



שזפטימ

RABBI DAVID ELMALEH

6th of Elul
Aug 13th 2026
CANDLE LIGHTING 7:38pm
Shabbat Ends at 8:38pm



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THIS WEEK BULLETIN HAS BEEN KINDLY SPONSORED LEILUY NISHMAT

מרים בת בילה ז"ל & שלמה בן יעקב ז"ל



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General Hechal Shalom

SCHEDULE

בס"ד



זמני היום - חודש אלול / תשפ"ו Daily zmanim - August to September 2026

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Daylight saving time

August / September 2026	לילה לרבנינו R' Tam's Nightfall	לילה Nightfall	שקיעת החמה Sun set	הדלקת נרות Candle Lighting	פלג המנחה Plag Mincha	מנחה קטנה Mincha Ketana	מנחה גדולה Earliest Mincha	חצות Mid day	סוף זמן תפילה Latest Shacharis	סוף זמן קריאת שמע Latest Shema	הנץ החמה Sun rise	זמן ציצית ותפילין Earliest Talis	עלות השחר 72 דקות Dawn 72 Minutes	דף היומי Daf Yomi	אלול תשפ"ו				
	במסעות 16.1° שעות	במסעות 16.1° שעות	במסעות 16.1° שעות	במסעות 16.1° שעות	במסעות 16.1° שעות	במסעות 16.1° שעות	במסעות 16.1° שעות	במסעות 16.1° שעות	במסעות 16.1° שעות	במסעות 16.1° שעות	במסעות 16.1° שעות	במסעות 16.1° שעות	במסעות 16.1° שעות	במסעות 16.1° שעות	במסעות 16.1° שעות				
14 Fri	9:09	9:10	8:33	7:56	7:38	6:35	5:13	1:58	1:24	11:14	10:09	9:33	9:32	6:54	6:09	5:41	5:40	קו	ששי
15 Sha	9:09	9:09	8:32	7:56	[שופטים]	6:34	5:13	1:58	1:24	11:14	10:09	9:33	9:32	6:54	6:10	5:41	5:41	קז	שבת
16 Sun	9:08	9:08	8:31	7:55		6:33	5:12	1:58	1:24	11:14	10:09	9:33	9:33	6:54	6:11	5:41	5:41	קח	ראשון
17 Mon	9:07	9:07	8:31	7:54		6:33	5:11	1:57	1:24	11:14	10:09	9:33	9:33	6:55	6:11	5:42	5:42	קט	שני
18 Tue	9:06	9:06	8:30	7:53		6:32	5:11	1:57	1:24	11:14	10:09	9:33	9:33	6:55	6:12	5:42	5:42	קי	שלישי
19 Wed	9:05	9:05	8:29	7:52		6:31	5:10	1:57	1:23	11:14	10:09	9:33	9:33	6:56	6:12	5:43	5:43	קיב	רביעי
20 Thu	9:04	9:04	8:28	7:51		6:30	5:09	1:56	1:23	11:14	10:09	9:33	9:33	6:56	6:13	5:43	5:44	קיד	חמישי
21 Fri	9:03	9:02	8:27	7:50	7:32	6:29	5:09	1:56	1:23	11:14	10:09	9:33	9:34	6:57	6:13	5:44	5:44	קיד	ששי
22 Sha	9:02	9:01	8:26	7:49	[כיתצא]	6:29	5:08	1:56	1:23	11:14	10:09	9:33	9:34	6:57	6:14	5:44	5:45	קיד	שבת
23 Sun	9:01	9:00	8:25	7:48		6:28	5:07	1:56	1:22	11:14	10:09	9:33	9:34	6:58	6:14	5:45	5:45	קטו	ראשון
24 Mon	9:00	8:59	8:24	7:47		6:27	5:07	1:55	1:22	11:14	10:10	9:34	9:34	6:58	6:15	5:45	5:46	קטו	שני
25 Tue	8:59	8:58	8:22	7:46		6:26	5:06	1:55	1:22	11:14	10:10	9:34	9:34	6:58	6:15	5:45	5:47	קטו	שלישי
26 Wed	8:58	8:57	8:21	7:45		6:25	5:05	1:55	1:22	11:14	10:10	9:34	9:34	6:59	6:16	5:46	5:47	קיח	רביעי
27 Thu	8:57	8:56	8:20	7:44		6:25	5:05	1:54	1:21	11:14	10:10	9:34	9:34	6:59	6:16	5:46	5:48	קיט	חמישי
28 Fri	8:56	8:55	8:19	7:43	7:25	6:24	5:04	1:54	1:21	11:14	10:10	9:34	9:35	7:00	6:17	5:47	5:48	קכ	ששי
29 Sha	8:55	8:53	8:18	7:42	[כיתבוא]	6:23	5:03	1:53	1:21	11:13	10:10	9:34	9:35	7:00	6:17	5:47	5:49	קכא	שבת
30 Sun	8:54	8:52	8:17	7:41		6:22	5:03	1:53	1:20	11:13	10:10	9:34	9:35	7:00	6:18	5:47	5:49	קכב	ראשון
31 Mon	8:53	8:51	8:16	7:40		6:21	5:02	1:53	1:20	11:13	10:10	9:34	9:35	7:01	6:18	5:48	5:50	קכב	שני
1 Tue	8:52	8:50	8:15	7:39		6:20	5:01	1:52	1:20	11:13	10:10	9:34	9:35	7:01	6:19	5:48	5:50	קכג	שלישי
2 Wed	8:51	8:49	8:14	7:38		6:19	5:00	1:52	1:19	11:13	10:10	9:34	9:35	7:02	6:19	5:49	5:51	קכד	רביעי
3 Thu	8:50	8:48	8:13	7:37		6:18	5:00	1:52	1:19	11:13	10:10	9:34	9:35	7:02	6:20	5:49	5:51	קכה	חמישי
4 Fri	8:49	8:46	8:12	7:36	7:18	6:17	4:59	1:51	1:19	11:13	10:10	9:34	9:35	7:03	6:20	5:50	5:52	קכו	ששי
5 Sha	8:48	8:45	8:11	7:35	[נבנים-וילך]	6:17	4:58	1:51	1:18	11:13	10:10	9:34	9:35	7:03	6:21	5:50	5:52	קכז	שבת
6 Sun	8:47	8:44	8:09	7:34		6:16	4:57	1:50	1:18	11:13	10:10	9:34	9:35	7:03	6:21	5:50	5:53	קכז	ראשון
7 Mon	8:46	8:43	8:08	7:33		6:15	4:57	1:50	1:18	11:13	10:10	9:34	9:36	7:04	6:21	5:51	5:53	קל	שני
8 Tue	8:45	8:42	8:07	7:32		6:14	4:56	1:50	1:17	11:13	10:10	9:34	9:36	7:04	6:22	5:51	5:54	קלא	שלישי
9 Wed	8:44	8:41	8:06	7:31		6:13	4:55	1:49	1:17	11:13	10:10	9:34	9:36	7:05	6:22	5:52	5:54	קלב	רביעי
10 Thu	8:43	8:39	8:05	7:30		6:12	4:54	1:49	1:17	11:12	10:10	9:34	9:36	7:05	6:23	5:52	5:55	קלג	חמישי
11 Fri	8:41	8:38	8:04	7:28	7:10	6:11	4:53	1:48	1:16	11:12	10:10	9:34	9:36	7:05	6:23	5:52	5:55	קלד	ששי

Friday (Sep 11) 8:59 PM + 1 חלק מול חודש תשרי: It's that time of year again! Get the new year's calendar > <http://cal.myzmanim.com>

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Shabbat Schedule

Shir Hashirim 6:30pm
Minha 6:45pm
 Followed by Kabbalat Shabbat & Arvit
Candle Lighting: 7:38pm
 Shaharit Netz Minyan 5:50am
Shaharit: 8:45am
Kids Program (6-9) RECESS
NEW! Kids Kiddush. RECESS
 Zeman Keriat Shema 9:32/10:09am
New Girls Program: RECESS
Boys Program: 6:20pm
Shiur: 6:20pm
Minha: 7:20pm
 Followed by Seudat Shlishit & Arvit
Shabbat Ends: 8:38pm
 Rabbenu Tam 9:09pm

Announcement:

As we approach the Yamim Nora'im, we kindly encourage those who have outstanding pledges to consider settling their balance. Your support makes a meaningful difference and is deeply appreciated by the Kehila.

Sponsorship Pricing Update

Please Check our new donation menu below.

For Aliyot Request please approach Mr. Eytan Ohayon

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.

WEEKLY SCHEDULE

SUNDAY

Selihot. 5:30am
 Shaharit 6:20am
 Selihot. 7:45am
 Shaharit #2 Hodu 8:30am
 Minha & Arvit 6:20pm

Monday To Thursday

Selihot. 5:30am/7:15am
 Shaharit 6:20am
 Beki'im Bahalacha 7:20am
 Kinyan Masechta 7:45am
 Daf Yomi 8:00am
 Shaharit #2 Hodu 8:00am
 Hok LeYisrael 8:50am
 Minha & Arvit 6:20pm
 Shiurim 7:00pm
 KOLLEL 8:30pm



RENT • TORAH LEARNING • DAF YOMI

Daf Yomi Sponsors

*This year's 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,**
and for the hatzlacha
of the whole family.

Hashem should bless them
with health, happiness, & long life.

The Akkad Family

LEILUY NISHMAT

אברהם בן גרסיה ז"ל,
שלמה בן תמם ז"ל, אליהו בן רחל ז"ל,
ותמם בת אורי ז"ל

תנצב"ה

Hashem should bless them
with health, happiness, & long life, Amen.

AVAILABLE TO SPONSOR



Yearly Study of Daf Yomi

Sponsor a full year of
daily Daf Yomi learning.

YEARLY SPONSOR

\$5,000



Masechet

The Limoud is available
to sponsor in honor or
memory.

SPONSORSHIP

\$2,500



Kinyan Hamasechta

Become a yearly sponsor
and help your community grow.

YEARLY SPONSOR

\$5,000

To dedicate a learning, please contact the office. **Tizku L'mitzvot**



LEARNING OF THE MONTH

Donors

RENT DEDICATION

We would like to wholeheartedly thank our dear friends,
Mr. & Mrs. Alain Albergél, for generously donating the Rent of

Av 5786

Leiluy Nishmat his dear father
Yaakov Albergél Bar Simha z"l

&

Max Machloulf Bar Gracia z"l

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

TORAH LEARNING

Dedicate a Month of Limud



In honor of someone, for a Refua Shelema, or Leiluy Nishmat — this month's Torah Learning is still available to sponsor.

HELP YOUR COMMUNITY GROW

שבת שלום



HECHAL SHALOM

— A COMMUNITY. A FAMILY. A HOME. —

YAMIM NORAIM

— 5787 / 2026 —

CONNECT. REFLECT. TOGETHER.



ROSH HASHANA AT HECHAL SHALOM



YOM KIPPUR

AT THE
GRAND BEACH HOTEL
— SURFSIDE —



YOM KIPPUR WILL
BE HELD AT THE
GRAND BEACH HOTEL
SURFSIDE



**MEMBERSHIP
ONLY**

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- ✓ INCLUDES YAMIM NORAIM SEATS
- ✓ YOUR HIGH HOLIDAYS ARE INCLUDED!
- ✓ INCLUDES YEARLY ERUV FEE

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NON MEMBER PRICING

ROSH HASHANA

EARLY BIRD
UNTIL AUGUST 28

\$120
/ SEAT

REGULAR
AFTER AUGUST 28

\$180
/ SEAT

YOM KIPPUR

EARLY BIRD
UNTIL AUGUST 28

\$260
/ SEAT

REGULAR
AFTER AUGUST 28

\$360
/ SEAT



EARLY BIRD UNTIL AUGUST 28



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SHIMON
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ROSH HASHANA &
YOM KIPPUR
WITH SHIMON SIBONY

LED BY OUR RABBI:

**RABBI
DAVID
ELMALEH**



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FOR YOM KIPPUR**

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TOGETHER, WE GROW.
TOGETHER, WE ELEVATE.



HECHAL SHALOM

— A COMMUNITY. A FAMILY. A HOME. —

1ST SELIHOT

— Starting —

SUNDAY, AUGUST 16TH

5:30AM — OR — 7:45AM

1ST MINYAN

6:20AM

2ND MINYAN

8:30AM

— MONDAY TO FRIDAY —

SELIHOT

5:30AM / 7:15AM



PREPARE OUR HEARTS. SEEK HIS MERCY.

Together, we grow. Together, we elevate.

Community Announcements

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

Miscellaneous Announcements:

- **This Week's Kiddush** has been kindly sponsored by **Dr. & Mrs. Max Nahon** in honor of the wedding of their dear daughter **Esther. Mazal Tov to the family!**
- **This Week's Netz Kiddush** is available for sponsorship!
- **This Week's Seudat Shelishit** has been Kindly sponsored by **Mr. & Mrs. Jacky Benoudiz** in memory of his Dear father **Shemuel Benoudiz Bar Yaakov z"l** and his dear aunt **Freha Bat Rahel z"l**. Tihye Nishmatam Tzerura Bitzror Hahayim Amen!
- **This Week's Seudat Shelishit** has been kindly sponsored by **Mr. & Mrs. Amram Mouyal** in memory his dear Father **Meir Mouyal Bar Clara z"l**. Tihye Nishmato Tzerura Bitzror Hahayim Amen!
- **This Week's Breakfast** has been kindly sponsored by **Mr. & Mrs. Eddy Levi** in memory his dear Father **Nathan Halevi Ben Mercada z"l**. Tihye Nishmato Tzerura Bitzror Hahayim Amen!
- **This Week's Daf Yomi** has been Kindly sponsored by **Mr. & Mrs. Jacky Benoudiz** in memory of his Dear father **Shemuel Benoudiz Bar Yaakov z"l** and his dear aunt **Freha Bat Rahel z"l**. Tihye Nishmatam Tzerura Bitzror Hahayim Amen!

WEEKLY SHIURIM:

- Daf Hayomi:** 8:00am Sun. - Fri. (Rabbi Elmaleh)
- Beki'im Bahalacha:** Sun. - Thurs. Mornings (Rabbi Elmaleh)
- Hok LeIsrael:** 8:50am Sun. - Fri. (Rabbi Abitbol)
- Kinyan Hamasechta:** Every Weekday morning. (Rabbi Elmaleh)
- Semichat Chaver:** Tuesday Evenings. (Rabbi Elmaleh)



The Board of Directors:

Mr. Eytan Ohayon (President)

Mr. Michel Pery (VP)	Mr. Ariel Picillo (Treasurer)	Mr. Eytan Guigui (Secretary)	Mr. Steve Halimi (Board Officer)
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Happy Birthday in August

1st : Mrs. Natahlie Ohayon

• 2nd : David Bensabat

• 3rd : Mrs. Etti Perez

• 5th: Esmeralda Simha Chocron

Talia Halimi

• 6th : Dr. Jean Paul Courchia

• 7th : Mrs. Tania Bentolila

Michal Hadassah Benhayoun

• 10th : Reuven Halimi

• 12th : Mark Aquinin

Fred Sellam

• 13rd : Mrs. Lisa Aquinin

• 16th : Michael Guigui

• 18th : Mrs. Daniella Allouche

Mrs. Nathalie Ohayon

• 21st : Mrs. Simy Benmergui



Nahalot of Elul:

• 2nd: **Mazal Tov Bat Rahel z"l**

(Aunt of Mr. Jacky Benoudiz)

• 4th : **Shabetai Maya Ben Dora z"l**

(Father of Mr. Sammy Maya)

• 5th : **Alegria Freha Amsili z"l**

(Mother of Mrs. Renee Levine)

Machluf Max Benouaich z"l

(Father of Mrs. Arielle Albergel)

Shemuel Benoudiz Bar Yaakov z"l

(Father of Mr. Jack Benoudiz)

• 6th: **Meir Mouyal z"l Bar Clara**

(Father of Mr. Amram Mouyal)

Rajel Bat Moises z"l

(Grandmother of Dr. Mario Berkowitz)

Reuven Bar Yehia z"l

(Grandfather of Mr. Gaston Benzaquen)

• 7th: **Dr Bert Lijtenstien z"l**

(Father of Mrs. Silvana Tamara Romano)

• 8th: **Nathan Halevi Ben Mercada z"l**

(Father of Mr. Yom Tov Eddy Levi)

Amram Ben Massouda z"l

(Father of Mr. Mordechai Sabban)

• 9th: **Yitzchak Amara Ben Habib z"l**

(Father of Mr. Meir Amara)

10th : Yossef Becker Ben Paula z"l

(Grandfather of Mr. Laurent Becker)

• 12th: **Freha Bat Rahel z"l**

(Aunt of Mr. Jacky Benoudiz)

• 13th: **Flora Benhayoun Bat Rabuena z"l**

(Mother of Mr. Daniel & Meir Benhayoun)

• 16th: **Yosef Ben Rivka z"l**

(Brother of Mr. Jacky Benoudiz)

• 20th: **Yosef Azulay Bar Esther z"l**

(Father of Mrs. Magali Shoshan)

• 21st: **Estrella Bat Esther z"l**

(Grandmother of Mr. Isaac Amram)

• 24th: **Eliyahu Bar Messod z"l**

(Father of Mrs. Miriam Benmergui)

• 25th: **Pessia Unfasung Bat Bella z"l**

(Aunt of Mr. Amichai Shoshan)

• 26th: **Mahluf Mamou Ben Sasson z"l**

(Father of Mrs. Mamou)

Weekly Inspiration

Judging Ourselves

(Rabbi Eli Mansour)

Parashat Shofetim begins with the command, "Shofetim Ve'shoterim Titen Lecha Be'chol She'arecha" – "You shall place for yourselves judges and enforcers in all your gates." This establishes the Biblical obligation to appoint in every city ("in all your gates") courts to determine the laws, and officials to enforce them. The verse later adds, "Li'shbatecha" – "for your tribes," which the Sages understood as a requirement to appoint a higher court for each tribe (see Rashi and Ramban).

Surprisingly, this command is presented in the singular form – "Lecha," "She'arecha." Although the Torah here addresses itself to the entire nation, commanding the appointment of judges in every city, and over every tribe, this imperative is formulated such that it is directed toward every individual.

Rav Haim Vital (1543-1620) explained that the Torah is alluding here to the obligation upon each and every individual to appoint "judges" and "enforcers" for all "She'arecha" – all the "gates" to his being. This means exercising care and discretion when deciding what we allow ourselves to see, to hear and to eat. It meant "judging" and scrutinizing ourselves, and "enforcing" our own compliance with the Torah's laws and the Torah's principles.

Rav Haim Vital here is making a crucial point that cannot be over-emphasized – that we must judge and govern ourselves

before we try to judge and govern others. Many people happily volunteer for the position of "judge" over their city, and over their community, to criticize this person or that person, this institution or that institution, this policy or that policy. They also happily volunteer for the person of "enforcer," to tell people what they're doing wrong. Rav Haim Vital is teaching us to criticize ourselves before we criticize others, to put our own lives in order before we try to fix all the world's problems, or even all the community's problems.

In the next verse, the Torah turns to the appointed judge and commands, "Lo Tateh Mishpat" – "Do not distort the judgment." In reference to judges sitting on the court, this means that a judge may not rule with favoritism, applying distorted logic in order to reach a decision in favor of the litigant of his preference. But this is true also of our "judgment" of ourselves. We are naturally inclined to find fault in others but not in ourselves. When it comes to our own behavior, we have a tendency to "distort" our reasoning, to find excuses for ourselves, to come up with justifications for things we should not have done. About this judgment, too, the Torah commands, "Lo Tateh Mishpat" – that we must judge ourselves objectively and honestly, uncomfortable as this can sometimes be.

Returning to this Parasha's opening verse, the first letters of the word "Lecha Li'shbatecha Ve'shafetu Et" (Lamed, Lamed, Vav, Alef) are the letters of the word "Elul." And, sure enough, Parashat Shofetim is always read at the beginning of the month of Elul. The message being conveyed is that this month is about judging and scrutinizing ourselves, with brutal honesty. Elul is the time to stop

trying to change the world, to point out all the problems other people are making, and to redirect our attention to ourselves, to the things that we need to improve.

Building Confidence

(Rabbi Joey Haber)

The Torah in Parashat Shoftim discusses the situation of a person who had built a new house but was recruited to the army before he had a chance to live in it. Such a person would be sent home before battle. The Torah refers to this individual as *האישי* – *a person who built a house but has not done* (20:5). Rashi explains: *חינוך לשון התחלה* – the root *ח.נ.ך* means "begin." In this *pasuk*, *לא חנכו* means that the person built a new house but hasn't yet begun using it.

The word *חינוך*, of course, is used also in reference to education. And Rashi's brief comment here sheds light on what *חינוך* is and how parents need to approach it.

חינוך means "beginning." That is all. It means we prepare our children for the future, we get them off to a good start by teaching them how to live. It does not mean we control their lives, that we decide their lives, that we don't let them make their decisions. Controlling children is not *חינוך*. Education requires knowing when to let go, when to let children make their own decisions, to empower them by showing them that we trust them and have confidence in them.

The founder of our nation, Avraham Avinu, is called in the Torah *אברהם העברי*. He is not called "Avraham the *Tzadik*," or "Avraham the Holy One." He is

called the עברי, which means that he came from the other side of the river. He moved to the Land of Israel, but he was from the other side of the Euphrates River, so he was called העברי.

Why is this Avraham's name? Why does it matter that he came from the other side of the river?

The answer is that this name expresses Avraham Avinu's most important quality – and the most important quality that we need to develop within our children.

As the Midrash explains: כל העולם מעבר אחד, והוא מעבר אחד – the entire world was on one side, and he was on the other side. Avraham Avinu had confidence. He had the confidence to be different, to swim against the current, to stand alone. When the whole world was worshipping idols, he taught the belief in Hashem. When the whole world was selfish and corrupt, he taught and exemplified kindness and generosity. He followed his beliefs and convictions even when the entire world followed different beliefs and convictions.

This is what our children need, especially in today's world. They need confidence. They need to believe in themselves. And one of the ways we give them this confidence and this belief in themselves is by getting involved, but not getting too involved; by setting limits, but knowing when to allow them to decide.

If we pull away completely, then we are not giving our children confidence. We are conveying the message that they aren't important enough, that they don't matter enough, for us to care. But if we smother them, if we exert too much control, then we make them feel feeble and incapable. This is the difficult balancing act that parenting requires us to do.

Somebody told me a remarkable story about Rav Yaakov Ruderman, the revered Rosh Yeshiva of Ner Yisrael in Baltimore, who was recognized as one of the leading Torah sages in the United States. When his wife passed away, he moved in with one of his children, and he shared a bedroom with a grandson. He walked into the room and saw posters of famous sports stars on the walls. He asked his grandson who these people were, and his grandson – embarrassed – told him.

"You like them?" the great Rosh Yeshiva asked.

"Yes I do," the boy replied.

"Well if you like them," Rav Ruderman said, "then I LOVE them!"

This is a beautiful example of חינוך, of preparing a child for adult life through empowerment, by showing them that they are valued, that their interests are important to us. When we take interest in their lives while respecting their space and allowing them to make decisions, they feel our respect and our trust, and this gives them the confidence to stand מעבר אחד, alone on one side, to resist negative influences and live according to their beliefs and values.

Teshuva Is Very Close

(Rabbi David Ashear)

The Torah says about the mitzvah of teshuva, according to the Ramban, כי קרוב אליך הדבר מאד, teshuva is very close to us, it's in our mouths and it's in our hearts. When it comes to sins between us and Hashem, this is understandable. But what about when it comes to sins between man

and man? If someone took money from someone else but can't find him to return it, how will he achieve teshuva just with his heart and his mouth. Or what if he wronged another person who refuses to forgive him? How will he achieve teshuva with his heart and his mouth?

When Rav Zalman of Volozhin was trying to find somebody who he insulted in his youth, he couldn't locate him and he began to cry, thinking that he wasn't going to get forgiven. The Vilna Gaon found out about it and told him, when a person does all that he can to fix a sin, Hashem will send him help from above to fix it, even if that sin is ben adam lechavero. The Hovot HaLevavot writes in the Shaar Hateshuva, perek 10, if someone stole money but he honestly feels remorse and wants to pay it back, but he doesn't have the money to pay, Hashem will give him the money just so he could achieve teshuva.

The Chovot HaLevavot writes as well, if a person wronged another but he has a real desire to make teshuva, Hashem will put feelings of mercy in the other person's heart to forgive him. As long as we have a real ratzon in our hearts, Hashem will help us make the teshuva we need to be forgiven.

Rabbi Shmuel Travis told a personal story which took place about 20 years ago. An older man in his 90's named Mr. Leib prayed in his shul. Mr. Leib moved to his area, Rishon Letzion, 15 years prior and he prayed in his shul every day. One day, Mr. Leib asked the Rabbi if he could speak to him in private. He told the Rabbi he wasn't always religious and growing up in Russia was very difficult for him. He had gone into business selling leather with his brother, but the taxes were extremely high. They formed a corporation of ten

people which exempted them from the taxes. But, under that corporation they did some shady things and one of the men there was extremely corrupt. The brothers had to fire him but, in an act of revenge, this man told the KGB about their shady practices. They were punished mercilessly for their crimes. They then took revenge on this man and told the KGB about what he did when he was with their company. They came down very hard on this man and took a lot of money away from him.

Mr Leib then told the Rabbi, "I can't live with myself. I informed on another Jew in an act of revenge and I never got forgiveness from him. Please, Rabbi, I'll do whatever it takes, I just need to be forgiven. The Rabbi asked Mr. Leib if he knew anything about that man and his family now. Mr. Leib replied he had heard the man passed away over ten years ago. The Rabbi then said, technically, he could ask forgiveness by the man's grave with a minyan, but he would need to find the man's heirs to pay back the money for the loss that he caused him. Mr. Leib then began to cry and said he would do anything to get forgiven. The Rabbi told him he would discuss the matter with other Rabbis and that Mr. Leib should come back to him the following week on a Wednesday.

That next week, Mr. Leib came back to the Rabbi on Tuesday and his face was glowing. He told the Rabbi he didn't need any rulings, his issue was solved and he explained. On Sunday night he felt feverish and he decided to go to the doctor on Monday morning. He prayed in the first minyan, as usual, and went right afterward to the doctor. The doctor's office was still closed as it was very early in the morning. Mr. Leib was waiting outside and saw another man waiting by the

bus stop next door. They made conversation with each other. Turned out, this man was from the old neighborhood that Mr. Leib was from in Russia. Not only that, he discovered that this man's wife was the daughter of the man he was trying to get forgiveness from. He then went back with this man to his home and told his wife all that happened. She said she remembered the episode and exactly how much money the KGB took from her father. She then told him she had three siblings back in Russia, three brothers who were her father's heirs, and she gave him their contact information. Mr. Leib had a bank account in Russia with money that he was not able to bring over with him but was able to transfer it to people in Russia. It had just the amount he needed to make full restitution to those heirs. He contacted them and made the bank transfer, dividing up the money in three ways. Later on, they each sent him a receipt to show that he paid. Mr. Leib then went to the Rabbi and showed him the receipts. He said, "Here, this is my proof that I have received teshuva." He asked the Rabbi that when the time came he wanted to be buried with those receipts.

This man had a strong desire to make teshuva and he even shed tears to show it. Hashem gave him the siyata d'Shamaya he needed to find the people he was looking for.

Teshuva is very close to us, it's in our hearts and our mouths. All we need is a strong desire to do it.

The Proper Time To Say Selichot

It is customary among Sephardim to recite Selichot each morning during the month of Elul, ideally around the time of dawn. One should recite the morning Berachot before reciting Selichot; in particular, one must ensure to wash his hands with the Beracha of "Al Netilat Yadayim," and recite Birkat Ha'Torah, before Selichot.

It should be noted that according to some authorities, the time for the morning hand washing begins only at dawn. We do not follow this opinion, as we allow a person to wash his hands with the Beracha as soon as he wakes up with the intent of remaining awake for the day, even if this occurs in the middle of the night. However, in deference to the view that the time for washing begins only after dawn, one who washed his hands before dawn should preferably wash his hands again – though without a Beracha – after dawn. During the period of Selichot, then, one should arise early, wash his hands with a Beracha, recite the other morning Berachot, and then recite Selichot. After Selichot, he should preferably wash his hands again without a Beracha.

As mentioned, the preferred time for reciting Selichot is the time of dawn, as this is the time when the Almighty is especially receptive to our prayers. Nevertheless, it is permissible to recite Selichot earlier, anytime after Hasot (midnight as defined by Halacha), or later, anytime throughout the day. Thus, for example, many communities hold Selichot services late on Mosa'eh Shabbat, after Hasot, since many people are up late on Mosa'eh Shabbat and it would be difficult for them

Daily Halacha

to wake up at dawn for Selihot. By the same token, people who, for whatever reason, cannot recite Selihot early in the morning may arrange a Minyan for Selihot at any point throughout the day.

Summary: Selihot should ideally be recited at dawn, though it may be recited at anytime from Hasot (midnight as defined by Halacha) until the end of the day. One should perform the morning hand washing with a Beracha and recite the other morning Berachot before reciting Selihot. If one washed his hands before dawn, he should preferably wash his hands again after dawn without a Beracha.

Food for Thought

10 Minutes a Week Can Improve Your Marriage

(Sarah Pachter @aish)

"Honey, can we talk about something?"

Let me tell you what happens when your spouse hears that sentence.

Uh oh. What did I do now?

He or she is already on guard, and before you even try to bring "it" up, it's game over.

If you randomly approach your spouse with a conversation starter like this, they're already gearing up for a negative conversation.

A spouse knows what typically follows the words "I have something important to talk about." That's why hard conversations often feel like an ambush.

The solution takes ten minutes a week. And it actually works.

Here's how the idea came to me:

A couple in Los Angeles had quadruplets, the first set born in the city in 25 years. Six people pitched in to help around the clock, with nobody sleeping. Before the babies were even born, the couple held a standing weekly meeting, every Monday, with calendars open, run like a business: who takes the helmet appointment Thursday, who's on the 9 a.m. feed, who does bath-time.

We can do same thing with the marriage itself. Not a meeting where you smuggle in a complaint, but a standing time to talk about the relationship, both the good and the hard parts, out in the open.

The trouble with a good idea is the distance between "I should do that" and "I did that." That distance is the longest journey there is.

So lean on habit stacking: pin the check-in to something that already happens every single week without fail. Every Monday night after dinner, for instance, have your ten minutes.

My husband and I do this every week. We call it "great points and growth points."

Begin with yourself: "Here's what I did well. I really worked on greeting you warmly when you walked in. And here's what I want to work on. I had a rough stretch and was glued to a screen more than I'd like."

Then you turn to your spouse, name the good things you noticed, and offer one growth point. Then they do the same. Ten, maybe fifteen minutes. And it changes everything downstream, because now there's a safe place on the calendar for the hard things. Your spouse isn't bracing for the shoe to drop, because he knows exactly when and how it comes.

Raising the idea can feel awkward, so you may consider sending a simple text: "What do you think about a ten-minute check-in each week about us? We each share something good, maybe one thing to work on. Say, Monday nights after dinner?"

If he writes back, "Uh-oh, what did I do wrong?" you answer, "Absolutely nothing. I just want us to keep growing, on both sides." And if he's still suspicious, blame me: "I read this article and the author suggested everyone try it for a month. Be my guinea pig."

Keep it light. In those first few weeks, you genuinely shouldn't have a loaded reason for wanting it.

Why does knowing the check-in is coming help so much? Because it makes bearing the discomfort of the current moment possible. When you're gritting your teeth through something small and you know Thursday night has a place for it, you can let it go now.

James Sexton, a premier divorce attorney in America, suggested this idea in his new book.

He said if you want to know how to fix a broken-down car, you don't go to a new car salesman, you go to a mechanic. Mechanics have seen every type of failure in every type of car. The new car salesman has only seen the shiny new car with zero problems.

So if you want to know how to fix a marriage, go to a divorce attorney. Anyone can lie to a therapist, they can lie to a doctor, but you don't lie to your lawyer. After working with individuals for decades, he learned what makes marriages succeed and what causes them to fail.

He claims it's disconnection.

You can blame it on intimacy, money, or kids, but at the core of it all is disconnection.

He believes if you sit for ten minutes a week and say, "What did I do this week that turned you on? What did I do this week that you appreciated? Can you tell me something I can improve upon?" and are willing to share and receive pointers from your spouse, you're golden.

Here are some quick tips to make sure the conversation is successful:

No criticism or contempt while they're talking (no "agh" or eye-rolling).

Focus on really listening to your partner's points. Make it more about what you can learn than what you plan to tell him or her.

And lastly, name the positive experience first before sharing what could be worked on. It frames the relationship in a positive way.

This ten-minute conversation, compounded over time, becomes the pathway to understanding your spouse and what they need and want from you. Slowly, you'll both feel heard, and positive changes can be made.

Ten minutes a week can turn your marriage into one that energizes you, excites you, and brings excellence into your relationship.

Kid's Corner

Vacation Didn't Work Out As Planned?

There was once a great king who

ruled over many countries. He lived in a big beautiful palace. If anyone wanted to meet the king then he needed to get special permission and wait many months. Even then, only very important people and ministers would get the privilege to see him.

One day, the king made an announcement that he would be leaving the palace and going out to the open field for a full month!

Over there, whoever wanted could come and greet him and ask for whatever they wanted! When the people in the country heard this they were so excited. Even they would be able to meet the king and without having to wait for special permission!

When the time came, they all went out to the field and sure enough the king was there! He greeted everyone with a smile and gave them whatever they asked for.

When the month was over, everyone followed the king back to his palace allowing only his ministers to enter with him.

This story is a Mashal about the Yidden and Hashem. Hashem is our king and we are His nation. During the year it isn't always so simple to ask Hashem for things. There can be many conditions such as when to ask, how to ask, who deserves etc. However, in

the month of אלול Hashem is much closer to us. In this month we are able to ask Hashem for whatever we want, and He greets us with a happy face. Then when Rosh Hashana comes Hashem goes back into 'His palace'. It isn't as easy to request for whatever we want. Therefore in this month we blow The Shofar and do teshuva ask Hashem for whatever we want.

La Paracha En Français

Le remède à l'orgueil

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

« Si tu es impuissant à prononcer sur un cas judiciaire, sur une question de meurtre ou de droit civil ou de blessure corporelle, sur un litige quelconque porté devant tes tribunaux, tu te rendras à l'endroit qu'aura choisi l'Eternel, ton Dieu ; tu iras trouver les prêtres, les Lévites ou le juge qui siègera à cette époque ; tu les consulteras et ils t'éclaireront sur le jugement à prononcer. » (Dévarim 17, 8-9)

Dans la section de Choftim comme dans celle de Re'eh, figure l'ordre divin de monter à Jérusalem. Il est écrit dans la seconde (16, 16) : « Trois fois l'an, tous tes mâles paraîtront en présence du Seigneur, ton D.ieu, dans l'endroit qu'Il aura élu : à la fête des Azymes, à celle des Semaines et à celle des Tentes. » Le spectacle des nombreux

pèlerins qui montaient allègrement vers Jérusalem avait le pouvoir de raffermir la foi en D.ieu, de même que celui des dix miracles qui se produisaient dans le Temple (Avot 5, 5). Ce renforcement de la foi en D.ieu entraînait dans son sillage la soumission au joug divin.

Dans la section de Choftim, la Torah ordonne également à celui qui ne parvient pas à trancher un jugement de monter à Jérusalem et de se rendre auprès du Cohen ou du juge afin qu'il lui donne son verdict. Autrement dit, si quelqu'un ne parvient pas à prendre de décision dans les cas cités par notre verset, il doit d'abord se rendre chez le juge de sa ville pour recevoir son verdict. S'il n'est pas encore convaincu et a des doutes, il doit monter à Jérusalem pour demander l'avis du Cohen ou du juge.

Dans la suite de notre section, il est expliqué que les décisions du Cohen et du juge sont définitives et ne peuvent être contestées. Celui qui n'est pas disposé à les accepter sera condamné à mourir, comme il est dit (Dévarim 17, 12) : « Et celui qui, téméraire en sa conduite, n'obéirait pas à la décision du prêtre (...) ou à celle du juge, cet homme doit mourir, pour que Tu fasses disparaître ce mal en Israël. »

Dans l'ouvrage Maor Vachamech (section Choftim), figure une question : pourquoi la Torah ordonne-t-elle à celui qui a besoin de prendre une décision juridique de se rendre au préalable chez le Cohen ? Il aurait été a priori plus adéquat d'aller chez le juge, assigné à cette fonction, celle des prêtres et des Lévites étant de servir dans le Temple. Ce n'était que dans le cas de contamination par la tsaraat que le grand prêtre jouait ce rôle et déterminait le statut de pureté ou d'impureté du lépreux.

Et l'auteur de cet ouvrage d'expliquer que les doutes et les questions existant dans le monde ont tous une origine commune : la faute d'Adam qui fut le premier à mettre en doute les paroles divines. Il est écrit dans la Torah que Dieu le plaça dans le jardin d'Eden et lui permit de manger de tous les arbres, sauf de celui de la connaissance. Au lieu d'obéir à l'ordre du Créateur, il choisit d'écouter le conseil de sa femme qui l'attira pour en manger. Le choix d'Adam attestait de l'existence d'un doute dans son esprit. Car, dans le cas contraire, il ne serait pas passé outre à l'interdiction divine.

Tous les doutes existants sont donc la conséquence du premier qu'Adam sema dans le monde. Ces incertitudes ont également donné naissance aux questions sur la loi, si bien qu'il fut nécessaire de la clarifier.

Quand un homme donne la préséance aux propos de l'élève sur ceux du maître – à l'instar d'Adam qui écouta le serpent plutôt que D.ieu –, cette attitude démontre un manque de considération pour l'avis de celui-là. Car s'il l'estimait sincèrement, il aurait certainement accepté son opinion sans la contester. Ajoutons que le doute est également le produit de l'orgueil. Dès lors qu'un homme pense que son opinion est la seule qui prévaut, il aura tendance à remettre en question les paroles de nos Maîtres, tant sa suffisance l'aveugle.

A présent, répondons à notre question initiale. Celui qui ne parvient pas à résoudre un cas juridique et qui, après consultation de l'instance juridique de sa ville, n'en accepte pas la décision, vraisemblablement à cause de l'orgueil qui l'habite, doit monter à Jérusalem. Mais, avant d'aller chez le juge, il se rendra au Temple. Car le spectacle des Cohanim immolant les sacrifices a le pouvoir de secouer un

homme, lui faisant prendre conscience de ce que devrait subir un fauteur. En outre, les chants des Lévites ont pour effet de renforcer son amour pour D.ieu et sa foi en Lui, annulant tout sentiment d'orgueil qu'il aurait pu ressentir.

La raison de l'ordre divin de se rendre au Temple avant d'aller chez le juge est donc bien d'ôter l'orgueil du cœur de l'homme et de le remplacer par un sentiment de soumission qui lui permettra d'accepter la décision du juge sans contestation.

Reflexion Semanal

Designar un rey

(Por Rabbi Abraham Twerski)

Cuando entres a la Tierra que Dios te entrega... y digas: 'Me impondré un rey...' Ciertamente te impondrás un rey (Deuteronomio 17:14-15)

Si nombrar un rey es una mitzvá, ¿por qué Samuel reprendió duramente a los israelitas cuando pidieron tener un rey? (Samuel I 8:5)?

Los comentaristas dan varias respuestas a esta pregunta. Quizás lo más satisfactorio es lo que dice el Kli Iakar, que dirige nuestra atención a un detalle sutil en los versículos de Deuteronomio y Samuel.

Es una mitzvá designar un rey cuando la intención es: "Me impondré un rey", es decir, cuando uno está dispuesto a subordinarse al gobierno del rey y aceptar su autoridad. Si prestamos atención al pedido que los israelitas formularon al profeta Samuel, vemos que ellos pidieron: "Danos un rey". No pidieron un rey que estuviera

sobre ellos, a quien obedecer, sino un rey para ellos, para que responda a sus deseos. Este pedido fue lo que enfureció al profeta.

Una expresión que se usa a menudo con referencia a un rabino es la de "líder espiritual". ¡Pero frecuentemente el rabino es un "seguidor" más que un líder!

Rav Israel de Salant comentó sobre el Talmud que describe el lamentable estado que prevalecerá antes de la Redención Final. Entre otras cosas: el rostro (es decir, los líderes) de la generación serán similares a los perros" (Sanedrín 97a). Él explicó que un perro a menudo corre delante de su dueño, pero todo el tiempo mira hacia atrás para ver cuándo su amo dobla una esquina. Si ve que su dueño cambió de dirección, vuelve corriendo hacia él.

"Así serán los líderes antes de la Redención Final", dijo Rav Israel. "Pueden dar la apariencia de que lideran a la comunidad, pero tal como el perro que observa a su amo, ellos observan hacia atrás para ver a dónde se dirige la comunidad, y luego la siguen".

Debemos aceptar un liderazgo auténtico y respetar la autoridad, y no esperar que los líderes sigan nuestros pasos.

Nahalot

Nahala of Rabbi Moshe Aaron Pinto זצ"ל the 5th of Elul

On Wednesday, the 5th of Elul 5745, in Ashdod, at the age of 73, after a long and painful illness that lasted three years, the

Tzaddik known as the "Light and Pillar of the World" passed away.

Rabbi Moshe Aharon Pinto was the son of the holy and revered Rabbi Haim Pinto HaKatan. He was a descendant of the great Tzaddik Rabbi Yoshiyahu Pinto, author of *The Rif on Ein Yaakov*, and of Rabbi Yaakov Pinto, author of *Mikdash Melech*, a commentary on the Zohar.

Rabbi Moshe Pinto was among the hidden Tzaddikim who did not wish to reveal themselves. He forbade people from speaking about him. However, on the day of his passing, people began testifying about the miracles that had occurred through the Tzaddik's blessings. His disciples are gathering these accounts in order to publish them in a book.

His miracles are countless. Even after Rabbi Moshe Pinto's passing, people continued to benefit from his merit. As our Sages teach: "The Tzaddikim remain alive even after their death."

One of Rabbi Moshe Pinto's neighbors had been medically diagnosed as infertile for fifteen years. Two and a half months before the Tzaddik's passing, she came to see the Rabbanit and begged to be allowed to enter Rabbi Moshe's room, without speaking to him or disturbing him.

When she entered, Rabbi Moshe Pinto, despite his illness and suffering, made a friendly gesture toward her and smiled. Fifteen days later, she became pregnant. The doctors were completely unable to explain it.

Rabbi Moshe Pinto suffered from many illnesses. Among them, he developed gangrene. The doctors at the renowned Hadassah Hospital in Jerusalem wanted to amputate both of his legs. He always refused, saying that no

descendant of Rabbi Yoshiyahu Pinto had ever been mutilated.

He would repeatedly tell the doctors: "I came into this world with two legs, and with my two legs I will leave this world."

As he said this, he would raise his hands toward Heaven and invoke the merit of his great-grandfather, Rabbi Haim Pinto HaGadol.

On the day he was finally scheduled to undergo surgery, the doctor told the Tzaddik's family that he would attempt one final treatment. If it failed, the doctors would have no choice but to amputate his legs, as Rabbi Moshe's life would otherwise be in danger.

The miracle occurred. That very day, there was a significant improvement in his blood circulation, and the operation was no longer necessary.

Once he had recovered from the gangrene, he said: "It is now that my suffering will begin!"

From that point onward, his condition sadly worsened. He lost the ability to speak, hear, and see, and he began suffering heart attacks. Each time, he would raise his hands toward Heaven and kiss them as a sign of joyful submission to God's will.

The Admorim and Rabbanim who came to visit him during this period noticed two things:

- He would repeatedly touch his head to make sure that his kippah was properly in place.
- Whenever he made a gesture, it was to indicate that he wanted his hands to be washed.

Yet medically, his brain was no longer functioning. Despite everything, he remained immersed in the light of Kedushah, and his spirit was always with his people,

for whom he never ceased to pray.

When his children brought him his tallit and tefillin, he would take them in his right hand, press them against his heart, and weep softly. He wept because he was no longer able to fulfill the sacred mitzvah of wearing tallit and tefillin.

More tears flowed only moments before his passing. These were not tears caused by physical pain, but tears of the deepest spiritual anguish: he had not merited, during his lifetime, to witness the coming of Mashiach.

From the depths of human distress, hope remains. May our beloved Rabbi Moshe Aharon Pinto, together with the hosts of Israel's holy Tzaddikim, intercede on our behalf and hasten

the coming of Mashiach. Amen ve'Amen.

In 1983, before his illness, he gave his children two instructions:

- They were to publish *The Laws of Teshuvah* by the Rambam, Rabbi Moshe ben Maimon. This has been accomplished, and copies of the book are made available free of charge to synagogues, schools, community centers, and other institutions.
- The Sefer Torah of the very great Tzaddik Rabbi Yoshiyahu Pinto, written 360 years ago, was to be shown in Jewish communities throughout the world. In his opinion, this Sefer Torah possessed a special segulah for the destruction of Avodah Zarah,

בס"ד

thereby hastening the coming of Mashiach, whom he had awaited throughout his life.

Rabbi Moshe never left his home. Our Sages relate that his father had asked him to take a vow to remain secluded for forty years.

He remained in his home in Mogador for thirty years and then in Casablanca for ten years.

Inside his home, he established a synagogue and a study hall. There, he received thousands of people who came from all over to receive his blessing.

Once his vow had been fulfilled and the forty-year period had ended, he went to pray at the grave of his revered great-grandfather and to ask his permission to settle in Israel.