בס"ד

HECHAL SHALOM
OR OZIEL
MOROCCAN SYNAGOGUE
SURFSIDE, FLORIDA

RABBI DAVID ELMALEH

וירא
VAYERA

20th of Heshvan
October 30–31, 2026

CANDLE LIGHTING 6:22 PM
Shabbat Ends at 7:22 PM



Making a Covenant with Hashem

Turning Lemons into Lemonade

Ein Od Milivado

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

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

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Shabbat Schedule

Shir Hashirim 6:15pm

Minha 6:30pm

Followed by Kabbalat Shabbat & Arvit

🕯️🕯️ **Candle Lighting: 6:22pm**

Shaharit Netz Minyan 6:30am

Shaharit: 8:45am

👦 **Kids Program (6-9) 10am**

NEW! Kids Kiddush. 11am

Zeman Keriat Shema 9:41/10:16am

New Girls Program: 4:15pm

Boys Program: 5:00pm

Shiur: 5:00pm

Minha: 6:00pm

Followed by Seudat Shlishit & Arvit

Shabbat Ends: 7:22pm

Rabbenu Tam 7:52pm

Mazal Tov!:

We would like to wish a Hearty Mazal tov to our Dear Mr. & Mrs. Mordechai Saban on the Bar Mitzvah of their Dear son Aaron, They should see him grow in Torah, Ulhupa, Ul-maasim Tovim Amen !

Mazal Tov to the Families

Announcements

Please Check the Seat Campaign Flyer for Information

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!

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

WEEKLY SCHEDULE

SUNDAY

Shaharit 5:50am

Shaharit #2 Hodu 8:30am

Minha 5:25pm

Followed by Arvit

Monday To Thursday

Shaharit 5:50am

📖 Beki'im Bahalacha 6:45am

📖 Daf Yomi 7:00am

Shaharit #2 Hodu 8:00am

📖 Hok LeYisrael 8:50am

Minha 5:25pm

Followed by Arvit

📖 Shiurim 8:00pm

📖 **KOLLEL 8:00pm**

Late Arvit 9:00pm

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!

בס"ד

היכל שלום
אור עודיאל

HECHAL SHALOM
OR OZIEL
MOROCCAN SYNAGOGUE
SURFSIDE, FLORIDA

NEW KOLEL
AT HECHAL SHALOM

EVERY DAY AT 8:00 PM

LEARN ◆ GROW ◆ BE INSPIRED

MONDAY

8:00 PM
Rabbi Elmaleh
Q & A
on different topics

8:00 PM
Rabbi Mandel
Gemara

8:00 PM
Rabbi Ouaknin
Gemara Sotah

8:00 PM
Rabbi Abitbol

—

8:00 – 9:00 PM
Dan Cohen
Gemara
(Ages 11–14)

TUESDAY

8:00 PM
Rabbi Elmaleh
Semichat Chaver

8:00 PM
Rabbi Mandel
Mesilat Yesharim

8:00 PM
Rabbi Abitbol
The Story of
David Hamelech
(Tanach)

8:00 PM
Rabbi Ouaknin
Halacha

8:00 – 9:00 PM
Dan Cohen
Gemara
(Ages 11–14)

WEDNESDAY

8:00 PM
Rabbi Elmaleh
Noam Elimelech
on the Parasha

8:00 PM
Rabbi Mandel
Gemara

8:00 PM
Rabbi Ouaknin
Gemara Sotah

8:00 PM
Rabbi Abitbol

—

8:00 – 9:00 PM
Dan Cohen
Gemara
(Ages 11–14)

THURSDAY

8:00 PM
Rabbi Elmaleh
Mishmar
on different topics

8:00 PM
Rabbi Mandel
Parashas Hashavua

8:00 PM
Rabbi Abitbol
Halachot of Shabbat

8:00 PM
Rabbi Ouaknin
Parashas Hashavua

8:00 PM
Sammy Maya
Parashat Hashavua

8:00 – 9:00 PM
Rabbi Fried
Mishnayot
(Ages 9–11)

8:00 – 9:00 PM
Dan Cohen
Gemara
(Ages 11–14)

TORAH | GROWTH | COMMUNITY | INSPIRATION

Community Announcements

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

Miscellaneous Announcements:

🔴**This Week's Kiddush** has been kindly sponsored by **Mr. & Mrs. Mordechai Saban** in honor of the **Bar Mitzvah** of their dear son **Aaron**. Mazal Tov!
🔴**This Week's Netz Kiddush** is available for sponsorship!
🔴**This Week's Seudat Shelishit** has been kindly sponsored by **Dr. & Mrs. Max Nahon** in memory of her dear father **Raphael Ohayon Bar Clara z"l .** Tihye Nishmato Tzerura Bitzror Hahayim Amen!
🔵**This Week's Breakfast** has been kindly sponsored by **Mr. & Mrs. Moises Benmergui** in memory of her dear father **Yizhak Berdugo Ben Freja z"l .** Tihye Nishmato Tzerura Bitzror Hahayim Amen!
🔵📖 **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 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

Making a Covenant With Hashem

(Rabbi Eli Mansour)

Parashat Vayera begins, "G-d appeared to him in Eloneh Mamreh."

Hashem appeared to Abraham, but, surprisingly, the Torah does not tell us that Hashem spoke to Abraham or communicated with him at all during this revelation. This might be the reason why Rashi explains that G-d appeared for the purpose of Bikur Holim – to visit the sick. Abraham, at the age of 99, had just undergone circumcision, and was writhing in pain, and so Hashem came to visit him. The Misva of Bikur Holim does not require the visitor to speak to the patient; simply showing up, being present, and displaying concern brings the patient a degree of comfort and encouragement. Rashi therefore understood that when the Torah says that G-d appeared to Abraham without speaking, it means that He came to visit him because he was ill.

The Seforno (Rav Ovadia Seforno, Italy, 1475-1550), however, explains differently. He writes that Hashem came to Abraham because the act of circumcision marks the forging of a covenant. We refer to circumcision as a "Berit Mila" – a covenant ("Berit"), and this is precisely how Hashem described this Misva when introducing it to Abraham in the previous Parasha (chapter 17). Now when two parties make a deal with one another, they must both be present. Naturally, then, right after Abraham performed the Mila, Hashem arrived for the finalization of His covenant with Abraham and his descendants.

The Seforno proceeds to offer a fascinating insight on this basis into the time-honored custom of setting aside a special chair at a Berit Mila. The conventional understanding is that Eliyahu Ha'nabi is forced to attend every Berit Mila because he unfairly accused the Jewish People of disregarding their covenant with Hashem. In response, G-d decreed that Eliyahu would personally witness the circumcision of every Jewish child, to see that they remain committed to the covenant. The Seforno, however, suggests that this chair represents Hashem's presence at this covenantal ceremony. We might say that Eliyahu is G-d's "agent," who received "power of attorney" to represent G-d as the covenant is made between Him and the child. A covenant, by definition, is a "two-way street," a bilateral agreement, and so Hashem needs to be present at every Berit Mila.The "Kiseh Shel Eliyahu" is prepared as the seat where Eliyahu sits to represent Hashem.

This might also answer the famous question asked by many commentators as to why Abraham had not performed a Berit Mila earlier. The Gemara teaches that Abraham observed all the Misvot, even though the Torah had not been given, because he realized on his own how Hashem wanted him to live. If so, then why did he wait until he was commanded before undergoing Berit Mila?

According to the Seforno's explanation, the answer is clear. Berit Mila is an act that creates a covenant between the individual and Hashem, and so, by definition, it cannot be performed without Hashem's involvement. Abraham could not enter into a covenant with Hashem until Hashem informed him of this covenant and decided the time had come for such a relationship. Therefore, it was only after Hashem commanded Abraham to perform Berit Mila as a sign of the covenant that he did so.

Turning Lemons Into Lemonade

(Rabbi Joey Haber)

Our *parasha* begins with Avraham Avinu sitting by the entrance of his tent, a 99-year-old man writhing in pain following his *berit mila*, on a scorching hot day.

Later in the *parashah*, Avraham is informed by Hashem that the city of Sedom, where his nephew, Lot, lived, was about to destroyed.

Later in the *parashah*, Avraham moves to Gerar, where his wife is abducted by the king.

Later in the *parashah*, Avraham is commanded by Hashem to offer his son as a sacrifice.

These are four very difficult positions to be in. Most of us would probably lose our cool, and maybe even our minds. But Avraham doesn't.

Sitting by the entrance to his tent, he sees what appear to be three travelers in need of hospitality. Avraham proceeds to set the gold standard of *hachnasat orhim* (welcoming guests) and *hesed* that continues to guide and inspire us to this day.

Upon hearing of the decree against Sedom, Avraham offers an impassioned prayer, one which is still studied as an example of *tefillah*. And although the decree is not rescinded, Lot is rescued.

After Sarah is abducted, Hashem punishes the king by causing all the women in the royal court to become infertile. The king asks Avraham to pray on his behalf, and Avraham agrees. In reward, Avraham's wife has a child after decades of infertility.

Finally, and most famously, Avraham's preparedness to sacrifice his son becomes the model of self-sacrifice for Hashem, and provides merits which continue protecting us even now.

Whenever Avraham confronted a challenge, he turned it into a catalyst for greatness and blessing. Or, as the saying goes, when life gave him lemons, he turned them into lemonade.

The Gemara in Masechet Ta'anit (21a) tells the story of Nahum Ish Gamzu, whom the Jews appointed to deliver a gift to the king – a chest filled with precious jewels. As Nahum slept overnight in an inn, the innkeeper secretly removed all the jewels, and filled the chest with earth. When Nahum arrived at the palace, the chest was opened, and the king saw that it was filled with earth.

Assuming the Jews were mocking him, the king was about to condemn the entire Jewish population to death.

Just then, Eliyahu Ha'navi appeared as one of the royal servants. He noted to the king that the Jews' ancestor, Avraham, defeated four large armies by throwing earth upon them in the battlefield, and the earth changed into deadly arrows. The king decided to try this with the earth presented to him by Nahum Ish Gamzu. Sure enough, the earth became arrows, enabling the king to capture a region which they had been unable to conquer until that point. The king rewarded the Jews by sending them a chest filled with jewels.

This story is teaching us a critical lesson – to turn our "earth" into "arrows," to find away to transform adversity into blessing, to view life's challenges as opportunities for greatness.

When a person loses his job, this is an opportunity to find an even better job. If a *shidduch* doesn't work out, this is an opportunity to find someone even better. If an unwanted circumstance arises, we have the power to turn it into something amazing.

If a person is struggling, he shouldn't cry and complain and feel sorry for himself. He should stand up tall and trust that Hashem can help turn the situation into a great blessing.

We all have "lemons" thrown at us every day. We need to grow up, stand up, and have the courage to say, "What can I do to make something incredible out of this?"

And, with Hashem's help, we will.

Ein Od Milivado

(Rabbi David Ashear)

A man related that his entire business is in jeopardy of being shut down, and it seems that the final decision is going to be made by one particular individual. The business owner was beside himself with worry. He couldn't sleep at night, he could barely eat, as his entire parnassah was hanging in the balance. He felt that his whole future was in the hands of this one man. He went to his rabbi for chizuk, and the rabbi told him, "Your business is not in that man's hands. He has no power to decide what's going to happen to you. It may look like he has the final say, but he's just a puppet. The only One making the decision is HaKadosh Baruch Hu. You have to believe ein od milivado. No one in this world has any power other than Hashem." The rabbi continued giving him chizuk, helping him internalize that no human being could take away what Hashem wants him to have. Baruch Hashem, the man calmed down and was able to eat and sleep again. The final decision still hasn't been made, but he's in a completely different place now. Instead of constantly worrying about what that individual is going to decide, he's focusing on Hashem. He's improving in his own avodat Hashem and strengthening his emunah and bitachon, constantly reminding himself of ein od milivado.

Rabbi Biderman told a story that took place in Romania during the Communist regime. A Jew named Rabbi Moshe was involved in business dealings that were considered illegal under the Communist government. When the authorities discovered what he was doing, they began searching for him. The danger was so great that he had to go into hiding, constantly moving from place to place, afraid that at any moment he could be caught and thrown into jail. One day, a letter arrived at his home informing him that his application to leave Romania had been approved. When he first found out, he was overjoyed. He would finally be able to escape the country with his family. But then he became suspicious. What if it was all a trap? Maybe the government was trying to lure him out of hiding so they could arrest him when he came to the port to get his travel documents. He didn't know what to do.

He went to the great Rebbe, the Noam Eliezer of Skulen, and explained his situation. The Rebbe thought about it and said, "I don't know what to tell you." Rabbi Moshe started to cry. "Rebbe, please help me. My life is in danger. They could catch me at any moment. What should I do?" The Rebbe told him, "You understand that according to the natural course of events, you have no way of being saved. But if you believe that only Hashem can save you and you put your bitachon in Him, then you can be saved." Rabbi Moshe cried out, "I

believe with complete emunah!" But the Rebbe told him, "It's not enough just to say it. You have to believe it deep inside the recesses of your heart. And so, in order to help you, we're going to sit together and talk about emunah and bitachon."

The Rebbe then sat with him for an hour, repeating again and again the basic principles of emunah. "HaKadosh Baruch Hu creates and governs every living being. He can do anything. All of nature belongs to Him. There is no force in this world that can stand in His way, and He alone decides what happens. Ein od milivado. There's nothing besides Hashem." They went over these ideas again and again, and then the Rebbe told him to come back the next day. The next day, once again, they sat for an hour, speaking about how Hashem controls everything, and the following day for another hour. They did this for an entire week, day after day, until those words became a reality in his heart. Finally, after a week, the Rebbe told him he could go in peace.

When the day of departure arrived, Rabbi Moshe went with his family to the port. The procedure was that everyone who had permission to leave would wait in a large hall until his name was called. Then he would get his papers, present them to the guard, and board the ship. Rabbi Moshe waited. An hour passed, then two hours. People were being called one after another, but his name was never called. The hall was becoming empty, and the ship was getting ready to leave. His family was terrified, but Rabbi Moshe remained completely calm. He told them, "The ship is not going anywhere without us. Everything is being directed by Hashem." Finally, at the last moment, an officer walked into the hall and asked him what he was still doing there. Rabbi Moshe explained that he was waiting for his papers. The officer went to a cabinet, took out the documents, and handed them over. The family hurried to the ship. The guard glanced at the papers for a split second and waved them through. They boarded the ship just as it was about to leave.

A few days later, when they were safely away from Romania, Rabbi Moshe decided to look more carefully at the papers, and he couldn't believe what he saw. There was a red stamp on the documents stating that he was absolutely forbidden to leave Romania! The government really had set a trap for him. They wanted him to come out of hiding so they could capture him. But look what Hashem did. His name wasn't called. He was delayed for hours, and because he reached the ship at the very last moment, the guard didn't have time to examine his documents. The government thought it was in control. The officers thought they were setting a trap, but Hashem was controlling every detail, including the exact time Rabbi Moshe would receive his papers and how long the guard would have to examine them.

The Skulener Rebbe didn't just tell Rabbi Moshe once that Hashem is in charge and send him away. He sat with him for an hour every day, repeating those words until he really believed them. We have to remind ourselves again and again: Hashem creates everything. He is in control of everything, and He can do anything at any time. Nobody can ever help or hurt us without His will. Whether a person is waiting for a decision about his business, a health concern, a shidduch, or anything else, he should never give another person the power in his mind that belongs only to Hashem. No one has any control other than Hashem, and the more we believe that the more we'll see it.



The Requirement to Eat Immediately After Kiddush

A person does not fulfill the obligation of Kiddush on Shabbat unless he either eats a Kezayit of bread or Mezonot food, or drinks a Rebi'it of wine, after reciting or hearing Kiddush. One is required to partake of the food or wine immediately after Kiddush, without any delay. It is improper to delay eating after hearing Kiddush, since the Kiddush must be recited within the context of a meal.

If a person did delay eating or drinking wine, and did not eat or drink immediately after the Kiddush, he has nevertheless fulfilled his obligation and does not have to repeat Kiddush. The exception to this rule is a case where one had in mind when he recited Kiddush that he would eat only 72 minutes or more after Kiddush. If a person from the outset planned on delaying eating for this amount of time, he has not fulfilled the Misva of Kiddush and must recite Kiddush again. But if somebody intended to eat immediately after Kiddush and then something came up and resulted in a delay, he has fulfilled his obligation. Even though one should certainly make an effort to eat or drink immediately after Kiddush, he fulfills his obligation so long as he had not planned from the outset to delay eating or drinking. This is the ruling of Hacham Ovadia Yosef, in his work Halichot Olam (vol. 3, p. 3; listen to audio recording for precise citation).

Summary: One must eat a Kezayit of bread or Mezonot

food, or drink a Rebi'it of wine, immediately after reciting or hearing Kiddush, without delay. One who delayed eating or drinking has nevertheless fulfilled his obligation of Kiddush, provided that he had not planned from the outset to delay eating or drinking for 72 minutes or more.

Food for thought

7 Things Not to Say When Your Spouse Is Stressed

(Devorah Levy @aish)

Seven well-meant phrases that make a spouse feel worse, and what to say instead.

Maybe he comes home from work and drops onto the couch without saying hello. Or she's on the phone with the bank for the third time this week and her voice keeps rising.

You can feel the stress rising and because you love them, you want to help. So you say something that only makes matter worse.

King Solomon wrote, "If there is worry in a man's heart, let him quash it"

The Hebrew word *yashchena* ("let him quash it") can be read two ways. The Talmud (Yoma 75a) records one reading as pushing the worry out of your mind. Another reads it as *yasichena*, "let him talk it out" with someone else.

That second reading is where you come in. Your spouse needs to feel they can tell you what's worrying them without being judged or told what to do. That sense of emotional safety, knowing you can bring your worries to your spouse and be heard, is one of the foundations of a close marriage. Here a 7 common phrases that get in the way and what to say instead.

1. "Calm down."

Being told to calm down rarely helps when you're already overwhelmed. It suggests your feelings are the problem.

Try: "That sounds like a lot. Do you want to tell me about it?"

2. "I told you this would happen."

Even if you did warn them, saying so now won't help.

When someone is overwhelmed, being right is the least helpful thing you can be. You can talk about what to do differently once the stress has passed.

What helps more? "Okay. What do we do now?" Notice the "we."

3. "It's really not a big deal."

To you, maybe it isn't. To them, it is. And that's what matters when you're trying to support them.

Minimizing usually comes from a good place. We want them to feel better, so we shrink the problem. But what they hear is, "You're overreacting." Instead of making the problem seem smaller, acknowledge what they're going through.

Try: "I can see this is really getting to you."

4. "You should have…"

"Should" points to the past, to something that can't be changed in the moment.

Instead, ask what would help right now. Then actually wait for the answer, even if it's "Nothing, just sit here."

5. "Well, my day was hard too."

It probably was. You both work hard, and you both deserve support.

But when you answer their stress with your own, the conversation can turn into a contest over who had it worse, and neither of you feels heard.

Take turns. Let them go first, and ask for your turn later.

Try: "I want to hear everything. Afterward, can I tell you about my day too?"

6. "Here's what you should do…"

Some of us are fixers. Someone shares a problem, and before they've finished the sentence, we're on step three of the solution.

Sometimes advice is welcome. Often it isn't, at least not yet. A stressed person usually needs to feel understood before they can think clearly enough to weigh a solution.

One useful question: "Do you want me to help you fix this, or do you just need me to listen?"

It's simple, but the answer can make all the difference. You may be surprised how often your spouse wants something different from what you were about to offer.

7. Nothing at All

Silence can be kind. It can also feel like being left alone with it.

Dr. John Gottman, a relationship researcher, uses the term "bids for connection" for the small ways people reach out to each other. Sometimes a sigh or a quiet "What a day" is an invitation to connect. When we keep missing these moments, our partner may start to feel we're unavailable when they need us.

You don't need the perfect response. Put down the phone. Sit next to them. Bring the tea without asking. You don't have to press for details about the call with the bank. Let them tell you when they're ready.

On Their Side

There's a world of difference between solving your spouse's problem and sitting with them in it for a few minutes.

Most of the time, they don't expect you to make the stress disappear. They need to know they're not alone with it. That they can come home, drop onto the couch, and find the person beside them is on their side.

So the next time you feel the tension in the house, pause before you speak and ask yourself one question: Will what I'm about to say make this heavier or lighter for them?

Kidz Corner

Valuing Each Minute

A Simple but Powerful Question

Sometimes we know a Pasuk very well, yet we have never thought of an obvious question about it. When we hear the kushya, we think, "That's a great question! How have I never thought of that before? But what is the answer?"

One such simple but powerful question can be asked about a Pasuk toward the end of this week's Parasha.

When Avraham Avinu got up early to go to the Akeda, the Torah tells us that he saddled his donkey, took his two young men with him (Eliezer and Yishmael), and only then, at the end of the Pasuk, does it mention that he took Yitzhak with him.

Surely, Yitzhak Avinu was the main character here! After all, he was the one who was needed for the Akeda. Why, then, is he mentioned only after Eliezer and Yishmael?

The Answer of the Alshich HaKadosh

The Alshich HaKadosh explains that Avraham Avinu did not want Yitzhak to realize where they were going and why.

Therefore, instead of telling Yitzhak that they were going on a journey and then preparing for the trip, as one would normally do, Avraham first got everything ready and only afterward invited Yitzhak to come along, making it seem as though his joining them was simply an afterthought.

The Manchester Rosh Yeshiva's Answer

There is another fascinating and inspiring answer to this question, given by the Manchester Rosh Yeshiva.

What was Yitzhak Avinu doing on the morning of the Akeda?

We know that each of the Avot studied Torah in the Bet Midrash, as our Hachamim clearly teach us in Masechet Yoma 28b.

Since Yitzhak was learning Torah, Avraham Avinu wanted to make sure that not even one extra moment of Yitzhak's precious learning time would be wasted.

Therefore, Avraham first prepared the donkey and made sure that the two people accompanying them, Eliezer and Yishmael, were completely ready.

Only at the very last moment, when everything was prepared and they were ready to leave, did Avraham enter the Bet Midrash and call Yitzhak to join them.

This explains why Yitzhak is mentioned at the end of the Pasuk: he was indeed the last one to join, because Avraham wanted to protect every precious minute of his Torah learning.

Practical Applications

This powerful lesson reminds us how important it is to value every moment of Torah learning, whether in the Bet Knesset, at school, or at home.

As a simple example, mentioned in the Sefer Binyan Olam, imagine that you need to borrow a pen and have a choice between asking someone who is learning Torah alone and someone who is learning with a havruta.

You should ask the person who is learning alone, because doing so interrupts only one person's Torah learning rather than two.

Even such a small decision reflects how much we should respect and value the precious time dedicated to studying Torah.

The message is clear: Every minute of Torah learning is precious, and we should do everything possible to protect it — both for ourselves and for others.

La Paracha En Français

L'épreuve du ligotage d'Its'hak

(Extrait du livre: Dans La salle du Tresor)

« Prends, s'il te plaît, ton fils, ton fils unique, celui que tu aimes. » (Béréchit 22, 2)

Lors de l'épreuve de la akéda, Avraham attesta l'ampleur de son amour pour l'Eternel. Le Saint béni soit-Il lui avait promis de lui donner une postérité par Its'hak et voilà qu'Il lui demandait à présent de le sacrifier ! Mais, au lieu de contester les voies du Créateur et de s'interroger à ce sujet, le patriarche se plia avec zèle à Sa volonté, comme il est écrit : *« Avraham se leva de bonne heure. »* Quant à Its'hak, il accompagna son père, animé de

la même pureté d'intentions, comme le laissent entendre les mots « Ils allèrent tous deux ensemble ». Lorsqu'ils arrivèrent à destination, Its'hak demanda à son père de bien l'attacher, de sorte à éviter qu'il ne bouge et rende le sacrifice impropre.

Au moment où Avraham saisit le couteau pour procéder au sacrifice, les anges, pris d'émotion, versèrent des larmes face à cette preuve de dévotion. Quel puissant amour pour D.ieu animait celui qui était prêt à accomplir avec joie un ordre si ardu ! Le Très-Haut s'empressa alors d'envoyer un ange pour lui ordonner : *« Ne porte pas la main sur ce jeune homme ! »* Avraham, déçu de ne pouvoir aller jusqu'au bout, demanda s'il ne pouvait pas, tout au moins, lui faire couler un peu de sang. « Ne lui fais aucun mal. Car, désormais, j'ai constaté que tu crains D.ieu », lui répondit l'ange.

Ceci demande à être éclairci : l'Eternel ne savait-Il pas auparavant qu'Avraham Le craignait ? Pourtant, il avait déjà surmonté plusieurs épreuves, à travers lesquelles il avait démontré son considérable amour pour le Saint béni soit-Il. Pourquoi seule celle de la akéda est-elle suivie de cette conclusion divine ?

La Guémara (Berakhot 61b) rapporte l'anecdote relative à la mort en martyre de Rabbi Akiva : « A l'heure où Rabbi Akiva fut conduit à la mort, c'était le moment de réciter le Chéma. Alors qu'ils écorchaient son corps avec des peignes de fer, il se soumettait au joug divin. Ses disciples lui dirent : "Maître, jusque-là ?" Il répondit : "Toute ma vie, je m'affligeais en prononçant le verset 'de toute ton âme' [qui signifie : même s'Il te reprend ton âme], me demandant quand je pourrai l'accomplir pleinement. A présent que j'en ai enfin l'opportunité, comment n'en profiterais-je pas ?" Tandis qu'il s'attardait sur le mot é'had, son âme le quitta. »

Il semble que ce grand maître ait voulu dire que, de son vivant, il avait toujours eu l'intention de se sacrifier pour D.ieu lorsqu'il prononçait ce verset du Chéma, mais que, néanmoins, tant qu'il ne l'avait pas fait concrètement, il ne pouvait être certain qu'il en était réellement à la hauteur – peut-être sa « déclaration d'intention » était-elle purement verbale ?

Lorsque les Romains le torturèrent au moyen de peignes de fer incandescents et qu'il se soumit avec une profonde joie au joug divin, il se prouva à lui-même qu'il en était effectivement capable. Il en éprouva alors un immense bonheur, celui d'être certain de l'intensité de son amour pour D.ieu.

De même, tout au long de son existence, Avraham chercha une opportunité d'attester son brulant amour pour l'Eternel. S'il s'appliquait certes toujours à publier la réalité divine auprès de ses contemporains et était animé d'un profond amour pour D.ieu, néanmoins, cela ne prouvait pas qu'il était prêt à se sacrifier pleinement pour Lui. Il craignait ne pas en être à la hauteur. Le Très-Haut le soumit alors à l'épreuve extrêmement ardue de la akéda. Quand Il constata qu'en dépit de l'immense difficulté de sacrifier son fils, il avait accepté de le faire par amour pour Lui, Il déclara : « Désormais, J'ai constaté que tu crains D.ieu. » En d'autres termes, Je sais que tu désires réellement vouer ce qui t'est le plus cher pour te plier à Ma volonté.

Avraham, qui se tenait à un très haut niveau spirituel de sainteté et de piété, reçut la promesse de l'Eternel que Sa crainte l'animerait continuellement. Ceci corrobore l'affirmation de nos Sages selon laquelle le Saint béni soit-il créa le monde par le mérite d'Avraham, comme il est dit : *« Telles sont les origines du ciel et de la terre lorsqu'ils furent créés (béhibaram) »* (Béréchit 2, 4), ce dernier mot étant composé des mêmes lettres que Avraham. Conscient du sublime niveau de pureté qu'atteindrait le premier patriarche, qui s'exprimerait durant toute sa vie, D.ieu créa l'univers par son mérite.

Renforçons-nous dans les trois piliers du monde, légués par nos ancêtres, et nous aurons ainsi l'assurance d'ancrer profondément l'amour de l'Eternel dans notre cœur et de ne jamais nous détourner de Sa voie. Amen.

Reflexion Semanal

La técnica más poderosa para educar a tus hijos

(Por Rabbi Avraham Twerski)

(Lot) dijo: "Ahora, señores míos, desvíense por favor hacia la casa de su siervo. Pernocten y laven sus pies, y madrugarán y proseguirán su camino… Él les hizo un banquete y horneó matzot, y comieron". (19:2-3)

Se han escrito muchos libros respecto a cómo ser buenos padres. Existe un acuerdo universal respecto a que lo que más influye sobre los niños es el comportamiento de sus padres. Todas las otras técnicas que los padres puedan emplear no llegan a ser tan efectivas como su ejemplo personal. El comportamiento de los padres queda profundamente grabado en sus hijos.

La Torá nos enseña esto con el personaje de Lot. Lot era un sinvergüenza que rechazó a Abraham diciendo: "No quiero ni

a Abraham ni a su Dios" (Rashi, Génesis 13:11). Lot eligió vivir en la corrupta ciudad de Sodoma, teniendo plena consciencia de su decadencia (Ibid. 13:13). Él se casó con una mujer de Sodoma que se convirtió en una estatua de sal como castigo porque cuando Lot le pidió que diera sal a sus invitados, ella dijo: "¿Estás tratando de traernos la malvada cualidad de la hospitalidad?" (Midrash). De acuerdo con el Midrash, en Sodoma, dar alimento y refugio a los viajeros era castigado con la muerte.

Sin embargo, este sinvergüenza depravado, Lot, arriesgó su vida para recibir huéspedes. De hecho, provocó que toda la población se levantara en su contra. Él se puso en un peligro todavía mayor cuando los desafió y trató de proteger a sus invitados. Esto parece incongruente con su carácter degenerado.

Rav Meir Rubman (Zijrón Meir) dice que el hecho de haberse visto expuesto a su tío Abraham durante su juventud y haber sido testigo de la abrumadora dedicación que Abraham tenía a *hajnasat orjim,* recibir huéspedes, dejó una impresión indeleble en Lot. Existen todas las razones para creer que Lot se había asimilado a su ambiente y, de hecho, sólo se salvó de la destrucción de Sodoma por ser el sobrino de Abraham (Rashi, Génesis 19:17). A pesar de su depravación, Lot no pudo extirpar esta cualidad en particular, al punto de llegar a arriesgar su vida para proteger a sus invitados.

Este es un ejemplo convincente de la fuerza de la educación temprana. Es habitual que los niños que fueron víctimas de abuso paterno juren que nunca serán duros con sus propios hijos. Sin embargo, a menudo repiten ese mismo abuso que tanto desprecian. Esto parece desafiar la lógica. Pero la huella temprana de un comportamiento puede superar la lógica. Hay sólo un método efectivo para enseñarles a los niños el comportamiento correcto, y este es que los padres mismos lo pongan en práctica.

Nahalot

Nahala of Rabbi Mordechai Sharabi זצ"ל the 20th of Heshavan

Rav Mordechai Sharabi (1912-1984). Born in Taiz, Yemen to Rav Yehuda and Miriam Taizi, his father was niftar before he was born, and his mother passed away just 4 years later. He was raised by his grandfather, Rav Yefes Avraham, Rav in Sharab. Rav Mordechai's other grandfather was Rav Salom Sharabi, the Rashash. In 1931, shortly after he married, Rav Mordechai moved to Eretz Yisrael and settled in Yerushalayim. He later founded Yeshivat Nahar Shalom in the Machane Yehuda section of the city. Although they never had children, tens of boys of the neighborhood had their meals with them and grew to become Roshei Yeshiva and Roshei Kollel. It is related that in the week of Rav Mordechai's petira, the Baba Sali experienced a frightening premonition that much Jewish blood would be spilled, including children. He davened the entire day and fasted despite being over 90 years of age. The next morning, he announced that the gezeira was lifted, and that one of the tzadikim gave his life away for the generation. At the time, the Baba Sali was not aware that Rav Mordechai was ill. Indeed, the tzadik was niftar that week.

Nahala of R' David Ben Zimra (Radbaz)

זצ"ל the 21st of Heshavan

Rav David ben Zimra, the Radbaz (1480-1573). Arriving in Tzefat as a child after the Spanish expulsion, he emigrated to Egypt in 1514. Shortly thereafter, he was recognized as chief rabbi of Egypt, a post he held for 40 years. His income, however, came through business, from which he became quite wealthy. Among his talmidim in Cairo were Rav Yitzchak Luiria (the Ari) and Rav Betazelel Azhkenazi, the Shita Mekubetzet. In 1553, he returned to Eretz Yisrael, settling in Tzefat.

Nahala of Rabbi Avraham Azoulay זצ"ל the 24th of Heshavan

Rav Avraham Azulai (1670-1744). Born in Fez to Rav Mordechai Azulai. In 1700, he fulfilled his life's dream and boarded a ship for Eretz Yisrael. The only possessions he took him were the many manuscripts of his chiddushim. These were all lost at sea during a storm. In Chevron, Rav Avraham wrote his major work on Kabbalah, entitled Kiryat Arba. It is based on the teachings of the four great kabbalists: the Ramak, the Arizal, Rav Chaim Vital and Rav Avraham Galanti. Later, in Aza (Gaza), Rav Avraham composed three more sefarim: Baalei Bris Avraham, a commentary on the twenty-four books of the Tanach, and Chesed l'Avraham, which contains kabbalistic drashos. In addition to this, he wrote Kanaf Renanim, a summary of the kavanot of the prayers according to the Arizal; Ma'aseh Chosheiv, a summary of the kavanos of the Arizal on the mitzvos; Ahavah BaTa'anugim on the Mishnah, & Hagahot l'Sefer HaLevush on the Shulchan Aruch. **His great grandson was Rav Chaim Yosef David Azulai, the Chida.**

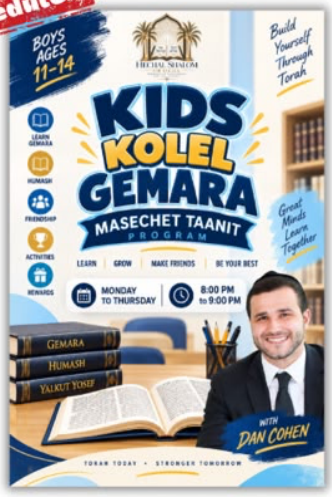
[According to Hamodia 2006, he was born ~1570 and was niftar on this date in 1643, and his grandfather, Rav Avraham Azulai Hazaken settled in Fez after being expelled from Castille, Spain, in 1492.]

בס"ד

PROGRAMS

WEEKLY PROGRAMS & ACTIVITIES

New Schedule





Monday

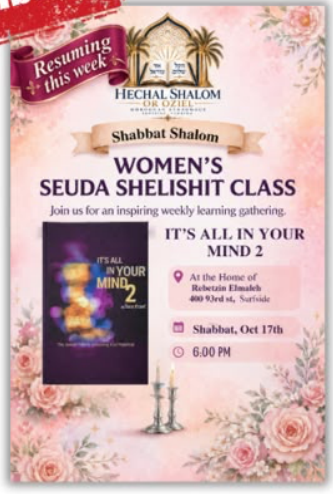


TUESDAY





Shabbat



RECESS



Tuesday

