



מטות-מסעי

**SHABBAT ROSH HODESH
RABBI DAVID ELMALEH**

26th of Tamuz
July 10th & 11th 2026
CANDLE LIGHTING 7:57pm
Shabbat Ends at 8:57pm



RABBI AKIBA'S TEARS

WHEN YOUR HEAD EXAGGERATES

PURE HASHKAFA

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 - June to July 2026 / תשפ"ו תמוז

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



Daylight saving time

תמוז תשפ"ו		דף היומי Daf Yomi	עלות השחר 72 דקות Dawn 72 Minutes	זמן ציצית ותפילין Earliest Talis	הנץ החמה Sun rise	סוף זמן קריאת שמע Latest Shema		חצות Mid day	מנחה גדולה Earliest Mincha	מנחה קטנה Mincha Ketana	פלג המנחה Plag Mincha	הדלקת נרות Candle Lighting	שקיעת החמה Sun set	לילה Nightfall	לילה לרבינו תם R' Tam's Nightfall	June / July 2026
		חולין	במעלות 16.1° שו"ת	10.2 מעלות	במישור	מגן אברהם במעלות	מגן אברהם דק"ו שו"ת	חצות יום ולילה	גר"א ובעל התניא	גר"א ובעל התניא	גר"א ובעל התניא	18 דקות	במישור	ג' כוכבים	במעלות 16.1° שו"ת	
א	שלישי	מז	5:09	5:16	5:41	6:29	9:15	9:19	9:55	11:03	1:21	1:56	5:21	6:47	ראש חודש	16 Tue
ב	רביעי	מז	5:09	5:16	5:42	6:29	9:15	9:19	9:55	11:04	1:21	1:56	5:22	6:48		17 Wed
ג	חמישי	מט	5:09	5:17	5:42	6:30	9:15	9:19	9:55	11:04	1:21	1:57	5:22	6:48		18 Thu
ד	ששי	נ	5:09	5:17	5:42	6:30	9:15	9:19	9:55	11:04	1:21	1:57	5:22	6:48	7:56 [קריא]	19 Fri
ה	שבת	נ	5:09	5:17	5:42	6:30	9:15	9:19	9:55	11:04	1:22	1:57	5:22	6:48		20 Sha
ו	ראשון	נב	5:09	5:17	5:42	6:30	9:16	9:20	9:56	11:04	1:22	1:57	5:23	6:49		21 Sun
ז	שני	נב	5:10	5:17	5:42	6:30	9:16	9:20	9:56	11:05	1:22	1:57	5:23	6:49		22 Mon
ח	שלישי	נד	5:10	5:18	5:43	6:31	9:16	9:20	9:56	11:05	1:22	1:58	5:23	6:49		23 Tue
ט	רביעי	נד	5:10	5:18	5:43	6:31	9:16	9:20	9:56	11:05	1:23	1:58	5:23	6:49		24 Wed
י	חמישי	נו	5:10	5:18	5:43	6:31	9:17	9:20	9:56	11:05	1:23	1:58	5:23	6:49		25 Thu
יא	ששי	ז	5:11	5:18	5:44	6:31	9:17	9:21	9:57	11:05	1:23	1:58	5:24	6:49	7:57 [חצות-בלק]	26 Fri
יב	שבת	נח	5:11	5:19	5:44	6:32	9:17	9:21	9:57	11:06	1:23	1:58	5:24	6:50		27 Sha
יג	ראשון	נט	5:11	5:19	5:44	6:32	9:17	9:21	9:57	11:06	1:23	1:59	5:24	6:50		28 Sun
יד	שני	ס	5:12	5:19	5:45	6:32	9:18	9:21	9:57	11:06	1:24	1:59	5:24	6:50		29 Mon
טו	שלישי	סא	5:12	5:20	5:45	6:33	9:18	9:22	9:58	11:06	1:24	1:59	5:24	6:50		30 Tue
טז	רביעי	סב	5:13	5:20	5:45	6:33	9:18	9:22	9:58	11:07	1:24	1:59	5:24	6:50		1 Wed
יז	חמישי	סג	5:13	5:20	5:46	6:33	9:19	9:22	9:58	11:07	1:24	1:59	5:24	6:50	תענית	2 Thu
יח	ששי	סד	5:14	5:21	5:46	6:34	9:19	9:23	9:59	11:07	1:24	2:00	5:24	6:50	7:58 [פינחס]	3 Fri
יט	שבת	סה	5:14	5:21	5:47	6:34	9:19	9:23	9:59	11:07	1:24	2:00	5:24	6:50		4 Sha
כ	ראשון	טו	5:14	5:22	5:47	6:35	9:20	9:23	9:59	11:08	1:25	2:00	5:24	6:50		5 Sun
כא	שני	טז	5:15	5:22	5:48	6:35	9:20	9:23	9:59	11:08	1:25	2:00	5:24	6:50		6 Mon
כב	שלישי	טז	5:15	5:22	5:48	6:35	9:20	9:24	10:00	11:08	1:25	2:00	5:24	6:50		7 Tue
כג	רביעי	טט	5:16	5:23	5:48	6:36	9:21	9:24	10:00	11:08	1:25	2:00	5:24	6:50		8 Wed
כד	חמישי	ע	5:17	5:23	5:49	6:36	9:21	9:24	10:00	11:09	1:25	2:00	5:24	6:50		9 Thu
כה	ששי	עא	5:17	5:24	5:49	6:37	9:21	9:25	10:01	11:09	1:25	2:01	5:24	6:50	7:57 [מסות-מסי]	10 Fri
כו	שבת	עב	5:18	5:24	5:50	6:37	9:22	9:25	10:01	11:09	1:26	2:01	5:24	6:50		11 Sha
כז	ראשון	עג	5:18	5:25	5:50	6:38	9:22	9:25	10:01	11:09	1:26	2:01	5:24	6:49		12 Sun
כח	שני	עד	5:19	5:25	5:51	6:38	9:22	9:25	10:01	11:10	1:26	2:01	5:24	6:49		13 Mon
כט	שלישי	עה	5:19	5:26	5:52	6:39	9:23	9:26	10:02	11:10	1:26	2:01	5:24	6:49		14 Tue

Tuesday (Jul 14) 7:30 PM + 17 חלקים אב: חודש

"What can MyZmanim do for me?" > Find out here <http://intro.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 6:45pm
Minha 7:00pm
 Followed by Kabbalat Shabbat & Arvit
Candle Lighting: 7:57pm
 Shaharit Netz Minyan 5:35am
 Shaharit: 8:45am
Kids Program (6-9yr) 10am
NEW! Kids Kiddush. 11am
 Zeman Keriat Shema 9:18/9:57am
New Girls Program: 5:30pm
Boys Program: 6:30pm
 Shiur: 6:30pm
Minha: 7:30pm
 Followed by Seudat Shlishit & Arvit
Shabbat Ends: 8:57pm
 Rabbenu Tam 9:28pm

Announcement:

Rosh Hodesh Av is Tuesday Night- Wednesday July 15th. The laws of the 9 days start on Rosh Hodesh.

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 5:55am
 Shaharit #2 Hodu 8:30am
 Minha & Arvit 6:40pm

Monday To Thursday

Shaharit 5:55am
 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 6:40pm
 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.



RENT • TORAH LEARNING • DAF
YOMI

Daf Yomi Sponsors

This year's 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**, and
for the hatzlacha of the whole family.

Hashem should bless them with health,
happiness, & long life.

The Akkad Family LEILUY NISHMAT

אברהם בן גרסי-ה ז"ל,
שלמה בן תמם ז"ל, אליהו בן רחל ז"ל,
ותמם בת אורו ז"ל

תנצב"ה

Hashem should bless them with health,
happiness, & long life, Amen.

AVAILABLE TO SPONSOR



Yearly Study of Daf Yomi

Sponsor a full year of daily Daf
Yomi learning.

YEARLY SPONSOR

\$5,000



Masechet

The Limoud is available to sponsor
in honor or memory.

SPONSORSHIP

\$2,500



Kinyan Hamasechta

Become a yearly sponsor and help
your community grow.

YEARLY SPONSOR

\$5,000

To dedicate a learning, please contact the office. **Tizku L'mitzvot**

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. Jacky Benoudiz in memory of his dear grandfather Jack Benoudiz Bar Yosef z"l** Tihye Nishmato Tzerura Bitzror Hahayim Amen!
- **This Week's Breakfast** is available for sponsorship!
- **This Week Daf Yomi** is available for sponsorship!

WEEKLY SHIURIM:

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

Beki'im Bahalacha: Sun. - Thurs. Mornings (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>
------------------------------------	---	--	--



Refuah Shelema List

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



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 Tamuz:

- **1st** : **Mamah Sabbah Bat Yakut z"l**
(Grandmother of Mr. Laurent Becker)
- **2nd**: **Ramo Deluya Bat Hasiba z"l**
(Grandmother of Mr. Jacky Werta)
- **4th**: **Shimon Ben Sauda Shoshan z"l**
(Father of Mr. Amichai Shoshan)
Moshe Ben Simcha z"l
(Father of Mr. Frank Taieb)
- **5th**: **Zahava Bat Miriam z"l**
(Mother of Mrs. Anat Michael)
- **6th**: **Yossef Ben Simha z"l**
(Grandfather Of Dr. Jonathan Journo)
- **8th**: **Ruby Werta Bat Ramo z"l**
(Mother of Mr. Jacky Werta)

- **9th** : **Habib Bar Rina Saban z"l**
(Grandfather of Mr. Mordechai Saban)
- **10th**: **Regina Sultana Allouche Bat Simcha z"l**
(Mother of Mr. Yaacov Allouche)
- **13th**: **Rabbi Yosef Oziel z"l**
Isaac Cohen Bar Asibuena y Saadia z"l
(Father of Mr. Alberto Cohen)
- **15th**: **Mordechai Lasry Bar Moshe z"l**
(Grandfather of Mr. Mordechai Saban)
Jacky Ben Vida z"l
(Cousin of Mr. Jacky Benoudiz)
- **16th**: **Esmeralda Haya Aquinin Bat Rahel z"l**
(Mother of Mark, Ronny, Max, & Daisy)
- **21st** : **Sara Haya Chocron Bat Sol z"l**
(Mother of Sonia Chocron Benoudiz)
Dina bat Avraham z"l
(Mother of Mr. Alex Kotlyar)
- **22nd**: **Flora Berdugo Bat Camila z"l**
(Mother of Mrs. Camila Benmergui & Mrs. Fortuna Mamane)
- **24th**: **Shemuel Taieb Ben Moshe z"l**
(Grandfather of Mr. Frank Taieb)
- **25th**: **Yosef Benhaim Ben Isaac z"l**
(Uncle of Mr. Jacky Benoudiz)
- **26th**: **Saada Bat Hasiba z"l**
(Great Aunt of Mr. Jacky Werta)
- **28th**: **Yaakov Benoudiz Bar Yosef z"l**
(Grandfather of Mr. Jacky Benoudiz)
- **29th**: **Esther Ayache Bat Nedjma z"l**
(Grandmother of Mrs. Esther Sitbon)



Nahalot of Av:

- **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)
- **11th**: **Esther Bat Rachel z"l**
(Mother of Mr. Philippe Cohen)

Weekly Inspiration

Rabbi Akiba's Tears

(Rabbi Eli Mansour)

Rabbi Akiba's Tears

Parashat Matot begins with a number of laws regarding vows, including the authority given to a husband to annul certain vows taken by his wife. The Torah states that in such a case, when a wife takes a vow and the husband declares its annulment, "V'Hashem Yislah Lah" – G-d will forgive the woman (30:13).

The Sages understood this verse as referring to a situation where the wife did not know that her husband annulled the vow, and nevertheless proceeded to violate it. For example, the wife declared herself a Nezira, committing to abstain from wine, and she later decided to drink wine despite her vow. As it turned out, she committed no transgression by drinking wine, because her husband annulled her vow of Nezirut. Nevertheless, she requires G-d's forgiveness since she intended to violate the vow.

The Gemara (Kiddushin 81b) tells that Rabbi Akiba would weep each time he read this verse. He was overcome by emotion upon seeing that even a person who did not commit a sin requires atonement if he intended to commit a sin. If even such an act – which was actually permissible – requires atonement, then how much more so is a person held accountable when he commits an act that is truly forbidden.

A deep explanation for Rabbi Akiba's tears emerges from the teachings of Rav Shimshon of Ostropoli (1600-1648).

Ashkenazic communities have the custom of including in the Kinnot on Tisha B'Ab a lament for the Asara Harugeh Malchut – the ten great sages who were murdered by the Romans. The Roman emperor learned the law in the Torah that kidnapping a person and then selling him as a slave is a capital offense, punishable by death. He thus decreed that ten great sages must be murdered to atone for the sin of Mechirat Yosef – when Yosef's brothers committed this exact crime, selling their brother as a slave. Since this crime was committed by Yosef's ten brothers, ten sages were brutally murdered to atone for this misdeed.

In truth, only nine of Yosef's brothers participated in his sale as a slave. Binyamin, the youngest, was home and thus not present at the time of the sale, and Reuben tried to rescue Yosef. Thus, this crime was committed by only nine brothers. Rav Shimshon of Ostropoli cites the Arizal as teaching that the Almighty Himself, as it were, was the tenth participant. He decreed that this should happen, and He thus "completed the Minyan," so-to-speak, joining Yosef's brothers in selling him as a slave to Egypt.

Now the Kabbalists have identified the specific correspondence between the Asara Harugeh Malchut and the brothers who sold Yosef – meaning, which of the ten great sages corresponds to which of Yosef's brothers. For example, one of these sages was Rabbi Huspit Ha'meturgeman – a great Rabbi who was blessed with a loud, clear voice, and thus worked as the "broadcaster" who would help the Rabbis deliver their lectures. He corresponds to Naftali, who is described as "Ha'noten Imreh Shafer" (49:21) – the speaker of

beautiful words. Rav Shimshon of Ostropoli taught that Rabbi Akiba, who was among the ten sages murdered by the Romans, corresponded to G-d, the tenth "participant" in Mechirat Yosef. This is because Rabbi Akiba taught that the Torah's command to fear Hashem extends also to Torah scholars – meaning, just as one is obligated to fear Hashem, so must one show reverence to the sages. As Rabbi Akiba equated, in a sense, Torah scholars with the Almighty, he was chosen to "represent" G-d as one of the Asara Harugeh Malchut.

We can now return to Rabbi Akiba's weeping upon reading the verse in Parashat Matot, "V'Hashem Yislah Lah." Rabbi Akiba knew that he represented G-d as the tenth participant in Mechirat Yosef. However, he felt comforted by Yosef's own words many years later, when he explained to his brothers that he felt no resentment toward them for what they did: "Ve'atam Hashabtem Alai Ra'a, Elokim Hashabah Le'Toba" – "You plotted evil against me, but G-d plotted for the good" (50:20). Although the brothers intended to inflict harm, their actions actually brought great blessing and good fortune, as Yosef ended up saving Egypt and the entire ancient world by predicting the seven years of famine and ordering the storage of grain during the preceding years of surplus. Rabbi Akiba thus figured that he – as a representative of Yosef's brothers – would not be held accountable for the sin of Mechirat Yosef, because it in truth turned out to be a blessing, and not a sin.

However, when Rabbi Akiba read the verse "V'Hashem Yislah Lah," he wept. He then realized that even if a person's actions ended up being permissible,

nevertheless, he requires atonement if he had intended to act wrongly. Rabbi Akiba thus understood that the time would come when an accounting would be made for the sin of Mechirat Yosef.

As we approach the observance of Tisha B'Ab, let us all work together to rectify the sin of Mechirat Yosef by striving to be kinder, more compassionate and more forgiving. If Yosef's brothers brought calamity upon future generations through their efforts to harm Yosef, let us correct this mistake by redoubling our efforts to help and bring joy to all our brothers and sisters, even those with whom we have disagreements, and we will then be worthy of our final redemption, Amen.

When Your Head Exaggerates

(Rabbi Joey Haber)

A couple once came to me for advice, explaining that they have several children who are older and still not married.

"We're embarrassed to go anywhere," they said. "We know that everyone's looking at us, everyone's feeling sorry for us and talking about what's wrong with us and our children."

My response to them was clear and simple.

I said: "Get it out of your head. No one's looking at you or talking about you. You're making yourselves upset and anxious for no reason. Go out and enjoy. Stop worrying about what other people are thinking or saying. They have their own problems to worry about. They're not talking about you."

I explained that any normal adult who's been through life knows that some folks have a harder time than others – in *shidduchim* and in everything else. Any normal believing Jew knows that Hashem decides who should get married when, and we do not know and are not supposed to know how He decides these things.

So many of the things we worry about, that hold us back and that weigh us down, are simply nonsense. Ideas that our imagination came up with but have no basis in reality.

Parashat Maseh begins by listing the 42 places where *Beneh Yisrael* encamped over the course of their journey from Egypt until their final encampment before crossing into the Land of Israel, a list compiled and recorded by Moshe Rabbenu himself. For the most part, these verses just tell us that *Beneh Yisrael* journeyed from location X and encamped in location Y. The Torah does not tell us the events they experienced at these locations – not *Matan Torah*, not the war with Amalek, not the spies.

There are, however, a few very unusual exceptions. We are told that in a place called Elim, the people found wellsprings and palm trees. We are told that in Refidim, the people didn't have water. We are told that Aharon Ha'kohen died in Hor Ha'har, at which point the Canaanites were able to attack, because the protective "clouds of glory" which shielded them in Aharon's merit were lost.

Why did Moshe choose to mention this small handful of events, while omitting the more major events, such as *Matan Torah*, the sin of the golden calf, and the sin of the spies?

Moshe was showing the people that there were times throughout their travels when they were scared, when they felt vulnerable and insecure, but everything turned out ok. They went into a desert, wondering where they would find water and food – and then they saw that Hashem prepared for them springs and date trees. They later came to a place with no water – and Hashem showed Moshe a rock which he struck, and which then miraculously produced water for the next forty years. When they lost their protective clouds, the Canaanite army attacked, but Hashem helped them and they defeated their enemies.

Indeed, Rashi cites the Midrash as comparing Moshe to a father whose son was very ill, and needed treatment far away. On their way back home, the father recalled what happened at every stop along the way – the place where the boy had a fever, where he suffered from extreme pain, and so on.

Moshe was showing *Beneh Yisrael* – and us – that they faced many different challenges over the course of these forty years, but it turned out ok. The situation was not always pleasant, but it always worked out in the end.

This is an exercise that we all could – and should – do from time to time: to think about the times when we were very scared, when we were very anxious, when we were very upset, when we were very down, when we were very dejected, and then realize how the situation was somehow resolved. Even if it wasn't resolved exactly the way we would have ideally wanted, we managed. We were ok.

When we feel anxious, more often than not, it's because our head exaggerates, turning the problem into something far

bigger than it really is, and it imagines things that don't exist.

We need to remember that Hashem has always helped us in the past, and He will help us now with whatever it is we're struggling with. Even if things don't turn out the way we want them to, they will turn out ok – because Hashem is in charge.

Food for Thought

Pure Hashkafa

(Rabbi David Ashear)

Part of the process of growing in emunah is to train ourselves to think with pure *hashkafa*. Our nature is to see things the way they appear to be, but we must be able to see beyond what meets the eye.

When a person is sick and goes to the doctor, usually he gets better, and if he doesn't go and neglects his sickness, he usually gets worse. It is only natural to think that the doctor or the medication is what cured. The person may have learned that it is really Hashem who cures, and he says three times a day in the *Amidah* that Hashem is the *רופא חולי עמו ישראל*, but it's still very hard to fully believe that when what he sees seems otherwise.

The Chazon Ish wrote in a letter, people think that the advancement of medicine has prolonged life because if someone gets a certain sickness in today's day and age, after the cure has been discovered, he will live, whereas if he got that sickness in a previous generation, he would have died from it. People think that if there wouldn't be such a thing as car accidents, many more individuals would be alive today. People think that because Hatzalah arrived on the scene when they did, the person who they

helped lived, but if they wouldn't have gotten there on time, the outcome would have been different.

Says the Chazon Ish, these thoughts are a denial of Hashem's providence in the world. Nobody who was ever decreed to live, died, and no one who was decreed to die, lived. The way it works is, if a person is destined to die, then Hashem gives him a sickness that does not have a cure, or a heart attack in a place where Hatzalah is far away, or puts him in a car accident with no chance of survival.

If someone is meant to live, however, he may get a sickness that has a cure, or a heart attack when Hatzalah is right near him, or be in a car accident and only sustain injuries. It is never the circumstances that cause anything, it is only Hashem.

The Chazon Ish writes further, not only did the advancement of medicine not add life, in fact, it has only brought about more illnesses, because in the past, when medication was not available, only a limited amount of people would be given a certain illness, because it was through that illness that they would leave the world.

But now that the sickness is curable, many more people will get it, because it is used as a form of *yisurin*, rather than a way to take a person from the world. People think that medication, or the advancement of it, has taken away pain. That's also not true, because the amount of pain that a person has to endure is determined on Rosh Hashanah, and there are infinite ways for pain to come upon a person. Hashem decides what pain comes, and how the pain comes, based on what's best for the person.

Moreover, with all of our advancements, mental illness has increased exponentially. In the

past, there was not so much of a fear of sickness, and there were many cities that didn't even have a local doctor. Today, there's a doctor on every corner, and everyone's afraid of the next sickness they might get.

The Chazon Ish continues, people's misunderstanding of the world has also led to them not fulfilling certain religious responsibilities, namely having additional children. As the *pasuk* says, *ולערב אל תנח ידיך*. People do not want to go through the struggle of raising more children, as they would rather take it easy.

If we believe that it's the children that cause the difficulties, that would be a good point. But once again, it is Hashem who decides how many struggles a person needs to have for his own good, and those struggles could come in many different ways, including *parnasa*, relationships, health, and the list goes on. In the *zechut* of struggling in a mitzvah, like raising children in the ways of Hashem, that will only remove other potential forms of struggle, and the person will be rewarded for this struggle as well.

This is the pure *hashkafa* of emunah that the Chazon Ish has ingrained into himself and shared with us. Of course, we appreciate all of Hatzalah's efforts, and we appreciate medication and everything else that Hashem provides for us, but we must know, *אין עוד מלבדו*. He is the Hatzalah, He is the medication, only He decides who lives. The more we understand that, the purer our emunah will be.

Four Great Questions to Ask Your Kids

(Debbie Gutfreund @aish)

TRENDING IN PARENTING

Ditch "How was your day?" and instead try these four questions to get your kids talking.

Getting your kids to talk to you can feel like a herculean task. Ask "How was your day?" and you'll probably get "Fine." Ask "What did you do today?" and you'll probably get "Nothing."

Here are four better questions that are open-ended and reflective, and help build real connection.

1. Who did you help today?

I've asked my kids this since kindergarten. It shifts the focus away from what they achieved and onto the kindness they brought into someone else's day.

Even your youngest kids will remember a small moment: "Josh tripped on the playground, and I helped him pick up his books." Older kids will open up about things you'd never otherwise hear: "Shira's dad is in the hospital, so I sat with her at lunch so she could talk about it."

This question teaches them that who they become matters more than what they become, and it nudges them to look for chances to help.

2. When did you feel most like yourself today?

This question connects your kids to what actually matters to them. Listen without judgment and you'll learn what they truly care about.

It's hard, at any age, to recognize your authentic self. We usually only catch glimpses of it when we're doing something that draws out our real strengths. But kids often know exactly when they felt most like themselves: "When I played soccer with my friends." "When I figured out that problem on my computer." "When I made the baby laugh."

"When I wrote that poem on the porch."

The specific answer doesn't matter. What matters is that your kids see you care about what matters to them. Ask this enough, and they'll start asking themselves: does this choice bring me closer to who I really am, or further away?

3. When did you keep going even when something was hard?

We live in a culture built for instant gratification and shortcuts. One of the hardest things to teach kids – and ourselves – is that doing hard things is the only way to accomplish anything worthwhile.

This question brings back the moments they felt stuck and uncomfortable but pushed through anyway: "I was out of breath a block before the finish line, but I kept running." "I was stuck on a math problem, but I tried different answers until one worked." "I wanted to walk away from a hard conversation, but I stayed and told them how I felt."

Even on days they don't answer, they'll remember a moment that tells them they can handle discomfort, and that when things get tough, they can push through.

4. What was going on for you when that happened? What did you need in that moment?

Parenting expert Dr. Becky Kennedy developed this question as a replacement for "Why did you do that?" That question sounds reasonable but it puts kids on the defensive and shuts them down. What you actually want to know is what was happening in your child's world when they did whatever they did. It's a small reframe, but the answers you get will surprise you.

A kid who got into a fight on the playground might say: "Right

before it started, Charlie tripped me and took the hat Grandpa gave me. I knew I shouldn't have hit him, but I needed a place to cool down and couldn't find one." What you'll hear underneath: I needed understanding. I needed safety. I needed space. You'll understand what happened, and you might even help them avoid it next time.

More than that, your child will feel like you genuinely care how they experience the world, without judgment.

Rabbi Jonathan Sacks taught, "To be a Jewish parent is to make space for your child, as God makes space for us, His children." The questions you ask your kids can close off that space, or open it wide. The more curious and open-ended your questions, the more your kids will feel like you genuinely care what's going on inside them.

Kidz Corner

Inspiration From Our Fingers!

I Can't?

Many times when things are hard, we excuse ourselves by saying "I can't!" We need to be honest and think how many times is this really true or perhaps we say these words more often than we should. Things may be difficult, situations may be challenging, but to just give up and declaring "I can't!" is not always the real truth.

The Design Of The Index Finger

We see this from our fingers! Yes, from our fingers. Each one of our fingers are designed in a specific manner, shape and size

and are there for a certain purpose. The *Gemora* in *Kesubos* (דף ה:) tells us that the “index finger” (the one closest to the thumb) is rounded at the top in order to be able to block our ears from hearing bad things. Some people think it is only *ossur* to **speak** bad, and they don’t realise that even to **hear** bad things, *loshon horo nivul peh* etc is very *chomur* (stringent) as the *Gemora* shares with us.

So let us make a *cheshbon*, *Hashem* designed and created billions of people with a certain style finger, that in case someone is once in a situation where he will not be able to leave, and the people around him are speaking what shouldn’t be spoken about, he will be able to block his ears! This means that we will never be able to turn around and say the two dreaded words “I can’t!” since you have available literally “on your hands” a tool, called the index finger, which has a built-in ear blockage system! **This should inspire us to realise that when we are presented with a *nisayon*, when Hashem tests us with something, he also provides us with the ability to be able to over-come it.**

Ozni - Etzboin

The *Shela Hakodosh* explains with this a *Rashi* in this week’s *Sedra* (פרק כ"ו פסוק ט"ז). Some families mentioned in this week’s *sedra* appear with a different name than when they are mentioned previously in the *Torah*. *Rashi* tells us that the family “*Ho’ozni*” is the same family as “*Etzboin*”. The *Shela Hakodosh* says that these two names *Ho’ozni* & *Etzboin* are similar, since the “*Etzba*”, meaning the finger, is designed to block “*Ozni*” my ear.

Story With the Toildos Yakov Yosef and the Baal Shem Tov

Before the *Toildos Yakov Yosef* became a *Chosid* of the *Hayliger Baal Shem Tov*, he was having a conversation with him and the *Baal Shem Tov* told him that every single thing you hear or see is *Bashert*, to the extent that even if you walking in the street and you over-hear a *Goy* saying something, it is *Bashert* that you should just be here at this specific time and this specific place to hear these words and it is message from *Hashem*. So, for example if you’re walking in the street and you hear how a non-Jewish mother tells her son “John, hurry up!” this could be a message for you to hurry up too.

The *Toildos* was not willing to agree so easily that *Hashem* should be sending me a message through a *Goy* in such a manner, and he responded telling the *Baal Shem Tov* that he can’t accept this. The *Baal Shem Tov* told him, “not you can’t – you don’t want to!”

Deep in thought, the *Toildos* left the home of the *Baal Shem Tov* and was thinking about what he had just heard when a non-Jewish peasant was passing with his wagon full of stuff which had just then tumbled over and things were sprawled all over the ground. The *Goy* called out to the *Toildos* to give him a hand and pick everything up. The *Toildos* was deep in thought and answered, “I Can’t”. The response of the *Goy* was chilling “Not you can’t – you don’t want to!” The exact same words he had just heard moments before from the *Baal Shem Tov*. He turned around and went back to the *Baal Shem Tov* and said “Yes, I accept, *Hashem* can send you messages even through a *Goy* in the street”.

We too need to remember that many times **we can**, just it’s

hard. We excuse ourselves by saying “I can’t”. Yes, it may be difficult, yes, it may be challenging – but BSD we can and we will! Our fingers inspire us to realise that we have the tools readily available, quite literally “on the tip of our fingers” to be able to do *Rotzon Hashem*, the will of *Hashem*, no matter what! We should always be *zoiche* to be empowered and realise our strength and live with the words “Yes, I can”, overcome difficulties and inspire others to emulate us too – *Amen!*

Daily Halacha

Prohibitions During The First 9 Days of Av

‘*Mishenichnas Av Mima’atim Besimcha.*’ The *Halacha* tells us that as the month of *Av* enters, so things that would include festivities and happiness must be curtailed. It must be limited.

One of those laws includes the prohibition of eating meat. According to our custom, this begins at the beginning of the month of *Av*, not including however, *Rosh Chodesh* itself, and not including *Shabbat*. Therefore, on all the other days through the 9th of *Av*, it would be forbidden for us to eat meat or poultry.

Regarding food that was cooked in a meat pot. As example, if one cooked rice in a meat pot, the custom is not to be *Machmir* (strict) on such an item. Such an item would be permissible to eat. It’s not considered meat, even though it was cooked in a clean meat pot.

Halacha also prohibits the drinking of wine. Many people know that meat is forbidden during the 9 days but are unaware of the prohibition of drinking wine. Now although Chachamim forbade wine, they did say that it is permissible obviously to make Kiddush on Friday night, and also to make Kiddush on Shabbat, and also to have wine on Rosh Chodesh. But we are talking about the other days, where it would be forbidden. However, beer, whiskey, Arak and those other types of items were not part of the ruling.

Now, regarding having meat on Shabbat for Seudah Shelishit. If one has some leftovers, and he's eating at home, and he wants to have some leftover meat, it would be permissible. On Shabbat there is no Avelut (mourning). For that matter, he would be able to have wine also.

For that matter, it should also be pointed out, during the week, the 9 days we should say, although it is proper to make Birkat Hamazon with a cup of wine, like we said many times, but during the 9 days, one should refrain from making Birkat Hamazon with such cup of Wine. Of course, that would not be applicable on Shabbat or Rosh Chodesh.

Lastly, there is a custom on Friday to taste the food that is being prepared for Shabbat. Chachamim tell us that it brings longevity to taste from the pots for Shabbat, to see maybe if more salt is needed, or to see if the food is tasty for the Shabbat. That would be permissible even during the 9 days. Even though it's not Shabbat technically, it would be permissible to taste from the pot to see if the food is good. Of course, that does not mean that it's OK to sit and indulge, and to have a mini Seuda before Shabbat like some of us usually do. It just means to taste just to make

sure that it's prepared correctly for Shabbat.

Drinking Liquor, Beer and Cognac During the Nine Days

According to the Mishna, and as codified by the Rambam, all the mourning practices associated with the period before Tisha B'Ab apply only during the Se'uda Mafseket – the final meal before the fast on Ereb Tisha B'Ab. Strictly speaking, there are no restrictions regarding wine or meat before the Se'uda Mafseket. However, the accepted custom is to refrain from meat and wine from Rosh Hodesh Ab until after Tisha B'Ab, in order to commemorate the animal sacrifices and wine libations which we can no longer perform due to the destruction of the Bet Ha'mikdash. Although water was also offered upon the altar, and bread was placed on the Shulhan in the Mikdash, and thus we should refrain even from water and bread, the Rabbis who instituted this practice did not want to forbid these basic staples. And therefore, the custom is to refrain specifically from meat and wine.

As this custom commemorates the sacrifices, it applies only to wine and not to other alcoholic beverages. It is thus permissible to drink beer, whiskey and liquor during the Nine Days, even though they bring joy and many people prefer them over wine, because these beverages were not poured on the altar.

An interesting question arises regarding cognac and arak which are produced from raisins or grape sediment and are not actually wine. May one drink these beverages during the Nine Days, when we refrain from wine? This question might perhaps depend

upon the debate among the Halachic authorities regarding cognac and arak that was handled by a non-Jew. Some authorities maintained that these beverages have the status of wine and thus become forbidden when they are handled by a non-Jew, whereas others rule that Halacha does not treat these beverages as wine. At first glance, this debate would also affect the issue of whether these beverages may be drunk during the Nine Days.

It would seem, however, that in truth one may drink these beverages during the Nine Days. We do not recite "Boreh Peri Ha'gefen" over cognac or arak, which would appear to indicate that as far as Halacha is concerned, these beverages are not viewed as wine. In fact, the Arabic word "arak" means "sweat." Arak is merely the "sweat" of the grapes, and not the juice extracted from them. It stands to reason, then, that it is permissible during the Nine Days, as it is not considered wine. One who wishes to accept the stringency and refrain from these beverages during the Nine Days may do so, but strictly speaking, they are permissible.

Although the custom is not to eat meat during the Nine Days, meat may be eaten at a Se'udat Misva – a meal involving a Misva – such as a Siyum, Berit Mila, Bar Misva or Pidyon Ha'ben. Singing and playing music are also allowed at a Se'udat Misva. Although we do not listen to music from Shiba Assar Be'Tammuz through Tisha B'Ab, as we are mourning the destruction of the Bet Ha'mikdash, it is permissible to play music at a Se'udat Misva.

Summary: It is customary to refrain from meat and wine during the Nine Days, from Rosh Hodesh Ab through Tisha B'Ab. Beer, whiskey, liquor, cognac and arak are allowed. One may

eat meat, drink wine and listen to music at a Se'udat Misva during this period.

La Paracha En Français

La guerre contre Midian

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

« Moché parla aux chefs des tribus des enfants d'Israël en ces termes : "Voici ce qu'a ordonné l'Eternel : si un homme fait un vœu au Seigneur ou s'impose, par un serment, quelque interdiction à lui-même, il ne peut violer sa parole : tout ce qu'a proféré sa bouche, il doit l'accomplir." » (Bamidbar 30, 2-3)

Contrairement aux autres ordres de la Torah, ici, il n'est pas dit : « l'Eternel parla à Moché », car ce dernier, conscient du considérable pouvoir du langage, pour le meilleur et pour le pire, prit l'initiative de donner cet ordre aux enfants d'Israël. Il réalisa de lui-même la nécessité de les mettre en garde contre le danger de la parole, afin qu'ils veillent à ne pas souiller leur bouche par des propos impurs ou des paroles interdites, comme la médisance, le colportage et la raillerie.

Ceci va nous permettre de comprendre pourquoi la Torah interrompt le sujet de la guerre contre Midian par celui de la vigilance de rigueur dans nos propos. En effet, D.ieu ordonna à Moché : « Attaquez les Midianites et taillez-les en pièces ! » (Bamidbar 25, 17), puis apparaît l'ordre de veiller à ce que l'on dit, et la Torah revient ensuite au premier sujet, le détaillant en longueur et ajoutant le devoir reposant sur Moché de venger,

par cette guerre, le peuple juif, suite à quoi il mourrait.

Expliquons cette difficulté à l'aide du Midrach (Sifri) : « Bien que Moché apprit que sa mort serait consécutive à la guerre contre Midian, puisque D.ieu lui dit "exerce la vengeance (...), après quoi tu seras réuni à tes pères", il se plia à cet ordre avec joie, sans le différer. »

Il va sans dire qu'il s'agissait là d'un véritable sacrifice de la part de Moché. En effet, les justes aiment la vie et font le maximum pour la prolonger afin de pouvoir poursuivre leurs bonnes œuvres, sanctifier le Nom de l'Eternel et Le servir. Le Midrach (Yalkout Chimoni, Mattot 785) souligne à cet égard que lorsque le Saint béni soit-Il dit à Moché « exerce la vengeance (...), après quoi tu seras réuni à tes pères », ce dernier tenta de dissuader le Créateur de le faire mourir, mais Il ne se laissa pas convaincre. Moché dit : « Est-ce que je mérite la mort alors que j'ai atteint un niveau inégalé ? N'est-il pas préférable que je reste en vie et fasse connaître aux hommes Tes voies – "Je ne mourrai point, mais je vivrai, pour proclamer les œuvres du Seigneur" ? »

Aussi, Moché supplia-t-il D.ieu de le laisser encore en vie afin qu'il puisse continuer à glorifier Son Nom dans le monde, une fois qu'il se serait vengé des Midianites. En réalité, il aurait lui-même pu prolonger son existence en repoussant de quelques années la guerre contre Midian, puisque l'Eternel ne lui avait pas donné de date fixe concernant celle-ci. Pourtant, Moché changea de position et pressa le peuple à déclarer sans tarder la guerre à Midian.

Lorsque Moché explique aux chefs de tribus le puissant pouvoir des mots qui, une fois prononcés – sous la forme de vœux ou de serments –, peuvent

interdire à l'homme certaines actions, il attire également leur attention sur la sainteté de rigueur dans nos propos. Ceux-ci ne doivent pas être rabaissés et rendus profanes. Moché se dit ensuite que s'il avait jugé nécessaire d'éveiller leur sensibilité à la gravité que représente la souillure du langage, la guerre contre Midian n'était en réalité autre que celle contre l'impureté de la parole. Aussi lui incombait-il, plus qu'à tout autre, de s'empressement de livrer bataille à ce peuple, sans attendre un seul instant. Car l'impureté verbale de Midian risquait de continuer à se diffuser et à commettre des ravages autour d'elle dans le monde.

De l'intention, Moché passa aussitôt à l'acte, pressant le peuple à sortir en guerre. C'est pourquoi, avant de nous donner les détails de la guerre contre Midian, la Torah fait une interruption pour évoquer le sujet des vœux et l'influence de la parole. Car, c'est en y méditant que Moché a réalisé le puissant effet des mots que nous prononçons puis, simultanément, le besoin urgent de combattre Midian afin d'éradiquer du monde l'influence de la parole impure.

La phrase « il ne peut violer sa parole : tout ce qu'a proféré sa bouche, il doit l'accomplir » peut aussi être interprétée sur le mode allusif : celui qui garde sa bouche et veille à ce qu'elle n'émette pas de propos impurs, D.ieu considérera ce qu'il a dit comme Sa propre sentence qu'Il accomplira, comme il est dit : « Tu formeras des projets et ils s'accompliront en ta faveur. » Car, comme l'enseignent nos Sages, le juste décrète et le Saint béni soit-Il fait exécuter.

Ce principe se vérifia chez mes saints ancêtres, que leur mérite nous protège, dont les bénédictions étaient toujours acceptées et les prières exaucées par le Très-Haut.

Reflexion Semanal

Acomoda tus prioridades

(Por Rabbi Avraham Twerski)

Tras conquistar Transjordania en camino a Canaán, las tribus de Gad y Reubén hablan con Moshé:

"La tierra que Dios abatió delante de la asamblea de Israel es una tierra para ganado y tus siervos poseen ganado... que sea entregada esta región a tus siervos en posesión; no nos hagás cruzar el Jordán" (Números 32:4-5)

Aunque las tribus de Gad y Reubén marcharon al frente en la batalla por Canaán, de todos modos fueron culpables por rechazar su porción en Canaán a cambio de las ricas tierras de pastoreo en Transjordania. Cuando los judíos fueron expulsados de la Tierra Santa, las tribus de Gad y Reubén fueron las primeras en ser exiliadas. El Midrash dice que esto se debió a que ellos eligieron Transjordania en vez de Canaán (Bamidbar Rabá 22).

Rav Aharón Kotler dice que las intenciones de las dos tribus podían parecer loables. Con abundantes tierras de pastoreo para su ganado, ellos no tendrían que esforzarse demasiado como granjeros y dispondrían de más tiempo para dedicar al estudio de la Torá. Sin embargo, el hecho fue que esta no era la verdadera motivación. Su decisión se vio inducida por la riqueza que les traería Transjordania, y por eso ellos cedieron a las mitzvot adicionales que prevalecían en Canaán: bikurim (la ofrenda de las primicias), el Ómer, la ofrenda de los panes en

Shavuot. ¿Cuál fue el resultado? No sólo perdieron las mitzvot, sino que también fueron los primeros en perder su tierra.

Los relatos de la Torá tienen más un propósito didáctico y orientativo que histórico. Disponemos de muchas horas de vigilia que dedicamos a la plegaria, al estudio de la Torá y al trabajo. ¿Qué es lo que se lleva la mayor parte? ¿Es adecuado que a menudo olvidemos nuestras plegarias matutinas para llegar a la oficina lo antes posible?

Hay algunas cualidades que son innatas y otras que se desarrollan por hábito. El impulso adquisitivo es innato, y dado que puede desviarnos de nuestras metas espirituales, debemos tratar de atenuarlo. Reforzar el impulso adquisitivo a través del hábito le da permiso para que domine nuestras vidas. Pero debemos comprender que cualquier ganancia económica que logremos a costa de descuidar las mitzvot probablemente no perdurará.

Sería bueno analizar y acomodar nuestras prioridades.

Nahalot

Nahala of Rabbi Elazar Abuhatzeira זצ"ל the 27th of Tamuz

Rabbi Elazar Abuhatzeira also known as Baba Elazar (9 August 1948 – 28 July 2011) was an Orthodox Sefardi rabbi and kabbalist in Israel.

biography

He was born in Rissani, Morocco to Rabbi Meir (the "Baba Meir")

בס"ד

and Simcha Abuhatzeira, was the grandson of the Baba Sali, Rabbi Yisrael Abuhatzeira, and the brother of Rabbi David Chai Abuhatzeira of Nahariya.

. At a young age, he was orphaned by his mother. Studied at "Tomchi Temimim" Yeshiva in Casablanca for about a year. In Adar 1966, he immigrated to Israel with his father, and the family settled in Ashdod

After his aliyah to Israel in 1966 and studied at the Porat Yosef Yeshiva with Rabbi Avraham Hafuta, who was an associate of his grandfather Baba Sally, . He later moved to Beersheba where he ran a yeshiva. Besides his reputation as a leading kabbalist, Abuhatzeira was known for his work and influence with business and political leaders and had a following as a spiritual leader. In 2011 he had estimated assets of \$80 million.

Abuhatzeira was known for wearing a cloak whose long hood covered most of his face, reportedly to shield him from glancing at immodestly dressed women. He had a tunnel dug between his home and his yeshiva where he received people.

Many came to receive his advice or blessing, including Ashkenazis and Sephardim, commoners, and politicians. His followers contributed to the establishment of his court generously, and over the years he amassed a large fortune. In 2011, TheMarker estimated his fortune at about \$ 80 million. He owned a large kollel of avrechim in Be'er Sheva, and a tavern, according to his followers, behaved personally with asceticism.

In 2003, following an investigative article conducted by the Haaretz newspaper, Rabbi Abuhatzira was sued by the Tax Authority to transfer NIS 100 million to the state treasury, as a tax on donations he received from

his followers. As part of a compromise, it was agreed that he would donate NIS 20 million to voluntary institutions, as a substitute for the tax required to be paid.

Rabbi Abuhatzira was married to Deborah and a father of seven.

May the merit of Rabbi Elazar Abuhatzira protect us all. Amen

Nahala of Rabbi Shimshon of Ostropola

↳ the 3rd of Av

Rabbi Shimshon of Ostropola was a Kabbalist, born in Koretz in 1600 to his father Reb Pesach, son-in-law of Reb Shamshon, son of Reb Betzalel Liva, brother of the Maharal of Prague.

Rabbi Natan Neta Hanover, a survivor of the Decrees of Tach ve'Tat (5408-5409; 1648-1649; the Chmelnitzki Massacres) when 100,000 Jews in Poland were massacred; writes in his book Yavan Metzulah:

"During the period of the Decrees of Tach ve'Tat, There was among them a wise man, a kabbalist, a man of God, and his name was Rabbi Shimshon from Ostropalia. An angel (Maggid) came to him every day and studied Torah secrets with him, and he wrote a commentary on the Zohar according to the Kabbalah of The Ari, but we did not merit to see this commentary in print. And this Maggid warned before the decrees that the people need to do great

repentance in order to cancel the great calamity which was about to befall them. And so they did, they repented in all the communities, but it was already too late, the decrees were signed. When the enemies (the Cossacks) came and surrounded the city, Rabbi Shimshon and 300 great wise people entered the Synagogue wearing talits and shrouds. They prayed until they were all killed by the enemies."

The Ramchal writes in his Sefer Eitz Chaim that Rabbi Shamshon besworn the Sitra Achra regarding the Decrees of Tach ve'Tat, which answered that only if the Shabbat, Milah, and the Torah should be abolished will the decrees be abolished. Rabbi Shamshon answered that not even ONE letter in the Torah should be abolished. What Ramachal writes is seen as a parallel to the times of Rabbi Akiva, at which time was also a time of Kidush Hashem in the face of the government (Roman government) decreeing against the Torah, Shabbat, and Milah.

Rabbi Shamshon wrote a commentary to Sefer HaKarnayim, called Dan Yadin (published in Zolkiev in 1709). Sefer HaKarnayim is an abstruse kabbalistic writing by Rabbi Yitzchak (son of the RABAD). Some say Sefer HaKarnayim was written by Rabbi Aharon of Kardina. Rabbi Shamshon's commentary on the Zohar called Machaneh Dan had not been printed yet. The famous Rabbi Tzvi Elimelech of Dinov (Bnei Yisachar) offered his entire library of holy books to anyone who would find him a manuscript copy of this book. Someone did find one, but

בס"ד

he arrived shortly after R' Tzvi Elimelech's death. Rabbi Shimshon used the name Dan for his writings because he believed his soul's origin was from Dan, son of Yaacov Avinu (Jacob). (To note that Shimshon Hagibor (his namesake) was of Shevet Dan).

Rabbi Shimshon's most famous writing is his kabbalistic composition related to Passover (on the 10 Makkot), which promises its readers protection for the entire year if read on the night of the Seder. It appears in some Pesach Haggadot.

Also well known is his writing regarding the 42 Masoyois (places of rest from Egypt to the Promised Land), also regarded as a Segulah.

The secrets of Kabbalah were very sacred in the eyes of Rabbi Shimshon, and he was afraid to reveal them. In his writings, he often asks God for forgiveness in case he reveals something he was not supposed to.

Some of his Torah discourses and thoughts were recorded in the book Nitzotzei Shimshon (Hebrew).

May the merit of the tzaddik Rabbi Shimshon of Ostropola protect us all, Amen.

Among his famous descendants are Rabbi Yaakov Yosef of Polnoye (pupil of the Baal Shem Tov), Rabbi Liber (the elder) of Barditchev, and Rabbi Meshulam Deivish Heller of Zbarish.

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

Fun - Activities - Ice Cream - Rewards

LEARN NOW WITH DAN COHEN!

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!

Tuesday

Revolutionize YOUR TORAH LEARNING!

Learn and remember the p'sukim to save the most common Pasukot that arise daily.

Transform your Shabbat table with weekly take home (Bib) and comics.

Understand the ethical & philosophical background of the halachot.

RECEIVE SEMICHAS CHAVER CERTIFICATE

HECHAL SHALOM
Tuesday Night After Arvit
R. DAVID ELWALZER
310 95th St, Surfside

SCP
SEMICHAS 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 Rabbi Elmaleh
400 93rd St, Surfside

Shabbat, July 4th
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

LA FEMME JUIVE
Lumière de son foyer

LES MARDIS A 9H15

MARIAGE
EDUCATION
DEVELOPPEMENT PERSONNEL