



# תשצדה

8th of Adar

Mar 8th 2025

CANDLE LIGHTING 6:07pm

Shabbat Ends at 7:07pm

SHABBAT ZACHOR

RABBI DAVID ELMALEH



QUEEN ESTER & THE "ROPE"

PURIM & UNITY

THE KING AND HAMAN  
DRINK WINE

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

בס"ד



Daily zmanim - March 2025 / תשפ"ה אדר  
 myzmanim.com™ USA > Florida > Miami Dade > Miami Beach > 33154 (MyZmanim location ID: US33154)



March 2025	לילה לרבינו תם R' Tam's Nightfall	לילה Nightfall	שקיעת החמה Sun set	הדלקת נרות Candle Lighting	פג המנוחה Plag Mincha	מנוחה קטנה Mincha Ketana	מנוחה גדולה Earliest Mincha	חצות Mid day	סוף זמן תפילה Latest Shacharis	סוף זמן קריאת שמע Latest Shema	הגף החמה Sun rise	זמן צינור ותפילין Earliest Talis	עלות השחר 72 דקות Dawn 72 Minutes	דף היומי Daf Yomi	אדר תשפ"ה
1 Sha	7:35 7:31	6:57	6:22	18 דקות (תרומה)	5:09	3:56	1:03	12:32	10:36	9:38 9:02 9:04	6:44	6:02	5:31 5:35	עד	א שבת
2 Sun	7:35 7:31	6:58	6:22		5:09	3:56	1:03	12:32	10:35	9:37 9:01 9:03	6:43	6:01	5:30 5:34	עה	ב ראשון
3 Mon	7:36 7:32	6:58	6:23		5:10	3:57	1:03	12:32	10:35	9:37 9:01 9:03	6:42	6:00	5:29 5:33	עו	ג שני
4 Tue	7:36 7:33	6:59	6:23		5:10	3:57	1:03	12:32	10:35	9:36 9:00 9:02	6:41	5:59	5:28 5:32	עו	ד שלישי
5 Wed	7:37 7:33	6:59	6:24		5:11	3:57	1:03	12:32	10:34	9:35 8:59 9:01	6:40	5:58	5:27 5:31	עח	ה רביעי
6 Thu	7:38 7:34	7:00	6:25		5:11	3:57	1:02	12:31	10:34	9:35 8:59 9:01	6:39	5:57	5:26 5:30	עט	ו חמישי
7 Fri	7:38 7:34	7:00	6:25	6:07	5:11	3:58	1:02	12:31	10:33	9:34 8:58 9:00	6:38	5:56	5:25 5:29	פ	ז ששי
8 Sha	7:39 7:35	7:01	6:26	[תנויה]	5:12	3:58	1:02	12:31	10:33	9:33 8:57 9:00	6:37	5:55	5:24 5:28	פא	ח שבת
9 Sun	8:39 8:35	8:01	7:26		6:12	4:58	2:02	1:31	11:32	10:33 9:57 9:59	7:36	6:54	6:23 6:27	פב	ט ראשון
10 Mon	8:40 8:36	8:02	7:27		6:12	4:58	2:01	1:30	11:32	10:32 9:56 9:58	7:35	6:53	6:22 6:26	פג	י שני
11 Tue	8:40 8:36	8:02	7:27		6:13	4:58	2:01	1:30	11:31	10:32 9:56 9:58	7:34	6:52	6:21 6:25	פד	יא שלישי
12 Wed	8:41 8:37	8:03	7:28		6:13	4:58	2:01	1:30	11:31	10:31 9:55 9:57	7:33	6:51	6:20 6:24	פה	יב רביעי
13 Thu	8:41 8:37	8:03	7:28	ת. אסתר	6:13	4:59	2:01	1:30	11:30	10:30 9:54 9:56	7:32	6:50	6:19 6:23	פו	יג חמישי
14 Fri	8:42 8:38	8:04	7:29	7:11	6:14	4:59	2:00	1:29	11:29	10:30 9:54 9:56	7:31	6:49	6:18 6:22	פז	יד ששי
15 Sha	8:42 8:38	8:04	7:29	[כיתשא]	6:14	4:59	2:00	1:29	11:29	10:29 9:53 9:55	7:30	6:48	6:17 6:21	פח	טו שבת
16 Sun	8:43 8:39	8:05	7:30		6:14	4:59	2:00	1:29	11:28	10:28 9:52 9:54	7:29	6:47	6:16 6:20	פט	טז ראשון
17 Mon	8:43 8:39	8:05	7:30		6:15	4:59	2:00	1:28	11:28	10:28 9:52 9:54	7:28	6:46	6:15 6:19	צ	יז שני
18 Tue	8:43 8:40	8:06	7:30		6:15	4:59	1:59	1:28	11:27	10:27 9:51 9:53	7:27	6:45	6:14 6:18	צא	יח שלישי
19 Wed	8:44 8:40	8:06	7:31		6:15	5:00	1:59	1:28	11:27	10:26 9:50 9:52	7:26	6:44	6:13 6:17	צב	יט רביעי
20 Thu	8:44 8:41	8:07	7:31		6:16	5:00	1:59	1:28	11:26	10:26 9:50 9:52	7:25	6:43	6:12 6:16	צג	כ חמישי
21 Fri	8:45 8:41	8:07	7:32	7:14	6:16	5:00	1:59	1:27	11:26	10:25 9:49 9:51	7:24	6:42	6:11 6:14	צד	כא ששי
22 Sha	8:45 8:42	8:08	7:32	[ויקהל]	6:16	5:00	1:58	1:27	11:25	10:24 9:48 9:50	7:23	6:41	6:10 6:13	צה	כב שבת
23 Sun	8:46 8:42	8:08	7:33		6:17	5:00	1:58	1:27	11:25	10:24 9:48 9:49	7:21	6:40	6:08 6:12	צו	כג ראשון
24 Mon	8:46 8:43	8:09	7:33		6:17	5:00	1:58	1:26	11:24	10:23 9:47 9:49	7:20	6:39	6:07 6:11	צז	כד שני
25 Tue	8:47 8:43	8:09	7:34		6:17	5:01	1:58	1:26	11:23	10:22 9:46 9:48	7:19	6:38	6:06 6:10	צח	כה שלישי
26 Wed	8:47 8:44	8:09	7:34		6:17	5:01	1:57	1:26	11:23	10:22 9:46 9:47	7:18	6:36	6:05 6:09	צט	כו רביעי
27 Thu	8:48 8:44	8:10	7:35		6:18	5:01	1:57	1:25	11:22	10:21 9:45 9:47	7:17	6:35	6:04 6:08	ק	כז חמישי
28 Fri	8:48 8:45	8:10	7:35	7:17	6:18	5:01	1:57	1:25	11:22	10:20 9:44 9:46	7:16	6:34	6:03 6:07	קא	כח ששי
29 Sha	8:49 8:45	8:11	7:36	[פקודין]	6:18	5:01	1:57	1:25	11:21	10:19 9:43 9:45	7:15	6:33	6:02 6:05	קב	כט שבת

Shabbos (Mar 29) 7:46 AM + 1 חלק נוסף: <http://sheets.myzmanim.com> Generate schedules automatically with a zmanim spreadsheet >

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## Shabbat Schedule

- Shir Hashirim 6:00pm
- Minha 6:15pm
- Followed by Kabbalat Shabbat & Arvit
- Candle Lighting: 6:07pm**
- Shaharit Netz Minyan 5:40am
- Shaharit: 8:45am
- Kids Program. 10-12pm**
- Youth Minyan 9:15am
- Zeman Keriat Shema 9:00/9:33am
- Children's Programs: 4:45pm
- Shiur Pirke Avot: 4:45pm
- Minha: 5:45pm
- Followed by Seudat Shlishit & Arvit
- Shabbat Ends: 7:07pm**
- Avot Ubanim: Motsae Shabbat
- Rabbenu Tam 7:39pm

## Announcement:

**This Shabbat is Shabbat Zachor ,**  
**Taanit Esther on Thursday, March 13<sup>th</sup>.**  
**Fast starts at 6:19am**  
**Fast ends at 8:03pm**  
**Minha with Tefillin at 7:15pm**  
**Keriat Megilla at 7:55pm / 9:15pm**  
**and our Annual Purim Mishte on Friday**  
**March 14<sup>th</sup>.**

*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.orgn](mailto:info@hechalshalom.orgn) or at**  
**(305) 867-6024**

## WEEKLY SCHEDULE

### SUNDAY

- Shaharit 7:00am
- Shaharit #2 Hodu 8:30am
- Minha 6:05pm
- Followed by Arvit

### Monday To Friday

- Shaharit: 7:00am
- Daf Yomi 8:00am
- Beki'im Bahalacha 8:30am
- Shaharit #2 Hodu 8:00am
- Hok LeIsrael 8:50am
- Minha 6:05pm
- Followed By Arvit
- Shiurim 6:35pm
- Kinyan Masechta 7:05pm

## 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. Frank Taieb**

For generously Donating the Rent of

**Adar 5785**

For the Hatzlaha of the whole Family.

And for the Refua Shelema of Moshe Ben Simcha.

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 Friend,***

***Mr. Albert Gad***

***for generously Donating the***

***TORAH LEARNING of ADAR 5785***

***in memory of His Dear Father***

***David Ben Nissan z"l the 4th of Adar***

***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.***



# DAF YOMI SPONSORS



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

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

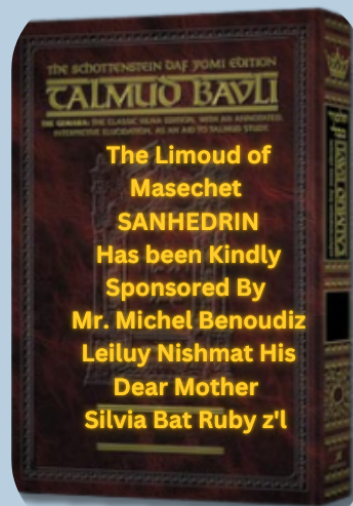
**THE PEREZ FAMILY**

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

**THE AKKAD FAMILY**

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

**SPONSOR THE YEARLY**  
**STUDY OF DAF YOMI**



**Kinyan Hamasechta**  
INSPIRING GREATNESS

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

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



# Community Announcements

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

## Miscellaneous Announcements:

- **This Week's Congregational Kiddush** is available for sponsorship!
- **This Week's Congregational Netz Kiddush** is available for sponsorship!
- **This Week's Seudat Shelishit** has been Kindly Sponsored by **Mr. Yosef Ezekiel, Hazak U Baruch!**
- **This Week's Breakfast** is available for sponsorship!












📖 **This Week's Daf Yomi** is available for sponsorship!


## WEEKLY SHIURIM:

- Daf Hayomi:** 8:00am 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!**

-  *Rabbi Moshe Miller*
-  *Mr. Samuel Sabbah*
-  *Mr. David Aboksis*
-  *Mr. Yosef Ezekiel*
-  *Mr. Simon Chocron*
-  *Mr. Albert Gad*
-  *Mr. Shmuel Benhamou*
-  *Mr. Oren Benchaya*
-  *Mr. Tomer Malca*
-  *Mr. Yitzhak Saftlas*
-  *Mr. Nader Bolour*
-  *Mr. Benjamin Akkad*
-  *Mr. Arman Mouyal*
-  *Mr. Samuel Cohen Scali*

 *The Children's program in 🕒 4:40pm 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"> <li>● Reuven Moshe Ben Eshter Sarah,</li> <li>● Mordechai Ben Brucha Malka Shmalo,</li> <li>● Yizhak Abraham Ben Sheli,</li> <li>● Yosef Yizhak Ben Sara Hana,</li> <li>● David Eliyahu Ben Miriam</li> <li>● Mordechai Ben Mercedes</li> <li>● Daniel Ben Flora</li> <li>● Binyamin Simcha Ben Hilla</li> <li>● Yosef Shalom Ben Devora Neima</li> <li>● David Mordechai Ben Camouna</li> <li>● Yosef Ben Esther Rabinovitz</li> <li>● Yehuda Ben Lea</li> <li>● Baroukh Yoel Shimon Israel Ben Pnina Jeanine</li> <li>● Avraham Ben Regina</li> <li>● Avraham Refael Ben Estrella</li> <li>● Refael Yaich Amar Bar Chana</li> </ul>	<ul style="list-style-type: none"> <li>● Yizhak Ben Simja</li> <li>● Michael Ben Aliza,</li> <li>● Menahem Ben Shira</li> <li>● Moshe Ben Rahel</li> <li>● David Ben Freha Rina</li> <li>● Mordechai Ben Miriam,</li> <li>● Aviv Ben Luba Miriam</li> <li>● Meir Ben Leah</li> <li>● Yitzhak Ben Rahel</li> <li>● Israel Ben Lea</li> <li>● Isaac Ben Mesoda</li> <li>● Haim Ben Marcell</li> <li>● David Aaron Ben Rivkah</li> <li>● Refael Haim Meir Ben Sima Chassa</li> <li>● Liam Mimoun Ben Esther</li> <li>● Yosef Zvi Ben Sara Yosef</li> <li>● Mordechai Dov Ber Ben Hana</li> </ul>	<ul style="list-style-type: none"> <li>● Simja Bat Esther,</li> <li>● Rachel Bat Sarah,</li> <li>● Nina Bat Rachel,</li> <li>● Gitel Rina Bat Yael,</li> <li>● Miriam Bat Sofy,</li> <li>● Rahma Bat Simha</li> <li>● Esther Bat Fortuna</li> <li>● Malka Bat Dina</li> <li>● Raizel Bat Miriam</li> <li>● Leah Bat Rivka</li> <li>● Sol Bat Perla</li> <li>● Chana Bat Bilha</li> <li>● Yael Bat Rut</li> </ul>
<ul style="list-style-type: none"> <li>● Sara Leticia Bat Mesoda,</li> <li>● Alegria Simha Bat Esther,</li> <li>● Naomie Bat Rarel Adda,</li> <li>● Sivan Simha Bat Yehudit,</li> <li>● Natalie Rachel Bat Nancy,</li> <li>● Abigael Haya Bat Esther</li> <li>● Madeleine Bat Esther</li> <li>● Nurit Jacqueline Bat Rahel</li> <li>● Marcelle Mesoda Bat Alegria</li> <li>● Shira Yaffa Bat Sara</li> <li>● Eva Bat Yael Khayat</li> <li>● Camouna Bat Fortuna</li> <li>● Ruth Nehama Bat Sara</li> <li>● Karine Messoda Bat Simha</li> <li>● Denise Dina Bat Fortuna</li> </ul>		



## Happy Birthday in

### March:

- 1<sup>st</sup>: **Yosef David Allouche**
- 2<sup>nd</sup>: **Ei Sitbon**
- 3<sup>rd</sup>: **Mr. Max Aquinin**  
**Norman Cohen**  
**Mrs. Efrat Moran Lahmi**
- 4<sup>th</sup>: **Esther Benmergui**
- 5<sup>th</sup>: **Mr. Alberto Belecen**
- 6<sup>th</sup>: **Mrs. Esther Farache Lowensen**
  
- 12<sup>th</sup>: **Mrs. Eny Aquinin**
  
- 13<sup>th</sup>: **Mr. Habib Mamane**  
**Sammy Allouche**  
**Aliyah Chocron**
- 16<sup>th</sup>: **Mrs. Anat Michael**
  
- 17<sup>th</sup>: **Rachel Aquinin**  
**Emanuel Curchia**
- 29<sup>th</sup>: **Mr. Saadia Aquinin**
- 31<sup>st</sup>: **Mrs. Evelyn Belecen**



## Happy Anniversary To:



### Nahalot of Adar:

- 1<sup>ST</sup>: **Yosef Rafael Hilu Ben Amelia z"l**  
(Father of Mr.s Daniel Hilu)
- 2<sup>nd</sup>: **Esther Bat Hana z"l**  
(Grandmother of Mr. Moshe & Isaac Castiel )  
**Yizhak Ben Bella z"l**  
(Grandfather of Mr. Simon Chocron)  
**Shlomo Goldberg Ben Rahel z"l**  
(Grandfather of Mrs. Julia Bsiri)  
**Meziana Bat Mnini & Shashiya z"l**  
(Mother of Mr. Benny Mamou)  
**Annie Claude Jenny Bat Dina z"l**  
(Aunt of Mr. Laurent Becker )
- 4<sup>th</sup>: **David Gad Ben Nissan z"l**  
(Father of Mr.s Albert Gad)  
**Nisim Sultan Bar Perla z"l**  
(Father of Mr. Isaac Sultan)

- 4<sup>th</sup>: **Rahel Guenoun z"l**  
(Mother of Mr. Abraham Genoun z"l)
- 5<sup>th</sup>: **Esther bat Hanina Elbez z"l**  
( Grandmother of Mrs. Anais Becker)
- 6<sup>th</sup>: **Meir Cohen Bar Yaakov z"l**  
(Uncle of Dr. & Mr. Max Nahon)  
**Eliyahu Ben Rachel z"l**  
(Grandfather of Mrs. Hilu)
- 11<sup>th</sup>: **Camila Bat Mazal z"l**  
(Sister of Mrs. Simcha Sayegh)
- 13<sup>th</sup>: **Rabbi Raphael Avakra Ammar z"l**  
(Grandfather of Mr. Raphael Ammar)
- 15<sup>th</sup>: **Yizhak Ben Mazal Tov Bichachi z"l**  
(Grandfather of Mr. Sammy Maya)
- 16<sup>th</sup>: **Salomon Guenoun Bar David z"l**  
(Brother of Mr. Abraham Guenoun z"l)
- 19<sup>th</sup>: **Gabriel Bitton Ben Mesoda z"l**  
(Brother of Mr. David Bitton z"l)
- 21<sup>th</sup>: **Haim Werta Ben Aicha z"l**  
(Father of Mr. Jacky Werta)
- 22<sup>nd</sup>: **Myriam Bsiri Bat Marcelle z"l**  
(Grandmother of Mr. Stephane Bsiri)
- 23<sup>th</sup>: **Joseph Shaul Belilty z"l Bar Mesouda**  
(Grandfather of Mr. Salomon Cohen)
  - **Solly Mamane Ben Habib z"l**  
(Son of Mr. Habib Mamane)
  - **Solomon Mamane Ben Habib z"l**  
(Son of Mr. Habib Mamane)
- 25<sup>th</sup>: **Daisy Gezala Bat Zora and Shlomo z"l**  
(Grandmother of Mrs. Taieb & Mrs. Saban)
- 27<sup>th</sup>: **Salomon Cohen Scali Bar Shemuel z"l**  
(Grandfather of Mr. Salomon Cohen)
- 29<sup>th</sup>: **Isaac Nahon Ben Esther z"l**  
(Father of Yosef, Yaakov, and Esther Nahon)





# הג פודים שגת

HAPPY PURIM

# PURIM





Temple  
Moses

1200  
Normandy Dr,  
Miami Beach

03/14/2025  
12-4pm

**FRIDAY OR NOT DON'T MISS IT!**

-  **LIVE CARVING STATIONS**  
JUICY, TENDER RIBEYE CARVED FRESH JUST FOR YOU.
-  **AUTHENTIC ISRAELI FOOD BAR**  
A VIBRANT SELECTION OF FRESH, FLAVORFUL ISRAELI DELICHTS.
-  **CLASSIC AMERICAN FAVORITES**
-  **PREMIUM ALCOHOL & WINE**  
SIP, SAVOR, AND ENJOY A WIDE SELECTION OF PREMIUM DRINKS.

- FUN FOR THE WHOLE FAMILY**
-  **BOUNCE HOUSES**
-  **ARCADES**
- TOMBOLA**

**RSVP:**  
**ADULT: \$60**  
**KIDS: \$30**  
**FAMILY: \$180**



## Weekly Inspiration

### Queen Ester & the "Rope"

(Rabbi Eli Mansour)

The Megilla tells us that Ester, the heroine of the Purim story, had another name – Hadasa.

What might be the significance of this second name? We should perhaps assume that if the Megilla found it necessary to inform us of Ester's other name, this detail must be important. What does the name "Hadasa" represent, and what does it tell us about Ester's role in the Purim story?

The historical backdrop to the Purim story is the destruction of the Bet Ha'mikdash and the Jewish People's banishment to exile. It was during this period, after the Jews had spent over half a century in Babylonia – which was taken over by Persia – that the story told in the Megilla unfolded. We can easily imagine what was going through the Jews' minds at this time. They must have assumed that their special relationship with G-d was over. After all, G-d had sent the Babylonian marauders to set His Bet Ha'mikdash ablaze, and to bring the nation into exile. Decades passed, and they remained far from their homeland. They naturally thought that they were no longer Hashem's special nation, and there was thus no longer any reason to learn Torah, to perform Mitzvot, or to live a religious lifestyle. Indeed, the Gemara teaches that at Achashverosh's feast, he came dressed in the special garments of the Kohen Gadol and used the utensils of the Bet Ha'mikdash. He was celebrating the fact that the

Jews' exile was permanent, that they would never be returning to the Land of Israel and would never rebuild the Bet Ha'mikdash. The Jews participated in this feast, showing that they shared this belief.

Of course, this was a grave mistake.

King Shlomo, the wisest of all men, writes in the Book of Kohelet (4:12), "Ve'ha'hut Ha'meshulash Lo Bi'mhera Yinutek" – "The triple thread will not easily be snapped." A single thread can easily be torn, but if three threads are woven together, this becomes a rope, which is far more difficult to cut. The Jewish Nation is a "triple thread," having been built by three patriarchs – Abraham, Yishak and Yaakov. Had our nation been created by just a single founder, or even two founders, this would not have established a strong enough foundation to withstand the many challenges and upheavals that would occur over the course of Jewish history. But our nation was built by three "threads," three outstanding figures, laying for us a foundation that can never be broken. For this reason, the verse in the Book of Debarim (32:9) says, "Yaakov Hebel Nahalato" – Yaakov is the "rope" of G-d's "lot," the Jewish Nation. Yaakov was the third patriarch, and thus he turned the "threads" of his two predecessors into a "Hebel," a rope, that can never be broken.

The Jewish Nation is eternal, and its special relationship with Hashem is eternal. A child might anger his parents, and this relationship might at times be strained, even, perhaps, under drastic circumstances, to the point where the parent must send the child out of the home for a period of time, but he will always be their child, and their love for him will always remain. Similarly, even when Hashem

punishes Am Yisrael, and even when He drives us into exile, His love for His treasured nation is everlasting.

This was Ester's message to the Jewish People when they faced the threat of annihilation. They had despaired, figuring that G-d had abandoned them, but she reminded them that their bond with Hashem is everlasting and unconditional. She therefore decreed a three-day fast – to remind them of the "Hut Ha'meshulash," the "triple thread" that forms the foundation of Am Yisrael, which cannot ever be broken.

Ester was therefore called "Hadasa," an allusion to the "Hadas," the myrtle branch, one of the four species we take on Sukkot. The Torah calls the Hadas "Anaf Etz Abot" (Vayikra 23:40) – a branch with a thick covering of leaves – and Rashi explains this to mean "Kelu'im Ke'hebel" – "braided like a rope." The leaves of the Hadas branch grow in groups of three, with every three leaves emerging from the same spot on the stem. The Hadas' thick covering of leaves is thus likened to a rope, three threads woven together, and it symbolizes the concept of "Yaakov Hebel Nahalato," G-d's eternal bond with the Jewish Nation. In fact, the word "Hut" (thread) in Gematria equals 23, such that three threads are represented by the number 69 (23 X 3) – which is the Gematria of "Hadas." Ester was called "Hadasa" because this was precisely the message she conveyed to the Jews in exile – that Hashem's love for them was everlasting, that this bond could never be broken.

We all recognize the numerous spiritual problems that plague the Jewish People in our day and age. It is clear to all of us that there is so much to improve, so many difficult problems to address. But we must never feel



discouraged or fall into despair. At no point may we ever think, as the Jews in Persia thought, that Hashem no longer loves us or cares about us, that our special relationship with Him has ended. We must remember that our special bond can never be broken, that Hashem loves us under all circumstances, even when we aren't acting as we should. Sometimes this love is more evident, and sometimes less, but we must believe that it is always present. This awareness should give us the encouragement and resolve we need to work toward growth and improvement, to strive to elevate ourselves as well as our fellow Jews, and thereby strengthen the eternal bond between us and our Creator.

## Purim & Unity

(Rabbi Joey Haber)

In presenting to Ahashverosh his plan to annihilate the Jewish Nation, Haman said:

ישנו עם אחד מפוזר ומפורד בין העמים בכל מדינות מלכותך...ואת דתי המלך אינם עושים ולמלך אין שוה להניחם.

*There is one nation that is dispersed and scattered among all the provinces of your kingdom...and they do not follow the king's rules, and so it is not worth it for the king to keep them. (3:8)*

To understand the deeper meaning of Haman's statement, let us look at a story told by the Gemara in Masechet Baba Batra, of an exchange between Rabbi Akiva and a Roman officer named Turnus-Rufus.

The officer posed to Rabbi Akiva a number of philosophical questions in an attempt to undermine Judaism, including the question of why Hashem does not care for the needy. Rabbi Akiva replied that Hashem expects the rest of us to care for the needy by giving charity, as in this way we earn merit.

Turnus-Rufus then countered that to the contrary, people should be punished for supporting the poor. He explained that if a king was angry at one of his servants, and sent him to jail, ordering all his subjects not to feed him, surely anyone who fed the servant in defiance of the royal edict would be put to death. Similarly, if Hashem condemned a person to poverty, those who defy this decree by helping the pauper should deserve to be punished!

Rabbi Akiva explained that this analogy would be accurate if we were only Hashem's servants. But we are not just His servants – we are also His children, whom He loves unconditionally. And if a king becomes angry at his son, and orders that he must not be given food, undoubtedly, one who feeds the son in defiance of the king will not only not be punished – but will be handsomely rewarded. By the same token, Rabbi Akiva said, Hashem loves and rewards us when we extend ourselves to help His children whom He had condemned to poverty.

Haman, it seems, made the same mistake as Turnus-Rufus.

He told Ahashverosh that the Jews were מפוזר מפורד בין העמים – dispersed among the nations, in exile, due to their sins. Indeed, את דתי המלך אינם עושים – they were not observing the laws decreed by the "king" – referring to the King of the universe, Hashem. The Jews were not loyal to the Torah, and so למלך אין שוה להניחם – there was no reason for Hashem to keep them. Haman assumed that he could destroy the Jews because they were not committed to Hashem, as evidenced by their dispersion among the other nations in exile.

But Ester knew that this wasn't true. She knew that the Jews were Hashem's children, and He loved them despite their mistakes, even though they had not been observing the Torah the way they were supposed to.

And to prove this, she instructed לך כנוס את כל היהודים – that all the Jews should assemble, should join together. If we are Hashem's children, then, necessarily, we are all siblings. Thus, in order to demonstrate that we are Hashem's children and worthy of His unconditional love, we must all come together with אחדות, with unity.

The question then becomes, what exactly is "unity"? This is a word that often gets thrown around, but what does it really mean? And how is it achieved?

The answer is that אחדות means unifying for a greater cause, realizing that not everything is about me, about my personal agendas, about my own interests. When the Jews of Persia joined together, this was very clear to them. They understood that the future of the Jewish Nation was at stake, that their own personal interests at this moment meant nothing. This was the quintessential אחדות moment – when the Jews all transcended their personal egotistical concerns and joined together for a higher cause.

This is the example of אחדות that we need to emulate in our lives, as well. And it's a lot more difficult than it sounds.

When two sisters or sisters-in-law make a *sheva berachot*, and one takes credit for it, the other has to remind herself that this isn't about her, about her credit, but rather about the great joy of the new couple. When people are working together on some project for a shul, or a fundraiser, and one gets more attention than

the other, the other has to remind himself that this isn't about him, it's about the lofty purpose that he was seeking to achieve.

Unity when assembling for a Tehillim recitation on behalf of fellow Jews in distress is not very difficult. The greater cause for which we assemble is very clear. But unity when we feel hurt by a family member or friend can be brutal. We need to realize, though, that it is specifically at such times when our commitment to אחדות comes to the fore. It is then when we have the opportunity to show that the real story is the Jewish Nation, and our Torah values, not our ego, our prestige, or our own selfish interests.

לך כנוס את כל היהודים. Let us all join together like siblings who put aside their differences for the sake of the family, and then we will be worthy of Hashem's unconditional love.

## The King and Haman Drink Wine

(By Samy Maya)

Haman brought out his little hamantaschen shaped hat and put a bunch of numbers in it for his 'lottery' to kill the Jews. The lottery was conducted and the edict sent out to the citizens of Persia that on the 13<sup>th</sup> of Adar, they were to kill all the Jews. The day that the lottery and edict occurred was the 13<sup>th</sup> of Nissan, eleven months before the actual killing was to take place.

The lottery would make Haman have to wait eleven months before the killing began, but he was still excited to send out the letters of destruction right away on that same day, the 13<sup>th</sup> of Nissan. The pasuk says, 'the couriers sent out the letters urgently according to the word of the king and the law was given in Shushan'. The pasuk says

afterwards that 'the king and Haman sat to drink and city of Shushan was bewildered'.

The gemara tells us that every time the word *king* is mentioned setam, without a pronoun, it doubles down as not only referring to Ahashverosh, but mostly and mainly, to Hashem, the King of kings. But how do we understand these pasukim as referring to Hashem each time the word king is mentioned? The couriers went out according to the word of the *king*... and the *king* and Haman sat to drink! How do these mentions of *king* refer to Hashem?

The first instance we could say that Hashem is the One that gave Haman the ability to proclaim this law... so it was *Hashem*, the *King* of kings, allowing the letters of destruction to get out. This was part of Hashem's plan into scaring the Jews into doing teshuva!

But, how do we explain that the *King* and Haman sat to drink wine?!? Did King Hashem and Haman have a Le-Chaim together?!?

One answer could be based on the Hida who says that the Jews of that time were punished for *three* reasons. One, they bowed to the idol around the neck of Nebuchadnezzar. Two, they benefited from Ahashverosh's party. The third and most crucial was the sin of the sale of Yosef. After the brothers sold Yosef, the pasuk says that they sat and they drank. As a punishment for the sitting and drinking, the enemies of the tribes' decedents in this era would sit and drink while they became nervous of what was going on. Binyamin was not part of the sale, so it would be someone from the tribe of Binyamin that would save the Jews of that era, Mordechai and Esther.

Hida's novelty possibly gives us one solution to our question. When the pasuk says the *King*

and Haman sat to drink, it was a subtle hint that it was *Hashem* causing the situation of Ahashverosh and Haman drinking as a measure-for-measure for what the brothers did to Yosef. Like before, it would ultimately cause the Jews to do teshuva.

Perhaps there is another solution to what it means when the pasuk says that King Hashem and Haman sat and drank together based on a calculation of HaRav Yehonatan Eibeshitz of when all this occurred. He determines that the 13<sup>th</sup> of Adar that year was to be on the 3<sup>rd</sup> day of the week (Tuesday). Because that year there was an extra Adar added, Rosh Hodesh Nissan would then fall out on the 1<sup>st</sup> day of the week (Sunday). Pesah would also fall after Shabbat on a Sunday, two weeks later.

Based on this calculation, it turns out that the 13<sup>th</sup> of Nissan, the day Haman conducted his lottery and sent out the letters to kill the Jews, was on a *Friday*.

The story continues and the pasuk then tells us that Mordechai was made known about this lottery. He donned sackcloth and ash and sends a messenger to Esther to tell her what was happening. She then declares a fast for 3 days, to which all the Jews unite and comply. It turns out that they fasted that year on the 13<sup>th</sup>, 14<sup>th</sup>, and 15<sup>th</sup> of Nissan. As we saw, the 13<sup>th</sup> was Erev Shabbat. The 14<sup>th</sup> was then Friday night, which means the Jews did not eat that Shabbat. It also means they didn't drink the Kiddush wine that Shabbat.

What then does the pasuk mean when it says that the *King* and Haman sat to drink?

That Shabbat, the Jews didn't eat or drink Kiddush, but instead, Hashem drank Kiddush for us! The *King* and Haman sat to drink wine. While Haman sat to drink wine celebrating his evilness,



Hashem also 'sat and drank wine' and celebrated al-bite for a different reason than Haman!

Hashem saw the Jews were uniting, fasting, and starting the process of teshuva. There is nothing Hashem loves more than unity and teshuva. Hashem specifically 'drank wine' and made Kiddush for us that night because He was celebrating our unity with the fast and our teshuva! He was celebrating and drinking because now He could begin the salvation. The *King* and Haman sat and drank... what a beautiful moment that turned out to be for us! This is what Hashem is looking for in our day... us unifying and doing teshuva. Once we do that, the salvation will be soon to follow!

## Food for Thought

### Five Things to Tell Your Child Today

(By Sarah Patcher @aish.com)

It's easy to get caught up in the day-to-day grind of raising kids. Take a moment to pause, step outside the situation, and make sure to communicate at least one of these phrases to your child today.

#### 1. I am so fortunate to be your mom.

Parenting may be hard at times, but it's a privilege. Your children need to feel that you enjoy being their parent, not that they are a burden or are getting in the way of your to-do list—or worse, your life.

As you are tucking them in at night, you can hold your children close and let them know how grateful you feel.

"I'm so lucky to be your mommy. I can't believe how blessed I am

that God chose *you* to send to me."

#### 2. I give you a blessing that...

According to Jewish tradition, every Friday night we bless our children. While there is a standard blessing that can be recited, you can also take the opportunity to bless your children in your own words.

Often, my blessings include the following words:

"May God protect you and keep you safe. May you make good choices and may God send you your soulmate. May you be successful in all your endeavors, and may you learn Torah and choose to do good deeds and show kindness."

I typically add in something personal to their current life, like:

- "Make the basketball team."
- "Be a good friend."
- "Have the strength to stick up for someone being bullied."
- "Get an A on your math test."

You don't have to wait for Shabbat to bless your children; you can give them a blessing anytime. Words have power whenever they are shared. The best part of all? The blessing comes right back to you, because your children can bless you, too!

#### 3. You are one in a billion.

Mel Robbins states that scientists estimate that the odds of you—yes, *you*—being born to the parents you were born to on the date of your birth are one in 400 trillion (or some other insanely high number).

You – and your child – are walking miracles. If you are on this Earth, that means you have some significant purpose to perform.

Your kids need to know that there is no one in the world like

them. Tell them how unique and special they are.

With younger children, you can share the story of their birth and tell them the first words you said when you saw them. My seven-year old loves for me to describe how I reacted when I saw her and to mimic how I snuggled with her as a baby. She feels special and loved. We could do this nightly, and it never gets old for her.

(P.S. in case you are curious, the first thing I said when I saw her was: "[Gasp!] You're so beautiful!")

#### 4. Thank you for...

While your child should show respect and thank you for all you do for him or her each day, you also can—and should—thank your child for anything that they do for you!

Think of any positive actions, words your children have used, or acts of service they have done over the past week, and make a concerted effort to show your appreciation for them. Here are some examples to get you started:

- "Thank you for loading the dishwasher."
- "I'm so glad you got your homework done right away after school."
- "Thanks for playing with your little sister."
- "Grandma was so happy you called her before Shabbos."
- "I noticed you made your bed without being asked."
- "I really love it when you take the time to give me a hug goodbye."

#### 5. You are special because ...

"You make me laugh."

"You have more energy than anyone I know!"

"You are so beautiful, both inside and out."

"You are honest."

Every trait your child possesses can be seen through a positive or negative lens.

Parenting teacher Nili Couzens hones in on this idea. She explains that a child who is a "dreamer" could be viewed as either spacey or imaginative and creative. Or, a natural comedian could be considered disruptive at times, or also a delight.

"Have a child who's stubborn? Stubbornness can be a great trait, too. Being stubborn will serve them well when they grow up and face the challenges of the real world... It all depends on how you present their qualities to them. Our role as a parent is to tell our children what's great about the innate attributes God blessed them with and guide them on how they can use each one positively. Whatever God gave them is part of their unique package."

Every trait your child has, no matter how challenging, can be an asset. Let each child know what traits make him or her unique and be sure to point out when those things are on display or come in handy.

Our children are in our care for such a short window of time. By using these phrases, we can help make these impactful but fleeting years as meaningful and loving as possible.

## Daily Halacha

### Remembering Amalek with Reverence and Responsibility

(Daily Halacha)

On "Shabbat Zachor," the Shabbat before Purim, we take two Torah scrolls from the Heichal. After reading the regular Torah portion from the first Torah, we open the second scroll and read for the Maftir reading the final verses of Parashat Ki-Teitzei (Devarim 25:17-19) which command us to recount Amalek's attack on Benei Yisrael. According to many Halachic authorities, including the Shulchan Aruch, the annual reading of these verses constitutes a Torah obligation. The Zachor reading differs in this regard from the standard Torah reading, in that it is a Torah obligation.

In light of the unique status of the Zachor reading, is it proper for the congregation to read along with the Ba'al Koreh (reader) from their Chumashim as he reads Zachor?

Although some Rabbis indeed encouraged reading Zachor along with the Ba'al Koreh, Chacham Ovadia Yosef, in his work Chazon Ovadia (Laws of Purim, p. 4), rules that to the contrary, this practice is inappropriate. Firstly, he notes that the Torah introduces the obligation to recall Amalek's assault with the term "Zachor" (literally, "Remember") – the same term with which the Torah introduces the obligation of Kiddush on Shabbat (Shemot 20:8). The Sages understood the word "Zachor" as a reference to verbal recitation, thus requiring that one verbally declare the sanctity of Shabbat every Shabbat, and verbally recall the incident of Amalek once a year. As we know, one can fulfill his obligation of Kiddush by listening to its recitation from somebody else. The Halachic principle of "Shomei'a Ke'oneh" establishes that by carefully listening to somebody else's recitation, one is considered to have personally recited the given text. Therefore, one is not required to personally recite Kiddush on Shabbat, and it suffices for him to listen to its recitation by another person. Similarly, the obligation to read the Zachor section can be fulfilled by listening to the

reader, and there is thus no need for the congregation to read the verses of Zachor along with the Ba'al Koreh, as they satisfy their obligation by carefully listening to his reading.

Furthermore, Chacham Ovadia adds, the Zachor obligation requires reading this section from a proper Torah scroll. Therefore, the congregation can fulfill their obligation only by listening to the Ba'al Koreh's reading, whereby they are considered to have themselves read the Zachor section from a Torah scroll. If they read from their Chumashim, then they do not fulfill their obligation. It is therefore appropriate for the congregation to remain perfectly silent during the Zachor reading and carefully listen to each word read by the Ba'al Koreh.

There is some discussion among the Halachic authorities as to whether or not women are included in the obligation to hear the Zachor reading, and therefore many women indeed make a point to come to the synagogue on Shabbat Zachor to hear this reading. Many communities conduct a special Zachor reading on the afternoon of Shabbat Zachor for women who are unable to attend synagogue services in the morning. Some Rabbis discouraged this practice, arguing that it is inappropriate to take the Torah scroll from the Heichal for this reading, since no Beracha is recited over this reading, and it is unclear whether or not it is in fact required. Chacham Ovadia Yosef, however (In Chazon Ovadia – Laws of Purim, p. 10), encourages this practice, claiming that reading the Zachor section for women is indeed a worthy enough purpose to warrant removing the Torah from the Heichal. He draws proof to his position from the practice of Rabbi Moshe Greenwald (early 20th-century author of the "Arugat Ha'bosem") to remove the Torah from the Heichal each morning during the first twelve days of Nissan and read from the section of the "Nesi'im" in the Book of Bamidbar (7:1-



8:4). Even though reading from the "Nesi'im" section during this period is not required by Halacha, and is merely a Minhag (custom), this practice is deemed worthwhile enough to allow removing the Torah from the Heichal. Certainly, then, it is proper to conduct a special Zachor reading for women in deference to the view among the authorities that the Zachor obligation applies to both men and women.

Why is no Beracha recited over the Mitzva of reading Zachor? Many Mitzvot that we perform require the recitation of a Beracha. Seemingly, then, before the Zachor reading we should recite the Beracha "Asher Kideshanu Be'mitzvotav Ve'tzivanu Li'zkor Ma'aseh Amalek." Why did the Rabbis not require the recitation of a Beracha before the performance of this Mitzva?

Chacham Ovadia (Chazon Ovadia – Laws of Purim, p. 11) cites those who answer this question on the basis of the Gemara's comment in Masechet Megila (10b) that the Almighty does not rejoice in the destruction of the wicked. Although the wicked people in the world must be eliminated, their death should not be a cause of joy and celebration. Thus, for example, when the ministering angels wished to sing a song of praise upon the drowning of the Egyptians in the sea, God exclaimed, "My creatures are drowning at sea – and you wish to sing a song of praise?!" Therefore, even though we must conduct a special reading to recall the obligation to destroy Amalek, the Sages chose not to require the recitation of a Beracha, which would express a feeling of joy and excitement over the destruction of the wicked.

### **Summary:**

On the Shabbat before Purim we read for the Maftir reading the section of "Zachor" from a separate Torah scroll. The congregation should remain silent during the reading, rather than read

along with the Ba'al Koreh (reader). Some authorities require women to hear this reading, as well. Many communities therefore conduct a special Zachor reading during the afternoon of Shabbat Zachor for women who cannot attend the morning services, and this is a proper practice.

## Kidz Corner

In this week's parsha we learn about the special b'gadim of the Kohanim.

One of the b'gadim of the Kohen Gadol was the *קַעֲיִל*, the long blue robe. On the bottom of the *קַעֲיִל* was a pattern of pomegranates and bells.

**Question** – All the b'gadim, including all their details, were chosen for a special reason. What was the purpose of the bells and the pomegranates on the *קַעֲיִל* bottom of the

**Answer** - There are three types of Yidden: 1) Tzadikim, 2) Baalei teshuva and 3) Resha'im. Each of them serves Hashem differently.

The Tzadikim - They serve Hashem in a humble and quiet way, not showing off to everyone how good they are.

The baalei teshuva - They are Yidden who feel far from Hashem. They feel like they are 'drowning' in their aveiros and want to come back to Hashem.

They don't serve Hashem quietly, rather they cry out to Hashem and serve Hashem with much more excitement. They are like a drowning person who flaps his arms and legs and makes a lot of noise trying to save himself.

The resha'im - They are Yidden who sinned and didn't do teshuva yet. But the gemara

says, "Even resha'im are full of mitzvos, like a pomegranate is full of seeds."

Someone may think that when the Kohen Gadol did the avoda in the mishkan and Beis Hamikdash, he only represented the Tzadikim who never sinned and serve Hashem in a quiet way, but not the baalei teshuva and surely not the resha'im. Hashem therefore commanded the Kohen Gadol to wear the bells and pomegranates. To show us that even the baalei teshuva, who are louder, similar to the bells, and the resha'im, who are compared to a pomegranate, are included in the avoda of the Kohen Gadol.

**Lesson** – Sometimes we may feel a little far from Hashem, or we might not be so careful about doing a certain mitzva. We must know that for this short while until we do teshuva, Hashem still loves us and cares about us and we are still included in the Kohen Gadol's avoda.

## La Paracha En Français

### Le pouvoir de la pureté face à celui de l'impureté

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

« L'un des agneaux, tu l'offriras le matin, et le second agneau, tu l'offriras vers le soir. » (Chémot 29, 39)

Le Ben Ich 'Haï explique (Chana Richona, Pin'has) pourquoi il fallait apporter en sacrifice un holocauste perpétuel le matin et le soir : celui du matin expiait les péchés commis la nuit et celui du soir, ceux de la journée. De plus, du fait que l'animal apporté en sacrifice perpétuel était acheté avec l'argent de la communauté, il

possédait le pouvoir d'expier les fautes du peuple entier. Le Ben Ich 'Haï ajoute que le terme *olat* (holocauste) peut être rapproché du terme *tolaa* (vers), parce qu'il existe des mauvais anges, correspondant aux puissances impures, qui ressemblent à un ver cherchant à dévorer et à ronger tout ce qui se trouve sur son passage ; en apportant l'holocauste perpétuel, on affaiblissait ces anges et les empêchait de nous porter atteinte spirituellement.

Le Saint béni soit-Il a créé un équilibre entre les forces du Mal et celles du Bien. Aussi, de même qu'il existe un mauvais ange nommé *tolaa*, il existe également un ange pur surnommé ainsi, dont la mission consiste à empêcher son adversaire de remplir la sienne, en affaiblissant son pouvoir. Or, l'apport de l'holocauste perpétuel transmettait au *tolaa* pur la force de lutter contre le *tolaa* impur, comme le laisse entendre la phrase de l'Éternel : « Ne crains rien, vermisseau de Yaakov. » (Yéchaya 41, 14)

Nos Sages demandent (Nédarim 81a ; Chabbat 119b ; Baba Métsia 30b) pour quelle raison la terre d'Israël a été mise en ruine. L'holocauste perpétuel transmettant au bon *tolaa* le pouvoir de lutter contre les puissances impures, ils s'étonnaient que les nations aient réussi à détruire la Terre Sainte. En outre, de grands érudits, animés de l'Esprit saint et habitant à Jérusalem, faisaient jurer aux anges de venir combattre les pouvoirs destructeurs afin d'empêcher les nations d'anéantir la terre (Midrach Zouta, Eikha 1, 7). Dès lors, comment ceux-ci purent-ils accomplir leurs mauvais desseins ?

Cette question fut posée à des Sages et à des prophètes, mais aucun d'eux ne sut y répondre. Le Saint béni soit-Il se prononça alors : « Parce qu'ils ont abandonné Ma Torah. » (Yirmiya 9, 12) La Guémara relie cette tragédie à l'omission de la bénédiction propre à l'étude de la Torah devant la précéder (Nédarim 81a) ou au

délaissement de celle-ci de la part des jeunes enfants (Chabbat 119b) ou encore à l'intransigeance des verdicts prononcés. Lorsque la pénurie de bétail contraignit le peuple juif à cesser d'offrir l'holocauste perpétuel, il ne détint plus d'expiatoire pour ces péchés et perdit donc toute protection.

Les enfants d'Israël n'avaient le dessus sur leurs ennemis que tant qu'ils apportaient l'holocauste perpétuel, symbole d'élévation et octroyant du pouvoir au saint *tolaa*. Comme son nom l'indique, l'apport de cette offrande ne devait subir aucune interruption, à l'image d'un avion décollant, qui doit constamment s'élever dans le ciel. Aussi, dès qu'ils cessèrent de l'apporter, le *tolaa* saint perdit le pouvoir nécessaire pour vaincre les puissances impures, ce qui permit aux non-juifs de causer la désolation de Jérusalem.

Le dix-sept Tamouz, le peuple juif cessa d'apporter l'holocauste perpétuel, en raison d'une pénurie d'agneaux (Arakhin 11b ; Rachi ad loc.). Au lieu de se demander pourquoi ils en étaient arrivés à une telle situation, ils s'en sont contentés et n'ont pas cherché à y déceler un signe du Ciel soulignant la nécessité de corriger leur comportement.

Si une maman remarque que son enfant ne se développe pas comme il le devrait ou dort bien plus que la moyenne, elle consultera immédiatement des médecins afin de déceler la source du problème. De même, quand un homme ressent que, au lieu de s'élever, il ne fait que stagner, il lui incombe de s'en préoccuper et il n'a droit au repos qu'après avoir trouvé une solution à sa situation.

C'est la raison pour laquelle le Saint béni soit-Il a fait en sorte que, au fur et à mesure qu'un homme vieillit, ses cheveux blanchissent et des rides apparaissent. Car, ces signes viennent nous rappeler que nous ne sommes pas destinés à vivre éternellement, que nos jours sur terre sont au contraire comptés et que viendra

bientôt le jour où nous devons quitter ce monde. Cette prise de conscience doit éveiller tout Juif, afin qu'il mette à profit tous les jours de sa vie pour l'étude de la Torah et l'accomplissement des *mitsvot*, avant que cette opportunité de s'élever spirituellement lui soit retirée, alors qu'il sera jugé en fonction de ses actes, sans disposer d'aucun moyen pour les rectifier.

De même, les enfants d'Israël auraient dû se soucier du fait qu'ils n'étaient plus en mesure d'apporter l'holocauste perpétuel et s'en demander la raison, la pénurie d'agneaux constituant effectivement une allusion à un relâchement dans l'accomplissement de la Torah. Mais, ils y restèrent indifférents et ne recherchèrent pas un moyen de renforcer le *tolaa* de sainteté, ce qui permit aux forces du Mal de prendre le dessus et de détruire Jérusalem.

De nos jours où, en l'absence du Temple, nous n'avons pas la possibilité d'apporter le sacrifice perpétuel, il nous incombe alors de nous élever par la sainte Torah et d'examiner notre conduite, dans le but de déterminer ce qui doit être corrigé. L'homme qui agit ainsi transmet une vigueur redoublée au pouvoir de la pureté, permettant de contrer celui de l'impureté.

## Reflexion Semanal

### El poder de la palabra

(Por Rabbi Abraham Twerski)

La porción de la Torá de esta semana tiene una característica única: el número de Moshé no aparece ni una vez. Para hacer las cosas aún más desconcertantes, esta porción de la Torá suele leerse en la semana del 7 de Adar, que es el día del cumpleaños de Moshé y también su *iortzait*, el

aniversario de su fallecimiento. En lugar de ocupar un lugar central, su nombre curiosamente está ausente.

Un famoso comentario de la Torá, el *Baal HaTurim*, conecta la ausencia del nombre de Moshé con su respuesta cuando Dios se enojó con los judíos por el pecado del Becerro de Oro. Moshé le dijo a Dios: "Bórrame de Tu libro si no perdonas al pueblo judío. Borra mi nombre de la Torá." (Ver Éxodo 32:32). Gracias a la abundante bondad y misericordia de Dios, los judíos fueron perdonados. Sin embargo, el Midrash dice que la maldición de un sabio termina cumpliéndose (Bereshit Rabá 74:4, 74:9). Por esta razón, el nombre de Moshé está ausente en la porción de la Torá de esta semana: aunque Dios perdonó al pueblo judío, dado que Moshé era una persona tan santa y justa, parte de su declaración tenía que hacerse realidad. Sus palabras tienen poder.

#### Lección:

Si bien Moshé fue el mayor profeta que jamás existirá, nuestras palabras también tienen un poder tremendo. Rezar no es sólo recitar palabras, sino que tiene el potencial de cambiar nuestra realidad. Dios nos dio el increíble regalo de la plegaria y la capacidad de dar bendiciones a los demás, que, cuando se dicen con sinceridad, pueden materializarse en algo real y tangible. Mientras que en este caso las palabras de Moshé causaron un vacío, nosotros podemos elegir palabras que inspiren, ayuden, sanen y construyan. Podemos optar por ser positivos con lo que decimos y cómo hablamos para ayudar a quienes nos rodean, a nosotros mismos y al mundo. Dios nos dio el increíble poder y privilegio del habla: nuestra responsabilidad es usarlo para el bien.

#### Ejercicio:

Da una bendición a alguien y piensa en que se haga realidad. Puedes darles a tus hijos una

bendición especial expresando todo lo que deseas para ellos, o algo tan simple como desearle un buen día al cajero.

*Nahalot*

## Nahala of Rabbi Yitzchak Ben Walid The Shakh the 9<sup>th</sup> of Adar

The renowned Gaon, Rabbi Yitzchak Ben Walid, the Rabbi of Tetouan, was one of the most glorious personalities among the Gaonim of Morocco. Rabbi Yitzchak was born in 5537 (1777) and continued the magnificent line of the illustrious Ben Walid family. His entire life was devoted to elevating himself in the study of Torah and the Divine service. His invaluable book, *Vayomer Yitzchak*, a compilation of questions and responses, lends dignity to the libraries of the great Poskim, who come to draw from the source of his Torah, and who are guided in their every step by the judicial decisions of his work.

Rabbi Yechayia Ben Naim was one of Rabbi Yitzchak's students. He was the father of the Gaon Rabbi Raphael Haim Moshe Ben Naim, well-known in all middle-eastern countries under the name of the HaRahaman (the merciful one).

The story goes that for many years Rabbi Yechayia Ben Naim (Rabbi Yitzchak's student) did not have a son. His teacher advised him to make undertake a pilgrimage to the tomb of the renowned Rabbi Amram Ben Diwan in Wazan in order that, by the merit of the Tzaddik, he could have a son. Rabbi Yechayia followed this advice, and soon afterwards a son was born that Rabbi Yechayia named Moshe. Later on, when the child fell ill, the name Raphael Haim was added to him.

Rabbi Haim Shemuel Convarti, the Chief Rabbi of the city of Tiberius, was the teacher of Rabbi Raphael Haim Ben Naim. Rabbi Shemuel gave his approbation for Rabbi Yitzchak Ben Walid's book *Vayomer Yitzchak*, and he showered praise on the author, describing his greatness in Torah as miraculous. Among other things, Rabbi Shemuel described him as, "One of the last of the Great Assembly, the supreme and great Rabbi, a fortress and stronghold, a father of justice."

Rabbi Yitzchak Ben Walid was known as a holy man who performed miracles. During the month of Adar, on the day of his Hilloula, many Jews come out at night to reflect and pray on his tomb in Tetouan.

Up to our days, the Jews of Morocco continue to venerate the name of Rabbi Yitzchak Ben Walid, and in Israel many institutions of learning bear the title *Vayomer Yitzchak*, named after Rabbi Yitzchak Ben Walid.

May the merit of the tzadik Rabbi Yitzchak Ben Walid protect us all. Amen



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