



בס"ד
NEW

פסוקי

PARASHAT PEKUDE
RABBI DAVID ELMALEH

6th of ADAR ב
March 16th 2024
CANDLE LIGHTING 7:11pm
SHABBAT ENDS 8:11pm



**OUR UNBREAKABLE BOND
WITH HASHEM**

THE HIDDEN SPARK

**WHEN PURIM FALLS ON
MOSA'EH SHABBAT**

SYNAGOGUE: 310 95TH STREET, SURFSIDE FL 33154

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מרים בת בילה ז"ל & שלמה בן יעקב ז"ל



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General Hechal Shalom

SCHEDULE



Daily zmanim - March to April 2024 / תשפ"ד אדר-ב זמני היום - חודש

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Daylight saving time

March / April 2024		לילה לרבינו תם R' Tam's Nightfall		לילה Nightfall	שקיעת החמה Sun set	חלקת נרות Candle Lighting	פלג המנוחה Plag Mincha	מנוחה קטנה Mincha Ketana	מנוחה גדולה Earliest Mincha	חצות Mid day	סוף זמן תפילה Latest Shachris	סוף זמן קריאת שמע Latest Shema		הנץ החמה Sun rise	זמן ציצית ותפילין Earliest Tails	עלות השחר 72 דקות Dawn 72 Minutes	דף היומי Daf Yomi	אדר-ב תשפ"ד
		במערות 16.1° דקות שעות		במערות 16.1° דקות שעות	במערות 16.1° דקות שעות	18 דקות	במערות 16.1° דקות שעות	במערות 16.1° דקות שעות	במערות 16.1° דקות שעות	במערות 16.1° דקות שעות	במערות 16.1° דקות שעות	במערות 16.1° דקות שעות	במערות 16.1° דקות שעות	במערות 16.1° דקות שעות	במערות 16.1° דקות שעות	במערות 16.1° דקות שעות	במערות 16.1° דקות שעות	במערות 16.1° דקות שעות
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Monday (Apr 8) 10:57 PM + 7 חלקים ניסן: חלקים 7 > <http://air.myzmanim.com> Get in-flight zmanim for any flight worldwide

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Shabbat Schedule

Shir Hashirim 6:40pm

Minha 6:55pm

Followed by Kabbalat Shabbat, & Arvit

Candle Lighting: 7:11pm

Shaharit Netz Minyan 6:30am

Shaharit: 8:45am

Teen Minyan 9:15am

Zeman Keriat Shema 9:54am

2nd Zeman Keriat Shema 10:28am

Avot Ubanim: 5:40pm

Children's Programs: 6:20pm

Shiur. 6:20pm

Minha: 6:55pm

Followed by Seudat Shelishit, Arvit.

Shabbat Ends: 8:11pm

Rabbenu Tam 8:42pm

Announcement:

Birkat Halevana will be BH Mosae Shabbat!

Taanit Esther is this Thursday March 21st
Fast starts: 6:10am Minha with Tefillin at 7:15pm
Fast ends: 8:07pm. Next Shabbat is Parashat Zachor.

Mazal Tov:

We would like to wish a Hearty Mazal tov to our Dear Yaniv and Shelly Assraf on the birth of their Dear Baby Girl.
They should see her grow in Torah, Ulpupa, Ulmaasim Tovim Amen!
Mazal Tov to the Albergel and the Assraf families

Mazal tov to Moshe Benmergui's Shabbat group for finishing Mishnayot of Masechet Taanit.

WEEKLY SCHEDULE

SUNDAY

Shaharit 7:00am
Shaharit #2 Hodu 8:30am
Minha 7:20pm
Followed by Arvit

Monday To Friday

Shaharit: 7:00am
Daf Yomi 8:00am
Beki'im Bahalacha 8:45am
Shaharit #2 Hodu 8:00am
Hok LeIsrael 8:50am
Kinyan Masechta 6:15pm
Shiur 6:45pm
Minha 7:20pm
Followed By Arvit

DONATION MENU

Avot Ubanim \$150, Netz Kiddush \$150, Kiddush \$500, Seudat Shelishit \$350, Weekly Bulletin \$150, Weekly Daf Yomi \$180, Daf Yomi Masechet \$2500, Yearly Daf Yomi \$5000, Weekly Breakfast \$200, Daily Learning \$180, Weekly Learning \$613, Monthly Rent \$3500, Monthly Learning \$2000, Children's Shabbat Program \$500, Weekly Youth Program \$360.

Thanking you in advance for your generous support. Tizke Lemitzvot!

Community Announcements

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

Miscellaneous Announcements:

- **This Week's Congregational Kiddush** is available for sponsorship!
- **This Week's Seudat Shelishit** is available for sponsorship!
- **This Week's Daf Yomi** has been kindly sponsored by.
- **This Week's Breakfast** has been kindly sponsored by
- **This Week's Daf Yomi** is available for sponsorship!
- **This Week's Breakfast** is available for sponsorship!
- **This Week Learning** is available for sponsorship!
- **This Week's Avot Ubanim** is available for sponsorship!

WEEKLY SHIURIM:

Daf Hayomi: 7:30am Sun. - Fri. (Rabbi Elmaleh)

Beki'im Bahalacha: 8:15am Sun. - Fri. (Rabbi Elmaleh)

Hok LeIsrael: 8:50am Sun. - Fri. (Rabbi Zafrani)

Kinyan Hamasechta: Every Weeknight. (Rabbi Elmaleh)

Semichat Chaver: Tuesday Evenings. (Rabbi Elmaleh)

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!

- *Rabbi Moshe Miller*
- *Mr. Kassin*
- *Mr. Abe Esses*
- *Mr. Hazan Maklouf*
- *Mr. Amihai Shoshan*
- *Mr. Alain Albergel*
- *Mr. Michel Becker*
- *Mr. Abraham Castiel*
- *Mr. Daniel Hilu*
- *Mr. Mordechai Rehany*
- *Mr. Solomon Zolty*

*The Children's program
in 6:20pm with Rabbi
Fried, Rabbi Ariel Cohen,
& Moshe Benmergui.*

*Avot Ubanim Mosae
Shabbat*

Refuah Shelema List

Men

- 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
- Yosef Ben Esther Rabinovitz
- Ilan Mordechai Ben Alin Ilana
- Yizhak Ben Simja
- Michael Ben Aliza,
- Menahem Ben Shira
- Moshe Ben Rahel
- David Ben Freha Rina
- Mordechai Ben Miriam,
- Aviv Ben Luba Miriam
- Meir Ben Leah
- Yitzhak Ben Rahel
- Israel Ben Lea
- Isaac Ben Mesoda
- Haim Ben Marcell
- David Aaron Ben Rivkah
- Refael Haim Meir Ben Sima Chassa

Women

- 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
- Dalia Bat Roza
- Nadia Bat Saida Gila
- Esther Bat Estrella
- Mazal Tov Bat Corina
- Peril Bat Sarah
- Hava Bat Dora
- Sara Leticia Bat Mesoda,
- Alegria Simha Bat Esther,
- Naomie Bat Rarel Adda,
- Sivan Simha Bat Yehudit,
- Natalie Rachel Bat Nancy,
- Abigael Haya Bat Esther
- Madeleine Bat Esther
- Nurit Jacqueline Bat Rahel
- Marcelle Mesoda Bat Alegria
- Shira Yaffa Bat Sara
- Eva Bat Yael Khayat
- Camouna Bat Fortuna
- Ruth Nehama Bat Sara
- Karine Messoda Bat Simha

Happy Birthday To:

- Mrs. Anat Michael – Shabb. Mar. 16th,
- Rachel Aquinin – Sun. Mar. 17th,
- Emanuel Courchia – Sun. Mar. 17th,
- Saadia Aquinin – Fri. Mar. 29th,
- Mr. Irving Levine – Fri. Mar. 29th,
- Mrs. Evelyn Belecen – Sun. Mar. 31st

Nahalot:

- Meir Cohen Bar Yaakov z"l the 6th of Adar (**Shabbat**)
(Uncle of Dr. & Mr. Max Nahon)
- Eliyahu Ben Rachel the 6th of Adar (**Shabbat**)
(Grandfather of Mrs. Hilu)
- Camila Bat Mazal z"l the 11th of Adar
(Sister of Mrs. Simcha Sayegh)
- Rabbi Raphael Avakra Ammar z"l the 13th of Adar
(Grandfather of Mr. Raphael Ammar)

Next Shabbatot:

- Yizhak Ben Mazal Tov Bichachi z"l the 15th of Adar
(Grandfather of Mr. Sammy Maya)
- Salomon Guenoun Bar David z"l the 16th of Adar
(Brother of Mr. Abraham Guenoun z"l)
- Gabriel Bitton Ben Mesoda z"l the 19th of Adar
(Brother of Mr. David Bitton z"l)
- Haim Werta Ben Aicha z"l the 21st of Adar
(Father of Mr. Jacky Werta)
- Myriam Bsiri Bat Marcelle z"l the 22nd of Adar
(Grandmother of Mr. Stephane Bsiri)
- Joseph Shaul Belilty z"l Bar Mesouda the 23rd of Adar
(Grandfather of Mr. Salomon Cohen)
- Solly Mamane Ben Habib z"l the 23rd of Adar
(Son of Mr. Habib Mamane)
- Salomon Cohen Scali Bar Shemuel z"l the 27th of Adar
(Grandfather of Mr. Salomon Cohen)
- Elana Bichachi Bat Sara z"l the 27th of Adar



Q

1. What type of coin, mentioned in this parsha, is mentioned only one other time in the Torah (and where)?
2. Of all the precious metals collected for the Tabernacle, which had the largest amount?
3. What precious stone appears three times on the clothing of the High Priest?
4. Which two of the 12 stones found on the breastplate (choshen) are mentioned elsewhere in the Torah – not in relation to the Tabernacle?
5. Where in this parsha are bells mentioned?

A

- 1) Each person was expected to donate to the Tabernacle a beka of silver, the value of half a shekel (Exodus 38:26 with Rashi). In parshat Chayeh Sarah, when Eliezer gives gifts to Rivkah, the earring has the weight of a beka (Genesis 24:22 with Rashi).
- 2) Silver, with a tally of 100 (kikar) talents and 1,775 shekels, is collected in the greatest amount (Exodus 38:25).
- 3) The shoham stone is twice on the shoulder straps of the ephod (39:8), and also appears on the fourth row of the breastplate (choshen) (Exodus 39:13).
- 4) (1) The sapir stone is on the choshen (Exodus 39:11) and also mentioned in parshat Mishpatim as the vision the elders saw at Mount Sinai (Exodus 24:10). (2) The shoham stone which is on both the choshen (39:13) and the straps of the ephod (35:9) also appears in parshat Bereishis when describing the rivers flowing from the Garden of Eden (Genesis 2:12).
- 5) "Golden bells" appear on the bottom of the robe (me'il) worn by the High Priest (Exodus 39:25).

LEARNING OF THE MONTH

RENT DEDICATION:

We Would like to Wholeheartedly Thank our

**Dear Friends, Mr. & Mrs. Arnaud Sitbon
For generously Donating the Rent of Adar 5784
For the Hatzlaha of their Children.
We truly appreciate it.**

**In this Merit May Hashem Bless you & your Wonderful
Family with all the Berachot in the Torah Amen**

Dedicate a month of Limud

**In Honor of Someone, for the
Refua Shelema, or Leiluy Nishmat...**

**And Help YOUR Community
GROW!**

Weekly Inspiration

Our Unbreakable Bond With Hashem

(Rabbi Eli Mansour from iTorah)

The opening verses of Parashat Pekudeh present an accounting of the precious metals that Beneh Yisrael donated for the construction of the Mishkan.

The Torah introduces this section by saying, “Eleh Fekudeh Mishkan, Mishkan Ha’edut” – “These are the calculations of the Mishkan, the Mishkan of testimony.” Rashi explains that the Mishkan is called “Mishkan Ha’edut” (“the Mishkan of testimony”) because it testifies to G-d’s having forgiven Beneh Yisrael for the grave sin of the golden calf. The fact that He agreed to reside among them in the Mishkan demonstrates that He granted them forgiveness. Rav Eliyahu Mizrahi (c. 1455- c. 1525), in his work on Rashi’s commentary, adds that the Mishkan showed that Beneh Yisrael were still beloved to G-d. Even after G-d rescinded His decree to annihilate them and gave them the second Luchos (tablets) as a symbol of the covenant, it was not evident that He still loved and cherished them. This was confirmed by the Mishkan, by the fact that G-d commanded Beneh Yisrael to construct a special site when He would reside in their midst.

Rashi also notes the seemingly repetitious phrase in this verse: “Mishkan, Mishkan Ha’edut” (“the Mishkan, the Mishkan of

testimony”). Rather than refer to the Mishkan simply as “Mishkan Ha’edut,” the Torah repeats the word “Mishkan,” speaking of the structure as “Mishkan, Mishkan Ha’edut.” Rashi writes that the double expression alludes to the two permanent Bateh Mikdash which were later built and then destroyed. The Bet Ha’mikdash is called “Mishkan,” Rashi explains, because “Nitmashken” – it was taken from the people like an item is taken from a borrower as collateral (“Mashkon”). Just as a creditor can take the debtor’s possession as collateral if the debt is not paid, Hashem likewise twice took the Bet Ha’mikdash away from us due to our “debt” of guilt arising from our misdeeds.

Rashi’s reading of the phrase “Mishkan, Mishkan Ha’edut” seems jarring in this context. This verse speaks joyously of the precious materials which the people generously donated for the construction of the Mishkan, and of how the Mishkan testifies to G-d’s continued desire to reside among them despite their wrongdoing. Why would the Torah allude to the destruction of the two Bateh Mikdash here, in speaking of the Mishkan’s testimony to G-d’s unbreakable bond with Beneh Yisrael? How is this an appropriate context for a subtle allusion to the Temples which were taken from us because of our nation’s failings?

The answer given by some commentators is that the Torah specifically compares the Temples’ destruction to a “Mashkon,” an object taken as collateral, because collateral is, by definition, a temporary condition. A lender’s intent when seizing collateral from the borrower is not to keep it permanently, but rather to ensure the repayment of the

loan, whereupon the collateral will be returned. Similarly, we are assured that the Bet Ha’mikdash was taken from us temporarily, and will eventually be restored, once we “repay” our “debt” in the form of repentance. This is why the Torah in this context alludes to G-d’s having taken the Bet Ha’mikdash from us as “collateral.” Just as the Mishkan testifies that G-d continues to love and cherish Am Yisrael despite our occasional failings, the temporary state of our exile proves that our bond with Hashem is unconditional and everlasting. We must never think that our mistakes and indiscretions permanently sever our relationship with G-d, that He has lost interest in us because of our wrongdoing. Any strain on our relationship with Hashem caused by our misdeeds is only temporary. No matter what mistakes we have made, we can look to the Mishkan and to G-d’s promise of redemption as proof that He loves us unconditionally and eagerly awaits and anticipates our Teshuba.

The Hidden Spark

(Rabbi Joey Haber)

The Gemara in Masechet Megillah (12a) tells that the students of Rabbi Shimon bar Yohai asked him why the Jews at the time of Mordechai and Ester deserved the decree of annihilation. Rabbi Shimon challenged them to suggest their own answer. They proposed that the Jews deserved to be destroyed because they participated in Ahashverosh’s feast.

Rabbi Shimon noted that if this were true, then only the Jews of Shushan deserved the decree, because the king's feast was only for the city's inhabitants. But what about the rest of the Jews? Why were they also condemned to annihilation?

The answer, Rabbi Shimon said, is that השתחוו לצלם – the people had bowed to the statue of the Babylonian emperor Nevuchadnetzar. For this misdeed, G-d decreed that they should be killed.

Rabbi Shimon's students then asked him why the decree was ultimately rescinded. If they were indeed guilty of bowing to an idol, then why were they not destroyed?

Rabbi Shimon answered, הם לא עשו אלא לפנים אף הקב"ה לא עשה עמם. This means that since they did not really intend to worship the idol, even though they appeared to, Hashem similarly made it appear that they would be annihilated, whereas they were in fact spared.

What is this exchange all about? How does this discussion add to our understanding of the Purim story?

The answer is found in a *pasuk* in the Book of Vayikra (16:16) that says about Hashem, השוכן אתם בתוך – He resides among us even in our state of impurity. The Rabbis explain that no matter how low a Jew falls, he has a spark of sanctity within him that continues to burn. We have an element of *kedushah* (sanctity) inside us that remains even when we sin, even if we sin repeatedly, and even if we sin severely. This spark is like the pilot light of old gas stoves. Even if the burners were all turned off, they could be easily ignited because the pilot light always remained

on. Similarly, even if we fall into a state of impurity, we can be “ignited” again because of the spark of spirituality within us.

There is, however, one exception to this rule, one “Kryptonite” that can extinguish that inner spark. And that is false or distorted beliefs. If people act wrongly and fall into bad habits due to their normal human weaknesses, the “pilot light” will still burn. But once they subscribe to foreign ideologies, and reject Torah beliefs, that inner spark could, G-d forbid, be extinguished.

This concept lies at the heart of the discussion regarding the Purim story.

If the people were guilty of excessive or inappropriate indulgence, participating in Ahashverosh's decadent feast, this would not extinguish their spark. Rabbi Shimon's students understood that if this were the people's sin, they could recover and have the decree rescinded because of the spark of *kedushah* that remained within them.

But if their sin was idolatry, bowing to a statue, then how could they be forgiven? False beliefs and ideologies destroy everything. Why were the people saved?

Rabbi Shimon answered that the Jews of that time did not actually embrace idolatrous beliefs. They bowed down to the idol due to the pressure applied by the people around them – which was wrong – but deep inside, the “pilot light” continued burning strong.

This explains the time-honored custom to dress up in costumes on Purim. This is not just silliness. It contains a very profound message – that we are far more than what we outwardly appear to be. True, we are far

from perfect, we often make mistakes, and we do things wrong from time to time. But all this is just a “costume.” Our true selves, concealed deep within our beings, are pure and sacred. Our failures don't define who we are. Our true essence is holiness and spirituality. We are sometimes lured by external pressures and temptations, but deep inside, we are pure and righteous.

This might also be the symbolism of the *hamantaschen* treat that we customarily eat on Purim. The outside is plain dough, but inside there is a sweet filling – because deep inside, we are all “sweet.” Our inner greatness and purity are often hidden – but on Purim, we remind ourselves that of who we really are.

Purim assures us of our potential to be great, to shine, and to excel. We must not feel discouraged by our mistakes and failures, because they do not represent our true selves. We must always remember that our core essence is pure and sacred, that we have a spark that is waiting to be ignited into a giant, raging flame of spiritual greatness.

You Don't Necessarily Get What You Pay For

(Rabbi Frand From Torah.org)

The *pasuk* in Parashat Pekude says, “All the gold that was used for the work – for all the holy work – the offered-up gold was twenty-nine talents and seven hundred thirty shekels, in the sacred shekel.” (Shemot 38:24). Parashat Pekude provides an accounting of all that was donated and all that was used in the construction of the *Mishkan*.

The Torah documents exactly how much gold was used in this holy work.

The Seforno on this *pasuk* notes that the Torah specifies the exact value of the gold and other precious materials that were used to construct the *Mishkan* because the amounts were relatively small compared to the gold and other precious materials that were used to construct the first *Bet HaMikdash*.

The *Mishkan*, in comparison with the *Bet HaMikdash*, was the equivalent of a motor home compared to a mansion. The Seforno adds that certainly, compared to the rebuilt Second *Bet HaMikdash* as redone by Herod, the *Mishkan* was miniscule.

Nevertheless, as basic and as Spartan as the *Mishkan* was, the *Shechina* (Divine Presence) was evermore present in Moshe Rabbeinu's *Mishkan* than in Shlomo Hamelech's *Bet HaMikdash*, and certainly more so than in the "Temple of Herod," which lacked the *Shechina*'s presence to a very large extent. So here we have this very basic temporary dwelling called the *Mishkan* that was built on a shoestring budget relative to the *Batei Mikdash*, and yet there was a constant *hashra'at haShechina* (Divine Presence dwelling among us). Even the *Bet HaMikdash* built by Shlomo HaMelech, with all of its cedars and gold and silver – literally one of the man-made wonders of the ancient world – lacked the level of spiritual dimension that the *Mishkan* possessed.

The Seforno draws a fundamental moral lesson from this: It is not wealth and luxury that cause *hashra'at haShechina*.

The *Shechina* cannot be bought

by money. The most fancy and elaborate building does not cause *hashra'as haShechina*, but rather "*Hashem* desires those who fear Him." *Hashem* will place His *Shechina* among those who dedicate themselves selflessly to His Service.

This idea is brought home by two *pesukim* in Yeshaya (66:1-2) "Thus said Hashem: The Heaven is My throne, and the earth is My footstool; what house could you build for Me, and what place could be My resting place? My hand created all these things, and thus all these things came into being – the word of Hashem – but it is to this that I look: to the poor and broken-spirited person who is zealous regarding My word." *HaKadosh Baruch Hu* does not care about the thickness of the padding of the theater seats in a *shul*. Hard wooden benches are fine for Him. He does not care about the benches. He cares about the people sitting on those benches. If the people sitting there are humble of spirit and tremble over His Word, then His *Shechina* will reside in such a *shul*.

A famous Gemara teaches (Nedarim 81a) "Take heed regarding the children of the poor for from them Torah will emerge for Israel." Poor children will be the future Torah leaders of Israel. The Maharal explains that just as when the Almighty is going to put His *Shechina* in a building, He does not look at the trappings, but rather, he looks at the inner quality, so too the children of poor people are generally humble. They come from poor backgrounds, and they are not haughty and overly proud about things. That is where the Torah resides.

Rav Aharon Soloveitchik zt"l used to say over the following story: The progenitor of the famous "Brisker Dynasty" was

named Rav Moshe Soloveitchik. His son, Rav Yosef Dov Soloveitchik, was the Bet HaLevi, the Rav in Brisk who had a son named Rav Chaim Soloveitchik, who needs no introduction and whose pedagogic and biologic descendants are a major force throughout the Yeshiva world across multiple continents to this very day. This major Torah dynasty all descended from Rav Moshe Soloveitchik, father of the Bet HaLevi.

Rav Moshe Soloveitchik was a businessman. He was in the lumber business, and he was very successful. His fortune turned and he lost all of his money. It was such a shocking thing that this wealthy patron of so many charitable causes lost all his money. It had such an impact on the community, that the *Bet Din* of his town convened to try to figure out what he was doing wrong to cause him to lose his money.

The Bet Din did a thorough investigation and they could not find anything wrong in Moshe Soloveitchik's religious behavior. The only thing they could find was that he gave more charity than a person is supposed to give. The Talmud legislates (Ketubot 50a) that a person should not give out more than 20% of his income to charity. They found that Moshe Soloveitchik exceeded this limit. That is the only thing he did wrong.

When this finding was presented to Rav Chaim Volozhiner, he rejected that reason. He insisted that it cannot be that he lost his money because he gave too much *tzedaka*. Such a thing does not happen, he claimed.

What did Moshe Soloveitchik do when he lost all his money? He learned in the Bet HaMedrash and became an *adam gadol*.

Obviously, he was a bright man. And from him came the Bet HaLevi and Rav Chaim Brisker and the Brisker Rav and the entire Soloveitchik dynasty.

In hindsight, Rav Chaim Volozhiner said that he understood why Moshe Soloveitchik lost his money. He lost his money so that his children would fall into the category of “the children of the poor” and therefore the Torah would emerge from the great Soloveitchik dynasty.

I saw in a sefer that Rav Meir Shapiro, the innovator of the Daf haYomi, once gave another explanation to the Talmudic advice “Take heed of the children of the poor, for from them the Torah will emerge in Israel.” He explained that the children of the poor see how their parents struggle to pay tuition. The sacrifice the parents make to afford “*schar limud*” inspires the children and gives them an appreciation for the sacrifice their parents make to allow them to learn. That motivates them to become *talmide chachamim*.

Food for Thought

Bringing the Shechina Through Marriage

(Rabbi Eli Mansour Daily Halacha)

Parashat Pekudeh continues the Torah’s discussion of the Mishkan, the portable Temple which Beneh Yisrael carried with them through the wilderness. The purpose of the Mishkan – which was also the purpose of

the Bet Ha’mikdash, which later replaced it – is stated earlier, in Parashat Teruma (25:8): “Ve’asu Li Mikdash Ve’shachanti Be’tocham.” The Mishkan served to bring the Shechina, the Divine Presence, into the nation’s midst.

Our Sages teach that in the absence of the Bet Ha’mikdash, this purpose is served by the institution of marriage. Although we cannot, unfortunately, experience the Shechina as we did in the times of Bet Ha’mikdash, we can still bring the Divine Presence into our homes by building and maintaining strong and happy marriages. This concept is alluded to in the “Hareh At” declaration which the groom makes under the Huppa when he formally designates the bride as his wife. He announces, “Hareh At Mekudeshet Li” (“You are hereby designated for me”). The word “Li” brings to mind the aforementioned verse in which G-d commands Beneh Yisrael to build the Mishkan: “Ve’asu Li Mikdash.” The building of a Jewish home takes the place of the building of a Mikdash as the vehicle through which the Shechina is brought into our lives, and we therefore include a reference to the Mikdash under the Huppa.

This may also explain the widespread custom to break a glass under the Huppa after the ceremony. This unusual practice is widely understood as intended to commemorate the tragedy of the Hurban, the Temple’s destruction. Even in our moment of joy, we need to take a moment to reflect upon the fact that our joy remains incomplete without the Bet Ha’mikdash. The question arises, however, as to why this is done only at weddings, and not at other joyous occasions, such as a Berit Mila or Bar Misva. The answer, perhaps, lies in the association

between marriage and the Mikdash. Since marriage replaces the Mikdash as the means of bringing down the Shechina, it is specifically then, when a couple marries, that we express our yearning for the restoration of the ultimate residence of the Shechina – the Bet Ha’mikdash.

It is worth noting in this context an entirely different explanation given for the custom of breaking a glass under the Huppa. The Rokeah (Rabbi Elazar of Worms, 1176-1238) writes that the breaking of the glass is intended to bring to mind Moshe Rabbenu’s breaking the two stone tablets when he saw Beneh Yisrael worshipping the golden calf. This explanation, of course, gives rise to the question as to the connection between the breaking of the tablets and a Jewish wedding.

Moshe’s lifework was embodied by those two stone tablets. His job was to lead Beneh Yisrael from Egypt and bring them to Mount Sinai to receive G-d’s commands. The tablets represented the culmination of the historic process through which Moshe led the people. Yet, when it became clear that the process had failed, that Beneh Yisrael were not worthy of the tablets engraved by G-d, he broke them. He did not think to himself, “After all the work I put into this, I am not going to break the tablets.” Instead, Moshe did what to be done, without looking back at the work he had put in.

This is a vital message for a bride and groom. Too often, we argue and stubbornly refuse to budge on principle, because we insist that we are right. One of the most important guidelines for a peaceful marriage is to be smart, not right. It is simply not worth the tension and anguish to stick to one’s guns and refuse to give in. Just as Moshe was prepared to

shatter the stone tablets in which he had invested so much, similarly, we need to be prepared to "break" our ideas and preconceived notions for the sake of marital harmony. And so right at the moment when a young couple begins their marriage, we remind them of Moshe Rabbeinu breaking the tablets, to teach them this lesson of flexibility and sacrifice.

In order to bring the Shechina into our homes, we need to make the sacrifices and compromises that are necessary for a happy, stable marriage. We can and must work to build our own personal "Bateh Mikdash," our Jewish homes, by investing in our marriages and knowing when we need to "break the tablets" and compromise for the sake of peace and harmony.

Daily Halacha

When Purim Falls on Mosa'eh Shabbat

(Rabbi Eli Mansour
Daily Halacha)

When Purim falls on Mosa'eh Shabbat (as it does this year), one must ensure not to make any preparations for Purim on Shabbat. Thus, for example, even in places with an Erub, one may not bring the Megila to the synagogue to prepare for the Megila reading. Similarly, one may not prepare Mishloah Manot packages on Shabbat, and the Gabbai may not prepare the Torah scrolls on Shabbat for the Purim reading. It is permissible, however, to review the Megila on Shabbat, even if one is preparing to read it that night, because the reviewing itself constitutes a

Misva, as it involves Torah learning. Even in such a case, one should preferably avoid stating outright that he is reviewing the Megila in preparation for the reading on Purim.

It should be noted that a Megila is not considered Mukseh, and thus one may read from an actual Megila on Shabbat.

It is customary to delay the Arbit service on Mosa'eh Shabbat to allow people the time they need to get to the synagogue. After the Amida prayer in Arbit, the Hazzan recites half-Kaddish, which is followed by Shuba Hashem and Yosheb Be'seter, until but not including Ve'ata Kadosh. At that point, the Megila is read, and Ve'ata Kadosh is read after the reading. According to some opinions, the Beracha of "Boreh Me'oreh Ha'esh" is recited over a flame before the Megila reading. (This is the view of the Hida, in Birkeh Yosef, as cited by the Kaf Ha'haim.) The rest of Habdala, however, according to all opinions, is delayed until after Megila reading, except if one is reading the Megila at home, in which case he should recite Habdala before reading the Megila. Even in such a case, though, he and his family may not eat until after the Megila reading. Those who recited or heard the Beracha over the flame in the synagogue may not recite it again later at home, even if they are reciting Habdala for their wives and children. In such a case, the wife should recite the Beracha herself.

Although the obligation of Se'udat Purim (the Purim feast) applies only on Purim day, it is proper to have a meal on the night of Purim in honor of the holiday. This is especially true when Purim falls on Mosa'eh

Shabbat, when one in any event is required to eat a Melaveh Malka meal. Therefore, one must exercise particular caution during Se'uda Shelishit to eat moderately so he will be able to eat a Se'uda that night.

Kidz Corner

Baron Rothschild Earns If It Were The Chafetz Chaim's Shabbat

The Chafetz Chaim once traveled to another city, and the people of the city emerged to greet the Gadol Hador. Many wealthy men of the city were among those who came to greet the Chafetz Chaim and receive a bracha.

One wealthy man approached the Chafetz Chaim and gave him a sizable donation for Yeshivas Radin. The Chafetz Chaim grabbed the man's hand and began to cry bitterly, saying, "This hand gives tzedaka with such respect, and alas it is michalel the Shabbat." The Chafetz Chaim continued to hold the man's hand and cry, and the wealthy man's heart melted, and he too began crying bitterly.

The wealthy man said, "Rebbe, I promise you that from today I will keep the Shabbat. But please allow me to be able to perform melacha this coming Shabbat at least, so I can wrap up my affairs."

The Chafetz Chaim answered with great emotion, "My dear son, if it was my Shabbat I would be mochel you and allow you whatever you request, but it's the Shabbat of Hakadosh Boruch Hu, the King of Kings. I can't allow even one moment of chilul Shabbat!

The wealthy man accepted the words of the Chafetz Chaim, and began keeping the Shabbat from that week, and eventually became fully observant. (Ukarasa LeShabbat Oneg)

The Tchebiner Rav Doesn't Sleep On Shabbat

For the last twelve years of the life of this elderly Gadol Hador, the Tchebiner Rav's health seriously declined, and he was instructed by his doctors to take a rest every afternoon. On most days, a bochur was put in charge during this time to ensure that the Rav was not disturbed.

One Shabbat afternoon, the Rav lay down to rest, and for some reason the bochur was not on duty. Within a few minutes, there was a knock at the door. A few seconds later the knock became louder and more urgent. The Rav dragged himself up with difficulty and opened the door to find...a nine-year child!

"Are you the Tchebiner Rav?" the visitor asked?

When he received a positive reply, he announced,

"My Rebbe in cheder told me that if I get the Rav to test me on my learning, and I produce a signed note to prove it – I will receive a candy! – Will the Rav farher me?"

The Rav warmly invited the child in, sat him down, and tested him as requested. He also assured him that he was welcome to return after Shabbat for a signed note.

As he saw the boy out, the Rav gently pointed out to him that in future he should take care not to call at people's homes mid-afternoon on Shabbat, as they may well be resting. To this the child replied. "I know that! I would not normally knock on anyone's door at such a time, but I was sure that the Tchebiner Rav would be too engrossed in his

learning and would surely not be resting!"

What was the Rav's reaction? - He kissed the child and thanked him for the rebuke! From that day onwards the Rav did not rest anymore on Shabbat afternoon, when he realized that it was perceived (by a young child) unbecoming of a person of his stature to do so.

La Paracha En Français

La soumission et l'abnégation, bases du service divin

(Extrait du livre: Dans La salle du Trésor)

« Alors tu feras avancer Aharon et ses fils à l'entrée de la Tente d'assignation et tu les feras baigner. Tu revêtiras Aharon du saint costume ; tu l'oindras et le consacreras à Mon ministère. » (Chémot 40, 12-13)

Ces versets m'ont toujours étonné. Pourquoi l'Eternel demande-t-il à Moché de laver Aharon, puis de lui mettre les vêtements de fonction et l'oindre avec de l'huile ? N'était-il pas dégradant qu'on se comporte envers lui comme avec un jeune enfant ? Ne pouvait-il donc pas faire ces actions lui-même ?

Les versets suivants indiquent que Moché devait agir de même à l'égard des enfants d'Aharon : « Puis tu feras approcher ses fils et tu les vêtiras de leurs tuniques. Tu les oindras, ainsi que tu auras oint leur père et ils deviendront Mes ministres. » (Chémot 40, 14-15) La même question se pose ici.

Il me semble que la Torah désire nous enseigner que la soumission et l'abnégation constituent une base du service divin. L'homme doit savoir qu'il n'existe rien dans le monde en dehors de l'accomplissement de la volonté divine, tandis que ses propres volontés doivent être annulées, à l'instar d'un serviteur qui aime tant son maître qu'il est prêt à tout faire pour le satisfaire, dût-il se sacrifier ou se trouver diminué. Animé d'un esprit de soumission sincère, il obtempère à tous ses ordres et rien ne compte plus pour lui que d'accomplir la volonté de son maître.

C'est justement ce que le Saint béni soit-Il voulait enseigner à Aharon et à ses enfants : la manière authentique et exhaustive de Le servir, en l'occurrence en annulant son ego. Or, dès l'instant où Moché a oint Aharon et ses enfants, ils sont devenus semblables à des objets consacrés, exactement comme tous les ustensiles du tabernacle, par exemple l'autel ou la cuve. Du fait qu'ils ont acquis ce statut, la loi s'appliquant à ces objets est aussi devenue valable pour eux : quiconque les profanait devait rembourser un cinquième de leur valeur, en plus du capital. Car, suite à cette onction, Aharon et ses fils sont devenus de véritables objets consacrés, voués au service de l'Eternel.

Cependant, l'homme ne peut atteindre ce niveau qu'après avoir opéré une annulation totale de son ego en faveur du Créateur. Or, il n'existe pas de plus grand effacement que de se montrer prêt à se faire laver par un plus jeune que soi et, encore davantage pour une personne honorable comme Aharon le Cohen gadol. Il accepta que Moché le lave comme un petit enfant parce qu'il était prêt à se sacrifier pour la volonté divine

donc, a fortiori, à subir une humiliation, à l'image de cet esclave faisant totalement abstraction de ses volontés propres pour se plier inconditionnellement à celle de son maître.

Il va sans dire que, du point de vue de Moché également, il n'était pas aisé d'exécuter ces ordres de l'Eternel, car il savait qu'il humiliait son frère en le lavant. Toutefois, conscient que telle était la volonté divine, il l'accomplit de plein gré, avec joie, sans hésiter ni poser la moindre question, comme le souligne le verset : « Moché obéit : tout ce que l'Eternel lui avait prescrit, il s'y conforma. » (Ibid. 40, 16) Tel est le comportement type d'un fidèle serviteur, annuler sa propre volonté en faveur de celle de son maître, ne pas tenir compte de son propre honneur et être prêt à subir l'humiliation pour exécuter ses ordres.

Cet épisode nous livre une édifiante leçon de morale : quiconque désire devenir un « objet consacré » au Créateur doit passer par le processus subi par Aharon. Tout d'abord, « tu les feras baigner » : il nous incombe de nous purifier de toute souillure qui se serait attachée à nous et de nous laver par les eaux de la Torah. Puis « tu revêtiras Aharon du saint costume » : nous devons nous couvrir de vêtements spirituels composés d'observance de la Torah, des *mitsvot* et des bonnes actions, appelés par nos Sages « l'habit des Maîtres ». Enfin, « tu l'oindras et le consacreras » : il nous appartient de nous « oindre » comme un Cohen partant en guerre pour combattre dans la guerre de la Torah. Si l'on suit cette voie sainte, il est sûr que notre être se transformera en ustensile saint, digne de servir

l'Eternel qui viendra volontiers résider en nous.

Reflexion Semanal

De ti depende

(Por Rav Mordejai Schiffman)

Betzalel hizo el Arca de madera de acacia (Éxodo 37:1)

Rashi dice que debido a que Betzalel se dedicó más que los demás al trabajo del Arca, esta lleva su nombre: el Arca que hizo Betzalel.

En Éxodo 25:10, la Torá dice: "Harán un Arca de madera de acacia". El Midrash señala que para todos los demás accesorios del Santuario, D-os le dijo a Moshé: "Harás", pero en el caso del Arca dijo: "Harán". El Midrash explica esta excepción. D-os le dijo a Moshé: "Deja que todos participen en la construcción del Arca, para que todos tengan el mérito de la Torá" (Shemot Rabá 34:3). Aquí parece haber un conflicto. D-os instruyó que todos debían tener parte en la construcción del Arca, sin embargo pareciera que sólo Betzalel la hizo.

Rav Baruj Sorotzkin dice que el mensaje aquí es que cuando se trata de la Torá, no debemos asumir que otros harán su parte, sino que tenemos que actuar como si fuéramos la única persona que puede llevar adelante esa responsabilidad. Aunque todos los israelitas estaban obligados a tener parte en el Arca, Betzalel actuó como si fuera el único disponible para crearla.

Hay una historia muy conocida de una sinagoga que pidió a todos sus miembros que donaran un vaso de vino. Cada

uno razonó que todos los demás llevarían vino, por lo que podría pasar inadvertido si él llevaba un vaso de agua. Cuando llegó el momento de abrir el barril, este estaba repleto de agua. Eso es lo que puede ocurrir cuando cada uno confía en que otros completen la tarea. Cada uno puede racionalizar que otros lo harán.

La observación de Rav Sorotzkin es relevante para todos los mandamientos y para toda la Torá. Cuando se debe hacer algo, no hay que confiar en los demás, incluso si ellos comparten la responsabilidad. Actúa como si fueras la única persona disponible y capaz de hacerlo.

Nahalot

Nahala of Rabbi Yitzchak Ben Walid the 9th of Adar

The renowned Gaon, Rabbi Yitzchak Ben Walid, the Rabbi of Tetouan, was one of the most glorious personalities among the Gaonim of Morocco. Rabbi Yitzchak was born in 5537 (1777) and continued the magnificent line of the illustrious Ben Walid family. His entire life was devoted to elevating himself in the study of Torah and the Divine service. His invaluable book, *Vayomer Yitzchak*, a compilation of questions and responses, lends dignity to the libraries of the great Poskim, who come to draw from the source of his Torah, and who are guided in their every step by the judicial decisions of his work.

Rabbi Yechayia Ben Naim was one of Rabbi Yitzchak's students. He was the father of the Gaon Rabbi Raphael Haim Moshe Ben Naim, well-known in all middle-eastern countries under the name of the HaRahaman (the merciful one).

The story goes that for many years Rabbi Yechayia Ben Naim (Rabbi Yitzchak's student) did not have a son. His teacher advised him to make undertake a pilgrimage to the tomb of the renowned Rabbi Amram Ben Diwan in Wazan in order that, by the merit of the Tzaddik, he could have a son. Rabbi Yechayia followed this advice, and soon afterwards a son was born that Rabbi Yechayia named Moshe. Later on, when the child fell ill, the name Raphael Haim was added to him.

Rabbi Haim Shemuel Convarti, the Chief Rabbi of the city of Tiberius, was the teacher of Rabbi Raphael Haim Ben Naim. Rabbi Shemuel gave his approbation for Rabbi Yitzchak Ben Walid's book Vayomer Yitzchak, and he showered praise on the author, describing his greatness in Torah as miraculous. Among other things, Rabbi Shemuel described him as, "One of the last of the Great Assembly, the supreme and great Rabbi, a fortress and stronghold, a father of justice."

Rabbi Yitzchak Ben Walid was known as a holy man who performed miracles. During the month of Adar, on the day of his Hilloula, many Jews come out at night to reflect and pray on his tomb in Tetouan.

Up to our days, the Jews of Morocco continue to venerate the name of Rabbi Yitzchak Ben Walid, and in Israel many institutions of learning bear the title Vayomer Yitzchak, named after Rabbi Yitzchak Ben Walid.

May the merit of the tzadik Rabbi Yitzchak Ben Walid protect us all. Amen

Nahala of the Rav Hid" a zt"l 11th of Adar

Rav Chaim Yosef David Azoulay, (the Chida), (1724-1806). Arguably the Sephardic equivalent to the Vilna Gaon, the Chida, was born in Jerusalem. At the age of 18, he learned under Rav Chaim ben Atar (the Ohr Hachaim). His works include a collection of responsa known as Yoseif Ometz, the Shem HaGedolim (a biographical work on 1300 authors and 1200 writings, dating back to the Gaonim), and many others. He passed away in Livorno, Italy.

In the month of Sivan in the year 5484 (1724), the oldest son of Rabbi Yitzchak Zerahya Azulai and his wife Sarah was born in the old city of Jerusalem.

He was named Yosef, from the name of his maternal grandfather, and the names of Chaim and David were given to him to well. When later he became famous as an adult, people were content to call him "the Chida", after the initials of his complete name Chaim Yosef David Azulai.

The Azulai family was considered among one of the oldest and most respected of those in Eretz Israel. The Chida was a descendant of the famous Tzaddik Rabbi Avraham Azulai, author of Chesed leAvraham, who immigrated to Eretz Israel from the town of Fez, Morocco around the year 1620.

From his most tender age, one could discern exceptional traits in the young Yosef. Frail by nature,

he nevertheless studied with great concentration and without respite from morning till night.

At the age of 8, following an epidemic, his mother rendered her soul to her Creator. This death tremendously affected Yosef. He matured ahead of time and became serious for his age. He didn't play with other children, but rather put himself to studying our holy Torah day and night. At hardly 9 years of age his father enrolled him in the Beit Yaakov Beit Midrash, an institution renown for the quality of its instruction, and from which the majority of Jerusalem's scholars emanated. It was in this house of study that the incredible talent of the young prodigy blossomed.

Already, at the age of 12, he put into writing some original laws concerning Kashrut and also composed responsum on some aspects of Halachah.

Moreover, the young boy revealed a brilliant ability as a speaker, appearing in public to give uplifting drashot.

Not long after his marriage in 5502 (1742), Jerusalem was visited by the extraordinary Gaon and Kabbalist Rabbi Haim ben Attar (known by his nickname Ohr HaHayim Hakadosh), who set up his Knesset Israel Yeshiva.

The Chida became a member of his Yeshiva, and this brief period was time enough for him to enter into a profoundly deep relationship with the Tzaddik Rabbi Haim ben Attar.

In the works that he wrote afterwards, the Chida very often cites the teachings and customs of Rabbi Haim ben Attar, whom he considered to be his teacher par excellence.

Soon after this period in his life, the Chida managed to become one of the disciples of Rabbi Shalom Sharabi, (the Rashash)

in his Beit El Yeshiva. This Beit Midrash was the headquarters of great Tzaddikim and Kabbalists who, by completely consecrating themselves to Torah study, aspired to hasten the arrival of the Messiah.

The saintly Rabbi Shalom Sharabi and two of his disciples, the Chida and Rabbi Haim de la Rosa, felt that the time was right to hasten the final redemption. These three Tzaddikim, great men of their generation, removed themselves from all earthly matters and chose to live an ascetic life of fasting and self-mortification in order to sanctify and purify themselves.

The following story takes place in winter, when a thick blanket of snow covered the city of Jerusalem. These Tzaddikim rolled about in the snow, praying with incredible devotion and fasting afterwards for three consecutive days. At the end of the fast, they went to an isolated place and began to concentrate on the "Yehudim" in order to hasten the coming of the Messiah.

However, they were suddenly petrified by the sound of a heavenly voice: "My sons, you don't have the right to hasten the Geula [Final Redemption]. The hour has not yet come, and to prevent you from together attempting to do it again, one of you will be exiled abroad."

Since the heavenly voice did not declare who among them would suffer this fate, they drew lots and designated the Chida.

Without hesitation, the Chida accepted the verdict and put himself on route for a long exile, during which time he would meet the great men of his generation and travel to many countries, including Egypt, Italy, France, England, the Netherlands, Germany, Sicily, Crete, and Turkey.

It is not without reason that the Chida acquired a reputation, while still alive, as a man possessed of supreme holiness, towards whom everyone looked. It is not only though his numerous praiseworthy books that he gained perpetual renown. He was a truly complete man, one who with remarkable harmony combined in himself traits and virtues that are rarely found in a single person.

Certainly, with the Chida everything was exemplary: His eminence in all domains of Torah, the influence he had on his contemporaries, the depth of his knowledge in worldly matters, and the prestige he garnered that commanded the respect and esteem of the great men of the nations. And yet his most remarkable trait was, incontestably, his characteristic humility.

We have a faithful witness in his journal, entitled Ma'agal Tov, in which the Chida recorded his personal observations as a keepsake, without any intention of publishing it. The following can be found in his journal.

"As for myself, the least of the inhabitants of the Jerusalem and Amsterdam, G-d made me find grace in the eyes of the ministers and deputies – me, the least of my brothers. I praise G-d, blessed be He, Who made my name grow even though I am devoid of all abilities."

This is but an infinitesimally small portion of the thousands of entries abounding in his personal journal, entries that attest to his great modesty. Looking over his works, when we examine the greatness of the Chida's genius we are left breathless before the abundance of talent that Heaven bestowed upon him. It is almost impossible for us to evaluate this spiritual giant by our own gauge. He had acquired a mastery of

character that he constantly used to elevate himself in the scale of perfection.

The Chida wrote more than 100 books. One can hardly imagine how so many quality works could have been written by a single man, a man that was otherwise constantly devoted to so many other things.

The Friday night of Shabbat Zachor, on the 11th of Adar 5566 (1806), Rabbi Chaim Yosef David Azulai rendered his pure soul to his Creator. May his merit protect us. Amen.

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