



דאָס חתום

SHABBAT NACHAMU
RABBI DAVID ELMALEH

11th of Av
July 25th 2026
CANDLE LIGHTING 7:53pm
Shabbat Ends at 8:53pm



**A FENCE WITH A HOLE
IS NOT A FENCE**

**HUMILITY &
MARRIAGE**

**SIX THINGS WOMEN REALLY
WANT FROM THEIR HUSBANDS**

SYNAGOGUE: 310 95TH STREET, SURFSIDE FL 33154

WEBSITE: HECHALSHALOM.ORG

EMAIL: HECHALSHALOMOROZIEL@GMAIL.COM

THIS WEEK BULLETIN HAS BEEN KINDLY SPONSORED LEILUY NISHMAT

מרים בת בילה ז"ל & שלמה בן יעקב ז"ל



SCHEDULE

בס"ד



Daily zmanim - July to August 2026 / זמני היום - חודש אב תשפ"ו

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



Daylight saving time

אב תשפ"ו		דף היומי Daf Yomi		עלות השחר 72 Minutes Dawn 72 Minutes		זמן ציצית ותפילין Earliest Talis		החמה Sun rise		סוף זמן קריאת שמע Latest Shema			חצות תפילה Latest Shacharis		סוף זמן תפילה Earliest Mincha		מנחה קטנה Mincha Ketana		מנחה גדולה Earliest Mincha		פגז המנחה Plag Mincha		הדלקת נרות Candle Lighting		שקיעת החמה Sun set		לילה לרבינו תם R' Tam's Nightfall		לילה Nightfall		July / August 2026		
תפילין		במעלות 16.1° דקות		10.2 מעלות		במישור		מגן אברהם במעלות		מגן אברהם דק' שו"ת		מגן אברהם דק' שו"ת		חצות יום ולילה		יום ובעל התניא		יום ובעל התניא		יום ובעל התניא		יום ובעל התניא		18 דקות		במישור		ג' כוכבים		במעלות 16.1° דקות		דקות שו"ת	
א	רביעי	עו	5:20	5:26	5:52	6:39	9:23	9:26	10:02	11:10	1:26	2:01	5:24	6:49	8:14	8:53	9:33	9:27	15	Wed													
ב	חמישי	עז	5:21	5:26	5:53	6:39	9:23	9:26	10:02	11:10	1:26	2:01	5:24	6:49	8:14	8:53	9:32	9:27	16	Thu													
ג	ששי	עח	5:21	5:27	5:53	6:40	9:24	9:27	10:03	11:11	1:26	2:01	5:24	6:48	8:13	8:52	9:32	9:26	17	Fri			7:55										
ד	שבת	עט	5:22	5:27	5:54	6:40	9:24	9:27	10:03	11:11	1:26	2:01	5:23	6:48	8:13	8:52	9:31	9:26	18	Sha			[דברים]										
ה	ראשון	פ	5:23	5:28	5:54	6:41	9:24	9:27	10:03	11:11	1:26	2:01	5:23	6:48	8:13	8:52	9:31	9:26	19	Sun													
ו	שני	פא	5:23	5:28	5:55	6:41	9:25	9:28	10:03	11:11	1:26	2:01	5:23	6:48	8:12	8:51	9:30	9:25	20	Mon													
ז	שלישי	פב	5:24	5:29	5:55	6:42	9:25	9:28	10:04	11:11	1:26	2:01	5:23	6:47	8:12	8:51	9:30	9:25	21	Tue													
ח	רביעי	פג	5:25	5:29	5:56	6:42	9:25	9:28	10:04	11:11	1:26	2:01	5:23	6:47	8:11	8:50	9:29	9:24	22	Wed			ערב ט' באב										
ט	חמישי	פד	5:25	5:30	5:57	6:43	9:26	9:28	10:04	11:12	1:26	2:01	5:22	6:47	8:11	8:50	9:28	9:23	23	Thu			תשעה באב										
י	ששי	פה	5:26	5:30	5:57	6:43	9:26	9:28	10:04	11:12	1:26	2:01	5:22	6:46	8:11	8:49	9:28	9:24	24	Fri			7:53										
יא	שבת	פו	5:27	5:31	5:58	6:44	9:26	9:29	10:05	11:12	1:26	2:01	5:22	6:46	8:10	8:48	9:27	9:23	25	Sha			[ויאתחן]										
יב	ראשון	פז	5:27	5:31	5:58	6:44	9:27	9:29	10:05	11:12	1:26	2:01	5:22	6:46	8:10	8:48	9:26	9:23	26	Sun													
יג	שני	פח	5:28	5:32	5:59	6:45	9:27	9:29	10:05	11:12	1:26	2:01	5:21	6:45	8:09	8:47	9:26	9:22	27	Mon													
יד	שלישי	פט	5:29	5:32	6:00	6:45	9:27	9:29	10:05	11:12	1:26	2:01	5:21	6:45	8:08	8:47	9:25	9:21	28	Tue													
טו	רביעי	צ	5:29	5:33	6:00	6:46	9:28	9:30	10:06	11:13	1:26	2:01	5:21	6:44	8:08	8:46	9:24	9:21	29	Wed													
טז	חמישי	צא	5:30	5:33	6:01	6:46	9:28	9:30	10:06	11:13	1:26	2:01	5:20	6:44	8:07	8:45	9:24	9:20	30	Thu													
יז	ששי	צב	5:31	5:34	6:01	6:47	9:28	9:30	10:06	11:13	1:26	2:01	5:20	6:43	8:07	8:45	9:23	9:20	31	Fri			7:49										
יח	שבת	צג	5:31	5:34	6:02	6:47	9:29	9:30	10:06	11:13	1:26	2:01	5:19	6:43	8:06	8:44	9:22	9:19	1	Sha			[עקב]										
יט	ראשון	צד	5:32	5:35	6:03	6:48	9:29	9:30	10:06	11:13	1:26	2:00	5:19	6:42	8:05	8:43	9:21	9:18	2	Sun													
כ	שני	צה	5:33	5:35	6:03	6:48	9:29	9:31	10:07	11:13	1:26	2:00	5:19	6:42	8:05	8:43	9:20	9:18	3	Mon													
כא	שלישי	צו	5:33	5:36	6:04	6:49	9:30	9:31	10:07	11:13	1:26	2:00	5:18	6:41	8:04	8:42	9:19	9:17	4	Tue													
כב	רביעי	צז	5:34	5:36	6:04	6:49	9:30	9:31	10:07	11:13	1:26	2:00	5:18	6:41	8:03	8:41	9:19	9:16	5	Wed													
כג	חמישי	צח	5:35	5:37	6:05	6:50	9:30	9:31	10:07	11:13	1:26	2:00	5:17	6:40	8:03	8:40	9:18	9:16	6	Thu													
כד	ששי	צט	5:35	5:37	6:05	6:50	9:30	9:31	10:07	11:13	1:26	2:00	5:17	6:39	8:02	8:39	9:17	9:15	7	Fri			7:44										
כה	שבת	ק	5:36	5:38	6:06	6:51	9:31	9:32	10:08	11:14	1:25	1:59	5:16	6:39	8:01	8:39	9:16	9:14	8	Sha			[ראה]										
כו	ראשון	קא	5:37	5:38	6:07	6:51	9:31	9:32	10:08	11:14	1:25	1:59	5:16	6:38	8:00	8:38	9:15	9:13	9	Sun													
כז	שני	קב	5:37	5:39	6:07	6:52	9:31	9:32	10:08	11:14	1:25	1:59	5:15	6:38	8:00	8:37	9:14	9:13	10	Mon													
כח	שלישי	קג	5:38	5:39	6:08	6:52	9:31	9:32	10:08	11:14	1:25	1:59	5:15	6:37	7:59	8:36	9:13	9:12	11	Tue													
כט	רביעי	קד	5:39	5:40	6:08	6:53	9:32	9:32	10:08	11:14	1:25	1:59	5:14	6:36	7:58	8:35	9:12	9:11	12	Wed													
	חמישי	קה	5:39	5:40	6:09	6:53	9:32	9:32	10:08	11:14	1:25	1:58	5:14	6:35	7:57	8:34	9:11	9:10	13	Thu			ראש חודש										

Thursday (Aug 13) 8:15 AM + 0 חלקים: מולד חודש אלול: חלקים: 0

Generate schedules automatically with a zmanim spreadsheet > <http://sheets.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.

Shabbat Schedule

Shir Hashirim 6:40pm
Minha 6:55pm
Followed by Kabbalat Shabbat & Arvit

Candle Lighting: 7:53pm

Shaharit Netz Minyan 5:45am
Shaharit: 8:45am

Kids Program (6-9yr) 10am

NEW! Kids Kiddush. 11am

Zeman Keriat Shema 9:26/10:05am

New Girls Program: 5:30pm

Boys Program: 6:30pm

Shiur: 6:30pm

Minha: 7:30pm

Followed by Seudat Shlishit & Arvit

Shabbat Ends: 8:53pm

Rabbenu Tam 9:23pm

Announcement:

Yamim Noraim:

This year Rosh Hashana will take place at Hechal Shalom.

Yom Kippur will be take place at the Grand Beach Hotel.

Details to Follow shortly.

Sponsorship Pricing Update

Please Check our new donation menu below.

For Aliyot Request please approach

Mr. Eytan Ohayon

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 6:00am
Shaharit #2 Hodu 8:30am
Minha & Arvit 6:35pm

Monday To

Thursday

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



— LEARNING OF THE MONTH —

Donors

RENT DEDICATION

*We would like to wholeheartedly thank our dear friends,
Mr. & Mrs. Saadia Aquinin, for generously donating the Rent of*

Tamuz 5786

in memory of his dear

Esmeralda Haya Bat Rahel z"l

the 16th of Tamuz

TIHYE NISHMATA 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.

TORAH LEARNING

*We would like to wholeheartedly thank our dear friends, **Mark,
Ronny & Max Aquinin and Families**, for generously donating*

the Torah Learning of
Tamuz 5786

in memory of their dear mother

Esmeralda Haya Bat Rahel z"l

the 16th of Tamuz

TIHYE NISHMATA 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.



LEARNING OF THE MONTH

Donors

RENT DEDICATION

We would like to wholeheartedly thank our dear friends,
Mr. & Mrs. Alain Albergél, for generously donating the Rent of

Av 5786

Leiluy Nishmat his dear father
Yaakov Albergél Bar Simha z"l

&

Max Machloulf Bar Gracia z"l

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

TORAH LEARNING

Dedicate a Month of Limud



In honor of someone, for a Refua Shelema, or Leiluy Nishmat — this month's Torah Learning is still available to sponsor.

HELP YOUR COMMUNITY GROW

שבת שלום



HECHAL SHALOM OR OZIEL

Donation *Menu*

תפריט תרומות

WEEKLY*every week*Weekly Daf Yomi **\$180**Avot uBanim **\$260**Weekly Breakfast **\$260**Seudat Shelishit **\$360**Premium Kiddush **\$1,000**Platinum Kiddush **\$1,500****MONTHLY***ongoing*Coffee Station **\$260**Monthly Learning **\$2,600**Monthly Rent **\$3,500**Yearly Daf Yomi **\$5,000**

Dedicate a learning, a meal, or a kiddush in honor or in memory of a loved one.

Thanking you in advance for your generous support.

Tizke Lemitzvot!

תזכו למצוות

SYNAGOGUE HECHAL SHALOM OR OZIEL

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. Philippe Cohen** in memory of his Dear Mother **Esther Bat Rachel z"l** the 11th of Av. Tihye Nishmata Tzerura Bitzror Hahayim Amen!

● **This Week's Breakfast** is available for sponsorship!

● **This Week's Breakfast** has been Kindly Sponsored by **Mr. & Mrs. Eddy Levi** in memory of his Dear Mother **Zoui Bat Louli z"l** the 17th of Av. Tihye Nishmata Tzerura Bitzror Hahayim Amen!

WEEKLY SHIURIM:

Daf Hayomi: 8:00am Sun. - Fri. (Rabbi Elmaleh) **Recess**

Beki'im Bahalacha: Sun. - Thurs. Mornings (Rabbi Elmaleh) **Recess**

Hok LeIsrael: 8:50am Sun. - Fri. (Rabbi Zafrani) **Recess**

Kinyan Hamasechta: Every Weekday morning. (Rabbi Elmaleh) **Recess**

Semichat Chaver: Tuesday Evenings. (Rabbi Elmaleh) **Recess**



The Board of Directors:

Mr. Eytan Ohayon (President)

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



Refuah Shelema List

● 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 ● 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 Ben Hana ● Shlomo Ben Haya Rachel ● Refael Asher Ben Ita	● 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 ● Esther Bat Sultana	● 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 ● Tamar Bat Perle
--	---	--	--	--



Happy Birthday in July

- **2nd** : Yael Camila Benmergui
Dr. Daniel Guigui
- **5th**: Sofi Romano
- **11th** : Esmeralda Aquinin
- **12th**: Yaacov Perez
- **14th**: Abraham Benhayoun
- **16th** : Devorah Luna Amram
- **19th** : Michal Elmaleh
- **23rd** : Moshe David Perez
- **25th** : Esther Hanna Nahon
- **26th** : Hillel Elmaleh
- **27th** : Naama Maya
- **30th** : Esmeralda Aquinin



Nahalot of Av:

- **2nd** : **Moshe Ben Rachel z"l**
(Uncle of Mr. Simon Chocron)
- **6th**: **Shlomo Michael Bar Aziza z"l**
(Father of Mr. Ronen Michael)
- **8th** : **Mordechai Ben Bahla z"l**
(Grandfather of Mr. Haim Lahmi)
Miguel David Attias Ben Moshe z"l
(Cousin of Dr. Mario Berkowitz)
- **9th**: **Simja Ayash z"l**
(Mother of Mr. Mordechai Ayash z"l)
- **10th**: **Mesoda Bat Esther z"l**
(Grandmother of Mr. David Bitton z"l)
Daniel Ben Sason z"l
(Father of Mr. Efraim Shmuel)
- **11th**: **Esther Bat Rachel z"l**
(Mother of Mr. Philippe Cohen)

- **12th**: **Maimon Ben Moshe z"l**
- **13th**: **Abraham Bar Rachel z"l**
(Father of Mr. David Bitton z"l)
- **14th**: **Yonathan Ben David z"l**
(Brother of Mr. Fred Sellam)
Moshe Ben Simcha z"l
(Uncle of Dr. Jean Jacques Eddeirai)
- **15th**: **Estrella Bat Oro z"l**
(Mother of Mr. Alberto Belecen)
- **16th**: **Yaakov Bar Simcha z"l**
(Father of Mr. Alain Albergel)
- **17th**: **Zouli Bat Louli z"l**
(Mother of Mr. Eddy Levi)
- **18th** : **Mazal Benbeniste bat Rivka z"l**
(Mother of Mrs. Lna Guenoun z"l)
- **22nd**: **Myriam Assouline Bat Eshter z"l**
(Grandmother of Mr. Yohann Assouline)
- **23rd**: **Yechia Benchetrit z"l**
(Father of Mrs. Muriel Courchia)
Yehudah Benhayoun Ben Flora z"l
(Brother of Mr. Daniel & Meir Benhayoun)
- **24th**: **Shlomo Mamane Bar Sarah z"l**
(Father of Mr. Habib Mamane)
- **25th**: **Piedad Bat Luna z"l**
(Mother of Mrs. Luna Benhayoun)
Shlomo Bar Yizchak z"l
(Father of Mrs. Luna Benhayoun)

Weekly Inspiration

A Fence With a Hole Is Not a Fence

(Rabbi Eli Mansour)

The Torah in Parashat Va'et'hanan (4:2) introduces the prohibitions known as "Bal Tosif" and "Bal Tigra" – adding to, or diminishing from, the Torah. Rashi explains that this refers to the way we observe the Mitzvot. If a person adds a fifth piece of parchment to the four pieces of parchment in the Tefillin, or if he adds a fifth species to the Arba Minim on Sukkot, then he violates "Bal Tosif," whereas if he uses only three pieces of parchment in the Tefillin, or only three species on Sukkot, he violates "Bal Tigra." The Ramban writes that "Bal Tosif" refers to adding a new law to the Torah, like a new holiday, whereas "Bal Tigra" means doing away with a Mitzva.

Curiously, immediately after Moshe presents these commands, he recalls the tragedy of Ba'al Pe'or – the time when many members of Beneh Yisrael worshipped Pe'or, the deity of the nation of Moab. Moshe reminds the people that everyone who worshipped Pe'or was killed by a plague sent by G-d, whereas those who did not survived.

What might be the connection between Ba'al Pe'or and the prohibitions of "Bal Tosif" and "Bal Tigra"? Why did Moshe bring up the tragic event of Ba'al Pe'or in the context of these commands?

Rav Chaim Shmuelevitz (1902-1979) answers this question by noting the very unusual way in which Pe'or was worshipped – its followers would defecate on the idol. We must wonder, what kind of religion would come up with

such a peculiar mode of worship? And what made Pe'or so appealing that Beneh Yisrael were lured to this type of idolatry?

The answer is that to the contrary – Pe'or was the most appealing of all religions, because it championed the complete lack of restraint and boundaries. Defecating on the idol meant the elimination of all rules and limits on behavior, the belief that one can do whatever he pleases whenever he pleases, that anything goes, that even bodily functions – which humanity has always demanded be performed in private – should be performed freely. What made Pe'or so enticing was its rejection of self-discipline and self-restraint, and encouraging its followers to act upon their instincts without holding back.

Rav Shmuelevitz explained that Moshe was warning the people about what happens when the Torah's system of laws is viewed as malleable, as subject to the people's approval. If a person feels entitled to modify the Torah, and introduces even a slight change – that small change is like a small hole in a fence. And a fence with a hole is not a fence. While it might not happen immediately, slight modifications to the Torah can lead to "Pe'or," to a point where anything goes, where there are no longer any iron-clad rules.

This danger exists in both directions – when adding or detracting from the Torah. There were movements that began with one small "detraction," by taking away one Mitzva or one time-honored tradition, and this led to eventually abandoning the entire Torah. Conversely, when Rabbinis try to "add" to the Torah, introducing stringencies and customs which the people find too burdensome, the people are

likely to just give up observance altogether. Moshe therefore warns against both adding and detracting, insisting that we adhere to the Torah's laws without trying to modify it one way or the other.

The Ramban, in his comments to this verse, writes that despite the prohibition of "Bal Tosif," the Sages introduced the holidays of Hanukkah and Purim because they found allusions to these celebrations in the Torah itself. They were reluctant to approve of these new holidays, but they eventually did so – only because the Torah makes subtle reference to these two occasions. Rav Yosef Salant (1885-1981) added that this might explain the unusual features of these holidays. The Megilla reading, the primary Mitzva on Purim, does not take place on the same day in all places; the first Mishna in Masechet Megilla teaches that there are several different dates on which the Megilla was read in different locations under different circumstances. And the Mitzva of Hanukkah candles, as we know, has three different gradations. The Gemara establishes that the minimum level requires just a single candle each night, the higher level is lighting a candle for each member of the household, and the highest level – which is what we of course do – is to add a candle each night. Although the Sages eventually approved the establishment of these new holidays, they ensured that they would be observed somewhat unusually, that they would not be as straightforward as the holidays established by the Torah, to make it clear that they were not adding onto the Torah.

This shows how careful the Rabbinis were when it came to introducing new customs or

practices. They understood the danger of making even a slight hole in the fence, in giving the impression that the Torah is subject to modification. We must remain steadfastly loyal to the Torah and to our traditions, and never think that we know better, that we're smart enough to make up our own rules.

Humility & Marriage

(Rabbi Joey Haber)

In one of the more famous *pesukim* in the Torah, Moshe Rabbeinu tells the people in Parashat Va'et'hanan (4:4), ואתם הדבקים בה' אלוהיכם חיים כולם – "And you, who are attached to Hashem your G-d, are all alive today."

One of the commentaries offers us insight into the *pasuk* by noting that the *gematria* (numerical value) of the word חיים ("alive") is 68, which is twice the *gematria* of the word דל, which means "impoverished" or "lowly." Only a person who is exceptionally דל – humble, with "double" humility – can achieve the level of דבקים בה' אלוהיכם, of being "attached" to Hashem. When a person lives with extreme humility, recognizing his frailty, his weaknesses, his faults, his unworthiness, and his dependence on Hashem for everything, then he is constantly connected to Hashem. He is at all times acknowledging all that Hashem has done for him, thanking Hashem for everything he has, and praying to Hashem for everything that he needs.

And when a person reaches this level, then he is truly חיים – "alive."

Many people intuitively think that they are more "alive" and successful when they are self-assured and aggressive in pursuing what they want. The Torah is teaching us that to the

contrary, a key to a happy, fulfilling life is "double" humility, submitting to Hashem's will and placing Hashem at the center of everything. If a person lives for himself, only for his own gratification and enjoyment, rather than for the higher purpose of serving Hashem, then his life is empty and lacks meaning.

There is another *pasuk* in the Torah where we find the root דבק – "attached," and that is in the Torah's description of marriage: על כן יעזוב איש את אביו ואת אמו – "Therefore, a man leaves his father and mother and attaches to his wife" (Bereshit 2:24). In marriage – like in one's relationship with Hashem – "attachment" requires humility and selfless devotion. דבק means creation a deep, genuine emotional bond, and this cannot happen without selflessness. It requires listening, accepting, acknowledging, validating, understanding, and being flexible. All of these qualities demand humility, putting one's own ego and one's own interests to the side in order to make room for somebody else's needs.

This week marks Tu B'Av, the day which the Mishnah (Ta'anit 26b) says was one of the two most joyous days of the year. It was a day when the unmarried girls would go out into the vineyards, and the young men would come and *shidduchim* were made. The Mishnah tells that the girls would all wear borrowed dresses, so that those from poor families would not feel embarrassed. One of the commentaries pointed out that this arrangement ensured that the girls would not feel overly proud. When people borrow clothing, they feel somewhat less comfortable and proud of themselves. When people are preparing for marriage, one of the most important qualities is

humility. If a person is too consumed with himself, if a person is too self-absorbed, then he cannot take someone else's feelings, needs, wishes and preferences into account, and the marriage is not likely to be a happy one.

Marriage is about דביקות, attachment, and this requires selflessness. When a husband and wife succeed in building that attachment, then they can be said to be truly חיים – "alive," with joy and vitality, connected in a way that brings unparalleled fulfillment and happiness.

When it Comes to Money...

(Rabbi David Ashear)

It says in the *Reshit Chochma* that the true determinant of whether a person is considered a tzaddik is the way he deals with others when it comes to money.

It says in *Tana D'vei Eliyahu Rabbah* that בעלי אמנה – those who are honest when it comes to money – are the ones who will merit to be together with Hashem, במחיצתו, in His partition, as it says in Tehillim:

עֵינֵי בְּנֵאֲמָנִי אֶרֶץ לְשִׁבֶּת עַמִּדִּי

"My eyes are on the faithful of the land; they will dwell with Me."

Someone who has Yirat Shamayim is extra careful to make sure that he never owes anybody money. His first priority is honesty and integrity.

Unfortunately, there are unscrupulous individuals who do not have a problem violating the will of Hashem and taking money in treacherous ways. What should a person's attitude be if he was swindled by one of those people?

I recently met a man who told me that, some ten years ago, over \$200 million was stolen from him, which he was never able to recover.

After a couple of years of depression, thinking about what could have been and what should have been, he began delving into the topic of emunah. Today, he is happier than ever.

He understands that the money came to him from Hashem and was taken away from him by Hashem. He used the experience to get closer to Hashem, and now he spends his days involved in communal work.

As much as it may appear that people can use their free will to take money from us, it is not true. They can use their free will to try to take, but they cannot actually accomplish anything if it is not the will of Hashem.

Hashem has countless ways of foiling people's plans. When He does not foil them, it is because that is what was meant to be.

Of course, the deceitful party will have to pay for his actions, but that is not our business.

Someone told me that they were swindled out of an inheritance by their very own family member.

They know that no one can take even a penny from them, and they know that they are allowed to make a hishtadlut to try to recover the money. However, it bothers them deeply to know that they were betrayed by their own family.

They do not know whether they can ever have any type of relationship with that person again.

It is a very difficult nisayon. However, they should know that the more they are able to rise above their natural feelings and view what happened as coming entirely from Hashem, the better off they will be.

They still have the mitzvah of not bearing a grudge, and they still have the mitzvah of not harboring hatred.

Those are commandments given by Hashem. He knows how difficult they are, and He will reward those who make the effort to observe them.

Hashem can give us the money that is meant for us in so many different ways. Our primary goal must always be to make sure that we are pleasing Him.

A man who lives in Israel told me that he has a daughter and a son-in-law, whom we will call Yosef. They work together in their own travel agency.

They recently had a dispute with someone over one thousand shekels. Yosef explained to the other party why it was clear that the money was owed, but the person refused to listen.

Yosef then politely suggested that they go to a Bet Din to settle the matter.

The other party replied:

"No way. I'm taking you to a Bet Mishpat," meaning a secular court.

Although Yosef knew that he was one hundred percent right and would almost certainly win, he also knew that it would be a chilul Hashem for him to appear in a secular court over this dispute.

Yosef has a picture in his home of Rav Shteinman with the following caption:

"My whole life, I never saw anybody being mevater—giving in—and losing as a result."

With great inner strength, Yosef told the other party:

"Forget it. I'm dropping it."

The very next day, Yosef was in a convenience store and decided to buy a scratch-off ticket, something he never normally does.

He scratched off the numbers and was delighted to discover that he had won exactly one thousand shekels.

הַרְבֵּה שְׁלוּחִים לְמָקוֹם

Hashem has many agents.

Whatever is meant for us to have, we are going to receive. We must concentrate on doing what Hashem wants us to do.

We need to strive to be considered a tzaddik in Hashem's eyes, and everything else will fall into place.

8 Ways to Elevate Our Tefilot

(Samy Maya)

As we know, we read Megilat ECHA on Tisha Be-Av lamenting the destruction on the Bet HaMikdash. But if we read between the lines of the sorrowful words of Yirmiya, we could see that there is a hidden level of consolation. In each pasuk of ECHA we could find some hidden nechama that gives our neshamot hope to keep moving forward.

The third chapter of ECHA presents us with sequences of three pasukim; three pasukim for each letter of the alef-bet. The sequence of the letter lamed continues from the previous pasuk that tells us that although Hashem brings affliction, He doesn't do so willfully.

Hashem doesn't cause suffering capriciously, but that there is a reason behind it and for our own good.

The first pasuk reads, *to crush under His feet all the prisoners of earth*. HaRav Yehonatan Eibeshitz, in his commentary to ECHA, Alon Bachut, writes that the constellations and planets are called רגל, *feet*, because they travel. Hashem doesn't allow us

to be trampled by nature, but rather keeps us under close watch because He knows we are *prisoners of earth*. Hashem knows that the physical world slows us down from being our best selves and in a way, we are prisoners to the physical world, therefore, He has mercy on us.

The next pasuk then tells us, *to deny a man justice in the presence of the Most-High...* Hashem doesn't cause suffering capriciously, to stray from truth and justice *because* we are in the presence of the Most-High. Hashem will not go against His own rules. And the third pasuk says, [Hashem doesn't cause suffering] *to wrong (לעות) a man in his cause, Hashem does not see*. This basically means that Hashem would not punish without cause.

HaRav Eibeshitz translates differently. He writes that in truth, a person could die without justice and not because of a specific sin. It happens because the person thinks that Hashem is not involved and does not guide every detail on earth. Midah keneged midah, since he doesn't believe in Hashem's providence, the providence is taken away from him. It is not capricious suffering Hashem causes, but it is caused because of אדם בריבו, because of the *person's fight/challenge* against Hashem that He *doesn't see*, לא ראה, all that goes on and is involved with every detail! If we would realize Hashem is very involved in every detail of our lives, then He doesn't allow us to become prisoners of the constellations and gives us hesed instead! HaRav Eibeshitz writes that this pasuk tells us that we are being punished because we didn't believe in Hashem's detailed hashgaha.

If we notice though, there is an oddity in the word לעות; it is spelled with a small letter ayin,

הע"ן זעירא. Why is the ayin smaller than the rest?

HaRav Efraim Shapiro, Shelita, came to our Kehila to address us for the nahala of HaRav Oziel Z"L. Among many things, he said that we must always see each in a favorable light and that we should see them with specifically *one* eye. Also, a Jew must always keep one eye upwards towards Shamayim recognizing the greatness of Hashem and the second eye downwards, recognizing the lowliness of a human in comparison to Hashem. Why one eye? There is an advantage to using one eye as opposed to both eyes: one could see better and clearer when examining something. For example, a jeweler examining a diamond will close one eye to see close up any imperfections.

When we view another Jew, we are to view them with one eye, examining closely the good of that person. We are to keep one eye *downwards*... we are to use a single eye when examining ourselves to scrutinize ourselves closely when striving to become better. And also, we use a single eye towards Shamayim, when we take time to examine closely, we will find how much Hashem is involved with our lives to the finest detail.

Perhaps we could apply this idea to our pasuk and question. The letter ayin spelled out translates as *eye*. The ayin is small because, like HaRav Eibeshitz writes, we make our own eye small in choosing not see Hashem in our everyday lives, therefore we are rebuked that, midah keneged midah, Hashem makes Himself small and unseen by taking away His hashgaha from upon us, ו"ן. The small ayin hints to our mistake in not noticing Hashem in every detail of our lives.

But this is not the only lesson of the small ayin; it could also double down as positive advice... and this is the consolation between the lines. The jeweler squints *one* eye and *makes his ayin small*, when he analyzes a diamond's details. In order to see fine details, we have to squint our eye. Perhaps the prophet hints to us to squint our eye and look closely... we will see how very involved Hashem is in our lives! When we are able to see with our small ayin Hashem's total hashgaha, that is when He will restore His providence upon us once again.

The small ayin may hint to our mistake in choosing to not see Hashem in our everyday lives, but it also hints to our way back! Squint your eye and you will notice Him everywhere! This is the consolation between the lines.

Food for Thought

Six Things Women Really Want from Their Husbands

(Dr. Leslie Gutfreund @aish)

Six honest answers, with practical steps husbands can start using tonight.

Every woman is different but there are some things nearly all women want from their husbands. Here are six of them.

1. To Feel Emotionally Safe

Women want a husband who listens without judging, dismissing, or jumping straight to fixing the problem. They want to know their feelings matter.

What you might hear: "Can you listen to the whole story?" "I don't want advice, I just want you to understand how I feel."

What you can do: Make eye contact, put your phone away, and validate what she's feeling. Ask how you can support her today.

2. To Feel Prioritized

Women want to feel truly seen every day and to know their husbands are consistently investing in the relationship. They want to feel: "You matter to me."

What you might hear: "Can you call me if you're running late?" "Can we talk for a few minutes?" "Can you help me with this?"

What you can do: Look for chances to help. Check in on how her day went. Schedule date nights or daily walks together.

3. Respect and Kindness

Women are sensitive to harsh tones, especially during disagreements. They want to be treated with courtesy, respect, and kindness. Jewish wisdom teaches: "A man should honor his wife more than himself" ([Talmud, Yevamot 62b](#)).

What you might hear: "Why are you talking to me like that?" "I wish you'd give me the benefit of the doubt." "Would you talk to a friend that way?"

What you can do: Speak gently, skip the sarcasm, and only correct each other in private. Ask for her opinion, make big decisions together, and value her ideas even when they differ from yours.

4. Affection Without an Agenda

Sometimes women just want affection, no strings attached. They want to hold hands, hear a genuine compliment, and share touch that isn't about sex -- physical affection that expresses love, not just desire.

What you might hear: "Can you just hold me for a while?" "Can you hug me just because?" "I don't always want something to happen afterward."

What you can do: Hold hands while walking or driving. Kiss her hello and goodbye. Sit close on the couch. Put your arm around her, just because.

5. Healthy Communication

Women want open, honest conversations with their husbands, ones that work through conflict instead of avoiding or escalating it. They want a relationship where both partners own their mistakes, forgive, apologize, and never take each other for granted.

What you might hear: "Can we talk about what's really going on?" "Please tell me what you're thinking." "I want us to be able to talk without it turning into a fight." "I'd rather you tell me you're upset than pretend everything's fine."

What you can do: Share your thoughts even when it's hard. Listen without getting defensive. Ask questions instead of assuming. Work toward a solution instead of trying to "win."

6. Shared Growth and Purpose

Women want a relationship built on more than logistics; they want to build a life together: shared values, family traditions, common dreams, and mutual encouragement to grow.

What you might hear: "I don't want us to get stuck in a routine." "What goals can we work on together?" "Can we make time for what matters most to us?" "I want us to inspire each other."

What you can do: Learn something new together. Go to synagogue as a family. Volunteer or set goals together. Encourage each other's growth.

Inspirational Message from the Seaside

Imagine an engineer building a dam to stop the sea from flooding dry land. How deep and how strong would the dam need to be? How many tons of the strongest concrete would be necessary? Hashem also blocked the sea from flooding the land. On Yom Shelishi, He created land and water and prevented the water from overflowing onto the land with just some grains of sand – the beach!

Hazal (Gemara Baba Batra 7b – 8a) compare the deeds of Tzadikim to sand on the beach, teaching us an incredible lesson. Some people think that in order to be classified as a Tzadik you need to do massive, great things. However, although each grain of sand is very small and insignificant on its own, together the sand forms the strongest, most powerful dam in existence. Like sand, each and every seemingly small deed adds up. It's not only the big things that we do that have value; each and every action is precious. (Every word of our Tefilla, every act of Hessed, as small as it may seem - smiling to someone, saying a kind word, holding the door open for someone, showing respect, and the list goes on...) Doing these seemingly small deeds again and again is what Hazal refer to as *ma'asehem shel Tzadikim*, the deeds of the Tzadikim, and what makes us truly great.

This is particularly applicable during vacation when our schedules are different than usual and we are faced with more small pockets of free time. (For example, whilst waiting for something, during the few extra minutes between Minḥa and Arvit, while traveling, etc.) When presented

Kid's Corner

with these short moments, we can think of the sand on the beach and its lesson to us that each and every tiny deed can form something great.

May we be zocheh to utilise the many opportunities we are given on a daily basis both over vacation and throughout the whole year, Amen.

Daily Halacha

The Custom to Recite Perek Shira

There are certain sections from the Torah that some communities have the custom of reciting each day. These include the verses in Parashat Ki-Tisa that speak of the Kiyor (the faucet in the Bet Ha'mikdash from which the Kohanim would wash); the verses in Parashat Sav that speak of the Terumat Ha'deshen (the daily removal of ashes from the top of the altar); and the verses in Parashat Tesaveh and Parashat Ki-Tisa that speak of the Ketoret (incense offering).

Sephardic custom, however, following the teachings of the Arizal, is not to recite these sections from the Torah as part of the daily prayer service. Although we recite the verses of the Tamid (the daily sacrifice in the Bet Ha'mikdash), and the section from the Gemara that discusses the Ketoret, we do not recite this section. (In some communities, the Kohanim read the section of the Kiyor each day.)

Many have the custom to recite the text called "Perek Shira" each day. This text speaks about the praises that the various animals sing to Hashem. Some women, in particular, recite a portion of Perek Shira each day,

completing it over the course of the week, whereas others recite the entire text every day. The Sages teach that "Kol Ha'osek Be'Perek Shira" – "whoever involves himself in Perek Shira" – is guaranteed a share in the world to come, and will succeed in remembering the Torah that he studies. Notably, the Sages speak not of someone who "recites" Perek Shira, but rather of someone who "involves himself" in this text. To reap the benefits offered by Perek Shira, it does not suffice to simply mouth the words. One must understand what he is saying and reflect on the fact that even the animals give praise to Hashem – showing us that we, who recognize Hashem's greatness and kindness far more than the animals, certainly have the obligation to constantly give praise to G-d.

La Paracha En Français

L'étude désintéressée, source d'un délice authentique.

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

« Tu observeras donc la loi et les décrets et les règles que Je t'ordonne en ce jour d'exécuter. » (Dévarim 7, 11)

Pourquoi est-il dit mitsva, « la loi », au singulier, alors qu'il est ensuite dit « les décrets et les règles » au pluriel ? Nous retrouvons un peu plus haut cette même distinction dans le verset : « Et Je te dirai toute la

loi, et les statuts et les règles que tu dois leur enseigner. » (ibid. 5, 28) De quelle mitsva s'agit-il donc ici ?

Un autre verset de notre paracha nous donne la réponse : « Et ce sera œuvre méritoire pour nous de pratiquer soigneusement toute cette loi. » (ibid. 6, 25) Là encore, le terme mitsva est employé au singulier, ce qui nous mène à la déduction qu'il se réfère à la mitsva essentielle, celle de l'étude de la Torah, notre sainte Torah étant la racine de toutes les mitsvot. Ainsi, ce verset signifie que lorsqu'un homme étudie la Torah, il doit s'imaginer qu'il reçoit la charité du Créateur qui lui a donné l'insigne mérite de pouvoir se plonger dans son étude.

Cela est comparable à un pauvre qui n'a pas les moyens de subvenir à ses besoins. Un riche, généreux, lui donne de la tsédaka afin qu'il ait de quoi se nourrir. L'indigent éprouve pour son bienfaiteur une immense reconnaissance. De même, c'est un tel sentiment qui doit nous animer lorsque nous étudions la Torah qui est « notre vie et la prolongation de nos jours » : cette opportunité représente une charité de la part du Très-Haut envers Lequel nous avons une grande dette de reconnaissance. Plutôt que de penser devoir recevoir une récompense pour notre étude, il nous incombe au contraire de réaliser notre devoir de remercier et de louer l'Eternel pour cet acte charitable à notre égard, le don de la Torah qui nous maintient en vie dans ce monde comme dans le suivant.

Mais comment parvient-on à éprouver tant d'estime pour la Torah et de reconnaissance envers son donateur le Saint béni soit-Il ?

En exécutant le verset « tu observeras donc la loi », c'est-à-dire en respectant la mitsva

principale : l'étude de la Torah. Celle-ci introduira sans aucun doute dans notre cœur la joie infinie d'avoir eu un tel mérite. D'où le singulier employé par notre verset, puisque seule cette mitsva-là permet à l'homme de ressentir l'extrême douceur de la Torah et sa valeur suprême. En outre, l'étude de la Torah, équivalant à toutes les autres mitsvot réunies, nous permet également d'observer celles-ci. Par conséquent, l'étude rapproche l'homme de son Créateur et lui permet d'accomplir les mitsvot avec joie et entrain. Il gagne donc encore un mérite, celui de ne pas observer les mitsvot et étudier la Torah dans le but de recevoir une récompense ou de retirer des honneurs, puisqu'il s'y voue de manière désintéressée.

Tel est bien le sens implicite des paroles de Rachi : « Aujourd'hui, il s'agit d'observer ; demain, d'être rétribué. » Il ne veut pas dire que l'homme s'attend à recevoir une récompense pour ses actes car, le cas échéant, ses mitsvot ne seraient pas désintéressées. Mais il nous appartient d'accomplir les mitsvot et d'étudier la Torah afin de mériter la récompense éternelle et authentique, celle de jouir de l'éclat de la Présence divine et de s'abriter sous son ombre dans le monde futur. Il s'agit là d'une ambition pure, car dépourvue de demande de récompense matérielle, mais uniquement spirituelle.

Il est important de savoir qu'uniquement celui qui éprouve de la joie dans son étude mérite d'étudier de manière désintéressée et touchera à une récompense entière dans le monde futur. Car tout dépend de la racine des mitsvot qui est l'étude de la Torah : s'il s'attelle à cette tâche avec sacrifice et en retire du plaisir, il en sera de même pour toutes les autres

mitsvot qu'il accomplira aussi de manière désintéressée.

Je suis resté profondément marqué par le spectacle de mon maître, Rav 'Haïm Chmouel Lopian zatsal, totalement plongé dans son étude de la Torah. J'avais l'impression d'avoir face à moi la Chekhina. Son visage rayonnait comme celui d'un ange et avait l'éclat du feu tant il se vouait au service divin. Or, si la vision d'un fidèle serviteur de l'Eternel procure une si grande jouissance, combien plus nous délecterons-nous, dans le monde à venir, face à l'éclat de la Présence divine !

Comment donc remplir notre devoir de parvenir à un tel niveau ?

En gardant bien à l'esprit les mots « Et ce sera œuvre méritoire pour nous », autrement dit en prenant conscience, qu'en nous donnant la Torah, le Créateur nous a accordé un bienfait. Nous l'étudierons alors avec une joie redoublée et, loin de réclamer une récompense matérielle, nous y vouerons de manière désintéressée et aurons le mérite de parvenir à une réelle connaissance de l'Eternel.

Reflexion Semanal

Un día a la vez

(Por Rabbi Abraham Twerski)

"Estas palabras que yo te ordeno hoy estarán en tu corazón, las enseñarás a tus hijos y meditarás en ellas..." (Devarim 6:6)

En mi trabajo tratando a alcohólicos, descubrí que la mejor forma de tener éxito y lograr una abstinencia continua del alcohol es participar en el programa de Alcohólicos Anónimos. Una de las bases de este programa es "sólo por hoy", enfrentar un día a la vez. El adicto al alcohol no

puede concebir que nunca más será capaz de beber. Dado que confiaba en el alcohol para sentirse bien, le parece que una vida de sobriedad es algo completamente irreal. No tiene sentido tratar de hacer algo que es imposible.

Por eso le enseñan una nueva filosofía: "Un día a la vez. No hay nada que puedas hacer hoy respecto a lo que beberás mañana, por lo tanto no tiene sentido pensar en ello. Pero no es imposible que te mantengas sobrio sólo por hoy. Eso sin duda está dentro de tus posibilidades. Permanece sobrio hoy y cuando llegue el mañana, podrás enfrentarte con sus desafíos".

Uno de mis amigos escribía cada día cuántos días llevaba sobrio. Cuando murió a los 83 años, encontraron que la noche previa había escrito el número 16.472. Estuvo sobrio 46 años porque tomó de a un día a la vez.

El concepto de tomar un día a la vez fue promovido por Alcohólicos Anónimos, que se originó a mediados de la década de 1930. Hace más de 150 años, Rav Moshé Sofer (el Jatam Sofer) citó este versículo al enseñar este concepto.

El Talmud cita a ben Sira: "No agonices por los problemas de mañana, porque no tienes forma de predecir el futuro" (Sanedrín 100b). El Jatam Sofer dice que esta es la manera en que podemos conquistar al *iétzer hará*, nuestro ser inferior. Si la persona piensa que debe resistirse a las tentaciones del *iétzer hará* durante toda su vida, puede considerarlo algo imposible y rendirse incluso antes de intentarlo. Por eso, el Jatam Sofer dice que debemos pensar en resistirnos al *iétzer hará* sólo hoy. Eso sin ninguna duda está dentro de nuestras posibilidades.

Esto fue lo que Moshé les dijo a los israelitas: "Pueden apegarse a Dios y observar todas Sus mitzvot si sólo piensan en vivir el día de hoy. No enfrenten hoy los desafíos del mañana".

Estoy en deuda con uno de mis pacientes alcohólicos, que me llamó y citó el versículo de la Torá que dice que laakov amaba a Rajel con tanta intensidad que los siete años que tuvo que esperar por ella le parecieron apenas unos pocos días (Génesis 29:20). Él señaló que algunos comentaristas dicen que esto va en contra de la naturaleza. Estar separados de alguien que amamos hace que cada día parezca interminable y no lo opuesto.

Mi paciente me dijo: "Si prestamos atención a las palabras en la Torá, la respuesta es obvia. La Torá dice que los siete años fueron *iamim ajadim*, lo que significa días separados. laakov fue capaz de tolerar la larga separación porque cada día él pensaba: 'Sólo tengo que enfrentarme con esto hoy' y de esta forma era posible hacerlo".

Es habitual que la gente tome resoluciones para el nuevo año, y es sabido que invariablemente eso termina fracasando. La razón es que "no voy a fumar todo el año" o "no voy a comer en exceso todo el año" es un emprendimiento demasiado grande, y fracasamos porque no podemos concebir la posibilidad

de lograrlo. El Jatam Sofer dice que lo que debemos hacer es enfrentar sólo el problema de este día. Cuando desmenuzamos una resolución en pequeñas porciones, eso hace que sea posible mantenerla.

Nahalot

Nahala of Rabbi Amram ben Diwan

זצ"ל the 15th of Av

In 1763 Rabbi Amram was sent as a *shaliach* (emissary) from Hebron to Morocco to raise money for Yeshivot in Israel. He settled in the city of Vazan where he opened a Yeshivah. Within a short time he had many students, who benefited from his great Torah wisdom, love and caring. Rabbi Amram also became famous as man of miracles and wonders and many people from all over Morocco flocked over to him to receive his blessings. After ten years of raising the standards of Torah study in his community and the entire country, he decided to return to Israel.

His stay in Israel was very short. Dressed like a Moslem R' Amram went to pray at the cave of Machpela in Hebron - where the forefathers are buried. At that time Jews were forbidden to pray at the cave of Machpela. One of the Arabs recognized the Jewish rabbi and told the Turkish authorities. Together with his son Chaim, Rabbi Amram escaped to Morocco which was outside the Turkish empire.

After a short stay in Fess, Rabbi Amram and his son went on a journey all over Morocco to teach Torah. While staying in the city of Tzafro near Fess, the son Chaim became gravely ill and the doctors gave up all hopes to save his life. Rabbi Amram prayed to God to take his own life instead of his son. Chaim recovered from his illness and after a short period of time Rabbi Amram passed away from the world.

The gravesite of Rabbi Amram ben Diwan in Vazan became a center of attraction for all Moroccan Jews. There are many stories of miracles about Jews and non Jews who visited his site, and were healed from all kinds of illnesses.

Rabbi Chaim ben Diwan continued his father's spiritual mission in Morocco and was also buried in Morocco.

May the merit of the tzaddik Rabbi Amram ben Diwan protect us all, Amen.

PROGRAMS

WEEKLY PROGRAMS & ACTIVITIES

New
Schedule

KIDS HALACHA PROGRAM 5 Weeks Program

MONDAY **WEDNESDAY**

7:00PM-8:00PM
9-11 YR OLD

7:00PM-8:00PM
12-14 YR OLD

LEARN NOW WITH DAN COHEN!

FUN - ACTIVITIES - ICE CREAM - REWARDS

BET HAMIDRASH FRENCH בית המדרש

Monday to Thursday 8:30pm

1hr d'etude 8:30pm - 9:30pm

RABBI YGAL OUAKNIN

Lundi: HALACHA
Mardi & Mercredi: GUEMARA
Jeudi: PARASHAT HASHAVUA

Monday

Mesilat Yeshtarim
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!

RECESS

Revolutionize YOUR TORAH LEARNING!

Learn and remember the pious to save the most common Halachot that arise daily.

Transform your Shabbat home with weekly take home CDs and comics.

Understand the ethical & philosophical background of the halachot.

HECHAL SHALOM
Tuesday Night After Arvit
310 95th St, Surfside

SCP BENECHAS CHAVER PROGRAM



Shabbat

HECHAL SHALOM
Starting This Week

WOMEN'S SEUDA SHELISHIT CLASS

Join us for an inspiring weekly learning gathering.

IT'S ALL IN YOUR MIND 2

At the Home of Michal Ohayon
9301 Byron Ave, Surfside

Shabbat, July 18th

7:30 PM

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: 5:15 PM Pick Up: 6:15 PM

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

IMPORTANT

Girls must be picked up at 6:15 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

Tuesday

par Jehaavot

LA FEMME JUIVE
Lumiere de son foyer

LES MARDIS A 9H15

**MARIAGE
EDUCATION
DEVELOPPEMENT
PERSONNEL**