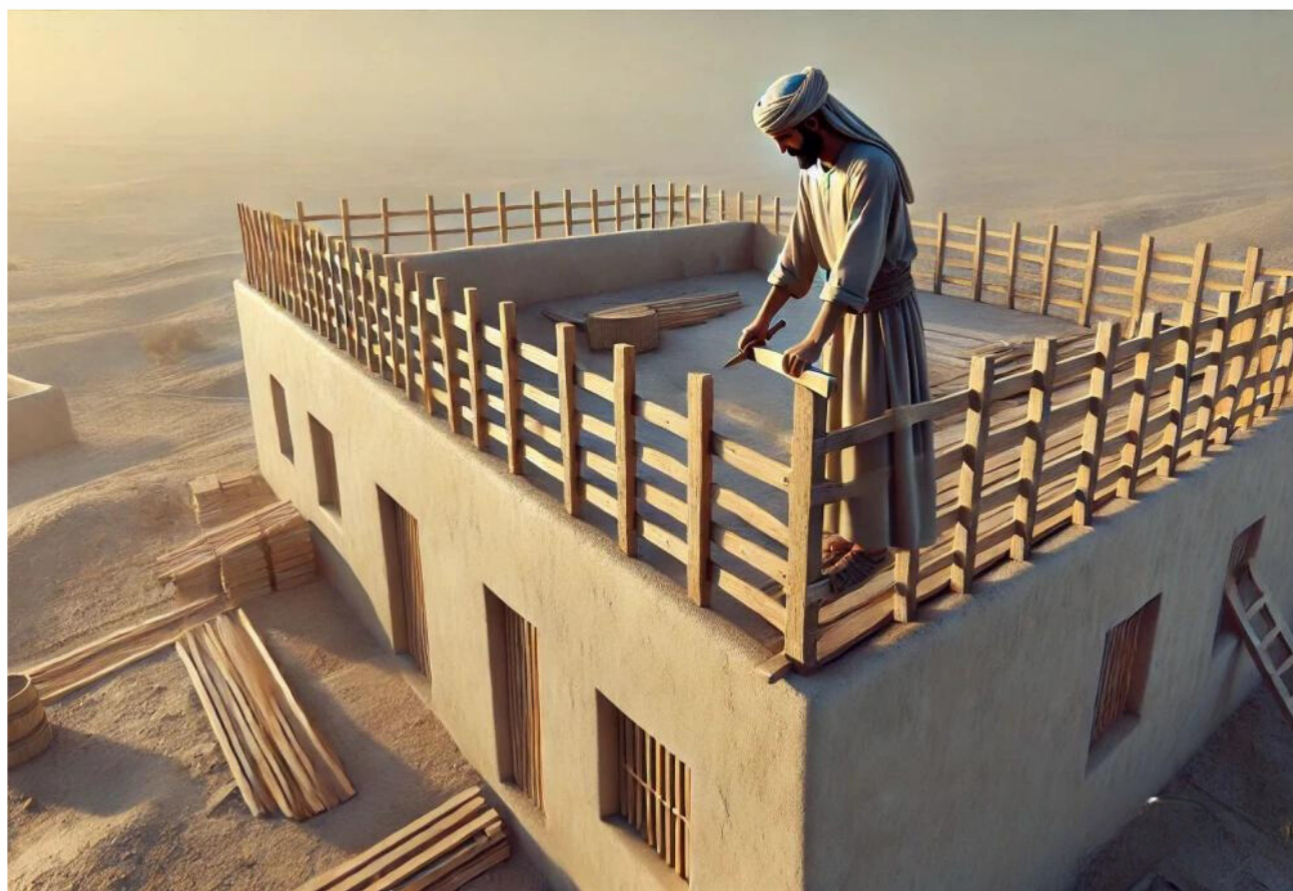




כיד תעצא

**BIRKAT HALEVANA
RABBI DAVID ELMALEH**

9th of Elul
Aug 21st - 22nd 2026
CANDLE LIGHTING 7:32pm
Shabbat Ends at 8:32pm



**THE REWARDS FOR
UNINTENTIONAL
CHARITY**

**TAKING
RESPONSIBILITY**

THE NIGHT BEFORE THE TRIAL

SYNAGOGUE: 310 95TH STREET, SURFSIDE FL 33154

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THIS WEEK BULLETIN HAS BEEN KINDLY SPONSORED LEILUY NISHMAT

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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 תס R' Tam's Nightfall		לילה Nightfall	שקיעת החמה Sun set	הדלקת 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			
		במערות 16.1°	במערות 16.1°	במערות 16.1°	במערות 16.1°	במערות 16.1°	במערות 16.1°	במערות 16.1°	במערות 16.1°	במערות 16.1°	במערות 16.1°	במערות 16.1°	במערות 16.1°	במערות 16.1°	במערות 16.1°	במערות 16.1°	במערות 16.1°			
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	קיב	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	קיד	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	[כיתוצא]	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	קטו	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	קטו	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	קיח	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	קיט	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	[כיתובא]	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	קכב	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	קכג	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	קכד	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	קכה	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	קכו	ששי
5	Sha	8:48	8:45	8:11	7:35	[נצבים-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	קכז	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	קכח	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	קכט	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	קל	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 מן חודש תשרי: חלק

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	6:25pm
Mincha	6:40pm
Followed by Kabbalat Shabbat & Arvit	
Candle Lighting: 7:32pm	
Shaharit Netz Minyan	5:55am
Shaharit:	8:45am
Kids Program (6-9) RECESS	
NEW! Kids Kiddush. RECESS	
Zeman Keriat Shema	9:34/10:09am
New Girls Program:	5:15pm
Boys Program:	6:15pm
Shiur:	6:15pm
Mincha:	7:15pm
Followed by Seudat Shlishit & Arvit	
Shabbat Ends:	8:32pm
Rabbenu Tam	9:02pm

MAZAL TOV!:

We would like to wish a Hearty Mazal Tov to our Dear Dr. & Mrs. Max Nahon on the Wedding of Their Dear Daughter Esther to Mishah Aryeh. 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
Shaharit	6:20am
Selihot.	7:45am
Shaharit #2 Hodu	8:30am
Mincha & Arvit	6:20pm

Monday To Thursday

Selihot.	5:30am/7:15am
Shaharit	6:20am
Beki'im Bahalacha	7:20am
Kinyan Masechta	7:45am
Daf Yomi	8:00am
Shaharit #2 Hodu	8:00am
Hok LeYisrael	8:50am
Mincha & Arvit	6:20pm
Shiurim	7:00pm
KOLLEL	8:30pm



RENT • TORAH LEARNING • DAF YOMI

Daf Yomi Sponsors

*This year's learning of the Daf Yomi has been
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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
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Masechet

The Limoud is available
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memory.

SPONSORSHIP

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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 —



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BE HELD AT THE
GRAND BEACH HOTEL
SURFSIDE



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- ✓ YOUR HIGH HOLIDAYS ARE INCLUDED!
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UNTIL AUGUST 28

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/ 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
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SHIMON
Sibony

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ROSH HASHANA &
YOM KIPPUR
WITH SHIMON SIBONY

LED BY OUR RABBI:

**RABBI
DAVID
ELMALEH**



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FOR YOM KIPPUR**

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TOGETHER, WE ELEVATE.

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**HECHAL SHALOM**

— A COMMUNITY. A FAMILY. A HOME. —

BIRKAT HARAV

= A WEEKLY BLESSING =

AT THE AUSPICIOUS TIME OF
OPENING THE HECHAL

BY OUR LEADER

RABBI DAVID ELMALEH



ALL SHABBATOT
OF THE YEAR



ROSH HODESH



YOM TOV

Receive the special Birkat Harav each week
and on every Rosh Hodesh and Yom Tov.



A ZECHUT FOR YOU,
A BRACHA FOR YOUR FAMILY.

*May we all be blessed with health,
parnassa, hatzlacha and much Nachat.*



Together, we continue to build our Kehila.

THANK YOU FOR YOUR SUPPORT!

Community Announcements

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

Miscellaneous Announcements:

- **This Week's Kiddush** has been kindly sponsored by **Mr. & Mrs. Steve Halimi** in honor of the Brit Mila of their dear **Son. Mazal Tov to the family!**
- **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 aunt **Freha Bat Rahel z"l** . Tihye Nishmata 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 **Rav Elmaleh** and his family. **Hazak U Baruch!**

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)

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

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

(Father of Mrs. Mamou)

Weekly Inspiration

The Rewards for Unintentional Charity – Material and Spiritual

(Rabbi Eli Mansour)

The Torah in Parashat Ki-Teseh (24:19) introduces the Misva known as "Shicheha," which applies when a farmer forgets some of his produce behind during the harvest. This forgotten produce, the Torah commands, must be left for the poor. If one later realizes that he left some grain behind, he is not permitted to go back to retrieve it.

The Torah writes: "It shall be for the foreigner, the orphan and the widow, so that Hashem your G-d shall bless you in all your hands' actions." By leaving this forgotten produce to the poor, one earns special blessing.

Rashi, based on the Sifreh, notes that the Torah promises the farmer reward for the benefit he brought to the poor despite knowing nothing about it. Meaning, even if the farmer never realizes that he forgot sheaves of grain, he is nevertheless rewarded for his unintentional charity, for the assistance that the poor received from his forgotten grain. Rashi thus infers from this verse that if a person mistakenly dropped a coin, and a pauper finds it and uses it for his needs, the one who dropped the coin receives reward. Even though he had no intention to give charity, and even if he never notices the missing coin, he is rewarded for the benefit he unknowingly brought to the needy individual.

The Saba of Kelm (Rav Simcha Zissel Ziv, 1824–1898) makes a

powerful comment about the Misva of "Shicheha." Just as a person receives reward for the material charity that he gives unintentionally, the Saba writes, so does one receive reward for his unintentional spiritual charity. Sometimes money falls from a person's pocket; other times – and likely far more often – "money" falls from a person's soul. We are entirely unaware of the influence we have on other people. When we conduct ourselves properly, the people around us take notice, and are impacted. When a person's neighbors see him leave on time for Shaharit each morning, they are influenced by this example. When a person maintains his calm and composure in the workplace when problems arise, without raising his voice or panicking, his coworkers take notice, and are influenced. When a businessman conducts his affairs with scrupulous honesty, even at the expense of profitable opportunities, his associates take notice, and are influenced. We never know who is looking at us at any point during the day, who is noticing our behavior, and who is being influenced by the way we act and the way we speak.

The rewards for our unintentional spiritual charity, the Saba of Kelm adds, are, undoubtedly, far greater than the rewards for unintentional material charity. If a person drops some money which is then discovered by a pauper, the pauper uses that money to sustain himself for a brief period of time. But our spiritual charity goes much further. The influence that people receive from our example lasts a lifetime, affecting their character, their behavior, and their choices forever. And, this influence triggers a chain reaction, as the people we positively influence have a positive influence on others, who

then positively influence others, and so on. We cannot even imagine how far the effects of our behavior go – and thus we cannot even imagine the rewards we receive for these effects.

People today are exposed to negative influences like never before. And so any positive influence that we can have on people today is so much more precious than at any other time. Therefore, we must live with this awareness of how every action and every word matters. We have no idea how many "coins" fall from our soul at any given moment, how we are influencing people through everything we say and do. Let us, then, try to always behave the right way – because we never know who's watching, and how they are being influenced by us.

Taking Responsibility

(Rabbi Joey Haber)

One of the *mitzvot* which the Torah presents in Parashat Ki-Tetzeh is שילוח הקן – sending away the mother bird. When a person wishes to take an egg or young bird from a nest, he must first send away the mother bird before taking her young (22:6-7).

The Mishnah (Megillah 25a) instructs that it is inappropriate to say to G-d while praying, על קן צפור יגיע רחמיך – "Your compassion reaches even the bird's nest." The Gemara gives the example of a certain *hazzan* who was leading the service in the presence of Rabbah, one of the great Rabbis of the Talmud, and this *hazzan* said to Hashem: אתה חסת על קן צפור אתה חוס ורחם – "You had compassion on the bird's nest; You shall similarly have compassion and mercy upon us." This *hazzan*, the Gemara related, spoke improperly,

as one should not invoke the bird's nest in his prayer.

The *Hatam Sofer* offers a unique explanation of the Gemara. The bird, he writes, symbolizes the human body, our physical beings. Thus, for example, we read in the Book of Vayikra that after a person was stricken with *tzara'at*, he was required to undergo a process of purification that included two birds, representing his body's restoration. When the *hazzan* prayed that G-d should have compassion on us like He has compassion for the bird, he was saying: "Just as You, Hashem, care for our bodies, for our physical wellbeing, making the heart, liver, kidneys, brain, lungs and the rest of our bodies work at every moment, please also help my soul."

He was praying for G-d to take care of us spiritually, just as He takes care of us physically.

And this is a mistake.

When it comes to our physical wellbeing, we are to trust Hashem. We must make a reasonable effort, but with the understanding that the outcome depends entirely on Hashem and not on our hard work or ingenuity. The Shulhan Aruch mentions the custom to read every day the section of the Torah that tells of the manna, and the Mishnah Berurah explains, כדי שיאמין שכל – מזונותיו באין בהשגחה פרטית – so that we believe that our livelihood comes through Hashem's providence. The Torah says that if a person in the desert collected more manna than he was supposed to, or less manna than he was supposed to, he would still end up with the amount he was meant to have. We are encouraged to read about this each day to remind ourselves that although we are expected to make an effort to earn a living, the results are determined solely by Hashem, and not by our efforts.

When it comes to our spirituality, however, we need to take responsibility. We cannot just sit back and ask Hashem to take care of it for us. We need to be proactive. The greatest Rosheh Yeshiva in the world spend a great deal of time fundraising for their institutions. Of course, they pray to Hashem for help – but they see this as their responsibility. When the Greeks defiled the *Bet Ha'mikdash* and forbade the Jews from learning and observing the Torah, the *Hashmonaim* did not just arrange for large prayer gatherings and call for Tehillim groups. They mobilized an army and took up arms to defend the Torah – in addition, of course, to praying to Hashem to make their efforts successful.

Elul is the time especially designated for this purpose – to take responsibility for our spirituality. This is the time to stop waiting for inspiration, for someone or something to get us more involved and more committed. More than any other time of year, Elul is when we must take matters into our own hands, when we need to take the initiative and motivate ourselves, push ourselves, and decide that we are going to try harder and grow.

The Night Before the Trial

(Rabbi David Ashear)

Imagine a young man did a crime that warranted a life sentence in jail. Everything he did was caught on camera. There was nothing he could possibly say or do that could absolve him of his fate. He was also told that the judge is very strict, and it was a guarantee that he would get the full term. There was no lawyer or advocates that could possibly

help him. Furthermore, when he was to go in for the trial, he would have to go alone, with no support from family or friends. Here, he was just starting out in life, looking forward to a bright future, and now it was abruptly coming to a halt. The trial was scheduled to take place in a few weeks.

This young man would most likely experience extreme anxiety each day leading up to the trial. He would have trouble falling asleep; he would have trouble eating; he would have trouble focusing on anything other than the dismal life he was about to enter.

But then, on the night before the trial, he receives a phone call. He picks it up and it is none other than the judge himself. The young man's heart started racing a mile a minute. The judge then tells him, with a very warm and soothing tone, he would like him to come over to his house to talk. The young man goes and, when he arrives, the judge greets him with the biggest smile. He says, "The rules in court are very strict. There is no leeway to take away any of the jail time. However, before the trial starts, there is a completely different set of rules. I am the most merciful and loving judge that you could possibly imagine. I want you to live a long and happy life. I want you to get married and have children and grandchildren. If you will tell me now that you feel remorse for your crime, and that you will never do it again, I'll call off the trial and consider it like that crime never took place."

The young man wouldn't believe what he was hearing. If that happened, he would immediately apologize to the judge for the crime and express true remorse and tell him he would never do it again. He would then go home and celebrate with his family, looking forward to a happy life ahead.

This scenario seems far-fetched, but in actuality, we are all presented with the exact same opportunity. The Shomer Emunim in perek 1 of his ma'amar on hashgacha peratit describes the terrible judgments that a person can potentially receive after he leaves this world. And they are far worse than a life sentence in prison here. It also says in the Gemara that although Hashem is so merciful, He does not overlook even one sin that a person did in this world. In the Next World, everything operates according to strict justice and even the lightest of transgressions will have to be accounted for. The judgment is very scary. There is no moral support from family or friends and everything a person did is, so to speak, caught on camera. However, the Midrash Tehillim, Mizmor 17 on the words מלפניך משפטי יצא אמר הקב"ה לישראל, בני עד ששערי תפלה פתוחים עשו תפלה ותשובה שאני נוטל שוחד בעולם הזה, אבל משאני יושב בדן לעולם הבא איני נוטל שוחד – Hashem tells us "My precious children, while the Gates of Tefila are still open, make repentance and pray to Me for forgiveness because I take bribery in this world however, once I sit in judgment in the Upper World, I can no longer be bribed." Making teshuva is considered bribery, because instead of receiving endless punishments for our sins, we could just feel remorse and tell Hashem we won't do them anymore. And with those feelings and words, we could completely absolve ourselves of all judgments in the Next World.

Hashem is the most merciful Judge that we could imagine. He invites everyone to see Him, kavayachol, before the trial so that He could dismiss the entire case and give everyone the greatest life of eternal bliss.

Daily Halacha

Wishing "Le'Shana Toba" in Written Correspondence

It is proper during the month of Elul to include in the heading of every personal letter a wish for a good year, such as "Le'shana Toba Tikateb" ("May you be inscribed for a good year"). Today, when people send dozens of emails every day, we might want to consider having such a greeting automatically appear at the top of our email correspondences during the month of Elul, in accordance with this Halacha.

There is also a custom among especially righteous Jews to have their Tefillin and Mezuzot checked each year during Elul. According to the strict Halacha, Mezuzot must be checked once every three-and-a-half years. Even though the Mezuzot were confirmed valid when they were purchased, and they remained untouched on the doorpost inside a case ever since, they still require checking once every three-and-a-half years. (An advisable way to remember to check the Mezuzot is to check them every leap year.) However, there is a laudable practice on the level of Midat Hasidut (an extra measure of piety) to have the Mezuzot checked each year during the month of Elul.

As for Tefillin, one is not required, according to strict Halacha, to have his Tefillin checked at all. Tefillin have a presumed status ("Hazaka") of validity once they were confirmed valid at the time of purchase, and thus do not require checking. The Tefillin produced today are written on "Gasot," thick leather, which is

far more durable than the thin "Dakot" parchment used long ago. We may therefore presume the validity of our Tefillin even without periodically checking them. The only time one must check his Tefillin according to Halacha is if he treated them negligently, such as if he wore them with wet hair, which could ruin the parchment, or if he left his Tefillin inside his car on a hot day. In such cases, one must have his Tefillin checked to ensure that they were not damaged. Otherwise, Tefillin do not require checking. Nevertheless, there is a custom on the level of Midat Hasidut to have one's Tefillin checked each year during the month of Elul as part of our spiritual preparations for Rosh Hashanah.

Summary: It is proper to include a wish for a good year in the heading of written correspondence (including email) during Elul. Strictly speaking, Mezuzot must be checked only once every three-and-a-half years, and Tefillin do not require checking at all (unless they were treated negligently). Nevertheless, there is a laudable practice to have one's Tefillin and Mezuzot checked each year during Elul.

Food for Thought

Six Things Children Need from Their Parents

(Debbie Gutfreund @aish)

The six essential things every child craves from a parent, and simple ways to give it to them.

Every child should be raised in a way that matches their unique personality and potential. But all children share some common, foundational needs. Here are six

things every child needs from their parents.

Attention and Time

Children crave their parents' focused attention, time devoted just to them. A parent communicates that their child matters most through small moments: talking before bed, sharing a meal, playing a game, reading a story together. The quality of that time matters more than the quantity, but consistency is what makes the connection stick.

What you may hear if your child is asking for more time and attention: Watch me, watch what I can do! You're always on your phone. Are you listening? Will you play with me?

What you can do: Maintain eye contact and listen without rushing. Remove distractions and give your child a few minutes of undivided attention. Build small daily rituals, like a walk together, a bedtime story, or a snack after school.

Acceptance and Love

The greatest gift you can give your child is unconditional love and acceptance. They need to know your love isn't tied to what they achieve or how they behave; they want to be loved simply for who they are. Real acceptance builds lifelong resilience and emotional security.

What you may hear if your child is asking for acceptance and love: I can't do anything right. Why can't I be like everyone else? You only notice me when I mess up. I don't think anyone likes me. Are you mad at me?

What you can do: Praise effort and character, not just results. Listen with empathy before rushing to fix behavior. Offer warmth that isn't contingent on achievement. Separate your child's behavior from who they are, so

they know that even when you dislike something they did, your love hasn't moved.

Security and Safety

Feeling emotionally and physically safe is essential for a child to grow and thrive. They need to know they can come to you when they're overwhelmed or scared. Consistent boundaries and steady routines give children the predictability that lets them build confidence and independence.

What you may hear if your child is asking for security and safety: Can I sleep with the light on? Will you be here when I wake up? What if something bad happens? I don't want to be alone. Will everything be okay?

What you can do: Keep your promises and stick to consistent routines. Give your child a heads-up about upcoming changes when you can. Listen without minimizing or brushing off their fears. Offer honest, age-appropriate explanations for hard situations. Remind them they can always come to you, and that you'll get through it together.

Boundaries and Guidance

Children need parents to guide, teach and coach them with love. Healthy boundaries teach responsibility, self-control and sound judgment. Kids thrive when clear expectations are paired with warm guidance, a combination that builds both character and self-esteem.

What you may hear if your child is asking for guidance and boundaries: What am I supposed to do? You let me do it yesterday. What happens if I don't listen? Why can't I do that?

What you can do: Be consistent with rules and consequences. Set clear expectations while offering choices within reasonable limits. Coach instead of just

correcting. Stay calm and in control rather than reacting in anger. Notice and praise self-discipline and responsible choices.

Role Modeling and Values

What parents do teaches children far more than what they say. Kids need to see positive role modeling and moral values in action from early on. When you model honesty, kindness, gratitude, responsibility and healthy communication, you hand your child a living example that shapes who they become. You don't need to be perfect, you just need to be willing to repair, grow and apologize when you get it wrong.

What you may hear if your child is craving a positive example from you: You said not to do that, but you did. How do you know what's right? Why do we believe that? What should I do?

What you can do: Explain the reasoning behind big decisions and family values. Involve your child in acts of kindness and community service. Model respect for others even in disagreement. Admit and apologize for your own mistakes, and show your child that growing and learning never stop.

Belief and Encouragement

Children need parents who notice their effort, believe in them and cheer on their progress. They want you to see their strengths and help them work through their weaknesses. When you believe in your child's potential and encourage them through hard moments, they internalize that faith and learn to keep going when things get tough.

What you may hear if your child is asking for more encouragement from you: What if I fail? I'm not good enough. Do you think I can do it? I always make mistakes. Everyone else is better than me.

What you can do: Break difficult tasks into manageable steps. Express confidence in their ability to grow and learn. Celebrate small wins. Encourage another try after a setback. Share your own stories of mistakes and how you overcame them. Remind them of hard things they've already done.

Rabbi Sacks taught, "The greatest gift we can give our children is not our wealth or possessions, but our time, our love and our values." Our children are our greatest gift and most precious blessing. Learning what your child truly needs will make you a more empathic, giving person, one who brings more light into your home and into the world.

Kidz Corner

The Reaction to Winning the Lottery

Imagine that after buying a lottery ticket, you receive a phone call—a call you had always hoped to receive but never truly believed would come—informing you that you are the lucky winner!

You might be at a loss for words, but one thing is certain: you would be extremely happy! The last thing you would ask is, "**Why me?**"

The Same Reaction When Chosen to Perform a Mitzvah

Why is it, then, that when someone asks us to do them a favor, we are sometimes tempted to ask, "**Why me?**"

We should be jumping for joy, excited and grateful to have been chosen to perform this mitzvah—just as we would be upon hearing that we had won the lottery!

Why Is It Written With an Alef Rather Than a Heh?

In this week's *parashah*, when the Torah discusses the mitzvah of *Shiluach HaKen*, one of the *halakhot* is that the nest cannot belong to you.

This is learned from the words:

"**Ki yikarei kan tzipor lefanekha**"

כי יקרא קן צפור לפניך

This means, "If you happen to come across a bird's nest."

Rashi explains: "**Perat lamezuman**" — פרט למזמן. These words exclude a "prepared" nest—meaning a nest that already belongs to you.

The question is: Why does the Torah write the word **יקרא** — **yikarei** with the letter א, suggesting the language of **קריאה** — **keri'ah**, meaning "a calling"?

Should it not have been spelled with the letter ה, as in the word **מקרה** — **mikreh**, meaning "a coincidence" or "something that happens"?

The Answer

The *Pnei Menachem* gives a beautiful answer.

Perhaps twenty people already passed by this nest without noticing it. They continued walking without realizing that they had passed by a unique opportunity to fulfill the special mitzvah of *Shiluach HaKen*.

Why were you the one who noticed the nest and received the opportunity to perform this mitzvah?

This is not a **mikreh**—מקרה. It is not merely a coincidence or something that happened by chance. Rather, it is a **keri'ah**—קריאה: a personal calling!

Hashem, in His great kindness, chose you to be the fortunate person given the opportunity to perform this special mitzvah.

בס"ד

It is a Heavenly calling—a Divine **keri'ah**—inviting you to come forward and perform the mitzvah. This is why the word is written with an א rather than a ה.

The Practical Lesson

We can carry this message with us whenever we are presented with an opportunity to perform a mitzvah.

Instead of responding, "**Why me?**", we should understand and appreciate how fortunate we are. We have been chosen to win the spiritual jackpot!

We have been "called" from *Shamayim* and given the merit of fulfilling this mitzvah.

The next time a parent asks us to help or do something, we should respond with joy:

"Thank you for choosing me! I am so happy and grateful to have the opportunity to perform this mitzvah. Todah Rabbah!"

La Paracha En Français

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

(Extrait du livre: Dans La salle du Trésor)

« **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

Dos clases de odio

(Por Rabbi Yonathan Gefen)

Recordarás lo que Amalek te hizo en el camino cuando salieron de Egipto. Cuando estaban exhaustos y fatigados, y salió al encuentro en el camino y te atacó por la retaguardia a los más débiles que iban rezagados y no tuvo temor a Dios. Cuando Hashem tu Dios te conceda descanso de todos tus enemigos en derredor, en la tierra que Hashem tu Dios te entrega como heredad para tomarla en posesión, borrarás el nombre de Amalek de debajo del cielo. No lo olvides. (Deuteronomio 25:17-19)

Se trata de una ley extraña, casi incomprensible.

Los israelitas tuvieron dos enemigos en los días de Moshé: los egipcios y los amalequitas. Los egipcios esclavizaron a los israelitas. Los convirtieron en una colonia de trabajos forzados. Los oprimieron. EL faraón ordenó ahogar a todos los bebés varones

israelitas. Fue un intento de genocidio. Sin embargo, respecto a ellos, Moshé ordenó: "No aborrecerás al egipcio, porque fueron extranjeros en su tierra" (Deuteronomio 23:8). Los amalequitas no hicieron más que atacar una vez a los israelitas,⁽¹⁾ un ataque que fue repelido con éxito. (Éxodo 17:13). Sin embargo, respecto a ellos Moshé ordenó: "Recuerda", "no olvides", "borra el nombre". En Éxodo, la Torá dice que "Dios estará en guerra con Amalek por todas las generaciones". (Deuteronomio 17:16) ¿Cuál es la diferencia? ¿Por qué Moshé les dijo a los israelitas que perdonaran a los egipcios pero no a los amalequitas?

La respuesta la encontramos como un corolario a una enseñanza de la Mishná, Avot (5:19):

Cuando el amor depende de una causa y esta causa cesa, entonces también termina el amor. Pero si el amor no depende de una causa entonces el amor no desaparece. ¿Cuál es un ejemplo del amor que depende de una causa? El de Amnón por Tamar. ¿Y cuál es un ejemplo de amor que no depende de una causa? El amor de David y Jonatán.

Cuando el amor es condicional, dura lo que dure la condición, y no más que eso. Amnón amaba, o más bien deseaba, a Tamar porque ella le estaba prohibida por ser su hermanastra. Una vez que se salió con la suya, "entonces Amnón la odió con odio intenso. De hecho, la odiaba más de lo que la había amado" (Samuel II 13:15). Pero cuando el amor es incondicional e irracional, nunca cesa. En las palabras de Dylan Thomas: "Aunque los amantes se pierden, el amor no, y la muerte no tendrá dominio".

Lo mismo ocurre con el odio. Cuando el odio es racional, basado en algún temor o desaprobación que (justificado o no) tiene cierta lógica, entonces se puede razonar con él y ponerle fin. Pero no se puede razonar con el odio incondicional e irracional. No

se puede hacer nada para abortarlo y terminar con él. El odio persiste.

Esta era la diferencia entre los amalequitas y los egipcios. El odio y el miedo de los egipcios hacia los israelitas no era irracional. El faraón dijo a su pueblo:

Los israelitas se están volviendo demasiado numerosos y más fuertes que nosotros. Debemos ser astutos contra ellos, no sea que se multipliquen y suceda que si hay guerra se unan a nuestros enemigos y luchen en nuestra contra y suban de la tierra" (Éxodo 1:9-10)

Los egipcios temían a los israelitas porque eran numerosos. Constituían una amenaza potencial para la población nativa. Los historiadores nos dicen que no era un miedo infundado. Egipto ya había sufrido una invasión de extranjeros, los hicsos, un pueblo asiático con nombres y creencias canaanitas, que se apoderó del delta del Nilo durante el segundo período intermedio del Egipto de los faraones. Finalmente fueron expulsados de Egipto y borraron todo rastro de su ocupación. Pero el recuerdo persistía. No era irracional que los egipcios temieran que los hebreos fueran otra de esas poblaciones. Temían a los israelitas porque eran fuertes. (Prestemos atención que hay una diferencia entre "racional" y "justificado". En este caso, el miedo de los egipcios sin dudas era injustificado. Los israelitas no querían apoderarse de Egipto. Por el contrario, habrían preferido marcharse. No todas las emociones racionales están justificadas. No es irracional sentir miedo a volar tras escuchar un informe sobre una gran catástrofe aérea, a pesar de que estadísticamente es más peligroso conducir un auto que ser pasajero en un avión. El punto es simplemente que la emoción racional pero injustificada puede, en principio, curarse mediante el razonamiento).

Con los amalequitas ocurrió exactamente lo opuesto. Ellos atacaron a los israelitas cuando estaban

"agotados y fatigados". Enfocaron su ataque en los más débiles que estaban en la retaguardia, precisamente los que no constituían ningún peligro. Esto fue un odio irracional, sin ninguna base.

Con el odio racional es posible razonar. Además, no había ninguna razón para que los egipcios temieran de los israelitas. Se habían marchado. Ya no eran una amenaza. Pero con el odio irracional es imposible razonar. No tiene causa ni lógica. Por lo tanto, puede que nunca desaparezca. El odio irracional es tan duradero y persistente como el amor irracional. El odio simbolizado por Amalek dura "por todas las generaciones". Todo lo que podemos hacer es recordarlo y no olvidar, estar constantemente vigilantes y combatirlo cuando y donde aparezca.

Existe la xenofobia racional: el miedo y el odio al extranjero, al forastero, al que no es como nosotros. En la etapa de cazadores-recolectores de la humanidad, era vital distinguir entre los miembros de tu tribu y los de otra tribu. Competían por la comida y por el territorio. No era una época de liberalismo y tolerancia. Era probable que la otra tribu te matara o te expulsara si tenía la oportunidad de hacerlo.

Los antiguos griegos eran xenóforos y consideraban bárbaros a todos los que no eran griegos. Esto sigue sucediendo en muchas poblaciones nativas. Incluso personas tolerantes como los británicos y los estadounidenses históricamente desconfiaron de los inmigrantes, ya fueran judíos, irlandeses, italianos o portorriqueños. Sin embargo, lo que ocurre es que en dos o tres generaciones los recién llegados se aculturaron y se integran. Entonces consideran que contribuyen a la economía nacional y añaden riqueza y variedad a su cultura. Cuando una emoción como el miedo a los inmigrantes es racional pero injustificada, con el tiempo decae y desaparece.

Nahalot

Nahala of Rav Yosef Haim The Ben Ish Chai

ל"ל the 13rd of Elul

Rav Yosef Chaim of Baghdad, author of Ben Ish Chai, Od Yosef Chai, Rav Pe'alim, Ben Yehoyada, Aderet Eliyahu, and Imrei Bina, and many other works (1832-1904). Both his grandfather, Rav Moshe Chaim, and his father, Rav Eliyahu, served as Rav of Baghdad. Rav Eliyahu and his wife were childless for many years. Finally, 10 years after their marriage, his wife made the long journey from Baghdad to Morocco to request a blessing from the renowned Rav Yaakov Buchatzeira, the Abir Yaakov. The tzaddik blessed her that she would give birth to a child who would one day illuminate the eyes of Jews everywhere. Less than a year later, she gave birth to a boy, who was named Yosef Chaim. As a child, he spent most of his time studying in his father's large library. At the age of 10, he left the Sephardic cheder in which he learned and began to study with his uncle, the tzaddik Rav Dovid Chai Nissim. Rav Dovid later founded the famed Shoshanim Le-Dovid Yeshiva located in the Beis Yisrael section of Yerushalayim. When his father passed away, Rav Yosef Chaim was only 25 years old. Nevertheless, the Jews of Baghdad accepted him to fill his father's position as Rav of Baghdad. His opinion on halachic issues was sought throughout the Sephardi world and is still followed by thousands of people from these communities, and even outside these communities. Rav Yosef Chaim's son, Rav Yaakov, succeeded him as rav and maggid of Baghdad. His main disciple was the kabbalist and tzaddik Rav Yehuda Moshe Petaya.

El antisemitismo es diferente de la xenofobia. Es el caso paradigmático del odio irracional. En la Edad Media acusaron a los judíos de envenenar los pozos de agua, propagando la peste, y de una de las acusaciones más absurdas de las que hay registro: el líbello de sangre. Sospechaban que los judíos mataban niños cristianos para usar su sangre para preparar matzot en Pésaj. Esto era evidentemente imposible, pero eso no impidió que la gente lo creyera.

Se esperaba que la Ilustración europea con su culto a la ciencia y la razón acabara con todo ese odio. Pero en cambio dio lugar a una nueva versión del odio: el antisemitismo racial. En el siglo XIX odiaban a los judíos porque eran ricos y porque eran pobres; porque eran capitalistas y porque eran comunistas; porque eran exclusivos y se mantenían aislados entre ellos y porque se infiltraban a todas partes; porque creían en una fe antigua y supersticiosa y porque eran cosmopolitas sin raíces que no creían en nada.

El antisemitismo fue la irracionalidad suprema de la era de la razón.

El antisemitismo dio lugar a un nuevo mito: "Los protocolos de los Sabios de Sion", una falsificación literaria producida por miembros de la policía secreta de la Rusia zarista a fines del siglo XIX. Allí sostenían que los judíos tenían poder sobre toda Europa, y esta era la época de los pogromos de Rusia de 1881 y de las antisemitas leyes de mayo de 1882, que provocaron que huyeran unos 3 millones de judíos indefensos y pobres de Rusia hacia el Occidente.

La situación en la que se encontraban los judíos a fines de lo que se suponía que fue el siglo de la ilustración y la emancipación fue expuesto con elocuencia por Theodor Herzl en 1897:

Sinceramente intentamos de todas las formas posibles fusionarnos con las comunidades nacionales en las que vivimos,

buscando tan sólo preservar la fe de nuestros padres. No se nos permite. En vano somos patriotas leales, a veces súper leales; en vano hacemos los mismos sacrificios de vida y propiedad que nuestros conciudadanos: en vano nos esforzamos por incrementar la fama de nuestras tierras nativas en las artes y en las ciencias, o su riqueza a través del comercio. En nuestras tierras natales, donde hemos vivido durante siglos, todavía se nos califica de extranjeros, a menudo por personas cuyos antepasados todavía no habían llegado en una época en la que los suspiros judíos se oían desde hace mucho tiempo atrás en el país... Si nos dejaran en paz... Pero creo que nunca nos dejarán en paz.

Esto fue un gran golpe para Herzl. No menos impactante fue el retorno actual del antisemitismo a partes del Medio Oriente e incluso a Europa, donde todavía late la memoria del Holocausto. Sin embargo, la Torá nos indica por qué es así. El odio irracional nunca muere.

No toda hostilidad hacia los judíos o a Israel como un estado judío, es irracional, y donde no lo es, se puede razonar. Pero parte de ella es irracional. Parte de este odio, incluso hoy en día, repite los mitos del pasado, desde el líbello de sangre hasta los Protocolos. Todo lo que podemos hacer es recordar y no olvidar, confrontar y defendernos contra ese odio.

Amalek no murió. Pero tampoco murió el pueblo judío. Atacados durante tantos siglos, sigue vivo, dando testimonio de la victoria del Dios del amor por encima de los mitos y la locura del odio.

Shabat Shalom!

