



בבית

3rd of Shevat

Feb 1st 2025

CANDLE LIGHTING 5:45pm

Shabbat Ends at 6:45pm

RABBI DAVID ELMALEH



**LEARNING ENTHUSIASM...
FROM THE ANIMALS**

**TEASING PHARAOH WITH
MOKESH AND KASH**

**4 QUESTIONS TO AVOID
THESE COMMON
PARENTING PITFALLS**

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 ביילה ז"ל & שלמה בן יעקב ז"ל



WhatsApp group



SCHEDULE

בס"ד



Daily zmanim - January to February 2025 / זמני היום - חודש שבט תשפ"ה

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January / February 2025	לילה לרבינו תם R' Tam's Nightfall	לילה Nightfall	החמה Sun set	החמה Sun set	נרות Candle Lighting	פלג Mincha	מנחה קטנה Mincha Ketana	מנחה גדולה Earliest Mincha	חצות Mid day	סוף זמן תפילה Latest Shacharis	סוף זמן קריאת שמע Latest Shema	החמה Sun rise	זמן ציצית ותפילין Earliest Talis	עלות השחר 72 דקות Dawn 72 Minutes	דף היומי Daf Yomi	שבת תשפ"ה	
30 Thu	7:15	7:14	6:39	6:02	ראש חודש	4:54	3:45	1:04	12:33	10:44	9:49	9:13	9:14	7:06	6:22	5:54	מד חמישי
31 Fri	7:16	7:14	6:40	6:03	5:45	4:54	3:46	1:05	12:34	10:44	9:49	9:13	9:14	7:05	6:22	5:52	מה ששי
1 Sha	7:17	7:15	6:40	6:04	[כא]	4:55	3:46	1:05	12:34	10:44	9:49	9:13	9:14	7:05	6:21	5:52	מו שבת
2 Sun	7:18	7:16	6:41	6:05		4:56	3:47	1:05	12:34	10:44	9:49	9:13	9:13	7:04	6:21	5:51	מו ראשון
3 Mon	7:18	7:16	6:42	6:05		4:56	3:47	1:05	12:34	10:44	9:48	9:12	9:13	7:04	6:20	5:51	מח שני
4 Tue	7:19	7:17	6:42	6:06		4:57	3:48	1:05	12:34	10:43	9:48	9:12	9:13	7:03	6:20	5:50	מט שלישי
5 Wed	7:20	7:18	6:43	6:07		4:57	3:48	1:05	12:34	10:43	9:48	9:12	9:13	7:03	6:20	5:50	נ רביעי
6 Thu	7:20	7:18	6:44	6:07		4:58	3:49	1:05	12:34	10:43	9:48	9:12	9:13	7:02	6:19	5:49	נא חמישי
7 Fri	7:21	7:19	6:44	6:08	5:50	4:59	3:49	1:05	12:34	10:43	9:47	9:11	9:13	7:01	6:18	5:48	נב ששי
8 Sha	7:22	7:19	6:45	6:09	[בשלח]	4:59	3:49	1:05	12:34	10:43	9:47	9:11	9:12	7:01	6:18	5:48	נג שבת
9 Sun	7:23	7:20	6:46	6:10		5:00	3:50	1:05	12:34	10:43	9:47	9:11	9:12	7:00	6:17	5:47	נד ראשון
10 Mon	7:23	7:21	6:46	6:10		5:00	3:50	1:05	12:34	10:42	9:46	9:10	9:12	7:00	6:17	5:47	נה שני
11 Tue	7:24	7:21	6:47	6:11		5:01	3:51	1:05	12:34	10:42	9:46	9:10	9:11	6:59	6:16	5:46	נו שלישי
12 Wed	7:25	7:22	6:48	6:12		5:01	3:51	1:05	12:34	10:42	9:46	9:10	9:11	6:58	6:16	5:45	נז רביעי
13 Thu	7:25	7:22	6:48	6:12	ט"ו בשבט	5:02	3:51	1:05	12:34	10:42	9:45	9:09	9:11	6:57	6:15	5:44	נח חמישי
14 Fri	7:26	7:23	6:49	6:13	5:55	5:02	3:52	1:05	12:34	10:41	9:45	9:09	9:11	6:57	6:14	5:44	נט ששי
15 Sha	7:27	7:23	6:49	6:14	[יתרו]	5:03	3:52	1:05	12:34	10:41	9:45	9:09	9:10	6:56	6:14	5:43	ס שבת
16 Sun	7:27	7:24	6:50	6:14		5:03	3:52	1:05	12:34	10:41	9:44	9:08	9:10	6:55	6:13	5:42	סא ראשון
17 Mon	7:28	7:25	6:51	6:15		5:04	3:53	1:05	12:34	10:41	9:44	9:08	9:09	6:54	6:12	5:41	סב שני
18 Tue	7:28	7:25	6:51	6:15		5:04	3:53	1:05	12:34	10:40	9:43	9:07	9:09	6:54	6:11	5:41	סג שלישי
19 Wed	7:29	7:26	6:52	6:16		5:05	3:53	1:05	12:34	10:40	9:43	9:07	9:09	6:53	6:11	5:40	סד רביעי
20 Thu	7:30	7:26	6:52	6:17		5:05	3:54	1:05	12:34	10:40	9:42	9:06	9:08	6:52	6:10	5:39	סה חמישי
21 Fri	7:30	7:27	6:53	6:17	5:59	5:06	3:54	1:05	12:34	10:39	9:42	9:06	9:08	6:51	6:09	5:38	סז ששי
22 Sha	7:31	7:27	6:53	6:18	[משפטים]	5:06	3:54	1:05	12:34	10:39	9:41	9:05	9:07	6:50	6:08	5:37	סח שבת
23 Sun	7:31	7:28	6:54	6:18		5:07	3:55	1:04	12:33	10:38	9:41	9:05	9:07	6:49	6:07	5:36	סח ראשון
24 Mon	7:32	7:28	6:54	6:19		5:07	3:55	1:04	12:33	10:38	9:40	9:04	9:06	6:49	6:07	5:36	סט שני
25 Tue	7:33	7:29	6:55	6:20		5:07	3:55	1:04	12:33	10:38	9:40	9:04	9:06	6:48	6:06	5:35	ע שלישי
26 Wed	7:33	7:29	6:56	6:20		5:08	3:56	1:04	12:33	10:37	9:39	9:03	9:05	6:47	6:05	5:34	ע רביעי
27 Thu	7:34	7:30	6:56	6:21		5:08	3:56	1:04	12:33	10:37	9:39	9:03	9:05	6:46	6:04	5:33	עב חמישי
28 Fri	7:34	7:30	6:57	6:21	6:03	5:09	3:56	1:04	12:33	10:36	9:38	9:02	9:04	6:45	6:03	5:32	עג ששי

Thursday (Feb 27) 7:02 PM + 0 מולד חודש אדר: חלקים > <http://air.myzmanim.com> Get in-flight zmanim for any flight worldwide

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Announcement:

We would like to remind the Kahal Kadosh that one's seats are reserved for them until half an hour after the Tefila starts which then becomes open to the public.

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

Please contact the Office for all inquiries about your pledge account by email: info@hechal-shalom.org or at (305) 867-6024

Shabbat Schedule

Shir Hashirim 5:35pm
Mincha 5:50pm
 Followed by Kabbalat Shabbat & Arvit
Candle Lighting: 5:45pm
 Shaharit Netz Minyan 6:05am
Shaharit: 8:45am
 Youth Minyan 9:15am
 Zeman Keriat Shema 9:14/9:50am
 Children's Programs: 4:25pm
 Shiur Pirke Avot: 4:25pm
Minha: 5:15pm
 Followed by Seudat Shlishit & Arvit
Shabbat Ends: 6:45pm
Avot Ubanim: Motsae Shabbat
 Rabbenu Tam 7:17pm

WEEKLY SCHEDULE

SUNDAY

Shaharit 6:35am
 Shaharit 6:30am
 Shaharit #2 Hodu 8:30am
 Minha 5:55pm
 Followed by Arvit

Monday To Friday

Shaharit: 6:35am
 Daf Yomi 7:40am
 Beki'im Bahalacha 8:10am
 Shaharit #2 Hodu 8:00am
 Hok LeIsrael 8:50am
 Minha 5:55pm
 Followed By Arvit
 Shiurim 6:15pm
 Kinyan Masechta 6:30pm

DONATION MENU

Avot Ubanim \$150, **Kiddush \$500**, Premium Kiddush \$750, Platinum Kiddush \$1000, **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!

LEARNING OF THE MONTH

RENT DEDICATION

We Would like to Wholeheartedly Thank our Dear Friends,

Mr. & Mrs. Arnaud Sitbon

For generously Donating the **Rent of SHEVAT 5785**
For the Hatzlaha of their Children.

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

We would like to Wholeheartedly Thank our Dear Friends,

Mr. & Mrs. Alberto Benaloun

for generously Donating the
TORAH LEARNING of

TEVET & SHEVAT 5785

In Memory of

Yosef Ben Meschoda z"l the 19 of Tevet

Elisa Bat Meschoda z" the 20 of Tevet

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



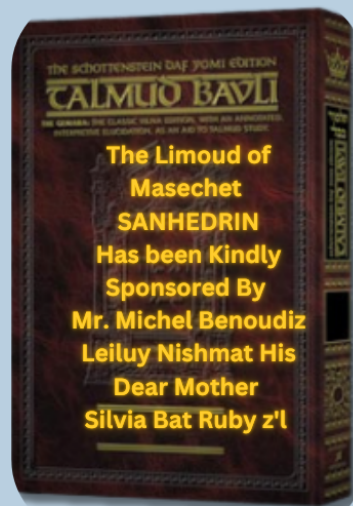
This year learning of the Daf Yomi has been generously sponsored by:

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
LEILUY NISHMAT:
SHLOMO BEN FRECHA
REFUAH SHELEMA OF &
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.

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.

SPONSOR THE YEARLY
STUDY OF DAF YOMI



Kinyan Hamasechta
INSPIRING GREATNESS

Yearly Sponsors:
Mr & Mrs
Mordechal 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.

Community Announcements

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

Miscellaneous Announcements:

- **This Week's Congregational Kiddush** is available for sponsorship!
- **This Week's Seudat Shelishit** has been Kindly Sponsored by **Mr. & Mrs. Jean Alloul in memory of His dear Yaakov Ben Itzhak z"l** the 4th of Shevat. Tihye Nishmata Tzerura Bitzror Hahayim Amen! Tihye Nishmato Tzerura Bitzror Hahayim Amen!
- **This Week's Breakfast** is available for sponsorship!
- **This Week's Daf Yomi** is available for sponsorship!

WEEKLY SHIURIM:

- Daf Hayomi:** 7:35am Sun. - Fri. (Rabbi Elmaleh)
- Beki'im Bahalacha:** 8:10am Sun. - Thurs. (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!

- *Mr. Yannick Benchimol.*
- *Mr. Daniel Ouaknine*
- *Mr. Frank Taieb*
- *Mr. Menahem Azulay*
- *Mr. Michel Benoudiz*
- *Dr. Jean Paul Courchia*
- *Menahem Azulay*
- *Mr. Richard Djmal*
- *Mr. Moshe Suissa*
- *Mrs. Gilda Levy*
- *Mr. Mickael Benitah*
- *Mr. Menashe Salem*
- *Mr. Benjamin Akkad*

The Children's program in 4:25pm with Rabbi Fried, Rabbi Ariel Cohen, & Moshe Benmergui.

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

<ul style="list-style-type: none"> • Reuven Moshe Ben Eshter Sarah, • Mordechai Ben Brucha Malka Shmalo, • Yizhak Abraham Ben Sheli, • Yosef Yizhak Ben Sara Hana, • David Eliyahu Ben Miriam • Mordechai Ben Mercedes • Daniel Ben Flora • 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 • Avraham Refael Ben Estrella • Refael Yaich Amar Bar Chana 	<ul style="list-style-type: none"> • 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 	<ul style="list-style-type: none"> • 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 • 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 • Sara Leticia Bat Mesoda, • Alegria Simha Bat Esther, • Naomie Bat Rarel Adda, • Sivan Simha Bat Yehudit, • Natalie Rachel Bat Nancy, • Abigael Haya Bat Esther • Madeleine Bat Esther • Nurit Jacqueline Bat Rahel • Marcelle Mesoda Bat Alegria • Shira Yaffa Bat Sara • Eva Bat Yael Khayat • Camouna Bat Fortuna • Ruth Nehama Bat Sara • Karine Messoda Bat Simha • Denise Dina Bat Fortuna
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Happy Birthday in February:

- 5th: Mr. Ben Romano
- 7th: Mrs. Arielle Albergel
Mrs. Julia COhen
- 8th: Mr. Moshe Benmergui
Miss Arielle Miriam Gad
- 9th: Mrs. Esther Benhayoun
- 11th: Shai Cohen
- 12th: Mrs. Anais Becker
- 14th: Mrs. Zari Werta
Mrs. Sultana Aquinin
Daniel Yosef Perez
- 16th: Clara Aquinin
- 20th: Yaniv Shlomo Cohen
- 21st : Perla Aquinin
Arnaud Sitbon
- 22nd: Channah Natalie Allouche

Happy Anniversary To:

- 20th: Isaac & Sally Amram

Nahalot of Shevat:

- 2nd: : Yaakov Moyal ben Djamilah Sadoun z"l
(Uncle of Mrs. Jeanine Furchman)
- 3rd: Perla Bat Clara Tapiero z"l
(Mother of Mr. Jacky Tapiero)
- 6th: Amram Benhayoun z"l Ben Avraham
(Father of Mr. Meir & Daniel Ben hayoun)
- 7th: Jaia Rajel Bat Batya z'l
(Sister of Mr Daniel Hilu)

- 9th: David Ben Clara z"l
(Brother of Mr. Jacky Tapiero) בס"ד
- 10th: Abraham Guenoun Bar Rahel z'l
- 11th: Beno Ben Sali z"l
(Father of Mrs. Silvia Cohen)
Yaacov Cohen Bar Meir z"l
(Grandfather of Dr. Max Nahon)
Chantal Mazal Tov z"l Bat Hassiba Moyal
(Sister of Mrs. Jeannine Furchmann)
- 12th: Yitzchak Chocron Ben Freha z"l
(Father of Mrs. Perla Edderai)
Aicha Courchia Bat Simha z"l
(Mother of Mr. Jean Paul Courchia)
Yitzchak Chocron Ben Freha z"l
(Father of Mrs. Perla Edderai)
Aicha Courchia Bat Simha z"l
(Mother of Mr. Jean Paul Courchia)
- 19th: Clara Bat Perla z"l
(Grandmother of Mr. Albert Belecen)
Dr. Abraham Romano z"l
(Father of Mr. Marcelo Romano)
- 20th: Isaac Edderai Ben Nedjma z"l
(Grandfather of Dr. Jean Jacques Edderai)
- 22th: Abraham Benbeniste z"l
(Father of Mrs. Lina Genoun z"l)
Azriel Strulovic Ben Avraham z"l
(Father of Mrs. Rosely (Eddy) Levy)
- 25th: Moshe Belecen Bar Yamin z"l
(Grandfather of Mr. Albert Belecen)
- 27th : Mazal Tov Cadoshe Delmar Bat Sultana z"l
Rafael Cadosh Delmar Bar Sultana z"l
(Aunt & Uncle of Mrs. Ruby Mouyal)
- 28th : Reina Bat Rivka z"l & Mazal Tov Bat Sultana z"l
(Aunts of Mrs. Ruby Mouyal)
- 29t : Alegria Bat Simha z"l
(Mother of Mr. Amram Mouyal)



Membership benefits:

Participating in the growth of the synagogue community and contributing to its daily operations are key aspects of synagogue membership.

However, Hechal Shalom membership provides numerous benefits that contribute to personal, spiritual, and community well-being. These typically include:

Spiritual Growth and Meaning:

Access to regular religious services, including Shabbat and holiday prayers.
Opportunities to engage with spiritual leaders and participate in Torah study or educational programs for adults, teenagers and youths.

Community Belonging:

Membership in a supportive community that celebrates life events and offers comfort during difficult times.

Social activities that foster friendships and connections among members.

Community Support: A network of congregants to assist during illnesses, bereavement, or other challenging times.

Counseling, support and direction from the Rabbi and staff.

Lifecycle Services:

Support for significant life events such as weddings, Berit Milah's/baby naming's, Bar/Bat Mitzvahs, and funerals and Azkara/Nahala/Yarhzeit.

Members get first rights over Aliyot, Haftarot, and Services.

Educational Opportunities:

Access to adult education classes, family programming, teenager and youth programs.
Opportunities to deepen knowledge about Jewish Laws, Ethics, outlooks (Hashkafa), history, culture, and traditions.

Cultural and Social Programs for all ages:

We offer Weekly Children's learning programs for boys, girls, and teenagers. Weekly Father and son program and Hazanut program.

Participation in cultural events and holiday celebrations. Membership usually includes tickets to High Holy Day services (e.g., Rosh Hashanah, Yom Kippur) with discounted rates.

All Community events including Hanukkah Party, Seudat Purim, Lag Baomer, and Shavuot Lunch & Simchat Torah Lunches are either free or at discounted rates

All Shabbaton meals at discounted rates.

Charitable and Volunteer Initiatives:

Opportunities to participate in tzedakah (charity) and tikkun olam (repairing the world) initiatives.

Use of Synagogue Facilities:

Use of synagogue facilities for religious private events for free.

2025 MEMBERSHIP: \$613 YEARLY (JANUARY to DECEMBER)
CONTACT THE **OFFICE** FOR MONTHLY AUTOPAYMENT OF **\$51**

Weekly Inspiration

Learning Enthusiasm...From the Animals

(Rabbi Eli Mansour)

Parashat Bo tells of the final three plagues that Hashem brought upon Egypt, culminating with the final plague, the plague of the firstborn, which led Pharaoh to permit Beneh Yisrael to leave Egypt.

Already before the eighth plague, the plague of locusts, Pharaoh's servants urged him to yield, to allow Beneh Yisrael to leave and thereby avoid further devastation in the country. Pharaoh summoned Moshe, and expressed his willingness to let the people leave. But when Moshe insisted that the entire nation leave, Pharaoh angrily sent him away, insisting that only the adult males would be permitted to go.

Later, after the plague of darkness, Pharaoh summoned Moshe and said he would allow all Beneh Yisrael to leave – but demanded that the animals remain in Egypt. Moshe replied, "Even you will place in our hands sacrifices and offerings for us to prepare for Hashem our G-d, and also our own cattle with come with us, not a single hoof will remain, for we will take from it to serve Hashem our G-d" (10:25-26). In response to Pharaoh's demand that Beneh Yisrael leave behind their cattle, Moshe declared that "not a single hoof" would stay behind, and, moreover, Pharaoh would even give Beneh Yisrael his own animals for them to offer as sacrifices for Hashem.

The Malbim (Rav Meir Leibush, 1809-1879) makes an insightful observation regarding the words chosen by Moshe in this response to Pharaoh. Moshe said about Beneh Yisrael's cattle, "Yelech Imenu" – that the animals "will go with us." The implication is that the animals would not need to be taken but would rather join the people on their own. The Malbim explains this nuance by noting the story told in the Book of Melachim I (chapter 18) of the prophet Eliyahu. Eliyahu challenged the prophets of the pagan god Ba'al to a "contest" on Mount Carmel, whereby they would each offer a bull as a sacrifice – the prophets would sacrifice to Ba'al, and Eliyahu, of course, to G-d. The sacrifice that would receive a response would prove which of them is correct. G-d responded to Eliyahu's sacrifice with a fire that descended from the heavens, thus demonstrating the truth of Hashem and the fallacy of idol-worship. The Midrash teaches that at the beginning of this process, the prophets of Ba'al chose one of the two bulls as their sacrifice, but the bull did not want to go with them. It refused to be used as a sacrifice for idolatry. Eliyahu approached the animal and explained that it would be helping to create a Kid-dush Hashem (glorification of Hashem's Name), as this sacrifice would receive no response, whereas Eliyahu's sacrifice would be responded to with a heavenly fire. The bull then agreed, assured that its role was indeed valuable and significant. The other bull, by contrast, needed no convincing, and went happily and enthusiastically to be sacrificed by Eliyahu for the purpose of bringing honor and glory to Hashem.

Similarly, the Malbim explains, Moshe told Pharaoh that Beneh Yisrael's animals would go on their own out of Egypt, eager to

be offered as sacrifices to Hashem. They would not need to be taken – they would just go, driven by the desire to serve G-d.

The Malbim writes that this is indicated by the text for us to learn from the animals' example. Religious observance often demands sacrifices, requiring us to refrain from things which we want to do, and to give of our time, money and energy, for the sake of serving the Almighty. Moshe's description of Beneh Yisrael's cattle is meant to teach us to make these sacrifices enthusiastically, recognizing the great value of serving Hashem. There is no greater privilege than living as Hashem's servants, bringing Hashem honor and glory, and it is with this mindset, with this spirit and enthusiasm, that we are to make the sacrifices – however difficult – that Torah life often requires.

Teasing Pharaoh with Mokesh and Kash

(BY Samy Maya)

The perasha commands us that we are to tell our children that Hashem **teased** Pharaoh with the Makot. First, with the blood. Then the loud frogs. Then the itchiness... the teasing comes particularly during the plague of locusts, as the pasuk there tells us,

וּלְמַעַן תִּסְפְּרוּ בְּאָזְנֵי בְנֵי יִשְׂרָאֵל וּבְנֵי בְנֵי יִשְׂרָאֵל
אֲשֶׁר הִתְעַלְלֵתִי בְּמִצְרַיִם וְאֶת־אֶתְנִי
אֲשֶׁר־שָׂמֵתִי בָּם וַיִּדְעֵתָם כִּי־אֲנִי ד' (י:ב)

A few pasukim later, the servants of Pharaoh plead with him:

וַיֹּאמְרוּ עֲבָדֶי פְרַעֲהַ אֵלֶינוּ עַד־מָתַי יְהִי־
זֶה לָנוּ לְמוֹקֵשׁ שְׁלַח אֶת־הָאֲנָשִׁים
וַעֲבָדוּ אֶת־ד' אֱלֹהֵיהֶם הַטָּרֵם תִּדְעֵנִי
אֲבָדָה מִצְרַיִם:

Until when will this be a 'trap', mokesh, for us... send out the

people and let them serve Hashem, don't you know that Egypt is lost?

It is interesting the servants use the term 'trap', as if Hashem is trapping them into getting punished more and more. While this is *absolutely true*... Hashem did trap them into getting punished more, the term is curious. Why would the servants use this word, מוקש? It would be enough if they simply asked, until when are you going to let Hashem punish us?

It seems that the servants using this verbiage with Pharaoh was also part of the 'teasing' Hashem did to him.

Earlier, when Moshe and Aharon first came to Pharaoh to tell him to let the people go, Pharaoh decided to give the Jews more work. Instead of giving the Jews the bricks to build, they now had to find the straw with which to produce the bricks, while keeping the same quota:

לא תאסֹּפֶן לָתֵת תְּבֹן לָעַם לְלֶבֶן הַלְבָנִים
כִּתְמוֹל שְׁלֶשֶׁם הֵם יִלְכוּ וְקִשְׁשׁוּ לָהֶם
תְּבֹן:

Then the Jews went out and found straw to make the bricks:

וַיִּפֹּץ הָעָם בְּכָל-אֶרֶץ מִצְרַיִם לִקְשֹׁשׁ קֶשֶׁל
לְתֵבֹן:

The sages teach us that Pharaoh could have argued that he did not have any fault for enslaving the Jews... after all, Hashem told Avraham that He would enslave them to a foreign nation. One answer given as to why Pharaoh was punished was because Pharaoh enslaved us much harsher than he should have enslaved us. He made us look for our own straw to produce the bricks.

The word for *straw* used here is שק. The word for *trap*, as above, is מוקש. The root of both words is ש-ק. It seems that Hashem was again toying and teasing Pharaoh. Pharaoh, who made the

Jews work harder with the שק is now being hinted and teased by his own servants... which is really Hashem putting the words in their mouths... your שק turned into a מוקש. You, Pharaoh, toyed with Bene Yisrael by making them look for the שק to make bricks, and because of that they get to leave early... now, I am turning the שק into a מוקש!

Many times, in the Hebrew language, when we put the letter נ in front of a verb, it turns it into the noun of the verb (כתב/מכתב). The Jews went out לקושש, *gather straw*, so Hashem turned it into a מוקש, *a trap*!

The Jews had to be in Egypt for 400 years... it was only year 210, but here we were about to leave Egypt. How did we leave earlier? Because Pharaoh made us work harder. It wasn't always about the time, but the work. The fact that Pharaoh made us work harder with the שק, contributed to our leaving earlier. Pharaoh was insisting to hold the Jews for the full 400 years, but now the servants tell him... their leaving early is your fault! You made them work harder by forcing them to look for the straw... and thus sped up the redemption... until when will they be a מוקש for us!

This is Hashem teasing Pharaoh. You wanted to keep the Jews here? The irony is that they are leaving early because of you! Hashem tells him with such a subtle hint... from the mouth of his other slaves! Hashem is making fun of Pharaoh... you burned yourself, טיפס.

All this by itself is amazing. More amazing is that it is also hinted in the gematria. שק"ש equals 400! The שק was our way out of the 400 years early! We had to do some kind of 400... Hashem crammed it in to 210 years by way of the שק! Sometimes, we think, why am I working so hard or why am I suffering so

much? Look at the beauty of it. We were supposed to be in Egypt for 400 years, but because of the שק, the extra hard work, we merited to leave early. Hashem even hinted it to us... your 400 will come by way of the שק. We don't know if everyone got the hint of the שק back then, but Hashem placed the hint in front of their eyes!

Another hint from the שק that needs more exploration is that שק"ש also represents קריאת שמע. Our hard work coupled with our unwavering emuna hastened our redemption and is the case until this very day. Any and all suffering, however small or great it may be, is a kindness from Hashem to speed up our ultimate redemption. May our שק"ש, in every way the letters stand for, speed up our own redemption speedily in our days.

Food for Thought

Four Questions to Avoid These Common Parenting Pitfalls

In the book, *Good Inside: A Practical Guide to Resilient Parenting Prioritizing Connection Over Correction*, parenting expert Becky Kennedy describes many common mistakes parents make and how to avoid these pitfalls in the future.

The most frequent mistake is to focus on your children behaving or looking the way you want them to instead of listening, understanding and connecting to who they really are. Kennedy teaches that connection is the most important goal in parenting, and

that you need to build your 'connection capital' when your children are young so that you can draw upon those reserves in difficult times.

Ask yourself these four questions to learn how to connect better with your children and how to avoid the most common parenting pitfalls.

1. What is your job description as a parent?

One of the most common pitfalls is that sometimes you don't even know what you're supposed to be doing as parents. Are you here to make your children happy? Is your goal to make sure your children are successful? Do you have ambiguous, unrealistic ideas of what are your parenting jobs?

You can come up with your own job description or you can personalize this example that Becky Kennedy suggests in her book: Keep your child safe, emotionally and physically, using boundaries, validation and empathy. Perhaps you want to add being a positive role model for Jewish values. As your children grow, this description will change, but knowing what you are trying to accomplish will continue to help you navigate the challenges of parenting.

2. What does this child need right now?

Another mistake parents often make is to see their children's behavior as a reflection of who they are instead of a measure of what they need. Your kids' behavior can often give you clues to what they are really asking for at this moment. For example, if a child yells at you, you may instinctively interpret their outburst as disrespectful and rude. But if you ask yourself what your child needs at this moment, instead of 'my child does not respect me' you may come up with a different

interpretation like 'my child is having a hard time right now.' And then perhaps consider why you are sometimes rude to people. Is it when you are feeling misunderstood? When you want to feel seen, and you are frustrated that you are not being heard? Thinking about what would make us act out as adults can help us re-interpret what is happening for our children when they misbehave.

3. What is your most generous interpretation of what just happened?

A common pitfall in relationships, especially in parenting, is judging a situation without pausing to consider the whole story. It's helpful to pause when you are disappointed or frustrated with a loved one and search for the best possible reason why your spouse is home late, why your teenager didn't confide in you or why your toddler hit his classmate. Kennedy calls this searching for the MGI, Most Generous Interpretation, that you can find for what is happening.

Ask yourself this simple question: What is my MGI of what just happened? Just the question itself will help you search for and find the goodness inherent in your children and in others.

4. What do you need to work on yourself?

A pitfall of parenting that is ubiquitous but hard to see is the way your own emotional patterns and triggers affect your parenting. Kennedy cautions against telling a child: You made me yell. No one can make you yell. Even when a child misbehaves or frustrates you, you can still choose how to respond. And when you see a situation repeatedly triggering you, then you know you have to work on your own emotional regulation in that area.

Having children challenges you and brings you joy in more ways than you can possibly imagine. You cannot always make your children happy, but you can teach them how to cope with uncomfortable, difficult emotions by modeling that yourself.

And perhaps the greatest pitfall of parenting is confusing approval with connection. You don't have to approve of what your children are doing to love them and understand them. As Kennedy writes: "Approval is usually about a specific behavior; connection is about our relationship with the person underneath the behavior."

Parenting your children gives you the opportunity to grow and work on yourself as you build a deep, precious connection to the next generation.

Daily Halacha

Must All Three People Have Eaten Bread in Order to Recite a Zimun?

(Daily Halacha)

When three people eat bread together, they are required to recite the introductory Zimun before Birkat Ha'mazon. The Shulhan Aruch writes that it is a Misva to try to arrange that a Zimun will be required. This means that if two people eat together, it is a Misva for them to try to find a third person to join them so they can recite a Zimun.

Of course, in such a case, this third individual must also eat. In order for a Zimun to be recited, it does not suffice for the third

person to be present; he must also eat.

There is a disagreement among the Halachic authorities as to what this third person must eat for a Zimun to be recited. The Shulhan Aruch writes that this third individual must eat bread, but the Rama (Rav Moshe Isserles of Cracow, 1530-1572) maintained that he may eat other foods, as well, such as fruits, vegetables or "Mezonot" foods, or even drink a cup of wine. The Mishna Berura (Rav Yisrael Meir Kagan of Radin, 1839-1933) cites numerous other Poskim who followed this view. And, the Keneset Ha'gedola (Rav Haim Benbenishti, Turkey, 1603-1673) writes that it was customary in his time to give the third fellow other foods – such as vegetables or "Mezonot" food – so a Zimun could be recited.

Although this was not the position of the Shulhan Aruch, nevertheless, Hacham Ovadia Yosef (both in Yehaveh Da'at, vol. 4, and in Halichot Olam) asserted that nowadays, even the Shulhan Aruch would allow the third individual to eat other foods. He explained that in earlier generations, when a Zimun was conducted, the one who led the Zimun also recited Birkat Ha'mazon aloud on behalf of the others. The leader's role was not only to lead the Zimun, but also to be the only one in the group reciting Birkat Ha'mazon, while the others fulfilled their obligation by listening attentively to his recitation. Nowadays, of course, the accepted custom is for each individual to personally recite Birkat Ha'mazon, and today one may not fulfill the obligation of Birkat Ha'mazon by listening to its recitation by another person. Hacham Ovadia thus proposed that it was only in earlier generations, when a Zimun meant that only one person would recite Birkat Ha'mazon on behalf of the

entire group, that three people needed to eat bread for a Zimun to take place. Nowadays, however, when a Zimun entails only the introduction to Birkat Ha'mazon, it suffices for the third individual to have eaten any food (or to have drunk wine), and he does not need to eat bread.

Therefore, if two people ate together, they should try to find a third person and feed him any food, so a Zimun can be recited. One of the two who ate bread should recite the Zimun, after which those two recite Birkat Ha'mazon, and the third recites the appropriate Beracha Aharona.

Summary: If two people ate bread together, they should, if possible, try to find a third person to join them so they can recite a Zimun. The third person does not have to eat bread to warrant a Zimun; it suffices for him to eat other foods or drink wine.

Kid's Corner

Are We Really Limited?

Elephants at the Circus

One of the things that circuses use to entertain spectators is huge elephants weighing several tons. These mighty beasts are kept from escaping by means of a thin chain tied around one of the elephant's legs. This chain is pegged to the floor with a small stick. Many wonder, how do the handlers manage to hold these mighty beasts in place with such flimsy fetters? If these huge elephants wanted to, they could give a great heave and either snap the chain in half or lift the

entire post right out of the ground. But they don't. Why is that?

The answer is, when each behemoth was just a small baby, he was shackled with the same chain and wooden stick that you see today. However, back when the baby elephant was relatively small and weak, this equipment was strong enough to keep him from escaping. Indeed, back then the young calf tried and tried to break loose from his chains and when that didn't work, he tried again. However, despite all of his efforts, he could not release himself from the chain that was obviously so much stronger than him. At this point, an interesting thing happens to all elephants held in captivity; the elephant stops trying. He gives up, certain that he can never escape such a strong chain. Even once the calf turns into a full-grown bull which can snap his bonds in an instant, he doesn't try to break loose. He is convinced that his efforts will be useless in the face of the chains that have kept him captive since his youth. At this point the elephant is no longer being held back by his chains but rather by his beliefs.

Acknowledging Our "Baby Chains"

Many of us have tried certain things when we were younger and perhaps even invested much effort into succeeding but failed and failed again until we gave up – living months, years and sometimes even decades with the belief that we simply can't do it. Or sometimes we hold onto a limitation which came as a result of a comment or a name someone called us, leaving us believing that are truly limited.

A Practical Yetziat Mitzrayim

Mitzrayim is a *lashon* of "Meitzer", a place that is narrow, making us feel stuck. Leaving *Mitzrayim* – which we are

commanded to remember every single day – taught us that we can leave our limitations and attain freedom. Hashem is limitless! No matter how mighty Paroah seemed – Hashem took us out!

The *Mesilas Yeshorim* teaches us that the Yetzer Horo is compared to Paroah. Sadly, he sometimes manages to limit us, to have us “chained up” for very long periods of time. However, we need to realise that even after having suffered many years in *Mitzrayim* and having our abilities stifled, we marched out to freedom. Likewise, with the help of Hashem, we can march out of whatever it is that is confining us.

We Are in Essence Free and Unlimited

Each one of us has a “*Chelek Eloka Mimaal*” (a divine heilgeh neshomo) which is limitless. We are here on this world to fulfil the *Ratzon* of Hashem, and we can't afford to be “chained” down due to the fact that we failed when we tried something some time ago.

May we all be zoche to take the lesson of *Yetziat Mitzrayim* with us in a very real sense. May we be able to approach our challenges, be they big or small, empowered with the clarity of Hashem's unlimited power and with the knowledge that He is able and happy to free us from the Yetzer Horo's clutches and bring us to true freedom!

La Paracha En Français

Que fait-on avec l'argent ?

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

« Fais donc entendre au peuple que chacun ait à demander à son

voisin, et chacune à sa voisine, des vases d'argent et des vases d'or. » (Chémot 11, 2)

Lorsque nos ancêtres furent libérés d'Egypte, ils reçurent une grande richesse, le « butin d'Egypte », puis, sur le rivage de la mer des Joncs, le « butin de la mer ». Concernant le premier, le Saint béni soit-Il leur ordonna : « Que chacun ait à demander à son voisin, et chacune à sa voisine, des vases d'argent et des vases d'or. » Plus tard, il est dit : « Ils dépouillèrent les Egyptiens. » (Chémot 12, 36) Nos Maîtres commentent qu'ils rendirent l'Egypte semblable à un fond marin, dépourvu de céréales. De même, ils soulignent que, suite à la noyade des Egyptiens dans la mer Rouge, les enfants d'Israël s'enrichirent tant que chacun d'entre eux en ressortit avec quatre-vingt-dix ânes libyens, chargés d'or et d'argent. Il leur était si difficile de quitter cet endroit empli de trésors que Moché dut les en tirer contre leur gré, comme le laisse entendre le verset : « Moché fit décamper Israël de la plage des Joncs. » (Chémot 15, 22)

Le butin d'Egypte leur a été donné sous le mode de l'emprunt, comme il est dit : « Que chacun ait à demander [lit. : emprunter] à son voisin » et « en demandant aux Egyptiens des vases d'argent, des vases d'or et des vêtements » (Chémot 12, 35). Par contre, pour celui de la mer des Joncs, le langage d'emprunt ne figure pas, ce qui sous-entend qu'ils le reçurent en tant que cadeau à proprement parler. Pourquoi n'en fut-il pas ainsi du butin d'Egypte ?

L'Eternel jugea bon de donner un butin sous la forme d'emprunt et un autre comme un cadeau. Car, de cette manière, si quelqu'un en venait à se plaindre de la difficulté des mitsvot et des nombreuses dépenses qu'elles suscitent – comme celles des

téfilin, des mézouzot ou des quatre espèces –, fardeau lui semblant très lourd, D.ieu lui rappellerait qu'en réalité une partie de ses biens ne lui appartient pas véritablement, mais représente un prêt qu'il a bien voulu lui accorder.

Si une fraction de son argent lui a été donnée afin de combler ses propres besoins, l'autre, reçue sur le mode de l'emprunt, est destinée à l'observance des mitsvot. Ainsi, il lui est plus aisé de les accomplir, conscient que cette partie de ses biens constitue en réalité la propriété de l'Eternel et qu'il n'utilise donc pas son propre argent.

Les justes, qui aspirent de tout leur être à se plier à la volonté divine, sanctifient tous leurs biens pour ce but ultime, y compris la partie reçue en cadeau et destinée à satisfaire leurs propres besoins. Ils accomplissent ainsi l'ordre « Tu aimeras l'Eternel (...) de tous tes moyens », c'est-à-dire « de tout ton argent », expliquent nos Sages. Ils affirment à cet égard ('Houlin 91a) que « leur argent est plus cher aux Tsadikim que leur corps », car ils savent combien de mitsvot il leur permet de réaliser. De leur point de vue, l'argent est un moyen de multiplier les bonnes actions, d'observer les commandements à la perfection, de donner de la tsédaka, en bref, de contenter leur Créateur.

On raconte que Rabbi 'Haïm Pinto – que son mérite nous protège – n'allait jamais dormir avant d'avoir distribué aux pauvres tout l'argent en sa possession. Considérant que celui-ci était destiné à la mitsva de tsédaka, il refusait qu'il en reste dans ses poches. Un homme de cette stature aime l'argent, car il en connaît la valeur et le pouvoir – agrandir sa part dans le monde à venir.

Heureux celui qui sait où investir son argent. En effet, il peut tout aussi bien nous conduire à la géhenne qu'au jardin d'Eden, en fonction de l'usage qu'on décide d'en faire.

La Guémara (Baba Bara 11a) raconte que le roi Monbaz dilapida tous les trésors royaux mis de côté par ses ancêtres, afin de subvenir aux besoins des pauvres durant les années de famine. Les membres de sa famille se rassemblèrent pour lui dire : « Tes pères ont économisé et augmenté les biens de leurs ancêtres, alors que tu as tout gaspillé ! » Il leur rétorqua : « Mes pères ont mis de côté ici-bas, alors que moi, j'ai mis de côté en-haut ; ils ont placé leurs biens quelque part où on peut y toucher, et moi je l'ai placé à un endroit où personne ne peut y toucher ; ils ont fait un placement ne fructifiant guère, et moi, j'en ai fait un rapportant gros ; ils ont récolté des trésors d'argent, et moi, j'ai récolté des trésors d'âmes ; ils ont mis de côté pour les autres, tandis que j'en ai mis pour moi ; ils ont mis de côté dans ce monde, et moi, dans le monde à venir. »

Ainsi se conduisent les justes, conscients de la valeur suprême de l'argent, permettant à l'homme de donner pleine satisfaction à son Créateur. Par ailleurs, ils savent qu'il le leur a accordé en tant qu'emprunt, afin qu'ils l'utilisent pour accomplir des mitsvot. Lorsqu'elles se présentent à eux, ils s'empressent donc de dépenser le nécessaire pour les exécuter avec joie. D'où le commentaire de nos Maîtres sur le verset « Tu prélèveras la dîme » (Dévarim 14, 22) : « Prélève (assèr) afin de t'enrichir (titachèr). »

Reflexion Semanal

Incluso en el lugar más oscuro

(Por Rabbi Abraham Twerski)

" Las palabras con que comienza la porción de la Torá de esta semana son curiosas. "*Bo el Paró* – Ven al faraón". La terminología normal hubiera sido "Ve al faraón".

Rav Schneerson, el Rebe de Lubavitch, explica que cuando la Torá usa la expresión "ven al faraón", Dios le estaba diciendo a Moshé: "Ven conmigo al faraón", asegurándole a Moshé que Dios estaría a su lado, sumergiéndose en las profundidades del mal y la impureza para ayudar a Moshé en su empresa y su búsqueda de la redención.

Nuestros Sabios nos dicen que todos tenemos un Moshé y un faraón dentro nuestro. Un Moshé que alinea nuestra voluntad con la voluntad Divina, que se apega a la santidad y la rectitud. Y todos tenemos también un faraón: la parte que es obstinada, egoísta, terca y nos mantiene esclavizados. Aunque esperamos estar más inclinados hacia nuestra parte de Moshé, también es importante considerar nuestro lado de faraón, sumergirnos en las profundidades de nuestra psiquis, descubrir qué es lo que nos impide crecer, lo que nos mantiene esclavizados a las limitaciones que nos hemos impuesto a nosotros mismos. Esto puede basarse en nuestra constitución física, emocional y/o espiritual, nuestra historia, experiencias, etc. A menudo, es más fácil mantener el estatus quo que cambiar las cosas. Enfrentar estos temas requiere trabajo, determinación y valentía.

A pesar de que las cosas en Egipto eran horribles para los judíos, la cuarta parte de los judíos murieron durante la plaga de la oscuridad porque quisieron permanecer en Egipto. ¿Por qué querrían quedarse siendo esclavos? Porque cambiar es difícil. Enfrentar los problemas es difícil. Superar las limitaciones es difícil. Llegar a conocerte a ti mismo para ver dónde puedes desarrollar mejor tu potencial, conectarte con quienes te rodean y con Dios en un nivel más profundo y expansivo, requiere mucha introspección y trabajo interno. Hace falta cambiar y eso no siempre es sencillo.

Sin embargo, eso es lo que debemos hacer para llegar al siguiente nivel y a lo que Dios desea de nosotros. Por lo tanto, cuando nos sumergimos en las profundidades de nuestro propio ser, esas partes que somos aprehensivos de explorar, de descubrir por qué nos vemos motivados por ciertas cosas para curarlas, esa parte de nuestro faraón interior, Dios nos alienta y nos dice que Él está allí, a nuestro lado. Él nos creó y creó cada situación, a medida para nosotros por amor y para ayudarnos a lograr nuestro máximo potencial y darnos el máximo placer.

Cada parte de nuestro ser que nos mantiene esclavizados es sólo una puerta, esperando ser abierta y explorada, impulsándonos a crecer todavía más. Dios está allí con nosotros, tal como estuvo con Moshé. Cuando hacemos introspección y trabajamos, a menudo esas partes "faraón" de nuestro ser se transforman en Moshé, esas partes que se alinean con la más elevada voluntad divina y que son completamente redimidas.

Ejercicio:

Cuando algo provoque una reacción, pídele a Dios que te ayude a ir a tu interior para ver por qué

eso te afectó tanto. Observa si hay una razón subyacente más grande y pídele a Dios que te ayude a sanarla.

Nahalot

Nahala of Rabbi Yisrael Abuchatzeirah Baba Sale the 4th of Shevat

Rabbi Yisrael Abuchatzeirah, was of a well-known rabbinical dynasty. His grandfather was the famous tzaddik, Rabbi Yaakov Abuchatzeirah. He had great skill in Talmudic interpretation and many of his halachic decisions were accepted and took root among his followers. He was regarded as someone who possessed the *Ruach Hakodesh* or "Divine Spirit". Although still very young, people flocked to R' Yisrael for blessings for their *parnassa* (income), family, and health. Consequently, he became known as "Baba Sali," (our praying father) because of the prayers that he would invoke on behalf of those who sought out his guidance.

Hillulaa Baba Sally

One day, young Yisrael's father told him, "My child, you have a great power to bless people which you cannot measure. Your words can bring great help to men. From now on, you must use this power to say good things about others and to bless them."

Young Yisrael gave his word. Soon it became known that the blessings of this young child brought miraculous results. He became famous as Baba Sali. A master of the Kabbalah and a great Torah Sage, he took

over his father's position as head of the yeshiva and Rabbi of the community. Although he regularly gave many lectures in Torah and kabbalah, he did not permit his students to write them down because he wanted his scholarship to remain unknown. Nevertheless, his fame as a holy man and a righteous Tzaddik continued to draw Jews to him from all over. Even Arabs came to receive his blessings and the coins he gave for charity.

At 19 he was inducted as the Rosh Hayeshiva, after his father's death. After an extended one-year trip to Eretz Yisrael he returned, and was compelled to take the position of Rav of the kehilla (community) after the murder of his brother by an Arab. He gave daily lectures, served as a judge in the beit din (rabbinical court), and set the tone for the kehilla. The community appreciated that nothing escaped his holy, penetrating eyes. From throughout Morocco, people converged on his home for his brachot (blessings), his counsel, and his encouragement.

In 1964 when Baba Sali noted that much of Moroccan Jewry had emigrated to Eretz Yisrael, he followed them to fulfill his dream of settling there. Baba Sali chose Yavne as his home because many of his followers had settled there.

In 1970 he moved to Netivot where he was steadily visited by Chassidim, Ashkenazim and Sephardim who sought his unique counsel. He stressed emunah (faith), humility, ahavat Yisrael (love of fellow Jews) and kiyum hamitzvot (fulfillment of mitzvot). His phenomenal memory allowed him to access information at will, whether it dealt with law, Talmud, Kabbalah, etc.

He was very humble and did not want to attract attention, however, his prophetic powers and his miraculous prayers soon became renowned. Thousands of Jews from all over the world would come to seek his advice and blessings for

children, health, and livelihood. Baba Sali was very close to other great Torah scholars, especially the Lubavitcher Rebbe, whom he referred to as "the Great Eagle in the Heavens." He strongly encouraged the Rebbe's Mitzvah campaigns, especially urging young girls to light candles for Shabbat and Yom Tov.

The Power of Prayer

A story of the Baba Sali as heard from R' Moshe Aharon Stern of Jerusalem

There was once a simple Israeli worker from Jerusalem, who, though he had been married a long time, had never been blessed with children. He had been to all the specialists, but to no avail. "Hair will grow on the palm of your hand before you see a child," the doctors had told him. After years of hope and despair, he had almost given up. Then he heard about the great miracles wrought by the prayers of Rabbi Israel Abuchatzira.

With an expectant heart, the man traveled several hours from Jerusalem to Netivot, to the home of the Baba Sali. When he arrived, he found a long line of petitioners already ahead of him and had to wait hours before entering to receive a blessing. Finally, his turn arrived. He entered the tzaddik's room, nervous, eyes downcast, clutching a small piece of paper on which he had written his only request: Children! He sat down and placed the paper on the table before the Baba Sali. The tzaddik opened it, then put it down. "Matzav avud," was all he said. "A lost case." Before he could open his mouth, the man had been whisked out of the chamber by the attendants to make room for the next petitioner. Shocked, broken-hearted, he returned to his home.

The next day, however, when the people began lining up for blessings, there he was again. Again, he waited several hours. Again, he entered, put his slip of paper on the table, and again he heard the same terrible answer -- "a lost case." Yet,

when the next day arrived, there he was again, and the next day again! Every single day, as long as the Baba Sali was receiving people for blessings, the man would be there in line, at times waiting hours. And always he would hear the same sad answer, "a lost case."

Finally, after almost a year, the family of the Baba Sali took pity on this man and approached the great saint with their request. "Rabbeinu Israel," they said, "this poor man has been coming to you for a year straight now, and every time you give him the same answer. Can't you tell him to stop coming already? It's much too heartbreaking to continue." "How long has it been?" Rabbi Abuchatzira inquired. "We've counted, today is his two hundredths visit." The Baba Sali agreed to talk with him. That afternoon, the man entered the room as usual and placed his slip of paper on the table before the Baba Sali. This time, the tzaddik did not even pick it up.

"Listen, my friend," he said gently. "You have been coming to me every day for a very long time. Haven't I already told you that it is a lost case. Go home, why do you insist on coming to me?" The man lifted his eyes. "I come to you every day, and I will keep coming to you every day, because I believe in the power of prayer, and I believe that God listens to your prayers and that you are the only one in the world who can help me."

"Do you really believe that?" the Baba Sali responded. "If so . . ." he rose from the chair, "go out right now and buy a baby carriage!" The man gave a start. He jumped up and ran out of the room. "I got a blessing! I got a blessing!" he cried. That night he presented his wife with a beautiful new baby carriage. Nine months later, they had a child.

The New Mikveh

by Rav Moshe Weber, Shlita

Near the home of Rabbi Yisrael Abuchatzzeirah we built a new

mikvah, during the month of Tamuz, in the midst of the dry, hot summer. When the structure was complete, we lacked water - rainwater, of course, in order to finish the mikvah. Our master, the Baba Sali, lifted his eyes to Heaven, and proclaimed, "Master of the universe - You commanded us to behave in holiness and purity. So, we desire to fulfill Your will. Please, please, for the sake of Your great name, let it rain!"

Suddenly, clouds gathered in the sky, and instantly, rain fell! In no time at all, the mikvah filled with water. However, we realized that the mikvah was not quite built according to the opinion of the Beit Yehuda, so we informed our master, our teacher, the Baba Sali. Immediately, he ordered us to drain the mikveh. Someone raised an objection - "It does not rain like this in the middle of the summer," they said. "This is a rare miracle!" He turned to Baba Sali, and said, "I take it upon myself, the sin, that this mikvah is not perfect, built according to the opinion of the Beit Yehuda."

But our teacher, our master, the Baba Sali, stood firm, replying, "we are obligated to empty the mikveh." So, we drained the mikvah, and completed the design according to the Beit Yehuda, in splendor and perfection.

The Baba Sali then raised his eyes to Haven again and beseeched of Hashem: "Master of the universe, you know very well that we made this mikveh not for my honor, or the honor of my father, but rather, only to increase the increased purity among Israel, Your people. Please, don't turn Your face from us, and let it rain! Let the mikveh will with fresh, new rainwater..." Then, as before, in the midst of the dry, scolding summer, the sky darkened... clouds gathered... and rain began to fall.

and the power of tzdaka. Baba Sali was laid to rest in Netivot. An estimated 100,000 were there to pay their respects to a tzadik who had devoted his life to his people. Still today his grave is a place visited every day.

He died in 1984 (4 Shevat 5744). His funeral was attended by an estimated 100,000 people. His gravesite in Netivot has become a popular pilgrimage site in Israel. On the anniversary of his death, thousands come to visit his tomb and pray.

May the merit of the tzaddik Rabbi Yisrael Abuchatzzeirah - The Baba Sali protect us all, Amen.

The Baba Sali wrote many discourses about the Torah, Shavuot, Shabbat HaGadol, Shabbat Zachor

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