

מרכז סגור חב"ד
הנאמני האביר יעקב ובבא סאלי ויע
בזמנים אחרים
להילולה השנתית של
רבי יצחק אבוחצירא
דצוקל ויע ח"ד

סעודה מצודה, דברי תורה ודיוק מרובים
ומשפיעים חסונים לאור המצב בארץ
ישראל ולנסח החיילים והחטופים.
מודיקה עם פיוטים ודילקת סודות

האירוע יעבור בערוץ השידור חי
מצין הצדיק בטלואל פרוקו גם בYouTube

יום שלישי

אור ל"ד שבט התשפ"ד

10:00 בערב

באולם חנה

556 Crown Street Brooklyn, NY 11213

מקום בממד לכסרים ונסים

סגולת הערק

סגולת הערק היא
רמז מפורסם בדקות
החלק לכל משהו
המזללה שיהיה גם



לזכות ולחפוש - הרב אהרן בן חזל אסתר | הרבנית מלכה בת חנה לאה | חנו בן מלכה | אשר בן אליה

Introduction

Rabbi Yitzchak Abuchssera, was the youngest son of the "Abir Yaakov" (Rabbi Yaacov Abuchserra), the founder of the Abuchserra Rabbi Yitzchak Abuchssera, was the youngest son of the "Abir Yaakov" (Rabbi Yaacov Abuchserra), the founder of the Abuchserra holy dynasty, and the uncle of Baba Sale

At the age of 58, Rabbi Yaacov Abuhitzeira had a dream in which Rabbi Yitzchak Luria, otherwise known as the Arizal Hakadosh, appeared to him and revealed that he will be blessed with another child who will bring tremendous light into this world, and asked that the baby carry his name Yitzchak, as he will be a Niyzus (emanation) of his own Neshama!!.

Interestingly, the Arizal's top Talmid was Rabbi Chaim Vitaal, who in turn became the teacher of Rabbi Shmuel Elbaz, the grandfather of Rabbi Yaacov Abuhitzeira himself.

Rabbi Yitzchak would later learn with his father Rabbi Yaacov and with his nephew the Baba Sali, who was 29 years younger than him.

During his young years, when he was studying Torah steadily with his father, one day, he came late for his morning Seder. He was busy writing a special song. Arriving at the place of study, his father asked him about his delay. Rabbi Yitshak, who was only 12 years old at the time, pulled out a paper and started singing the entire Piyout (poem/song). The Abir Yaacov, completely mesmerized by the words, exclaimed: "For this song, I accept your delay. The words of this special song are so filled with Kabala that they surpass the whole depth of the Limoud (learning) we would have done this entire day!". We all know the depths of the Limoud Rabbi Yaacov and his songs were engaged in, day in and day out.

This song is nothing less than the now famous song of "A'Ufa Eshkona". This song contains invaluable secrets of Kabbala about which his descendants took time to write pages and pages of commentaries.

Join us in singing this special song tonight and add holiness in our midst and in our homes, in the hope that bh, we will all greet Moshiach promptly. Amen.

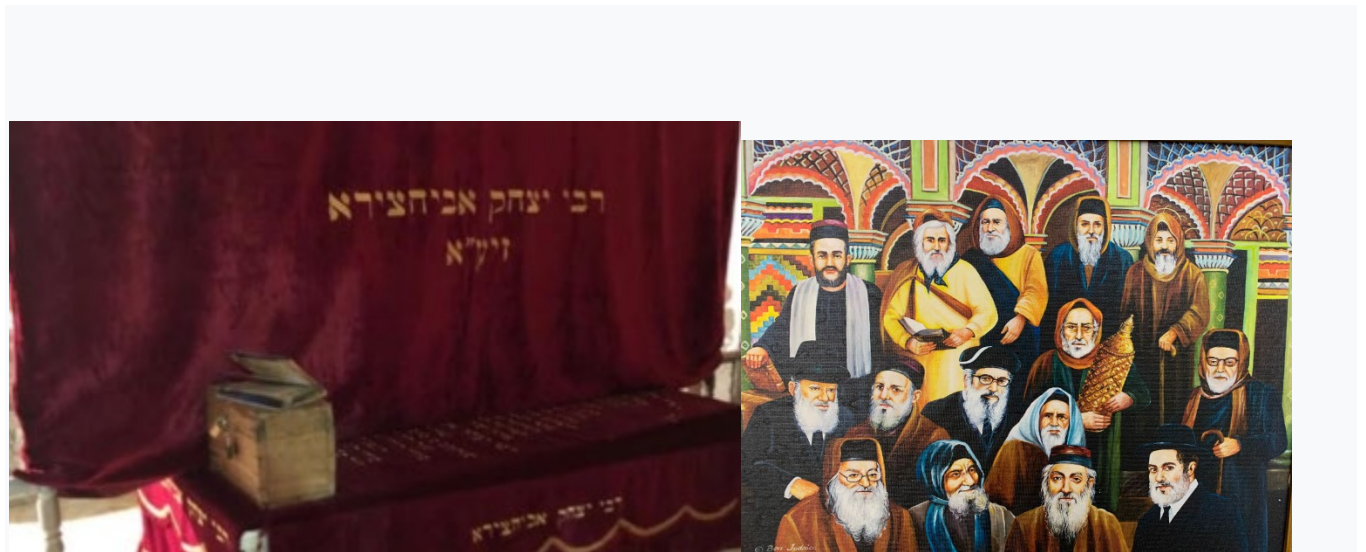
(Song is at the back of this booklet)

Rabbi Yitzhak grew up to be a holy Tzaddik who performed many miracles during his lifetime. We share some of the miracle stories in this booklet.

Rabbi Yitshak (1859-1912) went to Gan Eden on the 14th of Shevat, 5672-1912 and rests in Toulal, in Morocco.

It is well known that whoever speaks of the Tzaddik on the day of his Hiloula, he will pray for him and in merit, the request will be fulfilled bh.

Thank you for joining us at the Hiloula of Rabbi Yitshak. Light a candle “Likhvod Rabbi Yitshak Abuchserra, Zekhuto Yagen Alenu” and let’s pray in unison that in his merit, we will have full victory and protection of Am Yisrael, imminent release of the hostages and the Geula Berachamim, Amen!



Stories of Rabbi Yitzhak Abi'hsirra

The Moon Miracle

Baba Sale, the nephew of Rabbi Itshak Abuchserra, liked to recount this miracle story every year on Rabbi Itshak Abuchserra's Hiloula. This story is taking place in 1867, when Rabbi Itshak Abuchserra is only 8 years old!!

During a harsh winter, on a very foggy night, the congregants together with Rabbi Yaacov Abuchserra couldn't see the moon to recite the "Birkat Halevana", the monthly blessing on the moon. They were waiting for a long time that evening for the clouds to dissipate but even at a very late hour in the night, the clouds were still covering the moon.

Rabbi Yaacov Abuchserra sent someone to call his young son, Rabbi Yitzhak, who was only 8 years old at the time and was sleeping. His father explained to him that it was inconceivable that so many people would miss the opportunity to do the important Mitzva of blessing the moon due to the heavy clouds. Rabbi Yaacov knew his son's ability to have an influence on the laws of nature. The young Yitshak went on a bench in the yard and exclaims: "Moon, how can you hurt my father's honor and make so many people, who are gathered here, lose precious time by you hiding behind the clouds?". Without even having a chance to complete his words, the moon revealed itself. The public who was totally stupefied by the miracle, recited the blessing on the moon with a unbelievable fervor. His father, Rabbi Yaacov, expressed his gratitude to Hashem with a lot of emotion, and said to the congregants: "You see Yitshak is the youngest but he surpasses them all".

The Shofar and the Bullet

During one of his trips, Rabbi Yitzchak went to a village near Marrakech. When he arrived, the entire city came to welcome him, but Rabbi Yitzchak did not see the person who used to host him.

He asked the audience about him, and as he received no satisfactory answer, he decided to visit him in the company of all the people who had come to meet him. When they entered the apartment, they found this person with a very worried look, all huddled in a corner. The Rav, surprised by his state, questioned him and he replied that the Arab governor of the village had ordered him to give him, that same evening, a large sum of money, otherwise he would face the death penalty. This was the reason he was afraid to leave his house. Rabbi Yitzchak reassured him, encouraged him not to change anything in his way of life and to trust him that all will be well.

The time for the Mincha prayer arrived and the Rav invited everyone present to pray. Before beginning the prayer, he asked to bring the person who blew the Shofar on Rosh Hashanah. When he arrived, the Rav asked him to be ready to blow the Shofar. When they finished the Mincha prayer, the Rav said to him:

“Blow!”

He tried blowing the Shofar but to no avail; no sound was heard. It was then that Rabbi Yitzchak took up the Shofar and said (in relation to the Arab governor):

“This disbeliever has a long life!”

Then he began to blow the Shofar and then declared:

“It’s over, everything is arranged. Now we can sit down.”

During the meal, there was a knock at the door and the host became frightened thinking of his enemy. The door was opened, and the owner of the place was relieved to see that it was a faithful friend who had come to tell him extraordinary news: the governor was sitting in the company of his family at a certain hour when suddenly, he collapsed, hit by a bullet of unknown origin. Those present were amazed to see that the time of death coincided with the time of the blowing of the Shofar...

Following this miraculous event, those present doubled and tripled the donations they had planned to make for the community of Rabbi Yitzchak, of blessed memory.

A disproportionate soul

It was known that at a very young age, Rabbi Yitshak Abuchserra knew the Torah, Talmud, and many books of Kabala by heart, including the Etz Chayim and Shmonei Prakim, written by Rabbi Chaim Vital (based on the teaching and writings of the Ari Zal Hakadosh). In 1875, at age 16, he wrote his first Hakdama (a preface) on one of Rabbi Yaacov holy books "Sefer Ginzei Hamelech", during his father's lifetime and with his complete approval, something that was unheard of. We also know that he was very talented, had a beautiful voice, and always served Hashem in pure Simcha, joy. He was the Chazzan in Rabbi Yaacov's synagogue during the last ten years of his father's life.

Rabbi Yitshak Abuchserra was connected with the Arak, "the water of life" (*Machya*-in Judeo-Arabic) in a very unique way. Let us explain without any misunderstanding the reason for the connection. He would drink the Arak in quantities per day, Chas Veshalom, not to get drunk in any way but for other reasons that will be understood after the following story.

One day, Rabbi Messod, Baba Sale father, seeing his brother drinking too much Arak, decided to lock his younger brother in the attic room where he would normally isolate himself to learn Torah. He locked the doors and windows of the room to remove his access to any Arak and to "teach him a lesson" not to drink Arak anymore.

In those days, Arak was produced with dates. That day, when Rabbi Yitzhak was in the locked attic, a lady by the name of Frecha Attia, was producing her own Arak but it was not coming out good at all. She made a wish that if her Arak would come out great with the next try, she would give her first bottles to the young Rabbi Yitshak Abuchserra. On her next try, she succeeded. She ran to Rabbi Yitzhak and climbed up the stairs to the attic. She sees the door and window locked. Rabbi Yitshak tells her to put the bottles on the exterior side of the window and he benched her from the window that she should finally bh have boys.

A little later, Rabbi Messod came to check on Rabbi Yitshak and sees from the window, that was locked from the outside, the new bottles of Arak, on the inside of the window, by the window seal. At that point, he declared that we should all live his brother alone as all is decreed from Hashem, since there was no way for those bottlesto go through the window that was sealed from the outside and the lock was still on the window!

Mrs Attia had twin boys 9 months later, one that she named Yossef and the other, Yitshak on the Tzadik Rabbi Yitshak Abuchserra.

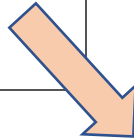
In truth, we explain that the high sanctity of the Neshama of Rabbi Yitshak, who is known to be the Nitzus of the Ari Zal Hakadosh, was disproportionate with his body. He was conceived after his father sanctified himself through a long period of Perishout (separation with his wife, with her full agreement, as many holy Rabbis used to do in order to reach higher levels of purity; something which is reserved to Tzadikim, of course). His Perishut lasted from when Rabbi Yaacov was 52 years to 58 years old when the AriZal came to him in a dream to announce to him that he will have a boy that will have his Nitsus.

In fact, the Arak served Rabbi Yitshak to be able to focus and concentrate in the Torah Studies and though we can't understand this fully, it served to create an equilibrium between his Neshama and his body to be able to live in our material world and learn Torah at his level. Many ask why Arak specifically. Certain Rabbanim answered that Arak is spelled in Hebrew with 3 letters, Ayin, Reish, Kouf, which spells the phrase "Kabel Rinat Amekha".



The

Bottle of Arak in your hands was blessed at Rabbi Yitzhak Abi'hserra's Tziyoun and that of 50 other Tzadikim in Morocco.



מחיא שבתוך הבקבוק
מבורך על הציון של רבי יצחק
אבוחצירה הי"ד בתולאל שבמרוקו
ועוד הרבה צדיקים מרבני מרוקו זי"ע

סגולת רבי יצחק שכל מי שמתפלל בקברו יראה ישועות בתוך
השנה ושיחלק מחיא מהבקבוק בסעודת מצווה או הודעה
שיעשה לאחר מילוי בקשתו

Send your donation of \$54 for the Segula bottle of Arak by:

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אעופה אשכונה - Aufa Eshkona

Rabbi Isaac Abihatzera

About the Piyut

This Piyut, of the Moroccan tradition, was written by R. Isaac Abihatzera, the fourth and youngest son of R. Ya'akov Abihatzera, the grandfather of the Baba Sali. The author wrote in Morocco in the final years of the 19th century and the beginning of the 20th century. The Piyut is clearly influenced by the Song of Songs. This can be seen both by the use of language found in the biblical text and by the quotation of actual verses from the same. However, unlike the Song of Songs, this Piyut ends with an optimistic air, referencing the meeting and unification of the two lovers.

Hebrew Text

A'ufa eshkona v'-archika n'dod

Ba-midbar alina v'-ulai emtza dod

Nashek ahavato b'-libi bo'era

Miyom predato nafshi alai mara

Y'did meni barach halach azavani

Eyzo derech arach v'elcha gam ani

Yatzati l'vakesh dodi beyn chaverim

Nilkad'ti b'-mokesh hikuni ha-shom'rim

Tzipiti l'-dodi matai yavo elai

Yalbisheini adi'i v'-y'rachem alai

Chasof z'roacha l'kabetz p'zurim

Galeh ketz yish'acha v'dagl'cha harem

Kumi y'chidati v'-shuvi bi-t'shuva

Achoti ra'ayati hineh go'alach ba

Chamuda y'kara rabat ha-ma'alot

Gam mi-paz nivchara tz'i na vimcholot

Zacharti lach chesed n'urayich n'urim

Heichalech ayased b'avnei sapirim

Kol dodi hineh ba m'daleg al ha-harim

Kumi lach ahuva ki ba katz d'rorim

אעופה אשכנה וארחיקה נדד

במדבר אלינה ואולי אמצא דוד

נשק אהבתו בלבי בערה

מיום פרדתו נפשי עלי מרה

ידיד מני ברח הלך עזבני

איזו דרך ארח ואלכה גם אני

יצאתי לבקש דודי בין חברים

נלכדתי במוקש הכוני השמרים

צפיתי לדודי מתי יבוא אלי

לבישני עדיי וירחם עלי

חשף זרועך לקבץ פזורים

גלה קץ ישעך ודגלך הרם

קומי יחידתי ושובי בתשובה

אחותי רעיתי הנה גואלך בא

חמודה יקרה רבת המעלות

גם מפז נבחרה צאי נא במחלות

זכרתי לך חסד נעוריך נעורים

היכלך איסד באבני ספירים

קול דודי הנה בא מדלג על ההרים

קומי לך אהובה כי בא קץ דרורים

English Translation

I will fly away and rest, wandering far
I will sleep in the desert and perhaps find my lover
His loving kiss burns in my heart
My heart has been bitter since the day he left

My love has run from me, left me
Which way did he take – I too will follow it
I went out to find my lover among friends
I was caught in a trap, the watchmen hit me

I watched for my lover, when will he come to me,
Dress me in my jewels and have mercy on me?
Bare Your arm to gather the scattered ones
Reveal Your final salvation and raise Your banner

Get up, my unique one, and return in repentance
My sister, my love, Your redeemer is coming
Desirable and precious, often thought of
More valued than gold, go out and dance for joy

I have remembered the kindness of your youth
I will build your Temple on sapphire foundations
My beloved's voice is coming, skipping over the mountains
Get up, my love, the final redemption is coming

Translation by Abigail Denmark

Recording by David Weizman and Lior Almaliach