



בחד

**SHABBAT ROSH HODESH
RABBI DAVID ELMALEH**

1st of Heshvan
Nov 2nd 2024
CANDLE LIGHTING 6:20pm
Shabbat Ends at 7:20pm



BUILDING OUR "ARK"

**THE SELF-CONFIDENCE
TO ACT**

**10 REASONS WHY JOY IS
ESSENTIAL TO A GOOD
MARRIAGE**

SYNAGOGUE: 310 95TH STREET, SURFSIDE FL 33154

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THIS WEEK BULLETIN HAS BEEN KINDLY SPONSORED LEILUY NISHMAT

מרים בת בילה ז"ל & שלמה בן יעקב ז"ל



LEARNING OF THE MONTH

RENT DEDICATION:

We Would like to Wholeheartedly Thank our Dear Friends,

Mr. & Mrs. Moses Benmergui

For generously Donating the Rent of

Heshvan 5785

Leiluy Nishmat:

Yizhak Berdugo Ben Freja z"l the 25th of Heshvan

And In Honor of Their Children, GrandChildren and Great-Grandchildren

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

We would like to Wholeheartedly Thank our Dear Friends,

Mr. & Dr. Daniel Belecen

for generously Donating the

TORAH LEARNING of Heshvan 5785

Leiluy Nishmat

Shlomo Ben Moshe z"l

&

Itshak Ben Messod z"l

*We truly appreciate it. In this merit may Hashem Bless you &
your wonderful family with all the Berachot of the Torah. Amen.*



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SHELOMO BEN
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BAT BELLA Z"l & FOR
HATZLACHA OF THE
WHOLE FAMILY.
HASHEM SHOULD
BLESS THEM WITH
HEALTH, HAPPINESS,
& LONG LIFE,

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.

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HAPPINESS, &
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*We truly appreciate it.
 In this Merit May Hashem Bless
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 Berachot in the Torah Amen.*

SCHEDULE

בס"ד



Daily zmanim - November to December 2024 / תשפ"ה חשוון חודש - זמני היום

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November / December 2024	לילה לרביתו תם R' Tam's Nightfall	לילה Nightfall	שקיעת החמה Sun set	הדלקת נרות Candle Lighting	פגל המנחה Mincha	מנחה קטנה Mincha Ketana	מנחה גדולה Earliest Mincha	חצות Mid day	סוף זמן תפילה Latest Shacharis	סוף זמן קריאת שמע Latest Shema	הנף החמה Sun rise	זמן ציצית ותפילין Earliest Talis	עלות השחר 72 דקות Dawn 72 Minutes	דף היומי Daf Yomi	חשוון תשפ"ה
2 Sha	7:50 7:48	7:13	6:37	18 דקות [נח]	5:28	4:18	1:34	1:03	11:12	10:16	7:31	6:48	6:18 6:20	קל	א שבת
3 Sun	6:50 6:47	6:13	5:37		4:27	3:18	12:34	12:03	10:12	9:17	6:31	5:48	5:18 5:20	קלא	ב ראשון
4 Mon	6:49 6:47	6:12	5:36		4:27	3:17	12:34	12:03	10:13	9:17	6:32	5:49	5:19 5:21	קלב	ג שני
5 Tue	6:48 6:46	6:12	5:35		4:26	3:17	12:34	12:03	10:13	9:17	6:33	5:49	5:20 5:22	קלג	ד שלישי
6 Wed	6:48 6:46	6:11	5:35		4:26	3:17	12:35	12:04	10:13	9:18	6:33	5:50	5:20 5:22	קלד	ה רביעי
7 Thu	6:47 6:45	6:11	5:34		4:25	3:17	12:35	12:04	10:13	9:18	6:34	5:51	5:21 5:23	קלה	ו חמישי
8 Fri	6:47 6:45	6:10	5:34	5:16 דקות [לד לך]	4:25	3:16	12:35	12:04	10:14	9:19	6:35	5:51	5:22 5:23	קלו	ז ששי
9 Sha	6:46 6:45	6:10	5:33		4:25	3:16	12:35	12:04	10:14	9:19	6:35	5:52	5:22 5:24	קלו	ח שבת
10 Sun	6:46 6:44	6:09	5:33		4:24	3:16	12:35	12:04	10:14	9:19	6:36	5:52	5:23 5:24	קלח	ט ראשון
11 Mon	6:45 6:44	6:09	5:32		4:24	3:15	12:35	12:04	10:15	9:20	6:37	5:53	5:24 5:25	קלט	י שני
12 Tue	6:45 6:44	6:09	5:32		4:24	3:15	12:35	12:04	10:15	9:20	6:37	5:54	5:24 5:26	קמ	יא שלישי
13 Wed	6:44 6:43	6:08	5:31		4:23	3:15	12:35	12:04	10:15	9:21	6:38	5:54	5:25 5:26	קמא	יב רביעי
14 Thu	6:44 6:43	6:08	5:31		4:23	3:15	12:35	12:04	10:16	9:21	6:39	5:55	5:26 5:27	קמב	יג חמישי
15 Fri	6:44 6:43	6:08	5:31	5:13 דקות [יירא]	4:23	3:15	12:36	12:05	10:16	9:22	6:39	5:56	5:26 5:27	קמג	יד ששי
16 Sha	6:43 6:42	6:07	5:30		4:23	3:15	12:36	12:05	10:16	9:22	6:40	5:56	5:27 5:28	קמד	טו שבת
17 Sun	6:43 6:42	6:07	5:30		4:22	3:15	12:36	12:05	10:17	9:22	6:41	5:57	5:28 5:29	קמה	טז ראשון
18 Mon	6:43 6:42	6:07	5:30		4:22	3:15	12:36	12:05	10:17	9:23	6:42	5:58	5:29 5:29	קמו	יז שני
19 Tue	6:42 6:42	6:07	5:29		4:22	3:14	12:36	12:05	10:17	9:23	6:42	5:58	5:29 5:30	קמז	יח שלישי
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22 Fri	6:42 6:42	6:06	5:29	5:11 דקות [חיי שיה]	4:22	3:14	12:37	12:06	10:19	9:25	6:45	6:00	5:32 5:32	קנ	כא ששי
23 Sha	6:42 6:41	6:06	5:29		4:22	3:14	12:37	12:06	10:19	9:25	6:45	6:01	5:32 5:33	קנא	כב שבת
24 Sun	6:42 6:41	6:06	5:29		4:22	3:14	12:38	12:07	10:20	9:26	6:46	6:02	5:33 5:33	קנב	כג ראשון
25 Mon	6:41 6:41	6:06	5:28		4:21	3:15	12:38	12:07	10:20	9:26	6:47	6:02	5:34 5:34	קנג	כד שני
26 Tue	6:41 6:41	6:06	5:28		4:21	3:15	12:38	12:07	10:20	9:27	6:48	6:03	5:35 5:34	קנד	כה שלישי
27 Wed	6:41 6:41	6:06	5:28		4:21	3:15	12:39	12:08	10:21	9:28	6:48	6:04	5:35 5:35	קנה	כו רביעי
28 Thu	6:41 6:41	6:06	5:28		4:22	3:15	12:39	12:08	10:21	9:28	6:49	6:04	5:36 5:36	קנו	כז חמישי
29 Fri	6:41 6:42	6:06	5:28	5:10 דקות [תולדות]	4:22	3:15	12:39	12:08	10:22	9:29	6:50	6:05	5:37 5:36	קנז	כח ששי
30 Sha	6:41 6:42	6:06	5:28		4:22	3:15	12:40	12:09	10:22	9:29	6:50	6:06	5:37 5:37	קנח	כט שבת

Sunday (Dec 1) 4:49 AM + 15 מולד חודש כסלו: חלקים > <http://air.myzmanim.com> Get in-flight zmanim for any flight worldwide

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Announcement:

We would like to wish a Hearty Mazal tov to our Dear Rabbi David and Rebetzin Elmaleh on the birth of their Dear Baby Boy. They should see him grow in Torah, Ulhupa, Ulmaasim Tovim Amen ! 🙏🏻 Mazal Tov to the the Entire Family !

Reminder we are falling back to wintertime this Saturday night.

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

Shabbat Schedule

Shir Hashirim 6:10pm
Minha 6:25pm
 Followed by Kabbalat Shabbat & Arvit
Candle Lighting: 6:20pm
 Shaharit Netz Minyan 6:30am
Shaharit: 8:45am
 Teen Minyan In Recess
 Zeman Keriat Shema 9:41/10:16am
Avot Ubanim: 4:45pm
 Children's Programs: 5:15pm
 Shiur Pirke Avot: 5:15pm
Minha: 5:55pm
 Followed by Seudat Shlishit & Arvit
Shabbat Ends: 7:20pm
 Rabbenu Tam 7:50pm

WEEKLY SCHEDULE

SUNDAY

Shaharit 6:00am
 Shaharit #2 Hodu 8:30am
 Minha 5:25pm
 Followed by Arvit

Monday To Friday

Shaharit: 6:00am
 Daf Yomi 7:00am
 Beki'im Bahalacha 7:45am
 Shaharit #2 Hodu 8:00am
 Hok LeIsrael 8:50am
 Kinyan Masechta 6:00pm
 Shiurim 6:00pm
 Minha 5:25pm
 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!

- | | |
|---|--|
| <ul style="list-style-type: none"> • <i>Mr. Alain Albergel</i> • <i>Mr. Isaac Castiel</i> • <i>Mr. Shlomo Elias</i> • <i>Mr. Joseph Ness</i> • <i>Mr. Raphael Waknine</i> • <i>Dr. Jean Jacques Edderai</i> • <i>Mrs. Jeanine Furhman</i> • <i>Mr. Isaac Romano</i> • <i>Mr. Eytan Ohayon</i> • <i>Mr. Meir Benhayoun</i> | <ul style="list-style-type: none"> • <i>Mr. Albert Belecen</i> • <i>Mr. Laurent Chemla</i> • <i>Mr. Emmanuel Courchia</i> • <i>Mr. Daniel Alloul</i> • <i>Mr. Jordan Malka</i> • <i>Mr. Alberto Kamhazi</i> • <i>Mr. Nathan Benitah</i> |
|---|--|

*The Children's program
in 5:20pm 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

- | | |
|--|---|
| <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 Yosef • Mordechai Dov Ber Ben Hana |
|--|---|

Women

- | | | |
|--|--|--|
| <ul style="list-style-type: none"> • Simja Bat Esther, • Rachel Bat Sarah, • Nina Bat Rachel, • Gitel Rina Bat Yael, • Miriam Bat Sofy, • Rahma Bat Simha • Esther Bat Fortuna • Malka Bat Dina • Raizel Bat Miriam • Leah Bat Rivka • Sol Bat Perla • Chana Bat Bilha • Yael Bat Rut | <ul style="list-style-type: none"> • Dalia Bat Roza • Nadia Bat Saida Gila • Esther Bat Estrella • Mazal Tov Bat Corina • Peril Bat Sarah • Hava Bat Dora • Emma Bat Haïa • Heleni Orna bat Hen Hana | <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 |
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Happy Birthday To:

- Mrs. Raquel Allouche – Shab. Nov. 2nd,
- David Benmergui – Mon. Nov. 4th,
- Mrs. Miriam Benmergui – Tue. Nov. 5th,
- Mr. Isaac Benmergui – Wed. Nov. 6th,
- Mr. Max Nahon – Thu. Nov. 7th,
- Mr. Simon Chocron – Fri. Nov. 8th,
- Moshe Allouche – Shab. Nov. 9th,
- Mr. Meir Amara – Shab. Nov. 9th,
- Abigail Haya Cohen Scali – Sun. Nov. 10th,
- Anna Malka Cohen Scali – Sun. Nov. 10th,
- Mr. Eli Tapiero – Sun. Nov. 10th,
- Marcos Bendahan – Tue. Nov. 12th,
- Mr. Sami Bendahan – Tue. Nov. 12th,

Happy Anniversary To:

- Richard & Renee Moore November 19th

Nahalot:

- Clara Bat Victoria z”l the 1st of Heshvan (Grandmother of the Kopel Family)
- Nissan Gad Ben Avraham & Batsheva z”l the 1st of Heshvan (Mr. Albert Gad’s Grandfather)
- Abraham Chocron Ben Luna z”l the 2nd of Heshvan (Uncle of Mr. Simon Chocron)
- Yosef Amram Eder Bar Abraham Shelomo z”l the 2nd of Heshvan (Grandfather of R. D. Elmaleh)
- Chouchan Mamou Bar Mimoun z”l the 3rd of Heshvan (Father of Mr. Mamou)(Shabbat)
- Miriam Bat Raquel z”l the 5th of Heshvan (Mother of Dr. Mario Berkowitz)
- Daniel Ben Ita Moore z”l the 6th of Heshvan (Brother of Mr. Richard Moore)

Next Shabbatot:

- Yosef Sayegh z”l the 9th of Heshvan (Father of Mr. Charles Sayegh z”l)
- Isaac Bitan Ben Fortuna z”l the 9th of Heshvan (Grandfather of Mr. Gaston Benzaquen)
- Mazaltov Bat Zohra z”l the 12th of Heshvan (Mother of Mrs. Isaie Bouhadana)
- Nelly Bat Belina z”l the 12th of Heshvan (Mother of Mr. Rafael Egozi)
- Yitzhak Vaturi Ben Reuven z”l the 13th of Heshvan (Grandfather of Mr. Mark, Ronny, & Max Aquinin)
- Shelomo Belecen Bar Clara z”l the 15th of Heshvan (Father of Mr. Abraham Belecen)
- Shaul Eisen Ben Shemuel z”l the 18th of Heshvan (Brother of Mrs. Raquel Eisen Benoudiz)
- Yizhak Nutta Moore Ben Avraham z”l the 20th of Heshvan (Father of Mr. Richard Moore)
- Eliyahu Guigui Ben Aicha z”l the 21st of Heshvan (Father of Dr. Daniel Guigui)
- Eliyahu Bar Hanna Bensabat z”l the 23rd of Heshvan (Father of Mr. Paul Bensabat)
- Raphael Ohayon Bar Clara z”l the 24th of Heshvan (Father of Mrs. Caroline Nahon)
- Alberto Pinto Bar Licita z”l the 24th of Heshvan (Uncle of Mr. Simon & Alberto Pinto)
- Yizhak Berdugo Ben Freja z”l the 25th of Heshvan (Father of Mrs. Camilla Benmergui)
- Bension Kampos Ben Rivka z”l the 27th of Heshvan (Family of Mr. Shabtai Maya)

Torah Teasers (AISH)

1. Which parashiyot are named for people? (6 answers)
2. Aside from the 40 days of rain, where else is the number 40 mentioned in this parashat?
3. Where else is 40 days mentioned in the Torah? (5 answers)
4. Where does the number seven appear in this parashat? (4 answers)
5. Where else in the Torah was someone saved from harm by being situated in a taiva?
6. Where else in the Torah is a raven referred to?
7. Which mitzvah is given personally to both Adam and Noah?
8. A rainbow is called a keshet. Where else in the book of Genesis does the Torah speak about a keshet in reference to a regular bow? (5 answers)
9. Which grandfather and grandson had the same name?

Answers

- 1) The six parashiyot named for a person: Noah, Chaye Sarah, Yitro, Korach, Balak, Pinchas.
- 2) Noah waits 40 days from seeing the tops of the mountains, to opening up the window to send out the raven (Genesis 8:6, with Rashi)
- 3) Yaakov is mummified for 40 days before the ascension to and burial in Hebron (Genesis 50:3). Moshe ascends Mount Sinai three times for 40 days each: Exodus 24:18, Deut. 9:18, and Exodus 34:28. Finally, the 12 Spies tour the land of Israel for 40 days (Numbers 13:25).
- 4) Seven pairs of kosher animals are brought into the ark (Genesis 7:2). There is an additional seven-day waiting period before the Flood begins (Genesis 7:4, with Rashi). On the seventh month, the ark rests on the mountains of Ararat (Genesis 8:4). Before sending the dove on each mission, Noah waits seven days (Genesis 8:10, 12).
- 5) Baby Moshe is placed into a teva by his mother to save him from being drowned in the Nile river by the Egyptians (Exodus 2:3).
- 6) The raven is found in Leviticus 11:15 and Deut. 14:14 in the list of non-kosher birds.
- 7) Adam and Noah are both given the mitzvah "to be fruitful and multiply" (Genesis 1:28, 9:1).
- 8) When Hagar and Yishmael are in the desert, the verse states that he was a "bow's distance" away (Genesis 21:16). A few verses later, the Torah refers to Yishmael as "an archer" (Genesis 21:20). Before giving the blessing, Yitzhak instructs Esav to take his bow and prepare a meal (Genesis 27:3). Yaakov gives the city of Shchem to Yosef, which he captured "with [his] sword and bow" (Genesis 28:22) The bow is also mentioned later on in the blessing that Yaakov gave Yosef (Genesis 49:24).
- 9) Nachor has a son Terach who has a son also named Nachor (Genesis 11:24, 26).

Weekly Inspiration

Building Our "Ark"

(Rabbi Eli Mansour)

Why did Noah have to build an ark?

Clearly, this was a very difficult and complicated way for Hashem to save Noah and his family from the flood. Not only did Noah have to go through the trouble of building this enormous edifice – a project which, according to tradition, took over 100 years to complete! – but it also subjected Noah and his family to grueling hardship. They lived together with all the animals, enduring great suffering. For one thing, we cannot even imagine the stench in the ark from all the waste produced by the animals. And Noah was responsible for feeding every animal – such that he could never rest, as he needed to ensure that every animal was fed on time, and the different species all have different feeding schedules. This was an unfathomably challenging experience for Noah and his family.

So why did Hashem save them this way? Hashem had an infinite number of ways to rescue Noah and his family. Why did He choose to have them live on an ark?

The Meshech Hochma (Rav Meir Simcha Ha'kohen of Dvinsk, 1843-1926) answers that the ark was necessary in order for Noah and his family to experience what we might call "detox."

As the Torah describes, the people of Noah's time were sinful, corrupt and degenerate. The society was overrun by greed, immorality and violence. People

were concerned exclusively with the pursuit of self-gratification, completely disregarding the needs of others. And although Noah and his family were righteous, they were undoubtedly affected by their surroundings. Living in a society makes it all but impossible to avoid the influences of that society's value system, beliefs and culture. To some small extent, Noah and his family were influenced by their society's culture of selfishness, wanton indulgence, and cruelty.

In order for this culture to be completely eliminated, Noah and his family – who would rebuild the world after the flood – needed to be purged of this influence. And for this reason, the Meshech Hochma explains, Hashem commanded them to spend a year in the ark. During this year, they were compelled to act precisely opposite of their contemporaries. They had no possibility of indulging in food, as their food supply was limited without ever being replenished. They could not live in comfort. And, they spent the entire year caring for animals, extending themselves on behalf of other creatures. For an entire year, Noah and his family were completely immersed in selflessness – thereby purging themselves of all traces of influence from the immoral society in which they had lived.

Sadly, we, too, are living in a degenerate society. Our generation has embraced corrupt ideas, and inverts right and wrong. Throughout the last year, Israel has consistently been depicted as the villain, while the Hamas terrorists are seen as the helpless victims. Good is turned into bad and bad is turned into good. Basic morality is ridiculed and shunned, as are the values of self-discipline, self-restraint, and dignity. Wanton pleasure-

seeking is encouraged as an ideal, and any limitations are frowned upon.

Like Noah, we need to build an "ark" for ourselves – and, far more importantly, we need to make the most of this "ark." Our modern-day "ark" is our community institutions – our yeshivot, Bateh Midrash, synagogues, and communal learning programs. In this "ark," we immerse ourselves in Torah values, in morality, in spirituality. We "detox," reminding ourselves of what's right and what's wrong, of which lifestyles are appropriate and which are inappropriate, of which relationships are proper and which are improper, of how a family should look like, and of how we are to live our lives.

Of course, we cannot spend our lives in the "ark." Just as Noah and his family were eventually told to exit the ark, we, too, need to spend time outside our "ark" and interact and engage with the world around us. Therefore, we need to make the most of the time spent in the "ark." Youngsters in our community's educational institutions need to be encouraged to maximize their learning and their participation in educational programming. Adults need to be fully engaged when they come to synagogue and Torah classes, recognizing the great importance of this "detox" process, of inoculating themselves against the pervasive influences of our society.

Only this way can we hope to protect ourselves and our families, to retain our loyalty and devotion to Torah values, and successfully maintain our precious Torah tradition and transmit it to the next generation.

The Self-Confidence to Act

(Rabbi Joey Haber from iTorah.com)

The *Zohar* tells of a conversation that took place between Noah and Hashem after the flood.

Noah turned to Hashem and asked, "I thought You were a merciful, benevolent G-d. How could You allow such a thing to happen?!"

Hashem replied by angrily calling Noah *רועה שוטה* – "foolish shepherd." He said, "NOW you remember to care about the people?! I told you what I was planning on doing. I commanded you to build an ark because I was going to bring a flood that would destroy the entire earth. You spent 120 years building it. You had plenty of time to intervene, to pray, to help, to work to avert this catastrophe. Where were you then? You worried only about saving yourself and your family. Now you come and ask Me how I could do this??"

The *Zohar* proceeds to contrast Noah with Avraham Avinu. When Avraham heard that Hashem was planning to destroy the city of Sodom, Avraham immediately interceded and prayed on Sodom's behalf. He did everything he could to save the people. Noah didn't do this. He just built the ark to save himself and his family.

In 1923, hundreds of the greatest Rabbis in the world assembled in Vienna for the first *Kenesiya Ha'gedola* ("great assembly") of the Agudat Yisrael organization. These Rabbis included the *Hafetz Haim*, and there is a famous video clip of him arriving at the site in Vienna for this event. One of the speakers at this gathering was the legendary Rav Meir Shapiro, the Rosh

Yeshiva of the Hachmeh Lublin yeshiva in Poland. It was at this event that Rav Shapiro introduced the idea of *Daf Yomi*, the daily Gemara study program which many thousands of people participate into this very day.

When Rav Shapiro got up to speak, he discussed this difference between Avraham and Noah. He described how Noah cared only for himself, while Avraham cared for everyone.

"The reason for this assembly," Rav Shapiro said, "is that we believe that we need to be there for our brothers and sisters across the world. We cannot care only about ourselves. We must concern ourselves with the needs of the entire Jewish Nation. This is why we have come here – to discuss how we can help all our fellow Jews."

Why, in fact, did Noah concern himself only with his and his family's wellbeing? Why did he not try to save the people of his generation? Could it possibly be that this man, whom the Torah describes as an *איש צדיק* ("righteous person"), was selfish and indifferent to the needs of other people?

The answer is that Noah was weak. He lacked confidence in his ability to bring about change. He didn't think he could have an impact. And this was his mistake. This is why he was criticized and called a *רועה שוטה*. It is foolish to think that we cannot make a difference, that we cannot contribute.

Other nations are called *בני נח* – the children of Noah, but we are the children of Avraham Avinu. We carry his legacy, his belief in the power of every person to have an impact. We cannot conveniently excuse ourselves from helping out, from getting involved, from donating, volunteering and contributing, by

claiming that we have nothing meaningful to achieve, to give, or to add. As the children and heirs of Avraham Avinu, we need to believe in our ability and have the self-confidence to act in any way we can. There are so many people who need assistance, and so many ways to help. Each of us can find an area in which to contribute, a way to make a difference, and it behooves all of us – especially during the difficult times in which the Jewish People currently find themselves – to believe in ourselves and do what we can to have a real impact.

A New Twist to the Story of the Flood

(By Rabbi Frand @Torah.org)

The *pasuk* in Parashat Noach says, "For in another seven days' time I will send rain upon the earth, forty days and forty nights, and I will blot out all existence that I have made, from upon the face of the ground. And Noah did according to everything that Hashem had commanded him." (Bereshis 7:4-5) All things being equal, our first impression would be to think that the words "And Noah did all that Hashem commanded him" means that he built the *Tevah* (Ark). However, that is not how Rashi explains it. Rashi interprets "And Noah did what he was commanded" to refer to the fact that Noah **came** to the *Tevah*. This is certainly not the simple way of understanding *pasuk* 5.

The question raised by the Ohr HaChaim is more difficult. The Ohr HaChaim asks on Rashi: We don't need a *pasuk* to ambiguously allude to the fact that Noah entered the *Tevah*. The Torah states explicitly that Noah went into the *Tevah* – first in Bereshis 7:7 "And Noah came with his sons and wife and

daughters-in-law with him into the *Tevah* because of the flood waters” and again a few *pesukim* later in Bereshis 7:13 “On that very day Noach came with his sons Shem, Cham, and Yefes, and his wife and his three daughters-in-law with them into the *Tevah* .”

Those who comment on Rashi explain that *pasuk* 7:5 is not teaching us that Noach went **into** the *Tevah* . That we learn from *pesukim* 7 and 13. Rashi is explaining that “And Noach did that which he was commanded” means he came **up to** the *Tevah* . So, the question becomes, what is the big deal here? It does not seem significant that Noach came up to the door of the *Tevah* !

The Tolner Rebbe cites a very interesting observation from the Tiferes Shlomo, the Radomske Rebbe. The Medrash says in two places that Avraham asked Noach’s son Shem, “How were you able to save yourself from the waters of the flood, from the great wrath that was present in the world at that time?” He paraphrases the Medrash’s recording of Shem’s response to Avraham. Shem said, “I don’t know why we were saved. All I know is that the entire year of the flood, all we did was take care of the animals, night and day.”

The Medrash Tanchuma is a little more explicit: “Eliezer, the servant of Avraham, asked Shem: ‘What did you do in the *Tevah* ?’ Shem responded, ‘Those animals that ate at night we were busy feeding at night; those animals that ate during the day, we were busy feeding during the day.’ The entire twelve months, neither Noach nor his sons tasted sleep.”

The reason Noach was saved was that he had *rachmanus* (mercy) on the animals. In

this merit, he survived the flood. *Rachmanus* begets *rachmanus*. This also answers another question. The Talmud teaches (Bava Kama 60a) that when permission is granted to the Angel of Destruction (to destroy), there is no distinction between the righteous and the wicked. So why was Noach and his family saved? The answer is what Shem the son of Noach told Avraham and Eliezer: We were saved for one reason, and one reason only—because we had mercy on the animals.

Based on this, the Tiferes Shlomo answers another question. The Medrash says (as Rashi brings) that in the final analysis the decree was only pronounced upon the *Dor Hamabul* (Generation of the Flood) for the sin of theft. Certainly, the *Dor Hamabul* did far worse things than stealing from one another. They engaged in all sorts of sexual perversions. (I can still tell it like it is and call it perversion—even though such labeling is no longer allowed in other segments of society!)

True, theft is not a nice thing. But “and the entire earth was corrupted (by sexual perversions)” (Bereshis 6:11) to the extent that it had a corrupting influence even on the animals—that seems far worse. So, when there was promiscuity, adultery, homosexuality, and all types of other sexual perversions throughout society, how is it that the final decree came down because of theft? Why is that the “straw that broke the camel’s back?”

The answer is that had they engaged in all this other terrible activity, but they would have been nice to each other and have had mercy on one another, that merit of *rachmanus* would have saved them. Maybe it would not have saved them entirely, but the *Ribono shel Olam* would have meted out the punishment

slowly, over a long period of time. He would not have wiped out the entire world in a matter of a year. People can do a lot of bad things, but if they behave properly with their fellow men, that goes a long way in protecting them from punishment.

The upshot of all of this is an amazing way of looking at the story in our *parsha*. Who saved whom in the story of Noach and the *Tevah* ? We thought Noach saved the animals! Noach took the animals with him and saved all living things. However, based on this Medrash, the Tiferes Shlomo says that it was just the opposite! The animals saved Noach! Because he had mercy upon them and mercy begets mercy, therefore Noach was not subject to the rule that “Once the Destroyer is permitted to destroy, he does not distinguish between the righteous and the wicked.”

Based on all of this, the Tolner Rebbe says that this is what Rashi is teaching by interpreting “And Noach did that which Hashem commanded” to mean that Noach came **up to** (rather than **into**) the *Tevah* . Why is that significant? It is because the simple act of going up to the *Tevah* separated Noach from his entire generation. When he walked to the *Tevah* he was telling the rest of society “I don’t want to have anything to do with you.” By separating himself and preparing the *Tevah* , Noach accepted the task of preparing to save the world. According to Rashi, the praise that the *pasuk* gives Noach is: He went up to the *Tevah* – demonstrating his *rachmanus* for the future of all birds and wildlife on the planet!

10 Reasons Why Joy Is Essential to a Good Marriage

(by Sarah Patcher @aish)

Joy is the heartbeat of a thriving relationship.

A joyful marriage is the key to lasting happiness and deep connection. When both partners prioritize joy, they become more likeable to one another and create a safe haven in their relationship. But joy doesn't just happen—it needs to be cultivated from within.

Here's why nurturing joy in your relationship is so essential and how it can transform your marriage.

1. Joy Makes You More Likeable

Joyful people radiate warmth, which draws others in. In a marriage, this makes a huge difference—when you approach your spouse with positivity and joy, it becomes easier to connect, communicate, and enjoy each other's presence. Joy makes us more approachable and enjoyable to be around, naturally improving the dynamic between partners.

2. Your Relationship Starts with You

The foundation of a joyful marriage begins within. Relying on your spouse to create joy for you sets the relationship up for frustration and disappointment. True joy is self-initiated. When you cultivate happiness for yourself, you bring that into your marriage, elevating both you and your partner.

Judaism teaches, "It is a great mitzvah to be happy all the time." Joy is not just a fleeting emotion but a spiritual responsibility. Joy brings vitality to everything we do, including our marriages. When we take responsibility for our own happiness, we can give love and support from a place of abundance, rather than need.

3. Joy Helps Resolve Conflict

Joy makes conflict resolution easier. Joyful people tend to be less reactive and more solution oriented. When you're in a good mood, disagreements are less likely to escalate, and you approach conflict from a place of patience and empathy. This reduces tension, improves communication, and leads to healthier, more constructive arguments.

4. Joy Cultivates Gratitude

Gratitude and joy are deeply intertwined. When you focus on joy, you naturally become more grateful for the good in your relationship. You start to notice and appreciate your partner's positive qualities, which strengthens your bond. As the Mishna says, "Who is rich? The one who is happy with their portion" (Pirkei Avot, 4:1). When you embrace joy, you train your mind to see the blessings in your relationship, fostering greater patience and less judgment.

5. Joyful People Are Natural Givers

A thriving marriage relies on giving, and to give fully you need to feel whole within yourself. A joyful heart naturally seeks to give, and when both partners give freely, the relationship becomes a beautiful dance of giving and receiving. This echoes the teaching from the Baal Shem Tov, who said, "The greatest joy comes from doing acts of kindness."

6. Self-Love Empowers Giving

Giving includes giving to yourself. It's not selfish to take care of your own joy; in fact, it's necessary. Joyful partners know how to meet their own needs so they can give from a place of abundance rather than depletion. Self-love nurtures the capacity to give, ensuring that you're not giving out of emptiness but from a full heart. This self-care can be as simple as making time for hobbies, self-care, or moments of quiet reflection, all of which re-fuel you for your relationship.

7. Joy Inspires Growth

When both partners are joyful, they are more open to personal and spiritual growth. Joy makes it easier to try new things together, pursue shared goals, and support each other's development. Instead of staying stagnant, a joyful relationship thrives on growth.

8. Avoiding Neediness

When you're constantly looking to your partner to fill a void, it creates pressure, leading to disconnection. Joyful people approach their relationships from a place of fullness, not lack. When both partners are emotionally self-sufficient, it strengthens the bond and allows for mutual support without becoming over-reliant on one another.

9. Joy Makes You More Loving and Accepting

A joyful mindset helps you be more loving and accepting toward your partner. When you're filled with joy, it's easier to accept your spouse's flaws and approach them with compassion instead of criticism. Rather than focusing on what's wrong, you're more likely to see the good and appreciate them for who they are. Joy creates a fertile ground for love to grow because it shifts your perspective to one of acceptance.

10. Joy Leads to Resilience

Life will inevitably bring challenges, but joy gives you the resilience to handle those tough times together. A happy outlook enables you to bounce back from difficulties and support each other with optimism and strength. With joy as a foundation, you and your partner can tackle problems as a team, knowing that no matter the hardship, you'll face it together with hope.

To learn more about how to cultivate joy in your relationship, check out my article, 19 Tips to Bring More Joy into Your Life. Remember, the happiest marriages are those where both partners take responsibility for their joy, fostering a dynamic of giving, growth, and resilience. Joy isn't just a goal—it's the heartbeat of a thriving relationship.

Daily Halacha

The Beracha Over Cereal with Milk, and Yogurt with Fruit

(Daily Halacha)

If a person eats cereal with milk, the cereal constitutes the "Ikar" – the primary component of the mixture, whereas the milk is "Tafel" – secondary – as it is added merely to enhance the cereal. Therefore, one recites only one Beracha, over the cereal, and this covers both the cereal and the milk. Even if some milk remains in the bowl after one has eaten all the cereal, and one wishes to drink the milk, he does not recite a Beracha over the milk, since the milk had been covered by the Beracha recited over the cereal.

If one adds fruit to yogurt, which is very common, then in most instances, the fruit would be considered secondary to the yogurt. Normally, one adds just a few pieces of fruit to enhance the yogurt's flavor, such that the yogurt is considered the primary component, and the fruit, the secondary component. As such, one would recite only "She'ha'kol" over the yogurt, and this Beracha would cover both the yogurt and the fruit. However, if somebody puts a large amount of fruit in the yogurt, such that he eats mainly fruit with some yogurt mixed in, then he would recite only a Beracha over the fruit, and this Beracha would also cover the yogurt.

Summary: One who eats cereal with milk recites only a Beracha over the cereal, and this Beracha covers also the milk. Even if some milk is left over, he does not recite a Beracha over the left-over milk. If one adds some fruit to yogurt, he recites only "She'ha'kol" over the yogurt, and this Beracha covers also the fruit, unless he added so much fruit that he essentially eats fruit with some yogurt added, in which case he recites only a Beracha over the fruit, and this Beracha would also cover the yogurt.

Kid's Corner

The Enjoyment and Thrill of Doing a Mitzva!

The more involvement the greater the pleasure

What is more *geshmak* - watching someone drive a go-cart

or driving one yourself? What is better, watching someone

else have fun or being involved and experiencing the fun yourself?

Without hesitation, we can all answer that the thrill of

holding a steering wheel and speeding around a track, or

experiencing any other sort of fun cannot be compared to just

watching the fun take place.

The Ramban's Explanation

Putting that aside for a moment, let's discuss how the kosher and non-kosher animals got to the

Teiva. When talking about the non-kosher animals, the Torah states (6:20) "*Shnayim Mikol Yovoiu*

Eilecho Lehachayos", meaning,

"Two from every animal will come to be kept alive. The word "*Yovoiu*"

means that they will come themselves. This differs from the kosher animals, which Hashem

commanded Noiach to bring to the *Teiva* himself.

The question is, if Hashem made a *nes* (miracle) causing the non-kosher animals to go to the *Teiva*

on their own, why didn't He perform the same *nes* for the kosher animals?

The *Ramban* says that this was because the kosher animals were going to be brought as *Korbonos*

after the *Mabul*. But, how is this an answer? What does the fact that the kosher animals would

eventually be used as *Korbonos* have to do with Noiach personally bringing them to the *Teiva*?

The Kedushas Levi's application

We find a similar incident with *Rivka Imeunu* (24:17). When *Rivka* approached the

well to draw water, a *nes* occurred and the water rose to the top of the well.

However, this miracle only happened when *Rivka* got water for herself. When she

was involved in the mitzva of *Chesed* (giving water to the Eliezer and his camels)

no such *nes* happened; she had to expend time and effort drawing the water

herself.

The Kedushas Levi explains regarding the incident with *Rivka Imeunu* that when it comes to a

Mitzva, the more one is personally involved, the better it is!

Going back to Noiach, we can now understand why unlike the non-kosher animals, Hashem didn't

make the kosher animals simply show up on their own. Noiach had to find, capture and transport

each kosher animal because these kosher animals were destined to be used for the mitzvah of

Korbonos and when it comes to doing a *Mitzva*, the more we are personally involved, the better it is.

Making it real

When it comes to driving a go-cart, or having fun, it is easy for us to

understand that the more we are personally involved the better it is. We

should be *zoiche* to remember and internalise that the same concept applies

to doing *Mitzvos*. The more we are personally involved in them the better!

La Paracha En Français

La sévérité de la faute du désir et le moyen de la corriger

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

« D.ieu se souvint de Noé et de tous les animaux sauvages et

domestiques qui étaient avec lui dans l'arche. D.ieu fit passer un souffle sur la terre, et les eaux se calmèrent. » (Béréchit 8, 1)

Le Midrach rapporte que les eaux du déluge étaient bouillantes. Il est écrit (Yalkout Chimoni, Béréchit 7, 56) : « Rav affirme : "Ils se corrompirent par les eaux bouillantes et furent punis par les eaux bouillantes. Il est écrit ici : "Et les eaux se calmèrent" et, par ailleurs : "Et la colère du roi s'apaisa." » En se laissant aller à leurs désirs, les hommes de la génération du déluge portèrent atteinte au Nom divin Ya ; le désir étant assimilable au feu, ils furent punis par les eaux bouillantes. Il nous incombe de ne pas corrompre la terre en nous écartant de la sainteté et en nous livrant à la débauche. A toutes les générations, nos Maîtres se sont montrés très pointilleux à cet égard.

La Guémara (Kidouchin 81a) nous rapporte une anecdote concernant Rabbi Amram 'Hassida qui racheta une fois un groupe de jeunes filles prisonnières arrivées dans sa ville – afin d'accomplir la mitsva du rachat des captifs. Il les logea dans son grenier et fit retirer l'échelle qui y menait, de sorte à éviter toute possibilité de s'isoler avec elles. Cependant, apercevant l'une d'elles, son désir s'éveilla ; il s'empressa de rechercher l'échelle et, malgré son poids conséquent, parvint à la remettre en place. Au milieu de son ascension, il cria : « Au feu ! » Devant l'absence de toute trace d'incendie, les érudits accourus sur les lieux comprirent qu'il avait crié dans le but de ne pas faillir au péché. Ils lui firent remarquer qu'en révélant ainsi publiquement ses pensées coupables, il leur faisait également honte. Le Maître répondit : « Il vaut mieux que vous ayez honte de moi dans ce monde plutôt que dans le futur ! » A présent, pourquoi cria-t-il « au feu » ? Car le désir est assimilable à un feu dévorant.

On raconte l'histoire suivante au sujet du 'Hafets 'Haïm, de

mémoire bénie. En ses vieux jours, il éprouvait de grandes difficultés à effectuer à pied la distance séparant sa demeure de la Yéchiva ; après cette marche, il devait se reposer et boire un verre de thé. Une fois, il arriva qu'une femme lui apporte sa tasse, ce qui provoqua son indignation. Ses élèves l'interrogèrent à ce sujet et il répondit : « Voulez-vous me faire trébucher ? » Ils rétorquèrent : « Quel risque y a-t-il donc ? Le Rav est âgé et cette femme également ! » Le Sage expliqua alors : « Du point de vue du mauvais penchant, je suis un homme jeune et elle est une jeune femme ! »

A notre époque, où le matérialisme et le mauvais penchant sont omniprésents, les épreuves dans le domaine des unions illicites sont rudes. Lors de ma jeunesse, j'habitais dans une petite ville marocaine, Essaouira, dans laquelle nous ne connaissions rien d'autre que la synagogue. Je me souviens d'un jour où était arrivé un réfrigérateur, innovation à cette époque : l'excitation avait alors atteint son paroxysme. Aujourd'hui, posséder un tel appareil est devenu banal. Le champ d'action du mauvais penchant est donc plus étendu, et notre vigilance doit aussi l'être en conséquence.

Il y a environ dix ans, le pays d'Israël était en guerre. Je lisais le journal pour me tenir informé de ce qui s'y passait. Un jour, je m'arrêtai à une station essence, et, sur l'écran de télévision, une dame était en train de présenter le journal télévisé. Mes yeux se portèrent alors sur elle et je détournai aussitôt le regard. Environ un mois plus tard, de retour à Lyon, l'image de cette femme me revint à l'esprit, en pleine prière de la Chemoné Esré. Cette anecdote doit nous servir de leçon quant à la méfiance que nous devons avoir des spectacles interdits.

L'étude de la Torah et notre attachement à elle est la seule solution à l'atteinte portée au Nom Ya. En effet, nos Maîtres nous enseignent que « le Saint béni soit-Il

n'a de lien avec ce monde que grâce aux quatre coudées de la loi » (Brakhot 8a). Il est important de savoir que même nous, qui vivons dans une génération spirituellement pauvre, possédons le pouvoir de maintenir le monde. En outre, aujourd'hui, en considérant toutes les épreuves auxquelles nous devons faire face, une heure d'étude de la Torah équivaut à cent heures dans les générations précédentes. A nous donc de nous renforcer, afin d'être liés le plus étroitement possible à la Torah !

A une certaine occasion, tandis que je rendais visite à mon maître, le Rav 'Haïm Chemouel Lopian, il laissa échapper un profond soupir au milieu de la discussion. Je le questionnai à ce sujet et il me répondit, avant de soupirer une seconde fois, qu'il souffrait de douleurs aiguës au dos. Je l'interrogeai alors sur la raison de ce second soupir et il me révéla qu'il souffrait également des dents et des pieds. Ce grand homme endurait effectivement de nombreux maux. Je lui demandai ensuite comment il était en mesure d'étudier la Torah, alors qu'il était en proie à de telles souffrances. Il me répondit que, lorsqu'il était plongé dans l'étude et la halakha, il ne sentait plus du tout ses douleurs.

Il en ressort que l'homme attaché à la Torah devient insensible aux maux de ce monde – même si son corps y vit – et n'est lié qu'au monde à venir. Ainsi donc, en adhérant à la Torah, au détriment des vanités de ce monde, l'homme assure le maintien des deux mondes.

Reflexion Semanal

Creencias conflictivas

(Por Rav Abraham Twerski
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Nóaj y sus hijos, y su mujer y las mujeres de sus hijos con él,

entraron al Arca a causa de las aguas del Diluvio. (Génesis 7:7)

Sobre la frase "a causa de las aguas del Diluvio", Rashi comenta que Nóaj sólo entró al Arca cuando las aguas del Diluvio lo obligaron a hacerlo. ¿Por qué? Porque Nóaj tenía poca fe. Él creía y no creía que vendría un Diluvio y no entró al Arca sino hasta que las aguas lo obligaron.

Los comentaristas de la Torá tienen dificultad con esta declaración de Rashi. La Torá describe a Nóaj como un "tzadik perfecto". ¿Cómo es posible que un tzadik perfecto tenga poca fe? Asimismo, ¿qué significa que "él creía y no creía"? Esto parece una contradicción.

El Steipler nos da una importante explicación psicológica. Saber algo puede adquirir dos formas. Hay un saber intelectual y un saber emocional. Por ejemplo, una persona puede desear algo, pero le dicen que evite buscarlo porque en esa área hay excesiva radiación y exponerse a eso puede ser peligroso. Su deseo por el objeto es intenso, puede llegar a arriesgarse a exponerse. Sin embargo, si el objeto está en un edificio en llamas, incluso un intenso deseo no lo llevará a arriesgar su vida. ¿Por qué la diferencia? Porque la persona no ve la radiación. Uno puede entender que la radiación es peligrosa, incluso letal, pero es una conciencia intelectual, que puede verse superada por un deseo intenso. En cambio, el peligro del fuego se capta emocionalmente, y es suficientemente fuerte como para superar la tentación.

Rashi no está criticando a Nóaj, quien de hecho era un tzadik perfecto y tenía una fe intelectual completa en la palabra de D-os respecto a que habría un Diluvio. Rashi no dice que Nóaj carecía de fe. En verdad su fe era completa, pero de una calidad inferior porque era sólo intelectual. Esto es lo que significa la frase "Creía y no creía". Nóaj creía intelectualmente, pero no emocionalmente. Quizás Nóaj simplemente era incapaz de tener una conciencia

emocional, y esta limitación no era su culpa.

La explicación del Steipler tiene gran valor práctico. Esto lo veo regularmente en mi trabajo tratando a alcohólicos, quienes típicamente no aceptan el tratamiento para dejar su adicción destructiva hasta que tocan fondo, es decir, hasta que experimentan una crisis severa que los obliga a reconocer su problema. En mi libro "Substance Abusing High Achievers", cito casos de personas de alto coeficiente intelectual que saben que la forma en que beben es destructiva, pero son incapaces de detenerse. Un médico que era director de un centro de tratamientos para alcohólicos y que constantemente veía la ruina que causaba el alcohol, era un gran bebedor. Su conciencia intelectual de los peligros del alcohol no era suficiente para permitirle dejar esa conducta.

Se han gastado miles de millones de dólares para prevenir que los jóvenes usen drogas. Ninguno de los múltiples programas de prevención resultó efectivo. Esto se debe a que sin importar cuánto recalquemos a nuestros jóvenes sobre los peligros de las drogas, ellos sólo adquieren una conciencia intelectual, lo cual no es suficiente para superar el deseo emocional de "volarse".

Los padres angustiados porque sus hijos desean casarse con alguien de otra religión, tratan desesperadamente de disuadirlos de todas las formas posibles. Le piden al Rabino que hable con su hijo y pueden llevarlos incluso a un psicólogo. Rara vez estos esfuerzos tienen éxito. El hijo puede entender por qué no debe casarse con alguien de otra religión, pero este entendimiento intelectual no lo ayuda a cambiar su decisión.

¿Qué se puede hacer para evitar que los jóvenes caigan en comportamientos autodestructivos? Lamentablemente, a menudo no se puede hacer nada. Los padres agonizan por su impotencia al no

poder evitar que sus hijos se hagan daño. Sólo pueden esperar y rezar pidiendo que su hijo entre en razón, y esto sólo puede ocurrir cuando el hijo eventualmente experimenta las consecuencias dañinas de sus actos.

Incluso Nóaj, "un tzadik perfecto", creyó y no creyó.

Nahalot

Nahala of Rabbi Ovadia Yosef z"l the 3rd of Heshvan

Rabbi Ovadia Yosef was born to an Iraqi Jewish family, in Baghdad, Ottoman Iraq on September 24, 1920 (or in 1918) to Yaakov Ben Ovadia and his wife, Gorgia. His Arabic name was 'Abdullah Youssef. In 1924, when he was four years old, he immigrated to Jerusalem, Mandatory Palestine, with his family. In Palestine, the family adopted the surname "Ovadia".] Later in life, Ovadia Yosef changed his surname to be his middle name, "Yosef", to avoid the confusion of being called "Ovadia Ovadia".

As a teenager he studied at the Porat Yosef Yeshiva, where he advanced to the highest level class taught by the rosh yeshiva, Rabbi Ezra Attiya.

A story retells how Attiya was instrumental in keeping the young Yosef in the Torah world. At one point, the diligent young scholar suddenly stopped coming to yeshiva for several days. Attiya paid a visit to his home and was shocked by the poverty he saw there. Yosef's father explained that he ran a small grocery and needed the boy to work for him. Attiya attempted to convince the father of the importance of Torah learning, to no avail. The next morning, when the father entered his store, he found Attiya standing there, wearing a work apron. The

rosh yeshiva explained that he had come to the store early that morning when Yosef was opening up. He had told the youth that he had found a substitute worker who would work without pay, and sent him back to yeshiva. "You said that you needed someone to help and could not afford to pay. I am that someone. Your son's learning is more important than my time!" he told the father, who finally conceded and allowed his son to continue learning in yeshiva.

Yosef received rabbinic ordination at the age of 20. He became long-time friends with several members of his class who went on to prominent leadership positions in the Sephardi world, such as Rabbi Ben Zion Abba Shaul, Rabbi Baruch Ben Haim, Rabbi Yehuda Moallem and Rabbi Zion Levy.

Residing in Egypt In 1947 Yosef was invited to Cairo by Rabbi Aharon Choueka, the founder of yeshiva 'Ahavah VeAchvah', to teach in this yeshiva. Yosef also served, at the request of Rabbi Ben-Zion Meir Hai Uziel, as head of the Cairo beth din (rabbinical court). Yosef found that religious observance among both the Jewish community at large, and its leadership, including the local Rabbis, was lax. One of the major Halachic issues was the lack of any organised system of Kashrut, which led to conflict between him and other members of the community. Following these events Yosef resigned from his position, two years after having arrived in Cairo. Approximately one year after his resignation, he returned to what, in the meantime, had become Israel.

Return to Israel

After returning to Israel, Yosef studied at midrash "Bnei Zion", then headed by Rabbi Tzvi Pesach Frank. He also served on the rabbinical court in Petah Tikva. His boldness as a posek was already revealed in his first term as a dayan when, at the age of 30, he wrote a Halachic ruling permitting Yibbum instead of Halitza which contradicted a religious ruling made by the Chief Rabbinate of Israel a year earlier which had forbidden Yibbum.

In 1951–1952 (תשי"ב by the Jewish calendar) he published his book on the laws of Passover titled 'Chazon Ovadia.' The book won much praise and received the approval of, among others, the two Chief Rabbis of Israel at that time, Ben-Zion Meir Hai Uziel and Yitzhak HaLevi Herzog. Two years later he founded 'Or Ha-Torah' Yeshiva for gifted Sephardic Yeshiva students. This Yeshiva (which did not remain open for long) was the first of many which he established, later with the help of his sons, in order to facilitate Torah education for Sephardic Jews and establish the leadership of the community for future generations. In 1953-4 (תשי"ד) and 1955-6 (תשט"ו) he published the first two volumes of his major work 'Yabia Omer', which also received much praise.

Between 1958 and 1965 Yosef served as a dayan in the Jerusalem district Beth Din. He was then appointed to the Supreme Rabbinical Court of Appeals in Jerusalem, eventually becoming the Chief Sephardic Rabbi of Tel Aviv in 1968, a position which he held until his election as Chief Sephardic Rabbi of Israel in 1973.

Sephardic Chief Rabbi of Israel In 1973 Yosef was elected the Sephardic Chief Rabbi of Israel by a majority of 81 to 68 votes, replacing Yitzhak Nissim. His candidacy was criticised by some as he was competing against an incumbent Chief Rabbi. The election process was characterised by tension and political controversy because of the Psak Din of the Brother and Sister and tense relations between Yosef and Nissim. The tension between the two Rabbis began in the 1940s, when Yosef came out openly against the Halachic rulings of the Ben Ish Chai. In the same election, Rabbi Shlomo Goren was chosen as the Ashkenazi Chief Rabbi of Israel. The relationship between the two Rabbis was difficult. The Council of the Chief Rabbinate was controlled by Goren, and for some time Yosef decided that, as a consequence, there was no point in attending its sessions. During his years as Chief Rabbi, Yosef dealt with a variety of important social and Halachic issues

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