



שבתות

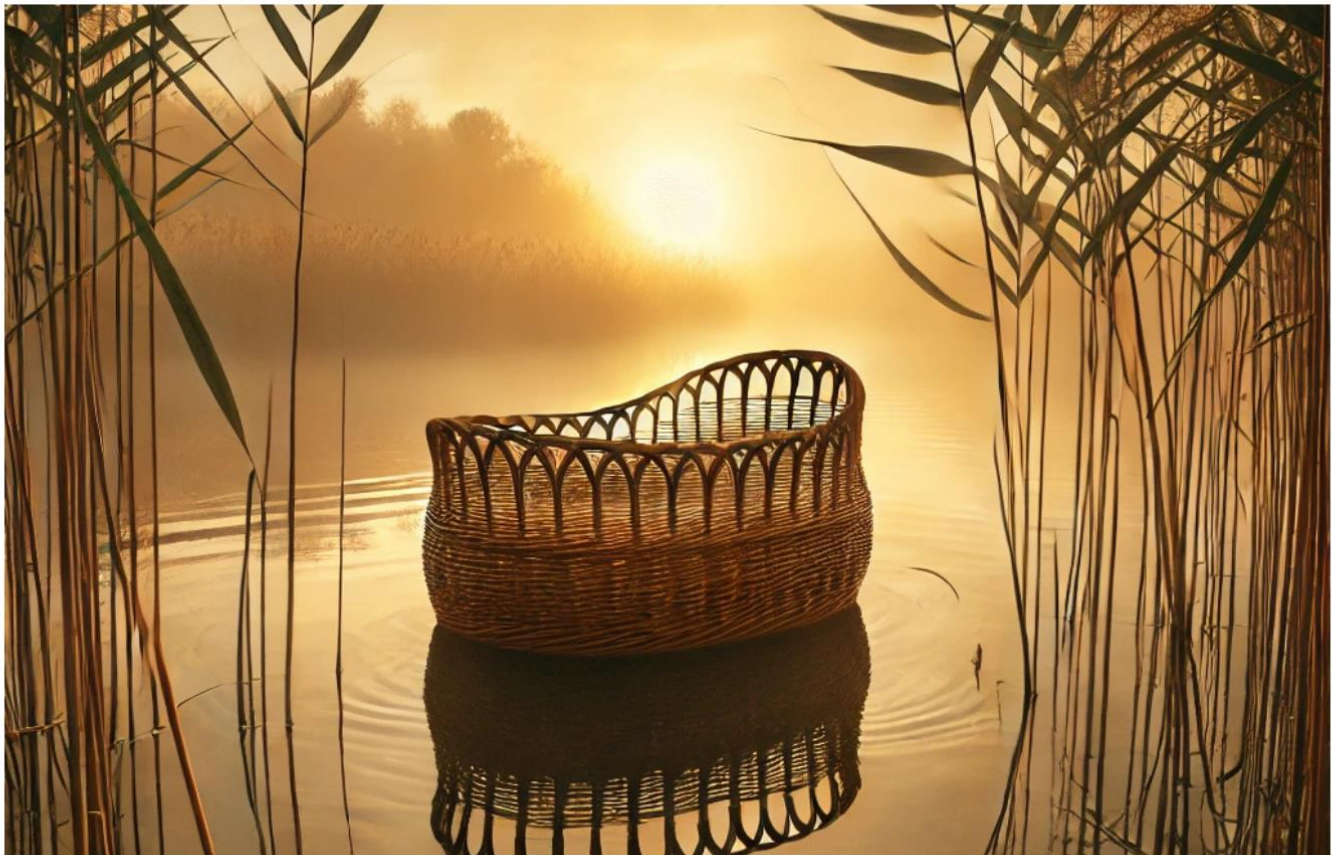
18th of Tevet

Jan 18th 2025

CANDLE LIGHTING 5:34pm

Shabbat Ends at 6:34pm

RABBI DAVID ELMALEH



**THE UNPREDICTABLE EXILE,
THE UNPREDICTABLE
REDEMPTION**

HASHEM BELIEVES IN US!

**EIGHT MINUTES
TO HELP A FRIEND**

SYNAGOGUE: 310 95TH STREET, SURFSIDE FL 33154

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THIS WEEK BULLETIN HAS BEEN KINDLY SPONSORED LEILUY NISHMAT

מרים בת בילה ז"ל & שלמה בן יעקב ז"ל



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General Hechal Shalom

SCHEDULE



Daily zmanim - January 2025 / תשפ"ה **טבת** חודש - זמני היום - **טבת**
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Table with columns for date, sunrise, sunset, candle lighting, and various prayer times. Includes Hebrew and English labels for each time slot.

Wednesday (Jan 29) 6:17 AM + 17 חלקים שבת: מולד חודש שבט. "What can MyZmanim do for me?" > Find out here <http://intro.myzmanim.com>

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Shabbat Schedule

- Shir Hashirim 5:25pm
Minha 5:40pm
Followed by Kabbalat Shabbat & Arvit
Candle Lighting: 5:34pm
Shaharit Netz Minyan 6:10am
Shaharit: 8:45am
Youth Minyan 9:15am
Zeman Keriat Shema 9:14/9:49am
Children's Programs: 4:25pm
Shiur Pirke Avot: 4:25pm
Minha: 5:15pm
Followed by Seudat Shelishit & Arvit
Shabbat Ends: 6:34pm
Avot Ubanim: Motsae Shabbat
Rabbenu Tam 7:06pm

Announcement:

Anyone wishing to start learning a new Masechet, learning to learn how to learn, acquire clarity in your learning, and mastering your learning, please contact the Rabbi. We are starting a New Masechet Don't miss out!

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 or at (305) 867-6024

WEEKLY SCHEDULE

SUNDAY

- Shaharit 6:35am
Shaharit #2 Hodu 8:30am
Minha 5:45pm
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 5:45pm
Followed By Arvit
Shiurim 6:10pm
Kinyan Masechta 6:35pm

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. MOSHE & JENNIFER CASTIEL

For generously Donating the
Rent of TEVET 5784

In Honor of Rabbi David Hanania Pinto and the Keila of Or Oziel

For the Hatzlaha and Bracha of Messoda Haya Bat Hanina and Moshe Ben Simon

For the Refua Shelema of Karine Messoda Bat Simha Colette.

For the Success of our Soldiers,
and for the Safe return of the Hostages
AM ISRAEL HAÏ

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,

Raphael Ben Fibi & The Maman Family

for generously Donating the TORAH
LEARNING of
TEVET 5784

להצלחת רפי ממון ואנג'לה ויעקב
וסימונה סטון

ולעילוי נשמת חביב בן חיים ממון ז"ל ופיבי בת
מסעודה ממון ז"ל

תהיה נשמתם צרורה בצרור החיים אמן!

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. Michael Gad

for generously Donating the
TORAH LEARNING of
TEVET 5784

Leiluy Nishmat his Dear Father
Naftali Gad Bar Nisan & Lea the
21st of Tebet

Tihye Nishmato Tzerura Bitzror
Hahayim Amen!

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. Isaac Castiel

for generously Donating the
TORAH LEARNING of
TEVET 5784

for the Refoua Shelema of
Esther Bat Ruth

In Memory of

Isaac Ben Dona z"l

Rica Bat Gimol z"l

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:

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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,

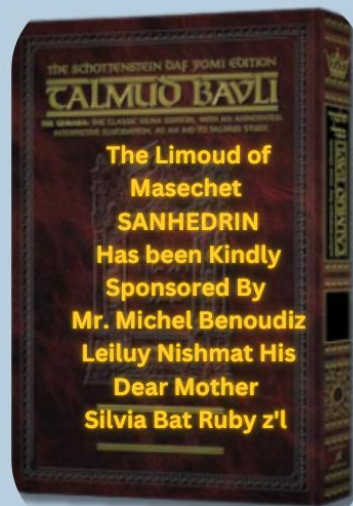
THE PEREZ FAMILY

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
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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
 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.*

Community Announcements

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

Miscellaneous Announcements:

- **This Week's Congregational Kiddush Premium Kiddush** Has been **Kindly Sponsored by Mr. & Mrs. Jack Gindi in Honor of the entire Kahal Of Hechal Shalom. Hazak UBaruch**
- **This Week's Seudat Shelishit** has been kindly sponsored by Mr. & Mrs. Amichai Shoshan . Hazak U'Baruch
- **This Week's Breakfast** is available for Sponsorship.!
- **This Week's Daf Yomi** is available for Sponsorship.!

WEEKLY SHIURIM:

- Daf Hayomi:** 7:40am 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. Messod Benaroch*
- *Mr. Michel Pery*
- *Mr. Jacky Benoudiz*
- *Mr. David Perez*
- *Mr. Moises Benmergui*
- *Mr. Maurice Bensoussan*
- *Mr. Charles Lugassy*
- *Mr. Leon Elfassy*
- *Mr. David Kadoch*
- *Mr. Jacky werta*
- *Mr. Eytan Ohayon*
- *Mr. Justin Cohen*

*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. Philipe Cohen (VP)</i>	<i>Mr. Jake Bengio (Treasurer)</i>	<i>Mr. Jonathan Edderai (Secretary)</i>
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Happy Birthday in January:

- 6th: Mr. Raphael Amar
- 8th: Mr. Amichai Shoshan
- 10th: Mr. Samuel Cohen Scali
- 11th: Ohr Yisrael Shimon Lahmi
- 13th: Simcha Amram
- 18th: Leanna Ammar
- 20th: Mrs. Sara Maya
- 22nd: Eliyahu Aquinin
- 27th: Adina Benmergui
Yosef Eliyahu Benmergui
- 30th: Miss Batsheva Elmaleh
- 31st: Mrs. Daisy Chocron

Happy Anniversary To:

- 7th: Isaie & Nicole Bouhadana

Nahalot of Tevet:

- 1st: Yehoshua Belecen Bar Clara z"l
(Uncle of Mr. Alberto Belecen)
Yizhak Hacoen Bar Esther z"l
(Father of Mr. David Cohen)
Serge Shlomo Ben Henriette Rosenblum z'l
(Father of Mrs. Gigit Bouhnik)
- 2nd: Rachel Bat Moshe Amsellem z'l
(Grandmother of Mr. Fred Sellam)
- 3rd: Bilha Bat Jana Carciente z"l
(Mother of Mrs. Jeannete Kamhazi)
Daniel David Amar Ben Mazal Tov z"l
(Father of Mrs. Jeannine Furhmann)
Saadia Lasry Bar Simcha z"l
(Grandfather of Sr. Moises Benmergui)

- 6th: Messod Bentes bar Yehuda Z"l
(Father of Silvia Benoudiz Z"l)
Messoud Ben Esther Azoulay z"l
(Grandfather of Mr. Anthony Azoulay)
- 7th: David Guenoun Bar Shelomo z"l
(Father of Mr. Abraham Guenoun z"l)
- 8th: Yaacov Elian z"l Bar Yoram & Sylvia
(Nephew of Mrs. Ruby Mouyal)
- 9th: Haim Mamou Ben Eliezer z"l
(Cousin of Mr. Laurent Becker)
- 10th: Miriam Edderai Bat Rajel z"l
(Grandmother of Dr. J.J. Edderai)
Sarah Bat Sete z"l
(Grandmother of Mr. Moises Benmergui)
Moise Ben Aicha & Eleazr z"l
(Grandfather of Mrs. Yael Cohen)
- 12th: Coty Benarroch Bat Sol z"l
(Mother of Mr. Vidal Benarroch & Mrs. Sol Aquinin)
- 13th: Rahel Bat Simha z"l
(Mother of Mr. Alberto Cohen)
- 14th: Eliyahu Tapiero Ben Miriam z"l
(Father of Mr. Jacky Tapiero)
- 15th: Eliyahu Delouya Ben Esther z"l
(Grandfather of Mr. Jacky Werta)
David Mamane z"l
(Brother of Mr. Habib Mamane)
- 16th: Celine Hasiba Bat Ramo z"l
(Aunt of Mr. Jacky Werta)
- 18th: Solita Bendayan Bat Simha z"l
(Mother of Mrs. Evelyn Belecen)
Shemuel Maya Ben Malkuna z"l
(Father of Mr. Shabetai Maya z"l)
- 20th: Rebecca Behar Bat Sultana z"l
(Cousin of Mr. Shabetai Maya z"l)
- 21st: Naftali Gad Ben Leah & Nisan z"l
(Father of Mr. Michael Gad)
- 25th: Esther Therese Albergel Bat Hnina z"l
(Mother of Mr. Alain Albergel)



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

The Unpredictable Exile, the Unpredictable Redemption

(Rabbi Eli Mansour)

Parashat Shemot tells of the Egyptians' enslavement of Beneh Yisrael. We read that as Beneh Yisrael rapidly reproduced, and their population grew, Pharaoh feared that they would turn against the empire and join with Egypt's enemies. He thus decided to enslave them, so they would not endanger the country. Pharaoh later decreed that all newborn boys among Beneh Yisrael should be murdered.

The Gemara in Masechet Sota (11a) tells that Pharaoh actually consulted with his three advisors, all of whom are known to us from other contexts: Bilam, Yitro and Iyob. Bilam, the Gemara relates, made the suggestion to oppress Beneh Yisrael, and so he was killed in battle by Beneh Yisrael many years later. Iyob remained silent, without agreeing or objecting, and he was punished for his inaction by enduring harsh afflictions. Yitro fled, unwilling to take part in the inhumane treatment of Beneh Yisrael, and he was thus rewarded.

If we think about it, the reactions of all three men are nothing short of baffling.

Bilam, as the Mishna in Pirkeh Avot (5:19) describes, was exceedingly arrogant. He felt

overly confident and secure. We would have expected him to dismiss Pharaoh's fears, to remind Pharaoh that Egypt was powerful enough not to feel threatened by Beneh Yisrael's rapid growth. Iyob, as we know, was an exceptionally righteous man. He is the last person we would expect to sit by idly as the panel of which he was part devised an evil plan to persecute an innocent sector of the population. And Yitro is described by the Rabbis as a profound thinker and philosopher, who studied and pondered all the different faiths in the world until arriving at the truth of monotheism. Surely a man with such brilliance could have shown Pharaoh the absurdity of his fears, that there was no reason to suspect that Beneh Yisrael, who had shown no signs of disloyalty, would turn against the country. Yet, Yitro did not speak up and instead ran away.

This shows us quite clearly how the Egyptian bondage unfolded in a way that nobody could have ever predicted. Beneh Yisrael lived peacefully in Egypt, without causing any trouble or inviting enmity, and yet, through a series of circumstances which they would never have foreseen, they found themselves brutally enslaved, and their infants put to death.

However, this Parasha tells us also how the redemption from Egypt unfolded in no less an unpredictable fashion.

A woman named Yochebed decided to hide her child from the Egyptian authorities and placed him in a basket on the Nile River. The baby was discovered by none other than the princess – the daughter of

בס"ד

the evil king who decreed that all infants among Beneh Yisrael should be put to death. We would have expected the princess – who immediately identified the child as a Jew – to comply with her father's edict, and kill the baby, or at least leave him to die on his own. But she not only saved the baby, in direct defiance of her father's decree – she brought him to the palace and raised him there, giving him the name "Moshe" which alluded to his having been drawn from the water ("Meshitihu") – loudly broadcasting the fact that she acted against her father! Remarkably, Pharaoh's own palace became the home in which the redeemer was raised.

The Rabbis teach that Pharaoh decreed the murder of the infants because his astrologers warned that the one who would redeem Beneh Yisrael was about to be born. And yet, it turned out that Pharaoh himself raised this baby who would lead Beneh Yisrael to freedom.

Just as the exile began as a result of a sequence of events that nobody could have possibly predicted, the redemption, too, unfolded in a likewise unpredictable manner.

The Egyptian exile is viewed by our tradition as the prototype of all subsequent exiles, and the redemption from Egyptian bondage is viewed as the prototype for all subsequent redemptions. Just as the Egyptian exile began and ended in ways which nobody could have predicted – so will all our nation's exiles begin and end in unpredictable ways.

The current war being waged in Eretz Yisrael began in a way that no one could have possibly

foreseen. No one could have imagined that a barbaric, primitive terror group could succeed in breaching Israel's state-of-the-art barrier, using the most advanced technology on earth, secured by what is likely the world's greatest intelligence apparatus. Hamas' success in attacking Israel on October 7, 2023, was something none of us could have predicted, and even now, it still boggles the mind how such a thing could have happened. It is clear beyond a doubt that this was Hashem's doing, that, just as Hashem brought about Beneh Yisrael's enslavement through a peculiar, mysterious sequence of events, He brought upon us the current crisis, as well.

But we find comfort and encouragement in the knowledge that the resolution of this crisis, and our nation's redemption, will likewise occur in ways that we cannot possibly imagine. It is futile to try predicting what will happen and how this will end. And G-d certainly does not need our ideas. The only thing about the outcome that we know for certain is that it will be something which nobody can foresee right now.

We must maintain our faith and fervently pray on behalf of our brothers and sisters in Israel, recognizing that the outcome will be determined solely by Hashem.

Hashem Believes in Us!

(By Rabbi David Ashear)

Hashem's first prophecy to Moshe Rabbenu occurred at the "burning bush." While tending to his father-in-law's flocks, Moshe came across an unusual sight – a bush that was on fire but was not being consumed. He stepped toward the bush to get a closer look, and then Hashem spoke to him. He commanded Moshe, אל תקרב הלום – not to step any closer, and to take off his shoes, because the ground he was standing on was sacred. Hashem proceeded to instruct Moshe to return to Egypt and begin the process of leading *Beneh Yisrael* out of bondage.

What is the significance of this vision – a burning bush – and why was Moshe told to remove his shoes?

Moshe lived in Midyan but was well aware of the suffering endured by his people back in Egypt. And in his mind, they had no hope of being saved. They were enslaved by the most powerful empire on earth, and they had no merits through which they could earn Hashem's salvation. During their years in Egypt, they became assimilated and even worshipped idols. How could they possibly be worthy of Hashem performing a miracle to rescue them from bondage?

Moshe saw the burning bush and realized that this was a symbol of *Beneh Yisrael*. They were "on fire," in grave crisis, but yet, they could not be "consumed," they could not be destroyed. No matter what their enemies try doing to them, they somehow survive. This is why Moshe was so surprised. He did not understand how this was possible. How could *Beneh Yisrael* miraculously

survive the efforts made by powerful nations to destroy it, if they had no merits through which to earn Hashem's salvation?

Hashem responded to Moshe's questions by saying אל תקרב הלום – "Don't come any closer." He was telling Moshe to stop thinking such thoughts, to stop asking such questions, to do an about-face, to change the way he thought about the people. He told Moshe to remove his "shoes" – meaning, to stop looking down on the people, to stop "stepping" on them, thinking that they were lowly and unworthy of being helped. Because in truth, המקום אשר אתה עומד עליו, – "the place upon which you are standing, it is sacred ground." The people he was looking down on were, in fact, sacred people. They may have fallen to low spiritual levels, but they were full of *kedushah*, full of vast spiritual potential. They were, in fact, worthy of being saved, because they had the potential to rise to greatness.

The first words we are to utter when we wake up in the morning are מודה אני לפניך מלך – "I thank you, the living, eternal G-d, for Your having restored to me my soul." During the night, we experience a temporary "death," as our soul departs our body, and it is returned to us in the morning.

To appreciate what this means, let us consider the analogy of someone who borrows his friend's car. When he returns it at the end of the day, there's a noticeable scratch on the side.

Several days later, he needs to borrow it again, and the friend unhesitatingly agrees. At the

end of the day, he brings it back – and there's an even larger scratch, on the other side.

Nevertheless, when the fellow asks his friend to borrow the car again a couple of days later, the friend happily agrees. This time, he gets it back with a dent in the front fender.

Two days later, the man asks to borrow the car again – and the friend agrees...

No matter what the guy does to his friend's car, the friend continually lends it to him, over and over, without complaint, no matter how many dents and scratches the car has...

The same is true of our souls. Hashem graciously "lends" us our soul each morning, and we return it with "scratches" and "dents." Invariably, we make mistakes during the day. We might not pray properly, we might forget to recite a *berachah* or *birkat ha'mazon*, we might say something hurtful to our spouse, child, or friend, we might turn down a request to help someone who needs us, or we might do something else wrong. When we turn in at night and return to Hashem the soul which he had entrusted to us, we give it back "damaged." And yet, Hashem returns it to us the next morning, and the next morning, and the next morning, and every single morning.

Why does He do that? Why does He keep entrusting us with something that we keep "damaging"?

The answer is found in the last two words of the brief מודה אני prayer that we recite right when we wake up: רבה אמונתך – "abundant is Your faith." Some explain this to mean that

Hashem has great faith in us. He gives us back our souls because He believes in us. He knows that no matter what we did the day before, or the day before that, or the day before that, or at any point in the past, we have the capacity to attain greatness. He knows better than we do how much potential we have. He believes in our abilities, and so He gives us back our soul each morning.

Our past mistakes don't say anything about how much potential we have. The very fact that we opened our eyes this morning and got out of bed means that Hashem believes that we can be great, regardless of what happened in the past. We need to believe this, too, and work each day to maximize our potential and pursue greatness.

Food for Thought

Eight Minutes to Help a Friend

(Rabbi Efreim Goldberg
@aish.com)

You don't need to be a doctor to dispense the medicine of friendship. You simply have to be careful to look them in the face for eight minutes to make them feel seen and show the kindness of companionship.

In his book, "The Anatomy of Hope: How People Prevail in the Face of Illness," Dr. Jerome Groopman shares the following story:

Barbara received another three courses of chemotherapy, but the tumor seemed to shrug off

the drugs. The deposits grew in her liver and in her bones. She lost weight and spent most of the time in bed. After the last cycle of chemotherapy, I admitted her to the hospital with a high fever. Antibiotics stemmed an early bacterial infection.

As Barbara slowly recovered from the infection, I told myself I knew of no drugs, either standard or experimental, that stood a real chance of ameliorating her condition. The time had come for me to tell her.

I chose to visit in the early evening, when the hubbub of the hospital had settled down, so there would be less chance of distraction and interruption. Barbara greeted me warmly, as she always did. I moved a chair close to the bedside and grasped her hand. She returned the gesture, but it had little force. After we chatted for a short time about several articles in the day's newspaper, I began to break the bad news.

"Barbara, we've known each other for well over a year, and we've been honest with each other every step of the way." Briefly, her lips trembled, and then she regained her composure. Her eyes told me she knew what I was about to say.

"I know of no medicines that I can give at this point to help you."

We sat in heavy silence.

Barbara shook her head. "No, Jerry," she said. "You do have something to give. You have the medicine of friendship."

The work of medical practitioners is much more than a profession or source of income, it's a remarkable

platform and opportunity to do *chesed*, kindness by sharing the medicine of friendship on a daily basis.

A gastroenterologist recently shared with me the following story: When he was in his 40's, he developed regional migratory osteoporosis, a rare condition where a person experiences severe, excruciating, migrating joint pain. A flare-up would hit, last eight to nine months, and then go away. There is no treatment for the condition and during an episode it is nearly impossible to find relief.

He had suffered for nine years on and off from the condition and one time found himself going through a bout. The pain was so severe, and his joints so compromised that he could only get around with crutches. "It was just after Yom Kippur," he told me. "I was in unbearable pain, truly suffering. We were supposed to go to Israel for Sukkot, and I could barely get around. After breaking the fast, I went up to my bedroom and just cried. I was so low, depressed, frustrated, angry, and I called out to God asking Him why would you give me this rare condition? Why would you put me through such pain? What are you trying to tell me?"

Just then, a story from the Talmud (Bava Metzia 85a) he had previously learned popped into his head. Rabbi Yehuda, the Prince, the editor of the Mishna, was minding his own business when a calf that was being led to slaughter came running toward him to hide. The calf nuzzled inside his robe and began to weep in fear. Instead of protecting or comforting the calf, Rabbi Yehuda scolded it

and said, "This is why you were created, go back to your owner." He then sent it on its way to meet its demise.

At that moment, it was decided in Heaven that since he hadn't shown compassion toward the calf, he wasn't worthy of compassion and would suffer great pain. Beginning then, Rabbi Yehuda suffered six years of kidney stones and seven years of scurvy. The pain was so intense, the Talmud relates, that his scream could be heard by the sailors out at sea.

One day, Rabbi Yehuda's maid was sweeping the house when she encountered young weasels. She was disposing of them when he said to her, "Let them be, after all, the verse says, 'God has mercy on all of His creations.'" At that moment, it was determined in Heaven that since Rabbi Yehuda was compassionate, he would receive compassion, and his suffering ceased.

The doctor shared with me that it occurred to him maybe his suffering from this rare disorder was meant to teach him to have more compassion for his patients. He realized that for his whole career he had practiced very clinically, impersonally, quickly going from patient to patient, expediting their visits as quickly as possible. That night, in his bedroom, he wiped away the tears and felt God had answered his question. He gave this physician insight into his suffering, and he knew what he had to do differently.

The very next morning, someone stopped him in shul and asked for his help with a GI issue he was having. Instead of blowing him off or answering on

one foot, he sat down with the person, looked him directly in the eye, listened to his issues, felt empathy for his situation, and recommended a remedy.

Almost immediately, his own pain began to dissipate and disappear. He returned to his practice a transformed man, intentionally connecting with and feeling sympathy for those in his care, not just seeing them as a patient but as a person. He healed not only from that particular episode of regional migratory osteoporosis, but the condition went away entirely and never came back again.

All It Takes Is Eight Minutes

Early this year, a study was published in the *Journal of General Internal Medicine* showing that meeting a patient's eye level while talking about their diagnosis or care make a huge difference. Making the effort to sit in the office or hospital when speaking with a sitting patient, being on the same level and looking them in the eye, brought about a better outcome and helped patients recover quicker and better.

A recent study showed that all it takes is eight minutes with a caring friend to significantly decrease anxiety, depression, and loneliness. Eight minutes of a conversation, visit, or even text exchange.

You don't need to be a doctor to dispense the medicine of friendship. You simply have to care to literally or metaphorically get to someone else's eye level for eight minutes, look them in the face, make them feel seen, and show the kindness of companionship.

Daily Halacha

How Long Before a Meal May One Separate Foods?

(Daily Halacha)

There are three conditions that must be met for one to be allowed to separate on Shabbat: 1) He must separate the Ochel (desirable food) from the Pesolet (undesirable substance), and not the other way around; 2) this must be done by hand, and not with a utensil; 3) this must be done just before the food is to be eaten, and not for later use. The reason why Borer is permitted for immediate use is because it is then considered part of the process of eating. Just as chewing is obviously allowed on Shabbat and does not violate the prohibition of Tohen (grinding), similarly, separating the desirable food from the undesirable substance is permitted as part of the process of eating. It is therefore allowed immediately before eating, but not earlier.

How soon before the meal must this be done? When do we consider the Borer (separation) as taking place "immediately" before the meal such that it is permissible?

This issue is subject to debate among the Halachic authorities. The Bet Yosef (commentary to the Tur by Maran Rav Yosef Karo, author of the Shulhan Aruch), in Siman 319, cites the Mordechi (Rav Mordechai Ben Hillel, Germany, 1250-1398) as saying that as long as the separating is done within an hour of the meal, this suffices to allow Borer. The Ben Ish Hai (Rav

Yosef Haim of Baghdad, 1833-1909), in Parashat Beshalah (1), takes this ruling literally, and permits separating food up to an hour before the food is to be served.

Others, however, explained the Mordechi differently, claiming that he did not actually refer to a full hour before the meal. The Shebet Halevi (Rav Shemuel Wosner, contemporary) claimed that the Mordechi meant a half-hour before the meal, and thus one may separate only until a half-hour before the food is going to be served. Others rule even more stringently. Rabbi Moshe Halevi (Israel, 1961-2001), in his work Menuhat Ahaba (vol. 2), notes that from the beginning of the Mordechi's comments, it appears that he requires the separating to be done immediately before the food is served. This is the ruling accepted by Hacham Ovadia Yosef, in Hazon Ovadia (p. 180, Halacha 5; listen to audio recording for precise citation), where he writes that Borer is allowed only if it is done within a few minutes of the meal. Hacham Ovadia notes that this was the position of the Hazon Ish (Rav Avraham Yeshaya Karelitz, 1878-1953), who ruled that separating may be done no earlier than five minutes before the meal. He adds that in a situation where one is preparing a very large meal for a large number of people, and many foods need to be prepared, then one may begin the preparations already a half-hour before the meal is scheduled to be served. In an ordinary case, however, when a woman is preparing a meal for her family and simply needs to peel some fruits or vegetables, and perhaps separate the leaves of lettuce from the spoiled leaves, this should be done only within a few minutes of the meal, and no

earlier.

This means that a woman should not do separating in preparation for Shabbat lunch before she goes to the synagogue on Shabbat morning. Of course, other preparations are permitted early in the morning, but preparations involving Borer may not be done earlier than a few minutes prior to the meal, or within a half-hour if many guests will be attending, as discussed.

Summary:

One is allowed to separate desirable food from an undesirable substance on Shabbat if this is done by hand and within a few minutes of the meal when it will be served. If one needs to prepare for a large meal with many guests, then the separating may be done within a half-hour of the meal, but no earlier.

Kidz Corner

Acquiring Resilience

Why Were Only Some Trees Uprooted?

In Lakewood, New Jersey there is a row of houses that was built with each house featuring precisely the same landscaping as its neighbour, down to the large tree on each front lawn. Surprisingly, during "Hurricane Sandy" (Oct '12), some of these trees fell, while others remained standing. People wondered, "All of the trees were planted at approximately the same time, positioned in approximately the same location and exposed to the

exact same stormy weather conditions. Why were some trees able to withstand the hurricane while others were not?"

After some investigation, it was revealed that the trees which were watered by automatic sprinkler systems collapsed, while those without automatic sprinklers remained firm. However, this answer caused even more confusion. Why would the trees that had been watered so consistently be the ones to topple over? Surely, those trees had been better irrigated and should have been stronger and better-off than the trees that had to rely on just rain alone?!

Eventually, the following fascinating explanation was presented. The trees that did not receive water on a consistent basis had to spread their roots deep into the ground to access the water that they needed. Thus, these trees were firmly rooted and able to withstand the gale-force winds. However, the trees that received their water easily never had to develop deep roots. These trees' roots remained just beneath the surface and were therefore not strong enough to survive the storm.

Become Deeply Rooted – Resilience!

This story [Living Emuna Vol. 1 page 90] teaches us a powerful lesson. When things seem difficult, it is for our benefit. Adversity forces us to dig deeper into ourselves and to find strength that we may have otherwise never known we had. Challenges root us and makes us better able to withstand whatever storms come our way. In other words, facing

difficulties develops our resilience and gives us the ability to face even hurricane-force nisyonos.

Let Us Learn from Yosef Hatzadik

The ability to remain resilient in the face of all difficulty is mentioned about Yosef Hatzadik at the beginning of this week's Sedra. (פרק א' פסוק – and – ויוסף היה במצרים – ה') Yosef was in Mitzrayim. Rashi asks, don't we already know that Yosef was in Mitzrayim? Rashi explains that in all situations, whether it was living in the kedusha of Yaakov Avinu's house, as a pitiful slave or as a great ruler, Yosef stayed firm in who he was and didn't waver.

May we go in Yosef's ways, laying down deeper and deeper roots with each challenge and developing the ability to withstand any nisyon that blows our way.

La Paracha En Français

Pourquoi Moché voulut refuser la mission divine ?

(Extrait du livre: Dans La salle du Trésor)

« Le courroux de l'Eternel s'alluma contre Moché et Il dit : "Eh bien ! C'est Aharon ton frère, le Léviste, que Je désigne ! Oui, c'est lui qui parlera ! Déjà même il s'avance à ta rencontre, et à ta vue, il se réjouira dans son cœur." » (Chémot 4, 14)

Le Saint béni soit-Il apparut à Moché à travers le buisson ardent et lui enjoignit d'aller

trouver les enfants d'Israël pour leur annoncer qu'Il les délivrerait bientôt d'Egypte par des prodiges, puis les conduirait dans le désert où Il leur donnerait la Torah, suite à quoi Il les ferait entrer en Terre promise. L'Eternel transmit à Moché des signes miraculeux qu'Il montrerait aux enfants d'Israël afin de leur prouver son rôle d'envoyé, chargé de la mission divine, et de gagner ainsi leur confiance.

Mais Moché refusa cette mission, se considérant incapable de la remplir à cause de son bégaiement. Le Saint béni soit-Il le rassura en lui promettant Son assistance, comme il est dit : « Je secondrai ta parole. » Cependant, ceci ne suffit pas à convaincre Moché, qui persista obstinément dans son refus. Après avoir eu recours à tous les arguments possibles, Moché proposa à D.ieu : « Donne cette mission à quelqu'un d'autre », autrement dit à Aharon, habitué à remplir ce genre de missions. Il pouvait donc, tout aussi bien, assumer celle-ci et délivrer le peuple juif de l'exil égyptien (Chémot Rabba 3, 16).

Cet échange entre l'Eternel et Moché ne manque de nous surprendre. Comment ce dernier osa-t-il refuser la mission divine une fois après l'autre, en dépit des signes que le Créateur lui avait transmis et de Son assurance d'une protection particulière ? A priori, s'Il l'avait choisi pour remplir ce rôle, il aurait dû l'accepter sans contester, le Très-Haut sachant pertinemment qui est la personne la plus apte à le faire. Comment put-il donc le refuser ?

Le Saint béni soit-Il avait constaté la conduite noble de Moché : malgré son statut de prince, il prenait part aux souffrances de ses frères et y compatissait réellement. De même, après qu'il eut tué un Egyptien en prononçant le Nom ineffable et l'eut dissimulé dans le sable, Datan et Aviram le dénoncèrent auprès de Paro, qui voulut le tuer. En réalité, cet Egyptien n'était plus vivant et, en l'absence de preuve suffisante, Moché aurait aisément pu nier les faits. Si Datan et Aviram l'avaient ensuite contredit, le roi les aurait sans doute mis à mort. Or, dans sa grandeur d'âme, Moché préféra quitter le palais royal et prendre la fuite que de causer à deux Hébreux une dangereuse altercation avec Paro.

Ayant constaté l'exceptionnelle compassion de Moché pour les membres de son peuple et ses constantes tentatives de partager et d'alléger leurs souffrances, l'Eternel voulut le choisir comme leur dirigeant, conscient qu'il remplirait au mieux ce rôle. C'est pourquoi Il lui demanda d'aller les libérer de l'asservissement égyptien.

Cependant, Moché, dans son extrême humilité, craignit que cette mission n'introduise en lui des sentiments de fierté. Aussi tenta-t-il de la refuser à tout prix. Son échange à ce sujet avec le Créateur ne doit pas être compris comme une volonté, de la part de Moché, de prendre le dessus, à D.ieu ne plaise. Au contraire, il chercha à refuser cette mission, de peur qu'elle ne le fasse tomber dans le travers de la fierté et ne porte atteinte à sa crainte du Ciel.

Nos Maîtres nous enseignent (Brakhot 33b) : « Tout est entre les mains du Ciel, à l'exception de la crainte du Ciel. » En d'autres termes, dans tous les domaines de la vie, comme l'étude de la Torah et l'accomplissement des mitsvot, l'homme peut bénéficier d'une assistance divine pour réussir et s'élever. Néanmoins, il existe une exception à cette règle : la crainte de D.ieu. En effet, le Créateur ne peut aider l'homme à ce sujet, tout dépendant alors de son travail personnel, de sa volonté de progresser. C'est pourquoi Moché craignit de s'enorgueillir de cette mission, ce qui aurait affecté sa crainte du Ciel, domaine ne dépendant que de ses propres efforts et pour lequel l'assurance d'une protection divine ne lui était donc d'aucun secours.

Lorsque Moché réalisa qu'il avait épuisé tous ses arguments, auxquels l'Eternel avait répliqué, il dit : « Donne cette mission à quelqu'un d'autre. » Il ne mentionna pas le nom d'Aharon, afin de respecter sa modestie et sa discrétion. Ses paroles « Que sommes-nous pour être l'objet de vos murmures ? » (Chémot 16, 7) soulignent son humilité, le pronom « nous » ayant été écrit sans la lettre Aleph (na'hnou au lieu de ana'hnou), symbole de l'ego. Annulant son ego, Aharon se considérait comme nul. Afin de respecter la volonté de son frère de rester effacé, Moché omit de le mentionner explicitement. Le Saint béni soit-Il souligna ensuite à Moché qu'Aharon partagerait sa joie, d'où Moché put déduire que cette mission ne porterait pas atteinte à ses vertus et qu'il pourrait continuer à servir l'Eternel avec crainte et soumission.

Reflexion Semanal

Cómo nos relacionamos con Dios depende de cómo nos relacionamos con los demás

(Por Rabbi Abraham Twerski)

"Y se levantó un nuevo rey en Egipto que no conocía a Iosef" (Éxodo 1:8)

El Talmud cita dos opiniones: se trataba de un rey nuevo o del monarca que ya existía con nuevas políticas, que actuó como si "no conociera a Iosef" (Sotá 11a). El Midrash sigue la segunda opinión, y dice que cuando los egipcios se volvieron contra los judíos, el faraón se negó seguirlos y lo depusieron durante tres meses, hasta que cedió a sus deseos (Shemot Rabá 1:9).

¿No es sorprendente que el rey que le había dicho a Iosef: "Puesto que Dios te ha hecho saber todo esto, no puede haber entendido o sabido como tú" (Génesis 41:39), ahora le dijera a Moshé: "¿Quién es Dios para que yo escuche su voz y envíe fuera a Israel? No conozco a Dios" (Éxodo 5:2)?

Rav Meir Rubman cita la Mishnat de Rabí Eliezer: "La razón por la que la Torá es tan dura respecto a un ingrato es porque negar la gratitud hacia otra persona es equivalente a negar la gratitud hacia Dios. Hoy uno niega su gratitud hacia otra persona, y al día siguiente niega la gratitud hacia Dios.

Todo Egipto sabía que Iosef había salvado a su tierra, al igual que el faraón. Sin embargo, el faraón eligió negar su gratitud hacia Iosef y luego negó su gratitud a Dios, diciendo: "¿Quién es Dios para que yo escuche su voz... No conozco a Dios" (Lekaj Tov, Shemot, página 5).

La forma en que nos relacionamos con Dios depende de cómo nos relacionamos con otras personas. Cuando le preguntaron al Baal Shem Tov cómo se puede desarrollar el amor por Dios, cómo podemos amar a un Ser que no podemos ver ni experimentar de ninguna manera, él respondió: "Ama a tu prójimo. Eso te llevará a amar a Dios". De hecho, el Talmud dice que la forma en que un ser humano puede apegarse a Dios es emulando Sus cualidades: "Así como Él es misericordioso, tú debes ser misericordioso..." (Shabat 133a).

Rav Iehudá Leib Chasman comparte con nosotros otra idea. El Midrash dice que el faraón en un primer momento se resistió a las demandas de su pueblo para que esclavizara a los judíos, porque él se sentía en deuda con Iosef y con Iaaakov por la bendición de la tierra. Sin embargo, cuando fue necesario perseguir a los judíos para poder mantener su trono, se volvió un cruel tirano, esclavizándolos y ordenando que asesinaran a sus hijos. Esto nos muestra que una persona es capaz de alterar sus emociones. Una persona no puede decir: "Es lo que soy. Es la forma que soy".

El faraón pasó un cambio emocional por su deseo de mantener su puesto. Tal como

una persona puede alterar sus emociones de forma negativa, también es posible cambiar las emociones positivamente. El faraón estaba motivado por la conveniencia. Una persona también puede verse motivada por una convicción sincera de hacer lo correcto. Sólo es necesario darse cuenta de qué emociones son apropiadas y sinceramente desear cultivarlas.

Las personas que no desean esforzarse por modificar sus cualidades de carácter pueden decir: "Así es como nací". Rav Shneur Zalman dice en Tania: "Es una capacidad innata que el intelecto puede ser el amo sobre las emociones". La habilidad de cambiar es una cualidad innata. De hecho, es la cualidad distintiva más significativa entre el hombre y otros seres vivos. Una persona que niega esta habilidad de cambiar su carácter se reduce a un nivel subhumano. Nuestra dignidad no debe permitirnos hacerlo.

Nahalot

Nahala Rabbi Yaakov Abuchatzeira the 20th of Tevet

Kabbalist, Torah Commentator, Halachist.

Rabbi Yaakov Abuhatzairah's father Rabbi Massud was the chief rabbi of Tafilalet province. R' Yaakov Abuhatzairah filled up his father's position after his death. He served in the rabbinate until shortly before his death.

Rabbi Yaacov was a kabbalist renowned for his piety and accustomed to performing miracles. It is said that Eliyahu Hanavi appeared to him. He loved solitude and [for a time] did not leave the *bet midrash* (study hall) all week long, except on Friday night. He was a master of charity, and his home was wide open to guests.

Rabbi Yaakov Abuhatzairah's son wrote of his father's schedule: He knew the six orders of the Mishnah by heart, and every night, he studied 18 chapters in holiness and purity. After that, he would study Shulchan Aruch and other poskim / halachic authorities, and he would review the sources in the Gemara from which their rulings derived. Near midnight he would nap, then he would arise for tikkun chatzot / the midnight prayers that the exceptionally pious recite in mourning for the Temple. Afterward he would study kabbalistic works until morning, when he would hurry to don tallit and tefilin and be one of the first ten to arrive for minyan. After he prayed in the manner of the pious he would sit and study Torah, eating only the minimal amount necessary. After that, he would engage in acts of charity until nightfall.

In the winter of 1879, R' Abuhatzairah set out for Eretz Yisrael. However, upon arriving in a town near Alexandria, Egypt, he told those with him that it had been revealed to him in a dream that he would pass away after the next Shabbat. He also told them that he accepted Heaven's decree. He passed away on Sunday. R' Abuchatzzeira left behind four righteous sons. R' Abuchatzzeira's many distinguished descendants included his grandson **Rabbi Yisrael Abuchatzzeira**, known as "**Baba Sali**." His written works include Torah commentaries and

ethical works (most of a kabbalistic nature) and responsa on the laws of torts and financial matters entitled *Yoru Mishpatecha Le'Yaakov*.

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