



פידבחדס

19th of Tamuz

July 4th 2026

CANDLE LIGHTING 7:58pm

Shabbat Ends at 8:58pm

RABBI DAVID ELMALEH



TESHUBA THOUGHTS

STRENGTH, COURAGE, AND PRIDE

HASHEM FULFILLS GOOD
INTENTIONS

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מרים בת בילה ז"ל & שלמה בן יעקב ז"ל



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SCHEDULE

בס"ד



Daily zmanim - June to July 2026 / תשפ"ו תמוז

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Daylight saving time

תמוז תשפ"ו	דף היומי Daf Yomi	עלות השחר 72 דקות Dawn 72 Minutes	זמן ציצית ותפילין Earliest Talis	הנץ החמה Sun rise	סוף זמן קריאת שמע Latest Shema	סוף זמן תפילה Latest Shacharis	חצות Mid day	מנחה גדולה Earliest Mincha	מנחה קטנה Mincha Ketana	פלג המנחה Plag Mincha	הדלקת נרות Candle Lighting	שקיעת החמה Sun set	לילה Nightfall	לילה לרבני תם R' Tam's Nightfall	June / July 2026													
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Tuesday (Jul 14) 7:30 PM + 17 מולד חודש אב: חלקים

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Shabbat Schedule

Shir Hashirim 6:45pm
Minha 7:00pm
 Followed by Kabbalat Shabbat & Arvit
Candle Lighting: 7:58pm
 Shaharit Netz Minyan 5:35am
Shaharit: 8:45am
Kids Program (6-9yr) 10am
NEW! Kids Kiddush. 11am
 Zeman Keriat Shema 9:18/9:57am
New Girls Program: 5:30pm
Boys Program: 6:30pm
Shiur: 6:30pm
Minha: 7:30pm
 Followed by Seudat Shlishit & Arvit
Shabbat Ends: 8:58pm
 Rabbenu Tam 9:29pm

Announcement:

We already started the three weeks of Ben Hametzarim. For the Halachot & Minhagim look later in the Bulletin. The Nine Days will commence from Rosh Hodesh Av which will start Wednesday July 15th.

Sponsorship Pricing Update

Please Check our new donation menu below.

For Aliyot Request please approach

Mr. Eytan Ohayon

We would like to remind the Kahal Kadosh that one's seats are reserved for them until half an hour after the Tefila starts which then becomes open to the public.

WEEKLY SCHEDULE

SUNDAY

Shaharit 5:55am
 Shaharit #2 Hodu 8:30am
 Minha & Arvit 6:40pm

Monday To

Thursday

Shaharit 5:55am
 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 6:40pm
 Shiurim 7:10pm
 KOLLEL 8:30pm



LEARNING OF THE MONTH

Donors

RENT DEDICATION

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

Tamuz 5786

in memory of his dear

Esmeralda Haya Bat Rahel z"l

the 16th of Tamuz

TIHYE NISHMATA TZERURA BITZROR HAHAYIM ·
AMEN

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

TORAH LEARNING

We would like to wholeheartedly thank our dear friends, **Mark, Ronny & Max Aquinin and Families**, for generously donating

the Torah Learning of
Tamuz 5786

in memory of their dear mother

Esmeralda Haya Bat Rahel z"l

the 16th of Tamuz

TIHYE NISHMATA TZERURA BITZROR HAHAYIM ·
AMEN

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



RENT • TORAH LEARNING • DAF
YOMI

Daf Yomi Sponsors

This year's learning of the Daf Yomi has been generously sponsored by:

The Kamhazi Family

In memory of their dear parents **Shelomo
Ben Yaakov z"l & Miriam Bat Bella z"l**, and
for the hatzlacha of the whole family.

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

The Akkad Family LEILUY NISHMAT

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

תנצב"ה

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

AVAILABLE TO SPONSOR



Yearly Study of Daf Yomi

Sponsor a full year of daily Daf
Yomi learning.

YEARLY SPONSOR

\$5,000



Masechet

The Limoud is available to sponsor
in honor or memory.

SPONSORSHIP

\$2,500



Kinyan Hamasechta

Become a yearly sponsor and help
your community grow.

YEARLY SPONSOR

\$5,000

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

Community Announcements

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

Miscellaneous Announcements:

- **This Week's Kiddush** is available for sponsorship!
- **This Week's Netz Kiddush** is available for sponsorship!
- **This Week's Seudat Shelishit** has been kindly **Sponsored by Mr. & Mrs. Jacky Benoudiz in memory of Sara Haya Bat Sol z"l** and his Dear Uncle **Yosef Benhaim Ben Isaac z'l**. Tihye Nishmatam Tzerura Bitzror Hahayim Amen!
- **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)

Mr. Michel Pery (VP)	Mr. Ariel Picillo (Treasurer)	Mr. Eytan Guigui (Secretary)	Mr. Steve Halimi (Board Officer)
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Refuah Shelema List

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



Happy Birthday in June

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



Happy Anniversary To:

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



Nahalot of Tamuz:

- **1st:** Mamah Sabbah Bat Yakut z"l
(Grandmother of Mr. Laurent Becker)
- **2nd:** Ramo Deluya Bat Hasiba z"l
(Grandmother of Mr. Jacky Werta)
- **4th:** Shimon Ben Sauda Shoshan z"l
(Father of Mr. Amichai Shoshan)
Moshe Ben Simcha z"l
(Father of Mr. Frank Taieb)
- **5th:** Zahava Bat Miriam z"l
(Mother of Mrs. Anat Michael)
- **6th:** Yossef Ben Simha z"l
(Grandfather Of Dr. Jonathan Journo)
- **8th:** Ruby Werta Bat Ramo z"l
(Mother of Mr. Jacky Werta)

- **9th:** Habib Bar Rina Saban z"l
(Grandfather of Mr. Mordechai Saban)
- **10th:** Regina Sultana Allouche Bat Simcha z"l
(Mother of Mr. Yaacov Allouche)
- **13th:** Rabbi Yosef Oziel zt"l
Isaac Cohen Bar Asibuena y Saadia z"l
(Father of Mr. Alberto Cohen)
- **15th:** Mordechai Lasry Bar Moshe z"l
(Grandfather of Mr. Mordechai Saban)
Jacky Ben Vida z"l
(Cousin of Mr. Jacky Benoudiz)
- **16th:** Esmeralda Haya Aquinin Bat Rahel z"l
(Mother of Mark, Ronny, Max, & Daisy)
- **21st:** Sara Haya Chocron Bat Sol z"l
(Mother of Sonia Chocron Benoudiz)
- **22nd:** Flora Berdugo Bat Camila z"l
(Mother of Mrs. Camila Benmergui & Mrs. Fortuna Mamane)
- **24th:** Shemuel Taieb Ben Moshe z"l
(Grandfather of Mr. Frank Taieb)
- **25th:** Yosef Benhaim Ben Isaac z"l
(Uncle of Mr. Jacky Benoudiz)
- **26th:** Saada Bat Hasiba z"l
(Great Aunt of Mr. Jacky Werta)
- **28th:** Yaakov Benoudiz Bar Yosef z"l
(Grandfather of Mr. Jacky Benoudiz)
- **29th:** Esther Ayache Bat Nedjma z"l
(Grandmother of Mrs. Esther Sitbon)

Weekly Inspiration

Teshuba Thoughts

(Rabbi Eli Mansour)

We read in Parashat Pinhas of the census taken of Beneh Yisrael at the end of their forty-year sojourn in the wilderness. The Torah lists the families of the various tribes, and in listing the families of Reuben, the Torah explains that two families – those of the brothers Dan and Abiram – were not counted, because they perished after joining Korah's revolt against Moshe Rabbenu. In this context, the Torah mentions that "U'bneh Korah Lo Metu" – Korah's sons did not die together with their father and the other rebels.

Rashi, citing the Gemara (Megilla 14a), explains that Korah's sons initially participated in the uprising, but they then had thoughts of Teshuba (repentance), on account of which "Nitbaser Lahem Makom Gabo'ah Be'gehinom Ve'yashebu Sham" – "An elevated place in Gehinam was set apart for them, and they remained there."

Rashi's concluding remarks – "and they remained there" – suggest that Korah's sons stayed in that "elevated place in Gehinam" for all time, and this is, indeed, the view taken by several later commentators. This is also the implication of the Midrash cited by Tosafot in Masechet Kidushin (31b). The conventional understanding, however, is that Korah's sons remained in the underworld for a period of time and were ultimately rescued, whereupon they rejoined Beneh Yisrael. (This is perhaps evidenced by the fact that Korah's sons had descendants who sang in the Bet Ha'mikdash.)

We Regardless, the Lubavitcher Rebbe (Rav Menachem Mendel Schneerson, 1902-1994) draws our attention to an important – but often overlooked – word in this passage in Rashi's commentary. Rashi did not say simply that Korah's sons participated in their father's uprising against Moshe. Rather, he writes that Korah's sons were part of this undertaking "Tehila" – right at the outset. They were among the initiators. They didn't just "go along" with the idea – they were the ones who conceived it!

The Rebbe further notes Rashi's comment that during the revolt, "Hirharu Teshuba Be'libam" – Korah's sons had thoughts of repentance in their hearts. It seems clear from Rashi's formulation that Korah's sons did not repent entirely – they merely entertained thoughts of Teshuba. And yet, despite the fact that they were the instigators of this evil uprising, even their thoughts of Teshuba sufficed to save them from death.

The Rebbe added that this shows us the great power of even incomplete repentance, and of even "Hirhureh Teshuba" – genuine thoughts and feelings of repentance. Even when a Jew does not change his behavior fully the way he should, but he merely thinks and reflects on how he needs to improve – these thoughts are precious and beloved by G-d.

The Rebbe explained on this basis why, at one of the holiest moments of the year, as we prepare to sound the Shofar on Rosh Hashanah, we read the 47th chapter of Tehillim, which was composed by Korah's sons – "La'menase'ah Li'bneh Korah Mizmor." Unlike Yom Kippur, Rosh Hashanah is not a time for confessing and begging G-d for forgiveness. However, during the sounding of the Shofar, we

are to think "Hirhureh Teshuba," thoughts of repentance. This is a time to think seriously and somberly about our mistakes and shortcomings during the previous year, and how we wish to improve during the coming year. We therefore recite this chapter composed by Korah's sons – who devised a wicked plot to challenge Moshe Rabbenu, and yet were spared punishment because of their "Hirhureh Teshuba." We are reminded of the great power of Teshuba thoughts, of the value of our genuine feelings of regret and desire to improve.

Back in Parashat Korah, we read that when the ground opened to devour the leaders of the revolt and their families, the rest of the nation "Nasu Le'kolam" (16:34) – literally, "ran to their voices." This seems to mean that the people ran toward the opening in the ground where the rebels were screaming in horror, which would be very difficult to understand. Rashi avoids this problem by interpreting these words to mean that the people ran "on account of their voices," because of the shrieks that they heard. In light of what we have seen, however, there might be another understanding. After Korah's sons were saved, Beneh Yisrael ran to hear their voices, to hear them sing praise to Hashem, in order to receive inspiration from them. Korah's sons became a powerful source of motivation for all Beneh Yisrael – and for us – by showing the value of even incomplete Teshuba, how every step forward is significant and cherished by the Almighty. Indeed, Rav Moshe Wolfson (1925-2024) noted that the letters that spell the word "Le'kolam" (Lamed, Kof, Lamed, Mem) are the first letters of the words "La'menase'ah Li'bneh Korah Mizmor." Beneh Yisrael rushed

to hear the beautiful praises sung by Korah's sons to be inspired and driven to work toward improvement, one small step at a time.

The Rebbe cited in this context the Rambam's famous comment that "En Beneh Yisrael Nig'alim Ela Bi'Tshuba" – the redemption depends upon the Jewish People's repentance (Hilchot Teshuba 7:5). Many people wondered how this will happen. When we look at our nation today, how the majority of Jews are so distant from observance, and how even generally observant Jews face so many religious challenges which they frequently fail to withstand, how can we ever be deserving of redemption?

Korah's sons provide us with the answer. They show us that even incomplete Teshuba is valuable, as long as it is sincere. Every genuine thought, feeling and action in the direction of Teshuba, every time a Jew reflects on his inadequacies and regrets his deficiencies, he has achieved something precious. Every small step toward repentance will, hopefully, lead to another, such that we can, indeed, become worthy of our final redemption, speedily and in our time, Amen.

Strength, Courage, and Pride

(Rabbi Joey Haber)

Parashat Pinhas continues the story that we began reading at the end of the previous *parashah*, Parashat Balak. After Bilam was unsuccessful in his attempt to place a curse upon *Beneh Yisrael*, he suggested to the king of Moav a different tactic for destroying them – to send the women of Moav and Midyan to lure *Beneh Yisrael* to immorality and idol-worship. Tragically, the

plan worked. Hashem delivered a plague that killed 24,000 men among *Bene Yisrael* who sinned with the women of Moav and Midyan. The plague stopped only when Pinhas – the grandson of Aharon Ha'kohen – stood up and killed two public violators, a man from *Beneh Yisrael* and a woman from Midyan.

At the beginning of our *parashah*, the Torah names these two people whom Pinhas killed – Zimri, a leader of the tribe of the Shimon; and Kozbi, the daughter of a leader of Midyan.

When naming the man who was killed, the Torah says: וּשְׁם אִישׁ יִשְׂרָאֵל הַמוֹכֵה אֶת הַמְדִּינִית – "And the name of the slain man from *Yisrael*, who was slain together with the Midyanite..." (25:14).

The *Keli Yakar* points out that the Torah here twice mentions that Zimri was killed: אִישׁ יִשְׂרָאֵל הַמוֹכֵה אֶת הַמְדִּינִית. This seems unnecessarily repetitive, as though Zimri was killed twice.

The explanation might be that Zimri was already "dead" even before Pinhas killed him – because, despite his position of leadership, he went along with the crowd, he followed the tide. Rather than muster the strength to oppose the scandalous behavior – like Pinhas did – Zimri decided to go along with it, to participate, to be "one of the guys."

When a person lacks the courage to stand up for his values and principles, if he is just swept away by the current, he surrenders his individuality. He loses his "life" – his uniqueness, his purpose and his mission.

How did Pinhas muster this strength and courage? Where did he find the inner resolve and conviction to go against the tide?

The answer is found in the way the Torah introduces Pinhas:

פִּינְחָס בֶּן אֵלְעָזָר בֶּן אַהֲרֹן הַכֹּהֵן – "Pinhas, the son of Elazar, the son of Aharon Ha'kohen."

Rashi, at the beginning of our *parsha*, writes that the Torah here is emphasizing Pinhas' distinguished lineage. The people were questioning Pinhas' right to do such an act, since his maternal grandfather was an idol-worshipper. Hashem therefore emphasized that Pinhas was also the grandson of Aharon, the great *tzadik*.

Pinhas felt pride in his family background, in his belonging to a family of righteous people. The rest of the nation was acting one way – but he was too proud in who he was, in what his family stood for, to participate. This pride is what gave him the strength and the courage to resist the tide.

Parents need to ensure that their children take pride in their family's "brand," in what their family represents. In order to resist the social pressures that they will, undoubtedly, face, they need this sense of pride to anchor them in place, to help them set firm, inviolable boundaries, to know that there are things they don't do, places they don't go, and activities they don't get involved in. And parents engender this pride by making it clear what their "brand" is, what their family is about, what they stand for, and what values they hold dear.

Food for Thought

Hashem Fulfills Good Intentions

(Rabbi David Ashear)

Hashem treasures not only the good deeds that we do, but also the good that we genuinely want to do. Even if circumstances prevent a person from carrying out the acts of kindness he wishes to

perform, Hashem never forgets a sincere good intention.

Sometimes, in His infinite kindness, He arranges for those good intentions to be fulfilled years later—even after a person has already left this world.

Rav Yehuda Segal from Beit Shemesh related the following remarkable story about his mother.

She managed a clothing store in Yerushalayim for many years. Widowed at a young age, she ran the business with tremendous emunah, bitachon, and kindness. After she passed away, her children decided to close the store and donate all of the remaining clothing to families of seriously ill patients as a zechut for her neshamah. Each family was allowed to take six articles of clothing.

One day, a young mother with tired eyes came into the store and handed Rav Segal's sister a ticket stating that she was eligible to receive clothing for herself and her family. After choosing her six items, she asked if she could possibly take a seventh outfit for her elderly mother. Her request was gladly granted.

The young woman selected an outfit that matched her mother's taste and size and went straight to her apartment. As she handed it to her, she smiled and said jokingly, "Mommy, I brought you something from Mrs. Segal."

Those words awakened a memory that had long been forgotten.

Many years earlier, the elderly woman had purchased a beautiful Shabbos outfit from Mrs. Segal's store for 360 shekels. After wearing it once, she mistakenly washed it without following the instructions on the label. The outfit came out ruined. It had torn, the fabric had pilled,

and it was wrinkled beyond repair.

Upset, she returned to the store demanding either a refund or a replacement.

Mrs. Segal calmly showed her the washing instructions and explained that, according to the clearly posted store policy, they were not obligated to replace the garment because it had not been washed properly.

Then she said something extraordinary.

"If you truly feel that you deserve a refund, you may choose anything in the store worth 360 shekels."

The woman knew the damage had been her own fault. She realized that Mrs. Segal was under no obligation to replace the outfit. Although Mrs. Segal sincerely wanted her to leave feeling good, she felt uncomfortable accepting something she wasn't entitled to. She declined the generous offer and left.

Many years passed.

Now, after Mrs. Segal had already left this world, the elderly woman was holding a gift from that very same store.

She looked at her daughter and said with emotion, "You're really bringing me a gift from Mrs. Segal in Shamayim."

Then she looked at the price tag and couldn't believe her eyes—360 shekels.

Tears filled her eyes.

"Hashem arranged that I should finally receive the gift she wanted to give me all those years ago. This will certainly be an aliyah for her neshamah."

Mrs. Segal truly wanted her customer to leave happy. Although her offer was never accepted during her lifetime, Hashem did not allow that sincere desire to disappear. Years later, after she

had already returned her neshamah to Him, He orchestrated every detail so that her original wish would finally become a reality—down to the exact value of the gift.

How precious are our good intentions to Hashem. Every sincere desire to help another Jew is treasured by Him. Even if we are unable to complete the kindness ourselves, Hashem is not limited by time. If He so chooses, He can fulfill a person's good intentions even after he has left this world.

How to Get Children to Listen Without Yelling

(Adina Soclof, Ms. CCC, SLP @aish)

7 simple communication shifts that will actually get your kids to listen.

Few parenting frustrations are more common than feeling like your child simply isn't listening.

You ask your child to get dressed and nothing happens. You remind them to set the table and they ignore you. You tell them it's time to leave and they take out another toy.

Getting children to listen isn't impossible. Listening is a skill that can be taught and encouraged. Small changes in the way we communicate can make a big difference in how children respond.

Why Children Don't Listen

Before we can help children listen, it helps to understand what's getting in the way.

Sometimes children are distracted. Sometimes they are tired. Sometimes they are focused on something they enjoy and don't want to stop. Most of all, they simply don't like being told what to do. Nobody enjoys

being controlled or talked down to. Children are no different. That's why the more direct our commands, the more likely some children will resist.

Independent-minded children especially struggle with commands such as:

- "Brush your teeth."
- "Get dressed."
- "Clean your room."
- "Stop arguing."

1. How to Get Children to Listen: Give Information

One of my favorite parenting tools comes from the book *How to Talk So Kids Will Listen and Listen So Kids Will Talk*.

Instead of giving commands, try giving information.

For example:

Instead of: "Move your bike right now."

Try: "Your bike is in the driveway."

Instead of: "Go feed the dog."
Try: "The dog is waiting by the door."

Giving information allows children to think for themselves and solve the problem independently.

2. Use Fewer Words

Parents often explain, remind, lecture, and then explain some more. But children stop listening after the first few sentences.

Instead of saying: "We've talked about this before. You're going to be late. Your teacher is waiting. We have to leave right now."
Try: "Shoes."

Simple messages are often more effective than long speeches.

3. Connect Before You Correct

If your child is deeply involved in an activity, calling instructions across the room probably won't work.

Before giving directions, move closer, get eye contact and use your child's name. Touch their shoulder if appropriate.

Children are more likely to listen when they feel we have entered their world before asking them to leave it.

4. Offer Choices When Appropriate

Children are more cooperative when they have some control.

Instead of: "Put on your pants."
Try: "Would you like to wear your jeans or your khakis?"

Instead of: "Get in the car."
Try: "Would you like to buckle yourself or would you like me to help you?"

Choices reduce power struggles while still allowing parents to maintain healthy boundaries.

5. Catch Your Child Listening

Parents sometimes say to their kids, "You never listen. Why don't you ever do what I ask?"

Since children often begin to see themselves the way we describe them, this reinforces their inability to listen.

Instead, try praising your child by specifically noticing when they did listen:

Say things like:

"You got into the car when I asked you. That is good listening."

"You came the first time I called. You know how to listen!"
"I asked you to put your shoes away, and you did it right away. Your ears are getting stronger."

6. Set Clear Expectations

Children need to know what is expected of them.

You might say: "When I call you for dinner, I expect you to come to the table."

Or: "When it's time to leave the playground, I expect you to walk with me to the car."

Clear expectations help children understand the family rules and reduce confusion.

7. Stay Calm When Children Don't Listen

When children ignore us, it's easy to become frustrated and we yell. Kids then become to expect it. Unfortunately, it teaches children that Mom or Dad will repeat the request several times before they really mean it.

Instead, calmly repeat your expectation and follow through.

The calmer we remain, the more authority we communicate.

Kidz Corner

Inspiration From Our Fingers!

I Can't?

Many times when things are hard, we excuse ourselves by saying "I can't!" We need to be honest and think how many times is this really true or perhaps we say these words more often than we should. Things may be difficult, situations may be challenging, but to just give up and declaring "I can't!" is not always the real truth.

The Design Of The Index Finger

We see this from our fingers! Yes, from our fingers. Each one of our fingers are designed in a specific manner, shape and size and are there for a certain purpose. The *Gemora* in *Kesubos* (:ה דף) tells us that the "index finger" (the one closest to the thumb) is rounded at the top in order to be able to block our ears from hearing bad things. Some

people think it is only *ossur* to **speak** bad, and they don't realise that even to **hear** bad things, *loshon horo nivul peh* etc is very *chomur* (stringent) as the *Gem-ora* shares with us.

So let us make a *cheshbon*, *Hashem* designed and created billions of people with a certain style finger, that in case someone is once in a situation where he will not be able to leave, and the people around him are speaking what shouldn't be spoken about, he will be able to block his ears! This means that we will never be able to turn around and say the two dreaded words "I can't!" since you have available literally "on your hands" a tool, called the index finger, which has a built-in ear blockage system! **This should inspire us to realise that when we are presented with a *nisayon*, when Hashem tests us with something, he also provides us with the ability to be able to over-come it.**

Ozni - Etzboin

The *Shela Hakodosh* explains with this a *Rashi* in this week's *Sedra* (פרק כ"ו פסוק ט"ז). Some families mentioned in this week's *sedra* appear with a different name than when they are mentioned previously in the *Torah*. *Rashi* tells us that the family "*Ho'ozni*" is the same family as "*Etzboin*". The *Shela Hakodosh* says that these two names *Ho'ozni* & *Etzboin* are similar, since the "*Etzba*", meaning the finger, is designed to block "*Ozni*" my ear.

Story With the Toildos Yakov Yosef and the Baal Shem Tov

Before the *Toildos Yakov Yosef* became a *Chosid* of the *Hayliger Baal Shem Tov*, he was having a conversation with him and the *Baal Shem Tov* told him that every single thing you hear or see is *Bashert*, to the extent that even if you walking in the street

and you over-hear a *Goy* saying something, it is *Bashert* that you should just be here at this specific time and this specific place to hear these words and it is message from *Hashem*. So, for example if you're walking in the street and you hear how a non-Jewish mother tells her son "John, hurry up!" this could be a message for you to hurry up too.

The *Toildos* was not willing to agree so easily that *Hashem* should be sending me a message through a *Goy* in such a manner, and he responded telling the *Baal Shem Tov* that he can't accept this. The *Baal Shem Tov* told him, "not you can't – you don't want to!"

Deep in thought, the *Toildos* left the home of the *Baal Shem Tov* and was thinking about what he had just heard when a non-Jewish peasant was passing with his wagon full of stuff which had just then tumbled over and things were sprawled all over the ground. The *Goy* called out to the *Toildos* to give him a hand and pick everything up. The *Toildos* was deep in thought and answered, "I Can't". The response of the *Goy* was chilling "Not you can't – you don't want to!" The exact same words he had just heard moments before from the *Baal Shem Tov*. He turned around and went back to the *Baal Shem Tov* and said "Yes, I accept, *Hashem* can send you messages even through a *Goy* in the street".

We too need to remember that many times **we can**, just it's hard. We excuse ourselves by saying "I can't". Yes, it may be difficult, yes, it may be challenging – but BSD we can and we will! Our fingers inspire us to realise that we have the tools readily available, quite literally "on the tip of our fingers" to be able to do *Rotzon Hashem*, the will of *Hashem*, no matter what! We should always be *zoiche* to

be empowered and realise our strength and live with the words "Yes, I can", overcome difficulties and inspire others to emulate us too – *Amen!*

Daily Halacha

Swimming During the Three Weeks

Is it permissible to swim in a pool or in the ocean during the Three Weeks, the period from Shiba Asar Be'Tammuz through Tisha B'Ab?

According to the practice of the Sepharadim, it is permissible to swim – both in a pool and in the ocean – during the Three Weeks, and even after Rosh Hodesh Ab. The prohibition against swimming begins only during the week of Tisha B'Ab, meaning, from after the Shabbat that immediately precedes Tisha B'Ab, until after Tisha B'Ab day. Just as bathing is forbidden during the week of Tisha B'Ab, swimming is similarly forbidden. This is the ruling of Hacham Ben Sion Abba Shaul (Israel, 1923-1998).

There are some authorities who forbid swimming already from Rosh Hodesh Ab. The practice in our community, however, appears to follow the lenient position, that allows swimming until the week of Tisha B'Ab.

Summary: It is permissible to swim during the Three Weeks, except during the week of Tisha B'Ab, meaning, from after the Shabbat that immediately precedes Tisha B'Ab, until after Tisha B'Ab day.

The Special Haftarot of the Three Weeks

Halacha requires reading special Haftarot on the three Shabbatot in between Shiba Asar Be'Tamuz and Tisha B'Ab, Haftarot that are called "Telata De'puranuta" – "the three of calamity." The first Haftara is taken from the beginning of Yirmiyahu (1:1-2:3), and for the second Haftara we read the subsequent prophecy of Yirmiyahu (2:4-28). On Shabbat Hazon, the Shabbat immediately preceding Tisha B'Ab, we read the first prophecy in the Book of Yeshayahu (1:1-27). All these prophecies foresee the destruction of the Bet Ha'mikdash and the Jewish people's exile that resulted from their betrayal of God.

On the seven Shabbatot that immediately follow Tisha B'Ab, we read seven special Haftarot of consolation, prophecies from Yeshayahu that foresee Israel's ultimate redemption. These Haftarot are known as the "Sheb D'nehamata" ("seven of consolation").

The Rishonim (Medieval Halachic authorities) debate the question of whether the special Haftara is read when Rosh Hodesh occurs on one of these Shabbatot. It occasionally happens that Rosh Hodesh Ab falls on the second Shabbat of the three weeks before Tisha B'Ab, and Rosh Hodesh Elul could fall on one of the Shabbatot during the seven weeks following Tisha B'Ab. Normally, when Rosh Hodesh falls on Shabbat we read a special Haftara for Shabbat Rosh Hodesh, the prophecy of "Ha'shamayim Kis'i" (Yeshayahu 66). The question thus arises as to which Haftara takes precedence when Rosh Hodesh falls

on Shabbat during the three weeks before Tisha B'Ab, or during the seven weeks after Tisha B'Ab. Tosefot (Talmudic commentaries by French and German Medieval scholars) in Masechet Pesachim maintain that in such a case the standard Haftara for Shabbat Rosh Hodesh is read. Maran (author of the Shulhan Aruch), however, in his Bet Yosef (Orah Haim 425), cites the ruling of Rabbi David Abudarham (Spain, 14th century) that the special Haftarot of destruction and consolation are always read on their designated Shabbatot, even on Rosh Hodesh. (Listen to audio recording for precise citation.)

This debate has yielded a difference of custom between the Ashkenazim and Sepharadim. Ashkenazim generally follow the ruling of the Rema (Rabbi Moshe Isserles, Poland, 1525-1572), who held that the Haftara for Shabbat Rosh Hodesh is read in this case. Sepharadim, however, follow the position of the Shulhan Aruch (Orah Haim 422:1), who ruled that when Rosh Hodesh Elul falls on Shabbat the Haftara of consolation is read instead of the Haftara for Shabbat Rosh Hodesh. Although he does not specifically address the other case, when Rosh Hodesh Ab falls on Shabbat, it stands to reason that regarding that situation, too, he follows the Abudarham's ruling, requiring that the Haftara for the three weeks be read. This is the ruling of Hacham Ovadia Yosef and of the work Nehar Misrayim. This is, indeed, the custom we follow.

One might, at first glance, wonder why we would not apply in this case the famous principle of "Tadir Ve'she'eno Tadir Tadir Kodem," which affords priority to the more frequent Misva. Since Rosh Hodesh occurs more

frequently than the Shabbatot before and after Tisha B'Ab, perhaps the special Haftara for Rosh Hodesh should supersede the Haftarot of destruction and consolation. The response to this argument is that the rule of "Tadir" does not take effect when the Sages specifically ordained performing a certain Misva at a certain time. Once Hazal enacted this provision to read special Haftarot on these Shabbatot, we read these Haftarot even if other factors would have dictated reading a different Haftara. Furthermore, the Maharil (Rabbi Yaakov Molin, Germany, 1365-1427) noted that the Haftara for the second of the three weeks actually contains a thinly-veiled reference to Rosh Hodesh Ab: "All who seek her are not weary; they find her in her month" (Yirmiyahu 2:24). This verse speaks of the enemies of Israel who defeated her in the month of Ab. Hence, this Haftara bears relevance not only for the three weeks, but also specifically to the day of Rosh Hodesh Ab.

In any event, each community should follow its practice in this regard.

Summary: Halacha requires reciting special Haftarot on the Shabbatot during the three weeks before Tisha B'Ab, and during the seven weeks after Tisha B'Ab. The common practice among Sepharadim is to read these Haftarot even in a case where Rosh Hodesh falls on Shabbat, whereas Ashkenazim generally afford preference to the special Haftara for Shabbat Rosh Hodesh in such a case.

Le Nom divin gravé en tout Juif

(Extrait du livre: Dans La salle du Tresor)

« Faites le relevé de la communauté entière des enfants d'Israël, depuis l'âge de vingt ans et au-delà, par familles paternelles ; de tous ceux qui sont aptes au service en Israël. » (Bamidbar 26, 1-2)

Après la faute de Zimri avec Kozbi, qui avait entraîné un terrible fléau parmi le peuple juif, dont des milliers de membres étaient tombés, le Saint béni soit-Il ordonna à Moché et Eléazar de faire un recensement. Rachi compare ceci à un berger dont le troupeau a été attaqué par des loups, lesquels ont tué plusieurs têtes de bétail, et qui veut maintenant dénombrer les survivants. L'Eternel est, pour ainsi dire, notre berger, d'où Son souci pour nous et Sa volonté de savoir combien d'entre Ses enfants ont survécu à l'épidémie.

Si l'on se penche de près sur les versets évoquant ce dénombrement, on sera d'emblée frappé par un choix singulier de l'écriture sainte : le nom de chaque famille est précédé par un Hé et se termine par un Youd. Par exemple, pour citer les premières, il est écrit « Hénok, d'où la famille des Hénokites (ha'hannokhi) ; de Pallou, la famille des Pallouïtes (hapaloui) » (Bamidbar 26, 5). Rachi nous éclaire sur le sens de ces mystérieuses dénominations : « Les autres peuples se moquaient d'eux en disant : "Comment peuvent-ils fixer leurs lignées familiales selon leurs tribus ? S'imaginent-ils que les Egyptiens n'ont pas séduit leurs mères ? S'ils ont été leurs

maîtres, à plus forte raison l'ont-ils été de leurs femmes !" Voilà pourquoi le Saint béni soit-Il a associé Son Nom aux leurs, par les lettres Hé au début et Youd à la fin, comme pour porter témoignage qu'ils sont bien les fils de leurs pères. » La présence du Nom divin Ya (Youd-Hé) dans les noms des familles juives prouve qu'ils ne s'unirent qu'entre eux et mirent au monde des enfants dans la sainteté. De même, le Youd du mot ich (homme) et le Hé du mot icha (femme) forment, ensemble, le Nom Ya, manifestation de la Présence divine résidant au sein du couple (Sota 17a).

Par conséquent, l'ajout des lettres Hé et Youd aux noms des familles des tribus constitue une attestation de leur origine pure. Quoi de plus miraculeux que l'incapacité des Egyptiens, qui parvinrent à asservir physiquement les enfants d'Israël, de dominer leurs femmes et de s'unir à elles ! Cet incroyable fait l'est encore davantage si l'on tient compte de la ruse employée par leurs oppresseurs et, à leur tête, Pharaon : ils s'adressaient à eux bepé ra'h, avec un langage doux, pour, petit à petit, les astreindre à des travaux forcés, bepare'h. Or, les femmes aiment justement les paroles douces, tout comme les cadeaux, or, argent et bijoux. Et pourtant, elles ne se laissèrent pas séduire par cet appât et restèrent fidèles à leurs époux.

La Torah souligne la seule exception à cette règle, à travers le personnage de Chlomith, fille de Dibri, abusée par un Egyptien. Néanmoins, nos Sages précisent la raison de cet accident : cette femme avait l'habitude de saluer et de parler à tout le monde, conduite n'étant bien sûr pas en accord avec les règles de pudeur.

Dans les Téhilim (121, 5), nous pouvons lire : « L'Eternel qui est

בס"ד
à ta droite comme ton ombre tutélaire. » Quand donc les enfants d'Israël méritent-ils que l'Eternel soit leur ombre ? Lorsque l'union, la solidarité et le respect d'autrui règnent parmi eux. L'ombre divine, qui accompagne à tout instant l'homme, étincelle divine supérieure, n'est pas concrètement visible, de même que l'ombre résultant de l'interception de la lumière du soleil par un corps opaque correspond à une zone sombre.

Mais, dès que D.ieu retire Son ombre de l'homme, celui-ci perd son étincelle de vie et meurt. Car, privé de l'ombre divine, l'homme n'est pas en mesure de se maintenir. En outre, tout comme cette ombre quitte l'homme à sa mort, les péchés qu'il commet de son vivant suscitent le départ de cette ombre.

L'ombre du Saint béni soit-Il, se trouvant en l'homme tant qu'il est en vie, n'est pas perceptible, car « nul homme ne peut Me voir et vivre » (Chémot 33, 20). L'être humain est incapable de contempler la Présence divine. Lorsqu'il tourne le dos à la Torah et s'éloigne de l'Eternel, il perd cette aura que lui confère le Nom divin et qui exprime la gloire du Très-Haut et la solidarité du peuple juif. Dès lors, il perd son statut d'élite de la Création, tout comme son titre d'adam, devenant un « homme dépourvu de sens (...), un sot » (Téhilim 92, 7). C'est au sujet d'un individu de ce genre que les nations du monde pourront remettre en question la pureté de la lignée, prétendant que sa mère a été abusée, par exemple, par un Egyptien. Même si de tels propos sont complètement faux, il ne parviendra pas à le prouver et à dissiper ces rumeurs.

Notons, à cet égard, qu'au sujet de Zimri, la Torah mentionne d'abord son nom, puis seulement ensuite le fait qu'il était prince de tribu (cf. Bamidbar 25, 14). Ceci

est porteur d'une édifiante leçon : la grandeur d'un homme se mesure, avant tout, à l'aune de sa personnalité, de la conduite qu'il adopte face à son Créateur. Bien plus que son titre, c'est son comportement qui sera déterminant. Gardera-t-il le profil bas face à D.ieu et au peuple, en dépit de ses nobles fonctions ?

Reflexion Semanal

La conexión entre Kozbí, Izebel y la piadosa esposa de Rabí Akiva

(Por Rabbi Yonathan Gefen)

La porción de la Torá de esta semana relata los trágicos eventos ocurridos al final de la porción de la semana pasada, incluyendo el terrible pecado de Baal Peor que culminó en el despreciable acto de inmoralidad entre Zimrí, el príncipe de la tribu de Shimón, y Kozbí, la princesa midianita.

A simple vista, Kozbí parece ser nada más que una persona inmoral que odiaba al pueblo judío. Sin embargo, como suele ocurrir con los personajes reprobables en la Torá, un análisis más profundo revela que incluso Kozbí tenía ciertas cualidades redentoras y deseos positivos. La clave para entender esto se encuentra en las enseñanzas del gran cabalista, el Ramá MiPano, en su obra sobre los *guilgulim* (reencarnaciones), *Guilgulei Neshamot*.

El Ramá MiPano escribe que Kozbí regresó en una encarnación posterior como la malvada Reina Izebel, esposa del Rey Ajav.(1) Aún más sorprendente es que volvió en otra reencarnación como la esposa del general romano Turno Rufo, quien más tarde se convirtió al judaísmo y

se casó con Rabí Akiva.(2) ¿Cuál puede ser la conexión entre Kozbí, Jezabel y la piadosa esposa de Rabí Akiva?

Izebel es, sin duda, uno de los personajes más nefastos de todo el Tanaj. Ella llevó a su esposo, el Rey Ajav, a la idolatría, persiguió a los profetas, en particular al profeta Eliahu (Elías), y alentó a su marido a asesinar a un hombre inocente, Navot HaKarmelí. Sin embargo, los Sabios encuentran palabras de elogio incluso para esta mujer despreciable. El Midrash(3) nos dice:

"Su casa estaba junto al mercado. Siempre que una novia y un novio pasaban por allí, ella salía de su casa, aplaudía, cantaba en su honor y los acompañaba algunos pasos... Por lo tanto, [aunque Eliahu de bendita memoria profetizó: 'Los perros devorarán a Izebel'],(4) los perros no tuvieron poder sobre los miembros de su cuerpo que habían realizado actos de bondad. Así está escrito: 'Fueron a enterrarla, pero no encontraron más que el cráneo, los pies y las palmas de sus manos'".(5)

Surge la pregunta: ¿por qué se destacó en la bondad específica de brindar alegría a los novios?(6) Para responder esto, primero es necesario señalar, como hemos mencionado, que incluso los personajes más negativos del Tanaj no son simplemente "villanos", sino que a menudo tienen intenciones profundas que impulsan sus acciones erradas. Parece que Izebel tenía un deseo profundo de unirse al pueblo judío y casarse con un hombre judío. Esto puede ayudarnos a entender por qué algunos de los únicos actos buenos que realizó Izebel estaban relacionados con dar alegría a una pareja el día de su boda. Tal vez esto se debía al anhelo arraigado en su alma de casarse con un hombre judío y unirse al pueblo de Israel.

Por eso ella se relacionaba con la alegría de un matrimonio judío genuino y celebraba las bodas. Desafortunadamente, eligió el camino equivocado para hacerlo y, en consecuencia, fue severamente castigada y tuvo que volver en otra reencarnación.

Lo mismo puede decirse de Kozbí: se puede sugerir que ella también tenía un impulso profundo de unirse al pueblo judío, lo que la llevó a desear unirse a Zimrí. Obviamente, se equivocó en la forma de hacerlo, actuando de manera prohibida, y debido a su pecado y al daño que causó, tuvo que regresar en otra *guilgul*, reencarnación.

La rectificación final de Kozbí e Izebel se produjo en otra mujer no judía: la esposa de Turno Rufo, quien tenía el mismo anhelo profundo de unirse al pueblo judío. Sin embargo, esta vez lo hizo de la manera correcta, convirtiéndose debidamente con la intención de cumplir la Torá y unirse a un hombre judío de forma permitida, a través del matrimonio. De este modo, ella cumplió los deseos de sus reencarnaciones anteriores, pero de la manera correcta.

De más está decir que las reencarnaciones son algo que está más allá de la mayoría de nosotros y no tenemos forma de saber nuestro estado en este respecto. Sin embargo, los ejemplos de Kozbí, Izebel y la esposa de Rabí Akiva enseñan que el área en la que una persona siente un impulso fuerte probablemente sea el área en la que puede cumplir su propósito en la vida. Y también sirven como advertencia para asegurarnos de que cumplimos ese impulso de la forma correcta, en consonancia con la Torá. Que todos tengamos el mérito de cumplir el propósito de nuestras vidas.

Nahalot

Nahala of Rav Moshe Cordovero (Remak) the 23rd of Tamuz

Rav Moshe Cordovero (Remak) (1522-1570). The Remak was the son of Rav Yaakov, one of the exiles from Cardova, Spain. He studied under the great kabbalists Rav Shlomo HaLevi Alkabetz (who would become his brother-in-law) and Rav Yosef Karo. Rav Chaim Vital was among his greatest talmidim. He was the author of Tomer Devora and Pardes Rimonim. In the latter book, he systematized all kabbalistic knowledge that had been revealed until then. In his sefer, Ohr Ne'erav, he explains the necessity of studying Kabbalah but also criticizes those who study this subject without prior Torah knowledge, pointing out that one must first study Torah, Mishnah, and Gemara before studying Kabbalah. He also wrote a comprehensive commentary on the Zohar entitled Ohr Yakar, but it was not published for 400 years. Publication of this multi-volume work was finally begun in 1962 and completed in 1989. Although he served as Rosh Yeshiva and as a Dayan, his fame rests on his contribution to Kabbalistic literature and thought.

Nahala of Rabbi Elazar Ab- uhatzeira

זצ"ל the 25th of Tamuz

Rabbi Elazar Abuhatzeira also known as Baba Elazar (9 August 1948 – 28 July 2011) was an Orthodox Sefardi rabbi and kabbalist in Israel.

biography

He was born in Rissani, Morocco to Rabbi Meir (the "Baba Meir") and Simcha Abuhatzeira, was the grandson of the Baba Sali, Rabbi Yisrael Abuhatzeira, and the brother of Rabbi David Chai Abuhatzeira of Nahariya.

. At a young age, he was orphaned by his mother. Studied at "Tomchi Temimim" Yeshiva in Casablanca for about a year. In Adar 1966, he immigrated to Israel with his father, and the family settled in Ashdod

After his aliyah to Israel in 1966 and studied at the Porat Yosef Yeshiva with Rabbi Avraham Hafuta, who was an associate of his grandfather Baba Sally, . He later moved to Beersheba where he ran a yeshiva. Besides his reputation as a leading kabbalist, Abuhatzeira was known for his work and influence with business and political leaders and had a following as a spiritual leader. In 2011 he had estimated assets of \$80 million.

בס"ד

Abuhatzeira was known for wearing a cloak whose long hood covered most of his face, reportedly to shield him from glancing at immodestly dressed women. He had a tunnel dug between his home and his yeshiva where he received people.

Many came to receive his advice or blessing, including Ashkenazis and Sephardim, commoners, and politicians. His followers contributed to the establishment of his court generously, and over the years he amassed a large fortune. In 2011, TheMarker estimated his fortune at about \$ 80 million. He owned a large kollel of avrechim in Be'er Sheva, and a tavern, according to his followers, behaved personally with asceticism.

In 2003, following an investigative article conducted by the Haaretz newspaper, Rabbi Abuhatzira was sued by the Tax Authority to transfer NIS 100 million to the state treasury, as a tax on donations he received from his followers. As part of a compromise, it was agreed that he would donate NIS 20 million to voluntary institutions, as a substitute for the tax required to be paid.

Rabbi Abuhatzira was married to Deborah and a father of seven.

May the merit of Rabbi Elazar Abuhatzeira protect us all. Amen

PROGRAMS

WEEKLY PROGRAMS & ACTIVITIES

New
Schedule

KIDS HALACHA PROGRAM 5 Weeks Program

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

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

LEARN NOW WITH DAN COHEN!

FUN - ACTIVITIES - ICE CREAM - REWARDS

BET HAMIDRASH FRENCH פוררררר
Monday to Thursday 8:30pm
1hr d'etude 8:30pm - 9:30pm

RABBI YGAL OUAKNIN

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

Monday

Mesilat Yeshtarim
Mondays
HECHAL SHALOM WOMEN'S CIRCLE

Mondays: 9:00-10:30 AM
Rustiko 9476 Harding Ave, Surfside, FL
Breakfast Available
Speaker: Esther Anton
Sponsorships Available!

Tuesday

Revolutionize YOUR TORAH LEARNING!

Learn and remember the p'sukim to save the most common Pasukot that arise daily.

Transform your Shabbat table with weekly take home (Bib) and comics.

Understand the ethical & philosophical background of the halachot.

RECEIVE SEMICHAS CHAVER CERTIFICATE

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

SCP
SEMICHAS CHAVER PROGRAM



HECHAL SHALOM

Shabbat

HECHAL SHALOM
Starting This Week

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

IT'S ALL IN YOUR MIND 2

At the Home of Rabbi Elmaleh
400 93rd St, Surfside

Shabbat, July 4th
7:30 PM

Shabbat

You're Invited!

BANOT of Hechal Shalom
Shabbat Afternoon Girls Program

Drop off your girls for a fun and meaningful Shabbat experience!

Drop Off: 5:15 PM | Pick Up: 6:15 PM

Hechal Shalom
310 95th Street
Surfside Pickup & Drop-Off Available

IMPORTANT

Girls must be picked up at 6:15 PM. For safety reasons, no girl can remain in the shul unattended after the program ends.

All activities provided by the Synagogue. All girls welcome!

Tuesday

LA FEMME JUIVE
Lumiere de son foyer

LES MARDIS A 9H15

MARIAGE
EDUCATION
DEVELOPPEMENT PERSONNEL