



# תפילת

2nd of Kislev

Nov 22nd 2025

CANDLE LIGHTING 5:11pm

Shabbat Ends at 6:11pm

RABBI DAVID ELMALEH



**THE FOUNDATION OF  
ALL TRUE CHINUCH**

**HOW TO TEACH KIDS  
RESPONSIBILITY**

**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



Join The Daily Halachot!



General Hechal Shalom

# SCHEDULE

בס"ד



Daily zmanim - November to December 2025 / תשפ"ו כסלו חודש - זמני היום - תשפ"ו  
 myzmanim.com™ USA > Florida > Miami Dade > Miami Beach > 33154 (ID:US33154)



November / December 2025	לילה לרביתו תם R' Tam's Nightfall	לילה Nightfall	שקיעת החמה Sun set	הדלקת נרות Candle Lighting	פלג המנוחה Plag Mincha	מנחה קטנה Mincha Ketana	מנחה גדולה Earliest Mincha	חצות Mid day	סוף זמון תפילה Latest Shacharis	סוף זמן קריאת שמע Latest Shema	הנץ החמה Sun rise	זמן ציגית ותפילין Earliest Talis	עלות השחר 72 דקות Dawn 72 Minutes	דף היומי Daf Yomi	כסלו תשפ"ו			
21 Fri	6:42	6:42	6:06	5:29	5:11	4:22	3:14	12:37	12:06	10:18	9:24	8:48	8:48	6:44	5:59	5:31	5:31	ששי
22 Sha	6:42	6:42	6:06	5:29	5:11	4:22	3:14	12:37	12:06	10:19	9:25	8:49	8:49	6:44	6:00	5:31	5:32	שבת
23 Sun	6:42	6:41	6:06	5:29	5:11	4:22	3:14	12:37	12:06	10:19	9:25	8:49	8:49	6:45	6:01	5:32	5:32	ראשון
24 Mon	6:42	6:41	6:06	5:29	5:11	4:22	3:14	12:38	12:07	10:19	9:26	8:50	8:50	6:46	6:01	5:33	5:33	שני
25 Tue	6:41	6:41	6:06	5:28	5:10	4:21	3:15	12:38	12:07	10:20	9:26	8:50	8:50	6:47	6:02	5:34	5:34	שלישי
26 Wed	6:41	6:41	6:06	5:28	5:10	4:21	3:15	12:38	12:07	10:20	9:27	8:51	8:51	6:47	6:03	5:34	5:34	רביעי
27 Thu	6:41	6:41	6:06	5:28	5:10	4:21	3:15	12:39	12:08	10:21	9:27	8:51	8:51	6:48	6:03	5:35	5:35	חמישי
28 Fri	6:41	6:41	6:06	5:28	5:10	4:22	3:15	12:39	12:08	10:21	9:28	8:52	8:52	6:49	6:04	5:36	5:36	ששי
29 Sha	6:41	6:42	6:06	5:28	5:10	4:22	3:15	12:39	12:08	10:22	9:28	8:52	8:52	6:50	6:05	5:37	5:36	שבת
30 Sun	6:41	6:42	6:06	5:28	5:11	4:22	3:15	12:40	12:09	10:22	9:29	8:53	8:53	6:50	6:05	5:37	5:37	ראשון
1 Mon	6:41	6:42	6:06	5:28	5:11	4:22	3:15	12:40	12:09	10:23	9:30	8:54	8:53	6:51	6:06	5:38	5:38	שני
2 Tue	6:41	6:42	6:06	5:28	5:11	4:22	3:15	12:41	12:10	10:23	9:30	8:54	8:54	6:52	6:07	5:39	5:38	שלישי
3 Wed	6:41	6:42	6:06	5:28	5:11	4:22	3:16	12:41	12:10	10:24	9:31	8:55	8:54	6:52	6:07	5:39	5:39	רביעי
4 Thu	6:42	6:42	6:06	5:29	5:11	4:22	3:16	12:41	12:10	10:24	9:31	8:55	8:55	6:53	6:08	5:40	5:39	חמישי
5 Fri	6:42	6:42	6:07	5:29	5:11	4:22	3:16	12:42	12:11	10:25	9:32	8:56	8:55	6:54	6:09	5:41	5:40	ששי
6 Sha	6:42	6:43	6:07	5:29	5:11	4:23	3:16	12:42	12:11	10:25	9:32	8:56	8:56	6:55	6:09	5:42	5:41	שבת
7 Sun	6:42	6:43	6:07	5:29	5:11	4:23	3:17	12:43	12:12	10:26	9:33	8:57	8:56	6:55	6:10	5:42	5:41	ראשון
8 Mon	6:42	6:43	6:07	5:29	5:11	4:23	3:17	12:43	12:12	10:26	9:33	8:57	8:57	6:56	6:11	5:43	5:42	שני
9 Tue	6:42	6:43	6:08	5:29	5:11	4:23	3:17	12:43	12:12	10:27	9:34	8:58	8:58	6:57	6:11	5:44	5:43	שלישי
10 Wed	6:43	6:44	6:08	5:30	5:11	4:24	3:18	12:44	12:13	10:27	9:35	8:59	8:58	6:57	6:12	5:44	5:43	רביעי
11 Thu	6:43	6:44	6:08	5:30	5:11	4:24	3:18	12:44	12:13	10:28	9:35	8:59	8:59	6:58	6:13	5:45	5:44	חמישי
12 Fri	6:43	6:44	6:08	5:30	5:12	4:24	3:18	12:45	12:14	10:28	9:36	9:00	8:59	6:59	6:13	5:46	5:44	ששי
13 Sha	6:44	6:45	6:09	5:31	5:12	4:25	3:19	12:45	12:14	10:29	9:36	9:00	9:00	6:59	6:14	5:46	5:45	שבת
14 Sun	6:44	6:45	6:09	5:31	5:12	4:25	3:19	12:46	12:15	10:29	9:37	9:01	9:00	7:00	6:14	5:47	5:46	ראשון
15 Mon	6:44	6:46	6:10	5:31	5:12	4:25	3:20	12:46	12:15	10:30	9:37	9:01	9:01	7:00	6:15	5:47	5:46	שני
16 Tue	6:45	6:46	6:10	5:32	5:12	4:26	3:20	12:47	12:16	10:31	9:38	9:02	9:01	7:01	6:16	5:48	5:47	שלישי
17 Wed	6:45	6:46	6:10	5:32	5:12	4:26	3:21	12:47	12:16	10:31	9:38	9:02	9:02	7:02	6:16	5:49	5:47	רביעי
18 Thu	6:46	6:47	6:11	5:33	5:12	4:27	3:21	12:48	12:17	10:32	9:39	9:03	9:02	7:02	6:17	5:49	5:48	חמישי
19 Fri	6:46	6:47	6:11	5:33	5:15	4:27	3:21	12:48	12:17	10:32	9:39	9:03	9:03	7:03	6:17	5:50	5:48	ששי
20 Sha	6:46	6:48	6:12	5:33	5:15	4:28	3:22	12:49	12:18	10:33	9:40	9:04	9:03	7:03	6:18	5:50	5:49	שבת

Shabbos (Dec 20) 2:22 AM + 10 חלקים מולד חודש טבת: מולד חודש טבת: Call and hear the zmanim, anytime! > Call (516) 796-2646 516-7-ZMANIM

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## Shabbat Schedule

- Shir Hashirim 5:05pm
- Minha 5:20pm
- Candle Lighting: 5:11pm
- Shaharit Netz Minyan 5:45am
- Shaharit: 8:45am
- Kids Program (6-9yr) 10am-11:30am
- Youth Minyan Recess
- Zeman Keriat Shema 8:48/9:24am
- Children's Programs: 4:00pm
- Shabbat Shiur: 4:00pm
- Minha: 4:45pm
- Followed by Seudat Shlishit & Arvit
- Shabbat Ends: 6:11pm
- Rabbenu Tam 6:42pm
- Avot Ubanim: Right After Arvit

## Mazal Tov:

We would like to wish a hearty Mazal Tov to our dear Rony and Lisa Aquinin on the recent Bat Mitzva of their dear daughter Enna, she should be zoche to see her grow into Torah, Ulhuppa and Maasim Tovim. Amen

## Announcements:

**All admissions for the bulletins including donations must be submitted before Wednesday evening. Thank you!**

**We are adopting a new Shul member/pledge management software: Shulspace, You will soon receive an e-mail to register.**

**We would like to remind the Kahal Kadosh that one's seats are reserved for them until half an hour after the Tefila starts which then becomes open to the public**

## WEEKLY SCHEDULE

### SUNDAY

- Shaharit 6:05am
- Shaharit #2 Hodu 8:30am
- Minha & Arvit 5:20pm

### Monday To Friday

- Shaharit 6:05am
- Business Halacha 7:10am
- Daf Yomi 7:40am
- Kinyan Masechta 8:15am
- Shaharit #2 Hodu 8:00am
- Hok LeYisrael 8:50am
- Beki'im Bahalacha 5:10pm
- Minha & Arvit 5:20pm
- Shiurim 5:55pm
- KOLLEL 8:30pm

## 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. Meir Cosiol**

For generously Donating the Rent of

**Kislev 5786**

**in the Zechut of their Children**

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

*We would like to Wholeheartedly Thank our Dear Friends,*

**Mr. & Mrs. Ruben Gozlan**

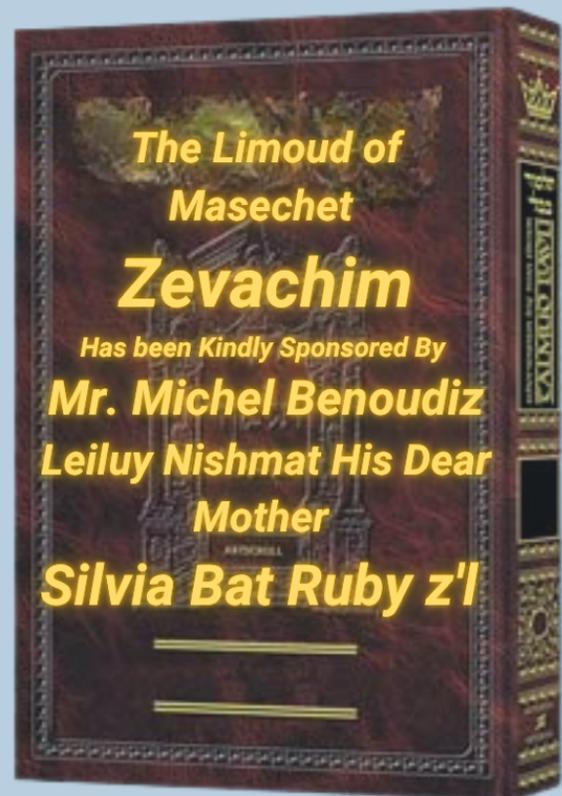
*for generously Donating the TORAH LEARNING of Kislev 5786*

*Leiluy Nishmat*

**Yaakov Ben Aïcha z"l**

**Tihye Nishmato Tzerura Bitzror  
Hahayim Amen!**

**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



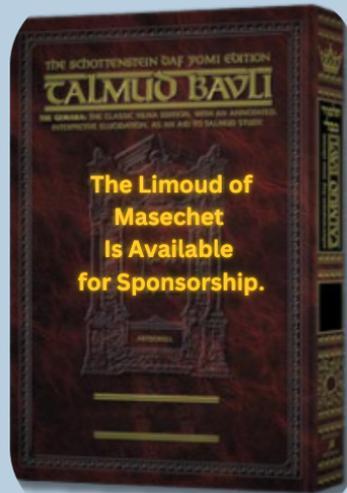
This year learning of the Daf Yomi has been generously sponsored by:

**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**  
**LEILUY NISHMAT:**  
**SHLOMO BEN FRECHA**  
**REFUAH SHELEMA OF &**  
**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**  
**גרסי-ה ז"ל, שלמה**  
**בן תמם ז"ל,**  
**אליהו בן רחל ז"ל,**  
**ותמם בת אורו ז"ל**  
**תנצב"ה**  
**HASHEM SHOULD**  
**BLESS THEM WITH**  
**HEALTH,**  
**HAPPINESS, &**  
**LONG LIFE, AMEN.**

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



**Kinyan Hamasechta**  
 INSPIRING GREATNESS

**Yearly Sponsors:**  
**Sponsorship Available**

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



## **RUN TO BECOME A BOARD MEMBER**

- **LEAD WITH PURPOSE**
- **SHAPE OUR FUTURE**
- **MAKE AN IMPACT**



**Registration Deadline: Nov 27th**

**Election Day: December 11th**

**Be Part of the Future of Hechal Shalom!**

# Community Announcements

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

## Miscellaneous Announcements:

- **This Week's Kiddush** is available for sponsorship!
- **This Week's Seudat Shelishit** has been kindly Sponsored by
-  **This Week's Daf Yomi** is available for sponsorship!
- **This Week's Breakfast** is available for sponsorship!

### WEEKLY SHIURIM:

- Daf Hayomi:** 7:30am Sun. - Fri. (Rabbi Elmaleh)
- Beki'im Bahalacha:** 5:10pm Sun. - Thurs. (Rabbi Elmaleh)
- Hok LeIsrael:** 8:50am Sun. - Fri. (Rabbi Zafrani)
- Kinyan Hamasechta:** Every Week morning. (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"> <li>●  <i>Mr. Albert Gad</i></li> <li>●  <i>Mr. Daniel Lasry</i></li> <li>●  <i>Mr. Moshe Benmergui</i></li> <li>●  <i>Mr. Mordechai Saban</i></li> <li>●  <i>Dr. Jean Paul Courchia</i></li> <li>●  <i>Mr. Michel Pery</i></li> <li>●  <i>Mr. David Lugassy</i></li> <li>●  <i>Mr. Romain Ferrier</i></li> </ul> | <ul style="list-style-type: none"> <li>●  <i>Mr. Yankel Bsiri</i></li> <li>●  <i>Mr. Nader Bolour</i></li> <li>●  <i>Mr. Yaakov Aronovici</i></li> <li>●  <i>Mr. Steven Bentolila</i></li> <li>●  <i>Mr. Dov Koskas</i></li> <li>●  <i>Mr. Mike Dhan</i></li> <li>●  <i>Mr. Haim Lahmi</i></li> <li>●  <i>Mr. Emile Knafo</i></li> </ul> | <ul style="list-style-type: none"> <li>●  <i>Mr. Romain Ferrier</i></li> <li>●  <i>Mr. Moshe Chaim Benmergui</i></li> <li>●  <i>Mr. Isaac Sultan</i></li> <li>●  <i>Mr. Ariel Picillo</i></li> <li>●  <i>Mr. Yosef Tanami</i></li> <li>●  <i>Mr. Michel Pery</i></li> <li>●  <i>Mr. Alain Albergel</i></li> <li>●  <i>Mr. Joseph Belleli</i></li> </ul> | <ul style="list-style-type: none"> <li>●  <i>Mr. Yehuda Benlulu</i></li> <li>●  <i>Mr. Ezra Birnbaum</i></li> <li>●  <i>Mr. Rick Moore</i></li> <li>●  <i>Mr. Selim Dushey</i></li> </ul> <p>👨‍👩‍👧 <i>The Children's program in ⌚ 4:00pm with Rabbi Avi Fried, Rabbi Ariel Cohen, Dan Cohen &amp; Moshe Benmergui.</i></p> |
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### 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>

<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>● Mordechai Ben Mercedes</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>● Eliyahu Haïm Hanavi Ben Tita Esther</li> <li>● Nisim Ben Celine Hasiba</li> <li>● Haim Ben Sultana</li> <li>● Yitzhak Ben Esther Sarah</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> <li>● Shimon Ben Esther</li> <li>● Shlomo Ben Haya Rachel</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> <li>● Adel Miriam Bat Mikhal Alia</li> </ul>
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## Happy Birthday in November:

- 24<sup>th</sup>: Mr. David Cohen  
Moshe Elmaleh

## Happy Birthday in December:

- 1<sup>st</sup>: Mrs. Raquel Allouche
- 3<sup>rd</sup>: Mrs. Orit Benhayoun
- 5<sup>th</sup>: Mrs. Dayana Benmergui
- 7<sup>th</sup>: Nava Taieb
- 8<sup>th</sup>: Mr. Jonathan Edderai
- 10<sup>th</sup>: Mr. Isaac Maya
- 11<sup>th</sup>: Mr. Laurent Becker
- 12<sup>th</sup>: Mrs. Orly Benhayoun
- 13<sup>th</sup>: Mrs. Raquel Benarroch
- Mrs. Sabine Pery
- 16<sup>th</sup>: Mr. Daniel Benhayoun  
Mr. Haim Lahmi  
Alexandre Pery
- 21<sup>st</sup>: Mr. 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
- 30<sup>th</sup>: Mr. Michel Pery

## 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** בִּס"ד  
(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)
- 15<sup>th</sup>: **Meir Raymond Bat Mathilde z"l**  
(Father of Mr. Haim Lahmi)
- 18<sup>th</sup>: **Nissim Darmon Ben Fredj & Mezala z"l**  
(Father of Mr. Jeremy Darmon)  
**Shlomo Ben Freicha z"l**  
(Father of Mr. David Perez)
- 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)
- 29<sup>th</sup>: **Yitzhak Farache Hadida Bar Eshter z"l**  
(Father of Mrs. Esther Farache)  
**David Ben Reina z"l**  
(Uncle of Mr. Yizhak Amran)
- 30<sup>th</sup>: **Jacob Cadosh Delmar Bar Sultana**  
(Father of Mrs. Roubi Mouyal)  
**Clara Bat Rosa Fany z"l**  
(Mother Of Mr. Yaakov Aaronovich)

# The Foundation of all True Chinuch

Rabbi David Elmaleh

(Insights of Chinuch Yeladim Monday night Series)

The Torah teaches that chinuch is not about controlling a child's behavior **today** — it is about shaping the child's **identity for life**.

Shlomo HaMelech created the word chinuch to mean initiation: forming who the child will become, not forcing how they act in the moment.

Our generation faces unique challenges — confusion, emotional instability, and superficiality — which have broken the natural mesorah of parenting. Because of this, chinuch today must be built consciously and carefully, not instinctively.

**Chinuch has two pillars:**

**1. Unconditional Love** (Yemin Mekarevet)

A child must feel:

"I am wanted."

"I am good."

"I am loved because I exist."

Conditional love, unfair criticism, or anger destroys a child's self-image and leads to deep emotional damage.

Identity shapes behavior: if the child sees himself as good, he will act good.

**2. Calm Authority** (Smol Docheh)

Children need boundaries to feel safe.

Healthy authority — without anger — gives emotional security and builds yirat Shamayim.

The collapse of authority in society has caused anxiety and confusion in children.

The shiur teaches that most problems come when love is not felt or authority is harsh.

Real chinuch associates mitzvot and good behavior with warmth, pleasure, and positive experiences — never fear or pain.

**In short:**

Chinuch = Build identity through love + create safety through authority.

When parents follow Hashem's system — not societal habits — they receive tremendous siyata d'Shmaya and raise emotionally healthy, connected, good, refined children.

## Understanding the Story of Yishak's Blessing

(Rabbi Eli Mansour)

The story told in Parashat Toledot of the blessing which Yishak wished to give to Esav undoubtedly ranks among the most difficult stories in the entire Torah. Many questions arise when studying this story. First and foremost, how is it possible that Yishak decided to grant his blessing to Esav, instead of Yaakob? Could we possibly imagine that Yishak, one of our nation's three patriarchs, was blind to Esav's wicked nature? Yaakob was a "dweller of tents," a diligent student of Torah. Why would Yishak prefer to bless Esav?

Ribka's involvement also requires explanation. If we look at the content of the blessing which Yishak gave Yaakob — thinking he was Esav — we see that he blessed him with material prosperity. He blessed him that G-d should grant him "from the dew of the heavens and from the fat of the earth, and an abundance of grain and wine." Why was Ribka so insistent that Yaakob receive this blessing? Yaakob, as mentioned, was devoted to Torah study, to a life of spirituality. Did he really need a blessing of wealth? Can we imagine anybody trying to encourage Hacham Ovadia Yosef ZT"l to receive a blessing that he should own a luxury car and a large private swimming pool? At first glance, this is precisely what happens in our Parasha — Ribka urges Yaakob, who devoted himself exclusively to Torah learning, to disguise as Esav so he could receive a blessing of wealth.

The Imreh Noam (Rav Meir Horowitz of Dzikov (1819-1877) answers these questions by postulating that Yishak envisioned Yaakob and Esav, and their descendants, following the arrangement that would later be followed by the tribes of Yissachar and Zevulun. In Yaakob's blessings to his sons, he foresaw that the tribe of Yissachar would diligently devote itself to Torah study, and would be supported by Zebulun, who would work as merchants and earn money. Yishak figured that this system would be followed not within Am Yisrael, but by Yaakob and Esav. Meaning, all of Yaakob's descendants would immerse themselves in Torah, and would be supported by Esav. Yishak made this assumption because already in his time, he was supported by Esav. Esav would hunt animals and feed Yishak. Naturally, then, Yishak assumed that this would continue in the future,

with Esav working and supporting Yaakov, who would immerse himself in full-time Torah learning.

This was Yishak's intent in granting Esav a special blessing of material prosperity. He wanted to bless Esav that he would enjoy financial success so he could support both himself and his brother. Yishak's saw Esav and his descendants as the supporters of Yaakov and his descendants, and he therefore blessed Esav with wealth.

Ribka, however, knew that this would not work. She understood Esav's true nature, that he had no intention of supporting his brother. There was no question in her mind – and she was correct – that if Esav would be blessed with wealth, he would keep it to himself, and not support Yaakov. Therefore, Ribka needed to do everything possible to ensure that Yaakov would receive this blessing. If the blessing of material prosperity would go to Esav, Yaakov and his offspring would be left impoverished, without a source of sustenance, because Esav and his descendants would not support them. Ribka thus knew that Yaakov needed to receive both blessings – spiritual greatness and material success – which would be divided among his descendants, some of whom would earn money and lend support to the others who immersed themselves in Torah. Esav, she realized, could not be relied upon to support Yaakov.

It turns out, then, that Ribka acted as she did for the vital purpose of saving Torah learning. If Esav had received the blessing of wealth, and Yaakov hadn't, then Yaakov's descendants would be left with only spirituality, without the material means they needed to support themselves.

The message of this explanation of the story is that any wealth Am Yisrael enjoys has been given to us for the purpose of supporting Torah study. We have always had a scholarly class immersing itself in learning and being supported by the rest of the nation, and this arrangement must always be continued. Those who have been blessed with material wealth owe their success to Yishak's blessing – which was granted to Yaakov solely for the purpose of supporting Torah and ensuring that it will be preserved among our nation for all eternity.

## Stop Praying – and Start Begging

(Rabbi Joey Haber)

The Torah in Parashat Toldot tells what we should probably see as the first instance of anti-semitism.

Yitzhak Avinu was forced by a drought to settle among the *Pelishtim*, and they disliked him and fought with him. A focal point of the fighting was the group of wells that Yitzhak dug. These wells had actually been dug years earlier by his father, Avraham. But after Avraham died, the *Pelishtim* filled the wells with earth, so they could not be used. Now, Yitzhak dug them anew. And the *Pelishtim* fought with him over these wells.

Avraham brought a new idea into the world, the concept of ethical monotheism, the belief in Hashem, in morality, in our responsibility for other people, in kindness and compassion. The people decided to “stuff the wells,” to put an end to his teachings, because they did not want to have to bear this burden. Yitzhak, though, kept

digging. He didn't give up, even in the face of hostility.

In our time, too, we face a frightening wave of antisemitism. We need to be strong and resolute, like Yitzhak Avinu, and continue to “dig the wells” of our ancestors, and proudly carry our heritage and traditions.

But there's also something else we need to be doing.

This Parasha starts with Yitzhak and Rivka were childless for twenty years before having children. During those years, the Torah writes, 'ויעתר יצחק לה' – Yitzhak prayed to Hashem, until he was finally answered, and Rivka conceived.

The commentators point out that the Torah uses an unusual word for prayer – ויעתר. We are familiar with other words, such as בקשה and תחינה, תפילה. What does ויעתר mean?

Rashi explains, הרבה והפציר, בתפילה. Meaning, Yitzhak didn't just pray. He begged. And he begged more. And then some more. He kept asking and begging and crying and pleading.

Yitzhak's name (יצחק) is *gematria* equals 208, and Rivka's name (רבקה) equals 307. Together, they equal 515. This is the same number of *tefilot* that Moshe Rabbenu prayed when he asked to be allowed to enter the Land of Israel, as indicated by the *Pasuk* ' – ואתחנן אל ה' – “I pleaded to Hashem” (the word ואתחנן equals 515). Moshe Rabbenu kept begging and begging, without stopping until Hashem told him to stop (אל תוסף דבר אלי) – Devarim 3:26). This is how Yitzhak and Rivka prayed for the blessing of children. They begged. They pleaded. They cried. And they didn't stop.

The story is told of a Rabbi who was walking with his students, and they came across a young boy who was crying. The Rabbi

kneeled down to ask the boy what was wrong. The boy explained that he and his friends were playing hide-and-go-seek, and he was the one who hid. His friends never found him.

"So what's the problem?" the Rabbi asked. "Isn't that what you want to happen?"

"Yes, the boy said, but they eventually stopped looking for me. And that's why I'm sad."

The Rabbi turned to his students and said that this is the true of our relationship with Hashem, as well. Sometimes, He hides. For reasons we are not supposed to know, He brings upon us difficult challenges, situations where it seems as though He isn't here helping us. What He wants during these times, the Rabbi explained, is for us to continue looking for Him, without ever giving up. We need to continue begging, unrelentingly, until He finally answers.

This is what is needed now, as well. It isn't enough to just recite a few chapters of Tehillim for the captives and for our soldiers, and then call it a day. We need *ויעתר* – to keep asking and pleading. We need to stop praying and start begging; to stop talking and start crying; to stop using just words and start pleading with our hearts.

Hashem wants us to keep searching, to keep pleading, until we find Him, and He will then come to help us and bring our nation the peace and tranquility that we so desperately want. May it happen speedily, *amen*.

## The Meat That He Loves

(Samy Maya)

I heard in a shiur by Rav Shlomo Farhi titled *I Love Shwarma* (2014) in which he asks an

interesting question. Yishak requests of Esav, *make for me meat just as I love before I bless you...* How is it that Yishak tells Esav to make for him barbequed treat, as he *loves*? How is it that Yishak, an incredibly spiritual person, request that he eat his favorite meal so that he will be full and happy before blessing Esav? Yishak would never have cared so much about something as mundane as food! We cannot even imagine our great rabbis today talking about food or being specific on what food they love, let alone Yishak Avinu! What is going on here?

Esav was all about hunting and barbequing meat. He would have conversations with Esav about the different meats and ways to make it. Which wood chips to use and the amount of smoke and for how long to cook it. They would speak about how tender the meat should be and which parts of the animal should be eaten rare and which well-done. They would speak about which spices to use and which marinade from the local Publix to use. Why would Yishak care to speak about this?

The answer is that *initially* it was never really about the food. Yishak wanted to *connect* with his son, so he took interest in what Esav loved. Along the way to the misva of connecting with his son, it seems, *Yishak actually began to love the BBQ!* The BBQ food turned into the misva! What did Yishak love? Yes, it was the food, but what he really loved was what was behind the food... a way of connecting to his son.

Sometimes, we need to connect with our children and enjoy what they enjoy. Not to be involved of all aspects of the basketball game, *but show genuine interest because the son will know if its fake interest.* The father shows interest in the values of the son and then the son will *eventually*

show interest in the values of his father. Yishak did not go hunting or prepare the BBQ, but began to love the food just because his son loved it. This is a very valuable lesson in hinuch as we often think our children's hobbies are foreign from us and we must disassociate them and us from it. But this is not the way Yishak handled the situation. He genuinely loved what his son loved in order to bring him closer. The love of the food is another way of saying that what he truly loved was connecting to his son.

Based on this beautiful truth in hinuch by HaRav Farhi, we could explain a discrepancy in the wording of the pasukim. When Yishak initially calls for Esav, he tells him *to prepare delicacies just as he loves* (27:4). Rivka overhears this and tells Yaakov that she heard Yishak saying to Esav; *bring me meat and prepare delicacies so that I shall eat and bless you.* If we notice, Rivka doesn't repeat exactly what Yishak said to Esav... she leaves out two words *כאשר אהבתי*, *just as I love*, when retelling it to Yaakov. Yishak told Esav, bring me the meat *that I love*, but Rivka told Yaakov that Yishak simply said, bring me meat, *without* the words that I love. Why did she leave these words out?

To further the question, Rivka then reveals her plan to Yaakov for him to snatch the blessings and tells Yaakov: *I will make the delicacies for your father just as he loves!* Then she carries out the plan and the pasuk says: *Yaakov brings the animals to his mother and she makes the delicacies just as he loves.*

Why does Rivka initially leave out the words *just as he loves* and only now use them? And why does the next pasuk have to confirm that she indeed did make delicacies *just as he loves*?

The fact that she initially leaves out the words *that he loves* is to prove to us that Yishak never really loved nor was interested in the food... especially the food of Esav. Yishak never truly *loved* food, but rather, he loved what came behind the food... the misva of a relationship with his son. Rivka didn't say these words to Yaakov at first because it wasn't fully true. She also knew that what Yishak truly loved and desired, a relationship with Esav, would not develop the way he wanted it, so she leaves out the words *just as he loves* when initially telling Yaakov.

But then, Rivka tells Yaakov that she will prepare the food *just as he loves*. The food coming from Yishak's wife and son that would carry over his legacy, this would be the food that Yishak actually loves. It may be the actual food or what was behind the actual food... the misva of a true relationship with Yaakov, but Yishak would enjoy Yaakov's food (i.e. relationship) more than Esav's food. Yaakov knew his father didn't *love* food... but when he heard his mother say he would love the food that she would make, he realized that what Yishak truly loved was the true misva behind the food. The following pasuk then confirms it, Yaakov and Rivka's food was made *just as he loved*. Yishak would truly love the connection and relationship he would have with Yaakov because it would be that relationship that would continue his legacy.

Yishak would teach us a valuable lesson in hinuch... *do whatever it takes to have a relationship with your child!* Yishak did just that and did everything he could, even coming to love meat, to direct Esav on a proper path. Rivka also never gave up on Esav, but she knew that Esav would not be rehabilitated and educated so easily... it could only occur if

Yaakov received the blessings and would take millennia to accomplish. Yaakov still has not given up and, at a distance, will not give up on trying to educate him and put him on a proper path!

## Food for Thought

### How to Teach Kids Responsibility

(By Adina Soclof, MS. CCC-SLP)

#### TRENDING IN PARENTING

*Seven key things to know about helping your child develop responsibility.*

In Jewish tradition, responsibility (*achrayut*) is more than just following rules—it's about recognizing that our actions affect others. From a young age, we teach children that being responsible means showing care, honesty, and accountability—values deeply rooted in Judaism and lived out in daily life. The following seven steps will help you nurture these qualities in your children.

#### 1. It's a learning process

Responsibility doesn't come naturally to children—it's something they need to learn over time. Childhood is the training ground for becoming responsible adults. As parents, it's our job (and privilege) to guide and teach our kids how to take responsibility for themselves and their actions.

#### 2. Avoid using the word "irresponsible"

The first time children hear about the concept of responsibility is usually when they're being admonished for being "irresponsible." If you think about it, that's really unfair. They have no model for what responsibility actually looks like—and they might not even know what the word means.

#### 3. Use the word "responsible" loudly and often

The most powerful way to teach our children responsibility is to label responsible acts when we see them.

Children learn in concrete ways. Connecting the word *responsible* with the action of responsibility gives them a clear picture of what responsible behavior looks like.

#### 4. Make it personal

Point out when *they* are acting responsibly. "What we mention, we strengthen." The more we highlight and praise our child for being responsible, the more likely they are to continue acting that way.

#### 5. Find the responsible in the ordinary

Children don't have to do anything extraordinary to be responsible. Almost any act—no matter how small—can demonstrate responsibility (even if they complained, resisted, or took a long time to complete it).

"Thanks for clearing your plate. That was responsible."

"Wow, you're all dressed! That's being responsible!"

"Thanks for letting me know that my phone rang. That's being responsible."

"You put away three toys. That's responsible."

"I appreciate that you played with the baby while I was cooking dinner. That was being responsible."

#### 6. Use the eavesdropping rule

Kids often don't listen when we tell them something directly—but if they overhear us talking to someone else, they're all ears. There's even a psychological phenomenon (seen in gossip) where we're more likely to believe and internalize something we *overhear* than something told directly to us.

For example, if someone told you, "I like your dress," you might dismiss it as them being polite. But if you overheard them telling

someone else, "I love Adina's dress," you'd probably believe it. We can use this to our advantage. When your kids are within earshot, tell your spouse, their grandparents, or your friends about your child's responsible behavior:

"Eli acted responsibly today! He was playing outside, ran in to tell me Sara was hurt, and then ran to get a bandage."

"Mrs. Schwartz told me that not only did Kayla babysit for her, she also cleaned the kitchen. She said Kayla acted very responsibly!"

### 7. Admonish gently

Finally, when your child behaves irresponsibly (and they will, because they're kids), correct them gently by reminding them of their past responsible behavior.

"I know you know how to be responsible. I'm sure you'll figure out a way to get to the bus on time."

Teaching kids to be responsible is important. We can do it gently, kindly and responsibly.

## Daily Halacha

### Kavana During Birkat Ha'mazon

Rav Yisrael Najara (c. 1555- c. 1625) composed a work entitled Keli Mahazik Beracha, a compendium of different passages that highlight the importance of reciting Birkat Ha'mazon with proper Kavana (concentration). In this work, he tells the story of a Sadik who once hosted a person in his home, and after the meal, the guest recited Birkat Ha'mazon very rapidly. But when the guest reached the blessing for the host, he recited the

blessing loudly, slowly and with emotion, as an expression of his gratitude for the host's gracious hospitality.

After he finished, the Sadik turned to him and said, "You just caused the Shechina a great deal of distress."

The guest was stunned. "Why?" he asked.

The Sadik explained that when it came time to thank the host, the guest recited the text slowly and with a great deal of concentration – as well he should – but during the rest of Birkat Ha'mazon, when he was thanking Hashem, he rushed through the text, mindlessly mumbling the words.

"You showed greater respect to a human being than to G-d," the Sadik said, "and so this Birkat Ha'mazon was not accepted."

When we recite Birkat Ha'mazon, we are giving thanks to Hashem for the many blessings He has given us and continues to give us. When we thank somebody who has done us a great favor, we ensure to do so clearly and enthusiastically. All the more so, then, when we thank Hashem, we should certainly do so in an appropriate manner, slowly and with concentration.

The Yabetz (Rav Yaakob Emden, 1697-1776) observed that some words in the Torah have greater Mazal ("luck") than others, and he quipped that in the verse, "Ve'achalta Ve'sabata U'berachta" ("You shall eat, you shall be satiated, and you shall bless"), the words "Ve'achalta Ve'sabata" have much greater Mazal than "U'berachta." People devote a lot of time and emotion to eating and experiencing satiation, but far less so to "U'berachta" – blessing and thanking Hashem through the recitation of Birkat Ha'mazon.

Let us try to reverse this tendency and ensure to recite Birkat Ha'mazon slowly and with concentration, expressing the gratitude we owe Hashem for all that He gives us each and every day.

## Kidz Corner

### The Power of Our Tefilla and Our Learning

#### □ Telephones, Cameras & Strengthening Our Emunah

We have always believed with certainty that even though we cannot see Hashem, He hears every word of our Tefilla. When the telephone was invented, it gave our Emunah a gentle boost. Suddenly, we could speak to someone we do not see, and they hear us perfectly. This helped us understand even more deeply that when we pray, we are speaking to Hashem, Who listens to us at every moment.

Years later, when surveillance cameras and CCTV entered the world, our Yirat Shamayim grew again. The Mishnah in Pirkei Avot (2:1) teaches: **עין רואה ואוזן שומעת וכל מעשיך בספר נכתבים**

The Eye above sees, the Ear above hears, and everything is recorded.

We always believed this — but when we saw a machine that records our actions and words and can replay them later, the message became vivid and real. As the Chafetz Chaim explained, many modern inventions come as reminders from Heaven to strengthen our Emunah and elevate our spiritual awareness.

## □ The Iron Dome – A Lesson in Real Time

In the Torah, in Perek 27, Passuk 22, Yitzchak tells Yaakov: **הַקּוֹל קוֹל יַעֲקֹב וְהַיָּדַיִם יְדֵי עֵשָׂו** "The voice is the voice of Yaakov, but the hands are the hands of Esav."

The Midrash Rabbah (Eichah, Introduction 2) teaches: **כל זמן שקולו של יעקב נשמע בבתי כנסת ובתי מדרש – אין הידים ידי עשו**

As long as the voice of Yaakov is heard in the synagogues and study halls, the "hands of Esav" have no power.

We have always known this — but in our generation, Hashem has shown it to us in a clear, physical way.

With the invention of the Iron Dome, we witnessed rockets being intercepted in the air, knocked out before they could cause harm.

This is a living demonstration of what our Tefilla and Torah do in the spiritual world.

Just as the Iron Dome neutralizes a physical threat mid-air, the Tefillot and Torah of Am Yisrael neutralize the dangers that our enemies try to send our way.

Our voice — the voice of Yaakov — protects the Jewish people everywhere.

## □ Strengthening Our Tefillot and Our Limoud

These reminders are not coincidences. They come to awaken us and encourage us to invest our hearts into Tefilla and Limoud HaTorah.

Every Amida with kavana, every daf of Gemara, every Tehillim whispered with sincerity becomes a shield around us, our families, and all of Am Yisrael.

May we strengthen our Tefilla and our learning with joy and dedication, and may the voice of

Yaakov continue to echo in our batei kneset and batei midrash, keeping the "hands of Esav" powerless and bringing Hashem's protection over our entire community.

## La Paracha En Français

### Vérité et mensonge en ce monde

**« Les enfants ayant grandi, Essav devint un habile chasseur, un homme des champs, tandis que Yaakov, homme entier, vécut sous les tentes. »** (Béréchit 25, 27)

Yaakov et Essav étaient deux frères, nés du même père, Its'hak, et de la même mère, Rivka. Tous deux étaient les petits-enfants d'Avraham et de Sarah, et pourtant, le verset souligne ici l'antinomie de leurs voies respectives. Comment expliquer que deux enfants, nés des mêmes parents et ayant reçu la même éducation, aient pu se différencier au point que l'un devint un chasseur et l'autre un homme étudiant la Torah ?

Proposons l'explication suivante. Le monde futur est appelé monde de la Vérité, alors que le monde dans lequel nous vivons est appelé monde du mensonge. Pourtant, existe-t-il, dans ce monde, une réalité appelée mensonge, et si c'est le cas, en quoi réside-t-elle ? Lorsqu'un homme possède un vêtement et qu'il affirme en posséder, est-ce là un mensonge ? N'est-ce pas plutôt une réalité ? Aussi, en quoi ce monde est-il donc mensonger ?

Lorsque, peu après la sortie d'Égypte, les enfants d'Israël devaient recevoir la Torah, Moché, qui était monté au ciel, se heurta

à l'opposition des anges, et un véritable débat de fond se tint alors entre eux. Les anges arguèrent : « Comment l'homme, qui vit dans un monde de mensonge, peut-il recevoir la Torah, qui est Vérité ? », tandis que Moché rétorqua : « Justement du fait que l'homme vit dans un monde de mensonge, il a besoin de la Torah pour lui indiquer la Vérité, car sans elle il sombrerait toujours dans les ténèbres. »

Nous pouvons constater que, dès l'aube de l'humanité, ce monde-ci est celui du mensonge. En effet, déjà du temps d'Enoch, fils de Chèt, lui-même fils d'Adam, le monde était idolâtre. N'est-ce pas aberrant ? Il aurait simplement suffi qu'Enoch se demande qui était le Père de son grand-père pour qu'il reconnaisse le Créateur du monde. Or, le petit-fils d'Adam n'a pas su remonter à l'origine et reconnaître D-eu, ce qui prouve que nous vivons dans un monde mensonger, dans lequel il nous est difficile de Le percevoir, même lorsqu'il est proche de nous. Les anges pensaient que ce monde-ci n'était pas digne de recevoir la Torah, alors que c'est justement pour cette raison que nous en avons besoin, ainsi que le leur a répondu Moché : elle représente notre seule chance pour que nous emprunions le droit chemin.

Dans cet univers, il nous est difficile d'appréhender la nature véritable du monde futur. Nos Sages, de mémoire bénie, nous enseignent : « Une heure de béatitude dans le monde à venir vaut plus que toute la vie de ce monde. » (Avot 4, 22) Cela signifie que si l'on concentre tous les plaisirs qu'un homme a eus dans ce monde pendant de nombreuses années, ceux-ci n'équivaudront pas à une seule heure de jouissance dans le monde futur.

Comme nous l'avons expliqué, le monde futur est le monde de la Vérité, alors que ce monde-ci est celui du mensonge. L'homme qui se rattache à la Torah a certes un lien avec la Vérité, mais le mauvais penchant détient néanmoins le pouvoir de lui faire prendre le mensonge pour vrai. Un homme riche ne peut comprendre ce qu'est la pauvreté que s'il devient lui-même pauvre. À propos du juste Rabbi 'Haïm de Tsanz, que son mérite nous protège, on raconte l'anecdote suivante. Une fois, alors qu'il étudiait, l'esprit entièrement plongé dans le monde de la Torah, il se leva pour chercher un livre, quand, au contact de la bougie à la lumière de laquelle il étudiait, la couverture qui le recouvrait prit soudain feu. Son serviteur accourut aussitôt pour le secourir, jetant sur lui une autre couverture afin d'éteindre ce début d'incendie. Le Rav le réprimanda alors pour l'avoir dérangé dans son étude. Car il y était plongé à un point tel qu'il n'avait même pas remarqué les flammes qui s'élevaient autour de lui. Une concentration intense dans l'étude peut aller jusqu'à transporter l'homme dans un autre monde, celui de la Vérité.

À l'inverse, il m'est arrivé de rendre visite à une dame, qui avait été blessée suite à un tremblement de terre, lors duquel un mur s'était effondré sur elle. Je lui ai demandé si elle avait ressenti le tremblement de terre, et elle m'a répondu par la négative. À mon grand étonnement, elle m'a expliqué que ce même jour, elle venait de recevoir un arrivage de diamants, et elle en était tellement préoccupée qu'elle n'a même pas ressenti le tremblement de terre.

Nous en déduisons un principe de base : l'homme vit dans le monde où se trouve son esprit. Celui qui est préoccupé par la

Vérité vit dans un monde de vérité, et peut y être entièrement plongé. À l'opposé, celui qui est préoccupé par le mensonge vit dans un monde de mensonge, au point qu'il peut demeurer insensible à un tremblement de terre.

Yaakov et Essav ont grandi dans la même maison, et pourtant, combien étaient-ils différents ! Yaakov est devenu « un homme entier, assis dans les tentes ». Ce monde-ci, comme le monde futur, est appelé « tente ». Le verset souligne que Yaakov était assis dans les tentes (au pluriel), ce qui montre que, pour lui, ce monde était un monde de Vérité, au même titre que le monde futur. Yaakov était donc assis dans deux tentes, correspondant aux deux mondes, mais tous deux dotés de la dimension de la Vérité.

Ainsi donc, Yaakov et Essav se sont radicalement différenciés, bien qu'ils soient tous deux nés dans un même foyer. Yaakov a choisi le monde de la pure Vérité. Quant à Essav, il a fait le raisonnement suivant : « Si le Saint béni soit-Il a créé dans Son monde tellement de délices, c'est certainement pour que l'homme en profite. » Ce raisonnement était certes fondé. Pourtant, si l'on réfléchit, on comprendra que le Créateur a conçu un monde attrayant dans le but de donner à l'homme le libre arbitre, en le plaçant dans une réalité qui, d'un côté a le pouvoir de l'élever à de hauts niveaux spirituels, et de l'autre, peut l'entraîner à vivre dans la matérialité et à s'y enfoncer toujours plus.

## Reflexion Semanal

### Diferentes bendiciones para laakov y

### Esav

(Por Rav Abraham Twerski @aish-latino)

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 meD-os 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 Ztl 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 Švīslāč, 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

# PROGRAMS

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