



"Acharei Hachagim" is now Sivan Rahav-Meir



"Freedom implies also having the ability of setting oneself against the Divine Will. A person can be 'for God' or 'for Azazel' and he has to make the choice. He decides which direction to turn, to the Temple or to the wilderness. To be respected or disregarded, great or small, rich or poor, today or yesterday – at any given moment every person may choose. And the decision to choose 'for God' only has meaning and value because at that moment the possibility of choosing 'for Azazel' was available. And the decision 'for Azazel' is only a disgrace to Man, because at the same moment he could have chosen to remain faithful to God. The entire dignity and worth of human beings lies just in the ability to sin, the possibility afforded him to disobey the Will of God. This is his ethical advantage. Choice." **(Rabbi Samson Raphael Hirsch)**

ת – תמים תהיה עם ה' אלהיך.

You must be wholehearted with the lord your G-d.

ש – שויתי ה' לנגדי תמיד.

I have placed G-d before me at all times.

ו – ואהבת לרעך כמוך.

And you shall love your fellow as yourself.

ב – בכל דרכיך דעהו.

Know Him in all your ways.

המלאך הגאֵל אותי מִכָּל רָע יְבָרֵךְ אֶת הַנְּעָרִים וַיְקַרָּא בָהֶם שְׁמִי וְשֵׁם אֲבֹתִי
אֲבֹרָהִם וַיְצַחֲקוּ וַיִּדְּגוּ לְרֹב בְּקֶרֶב הָאָרֶץ. (בראשית)

May the angel who redeemed me from all harm bless the youths, and may they be called by my name and the name of my fathers, Avraham and Yitzchak, and may they multiply abundantly like fish, in the midst of the land. (Genesis)

ה – הִצַּנֵּעַ לִכְתּוֹת עִם אֱלֹהֶיךָ.

Walk humbly with your G-d.

Walk discreetly with your G-d.

"A person should always remember to bring some of the holiness of Shabbat into the six days of the week. In the middle of all the confusion, he should stop and rest, as if it were Shabbat, and if he does so he will be saved from all the bad thoughts." **(Rabbi Nahman of Breslov)**



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