, humid weather that is usually experienced around the time of Tisha B'Ab, this translates into just a couple of minutes or so. According to Hacham Ben Sion, this is all the time that is needed to wear a garment in advance of the week of Tisha B'Ab. Hacham Ovadia Yosef, however, rules more stringently, and maintains that one should preferably wear each garment for at least one hour.

Hacham Ben Sion adds that one may wear two garments simultaneously while preparing them for the week of Tisha B'Ab. Even if a garment did not touch the person's skin, it can still be considered "worn" and thus no longer fresh, such that it may be worn during the week of Tisha B'Ab. Hacham Ben Sion explains that if a person wears two shirts at the same time, and his friend asks him if he could borrow a shirt, the friend would not want either of the shirts that had been worn, even the outer shirt. Even though it did not touch the person's skin, it is nevertheless considered no longer fresh, and it may therefore be worn during the week of Tisha B'Ab. It is advisable to use this method, especially if one follows Hacham Ovadia's ruling requiring that each garment be worn for at

least an hour. Many people do not have enough time to wear each garment individually for an hour, so it may be helpful to wear several garments simultaneously.

If a person had not, for whatever reason, prepared garments for the week of Tisha B'Ab, is there a way that he can wear his freshly-launched garments during that week?

Hacham Ovadia Yosef addresses this question in his annotation to his work *Hazon Ovadia*. He cites the ruling of the work *Lehem Ha'panim* that leaving a garment on the floor for about an hour suffices for it to be considered no longer fresh. (One does not have to step on the garment; it just needs to lie on the floor for an hour.) Although we do not generally rely on this position, and we require that clothes be worn before the week of Tisha B'Ab, one may rely on this ruling if he forgot to prepare his clothes ahead of time. In such a case, he should place the garments he wishes to wear on the floor for an hour, and they are then permissible to be worn.

Summary: One may not wear freshly-launched clothes during the week of Tisha B'Ab, and one should therefore prepare the clothes he wishes to wear during that week ahead of time, by wearing them for a short while. Preferably, each garment should be worn for at least an hour, and two garments may be worn at the same time. A person who did not prepare his clothes ahead of time in this fashion should leave them on the floor for an hour, and they may then be worn. Optimally, however, one should wear the clothes for an hour before the week of Tisha B'Ab.

La Paracha En Français

Une bouche bien gardée et des paroles dignes de confiance

(Extrait du livre: Dans La salle du Tresor) []

« *Ce sont là les paroles que Moché adressa à tout Israël en deçà du Jourdain, dans le désert, dans la plaine en face de Souf, entre Pharan et Tofel, Laban, Hacéroth et Di-Zahab.* » (Dévarim 1, 1)

Le livre des Nombres, qui précède celui du Deutéronome, se termine par les sections de Mattot et Massé. La section de Mattot commence par les versets (Bamidbar 30, 2-3) : « *Moché parla aux chefs des tribus des enfants d'Israël, en ces termes : "Voici ce qu'a ordonné l'Eternel : si un homme fait un vœu au Seigneur ou s'impose, par un serment, quelque interdiction à lui-même, il ne peut violer sa parole : tout ce qu'a proféré sa bouche, il doit l'accomplir."* »

Expliquons le lien entre les sections de Mattot et Dévarim de la manière suivante : Moché voulut enseigner aux enfants d'Israël l'importance de surveiller ses paroles. Car l'homme a été créé à l'image de D.ieu, qui l'a animé d'un souffle de vie provenant des mondes supérieurs, le souffle de la parole. C'est ce pouvoir qui le différencie des autres créatures. Par conséquent, il lui faut veiller à ce que ses propos, en référence au verset de Dévarim « Ce sont là les paroles », soient empreints de vérité, convenables et constructifs. Ce souffle de la parole, il ne doit pas l'utiliser pour proférer des mensonges, ce qui pourrait l'amener à perdre ce don précieux. C'est pourquoi, compte tenu de l'importance de ce

message, Moché choisit de l'adresser tout d'abord aux chefs de tribus et, seulement ensuite, de le transmettre aux enfants d'Israël. Et quand ces derniers se rendraient compte de l'effort accompli par Moché pour dédier son discours aux chefs de tribus, ils comprendraient à quel point il leur faut surveiller leur langage et, D.ieu en préserve, n'en viendraient pas à trahir leurs paroles.

Notons que la section de Dévarim est lue à la période de Ticha Beav, jour anniversaire de la destruction du Temple. Aussi pouvons-nous expliquer le rapport entre ce jour funeste et la section de Dévarim par le fait que le manque d'assiduité des enfants d'Israël dans l'étude les conduisit à tomber dans la faute de la médisance et de là, dans celle de la haine gratuite, si bien que la Présence divine les quitta et qu'ils furent exilés de leur terre. Ce que nous apprenons de là est édifiant : les paroles de Torah ont le pouvoir de protéger l'homme de la faute et de préserver la pureté de sa bouche. Mais dès qu'un homme se relâche dans l'étude, sa bouche se remplit de propos profanes et, très rapidement, c'est la chute menant inévitablement à la faute de la médisance, voire à celle de la calomnie ou de faux serments.

Nous savons qu'au moment où D.ieu proposa la Torah aux enfants d'Israël, ceux-ci s'écrièrent (Chémot 24, 7) : « Nous ferons et nous comprendrons », ce qui signifie qu'ils acceptèrent volontiers et de tout cœur de l'étudier et d'en accomplir les préceptes, avant même d'en connaître le contenu. En fait, cette sentence est une promesse. Par conséquent, il nous incombe à nous, descendants de cette génération qui se tint au pied du mont Sinaï, de remplir cet engagement et, Dieu en préserve, de ne pas le trahir afin d'éviter

d'enfreindre le commandement « Il ne profanera pas sa parole » (Bamidbar 30, 3).

Dans le même ordre d'idées, la Guémara raconte (Erouvin 54b) au sujet de Rabbi Preida qu'il se dévouait pour enseigner la Torah à ses disciples. Elle décrit la situation d'un de ses élèves qui avait de grandes difficultés de compréhension. Malgré cela, le maître n'économisait pas ses forces et s'asseyait à ses côtés pour lui répéter quatre cents fois chaque sujet étudié, jusqu'à ce qu'il le comprenne et l'assimile. Un jour, en plein cours, quelqu'un vint prévenir Rabbi Preida qu'il devrait sortir pour les besoins d'une mitsva. Toutefois, avant de partir, il termina d'abord son enseignement. Mais cela suffit pour déconcentrer son élève qui ne parvint pas à assimiler le sujet. Avec un grand dévouement, Rabbi Preida répéta quatre cents fois ce qu'il venait de dire, comme s'il s'agissait de quelque chose de nouveau. Aussitôt une voix céleste se fit entendre : « Rabbi Preida, désires-tu être récompensé par un ajout de quatre cents années de vie ou par l'assurance que toi-même et ta génération hériteront du monde à venir ? » Il opta pour la seconde alternative et le Saint béni soit-Il décréta : « Qu'on lui accorde l'un et l'autre ! » Il me semble qu'une telle abnégation pour enseigner la parole divine ne pouvait provenir que de l'importance qu'elle revêtait à ses yeux, ce qui le poussa à mettre toutes ses forces au service de son élève afin de la lui transmettre, en dépit des difficultés.

Nous pouvons remarquer que dans l'incipit de notre section, le terme dévarim est employé dans l'expression « ce sont là les paroles (dévarim) ». Or, nous savons que le terme dibour fait allusion à un langage dur. Cela vient nous enseigner, me

semble-t-il, qu'afin d'accomplir les préceptes de la Torah, il y a lieu d'effectuer un dur labeur, allant jusqu'au sacrifice. En effet, la Torah ne s'acquiert pas facilement, mais, pour l'approfondir et l'assimiler véritablement, il faut peiner et être prêt à se dévouer pour elle. De plus, si un homme désire bénéficier de l'aide divine pour en comprendre les enseignements, il doit avant tout veiller soigneusement à garder sa bouche propre et à ne pas la corrompre par l'émission de propos interdits, déshonorants ou mensongers. Car les paroles de Torah ne peuvent résider au même endroit que des propos futiles et légers. Si la Torah « remarque » que la bouche de celui qui l'étudie est occupée à prononcer des paroles d'opprobre, de mensonge ou de médisance, elle s'en retire et abandonne cet homme avec son organe impur et souillé. De même, il est rapporté que la faute de médisance forme comme un écran empêchant la réception des prières. Si un homme constate que ses prières ne sont pas exaucées, à lui d'examiner ses actes et de vérifier si sa bouche est propre de toute médisance.

Garder sa bouche propre semble donc être la méthode éprouvée pour réussir dans l'étude de la Torah et voir ses efforts récompensés. Car quand un homme désire se purifier, on lui accorde d'en Haut aide et assistance.

Reflexion Semanal

¿Cuánto dinero es suficiente?

(Por Rabbi Abraham Twerski)

Al reprochar a los israelitas por el incidente de los espías, Moshé dijo: "Dios escuchó el sonido de sus

palabras y se enfureció" (Deuteronomio 1:34)

¿Qué significa "el sonido de sus palabras"? ¿No hubiese sido suficiente decir: "Dios escuchó sus palabras"?

Moshé dijo: "Tomaron en sus manos del fruto de la tierra y descendieron a nosotros, trayéndonos informe. Y dijeron: 'Buena es la tierra que Dios nos entrega'. Pero no accedieron a subir" (Deuteronomio 1:25-26). Si el reporte fue tan favorable, ¿por qué no quisieron subir a la tierra?

La palabra hablada es diferente de la palabra escrita. El tono de voz puede ser sarcástico y dar a las palabras el significado completamente opuesto. Cuando los espías dijeron: "La tierra es buena", el tono sarcástico de sus voces indicó exactamente lo contrario.

Los espías les mostraron a los israelitas los bellos frutos que habían llevado. Pero la inflexión de "estos son sus frutos" transmitió el siguiente mensaje: "¡Miren el tamaño de los frutos! Frutos gigantes, personas gigantes. Son invencibles" (Midrash).

A esto se refirió Moshé. Las palabras en sí mismas eran buenas, pero el sonido de las palabras transmitió su verdadero significado.

Debemos tener tanto cuidado de la forma que hablamos como de lo que decimos. La comunicación no verbal puede ser todavía más efectiva que lo que uno verbaliza. Debemos tener tanto cuidado de no "hablar" lashón hará con el cuerpo como nos cuidamos con la lengua.

"Porque Hashem, tu Dios, estaba contigo, nada te faltaba" (Deuteronomio 2:7)

El rey Salomón dijo: "Quien ama el dinero no se saciará de dinero" (Eclesiastés 5:9). Le preguntaron al multimillonario J. Paul Getty: "¿Cuánto dinero es suficiente?". Él respondió: "Sólo un poco más".

Esto es cierto no sólo respecto al dinero, sino prácticamente en todas las búsquedas materiales. Nuestros deseos son como pozos sin fondo,

que nos dejan sin una satisfacción duradera.

El Talmud dice: "Este es el camino de la Torá: comer pan con sal, beber agua en poca medida y dormir en el suelo" (Pirkei Avot 6:4). Esto no significa que debamos llevar una vida de privaciones. Más bien implica que si podemos estar satisfechos con lo esencial de la vida, entonces somos libres para dedicarnos al estudio de la Torá aunque vivamos cómodamente. Pero si tenemos que buscar comodidades y conveniencias, la búsqueda de estas cosas dominará nuestra vida y nos apartará de la Torá.

Una persona cuyo deseo principal es estar cerca de Dios no carece de nada. Todo lo que tiene lo satisface.

Tuve el privilegio de visitar al Steipler. Él vivía con enorme simpleza. Se negaba a aceptar cuando le regalaban dinero, porque no necesitaba nada más que lo que tenía. Era mucho más feliz que muchas personas que viven con gran opulencia.

Esto mismo ocurrió con muchos de nuestros justos líderes. El Jafetz Jaim tenía abierta su tienda sólo hasta que ganaba suficiente para las necesidades de ese día. Él vivió más de 90 años y es mucho más recordado que algunas personas cuya búsqueda constante de riqueza llevó sus vidas a un fin prematuro, y quienes pueden ser recordados sólo por fríos monumentos.

Estamos sujetos a dos grandes influencias: nuestras emociones y nuestro intelecto. Nuestras emociones pueden producir infinitos apetitos, mientras que nuestro intelecto nos enseña que la felicidad no se logra a través de la gratificación de los deseos físicos.

Lo que nos distingue como seres humanos es nuestro intelecto. También los animales son motivados por sus emociones. Debemos tener suficiente orgullo en la dignidad de ser humanos como para vivir nuestra vida de acuerdo con nuestro intelecto. Eso confirmará las palabras de Moshé: que cuando Dios está con nosotros, no carecemos de nada.

Nahalot

Nahala of Rabbi 'Don' Yitzchak Abarbanel ל"ה the 10th of Av

Philosopher and Biblical commentator, at the time of the Spanish expulsion.(1492)

A scion of the House of King David, Rabbi Yitzchak was a disciple of Rabbi Yosef Chayon.

King Alfonso V of Portugal recognized his great capabilities and appointed him minister of the treasury. He fled Portugal for Castile when the king suspected him of complicity in an insurrection against him. King Ferdinand of Castile appointed him minister of finance, a post which he held until the Jews of Spain were expelled from that country(9 Av 5252, 1492).

The title 'Don' (HaSar) was conferred on him when he served as a minister of finance in the Spanish government. Abarbanel joined the refugees despite the entreaties of the king and queen that he stay on.

In addition to his major work, a commentary to Torah and Prophets, he composed a commentary on the book of Daniel, *Mayenei HaYeshua*, and two books about the advent of the Messiah *Mashmia Yeshuah* & *Yeshuat Meshicho*. These and his many other works rank him among the classical Jewish Bible commentators and thinkers. Abarbanel attacks Christian theology in his writings, a feat which in his days was very dangerous.

May the merit of the tzaddik Rabbi 'Don' Yitzchak Abarbanel protect us all, Amen.



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