



השבת

3rd of Tishri
Oct 5th 2024
CANDLE LIGHTING 6:45pm
Shabbat Ends at 7:45pm

RABBI DAVID ELMALEH



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THIS WEEK BULLETIN HAS BEEN KINDLY SPONSORED LEILUY NISHMAT

מרים בת בילה ז"ל & שלמה בן יעקב ז"ל





YOM KIPPUR AT ST REGIS

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YOM KIPPUR AT ST REGIS BAL HARBOUR WITH CHAZAN SHIMON SIBONY

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SCHEDULE

בס"ד



Daily zmanim - October to November 2024 / תשפ"ה תשרי חודש - יום היום - תשרי

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Daylight saving time

October / November 2024	לילה לרביתו Tam's Nightfall	לילה Nightfall	שקיעת החמה Sun set	הדלקת נרות Candle Lighting	פגג המנוחה Mincha	מנחה קטנה Mincha	מנחה גדולה Earliest Mincha	חצות Mid day	סוף זמן תפילה Latest Shacharis	סוף זמן קריאת שמע Latest Shema	הנץ החמה Sun rise	זמן ציאת ותפילין Earliest Talis	עלות השחר 72 דקות Dawn 72 Minutes	דף היומי Daf Yomi	תשרי תשפ"ה			
3 Thu	8:17 8:13	7:39	7:04	ראש השנה 18 דקות	5:50	4:36	1:40	1:09	11:10	10:11	9:35	9:37	7:14	6:33	6:01	6:05	ק	חמישי
4 Fri	8:16 8:12	7:38	7:03	6:45 דקות	5:49	4:35	1:39	1:08	11:10	10:11	9:35	9:37	7:15	6:33	6:02	6:06	קא	ששי
5 Sha	8:15 8:11	7:37	7:02	6:45 דקות	5:48	4:34	1:39	1:08	11:10	10:11	9:35	9:37	7:15	6:34	6:02	6:06	קב	שבת
6 Sun	8:14 8:10	7:36	7:01	צום גדליה	5:47	4:34	1:39	1:08	11:10	10:11	9:35	9:37	7:16	6:34	6:03	6:07	קג	ראשון
7 Mon	8:13 8:09	7:35	7:00		5:46	4:33	1:38	1:07	11:10	10:11	9:35	9:37	7:16	6:34	6:03	6:07	קד	שני
8 Tue	8:12 8:08	7:34	6:59		5:45	4:32	1:38	1:07	11:10	10:11	9:35	9:37	7:17	6:35	6:04	6:08	קה	שלישי
9 Wed	8:11 8:07	7:33	6:58		5:45	4:31	1:38	1:07	11:10	10:12	9:36	9:38	7:17	6:35	6:04	6:08	קו	רביעי
10 Thu	8:10 8:06	7:32	6:57		5:44	4:31	1:38	1:07	11:10	10:12	9:36	9:38	7:18	6:36	6:05	6:09	קי	חמישי
11 Fri	8:09 8:05	7:31	6:56	6:38 דקות	5:43	4:30	1:37	1:06	11:10	10:12	9:36	9:38	7:18	6:36	6:05	6:09	קח	ששי
12 Sha	8:08 8:04	7:30	6:55	יום כיפור	5:42	4:29	1:37	1:06	11:10	10:12	9:36	9:38	7:19	6:37	6:06	6:09	קט	שבת
13 Sun	8:07 8:03	7:29	6:54		5:41	4:29	1:37	1:06	11:10	10:12	9:36	9:38	7:19	6:37	6:06	6:10	קי	ראשון
14 Mon	8:06 8:02	7:28	6:53		5:40	4:28	1:37	1:06	11:10	10:12	9:36	9:38	7:20	6:38	6:07	6:11	קיא	שני
15 Tue	8:05 8:01	7:27	6:52		5:40	4:27	1:36	1:05	11:10	10:12	9:36	9:38	7:20	6:38	6:07	6:11	קיב	שלישי
16 Wed	8:04 8:00	7:26	6:51	6:33 דקות	5:39	4:27	1:36	1:05	11:10	10:12	9:36	9:38	7:21	6:39	6:08	6:11	קיד	רביעי
17 Thu	8:03 7:59	7:25	6:50	סוכות	5:38	4:26	1:36	1:05	11:10	10:13	9:37	9:38	7:21	6:39	6:08	6:12	קיה	חמישי
18 Fri	8:02 7:58	7:25	6:49	6:31 דקות	5:37	4:26	1:36	1:05	11:10	10:13	9:37	9:39	7:22	6:40	6:09	6:12	קיו	ששי
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20 Sun	8:00 7:57	7:23	6:47	חול המועד	5:36	4:24	1:36	1:05	11:10	10:13	9:37	9:39	7:23	6:41	6:10	6:13	קיז	ראשון
21 Mon	7:59 7:56	7:22	6:46	חול המועד	5:35	4:24	1:35	1:04	11:10	10:13	9:37	9:39	7:23	6:41	6:10	6:14	קיח	שני
22 Tue	7:58 7:55	7:21	6:45	חול המועד	5:34	4:23	1:35	1:04	11:10	10:14	9:38	9:39	7:24	6:42	6:11	6:14	קיט	שלישי
23 Wed	7:58 7:54	7:20	6:45	6:27 דקות	5:34	4:23	1:35	1:04	11:11	10:14	9:38	9:39	7:24	6:42	6:11	6:15	קיב	רביעי
24 Thu	7:57 7:54	7:20	6:44	שמיני עצרת	5:33	4:22	1:35	1:04	11:11	10:14	9:38	9:40	7:25	6:43	6:12	6:15	קיא	חמישי
25 Fri	7:56 7:53	7:19	6:43	6:25 דקות	5:32	4:22	1:35	1:04	11:11	10:14	9:38	9:40	7:26	6:43	6:13	6:16	קיב	ששי
26 Sha	7:55 7:52	7:18	6:42	6:25 דקות	5:32	4:21	1:35	1:04	11:11	10:14	9:38	9:40	7:26	6:44	6:13	6:16	קיב	שבת
27 Sun	7:54 7:52	7:17	6:41		5:31	4:21	1:35	1:04	11:11	10:15	9:39	9:40	7:27	6:44	6:14	6:17	קיד	ראשון
28 Mon	7:54 7:51	7:17	6:41		5:30	4:20	1:35	1:04	11:11	10:15	9:39	9:40	7:27	6:45	6:14	6:17	קיה	שני
29 Tue	7:53 7:50	7:16	6:40		5:30	4:20	1:35	1:04	11:11	10:15	9:39	9:41	7:28	6:45	6:15	6:18	קיב	שלישי
30 Wed	7:52 7:50	7:15	6:39		5:29	4:19	1:34	1:03	11:12	10:16	9:40	9:41	7:29	6:46	6:16	6:18	קיד	רביעי
31 Thu	7:52 7:49	7:15	6:39		5:29	4:19	1:34	1:03	11:12	10:16	9:40	9:41	7:29	6:46	6:16	6:19	קיה	חמישי
1 Fri	7:51 7:48	7:14	6:38	6:20 דקות	5:28	4:19	1:34	1:03	11:12	10:16	9:40	9:41	7:30	6:47	6:17	6:19	קיט	ששי

מולד חודש חשוון: חלקים 14 + 4:05 PM (Nov 1) Friday **Get alerts before any zman! By email, text, or Telegram > <http://alerts.myzmanim.com>**

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Shabbat Schedule

Mincha 6:40pm
Followed by Kabbalat Shabbat & Arvit
Candle Lighting: 6:45pm
Shaharit Netz Minyan 6:15am
Shaharit: 8:45am
Zeman Keriat Shema 9:37/10:11am
Avot Ubanim: 5:00pm
Children's Programs: 5:35pm
Shiur Shabbat Teshuva: 5:35pm
(Men & Women)
Mincha: 6:20pm
Followed by Seudat Shlishit & Arvit
Shabbat Ends: 7:45pm
Rabbenu Tam 8:15pm

Announcement:

Tzom Guedalia is Sunday Oct 6th.

Fast Starts: 6:03am

Fast Ends: 7:36pm

We would like to thank everyone for their Generosity and their support to our Community!

Please Make your Reservations for Yom Kippur.

Don't forget the Kapparot form by Wednesday Oct 9th.

Please Contact Dr. Ari Benmergui for any Aliyot related request.

Please contact the Office for all inquiries about your pledge account by email: info@hechalshalom.org or at (305) 867-6024

WEEKLY SCHEDULE

SUNDAY

Selichot 5:45am & 7:45am
Shaharit 6:40am
Shaharit #2 Hodu 8:30am
Mincha 6:45pm
Followed by Arvit

Monday To Friday

Selichot 5:45am & 7:30am
Shaharit: 6:40am
Daf Yomi 7:30am
Beki'im Bahalacha 8:10am
Shaharit #2 Hodu 8:00am
Hok LeIsrael 8:50am
Kinyan Masechta 6:00pm
Shiurim 6:15pm
Mincha 6:50pm
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!
- **This Week's Seudat Shelishit** is available!
- **This Week's Daf Yomi** is available!
- **This Week's Breakfast** is available.!

WEEKLY SHIURIM:

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

Beki'im Bahalacha: 8:10am 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!

- | | |
|--------------------------------|-------------------------------|
| • <i>Mr. Isaac Sultan</i> | • <i>Mr. Albert Gad</i> |
| • <i>Dr. Benjamin Courchia</i> | • <i>Mr. Jonathan Edderai</i> |
| • <i>Mr. Arnaud Sitbon</i> | • <i>Mr. Eytan Guigui</i> |
| • <i>Dr. Daniel Guigui</i> | • <i>Mr. Haim Lahmi</i> |
| • <i>Mr. Amihai Shoshan</i> | • <i>Mr. David Halimi</i> |
| • <i>Mr. Rafael Egozi</i> | • <i>Mr. Avi Benayoun</i> |
| • <i>Mr. Mordechai Saban</i> | • <i>Mr. Yonel Fellous</i> |

*The Children's program
in 5:35pm with Rabbi
Fried, Rabbi Ariel Cohen,
& Moshe Benmergui.
Avot Ubanim 5:00pm*

The Board of Directors:

Dr. Ari Benmergui (President)

<i>Mr. Philippe Cohen (VP)</i>	<i>Mr. Jake Bengio (Treasurer)</i>	<i>Mr. Jonathan Edderai (Secretary)</i>
<i>Mr. Arnaud Sitbon (Board Officer)</i>	<i>Dr. Ronny Aquinin (Board Officer)</i>	<i>Mr. Sammy Maya (Board Officer)</i>

Refuah Shelema List

Men

Women

<ul style="list-style-type: none"> • Reuven Moshe Ben Eshter Sarah, • 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 • Daniel Ben Flora • Binyamin Simcha Ben Hilla • Yosef Shalom Ben Devora Neima • David Mordechai Ben Camouna • Yosef Ben Esther Rabinovitz • Yehuda Ben Lea • Baroukh Yoel Shimon Israel Ben Pnina Jeanine • Avraham Ben Regina • Avraham Refael Ben Estrella 	<ul style="list-style-type: none"> • Yizhak Ben Simja • Michael Ben Aliza, • Menahem Ben Shira • Moshe Ben Rahel • David Ben Freha Rina • Mordechai Ben Miriam, • Aviv Ben Luba Miriam • Meir Ben Leah • Yitzhak Ben Rahel • Israel Ben Lea • Isaac Ben Mesoda • Haim Ben Marcell • David Aaron Ben Rivkah • Refael Haim Meir Ben Sima Chassa • Liam Mimoun Ben Esther • Yosef Zvi Ben Sara Yosefia 	<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
<ul style="list-style-type: none"> • 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:

- Mr. Philipe Cohen – Tue. Oct. 1st,
- Samuel Taieb – Tue. Oct. 1st,
- Yosef Nahon – Wed. Oct. 2nd,
- Shelly Albergel – Fri. Oct 4th,
- Coty Benarroch – Shabb. Oct 5th,
- Yonathan Guigui – Shabb. Oct 5th,
- Michael Setboun – Shabb. Oct 5th,
- Ronen Michael – Sun. Oct 6th,
- Anael Benmergui – Mon. Oct 8th,
- Ilana Luna Benmergui – Mon. Oct 8th,
- Jonathan Werta – Thu. Oct 10th,
- Binyamin Perez – Mon. Oct 14th,
- Abraham Israel Allouche – Tue. Oct 15th,
- Candice Levine – Wed. Oct 16th,
- Lindsay Hooge – Thu. Oct 17th,
- Sigal Bendahan – Fri. Oct 18th,
- Gabrielle Shalom Cohen Scali – Fri. Oct 18th,

Happy Anniversary To:

- Netanel Yizhak & Etti Perez Oct 11th.
Meyer & Luna Benhayoun Oct 17th

Nahalot:

- Makhlof Ben Yosef & Hannah z”l the 5th of Tishri (Brother of Mr. Raphael Ammar)
- Esther Benmergui Bar Rahel z”l the 5th of Tishri (Mother of Mrs. Miriam Benmergui)
- Yaacov Bengio Bar Abraham z”l the 6th of Tishri (Father of Mr. Abraham Bengio)

Next Shabbatot:

- Simha Mamane Bat Esther Wokowits z”l the 12^h of Tishri (Sister of Mr. Habib Mamane)
- Meir Bouhadana Bar Donna Z”l the 13th of Tishri (Father of Mr. Isaie Bouhadana)
- Rahamim Bar Ziva z”l the 16th of Tishri (Father of Mr. Jonathan Borochoff)
- David Amsili Bar Moshe z”l the 19th of Tishri (Father of Mrs. Rene Levine)
- David Amsili Bar Moshe z”l the 19th of Tishri (Father of Mrs. Rene Levine)
- Isaac Bendayan Bar Mesod z”l the 20th of Tishri (Father of Mrs. Evelyn Belecen)
- Simcha Bat Sara Benmergui z”l the 23rd of Tishri (Mother of Mr. Mose Benmergui)
- Machluf Ben Miryam z”l the 25th of Tishri (Father of Dr. Jean Jacques Edderai)
- Yehudah Benmergui Bar Sete z”l the 27th of Tishri (Father of Mr. Mose Benmergui)



1. What are four types of precipitation are mentioned in the same verse?
2. In this parsha, what letter is written as a complete word?
3. Which part of the body appears in this parsha, and nowhere else in the Torah?
4. Which bird is mentioned in this parsha?
5. In this parsha, which five animals appear together the same verse?
6. Which two ancient cities appear together the same verse?
7. At the end of the Song of Haazinu, the Torah states: "And Moshe completed (vayechal Moshe) speaking all these words to all –of Israel" (Deut. 32:45). What 2 other places in the Torah are the words "vayechal Moshe" used to describe something that Moshe completed?
8. a) What event in this parsha occurs "b'etzem hayom hazeh" – "on that very day"? b) What other three events in the Torah are said to have occurred "on that very day"? c) With regard to which holidays is the same phrase used?



- 1) Rain, dew, storms and raindrops all appear in Deuteronomy 32:2.
- 2) The letter hey – meaning "Did...?" – is written as a separate word in Deuteronomy 32:6.
- 3) "The pupil of an eye" is mentioned in Deuteronomy 32:10.
- 4) An eagle is referred to in Deuteronomy 32:11.
- 5) Deuteronomy 32:14 mentions cattle, sheep, lambs, rams and goats.
- 6) Sedom and Amora are mentioned in Deuteronomy 32:32.
- 7) (1) In parshat Ki Tisa, in discussing that when Moshe "finished" talking to the Jews he would put a mask on his face, the Torah states that "Moshe finished speaking with them" (Exodus 34:33). (2) In parshat Pekudei, when the Tabernacle is completed, the Torah states: "And Moshe completed the work" (Exodus 40:33).
- 8) a) Hashem commands Moshe to ascend Har Nevo "on that very day" and look out toward the holy land (Deut. 32:48). b) These same words are used: (1) In parshat Noach, when Noach enters the ark with his family (Genesis 7:13). (2) In parshat Lech Lecha, when Avraham gives all the members of his household a circumcision (Genesis 17:23, 26). (3) In parshat Bo, when Hashem takes the Jews out of Egypt (Exodus 12:17). c) The expression is also used in parshat Emor regarding Yom Kippur (Leviticus 23:28, 29, 30) and Shavuot (Leviticus 23:21). A similar expression is used ("ad etzem...") regarding permission to eat new grain on the second day of Passover (Leviticus 23:14).

LEARNING OF THE MONTH

RENT DEDICATION:

We Would like to Wholeheartedly Thank our Dear Friends,

Mr. & Mrs. Dan Arev

For generously Donating the Rent of

Tishri 5785

Wishing the 33154 Community a year that we can connect to and sanctify Hashems presence and glory and a year filled with all the blessings of the Torah Hakdosha.

With Love, Danielle and Dan Arev.

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!**



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THE PEREZ FAMILY

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.

ANONYMOUS

FOR A YEAR FULL OF GOOD HEALTH, FINANCIAL PROSPERITY, GREAT BLESSINGS, JOY FROM MY CHILDREN, AND GROWTH IN TORAH. MAY LUCK BE PRESENT IN ALL THAT IS UNDERTAKEN, AND MAY SUCCESS IN NEW BEGINNINGS AND ALL ENDEAVORS LEAD TO A YEAR FILLED WITH PURE HAPPINESS

THE AKKAD FAMILY

LEILUY NISHMAT

אברהם בן גרסי-ה 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.

MRS. YAEL COHEN

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Kinyan Hamasechta
INSPIRING GREATNESS

Yearly Sponsors:
Mr & Mrs Mordechai Sabban
Leiluy Nishmat Amram Ben Messoda z"l

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

Weekly Inspiration

Let's Come Together

(Rabbi Eli Mansour)

In Parashat Haazinu, Moshe Rabbenu foresees the time when Beneh Yisrael would betray Hashem, and he asks in bewilderment, "Ha'l'Hashem Tigmelu Zot, Am Nabal Ve'lo Hacham" – "You repay G-d this way, a foolish, unwise nation?!" (32:6). Targum Onkelos, in translating this verse, explains that Moshe here alludes to Matan Torah. How, Moshe asks, could Beneh Yisrael betray Hashem, after He brought them to Mount Sinai and gave them the Torah?

We must wonder, why did Targum Onkelos mention the event of Matan Torah in this context? What is the particular relevance of Matan Torah to Moshe's rhetorical question about Beneh Yisrael's disobedience?

The answer, surprisingly, has to do with the unique importance of Shabbat.

The Gemara teaches that if a person observes Shabbat, then even if he had worshipped idols, his sins are forgiven. The Taz (Rav David Segal, 1586-1667) interprets this to mean that even if a sinner repented for his wrongdoing, he does not achieve atonement until he observes Shabbat. There is something special about Shabbat observance that is necessary for earning atonement.

The commentators explain this concept based on the Zohar's remark that a Jew becomes purified by gathering together with his fellow Jews. When a large number of Jews assemble, this has a special "purifying"

effect upon their souls. This can be understood by way of an analogy to a magnet. A small magnet will not be drawn to another magnet unless it is very close. However, if a magnet is very large, then the magnetic pull is much stronger, and the magnet is attracted to another magnet even from a distance. Similarly, the Jewish soul has a portion in the heavens and a portion here on earth. When a person sins, he disconnects his heavenly soul from his earthly soul. Given the vast distance between heaven and earth, it is not easy to reconnect one's earthly soul to his soul in the heavens. This can be accomplished only when we join together in prayer and learning. Such an assembly creates a strong spiritual force, like the force of a large magnet, which allows us to reconnect to our heavenly souls, thereby fully repairing the damage we caused as a result of our sins.

This is why the Shabbat experience is such a vital part of Teshuba. During the week, we are preoccupied with our careers and businesses and have little time for assembling in the synagogue. Shabbat is the day when we have more time for meaningful prayer and study, and this is, indeed, one of the most important purposes of Shabbat. This is when we come together to be "purified," to reconnect with our pure, heavenly souls, and for this reason, Shabbat is critical for earning complete atonement and forgiveness.

With this background, we can return to our verse in Parashat Haazinu. Moshe asks, "Ha'l'Hashem Tigmelu Zot," which can be read to mean, "Are you giving G-d only 'Zot'?" The word "Zot" in Gematria equals 408 – the sum of the Gematria of the three words, "Som" (fasting), "Kol" (the sound of prayer) and "Mammon"

(money given to charity). These are the three familiar components of repentance, and each of these words in Gematria equals 136, for a total of 408. Moshe Rabbenu here is teaching us that these three are all necessary, but insufficient. We cannot earn forgiveness only through fasting, prayer and charity. We also need to properly experience Shabbat by joining together with our fellow Jews in the synagogue.

This is why Targum Onkelos mentions the event of Matan Torah in this context. G-d was going to give the Torah on Friday, but Moshe added a day of preparation so that the Torah would be given specifically on Shabbat. He wanted to establish the precedent of Jews assembling to study Torah on Shabbat – just as our ancestors assembled at Mount Sinai on Shabbat to receive the Torah. Coming together with our fellow Jews is an indispensable part of our Teshuba process – in addition to fasting, prayer and charity.

We must never underestimate the importance of joining together with other Jews for prayer and study, particularly on Shabbat, the day especially designated for this purpose. Let us come together, learn from one another, help one another, and experience the beauty of Torah and Tefila together, so we can all grow together and reach the great spiritual heights that can be reached only as a large, unified group.

Calling to G-d in Times of Trouble

The Haftara for Parashat Ha'azinu (which is also read as the Haftara on the seventh day of Pesach) is the song written and sung by King David, which

appears in the Book of Shemuel II (chapter 22). Parashat Ha'azinu presents the special song which G-d had Moshe teach to Beneh Yisrael before his death, and so the Sages chose as the Haftara for this Shabbat the song written by King David.

In this song, David gives praise to G-d for rescuing him from his troubles. Abarbanel (Rav Don Yishak Abarbanel, Portugal, 1437-1508) writes in his commentary that David wrote this song in his younger years, when he was beset by many different crises, particularly, when he was pursued by King Shaul. David composed this song, Abarbanel explains, to be the song he would sing each time he was helped during a period of crisis. He committed it to memory so it would be his "go-to" song whenever he encountered trouble and was then saved, as his expression of gratitude to the Almighty.

We find in this song a verse which offers us guidance and insight for how to respond when we experience troubles and crises in our own lives. David exclaims, "When I am in trouble, I call to G-d...and He hears my voice from His abode, and my plea is in His ears" (22:7). Abarbanel explains that David emphasizes the fact that when he faced dire crisis, he did not despair, but rather turned to G-d for help. The Name of "Havaya" used in this verse signifies G-d's unlimited power and abilities. Recognizing that G-d has an infinite number of ways to solve any predicament and to rescue him from any trouble, David did not despair in times of hardship. He rather relied on G-d's boundless power and prayed.

Secondly, David says, "He heard my voice from His abode, and my plea is in His ear." G-d's abode, as it were, is very distant from us, all the way in the heavens. And yet, David says, "my plea is in

His ear" – G-d listens to us very closely, as though we are whispering in His ear, so-to-speak. We must remember that despite the infinite difference between us and Hashem, He comes close when we face any sort of crisis. When we pray, He is right next to us. Recognizing this can be a great source of encouragement for us in times of hardship and should motivate us to turn to Hashem in heartfelt prayer, rather than fall into despair.

Sacrifice

(Rabbi Joey Haber from iTorah.com)

The story is told of a man who wanted to join the Communist movement in Russia many years ago. He sat down with the official who conducted an interview.

The official told him, "I want you to understand what it means to be a Communist. It means that if you own a house, half of it is yours, and half is the government's."

The man nodded in consent.

"If you own a farm, half the farm belongs to you, and half belongs to the government.

"If you own horses, half the horses belong to you, and half to the government.

"If you own cows, half the cows belong to you, and half to the government."

All throughout, the man nodded in agreement.

Then the official said, "If you own chickens, then half the chickens belong to you, and half to the government."

"No!" the man shouted.

The official was stunned. "You're ok giving us half your house, your farm, your horses and your

cows – but not your chickens?!" he asked.

"Well," the man replied, "chickens are the only thing I actually own."

It's easy to say that one is committed to something. But the real test comes when he has to make a real sacrifice for it, when he needs to give his "chickens" – whatever it is that means the most to him, for that cause.

The highlight of the Yom Kippur service in the Bet Ha'mikdash was a special pair of sacrifices, involving two goats. A lottery was held, determining that one goat was earmarked 'לה – to be offered as a sacrifice in the Bet Ha'mikdash, and the other was earmarked לעזאזל – to be sent away to the desert and thrown off a cliff.

What is the message of these goats? Why are two goats brought, one offered as a korban, and the other sent away into the desolate wilderness?

This teaches us that if we want to come close to Hashem, we need to take something important to us and send it away. We need to be prepared to let go. We need to be prepared to sacrifice – to sacrifice something of value, something which we cherish.

The Gemara in Masechet Rosh Hashanah teaches us the way to earn atonement for all our sins. It says that המעביר על המדותיו – if somebody gives in, if he acquiesces when he could have made a legitimate demand, or a legitimate argument, then all his sins are forgiven.

There is nothing more powerful than giving in, than letting go. There's nothing more powerful than remaining silent and not saying anything when somebody does or says something offensive. There's nothing more

powerful than letting somebody else have something which you feel is rightfully yours, for the sake of peace. When we do this, we send a *שעיר לעזאזל* – a goat to desert, we let go of something very important to us. And when we do this, then we are able to come *לד'*, to draw very close to our Creator.

A man who has a difficult relationship with his in-laws came to me one year before Rosh Hashanah to ask for advice, as his in-laws were going to be staying with him for the holiday.

I told him, “Every time your mother-in-law opens her mouth in a manner you find inappropriate, you close your mouth, and in your mind, pray to Hashem to help one of your children succeed. Every time your father-in-law is about to say something which makes you uncomfortable, close your mouth and pray for one of your accounts.”

If we want to draw close to Hashem and earn His blessing, we need to be able to give in, to sacrifice. And one of the most difficult, but most powerful, sacrifices we can make is sacrificing our ego, remaining silent when we have a legitimate reason to talk back.

Let's make a commitment this Yom Kippur to not just be a little better – but to be prepared to make real sacrifices, and then we will truly make this new year something special, one of real growth and progress, when we become so much better than we were before.

Food for Thought

Want to Fix Your Marriage? Fix Yourself

(by Rabbi Dr. Yosef Lynn @aish)

This simple insight — it's up to me! — holds the key to all change and improvement.

You enter marriage looking forward to the many benefits that surely await you: love, intimacy, trust, support, shared times. Then, very fast, the bumpy road begins. Reality sets in: if you want your marriage to be great, it is going to take work.

A common unsuccessful approach is to try to “fix” your spouse. But the only means of achieving that marital bliss is by first and foremost dealing with your own core issues. Real marital happiness begins with the axiom that if I can fix myself, my marriage will improve right alongside me.

Core issues tend to be few in number yet have a significant impact on the various relationships in your life, including your professional, marital and family relationships. For example, for someone struggling with anger management, it shows up everywhere, at work, in community endeavors, with friends. With all core issues, they usually come to the forefront most prominently in our marriage.

While taking responsibility for your own contributions to marital disharmony can be challenging, it offers the most hope for two reasons:

First, by addressing a recurrent character flaw that hinders your marital, personal and professional relationships, you can open up opportunities for growth

in multiple aspects of your life. Second, by working on yourself, you can potentially inspire your spouse to do the same.

This simple insight — it's up to me! — holds the key to all change and improvement.

That succinct call to action echoes an insight of the leading Jewish ethicist of the 19th century, Rav Yisrael Salanter: “At first I tried to change the world, and I failed. Then I tried to change my city, and I failed. Then I tried to change my family, and I failed. Finally, I tried to change myself, and then I was able to change the world.” You can only change your situation by first making a change in yourself.

Take one core issue and try to take small steps toward progress. The consistent awareness and effort to improve oneself will lead to amazing changes, especially in your marriage. When you apply these concepts to marriage, you are on your way to happiness and fulfillment in your relationship.

Here are three practical activities that can shed light on personal areas for self-improvement, indirectly leading to a more fulfilling and harmonious marriage:

1. Find a Podcast or Book that Focuses On Your Issue

There is an endless amount of content out there focusing on self-refinement and tools to break through personal barriers. Do some exploring and find the best podcast or book that prompts personal introspection and gives you practical tips to make impactful changes. Ask your friends or mentors for recommendations.

2. Journal Daily

Taking a small block of time during the day to put thoughts to paper can help you identify

personal behavior and thought patterns that could be getting in the way of your relationship. Take note: Are there opportunities to practice flexibility with others? Can you work on being more patient, not jump to anger? Do you have any particular areas of sensitivity in your relationships with others? The answers to these questions can guide you in the right direction toward addressing core issues.

3. Seek a Therapist or Coach

Sometimes it takes a little extra help to get out of your head and tap into this challenging work of addressing your core issues. Don't hesitate to seek out a professional who can guide you through the process. It's not a weakness; it's a sign of strength.

No one enters marriage with a clean slate. Everyone has personal core issues that manifest themselves in all aspects of their lives. You have the individual responsibility to address those areas in order to engage in your marriage as the spouse your husband or wife deserves. By working on yourself, you are taking an effective approach to improving the critical family and professional relationships in your life.

Daily Halacha

Ten Days of Repentance

(Daily Halacha)

During the Aseret Yemeh Teshuba (Ten Days of Repentance), we add a number of special passages to the Amida prayer: "Zochrenu Le'haim," "Mi Chamocha Ab Ha'rahaman," "U'chtob Le'haim Tobim," and "Ub'sefer Haim."

If a person forgot to recite one of these passages, and he realized his mistake only after he concluded the given Beracha, he simply continues praying; he does not return to the place in question, and he does not insert the passage at the point where he remembers. In the case of a person who forgot to recite "Zochrenu Le'haim," he may add this prayer in the middle of the Beracha of "Shema Kolenu," after the words, "Tefila Ve'tahanunim Ata." "Zochrenu Le'haim" is no different from other personal requests, which one may insert in the Beracha of "Shema Kolenu." This does not apply, however, to the passage of "Mi Chamocha Ab Ha'rahaman." If one forgot to add "Mi Chamocha" in its proper place in the Amida and realized his mistake only after he concluded the Beracha of "Mehayeh Ha'metim," he may not recite it in "Shema Kolenu," because it is not a request. This passage merely expresses the praise of God who "remembers His creatures for life"; it is not a prayer to God. As such, it has no place in the Beracha of "Shema Kolenu."

If a person mistakenly recited "Ub'sefer Haim" at the point where he was to have recited "U'chtob Le'haim Tobim," then he does not repeat "Ub'sefer Haim" when he reaches the point where it is normally cited. Since he already recited "Ub'sefer Haim," he does not have to repeat it, even though he had recited it at a different point in the Amida.

A person should not intentionally skip "Ub'sefer Haim" in order to be able to recite Kedusha with the congregation. In a case where one hears the congregation approaching Kedusha as he prepares to recite "Ub'sefer Haim," we might have thought it preferable for him to forego on

"Ub'sefer Haim" and quickly recite the Amida's final Beracha and "Yiheyu Le'rason..." This would allow him to join in the congregation's recitation of Kedusha, as the Shulhan Aruch (Orah Haim 104:7) writes. However, Hacham Ovadia Yosef (Hazon Ovadia – Yamim Nora'im, p. 205) rules that one should not intentionally skip "Ub'sefer Haim" for this purpose. This is also the ruling of Rav Shlomo Zalman Auerbach (Israel, 1910-1995).

After the Hazan's repetition of the Amida, we recite during the Aseret Yemeh Teshuba the prayer of "Abinu Malkenu." This prayer is recited during both Shharit and Minha, but not during Arbit. Even a person praying privately, rather than together with a Minyan, recites "Abinu Malkenu."

Summary: A person who forgot to recite "Zochrenu Le'haim" in the Amida during the Ten Days of Repentance may recite it during the Beracha of "Shema Kolenu." This is not the case, however, with regard to "Mi Chamocha Ab Ha'rahaman." One who mistakenly recited "Ub'sefer Haim" in the place where he was to have recited "U'chtob Le'haim Tobim" does not repeat "Ub'sefer Haim" when he reaches its appropriate point in the Amida. One should not intentionally skip "Ub'sefer Haim" so that he can recite Kedusha with the congregation. One recites "Abinu Malkenu" after the Amida at Shharit and Minha during the Ten Days of Repentance, even if he prays privately.

Kidz Corner

What Do I Do If I Don't Feel & Can't Yet See How Rosh Hashana & Yom Kippur Has Changed Me?

Have you ever heard of a small child who planted seeds and wanted to see them grow immediately?

Children can get very agitated; they want to see their seeds become the lovely flowers that are illustrated on the packet - NOW! To help a child understand why he is not seeing results, an adult will often explain that the seeds need water. So, off the child goes to water his seeds but once the task is done, he will immediately ask, "What's going on? I watered the seeds and *still* nothing is growing?!"

We all understand that although plants need to be watered often, they need something else too, something very precious and sometimes very rare, something called "patience". Things take time; plants don't grow overnight but – yes, the day will come when *Besyate Dishmaye* they will flourish.

There is an English-saying "**Rome wasn't built in a day.**" Good things take time – but that doesn't mean that nothing is happening in the meantime. Day by day, brick by brick, a city is being built. When buildings are being constructed, we can watch the progress. But other times, we can't see change taking place. For example, our little boy's plants. When he waters them, although the nourishment causes change to take place, it happens internally, and we can't witness their daily growth.

This is the fascinating, inspirational explanation of the *Chizkuni*

on the Passuk at the beginning of *Parashat Hazinu* "Yarof Kamator *Likchi*", which means that Torah is compared to rain. Just like when it rains, we don't immediately see its benefit and only after some times do we see fruit and produce growing – so too in regard to *Torah*, we can learn and learn and not see any immediate change, but the *Torah* is working on us internally, nonetheless. We are becoming transformed. We are becoming more refined and elevated. We are becoming closer to *Hashem* drop by precious drop.

This lesson is also applicable for the *Yamim Nora'im*. After all our *tefillot* and inner work, we so badly want to see that we have become different, more *heilg* (holier) people. But things take time, and our transformation may not yet be visible to the naked eye. However, we know and believe that these *Yamim Tovim* inject tremendous *Kedusha* into us and make us much better people.

This concept is for the *Yamim Nora'im*. *Whenever* we do what we are meant to, we are watering plants. We just need to continue day after day, *Daf* after *Daf*, *Passuk* after *Passuk*, *Tefilla* after *Tefilla* – and one day we will turn around and discover what a beautiful "garden" we have grown, what refined and elevated *Yiden* we have become!

La Paracha En Français

[« **Écoutez, cieux, je vais parler, et que la terre entende... »**

(Extrait du livre: Dans La salle du Tresor)]

« **Écoutez, cieux, je vais parler, et que la terre entende les**

paroles de ma bouche. » (Dévarim 32, 1)

Cette paracha est lue, cette année, entre Yom Kippour, un jour exceptionnellement puissant où le Créateur pardonne les fautes d'Israël, et Souccot, moment de joie particulière. Quel est le lien entre les deux ?

« *Écoutez, cieux* ». Lorsque Moché Rabénou est monté dans le Ciel après la faute du veau d'or et qu'il est descendu avec les deuxièmes Tables de la Loi, il a reçu l'annonce divine « *J'ai pardonné selon Ta demande* », à savoir qu'Hachem pardonnait la faute du veau d'or, annonce qui a justement résonné le jour de Kippour.

Il me semble que la puissance de ce jour redoutable et saint, qui est un jour de pardon pour toutes les générations, pendant lequel Hachem nous purifie de nos fautes – comme il est dit : « *Car en ce jour, il sera fait expiation sur vous pour vous purifier de toutes vos fautes ; vous vous purifierez devant l'Eternel* » – a en quelque sorte été mise en place par Moché Rabénou, étant donné qu'il s'est dévoué en faveur des enfants d'Israël par sa prière et ses supplications, qu'en ce jour, Hachem a agréées. Depuis lors, chaque année cette même date a été fixée comme jour de pardon et d'expiation.

Toutefois, pour mériter cette expiation, une condition indispensable est nécessaire, à laquelle fait allusion le verset « *car en ce jour (ki bayom hazé) il sera fait expiation* ». Le mot *hazé*, qui veut dire « celui-là », a la même valeur numérique (17) que le mot *toiv*, qui désigne le bien, autrement dit la Torah. Ainsi, l'expiation de Yom Kippour dépend de l'acceptation du joug du Royaume céleste ainsi que de celui de la Torah et des mitsvot, puisque, comme le dit le Créateur, « *J'ai créé le mauvais*

penchant, Je lui ai créé la Torah comme condiment » – ce n'est que par la Torah que l'on peut surmonter le mauvais penchant qui incite à fauter encore. Par contre, si l'homme s'engage dans une démarche de repentir sans prendre sur lui le joug de la Torah, sa téchouva ne sera certainement pas utile.

D'ailleurs, en ce jour, Moché ne descendit pas du Sinaï les mains vides, mais avec les deuxièmes Tables de la Loi, pour souligner que l'expiation de ce jour dépend de l'attachement de l'homme à Hachem et à la Torah, qui ne forment qu'un, et c'est là l'explication de notre verset introductif : « Écoutez la Torah que je vous ai descendue du Ciel ! »

Quant aux mots « Et que la terre entende », ils font allusion à la dimension de la fête de Souccot, pendant laquelle nous vivons sous un toit nécessairement constitué de végétaux, issus de la terre.

Par ce verset, Moché Rabénu répond en quelque sorte à notre question concernant le lien entre Yom Kippour et Souccot qui s'enchaînent, ainsi que celui avec la paracha : on lie la dimension de Yom Kippour, de l'ordre du ciel, à celle de Souccot, qui renvoie à la terre, puisqu'on utilise obligatoirement pour la soucca un toit issu d'un produit de la terre.

Autre indication importante : pour être valable, ce toit doit obligatoirement être détaché de la terre, comme l'explique la Guémara. De même, l'homme doit être détaché des contingences matérielles de ce monde. Car, si l'on veut prolonger la sainteté de Yom Kippour à toute l'année, il faut mettre sa tête et la majorité de son être dans la soucca, qui évoque l'aspect éphémère de ce monde. C'est ainsi que l'on pourra lier le jour si saint de Kippour au reste de l'année, lier

l'esprit et la matière, ce monde et le suivant.

La voie qui nous permet d'y parvenir se trouve aussi dans la fête de Souccot, puisque d'après le Zohar, la soucca est appelée « l'ombre de la foi » et de la Présence divine, sous les ailes de laquelle nous nous réfugions.

Je me souviens que mon père, le Tsadik Rabbi Moché Aharon Pinto zatsal, préparait une petite chaise pour accueillir les ouchpizin – nos saints patriarches. Et lorsqu'il pénétrait dans la soucca, il les accueillait à voix haute, comme s'il les voyait face à lui. Et même si nous autres, enfants, ne les voyions pas, nous ressentions à travers la foi pure et authentique de Papa la présence des ouchpizin dans la soucca, et ce fait est resté profondément gravé dans notre cœur pendant des années.

Nous sommes ainsi parvenus à comprendre en profondeur pourquoi la fête de Souccot suit immédiatement le jour de Kippour, et en avons déduit la voie permettant de prolonger l'éclairage et la sainteté de Yom Kippour à toute l'année : nous devons être détachés de ce monde et lier la spiritualité à la matérialité, ce qui n'est possible que si l'on est fortement attachés à la foi en D.ieu et dans les Tsadikim.

Reflexion Semanal

Si fueran sabios

(Por Rav Abraham Twerski @aishlatino)

"Si fueran sabios hubieran esclamado esto, habrían discernido hasta el final" (Deuteronomio 32:29)

Nadie quiere contemplar su final. La mayoría de las personas actúan como si fueran a vivir eternamente. Se ha dicho que vivimos como si nunca fuéramos a morir, y morimos como si nunca hubiésemos vivido. Esto es negar la realidad, y no es posible adaptarse de forma positiva a la vida si negamos la realidad.

Podemos verbalizar una conciencia sobre nuestra mortalidad, pero nuestros actos traicionan a nuestros sentimientos. ¿Qué diferente sería nuestro comportamiento si lográramos captar emocionalmente nuestra mortalidad!

Como Rabino y como médico, atendí a personas en sus últimos días de vida, cuando la negación se quebraba y sentían que sus vidas llegaban a su fin. Muchos dijeron: Si tuviera que hacerlo todo de nuevo, pasaría más tiempo con mis hijos. Desearía haber llegado a conocerlos mejor". Pero nunca nadie dijo: "De lo único que me arrepiento es de no haber pasado más tiempo en la oficina".

¿Por qué esta sabiduría generalmente llega cuando ya no podemos aprovecharla?

Esa es la ironía de la vida: nuestra sabiduría llega demasiado tarde.

En mi centro de rehabilitación aceptamos adolescentes para el tratamiento del alcoholismo y la drogadicción. Un paciente adulto vio que ingresó un jovencito y me dijo: "Desearía haber tenido esa suerte, ser tratado por mi adicción cuando tenía 15 años. Ahora tengo 49, dos fracasos matrimoniales y ningún contacto con mis hijos de mis dos matrimonios. Todo lo que pude tener en la vida se perdió como consecuencia de mi alcoholismo. No tengo familia, ni hogar ni trabajo".

Le sugerí a esta persona: "¿Por qué no hablas con este jovencito y le dices cuán afortunado es de tener una oportunidad de sobreponearse a su adicción?"

Un poco más tarde, este paciente me dijo: "Traté de hablar con el joven, pero no quiso escucharme. Está aquí porque el juez lo ordenó. Cuando salga va a seguir con su adicción. Pero yo no era diferente a ese niño. No escuché a la gente que me dijo que el alcohol iba a destruirme".

¡Si tan solo fuéramos sabios! Moshé dice que su fuéramos sabios, contemplaríamos nuestro fin cuando somos jóvenes. Entonces viviríamos de manera que no tuviéramos nada de qué arrepentirnos cuando se acercara nuestro fin.

Nahalot

Nahala of Naphtali ben Yaacov Avinu z"l **the 5th of Tishri**

Naphtali was the Son of Jacob the Patriarch and Bilhah. He is one of the 12 Tribes.

Naphtali was born on the 5th of Tishrei and died on the same day at the age of 133 (*Yalkut Shimoni, Shemot* 162).

He was swift as a hind (*Sota* 13a).

He honored his father exceedingly. His father would dispatch him wherever he wished, and he was quick to fulfill his mission so that [his father] was pleased with him. [Moreover,] Naphtali's speech was pleasant to [his father], and therefore his father blessed him [as he did in Genesis 49:2] (*Bamidbar Rabbah* 14:11).

He went as a messenger anywhere the Tribes wished, and he would

בס"ד

carry out their missions immediately (*Midrash HaGadol, Bereishit* 49:21).

When the brothers wanted to kill Joseph, Naphtali went and told Judah, who came and rescued him (*Midrash Aggadah, Bereishit* 49:21).

When Judah became angry [during the encounter with Joseph described in the portion of Vayigash], he told Naftali, "Go see how many markets there are in Egypt." Naphtali leaped forward, returned, and told him, "Twelve"... (***Bereishit Rabbah*** 93:8).

He was a herald of good tidings. He brought the news Joseph is still alive (*Genesis* 45:26); and he hastened to Egypt and brought the deed of title for the Cave of Machpelah to prove that Esau had no share in it (*Targum Yonatan, Bereishit* 49:21).

Naphtali was buried in Kedesh Naftali (Eretz Yisrael), which was given to his sons as an inheritance (***Sefer HaYashar***, end of Yehoshua).

May the merit of the tzaddik Naphtali ben Yaacov Avinu protect us all, Amen.

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- RABBI D. Elmaleh Monday To Thursday After Daf Yomi - 8:45am
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