



Founded by Rabbi Yosef Oziel ZT"L

Birkat Halebana BH this Mosae
Shabbat!

9th of Kislev
Dec 3rd 2022

CANDLE LIGHTING 5:10PM
SHABBAT ENDS 6:10PM

בס"ד
NEW

VAYEZE

PARASHAT



THE ENDURING IMPACT OF
OUR ACTIONS

POVERTY AND WEALTH

THE JEWISH HOME

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שלמה בן יעקב ז"ל



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General Hechal Shalom

SCHEDULE



Daily zmanim - November to December 2022 / תשפ"ג כסלו חודש - זמני היום - חודש כסלו תשפ"ג
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בס"ד
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November / December 2022	לילה לרבנינו 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	צוות Mid day	סוף זמן תפילה Latest Shachris	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	כסלו תשפ"ג						
25 Fri	6:41	6:41	6:06	5:28	5:10	4:21	3:14	12:38	12:07	10:20	9:26	8:50	8:50	6:46	6:02	5:33	5:33	5:33	5:34	לא נדרים	ששי
26 Sha	6:41	6:41	6:06	5:28	5:10	4:21	3:15	12:38	12:07	10:20	9:27	8:51	8:51	6:46	6:03	5:33	5:33	5:34	5:34	לא נדרים	שבת
27 Sun	6:41	6:41	6:06	5:28	5:10	4:21	3:15	12:39	12:08	10:21	9:27	8:51	8:51	6:48	6:03	5:35	5:35	5:35	5:35	לא נדרים	ראשון
28 Mon	6:41	6:41	6:06	5:28	5:10	4:22	3:15	12:39	12:08	10:21	9:28	8:52	8:52	6:49	6:04	5:36	5:36	5:36	5:36	לא נדרים	שני
29 Tue	6:41	6:42	6:06	5:28	5:10	4:22	3:15	12:39	12:08	10:22	9:28	8:52	8:52	6:49	6:05	5:36	5:36	5:36	5:36	לא נדרים	שלישי
30 Wed	6:41	6:42	6:06	5:28	5:10	4:22	3:15	12:40	12:09	10:22	9:29	8:53	8:53	6:50	6:05	5:37	5:37	5:37	5:37	לא נדרים	רביעי
1 Thu	6:41	6:42	6:06	5:28	5:10	4:22	3:15	12:40	12:09	10:23	9:29	8:53	8:53	6:51	6:06	5:38	5:37	5:37	5:37	לא נדרים	חמישי
2 Fri	6:41	6:42	6:06	5:28	5:10	4:22	3:15	12:40	12:09	10:23	9:30	8:54	8:54	6:52	6:07	5:39	5:38	5:38	5:38	לא נדרים	ששי
3 Sha	6:41	6:42	6:06	5:28	5:10	4:22	3:16	12:41	12:10	10:24	9:31	8:55	8:54	6:52	6:07	5:39	5:39	5:39	5:39	לא נדרים	שבת
4 Sun	6:41	6:42	6:06	5:28	5:10	4:22	3:16	12:41	12:10	10:24	9:31	8:55	8:55	6:53	6:08	5:40	5:39	5:39	5:39	לא נדרים	ראשון
5 Mon	6:42	6:42	6:07	5:29	5:11	4:22	3:16	12:42	12:11	10:25	9:32	8:56	8:55	6:54	6:09	5:41	5:40	5:40	5:40	לא נדרים	שני
6 Tue	6:42	6:43	6:07	5:29	5:11	4:23	3:16	12:42	12:11	10:25	9:32	8:56	8:56	6:54	6:09	5:41	5:41	5:41	5:41	לא נדרים	שלישי
7 Wed	6:42	6:43	6:07	5:29	5:11	4:23	3:17	12:42	12:11	10:26	9:33	8:57	8:56	6:55	6:10	5:42	5:41	5:41	5:41	לא נדרים	רביעי
8 Thu	6:42	6:43	6:07	5:29	5:11	4:23	3:17	12:43	12:12	10:26	9:33	8:57	8:57	6:56	6:11	5:43	5:42	5:42	5:42	לא נדרים	חמישי
9 Fri	6:42	6:43	6:07	5:29	5:11	4:23	3:17	12:43	12:12	10:27	9:34	8:58	8:57	6:56	6:11	5:43	5:42	5:42	5:42	לא נדרים	ששי
10 Sha	6:43	6:44	6:08	5:30	5:12	4:24	3:18	12:44	12:13	10:27	9:34	8:58	8:58	6:57	6:12	5:44	5:43	5:43	5:43	לא נדרים	שבת
11 Sun	6:43	6:44	6:08	5:30	5:12	4:24	3:18	12:44	12:13	10:28	9:35	8:59	8:58	6:58	6:12	5:45	5:44	5:44	5:44	לא נדרים	ראשון
12 Mon	6:43	6:44	6:08	5:30	5:12	4:24	3:18	12:45	12:14	10:28	9:36	9:00	8:59	6:58	6:13	5:45	5:44	5:44	5:44	לא נדרים	שני
13 Tue	6:44	6:45	6:09	5:31	5:13	4:25	3:19	12:45	12:14	10:29	9:36	9:00	9:00	6:59	6:14	5:46	5:45	5:45	5:45	לא נדרים	שלישי
14 Wed	6:44	6:45	6:09	5:31	5:13	4:25	3:19	12:46	12:15	10:29	9:37	9:01	9:00	7:00	6:14	5:47	5:45	5:45	5:45	לא נדרים	רביעי
15 Thu	6:44	6:45	6:09	5:31	5:13	4:25	3:20	12:46	12:15	10:30	9:37	9:01	9:01	7:00	6:15	5:47	5:46	5:46	5:46	לא נדרים	חמישי
16 Fri	6:45	6:46	6:10	5:32	5:14	4:26	3:20	12:47	12:16	10:30	9:38	9:02	9:01	7:01	6:15	5:48	5:47	5:47	5:47	לא נדרים	ששי
17 Sha	6:45	6:46	6:10	5:32	5:14	4:26	3:20	12:47	12:16	10:31	9:38	9:02	9:02	7:01	6:16	5:48	5:47	5:47	5:47	לא נדרים	שבת
18 Sun	6:45	6:47	6:11	5:32	5:14	4:27	3:21	12:48	12:17	10:31	9:39	9:03	9:02	7:02	6:17	5:49	5:48	5:48	5:48	לא נדרים	ראשון
19 Mon	6:46	6:47	6:11	5:33	5:15	4:27	3:21	12:48	12:17	10:32	9:39	9:03	9:03	7:02	6:17	5:49	5:48	5:48	5:48	לא נדרים	שני
20 Tue	6:46	6:48	6:12	5:33	5:15	4:28	3:22	12:49	12:18	10:32	9:40	9:04	9:03	7:03	6:18	5:50	5:49	5:49	5:49	לא נדרים	שלישי
21 Wed	6:47	6:48	6:12	5:34	5:16	4:28	3:22	12:49	12:18	10:33	9:40	9:04	9:04	7:04	6:18	5:51	5:49	5:49	5:49	לא נדרים	רביעי
22 Thu	6:47	6:49	6:13	5:34	5:16	4:29	3:23	12:50	12:19	10:33	9:41	9:05	9:04	7:04	6:19	5:51	5:50	5:50	5:50	לא נדרים	חמישי
23 Fri	6:48	6:49	6:13	5:35	5:17	4:29	3:23	12:50	12:19	10:34	9:41	9:05	9:05	7:04	6:19	5:51	5:50	5:50	5:50	לא נדרים	ששי
24 Sha	6:48	6:50	6:14	5:35	5:17	4:30	3:24	12:51	12:20	10:34	9:42	9:06	9:05	7:05	6:20	5:52	5:51	5:51	5:51	לא נדרים	שבת

Friday (Dec 23) 11:12 AM + 9 חלקים טבת: זמני היום תשפ"ג / זמני היום תשפ"ג? Call us to hear the zmanim! > Call (516) 796-2646 516-7-ZMANIM

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Shabbat Schedule

- Minha 5:15pm
- Shir Hashirim 5:25pm
- Followed by Kabbalat Shabbat & Arvit
- Candle Lighting: 5:10pm
- Shaharit Netz Minyan 5:50am
- Shaharit: 8:45am
- NEW Teen Minyan 8:30am
- Zeman Keriat Shema 8:54am
- 2nd Zeman Keriat Shema 9:31am
- Children Programs: 4:25pm
- Shiur 4:25pm
- Minha: 4:55pm
- Followed by Seudat Shelishit, Arvit, & Avot Ubanim
- Shabbat Ends: 6:10pm
- Rabbenu Tam 6:41pm

Mazal Tov:

We would like to wish a Hearty Mazal Tov to Jacob & Tania Bengio on the Berit Milot of their Sons Avraham Shalom, Moshe Haim, and Meir Yehoshua, they should be zoche to see them grow in Torah, Mitzvot, and Maasim Tovim

Children's Program at 10:30am and 4:25pm with Rabbi Fried
 Avot Ubanim will be Motzae Shabbat straight after Arvit BH!

Save the Date:

Chanukah Family Fun Day
 See Flyer...

WEEKLY SCHEDULE

SUNDAY

- Shaharit 6:15am
- Shaharit #2 Hodu 8:30am
- Minha/Arvit 5:15pm

Monday To Friday

- Shaharit: 6:15am
- Daf Yomi 7:20am
- Shaharit #2 Hodu 8:00am
- Minha/Arvit 5:15pm
- Shiurim 5:50pm
- 2nd Arvit 7:30pm
- Night Kollel 7:30pm

DONATION MENU

Avot Ubanim \$120, Kiddush \$350, Seudat Shelishit \$275, Weekly Bulletin \$150, Weekly Daf Yomi \$180, Daf Yomi Masechet \$2500, Yearly Daf Yomi \$5000, Weekly Breakfast \$150, Daily Learning \$180, Weekly Learning \$613, Monthly Rent \$3500, Monthly Learning \$2000, Children's Shabbat Program \$500, Weekly Safrut Program \$360. Thanking you in advance for your generous

Community Announcements

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

Miscellaneous Announcements:

- **This Week's Congregational Kiddush** has been kindly sponsored by **Mr. Arnaud Ainouz**.
- **This Week's Seudat Shelishit** has been kindly sponsored by **Mr. & Mrs. Jacky Benoudiz** in memory of their **Dear Silvia Bat Ruby z"l** the 11th of Kislev. Tihye Nishmata Tzerura Bitzror Hahayim Amen!
- **Last Week's Breakfast** has been kindly sponsored by **Mr. Arnaud Ainouz**.
- **This Week's Learning** has been kindly sponsored by **Mr. & Mrs. Jacky Benoudiz** in memory of their **Dear Silvia Bat Ruby z"l** the 11th of Kislev. Tihye Nishmata Tzerura Bitzror Hahayim Amen!
- **Last Week's Daf Yomi** has been kindly sponsored by **Mr. & Mrs. Jacky Benoudiz** in memory of **His Dear Sister in Law Dominique Sarah Bat Gindi Helene z"l** the 7th of Kislev. Tihye Nishmata Tzerura Bitzror Hahayim Amen!
- **This Week's Daf Yomi** has been kindly sponsored by **Mr. & Mrs Avraham Becker** in memory of **His Dear Mother Dina Bat Adele z"l** the 13th of Kislev & **Gabriel Samuel Sabbah Ben David z"l** the 10th of Kislev. Tihye Nishmatam Tzerura Bitzror Hahayim Amen!
- **This Week's Avot Ubanim** is available for Sponsorship!
- We are trying to update our **Congregant's contact information**. We would like to start sending texts about different Events and Shiurim. We would also like to start emailing the weekly bulletin. **We would like to start a list of Nahalot/Azkarot/Yahrzeits**. We would also like to make a **Refuah Shelema list**. Please send your contact information to the Board at info@hechalshalom.org

Special Announcements

- We are pleased to announce that Ness 26 is part of the **Amazon Charity Program**, which would allow our community to collect 0.5% of all the orders made by any of you on Amazon.com. In order to register you need to log on smile.amazon.com and select Ness 26, Inc as the Charitable Organization you want to support, and from then shop on smile.amazon.com instead of www.amazon.com. It won't cost anything more, and is an easy way to contribute to our budget needs.

Donors Column

We Sincerely Thank you for your generous contributions this Week! We truly appreciate it! Hashem should Bless them with Health, Happiness, Parnasah Tova, Success, & All the Berachot of the Torah Amen!

- | | |
|---|--|
| <ul style="list-style-type: none"> • Mr. Ronen Michael • Mr. Moshe Castiel • Mr. Isaac Castiel • Mr. Isaac Kassin • Mr. Joseph Tourgeman • Mr. Jacobo Azout • Mr. Avraham Becker • Mr. Sammy Maya | <ul style="list-style-type: none"> • Mr. David Cohen • Mr. Charles Sayegh • Mr. Samuel Azout • Mr. Saadia Aquinin • Mr. Elias Toby • Mr. Benson Jerusalemi • Mr. Alberto Belecen |
|---|--|

*The Children's program at 4:25pm
with Rabbi Fried & Mishnayot with
R' Ariel Cohen.*

*Avot Ubanim every Motzae
Shabbat*

Refuah Shelema List

Men

- | | |
|---|--|
| <ul style="list-style-type: none"> • Yosef Zvi Ben Sara Yosefia, • Mordechai Ben Brucha Malka Shmalo • Yizhak Abraham Ben Sheli, • Yosef Yizhak Ben Sara Hana, • David Eliyahu Ben Miriam • Meir Raymond Ben Mathilde • Mordechai Ben Mercedes • Yaacov Refael Ben Alegria • Binyamin Simcha Ben Hilla • Yosef Shalom Ben Devora Neima • David Mordechai Ben Camouna | <ul style="list-style-type: none"> • Isaac Ben Mesoda, • Haim Ben Marcelle, • Yizhak Ben Simja • Michael Ben Aliza, • Avraham Ben Leah • 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 |
|---|--|

Women

- | | |
|--|--|
| <ul style="list-style-type: none"> • 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 • Esther Bat Walli | <ul style="list-style-type: none"> • Sara Leticia Bat Mesoda, • Alegria Simha Bat Esther, • Naomie Bat Rarel Adda, • Malka Bat Joyce Simja, • 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 |
|--|--|

Happy Birthday To

- Isaac Hooge – Thu. Dec. 1st,
- Orit Benhayoun – Shabb. Dec. 3th,
- Mrs. Dayana Benmergui – Mon. Dec. 5th,
- Nava Taieb – Wed. Dec. 7th,
- Isaac Maya – Shabb. Dec. 10th,
- Mr. Laurent Becker – Sun. Dec. 11th,
- Orly Benhayoun – Mon. Dec. 12th,
- Mrs. Raquel Benarroch – Tue. Dec. 13th,
- Mr. Daniel Benhayoun – Fri. Dec. 16th,
- Mr. Haim Lahmi – Fri. Dec. 16th,
- Yonatan Mahlouf Edderai – Sun. Dec. 18th,
- Ariel Benhayoun – Wed. Dec. 21st,
- Mrs. Sol Aquinin – Fri. Dec. 23rd,
- Mr. Jacky Werta – Tue. Dec. 27th,
- Mrs. Deborah Maya – Wed. Dec. 28th,
- Miss Avigail Benmergui – Thu. Dec. 29th,

Happy Anniversary To

- Jean Jacques & Perla Edderai Dec 22nd
- Jean Paul & Muriel Courchia Dec 25th
- Amichai & Magali Shoshan Dec 30th
- Alain & Arielle Albergel Dec 31st

Nahalot:

- Gabriel Samuel Sabbah Ben David z”l the 10th of Kislev (Uncle of Mr. Laurent Becker)
- Silvia Bat Ruby Benoudiz z”l the 11th of Kislev (Mother of Mr. Michel Benoudiz)
- Hananiah Bouhadana Bar Mazaltov z”l the 11th of Kislev (Brother of Mr. Isaie Bouhadana)
- Dina Bat Adel z”l the 13th of Kislev (Grandmother of Laurent Becker)

Next Shabbatot:

- Yosef Berdugo Bar Flora z”l the 21th of Kislev (Brother of Mrs. Camilia Benmergui & Mrs. Fortuna Mamane)
- Miriam Bat Mana z”l the 22nd of Kislev (Grandmother of Mr. Daniel Behar)
- Yaakov Lasry Bar Sarah z”l the 23rd of Kislev (Uncle of Mr. Moises Benmergui)
- Machluf Bitton Bar Salomon z”l the 24th of Kislev (Father of Mr. Yehudah Bitton)(Shabbat)
- Perle Nissel Shoshan Bat Bella z”l the 26th of Kislev (Grandmother of Mr. Amichai Shoshan)
- Yosef Nahon Bar Moshe z”l the 28th of Kislev (Father of Dr. Max Nahon)

Torah Teasers (AISH)

1. After Yaakov has a dream he takes a *neder*, a vow (Genesis 28:20). Where else in the Torah is an actual *neder* taken (not a *shvuah*)?
2. Which of the sons of Yaakov, whose birth is recorded in this parsha, is not named by a mother?
3. For which child born to Leah is there no reason given for the name?
4. In this parsha, Rachel steals the *terafim* (idols) from her father Lavan. Where else in Tanach does another woman handle *terafim*?
5. In this parsha, in what context are the four directions, north, south, east and west mentioned? Where else in the book of Genesis are the four directions mentioned?
6. Aside from the Matriarchs, which two other women in Tanach are described as "barren" (*akara*)?
7. Where are flowers mentioned in this parsha?
8. Where is ice referred to in this parsha?
9. Aside from the seven years that Yaakov worked for Rachel and Leah, where else in this parsha is the number seven mentioned?
10. What item, mentioned in this parsha, is the tallest thing described in the entire Torah?

Answers

- 1) In Numbers 21:2, the Jews vow to consecrate all of the spoils of war.
- 2) In naming all the sons, the verse states "And she called." Only with Levi does it state "he called his name Levi," implying that he was not named by his mother (Genesis 29:34).
- 3) The Torah does not state any reason for the name of Leah's daughter, Dina (Genesis 30:21).
- 4) Michal placed terafim in the bed of David to help him escape from her father, Shaul (1-Shmuel 19:13).
- 5) In this parsha, Hashem promises Avraham that his children will spread out in all four directions of the earth (Genesis 28:14). In Genesis 13:14, Hashem tells Avraham to look in all four directions, since his children would inherit the entire land - i.e. everywhere that Avraham looked.
- 6) The mother of Shimshon is called akara, a barren woman (Judges 13:2). Chana, the mother of Shmuel, refers to herself as akara (1-Shmuel 2:5).
- 7) Reuven collects *duda'im* for his mother which, according to some commentators, is a type of flower (Genesis 30:14, with Rashi).
- 8) Yaakov describes his devotion to Lavan by saying that by day heat consumed him and by night ice consumed him (Genesis 31:40).
- 9) After Yaakov and family run away, Lavan catches up with them after seven days (Genesis 31:23).
- 10) The ladder in Yaakov's dream stands on the ground and reaches to the heavens (Genesis 28:12).

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Hechal Shalom / Or Oziel

We Would like to Wholeheartedly Thank our Dear Friends, Mr. & Mrs. Meir & Batya Cosiol
 For generously Donating the Rent of **KISLEV 5783**
 For the Zechut of their entire Family

We truly appreciate it. In this Merit May Hashem Bless you & your Wonderful Family with all the Berachot in the Torah Amen

Hechal Shalom SCP ORTHODOX UNION KOLLEL ATZERET SHELOMO

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 HASHEM SHOULD BLESS THEM WITH HEALTH, HAPPINESS, & LONG LIFE, AMEN

THIS YEAR'S LEARNING OF THE DAF YOMI IS GENEROUSLY SDPONSORED BY

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 REFUAH SHELEMA OF SHLOMO BEN FRECHA & ABIGAIL BAT SARAH
 FOR BERACHA & HATZLACHA: DEVORAH BAT SARAH, ALON BARUKH BEN DEVORAH, EITAN HAIM BEN DEVORAH, SHIREL SARAH, SIMCHA BAT DEVORAH, AARON LEV BEN DEVORAH & DAVID BEN ABIGAIL
 HASHEM SHOULD BLESS THEM WITH HEALTH, HAPPINESS, & LONG LIFE, AMEN.

THIS YEAR'S LEARNING OF DAF YOMI IS GENEROUSLY SPONSORED BY

THE AKKAD FAMILY
 LEILUY NISHMAT אברהם בן גרסיה ז"ל, שלמה בן תמם ז"ל, אליהו בן רחל ז"ל, ותמם בת אורו ז"ל תנצב"ה
 HASHEM SHOULD BLESS THEM WITH HEALTH, HAPPINESS, & LONG LIFE, AMEN.

THIS YEAR'S LEARNING OF DAF YOMI IS GENEROUSLY SPONSORED BY

THE COHEN FAMILY
 FOR THE SPEEDY REFUAH SHELEMA OF NURIT JACQUELINE BAT RAHEL, MADELINE BAT ESHTER, DAVID BEN SIMI, ROMI RACHEL, HANNAH BAT LIAT.
 HASHEM SHOULD BLESS THEM WITH HEALTH, HAPPINESS, & LONG LIFE, AMEN.

For a dedication please Contact the Rabbi.

For a dedication please Contact the Rabbi.

Dedicate the Limud for the Month of KISLEV
 In Honor of Someone, or the Refua Shelema, Leiluy Nishmat...
 And help your community grow.

Hechal Shalom KOLLEL ATZERET SHELOMO

Kinyan Hamasechta
 INSPIRING GREATNESS

Yearly Sponsor:
Mr. & Mrs. Mordechai Sabban
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 In this Merit May Hashem Bless you & your Wonderful Family with all the Berachot in the Torah Amen.

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Silvia Bat Ruby z'l
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מסכת נדרים
 TRACTATE NEDARIM (1B)
 דפים כ: - בתה. פוליוס 20B-45A

WEEKLY INSPIRATION

The Enduring Impact of Our Actions

(Rabbi Eli Mansour itorah)

The opening verse of Parashat Vayeseh tells, "Va'yeseh Yaakob Mi'Be'er Sheba Va'yelech Harana" – "Yaakob left from Be'er Sheba, and he went to Haran." Rashi notes that the first half of this verse – "Yaakob left from Be'er Sheba" – seems redundant. After all, the Torah is now going to tell us of Yaakob's experiences after leaving and heading to Haran, and we already know that he had been living in Be'er Sheba. There thus seems to be no reason for the Torah to inform us that Yaakob left from Be'er Sheba.

Rashi answers by stating, "This teaches that a righteous people's departure from a place makes an impression..." The Torah mentioned that Yaakob left Be'er Sheba to emphasize that his departure "made an impression."

The standard understanding of Rashi's comment is that a Sadik's departure leaves a void that is palpably felt. A city, or a community, is simply not the same once a righteous person leaves. Significantly, this point is made specifically about Yaakob, who is described earlier (25:27) as a "Yosheb Ohalim" – "dweller of tents," referring to his diligent engagement in Torah learning. Yaakob was not a public figure. He did not give speeches or teach students. He spent his time devotedly engrossed in his studies. Nevertheless, his departure was discernibly felt, because his presence infused the town with an element of sanctity that was then lost when he left.

There is, however, also a different understanding of Rashi's comment. The scholars of Kabbalah teach the concept of "Reshimu" – the spiritual impact of a person's actions which endures forever in that location. Every Misva we perform leaves an indelible impression upon the place where we fulfilled it. If we learn Torah in a certain location, the sanctity of our Torah learning remains in that place for all eternity. This is why Halacha urges one who, for whatever reason, is unable to pray with a Minyan to nevertheless

pray in a synagogue. Even though he will be praying privately, it is far preferable to pray in a synagogue, a place infused with the Kedusha of the countless prayers recited and words of Torah spoken there.

This, then, might be the meaning of Rashi's comment, that a Sadik's departure "Oseh Roshem" – "makes an impression." Even after he leaves, the spiritual impact of his many good deeds remains and continues to benefit the residents of his town.

Conversely, the sins we commit have a harmful spiritual impact that endures forever. Even if nobody witnesses the forbidden act, its spiritual effects make an impression that will have detrimental consequences many years later. For this reason, Rav Haim Palachi (Turkey, 1788-1868) writes that if one sees two people fighting in the street, he should ensure not to walk on that side of the street where the fight took place. Few sins are more grievous and spiritually harmful than anger and fighting, and so when two people quarrel, they leave an especially detrimental impact upon that spot – to the point where even innocent, uninvolved passersby are negatively affected.

Let us always remember that each and every action we perform has a profound spiritual impact, yielding consequences for many years into the future. This awareness should motivate us to always strive to perform Misvot and avoid wrongdoing of any kind.

Poverty and Wealth

(Rabbi Eli Mansour)

We read in Parashat Vayeseh of Yaakob's famous dream as he fled from Eretz Yisrael to escape from his brother. In this dream Yaakob beheld the vision of a ladder that extended from the ground to the heavens, and he saw angels walking up and down the ladder.

The Midrash makes a perplexing comment regarding this dream, telling us that at the top of the ladder, Yaakob saw an image of Moshe Rabbenu. At the bottom of the ladder, the Midrash relates, Yaakob saw the image of Korah, Moshe's cousin who led a revolt against his authority, as we read in the Book of Bamidbar (chapter 16).

What is the meaning of this vision? What would the sight of Moshe and Korah at the ends of the ladder symbolize?

Moshe and Korah were the two wealthiest men among Beneh Yisrael when they traveled in the wilderness. The Sages teach that G.oD allowed Moshe to keep the sapphire dust that was produced when the stone tablets were carved, and he became very wealthy from this material. And Korah, the Midrash says, left Egypt with hundreds of camels laden with riches. Moshe and Korah stood at either end of the ladder in Yaakov's dream to demonstrate that wealth can propel a person to the greatest heights, or plunge him to the lowest depths. Moshe and Korah were both wealthy, but Moshe reached the greatest heights achieved by any human being – spending forty days in the heavens together with the Almighty – whereas Korah and his cohorts were condemned to the lowest depths, when the earth devoured them after their brazen revolt.

Indeed, this message is embedded even within the word "Sulam" ("ladder") itself. The Ba'al Ha'turim (Rabbenu Yaakov Ben Asher, 1270-1340) noted that the numerical value of this word, 136, is the same numerical value as the word "Mammon" – money. Money is like a ladder – it can raise a person to great heights or throw him to the lowest depths. A wealthy person can use his money to educate his children at the highest standard, to help the poor, to support Torah scholars, and to establish and maintain synagogues, yeshivot and other charitable institutions. Such a person rises to the highest levels as a result of his wealth. But on the other hand, money can cause a person to become arrogant and to lust after power and prestige, as in the case of Korah. And, as that tragic episode teaches, this effect of money results in a person's downfall to the lowest depths of misery and misfortune.

Interestingly, the Ba'al Ha'turim adds, the Hebrew word "Oni" ("poverty") also has the numerical value of 136. The unfortunate condition of poverty, of financial pressures, is a "ladder" just like wealth; it, too, can lead a person to either great heights or the lowest depths. Financial pressures can often lead a person to pursue money through improper means, through dishonesty, deception, or outright theft. This condition can also cause depression and anxiety, which are so destructive to one's spiritual and emotional health. On the other hand, people on the lower economic rungs often enjoy a certain

serenity and contentment that wealthy magnates find it difficult to achieve. The poor man is not concerned about the markets; he does not have to fret over different investment opportunities or endure the stress of competition in the marketplace. He can enjoy the little that he has, without worrying about what he does not have.

In short, Yaakov's ladder teaches us that regardless of our condition, we can soar to the heavens or fall to the lowest levels. Only we determine whether to use our current situation to achieve spiritual greatness, or to plummet to spiritual depths. It is wrong to think that we cannot achieve in Torah and Missvot because of our current condition. Wherever life takes us, we are on a ladder – and we are the only ones who decide whether to ascend to the heavens, or to lower ourselves to the earth.

Do Your Part, and Hashem Will Do His

(Rabbi Joey Haber)

Parashat Vayezzebegins with the story of Yaakov Avinu's departure from his home in Be'er Sheva. We read that he slept along the road, and during the night, he beheld the famous vision of a ladder with angels.

But there is something that happened even before the dream that should catch our attention.

The Torah tells that as Yaakov prepared to sleep, he took some stones and וישם מראשותיו – he placed them around his head. The commentaries explain that he put them around his head to protect himself from wild animals during the night.

At first glance, this seems very difficult to understand. Would these stones really protect Yaakov from wild animals? Was he safe because of some stones around his head? What about the rest of his body? And wouldn't the animals be able to crawl, climb or jump over the rocks?

The answer is simple, but very powerful, and very relevant to each and every one of us.

Yaakov did what he could. He was in a difficult situation, forced to flee from his brother, who wanted to kill him. He was traveling far away, and needed to sleep on the side of the

road. There was going to be danger. So he did what he could, placing stones around his head, and left the rest up to Hashem. Sure enough, Hashem appeared to him and assured him that He would be protecting him throughout his journey.

Anyone who has reached their 40s or 50s has experienced this firsthand. We have all faced situations where we did not know how things were going to work out, problems that seemed to have no solution, but somehow, in the end, we were ok. All of us have seen miracles, whether in regard to livelihood, health, raising children, *shidduchim*, or some other area of life. When we do what we can, and leave the rest to Hashem, He comes through.

As we get older, we aren't able to do all the things we were able to do when we were younger. We have less energy, and we might also find it difficult to learn new skills. When this happens, we need to just do what we can. We shouldn't just give up. We need to trust that once we take whatever "stones" we can, Hashem will then help us – just as we've seen Him do countless times throughout our lives.

Rashi, in his commentary to this *parashah*, writes, based on the Gemara, that Yaakov originally traveled past the spot where he slept and had his dream. This was the future site of the *Bet Ha'mikdash*, and after Yaakov passed this area, he realized that he had not stopped to pray at this special location. He turned around and started making his way there so he could pray. Hashem made a miracle and brought Yaakov there quickly, in an instant, so he would not have to travel the whole way.

Once we make the decision to work hard, to do the best we can, to put in the effort, Hashem will help us and we will see results. We need just to do our part – and then Hashem will do His.

Reuven at Three Didn't Know Choshen Mishpat, but He Knew Right from Wrong

(Rabbi Frand from Torah.org)

The *pasuk* says "Reuven went out in the days of the wheat harvest; he found mandrakes

(*dudaim*) in the field and brought them to Leah his mother; Rochel said to Leah, 'Please give me some of your son's *dudaim*.'" (Bereshit 30:14). Rashi comments on the words "in the days of the wheat harvest" that this is a testimony to the greatness of the *Shevatim* (Tribes). It was the harvest season for wheat, meaning that there was wheat lying around and yet they did not send forth their hands to take something that did not belong to them. Reuven only took wild growing mandrakes, a type of ownerless flower.

The Tolner Rebbe asks two interesting questions on this Rashi.

First: What kind of "praise of the *Shevatim*" is it to tell us that Reuven was not a thief?

Second: Regardless of how we answer this first question, why would Rashi say that this incident is praise for "the *Shevatim*". All we know is that Reuven did not steal. Why does that reflect on all his brothers, to make a general statement of praise about "all the *Shevatim*"?

The Tolner Rebbe further points out that the *Seder Olam*, which describes the chronology of all the personalities of Tanach, says that Reuven was born in the year 2193 from Creation, and Yissachar (who was conceived following this incident with the mandrakes) was born three years later. So how can Yissachar be praised for an incident that occurred before he was even born? Reuven picked these flowers for his mother when he was only three years old. If so, what is the point of evaluating the righteousness of the act of taking the mandrakes? Does a three-year-old understand the concept of property rights and the fact that it is wrong to take something that belongs to someone else? Considering his age, why in fact did Reuven not take the wheat and give it to his mother?

The answer is that Reuven **did not know** the severity of the sin of theft, but he **did know** the values of his parents. It must have been such a prominent concept in his father's house that someone else's property is OFF LIMITS, that this three-year-old recoiled at the thought of taking something that was not his. This was not because he maturely understood Torah or Hilchot Gezeilah in the Rambam or the Choshen Mishpat section of Shulchan Aruch. He did not know any of that at this stage in his life. But from growing up in a house whose motto was "*Titen Emet L'Yaakov...*" (Micha 7:20), theft was such an anathema that even a three-year-old would not touch it.

A famous Gemara (Succah 56b) comments that a child's conversation in the market place inevitably reflects things he heard from one of his parents. A child's mode of conversation and what he says reflects what is going on in his parent's home. The praise of the *Shevatim* is that even toddlers in that family, because of the education they received at home from their earliest ages, recoiled from taking things which did not belong to them. All the *Shevatim* were like this, because they all grew up in Yaakov Avinu's house, an atmosphere which constantly stressed the *middot* of honesty and integrity.

Was It a Message from G-d or Wishful Thinking?

(Rabbi Frand from Torah.org)

The Tolner Rebbe has a further thought which clarifies a peculiar insight in the parsha, based on a *schmooze* of Rav Chaim Shmuelevitz in Parashat Vayechi.

The Almighty came to Yaakov after twenty years of service in Lavan's house and told him, "It is time to leave. Go back to the Land of your fathers and your birthplace." (Bereshit 31:3). If we study the *Psukim* which follow, we see a strange phenomenon. Yaakov Avinu tells his wives that an Angel of G-d appeared to him the previous night and told him that they need to leave. "What do you think—should we leave or should we not leave?" They respond with their opinion that they should leave, but they justify that decision based on financial and familial interpersonal issues: "Do we yet have an inheritance portion in our father's house? He considers us like strangers, for he sold us and he also consumed our money. For all the wealth that the L-rd has rescued from our father belongs to us and our children. Thus, all that the L-rd said to you, you should do!" (Bereshit 31:14-16)

This is a mind-boggling parsha. First of all, Yaakov seems to weigh whether or not to listen to what Hashem commanded him based on the advice of his wives, and second of all, his wives seem to make their calculation based on resentment of their father and financial calculations, mentioning Hashem's command merely as an afterthought! How do we understand this strange conversation Yaakov has with Rochel and Leah?

We have mentioned this question in previous years. An additional question here (mentioned by

the Chizkuni) is the following: When Yaakov receives the message from Hashem, he is told directly (*Vayomer Hashem el Yaakov*): "Return to the Land of your fathers and your birthplace and I will be with you". However, when he relays the dream to his wives, he does not say he heard this message from Hashem; he says he heard the message from "*Malach haElokim*" (an Angel of the L-rd).

Which was it? Was it a direct communication from Hashem or a message from an Angel? (The Chizkuni makes note of this discrepancy and explains that the original communication was indeed from a *Malach* as Yaakov told his wives, But the *pasuk*, in mentioning the original communication, does not bother to mention that detail, since at any rate it was a Divine communication.)

In Parashat Vayechi, there is a beautiful teaching from Rav Chaim Shmuelevitz. The *pasuk* says "But as for me—when I came from Paddan, Rochel died on me in the land of Canaan on the road, while there was still about a *beras* of land to go to Ephrath; and I buried her there on the road to Ephrath, which is Bethlehem" (Bereshit 48:7) Yaakov Avinu tells his son Yosef: I want you to bury me in *Eretz Yisrael*... Rashi there explains that Yaakov is offering an apology to his son: Even though I am asking you to trouble yourself to bury me in *Eretz Canaan*, I did not do the same for your mother. I buried her on the road because she died near Beth Lechem (and I did not *schlep* her to the family burial plot in Chevron). I know that you have complaints against me about this, but you should know that the reason I buried your mother there was not because I was lazy. It had nothing to do with the weather or any excuse of that nature. You should know that I buried her based on the word of G-d that she should be of aide to her descendants at that burial spot when the Jewish people will be exiled from the Land of Israel by Nevuzradan as it is written: "A voice is heard on high, Rochel weeps for her children..." (Yirmiyahu 31:14) That is why I buried her there.

Rav Chaim Shmuelevitz asks: Why does Yaakov Avinu need to go through this whole *shtickle* Torah with Yosef: You should know it wasn't raining, and I wasn't lazy, etc., etc.? Say to Yosef straight out: "Listen, Yosef I know you have complaints against me, but I buried her there because I was commanded to do so by the Almighty. End of discussion!

Rav Chaim Shmuelevitz explains an important principle of life: We hear what we want to hear, we see what we want to see, we believe what we want to believe.

Yaakov Avinu had doubts. He told Yosef: Don't say that I got the message of G-d wrong. Don't say that I misinterpreted it. Don't say that G-d told me something else, but because of my *negiyut* (bias) – because it was too hard, because it was too far, because it was too rainy – I misinterpreted what the *Ribono shel Olam* said because people hear what they want to hear and believe what they want to believe. Yaakov Avinu needs to emphasize that there was **no bias** here. He could have easily brought Rochel to the *Me'Arat haMachpelah*. It would not have been difficult for him to do that. Consequently, Yaakov is emphasizing "I did not misinterpret the Almighty, because I had no personal agenda which would have caused me to do so."

The Tolner Rebbe uses this insight of Rav Chaim Shmuelevitz in ParashatVaYechei to explain this incident in ParashatVaYetzei.

Yaakov Avinu hated being in the house of Lavan. During their final confrontation, he told it to his father-in-law like it was: "I worked for you for twenty years and during that entire time you were a crook. You cheated me day and night..." Yaakov Avinu cannot wait to get out of the house of Lavan. One night, Yaakov has a dream. An Angel comes to him in the name of the *Ribono shel Olam* and told him "Time to leave."

Yaakov Avinu thought to himself, "Ah, this is what I have been waiting for!" But he woke up the next morning and wondered, "Did I really dream that? Did I really hear that? Is that actually what the *Malach* said? Or perhaps I want to get out of here so badly that I started hallucinating! Maybe I am misinterpreting my dream and we should really stay here?"

Because Yaakov had these doubts, he decided to consult with his wives. Even though when I had the dream, I thought *Hashem* was speaking to me directly, I will tell them: "Listen here, last night I think a *Malach* came to me and I think that he told me in the name of *Hashem* that it is time to leave here. What do you think? Is there any reason not to leave?" Yaakov feared that his *negiyut* (bias) caused him to misinterpret his dream, and was seeking reassurance from his wives that there was no reason not to leave.

Rochel and Leah assured him that there was absolutely no reason to stay. "Therefore, what you heard was not your *negiyus* – it was the truth. A *Malach* did come to you and tell you to leave, and therefore you should definitely act upon that vision!"

This is how to understand this parsha. Yaakov Avinu was so concerned about *Emet* (Truth), that he needed reassurance that what he heard was not just wishful thinking or a fantasized imagination of his subconscious desires. He expressed his uncertainty by emphasizing the role of the *Malach* (as opposed to a direct and explicit message from *Hashem*). His wives put his mind at rest, that he had no *negiyus* here, and that the message was an authentic one from *Hashem*, which should be acted upon.

The Jewish Home

(Rabbi Zev Leff)

Not like Avraham who called it [the Bet Hamikdash] "mountain," and not like Yitzchak who called it "field," but rather like Yaakov who called it "house. . ." (Pesachim 88a).

Rambam in the beginning of Hilchot Bet HaBechirah lists three functions of the Bet Hamikdash: (1) to be a bayit LaHashem- literally, G-d's house; (2) to be the place where sacrifices will be offered; and (3) to be the place to which the Jewish people will ascend three times yearly to celebrate the Festivals.

The Bet Hamikdash serves as a mountain (*har*), a place to ascend to, to look up to, a place that inspires one to feel that he is in the shadow of the Shechinah, the Divine Presence. That is the function of the Bet Hamikdash emphasized by Avraham Avinu "Har Hashem yera'eh-the mountain upon which G-d will be seen" and from which the Jewish people will be observed by G-d. This refers to the first Bet Hamikdash, on which the Shechinah devolved and which made a profound impression on those who stood in its shadow.

Yitzchak emphasized the second function of the Bet Hamikdash by calling it "field (*sadeh*)," a place for growth and development, an environment conducive to bringing out all man's various emotions and expressing them in Hashem's service. This was the essence of the second Bet Hamikdash, which lacked the full measure of

Shechinah, but which still served as a place for prayer and the bringing of the sacrifices.

It was left to Yaakov Avinu, however, to perceive the all-encompassing nature of the Bet Hamikdash as the House of G-d. Yaakov clearly knew the place of the future Mikdash as one where his forefathers prayed. That is why he returned after having passed by on his way to Charan. Nevertheless, after awakening from his dream, he exclaimed, "... verily G-d is in this place and I did not know it.... How awesome is this place. This is none other than G-d's House, and this is the Gateway to Heaven" (Bereshit 28:16-17). Although he knew of the distinction of this site as a mountain and a field, its significance as a house, which he perceived at that moment, overshadowed either of those designations. That designation applies to the third Bet Hamikdash, which will be eternal and influence the entire world.

Yaakov perceived this aspect of the Bet Hamikdash as he was ready to descend into galut, where his children would be as the dust of the earth, trod upon by all the nations of the world, yet, at the same time, a source of inspiration and blessing to the entire world. In galut, the concept of Bet Hashem would be embodied in the House of Prayer, House of Study, and the Jewish Home. These three would preserve the Jewish people in galut and enable them to return to Eretz Yisrael and receive the ultimate Bet Hashem, the third Temple.

To appreciate the precise function of the Bet Hashem, we must understand what a house is. A house is basically four walls, a door, and perhaps a window. The four walls serve three functions. First, they create an interior area, a private inner domain, separated from the public domain. The Jewish home must create an environment of Jewish values and morals, an inner sanctum of spirituality that serves as the foundation of Torah learning and observance.

Secondly, the walls form a partition that encompass and unite all the individuals who occupy this inner area. Shalom bayis refers to the perfect harmony that the home engenders, where each individual feels himself part of a unit that must function together-each using their unique talents for a common goal. And finally, the walls of the house serve as buffers against destructive foreign influences, hostile to Torah values.

Once the inner area is infused with sanctity and purpose, then the light from the inside can be

projected from the windows, and the intense sanctity of this home environment can be exposed to the outside world

There are several mitzvot that apply specifically to a house. The mitzvah of Shabbat lights symbolizes the sanctity that the house must engender and the enlightenment of Torah values and ethics. In addition, the Shabbat lights symbolize the harmony that is produced when each member takes care not to step on others in the darkness of ignorance and selfishness. The mezuzah and ma'akeh (guard-rail) represent the protection the house offers from the physical and spiritual dangers of the outside world. Bedikat chametz (checking for chametz prior to Pesach) teaches us that we must from time to time check to see if foreign influences have succeeded in invading the house and remove them. Lastly, the mitzvah of Chanukah lights placed outside the door or in the window symbolizes the influence that the Jewish home can have on the outside world.

The letters of the word Bet itself hint to its function. Bet represents binah, understanding - understanding of what to let in and what to keep outside. Yud is a letter of holiness, but it also represents the unity of all the separate integers that unite to form one unit of ten. The yud represents the holiness that pervades the home when all of the individuals unite in service of Hashem with a common goal. And finally, the suf is a sign-a sign to the outside world of the Jewish home's influence on the entire world.

It is significant that the parashah that depicts Yaakov's first galut deals primarily with our Mothers. The woman is the akeret habayit, and more specifically the essence of the bayit itself (Shabbat 118b). To survive in galut and prepare for the Bayit Hagadol Vehakadosh -the Third Temple-we must strengthen our public houses, shuls, study houses, as well as our individual homes, to reflect the ultimate functions of that future house of G-d.

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FOOD FOR THOUGHT

8 Ways to Celebrate Your Jewish Birthday

(By Dr. Yvette A)

Tips for making your Jewish birthdays a time of meaning and growth.

In addition to the date of birth according to the “regular”, secular calendar, we each have a birthday that corresponds to the Hebrew calendar. (Click [here](#) to find out when your Hebrew birthday is.) These dates coincide only every 19 years.

On Hebrew birthdays, everything we do has a heightened importance. The Talmud describes that when the evil nation Amalek attacked the ancient Israelites, the Jewish people placed fighters whose birthday was that day in the front of the defensive lines; the implication is that their birthdays were a lucky day for the soldiers, and might help sway their efforts to favorable outcomes. (Jerusalem Talmud, Rosh Hashanah 3.8)

Hebrew birthdays are a powerful time day for growth, action and self-reflection. They mark the anniversary of the greatest miracle in our lives: the moment when G.oD placed us on earth, armed with our very own individual missions in life. Birthdays are a chance to take stock, reflect, and adjust the direction we’re heading in as we embark upon another year.

Below are ten traditional ways to mark your Jewish birthday and help you embrace the power and meaning of the day.

Say Thank You

Like secular birthday celebrations, traditional Jewish birthdays are a time for nice food and new items – but the focus is different, with the emphasis on our Hebrew birthdays being on giving thanks to G-D for what we have.

The very first birthday party mentioned in the Torah was the lavish feast Pharaoh held for himself while presiding over the Jewish slaves in Egypt (Genesis 40:20). Pharaoh’s selfish party – in which there was no recognition of the role the Divine plays in our lives – is an example of how *not* to celebrate a birthday today.

Instead, Hebrew birthdays are a powerful time to say thank you to G-D and to recognize the fact that without the Divine, we wouldn’t be here at all. Try carving out some time on your Hebrew birthday to say thank you for the best present of all: another year of being alive.

Eat or Wear Something New

Many Jews have the custom of eating a fresh “new” fruit (defined as something we haven’t eaten in at least a year) or wearing a new garment – giving us the opportunity to recite the traditional Hebrew blessing over new experiences, the *Shehechianu*.

Baruch Atah Ad-nay Elokenu Melech ha’olam, shehechianu v’kiymanu v’higianu l’zman hazeh.

Blessed are You, Adonai our G-D, King of the universe, Who has kept us alive, sustained us, and brought us to this season.

Take Stock of the Past Year

Our birthday is a great chance to pause and look over the past year, identifying ways we’d like to grow and change. Try carving out some quiet time on your Hebrew birthday to look back over the past 12 months and think about what you’re proud of and what areas might need improvement. This is also a good time to engage in some quiet, personal prayer.

Give Charity

Each year on Yom Kippur we recite the timeless three-fold Jewish formula for change: *zedakah* (charity), *tefillah* (prayer) and *teshuva* (repentance) are the way to break with the past year’s habits and forge a newer, better way in the coming year.

Hebrew birthdays are another chance to use this formula for change. After taking stock of the past year and resolving ways to live differently in the year to come, consider pledging money to charity. This is your day to be a bigger, more spiritual person. Express that by sharing what you have with others.

Read a Jewish Book or Article

Jewish birthdays are a traditional time for studying Jewish texts. The great sage Rabbi Avraham Shmuel Sofer (1815-1871) led the renowned Pressburg Yeshiva in Hungary. (He was known in German as Rabbi Samuel Schreiber; in Yiddish he was often known by the title of his most famous book, *Ketav Sofer*, or “Writings of the Scribe”.) When he turned 50, he celebrated his Jewish birthday by concluding a rigorous course of Jewish study – and teaching what he’d learned in a major public lecture.

“Behold,” he wrote, “I have blessedly taken my birthday... and I have thanked G-D publicly for having enabled us to live, and sustained us to this

time... And on that day, the day G.oD fashioned for me, I made a *siyum* (celebration marking the completion of a volume of the Talmud)...may He be with me as He was with our holy fathers to increase Torah and glorify it..”

While we can't all be the exalted scholars that Rabbi Sofer, we can learn from his example and mark our Jewish birthdays by studying Jewish texts and – if we can – teaching what we've learned to others as well.

Perform a Mitzvah

In addition to studying Jewish texts in honor of his birthday, Rabbi Avraham Shmuel Sofer spent his Jewish birthday thinking about his behavior over the past year. His son-in-law wrote that once he came upon Rabbi Sofer crying, and asked what was the matter. Rabbi Sofer explained it was his 54th birthday, and he'd realized that he was capable of performing even more good deeds that he'd been used to.

His is an inspiring example: no matter our age, there is always more we can do. Rabbi Sofer was a towering giant in Torah scholarship and Jewish observance, yet he used his Jewish birthdays as opportunities for enormous growth. We can follow his example, adding new mitzvahs and making new resolutions on our own birthdays as well. This year on your Jewish birthday, consider taking on a new commitment: whether it's lighting Shabbat candles, signing up for a Jewish class, donating between 10% and 20% of your income to charity, or any other Jewish rite. Doing so will ensure that the coming year is even fuller of blessings and spiritual growth than the year before.

Your Own Special Psalm

Some Jews have the custom of reciting a special Psalm on their Jewish birthday. The Biblical Book of Psalms is made up of 150 incredibly beautiful short prayers; their poetry helps give voice to our deepest thoughts and prayers. On your Jewish birthday, consider reciting the Psalm that corresponds to the new year in your life that's just begun: add one to your current age, and say that Psalm on your Jewish birthday.

It's also customary among some Jews to say that special Psalm every day for the coming year, tapping into the spiritual power of their Jewish birthday all year long.

Give Blessings to Others

Jewish tradition teaches that on special days when we can access a higher level of holiness, we should use our elevated state of mind to pray for others. For instance, it's common for Jewish brides and grooms to pray for other people on their wedding day. Jewish birthdays also offer a chance to reach out and think and pray for other people.

You can give people blessings for health, success, help in finding a spouse, or any other need. Spending some time on your special day thinking of others and praying on their behalf is a powerful way to use your birthday for good, and can elevate your day, drawing you closer to family and friends, and to the Divine.

But I Can't: How to Help Your Child Persevere

(By Adina Soclof,)

How to move your child from “I can't!” to “I can!”

Have a child that just gives up? Their constant refrain is, “I can't, it's too hard!”

Here are 10 ways to teach your child to work hard and persevere.

1. Be realistic:

There are many instances where children are being asked to do things that are in fact beyond their capabilities. Like telling them to do homework after a long day at school without giving them a chance to unwind or giving them chores too close to bedtime.

Make sure your requests are reasonable and that they are given at a time when children can acquiesce.

2. Have pat phrases:

If your child is always balking when you asked them to do their homework or contribute to the household, it's helpful to have some pat phrases that to use liberally. These phrases should reflect the values of your home:

“The Soclofs work hard and try hard.”
 “Our bodies and brains are made to do hard things.”

“I'm not telling you it's going to be easy; I am telling you it's going to be worth it.”

3. Role model:

One of the most important principles of parenting is role modeling. It can also be the most painful. If your child is exhibiting a "can't do" attitude, the first place to look is at your attitude. Do you shirk your duties? Do you put off the hard stuff?

No judgment here, we all do it at times. But it might be the time to pick up the slack.

You can take it one step further and say out loud where our kids can hear you: "Ugh, I really don't feel like finishing that report, but I've got to be responsible here and persevere!"

You can also say your pat phrases to yourself when your child is within earshot: "This is really complicated recipe! But I always say that in our family we are not afraid of hard work! I am going to do this!"

4. Celebrate mistakes:

Children who won't try of give up easily may be fearful of making mistakes. Remind your kids often: No one is perfect. Everyone makes mistakes. It is part of how we learn.

This can help children overcome their fears and take tentative steps to do something that is challenging for them.

5. Children's books:

There are some great children's books that help children understand the power of a "can do" attitude.

The most popular one is *The Little Engine That Could* by Watty Piper. Here are some other books that can help children persevere with their schoolwork:

The Fantastic Elastic Brain by Joann Deak

The Fantabulous Brain by Julia Cook

Bubble Gum Brain by Julia Cook

They're great for laying the groundwork and showing your kids the value of hard work and perseverance.

6. Empathize:

When your groans in frustration, "I can't", your reflexive response may be: "Yes, you can! Don't always give up!"

It's an ineffective response that usually leads to a power struggle and everyone losing.

When children are frustrated you need to help them move through their stress, through empathy and reflecting their feelings:

"Wow, you sound frustrated. Something about this homework feels like it's too much!"

"Oh boy! Sweeping the floor feels like it's just too much for you right now."

This helps children calm down, so they can actually hear you and hear themselves think.

7. Continue the conversation later:

The homework might not be done and the floor might not be swept, for now. You sometimes have to shelf what needs to be done. But, don't worry, you'll have a chance to talk about it later, when you are both calm.

8. Discuss with an attitude of problem solving:

Start out with: "Remember when you were having a hard time with your homework? We need to figure out some sort of solution to help you when you feel stuck like that..."

"Remember when I asked you to sweep and you said you couldn't...When's a good time for you to do your jobs? How can we make sure that you have the energy for the jobs around the house..."

9. "Show me the hard part..."

Another way to focus on solutions is to ask your child to discern where they are getting stuck. Deliver some empathy and then ask them, "Show me the hard part. Where are you are getting stuck?" This could be used for schoolwork, chores or even figuring out some social dilemmas. After you've figured out the hard part, brainstorm some ways to manage them:

Child: "I can't do my homework!"

Parent: "Wow, you sound upset. Show me where you are getting stuck."

Child: "I am not sure what exactly the homework is and where the questions are..."

Now you have at least gotten at the problem and you can start figuring out how to solve it.

10. Praise your kids:

Children who get frustrated easily and have a hard time pushing through their challenges need a lot of encouragement. Praise them for every step of the way:

"You didn't want to, but you sat down and opened up your math book. You can do hard things!" "You got out the broom and asked your brother to hold the dustpan. What a great start!"

Now comes your hard part – putting these ideas into daily practice. With constant use, you can help your child go from "I can't!" to "I can!"

DAILY HALACHA

Applying Cotton Balls and Alcohol to a Wound on Shabbat

(Daily Halacha)

In the case of somebody who needed an injection on Shabbat, and after the injection he wants to use a cotton ball to clean the area where the injection was made, a number of Halachic questions arise. Firstly, if he does not have cotton balls, and needs instead to rip a piece of cotton from a cotton roll, the question becomes whether this violates the prohibition of *Kore'a* – tearing on Shabbat. Indeed, Hacham Bension Abba Shaul (Israel, 1924-1998), in *Or Le'sion* (36:22), writes that it is forbidden to rip cotton on Shabbat, for this reason. Hacham Ovadia Yosef, however, disagrees. In *Hazon Ovadia – Shabbat* (vol. 3, p. 377), he writes that cotton does not qualify as a "*Hibur Gamur*" – meaning, the strands of cotton are not completely attached such that removing a piece would constitute "tearing" with respect to the prohibition of *Kore'a*. According to Hacham Ovadia, then, it is entirely permissible to tear a piece of cotton on Shabbat. A second question arises regarding the use of cotton to rub alcohol on the wound. The Halachic authorities note that if one pours alcohol onto a piece of cotton, it is all but certain that he will end up extracting absorbed alcohol from the cotton, in violation of the prohibition of *Sehita*. Cotton is so porous that it is virtually impossible to avoid *Sehita* when handling cotton after pouring liquid on it. Therefore, one would either have to use a material other than cotton for applying the alcohol onto the skin, or pour the alcohol directly onto the skin and then gently pat the moist skin with cotton. This is the ruling of Rav Moshe Ha'levi (Israel, 1961-2000), in his *Menuhat Ahaba*.

Summary: It is permissible to rip a piece of cotton from a cotton roll on Shabbat. One may not,

however, pour alcohol onto a piece of cotton on Shabbat, as he will then inevitably end up extracting absorbed liquid from the cotton. Therefore, one who needs to apply alcohol to his skin on Shabbat must either use a different material or pour the alcohol directly onto the skin.

KIDS CORNER

INTERESTING MIDRASH

(from Torah Tots)

MAKING A GROWN MAN CRY

When Yaakov first saw Rachel, he bawled like a baby. That's right! And with good reason...

A few good reasons to be exact:

1. When Yaakov laid eyes on Rachel, he knew she was destined to be his wife, so he kissed her. The shepherds that gathered at the well grumbled about the immorality of this stranger kissing one of their women. They didn't realize that Yaakov and Rachel were cousins. Yaakov was saddened that he was judged to have committed an immoral act.
Yaakov immediately knew that though Rachel was destined to be his wife, she would die at a young age and they wouldn't be buried together.
2. When Eliezer had come to Charan seeking a wife for Yitzchak, he brought camels loaded to the hilt with lots of precious jewels and gifts for the *Machatanim* (In Laws). But Yaakov was about to face Lavan empty-handed.

Here's why:

Originally, Yaakov started off with plenty of money, jewels and gifts. But moments after Yaakov cleared the *Brachot* from Yitzchak, he zoomed off towards Charan before Esav could catch him. Esav ordered his son, Elifaz, to catch Yaakov and kill him. Elifaz did eventually track down Yaakov.

Now Elifaz had a dilemma. Even though he was Esav's son, he grew up in Yitzchak's house and learned 'some' decent things from his grandfather. He knew it was wrong

to kill Yaakov. But he also wanted to do the *Mitzvah* of *Kibud Av* (honoring one's father) and carry out Esav's orders.

Yaakov came up with a creative solution. According to the *Torah*, a poor man is equivalent to a dead man. Therefore, Yaakov told Elifaz to take all his possessions and Elifaz would be able to go back and tell his father that Yaakov is dead.

Now, Yaakov would have to face the diabolical Lavan with no gifts, jewels or cash and ask for Rachel's hand in marriage. (That's enough to make any grown man cry!)

Kid'z Korner

(Revach)

The Son & The Wallet

(Adapted from *Mishlei Yaakov*, pp. 66-67)

After Yaakov left his home in Beersheba, he vowed to serve G-d faithfully if G-d would: (a) protect him on his journey, (b) provide him with food and clothing, and (c) return him to his father's house.

G-d in fact appeared to Yaakov in a vision, promising: "I am with you; I will protect you wherever you go and bring you back to this land."

This covered Yaakov's first and last requests. But what about the food and clothing?

Cash for the Trip

Michael needed to send his son on a long journey. He prepared everything the boy would require for the trip, including a wallet with cash to pay for various expenses on the way.

But before his son headed out, Michael received disturbing news. Bandits were making trouble on the roads, attacking and robbing innocent travelers. Michael decided that the situation was too dangerous for his son to travel on his own, so last minute he changed the plan. He would join his son on the journey.

As they started out early the next morning, the boy suddenly looked nervous. "Father, where is the money purse you prepared for me? I will need it for my expenses on the road!"

Michael smiled. "Son, what do you need money for? I will be with you on the trip. I will pay for everything we need."

"I am with you"

The father's response is exactly what G-d told Yaakov: "I am with you, and I will protect you..." Since G-d would be with Yaakov, it was no longer necessary for Him to promise food and clothing; G-d would watch over all of Yaakov's needs. "I will not abandon you," G-d promised Yaakov. I will always be there to answer your prayers.

The Chafetz Chaim Teaches The Young Rav Shimon Schwab How To Be A Kohen

When Reb Shimon Schwab was a young bachur, he had the opportunity to visit the Chafetz Chaim. In the course of the visit, the Chafetz Chaim asked him whether he was a Kohen or Yisrael. R' Schwab answered that he was a Yisrael. The Chafetz Chaim then said, "I am a Kohen. Do you know what difference it makes whether I am a Kohen or Yisrael? When Moshiach comes we'll all go up to Yerushalayim and we'll all clamor to enter the Bet Hamikdash to bring karbonos and to perform the avodah. We'll run to the gates of the Bet Hamikdash and then suddenly we will be stopped. I will be allowed to enter the Bet Hamikdash, but you will be forced to remain outside. Those who are forced to wait outside will be extremely jealous of the Kohanim who were allowed in to perform the avodah."

The Chafetz Chaim continued, "What caused this situation? Three thousand years ago,

when Bnei Yisrael made the egel, Moshe Rabbeinu stood by the gate of the camp and cried out, 'Whoever is for Hashem should join me!' My ancestors hurried to stand before Moshe Rabbeinu ready to do as he directed. Obviously, your ancestors did not answer his call. My ancestors merited the Kehuna as reward for their deeds."

The Chafetz Chaim finished his story and said, "Why am I telling you this? Because each person of Bnei Yisrael has his moments when he hears an inner call of 'Whoever is for Hashem...' One day when you hear this call in your heart, take action and don't be lazy! Don't repeat the same mistake that your forefathers made, which caused them to lose such a valuable gift!" (Chayim Sheyash Bahem)

Rav Eliyahu Lopian Ponders Tefilin And Transistor Radios

R'Eliyahu Lopian once met one of his students in the hallway holding a transistor radio. He asked the student, "Does the radio really work without being

plugged in to an electrical socket?" The student answered that this was true. R' Lopian then said, "If even one little screw was missing, I assume it would probably not operate properly anymore." The student answered that this was also true.

The student wondered what this conversation was all about, but R' Lopian then revealed what he really was thinking about. "If this is true, why do we find it hard to believe that we if we position a little box on our head (indicating the place of tefillin), it channels kedusha from Shamayim without a visual connection? This is true only if the four parshiyos of the Torah are written with complete perfection and kedusha. If even one letter is defective, the connection is lost and the kedusha is blocked. We can understand from the radio that this is true! (Lev Eliyahu)

POUR LES FRANCOPHONES

"Bien Choisir le Prénom de son Enfant !"

(Rav Yosef Haim Sitruk ztl' - © Hamodia)

Dans la paracha Vayetsé, la Torah nous relate dans notre histoire collective comment est né le peuple d'Israël. En effet, en obéissant aux injonctions de ses parents, Yaacov se rend dans la famille de sa mère pour prendre femme et construire son foyer. Il s'agit en fait de la naissance de chacune des tribus d'Israël - à l'exception toutefois de Binyanim qui viendra plus tard et dont la naissance provoquera la mort de Ra'hel.

Et donc, chacun des fils de Yaacov trouve son nom - Réouven, Shimon, Yéhouda, Lévi, etc. - dans les conditions spécifiques qui ont accompagné sa naissance. En effet, c'est souvent sa première épouse Léa, mais parfois Yaacov lui-même puis Ra'hel qui leur donneront ces noms en fonction des circonstances.

De là l'usage - que je recommande à tous les parents - de ne pas choisir le prénom d'un enfant longtemps à l'avance, mais d'attendre le moment de sa naissance. Car il peut ainsi survenir différents événements heureux qui amèneront cet enfant à porter un prénom bien précis qui lui ira à ravir !

Or, il faut préciser que le prénom n'est pas tout... Beaucoup de gens estiment à tort que le prénom constitue une véritable « prédétermination ». Mais il n'en est rien : le prénom est simplement un signe, un mazal annonciateur de grandes choses qu'accompliront ceux qui le portèrent avant lui. Ainsi, évite-t-on de donner à un enfant le prénom des rois impies d'Israël, et il y a des prénoms hébraïques qui ne renvoient pas toujours à un bon modèle... Évidemment, le choix d'un prénom ne doit jamais être l'objet d'une discorde entre ses parents.

À l'inverse, nommer un enfant avec le prénom des patriarches ou des tribus d'Israël, permet de le situer dans un monde encourageant lié au bien. Si le prénom n'explique et ne détermine pas tout, il peut aider, car il constitue une « sortie de balise » sur la route d'un enfant pour lui permettre de se diriger dans la bonne direction. Et je crois qu'il est dommage que le prénom soit souvent choisi pour sa « jolie consonance » ou par tel ou tel autre élément plaisant - notamment en Israël où de nombreux prénoms hébraïques n'ont pas de références bibliques.

Afin de mieux encourager nos enfants dans leur course vers le bien tout au long de leur existence, tachons donc de leur choisir un prénom « porteur », car déjà heureusement attribué par l'un des hauts personnages de la Bible appartenant à l'une des tribus spécifiques de notre peuple !

REFLEXION SEMANAL

La Luz en Tiempos de Oscuridad.

(Por Rav Jonathan Sacks)

¿Qué fue lo que hizo que laakov, y no Abraham, Itzjak o Moshé, fuera el verdadero padre del pueblo judío? Somos llamados la "congregación de laakov", los "hijos de Israel". Llevamos el nombre de laakov/Israel. Sin embargo, no fue laakov quien comenzó la travesía judía, sino Abraham. laakov no enfrentó una prueba como la del sacrificio de Itzjak. Él no condujo al pueblo para sacarlo de Egipto ni le entregó la Torá. Es cierto, todos sus hijos se mantuvieron dentro de la fe, a diferencia de lo que sucedió con Abraham e Itzjak. Pero eso sólo lleva la pregunta un nivel

más adelante. ¿Por qué él tuvo éxito donde Abraham e Itzjak fallaron?

Al parecer la respuesta se encuentra en las *parashiot Vaiezté y Vaishlaj*. Iakov fue el hombre cuya máxima visión se le presentó cuando estaba solo de noche, lejos de su hogar, huyendo de un peligro a otro. En la *parashat Vaiezté*, al escapar de Esav, Iakov se detiene a descansar durante la noche con sólo unas piedras para apoyarse, y tiene un sueño:

Soñó, y he aquí que una escalera estaba apoyada en tierra y su punta llegaba hasta los cielos, y he aquí que ángeles de Dios ascendían y descendían por ella... Iakov despertó de su sueño y dijo: "Verdaderamente Hashem está en este lugar y yo no lo sabía". Se llenó de temor y dijo: "¡Qué temible es este lugar!" No es sino la Casa de Dios, y esta es la puerta del Cielo". (Génesis 28:12-17)

En la *parashat Vaishlaj*, al huir de Laván y ante el terrorífico prospecto de volver a encontrarse con Esav, él lucha solo en medio de la noche con un extraño sin nombre.

El hombre le dijo: "Tu nombre ya no será Iakov sino Israel, pues has luchado con lo Divino y con los hombres y has prevalecido" ... Iakov llamó el nombre de ese lugar Peniel, "pues he visto a lo Divino cara a cara, y se salvó mi alma" (Génesis 32:29-31).

Estos son los encuentros espirituales decisivos de la vida de Iakov, pero tienen lugar en el espacio liminal (un espacio intermedio, ni un punto de partida ni uno de destino), en un momento en que Iakov está en riesgo en ambas direcciones (de donde viene y adonde está yendo). Sin embargo, en estos puntos de máxima vulnerabilidad es donde se encuentra con Dios y tiene el coraje de continuar a pesar de todos los peligros del viaje.

Esa es la fuerza que Iakov legó al pueblo judío. Lo notable no es simplemente que este pequeño pueblo haya sobrevivido a tragedias que habrían significado el fin de cualquier otro pueblo: la destrucción de dos Templos, las conquistas de Babilonia y Roma, las expulsiones, persecuciones y pogromos de la Edad Media, el antisemitismo en la Europa del siglo XIX y el Holocausto. Lo remarcable es que después de

cada cataclismo, el judaísmo se renueva, escalando a nuevas alturas en sus logros.

Durante el exilio de Babilonia, el judaísmo profundizó su compromiso con la Torá. Después de que Roma destruyera Jerusalem, se produjeron los grandes monumentos literarios de la Torá Oral: el Midrash, la Mishná y la Guemará. Durante la Edad Media surgieron obras maestras de leyes y comentarios de Torá, poesía y filosofía. Apenas tres años después del Holocausto se declaró el Estado de Israel, el retorno judío después de la oscura noche del exilio.

Al convertirme en Gran Rabino de Gran Bretaña, tuve que someterme a un examen médico. Me hicieron caminar a un ritmo muy rápido en una caminadora. "¿Qué estás probando? ¿Cuán rápido puedo caminar o cuánto tiempo puedo hacerlo?", le pregunté al médico. "Ninguna de las dos cosas. Voy a observar cuánto tiempo lleva para que su pulso vuelva a la normalidad cuando baje de la caminadora", me respondió. Allí fue cuando descubrí que la salud se mide de acuerdo con la capacidad de recuperación. Esto es cierto para todos, pero doblemente para los líderes y para el pueblo judío, una nación de líderes. (En mi opinión, esto es lo que significa la frase "un reino de sacerdotes", Éxodo 19:6).

Los líderes sufren crisis. Eso forma parte del liderazgo. Cuando le preguntaron a Harold Macmillan, primer ministro de Gran Bretaña entre 1957 y 1963, cuál fue el aspecto más difícil de su tiempo en el cargo, él respondió: "Los eventos, querido muchacho, los eventos". Suceden cosas malas, y cuando eso ocurre, el líder debe esforzarse para que los demás puedan dormir tranquilos en sus camas.

El liderazgo, especialmente en los asuntos espirituales, es profundamente estresante. Cuatro figuras del Tanaj (Moshé, Eliahu, Jeremías y Ioná) rezaron pidiendo morir antes que seguir adelante. Esto no sólo ocurrió en el pasado lejano. Abraham Lincoln sufrió profundos episodios de depresión, al igual que Winston Churchill, quien llamó a estos estados su "perro negro". Mahatma Gandhi y Martin Luther King Jr. intentaron suicidarse en la adolescencia y sufrieron de depresión en la vida adulta. Lo mismo sucedió con muchos grandes

artistas muy creativos, entre ellos Miguel Ángel, Beethoven y Van Gogh.

¿Es la grandeza lo que lleva a momentos de desesperación o que los momentos de desesperación llevan a la grandeza? ¿Aquellos que ocupan cargos de liderazgo internalizan el estrés y las tensiones de su tiempo? ¿O acaso aquellos que están acostumbrados al estrés en sus vidas emocionales encuentran alivio llevando vidas excepcionales? Hasta el momento, no hay una respuesta convincente a esto. Pero laakov emocionalmente era un individuo más volátil que Abraham, que a menudo se mostraba sereno incluso frente a grandes pruebas, o que Itzjak, que era especialmente retraído. laakov temió, laakov amó; laakov pasó más tiempo en el exilio que los otros patriarcas. Pero laakov soportó y persistió. De todas las figuras del Génesis, laakov fue el gran sobreviviente.

La capacidad de sobrevivir y recuperarse es parte de lo que hace falta para ser un líder. Lo que diferencia a estos individuos de otros es la disposición a vivir una vida de riesgos. Eso fue lo que dijo Theodore Roosevelt en uno de los mejores discursos pronunciados sobre el tema:

Lo que cuenta no es el crítico, ni el hombre que señala cómo tropieza el hombre fuerte, o dónde el que hace algo podría haberlo hecho mejor. El crédito pertenece a la persona que está en el campo de juego, cuyo rostro está manchado de polvo, sudor y sangre, que se esfuerza valientemente, que se equivoca y erra una y otra vez, porque no hay esfuerzo sin error y sin defecto. Pero quien realmente se esfuerza por hacer las obras, quien tiene gran entusiasmo, gran decisión, que se entrega a una causa digna, quien en el mejor de los casos saborea al final el triunfo de los grandes logros, y en el peor de los casos, si falla, al menos falla al atreverse a grandes cosas, de modo que su lugar nunca estará con las almas frías y tímidas que no llegan a conocer la victoria ni la derrota.(1)

laakov soportó la rivalidad de Esav, el resentimiento de Laván, la tensión entre sus esposas e hijos, la muerte prematura de su amada Rajel y la pérdida, durante veintidós años, de su hijo favorito, Iosef. Él le dijo al faraón: "Pocos y malos fueron los años de mi vida" (Génesis 47:9). Sin embargo, en el camino

"encontró" ángeles, y ya sea que se enfrentaran con él o subieran la escalera hacia el cielo, ellos iluminaron la noche con el aura de la trascendencia.

Intentar, fracasar, pero seguir adelante. Eso es lo que hace falta para ser un líder. Eso fue laakov, el hombre que en los momentos más bajos de su vida tuvo su mayor visión celestial.

Shabat Shalom

NAHALOT

Nahala of Rabbi David Abukhtsira the 14th of Kislev

Born in the year 1866, as the eldest son of Rabbi Mas'ud Abuchatzira in the town of Tafilat, Morocco, at the height of the leadership of his grandfather Rabbi Yaakov Abuchatzira. David was alone in the Torah, practiced celibate practices, and did not interfere with community leadership.

After the death of his father in the year 1908, at the age of 42, Rabbi David took over the leadership of the community, but less than a year later he distributed his powers to his relatives: his uncle, Rabbi Yitzchak Abukhtsira assumed the financial management of the yeshiva. His uncle, Rabbi Eliyahu Abuchatzira, was responsible for the connection between the Jewish community and the Moroccan government, and his brother Baba Sally, who was eighteen at the time, was appointed head of the yeshiva.

From the year 1909 until the end of the year 1914, Rabbi David with his father-in-law Rabbi Eliyahu and Rabbi Moshe Turgman in the attic of his home where they made torments and obituaries learned the hidden and hidden teachings.

Rabbi David married and widowed twice, and he had eight sons and one daughter. All his sons except the youngest of whom he died. One of his daughters, Esther, married his younger brother, Rabbi Yitzchak Abuchatzira, and after her death, he remarried.

Although suffering from many diseases, he was known as a happy person.

WEEKLY PROGRAMS & ACTIVITIES

STARTING THIS WEEK ⚡

KIDS/TEENAGER
TUE/THU TUE

R.ZACKS & R.ZAFRANI **RABBI ABITBOL**

YOUNG BOYS 7-9YR 6:00 - 6:35PM
PARASHAT HASHAVUA CHAZANUT

TEENAGER 7:30PM ARVIT
FOLLOWED BY SHIUR

BOYS 10-14YR 7:20 - 8:00PM
MISHNA YOT

SUPPER WILL BE SERVED!

TEENAGER PROGRAM!!

WITH **DAN COHEN** Our Youth Director

WEEKDAYS SHABBAT

SHIURIM • **MINYANIM**
CHAZANUT • **SHAHARIT**
SPORTS EVENTS AND GAME • **KIDUSH**
MINHA
SEUDA
GALISHT ARVIT

LET'S GO!

R. ZAFRANI
Boys & Teen Program

EVERY THURSDAY!

6:30-7:10PM. 7-11Yr Old
7:15-8PM. 12-16Yr Old

Chazanut
Havruta

At Hechal Shalom
310 95th Street.

BETH HAMDRASH

FRIDAY KOLLEL BOKER
JOIN US NOW!

DAF YOMI
BEN ISH HAI
HOK LEISRAEL
PARASHAT HASHAVUA

HALACHA ON TEXT
סימן רפ"ה 10 am - 11 am

RABBI ZAFRANI
RABBI ZACKS
RABBI DAVID ELMALEH

EVERY FRIDAY
9am - 11am
Hechal Shalom
310 95th Street
Surfside

KOLLEL ATERET SHELOMO

סמיכת חבר

שיעור חזרה על

לומדים הלכה בעיון שעה בשבוע
נבחנים בסוף החורף על כל הנלמד
מקבלים תעודת סמיכת חבר עם חתימת הראשון לציון
חכם שלמה עמאר שליט"א, הרב הרשל שכטר שליט"א
והרב אביגדור נבנצאל שליט"א

היכל שלום אור עזריאל
ארוחת ערב בשעה 7
ערבית ב 7:30 ומיד אחרי ערבית שיעור

R. DAVID ELMALEH
310 95th St. Surfside

Kinyan Hamasechta
INSPIRING GREATNESS

Masechet Taanit

Right After Arvit
R. David Elmaleh
Hechal Shalom: 310 95th Street, Surfside

AVOT UBANIM

ENJOY QUALITY TIME WITH YOUR KIDS!
LOTS OF FUN! **RAFFLE PRIZES** **TRIPS** **CANDIES**

RIGHT AFTER SHABBAT
AT HECHAL SHALOM H

Painting

Members \$10 Non Members \$35

4-8 Grade Girls

Dec 31st 8pm-9pm

With Liba Nussembaum

Contact Tamar for more info:
786-971-8976

CHANUKAH FAMILY Fun Day

DECEMBER 11, 2022
1:00 PM - 5:00 PM
HAUOVER PARK
10800 COLLINS AVE, MIAMI BEACH

*BOUNCE HOUSES *BASKETBALL
*ROCK CLIMBING *TENNIS COURT
*PETTING ZOO *DONUTS
*BBQ *MUSIC & FUN

FUN FOR ALL AGES!