HECHAL SHALOM

נח
NOAH

RABBI DAVID ELMALEH

6 Mar-Heshvan 5787
October 16–17, 2026

CANDLE LIGHTING 6:33 PM
Shabbat Ends at 7:33 PM



Destroying the Yeser Ha'ra

Building & Achieving – Together with Hashem

The Struggle Is the Opportunity

THIS WEEK'S BULLETIN HAS BEEN KINDLY SPONSORED LEILUY NISHMAT

מרים בת בילה ז"ל & שלמה בן יעקב ז"ל

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General Hechal Shalom

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
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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
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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.																			
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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
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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	6:25pm
Minha	**6:40pm**
Followed by Kabbalat Shabbat & Arvit	
🕯️🕯️ **Candle Lighting: 6:33pm**	
Shaharit Netz Minyan	6:20am
Shaharit:	8:45am
👴 **Kids Program (6-9) 10am**	
NEW! Kids Kiddush. 11am	
Zeman Keriat Shema	9:38/10:12am
New Girls Program:	***4:15pm***
Boys Program:	**5:00pm**
Shiur:	5:00pm
Minha:	**6:00pm**
Followed by Seudat Shlishit & Arvit	
Shabbat Ends:	**7:33pm**
Rabbenu Tam	8:03pm

Announcements

📣 **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	6:45am
Shaharit #2 Hodu	8:30am
Minha	6:35pm
Followed by Arvit	

Monday To Thursday

Shaharit	6:45am
📖 Beki'im Bahalacha	7:45am
📖 Daf Yomi	8:00am
Shaharit #2 Hodu	8:00am
📖 Hok LeYisrael	8:50am
📖 Kinyan Masechta	6:20pm
Minha	6:35pm
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 GRANDPARENTS:

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

May their beautiful neshamot 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** has been kindly sponsored by **Dr. & Mrs. Jonthan Journo** in Honor her their dear daughter **Sofia**.
🔴**This Week's Seudat Shelishit** has been Kindly **sponsored by Mr. & Mrs. Dov Koskas in Honor of** their dear Grandson. Mazal tov.
🔵**This Week's Breakfast** is available for sponsorship!
🔵📖 **This Week's Daf Yomi** is available for sponsorship!

📚 **WEEKLY SHIURIM:**

Daf Hayomi: 8:00am Sun. - Fri. (Rabbi Elmaleh)
Beki'im Bahalacha: 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)
- **13tth: 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

Destroying the Yeser Ha'ra

(Rabbi Eli Mansour)

The Gemara in Masechet Zevahim (116) tells that at the time of Matan Torah, a loud, thunderous noise was heard throughout the world.The kings came to Bilam, the gentile prophet, to ask what was happening. They feared that G-d was bringing a flood to destroy the earth, as He had done during the times of Noach.

Bilam assured them by reminding them of the promise Hashem made to Noach after he left the ark, that He would never again destroy the earth. The noise that the people heard, Bilam explained, was the sound of Hashem giving His beloved nation the sacred Torah.

How might we understand this story – that the event of Matan Torah was initially mistaken for a repeat of the flood?

The answer emerges from a fascinating comment of the Zohar, in Parashat Pinhas, teaching that the Torah was supposed to have been given during the time of Noach. The flood of water that destroyed the earth was initially to have been a "flood" of wisdom and spirituality.But that generation was sinful and undeserving of the Torah, and so G-d flooded the world with water instead of with Torah.

This explains an otherwise baffling passage in the Gemara, in Masechet Hulin, where the Gemara asks where the Torah makes an allusion to Moshe Rabbenu. The Gemara answers by citing a verse toward the end of Parashat Bereshit (6:3) in which G-d bemoans the sinfulness of the generation of the flood ("Be'shagam Hu Basar"). The word "Be'shagam" in this verse in Gematria equals 345 – the same Gematria as the name "Moshe," and it is in this verse, the Gemara states, where the Torah makes an allusion to Moshe Rabbenu.

The Gemara's discussion seems very peculiar. The vast majority of the Torah is about Moshe. Why must the Gemara search for a subtle allusion to him?

The answer might be that the Gemara searched for an allusion to Moshe in the context of the originally intended time of Matan Torah. As he was the one who brought us the Torah, we should expect him to be associated in some way with the story of the flood, the period when the Torah was to have been given to the world. The Gemara found such an allusion in the word "Be'sha'gam" describing the generation of the flood.

The Arizal developed this point even further, teaching that Moshe's soul was a "Gilgul" (reincarnation) of Noach's soul. This special soul descended to give the Torah, but the generation of the flood was unworthy, so this soul returned centuries later in the form of Moshe Rabbenu, who brought the Torah to Beneh Yisrael. This is evidenced by the fact that Moshe's mother, Yochebed, placed him in a "Teba" (basket) to hide him from the Egyptians (Shemot 2:3). This marks the only time in the Torah when the word "Teba" is used except during the story of Noach, who of course built a "Teba" (ark). As these two righteous men shared the same soul, they were both saved in a "Teba."

What might be the practical lesson to be learned from this? What is the significance of the fact that the Torah was to be given during the time of Noach, but the event of Matan Torah was substituted with the flood?

The explanation, perhaps, is that Torah, like the flood, destroys – specifically, it destroys the Yeser Ha'ra, people's sinful inclinations and tendencies. The connection between Torah and the flood teaches us that the Torah is given to us to destroy the negative aspects of our characters. If we properly devote ourselves to Torah learning, and we open our minds and our hearts to imbibe its timeless wisdom and its sanctity, we have an opportunity to be refined and cleansed. Just as the floodwaters in Noach's time had the effect of resetting the earth, so does Torah have the power to "reset" our souls, to change us, to make us better and more spiritual beings. Let us, then, commit to utilizing this sacred gift to "destroy" our Yeser Ha'ra and draw closer to Hashem.

Building & Achieving – Together With Hashem

(Rabbi Joey Haber)

How did the world fall to such depths that Hashem decided to destroy it, sparing only Noach and his family?

The *Ketav Sofer* traces the origins of this process back to Noach's name.

When Noach was born, his father – Lemech – declared: זה ינחמנו ממעשנו ומעצבון ידינו מן האדמה אשר אררה ה' – "This one shall console us from our work and the sorrow of our hands because of the land

which was cursed by G-d" (5:29). Rashi explains that Noach invented farming tools which made farming easier and more efficient.

Before Noach's time, people would just drop seeds on the ground and hope for the best. Noach invented the plow, which ensured that the seeds would penetrate the ground, take root, and grow. Farming became far more successful.

The *Ketav Sofer* writes that this invention had the effect of distancing the people from Hashem. Until then, they realized full well that their success and good fortune depended on Hashem. But with the invention of the new tools, they felt confident and self-assured. They no longer saw themselves as dependent on Hashem, and this led them to act as they wished, without any restraint.

No matter what we do, no matter how good we are at what we do, no matter what kind of skills, talents and resources we have, we must never forget that we depend on Hashem. Nothing we do can ever succeed without His assistance.

Of course, this does not mean we can just sit back and relax, waiting for Him to do the job for us. Not at all.

The Midrash speaks of how Noach worked tirelessly throughout the year spent on the ark, running around feeding all the animals. The Torah tells, וישאר אך נח – "Only Noach remained" (7:23), and Rashi brings a Midrash that explains this to mean that Noach was barely alive.He was exhausted and worn from the hard work he had to invest to keep the animals alive.

Hashem arranged it this way because if the world was going to be rebuilt, it would need hard work and effort. He could not allow Noach to relax and take things easy, because Noach was charged with the responsibility of rebuilding – and this would require a considerable amount of exertion.

And this is true of all of us. We are not here to relax and take it easy. We are here to work hard, to build, to achieve, to produce, to make a significant impact on the word, each in his own way.

But we need to do this together with Hashem, placing our trust in Him and recognizing that nothing we do can succeed without Him.

By all means, we should use all the "tools" at our disposal, and take full advantage of all the remarkable technological breakthroughs that can help us achieve. But we must never forget that no "tool" can take the place of Hashem, as only He determines the outcome of our efforts.

Meet Naama

(Samy Maya)

The sages teach us that Noah's wife was Naama, a descendant of Kayin. Who was this woman, and why did she merit to become the mother of humanity after the Flood? Perhaps the answer lies in the story of her ancestor, Kayin, and the Torah's message about the power of teshuva.

After Kayin murdered his brother Hevel, Hashem decreed that he would be *nah ve-nad*, a wanderer upon the earth. Yet the Torah tells us that Kayin settled in a place called Nod. The Malbim explains that the name of this place is significant. Kayin had been sentenced to wander, but his teshuva changed the nature of his punishment. Rather than having to wander from country to country, he would be able to remain within one region. His *settlement* in Nod reflects the fact that he had begun to correct his ways.

But how did Kayin do teshuva? And what could he possibly do to rectify the terrible sin he had committed?

The Torah tells us that after Kayin admits his guilt to Hashem, he knows his wife, who gave birth to a son named Hanoch. Kayin then began building a city and named it after his son. These details may seem incidental, but they offer an insight into his repentance.

Kayin's sin had been an assault on the very foundation of human society. By murdering his brother, he had introduced the terrible idea that one person could eliminate another simply because of jealousy and rivalry. The strong could destroy the weak, and personal desire could take precedence over another person's life. Kayin now had to turn away from that destructive outlook. Instead of taking life, he began building. Instead of destroying the possibility of peaceful coexistence, he established a city in which people could live together and develop the laws and customs necessary for a functioning society.

The Torah describes Kayin as *boneh ir*, building a city. He named the city Hanoch, meaning education, reflecting the importance of teaching people how to live together. Kayin could not undo his murder of Hevel. He could not bring his brother back to life. But he could change the direction of his life and begin contributing to the very society he had damaged.

The Torah proceeds to describe Kayin's descendants and their contributions to civilization. Among them were the children of Lemech, who developed different aspects of human culture. Yaval was associated with shepherding and commerce, Yuval

with music and musical instruments, and Tuval-Kayin with the forging of copper and iron.

These developments would eventually become essential parts of human civilization. Commerce allows people to exchange goods and accumulate resources; music enriches human experience; and metalworking provides tools that enable society to advance. Yet the Torah places these innovations within a family whose story is marked by violence, immorality, and selfish ambition.

Lemech himself took two wives, and the Midrash describes his family life as an example of the corruption that characterized this generation. Tuval-Kayin's metalworking could be used to manufacture weapons, while commerce and music were developed to serve selfish desires. Human ingenuity, by itself, does not guarantee moral progress. The question is not merely what we can accomplish, but for what purpose we use our abilities.

Against this background, Naama, daughter of Lemech and sister to Tuval Kayin stands apart. The Malbim connects her character to the words of Mishle (11:16): *"A woman of grace upholds honor, while ruthless men uphold wealth."* Others may seek recognition through wealth, power, or force. Naama, however, earned honor through her character.

The Midrash portrays her as a woman who maintained her modesty despite the advances of the fallen angels. While others might have been attracted to the fallen angels' extraordinary power and appearance, Naama remained faithful to her own values. Her greatness was not measured by what she invented, possessed, or controlled, but by the person she chose to be.

The Torah's account of Kayin's descendants reminds us that human beings can use their talents to build or destroy. Naama represents the possibility of choosing a different path. Although she descended from Kayin, the first murderer, she became a source of goodness and continuity for the world. In fact, she would become the human with the longest lifespan in human history! She was born before the year 130, when Shet, Adam's third son was born. The mabul occurred in the year 1656, making her over 1500 years old!

The Flood destroyed a world that had become consumed by corruption and violence. Humanity was given a new beginning through Noah and his family. Naama became the mother of the renewed human race. After the Flood, she was the sole survivor of Kayin's lineage.

Why would Hashem allow such a remarkable woman to descend from Kayin? How could the family of the first murderer produce the woman who would help rebuild humanity?

The answer is teshuva.

Kayin recognized his actions and began to rebuild. He took steps to rectify the damage he had caused and didn't give up. He continued to build. This attribute would express itself generations later with Naama continuing his work. Hashem drowned the world because of their corruption and lack of teshuva, but it would not stop her from rebuilding after the flood. She would not give up. She would rebuild the world.

Kayin went from taking a life to building a city. His descendant Naama went from a family marked by violence and corruption to becoming a mother of renewed humanity. Their stories remind us that teshuva is not merely the hope of becoming a better person, but also rebuild an entire planet!

The Flood teaches us that an entire world can be destroyed by corruption. Naama teaches us that a new world can emerge through goodness and teshuva.

The Struggle Is the Opportunity

(Rabbi David Ashear)

The Or HaChayim HaKadosh, discussing the sin of Adam HaRishon, explains why Hashem made his test with the nachash so difficult. He asks, why did Hashem create such a difficult evil to entice Adam and Chava to sin?

The Or HaChayim explains that the reward a person receives in the Next World depends on how difficult his tests are in this world. Therefore, the stronger the temptation and the more difficult the nisayon is to overcome, the greater the reward the person will be able to earn. The Or HaChayim then brings from the Zohar HaKadosh a mashal about the son of a king. The king commanded his son not to do a certain aveirah, and then he told the person involved to try to entice his son to do that same aveirah. Why would the king make it more difficult for his son to listen to him? The Zohar explains that because the king loved his son so much, he wanted to give him the opportunity to overcome a difficult test so he could reward him greatly. This is the tremendous chesed that Hashem does for those He loves. He prepares for us challenges through which we can reach the highest levels of Olam HaBa.

This gives us a completely different perspective when we find ourselves struggling in life. We might ask sometimes, "Why me?

Why is Hashem making it so difficult for me?" We naturally think that if Hashem loves us, He should make things easier. But the Or HaChayim and the Zohar are teaching us exactly the opposite. Hashem loves us so much and wants to give us the greatest Olam HaBa. If everything was easy, we wouldn't be able to earn nearly as much. When Hashem gives a person a difficult nisayon, He is giving him an opportunity to earn something that will last forever.

Furthermore, Hashem is showing the person that He believes in him. As we know, Hashem doesn't give people tests that they're not capable of passing. So when something seems very difficult, instead of thinking, "Why is Hashem doing this to me?" we could think, "Hashem knows what I'm capable of. He's giving me a tremendous compliment right now."

A man told me that on Simchat Torah he accepted upon himself that he was going to start getting up early every morning to go learn before Shacharit. The very first morning after Simchat Torah, at 5:45 a.m., he was backing out of his driveway when suddenly a person riding a bicycle rammed into his car. That man then accused him of hitting him and demanded a large amount of money. The whole thing appeared to be some type of hoax, and because of everything that happened, the man ended up missing his learning that morning.

He couldn't understand it. He thought, "Here I accepted upon myself to get up early and learn. I thought Hashem wants me to go learn, and the very first morning it looks like He's stopping me from going." But the truth is exactly the opposite of what he's thinking. Hashem loved his commitment so much. He's not pushing him away. He's being given an opportunity to earn so much more for the very same commitment.

It's one thing to get up early and go learn when things go smoothly, but it's something completely different when the very first morning a major obstacle comes up and the person nonetheless says, "I'm not going to give up. Tomorrow morning I'm going again." Now, when he continues despite the difficulty, the reward is infinitely greater.

Sometimes we think the obstacle is a sign that Hashem doesn't want us to do what we're trying to do. But we know Hashem loves when we do His avodah, and it's exactly the opposite. He's giving us the opportunity to make the avodah much more valuable. Our Rabbis are teaching us here the proper way to look at a struggle. Hashem loves us. He wants to give us more. He knows what we're capable of, and He's giving us the opportunity to earn eternal rewards that only come about through difficulties.

The next time we want to ask, "Why me? Why does this have to be so hard?" We should remember what our Rabbis are teaching us. The struggle is not a sign that we're being pushed away. It's a great opportunity Hashem is giving us. He loves us with an infinite love and wants us to be happy for all eternity, and He is giving us the opportunity now to earn that eternal happiness.

Daily Halacha

If Someone Wakes Up Thirsty in the Middle of the Night

If a person wakes up in the middle of the night and wants to drink, he is not required to wash Netilat Yadayim. Many times, when people wake up in the middle of the night, they prefer not getting their hands wet, as this could – especially in the winter – make it difficult for them to go back to sleep. In such a case, it is permissible to recite the Beracha of "She'ha'kol" and drink without washing. The person may rely on the opinion that although it is forbidden to recite Shema or pray before washing Netilat Yadayim, reciting Berachot is allowed. This is the straightforward implication of the Gemara's discussion in Masechet Berachot (60b) about the morning blessings, as it appears to require reciting each Beracha as it is experienced – such as reciting "Poke'ah Ivrim" upon opening one's eyes, and reciting "Zokef Kefufim" upon sitting up straight, even before washing Netilat Yadayim. This is, in fact, the ruling of the Shulhan Aruch. Although we do not follow this opinion, nevertheless, one may rely on this view if he prefers not washing his hands before drinking in the middle of the night. He may recite "She'ha'kol" before drinking, and if he drinks a Rebi'it all at once, he recites "Boreh Nefashot" afterward.

Hacham Ovadia Yosef cites those who claim that the person in this case should think the text of the Beracha in his mind without actually articulating it, rather than recite a Beracha without having washed Netilat Yadayim. However, Hacham Ovadia dismisses this opinion, noting that we do not consider the silent contemplation of a Beracha akin to its actual recitation. Therefore, it is preferable to rely on the view that permits reciting Berachot before Netilat Yadayim.

If the person slept unclothed, then he should first wipe his hands on something before

reciting the Beracha, in case he had touched an unclean part of his body. If a person wore pajamas, such that there is no concern that he touched an unclean part of the body, this is not necessary.

If one drinks without Netilat Yadayim in the middle of the night, he should try to ensure not to touch the water that he will drink, as one should preferably avoid consuming food or beverages that were touched by somebody who had not washed Netilat Yadayim.

Summary: If one wakes up in the middle of the night thirsty, and he does not want to get his hands wet, he may recite a Beracha and drink without washing Netilat Yadayim. He should ensure not to touch the water that he will drink. If there is a concern that he touched an unclean part of the body while sleeping, then he should wipe his hands on something before reciting the Beracha.

Food for Thought

Six Ways to Motivate Teenagers

(Leslie Gutman @aish)

Your teen wants to feel respected and capable. Psychologist David Yeager's research offers six proven ways to motivate them that echo Jewish values.

Adolescence is often described as a period of "storm and stress." One moment your teen is warm and connected, and the next they are defensive, withdrawn, or suddenly convinced that you don't understand anything about their life. It is easy to assume that teenagers are naturally difficult or uninterested.

Psychologist Dr. David Yeager, author of *10 to 25: The Science of Motivating Young People*, argues that this assumption is incorrect and misleading. Young people are not unmotivated. They're motivated by something adults often overlook: the need for status, respect, and autonomy.

Jewish parenting emphasizes the idea of *kavod*, human dignity, and the belief that children grow best when they feel seen and valued. Yeager's research offers a modern, scientific explanation for why this approach works.

Below are six science-backed ways to motivate teenagers, each drawn from Yeager's research.

1. Use Wise Feedback

Yeager's studies show that young people interpret feedback as a status signal. If they believe your critique means you do not respect them, they disengage. But when you use a technique called 'wise feedback,' their motivation increases dramatically.

Wise feedback pairs high confidence with high standards. The wise approach to feedback reflects a simple phrase: "I am giving you this feedback because I have high expectations and I know you can meet them."

This tells the young person that your expectations are not a judgment of their worth, but an expression of belief in their potential.

2. Adopt the Mentor Mindset

Yeager's research describes four different adult mindsets about teenagers:

The enforcer focuses on rules and demands excellence through punishment, leading young people to disengage.

The protector shields young people from challenges by lowering standards, which stunts their growth.

The disconnector mindset is complete disengagement, offering low support and low expectations.

The mentor mindset pairs high expectations with high support, believing in young people's potential while providing guidance.

The Mentor Mindset is the most effective. It says, "I expect a lot from you, and I will help you get there." This combination activates teens' motivation rather than their defensiveness.

3. Questioning Over Explaining

Yeager discusses the adult habit of repeating logic, lecturing, or explaining a point over and over. Neuroimaging studies show that this stimulates areas associated with negative emotion, conflict, and anger in the adolescent brain.

The solution is the "questioning fix." In other words, ask open-ended questions instead of lecturing. "What do you think is going on here?" "What feels hard about this?" or "What would help you move forward?"

Questions signal respect and invite autonomy, switching teens' brains from defensive to problem-solving mode. Questions tell the young person that their ideas matter.

4. Encourage the Synergistic Mindset

Yeager's research shows that combining a growth mindset (believing abilities can grow) with a stress-is-fuel mindset (using stress as a tool to overcome a challenge) creates a powerful synergy called the synergistic mindset. This mindset helps teens when they face a difficult challenge. It teaches them to persevere and not view their anxiety as a sign that they lack

talent, but rather as the body's way of mobilizing energy.

5. Align Tasks with Contribution Goals

Yeager's studies find that young people work harder when their effort serves a purpose beyond themselves. When students understand how their work helps others, their motivation increases significantly. This is called a self-transcendent purpose, transforming boring tasks into meaningful ones.

Instead of "Do this because I said so," say: "Here is how this helps your community." "Here is how this makes a difference." Young people respond powerfully to purpose.

6. Protect Their Public Dignity

One of Yeager's most important findings is that public embarrassment and social humiliation shut down young people's motivation and learning. During adolescence, the brain becomes highly sensitive to social status. A reprimand in front of peers can trigger defiance or withdrawal, even if the adult meant well. Correct privately and praise publicly.

Young people are not trying to make parents' lives difficult. They are trying to build their identity, understand their place in the world, and feel respected.

Kidz Corner

The Enjoyment and Thrill of Doing a Mitzvah!

The more involvement, the greater the pleasure

What is more geshmak—watching someone drive a go-kart or driving one yourself? What is better, watching someone else have fun or being involved and experiencing the fun yourself?

Without hesitation, we can all answer that the thrill of holding a steering wheel and speeding around a track, or experiencing any other sort of fun, cannot be compared to just watching the fun take place.

The Ramban's Explanation

Putting that aside for a moment, let's discuss how the kosher and non-kosher animals got to the Tevah. When talking about the non-kosher animals, the Torah states (6:20), "Shenayim mikol yavo'u elecha lehachayot," meaning, "Two of each will come to you to be kept alive." The word "yavo'u" means that they will come themselves. This differs from the kosher animals, which Hashem commanded Noach to bring to the Tevah himself.

The question is, if Hashem made a nes (miracle) causing the non-kosher animals to go to the Tevah on their own, why didn't He perform the same nes for the kosher animals?

The Ramban says that this was because the kosher animals were going to be brought as korbanot after the Mabul. But how is this an answer? What does the fact that the kosher animals would eventually be used as korbanot have to do with Noach personally bringing them to the Tevah?

The Kedushat Levi's Application

We find a similar incident with Rivkah Imeinu (24:17). When Rivkah approached the well to draw water, a nes occurred and the water rose to the top of the well. However, this miracle only happened when Rivkah got water for herself. When she was involved in the mitzvah of chesed—giving water to Eliezer and his camels—no such nes happened; she had to expend time and effort drawing the water herself.

The Kedushat Levi explains regarding the incident with Rivkah Imeinu that when it comes to a mitzvah, the more one is personally involved, the better it is!

Going back to Noach, we can now understand why, unlike the non-kosher animals, Hashem didn't make the kosher animals simply show up on their own. Noach had to find, capture and transport each kosher animal because these kosher animals were destined to be used for the mitzvah of korbanot. When it comes to doing a mitzvah, the more we are personally involved, the better it is.

Making It Real

When it comes to driving a go-kart or having fun, it is easy for us to understand that the more we are personally involved, the better it is. We should be zocheh to remember and internalise that the same concept applies to doing mitzvot. The more we are personally involved in them, the better!

La Paracha En Français

La prépondérance d'une foi ancrée dans le cœur

(Extrait du livre: Dans La salle du Tresor)

« Et voici comment tu la feras. » (Béréchit 6, 15)

Dans la Mékhilta (Chémot 12, 2), nous pouvons lire : « "Ce mois-ci (hazé) est pour vous" : nous en déduisons que Moché avait du mal à définir l'aspect que devait avoir la lune au molad, si bien que D.ieu dut le lui montrer. » De même, concernant la

construction du candélabre, il est écrit : « Telle (zé) est la confection du candélabre. » Enfin, au sujet du tribut d'un demi chékel, il est dit : « Ceci (zé) ils donneront. » Chaque fois que le démonstratif zé est employé, cela signifie qu'en regard de la difficulté de la chose, le Saint béni soit-Il dut la désigner du doigt à Moché.

S'il en est ainsi, le terme zé de notre verset introductif (voici) nous indique que Noa'h ne comprit pas d'emblée comment construire l'arche. Cet édifice était-il réellement si ardu à réaliser que l'Eternel fut contraint de lui en présenter une image concrète ? Il s'agissait pourtant d'une arche simple et non sophistiquée.

On pourrait avancer que Noa'h n'était pas très bricoleur. Mais, cette hypothèse se trouve réfutée par l'affirmation faite par son père le jour où il le nomma, « Celui-ci nous consolera (yéna'haménou) de notre tâche » (Béréchit 5, 29), ainsi interprétée par Rachi : « Jusqu'à l'époque de Noa'h, l'homme ne possédait pas d'instrument de labour. C'est Noa'h qui les a faits (…) et il marque donc la fin de ces peines. » Il en ressort que Noa'h était au contraire expert dans les travaux de construction. Dès lors, pourquoi D.ieu dut-Il lui montrer une représentation de l'arche ? N'était-il pas capable de la concevoir de lui-même ? Où résidait la difficulté de construire ce bateau dont le seul but était d'épargner les gens et les animaux du déluge ?

Avec l'aide de D.ieu, je propose l'explication suivante. Noa'h ne parvenait pas à comprendre comment une téva de petites dimensions – trois cents amot de long et cinquante de large – pouvait abriter tant de personnes et d'animaux. De plus, il fallait y entreposer la nourriture suffisante pour tous ceux-là durant une année entière. Enfin, il se demandait comment il arriverait à nourrir tant de bêtes, alors que certaines devaient manger le matin, d'autres l'après-midi et les troisièmes la nuit. Quand trouverait-il donc le temps pour se reposer ?

Un autre souci le préoccupait : comment l'arche résisterait-elle aux eaux bouillantes du déluge, s'élevant à des milliers de degrés ? Comment la poix l'enduisant ne fondrait-elle pas ? En outre, l'Eternel lui ordonna d'y agencer une fenêtre : « Tu donneras du jour à l'arche » (Béréchit 6, 16) ; pourquoi la porte n'était-elle pas suffisante ? Noa'h se demandait également comment il pourrait faire entrer dans l'arche le réem (type d'oryx) et le géant Og, roi de Bachan. Finalement, nos Maîtres affirment (Zéva'him 113b) que ces deux créatures bénéficièrent d'un miracle : sur les côtés de la téva, les eaux devinrent plus froides et ils purent donc s'y tenir sans être brûlés [leur haute taille leur permit par ailleurs de ne pas se noyer].

D'après le Pirké de Rabbi Eliezer (chap. 23), Og s'assit sur un arbre situé en-dessous de l'échelle de l'arche, afin d'échapper au déluge. Il jura à Noa'h et ses enfants qu'en retour, il serait leur serviteur éternel. Ce dernier fit alors un trou sur un côté de la téva, par lequel il lui faisait parvenir quotidiennement de la nourriture afin qu'il survive. Le texte confirme qu'il eut effectivement la vie sauve : « De fait, Og seul, roi de Bachan, était resté des derniers Réfaïm. » (Dévarim 3, 11) Noa'h, conscient de toutes ces difficultés qui l'attendaient, ignorait comment il parviendrait à les résoudre.

Aussi, l'Eternel lui indiqua-t-Il la manière de construire l'arche tout en plaçant son entière foi en Lui. Ce que Noa'h fit : à chaque planche qu'il plaçait, il renforçait sa confiance en D.ieu qui, sans nul doute, garantirait le maintien de cet édifice. Parallèlement, il cessa de compter sur sa propre réflexion pour trouver le moyen d'être épargné et de sauver ceux qui devaient l'être. Sa puissante foi dans le Créateur lui valut tous les miracles nécessaires à cela. S'il avait construit l'arche le cœur empli de doutes en D.ieu, elle n'aurait pas pu résister aux eaux bouillantes, ce qui aurait compromis la survie de l'humanité. C'est pourquoi il était nécessaire que le Saint béni soit-Il le guide dans sa construction.

Si nos Sages ont affirmé que la foi de Noa'h était chancelante, c'est comparativement à son haut niveau spirituel. Justement du fait qu'il était animé d'une grande foi, le moindre doute dans ce domaine fut sévèrement jugé par D.ieu.

Le Saint béni soit-Il accorde à l'homme des miracles et lui envoie le salut en fonction de son niveau de foi. Tel est le sens du verset « L'Eternel qui est à ta droite comme ton ombre tutélaire » (Téhilim 121, 5). La foi est comparable à notre ombre. Si on pointe un doigt en direction de son ombre, on n'y verra qu'un doigt ; si on présente sa main entière, on la retrouvera entière dans son ombre. De même, quiconque croit en D.ieu dans une faible mesure n'aura qu'une perception réduite de la Providence, alors que celui qui place toute sa confiance en Lui méritera une révélation éclatante.

Ainsi donc, le monde se maintient sur la base de la foi et de la confiance en D.ieu, comme il est dit : « Le juste vivra par sa ferme loyauté. » ('Habacouc 2, 4) Puissions-nous nous renforcer au maximum dans cette sainte voie ! Amen.

Reflexion Semanal

Creencias conflictivas

(Por Rabbi Avraham Twerski)

Nóaj y sus hijos, y su mujer y las mujeres de sus hijos con él, entraron al Arca a causa de las aguas del Diluvio. (Génesis 7:7)

Sobre la frase "a causa de las aguas del Diluvio", Rashi comenta que Nóaj sólo entró al Arca cuando las aguas del Diluvio lo obligaron a hacerlo. ¿Por qué? Porque Nóaj tenía poca fe. Él creía y no creía que vendría un Diluvio y no entró al Arca sino hasta que las aguas lo obligaron.

Los comentaristas de la Torá tienen dificultad con esta declaración de Rashi. La Torá describe a Nóaj como un "tzadik perfecto". ¿Cómo es posible que un tzadik perfecto tenga poca fe? Asimismo, ¿qué significa que "él creía y no creía"? Esto parece una contradicción.

El Steipler nos da una importante explicación psicológica. Saber algo puede adquirir dos formas. Hay un saber intelectual y un saber emocional. Por ejemplo, una persona puede desear algo, pero le dicen que evite buscarlo porque en esa área hay excesiva radiación y exponerse a eso puede ser peligroso. Su deseo por el objeto es intenso, puede llegar a arriesgarse a exponerse. Sin embargo, si el objeto está en un edificio en llamas, incluso un intenso deseo no lo llevará a arriesgar su vida. ¿Por qué la diferencia? Porque la persona no ve la radiación. Uno puede entender que la radiación es peligrosa, incluso letal, pero es una conciencia intelectual, que puede verse superada por un deseo intenso. En cambio, el peligro del fuego se capta emocionalmente, y es suficientemente fuerte como para superar la tentación.

Rashi no está criticando a Nóaj, quien de hecho era un tzadik perfecto y tenía una fe intelectual completa en la palabra de Dios respecto a que habría un Diluvio. Rashi no dice que Nóaj carecía de fe. En verdad su fe era completa, pero de una calidad inferior porque era sólo intelectual. Esto es lo que significa la frase "Creía y no creía". Nóaj creía intelectualmente, pero no emocionalmente. Quizás Nóaj simplemente era incapaz de tener una conciencia emocional, y esta limitación no era su culpa.

La explicación del Steipler tiene gran valor práctico. Esto lo veo regularmente en mi trabajo tratando a alcohólicos, quienes típicamente no aceptan el tratamiento para dejar su adicción destructiva hasta que tocan fondo, es decir, hasta que experimentan una crisis severa que los obliga a reconocer su problema. En mi libro "Substance Abusing High Achievers", cito casos de personas de alto coeficiente intelectual que saben que la forma en que beben es destructiva, pero son incapaces de detenerse. Un médico que era director de un centro de tratamientos para alcohólicos y que constantemente veía la ruina que causaba el alcohol, era un gran bebedor. Su conciencia intelectual de los peligros del alcohol no era suficiente para permitirle dejar esa conducta.

Se han gastado miles de millones de dólares para prevenir que los jóvenes usen drogas. Ninguno de los múltiples programas de prevención resultó efectivo. Esto se debe a que sin importar cuánto recalquemos a nuestros jóvenes sobre los peligros de las drogas, ellos sólo adquieren una conciencia intelectual, lo cual no es suficiente para superar el deseo emocional de "volarse".

Los padres angustiados porque sus hijos desean casarse con alguien de otra religión, tratan desesperadamente de disuadirlos de todas las formas posibles. Le piden al Rabino que hable con su hijo y pueden llevarlos incluso a un psicólogo. Rara vez estos esfuerzos tienen éxito. El hijo puede entender por qué no debe casarse con alguien de otra religión, pero este entendimiento intelectual no lo ayuda a cambiar su decisión.

¿Qué se puede hacer para evitar que los jóvenes caigan en comportamientos autodestructivos? Lamentablemente, a menudo no se puede hacer nada. Los padres agonizan por su impotencia al no poder evitar que sus hijos se hagan daño. Sólo pueden esperar y rezar pidiendo que su hijo entre en razón, y esto sólo puede ocurrir cuando el hijo eventualmente experimenta las consecuencias dañinas de sus actos.

Incluso Nóaj, "un tzadik perfecto", creyó y no creyó.

Nahalot

Nahala of Rachel Imenu

זצ"ל the 11th of Heshavan

Rachel was one of the wives of Yaacov (Jacob) Avinu, sister of Leah Imeinu.

Rachel was the mother of Yosef HaTzaddik and Binaymin HaTzaddik. She died in Israel while giving birth to Binyamin.

Rachel was one of the first prophetesses (Yerushalmi Berachos 9:3).

Rachel was known for her beauty (Bereishis Rabbah 70:16).

In reward for her modesty in giving Leah her signal and not revealing to anyone that she had done so (Rashi), she merited that King Shaul descend from her (Megillah 13b).

Joseph's beauty resembled Rachel's (Zohar 1:116b).

Rachel and Leah were twins. (Seder Olam Rabbah 74:4).

Why did Rachel die first? Because of the curse of the Yaacov who said, "With whomever you find your gods (teraphim stolen that belonged to her father Lavan), shall not live" (Gen. 31:22). Because she spoke before her older sister, as it is written, Rachel replied and then Leah (Gen. 31:14) (Bereishit Rabbah 74:4). Because Yaacov had delayed in fulfilling the vow he had made before God (in Gen. 28:20-22), the power of Yaacov's accuser was strengthened. Therefore, Rachel went into labor and had difficulty in her childbirth (ibid. 35:16) (Zohar 1:175a).

She died at the age of 36 (Seder Olam Rabbah 2, Gra).

Rachel died and was buried (Genesis 35:19). The burial took place immediately after death out of respect for her (Bereishit Rabbah 82:9).

Rachel said, "Therefore, he shall be with you tonight" (Gen. 30:15). Because she had made light of being together with the righteous Yaacov, she was not buried with him (Bereishit Rabbah 72:3).

As a girl, Leah would go out every day to the crossroads and weep and pray that she should merit to marry Yaakov, whom she had heard was righteous (and not Esav who was evil), whereas Rachel never went out on the road. Therefore, Leah merited to be buried with Yaacov, whereas Rachel's tomb stands at the crossroads (Zohar 1:223a).

Yaacov set up a monument over her grave (Gen. 35:20). Each of the sons placed a stone on Rachel's grave, so that twelve stones were piled one atop the other, and Yaacov's stone was set on top of them all (Lekach Tov, Bereishit 35:20).

The place of her burial will not disappear until the day the Holy One, Blessed is He, resurrects the dead (Zohar 1:175a).

Foreseeing that the exiles would pass by the site, the Patriarch Yaacov buried her on the road on the way to Ephrath and not within the city so that she would sense their anguish and pray for them (Bereishit Rabbah 82:10).

She was buried in Beit Lechem, where her grave site has been visited by many Jews for the last thousands of years.

May the merit of the tzaddeket Rachel Imeinu protect us all, Amen.

Rachel is the spiritual matriarch of the Jewish People who are scattered throughout the world. Rachel personifies the cry for the spiritual and physical return of all Jews. Rachel is she who refuses to be comforted until the ingathering of her children is realized (see Jeremiah 31:14).

Following is a deeper understanding of the symbolism connected with *Rachel Imenu*, Rachel our matriarch.

For the Jewish People, our matriarch Rachel, Jacob's beloved wife, personifies the innate power of the soul and its conscious devotion to arouse God's mercy to redeem His children from exile and bring them to the promised land. This she does with tears and heartfelt prayer.

May the merit of Rachel Imenu protect us all. Amen

WEEKLY PROGRAMS & ACTIVITIES

NEW SCHEDULE



MONDAY



MONDAY



TUESDAY



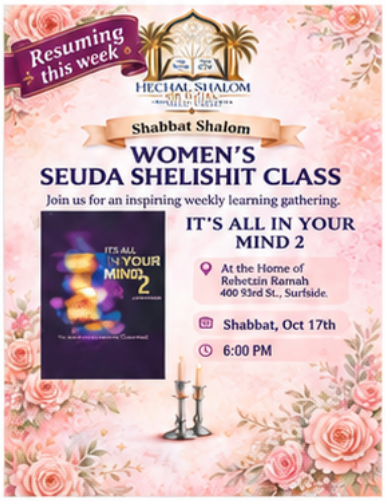
TUESDAY



WEDNESDAY • OCT 21



SHABBAT



SHABBAT



HECHAL SHALOM
OR OZIEL
MOROCCAN SYNAGOGUE
SURFSIDE, FLORIDA