



בס"ד  
NEW

# בצבדים-ודיאל

25th of Elul

Sept 28th 2024

CANDLE LIGHTING 6:52pm

Shabbat Ends at 7:52pm

RABBI DAVID ELMALEH



THE SONG OF TORAH

NO EXCUSE  
NOT TO "DO TESHUVAH"

FIVE QUESTIONS TO ASK  
YOURSELF BEFORE ROSH  
HASHANAH

SYNAGOGUE: 310 95TH STREET, SURFSIDE FL 33154

WEBSITE:HECHALSHALOM.ORG

EMAIL:HECHALSHALOMOROZIEL@GMAIL.COM

THIS WEEK BULLETIN HAS BEEN KINDLY SPONSORED LEILUY NISHMAT

מרים בת בילה ז"ל & שלמה בן יעקב ז"ל



Join The Daily Halachot!

General Hechal Shalom



**ROSH HASHANAH**  
**5785**



**RABBI  
DAVID  
ELMALEH**



**RABBI  
MORDECHAI  
ZAFRANY**

**Reserve Now!**

תזכו לשנים רבות נעימות וטובות!

**Reservation: [Hechalshalomoroziel@gmail.com](mailto:Hechalshalomoroziel@gmail.com)**



# YOM KIPPUR AT ST REGIS

BY HECHAL SHALOM OR OZIEL



## YOM KIPPUR AT ST REGIS BAL HARBOUR WITH CHAZAN SHIMON SIBONY

HECHAL SHALOM OR OZIEL INVITES YOU TO JOIN US TO EXPERIENCE AN INSPIRING YOM KIPPUR 5785 (OCT 11 & 12, 2024) WITH RABBI DAVID ELMALEH AND WORLD-RENOWNED CHAZAN SHIMON SIBONY AT THE LUXURIOUS ST REGIS, BAL HARBOUR

### SERVICES INCLUDED

- Spiritual Event
- Exclusive Rates
- Family-Friendly
- A Transformative Day



[Hotel rooms Info](#)



[Reserve your seat now](#)



[Pre-Sale of Mitzvot](#)



[Hechal Shalom Info](#)



Join us

# YOM SHEKULO TORAH



## Special ELul

**Sunday, Sept 29th 2024**

RABBI DAVID ELMALEH



HILOLA RABBI HAIM PINTO



### PROGRAM:

Starting.....3:00PM

R. Elmaleh (Seder H'Avodah).....3:00-4:00pm

R. Elmaleh (Tefilot of Rosh Hashana).....4:00-5:15pm

Dan Cohen (Teenagers).....5:00-6:00pm

R. Abitbol (Teshuva for Adults).. .....5:15pm-6:00pm

1st MINCHA .....6:00pm

SHIUR R. MANSOUR...6:15PM

MINCHA & Arvit .....7:00PM

BBQ Dinner.....7:30PM

TEENAGER PROGRAM



RABBI ELI MANSOUR



RABBI ARIEL COHEN



RABBI ABITBOL



### CHILDREN'S PROGRAM:

Isaac Serruya

4:00-6:00pm (Mishnah & Stories)

Rabbi Ariel Cohen

Gemara.....4:00-5:40PM

(AGES 11-14)

Men Learning Program



# SCHEDULE

בס"ד



Daily zmanim - September to October 2024 / **תשפ"ד אלול** חודש - זמני היום

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



Daylight saving time

September / October 2024	לילה לרביתו תם R' Tam's Nightfall	לילה Nightfall	שקיעת החמה Sun set	הדלקת נרות Candle Lighting	פגל חמנחה Plag Mincha	מנחה קטנה Mincha Ketana	מנחה גדולה Earliest Mincha	צחות יום Mid day	סוף זמן תפילה Latest Shacharis	סוף זמן קריאת שמע Latest Shema	הנץ החמה Sun rise	זמן ציצית ותפילין Earliest Talis	עלות השחר דקות 72 Dawn 72 Minutes	דף היומי Daf Yomi	אלול תשפ"ד	
4 Wed	8:49	8:46	8:11	7:36	6:17	4:58	1:51	1:19	11:13	10:10	7:03	6:20	5:50	5:52	ע"א	א רביעי
5 Thu	8:47	8:45	8:10	7:34	6:16	4:58	1:51	1:18	11:13	10:10	7:03	6:21	5:50	5:53	ע"ב	ב חמישי
6 Fri	8:46	8:44	8:09	7:33	6:15	4:57	1:50	1:18	11:13	10:10	7:04	6:21	5:51	5:53	ע"ג	ג ששי
7 Sha	8:45	8:42	8:08	7:32	6:14	4:56	1:50	1:18	11:13	10:10	7:04	6:22	5:51	5:54	ע"ד	ד שבת
8 Sun	8:44	8:41	8:07	7:31	6:13	4:55	1:49	1:17	11:13	10:10	7:04	6:22	5:51	5:54	ע"ה	ה ראשון
9 Mon	8:43	8:40	8:06	7:30	6:12	4:55	1:49	1:17	11:12	10:10	7:05	6:23	5:52	5:55	ע"ו	ו שני
10 Tue	8:42	8:39	8:04	7:29	6:11	4:54	1:49	1:17	11:12	10:10	7:05	6:23	5:52	5:55	ע"ז	ז שלישי
11 Wed	8:41	8:38	8:03	7:28	6:10	4:53	1:48	1:16	11:12	10:10	7:05	6:23	5:52	5:56	ע"ח	ח רביעי
12 Thu	8:40	8:36	8:02	7:27	6:10	4:52	1:48	1:16	11:12	10:10	7:06	6:24	5:53	5:56	ע"ט	ט חמישי
13 Fri	8:39	8:35	8:01	7:26	6:09	4:51	1:47	1:15	11:12	10:10	7:06	6:24	5:53	5:57	ע"פ	י ששי
14 Sha	8:38	8:34	8:00	7:25	6:08	4:51	1:47	1:15	11:12	10:10	7:07	6:25	5:54	5:57	ע"פ	יא שבת
15 Sun	8:36	8:33	7:59	7:23	6:07	4:50	1:46	1:15	11:12	10:10	7:07	6:25	5:54	5:58	ע"פ	יא ראשון
16 Mon	8:35	8:32	7:58	7:22	6:06	4:49	1:46	1:14	11:12	10:10	7:07	6:26	5:54	5:58	ע"פ	יג שני
17 Tue	8:34	8:31	7:56	7:21	6:05	4:48	1:46	1:14	11:12	10:10	7:08	6:26	5:55	5:58	ע"פ	יד שלישי
18 Wed	8:33	8:29	7:55	7:20	6:04	4:47	1:45	1:14	11:12	10:10	7:08	6:26	5:55	5:59	ע"פ	טו רביעי
19 Thu	8:32	8:28	7:54	7:19	6:03	4:47	1:45	1:13	11:11	10:10	7:09	6:27	5:56	5:59	ע"פ	טז חמישי
20 Fri	8:31	8:27	7:53	7:18	6:02	4:46	1:44	1:13	11:11	10:11	7:09	6:27	5:56	6:00	ע"פ	יז ששי
21 Sha	8:30	8:26	7:52	7:17	6:01	4:45	1:44	1:13	11:11	10:11	7:09	6:28	5:56	6:00	ע"פ	יח שבת
22 Sun	8:29	8:25	7:51	7:16	6:00	4:44	1:44	1:12	11:11	10:11	7:10	6:28	5:57	6:01	ע"פ	יט ראשון
23 Mon	8:28	8:24	7:50	7:15	5:59	4:43	1:43	1:12	11:11	10:11	7:10	6:29	5:57	6:01	ע"פ	כ שני
24 Tue	8:27	8:23	7:49	7:14	5:58	4:43	1:43	1:12	11:11	10:11	7:11	6:29	5:58	6:02	ע"פ	כא שלישי
25 Wed	8:25	8:21	7:48	7:12	5:57	4:42	1:42	1:11	11:11	10:11	7:11	6:29	5:58	6:02	ע"פ	כב רביעי
26 Thu	8:24	8:20	7:46	7:11	5:56	4:41	1:42	1:11	11:11	10:11	7:11	6:30	5:58	6:02	ע"פ	כג חמישי
27 Fri	8:23	8:19	7:45	7:10	5:55	4:40	1:42	1:11	11:11	10:11	7:12	6:30	5:59	6:03	ע"פ	כד ששי
28 Sha	8:22	8:18	7:44	7:09	5:54	4:40	1:41	1:10	11:11	10:11	7:12	6:31	5:59	6:03	ע"פ	כה שבת
29 Sun	8:21	8:17	7:43	7:08	5:53	4:39	1:41	1:10	11:11	10:11	7:13	6:31	6:00	6:04	ע"פ	כו ראשון
30 Mon	8:20	8:16	7:42	7:07	5:53	4:38	1:41	1:10	11:10	10:11	7:13	6:31	6:00	6:04	ע"פ	כז שני
1 Tue	8:19	8:15	7:41	7:06	5:52	4:37	1:40	1:09	11:10	10:11	7:14	6:32	6:01	6:05	ע"פ	כח שלישי
2 Wed	8:18	8:14	7:40	7:05	5:51	4:37	1:40	1:09	11:10	10:11	7:14	6:32	6:01	6:05	ע"פ	כט רביעי

Thursday (Oct 3) 3:21 AM + 13 חלקים תשרי: מולד חודש תשרי

It's that time of year again! Get the new year's calendar > <http://cal.myzmanim.com>

Permission is granted to copy and distribute this page in its original form only. Republishing any MyZmanim times as part of another publication is not permitted without written permission from the copyright holder. Important notes regarding this page can be read at MyZmanim.com by entering the keywords "accuracy" and "disclaimer". Copyright ©2004-2024 MyZmanim.

## Shabbat Schedule

Shir Hashirim	6:45pm
Minha	7:00pm
Followed by Kabbalat Shabbat & Arvit	
<b>Candle Lighting:</b>	<b>6:52pm</b>
Shaharit Netz Minyan	6:10am
Shaharit:	8:45am
Teen Minyan	9:15am
Zeman Keriat Shema	9:37/10:11am
Avot Ubanim:	5:00pm
Children's Programs:	5:35pm
Shiur Hilchot Teshuva:	5:35pm
Minha:	6:20pm
Followed by Seudat Shlishit & Arvit	
<b>Shabbat Ends:</b>	<b>7:52pm</b>
Rabbenu Tam	8:22pm

## Announcement:

**Please Make your Reservations for Rosh Hashana and Yom Kippur.**

**Please Contact Dr. Ari Benmergui for any Aliyot related request.**

**Please contact the Office for all inquiries about your pledge account by email: [info@hechalshalom.org](mailto:info@hechalshalom.org) or at (305) 867-6024**

## WEEKLY SCHEDULE

### SUNDAY

Selichot	5:45am & 7:45am
Shaharit	6:40am
Shaharit #2 Hodu	8:30am
Minha	7:00pm
Followed by Arvit	

### Monday To Friday

Selichot	5:45am & 7:30am
Shaharit:	6:40am
Daf Yomi	7:30am
Beki'im Bahalacha	8:00am
Shaharit #2 Hodu	8:00am
Hok LeIsrael	8:50am
Kinyan Masechta	6:00pm
Shiurim	6:20pm
Minha	6:55pm
Followed By Arvit	

## DONATION MENU

Avot Ubanim \$150, Netz Kiddush \$150, Kiddush \$500, Seudat Shelishit \$350, Weekly Bulletin \$150, Weekly Daf Yomi \$180, Daf Yomi Masechet \$2500, Yearly Daf Yomi \$5000, Weekly Breakfast \$200, Daily Learning \$180, Weekly Learning \$613, Monthly Rent \$3500, Monthly Learning \$2000, Children's Shabbat Program \$500, Weekly Youth Program \$360.

Thanking you in advance for your generous support. Tizke Lemitzvot!

# Community Announcements

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

## Miscellaneous Announcements:

- **This Week's Congregational Kiddush** is available!
- **This Week's Seudat Shelishit** is available!
- **Last Week's Daf Yomi** is available!
- **This Week's Breakfast** is available.!

### WEEKLY SHIURIM:

- Daf Hayomi:** 7:25am Sun. - Fri. (Rabbi Elmaleh)  
**Beki'im Bahalacha:** 8:00am Sun. - Fri. (Rabbi Elmaleh)  
**Hok LeIsrael:** 8:50am Sun. - Fri. (Rabbi Zafrani)  
**Kinyan Hamasechta:** Every Weeknight. (Rabbi Elmaleh)  
**Semichat Chaver:** Tuesday Evenings. (Rabbi Elmaleh)

## Donors Column

**We Sincerely Thank you for your generous contributions this Week! We truly appreciate it! Hashem should Bless them with Health, Happiness, Parnasah Tova, Success, & All the Berachot of the Torah Amen!**

- |  |  |   |
|--|--|---|
| <ul style="list-style-type: none"> <li>• <i>Dr. Mario Berkowitz</i></li> <li>• <i>Mr. Steve Halimi</i></li> <li>• <i>Mr. Michel Pery</i></li> <li>• <i>Mr. Yonathan Benarroch</i></li> <li>• <i>Mr. Aviel Abuhav</i></li> <li>• <i>Mr. Daniel Bengio</i></li> <li>• <i>Mr. Roei Gigi</i></li> <li>• <i>Mr. Royi Hazan</i></li> </ul> | <ul style="list-style-type: none"> <li>• <i>Mr. Amihai Shoshan</i></li> <li>• <i>Mr. Matias Cohen</i></li> <li>• <i>Mr. Rafael Levy</i></li> <li>• <i>Mr. Ronen Michael</i></li> <li>• <i>Mr. Benjamin Akkad</i></li> <li>• <i>Mr. Mordechai Saban</i></li> <li>• <i>Mr. Jonathan Edderai</i></li> </ul> | <ul style="list-style-type: none"> <li>• <i>Mr. Ethan Zohar</i></li> <li>• <i>Mr. Jacky Benoudiz</i></li> </ul> |
|--|--|---|

*The Children's program  
in 5:35pm with Rabbi  
Fried, Rabbi Ariel Cohen,  
& Moshe Benmergui.  
Avot Ubanim 5:00pm*

### The Board of Directors: *Dr. Ari Benmergui (President)*

<i>Mr. Philippe Cohen (VP)</i>	<i>Mr. Jake Bengio (Treasurer)</i>	<i>Mr. Jonathan Edderai (Secretary)</i>
<i>Mr. Arnaud Sitbon (Board Officer)</i>	<i>Dr. Ronny Aquinin (Board Officer)</i>	<i>Mr. Sammy Maya (Board Officer)</i>

## Refuah Shelema List

### Men

### Women

<ul style="list-style-type: none"> <li>• Reuven Moshe Ben Eshter Sarah,</li> <li>• Mordechai Ben Brucha Malka Shmalo,</li> <li>• Yizhak Abraham Ben Sheli,</li> <li>• Yosef Yizhak Ben Sara Hana,</li> <li>• David Eliyahu Ben Miriam</li> <li>• Meir Raymond Ben Mathilde</li> <li>• Mordechai Ben Mercedes</li> <li>• Daniel Ben Flora</li> <li>• Binyamin Simcha Ben Hilla</li> <li>• Yosef Shalom Ben Devora Neima</li> <li>• David Mordechai Ben Camouna</li> <li>• Yosef Ben Esther Rabinovitz</li> <li>• Yehuda Ben Lea</li> <li>• Baroukh Yoel Shimon Israel Ben Prina Jeanine</li> <li>• Avraham Ben Regina</li> <li>• Avraham Refael Ben Estrella</li> </ul>	<ul style="list-style-type: none"> <li>• Yizhak Ben Simja</li> <li>• Michael Ben Aliza,</li> <li>• Menahem Ben Shira</li> <li>• Moshe Ben Rahel</li> <li>• David Ben Freha Rina</li> <li>• Mordechai Ben Miriam,</li> <li>• Aviv Ben Luba Miriam</li> <li>• Meir Ben Leah</li> <li>• Yitzhak Ben Rahel</li> <li>• Israel Ben Lea</li> <li>• Isaac Ben Mesoda</li> <li>• Haim Ben Marcell</li> <li>• David Aaron Ben Rivkah</li> <li>• Refael Haim Meir Ben Sima Chassa</li> <li>• Liam Mimoun Ben Esther</li> <li>• Yosef Zvi Ben Sara Yosefia</li> </ul>	<ul style="list-style-type: none"> <li>• Simja Bat Esther,</li> <li>• Rachel Bat Sarah,</li> <li>• Nina Bat Rachel,</li> <li>• Gitel Rina Bat Yael,</li> <li>• Miriam Bat Sofy,</li> <li>• Rahma Bat Simha</li> <li>• Esther Bat Fortuna</li> <li>• Malka Bat Dina</li> <li>• Raizel Bat Miriam</li> <li>• Leah Bat Rivka</li> <li>• Sol Bat Perla</li> <li>• Chana Bat Bilha</li> <li>• Yael Bat Rut</li> </ul>
<ul style="list-style-type: none"> <li>• Sara Leticia Bat Mesoda,</li> <li>• Alegria Simha Bat Esther,</li> <li>• Naomie Bat Rarel Adda,</li> <li>• Sivan Simha Bat Yehudit,</li> <li>• Natalie Rachel Bat Nancy,</li> <li>• Abigael Haya Bat Esther</li> <li>• Madeleine Bat Esther</li> <li>• Nurit Jacqueline Bat Rahel</li> <li>• Marcelle Mesoda Bat Alegria</li> <li>• Shira Yaffa Bat Sara</li> <li>• Eva Bat Yael Khayat</li> <li>• Camouna Bat Fortuna</li> <li>• Ruth Nehama Bat Sara</li> <li>• Karine Messoda Bat Simha</li> </ul>		

**Happy Birthday To:**

- Alain Albergel – Shab. Sept. 28<sup>th</sup>
- Dr. Rony Aquinin – Sun. Sept. 29<sup>th</sup>
- Marcelo Romano – Sun. Sept. 29<sup>th</sup>
- Vidal Benarroch – Mon. Sept. 30<sup>th</sup>
- Sarah Benchetrit– Mon. Sept. 30<sup>th</sup>
- Dan- Israel Coehn – Mon. Sept. 30<sup>th</sup>

**Nahalot:**

- Pessia Unfasung Bat Bella z”l the 25<sup>th</sup> of Elul (**Shabbat**) (Aunt of Mr. Amichai Shoshan)
- Mahluf Mamou Ben Sasson z”l the 26<sup>th</sup> of Elul (Father of Mrs. Mamou)
- Alegria Bencid Bat Luna z”l the 27<sup>th</sup> of Elul (Aunt of Mrs. Luna Benhayoun)
- Mercedes Mesoda Bat Luisa z”l the 28<sup>th</sup> of Elul (Grandmother of Mrs. Dorit Ness & Mother of Mr. Salomon Cohen)
- Shemuel Eisen Ben Yizchak Meir z”l the 1<sup>st</sup> of Tishri (Father of Mrs. Raquel Eisen Benoudiz)( Rosh Hashana)

**Next Shabbatot:**

- Makhlouf Ben Yosef & Hannah z”l the 5<sup>th</sup> of Tishri (Brother of Mr. Raphael Ammar)
- Esther Benmergui Bar Rahel z”l the 5<sup>th</sup> of Tishri (Mother of Mrs. Miriam Benmergui)
- Yaacov Bengio Bar Abraham z”l the 6<sup>th</sup> of Tishri (Father of Mr. Abraham Bengio)
- Simha Mamane Bat Esther Wokowits z”l the 12<sup>th</sup> of Tishri (Sister of Mr. Habib Mamane)
- Meir Bouhadana Bar Donna Z”l the 13<sup>th</sup> of Tishri (Father of Mr. Isaie Bouhadana)



1. In this parsha, which four consecutive verses are read on a holiday – but not in the synagogue?
2. What item is mentioned in this parsha four times – but nowhere else in the Torah?
3. Where is plaster instructed to be used?
4. Besides this parsha, where else does the Torah record lengthy words of rebuke (tochacha)?
5. Where in this parsha is a "tail" referred to? (2 answers)
6. Which metal is mentioned three times in this parsha?
7. In this parsha, which of the Ten Plagues are mentioned in the lengthy words of rebuke (tochacha)? (3 answers)
8. What response is stated 12 times in this parsha – and only one other time in the Torah?
9. a) What four-word phrase is used three times in this parsha to describe the land of Canaan? b) To whom does Hashem first describe the land of Canaan with that expression? c) What other land is described with this expression?



- 1) The verses beginning with the words "Arami Oved Avi" (Deut. 26:5–8) are read at the Passover Seder.
- 2) A fruit basket (teneh) is mentioned four times in this parsha: (1) Pilgrims place their first-fruits in a basket, and bring it to the Holy Temple. (2) The priest then takes the basket and places it near the Altar (Deut. 26:2, 4). (3–4) In the list of blessings and curses, the fruit basket is mentioned twice, as an indicator whether the Jewish people are following the Torah (Deut. 28:5, 17).
- 3) When the Jews cross the Jordan River, they are to set up huge stones, coat them with plaster (Deut. 27:2), and then write upon them all the words of the Torah.
- 4) A lengthy tochacha is also found in parshat Bechokotai (Leviticus 26:27–43).
- 5) One of the blessings for Jews following the Torah is to be "as a head and not a tail" (Deut. 28:13). The reverse is also stated: our enemy can be "as a head, and you (the Jews) will be as a tail" (28:44).
- 6) Iron is mentioned three times: (1) The stones of an altar cannot be cut with iron (Deut. 27:5). (2) The rebuke states that the Land of Israel will be as iron (28:23). (3) The rebuke also states that enemies will place an iron yoke around the neck of the Jews (28:48).
- 7) These plagues are mentioned: pestilence (dever) (Deut. 28:21), boils (shechin) (28:27, 35), and locusts (arbeh) (28:38).
- 8) When the Jews enter the Land of Israel and declare each of the 12 curses, the nation is to respond "Amen" (Deut. 27:15, 26). The response of "Amen" appears only one other time – in parshat Naso, when an alleged adulteress is told about the dire consequences of her actions, she responds "Amen Amen" (Numbers 5:22).
- 9) a) The land of Canaan is referred to as "a land flowing with milk and honey" (Deut. 26:9, 15 and 27:3). b) Hashem uses this description with Moshe at the Burning Bush (Exodus 3:8). c) In parshat Korach, Datan and Aviram refer to Egypt as a "land flowing with milk and honey" (Numbers 16:13).

## LEARNING OF THE MONTH

We would like to Wholeheartedly  
Thank our Dear Friends,  
Mr. & Mrs. David Shoshan  
for generously Donating the TORAH  
LEARNING of  
Elul 5784  
Leiluy Nishmat

Shimon Ben Mesaouda,  
Yossef Ben Esther  
In Honor of Their Great and Amazing Parents  
and for the Hatzlaha of Anaelle, Naomie and  
Eliel & Gabriel Yossef

We truly appreciate it. In this merit may  
Hashem Bless you &  
your wonderful family with all the Berachot  
of the Torah Amen.

We would like to Wholeheartedly  
Thank our Dear Friends,  
Mr. & Mrs. Mordechai Saban  
for generously Donating the  
TORAH LEARNING of  
Elul 5784

Leiluy Nishmat his Dear Father  
Amram Bar Massouda z"l the  
8th of Elul.

We truly appreciate it. In this  
merit may Hashem Bless you &  
your wonderful family with all the  
Berachot of the Torah Amen.

We would like to Wholeheartedly  
Thank our Dear Friends,  
Mr. & Mrs. Gaston Benzaquen  
for generously Donating the  
TORAH LEARNING of  
Elul 5784

Leiluy Nishmat his Dear  
Grandfather

· Reuven Bar Yehia z"l the 6th of  
Elul.

We truly appreciate it. In this  
merit may Hashem Bless you &  
your wonderful family with all the  
Berachot of the Torah Amen.

## RENT DEDICATION:

**We Would like to Wholeheartedly  
Thank our Dear Friends,  
Mr. & Mrs. Jake Bengio  
for generously Donating the Rent of  
Elul 5784**

**In Honor of their Children.**

**we truly appreciate it. In this merit may Hashem Bless  
you & your wonderful Family with all the Berachot of  
the Torah. Amen**





# DAF YOMI SPONSORS



This year 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 & FOR HATZLACHA OF THE WHOLE FAMILY. HASHEM SHOULD BLESS THEM WITH HEALTH, HAPPINESS, & LONG LIFE,

## THE PEREZ FAMILY

REFUAH SHELEMA OF SHLOMO BEN FRECHA & ABIGAIL BAT SARAH FOR BERACHA & HATZLACHA: DEVORAH BAT SARAH, ALON BARUKH BEN DEVORAH, EITAN HAIM BEN DEVORAH, SHIREL SARAH SIMCHA BAT DEVORAH, AARON LEV BEN DEVORAH & DAVID BEN ABIGAIL HASHEM SHOULD BLESS THEM WITH HEALTH, HAPPINESS, & LONG LIFE, AMEN.

## ANONYMOUS

FOR A YEAR FULL OF GOOD HEALTH, FINANCIAL PROSPERITY, GREAT BLESSINGS, JOY FROM MY CHILDREN, AND GROWTH IN TORAH. MAY LUCK BE PRESENT IN ALL THAT IS UNDERTAKEN, AND MAY SUCCESS IN NEW BEGINNINGS AND ALL ENDEAVORS LEAD TO A YEAR FILLED WITH PURE HAPPINESS

## THE AKKAD FAMILY

LEILUY NISHMAT

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

HASHEM SHOULD BLESS THEM WITH HEALTH, HAPPINESS, & LONG LIFE, AMEN.

## MRS. YAEL COHEN

LEILUY NISHMAT HER DEAR FATHER HANANIA BEN FIBI Z'L

SPONSOR THE YEARLY STUDY OF DAF YOMI



**Kinyan Hamasechta**  
INSPIRING GREATNESS

**Yearly Sponsors:**  
Mr & Mrs  
Mordechai Sabban  
Leiluy Nishmat Amram Ben Messoda z"l

We truly appreciate it.  
In this Merit May Hashem Bless  
you & your Wonderful Family with all the  
Berachot in the Torah Amen.

## Weekly Inspiration

### The Song of Torah

(Rabbi Eli Mansour)

The very last of the 613 Mitzvot in the Torah is the command to write a Sefer Torah. The Torah instructs in Parashat Vayelech (31:19), "Ve'ata Kitbu Lachem Et Ha'shira Ha'zot" – literally, "And now, write down for yourselves this song," referring to the text of the Torah.

Why is the Torah referred to as a "Shira" – song? Why aren't we commanded simply to write a Torah? And what does it tell us about the Torah that it is described this way?

Several different answers have been given to this question. The Netziv (Rav Naftali Tzvi Yehuda Berlin of Volozhin, 1816-1893), in his Torah commentary, explains that the word "Shira" actually means "poem." The Torah is referred to as a "poem," the Netziv writes, because a poem is not to be taken at face value. When writing a poem, the poet utilizes numerous literary devices to convey a deep message. The true meaning of the poem cannot be understood through a simple, straightforward reading of the text; the words need to be carefully studied and analyzed. Similarly, the text of the Torah requires in-depth study. The plain meaning does not convey the full message of the Torah. This is why we have the Torah She'be'al Peh – the oral tradition – which teaches us how to understand the deep meaning of the Torah text.

The conventional understanding, however, is that "Shira" indeed means song, and that the Torah is compared to a song. Why?

One reason is that a song speaks to the heart, not the mind. Learning is an intellectual exercise, whereas listening to music arouses the soul, stirring one's emotions. Torah is called a "Shira" because the experience of Torah learning is both intellectual and emotional. On the one hand, of course, learning is an intellectual exercise, as we use our minds to absorb and understand the profound wisdom of the Torah. But additionally, the experience of Torah learning touches our souls. Through the study of Torah, we connect with Hashem and strengthen our bond with Him. And so learning Torah is not only intellectual, but also spiritual. Like music, Torah affects our inner beings, our soul and our spirit.

This is why we should endeavor to learn Torah even when our minds aren't working as well as we want them to, when we find it difficult to focus, when we are distracted, when we are fatigued, or otherwise unable to absorb and understand to the best of our ability. Even under less-than-ideal intellectual conditions, there is still great spiritual value to Torah learning. If a person's mind is not currently able to understand an intricate passage in the Talmud, there are lighter texts that he can and should learn. Once we recognize the spiritual value of Torah learning, the impact it has upon our hearts and upon our souls, we will want to learn under all conditions, even when they aren't ideal.

There is also an additional ramification of the emotional impact of Torah learning.

King David proclaims in Tehillim (119:54), "Zemirot Hayu Li Hukecha" – "Your statutes were songs for me," emphasizing this emotional, spiritual dimension of Torah learning. He spent many

years on the run, fleeing from those who tried to kill him. He also led many wars against enemy armies. During those periods of hardship, Torah learning was his "song," his source of calm and serenity. Torah study touches the heart and connects us to Hashem, bringing us comfort and peace of mind during life's difficult moments.

Let us utilize this precious gift that we have been given and take advantage of every opportunity we are given to immerse ourselves in Torah learning and reap the invaluable emotional and spiritual benefits that it offers us.

### The 9 Times 9 of Rosh HaShana

Ben Ish Hai writes that there are 9 berachot in the Amida of Rosh HaShana, the gemara speaks about why nine, but there is more to learn.

Hashem created the world using the word ויאמר 9 times. As Avot teaches us, the world was created with 10 sayings, but it turns out the first saying was not preceded by the word ויאמר. The word ויאמר is thus mentioned 9 times during creation. There are 5 letters in the word ויאמר, so the total amount of letters in these words are (9x5) 45. Forty-five, same as the value of the word מ"ה, what. Also, if we add up all the numbers preceding the number 9 (1+2+3+4+5+6+7+8+9) we also get 45!

What does this hint to us as we begin our Amida?

The first Rosh HaShana was the completion of creation, the completion of all 'what' in this world, the completion of the ויאמר 9. Nine blessings are reminiscent of the ויאמר 9 of creation. All the

numbers added up also equals 45... all of previous creations of *ויאמר* were to get to the מ"ה of the first Rosh HaShana.

Something very interesting. If you add 9+9, you get 18. You then take the numbers of the number 18 and add them up (1+8), you also get 9.

$9 \times 3 = 27$ ;  $2 + 7 = 9$

$9 \times 4 = 36$ ;  $3 + 6 = 9$

$9 \times 5 = 45$ ;  $4 + 5 = 9$

This goes on and on. No matter what number you multiply 9 by, the 9 will always be apparent in the answer...  $9 \times 25 = 225$ ;  $2 + 2 + 5 = 9$ ! When it gets past 100, for example  $101 \times 9 = 909$ , the numbers that add up,  $9 + 0 + 9$ , are still divisible by 9. The 9 never goes away.

On Rosh HaShana, the world always goes back to its original 9, no matter how much you add to the 'nine', it starts clean with the original 9 with the new year. No matter what happened the previous year, we could always go back to the purity of the original 9 creations.

Let us add on to the holy words of Ben Ish Hai. Hashem created the world with 10 sayings, but the first was not preceded using *ויאמר*, but was rather the word *בראשית*. Why? A simple answer could be because He had not yet created speech... the word *ויאמר* did not yet exist! But now that there is a *בראשית*, speech could be formed. Thus, the next 9 steps of creation use the word *ויאמר*. When we say 9 blessings on Rosh HaShana, we are in fact joining Hashem in recreating the word... we are *saying* 9 blessings joining the 9 *ויאמר*, *sayings*, of creation! Each of the 9 blessings represent another step of the 9 creations!

What does this mean for us? The new year is replenished and with our blessings to Hashem on

Rosh HaShana. There are 9 blessings that recreate the 9 steps Hashem used to originally create the world. This means that on Rosh HaShana, we *join* Hashem in the replenishing of the world and the *recreation*! That's an important role!

There is no 10<sup>th</sup> blessing... what we cannot do is *בראשית*, we can't create *יש מאין*. We can't join Hashem in the step of ex-nihilo so we don't say a 10<sup>th</sup> blessing. That blessing we leave to Hashem to be-ezrat Hashem return to us after our heartfelt prayers that recreate the world for the good on this most amazing day. Tizke Le-Shanim Rabot Ve-Neimot!

## No Excuse Not To "Do Teshuvah"

(Rabbi Frand from Torah.org)

According to the standard order of the weekly *parashiot*, Parshat Nitzavim is always read before Rosh HaShana. Despite the fact that our current order of reading the *parashiot* is not necessarily the way that it was always practiced, there could be no more appropriate parsha to read at precisely this time of year. Nitzavim contains the following series of *pesukim* (verses):

"For this mitzvah that I am prescribing to you today is not too wondrous for you, it is not too distant. It is not in Heaven that you should say 'Who shall go up to Heaven and bring it to us so that we can hear it and keep it?' It is not over the sea so that you should say 'Who will cross the sea and get it for us, so that we will be able to hear it and keep it?' It is something that is very close to you. It is in your mouth and in your heart, so that you can keep it." (Devarim 30:11-14)

There is a difference of opinion among the early commentators

as to which *mitzvah* the Torah is referring. According to the Ramban (1194-1270) and others who follow his opinion, the Torah is referring to the mitzvah of Teshuvah (Repentance, Return to G-d). Teshuvah is this *mitzva* that is "within our capacity and within our reach to fulfill."

The Sforno (1470-1550) writes as follows concerning this *pasuk*: "It is not too wondrous for you" – that you would require *Nevi'im* (prophets). "It is not too distant" – that you would require distant wise men of the generation to explain to you that which is necessary to accomplish it, even while you are still in exile."

A person should not think, "In these times, I am incapable of doing Teshuvah. Had I lived in the times of the *Nevi'im* who could have directly told me exactly what I was doing wrong – then I could have repented properly. Unfortunately, I live in a period of history when there are no *Nevi'im*." To counteract such thoughts, the Torah assures us "It is not in Heaven" – implying that we do not need prophetic words from heaven to allow us to do Teshuva. This is no excuse.

Likewise, we cannot argue "If I had a real *maggid mussar* (expounder of homiletic lessons of chastisement) then I might be inspired to repent. If the Chafetz Chaim or the Vilna Gaon were here and would tell me to do Teshuvah, I would do it!" To counteract such thoughts, the Torah informs us "It is not across the Sea." This, too, is no excuse.

"For the matter is very near. It is within your mouth and your heart to do it." We do not need *neviim* or wise men. It is all up to us. This *pasuk* is a double-edged sword. Teshuvah is easy. It is accessible. But, on the other hand, it is

completely up to us. We cannot fall back on external excuses.

Perhaps this is hinted at in the famous Gemara (Avodah Zarah 17a) regarding Eleazar ben Durdaya. When the woman of ill repute told Eleazar ben Durdaya that he would never be able to repent, he pleaded "Heaven and Earth request mercy for me." They responded that they could not help him. He invoked the aid of the stars and of the sea and was given the same answer. The Gemara says that he put his head between his knees, and he expired on the spot as a result of intense remorse and repentance. What is the symbolism of placing his head between his knees? This was the ultimate acknowledgment that his repentance was dependent upon himself alone.

We cannot wait for others to do Teshuvah for us and we cannot blame others for our failure to do Teshuvah. It is not because our parents raised us poorly. It is not because our environment was bad. There are no excuses! The ability to do Teshuvah is within our own mouths and hearts.

## Food for Thought

### Five Questions to Ask Yourself Before Rosh Hashanah

(by Debbie Gutfreund @aish)

Rosh Hashanah gives you the gift of a sacred pause in your life. It's a time when you can step back and examine not only the past year but also the year to come. It is a time for reflecting on your values and beliefs.

The quality of the questions you ask yourself impacts the quality of your life. Asking yourself these

five questions before Rosh Hashanah will help you use the gift of this sacred time.

#### 1. **What have I learned in the past year?**

What can you learn from your successes? And perhaps more importantly, what can you learn from your mistakes? So much happens over the course of the year; it can seem like a blur. Make a list of some of the highlights and transitions that you experienced, and some crucial lessons will emerge. You can see patterns that helped you succeed and habits that led to mistakes.

#### 2. **What are my goals for the coming year?**

*What would you like to do more of? What would you like to decrease? This pauses that the Jewish new year gives you can help you extricate yourself from just living in "survival mode" and step back to reflect on which goals you'd like to accomplish in the coming year. Which areas would you like to grow in? What are your priorities? What would you like to take out of your schedule? What would you like to add that would enhance your life and align with your values?*

#### 3. **Where is G-d in my life?**

In the Hebrew month of Elul that precedes Rosh Hashanah, G-d is closer, even if you aren't sure how to pray or connect with Him. There is a sacred closeness available now that you can access. Ask yourself if there is space for G-d in your life. Are you appreciating the awe-filled world around you and the myriad ways in which G-d orchestrates miracles in your own life? You can start with the short "Modeh Ani" prayer recited when you first open your eyes in the morning to thank G-d for the gift of a new day (after all, it's Gal Gadot's favorite prayer). Or you can try

saying the Shema, Judaism's central declaration that G-d is One, before you go to sleep to express not only gratitude for what happened that day but to express a desire for a connection with G-d and an acknowledgment of His importance in your life.

#### 4. **What am I most grateful for?**

Gratitude can change how you see the world. When you focus on the blessings you have, you see abundance in your life. Try keeping a simple gratitude journal each day, listing both the small and big things for which you are grateful. Don't forget the ever-present ones that are easy to forget: your health, your family, food, shelter, education. Sometimes you forget how much you have because you have so much.

#### 5. **Which relationships in my life need my attention?**

Is there someone that you need to apologize to? Is there someone that you need to forgive? Maybe there is a friendship that you have let go that you would like to begin again? Perhaps there is a child, a parent or a spouse who needs your attention or your time.

These days leading up to Rosh Hashanah are opportunities to reconnect, to your deeper, authentic self, to the people you love, and to G-d. Recognize the gift of the sacred pause of these days. Put aside some time to ask yourself these questions to reflect and grow.

## Daily Halacha

### Dipping the Challa in Honey or Sugar

(Daily Halacha)

There is a custom to dip the Halla in either sugar or honey at the beginning of the Rosh Hashanah meals. The Kaf Ha'haim (Rav Yaakov Haim Sofer, Baghdad-Israel, 1870-1939) writes that the sugar or honey does not serve as a substitute for salt. The requirement to dip bread in salt anytime a person eats bread applies on Rosh Hashanah no less than on any other day of the year. Therefore, on Rosh Hashanah, after one recites the Beracha of "Hamosi," he should dip the Halla in salt three times, as usual, and then add a bit of sugar or honey. The addition of sugar or honey does not obviate the need for salt.

There is another custom that some people observe to use specifically round Hallot on Rosh Hashanah, as opposed to the normal oval-shaped, braided loaves. The Hatam Sofer (Rabbi Moshe Sofer of Pressburg, 1762-1839) explained this custom as an expression of our hopes and prayers that we will receive boundless blessings during the coming year. Circles are unique in that they have no beginning or end. We therefore use round loaves of bread on Rosh Hashanah as a symbol of our hopes that G-d will bestow unending blessings upon us and the entire Jewish nation during the coming year.

## Kidz Corner

The Chofetz Chaim was once speaking at a gathering of rabbanim in Vilna. He spoke with passion and posed the following question:

How do we know if a person likes the work that he does? How do we know if a tailor, shoemaker, or carpenter enjoys his craft?

There is an obvious way to tell. Check if he teaches his craft to his children. If he does, it is obvious that this is where his passion lies. Since it is his passion, he puts his heart and soul into it and wants to ensure that it is continued throughout the generations.

The Chofetz Chaim continued. If we want to look into ourselves and see if we have passion for Torah and yiras shamayim, there is an easy way to discern the answer. We can check if we teach Torah to our children and do our best to ensure that it will be continued throughout the generations.

This is the message of the Passuk (31:21) in this week's parsha "so that the Torah will not be forgotten from the mouth of his children".

May we be zoche to strengthen our love for Torah and to infuse the next generations with that love so that Torah will never be forgotten in klal Yisrael!

## La Paracha En Français

### Comment se présenter devant D.ieu à Roch Hachana?

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

Nous lisons cette paracha au mois d'Eloul, quelques jours à peine avant Roch Hachana. Le Zohar explique d'ailleurs que les mots « vous vous tenez aujourd'hui » sont une allusion à Roch Hachana. En ce jour, nous nous présentons en quelque sorte devant le Roi du monde, défilant comme des pièces de bétail. Qui n'aurait pas peur à l'idée que la terre entière est alors jugée, depuis Son trône, par le Souverain suprême, qui décrète le sort de chacun en fonction de sa préparation ?

Le Texte continue : « afin d'entrer dans l'alliance de l'Éternel, ton D.ieu » (Dévarim 29, 11). Chaque Juif est lié au Roi du monde par un lien fort

et solide, et lorsqu'il faute et transgresse Sa Torah, il porte atteinte à cette alliance, coupe ce lien. Cependant, s'il regrette ses fautes et se repent complètement, il fait de nouvelle partie intégrante de cette alliance et retrouve ce lien très fort avec le Saint béni soit-Il.

Mais il ne faut pas croire que seuls les gros péchés coupent ce lien avec le Créateur, car c'est même le cas de fautes qui nous semblent petites et infimes. Adam Harichon, le premier homme, directement formé par la Main du Créateur, fut créé à Roch Hachana, et nos Sages affirment (Sanhédrin 38b) qu'il éclairait d'un bout du monde à l'autre. Pourtant, le serpent parvint à l'entraîner à la faute, et il transgressa la volonté divine en consommant de l'arbre de la connaissance du Bien et du Mal. Or, du fait de cette faute, nos Sages, de mémoire bénie, l'ont affublé de qualificatifs extrêmement péjoratifs, allant jusqu'à le traiter d'impie et de renégat.

« Où es-tu ? » va lui demander le Créateur Lui-même, soulignant la chute vertigineuse du premier homme, et la gravité de la faute : aussi légère puisse-t-elle nous paraître, elle éloigne énormément l'homme du Créateur et porte atteinte à l'alliance qui nous unit à Lui. C'est pourquoi Il nous engage à nous repentir et à retrouver ainsi ce lien avec Lui.

Il convient d'ajouter ici une autre précision : si nous nous tenons tous devant D.ieu, le jour du jugement, on peut se présenter de différentes manières. Il y a celui qui se tient devant Lui sans aucune préparation préalable, couvert des souillures de ses fautes, dont il ne s'est pas lavé et désinfecté. Mais il y a aussi celui qui se tient devant le Roi du monde, propre et impeccable, s'étant efforcé pendant le mois d'Eloul d'analyser et de rectifier ses actes, de redresser la barre et de revenir vers le Créateur. Un tel homme se tiendra bien droit à Roch Hachana, certain que dans la bonté divine, il sortira acquitté de son jugement, étant donné qu'il a fait son maximum pour rentrer dans l'alliance de D.ieu et renforcer le lien avec Lui.

Et comment l'homme peut-il obtenir ce mérite ? Seulement avec la

Torah de vérité, les mitsvot et les bonnes actions qu'il a à son actif : en effet, le fait de se consacrer à la Torah crée le défenseur le meilleur pour le jour du jugement – et c'est ce que sous-entend le verset, à travers l'expression « vous vous tenez », où le pronom « vous », en hébreu « aтем », est composé des mêmes lettres que le mot émeth (vérité), qui renvoie clairement à la Torah. Si l'homme se présente lors de son jugement armé de la Torah dont il suit la voie, il a la garantie d'être acquitté et inscrit pour une vie bonne et la paix.

Et s'il a le mérite d'être « comme un arbre planté auprès des cours d'eau » – les cours d'eau de la Torah –, tous les vents qui souffleraient sur cet arbre ne pourraient le faire tomber de la voie de la Torah et des mitsvot. À l'instar des longs roseaux qui poussent au bord de la mer et que tous les vents du monde ne pourraient faire plier même en s'attaquant à eux de toutes parts. Pourquoi ? Car leurs racines jouissent d'une abondance d'eau. De même, l'homme qui est profondément ancré dans les eaux de la Torah est vraiment protégé et vacciné contre le mauvais penchant, et même si nombre des épreuves de la vie lui tombaient dessus, avec l'aide du Ciel, il parviendrait à les surmonter.

Puissions-nous mériter de nous tenir, le jour du jugement, avec un grand renfort et les défenseurs créés par la Torah, nos mitsvot et bonnes actions, et avec l'aide de D.ieu, nous serons inscrits et scellés immédiatement dans le livre de la vie et de la paix, Amen !

## Reflexion Semanal

### Por qué funciona la teshuvá

(Por Rav Abraham Twerski @aishlatino)

"Y sucederá que cuando lo hallen grandes males y tribulaciones, entonces este

canto declarará como testigo frente a él, ya que no será olvidado de la boca de su descendencia. Porque Yo conozco su inclinación" (Deuteronomio 31:21)

El Malbim interpreta este versículo como una promesa Divina de ser indulgente con los Hijos de Israel cuando hagan teshuvá, cuando se arrepientan.

El Malbin cita el Talmud que dice que el profeta Eliahi suplicó por los israelitas que se habían vuelto idólatras, diciéndole a D-os: "Fuiste Tú Quien hizo posible que se extraviaran". Y D-os admitió: "Sí, Yo creé el letzer Hará, la Inclinación al Mal" (Berajot 32b). D-os acepta parte de la responsabilidad por nuestros pecados, por haber creado un letzer Hará tan poderoso.

El perdón requiere teshuvá, arrepentimiento por haber pecado, y la resolución sincera de no repetir el acto pecaminoso. Pero, ¿por qué la teshuvá es eficaz? Si una persona comete un crimen y declara ante el juez: "Lamento haberlo hecho y prometo no volver a hacerlo", no es muy probable que eso impida que el juez le imponga un castigo.

La teshuvá es efectiva porque D-os entiende cuán vulnerables somos ante la astucia y las tentaciones del letzer Hará. Por lo tanto, si reconocemos que hemos sido engañados por el letzer Hará, D-os lo toma en consideración.

El maestro jasídico, el Zeide de Shpol, solía suplicar por su pueblo: "¡Amo del universo! Tú has puesto tentaciones ante los ojos de la gente, pero los castigos del Guehinom (el infierno) están descriptos en los libros. Si Tú hubieras puesto el Guehinom ante los ojos de las personas y las tentaciones en los libros, te aseguro que nadie pecaría".

No hay justificación para el pecado, pero si una persona que ha pecado hace teshuvá, D-os asume parte de la responsabilidad y perdona el pecado.

El Malbim dice que esta es la promesa de nuestro versículo. "Y sucederá que cuando lo hallen grandes males y tribulaciones, entonces este canto declarará como testigo frente a él... Porque Yo conozco su inclinación". Cuando los problemas que sufre Israel nos llevan a hacer teshuvá, D-os promete perdonar, porque Él conoce la fuerza de la Inclinación al Mal. Esta canción, la Torá, "no será olvidada de la boca de su descendencia", y será un testigo para abogar en nuestro favor.

Una persona puede desanimarse respecto a hacer teshuvá y pensar: "¿De qué sirve? No puedo esperar que D-os me perdone por haberlo desobedecido durante tanto tiempo". D-os nos promete que si la persona hace teshuvá, Él declarará en su favor, asumiendo parte de la responsabilidad por el comportamiento de la persona.

Nunca es demasiado tarde para la teshuvá.

*Nahalot*

### Nahala of Rabbi Haim Pinto Hagadol z"l the 26<sup>th</sup> of Elul

Rabbi Haim Pinto the Great was born in Agadir, Morocco on Tammuz 15, 5509 (July 1, 1749), on the Hill-oula of Rabbi Haim Ben Attar.

He was the son of the saintly and venerated Rabbi Shlomo Pinto Zatzal, the descendant of Rabbi

Yoshiyahu Pinto, known by the name of the Rif of Ein Yaakov.

Rabbi Shlomo Pinto Zatzal instructed Torah to his son, Rabbi Haim Pinto, when he was very young. Unfortunately, Rabbi Shlomo Pinto passed away in 1761, leaving behind him an orphan barely 12 years old. That same year, an earthquake completely destroyed Agadir, and numerous Jews fled and settled in Mogador (Essaouira). Rabbi Haim Pinto was to be found among the refugees.

Rabbi Haim Pinto studied Torah along with Rabbi David Ben Hazan at the yeshiva of Rabbi Yaakov Bibas, the Dayan of the city. Rabbi Haim Pinto's reputation was so great that all Morocco resonated with accounts of his miracles and wonders, and this from his most early years.

His teacher, Rabbi Yaakov Bibas, died in 1769, and the community of the city turned to Rabbi Haim Pinto to accept the heavy responsibility of Dayan. Being but 20 years old, he finally accepted this responsibility in association with his friend, Rabbi David Ben Hazan. Rabbi Haim Pinto carried out his mandate as Head of the Rabbinic Court in an extremely firm manner, and when necessary, he knew how to be very strict. Never did he allow someone to act incorrectly, exercising this function for more than 70 years. The greatest Chachamim of the generation esteemed him with fear and respect, and Jews and Muslims alike venerated him. His fame spread throughout Morocco, across the Middle East, and reached all the way to Europe. Eliyahu Hanavi revealed himself regularly to Rabbi Haim Pinto and studied with him, which explains why Rabbi Haim Pinto participated in all the Brit Milahs that took place in Mogador.

Among the many stories about Rabbi Haim Pinto z"l, the following account has been gathered from the book on him entitled The Light of the Righteous.

Rabbi Haim Pinto awoke every night to recite prayers and to make "requests of G-d". Afterwards, he would

study Torah until dawn. One day his daughter Mazal entered into his room in the middle of the night and saw him studying with a man. In the morning, he scolded her and said, "Why did you come into my room without knocking?" She was not in a position to see Eliyahu Hanavi. "Now you deserve a punishment, meaning that on the day of your marriage you will become blind." His daughter, who was a great saint, accepted the decree.

A few years later, the grandson of Rabbi Khalifa Malka came from Agadir to Mogador and went directly to Rabbi Haim Pinto's home. When he saw Mazal, she found grace in his eyes, and so he asked Rabbi Haim Pinto to give his daughter to him in marriage, but the Rabbi refused. He insisted, but Rabbi Haim Pinto absolutely refused. The grandson of Rabbi Khalifa Malka returned to Agadir saddened and hurt because the Rabbi had refused to give him his daughter as a wife.

Later, Rabbi Haim Pinto had a dream in which he saw Rabbi Khalifa Malka, who told him, "I sent you my grandson happy, and you sent him back to me sad." Rabbi Haim Pinto responded, "Your honor knows that my daughter Mazal saw Eliyahu Hanavi and a decree has been given: On the day of her marriage, she will become blind. This is why I refused her to your grandson."

Rabbi Khalifa replied that his grandson would accept this decree as is. All of this occurred during the dream.

The next day, Rabbi Haim Pinto sent a special messenger to Agadir to bring the grandson of Rabbi Khalifa Malka to him. When Rabbi Haim Pinto saw him, he explained what would happen to his daughter on the day of her wedding, and he agreed. However, thanks to their merit and uprightness, this cruel decree was annulled, and they had children and lived a great many years. They passed away in the same week.

When Rabbi Haim Pinto would arise every night to study Torah, his Shamash (assistant) Rabbi Aaron Ben Haim, would also arise and prepare

him a cup of coffee. Once, the Shamash awoke a little late and therefore hurried to prepare a cup of coffee for the Rabbi, when suddenly he heard two voices coming from his room. He then went and prepared an additional cup for the unexpected guest. In the morning, Rabbi Haim Pinto asked his Shamash, "Why did you prepare two cups of coffee during the night?" The Shamash responded, "I heard two voices, and I thought to prepare a second cup for the guest." The Rabbi told him, "Happy are you, my son, you who had the merit to hear the voice of Eliyahu Hanavi. However, I decree that you repeat this secret to no one." After the death of Rabbi Haim Pinto, the Shamash recounted this incident to the inhabitants of the city.

Rabbi Maklouf Ben Lisha came to the home of Rabbi Haim Pinto concerning matters of importance for the community of Mogador. Because of the fact that this was a serious matter, he went directly to Rabbi Haim Pinto in the middle of the night. He entered into his room and saw the Rabbi, whose face was "illuminated", and someone else who resembled an angel. He wanted to come a little closer, but he was seized with such great fear and fright that he fled to his home. The next day the Rabbi told him, "Very happy are you, my son, who had the merit of seeing the face of Eliyahu Hanavi." Rabbi Maklouf lived a long time, to the age of 110, and he described this incident in his prayer book.

Rabbi Haim Pinto of blessed memory had four sons: Rabbi Yehudah (known as Rabbi Hadane), Rabbi Yossef, Rabbi Yoshiyahu, and Rabbi Yaakov. All were great Tzaddikim, devoted to Torah and to Klal Israel.

Rabbi Haim Pinto of blessed memory left this world on Elul 26, 5605 (September 28, 1845) at the age of 96. On the day of his passing, he promised his disciples that those who would invoke his name on the day of his Hilloula would see their prayers answered. May his merit protect us. Amen.

# PROGRAMS

# WEEKLY PROGRAMS & ACTIVITIES

**Father & Son**  
Shabbat at Hechal Shalom

ENJOY 40 MIN OF LEARNING WITH YOUR KIDS

**Pizza**

LEARN HALACHOT OF SHABBAT!

STARTING MARCH 16TH!

**TEENAGER PROGRAM!**  
WITH **DAN COHEN** Our Youth Director

WEEKDAYS SHABBAT

SHIURIM • MINYANIM  
CHA'RUTOT • SHAHAROT  
SPORTS EVENTS AND GAME • KIDUSH  
SEUDA • MINHA  
SEUDA • SALISHT  
ARUIT

LET'S GO!

**R. ZAFRANY**  
Boys & Teen Program

**EVERY WEDNESDAY!**

6:00-6:40pm 6-9Yr  
6:45-7:30pm 10-13Yr

**Selichot**

At Hechal Shalom  
310 95th Street.

**Mesillat Yesharim**  
WOMEN SERIES

With **REBBETZIN ESTHER ANTON**

EVERY MONDAY 8:30AM CAFE VERT  
9:15AM

LEARNING BREAKFAST SERIES

91990 HARDING AVE. SURFSIDE FL.

עוֹזֵל OR אֲזִיֵּל

**HECHAL SHALOM**

**Beki'im Bahalacha**

84 DAYS OF LEARNING  
20 MINUTES A DAY - SUN - FRI  
COVER A WIDE RANGE OF IMPORTANT TOPICS

HILCHOT TEFILLAN WILL BEGIN ON JANUARY 1, 2024

TWO CLASSES AT OUR SYNAGOGUE

- RABBI D. Elmaleh Monday To Thursday After Daf Yomi - 8:45am
- RABBI M. ZAFRANI Monday to Thursday After HOK LEISRAEL - 9:15am

HECHAL SHALOM 310 95TH STREET, SURFSIDE FL.

VISIT **MACHONHAKETER.ORG**  
SIGN UP AND RECEIVE A FREE COPY OF THE BOOK SHIPPED TO YOUR HOUSE/OFFICE!

**JUST ONE WORD EMUNAH**  
by Zviel Stern

WOMENS WEEKLY SEUDAT SHELISHEET SERIES

**LET'S LEARN AND GROW Together!**

Featured Readers Weekly

**6:30PM** Starting **SEPT 28**

AT THE HOME OF DORIT 9464 BYRON AVE

Join us **YOM SHEKULO TORAH**  
Special Elul  
Sunday, Sept 29th 2024

PROGRAM

Starting 5:00PM  
R. Elmaleh (Order of Prayers) 5:00-6:00PM  
R. Elmaleh (Order of Book Haftarah) 6:00-6:30PM  
Rabbi Cohen (Targum) 6:30-7:00PM  
R. Abuloh (Teshuva for Adults) 7:00-7:30PM

MINCHA 6:00PM  
**SHIUR R. MANSOUR** 6:45PM  
MINCHA & Arvit 7:00PM  
BBQ Dinner 7:30PM

CHILDREN'S PROGRAM  
Isaac Serruya 4:00-6:00PM (Mishnah & Stories)  
Rabbi Ariel Cohen Gemara 4:00-5:40PM (AGES 11-14)

**KIDS HALACHA PROGRAM**

MONDAY 7PM-8PM 7-11YR OLD  
THURSDAY 7PM-8PM 12-14YR OLD

**KIVUD AV EN**  
FUN - ACTIVITIES - ICE CREAM - REWARDS

**LEARN NOW WITH DAN COHEN!**