



**SHABBAT HAGADOL
BIRKAT HALEBANA
RABBI DAVID ELMALEH**

10th of Nisan
March 29th 2026
CANDLE LIGHTING 7:17pm
Shabbat Ends at 8:17pm



**SHABBAT HA'GADOL &
ABRAHAM ABINU**

**FREEDOM FROM
THE BUG IN OUR BRAIN**

**THE TWELVE PRECIOUS STONES
OF THE SEDER**

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 - March to April 2026 / זמני היום - חודש ניסן תשפ"ו

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



Daylight saving time

March / April 2026	לילה לרבינו תם R' Tam's Nightfall	לילה Nightfall	שקיעת החמה Sun set	הדלקת נרות Candle Lighting	פגל המנחה Mincha	מנחה קטנה Mincha	מנחה גדולה Earliest Mincha	חצות Mid day	סוף זמן תפילה Latest Shacharis	סוף זמן קריאת שמע Latest Shema	הנץ החמה Sun rise	זמן ציצית ותפילין Earliest Talis	עלות השחר 72 דקות Dawn 72 Minutes	דף היומי Daf Yomi	ניסן תשפ"ו	
19 Thu	8:44	8:40	8:06	7:31	6:15	5:00	1:59	1:28	11:27	10:26	9:50	7:26	6:44	6:13	6:17	א חמישי
20 Fri	8:44	8:40	8:06	7:31	6:16	5:00	1:59	1:28	11:26	10:26	9:50	7:25	6:43	6:12	6:16	ב ששי
21 Sha	8:45	8:41	8:07	7:32	6:16	5:00	1:59	1:27	11:26	10:25	9:49	7:24	6:42	6:11	6:15	ג שבת
22 Sun	8:45	8:42	8:07	7:32	6:16	5:00	1:58	1:27	11:25	10:24	9:48	7:23	6:41	6:10	6:14	ד ראשון
23 Mon	8:46	8:42	8:08	7:33	6:16	5:00	1:58	1:27	11:25	10:24	9:48	7:22	6:40	6:09	6:13	ה שני
24 Tue	8:46	8:43	8:08	7:33	6:17	5:00	1:58	1:26	11:24	10:23	9:47	7:21	6:39	6:08	6:11	ו שלישי
25 Wed	8:47	8:43	8:09	7:34	6:17	5:00	1:58	1:26	11:24	10:22	9:46	7:20	6:38	6:07	6:10	ז רביעי
26 Thu	8:47	8:44	8:09	7:34	6:17	5:01	1:57	1:26	11:23	10:22	9:46	7:19	6:37	6:06	6:09	ח חמישי
27 Fri	8:48	8:44	8:10	7:35	6:18	5:01	1:57	1:26	11:22	10:21	9:45	7:17	6:36	6:04	6:08	ט ששי
28 Sha	8:48	8:45	8:10	7:35	6:18	5:01	1:57	1:25	11:22	10:20	9:44	7:16	6:35	6:03	6:07	י שבת
29 Sun	8:48	8:45	8:11	7:35	6:18	5:01	1:57	1:25	11:21	10:20	9:44	7:15	6:33	6:02	6:06	יא ראשון
30 Mon	8:49	8:46	8:11	7:36	6:19	5:01	1:57	1:25	11:21	10:19	9:43	7:14	6:32	6:01	6:05	יב שני
31 Tue	8:49	8:46	8:12	7:36	6:19	5:01	1:56	1:24	11:20	10:18	9:42	7:13	6:31	6:00	6:03	יג שלישי
1 Wed	8:50	8:47	8:12	7:37	6:19	5:01	1:56	1:24	11:20	10:18	9:42	7:12	6:30	5:59	6:02	יד רביעי
2 Thu	8:50	8:47	8:13	7:37	6:19	5:02	1:56	1:24	11:19	10:17	9:41	7:11	6:29	5:58	6:01	טו חמישי
3 Fri	8:51	8:48	8:13	7:38	6:20	5:02	1:56	1:23	11:19	10:16	9:40	7:10	6:28	5:57	6:00	טז ששי
4 Sha	8:51	8:49	8:14	7:38	6:20	5:02	1:55	1:23	11:18	10:16	9:40	7:09	6:27	5:56	5:59	יז שבת
5 Sun	8:52	8:49	8:14	7:39	6:20	5:02	1:55	1:23	11:18	10:15	9:39	7:08	6:26	5:55	5:58	יח ראשון
6 Mon	8:52	8:50	8:15	7:39	6:21	5:02	1:55	1:23	11:17	10:14	9:38	7:07	6:25	5:54	5:57	יט שני
7 Tue	8:53	8:50	8:15	7:40	6:21	5:02	1:55	1:22	11:17	10:14	9:38	7:06	6:24	5:53	5:55	כ שלישי
8 Wed	8:53	8:51	8:16	7:40	6:21	5:03	1:55	1:22	11:16	10:13	9:37	7:05	6:22	5:52	5:54	כא רביעי
9 Thu	8:54	8:51	8:16	7:41	6:22	5:03	1:54	1:22	11:15	10:12	9:36	7:04	6:21	5:51	5:53	כב חמישי
10 Fri	8:54	8:52	8:17	7:41	6:22	5:03	1:54	1:21	11:15	10:12	9:36	7:03	6:20	5:50	5:52	כג ששי
11 Sha	8:55	8:53	8:17	7:42	6:22	5:03	1:54	1:21	11:14	10:11	9:35	7:02	6:19	5:49	5:51	כד שבת
12 Sun	8:55	8:53	8:18	7:42	6:23	5:03	1:54	1:21	11:14	10:10	9:34	7:01	6:18	5:48	5:50	כה ראשון
13 Mon	8:55	8:54	8:18	7:42	6:23	5:03	1:53	1:21	11:13	10:10	9:34	7:00	6:17	5:47	5:49	כו שני
14 Tue	8:56	8:54	8:19	7:43	6:23	5:04	1:53	1:20	11:13	10:09	9:33	6:59	6:16	5:46	5:48	כז שלישי
15 Wed	8:56	8:55	8:20	7:43	6:24	5:04	1:53	1:20	11:12	10:09	9:33	6:58	6:15	5:45	5:47	כח רביעי
16 Thu	8:57	8:56	8:20	7:44	6:24	5:04	1:53	1:20	11:12	10:08	9:32	6:57	6:14	5:44	5:45	כט חמישי
17 Fri	8:57	8:56	8:21	7:44	6:24	5:04	1:53	1:20	11:12	10:07	9:31	6:56	6:13	5:43	5:44	ל ששי

Friday (Apr 17) 5:18 AM + 14 חלקים אייר: מולד חודש אייר: [Get daily sefirah reminders by email, text or Telegram! > http://alerts.myzmanim.com](http://alerts.myzmanim.com)

Permission is granted to copy and distribute this page in its original form only. Republishing any MyZmanim times as part of another publication is not permitted without written permission from the copyright holder. Important notes regarding this page can be read at MyZmanim.com by entering the keywords "accuracy" and "disclaimer". Copyright ©2004-2026 MyZmanim.

Mazal Tov !:

We would like to wish a **Hearty Mazal Tov** to **Mr. & Mrs. Isaac Benmergui** for the **Bat Mitzva** of their dear daughter **Rivka**. They Should be **zoche** to see her grow to **torah, ulhuppa** and **Maasim Tovim**. Amen!
Mazal Tov to the Families

Announcements:

Shabbat Hagadol
Birkat Halebana Motsae Shabbat.

Sponsorship Pricing Update

Please Check our **new donation menu** below.
For **Aliyot Request** please approach **Mr. Eytan Ohayon**

All admissions for the bulletins including donations must be submitted before Wednesday evening.

Thank you!

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.

Shabbat Schedule

Shir Hashirim 6:40pm
Minha 6:55pm
Candle Lighting: 7:17pm
Shaharit Netz Minyan 6:20am
Shaharit: 8:45am
Kids Program (6-9yr) 10am
NEW! Kids Kiddush. 11am
Zeman Keriat Shema 9:46/10:20am
New Girls Program: 4:30pm-5:15pm
Boys Program: 5:50pm
Shabbat Hagadol Shiur: 5:55pm
Minha: 6:55pm
Followed by Seudat Shlishit & Arvit
Shabbat Ends: 8:17pm
Rabbenu Tam 8:48pm

WEEKLY SCHEDULE

SUNDAY

Shaharit 6:50am
Shaharit #2 Hodu 8:30am
Minha & Arvit 6:10pm

Monday To Tuesday

Shaharit 6:50am
Beki'im Bahalacha 6:15am
Business Halacha 6:35am
Daf Yomi 8:00am
Kinyan Masechta 8:30am
Shaharit #2 Hodu 8:00am
Hok LeYisrael 8:50am
Minha & Arvit 6:10pm
Shiurim 6:45pm
Minha & Arvit 7:20pm
KOLLEL Recess

Hechal Shalom - Or Oziel

Pesah Schedule 2026

RABBI DAVID ELMALEH

WEDNESDAY, APRIL 1ST

SHAHARIT NETZ: 6:40AM
SHAHARIT SECOND MINYAN: 8:00AM
FIRST BORN SIYUM AFTER EACH MINYAN

STOP EATING HAMETZ: 10:56AM

BURN HAMETZ/ KAL HAMIRA BY 12:10PM
DON'T FORGET TO DO ERUV TAVSHILIN

CANDLE LIGHTING: 7:19PM
MINHA FOLLOWED BY ARBIT & FULL HALLEL: 7:25PM
KIDDUSH AFTER: 8:12PM

TRY TO FINISH HALLEL OR AT LEAST AFIKOMEN BEFORE HATSOT: 1:24AM

PESAH פסח DAY 1

THURSDAY, APRIL 2ND (TIKUN HATAL)

SHAHARIT NETZ: 6:10AM

SHAHARIT MAIN MINYAN: 8:45AM

MINHA FOLLOWED BY ARBIT & FULL HALLEL: 7:25PM

COUNT 1ST OMER AFTER 8:13PM

KIDDUSH AND CANDLE LIGHTING
(FROM EXISTING LIGHT) AFTER 8:13PM

HOL HAMOED

SUNDAY, APRIL 5TH - TUESDAY APRIL 7TH

SHAHARIT NETZ: 6:25AM

SHAHARIT MAIN MINYAN: 8:30AM

MINHA: 6:15PM / 7:35PM

FOLLOWED SEUDAT SHELISHIT & ARBIT

COUNT 3RD - 5TH OMER AFTER 8:14PM

PESAH פסח DAY 2

FRIDAY, APRIL 3RD

SHAHARIT NETZ: 6:10AM

SHAHARIT MAIN MINYAN: 8:45AM

MINHA: 6:15PM

FOLLOWED BY KABALAT SHABBAT & ARBIT

CANDLE LIGHTING (FROM EXISTING LIGHT) AT
7:20PM

COUNT 2ND OMER AFTER 8:13PM

TUESDAY, APRIL 7TH

CANDLE LIGHTING 7:22PM

MINHA: 7:30PM

FOLLOWED BY ARVIT

COUNT 6TH OMER AFTER NIGHTFALL: 8:15PM

CANDLE LIGHTING (FROM EXISTING LIGHT) AT 8:18PM

Kerie Moed – Keraya - Meldado (Study Night of Shebii Shel Pesah): Immediately after Arbit (for Approximately 30 minutes)

SHABBAT HOL HAMOED

SHABBAT, APRIL 4TH

SHAHARIT NETZ: 6:10AM

SHAHARIT MAIN MINYAN: 8:45AM

MINHA: 7:00PM

FOLLOWED SEUDAT SHELISHIT & ARBIT

COUNT 3RD OMER AFTER 8:14PM

SHABBAT ENDS: 8:20PM

RABENU TAM: 8:51PM

WEDNESDAY, APRIL 8TH

SHAHARIT NETZ: 6:05AM

SHAHARIT MAIN MINYAN: 8:45AM

MINHA: 7:30PM

FOLLOWED BY ARVIT

COUNT 6TH OMER AFTER NIGHTFALL: 8:16PM

CANDLE LIGHTING (FROM EXISTING LIGHT) AT 8:16PM

THURSDAY, APRIL 9TH

SHAHARIT NETZ: 6:05AM

SHAHARIT MAIN MINYAN: 8:45AM

MINHA: 7:30PM

ARVIT: 8:05PM

COUNT 8TH OMER AFTER NIGHTFALL: 8:16PM

YOM TOB ENDS: 8:22PM

MIMOUNA:

TARBAKHU U-TSA'ADU



LEARNING OF THE MONTH

RENT DEDICATION:

We Would like to Wholeheartedly Thank our

Dear Friends, Dr. & Mrs. Ari Benmergui

For generously Donating the Rent of Nisan 5786

In memory of her Dear mother Felicia Bat Miriam z"l

the 8th of Nisan

and her dear father Isaac Ben Simcha z"l the 22 of Nisan z"l

We truly appreciate it.

**In this Merit May Hashem Bless you & your Wonderful Family
with all the Berachot in the Torah Amen**

Dedicate a month of Limud

**In Honor of Someone, for the
Refua Shelema, or Leiluy Nishmat...**

**And Help YOUR Community
GROW!**



DAF YOMI SPONSORS



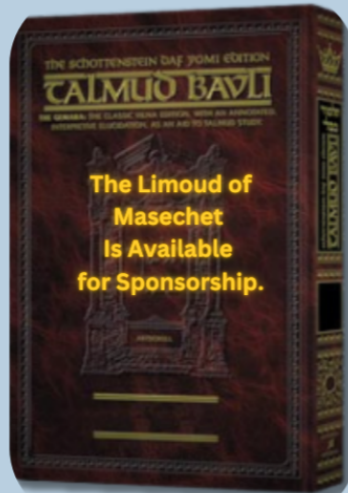
This year learning of the Daf Yomi has been generously sponsored by:

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
גרסיה 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.

Community Announcements

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

Miscellaneous Announcements:

- **This Week's Kiddush** is available for sponsorship!
- **This Week's Netz Kiddush** is available for sponsorship!
- **This Week's Seudat Shelishit** has been kindly sponsored by **Mr. & Mrs. Jordan Malka** in memory of her Dear Aunt **Nishmat Chochana Bat Rahel z"l**. Tihye Nishmata Tzerura Bitzror Hahayim Amen!
- **This Week's Breakfast** is available for sponsorship!
- **This Week's Daf Yomi** is available for sponsorship!

WEEKLY SHIURIM:

- Daf Hayomi:** 8:00am Sun. - Fri. (Rabbi Elmaleh)
- Beki'im Bahalacha:** 7:30am Sun. - Thurs. (Rabbi Elmaleh)
- Hok LeIsrael:** 8:50am Sun. - Fri. (Rabbi Zafrani)
- Kinyan Hamasechta:** Every Weekday morning. (Rabbi Elmaleh)
- Semichat Chaver:** Tuesday Evenings. (Rabbi Elmaleh)

The Board of Directors:

Mr. Eytan Ohayon (President)

<i>Mr. Michel Pery (VP)</i>	<i>Mr. Ariel Picillo (Treasurer)</i>	<i>Mr. Eytan Guigui (Secretary)</i>	<i>Mr. Steve Halimi (Board Officer)</i>
-----------------------------	--------------------------------------	-------------------------------------	---



NEW DONATION MENU

<p>WEEKLY:</p> <ul style="list-style-type: none"> • Weekly Daf Yomi \$180 • Avot Ubanim \$260 • Weekly Breakfast \$260 • Seudat Shelishit \$360 • Premium Kiddush \$1000 • Platinum Kiddush \$1500 	<p>MONTHLY:</p> <ul style="list-style-type: none"> • Coffee Station \$260 • Monthly Learning \$2600 • Monthly Rent \$3500 • Yearly Daf Yomi \$5000
---	---

Thanking you in advance for your generous support.
Tizke Lemitzvot!

Refuah Shelema List

<ul style="list-style-type: none"> ● Reuven Moshe Ben Eshter Sarah, ● Mordechai Ben Brucha Malka Shmalo, ● Yizhak Abraham Ben Sheli, ● Yosef Yizhak Ben Sara Hana, ● David Eliyahu Ben Miriam ● 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 	<ul style="list-style-type: none"> ● Yizhak Ben Simja ● Michael Ben Aliza, ● Menahem Ben Shira ● Moshe Ben Rahel ● David Ben Freha Rina ● Mordechai Ben Miriam, ● Aviv Ben Luba Miriam ● Meir Ben Leah ● Yitzhak Ben Rahel ● Israel Ben Lea ● Isaac Ben Mesoda ● Haim Ben Marcell ● David Aaron Ben Rivkah ● Refael Haim Meir Ben Sima Chassa ● Liam Mimoun Ben Esther ● Yosef Zvi Ben Sara Yosef ● Mordechai Dov Ber Ben Hana ● Shimon Ben Esther ● Shlomo Ben Haya Rachel 	<ul style="list-style-type: none"> ● Simja Bat Esther, ● Rachel Bat Sarah, ● Nina Bat Rachel, ● Gitel Rina Bat Yael, ● Miriam Bat Sofy, ● Rahma Bat Simha ● Esther Bat Fortuna ● Malka Bat Dina ● Raizel Bat Miriam ● Leah Bat Rivka ● Sol Bat Perla ● Chana Bat Bilha ● Yael Bat Rut ● 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 ● MazalTov Bat Corina ● Leah Bat Chana ● 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 Mazal-tov
--	--	--

Happy Birthday in March:

- 1st: Yosef David Allouche
- 2nd: Ei Sitbon
- 3rd: Mr. Max Aquinin
Norman Cohen
Mrs. Efrat Moran Lahmi
- 4th: Esther Benmergui
- 5th: Mr. Alberto Belecen
- 6th: Mrs. Esther Farache Lowensen
- 12th: Mrs. Eny Aquinin
- 13th: Mr. Habib Mamane
Sammy Allouche
Aliyah Chocron
- 16th: Mrs. Anat Michael
- 17th: Rachel Aquinin
Emanuel Courchia
- 29th: Mr. Saadia Aquinin
- 31st: Mrs. Evelyn Belecen

Happy Anniversary To:

Nahalot of Nisan:

- 2nd: Rachel Bat Messoda Vaturi z"l
(Grandmother of the Aquinins)
Yosef Amram Edery Bar Abraham Shelomo z"l
(Cousin of R. David Elmaleh)
- 3rd: Yaacov Courchia Bar Messoud z"l
(Father of Dr. Jean Paul Courchia)
- 4th: Mercedes Aquinin Bat Mordechai z"l
(Mother of Mr. Saadia Aquinin)
- 5th: Don Saadia Cohen Bar Cota z"l
(Father of Mr. Isaac Cohen)
Shalom Bitton Bar Rachel z"l
(Grandfather of Mr. Ronen Cohen)
Estelle Esther Bat Mahklouf z"l
(Aunt of Mrs. Ilanit Taieb)

- 7th: Rachel Tangir Bat Alia z"l
(Grandmother of Mr. Simon Chocron)
Ruby Bat Saada z"l
(Mother of Mrs. Sylvia Benoudiz z"l)
- 8th: Shemuel Ben Abraham z"l
(Father of Mrs. Mireya Hayon Benoudiz)
Felicia Bat Miriam z"l
(Mother of Mrs. Simi Benmergui)
Camilia Bat Gimol z"l
(Grandmother of Mrs. Camila Benmergui)
- 9th: Chana Bat Esther z"l
(Grandmother of Dr. Max Nahon)
Seuda Bat Miriam z"l
(Grandmother of Mr. Amichai Shoshan)
Dina Hakimi Bat Sarah z"l
(Grandmother of Mr. Albert Gad)
- 12th: Feivish Felix Ben Malka z"l
(Father of Mr. Yaacov Aronovici)
- 18th: Oro Bat Sinuru z"l
(Mother of Mr. Shabetai Maya z"l)
Freda Bat Rivka z"l
(Aunt of Mrs. Ruby Mouyal)
Isaac Benhaim Bar Yosef z"l
(Grandfather of Mr. Jacky Benoudiz)
- 19th: Hassiba Bat Djamilah z"l
(Mother of Mrs. Jeanine Furhman)
Isaac Meir Ben Ruben Eisen z"l
(Grandfather of Mrs. Raquel Eisen Benoudiz)
Eliyahu Benmergui Ben Luna z"l
(Father of Mr. Abraham Benmergui)
- 21st: Moshe Ben Abraham z"l
(Uncle of Mr. Alberto Belecen)
- 26th: Mahluf Rene Bsiri Bar Miriam z"l
(Father of Mr. Stephane Bsiri)
Nathanel Bsiri Bar Rahel z"l
(Brother of Mr. Stephane Bsiri)
Reouven Roger Ben Shlomo z"l
(Father of Mrs. Julia Bsiri)
- 28th: Freha Bat Hola Benhaim z"l
(Grandmother of Mr. Jacky Benoudiz)

Weekly Inspiration

Shabbat Ha'gadol & Abraham Abinu

(Rabbi Eli Mansour)

Several different explanations have been given for why the Shabbat preceding Pesach is given the name "Shabbat Ha'gadol" – literally, "the Great Shabbat."

One of the lesser-known reasons is a fascinating connection between this Shabbat and Abraham Abinu.

The Gemara in Masechet Rosh Hashanah (11) brings a debate between Rabbi Eliezer and Rabbi Yehoshua as to the month in which the Abot (patriarchs) passed away. Rabbi Yehoshua maintained that the three Abot – Abraham, Yishak and Yaakov – died during the month of Nissan, whereas Rabbi Eliezer was of the opinion that they passed away during Tishri.

However, a different source – the Yalkut Reubeni (in Parashat Lech-Lecha) – states that Abraham Abinu died during the month of Tebet. This is alluded to in G-d's promise to Abraham, "Tika-ber Be'seba Toba" – that he would be buried at an advanced age (Bereshit 15:15). The first letters of these three words (Tav, Bet, Tet) are the three letters of the word "Tebet," and the word "Toba" resembles "Tebet." This is mentioned also in the work Seder Ha'dorot (Rav Yehiel Heilprin, 1660-1746). The obvious question arises as to how to reconcile this theory with the Gemara, which indicates that Abraham died either in Nissan or in Tishri.

The Hida (Rav Haim Yosef David Azulai, 1724-1806) answers this

question by citing a Kabbalistic source about the unique nature of the month of Nissan. The Torah designates Nissan as the first month of the year, and according to the teachings of Kabbalah, this month contains within it an element of all other months. Each of the first days of Nissan corresponds to a different month of the year. Rosh Hodesh Nissan is associated with Nissan itself, whereas the 2nd of Nissan is associated with Iyar, the 3rd is connected to Sivan, the 4th to Tammuz, and so on. Accordingly, the sources that say that Abraham died in Tebet could be understood to mean that he died on the day of Nissan – following Rabbi Yehoshua's opinion – corresponding to the month of Tebet. As Tebet is the tenth month, this would mean that Abraham Abinu died on the 10th of Nissan.

As we know, the 10th of Nissan is a very significant date – as it was on this day when, just before the Exodus from Egypt, Beneh Yisrael prepared the sheep for the Pesach sacrifice which they offered on the afternoon of the 14th of Nissan (Shemot 12:3) in preparation for their departure from Egypt. Now in the year of the Exodus, the 15th of Nissan – the day Beneh Yisrael left Egypt – fell on Thursday, such that the 10th of Nissan fell on Shabbat.

It emerges, then, that Shabbat Ha'gadol marks the Yahrtzeit of Abraham Abinu.

On this basis, it has been explained why this Shabbat is given the name "Shabbat Ha'gadol." A verse in the Book of Yehoshua (14:15) speaks of a great man – "Ha'adam Ha'gadol Ba'anakim" – who lived in Hebron, and our Sages teach that this refers to Abraham Abinu. As he is the "Ha'adam Ha'gadol," the Shabbat before Pesach, which commemorates his Yahrtzeit, is called "Shabbat Ha'gadol."

Freedom From the Bug in Our Brain

(Rabbi Joey Haber)

The Gemara in Masechet Megillah (6b) discusses the situation of a Jewish leap year, when there are two months of Adar. According to the accepted opinion, in such a year, the holiday of Purim is celebrated during the second Adar. The Gemara explains: מסמך גאולה לגאולה – we want to juxtapose the "redemption" of Purim with the "redemption" of Pesach.

Apparently, there is some connection between the celebration of Purim and the celebration of Pesach.

Perhaps we can explain this connection based on a story told elsewhere in the Gemara (Gittin 56) about one of the worst enemies of the Jewish People – the wicked Roman general Titus, who destroyed the second *Bet Ha'mikdash*.

The Gemara relates that sometime after he destroyed the *Bet Ha'mikdash*, Titus arrived at a certain place and a tiny gnat flew into his nostril, and lodged itself in his brain. It started pecking inside Titus' head, causing him unbearable pain. He was able to temporarily relieve himself of this pain by having a blacksmith bang with his anvil, as the noise disrupted the gnat, making it stop pecking. Soon thereafter, however, the gnat grew accustomed to this noise, and resumed its pecking. For seven years, Titus suffered from the incessant pecking, until he finally died. The Gemara concludes that Titus' head was opened after his passing, and it was discovered that the gnat was the size of a very large bird.

This story might seem strange and esoteric – but when we probe a bit deeper, we find that it

describes something that each and every one of us suffers from.

A little "gnat" enters our brain, and it grows – making us so uncomfortable that we can't function.

That "gnat" can be a family member who doesn't treat us the way we think he should. A competitor who is taking away customers. Something our spouse does or doesn't do that drives us crazy. At any time, we have at least one "little bug" in our brain, someone or something that we allow to live there rent-free.

Even worse, we allow this "bug" to grow, and to grow, and to grow some more. We turn this annoyance into a far more serious problem than it really is. And, like the overgrown gnat inside Titus' head, it "pecks" and knocks at our brains, preventing us from thinking straight, not to mention from experiencing happiness and contentment. We turn this small problem into a huge problem, one which allows us no rest.

There is perhaps no clearer example of this phenomenon than Haman.

Haman had all the fame and wealth that anybody could ever dream of. And yet, he turned to his family and said, וכל זה איננו – none of his fame and wealth was worth it. None of it made him happy. Why? Because of Mordechai. Because of that one Jewish guy who refused to bow.

Mordechai's refusal to bow was a tiny, insignificant "gnat," an annoyance that, rationally, should pale in comparison with all the prestige that Haman enjoyed. But he invited Mordechai to live rent-free in his brain, and he allowed this "bug" to grow and grow. So much so, that Haman could not enjoy anything in his

life. He was consumed by resentment toward this one guy.

Maybe this explains the connection between Purim and Pesach.

Pesach is the holiday of freedom, when we are to focus on the process of extricating ourselves from that which enslaves us. In our time, the most common form of "slavery" is the slavery of obsession, the "bugs" that we allow to take over our brains and control our lives. We enjoy countless blessings that people just a century ago longed for. And yet, so many people today cannot experience happiness, they lack the freedom to feel content and fulfilled, because of the "tyrant" inside their brains, because they are subjugated to some person or some annoyance.

As we prepare for Pesach, let us all strive to free ourselves from the "bugs" in our brain. Let us stop allowing the insignificant annoyances to control us. Let us give ourselves the gift of freedom by refusing to turn small problems into big problems, by appreciating and enjoying all the wonderful blessings in our lives without letting them get ruined by the little things that come up along the way.

The Twelve Precious Stones of the Seder Plate Part 1

(Samy Maya)

HaRav Moshe ben Yehuda Machiri writes in his sefer *Seder Ha-Yom* that he once heard from a mekubal a remarkable and unusual practice for the night of the Seder. One should prepare a seder plate upon which *twelve* different items are arranged. Each item is to be divided into six parts, yielding a total of seventy-two components.

This number is not arbitrary. It alludes to the **Shem Ayin-Bet**, the

seventy-two letter Name of Hashem, whose spiritual power is associated with the splitting of Yam Suf and the redemption from Egypt. The Seder night is not merely a commemoration of the past; it is a reenactment of the very forces that brought about geula.

The twelve items arranged on the plate are: grapes, figs, pomegranates, meat, eggs, fish, hazeret (or lettuce), endives, haroset, matzot, salt, and karpas. HaRav Machiri explains that these twelve correspond to the twelve precious stones embedded in the *hoshen* of the Kohen Gadol, arranged in four rows of three stones each.

He proceeds to connect the first few stones to their corresponding food items through systems of letter permutations. While he demonstrates the method for the first row, he leaves the remaining connections as an exercise for the reader, encouraging deep engagement with the concept. He concludes by noting that although this idea has a prophetic flavor, it is not widely practiced. Nevertheless, one who engages in it certainly gains, as his intentions are directed toward Heaven.

On a more accessible level, Rashi explains that the twelve stones of the *hoshen* correspond directly to the twelve tribes, in order. Just as each tribe was unique, so too were their representing stones, yet all were set together upon one breastplate, worn by the Kohen Gadol as he represented the entire nation before Hashem.

This same idea is reflected in the splitting of Yam Suf. Hazal teach that the sea did not simply split into one path, but into twelve distinct pathways, one for each tribe. Each shevet walked its own path because each was distinct, yet all traveled simultaneously, side by side, toward a single destination.

Perhaps this is the deeper meaning behind HaRav Machiri's teaching to place foods representing the stones of the Kohen Gadol's breastplate. The Seder

table itself becomes a symbolic *hoshen*. Just as the Kohen Gadol bore the twelve stones over his heart, uniting all of Bnei Yisrael, so too we gather around one table, bringing together different people, personalities, and perspectives, all participating together. This duality—individuality within unity—is the essence of redemption. This idea is explicitly expressed at the very beginning of the Seder: “All who are hungry, come and eat.” The Seder is not exclusive; it is inherently unifying.

Instead of precious stones, we use food—simple and accessible. Yet these foods carry profound symbolic weight which connect them to their corresponding stones and deeply contribute to the story of the Hagadah.

The first stone, אדם, corresponds to Reuven. This stone is identified as a ruby, distinguished by its deep red color. It is therefore fitting that its parallel on the Seder plate is the grape, expressed through red wine. The use of red wine recalls the Nile turning to blood during the plague. It also reminds us of the emuna we achieved the night of the Exodus as we painted our doorposts with the blood of the Egyptian god, the paschal lamb. The plagues began with blood and concluded with blood. Wine then, represents emuna—the foundation with which we begin the Seder through Kiddush.

Also, Reuven's banner bore the dudayim, flowers associated with love and connection. In this light, the ruby, which is the wine of kiddush is the symbol of love and emuna. It represents the ever-renewing bond between Bene Yisrael and Hashem.

The second stone, פטדה, corresponds to Shimon. This stone is described as green and is represented with the fig on the Seder plate. *Sefer Toledot Yitzchak* teaches that this stone possesses a unique quality: it cannot tolerate immorality. If worn by someone unfaithful, it would shatter. This idea is reflected in the Midrashic

description of Zimri ben Salu, prince of the shevet Shimon, whose face turned green as a result of his immoral actions. This is opposed to the original Shimon, who destroyed Shechem following the abduction of Dina. In fact, the flag of Shimon depicts the image of Shechem. Shimon, the representative of the פטדה who cannot tolerate immoral behavior, is the one that destroyed the city of immoral behavior.

The fig, however, introduces a subtle and profound dimension. While unripe figs are green and unappealing, their interior is sweet. This contrast reflects the value of *seniut*—true beauty lies beneath the surface, not in external display. Hazal also teach that the Tree of Knowledge may have been a fig tree. After the sin, Adam and Hava used fig leaves to cover themselves, transforming the very source of failure into a means of *tikkun*. The fig thus becomes a symbol of modesty and *seniut*.

The פטדה stone who cannot tolerate immorality indeed represents morally responsible Shimon. It is represented by the fig on our seder plate because Bene Yisrael were redeemed from Egypt because they practiced *seniut* and did not give in to the immorality of Egypt. In fact, the medrash tells us that Yam Suf split because it saw the coffin of Yosef HaSadik who did not give in to the immoral temptations of the wife of Potifar. It is fitting that the fig has a place on the seder plate of 72 parts which coincide with the 72-letter name of Hashem that split the sea! The number seventy-two is so significant because it is composed of twelve times six. Twelve represents diversity—the tribes. Six represents structure and completeness within the natural world. Together, they form a higher unity, represented by the seventy-two letter Name of Hashem. It was through this unity that the sea split.

These are just the first 2 of the precious stones, but we now begin to see the emerging pattern. Each

stone, each tribe, and each food item tell part of the story of Exodus. When we sit around the Seder table, we are often surrounded by people who think, act, and connect differently. It is easy to view these differences as obstacles. But the message of the stones, of Yam Suf, and of the Seder itself is the opposite. Geula does not come from uniformity, but it comes from unity. Each tribe has its own path through the sea. Each stone has its own story. Each food has its own taste. And each tell its own part of our Exodus story. Yet all are part of one greater whole. This recognition, especially on the night in which we relive of first geula, is our ticket towards our final geula.

כימי צאתך מארץ מצרים אראנו
נפלאות, בב"א.

Food for thought

Why Happy Couples Still Have the Same Arguments

(Devora Levy @aish)

TRENDING IN MARRIAGE

Recurring fights in happy marriages aren't a red flag. Here's what they're actually telling you.

You're having the conversation again.

Maybe it's the dishes, the budget, that one thing your mother-in-law said years ago.

You remember sitting down and working it through. There were apologies, explanations, and even a plan for how things would go differently next time.

And yet here you are again, a sense of déjà vu creeping in as the same disagreement slowly unfolds.

Why do some conflicts refuse to stay buried?

Sometimes It's Simply a Difference

Many recurring conflicts are not about right or wrong. They're about two people experiencing the world differently.

You're the kind of person who prefers to arrive ten minutes early. Your spouse considers ten minutes late to be perfectly reasonable. You need a tidy space to think clearly. They barely notice the clutter. You want to talk through your feelings until everything feels resolved; they would rather sleep on it and move forward.

At first these differences can feel irritating, even baffling. But not they're not necessarily flaws in the marriage. They're simply part of the landscape of two personalities sharing a home.

Once you begin to recognize that this is simply how they operate, something shifts. You stop feeling personally offended by the difference. The goal stops being "How do I fix this person?" and becomes something more realistic: learning not to be surprised by who they are.

The Surface Argument Isn't Always the Real Issue

Sometimes we argue about the wrong thing because the real issue is harder to name.

A heated discussion about a messy kitchen may actually be about feeling unsupported. Frustration about a partner staying late at work may really reflect a fear of being taken for granted.

Many repetitive arguments turn out to be cover stories for deeper emotional needs.

If the conversation keeps circling the same surface issue, it can help to pause and ask a different

question: What am I actually feeling right now?

When the deeper need becomes clearer, whether it is loneliness, overwhelm, or simply the desire to feel appreciated, the surface argument can begin to lose some of its intensity.

When Old Emotional Patterns Get Triggered

Sometimes an ordinary conversation suddenly becomes sensitive or defensive, and neither of you is quite sure why.

In long-term relationships there is history. Certain tones of voice, comments, or situations can stir familiar reactions, like an old script that starts playing again.

A simple remark might trigger the feeling of being criticized, dismissed, or unimportant.

Even if the couple manages to resolve the issue logically, the emotional reaction may still linger. The next time a similar moment appears, the same feelings rise quickly to the surface. And suddenly it feels like you're having the same argument all over again.

When you notice that familiar charge in the air, pause before responding. Name what you're feeling, not what your partner did. "I felt dismissed just now" lands very differently than "You always dismiss me."

That small shift, from accusation to honesty, breaks the old script. Over time, naming the pattern out loud together weakens its grip. You stop reacting to the past and start responding to each other.

Harmony, Not Sameness

Peace in a home does not come from eliminating differences. The Hebrew word *shalom* is often translated as peace, but its deeper root, *shalem*, suggests completeness or wholeness.

Domestic peace is a harmony that requires different notes being played at the same time.

Marriage is not a project of sanding down another person's personality until it perfectly matches your own. It is the ongoing work of creating something shared while respecting the distinct nature of each individual.

Each spouse brings their own temperament, experiences, and sensitivities. Building a peaceful home requires patience, humility, and the willingness to see the other person as they truly are.

The strongest marriages are the ones where those recurring disagreements no longer have the power to disrupt the relationship. Over time, as couples develop greater patience, understanding, and emotional maturity, familiar conflicts begin to soften. Instead of becoming ongoing sources of frustration, they simply become part of the process of two people learning how to live together with respect and care.

Kidz Corner

The Rebellious Son

A king had a son whom he loved. However, because of his son's rebelliousness, the king was forced to drive him away from his palace and into the forest. Unbeknownst to his son, shortly after his banishment, the king instructed his most loyal servants to secretly protect the boy from any dangers lurking in the wild and to ensure that the prince remained safe while in exile.

The servants remained loyal to their secret task. One day, a bear tried to attack the exiled prince, but in the nick of time, the bear was shot dead and the prince's

life was saved. Having no knowledge of his hidden protectors, the prince assumed that a hunter just happened to shoot the very bear that was about to take his life. Sometime later, the prince was attacked by one of his father's enemies, and out of nowhere, soldiers appeared and saved him.

As such incidents increased, the prince began to realize that all of the "random" people who came to his rescue time and again were actually strategically placed in the forest by his father, the king, for the sole purpose of protecting him. This realization aroused tremendous feelings of love for his father, causing the prince to return to the palace and ask his father for forgiveness for his wicked ways.

So too, says the **Vilna Gaon** (in his *pirush* on **Megillat Esther**), Hashem sent us into **Galut** and hides Himself from us, but He sends His messengers to protect us. If we would realize how all of the seemingly haphazard events in our lives are really orchestrated from Above to protect us, we would feel a tremendous love for Hashem and would return to Him through **Teshuvah**.

• **The Small Alef of Vayikra**
This is also very connected to the first word of the **Parashah, Vayikra** (ויקרא), which is written with a small **Alef**. This unusual formatting is explained in the sefer *Ezri Me'im Hashem*, in the name of **Rabbi Shimshon Raphael Hirsch**.

When one glances at the word ויקרא, he notices the large letters ויקר, which imply a **mikreh** — something that "just" happens. However, when he looks more closely, he can see the small letter **Alef**, which transforms the word into ויקרא, meaning "and He called." This small Alef refers to the **Alufo**

Shel Olam, the Master of the World, Hashem.

At first glance, so many things seem to be merely "a happening." However, when we live with **emunah** and appreciate how everything comes from Hashem, we realize that the circumstance is actually a calling. Hashem is speaking to us through these events and calling for action. But it is not a calling in a strict tone; rather, as Rashi says, **Vayikra** is a **lashon hibah**, an expression of warmth and affection. Hashem calls to us lovingly, as His beloved nation, to find Him and return to Him.

Daily Halacha

Mechirat Hames

A person should ensure to sell his Hames to a gentile before Pesah even though he thoroughly searches his home, eliminates all Hames that he finds, and makes the Bittul declaration renouncing ownership over any Hames. The sale is necessary in case he owns some medications or cosmetics that contain Hames, or in case there is some other Hames in his possession of which he is unaware.

The Sages enacted a provision forbidding deriving benefit from Hames that was owned by a Jew during Pesah. Even after Pesah, it is forbidden to derive any benefit from Hames that a Jew had owned during the holiday. This is a penalty imposed by the Sages upon those who keep Hames in their possession over Pesah. Therefore, if a supermarket is owned by a Jew and he does not sell the Hames in the store to a gentile before Pesah, it is forbidden to purchase from that store

any of the Hames that it had owned during Pesah. One must therefore determine which stores are Jewish-owned, and which Jewish owners sell the Hames to a gentile before Pesah.

Rav Yosef Shalom Elyashiv (contemporary) addresses the situation of a non-observant Jew who owns a supermarket and formally signs the sale document only so that he could retain his kosher certification. Rav Elyashiv rules (listen to audio recording for precise citation) that since this owner does not sincerely intend to sell his Hames to a gentile, but rather simply goes through the motions, the sale is not valid. Therefore, it is forbidden to purchase Hames from such a store after Pesah. Rav Elyashiv adds that it is forbidden to buy Hames from this store even to feed young children. He advises in such a situation that a clause be added to the sale document stating that the sale is done in accordance with the country's laws. Once the sale is binding according to civil law, the storekeeper clearly intends to transfer ownership over the Hames, and hence the **Mechirat Hames** is valid.

It is preferable when selling the Hames to either tell the gentile or write in the document where the key to the premises is located. Since the Hames becomes owned by the gentile, he should have access to it, which requires access to the key.

When one sells his Hames to a gentile through the agency of a Rabbi, as is the customary practice, it is not necessary to make a Kinyan (formal act of affirmation) with the Rabbi. It suffices to verbally or in writing authorize the Rabbi to sell one's Hames on his behalf. This can be done via telephone, mail, e-mail, and so on. This Halacha is based upon

the ruling of the Rambam (Rabbi Moshe Maimonides, Spain-Egypt, 1135-1204), who held that a Kinyan is not necessary when appointing somebody as one's agent.

One does not have to sell the particles of Hames in the walls of his pots and other utensils. This Hames does not fall under the prohibition against owning Hames, and therefore it does not have to be included in the sale of one's Hames.

Mechirat Hames is done by selling to the gentile the space where the Hames is located. The sale document states that the gentile assumes ownership over the area where the Hames is situated, and then by extension he acquires the Hames, as well. In light of this, we might, at first glance, question whether one can sell his Hames to a gentile if he lives in a rented residence. Since he is not the owner, he seemingly does not have the legal power to sell any part of the residence. In truth, however, as Rav Elyashiv writes, it is legitimate to sell one's Hames to a gentile even if he lives in a rented residence. Since it is obvious that the gentile will not come and move in to the property, it can be assumed that the landlord does not object to the sale, and allows the tenant to proceed with the Mechirat Hames.

It often happens that one will want access during Pesah to the room where the sold Hames is stored. In such a case, it is proper to include in the sale document a stipulation to this effect. Since the gentile becomes the owner over the area where the Hames is kept, it should be made clear from the outset that the seller will continue to enjoy the right to access to the room in question.

Mechirat Hames affects only the Hames that one has in his possession at the time when the sale takes effect. If Hames comes into his possession at some point during Pesah, it is not included in the sale, and he is therefore in violation of the prohibition against owning Hames on Pesah. Some people order bread from non-Jewish bakeries before the final days of Pesah, and the bakeries deliver the products on the last day of Pesah. If this happens, he must not accept the delivery, because if he does, he violates the prohibition of Hames. Since that bread was not sold to a gentile, if it comes into his possession he will be in violation of this prohibition. One should therefore ensure that no Hames will be delivered until after Pesah.

Rav Moshe Sternbuch (contemporary) records a custom to pay the Rabbi a small amount of money when one comes to him for Mechirat Hames. The reason for this custom is that if the Rabbi is paid for the service, he will see himself as the individual's "employee," hired to sell his Hames on his behalf. This will ensure that the Rabbi will follow through on this responsibility and properly execute the sale as required.

La Paracha En Français

Le zèle, moteur de la reconnaissance

« Si c'est par reconnaissance qu'on en fait hommage, on offrira, avec cette victime de reconnaissance, des gâteaux azymes pétris à l'huile, des galettes azymes ointes d'huile ; puis, de la fleur de farine échaudée, en gâteaux pétris à l'huile. » (Vayikra 7, 12)

Ce verset évoque le sacrifice de reconnaissance, apporté à l'Éternel en remerciement d'un miracle accompli en sa faveur. Il était notamment offert par des personnes ayant traversé la mer ou le désert, des malades qui avaient guéri ou des prisonniers qui avaient été libérés (cf. Rachi sur Zéva'him 7a). Ce type de sacrifice habitait l'homme à exprimer sa reconnaissance au Créateur pour tous Ses bienfaits, conformément à l'injonction du roi David : « Qu'ils rendent grâce à l'Éternel pour Sa bonté, pour Ses miracles en faveur des hommes ! Qu'ils immolent des sacrifices de reconnaissance (...) ! » (Téhilim 107, 21-22)

Le but essentiel de la soirée du Séder est également d'exprimer notre reconnaissance à D.eu. Dans le monde entier, les Juifs se rassemblent autour d'une table pour louer le Tout-Puissant, qui les a libérés de l'esclavage égyptien. En outre, le Zohar affirme (II, 40b) qu'au moment où nous louons le Saint béni soit-Il et Le remercions pour tous les miracles qu'Il a accomplis en Égypte, Il rassemble Sa cour céleste pour lui dire : « Venez donc écouter le récit de Ma gloire que font Mes enfants, heureux que Je les aie libérés ! » Les anges, à leur tour, louent alors l'Éternel pour Son peuple saint qui habite sur terre, et le pouvoir des sphères célestes se trouve ainsi renforcé.

Cela nous montre combien il nous appartient de remercier notre Créateur de tout cœur pour les bienfaits permanents qu'Il nous prodigue à chaque étape de notre vie et à toute heure de la journée, depuis le matin où nous Le remercions de nous avoir rendu notre âme en prononçant « Modé Ani (...) », jusqu'au soir où nous La Lui confions à nouveau, avant de dormir, en disant : « Dans Ta main, je dépose mon âme ». Si

nous proclamons certes tous : « Je Te remercie, Roi vivant et éternel, de m'avoir rendu mon âme avec compassion, grande est Ta confiance » [traduction de « Modé Ani (...) »], il convient cependant de se demander si nous réfléchissons au sens de ces mots et sommes réellement pénétrés par un profond sentiment de reconnaissance pour le miracle qu'ils évoquent. Le fait de se lever tous les matins en bonne santé ne doit pas nous induire en erreur et nous mener à penser qu'il n'y aurait pas lieu, pour cela, de louer notre Créateur. Considérer qu'un nouveau jour est la suite naturelle du précédent et s'abstenir de s'en réjouir et d'en remercier le Très-Haut représente une grave erreur. Cette conception erronée semble être la conséquence directe d'une appréciation défectueuse des bienfaits divins, encore aggravée par la force de l'habitude.

Pourtant, si l'on menait une enquête sur le sujet, on découvrirait qu'il existe un pourcentage non négligeable de personnes qui, le soir, regagnent leur lit en parfaite santé sans avoir néanmoins le mérite de se réveiller le lendemain matin. De même, à combien d'individus, qui sont allés dormir avec la certitude d'être en bonne santé, a-t-il été révélé le lendemain une grave maladie ! Par conséquent, le seul fait que nous puissions nous lever chaque matin en parfaite santé nous rend redevables d'une louange, exprimée avec joie du plus profond de notre être, à notre Créateur, qui, dans Sa grande miséricorde, nous a une fois de plus rendu notre âme dans un corps sain.

En fait, seuls le zèle et la vivacité permettent à l'homme de réaliser la mesure des bienfaits de l'Éternel et, en conséquence, de L'en remercier de tout son être, animé d'un réel sentiment de reconnaissance. L'auteur du

Choul'han Aroukh nous fournit d'ailleurs une preuve à l'appui, à travers son injonction : « Qu'il se renforce comme un lion pour se lever le matin afin de servir son Créateur ! » (Ora'h 'Haïm 1, 1) Lorsqu'un homme se lève avec empressement et prononce Modé Ani avec joie, il entraîne un courant de bénédictions sur l'ensemble de sa journée, du début jusqu'à la fin.

Personnellement, je peux témoigner que mon père, le Tsaddik Rabbi Moché Aaron Pinto, de mémoire bénie, nous a légué cette vertu de zèle. En s'appuyant sur le verset des Proverbes « Vois cet homme diligent dans son travail : il pourra paraître devant les rois » (Michlé 22, 29), il répétait inlassablement que le zèle détermine la moitié du mazal, enseignement qui s'est ancré en nous. En d'autres termes, le zèle est, en quelque sorte, le réceptacle permettant à l'homme d'être gratifié de toutes les bénédictions. Par conséquent, le paresseux perd tous ces avantages, puisque, lorsque se présente le moment propice pour les recevoir, il n'en est pas digne, ne s'y étant pas préparé.

Qu'il soit de la volonté de notre Créateur que nous méritions d'éprouver de la reconnaissance pour Lui et que nous puissions ainsi Le remercier pour Son infinie bonté, car « Il est bon de rendre grâce à l'Éternel, de chanter en l'honneur de Ton Nom, ô D.eu suprême » (Téhilim 92, 2).

Reflexion Semanal

Demostrar gratitud en público

(Por Rav Dr.Mordechai Shiffman z"l @aishlatino)

En una serie de estudios fascinantes, el Dr. David DeSteno y sus colegas demostraron que cuando las personas se sienten agradecidas por recibir un beneficio, es más probable que estén dispuestas a pagar por ese favor, ya sea con tiempo o con dinero. Como lo describió en su libro "*Emotional Success: The Power of Gratitude, Compassion, and Pride*", esto se aplica no sólo a un acto recíproco hacia el benefactor del bien inicial, sino que incluso es más probable que lo pague para otros.

Además, la gratitud es contagiosa. Se puede propagar de forma viral a través de las esferas sociales, creando un ciclo virtuoso. Incluso ver que alguien expresa gratitud puede crear un impulso emocional positivo, lo que lleva a que haya mayor gratitud, compasión y amabilidad.

En la parashat Tzav se detallan diversas ofrendas de paz, conocidas como *shelamim*. Como regla general, estos sacrificios podían ser comidos por quien los ofrendaba el mismo día de la ofrenda, y en la noche y el día siguiente. La única excepción era la ofrenda de agradecimiento, conocida como el sacrificio *todá*. La ofrenda de agradecimiento se llevaba cuando alguien quería manifestar gratitud y alabanza a Dios, por lo general (aunque no necesariamente) después de salvarse de una situación peligrosa. A diferencia de las otras ofrendas de paz, la ofrenda de agradecimiento no podía comerse durante el día que se llevaba ni la noche siguiente. Los restos no podían comerse al día siguiente. Además, a diferencia de las otras ofrendas de paz, la ofrenda de agradecimiento también se diferenciaba en que debía estar acompañada por 40 hogazas de pan. ¿Por qué todas las diferencias?

Seforno sugiere que el incremento de comida y la disminución del tiempo en que se lo podía consumir, incentivaba a invitar

huéspedes. A diferencia de otros sacrificios que podían tener una naturaleza más privada, la ofrenda de agradecimiento ideal era una empresa pública. El entorno social permitía que el beneficiario de la bondad Divina recordara los detalles de las maravillosas obras de Dios ante una audiencia más amplia, lo que engrandecía el Nombre de Dios entre los presentes.

Quizás, basándonos en la investigación del Dr. DeSteno, podemos sugerir que además del beneficio de crear un contexto para difundir la bondad de Dios, la comida pública cumplía otras dos funciones esenciales. En primer lugar, teniendo en mente que invitar huéspedes a una comida festiva en sí mismo es un acto de bondad, la ofrenda de agradecimiento era una oportunidad para propagar la gratitud. No sólo se reconocía la gratitud hacia el benefactor (Dios), sino que se utilizaba para propiciar hacer el bien con otras personas. En cierto sentido, no hay mejor manera de mostrar gratitud por todo lo que Dios hace por nosotros que usar Sus regalos como oportunidades para hacer algo bueno por los demás.

En segundo lugar, si bien desde cierta perspectiva, un momento privado de gratitud puede ser todavía más poderoso y aleccionador que un gesto público, la demostración pública tiene una función social esencial, sirviendo como un dispositivo de señalización para otras personas. Cuando vemos que otros efectúan actos de gratitud, nos vemos contagiados de forma positiva, y es más probable que actuemos de forma virtuosa. La ofrenda de agradecimiento debía hacerse de forma pública, no sólo para alabar a Dios, lo cual es un propósito válido por sí mismo, sino también para incrementar las virtudes morales entre los participantes.

En los tiempos contemporáneos, al carecer del sacrificio, es importante crear otras oportunidades para demostrar gratitud en

público. Al convertir la gratitud en un bien social, podemos crear un espiral de energía positiva que nos ayude a seguir adelante y continuar este círculo virtuoso en servicio a Dios y a otras personas.

Nahalot

Nahala of Rabbi Shalom Mesas ztl the 10th of Nisan

Sephardic Rav of Yerushalayim (1909-2003). Born the Moroccan city of Meknes, a city of Torah known as the Yerushalayim of Morocco. Rabbi Shalom learned under Rabbi Meir Toledano until the age of 14. His father then sent him to learn under the great sage Rabbi Yitzchak Sabag. Writing in his sefer, Tevu'as Shemesh, Rabbi Shalom declares, "The fact that I was able to grow in Torah may be credited to my father, who did not yield to the pressures and offers that I pursue lucrative positions in banks....Thus, all the credit for my Torah learning is his, too." His other main mentor was his relative from both his paternal and maternal sides, Rav Yehoshua Birdugo, the raavad of Meknes. In 1960 with the petirah of the chief Rabbi and dayan of Casablanca, Rabbi Dovid Ibn Sussan, Rabbi Shalom became its raavad and chief rav, serving there for thirty years. In 1978, he moved to Eretz Yisrael to take the position as Chief Sepharic Rav of Yerushalayim. He was niftar on Shabbat Hagadol 5763 which is the Georgian Calendar year of 2003. - See more at: <https://www.yeshshem.com/hilulanissan.htm#2>

Rabbi Shalom Mashash, Jerusalem's chief Sephardi rabbi for 25 years, died at the age of 90. served for many years as the head of the rabbinical court in

בס"ד

Casablanca. After retiring, he made aliah to Israel to serve as chief Jerusalem rabbi.

Mashash was among the few Sephardi rabbis who dared dispute Rabbi Ovadiah Yosef and staunchly defended the independent customs of Morocco's Jewry. He also supported publishing prayer books in their original Moroccan version. His death further reduces the meager halakhic opposition to Rabbi Yosef among the Sephardi Rabbinic deciders.

May the merit of the tzaddik Rabbi Shalom Mashash protect us all, Amen.

PROGRAMS

WEEKLY PROGRAMS & ACTIVITIES

New Schedule

KIDS HALACHA PROGRAM 5 books Program

MONDAY **WEDNESDAY**

7:00PM-8:00PM 9-11 YR OLD | 7:00PM-8:00PM 12-14 YR OLD

FUN - ACTIVITIES - ICE CREAM - REWARDS

LEARN NOW WITH DAN COHEN!

Mesilat Yesharim Mondays

HECHAL SHALOM WOMEN'S CIRCLE

Mondays: 9:00-10:30 AM
 Rustiko 9476 Harding Ave, Surfside, FL
 Breakfast Available
 Speaker: Esther Anton
 Sponsorships Available!

WITH MOSHE BENMERGUI

CHUMASH GROWTH PROGRAM
KIDS 8 AND UP

FOLLOW THE TORAH READING | **BRING YOUR QUESTIONS & HIDDUSH** | **RAFFLE ON ROH HODESH**

BRING YOU INSIGHTS TO MOSHE BENMERGUI DURING KIDDUSH



Resuming After Pesah

par *Lehavot*

LA FEMME JUIVE
Lumiere de son foyer

LES MARDIS A 9H15

MARIAGE
EDUCATION
DEVELOPPEMENT PERSONNEL

Starting This Shabbat

You're Invited!

BANOT of Hechal Shalom
Shabbat Afternoon Girls Program

Drop off your girls for a fun and meaningful Shabbat experience!

Drop Off: 4:30 PM | Pick Up: 5:15 PM

Hechal Shalom
310 95th Street
Surfside Pickup & Drop-Off Available

IMPORTANT

Girls must be picked up at 5:15 PM. For safety reasons, no girl can remain in the shul unattended after the program ends.

All activities provided by the Synagogue. All girls welcome!

HECHAL SHALOM

Resuming After Pesah

New series

SHINUCH YELADIM

Rabbi David Elmaleh

For men & women

HECHAL SHALOM