



בששלת

10th of Shevat

Feb 8th 2025

CANDLE LIGHTING 5:50pm

Shabbat Ends at 6:50pm

**BIRKAT HALEVANA
RABBI DAVID ELMALEH**



**WHAT DO WE LEARN FROM
THE SPLITTING OF THE SEA**

THANKS, PHARAOH

**4 TOOLS TO MANAGE YOUR EMOTIONS
SO THEY DON'T MANAGE YOU**

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



SCHEDULE



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	שקיעת החמה Sun set	חלוקת נרות Candle Lighting	פלג המנוחה Plag Mincha	מנוחה קטנה Mincha Ketana	מנוחה 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	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	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	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	מז 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	ס חמישי
7 Fri	7:21	7:19	6:44	6:08	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	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	נד רביעי
13 Thu	7:25	7:22	6:48	6:12	5:02	3:51	1:05	12:34	10:42	9:45	9:09	9:11	6:57	6:15	5:44	5:47	מז חמישי
14 Fri	7:26	7:23	6:49	6:13	5:02	3:52	1:05	12:34	10:41	9:45	9:09	9:11	6:57	6:14	5:44	5:47	מח ששי
15 Sha	7:27	7:23	6:49	6:14	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	5:06	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	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	סח ראשון
24 Mon	7:32	7:28	6:54	6:19	5:07	3:55	1:04	12:33	10:38	9:40	9:04	9:06	6:49	6:07	5:36	5:39	סט שני
25 Tue	7:33	7:29	6:55	6:20	5:07	3:55	1:04	12:33	10:38	9:40	9:04	9:06	6:48	6:06	5:35	5:38	ע שלישי
26 Wed	7:33	7:29	6:56	6:20	5:08	3:56	1:04	12:33	10:37	9:39	9:03	9:05	6:47	6:05	5:34	5:38	פא 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	עב חמישי
28 Fri	7:34	7:30	6:57	6:21	5:09	3:56	1:04	12:33	10:36	9:38	9:02	9:04	6:45	6:03	5:32	5:36	עז ששי

Thursday (Feb 27) 7:02 PM + 0 חלקים אדר: חודש אדר: מולד חודש אדר: חלקים 0

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:

Don't Miss Our Annual Hiloula of Rabbi Itzhak Abuchatzairah Tuesday Night!

Tu BiShvat is this Wednesday Night, Thursday. No Tahanunim.

This Week Thursday night Mishmar will be Sponsored by the Tunisian of the Community for the Seudat Yitro.

We would like to welcome Mr. Yohann Assouline and his Family to the community.

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

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

Please contact the Office for all inquiries about your pledge account by

email: info@hechalshalom.org or at (305) 867-6024

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!

Shabbat Schedule

- Shir Hashirim 5:40pm
- Minha 5:55pm
- Followed by Kabbalat Shabbat & Arvit
- Candle Lighting: 5:50pm**
- Shaharit Netz Minyan 6:00am
- Shaharit: 8:45am
- Youth Minyan 9:15am
- Zeman Keriat Shema 9:13/9:47am
- Children's Programs: 4:30pm
- Shiur Pirke Avot: 4:30pm
- Minha: 5:20pm
- Followed by Seudat Shlishit & Arvit
- Shabbat Ends: 6:50pm**
- Avot Ubanim: Motsae Shabbat
- Rabbenu Tam 7:22pm

WEEKLY SCHEDULE

SUNDAY

- Shaharit 6:25am
- Shaharit #2 Hodu 8:30am
- Minha 6:00pm
- Followed by Arvit

Monday To Friday

- Shaharit: 6:25am
- Daf Yomi 7:35am
- Beki'im Bahalacha 8:10am
- Shaharit #2 Hodu 8:00am
- Hok LeIsrael 8:50am
- Minha 6:00pm
- Followed By Arvit
- Shiurim 6:30pm
- Kinyan Masechta 6:45pm

LEARNING OF THE MONTH

RENT DEDICATION

We Would like to Wholeheartedly Thank our Dear Friends,

Mr. & Mrs. Arnaud Sitbon

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

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

We would like to Wholeheartedly Thank our Dear Friends,

Mr. & Mrs. Alberto Benaloun

for generously Donating the
TORAH LEARNING of

TEVET & SHEVAT 5785

In Memory of

Yosef Ben Meschoda z"l the 19 of Tevet

Elisa Bat Meschoda z" the 20 of Tevet

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



DAF YOMI SPONSORS



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

THE KAMHAZI FAMILY
IN MEMORY OF THEIR
DEAR PARENTS
SHELOMO BEN
YAAKOV Z"l MIRIAM
BAT BELLA Z"l & FOR
HATZLACHA OF THE
WHOLE FAMILY.
HASHEM SHOULD
BLESS THEM WITH
HEALTH, HAPPINESS,
& LONG LIFE,

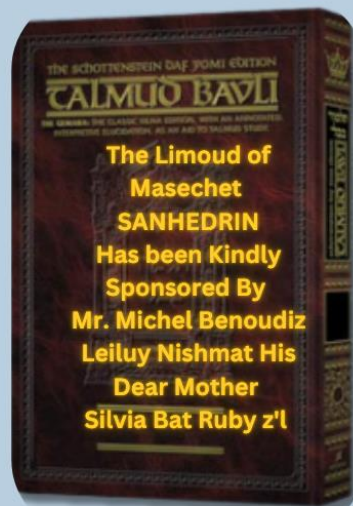
THE PEREZ FAMILY

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

THE AKKAD FAMILY

LEILUY NISHMAT
אברהם בן
גרסי-ה ז"ל, שלמה
בן תמם ז"ל,
אליהו בן רחל ז"ל,
ותמם בת אורו ז"ל
תנצב"ה
HASHEM SHOULD
BLESS THEM WITH
HEALTH,
HAPPINESS, &
LONG LIFE, AMEN.

SPONSOR THE YEARLY
STUDY OF DAF YOMI



The Limoud of
Masechet
SANHEDRIN
Has been Kindly
Sponsored By
Mr. Michel Benoudiz
Leiluy Nishmat His
Dear Mother
Silvia Bat Ruby z'l

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** is available for sponsorship!
- **This Week's Seudat Shelishit** has been Kindly Sponsored by **Mr. & Mrs. Dov Koskas** in memory of His dear Father **Fradji Ben Shalom z"l** the 11th of Shevat. Tihye Nishmato Tzerura Bitzror Hahayim Amen!
- **This Week's Breakfast** has been kindly sponsored by **Mrs. Jeannine Fuhman** in memory of Her dear Sister **Chantal Mazal Tov Bat Hassiba Moyal z"l** the 11th of Shevat. Tihye Nishmata Tzerura Bitzror Hahayim Amen!
- **This Week's Daf Yomi** has been Kindly Sponsored by **Dr. & Mrs. Jean Paul Curchia** in memory of His dear Mother **Aicha Curchia Bat Simha z"l** the 12th of Shevat. Tihye Nishmata Tzerura Bitzror Hahayim Amen!
- **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. Salomon Cohen</i> | • <i>Mr. Moshe Benmergui</i> |
| • <i>Mr. Rick Moore</i> | • <i>Mr. Moshe Nahum</i> |
| • <i>Mr. Rafael Egozi</i> | • <i>Mr. Rafi Maman</i> |
| • <i>Mr. David Moyal</i> | • <i>Mr. Fradji Koskas</i> |
| • <i>Mr. Michel Sabbah</i> | • <i>Mr. Daniel Alloul</i> |
| • <i>Mr. Moshe Cabasso</i> | • <i>Mr. Yannick Benchimol</i> |

*The Children's program
in 4:30pm 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>
<i>Mr. Arnaud Sitbon (Board Officer)</i>	<i>Dr. Ronny Aquinin (Board Officer)</i>	<i>Mr. Sammy Maya (Board Officer)</i>

Refuah Shelema List

<ul style="list-style-type: none"> • Reuven Moshe Ben Eshter Sarah, • Mordechai Ben Brucha Malka Shmalo, • Yizhak Abraham Ben Sheli, • Yosef Yizhak Ben Sara Hana, • David Eliyahu Ben Miriam • Mordechai Ben Mercedes • Daniel Ben Flora • Binyamin Simcha Ben Hilla • Yosef Shalom Ben Devora Neima • David Mordechai Ben Camouna • Yosef Ben Esther Rabinovitz • Yehuda Ben Lea • Baroukh Yoel Shimon Israel Ben Pnina Jeanine • Avraham Ben Regina • Avraham Refael Ben Estrella • Refael Yaich Amar Bar Chana 	<ul style="list-style-type: none"> • Yizhak Ben Simja • Michael Ben Aliza, • Menahem Ben Shira • Moshe Ben Rahel • David Ben Freha Rina • Mordechai Ben Miriam, • Aviv Ben Luba Miriam • Meir Ben Leah • Yitzhak Ben Rahel • Israel Ben Lea • Isaac Ben Mesoda • Haim Ben Marcell • David Aaron Ben Rivkah • Refael Haim Meir Ben Sima Chassa • Liam Mimoun Ben Esther • Yosef Zvi Ben Sara Yosef • Mordechai Dov Ber Ben Hana 	<ul style="list-style-type: none"> • Simja Bat Esther, • Rachel Bat Sarah, • Nina Bat Rachel, • Gitel Rina Bat Yael, • Miriam Bat Sofy, • Rahma Bat Simha • Esther Bat Fortuna • Malka Bat Dina • Raizel Bat Miriam • Leah Bat Rivka • Sol Bat Perla • Chana Bat Bilha • Yael Bat Rut • Dalia Bat Roza • Nadia Bat Saida Gila • Esther Bat Estrella • Mazal Tov Bat Corina • Peril Bat Sarah • Hava Bat Dora • Emma Bat Haia • Heleni Orna bat Hen Hana • Sara Leticia Bat Mesoda, • Alegria Simha Bat Esther, • Naomie Bat Rarel Adda, • Sivan Simha Bat Yehudit, • Natalie Rachel Bat Nancy, • Abigael Haya Bat Esther • Madeleine Bat Esther • Nurit Jacqueline Bat Rahel • Marcelle Mesoda Bat Alegria • Shira Yaffa Bat Sara • Eva Bat Yael Khayat • Camouna Bat Fortuna • Ruth Nehama Bat Sara • Karine Messoda Bat Simha • Denise Dina Bat Fortuna
--	---	---

Happy Birthday in February:

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

Happy Anniversary To:

- 20th: Isaac & Sally Amram

Nahalot of Shevat:

- 2nd: : Yaakov Moyal Ben Djamilah Sadoun z"l
(Uncle of Mrs. Jeanine Furchman)
David Sabbah Bar Yehuda z"l
(Grandfather of Mr. Laurent Becker)
- 6th: Amram Benhayoun z"l Ben Avraham
(Father of Mr. Meir & Daniel Ben hayoun)
- 7th: Jaia Rajel Bat Batya z'l
(Sister of Mr Daniel Hilu)
Michael Bar Gracia z"l
(Father of Mrs. Anat Michael)

- 10th: Abraham Guenoun Bar Rahel z'l בט"ד
- 11th: Beno Ben Sali z"l
(Father of Mrs. Silvia Cohen)
Yaacov Cohen Bar Meir z"l
(Grandfather of Dr. Max Nahon)
Chantal Mazal Tov z"l Bat Hassiba Moyal
(Sister of Mrs. Jeannine Furchmann)
Fradji Ben Shalom z"l
(Father of Mr. Dov Koskas)
- 12th: Yitzchak Chocron Ben Freha z"l
(Father of Mrs. Perla Edderai)
Aicha Courchia Bat Simha z"l
(Mother of Mr. Jean Paul Courchia)
- 13th : Abraham Ben Izza z"l
(Grandfather of mr. Eytan Ohayon)
- 19th: Clara Bat Perla z"l
(Grandmother of Mr. Albert Belecen)
Dr. Abraham Romano z"l
(Father of Mr. Marcelo Romano)
- 20th: Isaac Edderai Ben Nedjma z"l
(Grandfather of Dr. Jean Jacque Edderai)
- 22th: Abraham Benbeniste z"l
(Father of Mrs. Lina Genoun z"l)
Jashe Bat Silvia z"l
(Grandmother of Mr.s Raquel Eisen)
Azriel Strulovic Ben Avraham z"l
(Father of Mrs. Rosely (Eddy) Levy)
- 24th: Rahel Bat Mazaltov z"l
(Grandmother of Mr. Jacky Benoudiz)
- 25th: Moshe Belecen Bar Yamin z"l
(Grandfather of Mr. Albert Belecen)
- 27th: Mazal Tov Cadoshe Delmar Bat Sultana z"l
Rafael Cadosh Delmar Bar Sultana z"l
(Aunt & Uncle of Mrs. Ruby Mouyal)
- 28th : Reina Bat Rivka z"l & Mazal Tov Bat Sultana z"l
(Aunts of Mrs. Ruby Mouyal)
- 29t : Alegria Bat Simha z"l
(Mother of Mr. Amram Mouyal)



Membership benefits:

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

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

Spiritual Growth and Meaning:

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

Community Belonging:

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

Social activities that foster friendships and connections among members.

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

Counseling, support and direction from the Rabbi and staff.

Lifecycle Services:

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

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

What do we learn from the splitting of the Sea

(Rabbi Eli Mansour)

Parashat Beshalah tells the famous story of Keri'at Yam Suf – the miraculous splitting of the sea. The Egyptians pursued Beneh Yisrael after they left Egypt, trapping them against the sea. G-d had the waters of the sea split, forming two walls on either side of the sea floor, allowing Beneh Yisrael to safely cross. When the Egyptians then ran after them into the sea, the water fell onto them, drowning the Egyptian warriors, their horsemen and their chariots.

We find in the Midrash an astounding statement that underscores the centrality of this miracle in Jewish life. The Midrash teaches that the Jewish People are known as "Ibrim" ("Hebrews") to allude to the fact that "Abar Yam" – our nation "crossed the sea." This event is not simply something that our ancestors experienced, an extraordinary chapter in our history, but part of the very definition of our nation. Why?

The answer can be understood in light of an insight by the Maharal of Prague (Rav Yehuda Loew, 1512-1609) regarding the name of Moshe Rabbenu. The Rabbis teach that Moshe had seven different names, each of which alludes to a different element of his character or his role as our leader and prophet. The name that we commonly use, of course, is "Moshe" – the name given to him by Pharaoh's daughter, commemorating that "Min

Ha'mayim Mishitihu" – she "drew him from the water" (Shemot 2:10). The Maharal raises the question of why this name was chosen as the name with which we refer to Moshe. Of all of Moshe's names, why is this considered the most significant?

The Maharal answers by examining the symbolism of water. Unlike solids, he notes, water has no independent shape. It flows naturally, assuming the shape of whichever receptacle is holding it at the present moment. We human beings, the Maharal writes, are expected to be the polar opposite of water. We are not to "go with the flow," blindly and randomly following our natural instincts and impulses. Instead, we are to consciously create a "shape" and "form" to our lives. We are to exercise discipline and self-restraint, molding for ourselves a life of meaning and purposefulness in the service of Hashem.

Fittingly, the Mahara explains, Moshe Rabbenu – the greatest human being who ever lived – is named "Moshe," which means "drawn from the water." Moshe embodied the notion of going out of the water, creating a life of spirituality rather than "flowing" naturally like animals, which follow their instincts without exercising any restraint.

This is also the symbolism of the miracle of Keri'at Yam Suf. The waters of the sea suddenly went against their natural flow, forming two walls on either side of Beneh Yisrael. This was not just a miracle performed for the purpose of rescuing Beneh Yisrael – it was also a timeless lesson about how we are expected to live our lives. We are to follow the example of the waters of the Yam Suf – creating a proper "shape" of our lives,

lives of spiritual meaning, rather than just flowing naturally.

This also explains the famous comment of the Midrash that the sea split when it saw Yosef's coffin, which Moshe brought with him out of Egypt. Yosef embodies the value of discipline and self-restraint, having resisted the advances of Potifar's wife as a seventeen-year-old slave in Egypt. He went against his natural instincts and impulses for the sake of spirituality. Rather than "go with the flow," following his instincts and impulses, he created for his life a "shape" of spiritual greatness.

We are called "Ibrim" because "Abar Yam" – we have been shown the importance of living with discipline and self-restraint, conscientiously, following our religious principles and values rather than allow ourselves to be led and guided by our natural instincts and drives.

Thanks, Pharaoh

(By Samy Maya)

Throughout the ten plagues, we read time and again, that Pharaoh was prevented from doing teshuva. Pharaoh had crossed a line of no return with his cruelty, so Hashem took away his free choice and did not allow him to repent. This way he would get the full force of the punishment.

After the Egyptians drowned in the sea, the pasuk tells us:

וַיָּשָׁבוּ הַמַּיִם וַיִּכְסּוּ אֶת-הָרֶכֶב וְאֶת-הַפָּרָשִׁים לְכֹל חֵיל פְּרֹעֹה הַבָּאִים אַחֲרֵיהֶם בַּיָּם לֹא-נִשְׁאַר בָּהֶם עַד-אֶחָד:

The Medrash says עד אחד, until one, did not survive, but *one* did survive. The survivor was Pharaoh. As he was sinking in the sea, he thought of teshuva and Hashem spared his life. Ultimately, he became the king of Nineveh during the times of Yonah.

During the plagues he was not allowed to do teshuva, but now he was allowed to do teshuva! It seems as if there is a contradiction! What changed that Hashem allowed Pharaoh to do teshuva?

I asked this question to Shabetai and Moshe on one Friday night. I had seen an idea that possibly answered the question, but I wanted to get their input first before I presented the answer.

Hashem runs the world through many schemes and rules. The only one we understand on a basic level is what we call measure for measure, מידה כנגד מידה. If a person ח"ו sins in a certain way, that person gets punished in a similar fashion. If a person does a misva, then the reward goes according to the misva. For example, Avraham fed his 'guests' food that they would never eat because they were angels, but in that zehut, Hashem would provide food to the Jewish people for all time.

It must be that Pharaoh did something regarding teshuva that prompted Hashem to grant him the ability to do teshuva. In other words, what was the מידה כנגד מידה?

We cannot say that it is due to the fact that he confessed that he sinned and recognized Hashem because he had confessed a few times before and still was not granted ability to repent.

The boys answered an interesting idea. Bitya, the daughter of Pharaoh saved baby Moshe from the river. Baby Moshe grew up in the house of Pharaoh and eventually became the leader we know. According to the Medrash, Bitya, the adopted mother of Moshe, left Egypt with Bene Yisrael as a convert. The fact that Bitya, the *daughter* of Pharaoh, did teshuva, gave Pharaoh the ability to do teshuva as well. He indirectly caused

Bitya to do teshuva as she observed how her adopted son came in the name of Hashem to perform awesome miracles all because of her hard-headed father.

Even though the effect was indirect, measure for measure, Pharaoh was granted the ability to do teshuva in the zehut that he 'caused' his own daughter to do teshuva. Why only now is he granted the ability? Because it was only at this point where Bitya left Egypt and would have become an official convert... her teshuva would have only been official when she left Egypt during the splitting of the sea!

But more so, the boys said. Bitya raised Moshe who in turn caused Bene Yisrael to do teshuva! He led them for 40 years teaching and guiding them... Moshe helped them do teshuva. Again, Bitya indirectly caused Moshe and Bene Yisrael to do teshuva and in the zehut of Moshe being raised in his house, Pharaoh was granted the ability to do teshuva!

This answer is a different, but somewhat similar to an idea based on the בן לאשרי who asks, what does it mean when the pasuk tells us ופרעה הקריב? Pharaoh had *approached* us at Yam Suf to kill us after we left Egypt... but the proper word *approaching* is not הקריב. The pasuk should read מתקרב! The word הקריב is usually reserved for the *offering* of sacrifices. The way it is written it is as if the pasuk is telling us that Pharaoh brought something... he brought a holy sacrifice!

Pharaoh was the Yeser HaRa, but he caused something special to happen. Bene Yisrael had just left Egypt and some were still doubtful for Hashem's power. Now, Pharaoh is chasing after them to kill them. Bene Yisrael had no choice now but to do complete teshuva and rely totally

on Hashem. They had no other choice. They were literally stuck between a rock and a sea and an army. Pharaoh chasing Bene Yisrael caused them to do teshuva! Says the בן לאשרי, the holy product that Pharaoh was הקריב was the teshuva of Bene Yisrael!

Based off this idea, maybe we could answer, why was Pharaoh allowed to do teshuva? What was the measure for measure that he was rewarded with the ability to do teshuva? The measure for the measure was that he caused Bene Yisrael to do teshuva! Even indirectly and without intention, he caused Bene Yisrael to do teshuva, so מידה כנגד מידה he was granted the ability to do teshuva as well!

It would have only occurred now and not before, because now, at the Splitting of the Sea, did the Jews officially believe in Hashem and do teshuva. Only now does the pasuk tell us,

וַיִּאֱמְנוּ בְּד' וּבַמֶּשֶׁה עֲבָדָיו:

Now that the Jewish teshuva is official, Pharaoh is finally allowed to do teshuva himself. The splitting of Yam Suf became a beacon for all time teaching that anyone at anyplace could do teshuva... we're never out of the game! Thanks, Pharaoh for the lesson!

Food for Thought

Four Tools to Manage Your Emotions So They Don't Manage You

(By Debbie Gutfreund
@aish.com)

Dr. Ethan Kross on how to turn up or down the volume of your emotions or shift your feelings.

Dr. Ethan Kross's new book *Shift* presents a toolbox of practical strategies to manage your feelings and shift your emotional states. One of the world's leading experts on the conscious mind, Kross expands on his previous research on how to harness the voice in your head presented in his book *Chatter* and delves into different ways you can shift your feelings.

You can turn the volume of your emotions up or down. You can lengthen or shorten the amount of time you spend in each feeling. Or you can shift from one emotion to the next.

Here are four types of tools to shift your feelings based on Dr. Kross's newest research.

1. Sensory Shift.

You can purposely activate your senses to push your emotions in a particular direction. You've probably experienced getting into the car feeling down and playing a favorite song immediately lifts your mood. But music is only one way to use your senses to change how you feel. You can light a candle with a favorite scent. You can taste a drink or dish you love. You can hold a loved one's hand or pet your dog. And you can look at a picture or a sight that fills you with awe like a beautiful sunset or majestic mountain.

The key to this tool is to intentionally use your senses as potential gateways to different emotional states.

2. Space Shift.

Your environment has a tremendous influence on how you feel; there are tools hidden all around you. You can set up or change your surroundings to shift your emotions. For example, research shows that having greenery in the room, even if the plants are artificial,

boosts your mood. Displaying photos of people, you love in your space and even books that are meaningful to you can also shift your emotional state.

Identify what Kross refers to as your "emotional oasis" or a comforting, favorite place that reliably brings you joy. It can be a coffee shop nearby or a park in your town. It can be a vacation spot that you love or a room in your house. You can visit it or even just go there in your mind to shift your emotions to a place of joy.

3. Time Shift.

You can time travel to manage your emotions. If you are stressed about something, think about how you will feel about the situation in a week, a month and then in a year. Will this matter so much then?

Or travel back in time to a period when you (or your ancestors) faced a much harder predicament. How does that compare to your current stressors?

Kross teaches that always trying to live in the present moment isn't always possible or helpful. When you wake up in the middle of night worrying about something, keep in mind that there is a trajectory for every emotion. The moment it gets triggered, whether by a thought or event, the emotion is at its highest peak. You don't necessarily need to stay in the awfulness of the moment, cycling 'what ifs' endlessly through your mind. You can zoom out to see the bigger picture by time traveling because every emotion decreases in intensity over time.

Using time to shift your feelings gives you access to future hope and the knowledge that as bad as it is now, you will eventually feel better.

4. Connection Shift.

Reaching out to people who are reliable sources of support and encouragement is one of the most effective tools for shifting how you feel. But Kross cautions that, contrary to popular belief, venting can often make you feel worse. If you are venting to someone who is going to mirror and reinforce your frustrated or depressed view, then you will have a hard time shifting your emotions. When you vent you often just share the surface level of the problem in order to let something out. Instead connect by focusing on exploring the thoughts and feelings about the situation with someone who will challenge and help you reframe your perspective. You can also use this tool by connecting with someone who has experienced a similar challenge and can share how they coped with it.

Beyond these tools, Kross' book dispels some common myths like you can't control your emotions or that negative emotions mean that something is wrong with you. He writes: "Time and again, I encounter people who report feeling bad, as though something is wrong with them, if they experience anger, anxiety, sadness or any of the other myriad negative feelings that bubble up inside us from time to time. That sentiment reflects a pervasive belief: That negative emotions are harmful. They're not."

Your emotions, whether positive or negative, are gifts you are given to help you navigate the world. But they are gifts that you can manage so that they don't manage you.

Daily Halacha

Placing a Lemon in Hot Water on Shabbat

(Daily Halacha)

Some people like to drink hot water with a lemon flavor, which they prepare by dropping or squeezing a piece of lemon into a cup of hot water. Under what conditions would this be permissible on Shabbat?

With regard to the laws of Bishul (cooking) on Shabbat, Halacha differentiates between a "Keli Rishon" – the original utensil in which an item was cooked, such as a hot water urn – and a "Keli Sheni" – the utensil into which the item was poured. Liquid in the original utensil has the capacity to "cook" raw food items placed inside it, even after the utensil has been removed from the fire. However, if one would pour the liquid from its original utensil into a different utensil, then it no longer has the capacity to cook, as it has been cooled by the walls of the second utensil. Thus, for example, when a person pours some hot water from an urn into a cup, he may, generally speaking, place raw food items into the cup on Shabbat.

There are, however, certain "sensitive" food items – known as "Kaleh Ha'bishul" – that are deemed capable of being cooked even in a "Keli Sheni." Such foods may not be placed into hot liquid in a "Keli Sheni." Instead, one must transfer the liquid from that utensil into a third utensil – a "Keli Shelishi" – and only then place the raw food into the water.

The Halachic authorities debate the question of whether or not lemon falls into this category of "Kaleh Ha'bishul." According to some opinions, the sharp and

tangy nature of a lemon render it more susceptible to cooking, and therefore one may not place a lemon into a cup that one filled with hot water directly from an urn. He must instead transfer the water to yet another utensil and then place the lemon. The Hazon Ish (Rabbi Abraham Yeshaya Karelitz, 1879-1954), however, ruled leniently on this issue, and maintained that one may place a lemon directly into a "Keli Sheni."

As for the final Halacha, Hacham Ovadia Yosef accepted the lenient ruling, but added that it is preferable to act stringently. Since there is little effort entailed in transferring the hot water to a third utensil, it is proper to do so in the interest of satisfying all opinions. (One may also place the lemon in the third utensil and then pour the hot water on top of the lemon to produce the lemon-flavored water.)

Summary: Strictly speaking, one may place a lemon into a cup of hot water that had been filled directly from an urn. It is proper, however, to first transfer the water to another cup and then add the lemon.



Don't trust Yourself

Diverted Traffic

Have you ever been on a flight that was "diverted", or have you ever come to a roadblock and had to follow the "diverted traffic" signs?

After leaving Mitzrayim, Klal Yisroel was led on an "alternate" route to Eretz Yisrael.

בס"ד

ולא נחם אלקים דרך ארץ פלשתים כי קרוב הוא כי אמר אלקים פן ינחם העם בראתם מלחמה ושבו מצרימה

This means, that Hashem did not lead them along the way of the Pelishtim (which would have been the simplest route) because it was near, and perhaps *Klal Yisroel* would be scared from the wars that they would encounter and would return to *Mitzrayim*.

"Rerouting" around Eretz Pelishtim was no minor detour. This travel plan caused about 3 million people travelling through a desert with all of their worldly possessions not just a delay of a few hours but rather many extra days of travel (which later became a 40-year detour).

Fleeing From the Challenge

Hagaon Reb Yakov Yisroel Kanievsky (fondly known as "The Steipler"), explains in his *Seforim Chaye Olem* (Chelek Bet Perek Tet) and *Birchat Peretz* that the Torah is teaching us a very fundamental lesson. The Torah is educating us to what extent we must ensure that we don't put ourselves into a "*makom nisayon*", a place where we will be challenged by the *Yetzer Horo*. Once one is in a challenging situation and the *Yetzer Horo* is able to tempt us to do something wrong, it is much harder to successfully overcome him. The Torah's advice is to make a detour, don't go there to start with – change your route!

This is so applicable in day-to-day life. Many times, we know in advance that by associating with certain people or by going to specific places, we will probably encounter a "*nisayon*"; we might be tempted to think, to say, to do, or to see things that are wrong. We must ensure that we avoid these situations; we must make every effort to prevent ourselves from encountering the challenge in the first place. This is

extremely relevant in regard to technology. It would be best if we did not have to go the technology route at all, but if we absolutely cannot avoid it, we can ensure that our technology usage is filtered in a manner that helps us avoid a "makom nisayon", helping us avoid the *Yetzer Haro* instead of having to confront him.

May *Hashem* help us to learn from this week's Sedra the importance of setting boundaries, helping ourselves to flee from the "battlefield" of the *Yetzer Haro*, Omein.

La Paracha En Français

La spécificité de la délivrance d'Egypte

(Extrait du livre: Dans La salle du Tresor)

« *L'Eternel, en ce jour, sauva Israël de la main de l'Egypte ; Israël vit l'Egyptien gisant sur le rivage de la mer.* » (Chémot 14, 30)

Le 'Hida demande pourquoi, à toute occasion, dans nos bénédictions et nos prières, nous mentionnons le « souvenir de la sortie d'Egypte », alors que nous passons sous silence les autres délivrances dont bénéficia notre peuple tout au long de l'histoire. En effet, nous ne trouvons nulle mention de celles, successives, accomplies en faveur de nos ancêtres à l'époque des juges, comme le rapporte en détail le livre de Choftim, ni de celle successive à l'exil de Babylone ou à l'exil de Perse et Médie, au temps de Mordé'khaï et d'Esther, ou encore de celle survenue à l'époque de 'Hanouka pour les Hasmonéens. Pourquoi donc la

libération d'Egypte occupe-t-elle cette place unique ?

C'est que, le miracle représenté par cette délivrance concernait le peuple juif dans son ensemble, dont tous les membres avaient été physiquement asservis et spirituellement souillés sous le joug de Paro. Sans l'intervention divine, ils seraient tombés dans le cinquantième degré d'impureté et leur souvenir aurait été effacé à jamais.

Par contre, il est fort probable qu'en l'absence des autres délivrances, de petits groupes de rescapés auraient malgré tout pu s'en sortir. Même si une seule Juive avait survécu et même dans le cas où elle eût épousé un non-juif, elle aurait donné naissance à un enfant juif, ce qui aurait assuré la pérennité de notre peuple (cf. Yévamot 45b où est expliqué le cas d'une juive épousant un serviteur ou un non-juif). Ainsi, suite au décret d'Aman, des Grecs ou encore de l'Holocauste, une poignée de survivants serait toujours restée. Seule la délivrance finale qui marquera la venue du Messie sera commémorée à part entière (Brakhot 12b). Car, à l'image de celle d'Egypte, elle sera généralisée, comme il est dit : « Oui, comme à l'époque de ta sortie d'Egypte, Je te ferai voir des prodiges. » (Mikha 7, 15) Ainsi, la délivrance d'Egypte, d'une plus grande ampleur que les autres et les comprenant toutes, se trouve évoquée à l'exclusivité.

La parabole suivante nous permettra de mieux saisir cette idée. Le cadeau du riche est bien plus conséquent que celui du pauvre. Il en résulte que, face au cadeau du premier, on oubliera celui du second, insignifiant en comparaison. Par contre, en voyant le présent de l'indigent, on se souviendra également de celui du nanti. De même, la sortie

d'Egypte, prépondérante par rapport aux autres délivrances, est évoquée simultanément à elles. Il va sans dire que nous devons être reconnaissants vis-à-vis de l'Eternel pour toutes les délivrances effectuées en notre faveur, mais elles sont incluses dans la plus capitale, celle d'Egypte. Aussi, lorsque nous l'évoquons, nous incluons les nombreuses autres délivrances dont jouit notre peuple tout au long de l'histoire.

En outre, les autres délivrances n'ont pas apporté à notre peuple une libération totale, comme le fit celle d'Egypte. En effet, à la fin de l'exil de Babylone, des Juifs restèrent encore sur cette terre étrangère, même après le départ de leurs frères en Terre sainte pour construire le second Temple. De même, le miracle de 'Hanouka n'enraya pas complètement la culture grecque, encore subsistante dans le monde. Quant au décret d'Aman, il fut certes annulé, mais de nombreux autres décrets semblables ont été prononcés à notre rencontre au cours des générations.

A présent, revenons à la question du 'Hida. En quoi la délivrance d'Egypte fut spécifique par rapport aux autres ? En réalité, la Torah et le repentir constituent la véritable délivrance du Juif. Seuls ceux-ci sont à même de l'affranchir réellement. L'exil, quant à lui, est un éloignement de la Torah. D'ailleurs, le mot galout (exil) peut être rapproché du mot guéoula (libération), seule la Torah les séparant.

Or, la libération d'Egypte visait le don de la Torah. Si nos ancêtres étaient prêts à se soumettre à son joug, ils mériteraient la délivrance. Bien qu'ils ne détinssent pas encore la Torah et fussent plongés dans le quarante-neuvième degré

d'impureté (Zohar 'Hadach, début de Yitro), l'Éternel les libéra de manière surnaturelle. C'est aussi pourquoi nous rappelons sans cesse le caractère miraculeux de cette libération. Les autres délivrances, quant à elles, survinrent après le don de la Torah. Les exils et les décrets qui les précédèrent étaient dus à un relâchement dans l'étude de la Torah, si bien que, dès l'instant où les enfants d'Israël se ressaisirent dans ce domaine, les décrets pesant sur eux furent annulés et ils jouirent de la délivrance. C'est la raison pour laquelle nous n'évoquons pas le souvenir des diverses délivrances, puisque le pouvoir de les entraîner a toujours été entre nos mains, si seulement nous le voulions bien. Car, comme l'enseignent nos Maîtres, « la Torah se trouve à tous les coins de rue, à la disposition de quiconque la désire ».

Reflexion Semanal

Estar agradecidos por todo

(Por Rabbi Abraham Twerski)

Moshé le dijo al pueblo judío que el alimento que los sustentaba en el desierto, el maná, no caería en Shabat. Sin embargo, para tratar de provocar un alboroto entre los judíos e infundir un sentimiento de duda en la autoridad y credibilidad de Moshé, dos judíos esparcieron maná al amanecer del Shabat. Milagrosamente, vinieron los pájaros y se lo comieron todo, de modo que no quedaba ni una sola porción de maná cuando el pueblo judío se despertó. A raíz de esta historia, algunos tienen

la costumbre de alimentar a los pájaros antes del Shabat de la porción de la Torá de esta semana, como muestra de gratitud por haber evitado una situación potencialmente desastrosa.

Sin embargo, podemos preguntarnos por qué es así. A los pájaros les encanta comer pan, especialmente el sabroso maná que la Torá describe que tenía sabor a masa frita en miel. ¿Por qué entonces mostrar gratitud a las aves? Ellas no hicieron nada más allá de su naturaleza para ayudarnos, y, de hecho, se beneficiaron al conseguir comer delicioso maná.

Lección:

Hay una hermosa lección que todos podemos extraer de la gratitud. Independientemente de la intención del dador, si hemos obtenido algún beneficio, estamos obligados no sólo a sentirnos agradecidos, sino a actuar como quien está en deuda y agradecido.

Existe la idea de que aunque a alguien se le caiga una moneda del bolsillo sin saberlo, y alguien la encuentre y la utilice, es como si esa persona hubiera dado tzedaká, caridad. ¡Cuánto más debemos sentirnos agradecidos a quienes nos ayudaron intencionadamente! A menudo, es fácil pasar por alto los pequeños actos de los que están más cerca de nosotros, sobre todo cuando nos sentimos como si estuviéramos constantemente dando de nosotros mismos. Sin embargo, a todos nos corresponde mostrar gratitud incluso por los pequeños actos: cuando nuestro hijo de dos años nos trae pañuelos cuando estornudamos, cuando nuestra mujer tiene una cena caliente esperándonos al llegar a casa, cuando nuestro marido saca la basura. No sólo nos beneficiamos de convertirnos en

personas más agradecidas, sino que el estímulo positivo hace que los que nos rodean quieran ayudar aún más. Es una situación en la que todos ganamos.

Ejercicio:

Agradece a alguien por algo que normalmente habrías pasado por alto. Puede ser algo tan sencillo como dar las gracias a la cajera mientras pagas o llamar a alguien para decirle lo mucho que ha influido en tu vida.

Nahalot

Nahala of Rabbi Itzhak Abuchatzzeirah Baba Sale the 14th of Shevat

Rabbi Its'hak Abi'hssira: His Legacy and Miraculous Anecdotes

Rabbi Its'hak Abi'hssira was the son of Rabbi Ya'akov Abi'hssira and the uncle of Baba Salé. He is the author of the song *A'oufa Echkona*, which he composed at the age of 12. While he was regularly studying the Torah with his father, one day, he arrived late because he was writing this song. When he finally reached the study place, his father questioned him about his tardiness. However, after reading the lyrics, Rabbi Ya'akov Abi'hssira responded:

"For a song like this, I accept your delay."

This song, of course, contains invaluable **Kabbalistic secrets**, which his descendants have

analyzed and commented on extensively.

Anecdote: The Miracle of the Shofar

During one of his travels, Rabbi Its'hak visited a village near **Marrakech**. Upon his arrival, all the village dignitaries came to welcome him, but he did not see the person who usually hosted him.

Concerned, he inquired about his host but received no satisfactory response. He then decided to visit the man, accompanied by the faithful who had come to greet him.

When they entered the house, they found the man **distressed and huddled in a corner**. Surprised by his behavior, Rabbi Its'hak asked him what was wrong. The man explained that the **Arab governor** of the village had **demanding a large sum of money** by that very evening, failing which he would be sentenced to death. Fearing for his life, he had **not dared to leave his home**.

Rabbi Its'hak reassured him and encouraged him **not to change his routine and to trust him**.

When the time for the **Mincha prayer** arrived, the Rabbi invited everyone to pray. Before beginning, he asked that the **shofar blower from Rosh Hashanah** be summoned. Once the man arrived, Rabbi Its'hak instructed him to be ready.

After the Mincha prayer, Rabbi Its'hak commanded: **"Blow the shofar!"**

The man tried, but no sound came out.

Then, Rabbi Its'hak took the shofar himself and said (referring to the Arab governor): **"This wicked man has lived long enough!"**

He then blew the shofar, and afterward declared:

"It is done. Everything is settled. Now, let us sit and eat."

During the meal, a **knock was heard at the door**. The host **trembled with fear**, thinking it was his enemy. However, upon opening, he was relieved to find a **loyal friend**, who brought **extraordinary news**:

That evening, while sitting with his family, **the governor had suddenly collapsed, struck by an unknown bullet**. The most astonishing part? The exact time of his death **matched the moment Rabbi Its'hak had blown the shofar**.

Following this miraculous event, the gathered guests **doubled and even tripled** their donations to Rabbi Its'hak's community, in gratitude for the salvation they had witnessed.

The Hiloula in Toulal

Rabbi Its'hak passed away on **14 Shevat 5672 (1912)** and is buried in **Toulal**.

His **Hiloula** is **grandly commemorated** by thousands of Jews, especially from French-speaking communities.

Despite the **harsh winter cold** and the **remote location** **thousands of people** travel to pray at his tomb, where a **unique spiritual energy** emanates.

A Powerful Segula (Spiritual Remedy)

A well-known and **proven segula** from the **Abi'hssira family**:

1. Perform it on **14 Shevat** during **Rabbi Its'hak Abi'hssira's Hiloula**

בס"ד

2. **Obtain a bottle of Arak** (a traditional alcoholic drink)
3. **Write your personal prayer request** on the bottle
4. **Write also: "In honor of the Tzadik Rabbi Its'hak Abi'hssira of Toulal"**
5. Recite the following pledge:
"If by this time next year my prayer has been answered, I will organize a meal in honor of the Tzadik, during which I will share this bottle with my guests and recount my personal deliverance."

This **powerful segula** has changed many lives—**try it and share it**

PROGRAMS

WEEKLY PROGRAMS & ACTIVITIES

NEW SCHEDULE!

FATHER & SON
MITSRE SHABBAT AT HECHAL SHALOM

ENJOY 45 MIN OF LEARNIC RIGHT AFTER ARBIT

STARTING NOV 9TH 2024!

PRIZE AFTER EVERY LEARNING!

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

WEEKDAYS SHABBAT

SHURIM
CARUTOT
SPORTS EVENTS AND GAME

MINYANIM
SHAHARIT
KIDUSH
MINHA
SEFER
BALISHT
ARVIT

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, SERRISIDE FL

עוזיאל OR **אור** 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 Zifrah Stern

WOMENS WEEKLY SEUDAT SHELISHEET SERIES

LET'S LEARN AND GROW Together!

Featured Readers Weekly

TBA

BALMORAL 9901 COLLINS AVE APT 3W

REVOLUTIONIZE YOUR TORAH LEARNING!

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

Transform your Shabbat with new weekly lessons (D.L. and correct).

Understand the ethical & philosophical background of the halachot.

New Zoran Book Topic: **Business Halacha**

Receive Semichas **CHAMETZ CERTIFICATE**

Learned by: **Rabbi David Elmaleh**
Contact info: 786714952

NEW SCHEDULE!

KIDS HALACHA PROGRAM

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

LEARN NOW WITH DAN COHEN!

Fun - Activities - Ice Cream - Rewards