

PARSHAT PINCHAS - Tammuz 18-19, 5783 / July 7- 8, 2023

B"H

Candle Lighting: 7:58 PM - Shabbos Ends: 8:54 PM



THE SHUL

W E E K L Y P U B L I C A T I O N



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**FUN AT FULL THROTTLE
AT CAMP GAN ISRAEL !**

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THE SHUL WEEKLY PUBLICATION

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ERUV INFORMATION

Surfside: The Eruv in Surfside now includes the walking paths along the beach. Pushing strollers and carrying is permitted on the paths, but not beyond the path or onto the beach.

Bal Harbour: The Eruv in Bal Harbour includes the inner (western) walking path only. The pier at Haulover Cut is not included.

Bay Harbor Islands: The Eruv in Bay Harbor Islands includes the entire perimeter of both islands in Bay Harbor including the small bridge connecting to Surfside.

Indian Creek Island: The entire island of Indian Creek is EXCLUDED from the Eruv, including the bridge leading up to the island.

We would like to emphasize that every Erev Shabbos, individuals should call the Eruv Hotline to make sure that the Eruv is operational prior to carrying on Shabbos. The number is 305-866-ERUV (3788). The Eruv message is recorded approximately two hours prior to Candle Lighting.

To pay your annual Eruv dues visit:
www.miamibeacheruv.com

HATZALAH



THE NUMBER TO KNOW IN AN EMERGENCY

305-919-4900

www.HSFEMS.org Hatzalah South Florida is not associated with the Florida 911 system



TO DONATE TO THE SHUL
PLEASE SCAN



 DONATE

OUR REBBE'S PARSHA MESSAGE

BASED ON THE TEACHINGS OF THE LUBAVITCHER REBBE



The Torah portion of Pinchas recounts how Moshe asked G-d to “appoint a man over the community” to be its next leader, so that the Jewish people will not become “like sheep that have no shepherd.” G-d replied to Moshe: “Take Yehoshua and lay your hands upon him.”

In explaining how a Jewish king is appointed, the Rambam states: “The first king of a dynasty cannot be appointed save by the court of seventy [one] elders and a prophet, as was the case with Yehoshua, who was appointed by Moshe and his court [of 70 elders].” The Rambam is thus of the opinion that Yehoshua was invested as a king.

Accordingly, the following must be understood: The Rambam rules “When a king is appointed, he is to be anointed with anointing oil.” Why then did Moshe merely lay his hands on Yehoshua and not anoint him?

The Midrash notes that Moshe had anticipated that his children would inherit his mantle. G-d, however, told him: “‘He who plants the date palm [merits that he] eats its fruits.’ Your children, did not occupy themselves in Torah. Yehoshua, since he served you with all his might, is worthy of serving the Jewish people.”

How was it possible for Moshe to assume that his sons would inherit the mantle of leadership when he knew they were guilty of “not occupying themselves in Torah”?

Our Sages explain that Moshe hoped to be succeeded by two leaders, one to serve as king and military commander, and the other to lead in Torah. It was in the former position that he hoped to be succeeded by

his children. G-d, however, replied: “Only one will lead them Yehoshua will be their king and [be their] preeminent Torah scholar, for ‘Two kings cannot make use of the same crown.’”

The reason Moshe’s request for two leaders was rejected must be understood. While it is true that “Two kings cannot make use of the same crown,” Moshe desired that his position be divided into two distinct “crowns” — the crown of royalty and the crown of Torah scholarship. Why could they not be separated, with the crown of royalty being inherited by Moshe’s children?

The true function of a Jewish king is described by the Rambam. Not only must the king provide the Jewish people with their material needs, but his goal must be to “uplift the true religion,” i.e., to see to it that the laws of the Torah are carried out.

Thus, in the Jewish context, regency is an extension of the Jewish high court, whose purpose is to be “the pillars of Torah law for all the Jewish people.” The king must ensure that the Torah laws issued by the high court are obeyed by the populace.

This is why in the Jewish scheme of things, kingship and Torah leadership cannot be viewed as two distinct entities. Rather, they are one continuum; splitting royalty and Torah scholarship results in “two kings utilizing the very same crown.”

The reason Yehoshua’s appointment to leadership came about through Moshe’s laying on of hands and not through anointment will be understood accordingly:

The regal aspect of Yehoshua’s leadership was a direct result of, and wholly secondary to, his Torah leadership. It therefore followed that the mantle of Torah leadership, a mantle transmitted through semichah — the laying on of hands — took precedence; anointment was entirely unnecessary.

Based on Likkutei Sichos Vol. XXIII, pp. 190-196

PARSHA ROUNDUP

CHABAD.ORG

The name of the Parshah, “Pinchas,” refers to Phineas, who zealously avenged G-d’s name, and it is found in Numbers 25:11.

Aaron’s grandson Pinchas is rewarded for his act of zealotry in killing the Simeonite prince Zimri and the Midianite princess who was his paramour: G-d grants him a covenant of peace and the priesthood.

A census of the people counts 601,730 men between the ages of twenty and sixty. Moses is instructed on how the Land is to be divided by lottery among the tribes and families of Israel. The five daughters of Tzelafchad petition Moses that they be granted the portion of the land belonging to their father, who died without sons; G-d accepts their claim and incorporates it into the Torah’s laws of inheritance.

Moses empowers Joshua to succeed him and lead the people into the Land of Israel.

The Parshah concludes with a detailed list of the daily offerings, and the additional offerings brought on Shabbat, Rosh Chodesh (first of the month), and the festivals of Passover, Shavuot, Rosh Hashanah, Yom Kippur, Sukkot and Shemini Atzeret.

THOUGHTS ON THE PARSHA



RABBI SHALOM D. LIPSKAR
PINCHAS

This Torah portion begins with the fascinating episode, relating to the elevation and recognition of the unique personality of Pinchas, who just smote a leader of the tribe of Shimon and a Moabite princess thereby salvaging the honor of Almighty G-d. At the conclusion of last week's portion, we read about his heroic yet zealous act that resulted in this week's adulation proclaiming Pinchas' extraordinary contribution and quality. As a reward, he is gifted the eternal covenant of peace and the hierarchical role of Kohanim for all his generations thereafter. He is so highly considered because of his valiant actions, that he is the embodiment of the prophet ELIJAHU, sharing identical personalities to such a degree that our Torah tells us, "Pinchas he is Eliyahu/Elijah".

Elijah is best known for his presence at critical milestone moments in Jewish life, being present at every Bris ceremony, and at our Seders, the night of

Passover. He is the harbinger of the final complete redemption with Moshiach.

Both Pinchas and Eliyahu perform outstanding, valorous, selfless acts at moments of crisis. Pinchas literally saved the Jewish people from descending into an idolatrous, adulterous world by his singular act with a passion that surpassed even that of his superiors, such as Moses.

Elijah's well-known confrontation with the 450 prophets serving the idol Baal with his selfless, devoted commitment to G-d, brought immediate transformation to the people, bringing blessings and recommitment to Hashem.

Jewish leadership requires a powerful sense of uncompromising commitment to truth, and a clear objective, to bring peace and balance to our world. They must serve as the bridge between ultimate darkness and brilliant light, from enslavement, rejection, being downtrodden and persecuted to the royal role, as "a light to the nations" representing freedom, acceptance, growth and elevation.

Elijah and Pinchas proclaim the Jew as the dialect between darkness and light, bringing the greatest potential out of the darkest conditions.

As we begin the three weeks referred to as "between the straits" beginning with the 17th of Tammuz this past Thursday and ending on the ninth of Av including the most painful torturous times of our historical journey, we beseech with our supplications to Almighty G-d to bring us out of the difficulties and never forsake us. Within these same prayers we include the essential promise of the

Jewish experience, that "these days will be transformed to days of joy and jubilation".

Maimonides in his book of law regarding the Fasts that commemorate and recognize the behaviors that produced these tragic occurrences proclaims, "these days of mourning and sadness will be transformed to days of joy and jubilation".

During our present turbulent times, as our ship of civilization travels through stormy seas with no-one steering the rudder, so many things seem hopeless, but just like in the days of Pinchas, and looking forward to the days of Elijah, when the dark clouds departed and the sun shone with the brilliance that warms and lights up the world, so too do we need to utilize all of our selflessness and commitment to open that bridge from despair and difficulty to joy and celebration.

Have a great Shabbos and wonderful week.

WEEKLY PRAYER TIMES

Everything you need for an "Over The Top" Shabbos experience

SHABBOS EVENING (Chabad & Sephardic)

Candle Lighting	7:58 PM
Early Mincha followed by Kabbalas Shabbos	6:40 PM
Mincha followed by Kabbalas Shabbos	8:05 PM
Sephardic Mincha / Kabbalat Shabbat	7:30 PM

SHABBOS DAY (Chabad & Sephardic)

Hashkama Minyan	7:15 AM
Shacharis Main	9:00 AM
Sephardic Shacharit Minyan	9:00 AM
Children's Programs	10:00 AM
Shacharis Upstairs	10:00 AM
Kiddush Following the Service	
Daf Yomi	6:40 PM
Mincha followed by Pirkei Avos Ch.6	7:50 PM
Sephardic Mincha	7:45 PM
Shabbos Ends / Maariv / Havdalah	8:54 PM
Video of the Rebbe following the Service	

Next Parsha: MATOT-MASSEI

Shabbos Starts: July 14 / 25 Tammuz: 7:57 PM

Shabbos Ends: July 15 / 26 Tammuz: 8:53 PM

Alot Hashachar / Dawn	5:10 AM
Earliest Talit & Tefillin	5:47 AM
Netz Hachama / Sunrise	6:34 AM
Latest Shema	9:57 AM
Latest Shacharit	11:06 AM
Chatzot / Midday	1:25 PM
Earliest Mincha	2:00 PM
Plag HaMincha	6:54 PM
Shekiah / Sunset	8:16 PM
Tzeit Hakoachavim / Nightfall	8:43 PM

DAVENING SCHEDULE

Davening schedule for all Minyanim

SHACHARIS (MON- FRI) (Chabad & Sephardic)

Main Minyan	6:50, 7:30, 9:00 AM
Sephardic Minyan	8:00 AM

SUNDAY SHACHARIS (Chabad & Sephardic)

Main Minyan	8:00, 9:00 AM
Sephardic Minyan	9:00 AM

Daily Chumash & Tanya after every Minyan

MINCHA / MAARIV (SUN - THUR) (Chabad & Sephardic)

Main Minyan Early Mincha	2:00 PM
Main Minyan Mincha / Maariv	8:05 PM
Sephardic Mincha	7:55 PM
Main Minyan Late Maariv	10:00 PM

LIGHT & POWER

FOR THE MONTH OF TAMMUZ

IS KINDLY SPONSORED BY:

DOVID AND LEVANA DUCHMAN

&

SHEA AND BAILY SCHNEIDER

&

FAMILIES

"In honor of the 80th Birthday of Nechama Bas Tzirel (Nancy Dubrofsky), Dovid's grandmother and one of the early pioneers of The Shul. Nancy's continued connection to our Rebbe powers her and her family to make a positive impact on those around us. As Pirkei Avos states, "at eighty -- a sign of special strength." We love you Grandma Darling and give you a brocha to go from strength to strength for many many more healthy and joyful years to come."

KIDDUSH THIS WEEK
IS KINDLY SPONSORED BY



Michelle & Adam
Weinberg

IN HONOR OF THEIR SON LEV'S BAR
MITZVAH

&

ARIANA & JOSH STURM
IN COMMEMORATION OF THE 6TH YAHRZEIT
OF THEIR BROTHER-IN-LAW
BEN GROSSMAN Z"l.
MAY HIS NESHAMA HAVE AN ALIYAH.

WE WOULD LIKE TO THANK
MRS. FANA HOLTZ

FOR CONTRIBUTING TO THE KIDDUSH BANK
TO HELP THE SHUL COVER THE COST OF
UNSPONSORED KIDDUSHIM IN MEMORY OF
HER BELOVED HUSBAND
ABA BEN YECHIEL HALEVI OBM,
WHOSE YAHRZEIT IS 23 TAMMUZ.

MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
<p>7:30 am - 8:15 am CHASSIDUS Treatise of the Lubavitcher Rebbe Followed by CHITAS SYNOPSIS Chumash, Tanya, Rambam's book of Mitzvos Rabbi Zalman Lipskar (Men & Women) PHL-101 / PHL-301 / PHL-501/ PHL-320</p>	<p>7:30 am - 8:15 am CHASSIDUS Treatise of the Lubavitcher Rebbe Followed by CHITAS SYNOPSIS Chumash, Tanya, Rambam's book of Mitzvos Rabbi Zalman Lipskar (Men & Women) PHL-101 / PHL-301 / PHL-501/ PHL-320</p>	<p>7:30 am - 8:15 am CHASSIDUS Treatise of the Lubavitcher Rebbe Followed by CHITAS SYNOPSIS Chumash, Tanya, Rambam's book of Mitzvos Rabbi Zalman Lipskar (Men & Women) PHL-101 / PHL-301 / PHL-501/PHL-320</p>	<p>7:30 am - 8:15 am CHASSIDUS Treatise of the Lubavitcher Rebbe Followed by CHITAS SYNOPSIS Chumash, Tanya, Rambam's book of Mitzvos Rabbi Zalman Lipskar (Men & Women) PHL-101 / PHL-301 / PHL-501/PHL-320</p>	<p>7:30 am - 8:15 am CHASSIDUS Treatise of the Lubavitcher Rebbe Followed by CHITAS SYNOPSIS Chumash, Tanya, Rambam's book of Mitzvos Rabbi Zalman Lipskar (Men & Women) PHL-101 / PHL-301 / PHL-501/PHL-320</p>
<p>7:40 am - 8:40 am DAF YOMI Rabbi Dov Schochet (Men Only) TXT-220 / TXT-601 Zoom: Meeting 9339617239 Passcode: 8CnDsu</p>	<p>7:40 am - 8:40 am DAF YOMI Rabbi Dov Schochet (Men Only) TXT-220 / TXT-601 Zoom: Meeting 9339617239 Passcode: 8CnDsu</p>	<p>7:40 am - 8:40 am DAF YOMI Rabbi Dov Schochet (Men Only) TXT-220 / TXT-601 Zoom: Meeting 9339617239 Passcode: 8CnDsu</p>	<p>7:40 am - 8:40 am DAF YOMI Rabbi Dov Schochet (Men Only) TXT-220 / TXT-601 Zoom: Meeting 9339617239 Passcode: 8CnDsu</p>	<p>7:40 am - 8:40 am DAF YOMI Rabbi Dov Schochet (Men Only) TXT-220 / TXT-601 Zoom: Meeting 9339617239 Passcode: 8CnDsu</p>
<p>10:15am - 11:00am THE 13 PRINCIPLES OF FAITH Rabbi Sholom Lipskar (Men & Women) TXT-112 / TXT-113 / TXT-501</p>	<p>9:55 am - 10:55 am TANYA IN SPANISH Mrs. Vivian Perez (Women Only) PHL-320/PHL-501 883-2349-2843 Passcode: 1111</p>	<p>9:35 am - 10:00 am MEGILLOT Mishlei Book of Proverbs Rabbi Dov Schochet (Men & Women) TXT-121</p>	<p>9:55 am - 10:55 am TANYA IN ENGLISH Mrs. Vivian Perez (Women Only) PHL-320/PHL-501 854-8616-2783 Passcode: 111111</p>	
<p>11:00 am - 12:00 pm HEBREW FOR ALL Ms. Sari Weinberg (Men & Women) HBR 101-201-301</p>	<p>11:00 am - 12:00 pm IN DEPTH ANALYSIS OF A MITZVAH BASED ON THE WEEKLY TORAH PORTION Rabbi Shea Rubinstein (Men & Women) TXT-201 / TXT-211 / TXT-601</p>	<p>10:10 am - 11:30 am PARSHA OF THE WEEK Rebbetzin Chani Lipskar (Men & Women) TXT-112 / TXT-113 / TXT-501</p>	<p>10:55 am - 11:10 am SHAAR HABITACHON IN ENGLISH Mrs. Vivian Perez (Women Only) PHL-320/PHL-501 https://zoom.us/j/85486162783 password 540360</p>	
<p>12:00 pm - 1:00 pm KASHRUS 1 Ms. Sari Weinberg (Men & Women) LAW-101</p>	<p>12:00 pm - 1:00 pm PIRKEI AVOT Rabbi Dov Schochet (Men & Women) ETH-101</p>	<p>11:30 am - 12:15 pm TANYA Rabbi Sholom Lipskar (Men & Women) PHL-320 / PHL-50</p>	<p>11:15 am - 12:00 pm PARSHA OF THE WEEK Rabbi Shea Rubinstein (Men & Women) TXT-112 / TXT-113 / TXT-501</p>	
<p>1:10 pm - 1:55 pm EARLY ROMAN HISTORY & THE JEWS Reb Mendel Korf (Men & Women) HIST 102/502</p>	<p>1:00 pm - 2:00 pm CHASSIDIC PHILOSOPHY FOR THE 21st CENTURY Rabbi Zalman Lipskar (Men & Women) PHL 301-501</p>	<p>12:30 pm - 1:30 pm SHAAR HABITACHON IN SPANISH Mrs. Vivian Perez (Women Only) PHL-320/ PHL-501 883-2349-2843 Passcode: 1111</p>	<p>12:00 pm - 1:00 pm SENIOR TORAH ACADEMY Rabbi Dov Schochet BOOK OF JUDGES (Men & Women) TXT-120</p>	
<p>2:00 pm - 2:45 pm THE BOOK OF DANIEL Rabbi Dov Schochet (Men & Women) TXT-120</p>			<p>1:00 pm - 2:00 pm HEBREW FOR ALL Ms. Sari Weinberg (Men & Women) HBR 101-201-301</p>	
<p>8:45 pm - 9:45 pm PARSHA IN SPANISH Rabbi Shea Rubinstein (Men & Women) TXT-112 / TXT-113 / TXT-50</p>				

NACHAS AT A GLANCE

CAMP GAN ISRAEL - WEEK 2 (See Page 22 for more pictures)



WE SINCERELY THANK THE FOLLOWING MEMBERS AND SUPPORTERS OF THE SHUL FOR DONATIONS RECEIVED BETWEEN 6/17 AND 6/23. WE APOLOGIZE IN ADVANCE FOR ANY ERRORS OR OMISSIONS:

Mr. Ioan Abadi
Ms. Netalie Abrams
Anonymous
Mr. Maier Arm
Mr. & Mr. Jacky Benoudiz
Dr. & Mrs. Stephen Brenner
Mr. Jonathan Brody
Mr. & Mrs. Alberto Camhi
Mr. & Mrs. Levi Drimmer
Mr. & Mrs. Jerome Falic
Mr. Philip Feldman
Mr. Avraham Finck
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Matzliach Family Charity Fund
Dr. & Dr. Raul Mitrani
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Mrs. Daniela Yusufov
Mr. Ari Zaltz
Mr. & Mrs. Adam Ziefer

Halachic Wills| Rabbi Dov Schochet



The daughters of Tzelafchad ask Moshe for their father's land in Israel. Up until that point, it was clear that only men will receive a portion in the land, but their father had no sons and they wanted to inherit his rights. Moses brings their question to Hashem, and the response is, they are correct—when there are no sons, the daughter takes the inheritance. In fact, all laws on inheritance are taught in the Torah as a response to their question.

While the Torah has a straightforward way of dealing with inheritance, frequently a person wants the estate to be divided in some other way. A simple example is the above scenario—when there are sons, the daughter's Biblical rights to inherit are zero. What if a father wants to leave something to his daughter as well, or to charity, what is an acceptable way to fashion a Halachic will?

The simplest way would be to simply gift the estate while the father is still alive, but this runs into a few issues: 1) It would mean from the time the gift is given, the father loses his rights over the asset (and would be unable to change the distribution at a later date), 2) He would only be able to gift what is currently present in his estate, any future profits and earnings cannot be included as we cannot contract with things not currently in our control, 3) An important issue to remember is that if a person writes a will that is not Halachically binding but is binding by local laws, collection using such a will can be a violation of Torah law.

One key difference between Torah and secular perspectives on inheritance is the rights of the deceased. Whereas we are accustomed to allowing the deceased to determine from the grave how their estate should be divided, the Torah view is that once a person passes away, they lose all rights to their estate, and it immediately flows to the heirs that are inline to (Biblically) inherit. Therefore, any will that will be kosher according to Torah law has to be effective before the passing in order to be effective.

One method is to divide the estate with a proper Kinyan (in Halacha, in order for a transaction to be binding, an act of acquisition is required. Different types of assets require different types of Kinyan to be effective) as a gift that is effective immediately and after passing. Halachically, this would make the recipient the owner of the actual object but would only give them the rights to use it after the passing of the giver. This method has two drawbacks. Firstly, it will only work with assets the person controls at the time the gift is executed. Secondly, the giver will then lose control to change the terms once it is executed, as the recipient is considered the owner and the giver just has the rights to use it until their passing.

One way to deal with the second issue is to write, "The gift is effective from today, if I do not renege before my passing". This would give the giver the right to change their mind at any point but would not help with the first issue.

Another method is for the person to write an IOU to the beneficiary that is collectible upon their passing. In this way, the person can oblige themselves to give any amount to any person, and the heirs would be forced to pay it as payment of their father's debt.

This method was used when it came to leaving a part of one's estate to a daughter. The father would give a gift to his daughter that she would receive half of what each son would receive (this document was called the document of half the male.) However, as mentioned

above, this gift would only be effective for assets the father had at the time of the document. To get around this issue, the father would write a debt document to his daughter for an exorbitant sum, far more than he imagined that half of each male's portion would be. He would then write that the only way to void this debt document would be to give the daughter half of what each boy received, this way the sons would be forced to give her half, or she would execute the fictitious loan document.

In the same way, one would give to a beneficiary outside of the Biblical heirs, one would also be able to designate for any other purpose or charity or organization in a way that is binding on the heirs to follow.

There is some debate about whether the above is acceptable and under what conditions. The Torah wanted an estate to be distributed in a very specific way, is it proper to interfere? Does it make a difference if it is going to charity or other purposes? How about if the father has a large estate and, regardless, each heir will receive a significant sum, does that make the above ok? While these questions are debated, there is no question that the custom is for people to leave part of their estate to their daughters, and it was also common (by larger estates) to leave money to charity. The Talmud tells the story of Mar Ukva who gifted half of his estate before his passing (he was a wealthy man) to charity.

Ultimately, this portion teaches us how to think about the future. Moses's response was to immediately ask Hashem who will lead them, constantly worrying about his people, and who would care for them after his passing. King Solomon says that at all times our garments should be white, meaning that as no man knows the day of his passing, we should ensure that we are always pure and ready to meet our Creator. Just as we worry about our financial estate and what our legacy will be, we must certainly be concerned about our spiritual estate and ensure the legacy we are leaving behind is one we can be proud of.

COMMUNITY HAPPENINGS

The Shul Family Wishes You a Huge Mazal Tov On Your Celebrations

BIRTHDAYS

18 Tammuz Ms. Sara Auerbach
 18 Tammuz Ms. Yael Carmi
 18 Tammuz Ms. Amy Dubitsky
 18 Tammuz Mrs. Marina A. Gleizer
 18 Tammuz Mrs. Aurit Katan
 18 Tammuz Mr. Jonathan Markovich
 18 Tammuz Ms. Adina Moscowitz
 18 Tammuz Mr. Greg Scheinfeld
 18 Tammuz Mrs. Debbie Zanger
 19 Tammuz Mr. Jonathan Gluck
 19 Tammuz Mr. Joseph Goldbrenner
 19 Tammuz Mr. Dan Goldfarb
 19 Tammuz Rabbi Yaakov Wrightman
 20 Tammuz Ms. Sarah Saka
 20 Tammuz Mrs. Ali Tilton
 20 Tammuz Ms. Ali Ziefer
 21 Tammuz Mr. Oliver Bouhnik
 21 Tammuz Mrs. Tila Levi
 21 Tammuz Mr. Felix Lichter
 22 Tammuz Mr. Yossi Berdugo
 22 Tammuz Ms. Gabriella Davit
 22 Tammuz Ms. Tehila Lekach
 22 Tammuz Mr. Aryeh Rubin
 22 Tammuz Mr. Benjamin Wolf
 23 Tammuz Mr. Abraham Alberto Benacerraf
 23 Tammuz Rabbi Mendy Duchman
 23 Tammuz Mr. Jorge Farago

23 Tammuz Mrs. Michla Mamane
 23 Tammuz Mr. Andres Meta
 23 Tammuz Mr. Jaime Schapiro
 24 Tammuz Mr. Shlomo Alexander
 24 Tammuz Mrs. Shani Avidar
 24 Tammuz Ms. Danielle Brenner
 24 Tammuz Mr. Jacobo Fux
 24 Tammuz Mr. Sidney Gordon
 24 Tammuz Mrs. Jessica Lombrozo
 24 Tammuz Mr. Jonathan Kader

MAZAL TOV

Michelle & Adam Weinberg

on the Bar Mitzvah of their son
Lev

May he continue to grow to Torah,
Chupah & Maasim Tovim.

Simon & Jana Falic

on the marriage of their son

Shmuel Moshe to Brooke Jami

May they build a home and life filled
with Over The Top blessings.

CHILDREN'S BIRTHDAYS

18 Tammuz Yoseph Yehoshua Ginsburg
 19 Tammuz Jacob Gregory More
 20 Tammuz Joshua Davoudpour
 21 Tammuz Claudine Franco
 21 Tammuz Liam Millul
 21 Tammuz Micah Rosenberg

22 Tammuz Binyamin Strassberg
 23 Tammuz Daniel Biton
 24 Tammuz Kalman Drimmer
 24 Tammuz Sonia Levy

ANNIVERSARIES (July 7- July 14)

Dr. & Mrs. Michael & Eva Salzhauer
 Mr. & Mrs. Michael & Dana Werner
 Mr. & Mrs. Yoni & Genna Lerner
 Mr. & Mrs. David & Stephanie Schwartz
 Mr. & Mrs. Sam & Rivkah Greenwald
 Mr. & Mrs. Jacob & Dalit Teshuba
 Mr. & Mrs. Ighal & Sabrina Goldfarb
 Mr. & Mrs. Cary & Dev Oved

CONDOLENCES

Sandra Metta (Doron) Baranes

on the passing of her dear father

Alexandre ben Nissim, Z'L

Baruch Dayan HaEmet

May his dear Neshama be bound with the Eternal Bond of Life
and may the family be comforted among the mourners of Zion
and Jerusalem

We apologize for any errors or omissions.

*If your family has been blessed with joyous news, please email your announcement to
joelle@theshul.org so that we can share it with our Shul community.*

COMMUNITY HAPPENINGS

REFUAH SHELEIMA: The Shul Family Sends You Strength & Healing

MEN

Meir Simcha ben Rivka Dina
Shimon Meir ben Esther
Michoel ben Rivka
Liam Mimoun ben Esther Ilanit
Avraham Dov ben Leah
Naftali Gad ben Yehudis
Chaim Shmuel ben Leah Yocheved
Aharon ben Sofia
Avrohom ben Feigy
Sholom Dovber ben Rochel Bayla

Shmuel ben Rivka
Mordechai Yitzhak ben Devorah
Yehonatan HaLevi ben Malka
Eliezer ben Sarah
Yehudah Leib HaKohen ben Perl
Aryeh Dovid ben Yehudit Shira
Raphael Chaim Mayer ben Sima Chasha
Meyer Yankev ben Chayah Etel
Dovid HaCohen ben Pesel

WOMEN

Leah Goldie bas Shlomit
Sarah bas Shlomit
Chana bas Leah
Chana bas Bertha Chaia
Minka bas Elisheva
Margaret Magi bas Esther
Rachel Leah bas Miriam
Aviva bas Rivka
Nurit Rivkah bas Tzipora Feigeh Branah
Yehudis bas Esther Sarah
Fayga Etta bas Gita Henia

Sarah Libke bas Baila
Leah bas Alta Miriam Chaya
Shima Leah bas Gittel
Chana Bayla bas Masha
Chana bas Rivka Dina
Rachel Tzinivia bas Machel Leah
Tzivia bas Chana
Miriam bas Tzivia Malka
Chaya Chana Sheva bas Rachel
Chana Leah Sarah bat Peshe Gittle
Shoshana Ronit bat Perel Rivka

In order to keep the Refuah list current, please contact The Shul with any health updates.

YAHREZITS: May the Neshama of Your Loved Ones Have an Immediate Aliyah

18 Tammuz	Leah bas Yehudit obm Mother of Mr. Terence Speyer	22 Tammuz	Dr. Montyi Spencer obm Father of Mrs. Sally Ann Rosenbaum
19 Tammuz	Sisel Klurman obm Former member of The Shul	22 Tammuz	Flora Berdugo obm Mother of Mrs. Fortuna Mamane
20 Tammuz	Dovid Avraham ben Yitzchak obm Father of Mrs. Renee Felice Moore	23 Tammuz	Aba ben Yechiel HaLevi obm Husband of Mrs. Fana Holtz
20 Tammuz	Chaya Henya Tzirrel bas Shmuel obm Mother of Ambassador Isaac Gilinski Mother of Mr. Max Gilinski	23 Tammuz	Linda Haya obm Grandmother of Mrs. Sofi Matz
21 Tammuz	Hadassah bas Tzvi Hirsch obm Mother of Mr. Chaim Lotkin	24 Tammuz	David ben Aisha obm Husband of Mrs. Carol Benichou Father of Isaac Benichou Father of Chaya Benichou
21 Tammuz	Yitzhak Zev ben Zvi Gad obm Brother of Mr. Edward Rosengarten	24 Tammuz	Chana bas Mor Tivador obm Mother of Mr. Abraham Sreter
22 Tammuz	Yehudit bas Mordechai HaKohen obm Mother of Michael Sugar		

If your family has G-d forbid experienced a loss, please send an email to joelle@theshul.org so that we can inform our Shul Community.

MY ENCOUNTER WITH THE REBBE

THERE IS NO WISDOM IN GIVING UP | Rabbi Yaakov Yosef Auerbach

My parents passed away at a relatively young age, and after that I was brought up in the home of my uncle, Rabbi Shlomo Zalman Auerbach, the world renowned Halachic authority and dean of Jerusalem's Kol Torah yeshivah. Eventually, after my marriage, I entered the rabbinate myself, and was appointed rabbi of Ramat Chen, which is today a neighborhood of Ramat Gan, Israel.

In 1971, I traveled to a wedding in the United States and stayed in the home of a certain well-off Jew in Queens, New York. "Rabbi Aurbach," my host asked me, "what would you like to see while you are here?"

I replied that I would like to use this opportunity to see some of the great Torah sages of America, and since my host was well connected in rabbinic circles, he helped me to do just that. The first meeting he set up for me was with the Lubavitcher Rebbe.

I walked into the Rebbe's office with a feeling of reverence. The Rebbe invited me to sit down and asked for my name.

After I introduced myself, he asked, "Was your father Eliezer?" That was, in fact, my father's name.

"Did you know that your father was here before?"

Again, I answered affirmatively. I remembered my father having an audience in 1952. It was before my Bar Mitzvah, and when my father returned from the US, he told us about the meeting. He had been especially taken by the Rebbe's eyes, and how they seemed to look into the depths of his soul.

After nearly twenty years, and what must have been tens of thousands of other visitors, I was amazed that he remembered my father by name. Of course, for someone who has studied the Rebbe's talks and witnessed his extraordinary erudition across Torah – in scripture, Talmud, Halachah, and aggadah – this is no great surprise, but I was deeply moved.

The Rebbe inquired as to how I occupied myself, and I told him about my position in Ramat Chen. "Isn't there a large high school there called 'Blich'?" he asked. Blich High School is well known for its high academic standards and the achievements of its students, who often go on to take up leading roles in Israel's economic and political arenas. Still, I was surprised to hear it mentioned by a rabbi

in New York. The Rebbe was interested in hearing whether I was active in the school, so I told him the school had set aside a regular timeslot in which I would visit different classrooms to speak about Judaism and answer any questions the students had.

"That isn't enough," he declared. "You must use this time to instill faith in G-d and the Torah in their hearts. And you also have to get rid of the misleading ideas about Judaism that they are regularly exposed to."

"But Rebbe," I protested, "how?" I'd recently had a difficult experience at the school, after being invited to participate in a symposium for the older grades. During the event, the students were able to ask me all kinds of incisive questions on religion, about the role of women in Judaism, the Torah's support for patriarchy, and so on. Shulamit Aloni, a member of Knesset, was also present, and apparently my answers weren't to her liking. "Why do rabbis have access to our schools?" she fumed. She began raising this question in the Knesset and soon the school's doors were closed to me. Although I managed to start coming back again, my influence there had been diminished.

The Rebbe listened attentively. "You mustn't ease off," he advised me. "Keep on trying – don't give up!" He then referred to a concept from the laws of lost and found items: By Jewish law, a lost object can only be claimed by a finder once the original owner has despaired of recovering it. But what happens if the owner is not yet aware that he lost the object – can we presume that he has already given up? The Talmudic term "oblivious despair" refers to that person who has given up without knowing, but the Rebbe gave it his own original spin: "To despair," he remarked, "is to be oblivious." That is to say, it is irrational to give up hope. "You need to do everything you can, and to keep your spirits up," he urged me.

At one point in our discussion, the Rebbe put his hand on my shoulder. "I wanted to ask: Have you been involved in the current debate taking place among the rabbis of Eretz Yisrael?" In those days, a heated Halachic controversy had erupted on some serious questions concerning Jewish matrimonial law and conversion to Judaism. Some rabbis had taken a "lenient" position on these issues, while other, more charedi authorities were more traditional.

Before walking into the Rebbe's office, I had decided that I was prepared to answer

any questions or discuss any issue the Rebbe brought up – except for this one. The Rebbe sensed that I wasn't interested in speaking about this subject, but the look he gave me somehow opened me up. Despite my earlier resolve, I couldn't not answer him.

Clarifying his questions, the Rebbe added: "I know that there are some rabbis in Israel who have become involved in politics, and their Halachic positions must be treated with caution, since they may be politically motivated. But I also know that your uncle, Rabbi Shlomo Zalman, has nothing to do with politics. That's why I'd like to know his position."

I told the Rebbe that I was very close with one of the rabbis at the heart of the debate, and because of all the controversy, I turned to my uncle for his views on the matter. He told me that he, too, had been personally acquainted with the same rabbi as a young man; they had both been considered prodigies, and they have studied together for a time. "His Halachic views," my uncle asserted of this rabbi, "are mixed with private ambition and personal interests."

When I pressed my uncle, he refused to elaborate: "I have told you what I needed to say; anything more is gossip. I don't want to speak about it any further."

Interestingly, on my return to Israel, I gave my uncle a detailed account of my audience with the Rebbe. When I mentioned what the Rebbe had said of him – that he was apolitical, and that his Halachic views were devoid of ulterior motives – he gave a slight nod. I know that my uncle had great respect for the Rebbe – he would occasionally hand me one of the Rebbe's published talks and say that I would benefit from learning it – but he didn't know how well the Rebbe knew him. When I told him how deeply affected I had been from my audience with the Rebbe, he gave another gesture with his head, acknowledging how fortunate I had been to meet him.

Before our meeting was over, the Rebbe asked about my family – how many children I had, and whether I was managing financially. We discussed several subjects of Torah scholarship, and then we bid each other farewell. I left the audience feeling deeply impressed, both by his erudition and by his thorough understanding of Israeli affairs in the fields of education, rabbinic matters, and numerous others. The meeting made an indescribable mark on me – one that I have not forgotten to this day.

THE THREE WEEKS | Chabad.org



The Three Weeks is an annual mourning period that falls out in the summer. This is when we mourn the destruction of the Holy Temple and our launch into a still-ongoing exile.

The period begins on the 17th of the Hebrew month of Tammuz, a fast day that marks the day when the walls of Jerusalem were breached by the Romans in 69 CE.

It reaches its climax and concludes with the fast of the 9th of Av, the date when both Holy Temples were set aflame. This is the saddest day of the Jewish calendar, and it is also the date that many other tragedies befell our people.

Observances:

There are various mourning-related customs and observances that are followed for the entire three-week period (until midday of the 10th of the Hebrew month of Av, or—if that date falls on Friday—the morning of that day). We do not cut our hair, purchase new clothes, or listen to music. No weddings are held.

The 17th of Tammuz

17 Tammuz is a fast day, on which we

refrain from eating and drinking from dawn to nightfall. The fast commemorates five tragic events that occurred on this date, including Moses breaking the Tablets and breaching of the walls of Jerusalem.

Those who mourn the destruction of Jerusalem will merit seeing it rebuilt with the coming of Moshiach

The Nine Days

The final Nine Days of the Three Weeks are a time of intensified mourning. Starting on the first of Av, we refrain from eating meat or drinking wine, and from wearing freshly laundered clothes.

The 9th of Av

Nine Av is a more stringent fast than 17 Tammuz. It begins at sunset of the previous evening, when we gather in the synagogue to read the Book of Lamentations. Besides fasting, we abstain from additional pleasures: washing, applying lotions or creams, wearing leather shoes, and marital relations. Until midday, we sit on the floor or on low stools.

The Inner Message

There is more to the Three Weeks than fasting and lamentation. Our sages tell us that those who mourn the destruction of Jerusalem will merit seeing it rebuilt with the coming of Moshiach. May that day come soon, and then all the mournful dates on the calendar will be transformed into days of tremendous joy and happiness.



ISRAEL CAN REGAIN THE WORLD'S RESPECT BY EMBRACING ITS REAL STRENGTH: ITS HERITAGE | Duvi Honig

As always, when Israel's enemies force it to choose between self-defense or destruction, the world is dismayed, not by the needless instigation by its enemies, but by Israel's response. In the UN, Israel is the designated punching bag, and even the United States disrespects Israel by appointing members of anti-Israel groups to the US Holocaust Memorial Council. Israel's attempts to gain the respect it deserves are not succeeding, and it's worth considering why.

There is really no difficulty in identifying the one thing that reliably drives support and loyalty toward Israel. Throughout the world, it is people of faith who are Israel's most vigorous supporters, not only among Jews but among other faiths as well, most notably, evangelical Christians. Pew Research data shows that support for Israel among Jews falls precipitously in tandem with an individual's lessening level of religiosity.

Orthodox Jews in particular are a bedrock of Israeli support in the United States, expending not cheap words but genuine toil, capital, and influence on its behalf. They are the only group leveraging their influence as a sizable voting bloc to steer US policy in Israel's favor. Their support of Israel and rejection of BDS is full-throated and unapologetic, and they lobby heavily on all political fronts, from federal to state to local, against all expression of this new, yet somehow all too familiar, incarnation of antisemitism.

For people of faith, support for Israel finds its roots in deep and fervent religious sentiment. Israel is not merely a democracy but a nation, a group many millions strong proudly carrying on the legacy and values of their ancestors as G.d's Chosen Nation. By contrast, Jewish groups like J Street who are bent on undermining Israel at every turn are animated by a very different view that gives Israel no unique role in humanity's destiny. Israel is a democracy like any other. Nothing of substance hinges on its existence, and the strip of land known as Israel would be just as well served by another government that would take its place.

Israel confounds the efforts of its own allies when it confusedly plays right into

the hands of these enemies, downplaying its Jewish identity and values out of fear of being perceived as different. Israel is eager to celebrate "pride" and display its devotion to the sacred dogmas of secularism, but shrinks away from in embarrassment from its true pride, its priceless heritage.

Presenting itself to the world as just one among the nations earns Israel not respect but scorn. Even those who hate Israel for being Jewish are unimpressed and, as history has tragically taught us, will always hate Jews for who they are. We can't fight the harmful rhetoric of those who denigrate Israel's interests while simultaneously feeding the notion that we have nothing of value to protect and preserve. The feeble attempts to



stake Israel's purpose entirely on combating antisemitism are woefully inadequate.

Israel's strength is the love and veneration it inspires in millions around the globe as the eternal home of the Jewish nation and its heritage. There can be no greater privilege for an Orthodox Jew than to play even a small role in the flourishing of Jewish heritage and Jewish values in his ancestral homeland. Schools and synagogues are springing up on every block in Israel, heavily funded by the philanthropy of American Orthodox Jews. The sums flowing from private donations into all manner of Israeli charitable causes are astronomical. As enemies of the Jewish state work to marginalize Israel economically, Orthodox Jews are all too eager to engage and invest, boosting Israeli companies and sustaining Israeli trade.

Supporters of Israel are passionate about seeing Israel succeed, not only as a democracy,

but as a nation. Yet they constantly feel that Israel is ashamed of them, that it wishes not to be associated with the antiquated values and culture of the past. When Israeli delegates stand along their Arab counterparts, and the Arabs are proudly wearing their kaffiyehs while the bareheaded Israelis are completely indistinctive as Jewish, we appear small and piteous, both to us and to the world.

Israel needs to turn back from the fool's errand of winning over its enemies by adopting their ways and instead embrace its roots by promoting Shabbos, Heritage and family values, teaching Jewish history and faith in its schools, and celebrating those who meticulously adhere to Judaism's ancient wisdom and traditions.

For thousands of years, our values and traditions have held us together as a nation. Our enemies never cease to try to destroy us, but history gives us confidence that those values will give us the fortitude to outlast them all. Israel will reap the full benefit of that great source of strength when it finds the self-confidence to wear its identity with pride.

Duvi Honig is founder and Chief Executive Officer of the Orthodox Jewish Chamber Of Commerce

The Orthodox Jewish Chamber Of Commerce www.OjChamber.com is a global umbrella of businesses of all sizes, bridging the highest echelons of the business and governmental worlds together stimulating economic opportunity and positively affecting public policy of governments around the world. Duvi effectively utilizes the power of commerce and these networks to unite and empower people of all backgrounds, and influence public policy at the local, state, federal and international levels. His work was recognized by both President Obama and President Trump and, in 2016, he was honored by a bipartisan group of Senators in the Capitol. The Chambers leadership was recognized most recently by Israel's Prime Minister, Israeli Ministers and Members of the Knesset for its advocacy and support on behalf of Israel and the global economy. Duvi@OjChamber.com

Connecting Torah, Nutrition & Science

When Iyov says, “From my Flesh, I see Hashem”, the Chassidic masters explain that when one begins to understand how the human body works, he or she will begin to see the incredible presence of Hashem in every detail. For as long as I can remember, I have been studying and researching the connection between the foods we eat, plants around us, the sources our food comes from and the impact all of this has on aging and disease. As a result, I became medically trained in nutrition and earned degrees in the fields of Dietetics and Nursing. My life has since been dedicated to understanding the emerging field of Functional Medicine, which seeks to find triggers and mediators, also known as root causes of disease and looks to find natural solutions from foods, plants, herbs or spices. As I grew in my understanding of how I could help others improve their health and live better, my journey as a returnee to Judaism was in full-swing, and my learning was increasing in Chassidus. It was then that I was introduced to the Torah and Science Conference which was conceived by the Lubavitcher Rebbe and his call to action to find the Emes, the truth within science that ultimately shows the infinite wisdom of the Creator. Since then, I have continued to search for connections that would help me see how Hashem created our bodies to be self-healing when given the right ingredients to remove obstacles that get in the way.

Torah and Nutrition

When it comes to nutrition and staying healthy, many sources can be found in Jewish writings that discuss food, plants, spices, herbs etc... The Shulchan Aruch, Gomorrah and Chassidus make many references to how and why specific foods are eaten. The Rambam contributed many writings on the topics of health, healing and disease. His most well-known aphorism generally says that in order to serve Hashem one must keep his body healthy. It is an individual's personal duty to guard his health, and in many ways treat his body as a holy temple. This idea encourages us to think about the foods in the world that Hashem created and to understand their properties and how they heal the human body.

Transformation of Food into Energy: Turning Something Into Nothing

One of the incredible connections between

Torah and science can be seen when examining the relationship between tiny cellular organs called mitochondria and energy conversion. Mitochondria are particularly special because they contain their own unique DNA which is inherited from an individual's mother. Most often given the nickname “mighty” mitochondria because of its ability to convert food to energy, the healthy functioning mitochondria impacts health in a profound way. Mitochondria are located in most every cell in the body and are responsible for generating energy that makes everything we do in this physical world possible, including our thoughts and every movement and function of our body. In other words, mitochondria power our ability to serve Hashem. These mitochondria take the carbohydrates, fats and proteins from the foods we eat and transforms them into energy. This is reminiscent of the Chassidic teaching



that Hashem creates all things from nothing and transforms them into something, and our task is to take that something and turn it into “nothing”. The “nothing” is really something however, because it represents spiritual energy. The food we eat is created through Hashem's energy. The food itself contains energy which the mitochondria can extract and transform into physical energy our bodies can use. Through our mitzvos, that physical energy is transformed back into spiritual energy, thus returning to Hashem and completing the cycle.

Current studies now show the importance of the mitochondria in the healthy functioning of many systems in the body. The current theory of aging states that in the process of turning foods into energy, the mitochondria are not always efficient and free-radicals can form. These free radicals cause oxidative stress that increases inflammation, and inflammation is known to be a root cause of most chronic diseases and aging. Antioxidants, found in the colorful pigments in fruits and vegetables, help to sequester and stop these free radicals. In our world, Hashem has created natural foods to help

prevent this. In fact, each plant nutrient has a special affinity for specific receptors in the cells which can decrease DNA damage to the mitochondria. For example, lutein, found in kale and egg yolks benefits the eyes, and lycopene in tomatoes and watermelon can specifically benefit the prostate. Through the transformation of nutrients and antioxidants in foods to healing energy, we can also see the oneness and holistic nature of Hashem. That healing energy will improve the energy production by the mitochondria, thereby allowing the physical body to have the energy to live longer and better serve Hashem.

Creating Quality Energy from Food

In the Rebbe's sichos and other writings of discussions in Chassidus, we learn why certain foods are eaten and the spiritual energy we obtain from them. We continually see the deeper connections between eating and transforming food into energy. Therefore, we must look closer at the food Hashem created for us and understand that high-quality nutrients from the foods we eat is essential, not only for efficient energy production but also for successful aging. The mitochondria connects us to Hashem because it is a link between the energy of the physical world and the spiritual world. Our food is transformed into energy by the mitochondria which then powers us to do mitzvos that bring greater light into the world. The Lubavitcher Rebbe said in a Sichon Shabbos Parasha Shelach 5718, “The food we eat has sparks of immense spiritual intensity, sparks that are even higher than the person eating the food. When a person eats, he can become uplifted by these sparks of energy harvested from his food.” Each time we make a blessing on a food which our bodies will use for its physical energy, we are simultaneously elevating the sparks trapped in our food and using that energy to uplift ourselves and make this world into a beautiful dwelling place for Hashem.

About the Author:

Dr. Durrell Handwerger, Dovid Pesach, is a Family Nurse Practitioner, functional medicine expert and founder of South Florida Integrative Health Center. He is transforming medicine by bridging the gap between conventional medicine and holistic health and getting to the underlying causes of chronic disease through more natural protocols. Dr. Handwerger's mission to transform medicine is propelled by his continued learning of Chassidus both now and in the past at Tiferes Bochorim in Morristown, New Jersey and Hadar HaTorah in Crown Heights. He and his wife currently live in South Florida.

HISTORY OF NETANYA



Netanya is a coastal city located in central Israel. It was established relatively recently compared to some other cities in the country, and its history revolves around its development as a vibrant urban center. Here is a detailed history of Netanya:

Early Settlements:

Before the establishment of Netanya, the area was sparsely populated with a few small Arab villages and Jewish agricultural settlements. One of the Jewish settlements in the vicinity was the moshava (agricultural community) of Ben Zion, founded in 1928.

Establishment of Netanya:

Netanya was officially established in 1929 by Jewish entrepreneur Nathan Strauss, co-owner of the Macy's department store in the United States. The city was named after Strauss, combining his first name "Nathan" with the Hebrew word "netanya," meaning "gift of God." The aim was to create a modern, planned urban



HISTORY OF NETANYA

center along the Mediterranean coast.

Development and Growth:

Netanya experienced significant growth in the 1930s and 1940s. Immigrants, particularly from Eastern Europe, settled in the city, leading to its expansion. The construction of infrastructure, such as roads, water supply systems, and public buildings, facilitated further development. By the 1950s, Netanya had evolved into a bustling city with a diverse population.

Absorption of Immigrants:

Netanya played a crucial role in absorbing Jewish immigrants who arrived in Israel following the Holocaust and during the mass immigration waves in the 1950s and 1960s. The city provided housing and infrastructure to accommodate the influx of newcomers.

Economic and Cultural Center:

Over time, Netanya developed into an important economic and cultural hub. Its location on the Mediterranean coast made it attractive for tourism, and the city established beachfront hotels, restaurants, and recreational facilities. Netanya also became known for its lively cultural scene, hosting events, concerts, and festivals.

Urban Expansion:

Netanya continued to expand geographically, with new neighborhoods and residential areas being developed. The city underwent urban planning projects to accommodate its growing population and provide modern amenities and services.

Contemporary Netanya:

Today, Netanya is a thriving city with a population of over 220,000 residents. It boasts a modern skyline,

beautiful beaches, and a vibrant city center. Netanya's economy is diverse, encompassing industries such as high-tech, tourism, commerce, and services. The city attracts both local and international visitors, offering a combination of leisure, business, and cultural opportunities.

Netanya's history is characterized by its transformation from a small agricultural settlement to a dynamic urban center, reflecting the growth and development of Israel as a whole.





Autrefois, seuls certains individus d'exception avaient pour coutume d'étudier le sujet du Temple. Sous l'influence du Rabbi, cette pratique est aujourd'hui largement répandue.

Il est un domaine d'étude de la Torah que l'on peut relier tout particulièrement à la réalisation de la prophétie selon laquelle ces jours de deuil se transformeront en jours « de joie, de réjouissance et en jours de fêtes » : il s'agit de l'étude du sujet de la construction du Temple.

Celui-ci est décrit dans les derniers chapitres du Livre d'Ézéchiel (chap. 40-43), où il est fait mention du « plan du temple, ses dispositions, ses issues, ses accès ». le sujet est ensuite longuement traité dans la Michna, principalement dans le traité Midot et ses commentaires et dans une moindre mesure dans le traité Tamid, et la loi tranchée se trouve dans les « Lois de la Maison d'Élection » de Maïmonide.

C'est cet enseignement auquel il est fait référence lorsque D.ieu dit à Ézéchiel : « Relate le Temple à la maison d'Israël » suivi de l'exposé en détail de l'ensemble de « ses issues et ses accès ».

À ce sujet, le recueil de Midrashim Yalkout ChimonI rapporte qu'Ézéchiel demanda alors à D.ieu : « Pourquoi me commandes-Tu d'enseigner au peuple juif la "Torah du Temple" ? Sont-ils sur le point de le construire ? » D.ieu répondit à Ézéchiel que lorsque les Juifs s'investiront dans l'étude de ces sujets, « Je considérerai que c'est comme s'ils étaient occupés à le construire ». Ainsi, le verset qui énonce les éléments du Temple qu'Ézéchiel devra communiquer au peuple s'achève par les mots « et ils les feront », alors même qu'ils se trouvaient au début de l'exil à Babylone dont ils savaient qu'il durerait 70 ans !

Ceci est d'autant plus pertinent à notre époque appelée ikveta dimechi'ha – « les talons du Machia'h ». Comme le dit le Talmud : « Toutes les échéances [pour l'arrivée de Machia'h] sont passées, et la chose ne dépend désormais plus que de la techouva ».

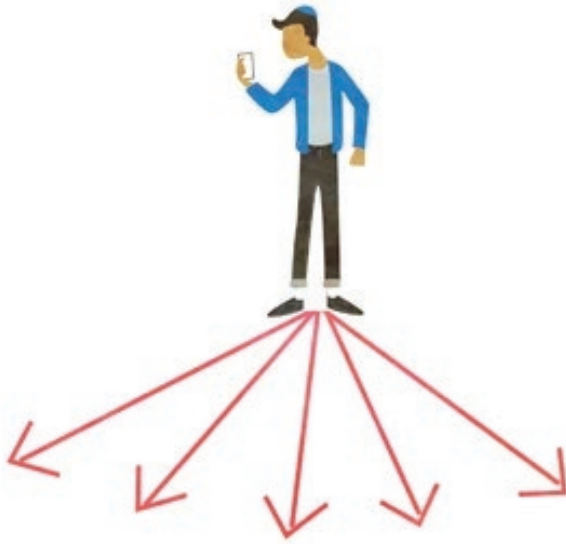
Ainsi, lorsque nous étudions dans la Torah la forme et la structure du Temple, D.ieu considère que nous sommes littéralement en train de le construire, et cela rapproche le moment où, en un instant, le peuple juif fera techouva et sera immédiatement libéré de l'exil. À ce moment-là, en un

instant, le Machia'h construira le Temple, conformément à la « Torah du Temple » prescrivant tous les détails de sa structure.

Certes, l'après-midi qui précède Ticha BeAv et le jour de Ticha BeAv lui-même, l'étude de la Torah ne peut se faire que dans les sujets qu'il est permis d'étudier ce jour-là. En revanche, dans les jours qui précèdent, lorsque nous pouvons choisir ce que nous étudions, nous devons en premier lieu étudier les lois qui s'appliquent en ces jours, ainsi que les études régulières que chacun se fixe. Cependant, si nous ajoutons à cela l'étude des chapitres d'Ézéchiel qui traitent de la forme du Temple avec leurs commentaires, l'étude du traité Midot avec ses commentaires, jusqu'à l'étude des « Lois de la Maison d'Élection » de Maïmonide avec ses commentaires, il est certain que D.ieu tiendra Sa promesse et considérera cela comme si nous construisions réellement le Temple, et cela servira de préparation à la construction du Troisième Temple en son lieu, très prochainement, avec la venue de Machia'h.

Discours du 24 Tamouz 5736 (Si'hot Kodech 5736, vol. 2, pp. 483-485)

¿QUIÉN TOMA TUS DECISIONES? | Naftali Silberberg



Una vez le preguntaron a un hombre casado cuál era el secreto de su feliz matrimonio.

“Es sencillo”, respondió. “Nos dividimos las responsabilidades. Hace mucho tiempo decidimos que mi esposa toma todas las decisiones pequeñas y rutinarias, y yo tomo las más importantes.”

“Ella decide qué casa compramos, adónde vamos de vacaciones, si los niños van a escuelas privadas, si yo debo cambiar de trabajo, y cosas por el estilo.”

“¿Y cuáles son las grandes decisiones?”

“Bueno, yo tomo las grandes decisiones, las que son fundamentales. Decido si Estados Unidos debe declarar la guerra a China, si el Congreso debería recaudar dinero para enviar una expedición tripulada a Marte... ese tipo de cosas”.

La vida es una serie de elecciones y decisiones. Sin embargo, las decisiones son relativamente simples en comparación con su implementación. La mayoría de nosotros “elige” vivir de manera saludable; ser mejores como padres, esposos y también mejorar nuestras capacidades interpersonales; conocer más; avanzar en nuestras profesiones; etc. El desafío es llevar a cabo estas decisiones. El truco está en concentrarse en una, dos o tres de estas elecciones. Pero eso nos lleva a tomar otra decisión. ¿En cuál de estas elecciones deberíamos enfocarnos?

Para obtener un poco de perspectiva sobre este asunto, echemos un vistazo a la Torá, específicamente a la descripción de los métodos según los cuales tenía que dividirse la Tierra Prometida entre las tribus.

“A la tribu más grande aumentarás su heredad, y a la más pequeña disminuirás su heredad” (Bamidbar 26:54). La división de la tierra era lógica: cada tribu recibía un lote según su tamaño. Además, la tierra no se dividía solo sobre la base de su extensión, sino que se evaluaba su calidad y su potencial de rendimiento, para asegurar que cada tribu recibiera una porción justa.

Sin embargo, la decisión última la tomó el azar. Luego de que la tierra se dividiera en doce porciones, cada una de las porciones destinadas a una tribu en particular, con la población correspondiente a su tamaño, se llevó a cabo un sorteo para determinar qué tribu recibiría cada porción. Por milagro, el sorteo confirmó la división que se había acordado.

¿Cuál era la necesidad de este proceso de dos instancias? Si la división pretendía ser lógica, ¿por qué se necesitó de un sorteo? Y si había que dejarla en manos de Di-s —mediante un sorteo—, ¿qué necesidad de invertir tiempo y energía en cálculos, logística y evaluaciones?

Quizás la lección que Di-s quería enseñarles a los israelitas antes de que entraran a la tierra, antes de que se

iniciaran en el arte de ganarse la vida y todas las decisiones que eso implica, era que esas decisiones que parecen estar en nuestras manos están también, en última instancia, determinadas por el azar, orquestadas por la mano de Di-s.

El Talmud nos cuenta que cuarenta días antes de la concepción de un niño, un ángel se acerca a Di-s y le pregunta si el niño será sabio o tonto, fuerte o frágil, rico o pobre y con quién se casará. Sin embargo, no le pregunta si será honrado o malvado, porque “todo está en manos del Cielo, excepto el miedo (de la persona) al Cielo”.

Podemos pensar que nosotros elegimos nuestra pareja, nuestra área de trabajo, la ciudad en la que residimos, etc. Pero, de hecho, estas preguntas ya han sido respondidas en su totalidad incluso antes de que nosotros fuéramos concebidos. Sí, Di-s espera que tomemos decisiones sabias, pero en última instancia estas decisiones sabias están manipuladas y guiadas por Di-s, que orquesta las circunstancias para asegurarse de que sigamos el camino que Él planeó para nosotros.

Y aun así podemos enorgullecernos de ser criaturas que tienen la libertad de elegir. Pero esa elección está relegada al campo de lo que está bien y lo que está mal, de la ética y de la moral. Tenemos la capacidad de elegir si rezaremos concentrados, si donaremos a caridad, si seremos amables con nuestros pares y si mantendremos la cashrut. Y en última instancia, nuestras elecciones en estos terrenos serán nuestro legado: porque en realidad son nuestras únicas elecciones reales, no influenciadas.

Entonces, ¿en qué elecciones nos vamos a enfocar? ¿En las “grandes”, sobre las que no tenemos control en absoluto, o en las “pequeñas”, que están por completo en nuestras manos?

Resulta que son las pequeñas elecciones aquellas que tienen un impacto en el mundo.

THE FEMALE ESTATE | Chana Weisberg

You are a manager at your work place. From your experience and expertise, you are certain that your strategy is the right way to take to deal with a particular problem that threatens your team's efficiency. You are being confronted by several of your employees, however, who challenge your policy. Officially, you are their superior and they need to concede to you.

How do you handle the situation? Do you use your rank and order them to do things as you have outlined? Do you educate them on your position, convincing them why this is the better approach? Or do you sit down with them to listen to their position and solicit advice from others, being open to the possibility that your subordinates might be correct?

The daughters of Tzelafchad—Machlah, Noah, Choglah, Milkah, and Tirtzah—stood before Moses and the entire congregation saying, “Our father died in the desert, but he was not in the assembly that banded together against G-d in Korach’s assembly, and he had no sons. Why should our father’s name be eliminated from his family because he had no son? Give us a portion along with our father’s brothers.”

So Moses brought their case before G-d.

G-d spoke to Moses, saying: “Tzelafchad’s daughters speak justly. You shall certainly give them a portion of inheritance . . .

“Speak to the children of Israel saying: If a man dies and has no son, you shall transfer his inheritance to his daughter.” (Numbers 27:1-8)

Every episode in the Torah teaches an everlasting spiritual lesson. The Kabbalistic masters understood this law of inheritance as a metaphorical reflection of the spiritual roles of men and women.

The “conquest of the land” was not a command for the generation of the wilderness alone. Each of us is enjoined to “conquer the land”—to gain mastery of our physical world and transform it into a proper and holy home for G-d.

The nature of the physical is that it is resistant and hostile to G-dliness, holiness, and spirituality. The way to “conquer the land” has traditionally been to battle, subjugate, and uproot the darkness and negativity (whether by battling evil people

or regimes, or by fighting value systems that are antithetical to the morality of the Torah). We “battle” by suppressing the materialistic nature of our world and imposing on it a higher purpose and function.

But there is another method of transforming our world into a G-dly home: by cultivating and exposing the inherent positive elements within creation. In this mode, we are not working in the traditional, linear method of imposing and overcoming, but rather in the more inner and pervasive manner of raising and elevating our reality to make it more G-dly.

These two methods, in a nutshell, reflect the masculine and feminine modes of spiritual endeavor. We employ the “masculine” mode when we conquer, subjugate, or overcome. We employ the “feminine” approach when we cultivate, nurture, and bring out the inner qualities. (This is not to say that every man will always use the masculine mode and



every woman the feminine, but these are the masculine and feminine energies within creation.)

Both roles are vital for transforming our world into a G-dly one. But from the beginning of time, the male role was traditionally perceived as superior and more effective. And for a time, that role was the vital one. When evil abounds, you need to fight it aggressively and head-on.

But there comes a point when humankind is ready to make a transition—from authority to dialogue, from dominance to persuasion, from control to nurture.

The daughters of Tzelafchad understood this reality. They realized that there would come a time and a place when “conquering and settling the land” would not be an exclusively masculine endeavor. Not all conquests are achieved by overpowering one’s adversary. There is a feminine way to transform the materiality of our lives into a “holy land.”

G-d agreed with their perception.

G-d instructed: “If a man has no son, you shall pass his inheritance on to his daughter.” The Kabbalistic masters understood this to mean that at times the qualities of the “son,” the masculine, aggressive, and combative nature, are better replaced by those of the “daughter,” the passive, compassionate, non-confrontational side.

Humanity will reach a time when the feminine qualities of receptiveness, nurturance, and empathy will be valued and vindicated for their equal, if not more effective, role of changing the very nature and hostility of “the land” and transforming it into a home for G-d.

The Chassidic masters explain that each of the forty-two legs of the journey from Egypt to the Holy Land reflects another generation and stage in our world history. The incident of the daughters of Tzelafchad occurred on the last stop of this journey. It represents the end of our cosmic journey, right before our ultimate conquest of the Land, in the messianic age.

From the time of our patriarchs, there have been women who displayed spiritual qualities that their husbands (who were themselves great leaders of Israel) could not attain. These were individuals who tasted the messianic era in their time, when the feminine values will rise above the masculine.

The generation of the desert was also exposed to this messianic reality when the women repaired what the men broke down by refusing to participate in the Golden Calf and by refusing to listen to the negative counsel of the spies. The daughters of Tzelafchad petitioned to receive an inheritance, when the men had been unwilling to enter the Land.

The great Kabbalist Rabbi Isaac Luria, the Arizal, explains (Shaar Hagilgulim) that the generation of the final redemption is a reincarnation of the souls of those who were freed from Egypt. Their strong feminine values will be mirrored in the last leg of our history, causing and heralding the ultimate redemption, when the feminine role will be cherished.

ב"ה


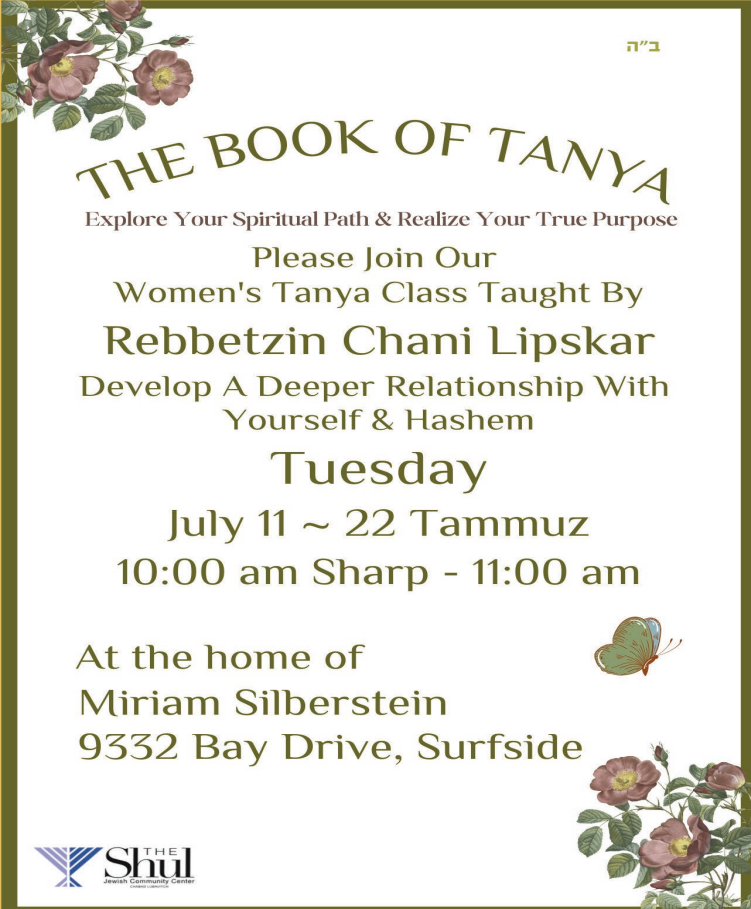
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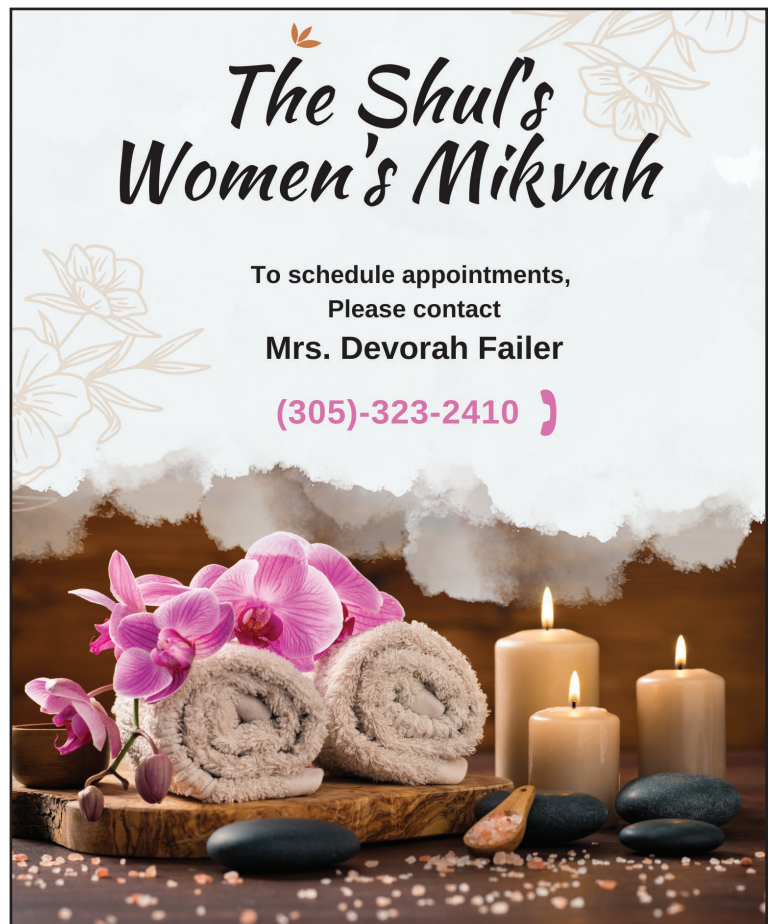
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Sephardic Minyan Shabbat Schedule

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PERASHAT PINCHAS **Tamuz 18- 19** **July 07-08**

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Korbanot **8:45 am**
Hodu **9:00 am**
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