



עקב

RABBI DAVID ELMALEH

22nd of Av
Aug 1st 2026
CANDLE LIGHTING 7:49pm
Shabbat Ends at 8:49pm



WE DON'T HIDE OUR JEWISHNESS

TOUGH AS IRON

**SIX THINGS MEN REALLY WANT
FROM THEIR WIVES**

SYNAGOGUE: 310 95TH STREET, SURFSIDE FL 33154

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THIS WEEK BULLETIN HAS BEEN KINDLY SPONSORED LEILUY NISHMAT

מרים בת בילה ז"ל & שלמה בן יעקב ז"ל



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General Hechal Shalom

SCHEDULE

בס"ד



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

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



Daylight saving time

אב תשפ"ו		היום דף דף Yomi		עלות השחר 72 דקות Dawn 72 Minutes		זמן ציצית ותפילין Earliest Talis		החמה Sun rise		סוף זמן קריאת שמע Latest Shema		התפילה סוף זמן 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 לרביתו תם R' Tam's Nightfall		July / August 2026	
חולין		במעלות 16.1°		דקות שעות		10.2 מעלות		במישור -		מגן אברהם דק' שות		מגן אברהם ובעל התניא		חצות יום ולילה		גר"א ובעל התניא		גר"א ובעל התניא		18 דקות -		במישור -		ג' כוכבים צאת		במעלות 16.1°		דקות שעות	
א	רביעי	עו	5:20	5:26	5:52	6:39	9:23	9:26	10:02	11:10	1:26	2:01	5:24	6:49	8:14	8:53	9:33	9:27	Wed	15									
ב	חמישי	עז	5:21	5:26	5:53	6:39	9:23	9:26	10:02	11:10	1:26	2:01	5:24	6:49	8:14	8:53	9:32	9:27	Thu	16									
ג	ששי	עח	5:21	5:27	5:53	6:40	9:24	9:27	10:03	11:10	1:26	2:01	5:24	6:48	8:13	8:52	9:32	9:26	Fri	17									
ד	שבת	עט	5:22	5:27	5:54	6:40	9:24	9:27	10:03	11:11	1:26	2:01	5:23	6:48	8:13	8:52	9:31	9:26	Sha	18									
ה	ראשון	פ	5:23	5:28	5:54	6:41	9:24	9:27	10:03	11:11	1:26	2:01	5:23	6:48	8:13	8:52	9:31	9:26	Sun	19									
ו	שני	פא	5:23	5:28	5:55	6:41	9:25	9:27	10:03	11:11	1:26	2:01	5:23	6:48	8:12	8:51	9:30	9:25	Mon	20									
ז	שלישי	פב	5:24	5:29	5:55	6:42	9:25	9:28	10:04	11:11	1:26	2:01	5:23	6:47	8:12	8:51	9:30	9:25	Tue	21									
ח	רביעי	פג	5:25	5:29	5:56	6:42	9:25	9:28	10:04	11:11	1:26	2:01	5:23	6:47	8:11	8:50	9:29	9:24	Wed	22									
ט	חמישי	פד	5:25	5:30	5:57	6:43	9:26	9:28	10:04	11:12	1:26	2:01	5:22	6:47	8:11	8:50	9:28	9:24	Thu	23									
י	ששי	פה	5:26	5:30	5:57	6:43	9:26	9:28	10:04	11:12	1:26	2:01	5:22	6:46	8:11	8:49	9:28	9:24	Fri	24									
יא	שבת	פו	5:27	5:31	5:58	6:44	9:26	9:29	10:05	11:12	1:26	2:01	5:22	6:46	8:10	8:48	9:27	9:23	Sha	25									
יב	ראשון	פז	5:27	5:31	5:58	6:44	9:27	9:29	10:05	11:12	1:26	2:01	5:22	6:46	8:10	8:48	9:26	9:23	Sun	26									
יג	שני	פח	5:28	5:32	5:59	6:45	9:27	9:29	10:05	11:12	1:26	2:01	5:21	6:45	8:09	8:47	9:26	9:22	Mon	27									
יד	שלישי	פט	5:29	5:32	6:00	6:45	9:27	9:29	10:05	11:12	1:26	2:01	5:21	6:45	8:08	8:47	9:25	9:21	Tue	28									
טו	רביעי	צ	5:29	5:33	6:00	6:46	9:28	9:30	10:06	11:13	1:26	2:01	5:21	6:44	8:08	8:46	9:24	9:21	Wed	29									
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כא	שלישי	צו	5:33	5:36	6:04	6:49	9:30	9:31	10:07	11:13	1:26	2:00	5:18	6:41	8:04	8:42	9:19	9:17	Tue	4									
כב	רביעי	צז	5:34	5:36	6:04	6:49	9:30	9:31	10:07	11:13	1:26	2:00	5:18	6:41	8:03	8:41	9:19	9:16	Wed	5									
כג	חמישי	צח	5:35	5:37	6:05	6:50	9:30	9:31	10:07	11:13	1:26	2:00	5:17	6:40	8:03	8:40	9:18	9:16	Thu	6									
כד	ששי	צט	5:35	5:37	6:05	6:50	9:30	9:31	10:07	11:13	1:26	2:00	5:17	6:39	8:02	8:39	9:17	9:15	Fri	7									
כה	שבת	ק	5:36	5:38	6:06	6:51	9:31	9:32	10:08	11:14	1:25	1:59	5:16	6:39	8:01	8:39	9:16	9:14	Sha	8									
כו	ראשון	קא	5:37	5:38	6:07	6:51	9:31	9:32	10:08	11:14	1:25	1:59	5:16	6:38	8:00	8:38	9:15	9:13	Sun	9									
כז	שני	קב	5:37	5:39	6:07	6:52	9:31	9:32	10:08	11:14	1:25	1:59	5:15	6:38	8:00	8:37	9:14	9:13	Mon	10									
כח	שלישי	קג	5:38	5:39	6:08	6:52	9:31	9:32	10:08	11:14	1:25	1:59	5:15	6:37	7:59	8:36	9:13	9:12	Tue	11									
כט	רביעי	קד	5:39	5:40	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	Wed	12									
	חמישי	קה	5:39	5:40	6:09	6:53	9:32	9:32	10:08	11:14	1:25	1:58	5:14	6:35	7:57	8:34	9:11	9:10	Thu	13									

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 6:35pm
Minha 6:50pm
Followed by Kabbalat Shabbat & Arvit

Candle Lighting: 7:49pm

Shaharit Netz Minyan 5:45am

Shaharit: 8:45am

Kids Program (6-9yr) 10am

NEW! Kids Kiddush. 11am

Zeman Keriat Shema 9:29/10:06am

New Girls Program: 5:30pm

Boys Program: 6:30pm

Shiur: 6:30pm

Minha: 7:30pm

Followed by Seudat Shlishit & Arvit

Shabbat Ends: 8:49pm

Rabbenu Tam 9:19pm

Mazal Tov:

We would like to wish a Hearty Mazal Tov to our Dear Mr. & Mrs. Jacky Werta on the Wedding of Their Dear Daughter Celine to Shane Becker. They should be Zoche to build a Bayit Neeman Beyisrael Amen!

Announcement:

Yamim Noraim:

This year Rosh Hashana will take place at Hechal Shalom.

Yom Kippur will be take place at the Grand Beach Hotel. Details to Follow shortly.



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 6:30pm

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 6:30pm
 Shiurim 7:10pm
 KOLLEL 8:30pm



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**



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 Machloulf 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

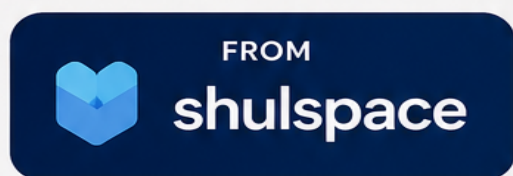


WE'RE EXCITED TO

ANNOUNCE

WE'VE UPGRADED!

To better serve our Kehila, we are moving to a new platform that will enhance the way we **communicate, manage members, billing**, and more.



NEW FEATURES TO BETTER SERVE YOU



BETTER COMMUNICATION

Stay more connected than ever.



EASY MEMBER MANAGEMENT

Simpler, smarter member tools.



IMPROVED BILLING

Streamlined payments and invoices.



YOUR ACCOUNT AT A GLANCE

View your information, payments & more.



MOBILE FRIENDLY

Manage your account anytime, anywhere.



EVERYTHING HAS BEEN MIGRATED!

All open & current payments, account information, and history have been successfully migrated to our new platform.



*A special thanks to **Mr. Ariel Picillo** for all the hard work and dedication that made this transition possible.*

SAME COMMUNITY. • BETTER EXPERIENCE.

Thank you for being part of Hechal Shalom!



HECHAL SHALOM OR OZIEL

Donation *Menu*

תפריט תרומות

WEEKLY*every week*Weekly Daf Yomi **\$180**Avot uBanim **\$260**Weekly Breakfast **\$260**Seudat Shelishit **\$360**Premium Kiddush **\$1,000**Platinum Kiddush **\$1,500****MONTHLY***ongoing*Coffee Station **\$260**Monthly Learning **\$2,600**Monthly Rent **\$3,500**Yearly Daf Yomi **\$5,000**

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

Thanking you in advance for your generous support.

Tizke Lemitzvot!

תזכו למצוות

SYNAGOGUE HECHAL SHALOM OR OZIEL

Community Announcements

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

Miscellaneous Announcements:

- **This Week's Premium Kiddush** has been kindly sponsored by **Mr. & Mrs. Jacky Werta** in Honor of the Wedding of Their Dear Daughter Celine to David Becker. Mazal Tov!
- **This Week's Netz Kiddush** is available for sponsorship!
- **This Week's Seudat Shelishit** has been Kindly Sponsored by **Mr. & Mrs. Amichai Shoshan** as a Seudat Hodaya
- **This Week's Breakfast** is available for sponsorship!

WEEKLY SHIURIM:

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

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

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

Kinyan Hamasechta: Every Weekday morning. (Rabbi Elmaleh) Recess

Semichat Chaver: Tuesday Evenings. (Rabbi Elmaleh) Recess



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 Mazaltov ● 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 Edderai)
- **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

We Don't Hide Our Jewishness

(Rabbi Eli Mansour)

In the second paragraph of Shema, which appears in Parashat Ekeb, the Torah warns of the harsh punishments that would befall Beneh Yisrael if they abandon G-d's laws. Specifically, it warns of poverty that would be followed by exile from the Land of Israel and dispersion among the other nations. The Torah then commands, "Ve'samtem Et Debarai Eleh Al Lebabchem Ve'al Nafshechem" – "You shall place these words of mine upon your hearts and upon your souls" (11:18). It then commands placing these words upon our heads and arms – in the form of Tefillin – and upon our doorposts – in the form of Mezuzot.

Rashi (citing the Sifri) presents a surprising reading of this verse. He interprets the verse to mean, "Even after you go into exile, you shall be distinguished through Mivot – place Tefillin and make Mezuzot, so they will not be new to you when you return."

At first glance, Rashi appears to be making an astonishing statement – that after Beneh Yisrael were exiled from the land, the Mivot of the Torah became, fundamentally, no longer obligatory. We need to observe the Mivot only so they are not forgotten, so they will not be "new" to us when the final redemption arrives and we return to the land. The Torah thus tells us in this verse that after the exile, we should continue performing the Mivot, such as

Tefillin and Mezuzot, to preserve their memory.

Numerous later writers sought to explain Rashi's comments. The Gemara in Masechet Kiddushin states explicitly that only Mivot which are inherently linked to the Land of Israel – such as the Torah's agricultural laws – are non-binding elsewhere. All other Mivot, however, are binding even outside the land. How, then, can Rashi write that the Mivot are required only as a commemoration, for the sake of ensuring they are remembered?

A particularly fascinating – and meaningful – reading of Rashi's comments was offered in the work Shemen Le'mish'ha (by Rav Asher Anshel Weiss, 1882-1944). At various times throughout our history, the gentile governments forced the Jews to wear a special garment or piece of material (such as the infamous "Yellow Star") to publicize their Jewish identity. This was done so that the hostile gentiles will identify the Jews and will thus mistreat them. The Shemen Ha'mish'ha speculates that this decree might have been sent from Above in response to the Jews' efforts to hide their Jewish identity, to blend in with the gentiles, to compromise their values and traditions for the sake of resembling their gentile neighbors. When the Jews choose not to display their Jewishness, the Shemen Le'mish'ha writes, then Hashem arranges that the enemy nations will see to it that the Jews' Jewishness will be put on full display. When we feel ashamed of our identity, and try to hide it, then the gentile nations ensure to publicize it.

The Shemen Le'mish'ha suggests explaining Rashi's comments in this vein. Rashi writes that the Torah here commands that in exile, "Heyu Mesuyananim Be'mivot" – we

must be "distinguished," and stand out, through our Mivot observance. Even when we live among other nations, we must not conceal our beliefs and practices. We must not be afraid to be different, to look different, and to act differently. The Torah therefore specifies the Mivot of Tefillin and Mezuzot – practices which publicize our identity, which involve things that we wear and that we place outside our homes to distinguish ourselves. Rashi explains that the Torah urges us not to conceal our Jewishness "Kedeh She'lo Yiheyu Lachem Hadashim" – literally, "so that you will not have new ones." Meaning, if we fail to observe our Mivot that make us stand out, we will be forced to observe other, "new" practices that make us stand out – in the form of harsh decrees issued for the purpose of causing Jews to suffer hatred and hostility.

We must not hide our Jewishness. We should wear it with pride and conviction, ever mindful of the precious privilege we have to be G-d's cherished nation, chosen to study and follow His sacred Torah.

Tough as Iron

(Rabbi Joey Haber)

A man once approached me for advice regarding the following sticky situation that he found himself in.

He was exceptionally wealthy, and he had three brothers who were not. For a long time, he was giving his three brothers collectively \$1 million every year to help them out. He was able to afford it, except that as his kids were getting older, he wanted to buy them homes and start businesses for them, and did not have enough. He asked me what he should do, as he did not

want to create problems with his brothers.

This question touches upon a very important issue – the limits of the quality of *ותרנות*, more commonly called "being *mevater*" – giving in, foregoing, sacrificing to accommodate others in the interest of avoiding conflict and of being generous.

There are many sources in the Gemara that talk about the great importance and great power of this quality. For example, the Gemara in Masechet Rosh Hashanah (17a) tells that Rav Huna Bereh De'Rabbi Yehoshua took very ill and was about to die, but he was allowed to continue living in the merit of this quality, of not being uncompromisingly insistent. Elsewhere (Ta'anit 20b), we learn that Rav Ada bar Ahava earned long life because, in his words, *מימי לא הקפדתי בתוך ביתי* – he never got angry at his family members, and always let things go. Countless stories are told of people who sought advice from great Torah sages regarding problems and challenges they faced, and the recommendation was to work on this particular character trait, to "be *mevater*," to give in, to let go of hard feelings, to keep quiet, to not respond, to sacrifice for the sake of maintaining a peaceful relationship.

But are there limits to this quality? Or is a person expected to turn himself into a doormat and let people take advantage of him, for the sake of peace?

The Gemara answers this question very clearly toward the beginning of Masechet Ta'anit (4a). The Gemara cites a *pasuk* in Parashat Ekev (8:9) where Moshe Rabbeinu describes the Land of Israel as *ארץ אשר אבניה ברזל* – "a land whose stones are iron." Clearly, stones are not iron. The Gemara therefore rereads this *pasuk* to

mean, *ארץ אשר בונים ברזל*, "a land whose **builders** are iron." The term "builders," the Gemara explains, refers to Torah scholars, who form the spiritual foundation of the Jewish People. The Gemara says that this *pasuk* is teaching that a Torah scholar must be *קשה כברזל* – "hard as iron." In order to accomplish, in order to lead, in order to firmly adhere to one's values and principles, one needs to be tough as nails.

Of course, when it is appropriate to "be *mevater*," one should certainly do so. If a friend or family member makes a comment we don't like, we should remain silent. If there's some disagreement over a relatively trivial matter, we should give in. If some issue arises that potentially puts the entire relationship at stake, then very often, the right thing to do is give in. But this does mean that a person should let himself be abused and taken advantage of. There are times when a person needs the strength and courage to stand up for himself, to not let things continue the way they are if they cause him harm or pain.

If a friend continually speaks insultingly, then the right thing to do is end the friendship. If generously giving money to one's siblings prevents him from helping his children, he needs to have the strength to change the arrangement. If a devoted teacher spends so much time talking to and helping his students that he doesn't have time for his own children, then he needs to set limits.

Immediately after teaching that a Torah scholar must be *קשה כברזל*, the Gemara then adds: *אפילו הכי מיבעי ליה לאיניש למילף נפשיה בניחותא* – "Nevertheless, a person needs to accustom himself to [speak] softly."

At times a person needs to be tough and set limits – but this should be done gently, respectfully, without anger and resentment. There is no contradiction between *קשה כברזל* and *ניחותא*, between the strength and courage to change the situation, and remaining calm and avoiding hostility in the process of making that change.

This was my advice to the man who was giving his brothers money every year. I recommended that he gently explain to them that he is happy to help them, and they should never hesitate to ask if something comes up and they need some extra money, but that he simply cannot continue the current arrangement.

We must live with the feeling that every day is important, rife with possibilities, and full of opportunities to achieve. Therefore, we need to live each day with decisiveness, with leadership, with courage, with strength. We need to fight – not against people, but against situations that stifle us, that hold us back from maximizing our potential and living our best lives. And this fight often takes strength, and requires us to be *קשה כברזל* – not nasty, not rude, not angry, not bitter, but tough as iron.

We are to be both tough and soft – tough enough to overcome the obstacles that stand in our way and to make the difficult changes that need to be made, but soft enough to do it gently and respectfully, without inviting animosity.

Peace of Mind

(Rabbi David Ashear)

Those who truly know that Hashem runs the world live their lives on a more elevated level. They don't get upset from things that people usually get upset

about, they don't worry about things that people usually worry about and they don't get stressed from things that people usually get stressed out about. Rather, they have a feeling of security and peace of mind, knowing that everything happens exactly the way it is supposed to happen.

A man told me, he was asked to go record various speakers in a different city on a day that that community designated for inspiration. When the day came, he drove with all of his equipment for over an hour, but when he arrived, he was immediately asked by the host, "Didn't you get my message?"

"No," he replied.

The man said, "I left you a message a few days ago that we no longer needed you to come. Sorry for this confusion."

The man's phone had broken and he wasn't able to retrieve any messages on it. With a smile on his face, he said, "No problem. Hashem wanted me to make this trip for some reason and I accomplished that." On his way back, he began to think, from past years of doing this recording, he usually received \$500 as compensation for his time. He was so happy that he didn't feel bad at all about that. He said, "I got credited in Shamayim for making the efforts to do this good deed and regarding my parnasa, I made my hishtadlut. Now Hashem will send the money from where He wants it to come from. The moment he got back to his house, he received a phone call from someone asking him to do a similar job. This person has also called him in past years and usually gave him a job that she paid \$200-\$300 for. This time, the job was a little bigger, but instead of offering him the \$200 more that it was worth, she told him she would give him \$1000 for it. Immediately,

Hashem compensated him for the efforts that he made that morning. And he never felt stressed the entire time.

Another man told me, his sister graduated high school a few years ago and, for a private reason, she was not going to seminary in Israel as the rest of her grade was doing. One day, her friend's mother called her mother saying, "Your daughter's not going to Israel? How is she going to find a shidduch?"

Her mother replied, "You think a girl has to go to Israel to find a good husband? Hashem is the one who makes matches and we are always in His hands." Towards the end of that year, while all of this girl's friends were still in Israel, she got engaged and, baruch Hashem is now married with two children. Even more amazing is that this girl wasn't even officially dating at that time. Her mother was at work one day and overheard someone saying they needed a shidduch for a great boy. She inquired about it and that's the boy that her daughter married. She was still only 18 years old at the time. When a person understands that Hashem runs the world, he is able to be calm no matter what kind of circumstances he finds himself in. He also knows Hashem is the only one he needs to impress.

Another man told me he received a phone call from a friend asking if he could help make peace between their fathers. The fathers have had animosity toward each other for some time and he wanted to put an end to it. He said, "I know your sister is still not married and she is approaching 40 years old, perhaps as a zechut for her to get married, your father would be willing to make peace with my father." The man called his father and he said he was absolutely willing to make peace. And he did. Baruch

Hashem, that same year his daughter got married.

Everything happens in this world by the word of Hashem. The more we internalize this, the better our lives will be.

Daily Halacha

Must One Wear a Kippa at the Mikveh, Beach or Pool?

The Zechor Le'Abraham (Rav Abraham Alkalai, 1750-1811) observes that some people ensure to keep their heads covered while walking about in the Mikveh, and not only when they actually immerse. He writes that this is an unfounded stringency that has no basis or reason. He explains that the Shechina does not reside in the bathhouse, and so there is no need to cover one's head, an act which is intended to make us aware of G-d's presence above us. The Hida (Rav Haim Yosef David Azulai, 1724-1806) similarly writes that there is no reason to cover one's head while in a Mikveh.

The Ben Ish Hai (Rav Yosef Haim of Baghdad, 1833-1909) clarifies that this refers to the interior part of the Mikveh. In the outer room, where people get changed, it is proper to keep one's Kippa on his head. One should keep his Kippa on until he leaves to the interior room to shower and immerse, and should put it back on his head immediately upon returning to the outer room to get dressed.

The Kaf Ha'haim (Rav Yaakov Haim Sofer, Baghdad-Jerusalem, 1870-1939) recommends placing one's hand over his head

while walking about in the Mikveh, though the consensus does not follow this view.

The Yalkut Yosef writes that the beach has the status of a bathhouse in this regard, and thus one may keep his head uncovered at the beach not only when he is in the water, but also when walking about or relaxing near the water. Of course, he should put his Kippa back on upon returning to the lounge. And it goes without saying that if a person wishes to eat while at the beach, he must wear a Kippa for the recitation of the Berachot and while he eats. (Incidentally, if a person wishes to eat bread at the beach, he may dip his hands in the ocean water in lieu of Netilat Yadayim, and recite the Beracha "Al Tebilat Yadayim.")

This applies to a pool, as well. One may keep his head uncovered even while sitting at the poolside, except when eating. The Yalkut Yosef cites Rav Chaim Kanievsky as ruling stringently in this regard, and requiring one to wear a Kippa at the beach or pool when he is not in the water, but Halacha follows the lenient position.

Summary: One is not required to wear a Kippa at the Mikveh, at the beach, or at the pool, even when he is not in the water. In the Mikveh, one should cover his head only in the outer room, where he changes. One who wishes to eat at the beach or at the poolside must wear a Kippa for reciting the Berachot and eating.

Food for Thought

Six Things Men Really Want from Their Wives

(Dr. Leslie Gutfreund @aish)

Six common things husbands wish their wives understood, and simple ways to give them what they're really asking for.

While every person and every relationship is different, most husbands share some common desires when it comes to their marriages. Here are six things most husbands want from their wives:

1. Appreciation and Value

Husbands want to feel like their wives are satisfied with their efforts and their work. They want their strengths noticed far more than their shortcomings, and they want to be recognized for who they are instead of being compared to others.

What you may hear if your husband is asking for appreciation: "It feels like nothing I do is ever enough." "Sometimes I wonder if anything I do makes a difference." "I feel like you only point out when I do something wrong."

What you can do: Say thank you even for something you expect him to do. Notice his effort, not just the result. Express gratitude in front of others. Compliment his character. Leave a surprise note or text telling him how much you appreciate him.

2. Respect and Dignity

Husbands want to feel like their wives respect their opinions and contributions. They want to be treated with dignity and spoken to respectfully, especially during a disagreement.

What you may hear if your husband is asking for more respect: "I'd like you to speak to me the same way you speak to other people." "I wish you would back

me up instead of correcting me." "I feel like my opinion doesn't matter to you."

What you can do: Give him your full attention when he shares his thoughts. Avoid interrupting, and don't jump straight to criticism. Stick to the issue during an argument, and skip the sarcasm and subtle insults. Compliment him in front of others, and don't correct him in public even when you're right.

3. Nurturing and Kindness

Husbands want to know their wives think about them and care about their needs. They want warmth, emotional support and gentleness.

What you may hear if your husband is asking for more nurturing and kindness: "I'd love it if you asked how my day was." "Sometimes I just need you to be on my side." "I need to know that you care about what I'm going through."

What you can do: Greet him warmly after work. Be patient when he's stressed. Offer small gestures like making his favorite coffee or checking in when he isn't feeling well. Encourage him gently through challenges, and show genuine interest in his work and concerns.

4. Affection and Desire

Many husbands feel most rejected and distant from their wives when their bids for affection are turned down. Most husbands deeply value feeling not only loved, but desired.

What you may hear if your husband is asking for more affection: "I would really like it if you sometimes initiated." "I miss feeling close to you." "I want to feel like you're still attracted to me."

What you can do: Give him a sincere compliment about his appearance. Initiate holding hands or kissing. Surprise him

with an activity he enjoys. Send a romantic text during the day about how much you're looking forward to seeing him.

5. Trust and Loyalty

Husbands want to feel secure in their marriage, and they want to know their wives believe in them, support them and protect the relationship. They want to know their wives are fully committed to them and to what they're building together.

What you may hear if your husband is asking for more trust and loyalty: "I want to know that you believe in me." "I don't like being compared to other husbands." "I want us to protect our marriage even when we're going through a hard time."

What you can do: Give him the benefit of the doubt before jumping to conclusions. Be dependable, and follow through on even small commitments. Skip comparisons that make him feel like he isn't good enough. Keep private conversations within the marriage.

6. Enjoyment and Friendship

Most husbands want their wives to be not just their spouse, but their closest friend. When work, errands and the busyness of daily life take over, many husbands miss simply enjoying being together.

What you may hear if your husband is asking for more enjoyment and friendship: "I miss having fun together." "I feel like we only talk about schedules and responsibilities." "I miss being your best friend."

What you can do: Laugh together over a favorite comedy or funny stories. Try a new place or a new hobby together. Celebrate small wins together. Bring back the playfulness with inside jokes or a thoughtful surprise.

Marriage isn't only a sacred commitment -- it's also a joyful adventure when both spouses embark on it as a team. As King Solomon wrote in Ecclesiastes, "Enjoy life with the wife whom you love." Understanding what your husband wants can help you begin that journey today.

Kid's Corner

Vacation Didn't Work Out As Planned?

Have you ever arranged a trip only to have it cancelled due to poor weather conditions? Have you ever looked forward to something but things didn't work out as you envisioned? Have you ever had plans, big or small, that did not come together the way you had hoped? Circumstances like this can be frustrating and upsetting, but this is only until we hear the words of the *Meshech Chochmo* in this week's Sedra.

We have heard the word "*Dveikus*" (we may even know it is a *Mitzva* in *Parshas Eikev*) but the question is whether we know what it means. The word "*Dveikus*" means "to cleave", or in simpler English, "to connect". The *Torah* writes, "*Uvoi Sidbok*", which means "and in Him (referring to *Hashem*) you should connect".

What does it mean to connect to *Hashem*? Is it possible to literally cleave to - connect to - *Hashem*? How can one fulfil this *Mitzva* practically speaking?

The answer is, yes; we can cleave to *Hashem*! According to the *Rambam* (*Hilchos Dei'os* 6:2), we connect to *Hashem* by connecting

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to *Talmidei Chachomim* and learning from them. When we spend time with *Chachomim* and their *Talmidim* in order to learn from their ways, (eating and drinking with them, etc.) we fulfil the *Mitzva* of "*Uvoi Sidbok*".

The *Meshech Chochmo*, however, explains this *mitzva* differently. He states that *Dveikus* in *Hashem* means having *Bitochon* in Him. What is *Bitochon*? To fully trust that *Hashem* is looking after us and to live our lives with the understanding that everything that happens is for our best.

This doesn't mean that we will understand WHY what happens is for our best. Not always will a child understand why he needs to go to the dentist; it hurts him and he wishes he didn't need to go. Not always will a child understand why he needs to go to bed; he wishes he could stay up the whole night. However, a caring parent who wants his child to be healthy and to be able to function at his best will insist that his child visit the dentist/go to bed on time *even though the child does not want to do so*. All the more so our loving and caring Father, *Hashem*, wants what is best for us, knows what is best for us, and does what is best for us, *even if we don't like it*. We just need to remember that *Hashem* is our loving Father and whatever happens to us is good, whether we understand how it is good for us or not.

So the next your trip gets rained out, cleave to *Hashem* by relaxing and trusting that no matter what happens, it is for your benefit.

La Paracha En Français

L'importance cruciale des petits actes

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

« Pour prix de votre obéissance à ces lois et de votre fidélité à les accomplir, l'Eternel, votre D.ieu, sera fidèle aussi au pacte de bienveillance qu'il a juré à vos pères. » (Dévarim 7, 12)

De nombreuses bénédictions sont promises dans la paracha à celui qui observe les mitsvot de l'Eternel et, en particulier, celles qui semblent de moindre importance que l'on piétine du talon, akev [mot formé à partir du même radical que ékev, « pour prix de »]. Rachi explique ainsi l'incipit de notre section : « Si l'homme respecte les petites mitsvot généralement foulées avec les talons. » On a tendance à penser que les petits actes n'ont pas une grande valeur et sont faiblement récompensés. Or, la Torah souligne ici que ce qui donne au Juif le titre de réel serviteur de l'Eternel et ce qui fait sa grandeur sont justement ses actes a priori anodins.

J'ai pensé à une autre interprétation du verset « pour prix de (ékev) votre obéissance à ces lois ». Qu'est-ce qui mène l'homme à l'accomplissement des mitsvot et des lois ? C'est akev, littéralement « le talon », c'est-à-dire le rappel de ce qui lui adviendra à la fin de ses jours. Cette pensée le conduira en effet à accomplir de bonnes actions, à être fidèle à la Torah et à s'éloigner du mal.

Dans cet esprit, le juste Rabbi Yaakov Abou'hatséra zatsal interprète, dans son ouvrage Pitou'hei 'Hotam, la juxtaposition des sections Ekev et Reéh. Elle signifie à l'homme : vois donc (reéh) ce qui t'attend « au talon » (akev), à la fin de ta vie et tires-en une leçon pour te repentir et renforcer ta crainte du Ciel.

Il m'arriva une fois de participer à l'enterrement d'une femme

riche qui se distinguait aussi bien sur le plan matériel que spirituel. Elle fut rappelée dans les cieus de manière très soudaine, pour la plus grande désolation de sa famille et de ses connaissances. La douleur et le choc, palpables dans le cortège funèbre, me pénétrèrent moi aussi au point que j'eus des difficultés à m'endormir les nuits suivantes. La crainte du jour du jugement emplît mon cœur, conscient que c'est ce qui attend chacun d'entre nous.

L'incipit de notre section m'a également conduit à la réflexion suivante : une des choses que l'homme piétine du talon est le temps. En effet, combien de petits instants sont vainement gaspillés, alors qu'ils pourraient être utilisés pour s'élever ! D'ailleurs, c'est précisément ce qui permet aux grands Rabbanim de notre peuple de se hisser à un si haut niveau, en l'occurrence ces quelques minutes de pause mises à profit pour l'étude, ou encore une étude assidue et ininterrompue – les interruptions dans l'étude étant hautement préjudiciables pour la qualité de celle-ci.

Concernant les guerres saintes menées par nos ancêtres, une sélection avait lieu pour déterminer qui seraient les combattants, comme il est dit : « S'il est un homme qui ait peur et dont le cœur soit lâche, qu'il se retire et retourne chez lui. » (Dévarim 20, 8) Et la Guémara (Sota 44a) de commenter : il s'agit de celui qui a peur du combat à cause des transgressions qu'il a commises. Il en résulte que tous ceux qui sortaient en guerre étaient des hommes purs dont la seule volonté était de vaincre l'ennemi et qui n'étaient motivés par aucun autre intérêt. Toutefois, si, lors de cette mission, ils se trouvaient confrontés à la vision d'une belle femme, ils risquaient malgré tout d'être attirés par elle, tandis que de

mauvaises pensées les attaquaient avec force. C'est pourquoi la Torah, tenant compte de cette faiblesse humaine, a permis au combattant de se marier avec une femme captive, afin d'éviter que de tels mariages aient lieu alors que ce serait interdit.

Nous en déduisons combien il est important de veiller à la pureté de ses visions. Notre prudence doit être d'autant plus grande lors de ben hazmanim. Les étudiants de Yéchivot, alors en congé, sortent de leur cadre et se trouvent exposés à toutes sortes de spectacles. Combien leur incombe-t-il de redoubler de vigilance ! Même lorsqu'ils se rendent à des endroits « cachère » comme la plage séparée, il y a lieu de vérifier si la route y menant n'est pas parsemée de graves interdits de la Torah – des visions indécentes. En outre, après ces vacances, vient aussitôt le mois d'Eloul et, avec lui, la préparation au grand jour du jugement. Qui ne tremble pas à cette idée ?

On raconte qu'un jour, le Saba de Kelm zatsal entra dans la Yéchiva pendant la période de ben hazmanim et y vit trois ba'hourim en train d'étudier la Torah à voix haute et avec une grande concentration. Il leur dit : « Si vous savez utiliser votre temps à bon escient, même quand il n'y a pas de séder dans la Yéchiva, il est certain que vous êtes prédestinés à la grandeur ! » Et ainsi en fut-il.

Nous en déduisons la prépondérance des petits instants dont dispose l'homme. Quant à la manière dont il les exploite, elle témoigne de la puissance de son amour pour la Torah. En effet, s'il étudie avec entrain même lorsqu'il n'en a pas l'obligation, durant les périodes de congé de la Yéchiva ou du Collè, cela prouve sa volonté intense de se vouer à cette tâche ainsi que le

brillant avenir qui l'attend dans le monde de la Torah.

Reflexion Semanal

Gracias por todo

(Por Rabbi Abraham Twerski)

"Comerás y te saciarás y bendecirás a tu D.os por la buena tierra que Él te entregó".

En la bendición después de las comidas, le agradecemos a D.os no sólo por el alimento que comemos, sino también por sacarnos de Egipto, por la Tierra Prometida, por Su pacto con nosotros, por la Torá, por la vida y por Sus bondades.

Si alguien te invita a una comida, indudablemente le agradecerás. Sin embargo, ¿le dirías: "gracias por recibirme en tu casa, por darme una silla y un lugar en la mesa"? Entonces, ¿por qué cuando le agradecemos a D.os por el alimento que Él nos ha dado, sí enumeramos todas esas otras cosas?

Se debe a que la comparación con el hecho de ser invitado a una comida no es exacta. Una comparación mejor es con alguien que se pierde en el desierto y no tiene nada que comer durante varios días. Si entonces llega un camión y lo dejan subir, y el conductor le da un poco de agua y comida, esa persona le agradecerá profundamente no sólo la comida y el agua, sino también el hecho de haberse detenido para llevarlo y salvarle la vida.

Rav Benzion Bruk dice que eso es lo que debemos sentir hacia D.os. Él no nos provee sólo alimento, ni sólo lo que necesitamos en la vida, sino que también nos da la vida misma.

De hecho, debemos expresar nuestra gratitud por todas esas cosas.

Un maestro jasídico preguntó: Si debemos recitar una bendición por cada cosa que disfrutamos en este mundo, ¿cómo es que podemos escuchar música o disfrutar del arte sin decir una bendición?

Él sugirió que aunque el Talmud no prescribe una bendición para cada cosa, es adecuado que la primera vez que decimos cada día la bendición "*shehakol nihia bidvaró* – Que creó todo para Su gloria", debemos tener la intención de que esa bendición se aplique a todo aquello para lo cual no fue designada una bendición específica.

Esta es una excelente sugerencia. No debemos perder de vista el hecho de que todo lo que disfrutamos es un regalo Divino.

Nahalot

Nahala of Rabbi Yaakov Yisrael Kanievsky

ל"ל the 23rd of Av

Rabbi Yaakov Yisrael Kanievsky was born in the Ukraine and in his youth his parents moved to the town of Hornostaypil, from which his appellation, "the Steipler", was later derived. He was the son of Rabbi Chaim Peretz, who was a Chernobyl Chassid and the local shochet. Around the age of 11, Rabbi Kanievsky entered the Novardok yeshiva, studying under its famed dean, Rabbi Yosef Yoizel Horowitz.

Having progressed rapidly and gained a reputation as a Talmid Chacham, around the age of 19 he was sent by Rabbi Horowitz to set

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up a branch of the yeshiva in Rogochof. However, the Bolshevik Revolution was in full swing and Rabbi Kanievsky was conscripted into the Red Army. In spite of the harsh conditions, he continued to strictly observe all the mitzvos.

Once, during his army stint, Rabbi Kanievsky was Court-martialled for "failing to do his duty" when there was a possibility of breaking the Sabbath. He was forced to walk between two rows of soldiers who were ordered to beat him as he passed. In later years, Rabbi Kanievsky remarked that the satisfaction he had enjoyed for making a stand for his religious convictions was an achievement never again equaled for the rest of his life.

After serving under arms for some time, Rabbi Kanievsky managed to get discharged. He decided to move to Białystok in Poland in order to continue learning Torah unhindered from Communist interference. There, he studied under Rabbi Avrohom Jofen.

In 1925, Rabbi Kanievsky published his first sefer ("book"), *Sha'arei Tevunah* ("gates of understanding"). This was received with great acclaim, and the work eventually reached Rabbi Avraham Yeschayahu Karelitz (known as the *Chazon Ish*) in Vilna. Without even meeting him, Rabbi Karelitz decided that the author of such a work was worthy of marrying his sister Miriam.

Rabbi Kanievsky was then appointed rosh yeshiva of the Novarodok yeshiva in Pinsk. In 1934, he left Poland and moved to Israel, settling in Bnei Brak, where his brother-in-law Rabbi Karelitz had already been living for a year and a half. For many years he was head of two yeshivas there. Though known as a world-class scholar, Rabbi Kanievsky shunned publicity and lived in humble surroundings, teaching, writing and

devoting himself to Torah and good deeds.

Over 150,000 mourners attended Rabbi Kanievsky's funeral in 1985. His son, Rabbi Chaim Kanievsky, following in his father's path, is a world-renowned Haredi rabbinical authority. He also has a daughter who currently lives in Bnei Brak.

Works

The Steipler Gaon wrote many works, his magnum opus being the multi-volume *Kehillos Yaa-kov* ("assembly of Jacob"), containing his unique analysis of most of the tractates and concepts of the Talmud. He also authored *Birkas Peretz* (on the Torah) and *Chayei Olam*. There are several volumes of

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letters, known as *Karyana D'Igarata*, and several volumes written by a disciple, Rabbi A Horowitz, describe his daily life. These are known as *Orchos Rabbeinu*.

May the merit of the tzaddik Rabbi Yaakov Yisrael Kanievsky protect us all, Amen.