



רצפה

SHABBAT MEVARECHIM - ELUL
RABBI DAVID ELMALEH

25th of Av
Aug 8th 2026
CANDLE LIGHTING 7:44pm
Shabbat Ends at 8:44pm



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General Hechal Shalom

SCHEDULE

בס"ד



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

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Daylight saving time

July / August 2026		לילה לרבינו תם R' Tam's Nightfall		שקיעת החמה Sun set		הדלקת נרות Candle Lighting		פגז המנחה Plag Mincha		מנחה קטנה Mincha Ketana		מנחה גדולה Earliest Mincha		חצות Mid day		סוף זמן תפילה Latest Shacharis		סוף זמן קריאת שמע Latest Shema		החמה Sun rise		זמן ציצית ותפילין Earliest Talis		עלות השחר 72 Minutes		דף היומי Daf Yomi		אב תשפ"ו	
		במעלות 16.1°		במישור		18 דקות		גרי"א ובעל התניא		גרי"א ובעל התניא		-		חצות יום ולילה		גרי"א ובעל התניא		מגן אברהם דק' שו"ת		מגן אברהם במעלות		10.2 מעלות		דקות שו"ת		חולין			
15	Wed	9:27	9:33	8:53	8:14	ראש חודש		6:49	5:24	2:01	1:26	11:10	10:02	9:26	9:23	6:39	5:52	5:26	5:20	עו	רביעי								
16	Thu	9:27	9:32	8:53	8:14			6:49	5:24	2:01	1:26	11:10	10:02	9:26	9:23	6:39	5:53	5:26	5:21	עו	חמישי								
17	Fri	9:26	9:32	8:52	8:13	7:55		6:48	5:24	2:01	1:26	11:10	10:03	9:27	9:24	6:40	5:53	5:27	5:21	עו	ששי								
18	Sha	9:26	9:31	8:52	8:13	[דברים]		6:48	5:23	2:01	1:26	11:11	10:03	9:27	9:24	6:40	5:54	5:27	5:22	עו	שבת								
19	Sun	9:26	9:31	8:52	8:13			6:48	5:23	2:01	1:26	11:11	10:03	9:27	9:24	6:41	5:54	5:28	5:23	פ	ראשון								
20	Mon	9:25	9:30	8:51	8:12			6:48	5:23	2:01	1:26	11:11	10:03	9:27	9:25	6:41	5:55	5:28	5:23	פ	שני								
21	Tue	9:25	9:30	8:51	8:12			6:47	5:23	2:01	1:26	11:11	10:04	9:28	9:25	6:42	5:55	5:29	5:24	פ	שלישי								
22	Wed	9:24	9:29	8:50	8:11	ערב ט' באב		6:47	5:23	2:01	1:26	11:11	10:04	9:28	9:25	6:42	5:56	5:29	5:25	פ	רביעי								
23	Thu	9:24	9:28	8:50	8:11	תשעה באב		6:47	5:22	2:01	1:26	11:12	10:04	9:28	9:26	6:43	5:57	5:30	5:25	פ	חמישי								
24	Fri	9:24	9:28	8:49	8:11	7:53		6:46	5:22	2:01	1:26	11:12	10:04	9:28	9:26	6:43	5:57	5:30	5:26	פ	ששי								
25	Sha	9:23	9:27	8:48	8:10	[ויאתחנן]		6:46	5:22	2:01	1:26	11:12	10:05	9:29	9:26	6:44	5:58	5:31	5:27	פ	שבת								
26	Sun	9:23	9:26	8:48	8:10			6:46	5:22	2:01	1:26	11:12	10:05	9:29	9:27	6:44	5:58	5:31	5:27	פ	ראשון								
27	Mon	9:22	9:26	8:47	8:09			6:45	5:21	2:01	1:26	11:12	10:05	9:29	9:27	6:45	5:59	5:32	5:28	פ	שני								
28	Tue	9:21	9:25	8:47	8:08			6:45	5:21	2:01	1:26	11:12	10:05	9:29	9:27	6:45	6:00	5:32	5:29	פ	שלישי								
29	Wed	9:21	9:24	8:46	8:08			6:44	5:21	2:01	1:26	11:13	10:06	9:30	9:28	6:46	6:00	5:33	5:29	צ	רביעי								
30	Thu	9:20	9:24	8:45	8:07			6:44	5:20	2:01	1:26	11:13	10:06	9:30	9:28	6:46	6:01	5:33	5:30	צ	חמישי								
31	Fri	9:20	9:23	8:45	8:07	7:49		6:43	5:20	2:01	1:26	11:13	10:06	9:30	9:28	6:47	6:01	5:34	5:31	צ	ששי								
1	Sha	9:19	9:22	8:44	8:06	[עקב]		6:43	5:19	2:01	1:26	11:13	10:06	9:30	9:29	6:47	6:02	5:34	5:31	צ	שבת								
2	Sun	9:18	9:21	8:43	8:05			6:42	5:19	2:00	1:26	11:13	10:06	9:30	9:29	6:48	6:03	5:35	5:32	צ	ראשון								
3	Mon	9:18	9:20	8:43	8:05			6:42	5:19	2:00	1:26	11:13	10:07	9:31	9:29	6:48	6:03	5:35	5:33	צ	שני								
4	Tue	9:17	9:19	8:42	8:04			6:41	5:18	2:00	1:26	11:13	10:07	9:31	9:30	6:49	6:04	5:36	5:33	צ	שלישי								
5	Wed	9:16	9:19	8:41	8:03			6:41	5:18	2:00	1:26	11:13	10:07	9:31	9:30	6:49	6:04	5:36	5:34	צ	רביעי								
6	Thu	9:16	9:18	8:40	8:03			6:40	5:17	2:00	1:26	11:13	10:07	9:31	9:30	6:50	6:05	5:37	5:35	צ	חמישי								
7	Fri	9:15	9:17	8:39	8:02	7:44		6:39	5:17	2:00	1:26	11:13	10:07	9:31	9:30	6:50	6:05	5:37	5:35	צ	ששי								
8	Sha	9:14	9:16	8:39	8:01	[ראה]		6:39	5:16	1:59	1:25	11:14	10:08	9:32	9:31	6:51	6:06	5:38	5:36	ק	שבת								
9	Sun	9:13	9:15	8:38	8:00			6:38	5:16	1:59	1:25	11:14	10:08	9:32	9:31	6:51	6:07	5:38	5:37	ק	ראשון								
10	Mon	9:13	9:14	8:37	8:00			6:38	5:15	1:59	1:25	11:14	10:08	9:32	9:31	6:52	6:07	5:39	5:37	ק	שני								
11	Tue	9:12	9:13	8:36	7:59			6:37	5:15	1:59	1:25	11:14	10:08	9:32	9:31	6:52	6:08	5:39	5:38	ק	שלישי								
12	Wed	9:11	9:12	8:35	7:58			6:36	5:14	1:59	1:25	11:14	10:08	9:32	9:32	6:53	6:08	5:40	5:39	ק	רביעי								
13	Thu	9:10	9:11	8:34	7:57	ראש חודש		6:35	5:14	1:58	1:25	11:14	10:08	9:32	9:32	6:53	6:09	5:40	5:39	ק	חמישי								

Thursday (Aug 13) 8:15 AM + 0 חלקים אלו: מולד חודש אלול: Generate schedules automatically with a zmanim spreadsheet > <http://sheets.myzmanim.com>

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Mazal Tov:

We would like to wish a Hearty Mazal tov to our dear Mr. Samuel & Odelia Taieb on the birth of their Dear Baby Boy in Israel 🇮🇱 They should see him grow in Torah, Ulhupa, Ulmaasim Tovim Amen ! 🙏 Mazal Tov to the Grandparents Mr. & Mrs. Frank & Ylanit Taieb and to the Entire family!

🙏 We would like to wish a Hearty Mazal Tov to our Dear Mr. & Mrs. Mimon Serrouya on the engagement of Their Dear Son Isaac to Simha Levy. They should be Zoche to build a Bayit Neeman Beyisrael Amen! Mazal Tov to the Serrouya & Benmergui Families!

Rosh Hodesh Elul is Thursday Night!

🔔 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 6:15am
Shaharit #2 Hodu 8:30am
Minha & Arvit 6:25pm

Monday To Thursday

Shaharit 6:15am
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 6:25pm
Shiurim 7:10pm
KOLLEL 8:30pm

Shabbat Schedule

Shir Hashirim 6:30pm
Minha 6:45pm
Followed by Kabbalat Shabbat & Arvit
🕯️ Candle Lighting: 7:44pm
Shaharit Netz Minyan 5:50am
Shaharit: 8:45am
👶 Kids Program (6-9yr) 10am
NEW! Kids Kiddush. 11am
Zeman Keriat Shema 9:31/10:08am
New Girls Program: RECESS
Boys Program: 6:20pm
Shiur: 6:30pm
Minha: 7:20pm
Followed by Seudat Shlishit & Arvit
Shabbat Ends: 8:44pm
Rabbenu Tam 9:14pm



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Daf Yomi Sponsors

*This year's learning of the Daf Yomi has been
generously sponsored*

by:

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In memory of their dear parents
**Shelomo Ben Yaakov z"l &
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and for the hatzlacha
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Hashem should bless them
with health, happiness, & long life.

The Akkad Family

LEILUY NISHMAT

אברהם בן גרסיה ז"ל,
שלמה בן תמם ז"ל, אליהו בן רחל ז"ל,
ותמם בת אורי ז"ל

תנצב"ה

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

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Kinyan Hamasechta

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



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

— A COMMUNITY. A FAMILY. A HOME. —

YAMIM NORAIM

— 5787 / 2026 —
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**ROSH HASHANA
AT HECHAL SHALOM**



YOM KIPPUR
AT THE
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— SURFSIDE —



YOM KIPPUR WILL
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GRAND BEACH HOTEL
SURFSIDE



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- ✓ INCLUDES YAMIM NORAIM SEATS
- ✓ YOUR HIGH HOLIDAYS ARE INCLUDED!
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UNTIL AUGUST 28

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/ SEAT

REGULAR
AFTER AUGUST 28

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/ SEAT

YOM KIPPUR

EARLY BIRD
UNTIL AUGUST 28

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/ SEAT

REGULAR
AFTER AUGUST 28

\$400
/ SEAT



EARLY BIRD UNTIL AUGUST 28



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WITH SHIMON SIBONY

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**RABBI
DAVID
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TOGETHER, WE ELEVATE.





HECHAL SHALOM

COMMUNITY UPDATE

FROM THE BOARD OF HECHAL SHALOM – OR OZIEL

The Board of Hechal Shalom – Or Oziel is pleased to share a few exciting updates with our community.



RENOVATION PROJECT

Our synagogue renovation is officially underway and, with Hashem's help, everything is on schedule to be completed in time for Rosh Hashanah.

The project includes an expansion of the women's section, a brand-new kosher kitchen, a new staircase and lobby entrance, renovated restrooms, new washing stations, a coffee station, and many other improvements throughout the building.

We look forward to welcoming everyone back to a beautiful, refreshed Hechal Shalom.

Thank you for your patience during the renovation. We apologize for the temporary inconvenience, dust, and moving around, and look forward to welcoming everyone back before Rosh Hashanah, בעזרת ה'.



YAMIM NORAIM

We are honored to welcome Hazzan Shimon Sibony, who will be leading our tefillot for both Rosh Hashanah and Yom Kippur.

For Yom Kippur, we have secured a beautiful new venue at the Grand Beach Hotel, offering a bright and inspiring setting for our tefillot. More information, including the seating flyer and RSVP details, will be shared in the coming days.



MORNING MINYAN

We are pleased to welcome Rabbi Yitschak Abitbol from Biscayne Point, who will be joining us temporarily during the months of Av and Elul. He will be leading our weekday 8:00 a.m. Shacharit, followed each morning by Chok LeYisrael.



ASSOCIATE RABBI SEARCH

Our search for an Associate Rabbi is still ongoing. We welcome your feedback and recommendations, as this is an important decision for the future of our kehila.

Thank you for your continued support and for being part of Hechal Shalom.
Together, with Hashem's help, we continue to build something special.

Wishing everyone a wonderful Shabbat,

Community Announcements

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

Miscellaneous Announcements:

● **This Week's Premium Kiddush** is available for sponsorship!

● **This Week's Netz Kiddush** is available for sponsorship!

● **This Week's Seudat Shelishit** is available for sponsorship!

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

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>
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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
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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 Edderai)
- **15th**: **Estrella Bat Oro z"l**
(Mother of Mr. Alberto Belecen)
- **16th**: **Yaakov Bar Simcha z"l**
(Father of Mr. Alain Albergel)
- **17th**: **Zoui 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)
- **29th** : **Helene Bat Lea & David**
(Mother of Mrs. Giselle Boukhnik)

Weekly Inspiration

The Journey

(Rabbi Eli Mansour)

Parashat Re'eh concludes with the Misva known as Aliya Le'regel – appearing before G-d in the Bet Ha'mikdash three times each year, on the holidays of Pesach, Shabuot and Sukkot.

The Gemara in Masechet Hagiga (3a) makes a comment that sheds light on the nature of this Misva, and on the vital lesson that it teaches us.

King Shelomo exclaims in Shir Hashirim (7:2), "Ma Yafu Fe'amayich Ba'ne'alim, Bat Nadib" – literally, "How beautiful are your steps in shoes, the daughter of the generous one." The Gemara interprets this verse as a reference to the journey that Beneh Yisrael would take to the Jerusalem before the holidays for the Misva of Aliya Le'regel. And the expression "Bat Nadib" ("daughter of the generous one") means that Beneh Yisrael are the descendants of Abraham Abinu, who was called "Nadib," as he was exceptionally generous and giving.

The Gemara here seems to draw a comparison between two journeys: Beneh Yisrael's journey to the Bet Ha'mikdash for the holidays, and Abraham Abinu's journey.

On one level, this refers to Abraham Abinu's journey from his homeland to Eretz Yisrael, about which the Midrash teaches that Abraham received reward for each and every step. Abraham's journey was not merely a means to an end, a practical necessity to fulfill G-d's command to settle in Eretz Yisrael. Rather, the

journey itself was inherently meaningful and valuable, and he thus earned reward for each step. Likewise, Beneh Yisrael's journey to the Bet Ha'mikdash was itself a Misva. Indeed, we call this Misva "Aliya Le'regel" – going to the Bet Ha'mikdash for the holiday, emphasizing the process of "Aliya," of journeying. The Misva was to undertake the journey, to make the effort, to go through the trouble of going to appear before Hashem.

On a deeper level, when the Gemara mentions Abraham Abinu in the context of the people's journey to Jerusalem, it refers to his journey through life. The Rambam writes that Abraham was born into a family of idolaters, and he himself worshipped idols. At the age of 3, Abraham began questioning and inquiring, thinking about the world, how it came into being, and who governs it. This theological journey which began at the age of 3 continued for 37 years, as it was only at the age of 40 that Abraham arrived at the belief in a single Creator.

The journey of Aliya Le'regel parallels Abraham Abinu's extraordinary spiritual journey, his lengthy, step-by-step process of growth – because Aliya Le'regel, too, is a process of spiritual preparation. A person cannot simply appear before Hashem in the Bet Ha'mikdash without first preparing himself. The "footsteps," the trek to Jerusalem, was an obligatory process of growth, of putting oneself in the proper mindset to appear before Hashem in the Bet Ha'mikdash.

The Kabbalists teach that the domain of place parallels the domain of time. The Bet Ha'mikdash, the most sacred place on earth, parallels the Yamim Noraim – the period of the High Holidays, the most

sacred days of the year. Yom Kippur, the apex of this period, corresponds to the Kodesh Ha'kodashim, the inner sanctum of the Bet Ha'mikdash, whereas Rosh Hashanah, the onset of this period, is represented by the Azara, the courtyard of the Bet Ha'mikdash where the people would assemble on the three pilgrimage festivals. It emerges, then, that the period of Elul – the month of preparation for Rosh Hashanah – parallels "Aliya Le'regel," the journey to the Bet Ha'mikdash. The month that we begin this coming week is a time of journeying, of growth, of "Aliya" – elevation, lifting ourselves higher, so we come prepared to the "Bet Ha'mikdash," to Rosh Hashanah, when we stand before the Almighty for judgment.

It is no coincidence that Parashat Re'eh is always read on the Shabbat preceding Rosh Hodesh Elul. Throughout the Book of Debarim, Moshe Rabenu is preparing the people for life in the Land of Israel. But in this Parasha, for the first time, he speaks of "the place which G-d shall choose" – referring to the Bet Ha'mikdash. In this Parasha, Moshe prepares the people for the Bet Ha'mikdash, explaining what his special site is and the special laws pertaining to it. This is precisely what the month of Elul is all about – preparing ourselves for the "Bet Ha'mikdash" of time, for Rosh Hashanah, by growing and lifting ourselves, one beautiful "footstep" at a time, bringing us ever closer to Hashem and to spiritual greatness.

The Essence of Life

(Rabbi Joey Haber)

Parashat Re'eh presents the precious *mitzvah* of *tzedakah*, the obligation to lend financial assistance to those in need:

לא תאמץ את לבבך ולא תקפוץ את ירך
מאחריך האביון. כי פתח תפתח את ירך
לו...

Do not harden your heart and do not shut your hand from your brother, the pauper. Rather, you shall open your hand to him...

A famous *pasuk* in Mishleh (10:2) teaches *מוות תציל ממות* – "and charity saves from death."

On one level, this means that charity saves the recipient from death. Poverty can be a form of "death." A person living in a constant state of financial stress does not truly live. By relieving a person's financial strain, one effectively restores his life. And, in reward, Hashem saves the donor from fatal decrees that had been issued against him.

But additionally, charity saves from death in the sense that it defines the essence of life. We earn the privilege of continuing to live if we fulfill the purpose for which we were put here in the first place – to open our hands, to give, to contribute.

In the Book of Shemuel I we read the story of Naval, a wealthy man to whom David sent his men to ask for food and provisions while they were in the run. Naval rudely and apathetically rejected their request and turned them away. Soon thereafter, G-d killed him. This was a man who lived with his fists tightly clenched, keeping everything he was given for himself, and refusing to share it with anybody. Therefore, he did not deserve to live another day. If a person is not giving, then he cannot continue living – because giving is the essence of life.

Appropriately, this man was named נבל, which means "repugnant" or "disgraceful." Living

with clenched fists is disgraceful. It is a betrayal of the very purpose of life.

It hurts to see people who have so much but refuse to share what they have with others. We are created precisely for the purpose of *פתוח תפתח את ירך*, opening our hands and giving to other people. We are here not to make the world perfect – something only G-d can do – but rather to live with open hands, to help anyone we are capable of helping in any way we can.

The Gemara (Berachot 4b) teaches that one who recites three times each day the chapter of Tehillim known to us as *Ashreh* (145) is guaranteed a share in the next world. The reason this chapter is so special, the Gemara explains, is because of one particular *pasuk* in this chapter: *פותח את יריך ומשביע לכל* – "You open Your hands and satiate every living creature who wants." When we pray, we acknowledge the fact that Hashem is *פותח את יריך ומשביע*, that He provides our needs. And if we want Him to "open His hands" to give to us, then we must open our hands to give to others.

A *pasuk* elsewhere in Tehillim (121:5) describes Hashem as our "shadow": *ה' שומריך ה' צלך על* – "Hashem is your protector; Hashem is your shadow on your right side." This has been explained to mean that G-d acts towards us in accordance with the way we act. When we walk in the sun and produce a shadow, the shadow does what we do. If we lift our right arm, the shadow's right arm is raised. If we move our left leg, the shadow's left leg moves. Hashem is our "shadow" in the sense that He mimics our conduct. The more generous and giving we are to other people, the more generous and giving He is to us. And the more passion, energy and zeal we invest in giving,

the more He steps in to assist us in our efforts.

Wipe Away the Tears

(Rabbi David Ashear)

There is no one who doesn't need *chizuk* in *emunah*, from the greatest rabbis to the common layman, no exceptions. Gedolei HaDor of yesteryear have testified themselves that on days they did not work on their *emunah*, it was automatically weaker. We see things take place in this world which threaten to damage our *emunah*. Tzaddikim experiencing hardships and tragedies, the best girls having so many struggles in *shidduchim*, and the list goes on. There are so many things we don't understand and it leads people to doubt their *emunah*. We must constantly strengthen ourselves by filling our minds with what Chazal teach us and with what the Torah says about Hashem.

The *pasuk* says, *ומחה ה' אלוקים* – in the future, Hashem is going to come and personally wipe away the tears of all those people who had sorrow in their lives. At that time, Hashem is going to give a class and explain to everyone how everything they ever experienced was only resulting from Hashem's complete love and mercy upon them. Things that made no sense will suddenly make perfect sense. Questions which people carried around for years will no longer be questions. Everything will be so clear and then, we'll be able to live in complete bliss. But until then, we have a great opportunity to believe in Hashem's goodness, although it is not always clear.

The pasuk says about Hashem, He is ריעך וריע אביך – He is your friend and the friend of your father's. Hashem is our greatest friend in the world. There is no one who loves us more than Him. There is no one who cares about us as much as Him. There is no one who takes care of us as much as Him. בנים אתם לה. Hashem calls us his children. Just like when a parent buys a present for his child he is so excited to give it to him and see the big smile on his face, every time Hashem gives us a blessing, it says באור פניך נתת לנו – He gives it to us with a shining countenance, kavayachol, so excited for us to be happy. And just like when a child is in pain, the parent feels that pain, so too whenever a Jew is in pain, Hashem feels the same pain like it says בכל צאתך לו צער. If a person had even one child who was suffering, lo alenu, it would consume the parents' minds at all times of the day. They would not be able to enjoy anything while their child is suffering. Hashem has millions of children and, lo alenu, many of them are suffering tremendously. Hashem doesn't just feel the pain of one child, He feels the suffering of every single child, every ache and pain of a Jew who is sick, every bit of shame of someone who got embarrassed, every rejection, every loss of money, every longing for a child, every longing for a shidduch, every mourner's pain, etc.

So why doesn't Hashem just take everyone out of their pain if He has to bear it all? The answer is because He loves us so much and knows what we need to fulfill our purpose here, He's willing to take all that pain just so that we'll be happy for all eternity. We will never fathom the love that Hashem has for us, but the more we contemplate it, the easier it will be for us to go through life.

Daily Halacha

Some Laws and Customs for the Month of Elul

During the month of Elul we are to prepare ourselves for the period of the High Holidays, which begins with Rosh Hashana, continues with Yom Kippur, and reaches its culmination on Hoshana Rabba, when the final judgment is rendered. It was on Rosh Chodesh Elul when Moshe ascended Mount Sinai to beseech the Almighty to forgive Benei Yisrael for the grave sin of the golden calf. Forty days later, on Yom Kippur, God announced His forgiveness. Thus, this forty-day period has traditionally been a time of forgiveness, when God is – if we are allowed to say such a thing – in a "forgiving mood." It behooves us to take advantage of this unique period and do what we can to earn atonement for the wrongs we committed during the year.

It is proper to read works of Musar during the month of Elul. One recommended book is "Sha'arei Teshuva," the classic work by Rabbenu Yona (Spain, 1180-1263) describing the process of Teshuva. Other recommended works include Rabbenu Yona's famous letter about repentance known as "Iggeret Ha-Teshuva," and the Rambam's Hilchot Teshuva, which presents the various requirements of Teshuva. Another work, "Orchot Chayim," is divided into thirty sections, which many have the practice of studying on the thirty days of Elul. Some also have the practice to read "Tikunei Ha-Zohar," a

collection of inspirational passages from the Zohar (the basic text of Kabbala). The Kabbalists taught that the reading of this work has the capacity to cleanse and purify one's soul even if he does not understand the material he reads.

One must be particularly diligent during the month of Elul to recite each night "Keri'at Shema Al Ha'mita" before he goes to sleep. He should include the "Ana" prayer, petitioning God for forgiveness for whatever wrongs he may have committed over the course of that day.

One of the Berachot in the Amida service is that of "Hashivenu," in which we ask God to help us perform Teshuva. During the month of Elul, it is proper to insert in this blessing the names of people who have strayed from the proper path of observance, before the concluding blessing "Baruch Ata Hashem Ha'rotzeh Be'tshuva."

Many people have the custom to have their Tefillin and Mezuzot checked during the month of Elul. According to strict Halacha, a person is required to have his Mezuzot checked only twice in seven years, and Tefillin worn every day do not require checking at all. Nevertheless, there are those who make a point of having their Tefillin and Mezuzot checked during Elul.

Although one must ensure to recite Birkat Ha'levana (the blessing over the moon) every month, the Rabbis admonish us to be particularly diligent with regard to Birkat Ha'levana for the month of Elul.

In general, one must raise his level of observance during the month of Elul in preparation for the High Holidays, and in the merit of our efforts we should be

deserving of a year of peace and happiness for ourselves, our families and our community, Amen.

Vulture Power

(Samy Maya)

HaRav Yehoshua Heller (1814-1880) wrote sefer named *Bet Tefila* in which he connects the non-kosher birds listed in our perasha to each of the 19 blessings of the Amida. We previously discussed the first bird, the eagle, connecting to the blessing of Magen Avraham. The second blessing of the Amida is actually connected to the third bird listed, whereas the third blessing is connected to the second bird. There is a specific and detailed reason for this which will be discussed at a later time.

The second beracha of the Amida is called *Gevurot*, which describes the strength of Hashem's might. The word *oz*, *אֹז*, also translates as *might*, but in a different way. HaRav Heller quotes several pesukim to prove that the root of *אֹז* could also translate as *to gather*. As presented by the Zohar, the right of Hashem represents His *gevura*, whereas His left is associated with His *oz*. But what is *oz*? *Oz* is the gathering of courage and inner strength to prepare oneself. It is *might*, but not an outward demonstration of it. *Gevura* is the outward demonstration.

For example, there is a pasuk in *Tehilim* that describes Hashem's left hand as being associated with the ocean, whereas His right hand is associated with the rivers. The left side gathers; the ocean gathers what is fed into it by the rivers, the right side.

Rain, like the river feeding the ocean, gives to the receiving earth. Rain demonstrates Hashem's *gevura* whereas the

earth demonstrates the ability to gather the gift of Hashem's *gevura*. The receiving earth demonstrates the *oz* to gather the blessings of Hashem's *gevura*. HaRav Heller quotes many places that describe rain being associated with Hashem's *gevura*, but there is *one* pasuk that describes rain as *oz*. Why is this significant?

The difference between *gevura* and *oz* is that *gevura* reveals the strength within, while *oz* collects strength inside. This is our relationship with Hashem. Hashem is the *gevura* and Bene Yisrael, the collectors and gatherers of the blessings, are the *oz*. When we say the blessing of *Gevurot* and *acknowledge* Hashem's command and might over 'rain', we turn ourselves into the *oz* and receiver of blessings. There are 45 words in this blessing, the gematria of *מ"ה*, what. When we recognize His *gevura* and view ourselves as 'what' and egoless, that is when we are able to receive His blessing!

Any blessing that comes to this world is first channeled through the Jewish people. When it comes to our relation to the goyim, we are the *gevura*, while they are the *oz* and receivers because any blessing that they have first comes through us. This is why there is only *one* pasuk associating rain with *oz*... because there is one instance where the *oz*, the Jewish people, become the givers of blessing... in our association with the rest of the world.

The second blessing of the Amida called *Gevurot* thus corresponds to the bird *עֲזַיָּה*, *Ozniyah*. In this blessing we declare, *You, Hashem, are the owner of all the Gevurot and who is like You!* Hashem is the originator of all the *gevura* in the world and for the goyim who think themselves as mighty, Hashem's *gevura* is like no other!

We have in mind the *Ozniyah* bird as we say this beracha... it reminds us that by us acknowledging Hashem's *gevura*, we are able to become the receivers of blessing. And more so, it reminds us of how Hashem is the master of all the *gevura* the goyim may think they have... they are nothing and merely the secondary receivers of our own beracha! This concludes HaRav Heller's words on this blessing, but further analyzing the nature of the *Ozniyah* reveals a much deeper connection to the blessing of *Gevurot*.

The *Ozniyah* is identified as the black vulture. The main demonstration of Hashem's *gevura* is rain so it is natural that the bird associated with this blessing, lives in rainy areas. It is as if the bird is bearing witness to Hashem's control over the rain.

In ancient Egypt, people would go to the black vulture goddess *Nekhbet* to receive blessings. Any blessing to the goyim comes from our acknowledgement of Hashem's *gevura*, which then gives us the ability to give blessing to them. Instead of attributing the blessing coming from Hashem, the Egyptians worshipped the *bird* that represents Hashem's *gevura* and ability to receive that blessing! Also, the goddess was also associated with protection, healing, and sovereignty. Naturally, the black vulture does indeed promote health and protect us from disease because it eats carrion preventing the spread of disease, but it is really Hashem Who protects and heals us, as we mention in the beracha! We say in our blessing, *מֶלֶךְ מִמֵּית וּמְחִיָּה*... Hashem has the power of killing kings and giving kings life. Instead of recognizing this of Hashem, the Egyptians worshipped the *bird* that is associated with sovereignty! Just so that they don't need to recognize Hashem.

Other cultures associate the black vulture with death. Coupled with symbolism of healing, this represents the greatest demonstration of Hashem's gevura, מחית המתים! Hashem causes death, but will one day bring the ultimate healing!

Understanding the Ozniyah bird as we say the blessing of Gevurot will elevate our blessing to a new level!

Food for Thought

Do Opposites Really Attract?

(Dr. Leslie Gutfreund @aish)

Research reveals whether opposites truly attract and why shared values matter more than shared personality traits.

Hollywood loves the idea that opposites attract, but psychology and Jewish wisdom paint a more grounded picture.

The healthiest relationships are built on shared foundations and purposeful differences. Here are four key ideas that help you understand how this works.

1. Where similarities matter

Research consistently shows that married couples are remarkably similar in their values and life goals. A recent study analyzed more than 79,000 couples across 22 traits.¹ The most highly related similarities between partners were their political and religious values and attitudes, educational attainment, and substance use.

These similarities predict marital stability and satisfaction because they reduce friction. When you agree on what matters to you and how you want to live your life, you spend less energy negotiating the basics. Shared values

create a stable foundation for the relationship. They give you a common language for understanding each other and a comparable moral compass that guides your choices.

2. Complementary differences help couples thrive

Although similarity lays the foundation, certain differences can strengthen a relationship. Most studies find little, if any, similarities in a couple's personality traits.²

While differences in values can create conflict, this is not the same for personality traits, such as curiosity, openness, and self-discipline. In fact, some research shows that couples who are *too* similar in personality report lower satisfaction over time.³

This reflects the complementary hypothesis: differences in skills, strengths, and approaches can make the couple more effective together than either partner would be alone.

You might be someone who starts tasks easily while your partner struggles to finish them. You might be a planner while your partner is more comfortable improvising. You might be detail-oriented while your partner sees the big picture. You might be steady while your partner brings spontaneous energy. These differences create functional complementarity. Each partner's strengths fill the other's gaps.

3. What Judaism says

Judaism offers a profound lens through which to understand the interplay of similarity and difference. In Jewish thought, marriage is described as the reunion of two halves of one soul. This idea contains two essential truths.

First, partners share a spiritual essence. They are aligned in their deepest values, moral

orientation, and purpose. This mirrors the psychological finding that similarity in core areas is essential for stability. You are not meant to marry someone whose values contradict your own. You are meant to marry someone whose inner compass points in the same direction.

Second, although the soul is one, its halves express themselves differently in the world. One partner may be more grounded while the other is more visionary. One may be more emotionally attuned while the other is more action-oriented. These differences are designed for growth. Partners refine each other and challenge each other, helping each other become more whole.

Marriage becomes a spiritual workshop where two people, similar in essence but different in expression, help each other become their fullest selves, together in partnership.

4. What this means practically

When you combine psychology and Judaism, you get a clear and practical framework for how to choose a spouse and sustain the marital relationship.

Choose someone who shares your life direction and moral orientation. These similarities create stability, trust, and shared meaning. They make daily life smoother and long-term decisions easier.

Appreciate differences that are functional rather than ideological. Differences in strengths can make the relationship more dynamic and resilient. Instead of seeing these differences as irritations, you can view them as invitations to grow. They allow each partner to bring something essential to the relationship.

Similarity provides steadiness. Complementarity provides growth. Together, they create a

marriage that is both grounded and transformative.

Kidz Corner

Vacation Didn't Work Out As Planned?

Have you ever arranged a trip only to have it cancelled due to poor weather conditions? Have you ever looked forward to something but things didn't work out as you envisioned? Have you ever had plans, big or small, that did not come together the way you had hoped? Circumstances like this can be frustrating and upsetting, but this is only until we hear the words of the *Meshech Chochmo* in this week's Sedra.

We have heard the word "*Dveikus*" (we may even know it is a *Mitzva* in *Parshas Eikev*) but the question is whether we know what it means. The word "*Dveikus*" means "to cleave", or in simpler English, "to connect". The *Torah* writes, "*Uvoi Sidbok*", which means "and in Him (referring to *Hashem*) you should connect".

What does it mean to connect to *Hashem*? Is it possible to literally cleave to - connect to - *Hashem*? How can one fulfil this *Mitzva* practically speaking?

The answer is, yes; we can cleave to *Hashem*! According to the *Rambam* (*Hilchos Dei'os* 6:2), we connect to *Hashem* by connecting to *Talmidei Chachomim* and learning from them. When we spend time with *Chachomim* and their *Talmidim* in order to learn from their ways, (eating and drinking with them, etc.) we fulfil the *Mitzva* of "*Uvoi Sidbok*".

The *Meshech Chochmo*, however, explains this *mitzva* differently. He states that *Dveikus* in *Hashem* means having *Bitochon* in Him. What is *Bitochon*? To fully trust that *Hashem* is looking after us and to live our lives

with the understanding that everything that happens is for our best.

This doesn't mean that we will understand WHY what happens is for our best. Not always will a child understand why he needs to go to the dentist; it hurts him and he wishes he didn't need to go. Not always will a child understand why he needs to go to bed; he wishes he could stay up the whole night. However, a caring parent who wants his child to be healthy and to be able to function at his best will insist that his child visit the dentist/go to bed on time *even though the child does not want to do so*. All the more so our loving and caring Father, *Hashem*, wants what is best for us, knows what is best for us and does what is best for us, *even if we don't like it*. We just need to remember that *Hashem* is our loving Father and whatever happens to us is good, whether we understand how it is good for us or not.

So the next your trip gets rained out, cleave to *Hashem* by relaxing and trusting that no matter what happens, it is for your benefit.

La Paracha En Français

Quand il est permis de jouir de la nourriture

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

« Tu emploieras cet argent à telle chose qu'il te plaira, gros ou menu bétail, vins ou liqueurs fortes, enfin ce que ton goût réclamera. » (Dévarim 14, 26)

La Torah évoque ici la mitsva du maasser chéni : après que l'homme a peiné pour travailler son champ et en extraire ses produits, il doit se plier à l'ordre : « *Tu prélèveras la dîme du produit de ta semence, de ce qui vient annuellement sur ton*

בס"ד

champ. » (Ibid. 14, 22) Autrement dit, il lui incombe de prélever le maasser chéni des fruits de sa récolte et de les apporter à Jérusalem pour les y consommer dans la pureté et la sainteté. Cela étant, s'il lui est difficile de transporter tant de fruits jusqu'à la ville sainte, il peut les convertir en argent et, avec la somme obtenue, racheter d'autres denrées, une fois arrivé à Jérusalem. Le texte souligne la manière dont il les mangera : « *Tu emploieras cet argent à telle chose qu'il te plaira, gros ou menu bétail, vins ou liqueurs fortes, enfin ce que ton goût réclamera. »* En d'autres termes, le plaisir gustatif lui était tout à fait permis.

Ceci ne manque de nous surprendre. En effet, la Torah exige généralement de l'homme de renoncer aux jouissances de ce monde ou, tout au moins, de s'en éloigner de peur d'en être attiré et de s'y enfoncer. Nos Maîtres vont jusqu'à dire : « *Telle est la voie de la Torah : tu mangeras du pain avec du sel, boiras de l'eau au compte-gouttes, coucheras sur le sol. Tu vivras une vie de souffrances et peineras dans l'étude de la Torah.* » (Avot 6, 4)

Telle était la conduite des justes de notre peuple, tout au long des générations. Je me souviens que mon père et maître, Rabbi Moché Aharon Pinto – que son mérite nous protège –, se suffisait toute sa vie de peu et veillait à s'éloigner au maximum des jouissances physiques. Il mettait un point d'honneur à ne pas se laisser aller au plaisir du palais, se contentant de pain et d'eau. Il lui arrivait même parfois de ne manger que les restes du repas qui se trouvaient sur la table, faisant fi de son honneur. De fait, telle est réellement la ligne de conduite à adopter si l'on désire se hisser dans les hauts

niveaux de Torah et de crainte du Ciel.

Or, contrairement à toute attente, la Torah supprime ici le réfrènement généralement imposé à l'homme dans ses désirs, l'invitant au contraire à jouir du boire et du manger. Pourquoi donc et qu'en est-il de son devoir de se contenter de peu ?

Un homme qui possède une très grande récolte, grâce à l'abondance dont l'a béni l'Eternel, détiendra forcément un maasser chéni conséquent qui se convertira en une somme colossale. C'est toute cette somme qu'il doit employer pour acheter, à Jérusalem, des denrées alimentaires desquelles il se réjouira, tandis qu'il donnera les restes aux pauvres de la ville sainte. Cependant, il y a une ombre au tableau : face à son opulence, l'homme peut en venir à tomber dans les filets de la fierté et à penser : « C'est ma propre force, c'est le pouvoir de mon bras, qui m'a valu cette richesse. » C'est la raison pour laquelle la Torah souligne : « *Tu le consommeras là, en présence de l'Eternel, ton D.ieu, et tu te réjouiras avec ta famille.* » (Dévarim 14, 26) Il s'agit de se réjouir de la consommation du maasser chéni en l'honneur de l'Eternel. Plutôt que de chercher à en retirer des honneurs aux yeux des autres, on se souciera d'amplifier l'honneur divin. Au moment où l'on mangera, on se représentera la Chékhina face à soi, dans l'esprit du verset : « *Je fixe constamment mes regards sur le Seigneur.* »

L'homme doit toujours garder à l'esprit que toute la bénédiction dont il jouit n'est que le fruit de la générosité du Créateur, comme il est dit : « *C'est l'Eternel, ton D.ieu (...) qui t'aura donné le moyen d'arriver à cette prospérité.* » Dès lors, il n'y a pas lieu de s'enorgueillir.

Celui qui parvient à consommer son maasser chéni dans la pureté et la sainteté et ressent la Présence divine face à lui, tout en jouissant de la nourriture dans l'intention d'amplifier l'honneur du Créateur et non de se glorifier, ne subira aucun préjudice de cette jouissance gustative. Au contraire, ces aliments seront considérés comme consacrés, à l'exemple des offrandes, et le propulseront encore plus haut dans la sainteté, lui permettant de purifier son âme. En outre, plus il mangera de ces aliments saints, plus il aura le mérite de s'élever spirituellement. Car, contrairement à une consommation physique qui renforce l'aspect matériel du corps humain, cette consommation spirituelle visant l'honneur divin le raffine. C'est pourquoi la Torah a permis à l'homme et l'a même encouragé à jouir de cette consommation.

C'est pour cette même raison qu'il lui est permis de profiter des plaisirs gustatifs le Chabbat et durant les jours de fête. Car le surplus de mets raffinés a un caractère sacré et leur consommation acquiert donc un aspect spirituel, comme s'il s'agissait de sacrifices. Il s'agit donc là d'une mitsva, à condition toutefois de bien garder à l'esprit que l'on mange de manière désintéressée, pour l'honneur divin.

Reflexion Semanal

Ojos que no ven...

(Por Rabbi Abraham Twerski)

"Mira, pongo delante de ustedes la bendición y la maldición" (Deuteronomio 11:26)

Rav Itzjak Meir de Gur dice que Dios ha dado a la persona la sabiduría y el entendimiento para ser capaz de distinguir entre lo bueno y lo malo, entre una bendición y una maldición.

No sólo tenemos inteligencia para tomar decisiones sabias sino también la capacidad de hacerlo. Sin embargo, a menudo vemos personas que toman decisiones imprudentes en su propio detrimento, y no aprovechan esas fuerzas que Dios les dio en su propio beneficio.

Esto lo pensé muchas veces al ver a personas inteligentes e incluso eruditas fumar cigarrillos, sabiendo que se están envenenando a sí mismas. Es cierto, hace falta esfuerzo y un poco de tolerancia a la incomodidad para quebrar el hábito, pero sin duda la vida debe ser suficientemente valiosa para que la persona esté dispuesta a aceptar la incomodidad a cambio de su supervivencia. Personas que están dispuestas a aceptar la incomodidad de un procedimiento quirúrgico para salvar sus vidas, sin embargo son incapaces de hacerlo para dejar de fumar. La razón de esta discrepancia es que el propio juicio se ve distorsionado por lo que uno quisiera creer. La Torá lo dice con absoluta claridad: "el soborno ciega los ojos de los sabios" (Deuteronomio 16:19). La sabiduría no sirve de nada cuando un soborno afecta nuestra capacidad de juicio. Una persona ciega desearía evitar caer en un pozo, pero no puede evitarlo porque no puede verlo.

Esto se aplica a cada decisión poco inteligente. Fumar es sólo un ejemplo claro. Constantemente estamos bajo la influencia de prejuicios que perjudican nuestro juicio.

El ciego no puede volverse vidente, pero tenemos la

capacidad de superar la ceguera de nuestros prejuicios. Sólo tenemos que estar alertas y a la defensiva, comprendiendo nuestra vulnerabilidad.

Moshé eligió sus palabras deliberadamente: "Mira, pongo delante de ustedes la bendición y la maldición". De hecho, mira. Tienes la capacidad de superar la ceguera de tus prejuicios.

Nahalot

Nahala of Rabbi Abraham Haim Ades זצ"ל the 28th of Av

Rabbi Avraham Chaim Ades was born around 1859 in hallab, Syria, to Rabbi Yitzchak and Rachel. In his youth, he studied with Yeshivot

with Rabbi Mordechai Abadi and Rabbi Ezra Twill the Cohen. Isaac sang, and began to teach students, with most of them becoming rabbis of the city in the following period.

In 1889, he visited Israel and stayed at the home of Rabbi Ya'akov Shaul Elisher. In 1891, he immigrated to Israel and lived in the Bukharan neighborhood of Jerusalem, where he received an apartment from Rabbi Shlomo Mushiouf. During this period, dairy farmers gathered around him to study Kabbalah theory, and later became one of the founders of the Kabbalistic Yeshiva "River Streets". When Rabbi Yehuda Pathia immigrated to Jerusalem, he solicited to publish his book on Addera Raba. In the year 1928, he signed with Rabbi Ezra Harari Raphael and Rabbi Yosef Yedid Halevi on a proclamation against the "Bnei Briths bureau" which was opened at the time, to which was attached the opinion of Rabbi Yosef Haim Zonnenfeld, who was close to him.

When the First World War broke out in 1914, he was detained by

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the Turkish army for about a month, after refusing to reveal the whereabouts of his two sons, who had escaped conscription.

While walking on one of the streets of Jerusalem, he was run over by a bus controlled by a new driver, who walked onto the sidewalk. He was hospitalized for about three days, until his death on August 18, 1925 (about the Father's Day). Buried in the Mount of Olives cemetery, opposite Avshalom's hand. During the Jordanian rule, most of the tombstones were displaced around his grave, but it remained intact and served as a landmark to restore the rest of the plot when the cemetery was rebuilt.

According to his words and the words of Rabbi Ben-Zion Hazan, the body of Rabbi Yosef Chaim was miraculously brought to Jerusalem and buried in the Mount of Olives cemetery, in the section near the Rash.

May the merit of the tzadik Rabbi Avraham Chaim Ades protect us all. Amen