בס"ד

HECHAL SHALOM
OR OZIEL
MOROCCAN SYNAGOGUE
SURFSIDE, FLORIDA

BIRKAT HALEVANA

RABBI DAVID ELMALEH

לך לך
LECH LECHA

13 of Heshvan
October 22–23, 2026

CANDLE LIGHTING 6:27 PM
Shabbat Ends at 7:27 PM



Defeating Yishmael Through Sacrifice

Going Where Hashem Wants Us to Go

Surrounded by Hashem's Chesed

THIS WEEK'S BULLETIN HAS BEEN KINDLY SPONSORED LEILUY NISHMAT

שלמה בן יעקב ז"ל & מרים בת ביליה ז"ל

310 95TH STREET, SURFSIDE FL 33154 | HECHALSHALOM.ORG | HECHALSHALOMOROZIEL@GMAIL.COM

SCHEDULE

בס"ד

Daily zmanim - October to November 2026 / זמני היום - חודש חשון תשפ״ז

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October / November 2026		לילה לרבינו תם R' Tam's Nightfall		לילה Nightfall	שקיעת החמה Sun set	הדלקת נרות Candle Lighting	פלג 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			הנץ החמה Sun rise	זמן ציצית ותפילין Earliest Talis	עלות השחר 72 דקות Dawn 72 Minutes		דף היומי Daf Yomi	חשון תשפ״ז	
		דקות שוות -	במעלות 16.1°	צאת ג׳ כוכבים -	במישור -	18 דקות -	גר״א ובעל התניא	גר״א ובעל התניא	- -	חצות יום ולילה	גר״א ובעל התניא	גר״א ובעל התניא	מגן אברהם דק׳ שוות	מגן אברהם במעלות	במישור -	10.2 מעלות -	דקות שוות -	במעלות 16.1° -	בכורות -		
12	Mon	8:08	8:04	7:30	6:55	ראש חודש	5:42	4:30	1:37	1:06	11:10	10:12	9:36	9:38	7:18	6:37	6:05	6:09	כד	שני	א
13	Tue	8:07	8:03	7:29	6:54		5:42	4:29	1:37	1:06	11:10	10:12	9:36	9:38	7:19	6:37	6:06	6:10	כה	שלישי	ב
14	Wed	8:06	8:02	7:29	6:53		5:41	4:28	1:37	1:06	11:10	10:12	9:36	9:38	7:19	6:37	6:06	6:10	כו	רביעי	ג
15	Thu	8:05	8:01	7:28	6:52		5:40	4:28	1:37	1:06	11:10	10:12	9:36	9:38	7:20	6:38	6:07	6:11	כז	חמישי	ד
16	Fri	8:04	8:01	7:27	6:51	**6:33**	5:39	4:27	1:36	1:05	11:10	10:12	9:36	9:38	7:20	6:38	6:07	6:11	כח	ששי	ה
17	Sha	8:03	8:00	7:26	6:50	[נח]	5:38	4:27	1:36	1:05	11:10	10:13	9:37	9:38	7:21	6:39	6:08	6:12	כט	שבת	ו
18	Sun	8:02	7:59	7:25	6:49		5:38	4:26	1:36	1:05	11:10	10:13	9:37	9:38	7:21	6:39	6:08	6:12	ל	ראשון	ז
19	Mon	8:02	7:58	7:24	6:49		5:37	4:25	1:36	1:05	11:10	10:13	9:37	9:39	7:22	6:40	6:09	6:13	לא	שני	ח
20	Tue	8:01	7:57	7:23	6:48		5:36	4:25	1:36	1:05	11:10	10:13	9:37	9:39	7:23	6:40	6:10	6:13	לב	שלישי	ט
21	Wed	8:00	7:56	7:22	6:47		5:35	4:24	1:35	1:04	11:10	10:13	9:37	9:39	7:23	6:41	6:10	6:13	לג	רביעי	י
22	Thu	7:59	7:56	7:22	6:46		5:35	4:24	1:35	1:04	11:10	10:13	9:37	9:39	7:24	6:41	6:11	6:14	לד	חמישי	יא
23	Fri	7:58	7:55	7:21	6:45	**6:27**	5:34	4:23	1:35	1:04	11:10	10:14	9:38	9:39	7:24	6:42	6:11	6:14	לה	ששי	יב
24	Sha	7:57	7:54	7:20	6:44	[לך לך]	5:33	4:22	1:35	1:04	11:11	10:14	9:38	9:39	7:25	6:42	6:12	6:15	לו	שבת	יג
25	Sun	7:56	7:53	7:19	6:43		5:33	4:22	1:35	1:04	11:11	10:14	9:38	9:40	7:25	6:43	6:12	6:15	לז	ראשון	יד
26	Mon	7:56	7:53	7:18	6:43		5:32	4:21	1:35	1:04	11:11	10:14	9:38	9:40	7:26	6:43	6:13	6:16	לח	שני	טו
27	Tue	7:55	7:52	7:18	6:42		5:31	4:21	1:35	1:04	11:11	10:15	9:39	9:40	7:27	6:44	6:14	6:16	לט	שלישי	טז
28	Wed	7:54	7:51	7:17	6:41		5:31	4:20	1:35	1:04	11:11	10:15	9:39	9:40	7:27	6:45	6:14	6:17	מ	רביעי	יז
29	Thu	7:53	7:51	7:16	6:40		5:30	4:20	1:35	1:04	11:11	10:15	9:39	9:41	7:28	6:45	6:15	6:17	מא	חמישי	יח
30	Fri	7:53	7:50	7:16	6:40	**6:22**	5:30	4:20	1:34	1:03	11:11	10:15	9:39	9:41	7:28	6:46	6:15	6:18	מב	ששי	יט
31	Sha	7:52	7:49	7:15	6:39	[וירא]	5:29	4:19	1:34	1:03	11:12	10:16	9:40	9:41	7:29	6:46	6:16	6:19	מג	שבת	כ
		Turn clock one hour BACK.																			
1	Sun	6:51	6:49	6:14	5:38		4:28	3:19	12:34	12:03	10:12	9:16	8:40	8:41	6:30	5:47	5:17	5:19	מד	ראשון	כא
2	Mon	6:51	6:48	6:14	5:38		4:28	3:18	12:34	12:03	10:12	9:16	8:40	8:42	6:30	5:47	5:17	5:20	מה	שני	כב
3	Tue	6:50	6:48	6:13	5:37		4:27	3:18	12:34	12:03	10:12	9:17	8:41	8:42	6:31	5:48	5:18	5:20	מו	שלישי	כג
4	Wed	6:49	6:47	6:13	5:36		4:27	3:18	12:34	12:03	10:12	9:17	8:41	8:42	6:32	5:48	5:19	5:21	מז	רביעי	כד
5	Thu	6:49	6:47	6:12	5:36		4:26	3:17	12:34	12:03	10:13	9:17	8:41	8:42	6:32	5:49	5:19	5:21	מח	חמישי	כה
6	Fri	6:48	6:46	6:12	5:35	**5:17**	4:26	3:17	12:34	12:03	10:13	9:18	8:42	8:43	6:33	5:50	5:20	5:22	מט	ששי	כו
7	Sha	6:48	6:46	6:11	5:35	[חיי שרה]	4:26	3:17	12:35	12:04	10:13	9:18	8:42	8:43	6:34	5:50	5:21	5:22	נ	שבת	כז
8	Sun	6:47	6:45	6:11	5:34		4:25	3:16	12:35	12:04	10:13	9:18	8:42	8:43	6:34	5:51	5:21	5:23	נא	ראשון	כח
9	Mon	6:47	6:45	6:10	5:34		4:25	3:16	12:35	12:04	10:14	9:19	8:43	8:44	6:35	5:51	5:22	5:24	נב	שני	כט
10	Tue	6:46	6:44	6:10	5:33	ראש חודש	4:24	3:16	12:35	12:04	10:14	9:19	8:43	8:44	6:36	5:52	5:23	5:24	נג	שלישי	ל

מולד חודש כסלו: חלקים 3 + Monday (Nov 9) 10:27 PM

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Shabbat Schedule

Shir Hashirim 6:20pm

Minha 6:35pm

Followed by Kabbalat Shabbat & Arvit

🕯️🕯️ **Candle Lighting: 6:27pm**

Shaharit Netz Minyan 6:25am

Shaharit: 8:45am

👦 **Kids Program (6-9) 10am**

NEW! Kids Kiddush. 11am

Zeman Keriat Shema 9:39/10:14am

New Girls Program: 4:15pm

Boys Program: 5:00pm

Shiur: 5:00pm

Minha: 6:00pm

Followed by Seudat Shlishit & Arvit

Shabbat Ends: 7:37pm

Rabbenu Tam 7:57pm

Announcements

We would like to remind the Kahal Kadosh of the Kedush of the Bet Hakenest. All girls should come properly dressed and girls above the age of 9 should be in the Azarat Nashim the women's section. Thank you for upholding the Kedusha of Am Yisrael!

📣 **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 6:50am

Shaharit #2 Hodu 8:30am

Minha 6:30pm

Followed by Arvit

Monday To Thursday

Shaharit 6:50am

📖 Beki'im Bahalacha 7:45am

📖 Daf Yomi 8:00am

Shaharit #2 Hodu 8:00am

📖 Hok LeYisrael 8:50am

📖 Kinyan Masechta 6:20pm

Minha 6:30pm

Followed by Arvit

📖 Shiurim 8:00pm

📖 **KOLLEL 8:00pm**

בס"ד

HECHAL SHALOM
OR OZIEL
MOROCCAN SYNAGOGUE
SURFSIDE, FLORIDA

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 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.

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**

בס"ד

HECHAL SHALOM
OR OZIEL
MOROCCAN SYNAGOGUE
SURFSIDE, FLORIDA

LEARNING OF THE MONTH

Heshvan 5787

RENT SPONSORED

We are grateful to

Mr. Yehuda Daniel Haim Benlulu

for generously sponsoring the Rent of

Heshvan 5787

For a Marriage, Hatzlaha, Briut, Parnasa
and all the Berachot, Amen!

TORAH LEARNING SPONSORED

We are grateful to

Dr. & Mrs. Mario Berkowitz

for generously donating the TORAH LEARNING of

Heshvan 5787

LEILUY NISHMAT THEIR DEAR MOTHER:

Miriam Bat Raquel z"l

AND THEIR DEAR GRANDPARENTS:

Karl & Ilse Berkowitz
Rafael & Raquel Attias
Jaacob & Lea Burdeinick
Elimelech & Yolanda Blotki

May their beautiful nishamot have an Aliya,
and may their merit continue to be a source of blessings for their families and all Am Yisrael. Amen!

Community Announcements

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

Miscellaneous Announcements:

🔴**This Week's Kiddush** is available for sponsorship!
🔴**This Week's Netz Kiddush** is available for sponsorship!
🔴**This Week's Seudat Shelishit** is available for sponsorship!
🔵**This Week's Breakfast** is available for sponsorship!
🔵📖 **This Week's Daf Yomi** has been kindly sponsored by Mr. & Mrs. Albert Belecen in memory of his dear father **Shelomo Belecen Bar Clara z"l.** Tihye Nishmato Tzerura Bitzror Hahayim Amen!

📚 **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 Abitbol)
Kinyan Hamasechta: Every Weekday morning. (Rabbi Elmaleh)
Semichat Chaver: Tuesday Evenings. (Rabbi Elmaleh)

🏛 *The Board of Directors:*

Mr. Eytan Ohayon (President)

Mr. Michel Pery (VP)	***Mr. Ariel Picillo (Treasurer)***	***Mr. Eytan Guigui (Secretary)***	***Mr. Steve Halimi (Board Officer)***

🙏 Refuah Shelema List

- 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 Ber 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
- Leah Bat Chana
- Esther Bat Sultana
- Sara Ledicia 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
- Eva Bat Yael Khayat
- Camouna Bat Fortuna
- Ruth Nehama Bat Sara
- Karine Messoda Bat Simha
- Denise Dina Bat Fortuna
- Lea Hana Devora Bat Mazaltov

Happy Birthday in October

1st: Samuel Taieb
2nd: Yosef Nahon
4th: Mrs. Shelly Assaraf Albergel
5th: Coty Benarroch
R. Yonathan Guigui
Michael Setboun
6th: Mr. Ronen Michael
8th: Anael Benmergui
Ilana Luna Benmergui
10th: Jonathan Werta
14th: Binyamin Perez
15th: Abraham Israel Allouche
16th: Candice Levine
18th: Gabrielle Shalom Cohen Scali
22nd: Rivka Benmergui
24th: Saadia Aquinin
27th: Mrs. Lea Guigui
Mrs. Esther Sitbon
29th: Joseph Becker
30th: Mr. Saadia Aquinin
Mr. Meir Benhayoun
Mr. Shimon Shoshan
Yosef Haim Elmaleh
31st: Mr. Remy Allouche

Nahalot of Tishri:

- **29th: Sr. Salomon Benarroch Bar Alia z"l**
(Father of Mrs. Patricia, Sol & Mr. Vidal Benarroch)

Nahalot of MarHeshvan:

- **1st: Raphaël ben Hanina z"l**
(Father of Mr. Jordan Malka)
Clara Bat Victoria z"l
(Grandmother of the Kopel Famliy)
Nissan Gad Ben Avraham & Batsheva z"l
(Mr. Albert Gad's Grandfather)
- **2nd: Abraham Chocron Ben Luna z"l**
(Uncle of Mr. Simon Chocron)
Yosef Amram Edery Bar Abraham Shelomo z"l
(Grandfather of R. D. Elmaleh)
- **3rd: Chouchan Mamou Bar Mimoun z"l**
(Father of Mr. Mamou)
Yacob Romano Ben Bahie z"l
(Uncle of Mr. Isaac Romano)
- **5th: Miriam Bat Raquel z"l**
(Mother of Dr. Mario Berkowitz)
- **6th: Daniel Ben Ita Moore z"l**
(Brother of Mr. Richard Moore)
- **8th: Shemaya Bar Perla z"l**
(Father of Mr. Isaac Sultan)
- **13th: Moisés Bar Rafael z"l**
(Uncle of Dr. Mario Berkowitz)
- **14th: Elimelej Bar Yaacov Efraim Z'L**
(Grandmother of Mrs. Lili Berkowitz)
- **15th: Shelomo Belecen Bar Clara z"l**
(Father of Mr. Abraham Belecen)
- **18th: Nelly Bat Bellina z"l**
(Mother of Mr. Rafael Egozi)
Shaul Eisen Ben Shemuel z"l
(Brother of Mrs. Raquel Eisen Benoudiz)
- **20th: Yizhak Nutta Moore Ben Avraham z"l**
(Father of Mr. Richard Moore)
- **21st: Eliyahu Guigui Ben Aicha z"l**
(Father of Dr. Daniel Guigui)
- **23rd: Eliyahu Bar Hanna Bensabat z"l**
(Father of Mr. Paul Bensabat)
- **24th: Raphael Ohayon Bar Clara z"l**
(Father of Mrs. Caroline Nahon)
Alberto Pinto Bar Licita z"l
(Uncle of Mr. Simon & Alberto Pinto)
- **25th: Yizhak Berdugo Ben Freja z"l**
(Father of Mrs. Camilla Benmergui)
- **27th: Bension Kampos Ben Rivka z"l**
(Family of Mr. Shabtai Maya)
Ruben Lijtenstein Ben Miriam z"l
(Brother in law of Mr. Marcelo Romano)
Yosef Ben Eliezer Eliau z"l
(Son in Law of Sr. Yaakov Aronovici)
Mesod Bar Rafael z"l
(Uncle of Dr. Mario Berkowitz)
- **28th : Samuel Dov Bar Joel z"l**
(Uncle of Dr. Mario Berkowitz)
- **29th: Licita Bat Estrella z"l**
(Grandmother of Mr. Simon & Alberto Pinto)

Weekly Inspiration

Defeating Yishmael Through Sacrifice

(Rabbi Eli Mansour)

The Torah in Parashat Lech-Lecha tells of the birth of Abraham Abinu's first son, Yishmael. When Sara saw that she could not conceive, she had Abraham marry her maidservant, Hagar, as his second wife, and Hagar conceived and gave birth to Yishmael. The Torah informs us that Abraham was 86 years when Yishmael was born (16:16).

Rashi explains that the Torah did not provide this information merely as a matter of historical intrigue. Rather, it was speaking in praise of Yishmael. Later in the Parasha, we read that Abraham was 99 years old when he and the males in his household underwent Berit Mila. The Torah tells us that Abraham was 86 when Yishmael was born so we would know that Yishmael was 13 years old when he was circumcised. Rashi writes that Yishmael did not resist, and underwent the painful procedure – without anesthesia – willingly.

When I read Rashi's comments, I am brought back to unforgettable experience I had some years ago, when I joined Rav Matisyahu Salomon, the famous Mashgiah of Lakewood (1937-2024), on a mission to Tbilisi, for the purpose of strengthening the Jewish community there. One of the ambitious projects undertaken was performing Berit Mila for the many Jewish boys and men who had not yet received one. We had a Mohel with us in a group, and it was inspiring to see boys and men of all ages who lined up with enthusiasm to undergo Berit Mila.

Afterward, the Mohel shared with us his reflections on this experience.

For many years, he said, the descendants of Yishmael have been able to inflict a great deal of harm upon the Jewish People, and this is due to the great merit of Yishmael, who willfully underwent circumcision at the age of 13. Hashem therefore arranged that in our generation, there would be Jews who did not receive a Berit Mila as infants, and who would come forward to receive one at an older age. The merit of this sacrifice would counteract the merit of Yishmael, and pave the way for our victory over Yishmael's descendants and our final redemption, may it unfold speedily and in our times.

The lesson for us is the importance of sacrifice. In order to earn the Zechut (merit) to defeat Yishmael, we must be prepared to sacrifice for the sake of Misvot, and to do so happily, like Yishmael did. If Yishmael joyfully had a Berit Mila as a grown boy, then we must be willing to perform Misvot even when this is uncomfortable or inconvenient. Hashem does not make demands that involve severe physical pain like that which Yishmael endured when receiving a Berit Mila, but He does demand that we exert effort and that we sacrifice comfort and convenience for the sake of His service. If we are going to defeat the wicked descendants of Yishmael who continue to threaten us, we must neutralize the merit of Yishmael through self-sacrifice, by devoting ourselves to Torah and Misvot even when it is difficult.

Going Where Hashem Wants Us to Go

(Rabbi Joey Haber)

Hashem's first instruction to Avraham Avinu was מארצך לך ... אל הארץ אשר אראך – to leave his land and to go to "a land that I will show you" (Bereshit 12:1).

Rav Levi Yitzchak of Berditchev, in *Kedushat Levi*, explains that this command is relevant to each and every one of us. The words אשר אראך – "that I will show you" – refers to moments of clarity, the times when it is very clear to a person what he must do. Just as Hashem showed Avraham the land where he was to resettle – *Eretz Yisrael* – similarly, there are times in a person's life when Hashem opens his eyes and shows him where he needs to go, what he needs to do. When a person has a decision to make, this is what he needs to do – figure out what it is that Hashem wants him to do, how Hashem wants him to choose.

This does not mean that what Hashem wants is going to be easy. It was very difficult for Avraham to just pick up and move to a new land. Nor does it mean that everything will go smoothly once one does what Hashem wants him to do. Soon after Avraham arrived in the Land of Israel, there was a famine, and he was forced to move again, to Egypt, where his wife was abducted.

Ultimately, however, everything worked out for the best, because Avraham went אשר אראך, in the direction that Hashem wanted him to follow.

In this first prophecy to Avraham, Hashem promised, והיה ברכה – "and you shall be a blessing" (12:2). The word והיה consists of the same four letters as the Name of Hashem (known as "*Havayah*"). The Name is spelled י-ה followed by ו-ה. In the word והיה, the two pairs of letters are reversed – the ו-ה is positioned first, before the י-ה.

The commentaries explain that the pair י-ה represents Hashem, whereas ו-ה is associated with

the Jewish People. In Hashem's opening prophecy to Avraham, instructing him to go forth and create a special nation, He was alluding to us that we need to take the first step.והיה means that the first step is ו-ה – that we, *Am Yisrael*, must fulfill our obligations, do what Hashem wants from us, and then, ultimately, י-ה – Hashem will do His part and care for us, granting us ברכה – His blessings.

So often, we have the clarity of אשר אראך, we know what Hashem wants us to do, but we're intimidated, we're scared. The task seems too daunting, or too risky, or too difficult. Or it entails too great a sacrifice. We need to remember the promise of והיה ברכה, that the blessing ultimately comes, even when we do not understand how.

The *Chiddushei Ha'Rim* makes a remarkable comment about this week, the week of Parashat Lech-Lecha. He says that when we speak about a deceased person, that person is, in a sense, present with us. When we learn the writings of the Rambam, for example, the Rambam is here with us. And so this week, when we read about Avraham Avinu, Avraham Avnu comes to be with us. And just as Avraham illuminated the world, bringing them out of the darkness of idol-worship, so can he take us out of whatever darkness we're in right now. This week offers us a special opportunity to chase away the "darkness" in our lives, whatever problems we are facing.

The way we do this is by learning from Avraham's example of לך לך – of going where Hashem tells us to go even when it is difficult, and even when we do not understand how it will work. By placing our trust in Hashem the way Avraham did, we receive some of the brilliant "light" that he brought to the world.

Surrounded by Hashem's Chesed

(Rabbi David Ashear)

When a person is faced with a difficult situation and finds himself in distress, he has to remember that there is a powerful way to bring about a yeshuah. The pasuk says, וְהַבּוֹטֵחַ בד' חסד יְסוֹבְבֶנּוּ — "One who has bitachon in Hashem will be surrounded by kindness." When a person recognizes that what he is going through is not the result of circumstances, but rather something being orchestrated completely by Hashem, that recognition can become a tremendous zechut and bring about an outpouring of chesed.

We know the famous segulah brought down by Rav Chaim Volozhiner in the Nefesh HaChaim. When a person finds himself in a situation of danger or distress, he should concentrate on the words אֵין עוֹד מִלְבַדּוֹ — there is nothing else besides Hashem. He should internalize that no person and no creation in this world has any power to harm him. Everything is completely controlled by Hashem. Rav Chaim explains that when a person truly believes this in his heart, it has the power to protect him from the threat he is facing. It is a tremendous segulah for a yeshuah.

A similar teaching is brought down in the name of the Baal Shem Tov. When a person is experiencing any type of distress, whether in physical or spiritual matters, if he strengthens himself and believes that everything is coming directly from Hashem, that recognition has the power to nullify the decree. It could be that one of the purposes of the difficulty is to bring the person to a higher level of emunah, and once he reaches that level, he no longer needs the difficulty. The sefarim also explain that the spiritual elevation a person achieves through that recognition can accomplish what the yissurim were meant to accomplish, and therefore he may no longer need them.

Sometimes a person is overwhelmed with worry. He's awake at night thinking about what's going to happen tomorrow. He's worried about what somebody said, what somebody did, or what could happen as a result of a particular situation. His mind keeps going through all different possibilities, and he can't find any rest. At that moment, he has to realize that he has a wondrous opportunity. Instead of continuing to worry, he should stop and remind himself, "This is not happening because of what any person did. It's not happening because of any circumstance. It's happening because that's what Hashem wants to happen. Nobody has any power to harm me. Nobody has any power to help me. It's all up to Hashem. Every detail of my life is in His hands."

The more a person thinks about that and truly believes it, the more he strengthens his bitachon, and that bitachon can change the entire situation. What appeared to be a frightening or worrying circumstance can become an opportunity to bring down tremendous rachamim (mercy). The worries that were consuming him can be replaced with the comforting knowledge that Hashem is in complete control. A person doesn't have to figure out how everything is going to work out. He just has to know Who is in control of everything.

We should never underestimate the power of those moments. When everything is going smoothly, it's easy to say that Hashem is in charge. But when a person has every reason to be afraid, and he pushes away those fears by reminding himself

that only Hashem will determine what happens, that is a tremendous accomplishment. He is demonstrating his emunah when it's most difficult to do, and that is a very big zechut that can bring about salvation.

So if a person finds himself in a situation that's causing him distress, instead of becoming consumed with worry, he should stop and think about what those words אֵין עוֹד מִלְּבַדּוֹ really mean. Nobody has any power besides Hashem. Nothing happens by chance. Nothing is outside of Hashem's control. And with that recognition, a person can elevate himself to an entirely different level of bitachon, where the blessing of the pasuk can be fulfilled: וְהַבּוֹטֵחַ בַּה׳ חֶסֶד יְסוֹבְבֶנּוּ — "One who has bitachon in Hashem will be surrounded by His chesed."

Spiritual DNA

(Samy Maya)

Sefer Daniel introduces us to three remarkable characters: Hananiah, Mishael, and Azariah who became legendary heroes. Nebuchadnezzar, king of Bavel, erected a golden statue and commanded everyone to bow down to it. Anyone who refused would be thrown into a fiery furnace. The trio refused to bow, and they were thrown into the fire. Miraculously, the flames did not harm them.

But where did these three ordinary men find the courage to defy the most powerful king of their time, knowing that their refusal could cost them their lives?

HaRav Chaim Jachter, in his book *Opportunity in Exile*, suggests that these heroes drew their courage and inspiration from none other than Avraham Avinu. The Medrash tells us that Nimrod, the first king of Bavel, commanded Avraham to bow down to the fire. Avraham refused and was consequently thrown into a fiery furnace. Hashem miraculously rescued him from the flames.

The memory of Avraham's miraculous salvation provided Hananiah, Mishael, and Azariah with the courage to stand firm before Nebuchadnezzar. They could declare with confidence that Hashem had the power to save them from anything. Their ancestor had already demonstrated that nothing could force a Jew to abandon his faith in Hashem.

The Noam Elimelech explains that the actions of our Avot established a spiritual precedent for their descendants, in keeping with the principle of *ma'aseh avot siman la-banim*. Everything Avraham Avinu accomplished created the spiritual foundation for future generations to follow in his footsteps.

Avraham's willingness to leave his birthplace and travel to an unfamiliar land established the spiritual capacity for his descendants to leave their homes, adapt, and establish themselves in foreign countries. Throughout Jewish history, this ability has allowed us to survive exile and flourish in places far from our ancestral homeland. Ultimately, that same spiritual inheritance gives us the strength to leave our homes in the Diaspora and return to Eres Yisrael.

Similarly, Avraham's refusal to bow down to a false god created a spiritual legacy that enabled Hananiah, Mishael, and Azariah to stand firm before Nebuchadnezzar. We might call this legacy a kind of **spiritual DNA**: an inherited spiritual capacity that makes it possible for descendants to follow the example of their ancestors.

This spiritual DNA has enabled Jews throughout the millennia to maintain their emuna even when faced with the threat of annihilation. Hananiah, Mishael, and Azariah were not Avraham Avinu, nor were they as prominent as Daniel. They were ordinary descendants of Avraham who discovered within themselves the extraordinary ability to remain faithful to Hashem.

But this idea does not end with Avraham Avinu. Every individual Jew has the ability to create a spiritual legacy for future generations.

Whenever a person performs a mitzva, that act can establish a spiritual precedent that makes it easier for his or her descendants to perform a similar mitzva. Conversely, whenever a person resists the temptation to commit an avera, that struggle can create a spiritual legacy that helps future generations resist similar temptations.

This spiritual inheritance does not depend on children knowing what their parents accomplished. A mother's excitement and happiness in doing misvot or her commitment to visiting the sick can help establish a legacy of hesed that her children carry forward. A father's determination to resist anger or guard his eyes and remain faithful to his values can establish a legacy of self-control that strengthens his descendants in their own struggles.

Of course, this does not mean that our descendants will automatically follow our example. Every person retains free will and must make his or her own choices. Rather, our actions help establish the *spiritual capacity* for those who come after us. We cannot guarantee that our children will perform a mitzva or resist an avera, but we can help give them the *ability* to do so.

Perhaps this profound idea is hinted at in our perasha.

When Hashem first promises Avraham that he will have numerous descendants, He compares them to the dust of the earth. Later, Hashem takes Avraham outside and tells him to look toward the heavens and count the stars.

Why does Hashem use two seemingly opposite images to describe Avraham's future descendants? What is the significance of comparing the Jewish people to both the dust beneath our feet and the stars above us?

Perhaps Hashem was teaching Avraham that the spiritual legacy he established would give his descendants the ability to reach both extremes.

The dust represents the lowest level. Even a person who has attained great spiritual heights can find himself confronted by temptation. At such a moment, he must be prepared to descend from the heights he has attained, humble himself, and resist the temptation to sin. In a way, he lowers himself to the dust. Through the spiritual capacity established by Avraham, a Jew can find the strength to overcome even the most difficult challenges.

The stars, on the other hand, represent the heights to which a person can aspire. Someone may feel that he is too distant from Hashem, too entangled in his past, or too spiritually insignificant to accomplish something great. He may believe that a particular mitzva or spiritual achievement is simply beyond his reach. To such a person, Hashem's promise offers hope: You can rise to the stars! You can reach heights you never imagined possible. The spiritual legacy of Avraham Avinu has given you the capacity to accomplish far more than you think.

The same descendants can be like the dust of the earth and like the stars of the heavens. We can find the strength to overcome our lowest temptations, and we can find the ability to reach our greatest spiritual heights.

Avraham Avinu established this spiritual legacy for all of us. His courage became the courage of Hananiah, Mishael, and Azariah. His faith became a source of strength for generations of Jews who refused to surrender their emuna, even in the face of overwhelming danger.

And now the responsibility rests with us.

Every mitzva we perform and every avera we resist has the potential to become part of the spiritual inheritance we leave behind. We are not merely living our own lives; we are helping shape the spiritual possibilities our children and of generations yet to come.

In the words of HaRav Jachter, the question we must ask ourselves is: **What spiritual accomplishments will we achieve in our own lives that will make our descendants proud of us, and from which they will one day draw strength and inspiration?**

Daily Halacha

Eating and Drinking Before Shaharit, and Before Kiddush on Shabbat

Halacha forbids eating before praying Shaharit in the morning, both on Shabbat and on weekdays. Eating before praying is considered a sign of arrogance, as one's first order of business in the morning should be praying to Hashem. Of course, an ill patient who needs to eat to sustain himself is permitted to eat, as this clearly does not express any arrogance on his part. Likewise, it is permissible to drink water before praying Shaharit, as drinking water constitutes a basic life necessity. The Halachic authorities allow drinking tea, as well, which is essentially water with some flavoring, and coffee, which can be viewed as a kind of "medicine" in that helps people feel alert and refreshed. There is a debate among the Halachic authorities as to whether one may add sugar to his tea or coffee when drinking before Shaharit. Hacham Ovadia Yosef permits adding a small bit of sugar. Clearly, however, it is forbidden to drink other beverages, such as orange juice, lemonade, chocolate milk and milkshakes. Drinking these beverages before Shaharit is akin to eating before Shaharit, and is strictly forbidden.

As mentioned, this Halacha applies both on weekdays and on Shabbat. Unfortunately, many people make a mistake when they spend Shabbat in a hotel in Israel, and eat breakfast in the hotel dining room before praying Shaharit. Since they will be returning from the synagogue after breakfast is over, and lunch is not served until around 1pm, they sit down to breakfast before they leave for Shaharit. This is strictly forbidden, except in situations of ill patients or others who have a specific medical need that requires eating and drinking before Shaharit, as discussed above. If one wants to eat breakfast in the hotel, he must pray at an early Minyan and then eat breakfast after returning from the

synagogue. It is likewise forbidden to take a small snack or a few drinks before praying; as discussed, one may drink only water, tea or coffee before praying Shaharit.

After one recites the Amida in the morning, there are no longer any restrictions, and he may eat and drink as he wishes.

A more complicated question arises on Shabbat, when there is an obligation to recite Kiddush before eating or drinking. Although eating and drinking are forbidden before Shaharit on Shabbat just like during the week, may one eat and drink after Shaharit but before Musaf? For example, is it permissible for one to bring a bag of candies or snacks with him to the synagogue so he can have a snack after Shaharit, such as before or during the Torah reading? Or, may one go to the synagogue kitchen during that time to take a coffee or snack?

This issue is subject to a debate among the Halachic authorities. A number of Poskim (the Shalmeh Sibur, citing from the Maharam Zakut, and Sefer Ikareh Ha'dat) maintain that the obligation of Kiddush does not take effect on Shabbat morning until after the recitation of Musaf. Therefore, once a person recites the Amida of Shaharit, he is permitted to eat and drink (as long as he does not eat a Ke'besa or more of "Mezonot" food). According to this view, it would be entirely permissible to have a snack or drink after Shaharit before Musaf.

Many other Poskim, however, dispute this position. (These include the Mishna Berura, Kaf Ha'haim, Bayit Hadash, Elya Rabba, Tosefet Shabbat, and the Hida in Birkeh Yosef.) In their view, the obligation of Kiddush begins after Shaharit, not after Musaf, and therefore, after one recites the Amida of Shaharit on Shabbat, he may not eat or drink anything until he recites Kiddush. It is forbidden even to drink water, because once the obligation of Kiddush takes effect, one may not eat or drink anything until Kiddush.

In light of this debate, Hacham Ovadia Yosef rules in Yabia Omer (Orah Haim 22:2) that one should not eat after Shaharit before Kiddush unless there is some pressing need. For example, if somebody feels a bit weak or frail and needs a snack or drink, then he may eat or drink. Other examples include a Ba'al Koreh whose voice is hoarse and he needs to drink water or suck a lozenge to be able to read properly, and somebody who needs to take medicine at a certain time with food or drink. These are all legitimate needs that allow for relying on the lenient position and eating or drinking before Kiddush. Otherwise, however, if one feels well and has no particular need to eat or drink, he should refrain from eating and drinking until he recites Kiddush. This is also the ruling of Rabbi Moshe Halevi (Israel, 1961-2001), in his Menuhat Ahaba.

Summary: It is forbidden to eat before praying Shaharit in the morning, unless one is ill or medically required to do so. Drinking water, tea or coffee is permitted, but drinking other beverages is forbidden. This applies on Shabbat, as well. After one recites Shaharit on Shabbat, he may not eat or drink anything – including water – until he recites or hears Kiddush, though in situations of need, such as if somebody feels frail or is reading the Torah and needs water for his throat, he may eat a small snack or have a drink.

Food for Thought

6 Signs You're Reacting Instead of Responding

(Devorah Levy @aish)

How to Catch the Moment Before You Say Something You'll Regret

You've probably replayed a conversation for days: what they said, what you said back, and everything you should have said instead. It happens most with the people you love. Their words carry weight, old grievances sit just below the surface, and a small comment about dinner plans can hit a raw nerve.

Real strength in a relationship rarely looks like winning an argument. It looks like feeling hurt or angry and still having enough inner space to pause before those feelings choose your next sentence.

Here are six signs your reactions may be getting ahead of you.

1. You're Building a Defense While They're Still Talking

Your spouse says, "You seemed checked out last night." Before the sentence lands, you're listing reasons: you were exhausted, work was awful, and weren't they on their phone anyway?

Your points may be valid, but jumping to self-defense means you've stopped listening. Try asking, "Did it feel like I was ignoring you?" You aren't admitting guilt. You're engaging with their experience before insisting on your own.

2. You've Already Decided What They Meant

A friend sends a short text and you assume she's mad. Your spouse suggests something about the kitchen and you hear criticism.

Sometimes your instincts are right, but treating a guess as fact shapes how you respond. The Mishna teaches, "Judge every person favorably" (Ethics of the Fathers 1:6). That isn't naivety. It's leaving room for the possibility that you don't have the whole story. A simple "What did you mean by that?" can save days of stewing.

3. Your Tone Betrays You

The words may be reasonable, but the sigh, the eye roll, or the clipped "Fine" says something else. Proverbs teaches, "A soft answer turns away wrath" (15:1).

Your body often warns you first: a tight jaw, a racing heart, an urge to interrupt. A deliberate breath or a softer voice can change the direction of the conversation.

4. You Bring Every Old Hurt into the Current Argument

It starts with the lights left on and ends with a holiday dinner from 2022. "You never support me." "This is just like last time."

Ask yourself what actually needs handling right now. If a broader pattern needs addressing, give it its own conversation, when neither of you is already upset.

5. Winning Matters More Than Fixing

You know you're right, and you need them to admit it. The conversation stopped being productive twenty minutes ago, but you can't let go.

Aaron, the first High Priest, is described as "loving peace and pursuing peace" (Ethics 1:12). Pursuing peace takes effort. Sometimes it means holding back a clever comeback. Ask yourself: am I still trying to solve the problem, or do I just need them to concede?

6. You Regret It Once You've Calmed Down

An hour later comes that familiar pit in your stomach. Rather than doubling down or spiraling into guilt, look at what happened just before things turned. Did you feel dismissed, exhausted, cornered? Knowing your triggers doesn't excuse hurtful behavior, but it helps you catch the pattern sooner.

If you crossed a line, own it simply: "I'm still upset about what happened, but I shouldn't have used that tone. I'm sorry." You can apologize for how you spoke without pretending the original problem is gone.

Catching It Earlier

You won't catch every reaction in time. But start with the patterns you recognize most, whether that's interrupting when criticized or assuming the worst when someone sounds distant. What matters is recognizing your part, repairing hurt when needed, and continuing to grow.

You can't control how the other person responds, but you can take responsibility for your own words. With practice, that pause gets easier to find.

Kidz Corner

Asking for Guidance Is Normal

Two Important Lessons Behind the Mitzvah of Brit Milah

We don't understand the reason behind every *mitzvah*, but we are fortunate that one of the *Rishonim*, the *Sefer HaHinuch*, shares with us some of the reasons behind various *mitzvot*.

What does the *Sefer HaHinuch* teach us about the *mitzvah* of *Brit Milah*, which is mentioned in *Parashat Lech Lecha* and toward the beginning of *Parashat Tazria*?

The *Sefer HaHinuch* (*Mitzvah* 3) teaches us two remarkable lessons:

Number One: We are not born perfect.

The Torah commands us to perform *Brit Milah*, teaching us that the way we are born is not necessarily the ideal state in which we should remain. We are meant to grow, improve, and refine ourselves.

Number Two: We have the ability to improve ourselves.

Sometimes, we may think, "This is the way I was born, and this is the way I will always be."

But this is a mistake! Although we may be born with certain character traits that require improvement, we must recognize that we have the ability to change.

The *mitzvah* of *Brit Milah* reminds us that even though we are not born perfect, we can take meaningful steps toward becoming better people.

A Third and Powerful Lesson Based on the Words of the Sefer HaHinuch

Based on the words of the *Sefer HaHinuch*, we can add another important lesson.

The Torah commands that *Brit Milah* be performed when a baby is only eight days old, at a time when the child is obviously incapable of performing the *mitzvah* on his own.

This teaches us something powerful:

Just as we were not expected to perform our own Brit Milah as newborns, we are not expected to achieve personal growth and perfection entirely on our own.

Seeking guidance from our parents, a *Rabbi*, a teacher, or a trusted mentor is not a sign of weakness. On the contrary, it is an essential part of becoming a better person.

Just as *Brit Milah* is performed with the assistance of a *Mohel*, someone with greater knowledge and experience, so too, throughout our lives, we should recognize the importance of seeking advice from those who are wiser and more experienced.

Never hesitate to approach a Rabbi or a trusted Torah mentor for guidance, and never feel embarrassed to ask for help!

You may be surprised by how much wisdom and Torah guidance they can offer, helping make your journey through life smoother, more meaningful, and more fulfilling.

La Paracha En Français

Construire un édifice spirituel sur des bases solides

(Extrait du livre: Dans La salle du Tresor)

« Il eut foi en l'Eternel et l'Eternel lui en fit un mérite. » (Béréchit 15, 6)

Toute l'existence de notre patriarche Avraham est tel un livre de morale pour nous. De même que, dès son plus jeune âge, il aimait l'Eternel, avait foi en Lui et Le servait fidèlement, nous devons adopter cette conduite exemplaire. Le cas échéant, la bénédiction d'Avraham s'appliquera également à nous, conformément à l'interprétation du Midrach (Tan'houma, Lekh-Lékha 11) : « "Ne crains point Avram : Je suis un bouclier pour toi" et pas uniquement le tien, mais aussi celui de tes descendants, pour peu qu'ils se vouent à Ma Torah comme tu t'y es voué. Je serai alors leur bouclier, comme il est dit : "La parole du Seigneur est infaillible, Il est le bouclier de quiconque espère en Lui." (Chmouel II 22, 31) »

Penchons-nous de plus près sur la sainte voie adoptée par le premier patriarche. Nos Maîtres affirment (Tan'houma, 2) : « Rabbi 'Hanina dit : observe donc l'amour d'Avraham pour son Créateur. Dès l'âge de trois ans, il Le reconnut, comme il est dit : "En récompense de (ékev) ce qu'Avraham a écouté Ma voix" (Béréchit 26, 5), où le terme ékev équivaut numériquement à cent soixante-douze. Avraham ayant vécu cent soixante-quinze ans, on en déduit qu'à trois ans, il découvrit le Créateur. »

Durant les trois premières années de sa vie, Avraham réfléchit afin de déterminer qui était à l'origine du monde et le dirigeait. Au départ, il pensa que c'était le soleil, mais, lorsqu'il se coucha, vers le soir, il comprit son erreur. Aussi, attribua-t-il ce pouvoir à la lune, mais, là aussi, il réalisa son erreur avec la venue de l'aube où elle disparut soudain. Il en déduisit qu'aucun de ces deux grands luminaires n'avait créé l'univers et le dominait. Il poursuivit ainsi ses recherches jusqu'à l'âge de trois ans où il parvint à la conclusion qu'aucun élément de la nature n'avait donné jour à la création. L'Eternel se révéla alors à lui, lui affirmant : « Je suis le Maître du monde.»

Je me suis demandé si Avraham fut récompensé pour ces trois années où il réfléchit qui était le Créateur, mais ne Le servit pas encore, comme le note le Midrach. J'ai pensé, avec l'aide de D.ieu, que ceci était comparable à un homme observant un gigantesque immeuble s'élevant vers le ciel. Evidemment, il n'en voit pas les fondements et, pourtant, il en a de très solides profondément enracinés dans le sol et assurant sa stabilité.

De même, les trois années où Avraham investigua dans la recherche du Créateur constituèrent le fondement de toute son existence, qu'il voua au service de D.ieu avec une abnégation et une vaillance hors du commun. Cette période de prospection lui permit de poser de fermes bases et d'ancrer en lui la connaissance de la vérité. Dès l'instant où il la découvrit, il prit la ferme résolution d'adhérer à cette voie, seule à être juste. En ces assises immuables, il puisa les redoutables forces nécessaires pour résister aux assauts de tous les mécréants de sa génération, comme Nimrod et ses adeptes.

Analysons à présent la personnalité de Loth, neveu d'Avraham. A première vue, il semblait emprunter la voie de son oncle, auprès duquel il avait appris la Torah et l'observance des mitsvot. Il pratiquait l'hospitalité de manière exemplaire, s'y dévouait au péril de sa vie – comme le relate l'épisode lors duquel il accueillit les anges dans sa demeure, à Sédom. Lors de Pessa'h, il veillait à ne consommer que des matsot et s'abstenait de tout 'hamets. Cependant, à défaut de bases solides, sa conduite était superficielle.

Loth ne concevait pas la voie d'Avraham comme exhaustive ; dans sa sottise, il envisageait la possibilité de s'engager dans un autre chemin, celui de la rébellion et de l'assouvissement des désirs physiques. Sa foi en D.ieu et son observance des mitsvot correspondaient donc à un édifice instable, à l'image d'un arbre aux maigres racines, vulnérable au moindre mauvais vent. C'est la raison pour laquelle Loth finit

par déchoir sous l'influence néfaste des habitants de Sédom. Le Saint béni soit-Il abhorrait tant son comportement qu'Il s'abstint de parler à Avraham tout le temps que Loth vivait à ses côtés.

D'où le considérable fossé qui séparait Avraham de Loth. Animé d'une foi indéfectible en D.ieu, notre patriarche chemina continuellement sur la voie de la Torah et des mitsvot et déploya toutes ses forces pour sanctifier le Nom divin dans l'humanité.

Reflexion Semanal

Maximizar la fe

(Por Rabbi Avraham Twerski)

Y creyó en D.os, y Él se lo contó como rectitud (15:6)

La Torá nos dice que D.os consideró meritoria la fe del patriarca Abraham. Pero esto exige una reflexión. Acaso si D.os nos hablara a cualquiera de nosotros, ¿no tendríamos una fe inquebrantable? ¿De qué forma Abraham es digno de alabanza por creer en D.os, con Quien se comunicaba directamente?

Esta pregunta también puede formularse con respecto a Moshé. ¿Cómo pudo Moshé cumplir la mitzvá de tener fe en D.os cuando estaba en contacto directo con Él? No tenemos fe en que hay una luna ni en que dos más dos es cuatro. Aquello que podemos ver o entender no requiere un acto de fe.

La respuesta la dio Rav Mordejai de Lejovitz, quien citó el Talmud donde dice que al final de la vida, cuando la persona se presenta ante D.os, le preguntarán: "¿Hiciste tus transacciones con fe?" (Shabat 31a). Por lo general esto se entiende como una pregunta respecto a si uno fue honesto en sus transacciones. Rav Mordejai dijo que tiene un significado adicional. Cuando una persona hace transacciones comerciales, negocia y trata de maximizar lo máximo posible su ganancia. No se conforma con una mera ganancia. Esto es lo que nos preguntarán al final de esta vida: "¿Hiciste tus transacciones con fe?", es decir: ¿hiciste todo lo posible para maximizar tu fe, o sólo aceptaste lo que fuera que te dieron?

Abraham y Moshé hicieron transacciones en fe. Ellos, por supuesto, sabían que había un D.os. No necesitaban tener fe en Su existencia. Pero trataron de fortalecer su fe llegando a un conocimiento cada vez mayor de D.os, y creyeron incluso aquello que no podían ver acerca de D.os.

Algunas personas dan por sentada su fe en D.os. Por supuesto que creen que D.os existe. Pero puede que no hayan ido más allá de eso, para tratar de saber cada vez más sobre D.os. Tenemos a nuestra disposición obras maravillosas que pueden ayudarnos a incrementar nuestra fe y a ampliar nuestro concepto de D.os. Si no lo hacemos, no podremos responder cuando nos pregunten: "¿Trataste de mejorar la calidad de tu fe? ¿Hiciste transacciones en fe?"

Nahalot

Nahala of Rabbi Chaim Pinto Hakatan זצ"ל the 15th of Heshavan

Rabbi Chaim Pinto of Casablanca, also know as Rabbi Chaim Pinto Hakatan (the small) to distinguish him from his grandfather, Rabbi Chaim Pinto Hagadol (the Great), was born in Essaouira in the year 5625 (1855) and left this world on Heshvan 15, 5698 (October 20, 1937). Aside from being the grandson of Rabbi Chaim Pinto Hagadol (who is buried in Mogador), he was also the son of Rabbi Yehudah Pinto. The house in which he lived in Casablanca, located at 36 Commandant Provost, has become a place of pilgrimage for the Jews who come there and light candles.

By way of pious habit, he used to collect money from people for distributing to the poor, and after having finished allocating the funds, he would wash the scarf used for the collection. Once he was asked why he did this, and he replied that there was nothing filthier in the world than money: "I wash my scarf, therefore, to cleanse it of this dirt!" Indeed, he lived from the money that people gave, yet he always said, "Money is filthy!"

He had yet another pious habit. Every day he would come to the home of a poor person and ask, "What did you prepare today to eat? I would like to taste what you cooked!" We know very well what a poor person eats: Vegetables, a piece of bread (or else some bread with tea and a salad of vegetables), and that's it. The saintly Rabbi Pinto, may he rest in peace, sat down with them, ate of their bread, brought them joy, and blessed them upon leaving. He didn't always like to eat at the table of the rich. He would say that the Shechinah and blessing reign over the table of the poor more than over that of the rich. He would say that the fear of G-d was acquired precisely in destituteness and poverty, not in prosperity.

Rabbi Haim Pinto was renown for his modesty and gift of prophesy, as testified by the following personal accounts:

May the merit of the tzaddik Rabbi Chaim Pinto protect us all, Amen.

Nahala of Rabbi Avraham Yeshaya Karelitz The Chazon Ish זצ"ל the 15th of Heshavan

Avraham Yeshaya Karlitz was born in Kosava, in the Grodno Governorate of the Russian Empire (now Brest Region, Belarus), the eldest son of Rabbi Shmaryahu Yosef Karelitz, the Rav of Kosova; his mother was Rasha, the daughter of Rabbi Shaul Katzenelbogen. His younger brothers were Rabbi Meir, Rabbi Yitzchak, and Rabbi Moshe. Rabbi Yitzchak Karelitz succeeded their father as the Rav of Kosova; he and his wife and daughter were shot to death in their home by the Germans in mid-1942. A sister, Miriam, married Rabbi Yaakov Yisrael Kanievsky, the Steipler Gaon. The Steipler referred to his brother-in-law, Rabbi Avrohom Yeshaya, as his mentor as long as the latter was alive.

As a youth, Karelitz was sent to study under Rabbi Chaim Soloveitchik of Brisk. He did not take to the Brisker method of study, and later it became clear that he actually opposed it. After two years, he returned home and continued to study with his father who was head of the local Beth din. He married Bashe Bei.

He moved to Vilna in about 1920, and became close to Rabbi Chaim Ozer Grodzinski, consulting with him in all religious and communal matters. Encouraged by Rabbi Grodzinski and with Rabbi Abraham Isaac Kook's help, the Chazon Ish settled in Eretz Israel, then the British Mandate of Palestine, in 1933. His house in Bnei Brak became the address for thousands who sought religious guidance.

There was a closeness of the Chazon Ish, his brother-in-law the Steipler and Rabbi Yaakov Galinsky that spanned from Europe to post-1948 Israel.

Karelitz devoted his life to the study of Torah while simultaneously gaining knowledge in secular sciences such as astronomy, anatomy, mathematics, and botany. After his marriage, he continued to lead an extremely modest life, his wife providing for their needs while he spent day and night studying Torah in-depth. He did not have any children.

Nahala of RAV Shlomo Carlebach זצ"ל the 16th of Heshavan

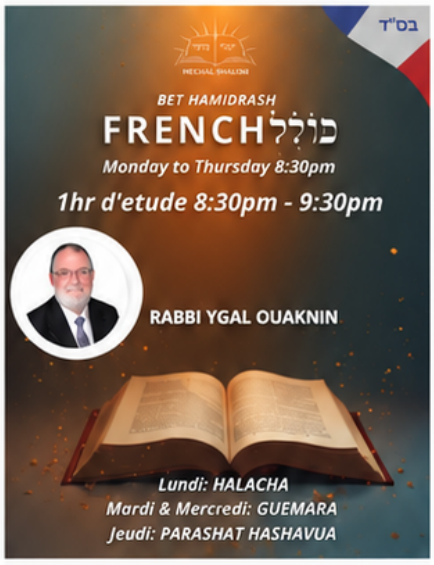
Rav (Reb) Shlomo Carlebach (1925-1994), the foremost Jewish songwriter in the 2nd half of the 20th century, who used his music to inspire Jews around the world. Over his 69 years, he lived in Manhattan, San Francisco, Toronto and Moshav Or Modiin, Israel. In a recording career that stretched over 30 years, Reb Shlomo sang his songs on more than 25 albums. Shlomo Carlebach was born in Berlin, where his father, Naftali, was an Orthodox leader. The family, which fled the Nazis in 1933, lived in Switzerland before coming to New York in 1939. His father became the rabbi of a small synagogue on West 79th Street, Congregation Kehlilath Jacob; Shlomo Carlebach and his twin brother, Eli Chaim, took over the synagogue after their father's death in 1967. He studied at the Yeshiva Torah Vodaath in Brooklyn and at the Bais Medrash Gavoah in Lakewood, N.J. From 1951 to 1954, he worked as a traveling emissary of the Grand Rabbi of Lubavitch, Rabbi Menachem Mendel Schneerson. His singing career began in Greenwich Village, where he met Bob Dylan and other folk singers, and moved to Berkeley for the 1966 Folk Festival. After his appearance, he decided to remain in the Bay Area to reach out to what he called "lost Jewish souls," runaways and drug addicted youths.

WEEKLY PROGRAMS & ACTIVITIES

MONDAY



MONDAY



MONDAY



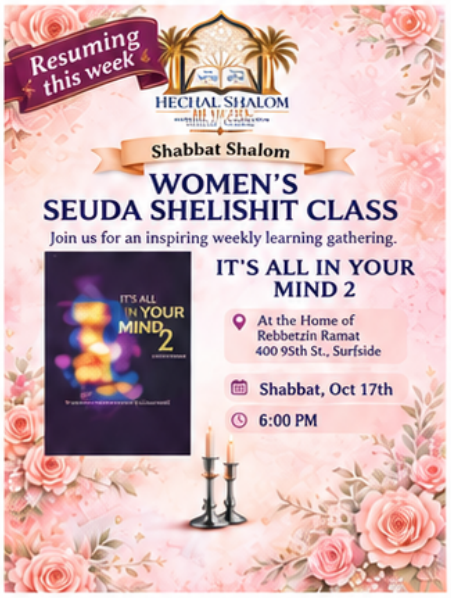
TUESDAY



TUESDAY



SHABBAT



HECHAL SHALOM
OR OZIEL
MOROCCAN SYNAGOGUE
SURFSIDE, FLORIDA