



# תפילת

29th of Heshvan

Nov 30th 2024

CANDLE LIGHTING 5:10pm

Shabbat Ends at 6:10pm

SHABBAT MEVARECHIM

RABBI DAVID ELMALEH



WAGING THE ETERNAL  
STRUGGLE AGAINST ESAV

THE ETERNITY MINDSET

RIVKA'S PLAN

SYNAGOGUE: 310 95TH STREET, SURFSIDE FL 33154

WEBSITE:HECHALSHALOM.ORG

EMAIL:HECHALSHALOMOROZIEL@GMAIL.COM

THIS WEEK BULLETIN HAS BEEN KINDLY SPONSORED LEILUY NISHMAT

מרים בת בילה ז"ל & שלמה בן יעקב ז"ל



# SCHEDULE

בס"ד



Daily zmanim - December 2024 / תשפ"ה כסלו חודש - זמני היום

myzmanim.com™ USA > Florida > Miami Dade > Miami Beach > 33154 (MyZmanim location ID: US33154)



Standard time

December 2024	לילה לרבינו תם R' Tam's Nightfall	לילה Nightfall	שקיעת החמה Sun set	הדלקת נרות Candle Lighting	פלג המנוחה Mincha	מנחה קטנה Mincha Ketana	מנחה גדולה Earliest Mincha	חצות Mid day	סוף זמן תפילה Latest Shacharis	סוף זמן תפילה ובעל התניא	קריאת שמע Latest Shema	החמה Sun rise	זמן ציצית ותפילין Earliest Talis	עלות השחר 72 דקות Dawn 72 Minutes	דף היומי Daf Yomi	כסלו תשפ"ה	
2 Mon	6:41	6:42	6:06	5:28	4:22	3:16	12:41	12:10	10:24	9:31	8:55	8:54	6:52	6:07	5:39	5:38	א שני
3 Tue	6:41	6:42	6:06	5:28	4:22	3:16	12:41	12:10	10:24	9:31	8:55	8:54	6:53	6:08	5:40	5:39	ב שלישי
4 Wed	6:42	6:42	6:07	5:29	4:22	3:16	12:41	12:10	10:24	9:31	8:55	8:55	6:53	6:08	5:40	5:40	ג רביעי
5 Thu	6:42	6:42	6:07	5:29	4:22	3:16	12:42	12:11	10:25	9:32	8:56	8:56	6:54	6:09	5:41	5:40	ד חמישי
6 Fri	6:42	6:43	6:07	5:29	4:23	3:17	12:42	12:11	10:25	9:33	8:57	8:56	6:55	6:10	5:42	5:41	ה ששי
7 Sha	6:42	6:43	6:07	5:29	4:23	3:17	12:43	12:12	10:26	9:33	8:57	8:57	6:55	6:10	5:42	5:41	ו שבת
8 Sun	6:42	6:43	6:07	5:29	4:23	3:17	12:43	12:12	10:26	9:34	8:58	8:57	6:56	6:11	5:43	5:42	ז ראשון
9 Mon	6:42	6:44	6:08	5:29	4:23	3:17	12:44	12:13	10:27	9:34	8:58	8:58	6:57	6:12	5:44	5:43	ח שני
10 Tue	6:43	6:44	6:08	5:30	4:24	3:18	12:44	12:13	10:28	9:35	8:59	8:58	6:57	6:12	5:44	5:43	ט שלישי
11 Wed	6:43	6:44	6:08	5:30	4:24	3:18	12:45	12:14	10:28	9:35	8:59	8:59	6:58	6:13	5:45	5:44	י רביעי
12 Thu	6:43	6:45	6:09	5:30	4:24	3:19	12:45	12:14	10:29	9:36	9:00	8:59	6:59	6:13	5:46	5:45	יא חמישי
13 Fri	6:44	6:45	6:09	5:31	4:25	3:19	12:45	12:14	10:29	9:36	9:00	9:00	6:59	6:14	5:46	5:45	יב ששי
14 Sha	6:44	6:45	6:09	5:31	4:25	3:19	12:46	12:15	10:30	9:37	9:01	9:00	7:00	6:15	5:47	5:46	יג שבת
15 Sun	6:44	6:46	6:10	5:31	4:26	3:20	12:46	12:15	10:30	9:37	9:01	9:01	7:01	6:15	5:48	5:46	יד ראשון
16 Mon	6:45	6:46	6:10	5:32	4:26	3:20	12:47	12:16	10:31	9:38	9:02	9:01	7:01	6:16	5:48	5:47	טו שני
17 Tue	6:45	6:47	6:11	5:32	4:27	3:21	12:47	12:16	10:31	9:39	9:03	9:02	7:02	6:16	5:49	5:47	טז שלישי
18 Wed	6:46	6:47	6:11	5:33	4:27	3:21	12:48	12:17	10:32	9:39	9:03	9:02	7:02	6:17	5:49	5:48	יז רביעי
19 Thu	6:46	6:47	6:11	5:33	4:27	3:22	12:48	12:17	10:32	9:40	9:04	9:03	7:03	6:17	5:50	5:48	יח חמישי
20 Fri	6:47	6:48	6:12	5:34	4:28	3:22	12:49	12:18	10:33	9:40	9:04	9:03	7:03	6:18	5:50	5:49	יט ששי
21 Sha	6:47	6:48	6:12	5:34	4:28	3:23	12:49	12:18	10:33	9:41	9:05	9:04	7:04	6:18	5:51	5:49	כ שבת
22 Sun	6:48	6:49	6:13	5:35	4:29	3:23	12:50	12:19	10:34	9:41	9:05	9:04	7:04	6:19	5:51	5:50	כא ראשון
23 Mon	6:48	6:49	6:13	5:35	4:29	3:24	12:50	12:19	10:34	9:42	9:06	9:05	7:05	6:19	5:52	5:50	כב שני
24 Tue	6:49	6:50	6:14	5:36	4:30	3:24	12:51	12:20	10:35	9:42	9:06	9:05	7:05	6:20	5:52	5:51	כג שלישי
25 Wed	6:49	6:51	6:15	5:36	4:30	3:25	12:51	12:20	10:35	9:43	9:07	9:06	7:06	6:20	5:53	5:51	כד רביעי
26 Thu	6:50	6:51	6:15	5:37	4:31	3:25	12:52	12:21	10:36	9:43	9:07	9:06	7:06	6:21	5:53	5:52	כה חמישי
27 Fri	6:50	6:52	6:16	5:37	4:32	3:26	12:52	12:21	10:36	9:43	9:07	9:07	7:06	6:21	5:53	5:52	כו ששי
28 Sha	6:51	6:52	6:16	5:38	4:32	3:26	12:53	12:22	10:37	9:44	9:08	9:07	7:07	6:21	5:54	5:53	כז שבת
29 Sun	6:52	6:53	6:17	5:39	4:33	3:27	12:53	12:22	10:37	9:44	9:08	9:08	7:07	6:22	5:54	5:53	כח ראשון
30 Mon	6:52	6:53	6:18	5:39	4:33	3:27	12:54	12:23	10:37	9:45	9:09	9:08	7:07	6:22	5:54	5:53	כט שני
31 Tue	6:53	6:54	6:18	5:40	4:34	3:28	12:54	12:23	10:38	9:45	9:09	9:08	7:08	6:22	5:55	5:54	ל שלישי

Monday (Dec 30) 5:33 PM + 16 חלקים סבת: מולד חודש סבת: זמנים בפרט? **Call to hear the zmanim!** > **Call (516) 796-2646** 516-7-ZMANIM

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## Shabbat Schedule

Shir Hashirim 5:05pm  
**Mincha 5:20pm**  
 Followed by Kabbalat Shabbat & Arvit  
**Candle Lighting: 5:10pm**  
 Shaharit Netz Minyan 5:45am  
**Shaharit: 8:45am**  
 Youth Minyan 9:15am  
 Zeman Keriat Shema 8:46/9:22am  
 Children's Programs: 4:15pm  
 Shiur Pirke Avot: 4:15pm  
**Mincha: 4:40pm**  
 Followed by Seudat Shlishit & Arvit  
**Shabbat Ends: 6:10pm**  
**Avot Ubanim: Motsae Shabbat**  
 Rabbenu Tam 6:41pm ]

## Announcement:

**Rosh Hodesh Kislev BH will be two days Monday and Tuesday.**

**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](mailto:info@hechalshalom.org) or at (305) 867-6024**

## WEEKLY SCHEDULE

### SUNDAY

Shaharit 6:15am  
 Shaharit #2 Hodu 8:30am  
 Mincha 5:20pm  
 Followed by Arvit

### Monday To Friday

Shaharit: 6:15am  
 Daf Yomi 7:15am  
 Beki'im Bahalacha 7:55am  
 Shaharit #2 Hodu 8:00am  
 Hok LeIsrael 8:50am  
 Kinyan Masechta 6:00pm  
 Shiurim 6:00pm  
 Mincha 5:20pm  
 Followed By Arvit

## DONATION MENU

Avot Ubanim \$150, **Kiddush \$500**, Premium Kiddush \$750, Platinum Kiddush \$1000, **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!**

***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.*



# DAF YOMI SPONSORS



This year learning of the Daf Yomi has been generously sponsored by:

**THE KAMHAZI FAMILY**  
**IN MEMORY OF THEIR**  
**DEAR PARENTS**  
**SHELOMO BEN**  
**YAAKOV Z"L MIRIAM**  
**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.**

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

**SPONSOR THE YEARLY**  
**STUDY OF DAF YOMI**



**The Limoud of**  
**Masechet**  
**BABA BATRA**  
**is Available for**  
**Sponsor**

**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.*

## 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** has been Kindly Sponsored by **Dr. & Mrs. Bentolila** in Honor of the Birth of his Dear grandson. Mazal Tov!
- **This Week's Breakfast** is available for Sponsorship!
- **This Week's Daf Yomi** is available for Sponsorship.!

### WEEKLY SHIURIM:

**Daf Hayomi:** 7:00am Sun. - Fri. (Rabbi Elmaleh)

**Beki'im Bahalacha:** 7:45am 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>Rabbi. Eli Mansour</i>   | • <i>Mr. Jacky Benoudiz</i>  | • <i>Mr. Michel Pery</i> |
| • <i>Mr. Tawil</i>            | • <i>Mr. Simon Chocron</i>   |                          |
| • <i>Mr. Raphael Benchaya</i> | • <i>Mr. Albert Belecen</i>  |                          |
| • <i>Mr. Meir Haka</i>        | • <i>Mr. David Benguirra</i> |                          |
| • <i>Mr. Daniel Suissa</i>    | • <i>Mrs. Darmon</i>         |                          |
| • <i>Mr. Kassin</i>           |                              |                          |
| • <i>Mr. Moses Benmergui</i>  |                              |                          |

*The Children's program  
in 4:15pm with Rabbi  
Fried, Rabbi Ariel Co-  
hen, & Moshe  
Benmergui.*

### 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"> <li>• Reuven Moshe Ben Eshter Sarah,</li> <li>• Mordechai Ben Brucha Malka Shmalo,</li> <li>• Yizhak Abraham Ben Sheli,</li> <li>• Yosef Yizhak Ben Sara Hana,</li> <li>• David Eliyahu Ben Miriam</li> <li>• Meir Raymond Ben Mathilde</li> <li>• Mordechai Ben Mercedes</li> <li>• Daniel Ben Flora</li> <li>• Binyamin Simcha Ben Hilla</li> <li>• Yosef Shalom Ben Devora Neima</li> <li>• David Mordechai Ben Camouna</li> <li>• Yosef Ben Esther Rabinovitz</li> <li>• Yehuda Ben Lea</li> <li>• Baroukh Yoel Shimon Israel Ben Pnina Jeanine</li> <li>• Avraham Ben Regina</li> <li>• Avraham Refael Ben Estrella</li> <li>• Refael Yaich Amar Bar Chana</li> </ul>	<ul style="list-style-type: none"> <li>• Yizhak Ben Simja</li> <li>• Michael Ben Aliza,</li> <li>• Menahem Ben Shira</li> <li>• Moshe Ben Rahel</li> <li>• David Ben Freha Rina</li> <li>• Mordechai Ben Miriam,</li> <li>• Aviv Ben Luba Miriam</li> <li>• Meir Ben Leah</li> <li>• Yitzhak Ben Rahel</li> <li>• Israel Ben Lea</li> <li>• Isaac Ben Mesoda</li> <li>• Haim Ben Marcell</li> <li>• David Aaron Ben Rivkah</li> <li>• Refael Haim Meir Ben Sima Chassa</li> <li>• Liam Mimoun Ben Esther</li> <li>• Yosef Zvi Ben Sara Yosef</li> <li>• Mordechai Dov Ber Ben Hana</li> </ul>	<ul style="list-style-type: none"> <li>• Simja Bat Esther,</li> <li>• Rachel Bat Sarah,</li> <li>• Nina Bat Rachel,</li> <li>• Gitel Rina Bat Yael,</li> <li>• Miriam Bat Sofy,</li> <li>• Rahma Bat Simha</li> <li>• Esther Bat Fortuna</li> <li>• Malka Bat Dina</li> <li>• Raizel Bat Miriam</li> <li>• Leah Bat Rivka</li> <li>• Sol Bat Perla</li> <li>• Chana Bat Bilha</li> <li>• Yael Bat Rut</li> </ul>
<ul style="list-style-type: none"> <li>• Sara Leticia Bat Mesoda,</li> <li>• Alegria Simha Bat Esther,</li> <li>• Naomie Bat Rarel Adda,</li> <li>• Sivan Simha Bat Yehudit,</li> <li>• Natalie Rachel Bat Nancy,</li> <li>• Abigael Haya Bat Esther</li> <li>• Madeleine Bat Esther</li> <li>• Nurit Jacqueline Bat Rahel</li> <li>• Marcelle Mesoda Bat Alegria</li> <li>• Shira Yaffa Bat Sara</li> <li>• Eva Bat Yael Khayat</li> <li>• Camouna Bat Fortuna</li> <li>• Ruth Nehama Bat Sara</li> <li>• Karine Messoda Bat Simha</li> </ul>	<ul style="list-style-type: none"> <li>• Dalia Bat Roza</li> <li>• Nadia Bat Saida Gila</li> <li>• Esther Bat Estrella</li> <li>• Mazal Tov Bat Corina</li> <li>• Peril Bat Sarah</li> <li>• Hava Bat Dora</li> <li>• Emma Bat Haïa</li> <li>• Heleni Orna bat Hen Hana</li> </ul>	

## Happy Birthday in December:

- 1<sup>st</sup> : Mrs. Raquel Allouche
- 3<sup>rd</sup> : Orit Benhayoun
- 5<sup>th</sup> : Mrs. Dayana Benmergui
- 7<sup>th</sup> : Nava Taieb
- 10<sup>th</sup>: Isaac Maya
- 11<sup>th</sup>: Laurent Becker
- 12<sup>th</sup>: Orly Benhayoun
- 13<sup>th</sup>: Mrs. Raquel Benarroch
- 16<sup>th</sup>: Mr. Daniel Benhayoun  
Mr. Haim Lahmi
- 18<sup>th</sup> : Jonathan Edderai
- 21<sup>st</sup> : Ariel Benhayoun
- 23<sup>rd</sup> : Mrs. Sol Aquinin
- 27<sup>th</sup> : Mr. Jacky Werta
- 28<sup>th</sup> : Mrs. Deborah Maya
- 29<sup>th</sup> : Miss Avigail Benmergui

## Happy Anniversary To:

- 22<sup>nd</sup> : Dr. Jean Jacques & Perla Edderai
- 25<sup>th</sup> : Dr. Jean Paul & Muriel Courchia
- 30<sup>th</sup> : Amichai & Magali Shoshan
- 31<sup>st</sup> : Alain & Arielle Albergel

## Nahalot of Kislev:

- 4<sup>th</sup> : **Mesod Aquinin Bar Simja z"l**  
(Father of Mr. Saadia Aquinin)
- 6<sup>th</sup> : **Shahnaz Bat David z"l**  
(Mother of Mr. Isaac Pourdavid z"l)
- 7<sup>th</sup> : **Dominique Sara Bat Gindi Helene Rajchman z"l**  
(Sister-in-Law of Mr. Jacky Benoudiz)
- 10<sup>th</sup> : **Gabriel Samuel Becker Ben David z"l**  
(Uncle of Mr. Laurent Becker)
- 11<sup>th</sup> : **Silvia Bat Ruby Benoudiz z"l**  
(Mother of Mr. Michel Benoudiz)  
**Hananiah Bouhadana Bar Mazaltov z"l**  
(Brother of Mr. Isaie Bouhadana)

- 13<sup>th</sup> : **Dina Bat Adel z"l the 13<sup>th</sup> of Kislev**  
(Grandmother of Mr. Laurent Becker)
- 18<sup>th</sup> : **Nissim Darmon Ben Fredj & Mezala z"l**  
(Father of Mr. Jeremy Darmon)
- 19<sup>th</sup> : **Yehuda Ben Luna z"l**  
(Grandfather of Mr. Yitzhak Amran)
- 21<sup>st</sup> : **Yosef Berdugo Bar Flora z"l**  
(Brother of Mrs. Camilia Benmergui &  
Mrs. Fortuna Mamane)
- 22<sup>nd</sup> : **Miriam Bat Mana z"l**  
(Grandmother of Mr. Daniel Behar)
- 23<sup>rd</sup> : **Yaakov Lasry Bar Sarah z"l**  
(Uncle of Mr. Moises Benmergui)
- 24<sup>th</sup> : **Machluf Bitton Bar Salomon z"l**  
(Father of Mr. Yehudah Bitton)
- 26<sup>th</sup> : **Perle Nissel Shoshan Bat Bella z"l**  
(Grandmother of Mr. Amichai Shoshan)
- 28<sup>th</sup> : **Yosef Nahon Bar Moshe z"l**  
(Father of Dr. Max Nahon)



### **Membership benefits:**

Participating in the growth of the synagogue community and contributing to its daily operations are key aspects of synagogue membership.

However, Hechal Shalom membership provides numerous benefits that contribute to personal, spiritual, and community well-being. These typically include:

#### **Spiritual Growth and Meaning:**

Access to regular religious services, including Shabbat and holiday prayers.  
Opportunities to engage with spiritual leaders and participate in Torah study or educational programs for adults, teenagers and youths.

#### **Community Belonging:**

Membership in a supportive community that celebrates life events and offers comfort during difficult times.

Social activities that foster friendships and connections among members.

Community Support: A network of congregants to assist during illnesses, bereavement, or other challenging times.

Counseling, support and direction from the Rabbi and staff.

#### **Lifecycle Services:**

Support for significant life events such as weddings, Berit Milah's/baby naming's, Bar/Bat Mitzvahs, and funerals and Azkara/Nahala/Yarhzeit.

Members get first rights over Aliyot, Haftarot, and Services.

#### **Educational Opportunities:**

Access to adult education classes, family programming, teenager and youth programs.

Opportunities to deepen knowledge about Jewish Laws, Ethics, outlooks (Hashkafa), history, culture, and traditions.

#### **Cultural and Social Programs for all ages:**

We offer Weekly Children's learning programs for boys, girls, and teenagers. Weekly Father and son program and Hazanut program.

Participation in cultural events and holiday celebrations. Membership usually includes tickets to High Holy Day services (e.g., Rosh Hashanah, Yom Kippur) with discounted rates.

All Community events including Hanukkah Party, Seudat Purim, Lag Baomer, and Shavuot Lunch & Simchat Torah Lunches are either free or at discounted rates

All Shabbaton meals at discounted rates.

#### **Charitable and Volunteer Initiatives:**

Opportunities to participate in tzedakah (charity) and tikkun olam (repairing the world) initiatives.

Use of Synagogue Facilities:

Use of synagogue facilities for religious private events for free.

**2025 MEMBERSHIP: \$613 YEARLY (JANUARY to DECEMBER)**  
CONTACT THE **OFFICE** FOR MONTHLY AUTOPAYMENT OF **\$51**

## Weekly Inspiration

### Waging the Eternal Struggle Against Esav

(Rabbi Eli Mansour)

Parashat Toldot tells the story of the blessings that Yishak Abinu decided to give to Esav, but ended up conferring upon Yaakov, who, at his mother's behest, disguised as Esav and came before Yishak to receive the blessing. The Torah relates that when Esav came, and Yishak then told him that his brother had deceived him and received the blessings in his place, Esav cried bitterly ("Va'yiz'ak Ze'aka Gedola U'mara Ad Me'od" – 27:34).

The Midrash (Yalkut Shimoni 115) comments that Esav actually shed only three tears. One fell from his right eye, another from his left eye, and a third remained stuck inside his eye. This third tear, the Midrash concludes, is what has caused the Jewish Nation to shed rivers of tears throughout the ages.

Rav Solomon Breuer (Germany, 1850-1926), son-in-law of Rav Samson Raphael Hirsch (1808-1888), offered a meaningful explanation of the Midrash's description. The two tears that fell from Esav's eyes correspond to the two "wrongs" that Yaakov committed against him. The first was Yaakov's purchasing the birthright from Esav in exchange for food when Esav came into the home weary and famished. And the second, of course, was Yaakov's seizing the blessings which Yishak had intended to grant to Esav. These two tears, Rav Breuer explained, were what we would call today "crocodile

tears." Esav was not really upset over losing the birthright and Yishak's blessings. The birthright entailed performing the special service in the Bet Ha'mikdash, which Esav surely had no desire at all to participate in. And as for the blessings, the Midrash elsewhere (Bereshit Rabba 66:3) comments that in these blessings there are allusions to all the different areas of Torah – the Tanach, Mishna, Gemara, etc. These blessings of success, prosperity and dominance were not given "for free"; they were promised only on condition, in exchange for serious commitment to Torah learning and observance. This is certainly not something that Esav had any interest in.

Esav's only real tear, Rav Breuer explained, was the tear that remained in his eye, and could not be seen. Meaning, what really troubled Esav, what really pained him, was not the birthright or the blessings, but rather the knowledge that Yaakov was the worthier brother, that he truly earned the right to bear the legacy of Abraham and Yishak, to be a patriarch of Hashem's special nation.

And it is this hidden pain that has caused Am Yisrael so much pain and so many tears throughout the ages. The enemies of the Jewish Nation outwardly shed different kinds of fake "tears," they give different reasons for why their hostility toward us is justified, why they feel they have the right to cause us harm and to seek our destruction. But the real reason is the hidden "tear," the resentment over Am Yisrael's status as G-d's special nation.

When Yaakov first came before Yishak disguised as Esav, Yishak heard what sounded like Yaakov's voice, but when he felt Yaakov's arms, they felt hairy,

like Esav, because Ribka had wrapped goatskins around his arms. Yishak then proclaimed, "Ha'kol Kol Ya'akov, Ve'haya-dayim Yedeh Esav" – "The voice is the voice of Yaakov, but the hands are the hands of Esav" (27:22). The Midrash uncovers for us the deeper message of Yishak's pronouncement, explaining that he was saying, "When the voice of Yaakov is heard in the synagogues, the hands are not the hands of Esav; otherwise, the hands are the hands of Esav." The way we protect ourselves against the threat of Esav, from the hostility and animosity of the enemy nations, is through heartfelt prayer.

And so in our times, when there are so many who are trying to inflict harm upon Am Yisrael, both in Israel and around the world, let us commit ourselves to increasing the "voice of Yaakov," to pray and beseech G-d for His protection and assistance. We must raise our voices and pour our hearts before Hashem and ask that He shield us from those who seek our destruction and grant our nation the peace and serenity that we long for.

### The Eternity Mindset

(Rabbi Joey Haber from iTorah.com)

What is the defining difference between us Jews and the surrounding society?

There are several, but if I had to choose one, I would say: the tattoo. The most significant and fundamental difference between us and them is the tattoo.

Why do I say that? True, tattoos are forbidden by the Torah, but so are cheeseburgers. So why do I see tattoos as reflecting the



defining difference between us and our society, rather than cheeseburgers – or the many other things which they do which we don't??

The answer is that the tattoo is permanent, and the young person who gets a tattoo does so without thinking beyond the immediate here-and-now.

People get tattoos of the logos of their favorite sports team – but how do they know that they will still be rooting for that team in thirty years? How do they know that they will even be interested in sports in thirty years?

People get tattoos of dragons and the like on visible parts of their body, like the neck. How do they know that they won't one day seek a high position in a major corporation, where such images are wholly inappropriate?

Of course, the young people who get these tattoos aren't thinking long-term. They like the idea of the tattoo now, so they get it, without taking the future into account.

And this might be the most important distinction between us and them.

We are the eternal nation. This means not only that the Jewish People are guaranteed to exist forever, but that we live each day with an awareness of our future, both individual and collective. We live with an understanding that we are part of a story that began millennia ago with Avraham Avinu and will continue forever. We cannot focus only on the here-and-now. We are always thinking of our future, our legacy, the everlasting impact that we have, and our children and our grandchildren. This "eternity mindset" is one of the defining characteristics of the Jewish experience.

We read in Parashat Toldot the story of Esav selling the birthright to Yaakov. Esav came in from the fields weary and famished and found Yaakov making a lentil stew. Rashi explains that on this day, their grandfather, Avraham Avinu, passed away, and Yaakov was cooking lentils because it is traditionally a food fed to mourners. The round shape of the lentil symbolizes our belief in eternity; just as a circle has no end, we believe that life does not end after death, as the soul lives forever.

Esav, however, saw this food and asked Yaakov to feed him מִן הַחֵמְדָּה הָאֲדוּמָה—"from this red, red stuff" (25:30). Esav didn't see the symbolism of the lentils; he saw only their color. He saw everything superficially. He didn't look beyond the immediate present.

Yaakov knew at that point that Esav could not be a part of the process of building *Am Yisrael*. He could not be a patriarch of the eternal nation. And so, Yaakov demanded that Esav give him the birthright.

Part of what makes us unique is this long-term mentality, the understanding that there is so much more to life than the fleeting moment, that so many things that seem important right now are, from the perspective of the eternal nation, so trivial and insignificant.

When we live with the "eternity mindset," we see beyond the "red" of the "lentils," we see everything on a deeper level. We are then able to keep our priorities straight, to know what's important, what has value, what deserves our time and our attention, and what doesn't. And when we live like this, we make the most of every day we are given and use our time in this world to have the greatest long-term impact that we can make.

## Rivka's Plan

(By Sammy Maya)

HaRav Shimshon Rafael Hirsh writes that Yaakov was an איש תם, he would have a difficult time going along with the plan of Rivka to trick his father. So, Rivka tells him that he must listen to her. Yaakov would only follow what she said because due to the obligation to honor one's parents. But what was Rivka's plan? What success could possibly come out of tricking Yishak into blessing Yaakov instead of the Esav, the child he really wanted to bless? Even if she could trick Yishak, could she actually think that she could trick Hashem, the source of the blessing? After all, Yishak just channels the blessing. How could she think the blessings could be obtained through trickery?

And more so, it is not like Yishak would *never* have found out... Rivka was not going to trick him forever. In fact, Yishak finds out just *moments* after he finished blessing Yaakov. At worst, Yishak could have cursed Yaakov for doing what he did and at best, it is a מִקְחַ טְעוּת, which would null and void the transaction! Moreso, she dresses Yaakov up in goatskins and his hands and neck? It seems like a very clumsy plan! What was Rivka expecting to accomplish with this masquerade?!?

*The answer is: the masquerade itself! Her objective was precisely to put on an act. Only if the inevitable discovery of the truth had been part of Rivka's calculations does everything become clear!*

Esav had married, not one, but two Hittite women, yet because he was צִיד בְּפִיו, he was able to trick his father. Esav was able to disguise himself very well to the point where Yishak wanted to bless him with the blessing of Avraham!

What was Rivka to do to show her husband the truth about Esav? The only way was to demonstrate to Yishak how easily he could be tricked! If Yaakov, who was a simple איש תם could trick him and pose as a גיבור ציד, how much easier could Esav pose before him as an איש תם! Rivka is successful. When Esav walks into the room after Yaakov leaves, the Medrash tells us that he saw Gehinam open up before him. Yishak trembled from what he discovered. I was tricked by my simple son... but the worst trick of all was what my eldest son has been doing my entire life! The proof is that Yishak fortifies his blessing to Yaakov and even tells Esav גם ברוך יהיה... Yishak's eyes were finally opened.

Esav then asks his father if there was any blessing left for him... Yishak basically tells him, there is nothing left, I gave it all to who I thought was the firstborn.

We may add, besides the incredible wisdom of Rivka, there are beautiful lessons to learn from this event. Even after all the events unfolded, there was another wonderful opportunity for Esav to do teshuva. Yishak blessed one brother with everything, there was nothing left for the other. This means that Yishak was ready to give Esav *everything*! Esav should have felt so honored that his father wanted to give him *everything*. What an amazing thing my father wanted to do for me! He was going to give me everything and my brother nothing! Maybe I should do something to deserve this honor. I am an important person and I should become better. Just knowing this should have given Esav a huge boost and a will to do what is right. It should have sparked something inside Esav. But instead of realizing this and running with the opportunity, he chose revenge and fell further.

Hashem gave him another opportunity to do teshuva, but he did not take it.

This is in contrast to Yaakov. Yaakov knew from birth that Esav was going to receive the bulk of the blessings, just because he was older. Yaakov *still* chose the path of Torah even though he knew he would not have the blessings of Avraham to back him up. Yaakov didn't study Torah in order to receive the blessings, but just to become closer to Hashem. As it turns out, Yaakov got what he worked for.

## Food for Thought

### 18 Things to Tell Your 18-Year-Old

(by Sarah Patcher @aish)

Before leaving home, let your child know just how strong your love is.

My son turns 18 in January—yikes! Where did the time go? As the famous quote states, “The days are long but the years are short.” I’ve told my son the following 18 things throughout the years, and I will be sure to tell him again before he graduates and leaves home.

#### 1. If it's important to you, it's important to me.

If you like it, then I'll find a way to like it, even if it is something that I have zero interest in. When you were little, you loved Pokémon cards. Even though I had no idea what those cards were all about, I helped you collect them and spent hours playing with you. Because if you loved it, I wanted to love it, too. Because showing interest is showing love. (It's a good thing we both like basketball. It only took up 15 years of your life.)

#### 2. I love you more than you will ever know or understand.

I know we like to play the “who loves who more” comparison game, but I promise I love you more. It has to be this way. A parent gives more to a child than a child gives to his parent. Giving is the root of real love. I love you, and one day, when you give life to a child, you will understand. Only then will you truly grasp how deep and vast my love for you is. So there. I said it. I love you more. The end.

#### 3. You are a really smart kid.

And even though you may not think so now, you'll realize how smart your dad and I really are. We (sort of) know what we're doing, so trust us and our advice.

#### 4. Trust your instincts.

Your gut “feeling” is actually the way your body informs you when something is off in your environment, in others, or even in yourself. Another way to keep in check is to look in the mirror, directly into your eyes. When you really look at yourself, you can tell if you are happy and if you are on a good path. See past the layers and the social mask of a good time. The eyes never lie.

#### 5. Expectations set the happiness bar.

One of my favorite quotes is, “Expect everything, and anything seems nothing. Expect nothing, and anything seems everything.” That doesn't mean you shouldn't have ambition. Rather, it means that nothing in life is owed to you. Everything is a blessing.

#### 6. Just stay focused, and you can fly.

Stay focused and away from drugs and alcohol, you will be a star! If you get serious about something, anything that interests you, you will soar.

#### 7. Character matters.

Character is everything. When you're looking for a marriage partner, look carefully at her character. Looks fade, but a kind heart lasts forever. That applies to you too.

#### **8. Don't give away your power.**

When you lose control of yourself, you become a slave to someone else. Your power is found in how much control you have over yourself." Dr. Edith Eger, an Auschwitz survivor, advises, "be selective with who and what receives your anger." You have finite energy and evoking anger will sap you of it.

#### **9. Say sorry.**

Sorry is one of the most important words you'll need in your lifetime. It's humbling and empowering. It frees you to accept yourself in your most raw and vulnerable state, and that is priceless. It allows you to realize you are loveable, even if your actions aren't.

And on that note, I'm sorry. I've made mistakes. I'm not a perfect parent. But you don't have to be a perfect parent to be a great parent. When you apologize to your future children, you are letting them know that they are loveable, even if they make mistakes. Hopefully, we can both be big enough to forgive each other.

#### **10. I said no because I love you.**

I didn't say no because I wanted to argue or punish you. I really don't enjoy disappointing you, either. I said no because limits are a form of love. "I love you too much to argue" is our—okay, fine, maybe just my—favorite quote from the book, Love and Logic. I love you even if I don't always love your actions.

#### **11. The sky's the limit.**

I believe in you. I have dreams and aspirations and visions of what I want for you. But

ultimately, I accept whatever you want for yourself. Go get 'em!

#### **12. Raising you means I will do things that you sometimes don't like.**

You might hate it now, but you'll thank me later.

#### **13. Guard your tongue.**

People may be curious to hear what you know, but if you reveal the secrets of others, deep down, those friends won't trust you to keep theirs. Holding back from gossiping enables you to find many true friends. People will trust you and know that you are worthy of hearing their story. Whenever you aren't sure when to say something, take the Joe Schames "TUG" test: Is it t true, is it useful, and is it good? If not, tug yourself away from the temptation to say it.

#### **14. I forgive you.**

Forgiveness is the greatest gift you can possibly give—to yourself. If you forgive your family members and children for their words and actions, they too will become forgiving people. Forgiving others alleviates your own emotional burdens, allowing you to walk through life unencumbered.

#### **15. The world is wonky, make sure to choose right.**

Your moral compass should guide your life. Know that your choices shape the outcome of your journey. Learn to choose wisely, whether it be with finances, work ethic, drugs and alcohol, or your future spouse. Remember, the spiritual gains you make from your positive choices stay with you forever.

#### **16. You can always turn to me for help.**

Whether you live here or not, you are always an important part of this family. Parents are parents forever. We are always here for

you, so call us any time, day or night. We will listen and reserve judgment.

#### **17. Thank you.**

Thank you for growing me into the person I am still becoming. Thank you for pushing my buttons and stretching me to the max. Thank you for your help, for your respect, for working hard, and for bringing me pride.

#### **18. You are enough.**

Raising you was worth all of the struggles, sleepless nights, and tears shed during my prayers for you. Being your mom is a joy and a total privilege. You are exactly the person who Hashem created you to be.

#### **BONUS:**

G-d is always with you and loves you. He will help you succeed. A wonderful quote says it all: "You can do everything when you realize you're not the one doing anything."

## *Daily Halacha*

### **Which Beracha Does One Recite Over Cereal with Milk?**

(Daily Halacha)

If a person eats cereal with milk, which Beracha – or Berachot – does he recite? If, for example, the Beracha over the cereal itself is Mezonot, as is often the case, does the person recite only Mezonot, only She'hakol (the Beracha over milk), or both?

The Gemara in Berachot establishes that when a person eats two foods together, he recites a Beracha over only the primary food, and this Beracha covers the secondary food, as well.

Even though the secondary food independently would require a different Beracha, when it is subordinate to a primary food the Beracha over the primary food covers this secondary food, as well.

Our question thus becomes, do we consider the milk subordinate to the cereal, or is the cereal deemed subordinate to the milk?

Rabbi Moshe Feinstein (Russia-New York, 1895-1986) addresses this question in his work *Iggerot Moshe* (2:43), and he concludes that the milk is to be viewed as subordinate to the cereal. Since the milk serves to soften the cereal and make it easier to chew and swallow, as well as to enhance the cereal's taste, it clearly plays a secondary role. Therefore, one who eats a grain cereal with milk recites only the Beracha of Mezonot, which covers both the cereal and the milk.

Rabbi Feinstein adds that even if some milk remains after one has eaten all the cereal, and he now wishes to drink the remaining milk, he does not recite She'hakol over the milk. Since the milk had been together with, and subordinate to, the cereal, it was covered by the Beracha recited over the cereal, and therefore it does not require its own Beracha. Similarly, if a person eats apple pie, he recites only the Beracha of Mezonot, which covers both the crust – the primary component of the pie – and the apples. And even if one completes the crust and now eats only apple, he does not recite a Beracha over the apple, because it had been covered by the Beracha of Mezonot recited initially over the crust.

Rabbi Feinstein notes one exception to his ruling concerning the Beracha recited over cereal and milk. If a person adds a significant amount of milk to his

cereal for medical purposes, such as to increase his daily calcium intake, then the milk now serves a function other than simply enhancing the texture or taste of the cereal, and as such, it requires a separate Beracha. In such a case, therefore, one would recite Mezonot over the cereal and She'hakol over the milk. If a parent adds milk to a child's cereal for health purposes, but the child perceives the milk simply as enhancing the cereal, without any interest in the health benefits, then the child would not recite She'hakol over the milk, since from his perspective the milk is added to enhance the cereal's taste, and not for any intrinsic purpose.

If a person adds bananas, raisins, or other fruits to his cereal and milk, does he recite a separate Beracha over the fruit, or does the Mezonot recited over the cereal cover the fruit, as well?

Once again, we follow the principle that the Beracha recited over the primary food covers all other foods partaken of together with that food. In this case, then, since the fruit is subordinate to the cereal, the Mezonot recited over the cereal covers even the fruit.

It should be noted, however, that if a person decided to add the fruit only after he recited the Beracha of Mezonot, then he must recite a separate Beracha over the fruit. Since he did not intend when he recited Mezonot that this Beracha should apply to the fruit, when he adds the fruit, he must recite a separate Beracha. However, if a person regularly adds fruit to his cereal and milk, then we assume that he had the fruit in mind when he recited the Mezonot, and thus even if he added the fruit only after reciting Mezonot he need not recite a separate Beracha over the fruit.

**Summary:** One who eats cereal with milk recites a Beracha over the cereal, and this Beracha covers the milk, as well, including leftover milk that one drinks after finishing the cereal. An exception is a person who adds milk for strictly health purposes, who must recite a separate Beracha of She'hakol over the milk after reciting the Beracha over the cereal. The Beracha recited over cereal also covers fruits that one adds to his cereal, assuming he had those fruits in mind when he recited the Beracha. If one added the fruit only after reciting the Beracha and he does not ordinarily add fruit, then he must recite a separate Beracha over the fruit.

## Kid's Corner

### The Power of Our Davening & Learning!

#### □ Telephones, CCTV & Our Emuna

The invention of the telephone helped our *Emuna*. Although we have always known that even though we can't see *Hashem*, He hears us when we *Daven* to Him, once we had an actual device that allowed us to talk to someone whom we could not see, it became easier for us to understand that indeed, when we *Daven*, we are talking to *Hashem*, Who listens to to our every word.

Decades later, when the CCTV was invented, we were further inspired. We always knew the *Mishna* in *Ovot*

,meaning, Hashem's eye see's - ואוזן שומעת וכל מעשיך בספר נכתבים Hashem's ear hears, and all your

actions are recorded – but all of a sudden we were able to experience this reality. We saw a machine that records our actions and speech and can be replayed at a later time. Our Yirat Shamayim benefited.

This famous idea that the advancement of various technology is to inspire us to improve our Ruchniyus quoted in the name of the *Chofetz Chaim*.

### □ The Iron Dome

In Perek כ"ב Possuk כ"ז we learn how Yitzchok told Yaakov, meaning, the voice is the voice of Yaakov, and the hands are those of Eisov. There is a very famous *Chazal* in *Midrash Rabba* איכה ב (which says חל כל סקיה ב זמן שקולו של יעקב בבתי כנסיות ובתי :this Passuk This means that as long as מדרשות אין הידים ידי עשו the voice of Yakov is heard in the Botei Midrashot the “hands of Eisov” will not have any power. Our *Torah* and our *Tefilla* has the power to knock out *Eisav's* wicked hands.

We always knew this – but recently we have been given a live example of it. When the “Iron-Dome” was invented and put into use we were given the opportunity to see how a rocket that was fired can be intercepted, meaning it can be knocked out of the sky and rendered harmless. Now we have a physical example of how our *Davening* and our learning can “knock out” dangers that our enemies send our way.

This should inspire us to ensure we put in our best efforts into our *Davening* and learning.

La Paracha En Français

## Le détournement des bénédictions

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

« Or, Rivka entendit ce qu'Its'hak disait à Essav son fils. Essav alla aux champs pour capturer du gibier et le rapporter. » (Béréchit 27, 5)

Nos Sages interprètent l'insistance du verset « et le rapporter » comme une allusion au fait que, si Essav ne trouvait pas de gibier, il en volerait. Il est également expliqué que, n'ayant pas trouvé d'animal cachère, Essav prépara de la viande de chien. Il agit de façon stupide, car le mécontentement de son père serait incontournable. Par contre, s'il lui avait simplement dit qu'il n'avait pas trouvé d'animal cachère, Its'hak l'aurait malgré tout béni pour l'effort fourni et pour son abstention de prendre un animal volé ou teref. Mais, au moment où Essav présenta à Its'hak ce plat teref, Its'hak vit la géhenne face à lui. Il est donc évident qu'il ne l'aurait de toute façon pas béni.

Dès lors, pourquoi Rivka, consciente de tout cela, désirait-elle que Yaakov se présente vite à la place d'Essav et apporte, lui, un plat à son père ? En tout état de cause, Essav ne mériterait pas les bénédictions et il était donc probable qu'Its'hak aurait de lui-même appelé Yaakov pour le bénir à sa place.

Dans sa grande sagesse, Rivka cherchait à créer une séparation entre Yaakov et Essav, plus encore, à susciter la haine entre les deux frères. Lorsque Sarah avait voulu renvoyer Ichmaël de son foyer afin qu'il n'exerce pas une mauvaise influence sur Its'hak, l'Éternel avait dit à Abraham : « Ecoute sa voix. » A cette occasion également, Its'hak accéda à la demande de Rivka de bénir Yaakov et de l'envoyer à la

recherche d'une conjointe. Car nos saintes matriarches savaient appréhender les faits avec du recul. Ici, Rivka était consciente qu'un juste comme Yaakov ne pouvait pas vivre dans la proximité d'un homme prêt à présenter à son père des plats interdits. Rivka envoya donc Yaakov à la place d'Essav afin de provoquer entre eux une haine éternelle, projet qui s'est réalisé, puisque nos Maîtres affirment : « Il existe un dogme selon lequel Essav hait Yaakov. » Comment et quand ce principe a-t-il été fixé ? Il semblerait que Rivka en soit à l'origine.

Agir par ruse dut être pénible pour Yaakov, plongé corps et âme dans la vérité de la Torah. Or, Rivka lui tint tête en affirmant : « Sur moi, ta malédiction », que certains commentateurs expliquent ainsi : « Si tu ne vas pas détourner les bénédictions, c'est moi qui te maudirai. » Yaakov se tenait devant une voie sans issue : s'il se présentait à son père et que ce dernier comprenait qu'il était Yaakov, il le maudirait, et s'il n'y allait pas, c'était sa mère qui le maudirait.

Comment comprendre que Rivka ait tenu à prendre des mesures si contraignantes pour Yaakov, plutôt que de laisser simplement les événements évoluer naturellement – qu'Essav présente à son père le plat teref et ne reçoive pas les bénédictions ? Car, elle aurait pu trouver un autre moyen de créer une séparation et de provoquer la haine entre les deux frères.

La sainte Torah nous interdit de consommer des animaux teref ou abattus contrairement au rite. Cependant, le Rambam explique que nous ne devons pas dire que le porc n'est pas bon, mais plutôt qu'il est certainement bon, et néanmoins interdit à la consommation par la Torah. De même, il arrive parfois que l'on sente de bonnes odeurs de plats

préparés par des non-juifs ; celui qui évite de respirer ces odeurs, afin de s'éloigner le plus possible de la transgression de consommer des plats interdits, méritera une récompense d'autant plus importante.

Rivka avait vu par prophétie qu'Essav avait l'intention de dérober un animal teref. Elle savait, par ailleurs, que son mari s'était intentionnellement laissé affamer dans le but de pouvoir donner les bénédictions d'un cœur entier, grâce à la joie qu'il aurait lorsqu'on lui présenterait le plat demandé. Aussi, dans sa grande sagesse, a-t-elle voulu éviter qu'un juste comme Its'hak se trouve contraint de respirer l'odeur d'un plat interdit alors qu'il était affamé.

Nous comprenons, à présent, pourquoi Rivka tenait à ce que Yaakov, plongé dans son étude, s'interrompe : à cause de la mitsva « Ne sois pas indifférent au danger de ton prochain » (Vayikra 19, 16), afin que l'âme d'Its'hak ne soit rassasiée que d'odeurs saintes, comme celle du jardin d'Eden émanant de Yaakov. En effet, de cette manière, lorsque Essav se présenterait à son père avec son plat teref, ce dernier serait déjà repu par celui de Yaakov, et les odeurs provenant du plat interdit ne risqueraient nullement de l'attirer, un homme rassasié ne prêtant pas attention aux odeurs qui lui parviennent. La mission donnée à Yaakov concordait donc avec la vérité, puisqu'il s'agissait d'éviter à un Juif de tirer profit de l'odeur d'un aliment interdit.

Par ailleurs, Rivka ne cuisina pas elle-même le plat pour son mari, car l'intention d'Its'hak était que son fils l'accommode afin qu'il le bénisse d'un cœur plus joyeux. J'ajouterai que le plat préparé par Yaakov pour Its'hak contenait sans doute une épice raffinée et authentique, celle de

la Torah, ce qui a dû lui procurer un plaisir particulier...

Le Saint béni soit-Il ramènera tous les pécheurs du peuple juif vers un repentir intègre. A cet égard, le saint Or Ha'haïm fait remarquer (Bamidbar 25, 14) que Zimri a été appelé Israélite, en dépit du fait qu'il était mécréant. En outre, après son repentir, il mérita la vie du monde futur. Car, tout Juif possède en lui une étincelle divine provenant des sphères supérieures et aucun ne peut donc être repoussé.

## Reflexion Semanal

### Diferentes bendiciones para laakov y Esav

(Por Rabbi Mordejai Schiffman)

Cuando Itzjak bendijo a laakov, el versículo dice: "Que D-os te otorgue del rocío de los cielos y de las grosuras de la tierra" (Génesis 27:28)

Cuando bendijo a Esav, el versículo dice: "He aquí que de las grosuras de la tierra será tu residencia y del rocío de los cielos" (Génesis 27:39).

Aunque las bendiciones de laakov y de Esav parecen ser similares, hay dos marcadas diferencias entre ellas. A laakov, Itzjak le dijo: "Que D-os te otorgue", mientras que la bendición a Esav no invoca el Nombre de D-os. En segundo lugar, en la bendición de laakov, la bendición de "el rocío de los cielos" precede a la bendición de "las grosuras de la tierra", mientras que en la bendición de Esav el orden es inverso.

Aunque Itzjak pensó que estaba bendiciendo a Esav, el Espíritu Divino lo motivó a darle a laakov la bendición que era apropiada para él. laakov debía saber que todo lo que poseía, incluso si parecía ser el resultado de sus propios esfuerzos, era un regalo de D-os. Moshé advirtió a los israelitas que cuando heredaran la Tierra Prometida y tuvieran abundancia, no debían pensar que sus habilidades, sus proezas y su trabajo eran lo que había producido esa abundancia, sino que la fuente era D-os, Quien les había dado la capacidad de adquirir riqueza (Deuteronomio 8:17-18). Los descendientes de laakov pueden tener esta fe, pero para los descendientes de Esav es un concepto extraño. Al vivir por su espada, los descendientes de Esav obtuvieron su riqueza robando y asaltando.

El Espíritu Divino también le dio a laakov la consciencia de que el objetivo y el propósito de la vida es espiritual, "el rocío de los cielos". Esto se logra a través del cumplimiento de la voluntad Divina. En cuanto que no es posible cumplir las mitzvot sin tener los medios físicos para hacerlo, los bienes terrenales, "las grosuras de la tierra", son una necesidad, pero deben ser vistos sólo como un medio, no como el objetivo final.

Esav, por otro lado, vive para los placeres terrenales. Lo principal es "las grosuras de la tierra" y cualquier atisbo de espiritualidad está en segundo plano.

Los dos matices están relacionados. Podemos vivir vidas espirituales sólo si tenemos consciencia de que todos los bienes mundanos son regalos Divinos. Si perdemos de vista nuestra completa dependencia en D-os, podemos degenerar y convertirnos en criaturas que sólo buscan los placeres físicos, y en consecuencia perder la dignidad

de la espiritualidad que nos eleva por encima de otros seres vivos.

*Nahalot*

## Nahala of Rabbi Aharon Kotler The 2<sup>nd</sup> of Kislev

Rabbi Aharon Kotler (1891–1962) was an Orthodox Jewish rabbi and a prominent leader of Orthodox Judaism in Lithuania, and later the United States, where he founded Beth Medrash Govoha in Lakewood Township, New Jersey.

### Early life

Kotler was born in Śviślač, Russian Empire (now Belarus) in 1891. He was orphaned at the age of 10 and adopted by his uncle, Rabbi Yitzchak Pinnes, a Dayan in Minsk. He studied in the Slabodka yeshiva in Lithuania under the "Alter (elder) of Slabodka", Rav Nosson Tzvi Finkel, and Rabbi Moshe Mordechai Epstein. Subsequently, he joined his father-in-law, Rabbi Isser Zalman Meltzer, to run the yeshiva of Slutsk. World War II and move to the United States After World War I, the yeshivah moved from Slutsk to Kletsk in Belarus. With the outbreak of World War II, Kotler and the yeshivah relocated to Vilna, then the major refuge of most yeshivoth from the occupied areas. Reportedly Kotler encouraged the yeshiva to stay in Vilna despite the approaching Nazis. Most of his students were murdered by the Nazis. Some did not listen to him and escaped to China. He was brought to America on April 10th,

1941 by the Vaad Hatzalah rescue organization, and guided it during The Holocaust. At first, he settled in New York City's Upper West Side, and in 1949, he moved to the Borough Park neighborhood of Brooklyn.

In 1943, Kotler founded Beth Medrash Govoha in Lakewood Township, New Jersey, with 15 students. By the time of his death in 1962, the yeshiva had grown to 250 students. He was succeeded by his son, Rabbi Shneur Kotler, as rosh yeshiva. As of 2011, Beth Medrash Govoha is run by his grandson, Rabbi Malkiel Kotler, and three of his grandsons-in-law, Rabbis Yerucham Olshin, Yisroel Neuman, and Dovid Schustal. By 2019 the yeshiva had grown into the largest institution of its kind in America with 6,715 students, 2,748 regular and 3,967 in Kollel status. while the surrounding Lakewood community supports a network of more than 100 other yeshivas and approximately 200 synagogues for an Orthodox population estimated at more than 66,000.

A committed anti-Zionist, Kotler also helped establish Chinuch Atzmai, the independent religious school system in Israel, and was the chairman of the Moetzes Gedolei HaTorah of Agudath Israel. He chaired the Rabbinical administration board of Torah Umesorah and was on the presidium of the Agudas HaRabbonim of the U.S. and Canada.

Upon the death of his father-in-law, Rabbi Isser Zalman Meltzer, he inherited his father-in-law's position of rosh yeshiva of Etz Chaim Yeshiva of Jerusalem. In an unusual arrangement, he held this position while continuing to live in America and visiting Jerusalem occasionally. Today, his grandson,

Rabbi Zevulun Schwartzman, heads a kollel located at Etz Chaim Yeshiva

### Death

Kotler died at Columbia-Presbyterian Medical Center in New York City on November 29, 1962. A funeral service at the Congregation Sons of Israel Kalwarier on Manhattan's Lower East Side drew 25,000 mourners, with 200 officers from the New York City Police Department assigned to the event, which was described by the congregation's president as the largest gathering of mourners in his experience. The 700 seats in the sanctuary were reserved for notables. In an atmosphere described as being reminiscent of Yom Kippur, eulogies were delivered by Rabbi Moshe Feinstein and by Satmar Hasidic leader Rabbi Joel Teitelbaum, among others. Following the funeral, Kotler's body was transported to Idlewild Airport to be flown to Israel accompanied by two dozen of his students. After arriving in Israel, the plane carrying Kotler's coffin was greeted by a crowd of 5,000 at the airport. Jerusalem traffic was brought to a standstill by crowds of 30,000 people who lined the path of the procession transporting his body from the airport to Etz Chaim Yeshiva, where thousands of mourners from throughout Israel came to offer their final respects before his burial on Har HaMenuchot.

### Works:

Shu"t Mishnas R' Aharon Mishnas Rabbi Aharon on various tractates of the Talmud

May the merit of the tzadik Rabbi Aharon Kotler protect us all. Amen

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