



דקארקא

25th of Tevet

Jan 25th 2025

CANDLE LIGHTING 5:40pm

Shabbat Ends at 6:40pm

**SHABBAT MEVARECHIM
RABBI DAVID ELMALEH**



**THE MISSING YEARS OF
THE EGYPTIAN EXILE**

**BELIEVING IN
THE FUTURE**

**THE MOROCCAN
KING WHO SAVED
THE JEWS**

SYNAGOGUE: 310 95TH STREET, SURFSIDE FL 33154

WEBSITE:HECHALSHALOM.ORG

EMAIL:HECHALSHALOMOROZIEL@GMAIL.COM

THIS WEEK BULLETIN HAS BEEN KINDLY SPONSORED LEILUY NISHMAT

מרים בת בילה ז"ל & שלמה בן יעקב ז"ל



Join The Daily Halachot!



General Hechal Shalom

SCHEDULE

בס"ד



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

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



January / February 2025	לילה לרבינו תם R' Tam's Nightfall	לילה Nightfall	החמה Sun set	הדלקת נרות Candle Lighting	פלאג המנחה Mincha	מנחה קטנה Mincha Ketana	מנחה גדולה Earliest Mincha	חצות Mid day	סוף זמון תפילה Latest Shacharis	סוף זמון קריאת שמע Latest Shema	החמה Sun rise	זמן ציצית ותפילין Earliest Talis	עלות השחר 72 דקות Dawn 72 Minutes	דף היומי Daf Yomi	שבט 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	5:53	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	5:54	מה	ששי
1 Sha	7:17	7:15	6:40	6:04	[כ"א]	4:55	3:46	1:05	12:34	10:44	9:49	9:13	9:14	7:05	6:21	5:52	5:53	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	5:53	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	5:53	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	5:52	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	5:52	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	5:51	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	5:51	נב	ששי
8 Sha	7:22	7:19	6:45	6:09	[בש"ח]	4:59	3:49	1:05	12:34	10:43	9:47	9:11	9:12	7:01	6:18	5:48	5:50	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	5:50	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	5:49	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	5:49	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	5:48	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	5:47	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	5:47	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	5:46	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	5:45	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	5:45	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	5:44	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	5:43	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	5:42	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	5:42	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	5:41	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	5:40	טא	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	5:39	טב	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	5:38	טג	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	5:38	טד	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	5:37	טו	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	5:36	טז	ששי

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

Permission is granted to copy and distribute this page in its original form only. Republishing any MyZmanim times as part of another publication is not permitted without written permission from the copyright holder. Important notes regarding this page can be read at MyZmanim.com by entering the keywords "accuracy" and "disclaimer". Copyright ©2004-2025 MyZmanim.

Announcement:

Rosh Hodesh Shevat will be Wednesday Night And Thursday January 30th

We would like to remind the Kahal Kadosh that ones 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 5:30pm
- Mincha 5:45pm
- Followed by Kabbalat Shabbat & Arvit
- Candle Lighting: 5:40pm**
- 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
- Mincha: 5:10pm
- Followed by Seudat Shlishit & Arvit
- Shabbat Ends: 6:40pm**
- Avot Ubanim: Motsae Shabbat
- Rabbenu Tam 7:12pm

WEEKLY SCHEDULE

SUNDAY

- Shaharit 6:35am
- Shaharit #2 Hodu 8:30am
- Mincha 5:50pm
- 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
- Mincha 5:50pm
- 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. 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 ממן ואנגלה ויעקב
וסימונה סטון

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



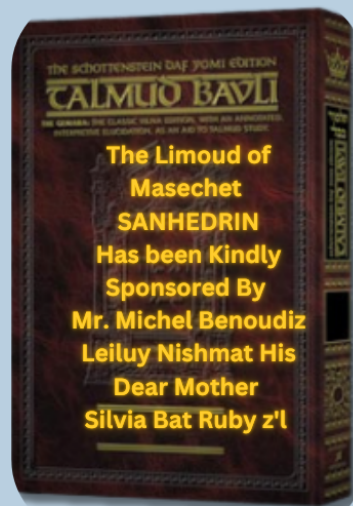
This year learning of the Daf Yomi has been generously sponsored by:

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**
- **This Week's Seudat Shelishit** has been Kindly Sponsored by **Mr. & Mrs. Alain Albergel** in memory of His dear Mother **Eshter Bat Hanina z"l**. Tihye Nishmata Tzerura Bitzror Hahayim Amen!
- **This Week's Breakfast** has been kindly sponsored by **Mrs. Simy Cohen** in memory of **Solita Bat Simha z"l**. Tihye Nishmata Tzerura Bitzror Hahayim Amen!
- **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!

- | | | |
|-----------------------------|---------------------------|--------------|
| • <i>Mr. Ynnick Ayache</i> | • <i>Mr. Eytan Guigui</i> | • <i>Mr.</i> |
| • <i>Mr. Fred Sellam</i> | • <i>Mr. Isaac Kassir</i> | • |
| • <i>Mr. Romain Ferrier</i> | • <i>Mr. Abe Esses</i> | |
| • <i>Mr. Yosef Ezekiel</i> | • | |
| • <i>Mr. Fradji Koskas</i> | | |

*The Children's program
in 4:15pm with Rabbi
Fried, Rabbi Ariel Co-
hen, & 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 Shmal, • 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, • Menaheem 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
<ul style="list-style-type: none"> • 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 		

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

Mr. Romin Ferrier

- **20th:** Mrs. Sara Maya
- **22nd:** Eliyahu Aquinin
- **27th:** Mrs. Adina Benmergui

Mr. 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 Hacohen 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)

בס"ד

- **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)

Freha Bat Simha Elbaz z"l (Maman Petite)
(GrandMother of Dr. Jean Paul Courchia)



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 Missing Years of the Egyptian Exile

(Rabbi Eli Mansour)

In the opening verses of Parashat Vaera, we find Hashem's pronouncement of the "Arba Leshonot Geula" – "four expressions of redemption." He told Moshe to convey to Beneh Yisrael His promise that He will "take you from the suffering of Egypt" ("Ve'hoseti"), He will "save you from their labor" ("Ve'hisalti"), He will "redeem you with an outstretched arm" ("Ve'ga'alti"), and He will "take you to Me as a nation" ("Ve'lakhti"). The Gemara famously teaches that the four cups of wine we drink at the Seder on the night of Pesach correspond to these four promises.

One of the approaches taken to explain the significance of these four expressions was presented by the Shem Mi'Shmuel (Rav Shmuel Borenstein of Sochatchov, 1855-1926), who writes that Hashem here refers to the redemptions from the subsequent exiles. Already then, during the Egyptian exile, Hashem informed Beneh Yisrael that just as He was bringing them out of this exile, and extricating them from persecution and suffering, He would also deliver them from the exiles they would endure in the future. The first of the four expressions, "Ve'hoseti," which speaks of Hashem bringing the nation out of a foreign land, alludes to the Babylonian exile, at the conclusion of which Hashem brought the Jews back from exile to the Land of Israel. The second expression

foresees Hashem rescuing Beneh Yisrael from danger – "Ve'histalti," and thus refers to the rule of Persia, when Beneh Yisrael were saved from Haman's decree of annihilation. The third of the subsequent exiles was the period of Greek persecution, when Beneh Yisrael faced a grave spiritual threat, as the Greeks forbade them from practicing their religion. Hashem thus promised, "Ve'ga'alti" – that He would redeem them from this spiritual danger. Finally, Hashem promises to deliver us from our current exile, the fourth and final exile, assuring us that He would take us as His nation for all eternity ("Ve'lakhti").

The question, however, arises, why do we commemorate these four promises through the drinking of four cups on the night of Pesach, as we celebrate the Exodus from Egypt?

The answer emerges from a discussion in the work Torat Haim (Rav Abraham Haim Schorr, d. 1632) regarding a different question, relating to the duration of the Egyptian exile.

The Torah in Parashat Bo (Shemot 12:40) states that the Egyptian exile lasted a total of 430 years. In truth, Beneh Yisrael spent just 210 years in Egypt. Many commentators explain that the 430-year period began from the time Abraham was informed that his descendants would be enslaved. The Torat Haim, however, advances a different theory. He claims that indeed, Hashem decreed a lengthy period of suffering, but He mercifully ended the exile earlier. Tradition teaches that the period of harsh labor began at the time of the birth of Miriam, Moshe Rabbenu's sister, who was 86 at the time of the Exodus. Thus, Beneh Yisrael endured only 86 years of slave labor – one-fifth of the 430 years of slavery that were decreed

upon them. The remaining four-fifths were delayed to the future. The four subsequent exiles, the Torat Haim explains, took the place of the missing years of the Egyptian exile. The amount of suffering that would have been experienced in 86 years of grueling slavery and degradation in Egypt were transferred to each of these four periods, and this is how the period of 430 years was completed.

The Torat Haim explains that this is why we drink four cups of wine on Pesach night. The word "Kos" in Gematria equals 86, and thus the four cups of wine signify the redemptions from the four subsequent exiles – consistent with the Shem Mi'Shmuel's understanding of the four promises made by Hashem in our Parasha. As we celebrate the redemption from Egypt, we reflect on the fact that Hashem shortened the period of bondage in Egypt, delaying them to the future. He then delivered us from the first three of those four exiles, and we eagerly anticipate the imminent redemption from our fourth and current exile, may it unfold speedily and, in our times, Amen.

Believing in the Future

(By Rabbi Joey Haber)

Parashat Vaera begins with Hashem's response to Moshe Rabbenu, who, in the final *pesukim* of last week's *parashah*, expressed his angst over the plight of *Beneh Yisrael* in Egypt. Hashem had sent him to Pharaoh to demand that he allow *Beneh Yisrael* to leave, but Pharaoh not only refused, but made things much worse – ordering that *Beneh Yisrael* would now have to find their own straw for bricks but produce the same

number of bricks every day. Moshe cried to Hashem, and Hashem replied:

וארא אל אברהם אל יצחק ואל יעקב
בקל שד-י, ושמי ה' לא נודעת להם.

Hashem told Moshe that he had appeared to the *avot* (patriarchs) – Avraham, Yitzhak and Yaakov – with the Name שד-י, but not with the Name *Havayah* (the Name spelled *yud, heh, vav* and *heh*)

Most of the commentators explain that *Havayah* is the Name of Hashem that signifies His mercy and compassion, and this was not shown to the *avot*. Hashem made promises to each of the *avot*, assuring them that a great nation would emerge from them, which would reside in the Land of Israel. But none of the *avot* ever saw this happen; each of them died well before there was an *Am Yisrael* residing in *Eretz Yisrael*. Nevertheless, they did not question or challenge Hashem. They lived with firm belief that these promises would eventually be fulfilled.

The secret to this faith can be found in a *pasuk* in last week's *parashah*, *Parashat Shemot*.

When Hashem first appeared to Moshe in the burning bush and commanded him to return to Egypt and inform *Beneh Yisrael* that they would soon be leaving, He told Moshe to convey to them that His Name was אהיה – "I shall be that which I shall be" (3:14). What is the meaning if this Name – אהיה אהיה אהיה?

The word אהיה in the future tense. It means that whatever is happening now, things will be better in the future. This Name holds the secret of Jewish optimism. Hashem was telling Moshe that even in the darkest periods, the Jewish People must continue holding onto this belief – that things can and will turn

around for the better. We have always lived with this spirit of hope and positivity, knowing that no matter what we're going through, Hashem is holding our hand and will get us through it. We don't break or give up. We hold our heads high, and handle whatever life throws our way with the confidence that a brighter future awaits.

This is the secret to the faith of the *avot*. They did not see the fulfillment of Hashem's promises, but they believed with all their hearts that these promises would eventually be fulfilled.

I saw this optimism on full display when I visited Israel in the midst of the war, several months after October 7th. I visited, among other places, the ruins of Be'eri, the site of the Nova festival massacre, and the ward of Tel Hashomer hospital where wounded soldiers are treated – many of whom are missing limbs. Wherever I went, I was amazed by the spirit of the Israeli people, by their hope and optimism. Despite all they had gone through, they were smiling. I spoke with a wounded IDF soldier who had lost a leg and who told me with a big smile that he was so grateful to be alive, and that he wished he could return to battle to continue the fight.

This is the meaning of אהיה אהיה – the unwavering belief that no matter how bad things seem now, no matter what we're struggling with, Hashem is with us, and He will get us through this and turn things around for the better.

Let us try to cling to this faith, to always believe in the future even when today is challenging, and to trust that Hashem is always holding our hand and helping us at every step along the way.

Until One

(BY Samy Maya)

Hashem sends the Makka of Dever that would kill off the Egyptian animals, while the Jewish owned animals would stay alive. Pharaoh sends his messengers to check if in fact the Jewish animals stayed alive. The report comes back:

וַיִּשְׁלַח פַּרְעֹה וְהָנָה לֹא־מָת מִמִּקְנֵה
יִשְׂרָאֵל עַד־אֶחָד וַיִּכְבַּד לֵב פַּרְעֹה וְלֹא
שָׁלַח אֶת־הָעֹמִים:

Until one did not die. Rashi points out that until one means that there was an animal that was jointly owned by an Egyptian and a Jew. That animal did not die because Hashem would have to kill half the animal for the Makka to take place and since an animal cannot half die, Hashem let it live.

Pharaoh saw that this Egyptian animal stayed alive and used it, despite overwhelming evidence to the contrary, to rebel against Hashem further. He reasoned; it must be that Hashem is not all powerful because He could not kill this half-owned animal. But really, what Hashem was doing was giving Pharaoh an opportunity to repent. Dever would have forced Pharaoh into submission, it was one of the worst of the Makot, as per the Haggadah. Leaving the half Egyptian owned animal alive opened an opportunity for doubt of Hashem's power. Without this doubt, Pharaoh would have been compelled to give in to Dever, but the doubt gave him the *opportunity* to choose! Choose to view the side that declares Hashem the sole master of the universe or choose to look at the one tiny bit of evidence to the contrary. Pharaoh chose to look away.

After Yam Suf and after the Egyptian army drowned, the *pasuk* tells us:

וַיִּשְׁבוּ הַמַּיִם וַיִּכְסּוּ אֶת-הַרְרֹכָב וְאֶת-הַפָּרֹשִׁים לְכֹל חֵיל פְּרָעֹה הַבָּאִים אַחֲרֵיהֶם בָּיָם לֹא-נִשְׁאַר בָּהֶם עַד-אַחַד:

The waters covered up the entirety of the Egyptian army... *until one* did not remain alive. The Medrash tells us that just as in Makkat Dever it means that one did survive, here at Yam Suf, one did survive, Pharaoh.

לפע"ד: Perhaps the same language is used in both cases to teach something else as well. Maybe it is a מידה כנגד מידה punishment against Pharaoh. It seems Hashem is teasing Pharaoh. As if Hashem is telling Pharaoh as He saved him from drowning at Yam Suf, you wanted to deny Me because *until one*, עד אחד, was left alive. But wow you know and understand why I left that one animal alive during Dever... to give you an opening to do teshuva.

Pharaoh had two choices after Dever. He would either focus on the one small detail despite overwhelming evidence or do teshuva (which proves Pharaoh always had some kind of free-choice). If Pharaoh chooses to accept Hashem, he does teshuva on the spot. If he denies Hashem at this moment, the teshuva would have been delayed until Yam Suf. The outcome would have been the same, just whether it would have happened after Dever or after Yam Suf. The will of Hashem will always happen, it is how the person gets there is the question.

Until one remained alive, save Pharaoh. Now, with these words at Yam Suf, עד אחד, Pharaoh realizes what happened during Dever... he was given a choice to do teshuva, but did not grab it. Now, at Yam Suf, he is being given the same choice. Pharaoh could have yet again claimed just as he did after Dever... עד אחד remained alive... it must be Hashem is not all powerful, as he

could not kill the king of Egypt! He couldn't kill that one animal and now He can't kill me... giving Pharaoh an opportunity to make a choice to do teshuva yet again.

The Medrash tells us that this time, he took the opportunity! Pharaoh repented and ran away from Egypt only to become the king of the city of Nineveh. Eventually, the city became corrupt and Hashem wanted to destroy the city. A prophet appears and tells him to do teshuva... right away Pharaoh remembered the last time a Jew appeared at his doorstep telling him to do teshuva. Immediately, the entire city repents. Pharaoh taught his city the concept of teshuva.

A hidden lesson in our perasha is that Hashem is always giving us a choice. Don't think the opportunity to do teshuva applies only to more righteous people... that Hashem is always giving them a choice and a chance to make the right decision and become better. But Hashem even gives an opportunity to people as evil as Pharaoh... he didn't take the opening when he first saw *until one*, but the next time he saw *until one*... he took the opportunity to do some kind of teshuva. Hashem used Pharaoh to teach us that if He gives opportunities to people like Pharaoh, all the more so anyone slightly better! Often, we think it is too late to become better or we do not have the confidence in ourselves to become better, but we always have to know that Hashem is giving us that opening and is helping us get through it, as difficult as it may seem.

Food for Thought

The Moroccan

King Who Saved the Jews

During World War II, Sultan Mohammed V of Morocco demonstrated remarkable courage by protecting the country's 250,000 Jews from persecution under the pro-Nazi Vichy regime. His actions, taken at great personal risk, saved the largest Jewish population in the Arab world from deportation and death.

A Historic Jewish Presence in Morocco

The Jewish community in Morocco dates back to 70 CE, following the Roman destruction of Jerusalem. By 1492, after the Spanish Inquisition, many Sephardic Jews fled the Iberian Peninsula and settled in Moroccan cities like Fez, Marrakesh, and Casablanca. These Jews became integral to Moroccan society, contributing to trade, craftsmanship, and intellectual life.

Despite periods of anti-Jewish violence, Jews and Muslims in Morocco enjoyed a long history of coexistence. By 1940, Morocco's Jewish population was the largest in the Arab world, representing 10% of the country's total population. However, this coexistence came under threat with the rise of Nazi influence during World War II.

The Vichy Regime and Antisemitism in Morocco

In 1940, Morocco was a French protectorate under the control of the Vichy regime, which collaborated with Nazi Germany. The Vichy government implemented antisemitic laws in its territories, including Morocco. Jews were expelled from schools, fired from government positions, and barred from certain professions. Many were confined to

overcrowded mellahs (Jewish quarters), where food shortages, disease, and poor living conditions became rampant.

Over 2,000 Jews were sent to forced labor camps across Morocco, where they endured starvation, disease, and brutal treatment. The Vichy regime also began preparing for the mass deportation of Moroccan Jews to Nazi death camps in Europe, where millions of Jews were being murdered as part of the "Final Solution."

Mohammed V's Defiance

Mohammed V ascended to the throne in 1927 at just 17 years old, leading the Alawi dynasty, which claimed descent from the Prophet Muhammad. Though his powers were limited under French colonial rule, he was respected by Moroccans and seen as a defender of sovereignty and justice.

When the Vichy regime introduced antisemitic policies, Mohammed V rejected them outright, insisting that Moroccan Jews were equal citizens. He declared, "There are no Jewish citizens, there are no Muslim citizens. They are all Moroccans." His refusal to collaborate with the Vichy regime delayed the enforcement of antisemitic laws in Morocco.

The king's most notable act of defiance occurred in November 1941 during Throne Day, a national celebration. Mohammed V invited prominent Jewish leaders to sit alongside French and German officials at the royal banquet, publicly rejecting the marginalization of Jews. This act embarrassed the Vichy authorities and underscored the king's unwavering stance against anti-semitism.

Operation Torch and the Liberation of Morocco

By 1942, the Nazis were planning the systematic extermination of Jews in North Africa, as evidenced by the January 1942 Wannsee Conference, which outlined the "Final Solution." The Vichy regime in Morocco began creating lists of Jewish citizens, likely for deportation to European death camps.

However, on November 8, 1942, Allied forces launched Operation Torch, landing in Morocco and Algeria. After days of fighting, Vichy forces in North Africa surrendered. The Allied victory in Morocco and Algeria thwarted Nazi plans to deport Jews from the region, ensuring their safety.

Mohammed V's Legacy

King Mohammed V's refusal to comply with Vichy orders and his commitment to protecting his Jewish citizens saved 250,000 lives. Moroccan Jews remember him as a hero, and he has been posthumously honored by Jewish organizations, including the Simon Wiesenthal Center and the World Jewish Congress.

Today, nearly one million Jews of Moroccan descent live in Israel, where they maintain a deep connection to their Moroccan heritage. In 2020, as part of the Abraham Accords, Morocco reestablished diplomatic relations with Israel, further highlighting the enduring legacy of Mohammed V's inclusive vision.

Mohammed V's courage and moral clarity during a dark time in history remain an inspiration. He is celebrated as "The Moroccan King Who Saved the Jews" and a symbol of justice and humanity.

Daily Halacha

May a Man and Woman Drive Alone Together in a Car?

(Daily Halacha)

Is it permissible for a man and woman to take a trip together alone in a car? For example, if a man is driving somewhere, and the woman who lives next door needs a ride to that location, may she ride with him even though there is no one else in the car, or does this violate the prohibition of Yihud (forbidden seclusion)?

The Halachic authorities rule that as long as there are other people on the road, either motorists or pedestrians, who can look into the car, it is permissible for a man and woman to ride in a car alone together. This is permissible even at nighttime, since it is possible for other people to look into the car, and this helps preclude the possibility of inappropriate behavior.

However, Rav Moshe Feinstein (Russia-New York, 1895-1986), in one of his responsa, wrote that while this is permissible according to strict Halacha, in the interest of Seni'ut (modesty) it should be avoided when possible. Even though there is no technical Issur (prohibition), it is best to avoid such a situation, unless this would cause tension and enmity, such as if the woman would feel slighted by the man's refusal to give her a ride, for example.

This Halacha is codified in the contemporary work Minhat Ish – Hilchot Yihud (section 2, p. 54; listen to audio recording for precise citation). The author (Rav Eyal Shraga) adds that it is especially important for a man to avoid being alone in a car with a woman driving. When the man is the driver, his mind is focused on

the road, but this of course is not the case when the woman drives, and thus this situation should certainly be avoided if possible.

Furthermore, a man and woman should not sit next to each other in a car. Although it is permissible for a man and woman to ride alone together, as mentioned, this is when the passenger sits in the back, and not next to the driver. This is the ruling of Rav Shemuel Vosner (contemporary) in his work *Shebet Halevi* (vol.10, 237), where he writes that proper standards of modesty dictate that a man and woman should not sit next to each other when driving alone in a car. He cites the adage, "Harhek Min Ha'ki'ur U'min Ha'domeh Lo" – "Distance yourself from what is inappropriate and from what resembles it." Therefore, while it is permissible for a man and woman to ride together alone, the passenger should sit in the back.

Summary: It is permissible for a man and woman to ride alone together in a car if they are driving in a place where there are pedestrians or other motorists in the area. This should preferably be avoided, but it is permissible, especially if refusing would cause tension and enmity. If a man and woman do ride alone together, the passenger should sit in the back, and not next to the driver.

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 ה') – ויוסף היה – במצרים – and 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 nisayon that blows our way.

La Paracha En Français

Pourquoi D.ieu endurecit le cœur de Paro

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

« Va trouver Paro le matin, au moment où il se dirigera vers les eaux ; tu te tiendras sur son passage, au bord du fleuve ; et le bâton qui a été changé en serpent, tu le prendras en main. » (Chémot 7, 14-15)

Rachi commente : « “Au moment où il se dirigera vers les eaux” : pour ses besoins. Car il se faisait passer pour un D-eu, sans besoins physiques. Il se levait de grand matin, et sortait vers le Nil dans le but de se soulager. » L'Eternel ordonna à Moché d'aller vers le fleuve, au moment où Paro s'y trouverait pour faire ses besoins, de sorte à lui démontrer qu'il connaissait cette habitude et était conscient de la tromperie que représentaient ses prétentions à la divinité. Suite à cet incident, il aurait été logique que Paro éprouve de la honte devant Moché et revienne sur son refus opiniâtre de libérer les enfants d'Israël. Cependant, il endurcit son cœur et continua à se faire passer pour un D-eu.

Une de mes connaissances m'a demandé pourquoi D.ieu a puni Paro, alors qu'il avait endurci son cœur lors des cinq dernières plaies, lui retirant ainsi son libre arbitre. Le Ramban propose une explication au verset « Le Seigneur endurcit le cœur de Paro et il ne leur céda point » (Chémot 9, 12). Il fait remarquer que, pour les cinq premières plaies, il est écrit « le cœur de Paro s'est endurci » ou « Paro a endurci son cœur », alors que, à partir de la plaie de la grêle, la Torah emploie l'expression « le Seigneur endurcit le cœur de Paro ». Le Ramban en déduit que, lors des cinq premières plaies, c'est Paro qui, de sa propre initiative, endurcissait son cœur. Par contre, lorsque la grêle ainsi que les plaies suivantes sont survenues, il désirait se repentir et non pas endurcir son cœur, mais D.ieu le lui a endurci. Aussi, pour quelle raison Paro a-t-il été puni ?

Paro affermissait son cœur après chacune des cinq premières plaies et continuait, avec effronterie, à prétendre être un D-eu, même devant notre maître Moché, qui l'avait surpris en train de faire ses besoins au bord du

fleuve. Après avoir frappé Paro de cinq plaies et constaté qu'il choisissait chaque fois de rendre durcir son cœur, c'est-à-dire optait pour le mal, l'Eternel le punit en lui retirant cette liberté d'action. Paro n'avait donc plus le choix que de continuer à se comporter conformément aux incitations des forces du Mal se trouvant en lui. Car, selon la voie qu'un homme se fixe, on lui détermine du ciel la suite de son parcours en lui retirant le libre arbitre, l'obligeant en quelque sorte à poursuivre dans la voie pour laquelle il avait au départ opté.

Avant que l'Eternel ne frappe l'Egypte par la grêle, Moché avait prévenu Paro et ses serviteurs que celui qui désirait être épargné des ravages de cette plaie devrait s'abriter à l'intérieur de sa maison et y faire entrer toutes ses possessions. Ceux qui crurent en D.ieu suivirent ces directives et ne furent pas touchés par la grêle, alors que ceux qui n'eurent pas foi en Lui ne prirent pas ces précautions et furent frappés (cf. Chémot 9, 20-21). Comment comprendre que certains n'aient pas cru en l'Eternel, alors que, lorsque la plaie des poux était survenue, les magiciens avaient déjà fait remarquer à Paro « Il s'agit là du doigt de D-eu » (ibid. 8, 15) ?

Dans son ouvrage Kessef Mezoukak, le juste Rabbi Yochiyahou Pinto, de mémoire bénie, propose l'explication suivante. S'il est vrai que, dès l'arrivée des premières plaies, Paro et ses serviteurs ont été sujets à une certaine prise de conscience et ont désiré se repentir, cependant, ce remords demeurait encore purement extérieur et ne provenait pas du tréfonds de leurs cœurs. C'est la raison pour laquelle ils n'ont pas tous rassemblé leurs possessions à l'intérieur des maisons, suite à l'avertissement de Moché. Autrement dit, lorsque le

repentir reste purement verbal, l'homme demeure le même impie qu'il était auparavant ; il croit seulement avoir des regrets, mais, en réalité, sa démarche de retour est hypocrite et ne peut donc être agréée.

Rabbi Yochiyahou Pinto explique de la façon suivante le verset : « L'Eternel dit à Moché : “Va chez Paro, car Moi-même J'ai endurci son cœur et le cœur de ses serviteurs, afin que Je place Mes signes au milieu d'eux.” » (Chémot 10, 1) Lorsque le Saint béni soit-Il constata que Paro ne s'était pas repenti sincèrement, mais uniquement de façon superficielle, Il endurcit son cœur, dans le but de le frapper encore par les sauterelles, l'obscurité et la mort des premiers-nés, pour qu'il finisse par se repentir intégralement.

Toutefois, l'Eternel continua à endurcir le cœur de Paro, même suite à la dernière plaie – la mort des premiers-nés – pour qu'il poursuive les enfants d'Israël jusqu'à la mer des Joncs. En quoi était-ce nécessaire ? En réalité, lorsque la mort des premiers-nés est survenue, Paro ne s'est repenti que parce qu'il craignait en être lui aussi touché, et non par soumission devant le Tout-Puissant. Ceci illustre à quel point on tient rigueur à l'homme pour son comportement.

Cette étude nous livre un enseignement important : il ne suffit pas de se repentir verbalement, mais cela doit surgir du tréfonds du cœur. Or, si nous désirons nous assurer que notre repentir provient bien de l'intériorité de notre être, il nous incombe de procéder à un examen de conscience scrupuleux. Car, un homme ne se repentant que verbalement, et non parce qu'il a le cœur déchiré, demeurera dans son impiété et ne pourra réellement se repentir ; dès lors, il ne

parviendra jamais à craindre la parole divine.

Reflexion Semanal

Un diálogo respetuoso

(Por Rabbi Abraham Twerski)

"D-os habló a Moshé y a Aharón y les encomendó acerca de los hijos de Israel y acerca del faraón, rey de Egipto, para sacar a los hijos de Israel de la tierra de Egipto" (Éxodo 6:13)

Este versículo parece redundante. Sólo dos versículos antes, la Torá dice: "D-os habló a Moshé diciendo: 'Ve y habla al faraón, rey de Egipto, para que envíe fuera de su tierra a los hijos de Israel'" (Éxodo 6:10-11). Rashi explica que el segundo versículo implica que D-os les dijo que hablaran respetuosamente al rey de Egipto.

¿No es esto un poco extraño? Moshé iba a advertirle al faraón sobre las diez plagas que sufriría. En el palacio, ante la presencia de todos los ministros, Moshé iba a hablar duramente al faraón. ¿Cómo podía ser eso respetuoso?

Rav lehudá Leib Chasman dice que no había manera de evitar dar las advertencias al faraón. Sin embargo, aunque había que decir lo que se debía decir, todavía podía decirse con respeto y no con indignación. De hecho, vemos que cuando Moshé le contó al faraón acerca de la plaga de los primogénitos, un momento en el cual Moshé estaba enojado, sin embargo dijo: "Entonces todos estos siervos tuyos descenderán a mí y se postrarán ante mí, diciendo: 'Vete, tú y todo el pueblo que te sigue'" (Éxodo 11:8). Rashi dice

que Moshé en verdad quería decir que el propio Faraón se inclinaría ante él y le suplicaría que sacara a los israelitas de Egipto, pero por respeto al rey dijo: "todos estos siervos tuyos descenderán hacia mí y se inclinarán ante mí". (Or Yahel, 2).

La Torá nos está enseñando que incluso cuando debemos reprender o castigar a alguien, debemos esforzarnos para evitar insultarlo. Esto también es importante al disciplinar a los niños. Obviamente, los niños deben ser reprendidos cuando hacen algo malo, y a veces es necesario castigarlos. Sin embargo, debemos ser cuidadosos para hacerlo de una forma que no humille ni aplaste al niño.

Los niños que fueron insultados al ser disciplinados probablemente desarrollen sentimientos de vergüenza y no se valoren a su mismos, algo que puede acompañarlos durante toda su vida. Si los padres entendieran cuán destructivo es para sus hijos tener baja autoestima, serían mucho más cuidadosos al disciplinarlos. El abuso emocional de un niño es una ofensa tan grave como el abuso físico. Sin embargo, padres a quienes nunca se les ocurriría quebrar un brazo o una pierna a su hijo, no piensan demasiado en las palabras que salen en una reprimenda.

A los niños se les debe enseñar lo que está bien y lo que está mal, pero se los debe ayudar a mantener su dignidad.

Nahalot

Nahala of HaRav Yitzhak Kaduri the 29th of Tevet

בס"ד

Harav Yitzchak Kaduri, died January 28, 2006), was a renowned Mizrahi Haredi rabbi and kabbalist who devoted his life to Torah study and prayer on behalf of the Jewish people. He taught and practiced the kavanot of the Rashash.

His blessings and amulets were also widely sought to cure people of illnesses and infertility.

In his life, he published no religious articles or books.[2] At the time of his death, estimates of his age ranged from 103 to 118, and his birth year is still disputed. His funeral which was held in Jerusalem drew over half a million followers in what was described as the largest funeral in Israel's history.

He went to study at the Shoshanim LeDavid Yeshiva for kabbalists from Iraq. There he learned from the leading kabbalists of the time, including Rabbi Yehuda Ftaya, author of Beit Lechem Yehudah, and Rabbi Yaakov Chaim Sofer, author of Kaf Hachaim. He later immersed himself in regular Talmudic study and rabbinical law in the Porat Yosef Yeshiva in Jerusalem's Old City, where he also studied Kabbalah with the Rosh Yeshivah, Rabbi Ezra Attiya, Rabbi Saliman Eliyahu father of Sephardic Chief Rabbi Mordechai Eliyahu), and other learned rabbis.

In 1934, Rabbi Kaduri and his family moved to the Old City, where the Porat Yosef Yeshivah gave him an apartment nearby with a job of binding the yeshivah's books and copying over rare manuscripts in the yeshivah's library. The books remained in the yeshivah's library, while the copies of manuscripts were stored in Rabbi Kaduri's personal library. Before binding each book, he would study it intently, committing it to memory. He was reputed to have photographic

memory and also mastered the Talmud by heart, including the adjoining Rashi and Tosafot commentaries.

PROGRAMS

WEEKLY PROGRAMS & ACTIVITIES

NEW SCHEDULE

FATHER & SON
MITSVAE SHABBAT AT HECHAL SHALOM

ENJOY 45 MIN OF LEARNING RIGHT AFTER ARBAT

STARTING NOV 9TH 2024!

PRIZE AFTER EVERY LEARNING!

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

WEEKDAYS SHABBAT

SHURIM
CARUTOT
SPORTS EVENTS AND GAMES

MINYANIM
SHAHARIT
KIDUSH
MINHA
SEFER
BALISHT
ARUIT

LET'S GO!

NEW

ISAAC
Boys Program
SERRUYA

EVERY THURSDAY!
6:00-7:00PM 9-12YR

HAZANUT

At Hechal Shalom
310 95th Street.

משילת ישרים
Mesillat Yesharim
WOMEN SERIES

With **REBBETZIN ESTHER ANTON**

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

LEARNING BREAKFAST SERIES
91990 HARDING AVE, SERRISDC FL

עוזיאל OR **אוזיאל** OZIEL

HECHAL SHALOM

REGISTER NOW

MISHNAH YOMI

JOIN OUR UNIQUE NEW
DAILY AVOT UBANIM PROGRAM!
ONLY 2 MISHNAS / DAY

Spécial Siyum Events & Prizes

KICKOFF BBQ
MON JULY 15th

Create memorable, and quality time through learning with your Kids!

NEW SUBJECT

#1 Best Seller
JUST ONE WORD EMUNAH
by Zifora Stern

WOMENS WEEKLY SEUDAT SHELISHEET SERIES

LET'S LEARN AND GROW Together!

Featured Readers Weekly
TBA

BALMORAL 9801 COLLINS AVE APT 5W

REVOLUTIONIZE YOUR TORAH LEARNING!

Learn and remember for years to come the most important halachot that affect daily.

New Zohar Book Topic: Business Halachot

Transform your Shabbat meals into weekly learning hours (D.L. and correct).

Understand the ethical & philosophical background of the halachot.

Reserve Semichas Chaver Certificate

Presented by **Rabbi David Elmaleh**

CONTACT Us @ 786794952

NEW SCHEDULE!

KIDS HALACHA PROGRAM

TUESDAY 7:00pm-8:00pm 9-11 YR OLD
THURSDAY 7:00pm-8:00pm 12-14 YR OLD

3 Weeks Program

LEARN NOW WITH DAN COHEN!

Fun - Activities - Ice Cream - Rewards