



כיד תבואה

RABBI DAVID ELMALEH

16th of Elul
Aug 29th 2026
CANDLE LIGHTING 7:25pm
Shabbat Ends at 8:25pm



THE SYMBOLISM OF TEFILLIN

BEING PRESENT

**THE CLEANSING POWER OF
SHABBAT PREPARATIONS**

SYNAGOGUE: 310 95TH STREET, SURFSIDE FL 33154

WEBSITE: HECHALSHALOM.ORG

EMAIL: HECHALSHALOMOROZIEL@GMAIL.COM

THIS WEEK BULLETIN HAS BEEN KINDLY SPONSORED LEILUY NISHMAT

מרים בת בילה ז"ל & שלמה בן יעקב ז"ל



Join The Daily Halachot!



General Hechal Shalom

SCHEDULE

בס"ד



זמני היום - חודש אלול / תשפ"ו Daily zmanim - August to September 2026

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Daylight saving time

August / September 2026		לילה לרביתו R' Tam's Nightfall		שקיעת החמה Sun set		חידלקת נרות Candle Lighting		פלג המנחה Plag Mincha		מנחה קטנה Mincha Ketana		מנחה גדולה Earliest Mincha		חצות Mid day		סוף זמן תפילה Latest Shacharis		סוף זמן קריאת שמע Latest Shema		הנץ החמה Sun rise		זמן ציצית ותפילין Earliest Talis		עלות השחר 72 דקות Dawn 72 Minutes		דף היומי Daf Yomi		אלול תשפ"ו	
		במסעות 16.1° שעות		במישור -		18 דקות		רבי"א ובעל התניא		רבי"א ובעל התניא		-		חצות יום וליילה		רבי"א ובעל התניא		מגן אברהם דק"ן שעות		מגן אברהם במסעות		10.2 מעלות שעות		במסעות 16.1° שעות		חולין			
14	Fri	9:09	9:10	8:33	7:56	7:38	6:35	5:13	1:58	1:24	11:14	10:09	9:33	9:32	6:54	6:09	5:41	5:40	קו	ששי									
15	Sha	9:09	9:09	8:32	7:56	[שופטים]	6:34	5:13	1:58	1:24	11:14	10:09	9:33	9:32	6:54	6:10	5:41	5:41	קז	שבת									
16	Sun	9:08	9:08	8:31	7:55		6:33	5:12	1:58	1:24	11:14	10:09	9:33	9:33	6:54	6:11	5:41	5:41	קח	ראשון									
17	Mon	9:07	9:07	8:31	7:54		6:33	5:11	1:57	1:24	11:14	10:09	9:33	9:33	6:55	6:11	5:42	5:42	קט	שני									
18	Tue	9:06	9:06	8:30	7:53		6:32	5:11	1:57	1:24	11:14	10:09	9:33	9:33	6:55	6:12	5:42	5:42	קי	שלישי									
19	Wed	9:05	9:05	8:29	7:52		6:31	5:10	1:57	1:23	11:14	10:09	9:33	9:33	6:56	6:12	5:43	5:43	קיא	רביעי									
20	Thu	9:04	9:04	8:28	7:51		6:30	5:09	1:56	1:23	11:14	10:09	9:33	9:33	6:56	6:13	5:43	5:44	קיב	חמישי									
21	Fri	9:03	9:02	8:27	7:50	7:32	6:29	5:09	1:56	1:23	11:14	10:09	9:33	9:34	6:57	6:13	5:44	5:44	קיד	ששי									
22	Sha	9:02	9:01	8:26	7:49	[כיתצא]	6:29	5:08	1:56	1:23	11:14	10:09	9:33	9:34	6:57	6:14	5:44	5:45	קיד	שבת									
23	Sun	9:01	9:00	8:25	7:48		6:28	5:07	1:56	1:22	11:14	10:09	9:33	9:34	6:58	6:14	5:45	5:45	קטו	ראשון									
24	Mon	9:00	8:59	8:24	7:47		6:27	5:07	1:55	1:22	11:14	10:10	9:34	9:34	6:58	6:15	5:45	5:46	קטז	שני									
25	Tue	8:59	8:58	8:22	7:46		6:26	5:06	1:55	1:22	11:14	10:10	9:34	9:34	6:58	6:15	5:45	5:47	קיו	שלישי									
26	Wed	8:58	8:57	8:21	7:45		6:25	5:05	1:55	1:22	11:14	10:10	9:34	9:34	6:59	6:16	5:46	5:47	קיז	רביעי									
27	Thu	8:57	8:56	8:20	7:44		6:25	5:05	1:54	1:21	11:14	10:10	9:34	9:34	6:59	6:16	5:46	5:48	קיא	חמישי									
28	Fri	8:56	8:55	8:19	7:43	7:25	6:24	5:04	1:54	1:21	11:14	10:10	9:34	9:35	7:00	6:17	5:47	5:48	קכ	ששי									
29	Sha	8:55	8:53	8:18	7:42	[כיתבוא]	6:23	5:03	1:53	1:21	11:13	10:10	9:34	9:35	7:00	6:17	5:47	5:49	קכא	שבת									
30	Sun	8:54	8:52	8:17	7:41		6:22	5:03	1:53	1:20	11:13	10:10	9:34	9:35	7:00	6:18	5:47	5:49	קכב	ראשון									
31	Mon	8:53	8:51	8:16	7:40		6:21	5:02	1:53	1:20	11:13	10:10	9:34	9:35	7:01	6:18	5:48	5:50	קכג	שני									
1	Tue	8:52	8:50	8:15	7:39		6:20	5:01	1:52	1:20	11:13	10:10	9:34	9:35	7:01	6:19	5:48	5:50	קכד	שלישי									
2	Wed	8:51	8:49	8:14	7:38		6:19	5:00	1:52	1:19	11:13	10:10	9:34	9:35	7:02	6:19	5:49	5:51	קכה	רביעי									
3	Thu	8:50	8:48	8:13	7:37		6:18	5:00	1:52	1:19	11:13	10:10	9:34	9:35	7:02	6:20	5:49	5:51	קכו	חמישי									
4	Fri	8:49	8:46	8:12	7:36	7:18	6:17	4:59	1:51	1:19	11:13	10:10	9:34	9:35	7:03	6:20	5:50	5:52	קכז	ששי									
5	Sha	8:48	8:45	8:11	7:35	[נבכים-וילך]	6:17	4:58	1:51	1:18	11:13	10:10	9:34	9:35	7:03	6:21	5:50	5:52	קכח	שבת									
6	Sun	8:47	8:44	8:09	7:34		6:16	4:57	1:50	1:18	11:13	10:10	9:34	9:35	7:03	6:21	5:50	5:53	קכט	ראשון									
7	Mon	8:46	8:43	8:08	7:33		6:15	4:57	1:50	1:18	11:13	10:10	9:34	9:36	7:04	6:21	5:51	5:53	קל	שני									
8	Tue	8:45	8:42	8:07	7:32		6:14	4:56	1:50	1:17	11:13	10:10	9:34	9:36	7:04	6:22	5:51	5:54	קלא	שלישי									
9	Wed	8:44	8:41	8:06	7:31		6:13	4:55	1:49	1:17	11:13	10:10	9:34	9:36	7:05	6:22	5:52	5:54	קלב	רביעי									
10	Thu	8:43	8:39	8:05	7:30		6:12	4:54	1:49	1:17	11:12	10:10	9:34	9:36	7:05	6:23	5:52	5:55	קלג	חמישי									
11	Fri	8:41	8:38	8:04	7:28	7:10	6:11	4:53	1:48	1:16	11:12	10:10	9:34	9:36	7:05	6:23	5:52	5:55	קלד	ששי									

Friday (Sep 11) 8:59 PM + 1 חלק מול חודש תשרי: It's that time of year again! Get the new year's calendar > <http://cal.myzmanim.com>

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Shabbat Schedule

Shir Hashirim 6:50pm
Minha 7:05pm
 Followed by Kabbalat Shabbat & Arvit
Candle Lighting: 7:25pm
 Shaharit Netz Minyan 6:00am
Shaharit: 8:45am
Kids Program (6-9) 10am
NEW! Kids Kiddush. 11am
 Zeman Keriat Shema 9:35/10:10am
New Girls Program: 5:00pm
Boys Program: 6:00pm
Shiur: 6:00pm
Minha: 7:00pm
 Followed by Seudat Shlishit & Arvit
Shabbat Ends: 8:25pm
 Rabbenu Tam 8:55pm

Mazal Tov:

We would like to wish a Hearty Mazal Tov to our Dear Dr. & Mrs. Ari Benmergui on the engagement of Their Dear Son Moshe to Tali Dines from Chile
 They should be Zoche to build a Bayit Neeman Beyisrael Amen! Mazal Tov to the Families!

Announcement:

As we approach the Yamim Noraim, we kindly encourage those who have outstanding pledges to consider settling their balance. Your support makes a meaningful difference and is deeply appreciated by the Kehila.

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

Selihot. 5:30am/7:45am
 Shaharit 6:20am
 Shaharit #2 Hodu 8:30am
 Minha & Arvit 6:10pm

Monday To Thursday

Selihot Netz 5:30am
 Shaharit 6:20am
 2nd Selihot: 7:30am
 2nd Selihot Mon & Thu 7:45am
 Beki'im Bahalacha 7:20am
 Kinyan Masechta 7:45am
 Daf Yomi 8:00am
 Shaharit #2 Hodu 8:00am
 Hok LeYisrael 8:50am
 Minha & Arvit 6:10pm
 Shiurim 7:00pm
 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. Jake Bengio**,
for generously donating the **Rent** of

Elul 5786

In Honor of their Children, Parents and Grandparents.

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, **Mr. & Mrs. Laurent Chemla**, for generously
donating the **Torah Learning** of

Elul 5786

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

We would like to wholeheartedly thank our dear
friends, **Mr. & Mrs. David Shoshan**, for generously
donating the **Torah Learning** of

Elul 5786

LEILUY NISHMAT

**Shimon Ben Mesaouda z"l, Yossef Ben Esther z"l,
Dina Bat Fortune z"l**

*In Honor of Their Great and Amazing Parents, and for
the Hatzlaha of Anaelle, Naomie and Eliel &
Gabriel Yossef*

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



HECHAL SHALOM

— A COMMUNITY. A FAMILY. A HOME. —

YAMIM NORAIM

— 5787 / 2026 —

CONNECT. REFLECT. TOGETHER.



ROSH HASHANA AT HECHAL SHALOM



YOM KIPPUR

AT THE
GRAND BEACH HOTEL
— SURFSIDE —



YOM KIPPUR WILL
BE HELD AT THE
GRAND BEACH HOTEL
SURFSIDE



**MEMBERSHIP
ONLY**

\$100 /MONTH!

- ✓ INCLUDES ALL BENEFITS
- ✓ INCLUDES YAMIM NORAIM SEATS
- ✓ YOUR HIGH HOLIDAYS ARE INCLUDED!
- ✓ INCLUDES YEARLY ERUV FEE

ALL FOR ONLY

\$100 /MONTH!

ONE LOW MONTHLY PRICE. ALL BENEFITS OF MEMBERSHIP INCLUDED!

NON MEMBER PRICING

ROSH HASHANA

EARLY BIRD
UNTIL AUGUST 28

\$120
/ SEAT

REGULAR
AFTER AUGUST 28

\$180
/ SEAT

YOM KIPPUR

EARLY BIRD
UNTIL AUGUST 28

\$260
/ SEAT

REGULAR
AFTER AUGUST 28

\$360
/ SEAT



EARLY BIRD UNTIL AUGUST 28



FOR THE 1ST TIME!

WE ARE HONORED TO WELCOME
RENOWNED HAZAN PAYTAN

SHIMON
Sibony

ENJOY AN MEANINGFUL
ROSH HASHANA &
YOM KIPPUR
WITH SHIMON SIBONY

LED BY OUR RABBI:

**RABBI
DAVID
ELMALEH**



**NEW! KIDS PROGRAM
FOR YOM KIPPUR**

- ✓ AGE-APPROPRIATE PROGRAMMING
- ✓ MEANINGFUL & ENGAGING ACTIVITIES
- ✓ SUPERVISED BY EXPERIENCED STAFF



COMFORTABLE
SEATING



WARM & FRIENDLY
ENVIRONMENT



INSPIRING
DRASHA

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SCAN HERE TO
RESERVE
YOUR SEATS



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TOGETHER, WE GROW.
TOGETHER, WE ELEVATE.



HECHAL SHALOM

A COMMUNITY. A FAMILY. A HOME.

MEMBERSHIP

More than a seat.

YOU BELONG.

ONE MEMBERSHIP. ONE PRICE. **ALL INCLUDED.**

ONLY
\$1200 /YEAR
 PER FAMILY
That's Only
\$100 /MONTH!



ONE MEMBERSHIP
COVERS THE
WHOLE FAMILY



A STRONGER
KEHILA.
A STRONGER
TOMORROW.



TORAH,
TEFILLAH,
INSPIRATION
& GROWTH



YOUR HOME
AWAY FROM
HOME



TOGETHER,
WE GROW.
TOGETHER,
WE ELEVATE.

MEMBERS ENJOY **ALL THIS & MORE!**

- ✓ INCLUDES YEARLY ERUV FEE
- ✓ **DISCOUNTED PRICING**
ON ALL EVENTS & ACTIVITIES
- ✓ HILOULOT & SPECIAL
COMMUNITY EVENTS
- ✓ HANUKAH CELEBRATION &
PURIM EXTRAVAGANZA
- ✓ SHABATONIM & INSPIRING
GUEST SPEAKERS

- ✓ YOUTH & KIDS PROGRAMS
Engaging, fun & educational
- ✓ WOMEN CIRCLE EVENTS
Inspiration, connection & friendship
- ✓ WEEKLY SHIURIM, CLASSES
& LEARNING PROGRAMS
- ✓ MEANINGFUL CONNECTIONS
& A SUPPORTIVE COMMUNITY

... AND MUCH MORE!



HILOULOT
& YIZKORIM



HANUKAH
CELEBRATION



PURIM
EXTRAVAGANZA



SHABATONIM
& RETREATS



KIDS & TEEN
ACTIVITIES



WOMEN CIRCLE
EVENTS



SPECIAL EVENTS
& MUCH MORE!



JOIN TODAY. MAKE AN IMPACT.

Be Part of Hechal Shalom.



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 HECHAL SHALOM - OR OZIEL



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info@hechalshalom.org



TOGETHER, WE GROW.
 TOGETHER, WE ELEVATE.

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 his dear brother Yosef Ben Rivka z"l.** Tihye Nishmato Tzerura Bitzror Hahayim Amen!
- **This Week's Breakfast** is available for sponsorship!

●  **This Week's Daf Yomi** has been kindly sponsored by **Mr. & Mrs. Richard Saka** in honor of **their new granddaughter, Mazal Tov!**

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 Abitbol)

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

● 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 Frecha Rina ● Mordechai Ben Miriam, ● Aviv Ben Luba Miriam ● Meir Ben Leah ● Yitzhak Ben Rahel ● Israel Ben Lea ● Isaac Ben Mesoda ● Haim Ben Marcell ● David Aaron Ben Rivkah ● Refael Haim Meir Ben Sima Chassa ● Liam Mimoun Ben Esther ● Yosef Zvi Ben Sara Yosef ● Mordechai Dov Ber Ben Hana ● Shlomo Ben Haya Rachel ● Refael Asher Ben Ita	● Simja Bat Esther, ● Rachel Bat Sarah, ● Nina Bat Rachel, ● Gitel Rina Bat Yael, ● Miriam Bat Sofy, ● Rahma Bat Simha ● Esther Bat Fortuna ● Malka Bat Dina ● Raizel Bat Miriam ● Leah Bat Rivka ● Sol Bat Perla ● Chana Bat Bilha ● Yael Bat Rut ● Adel Miriam Bat Mikhal Alia	● Dalia Bat Roza ● Nadia Bat Saida Gila ● Esther Bat Estrella ● Mazal Tov Bat Corina ● Peril Bat Sarah ● Hava Bat Dora ● Emma Bat Haïa ● Heleni Orna bat Hen Hana ● Ruth Bat Sarah ● 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 ● Eva Bat Yael Khayat ● Camouna Bat Fortuna ● Ruth Nehama Bat Sara ● Karine Messoda Bat Simha ● Denise Dina Bat Fortuna ● Lea Hana Devora Bat Mazaltov
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Happy Birthday in August

1st : Mrs. Natahlie Ohayon

• 2nd : David Bensabat

• 3rd : Mrs. Etti Perez

• 5th: Esmeralda Simha Chocron

Talia Halimi

• 6th : Dr. Jean Paul Courchia

• 7th : Mrs. Tania Bentolila

Michal Hadassah Benhayoun

• 10th : Reuven Halimi

• 12th : Mark Aquinin

Fred Sellam

• 13rd : Mrs. Lisa Aquinin

• 16th : Michael Guigui

• 18th : Mrs. Daniella Allouche

Mrs. Nathalie Ohayon

• 21st : Mrs. Simy Benmergui



Nahalot of Elul:

• 2nd: Mazal Tov Bat Rahel z"l

(Aunt of Mr. Jacky Benoudiz)

• 4th : Shabetai Maya Ben Dora z"l

(Father of Mr. Sammy Maya)

• 5th : Alegria Freha Amsili Bat Aisha z"l

(Mother of Mrs. Renee Levine)

Machluf Max Benouaich Ben Gracia z"l

(Father of Mrs. Arielle Albergel)

Shemuel Benoudiz Bar Yaakov z"l

(Father of Mr. Jack Benoudiz)

• 6th: Meir Mouyal z"l Bar Clara

(Father of Mr. Amram Mouyal)

Rajel Bat Moises z"l

(Grandmother of Dr. Mario Berkowitz)

Reuven Bar Yehia z"l

(Grandfather of Mr. Gaston Benzaquen)

• 7th: Dr Bert Lijtenstien Ben Rajel z"l

(Father of Mrs. Silvana Tamara Romano)

• 8th: Nathan Halevi Ben Mercada z"l

(Father of Mr. Yom Tov Eddy Levi)

Amram Ben Massouda z"l

(Father of Mr. Mordechai Sabban)

• 9th: Yitzchak Amara Ben Habib z"l

(Father of Mr. Meir Amara)

10th : Yossef Becker Ben Paula z"l

(Grandfather of Mr. Laurent Becker)

• 12th: Freha Bat Rahel z"l

(Aunt of Mr. Jacky Benoudiz)

• 13th: Flora Benhayoun Bat Rabuena z"l

(Mother of Mr. Daniel & Meir Benhayoun)

• 16th: Yosef Ben Rivka z"l

(Brother of Mr. Jacky Benoudiz)

• 20th: Yosef Azulay Bar Esther z"l

(Father of Mrs. Magali Shoshan)

• 21st: Estrella Bat Esther z"l

(Grandmother of Mr. Isaac Amram)

• 24th: Eliyahu Bar Messod z"l

(Father of Mrs. Miriam Benmergui)

• 25th: Pessia Unfasung Bat Bella z"l

(Aunt of Mr. Amichai Shoshan)

• 26th: Mahluf Tibi Ben Sasson z"l

(Father of Mrs. Mamou)

Weekly Inspiration

The Symbolism of Tefillin

(Rabbi Eli Mansour)

The Torah promises in Parashat Ki-Tabo (28:10), "All the nations of the earth will see that the Name of G-d is called upon you, and they will be afraid of you."

Targum Yonatan Ben Uziel explains that this refers to the Tefillin Shel Rosh, which we proudly wear upon our heads. The Torah promises that when the enemies of the Jewish People see the Tefillin on our heads, they will be gripped by fear and will no longer try to inflict harm on us.

How does this work? How will the sight of the Tefillin instill fear within our enemies?

The Kol Aryeh answers this question by developing the symbolic meaning of the Tefillin Shel Rosh.

The Tefillin Shel Rosh features a knot in the back, from which two straps extend along the front of a person's body – one to the right and one to the left. The right side is always associated with Hesed – G-d's kindness, whereas the left side represents Din – judgment. For this reason, it is customary for the right Tefillin strap to extend longer than the left strap, reflecting our desire for an abundance of Hesed.

One who sees the front of a person sees two separate, seemingly disconnected, straps. Outwardly, Hesed and Din are two distinct phenomena. Some events and experiences appear as Hesed, manifestations of G-d's

kindness, whereas others seem like pure Din – harsh judgment. However, when the Tefillin Shel Rosh is viewed from the back, it becomes clear that both straps come from the same source, from the knot on the back of the head. The knot of the Tefillin symbolizes the belief that in truth, Hesed and Din are one and the same, that everything Hashem does is for the best, and for our ultimate benefit, even if sometimes it causes us pain. The two "straps" are really one, because everything Hashem does is for the best.

When Moshe was atop Mount Sinai, he asked, "Ha'eni Na Et Kebodecha" – "Show me, please, Your glory" (Shemot 33:18). The Sages explained that Moshe wanted to understand the secret of G-d's governance, why the righteous occasionally suffer, whereas the evildoers occasionally enjoy good fortune. G-d responded, "Ve'ra'ita Et Ahorai" – that Moshe would be able to see Him "from the back" (33:23), which the Gemara (Berachot 7) explains to mean that Hashem showed Moshe the knot of His Tefillin. The answer to Moshe's question is the knot of the Tefillin Shel Rosh – the belief that there is no distinction between what we perceive as bad and what we perceive as good. Everything Hashem does is a manifestation of the greatest Hesed, even when we cannot understand how.

This is why Halacha requires reciting Shema while wearing Tefillin. The opening verse of Shema declares, "Hashem Elokenu, Hashem Ehad." The Name of "Havaya" is associated with the attribute of Hesed, whereas the Name "Elokim" refers to divine judgment. The pronouncement "Hashem Elokenu, Hashem Ehad" means

that both "Hashem" and "Elokenu" are "Hashe Ehad" – a single manifestation of G-d, an expression of kindness. Even "Elokim" is "Havaya"; even what appears to us as bad is the ultimate good. We must make this pronouncement while wearing our Tefillin – which expresses this fundamental tenet of Emuna (faith).

With this background, we can return to the verse here in Parashat Ki-Tabo.

In the future, the enemy nations will be shown how all the pain and sorrow they caused the Jewish Nation was actually to our benefit, a manifestation of Hashem's kindness. They will see that all their efforts to persecute us and defeat us actually helped us, and in fact led to the final redemption. They will see the "Tefillin Shel Rosh" – that both "straps" are really one, that even the misfortune that Am Yisrael experiences is in fact beneficial for us. And they will thus be overcome by fear and horror, recognizing that all their efforts had the precise opposite effect than they intended, that everything they did to hurt us was in fact helping us.

The message for us is that we must reinforce our steadfast faith in Hashem's unlimited kindness, and repeatedly remind ourselves that "Hashem Elokenu, Hashem Ehad" – even the struggles and hardships of life are to our ultimate benefit. Although we cannot possibly understand in the present moment how this could be good, we must trust that in the future everything will become clear, and we will see with our eyes the "knot of the Tefillin," how everything Hashem did was for the best.

Being Present

(Rabbi Joey Haber)

Parashat Ki-Tavo begins with the *mitzvah* of *bikkurim*, which requires farmers to bring the first ripened fruits to the *Bet Ha'mikdash*, and present them to a *kohen*.

In one sense, *bikkurim* resembles other agricultural *mitzvot* which obligate a person to give the first portion of his produce to Hashem.

On the other hand, the *mitzvah* of *bikkurim* has something unique, an element that we don't find with other *mitzvot*, and that is a requirement to make a special declaration when arriving in the *Bet Ha'mikdash*. This declaration, known as *מקרא ביכורים*, recounts the origins of our nation, recalling how our ancestors were enslaved in Egypt, cried out to Hashem, and then were miraculously freed, eventually coming into the Land of Israel. The farmer concludes by announcing that he has brought his first fruits to Hashem.

These *pesukim* are familiar to us from the text of the *Haggadah* at the *seder*, where we use these *pesukim* as the springboard to discuss the story of our ancestors' enslavement and the miracles of *Yetziat Mitzrayim*.

Why does the farmer give this whole speech? Why is it not enough for him to bring his first fruits and present them to the *kohen* in the *Bet Ha'mikdash*?

I occasionally have the experience of looking at a painting and wondering how much it cost. Due to my limited knowledge of art, I often cannot tell if a painting is a simple work, worth maybe \$200, or is a rare collectors' item, worth perhaps tens of thousands of dollars. Often, we look at something which

seems to us pretty ordinary, when it's actually a priceless object.

This is true of life's experiences, as well.

Life gets so busy, so pressured and so chaotic, that we so often don't appreciate the value of the moment. The brief conversation with a child who comes home from school. The dinner table. The family get together. The ride in the car with a spouse or child. These are precious moments, but because we're always feeling pressured and we're always rushing, we don't appreciate them. We rush through them instead of being fully present.

Later in the *parashah*, we read a section where Moshe Rabbeinu warns of the calamities that would befall the Jewish People if they abandon the Torah. One of these warnings is *והיו חייך תלויים* – "Your lives will be hanging in front of you" (28:66). This *pasuk* is generally interpreted to mean that the people would face such grave danger, that their lives would be "hanging," always at risk. However, somebody shared with me a different reading – that the people would be so pressured, so anxious, that their lives would be "hanging" in front of them instead of being actually lived and experienced. It would always seem that our lives are "hanging," that we're constantly under pressure, desperately trying to do what we need to do, to the point where we're not living.

With this in mind, we can perhaps understand the law of *מקרא ביכורים*.

The Torah didn't want the farmer to simply bring his first fruits to the *Bet Ha'mikdash*. It wanted the farmer to be fully present, and fully aware of the precious value of this moment, of what it means that he grew fruits

in *Eretz Yisrael*. He was required to reflect on what this moment meant – that Hashem performed miracles for his ancestors, and brought them out of slavery so they could live in a special land and produce their own fruit. This seemingly simple event should be appreciated. This is not a \$200 painting; this is a priceless moment.

Institutions of Torah learning as known by the word *yeshivah*, which literally means "sitting." Rather than referring to them by the act of studying, we use the word *yeshivah*, because it connotes *ישוב הדעת* – focus and concentration. A *yeshivah* is not merely a place of learning. It is a place of focused attention on learning, a place free of distractions, a place where a student is fully present, concentrating solely on his growth as in Torah.

Let us resolve to strive to always be present and focused in everything we do. Instead of right away thinking of the next thing on our schedule or our "to-do" list, let's instead be present in the moment. Whomever we're talking to, let's be present and focused on that person. Which ever *mitzvah* we're involved in at any given moment, let's be present and focused on that *mitzvah*. Whatever task we need to take care of, let's be present and focused to get it done the right way. Let's recognize and appreciate the precious value of every small moment.

If we live with this mindfulness, being presented and focused, then we will feel so much more accomplished, knowing that each moment of our lives is a priceless "piece of art."

The Cleansing Power Of Shabbat Preparations

(Rabbi David Ashear)

The Midrash (*Bereshit Rab-bah* 56:3) observes that in the Torah's account of עקידת יצחק – the story of Avraham Avinu placing his son, Yitzchak, on the altar and preparing to slaughter him in compliance with Hashem's command – the Torah refers to Avraham's knife with the term מאכילת. A knife is occasionally called מאכילת, a term that stems from the root א.כ.ל ("eat"), because it is used to slaughter animals so their meat may be consumed. In the specific context of עקידת יצחק, however, the Midrash comments that this term alludes to the fact that the Jewish People, the descendants of Avraham Avinu, continue "eating" and benefiting from the merit of this great act of self-sacrifice and subservience to the Divine Will, to this very day.

The Vilna Gaon (*Kol Eliyahu*, Parashat Vayera) raises the question of how to reconcile the Midrash's comment with the well-established principle of שכר מצוה – the reward for *mitzvot* is granted in the next world and not in this world. How do we benefit here in this world from the great *mitzvah* of עקידת יצחק, if our Sages teach that we receive reward for *mitzvot* only in the next world?

The Gaon answers that the Midrash refers to the *mitzvot* for all the extensive preparations that Avraham made to sacrifice his son. Of course, he never actually performed the sacrifice, as at the last moment, Hashem ordered him to withdraw his knife. The rewards that we receive, then, are only for the preparations – the three-day journey to Mount Moriah, tying Yitzchak upon the

altar, preparing the knife, and so on.

Preparing for any *mitzvah* yields very significant rewards. It is through the efforts we invest before the *mitzvah* is performed, in preparation for the act, that we earn great merit.

This is especially true of Shabbat. The *Torat Hayim* (Eruvin 19a) writes that our preparation for Shabbat parallels our preparation in this world for our lives in the eternal world. As Shabbat is מעין עולם הבא – a glimpse of the next world, our preparations for Shabbat are to resemble our preparations for the afterlife. In order for a person to earn a share in the next world, he must be spiritually pure. Those whose souls have been contaminated in this world must undergo a "cleansing" process before they earn entry into the next world. Correspondingly, *halachah* requires us to bathe with warm water on Erev Shabbat as part of our preparations for Shabbat. This cleansing of our bodies represents the cleansing of our souls, a necessary prerequisite for experiencing the beauty and splendor of the next world.

It emerges, then, that preparing for Shabbat has a "cleansing" effect upon our souls. The hard work and effort we invest in preparing for Shabbat, even bathing, has a very significant spiritual impact, preparing our souls to receive the special *kedushah* of Shabbat.

Further insight into this "cleansing" power can be gleaned from a remarkable comment by the Ben Ish Hai. *Halachah* requires washing our hands each morning when we awaken in order to remove the *tum'ah* (impurity) that descends upon our hands as we sleep. The Ben Ish Hai explains this concept by way of an analogy to the body's circulatory system. When a person's blood

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is not circulating properly, then this condition is manifest specifically in the body's extremities – the fingers and feet. They turn blue and do not function properly because the blood does not reach these outermost regions of the body. Similarly, the Ben Ish Hai writes that when a person wakes up in the morning, most of the contamination that descended over the course of the night leaves, but it remains on the body's extremities. Therefore, one is required to wash one's hands each morning.

However, as the Ben Ish Hai proceeds to note, this gives rise to the question of why *halachah* does not also require washing one's feet each morning. If the *tum'ah* on the body's extremities remains when one awakens, then why must he wash only his hands?

The Ben Ish Hai answers that *halachah* does not require washing one's feet in the morning because this would not suffice to eliminate the *tum'ah*. Since the feet tread continuously on the ground, the *tum'ah* on the feet is so powerful that it cannot be removed through washing. The exception to this rule, the Ben Ish Hai adds, is the *kohanim* in the *Bet Ha'mikdash*, who are required to wash their hands and feet before entering the *Mikdash*. The special sanctity of the *Mikdash* makes it possible to eliminate the *tum'ah* even from the feet, and so although we are not required to wash our feet each morning, the *kohanim* are required to wash their feet before entering the *Bet Ha'mikdash*.

Remarkably, there is also a second exception – Erev Shabbat. The Ben Ish Hai writes that *halachah* requires us to wash, minimally, our face, hands, and feet every Erev Shabbat in preparation for Shabbat. The reason is that just as

the sanctity of the *Mikdash* makes it possible for the *kohanim* to eliminate the *tum'ah* from their feet, the special sanctity of Shabbat similarly has this unique ability. Shabbat preparations offer us an opportunity that is otherwise reserved exclusively for the *kohanim* in the *Bet Ha'mikdash* – to thoroughly cleanse our souls and achieve a pristine level of spiritual purity.

This theme of preparation closely relates to the *sefirat ha'omer* period, when we spend forty-nine days preparing for *Matan Torah*. The period of *sefirat ha'omer* is intended to serve as a period of intensive preparation because the more we prepare for the event of *Matan Toraah*, the greater and more enduring impact the experience of *Matan Torah* will have upon us.

Our Sages note that although Avraham had numerous servants, he himself saddled his donkey and made the necessary preparations עקידת יצחק. Years later, when Bilam set out to place a curse upon *Beneh Yisrael*, he specifically saddled his own donkey, rather than asking one of his servants to do so, in an effort to "counter" Avraham's enthusiasm. Bilam keenly understood the power of preparation and sought to use this power for his evil plot to destroy *Beneh Yisrael*. We are to follow the inspiring example of Avraham, who utilized the power of preparation for the purpose of serving Hashem and bringing *kedushah* into the world. Let us, then, joyfully and enthusiastically prepare for Shabbat each week, recognizing the great benefits and impact of these efforts.

Daily Halacha

Why Don't We Wash Our Feet Every Morning?

Halacha requires washing one's hands each morning, and the Rosh explains that this is because the hands move around during the night, and likely touched an unclean part of the body. According to this explanation of the Rosh, we easily understand why Halacha requires washing only the hands, and not other parts of the body.

Other sources, however, give other reasons for this obligation. The Zohar teaches that when one's soul departs as he falls asleep, he is overcome by harmful spiritual forces. Although these impurities leave when a person wakes up, they remain on the hands, and must therefore be eliminated through washing. The Ben Ish Hai (Rav Yosef Haim of Baghdad, 1833-1909), in the introduction to *Parashat Toledot*, explains that the fingers and toes are especially susceptible to the harmful spiritual forces. A person's ten fingers and ten toes, the Ben Ish Hai writes, correspond to the five Hebrew letters known as "Mansepach" – Mem, Nun, Sadi, Peh and Chaf – which are formed differently when they appear at the end of a word, for a total of ten letters. According to the teachings of Kabbalah, these letters are associated with the forces of impurity. The combined value of these letters in Gematria is 280 – the Gematria of "Par," a term which alludes to the harmful spiritual energies. Although these forces cannot descend upon a person while he is awake, they are able to cling to his fingers

and toes when he sleeps. We therefore eliminate these forces with water, which represents the divine attribute of kindness that defeats the harmful spiritual energies. (The word "Mayim" – "water" – may be read as an acrostic representing the phrase "Maleh Yadenu Mi'birchotecha" – "Fill our hands with Your blessings.")

If so, then we should expect Halacha to require washing both the hands and feet each morning. Why do we wash only the hands?

Citing the Yefeh Sha'a, the Ben Ish Hai answered that these forces cannot be removed from the toes. They cling so tightly to the toes that washing is incapable of eliminating them. Only the Kohanim, who washed with the sacred water of the Kiyor in the Bet Ha'mikdash, had the ability to remove this impurity from their toes, which is why the Torah requires the Kohanim to wash both their hands and their feet before entering the Bet Ha'mikdash to perform the service. We, however, are unable to remove the impurity from our toes, and so we do not wash our feet in the morning. The Ben Ish Hai adds that the sanctity of Shabbat empowers us to remove some degree of this impurity by washing our feet on Friday in honor of Shabbat.

As we saw in a previous installment, the Rashba gave a different reason for the morning hand-washing, explaining that as we prepare to start our day of devoted service to Hashem, we resemble the Kohanim arriving at the Bet Ha'mikdash to serve. Therefore, we wash our hands each morning just as the Kohanim washed their hands and feet before serving in the Mikdash. It is unclear why, according to the Rashba, we are required in the morning to wash only our hands, and not our feet like the Kohanim.

Food for Thought

6 Relationship Habits That Create Closeness

(Debbie Gutfreund @aish)

Ever wonder why some relationships just feel warmer and closer? These six small habits make a huge difference.

Have you ever noticed a couple who just seem to genuinely enjoy each other -- disagreeing without turning on each other, still curious about what the other has to say, radiating a warmth you can feel even when they're doing something completely ordinary?

That kind of closeness is built through hundreds of small moments: a question asked instead of an assumption made, a generous interpretation, five real minutes of conversation at the end of a long day, an apology offered sooner rather than later.

Small choices shape a relationship. Here are six habits that can make a surprisingly big difference.

1. Stay Curious

When you first meet someone, curiosity comes naturally. You want to know what they're thinking, what makes them laugh, what they're worried about, what they're hoping for. As a relationship becomes more familiar, it's easy to assume you already know.

But people keep changing. Your spouse has thoughts you haven't heard yet. Your friend is going through things she hasn't told you about. Your teenager may be seeing the world differently than she did six months ago.

Curiosity communicates something powerful: *I'm still interested in you.*

2. Give Without Keeping Track

There is something beautiful about being with someone who isn't constantly calculating who gave more.

Of course, relationships need fairness. But there is a difference between healthy communication about an imbalance and keeping a mental spreadsheet of everything you've done for someone.

Sometimes your spouse will need more from you. Sometimes you will need more from them. Sometimes you will be the one who reaches out first, even though you were also hurt.

Close relationships are built on generosity that isn't immediately repaid.

3. Make Time to Connect

Life can turn our conversations into logistics very quickly. "Did you call the dentist?" "Who's picking up the kids?"

A close relationship needs more intimate conversation too. What has been exciting you lately? What has been difficult? What are you thinking about when you're quiet?

Don't let the day-to-day issues take over your conversations.

4. Give People the Chance to Grow

When someone has disappointed you, it can be tempting to see every new interaction through the lens of the old one. But people are not frozen in their previous mistakes.

If your spouse handled something badly last week and handles it beautifully this week, let the new behavior count. If your friend forgot something once but makes a real effort the next time, notice that effort.

You are more than your worst moments. Offer your spouse the same gift.

This doesn't mean pretending that problems don't exist. It means allowing someone's current behavior to register instead of making them permanently answer for their past.

5. Look for the Kindest Reasonable Explanation

Your friend doesn't answer your message. Your spouse comes home quiet. Your mother says something that lands badly.

Your mind is always interpreting events. Don't assume the most hurtful one.

The mitzvah to judge others favorably asks you to leave room for another explanation.

Maybe she didn't answer because she was busy. Maybe he is quiet because he had a difficult day. Maybe that comment came out badly without the intention to hurt you.

Giving someone the benefit of the doubt allows you to gather information before reacting, and that alone can change the tone of a relationship.

6. Become Someone Who Repairs

Even the closest relationships have moments that go wrong. Someone says something too sharply. Someone becomes defensive. A conversation gets stuck.

Closeness doesn't require avoiding all of those moments. It requires knowing how to come back from them.

"I've been thinking about it, and I could have handled that better."

"I'm sorry for the way I spoke."

"I understand why that hurt you."

These sentences can do more for a relationship than winning an argument ever will.

Sometimes strength means holding back an angry response. Sometimes it means giving up the need to have the final word. And sometimes it means being willing to soften first.

You can create more closeness in your relationships through these small daily acts. Ask one more question, assume a little more generously, put down the phone and really listen, notice when someone is trying, and be the one who repairs.

Showing up, again and again, in small ways is how closeness is built.

Kidz Corner

The following story was told to Dayan Zekel Pollak *shlita* of Antwerp, who heard it firsthand from Rabbi Yaakov Eliezer Berkowitz. It is printed in the *hakdama* (introduction) to the sefer *Birkat Moshe on Masechet Chullin*:

During the Second World War, Rabbi Yaakov Eliezer Berkowitz—the father of Dayan Getzel Berkowitz *shlita* of Monroe—was forced to work in a concentration camp.

As *Rosh Hashanah* approached, he was constantly searching for a *shofar*. As one can imagine, everyone wondered whether Rabbi Berkowitz realized that he was asking for the impossible. There were certainly no stores nearby where one could simply purchase a kosher *shofar*! Nevertheless, Rabbi Yaakov Eliezer remained determined. He desperately wanted a *shofar* for *Rosh Hashanah*.

Erev Rosh Hashanah arrived, and Rabbi Berkowitz was still without a *shofar*. He thought to himself that there was still one final *hishtadlut*—one last effort—

that he could make. He could try to work near the railroad tracks, and perhaps, just perhaps, one of the Jewish prisoners aboard one of the passing trains would “happen” to have an extra *shofar* and would “happen” to throw it to him.

As impossible as this sounded, Rabbi Berkowitz’s tremendous yearning to fulfill the *mitzvah* pushed him to carry out his plan.

The next morning, when the inmates were taken out for forced labor, Rabbi Berkowitz made his way to a field beside the railroad tracks and pretended to be working there innocently.

But it was to no avail.

Almost the entire workday passed, and Rabbi Berkowitz still had no *shofar*. With only a few minutes remaining before he would be forced to return for the evening roll call, Rabbi Berkowitz prayed from the depths of his heart:

“*Ribono Shel Olam*, I have a burning desire to fulfill the *mitzvah* of blowing the *shofar*. What else can I possibly do to merit obtaining a *shofar*? Please, Hashem, send me a *shofar*!”

Amazingly, just as he finished this short *tefillah*, a train approached and stopped beside him.

Calling through an opening in the train, Rabbi Yaakov Eliezer suddenly heard the voice of his friend, *HaGaon Rabbi David Moshkovitz*—a student of Rabbi Avraham Pollak זצ"ל, who after the war became a *Maggid Shiur* in *Yeshivat Belz* in *Yerushalayim*.

“Eliezer!” he called out. “Do you want a *shofar*?”

Rabbi Berkowitz desperately answered, “Yes!”

Rabbi David immediately threw a *shofar* from the train, and moments later, the train continued on its journey.

After the war, Rabbi Yaakov Eliezer met Rabbi David once again and heard his side of this incredible story.

Rabbi David explained that he, too, had desperately wanted to fulfill the *mitzvah* of *shofar*. As *Rosh Hashanah* approached, he tried to find some way to obtain one.

One day, while working in the fields, a shepherd passed by with his flock. Rabbi David noticed what appeared to be “living *shofarot*”—the horns still attached to the head of a ram. He approached the shepherd and asked whether he would be returning along the same path.

The shepherd replied that he would be coming back from the hills and passing that same place a few days later.

Upon hearing this, Rabbi David offered to pay the shepherd for the ram’s two horns. Rabbi David had managed to smuggle a few coins into the camp by hiding them in his clothing.

He asked for both horns so that if one became damaged while being prepared, he would still have the second one.

Baruch Hashem, both *shofarot* were successfully prepared and came out kosher. Rabbi David was therefore able to give the second *shofar* to another Jew.

On the very day that the *shofarot* were completed, Rabbi David was transferred from his camp to another one. During that journey, the train stopped for just a brief moment. Rabbi David looked outside, recognized his old friend Rabbi Yaakov Eliezer, and threw the second *shofar* to him!

This is truly an incredible story.

It demonstrates the deep love for *mitzvot* possessed by the Jewish people, even during the darkest moments of Jewish history. It also teaches us that when a person truly desires to fulfill a *mitzvah*, prays for it and makes every possible effort—even when success appears impossible—he will receive *Siyata DiShmaya*, Heavenly assistance.

As our Sages teach:

“Bederech she’adam rotzeh leilech, molichin oto”—Along the path that a person desires to follow, he is led.

This story should inspire all of us to increase our joy and love for Torah and *mitzvot*. As we read in *Parashat Ki Tavo* (Chapter 28, verse 47), the many *kelalot*—curses—mentioned in the Torah came as a result of:

“Tachat asher lo avadta et Hashem Elokecha besimcha uvetuv levav.”

“Because you did not serve Hashem, your God, with happiness and with a joyful heart.”

May we all merit to recognize the tremendous *zechut* and privilege that we possess—the opportunity to fulfill the *ratzon Hashem* and serve Him with happiness, enthusiasm and a smile upon our faces.

May we always find true joy and fulfillment in our *avodat Hashem*!

La Paracha En Français

L'exemple personnel, la clé de la réussite dans l'éducation

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

« Si un homme a un fils libertin et rebelle (...) » (Dévarim 21, 18)

Nos Maîtres commentent (Sanhédrin 71a) : *« Il n'y eut jamais et il n'y aura jamais de fils libertin et rebelle. Pourquoi donc ce sujet est-il écrit ? Etudie-le et tu recevras une récompense. »*

Ceci demande à être éclairci. En effet, nos Sages affirment par ailleurs (Avot 1, 17) que ce n'est pas l'étude qui est l'essentiel, mais l'acte sur lequel elle débouche. Par conséquent, si le cas du fils rebelle n'est que théorique, à quoi bon l'étudier ?

Afin de le comprendre, expliquons tout d'abord la gravité du statut de fils rebelle. Pourquoi son péché est-il si dramatique que nos Maîtres statuent (Sanhédrin 72a) qu'il est jugé d'après son évolution future vraisemblable ? Car la Torah, consciente des faiblesses humaines, prévoit que cet enfant finira par ruiner son père, désirer un train de vie qu'il ne pourra plus se permettre et cambrioler les gens ; aussi estime-t-elle préférable qu'il meure méritant, plutôt que coupable.

Mais comment la Torah peut-elle s'appuyer sur le seul fait qu'il mange de la viande et boit du vin à l'excès pour déduire avec certitude qu'il deviendra un fils rebelle ? Une telle outrance mène-t-elle forcément à une corruption de ce degré ? Pourquoi la Torah s'est-elle montrée si sévère au point de condamner cet individu à la peine de lapidation avant même qu'il ne l'ait réellement méritée ?

L'auteur de l'ouvrage Michnat Aharon, rapportant les paroles du Ramban, explique : « Du fait qu'il est glouton et vorace, il transgresse les ordres de la Torah : “Soyez saints” (Vayikra 19, 2) et “à Lui votre culte, à Lui votre attachement” (Dévarim 13, 5) qui nous enjoignent à imiter les voies divines. Etre vorace et glouton n'est pas compatible avec celles-ci. » Autrement dit, la Torah ne lui tient pas exclusivement rigueur pour

ses excès de viande et de vin, mais essentiellement pour ce que cette attitude traduit : un éloignement des voies divines, c'est-à-dire de la voie de la Torah, au profit d'un mode de vie libertin et corrompu. L'Eternel sait pertinemment que, s'il poursuit dans cette voie, il est certain qu'il finira par se corrompre et devenir un grand brigand, prêt à tuer pour obtenir ce qu'il désire ; aussi l'a-t-il dès le départ condamné.

Ainsi, la faute du fils rebelle est, avant tout, d'avoir adopté un mode de vie licencieux où les barrières n'existent pas et où l'on cherche à profiter au maximum des plaisirs de ce monde. Si la Torah permet certes à l'homme d'en jouir, cela doit être de manière mesurée et à condition qu'il ait, par ce biais, de bonnes intentions. Par exemple, quand il mange et boit, il le fera dans le but de renforcer son corps pour le service divin ; lorsqu'il dort, il pensera à engranger de nouvelles forces afin de pouvoir, le lendemain matin, se lever comme un lion pour servir son Créateur.

Or, ce fils rebelle considère toutes les jouissances de ce monde comme un but ; elles représentent sa seule aspiration. La Torah, consciente des basses motivations de cet individu, sait que s'il n'obtient pas immédiatement ce qu'il désire, il sera prêt à aller jusqu'à l'homicide. C'est pourquoi elle a jugé préférable qu'il meure innocent plutôt que coupable.

Il va sans dire que, si cet enfant est arrivé à un niveau de corruption si déplorable, ses parents en sont coupables, car s'ils l'avaient éduqué dès son plus jeune âge dans le droit chemin, dans la voie de la Torah et des *mitsvot*, il n'en serait pas arrivé à une telle dégénérescence. A cet égard, le roi Chlomo nous enjoint : « Donne au jeune homme de bonnes habitudes dès le début de la carrière ; même avancé en âge, il ne s'en écartera pas. » (Michlé 22, 6)

Afin d'être un bon éducateur et d'éduquer ses enfants dans la voie divine, il n'est pas nécessaire de

leur tenir de grands discours ; l'essentiel est l'exemple personnel qu'on leur donne. Lorsqu'un enfant constate que son père se comporte comme il se doit, de manière morale, et qu'il a de bonnes vertus, c'est la meilleure éducation qu'il puisse recevoir.

A l'inverse, si les parents ne se conduisent pas conformément à leurs propres exigences vis-à-vis de leur progéniture, voire même en contradiction totale avec celles-ci, ils ne peuvent s'attendre à de bons résultats dans leur éducation. Même leurs gronderies, visant à rectifier le comportement de leurs enfants, ne serviront à rien : ils resteront sur leurs positions. Et leur entêtement sera justifié ! Car, de quel droit leurs parents peuvent-ils exiger d'eux ce qu'ils ne font pas eux-mêmes ?

Si les parents ont eu l'intelligence de bien éduquer leurs enfants dès leur plus jeune âge, quand ces derniers grandiront, ils pourront encore exercer leur influence sur eux et les guider dans le droit chemin. Mais, s'ils les ont habitués à se conduire comme bon leur plaît, il sera ensuite trop tard pour rectifier le tir et ils ne pourront que constater, avec regret, les mauvais fruits de leur piètre éducation.

Reflexion Semanal

Una bendición oculta

(Por Rabbi Yonathan Gefen)

Sobre ti llegarán todas estas bendiciones y te alcanzarán, si escuchas la voz de Dios (Deuteronomio 28:2)

La expresión "te alcanzarán" connota que alguien está escapando. ¿Pero por qué alguien escaparía de las bendiciones?

En "Deguel Majané Efraim" el nieto de Baal Shem Tov dice que las bendiciones de Dios a veces vienen en una forma que nos parece estresante, y dado que no conocemos su verdadero carácter, podemos huir de ellas. La Torá nos asegura que el bien que Dios nos destina nos alcanzará incluso si tratamos de evitarlo.

Este es también el significado del versículo: "la bondad y la misericordia me perseguirán todos los días de mi vida" (Salmos 23:6). Rezamos pidiendo que si debido a nuestro limitado entendimiento tratamos de evitar una bondad oculta, que esta nos persiga y nos alcance.

Rav Levi Itzjak de Berditchov vio a una persona que corría en el mercado. "¿A dónde corres?", le preguntó.

"Corro por mi *parnasá* (manutención)", le respondió el hombre.

Rav Levi Itzjak dijo: "¿Cómo sabes que tu *parnasá* está frente a ti? Quizás está detrás de ti y tú te alejas de ella".

Los bebés lloran desesperadamente cuando el pediatra les

בס"ד

administra una dolorosa inyección para inmunizarlos contra una temida enfermedad, y no pueden entender por qué la madre que los ama y los cuida colabora con el médico para hacerles daño. La brecha que existe entre nuestra sabiduría y la sabiduría infinita es mucho mayor que la que existe entre un bebé y su madre. Si bien no podemos esperar que el lactante acepte que los actos de su madre son para su propio bienestar, nosotros deberíamos ser bastante sabios como para saber que todo lo que Dios hace por nosotros tiene un bien último, incluso cuando lo vemos como algo malo.

Nahalot

Nahala of Rav Eliyahu Lopian זצ"ל the 20th of Elul

Rav Eliyahu Lopian (1872-1970), author of *Lev Eliyahu*; mashgiach of Kelm; Rosh Yeshiva of Yeshiva Etz Chaim in London, and mashgiach at Kfar Chassidim. R' Shalom Schwadron (1911-1997) was one of his talmidim. After having dedicated 25 years of his life to Yeshivas Eitz Chaim, Reb Elyah passed the leadership of the yeshiva over to Rav Greenspan. Reb Elyah moved to Israel in 1950, when he was 76 years old.