



וידעא

BIRKAT HALEVANA
RABBI DAVID ELMALEH

9th of Kislev
Dec 29th 2025
CANDLE LIGHTING 5:10pm
Shabbat Ends at 6:10pm



WE HAVE THE STRENGTH!

**MAKING THE
DECISION**

**FIVE QUESTIONS
HAPPIER PEOPLE ASK**

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 / זמני היום - חודש כסלו תשפ"ו
myzmanim.com USA > Florida > Miami Dade > Miami Beach > 33154 (ID:US33154)



Standard time																			
November / December	לילה לרבינו תם R' Tam's Nightfall	לילה Nightfall	שקיעת החמה Sun set	הדלקת נרות Candle Lighting	פלג המנחה Mincha	מנחה קטנה Mincha Ketana	מנחה גדולה Earliest Mincha	סוף זמן תפילה Latest Shacharis	סוף זמן קריאת שמע Latest Shema	הקץ החמה Sun rise	זמן צמיחת ותפילין Earliest Tails	עלות השחר 72 דקות Dawn 72 Minutes	דף היומי Daf Yomi	כסלו תשפ"ו					
2025	במקלות 16.1° שעות	במקלות 16.1° שעות	במקלות 16.1° שעות	במקלות 16.1° שעות	במקלות 16.1° שעות	במקלות 16.1° שעות	במקלות 16.1° שעות	במקלות 16.1° שעות	במקלות 16.1° שעות	במקלות 16.1° שעות	במקלות 16.1° שעות	במקלות 16.1° שעות	במקלות 16.1° שעות	במקלות 16.1° שעות					
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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	ב
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	ג
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	ד
25 Tue	6:41	6:41	6:06	5:28	5:11	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	ה
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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	כג
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	כד
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	כה
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	כו
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	כז
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	כח
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	כט
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	ל
מוזל חודש כסלו: חלקים 10 + 2:22 AM (Dec 20) Shabbos																			
Call and hear the zmanim, anytime! > Call (516) 796-2646																			
516-7 ZMANIM																			

Shabbos (Dec 20) 2:22 AM + 10 חלקים סבת: מולד חודש

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Shabbat Schedule

Shir Hashirim 5:05pm

Minha 5:20pm

Candle Lighting: 5:10pm

Shaharit Netz Minyan 5:45am

Shaharit: 8:45am

Kids Program (6-9yr)

10am-11:30am

Youth Minyan Recess

Zeman Keriat Shema 8:52/9:28am

Children's Programs: 4:00pm

Shabbat Shiur: 4:00pm

Minha: 4:45pm

Followed by Seudat Shlishit & Arvit

Shabbat Ends: 6:10pm

Rabbenu Tam 6:41pm

Avot Ubanim: Right After Arvit

Mazal Tov:

We would like to wish a hearty Mazal Tov to Rebbetzin Michal Oziel on the recent Marriage of Her dear daughter Shira to Menachem Tzi, they should be zoche to Build a Bayit Neeman Beyisrael. Amen

Announcements:

Birkat Halebana Motsae Shabbat BH

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 6:10am

Shaharit #2 Hodu 8:30am

Minha & Arvit 5:20pm

Monday To Friday

Shaharit 6:10am

Business Halacha 7:15am

Daf Yomi 7:45am

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

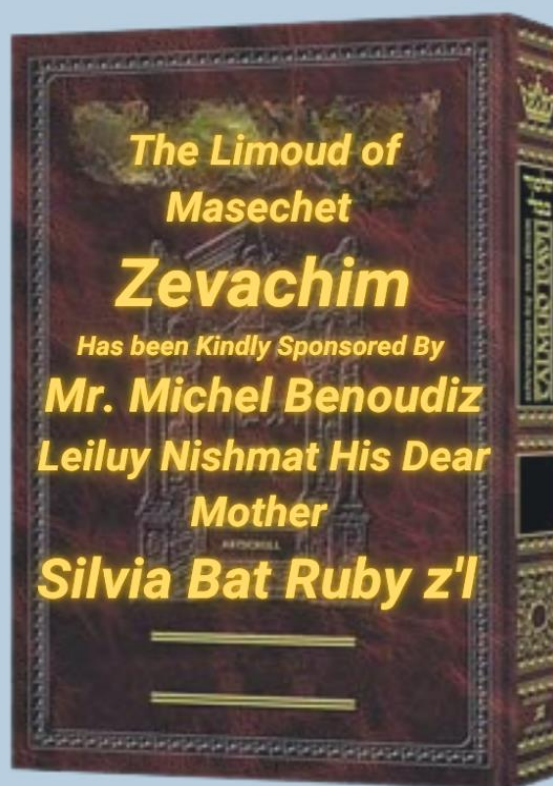
*for generously Donating the
TORAH LEARNING of Kislev 5786*

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,

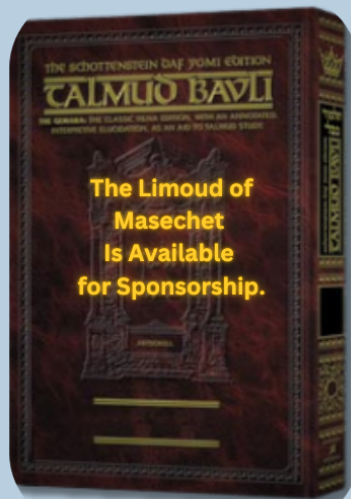
THE PEREZ FAMILY

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





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!

- Mr. Daniel Belecen
- Mr. Albert Belecen
- Mr. Romain Ferrier
- Dr. Jean Jacques Edderai
- Mr. Samy Bachar
- Mr. Meir Benayoun
- Mr. Laurent Cohen
- Mr. Rafael Deil
- Mr. Saadia Aquinin
- Mr. Eli Shoueka
- Mr. Avi Waknine
- Mr. Alexandre Kotlyar
- Mr. Yosef Hojman
- Mr. Steve Azoulay
- Mr. Ira Yasbin
- Mr. David Abergel
- Mr. Shai Cohen
- Mr. Daniel Benlulu
- Mr. Moshe Kassir
- Mr. Michel Pery
- Mr. Yehuda Benlulu
- Mr. Ezra Birnbaum
- Mr. Rick Moore
- Mr. Selim Dushey

👨‍👩‍👧‍👦 The Children's program in ⌚ 4:00pm with Rabbi Avi Fried, Rabbi Ariel Cohen, Dan Cohen & Moshe Benmergui.



The Board of Directors:

Dr. Ari Benmergui (President)

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

• Reuven Moshe Ben Eshter Sarah, • Mordechai Ben Brucha Malka Shmalo, • Yizhak Abraham Ben Sheli, • Yosef Yizhak Ben Sara Hana, • David Eliyahu Ben Miriam • Mordechai Ben Mercedes • Binyamin Simcha Ben Hilla • Yosef Shalom Ben Devora Neima • David Mordechai Ben Camouna • Yosef Ben Esther Rabinovitz • Yehuda Ben Lea • Baroukh Yoel Shimon Israel Ben Pnina Jeanine • Avraham Ben Regina • Eliyahu Haïm Hanavi Ben Tita Esther • Nisim Ben Celine Hasiba • Haim Ben Sultana • Yitzhak Ben Esther Sarah	• Yizhak Ben Simja • Michael Ben Aliza, • Menahem Ben Shira • Moshe Ben Rahel • David Ben Freha Rina • Mordechai Ben Miriam, • Aviv Ben Luba Miriam • Meir Ben Leah • Yitzhak Ben Rahel • Israel Ben Lea • Isaac Ben Mesoda • Haim Ben Marcell • David Aaron Ben Rivkah • Refael Haim Meir Ben Sima Chassa • Liam Mimoun Ben Esther • Yosef Zvi Ben Sara Yosef • Mordechai Dov Ber Ben Hana • Shimon Ben Esther • Shlomo Ben Haya Rachel	• Simja Bat Esther, • Rachel Bat Sarah, • Nina Bat Rachel, • Gitel Rina Bat Yael, • Miriam Bat Sofy, • Rahma Bat Simha • Esther Bat Fortuna • Malka Bat Dina • Raizel Bat Miriam • Leah Bat Rivka • Sol Bat Perla • Chana Bat Bilha • Yael Bat Rut • Adel Miriam Bat Mikhal Alia	• Dalia Bat Roza • Nadia Bat Saida Gila • Esther Bat Estrella • Mazal Tov Bat Corina • Peril Bat Sarah • Hava Bat Dora • Emma Bat Haïa • Heleni Orna bat Hen Hana • Ruth Bat Sarah	• Sara Leticia Bat Mesoda, • Alegria Simha Bat Esther, • Naomie Bat Rarel Adda, • Sivan Simha Bat Yehudit, • Natalie Rachel Bat Nancy, • Abigael Haya Bat Esther • Madeleine Bat Esther • Nurit Jacqueline Bat Rahel • Marcelle Mesoda Bat Alegria • Shira Yaffa Bat Sara • Eva Bat Yael Khayat • Camouna Bat Fortuna • Ruth Nehama Bat Sara • Karine Messoda Bat Simha • Denise Dina Bat Fortuna • Lea Hana Devora Bat Mazaltov
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Happy Birthday in November:

- 24th: Mr. David Cohen
Moshe Elmaleh

Happy Birthday in December:

- 1st: Mrs. Raquel Allouche
- 3rd: Mrs. Orit Benhayoun
- 5th: Mrs. Dayana Benmergui
Naomi Simcha Becker
- 7th: Nava Taieb
- 8th: Mr. Jonathan Edderai
Raphael Ferrier
- 10th: Mr. Isaac Maya
- 11th: Mr. Laurent Becker
- 12th: Mrs. Orly Benhayoun
- 13th: Mrs. Raquel Benarroch
Mrs. Sabine Pery
- 16th: Mr. Daniel Benhayoun
Mr. Haim Lahmi
Alexandre Pery
- 21st: Mr. Ariel Benhayoun
- 23rd: Mrs. Sol Aquinin
- 27th: Mr. Jacky Werta
- 28th: Mrs. Deborah Maya
- 29th: Miss Avigail Benmergui
- 30th: Mr. Michel Pery

Happy Anniversary To:

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

Nahalot of Kislev:

- 4th: Mesod Aquinin Bar Simja z"l
(Father of Mr. Saadia Aquinin)
- 6th: Shahnaz Bat David z"l
(Mother of Mr. Isaac Pourdavid z"l)
- 7th: Dominique Sara Bat Gindi Helene Rajchman z"l
(Sister-in-Law of Mr. Jacky Benoudiz)
- 10th: Gabriel Samuel Becker Ben David z"l
(Uncle of Mr. Laurent Becker)

- 11th: Silvia Bat Ruby Benoudiz z"l
(Mother of Mr. Michel Benoudiz) בס"ד
Hananiah Bouhadana Bar Mazaltov z"l
(Brother of Mr. Isaie Bouhadana)
- 13th: Dina Bat Adel z"l
(Grandmother of Mr. Laurent Becker)
- 15th: Meir Raymond Bat Mathilde z"l
(Father of Mr. Haim Lahmi)
- 18th: Nissim Darmon Ben Fredj & Mezala z"l
(Father of Mr. Jeremy Darmon)
Shlomo Ben Freicha z"l
(Father of Mr. David Perez)
- 19th: Yehuda Ben Luna z"l
(Grandfather of Mr. Yitzhak Amran)
- 21st: Yosef Berdugo Bar Flora z"l
(Brother of Mrs. Camilia Benmergui & Mrs. Fortuna Mamane)
- 22nd: Miriam Bat Mana z"l
(Grandmother of Mr. Daniel Behar)
- 23rd: Yaakov Lasry Bar Sarah z"l
(Uncle of Mr. Moises Benmergui)
- 24th: Machluf Bitton Bar Salomon z"l
(Father of Mr. Yehudah Bitton)
- 26th: Perle Nissel Shoshan Bat Bella z"l
(Grandmother of Mr. Amichai Shoshan)
- 28th: Yosef Nahon Bar Moshe z"l
(Father of Dr. Max Nahon)
Odette Messouda Bat Djamilah z"l
(Aunt of Mrs. Jeannine Furhmann)
- 29th: Yitzhak Farache Hadida Bar Eshter z"l
(Father of Mrs. Esther Farache)

David Ben Reina z"l
(Uncle of Mr. Yizhak Amran)
- 30th: Jacob Cadosh Delmar Bar Sultana
(Father of Mrs. Roubi Mouyal)

Clara Bat Rosa Fany z"l
(Mother Of Mr. Yaakov Aaronovich)

The Gift of

Discipline — What, Why, and How

Rabbi David Elmaleh

(Insights of Chinuch Yeladim Monday night Series)

The shiur teaches that effective Chinuch is not about techniques or scripts. Western culture (“Galut Yavan”) trains us to believe that enough information or psychology will “fix” children. Torah Chinuch teaches the opposite: a child is a living *nefesh*, not a system, and true guidance comes from intuition, presence, and removing assumptions.

The Problem: Greek Thinking in Parenting

We were raised in a world that overvalues knowledge and underestimates the inner world. Western education encourages comparison, analysis, and the illusion that the right sentence or method can change a child. This shuts down our most important parenting skill: **deep, intuitive listening.**

What a Real Mechanech Does

A true educator removes labels, listens with the heart, and never replaces a parent’s *daas*. Advice is meant to reveal our inner clarity, not replace it. The moment we categorize a child, we stop seeing them.

Willpower Is Chinuch — Not Nature

Differences in “motivation” or “personality” are not fate. Willpower is shaped by the home environment: structure, expectations, boundaries, and

calm authority. Studies — and the experience of successful leaders — show that **self-discipline, not genius, predicts success.**

The Two Pillars of Chinuch

Healthy Chinuch requires both:

1. **Unconditional Love**
2. **Authority / Discipline**

Love without authority leads to chaos; authority without love leads to emotional harm. Withholding discipline, says the Malbim, is a form of neglect. R’ Elyashiv teaches that raising a child requires genuine love.

The Consequences of Weak Authority

When authority is missing, children grow into adults who struggle with:

- decision-making
- self-control
- anxiety and insecurity
- emotional fragility
- commitment and follow-through

Children who grow up without consistent consequences never develop a strong inner identity.

The Six Gifts of Discipline

1. **Yirat Shamayim** — the experience that Someone is truly in charge.
2. **Self-Confidence** — clarity and confidence in decision-making.
3. **Inner Security** — the world feels structured, not chaotic.
4. **A Calm Home** — fewer battles; more cooperation.
5. **Success in Life** — all achievement stems from self-discipline.

בס"ד

6. **Stable Identity** — the child sees themselves as someone who keeps commitments.

What to Avoid !

- Don’t use “if” (it makes obedience optional).
- Don’t negotiate, bribe, or threaten.
- Don’t over-explain before action.
- Don’t enter power struggles.
- Don’t give automatic yes’s — think first.

These behaviors weaken authority and confuse the child.

Asei Tov: How to Start

- Make three calm, clear requests each day.
- Give direct instructions, not conditional ones.
- Answer “Why?” from a place of authority.
- Keep your word consistently.
- Choose a few non-negotiables and enforce them gently but firmly.

Conclusion

When unconditional love meets calm, firm authority, we give our children the deepest gifts: **Yirat Shamayim, security, confidence, emotional stability, success, and a strong identity.**

Discipline is the gift. Transforming ourselves into Torah-guided mechanechim is the gift-wrap.

We Have the Strength!

(Rabbi Eli Mansour)

When Yaakov arrived at the outskirts of Haran, he saw local

shepherds with their herds near the well outside the city. He asked them why they weren't giving their sheep water.

The shepherds explained that they could not remove the large, heavy stone from the top of the well. They needed to wait for all the shepherds to assemble at the well so they could together roll the stone off the well.

Yaakov then proceeded to the well and, by himself, pushed the stone off so the shepherds could draw water for their flocks. Rashi comments that this episode shows us that Yaakov possessed unique physical strength.

We must ask, for what purpose did the Torah tell us about Yaakov Abinu's exceptional strength? What lesson are we to learn from this story?

Every person, without any exceptions, has spiritual struggles. And no two people's struggles are the same. Misvot which come easily for one person is a difficult challenge for somebody else. Some people struggle to observe Kashrut, others have a hard time with Shabbat. There are those who have difficulty praying properly, and there are those who find it challenging to observe the Torah's standards of *Seniut* (modesty). But everyone is struggling with something.

This is true even of the great *Sadikim*. King Shlomo teaches us in *Mishleh* (24:16), "Ki Sheba Yipol *Sadik Ve'kam*" – "For a righteous person falls seven times and gets up." Even the righteous fall – and they fall repeatedly. The difference between a righteous person and others is "*Ve'kam*" – that a *Sadik* "gets up" each and every time he falls. The wicked person, at a certain point, gives up. He decides not to bother struggling, figuring that it's just too hard for

him. An example of this kind of person is Esav, about whom the Torah says, "*Ve'hu Ayef*" – "and he was tired" (25:29). Esav had the potential for greatness. He was no less capable of being a *Sadik* than Yaakov was. But he grew "tired" – he decided not to try. The *Sadik* doesn't get tired. He falls, often, but he keeps getting back up.

How does the *Sadik* do this? What motivates him to keep trying, even after falling multiple times?

The answer is found in one of the *Birchot Ha'shahar* (morning blessings), in which we thank Hashem "*Ha'noten La'ya'ef Ko'ah*" – "who gives strength to the weary." The *Sadik* keeps getting back up because he believes that Hashem is helping him and giving him strength. As long as we keep trying, Hashem gives us the abilities we need to eventually succeed.

This is the difference between the wicked and the righteous: the wicked person feels powerless, and thus concludes that there is no purpose to continue trying, whereas the righteous person confidently believes that Hashem is giving him the strength he needs to improve.

This is the message of the story of Yaakov Abinu's experiences at the well outside Haran. The large stone on the well symbolizes the *Yeser Ha'ra*, our evil inclination, the difficult – often overwhelming – spiritual challenges that we each face. Like the stone, they seem too big to move, too difficult to handle, too much for us to overcome. The shepherds, like many people, don't bother trying, because they assume they don't have the strength to succeed. Yaakov showed that when one believes in the "*Noten La'ya'ef Ko'ah*," he is much stronger than he thinks, and he

can "remove the stone," and overcome his challenges.

We are not expected to be perfect, because we are human beings, and human beings aren't perfect. We are, however, expected to try, and to try again when we don't succeed. We are expected not to grow tired, not to give up, and to instead trust that Hashem is helping us and giving us the strength we need to achieve.

Making the Decision

(Rabbi Joey Haber)

Parashat Vayeseh begins with Yaakov's journey from Eretz Yisrael to Haran, where he would spend twenty years with his uncle, Lavan. The Torah tells, *ויפגע במקום* – that Yaakov "encountered the place" – which the Gemara explains as a reference to the site where Avraham Avinu bound Yitzhak upon the altar, and which would become the site of the *Bet Ha'mikdash*. Yaakov prayed at this site, and he then went to sleep and beheld his famous dream of a ladder extending to the heavens.

Rashi, based on the Gemara, fills in some more details about Yaakov's journey.

Yaakov had traveled all the way to Haran, but then realized that he had passed the holy site without stopping to pray there. He said to himself, "How could I have passed there without praying?!"

He immediately turned around and started making his way back toward Yerushalayim. Hashem made a miracle, so as not to inconvenience Yaakov, and the mountain in Yerushalayim where the *Bet Ha'mikdash* would be built was uprooted from its place

and brought to Yaakov, so he could pray there without having to travel all the way back.

One of my Rabbis once posed a very good question about this story.

If Hashem wanted to help Yaakov Avinu pray at the site of the *Bet Ha'mikdash* – which He obviously did, so much so that He brought the mountain to Yaakov!!! – then why didn't He find a way to remind Yaakov to pray there when Yaakov passed through that area? Why was it only when Yaakov reached Haran that Hashem helped him by bringing the sacred site to him?

The Rabbi answered, very simply, that Hashem doesn't decide for us. We need to make the decision of what to do, how to act, and how to build our lives. Once we make the decision, then Hashem comes in and helps us do what we set out to do. But the decision needs to be ours.

As children, we have few decisions to make. They are pretty much all made for us. But as we grow older, we gradually need to start making our own decisions.

There are some really, really big decisions – like whom to marry, which profession to pursue, where to live, which school to send our children to. There are also smaller decisions that we need to make almost every day, like how to handle different situations that arise, how to react to people, and so on. Making decisions can often be scary. Or annoying. Often, we prefer that other people make these decisions for us.

We need to remember that making decisions is the way we build our lives into what they're meant to be. We are not supposed to be anybody else but

ourselves. And so while it is of course helpful and important to seek advice, to consult with people whom we respect and admire – ultimately, we need to make the decision that is right for us, that will allow us to create the unique life that Hashem brought us here to create. We can't let anyone else decide for us – because decisions are the way we self-actualize and chart the path that we need to take, the path that's right for us, even if others are following a different path.

And once we make whatever decision it is that we needed to make, we should trust that Hashem will bring the sacred site to us, so-to-speak, that He will help us going forward. Once we decide what we want to do, which path we want to follow – we need to rely on His help and support.

In the end, our lives are shaped not by the circumstances we encounter, but by the choices we courageously make. When we take ownership of those choices, Hashem meets us on the path and guides our steps forward. May we always have the clarity to decide, and the faith to trust that He will help us follow through.

Food for Thought

Five Questions Happier People Ask

(By Debbie Gutfreund)

TRENDING IN PERSONAL GROWTH

Discover five simple questions that rewire your perspective, quiet negative thoughts, and help you choose happiness—no matter what life throws your way.

The number one piece of advice uncovered by happiness researchers is simple: *Don't believe everything you think*¹.

Your brain is constantly taking in information and trying to interpret the world around you. Sometimes its interpretations are accurate but often they're incomplete, distorted, or simply unhelpful. Many of your thoughts aren't true, and some may be damaging.

Happier people regularly challenge their thoughts and perspectives. They know that happiness is shaped less by life's circumstances and far more by the lens through which they see those circumstances. They believe happiness is a choice they make every day.

Here are five questions that happier people ask themselves.

1. How can I see this in a different way?

Most of our daily thoughts lean negative. In an effort to protect you, your mind constantly scans for danger, asking: *What can go wrong now?* Happier people counter this instinct by asking: *How can I see this in a different way?*

This question disrupts the mind's negativity bias and opens the door to new perspectives. It encourages you to look for a hidden opportunity or blessing within the challenge. Over time, you may even find yourself naturally shifting the question to: *What can go right now?*

2. How can I be useful in this situation?

One of the biggest struggles people face today is not knowing their life's purpose. Happier people tend to discover purpose right where they are. They continually ask: *How can I be useful?*

This simple question grounds you in the next right step you *can* take. You don't need to have your life figured out to make a difference. Whether dealing with obstacles or unexpected mishaps, happier people respond by asking: *What can I do now? What do I have to offer that would be useful in this moment?*

Asking yourself *How can I be useful today?* may uncover strengths and gifts you never realized you had.

3. If I can't solve this problem, what can I do to make things better?

Not every problem can be solved. Minor annoyances like traffic or bad weather—and major heartbreaks like the loss of someone you love—lie outside your control. Yet even in those moments, happier people ask: *What can I do to make things better?*

This question shifts your focus from the unchangeable to the actionable. Stuck in traffic? You might use the time to listen to a podcast or return overdue phone calls. Grieving a loved one? You might choose to honor their memory with a meaningful action or focus on gratitude for the time you shared.

No matter how stuck you feel, this question reveals that there is *always* some small way to improve your experience.

4. Is this a want or a need?

A classic happiness formula suggests dividing what you *have* by what you *want*. Many people try to improve the “have” side by acquiring more—more money, more things, more achievements. Yet it's often far more effective to examine the bottom half of the equation: *your wants*.

Happier people pause to ask: *Is this a want or a need?*

We live in a world that relentlessly encourages us to treat every desire as a necessity. But you can resist that pressure by asking: *Do I really need this?*

If the answer is no, you can choose to add it to your want list or to remove something from that list instead. The more often you ask this question, the more you may find gratitude rising and unnecessary shopping falling away.

5. Can I make a good enough decision?

Indecision is a major barrier to happiness. Many people fear choosing “wrong,” so they delay endlessly, gathering more information in pursuit of the perfect option. But no matter how long your pros-and-cons list is, all decisions involve uncertainty. A perfect choice doesn't exist.

Happier people give themselves a reasonable window to evaluate their options and then ask: *Can I make a good enough decision?*

A “good enough” decision is one that provides sufficient clarity to move forward. It doesn't have to be the absolute best. In fact, people are far more likely to regret *not* deciding than making a choice and adjusting course later. This question helps you take action, experiment, and explore new possibilities with less fear.

Jewish wisdom teaches that it is a mitzvah, a commandment, to be happy.

Each of these questions invites you to shift your focus, challenge old patterns, and choose a perspective that leads to growth rather than frustration. Even small shifts in thinking can change the emotional tone of an entire day.

You don't need to overhaul your life to feel happier. You simply need to pause, get curious, and ask yourself one better question at a time.

Daily Halacha

Reciting Keri'at Shema with the Te'amim

In discussing the Halachot of the daily Shema recitation, the Shulhan Aruch writes (Orah Haim 61:24) that one should recite the Shema with the Te'amim, the proper melody according to the notes that appear over or under each word. In particular, one must ensure to properly read the final word of each verse as a “Sof Pasuk,” the end of the verse, so that his recitation is sensible. This is one reason why parents should make a point of teaching their children the Te'amim, so that they can read Keri'at Shema properly as required by the Shulhan Aruch.

Later (62:2), the Shulhan Aruch rules that one may fulfill his obligation of Keri'at Shema by reading the text in translation, in a language other than the original Biblical Hebrew. He adds that one who does so must avoid slang terms, which are not an accurate translation of the corresponding words in the original text. Furthermore, the Shulhan Aruch writes, one who recites Shema in translation must be meticulous with the pronunciation of each word, just as is required when reading Shema in the original Hebrew.

The Mishna Berura (commentary by Rav Yisrael Meir Kagan, 1839-1933) adds that one fulfills

his obligation by reading Shema in a different language only if he understands that language. If he recites Shema in a language (besides Hebrew) that he does not understand, he does not fulfill the Misva of Shema. The Mishna Berura notes that this applies as well to the Amida, Birkat Ha'mazon, Kiddush, Berachot and Hallel. Regarding all these recitations, one can fulfill his obligation even if he uses a language other than Hebrew, provided that he understands the language.

The Mishna Berura further notes that this Halacha applies only on the level of "Me'ikar Ha'din" – the strict Halacha. On the level of "Misva Min Ha'muvhar," the higher standard of Misva performance, one should make a point of reciting Shema in the original Hebrew, and not in any other language.

Even more importantly, the Mishna Berura asserts that nowadays, one must recite Shema in the original Hebrew, even on the level of "Me'ikar Ha'din." There are several words in the Shema recitation whose meaning is uncertain, or that lend themselves to multiple interpretations. The auxiliary term "Et," for example, has no English equivalent. The word "Ve'shinantam" is commonly explained to mean, "You shall teach," but the Talmud also explains it as a reference to comprehensive Torah knowledge. And the meaning of the word "Totafot," which the Torah uses in the first two sections of Shema to introduce the Misva of Tefillin, is uncertain. Therefore, since nowadays one cannot confidently arrive at a precise translation of the Shema text, Halacha requires reciting Shema specifically in the original Hebrew, and not in any other language. Once again, the

Mishna Berura applies this ruling to Kiddush, Hallel, Birkat Ha'mazon, Berachot and the Amida.

In the next Halacha (62:3), the Shulhan Aruch codifies the Halacha requiring one to recite Shema in an audible voice. The Sages inferred this requirement from the word "Shema" itself, which means "hear" and thus indicates that one must be able to hear the recitation. On the basis of this inference, the Ra'avad (Rabbi Abraham Ben David of Posquieres, 1120-1198) claimed that this constitutes a Torah obligation. Nevertheless, the Shulhan Aruch rules, based upon the Talmud, that if one did not hear his Shema recitation, he has nevertheless fulfilled his obligation. Interestingly, the Sefer Ha'hasidim (by Rabbi Yehuda Ha'hasid, Germany, 1150-1217) comments that one who recited Shema inaudibly has not fulfilled his obligation, despite the Gemara's explicit ruling to the contrary. The Bei'ur Halacha (collection of essays accompanying the Mishna Berura) suggests that the Sefer Ha'hasidim refers to the "Misva Min Ha'muvhar," and not to the level of strict obligation.

Unfortunately, many people are unaware of this Halacha and recite Shema silently along with the Hazzan. This is incorrect; while the Hazzan leads the Shema recitation, a murmur should be heard from the congregation, as every individual recites Shema in a soft but audible voice along with the Hazzan.

Summary: One should recite Shema according to the "Te'amim" melodies, specifically in the original Hebrew (as opposed to in translation), and in an audible voice. If one recited Shema silently, and did not hear his recitation, he has

nevertheless fulfilled the Misva, though on a lower standard of observance.

Kidz Corner

The Power of Our Tefilla and Our Learning

□ Fascinating Story

There was once an American **bachur** who was very fond of the **Moussar shiurim** of the famous Mashgiach, **Rav Yechezkel Levenstein** (fondly known as **Rav Chazkel**). Baroukh Hashem, this bachar became a **hatan**, and his mother was on her way from America to Eretz Yisrael for her son's **Chenna**.

The problem was that the hatan's mother's flight was scheduled to arrive **during the time of Rav Chazkel's Moussar shiur**. On one hand, it was clear to the bachar that the **Ratzon Hashem** was for him to go to the airport and greet his mother. However, on the other hand, he still very much wanted to attend the shiur in the Yeshivah.

Even though there was not much he could do, this bachar decided to put in his effort. His idea was to be at the airport very early—**two hours before the scheduled arrival time**—so that if the flight would arrive early, he would already be there to welcome his mother, bring her to her lodging, and still make it back to the Yeshivah in time for the shiur.

Amazingly, his efforts paid off, and the plane actually

arrived **two hours early!** This was not a common occurrence at all. The pilot announced to the passengers that this was the first time he had ever arrived so early before the scheduled time. He explained that their early arrival was due to **strong tailwinds** pushing the plane forward. What **Siyata Dishmaya!**

*This story was related by **Rav Osher Zelig Rubinstein z"l**, the Rosh Yeshivah of Torat Simcha (Yerushalayim), who had accompanied the hatan to the airport two hours early. (It is the minhag in many communities that a hatan should not be alone during the week of his Chenna.)*

□ **Yaakov Avinu Also Had to Take the First Step**

This incident reflects what happened with **Yaakov Avinu** in this week's Parashah. Rashi explains how and why Yaakov experienced **Kefitzat Haderekh**. Yaakov had already passed the place where the **Beit Hamikdash** would one day stand, yet from Shamayim he was not stopped. Only once Yaakov **set his mind to return**, and actually began going back to that **holy place**, was he **merited** the miracle of Kefitzat Haderekh — and the place of the Beit Hamikdash came toward him.

□ **Powerful Inspirational Lesson**

This teaches us the important lesson that **“Hashem helps those who help themselves.”** We can receive tremendous **Siyata Dishmaya** when we take the **first step**. Not always will planes land earlier than expected, and not always will we see

Kefitzat Haderekh — but if we keep our eyes open, we will notice **Siyata Dishmaya** helping us reach our spiritual goals.

Additionally, we can be inspired knowing that we may receive **Siyata Dishmaya** even when we have seemingly missed an opportunity — for example, missing a day of learning. If we put our mind and heart into making up what we lost, to return, just like Yaakov Avinu returned to the place he had passed, we can merit tremendous **Siyata Dishmaya!**

La Paracha En Français

Le mérite de l'étude de la Torah

« Yaakov sortit de Beer-Sheva, et se dirigea vers 'Haran. Il atteignit l'endroit et il y passa la nuit, parce que le soleil s'était couché. Il prit une des pierres de l'endroit, la mit sous sa tête, et se coucha en ce lieu. » (Béréchit 28, 10-11)

Lorsque Yaakov prit la route pour 'Haran, il fut poursuivi par Élifaz, le fils d'Essav, qui avait reçu de son père, encore furieux du détournement des bénédictions, l'ordre de le tuer. Cependant, Élifaz ne tua pas Yaakov, mais se contenta de lui dérober tous ses biens, en s'appuyant sur le principe selon lequel un pauvre est considéré comme un mort — de cette façon, il s'était plié à l'ordre de son père. Élifaz n'était pas un mécréant comme son père ; il ne voulait pas tuer Yaakov, et ne lui déroba ses biens que parce qu'il était contraint d'obéir à l'ordre paternel. D'ailleurs, Élifaz était l'élève de Yaakov, auprès duquel il étudiait la Torah ; pour cette raison, lorsque ce dernier lui suggéra de

בס"ד
lui prendre toutes ses possessions, de sorte qu'il soit considéré comme un mort, il obtempéra et s'abstint de le tuer. Tel est le pouvoir de la Torah, qui influença Élifaz au point qu'il écouta, au détriment de son père, son maître Yaakov.

Dès qu'Élifaz repartit, Yaakov poursuivit sa route vers 'Haran. Lorsqu'il y arriva, il se tint près du puits, devant lequel il vit tous les bergers attendre, plutôt que d'abreuver leur troupeau. Yaakov leur demanda ce qu'ils attendaient, et les bergers lui expliquèrent que tous devaient être présents afin d'être en mesure de soulever, ensemble, la grande pierre qui recouvrait le puits. Sur ces entrefaites, Ra'hel, fille de Lavan, arriva, et Yaakov souleva, à lui seul, la pierre, comme il est dit : « Il fit rouler la pierre de dessus la margelle du puits » (Béréchit 29, 10). Et Rachi de commenter : « Comme quelqu'un qui tourne le bouchon d'une bouteille pour l'ouvrir. » Ceci illustre à quel point Yaakov était puissant, malgré son âge avancé. Il n'avait jamais péché, et c'est pourquoi il eut la force de soulever à lui seul cette grosse pierre.

Si l'on s'en tient à cela, comment expliquer que Yaakov, qui était très vaillant, ne combattit pas Élifaz, mais choisit plutôt de lui céder tous ses biens ?

En fait, Yaakov aurait certainement pu tuer Élifaz, mais il s'en abstint, car celui-ci était armé du mérite de la Torah qu'il lui avait enseignée — un mérite contre lequel on ne peut rien. Yaakov était en outre conscient que son élève ne faisait qu'obéir à l'impératif de respecter son père.

Élifaz était le fils d'Essav. A priori, il aurait été logique qu'il suive la voie de son père, et devienne, lui aussi, un mécréant. Pourtant, Élifaz a reconnu la Vérité et est allé étudier la Torah auprès de Yaakov. Il bénéficia alors de l'assistance divine et put s'élever grâce à la Torah, bien qu'il eût grandi dans le foyer d'un méchant.

Car « on conduit l'homme dans la voie qu'il désire emprunter » (Makot 10b). Personne ne peut prétendre ne pas être en mesure d'étudier la Torah, car le Saint béni soit-Il aide quiconque désire l'étudier. Tel est le sens de l'affirmation de la Guémara : « La Torah se trouve à tous les coins de rue, et elle est à la disposition de quiconque la désire. » (Yoma 72b) Élifaz ayant choisi la voie de la Torah, Yaakov ne le tua pas, mais lui donna tous ses biens, ce qui revenait, en quelque sorte, à exécuter l'ordre de son père.

À présent, quelle fut la réaction d'Essav lorsque son fils revint et lui annonça qu'il n'avait pas exécuté son ordre à la lettre, mais avait pris les biens de Yaakov plutôt que de le tuer ? Essav s'est-il contenté de cette rapine, ou a-t-il réitéré sa tentative de meurtre ? Apparemment, le fait qu'Élifaz n'ait pas tué Yaakov ne semble pas avoir contrarié Essav, car l'intention de ce dernier était avant tout de perturber son frère dans son étude de la Torah et dans son service divin. Pour cette raison, lorsqu'il apprit qu'Élifaz l'avait délesté de toutes ses possessions, il s'en réjouit même, pensant que, démuni, Yaakov ne pourrait étudier et déchoirait donc spirituellement, lors de son séjour auprès de Lavan le méchant. Néanmoins, Yaakov ne se laissa pas impressionner par son état de dénuement, en dépit duquel il alla étudier la Torah dans la Yéchiva de Chem et Éver pendant une période de quatorze ans, suite à laquelle seulement il se dirigea vers Haran.

« Les actes des patriarches sont un signe pour leurs descendants. » En effet, le dévouement des patriarches a été transmis à leurs enfants, au point qu'il s'est ancré dans le patrimoine génétique du peuple juif, lui donnant en permanence la force de se dévouer, lui aussi, au service de l'Éternel, même dans les plus grandes difficultés, lorsque le mauvais penchant essaie de l'en dissuader. En outre, lorsqu'un

homme surmonte les épreuves et étudie malgré elles, D-eu lui vient en aide et lui permet d'y faire face. Or, c'est justement lorsque l'homme surmonte toutes les embûches, envoyées par le Très-Haut pour le tester, qu'il accède, dans ce monde, à une élévation.

Reflexion Semanal

Cuando los años parecen unos pocos días

(Por Rav Abraham Twerski @aishlatino)

Entonces él [laakov] dijo: "He aquí que el día todavía es muy claro, no es hora de juntar el ganado. Abreven al rebaño y vayan a apacentarlo" (Génesis 29:7)

laakov fue un poco duro al reprender a los pastores. ¿Acaso no era obvio que la piedra que cubría el pozo de agua era tan masiva que eran necesarios muchos hombres para moverla? El Rav de Gur (Imrei Emet) dijo que laakov lo sabía, pero su reproche no fue por no tratar de moverla. ¿No era posible que en verdad lo hubieran intentado pero no lo hubiesen logrado? Sí, pero sólo por haber fallado una vez, ¿por qué no volver a intentarlo? ¿Cómo podía saber laakov que no lo habían intentado muchas veces? ¿Acaso su reproche estaba justificado?

Rav Samson Rafael Hirsh nos ayuda a entender este episodio al preguntar por qué era necesario cubrir el pozo con una piedra tan enorme. ¿Acaso no podían haberlo cubierto con algo que no fuera tan pesado? Él responde que los pastores sospechaban los unos de los otros, y temían que una cubierta más liviana permitiera que uno de ellos la sacara por sí mismo y que tomara una cantidad mayor de agua para su rebaño. Para evitar eso, hicieron que fuera imposible acceder al agua a menos que todos estuvieran presentes.

laakov entendió esto, y razonó que personas que no confían las unas

en las otras probablemente también son indolentes y no se esfuerzan. Las cualidades son contagiosas. Por lo general la confianza y la diligencia van de la mano, así como la desconfianza y la pereza. laakov supo que ellos ni siquiera habían intentado abrir el pozo.

Incluso en un mundo competitivo, debemos tener fe en que lo que D-os decretó para nosotros nadie nos lo puede quitar. Envidiar el éxito de otras personas porque pensamos que eso tiene lugar a costa nuestra es un rasgo de carácter despreciable, y a menos que nos deshagamos de esta cualidad puede llegar a afectar a otros aspectos de nuestro carácter.

Las cualidades de carácter no existen aisladas. La verdadera fe en D-os y el hecho de alegrarse por la buena suerte de los demás tienden a ir de la mano.

Así, pues, laakov trabajó por Rajel durante siete años. Pero a él le parecieron como pocos días debido al amor que sentía por ella (29:20)

Algunos de los comentarios señalan que esto parece ser al revés de lo que generalmente experimentamos. Estar separados de alguien a quien amamos hace que cada día de separación parezca una eternidad. ¿Cómo puede ser que el amor de laakov por Rajel hiciera que siete años parecieran unos pocos días?

Estoy en deuda con uno de mis pacientes por ayudarme a entender este versículo. Este joven se estaba recuperando de una adicción al alcohol. Él se había vuelto dependiente del alcohol y la idea de que nunca podría volver a beber le resultaba intolerable. Cuando entró a Alcohólicos Anónimos, le dijeron que no tenía que enfocarse en el resto de su vida, sino enfrentar cada día ese mismo día. "¿Verdad que no es imposible que puedas abstenerte de beber sólo por hoy? Sólo debes enfocarte en lo que puedes hacer hoy. No hay nada que puedas hacer hoy respecto a tu sobriedad mañana, por lo que no tiene sentido pensar en ello".

Este mismo principio lo encontré en las obras de *musar*. El *ietzer hará* (la inclinación al mal) nos dice: "¿Qué sentido tiene que trates de

observar todas las prohibiciones de la Torá? No es posible que puedas hacerlo por el resto de tu vida. Sin duda transgredirás la Torá para satisfacer tus deseos. ¿Por qué luchar una batalla perdida? ¿Por qué esforzarse y negarte a ti mismo tantos placeres cuando estás condenado a fracasar? Lo mejor es que te rindas ahora mismo". La respuesta al *ietzer hará* debe ser: "Hoy no tengo que enfrentar el resto de mi vida. Sé que puedo superar esta tentación, y eso es todo lo que me importa. Cuando llegue el mañana, enfrentaré entonces ese desafío".

La traducción literal de este versículo no es "le parecieron unos pocos días". En hebreo, la palabra *ajadim* implica "días individuales". La demora de siete años hubiera sido demasiado difícil de soportar. Por eso laakov no pensó en los siete años, sino que enfrentó cada día a medida que se iba presentando. Él pudo tolerar la carencia *hoy*, y eso fue todo lo que hacía falta.

Esta es una lección importante para todos. Es habitual que la gente tome "resoluciones para el nuevo año", y estas muy pronto se quiebran. La razón es que un año es un período demasiado largo. La resolución debe ser: "Hoy no voy a enojarme", "Hoy no voy a fumar", o "Hoy cuidaré mi dieta". Reducir los desafíos a pequeños segmentos de tiempo hace que sean mucho más manejables.

Nahalot

Nahala of Rabbi David Abukhtsira the 14th of Kislev

Rabbi David Abukhtsira (1866 - 14th December 1919, December 6, 1919) was one of the leaders of the Jewish community in Tafilah, Morocco and author of books. Executed in Morocco by a local leader.

His life story

Born in the year 1866, as the eldest son of Rabbi Mas'ud Abuchatzira in the town of Tafilalat, Morocco, at the height of the leadership of his grandfather Rabbi Yaakov Abuchatzira. David was alone in the Torah, practiced celibate practices, and did not interfere with community leadership.

After the death of his father in the year 1908, at the age of 42, Rabbi David took over the leadership of the community, but less than a year later he distributed his powers to his relatives: his uncle, Rabbi Yitzchak Abukhtsira assumed the financial management of the yeshiva. His uncle, Rabbi Eliyahu Abuchatzira, was responsible for the connection between the Jewish community and the Moroccan government, and his brother Baba Sally, who was eighteen at the time, was appointed head of the yeshiva.

From the year 1909 until the end of the year 1914, Rabbi David with his father-in-law Rabbi Eliyahu and Rabbi Moshe Turgman in the attic of his home where they made torment and obituaries learned the hidden and hidden teachings.

Rabbi David married and widowed twice, and he had eight sons and one daughter. All his sons except the youngest of whom he died. One of his daughters, Esther, married his younger brother, Rabbi Yitzchak Abuchatzira, and after her death, he remarried.

Although suffering from many diseases, he was known as a happy person.

From his behavior

Avoid going out into the street. His seminary and mikvah were in his home. When he went outside, he would not walk down the street but skip from roof to roof, and at that time they would declare that a woman would not leave the door of her house until he returned to his house.

He was a vegetarian, fasted many times and few to eat. Not sleeping on a bed but on a chair. Every morning before he graduated, he would lock himself in his room, where he would enter a coffin and

cover himself with ashes to remember the day of the death and overcome the pride of pride.

His death

The French army conquered Morocco in 1917 (1917). The Arabs were led by Muhammad Muhammad bin Qasem and fought in the French, and after a long time, the French retreated. Muhammad Muhammad then fought with the Moroccan royal family, killed and seized the throne. P. (1919) issued a decree to kill all citrus Jews in the Tafilat district, claiming that they had been secretly conspiring with the French occupier in order to expel the rebel leadership under his leadership.

In order to increase anxiety, he did not publish a date for the decree. On Saturday, December 19, 1943, Rabbi David wore black sandals instead of the white Sabbath clothes he used to wear. On Saturday at noon, Mulay Muhammad began to concentrate on the Jews of the area in order to execute them. Mulay Muhammad's soldiers surrounded the Malah and caused great fear. Then Rabbi David began to encourage the congregation, saying that he prayed for the sovereign of a world that instead of killing all members of the congregation, only he himself would die. After all the Jews gathered in the main square, Mulay Muhammad's advisers convinced him that he should kill only the Jews, because if they died, they would not be able to collect taxes and other payments.

Mulay Muhammad commanded to take Rabbi David and the two richest of the city Rabbi Yitzchak Ben Simhon and his son Rabbi David and place their bodies in front of a muzzle of a cannon and fire from it. According to the popular version, it was inserted into the cannon and shot from it. After his death, Mulay Muhammad ruled that the death of Rabbi David must not be mourned, and those found mourning will also be executed.

A few days after Rabbi Abukhtsira's murder, his body was transferred to the community leaders, and he was buried with a modest funeral, in which even the rebel corps invaded

anyone to dare to mourn and cry for
Rabbi David.

May the merit of the tzadik Rabbi
David Abukhtsira protect us all.
Amen

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