



די שול

SHABBAT SHUVA

RABBI DAVID ELMALEH

5th of Tishri 5786

Sept 27th 2025

CANDLE LIGHTING 6:54pm

Shabbat Ends at 7:54pm



**TRANSFORMING THE
CURSE INTO A BLESSING**

**THE SOUND OF
THE SHOFAR**

**3 REASONS FORGIVENESS
TRANSFORMS YOU**

SYNAGOGUE: 310 95TH STREET, SURFSIDE FL 33154

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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



Daily zmanim - August to September 2025 / תשפ"ה אלול חודש - זמני היום

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Daylight saving time																													
August / September		לילה לרבנו תם R' Tam's Nightfall		שקיעת החמה Nightfall		חידולקת נרות Candle Lighting		פלג המנוחה Mincha		מנוחה קטנה Mincha Ketana		מנוחה גדולה Earliest Mincha		חצות Mid day		סוף זמן תפילה Latest Shacharis		סוף זמן קריאת שמע Latest Shema		הקץ החמה Sun rise		זמן ציצית ותפילין Earliest Tails		עלות השחר 72 דקות Dawn 72 Minutes		דף היומי Daf Yomi		אלול תשפ"ה	
		במסעות 16.1° דקות שעות	במסעות 16.1° דקות שעות	במסעות 16.1° דקות שעות	במסעות 16.1° דקות שעות	במסעות 16.1° דקות שעות	במסעות 16.1° דקות שעות	במסעות 16.1° דקות שעות	במסעות 16.1° דקות שעות	במסעות 16.1° דקות שעות	במסעות 16.1° דקות שעות	במסעות 16.1° דקות שעות	במסעות 16.1° דקות שעות	במסעות 16.1° דקות שעות	במסעות 16.1° דקות שעות	במסעות 16.1° דקות שעות	במסעות 16.1° דקות שעות	במסעות 16.1° דקות שעות	במסעות 16.1° דקות שעות	במסעות 16.1° דקות שעות	במסעות 16.1° דקות שעות	במסעות 16.1° דקות שעות	במסעות 16.1° דקות שעות	במסעות 16.1° דקות שעות	במסעות 16.1° דקות שעות	במסעות 16.1° דקות שעות			
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26	Tue	8:58	8:57	8:21	7:45		6:25	5:05	1:54	1:21	11:14	10:10	9:34	9:34	6:59	6:16	5:46	5:47	סט	שלישי	ב								
27	Wed	8:57	8:55	8:20	7:44		6:24	5:05	1:54	1:21	11:14	10:10	9:34	9:34	6:59	6:16	5:46	5:48	ע	רביעי	ג								
28	Thu	8:56	8:54	8:19	7:43		6:23	5:04	1:54	1:21	11:14	10:10	9:34	9:35	7:00	6:17	5:47	5:48	עא	חמישי	ד								
29	Fri	8:55	8:53	8:18	7:42	7:24	6:23	5:03	1:53	1:21	11:13	10:10	9:34	9:35	7:00	6:17	5:47	5:49	עב	ששי	ה								
30	Sat	8:54	8:52	8:17	7:41	שופטים	6:22	5:02	1:53	1:20	11:13	10:10	9:34	9:35	7:01	6:18	5:48	5:49	עג	שבת	ו								
31	Sun	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	עד	ראשון	ז								
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16	Tue	8:36	8:32	7:58	7:23		6:06	4:49	1:46	1:14	11:12	10:10	9:34	9:36	7:07	6:25	5:54	5:58	טו	שלישי	כג								
17	Wed	8:35	8:31	7:57	7:22		6:05	4:48	1:46	1:14	11:12	10:10	9:34	9:36	7:08	6:26	5:55	5:58	טז	רביעי	כד								
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19	Fri	8:32	8:29	7:54	7:19	7:01	6:03	4:47	1:45	1:13	11:11	10:10	9:34	9:36	7:09	6:27	5:56	5:59	טז	ששי	כו								
20	Sat	8:31	8:27	7:53	7:18	נציבים	6:02	4:46	1:44	1:13	11:11	10:11	9:35	9:36	7:09	6:27	5:56	6:00	טז	שבת	כז								
21	Sun	8:30	8:26	7:52	7:17		6:01	4:45	1:44	1:13	11:11	10:11	9:35	9:36	7:09	6:28	5:56	6:00	טז	ראשון	כח								
22	Mon	8:29	8:25	7:51	7:16	6:58	6:00	4:44	1:44	1:12	11:11	10:11	9:35	9:36	7:10	6:28	5:57	6:01	טז	שני	כט								

Monday (Sep 22) 12:10 PM + 7 חלקים: מולד חודש תשרי: חלקים: 7

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

Mincha 6:45pm

Candle Lighting: 6:54pm

Shaharit Netz Minyan 6:15am

Shaharit: 8:45am

Kids Program (6-9yr)

10am-11:30am

Youth Minyan Recess

Zeman Keriat Shema 9:37/10:11am

Avot Ubanim: Recess

Children's Programs: 5:20pm

Shabbat Teshuva Shiur: 5:20pm

Minha: 6:20pm

Followed by Seudat Shlishit & Arvit

Shabbat Ends: 7:54pm

Rabbenu Tam 8:39pm

Mazal Tov:

Announcements:

Yom Kippur is Wednesday Night October 1st and Thursday October 2nd.

We are Glad to Announce the return of Rabbi Fried's kid Program for 6 to 9 year old kids, in the back room at 10am BH

We are adopting a new Shul member/pledge management software: Shulspace, You will soon receive an e-mail to register.

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.

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!

WEEKLY SCHEDULE

SUNDAY

Selichot 5:40am/7:45am

Shaharit 6:40am

Shaharit #2 Hodu 8:30am

Minha 6:55pm

Followed by Arvit

Monday To Friday

Selichot 5:40am/7:15am

Shaharit 6:40am

Daf Yomi 7:25am

Beki'im Bahalacha 8:20am

Shaharit #2 Hodu 8:00am

Hok LeIsrael 8:50am

Minha & Arvit 6:55pm

Shiurim 6:00pm

Kinyan Masechta 7:30pm

KOLLEL 8:30pm

LEARNING OF THE MONTH

RENT DEDICATION:

We Would like to Wholeheartedly Thank our Dear Friends,

Mr. & Mrs. Gabriel Reboh

For generously Donating the Rent of

Tishri 5786

in memory of Yitzchak Ben Edna z"l, His father Shimon Ben Sultana z"l, and His mother Yakut Bat Miriam z"l, Eli Ben Yakut z"l, Yaish Ben Yakut z"l, and Amram Ben Yakut z"l. And For the Hatzlaha of Gabriel Ben Yakut, His beloved wife Natali Ahova Bat Esther, and for their children and the entire family.

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. & Mrs. Ronen Cohen

for generously Donating the

TORAH LEARNING of Tishri 5786 in memory of Her Dear Father Hanania Nonu Ifergan z"l Bar Fibi

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,

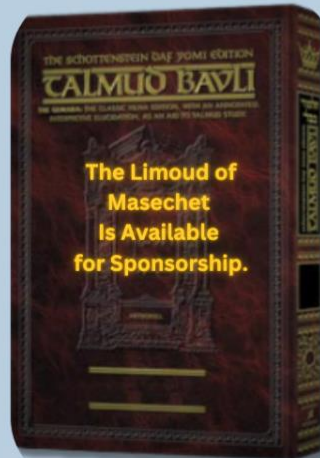
THE PEREZ FAMILY

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



Community Announcements

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

Miscellaneous Announcements:

● This Week's Premium Kiddush has been kindly Sponsored by **Mr. & Mrs. Jordan Malka**, in memory of His Dear Father **Raphaël Ben Hanina z"l**. Tihye Nishmato Tzerura Bitzror Hahayim Amen!

● This Week's Seudat Shelishit has been kindly Sponsored by **Mr. & Mrs. Ronen Cohen**, in memory of Her Dear Father **Hanania Nonu Ifergan Ben Fibi z"l**. Tihye Nishmata Tzerura Bitzror Hahayim Amen!

●  This Week's Daf Yomi is available for sponsorship.

● This Week's Breakfast is available for sponsorship.

WEEKLY SHIURIM:

Daf Hayomi: 7:25am Sun. - Fri. (Rabbi Elmaleh)

Beki'im Bahalacha: 8:20am 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!

-  **Mr. Jordan Malka**
-  **Mr. Michel Pery**
-  **Mr. Isaac Amram**
-  **Mr.**
-  **Mr.**
-  **Mr.**
-  **Mr. Romain Ferrier**
-  **Mr.**
-  **Mr.**
-  **Mr.**
-  **Dr. J.J Edderai**
- **Mrs. Nahid Bral**

 The Children's program in ⌚ 5:55pm with Rabbi Ariel Cohen. & Moshe Benmergui.



The Board of Directors:

Dr. Ari Benmergui (President)

Mr. Philipe Cohen (VP)	Mr. Jake Bengio (Treasurer)	Mr. Jonathan Edderai (Secretary)
Mr. Arnaud Sitbon (Board Officer)	Dr. Ronny Aquinin (Board Officer)	Mr. Sammy Maya (Board Officer)



Refuah Shelema List

• Reuven Moshe Ben Eshter Sarah,	• Yizhak Ben Simja	• Simja Bat Esther,	• Dalia Bat Roza	• Sara Leticia Bat Mesoda,
• Mordechai Ben Brucha Malka Shmalo,	• Michael Ben Aliza,	• Rachel Bat Sarah,	• Nadia Bat Saida	• Alegria Simha Bat Esther,
• Yizhak Abraham Ben Sheli,	• Menahem Ben Shira	• Nina Bat Rachel,	• Gila	• Naomie Bat Rarel Adda,
• Yosef Yizhak Ben Sara Hana,	• Moshe Ben Rahel	• Gitel Rina Bat Yael,	• Esther Bat Estrella	• Sivan Simha Bat Yehudit,
• David Eliyahu Ben Miriam	• David Ben Freha Rina	• Miriam Bat Sofy,	• Mazal Tov Bat Corina	• Natalie Rachel Bat Nancy,
• Mordechai Ben Mercedes	• Mordechai Ben Miriam,	• Rahma Bat Simha	• Peril Bat Sarah	• Abigael Haya Bat Esther
• Binyamin Simcha Ben Hilla	• Aviv Ben Luba Miriam	• Esther Bat Fortuna	• Hava Bat Dora	• Madeleine Bat Esther
• Yosef Shalom Ben Devora Neima	• Meir Ben Leah	• Malka Bat Dina	• Emma Bat Haïa	• Nurit Jacqueline Bat Rahel
• David Mordechai Ben Camouna	• Yitzhak Ben Rahel	• Raizel Bat Miriam	• Heleni Orna bat Hen Hana	• Marcelle Mesoda Bat Alegria
• Yosef Ben Esther Rabinovitz	• Israel Ben Lea	• Leah Bat Rivka	• Ruth Bat Sarah	• Shira Yaffa Bat Sara
• Yehuda Ben Lea	• Isaac Ben Mesoda	• Sol Bat Perla		• Eva Bat Yael Khayat
• Baroukh Yoel Shimon Israel Ben Pnina Jeanine	• Haim Ben Marcell	• Chana Bat Bilha		• Camouna Bat Fortuna
• Avraham Ben Regina	• David Aaron Ben Rivkah	• Yael Bat Rut		• Ruth Nehama Bat Sara
• Eliyahu Haïm Hanavi Ben Tita Esther	• Refael Haim Meir Ben Sima Chassa	• Adel Miriam Bat Mikhal Alia		• Karine Messoda Bat Simha
• Nisim Ben Celine Hasiba	• Liam Mimoun Ben Esther			• Denise Dina Bat Fortuna
• Haim Ben Sultana	• Yosef Zvi Ben Sara Yosef			• Lea Hana Devora Bat Mazaltov
• Yitzhak Ben Esther Sarah	• Mordechai Dov Ber Ben Hana			
	• Shimon Ben Esther			
	• Shlomo Ben Haya Rachel			

Happy Birthday in September

- 7th : Mr. Paul Bensabat
- 15th : Ms. Ena Aquinin
- 17th : Ms. Esther Nahon
- 20th : Mr. Jacob Bengio
- 22nd : Mr. Frank Taieb
- 28th : Mr. Alain Albergel
- 29th : Dr. Rony Aquinin
- 30th : Mr. Marcelo Romano
Mr. Vidal Benaroch
Mr. Dan- Israel Coehn

Happy Anniversary To:

- 21st : Daniel & Ruth Guigui

Nahalot of Tishri :

- 1st : Shemuel Eisen Ben Yizchak Meir z"l
(Father of Mrs. Raquel Eisen Benoudiz)
- 5th : **Hanania (Nonu) Ifergan z"l Bar Fibi**
(Father of Mrs. Yael Cohen)
Makhlouf Ben Yosef & Hannah z"l
(Brother of Mr. Raphael Ammar)
Esther Benmergui Bat Rahel z"l
(Mother of Mrs. Miriam Benmergui)
- 6th : **Yaacov Bengio Bar Abraham z"l**
(Father of Mr. Abraham Bengio)
- 12th : **Simha Mamane Bat Esther Wokowits z"l**
(Sister of Mr. Habib Mamane)
- 13th : **Meir Bouhadana Bar Donna Z"l**
(Father of Mr. Isaie Bouhadana)

- 16th : **Rahamim Bar Ziva z"l**
(Father of Mr. Jonathan Borochoff)
- 19th : **David Amsili Bar Moshe z"l**
(Father of Mrs. Rene Levine)
- 20th : **Isaac Bendayan Bar Mesod z"l**
(Father of Mrs. Evelyn Belecen)
- 23rd : **Simcha Bat Sara Benmergui z"l**
(Mother of Mr. Mose Benmergui)
- 25th : **Machluf Ben Miryam z"l**
(Father of Dr. Jean Jacques Edderai)
- 27th : **Yehudah Benmergui Bar Sete z"l**
(Father of Mr. Mose Benmergui)



YOM KIPPUR AT ST REGIS

BY HECHAL SHALOM OR OZIEL



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WITH RABBI DAVID ELMALEH AND WORLD-RENOWNED CHAZAN SHIMON SIBONY
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Transforming the Curse Into a Blessing

(Rabbi Eli Mansour)

Parashat Vayelech begins by informing us, "Moshe went and spoke all these words to all of Israel." The commentators address the question of where Moshe "went." Why did he have to "go" somewhere to speak to Beneh Yisrael? Wasn't he already speaking with them all this time? Targum Yonatan Ben Uziel explains that Moshe went "Le'mashkan Bet Ulfana" – to the study hall. For some reason, specifically at this point, after completing his warnings to Beneh Yisrael about the consequences of breaching their covenant with G-d, Moshe went to the Bet Midrash to learn. Why? Rav Shlomo Kluger (1785-1869) offers an answer by noting the Midrash's teaching that G-d began the Torah with the second letter of the alphabet, "Bet" ("Beresheet Bara..."), and not with the first letter, "Alef," because the letter "Alef" represents the word "Arur" ("curse"). Rather than open the Torah with the letter that begins the word "Arur," G-d chose instead the letter "Bet" – the first letter of the word "Baruch" ("blessed"). The Midrash continues by relating that the letter "Alef" protested its having been passed over in favor of "Bet." In response, G-d assured this letter that when He would give Beneh Yisrael the Torah, He would begin with the letter "Alef." And thus the text of the Ten Commandments pronounced at Mount Sinai begins with the word "Anochi," the first letter of which is "Alef." The obvious question arises as to why the letter "Alef" could open the text of the Ten Commandments, but not the text of the Humash. Why did G-d not want to begin the Torah with a

letter associated with "Arur," but He was prepared to begin the Ten Commandments with this letter? Rav Kluger explained that Torah has the ability to transform curse into blessing. Therefore, before G-d gave us the Torah, He did want to give the letter "Alef" a position of prominence, but at the time of Matan Torah, when pronouncing the Ten Commandments, He specifically began with the letter "Alef," which is associated with curse, to demonstrate that through Torah, we have the power to transform "Arur" into "Baruch." Rav Kluger adds that this is why we refer to the study hall as a "Bet Midrash." It is where we bring "Beracha" – which begins with the letter "Bet" – through Torah learning, which has the effect of transforming curse into blessing. For this reason, according to Targum Yonatan, Moshe went to the study hall at this point. After describing the dreadful curses which would befall the people, Heaven forbid, if they abandon G-d's laws, he went to learn and teach Torah – to demonstrate how the curses can be transformed into blessings. Targum Yonatan refers to the study hall as "Bet Ulfana" – alluding to the letter "Bet" and the letter "Alef" (the first letter of "Ulfana"). He went there to show us how we can transform "Alef" to "Bet," and change every curse into a blessing. As we now begin the new year, let us recommit ourselves to the intensive study of Torah, thereby ensuring that if, Heaven forbid, any evil decrees had been issued, they would be transformed into wondrous blessings for us and all Am Yisrael.

The Sound of the Shofar

(Rabbi Joey Habber)

בס"ד

Rabbenu Nissim (known as the Ran), one of the early commentators of the Talmud, tells us that the history of Rosh Hashanah dates back to the creation of man. He explains that the first day of creation was the 25th of Elul, such that the sixth and final day of creation, when Adam and Havah were created, was Rosh Hashanah.

And it was on that same day, the Ran writes, that Hashem commanded Adam and Havah not to eat the fruit of the forbidden tree. Just two hours later, they ate from the tree. They repented, and Hashem accepted their repentance, allowing them to continue living. Already on that day, Rosh Hashanah was designated as the day of judgment, because this was the day when Adam and Havah were judged and acquitted.

This early history of Rosh Hashanah sheds a great deal of light on the essence of this day, and what is expected of us as we prepare for it.

The Torah in Parashat Bereshit tells that after Adam and Havah ate from the forbidden tree, they were very embarrassed, and they hid. Hashem called out to them and asked, "Ayekah" – "Where are you?"

What kind of question was Hashem asking? He knows everything; certainly, he knew where Adam and Havah were hiding.

This question was posed to the *Ba'al Ha'Tanya* (the first Lubavitcher Rebbe) while he was in a Russian prison, by one of the officers. He answered that Hashem was not asking Adam and Havah to inform Him of their whereabouts. Rather, He was asking them the most important question any person was ever asked: "What happened to you?!" How did you end up

here?! How did you stray so far from where you were supposed to be? What are you doing here?!"

Most of us have probably had the experience of meeting somebody whom we haven't seen in many years, and being dismayed by seeing how and where they ended up. We think to ourselves: what happened to this person? He had so much promise, so much potential! How did he end up here?

These are the uncomfortable questions that we need to ask ourselves this time of year. We need to compare where we are with where we're supposed to be. We need to identify where we went wrong, why we aren't living our lives the way we should.

The Gemara in several places cites the following teaching: כיון שעבר אדם עבירה ושנה בה הותרה לו – *"One a person committed a sin and repeated it, it has become permissible for him."* This means, as the Gemara proceeds to explain, that once a person has made something into a habit, in his mind it becomes the right thing to do. We might call this the "rightness disease." It's a condition we all have – assuming that everything we do must, by definition, be correct. We like to believe that if we act a certain way, then it has to be right.

Elul and the *Yamim Noraim* is the time for us to recover from this destructive disease, and to stop assuming that everything we do is right. It's very uncomfortable to admit that we do things wrong, that some of our habits and routines are against the Torah, but this is what we need to do in order to grow.

When we hear the sound of the *shofar*, we have to imagine that we are Adam and Havah hearing Hashem's voice in *Gan Eden*, asking us, "*Ayekah*" – "Where are you?! Stop thinking that everything you do is correct. Stop pretending. Take a good honest look at where you are, and at where you're supposed to be."

Let us hear this voice, and use this season as a precious opportunity to reconsider our habits, our routines and our lifestyle, so during this coming year we will be much better people and better servants of Hashem than we were this past year.

Food for Thought

3 Reasons Forgiveness Transforms You

(Devora Levy @aish)

Holding grudges weighs you down. Discover how forgiveness frees your soul, heals relationships, and sparks renewal—just in time for Yom Kippur.

We've all been there. Someone hurt us, and no matter how much time passes, it still stings. Part of us wants to hold on—because letting go feels like letting them off the hook.

But here's the truth: the longer we cling to a grudge, the more it weighs us down, not them.

Judaism teaches that forgiveness is not weakness—it's strength. It's the ability to rise above pain, release bitterness, and choose freedom. As Rabbi Jonathan Sacks wrote: "Forgiveness liberates the soul."

And with Yom Kippur—the ultimate day of renewal—right around the corner, there's no better time to press reset. Here are three reasons forgiveness will transform your life this year.

1. Forgiveness Sets You Free

Resentment is like carrying a heavy backpack everywhere you go. Each slight, insult, or betrayal adds another stone to the load. After a while, you can barely walk under the weight of it. Forgiveness is the moment you set the backpack down.

The Torah says, "Do not take vengeance or bear a grudge" ([Leviticus 19:18](#)). Grudges don't just punish the other person—they trap us in the past. When you forgive, you're not saying what happened was okay. You're saying, "I refuse to let this define me anymore."

Practical Step: Write down one grudge you're carrying. Picture putting it into a box, locking it, and setting it aside. Even if the feelings aren't gone, the act of release is a powerful start.

2. Forgiveness Heals Relationships

No relationship is perfect. People forget birthdays, make careless comments, or sometimes cause deep wounds. Left unresolved, even small hurts can fester and create walls between us.

Forgiveness is the glue that repairs cracks before they turn into chasms. It says, "This relationship matters more than this hurt." Sometimes, the other person never apologizes—and still, forgiveness brings peace.

"The reason we have difficult people in our lives is in order to show them mercy. When we show them mercy, our Creator shows us mercy." That perspective flips everything: the challenges aren't burdens; they're opportunities for growth,

compassion, and divine blessing.

Practical Step: Try writing a letter to someone you've struggled with. You don't need to send it—just writing the words helps shift your heart toward release.

3. Forgiveness Invites Renewal

There's one person we often forget to forgive: ourselves. We replay our mistakes, beat ourselves up for bad choices, and hold onto guilt far longer than necessary. But guilt is only useful when it leads to growth. Beyond that, it becomes self-sabotage.

Judaism teaches that teshuva (repentance) is not punishment—it's transformation. We acknowledge our mistakes, make amends, and then let them go. Self-compassion is essential because it unlocks our potential to grow. If God Himself forgives us on Yom Kippur, why shouldn't we forgive ourselves?

Forgiveness can even extend beyond the present moment. Sometimes, it's about letting go of family hurts, generational pain, or disappointments with life itself. Releasing that burden doesn't erase history, but it breaks cycles of resentment and creates space for blessing.

Practical Step: During Yom Kippur, choose one moment in the *Al Chet* prayer and silently dedicate it to forgiving yourself. Say: *"I'm letting this go. I'm ready to begin again."*

The Reset

Forgiveness doesn't erase the past. It doesn't mean pretending the hurt never happened. What it does is transform pain into wisdom, anger into compassion, and brokenness into healing.

This Yom Kippur, consider who you need to forgive—whether it's

a friend, a parent, yourself, or even God for life's challenges. Put down the heavy backpack. Walk forward lighter.

Because forgiveness isn't just about them—it's about you. And it may be the most powerful reset you'll ever choose.



Insight Into Shabbat Shuva

The Shabbat before Yom Kippur is called Shabbat Shuva. The reason why it's called that, is because of the special Haftara that we read in Sefer Hoshea that begins with the Pasuk, 'Shuva Yisrael Ad Hashem Elokecha.' It is customary on this Shabbat, that the Rabbi gives a special Derasha (lesson) that is geared to motivating the congregation to make Teshuva and to repent and get closer to G-d.

It's also a time where the Rabbis start to teach the congregation the laws that pertain Yom Kippur and also the holiday of Succot.

Rav Chida (Rav Chaim Yoseif David Azulai, 1724-1806) writes that while on every Shabbat of the year not to engage in idle chatter and such, we should be especially careful on Shabbat Shuva. We do this in order to set the precedent for the coming year. We should be extra careful on our speech, and on the things that we say. The Pasuk writes, 'Vedaber Davar' and we learn from there, that we have to be careful about what we say on Shabbat. It must be Divre Torah and only things of Kedusha.

Halacha says that on this Shabbat, we say 'Tzidkatecha' in Mincha, and on Motzae Shabbat, the Halacha also says that when Yom Kippur and Succot fall out in the same week, we do not say 'Yoshev Beseter Elyon.' On Motsei Shabbat. We go straight to 'Vata Kadosh.' Furthermore on Motzae Shabbat, we should be careful to have a Milave Malka (4th meal after Arbit). Even though we are careful all year around to have the fourth meal with bread, we have to be extra careful on this Motzae Shabbat to follow the Halacha of having bread on Motzae Shabbat in order to add that to our Zechuyot.

Last but not least, there is a famous Machloket (argument) amongst the Acharonim as to when we should make Birkat Halevana. The opinion of the Gaon MeVilna, was to make the Birkat Halevana before Yom Kippur. He held that it's a credit, and is an extra Zechut before the Holiday which can help to tip the scales in our favor. However, it seems, the Minhag in our community is to follow the Rama. He writes to make Birkat Halevana after Yom Kippur, in order we can make the Beracha with Simcha (happiness). The Chachamim tell us that making Halevana is like meeting the Shechina (divine presence), and therefore we have to be happy. Before Yom Kippur we are nervous because we have a lot of sins, and therefore we would not be able to make it with same attitude.

It has been said many times, if a person wants to know if his Yom Kippur was successful, and if he grew and elevated himself, that one could test himself when they announce to say Birkat Halevana on Motzae Kippur. If one hears the announcement, and says that you are tired and hungry,

and they want to go home, then it seems that Kippur didn't do its job. But if a person hears the announcement of Birkat Halevana, and he is excited since he has a Mitzvah to fulfill, then you know that he has accomplished something on Yom Kippur.

Tizku Lishanim Rabot Niemot Vitovot!

Reciting "Ose Ha'shalom" In Place of "Ose Shalom"

Normally, we conclude the Amida prayer by reciting, "Ose Shalom Bi'mromav Hu Ya'ase Shalom Alenu..." In this brief prayer, which is based upon a verse in the Book of Iyob (25:2), we ask God to make peace among people here on earth just as He makes peace in the heavens. Our Sages teach that some angels are made from fire, and others from water. Although fire normally extinguishes water, God ensures that all the heavenly angels exist together in perfect peace and harmony. We therefore pray that here on earth, too, despite the vastly different natures and temperaments of different people, God should see to it that we all live together peacefully without conflicts.

The Sha'ar Ha'kavanot writes that during the Aseret Yemeh Teshuba, the Ten Days of Repentance from Rosh Hashanah through Yom Kippur, we slightly modify the text of this prayer, adding the letter "Heh" and reciting, "Ose Ha'shalom Bi'mromav" ("He who makes THE peace in His high places"). The reason, as the Arizal (Rav Yishak Luria, 1534-1572) explained, is that the word

"Ha'shalom" has the same numerical value as "Safriel," the name of the angel assigned the task of inscribing in the Book of Life the names of those who are judged meritoriously. We allude to his name in our prayers during the Yamim Nora'im as an expression of our hope to be included in the Book of Life. The Arizal said that one should have this intention while reciting "Ose Ha'shalom."

This change to "Ose Ha'shalom" is not made every time we recite "Ose Shalom Bi'mromav." We change to "Ose Ha'shalom" only at the end of the Amida, or when the Hazan recites "Ose Shalom" at the end of the "Kaddish Titkabal" following the repetition of the Amida. At Shaharit and Mincha, the "Kaddish Titkabal" recited by the Hazan essentially marks the conclusion of his repetition of the Amida, and he therefore recites "Ose Ha'shalom" when concluding the Kaddish in those situations. When concluding the "Kaddish Titkabal" at Arbit, however, when there is no repetition of the Amida, the Hazan does not recite "Ose Ha'shalom." Likewise, this change is not made when concluding "Ose Shalom" after a "Kaddish Yehel Shelama Rabba," or when reciting "Ose Shalom" in Birkat Ha'mazon.

Summary: During the Aseret Yemeh Teshuba, we change the phrase "Ose Shalom Bi'mromav" to "Ose Ha'shalom Bi'mromav" at the end of the Amida prayer, and the Hazan makes this change in the "Kaddish Titkabal" during Shaharit and Mincha. When reciting "Ose Ha'shalom," one should have in mind that the word "Ha'shalom" has the same numerical value as "Safriel," the name of the angel assigned the task of inscribing in the Book of Life the names of those who are judged meritoriously.

Kidz Corner

"It is not in the heavens."

The Gemara in Bava Metzia (דף נ"ט ע"ב) records a machlokes between Rabbi Eliezer and Rabbi Yehoshua about whether or not the *"תנור של עכנאי"*, a certain type of oven, it is *טמא*. The Gemara relates that Rabbi Eliezer attempts to prove his correctness by having different miracles occur. At the end, Rabbi Eliezer says, "If the halacha is like me, the heavens will prove it."

Suddenly, a *בית קול*, a heavenly voice, came out from heaven and announced that the halacha was like him. However, Rabbi Yehoshua responded, *לא בשמים*, "היא". The Torah isn't dictated by what happens in heaven. Once we receive the Torah at Har Sinai, it is up to us to use the information given to us in the Torah order to deduce what the halacha is.

The Gemara in Eruvin (דף נ"ה) says *"לא בשמים היא, שאם היא"* (ע"א) *אתה צריך לעלות אחריה*. If it (the Torah) were in heaven, you'd have to go up and get it.

The *תורה תמימה* understands this Gemara literally. If the Torah were in heaven, we would have to physically go up and get it! Obviously, that is impossible. Thus, we human beings have the power to decide what halacha says in different circumstances.

Baruch Hashem, there have been many Gedolim and Rabbanim over the years. Every single one understood that we here in this world have an incredible power - the power to decide on the halacha. When a

new situation arises in halacha that has never occurred before, they can derive the halacha from everything they have learned up to that point.

The future will certainly continue this way. To achieve that level of understanding takes effort. But it is definitely doable. Look around your shul, school, and community, and you will certainly see some great people who accomplished this feat. Don't think for a second that it is impossible. The Torah is not in heaven; it is right down here for us to grab hold of.

With Hashem's help, you can become one of them, too.

La Paracha En Français

Pourquoi doit-on manger la veille de Kippour ?

(Extrait du livre: Dans La salle du Tresor)

« Convoques-y le peuple entier, hommes, femmes et enfants, ainsi que l'étranger qui est dans tes murs, afin qu'ils entendent et s'instruisent, et révèrent l'Éternel, votre Dieu et s'appliquent à pratiquer toutes les paroles de cette Torah. » (Dévarim 31, 12)

Le Ben Ich 'Haï écrit : « Il est connu que l'accomplissement de la mitsva de la Torah et tous les détails de ses lois ne passeront que par les Sages de la génération, qui rassemblent des communautés en public pour leur enseigner la voie à suivre, et c'est pourquoi Moché, qu'il repose en paix, a institué pour le peuple juif que chaque année, on leur expose les lois de la fête à

venir : celle de Pessa'h pour Pessa'h, et ainsi de suite. »

Mais le Ben Ich 'Haï ne s'arrête pas là : « Nos Sages ont dit que c'est une mitsva de manger la veille de Kippour, et de multiplier les repas. Les kabbalistes, de mémoire bénie, écrivent qu'il faut manger la quantité de deux jours. Si l'homme y parvient, il pourra réparer par cette double consommation à la fois ce qui doit être réparé la veille de Kippour et le jour de Kippour. Il fera tous ses actes au nom du Ciel, et Hachem, qui n'empêche pas le bien pour ceux qui cheminent avec sincérité, [l'assistera]. »

Ce passage demande à être approfondi. Il est en effet difficile à comprendre, alors que nos Sages n'ont cessé de nous avertir qu'il faut éviter de manger excessivement, comme l'écrit le Ramban sur le verset « vous serez saints » (Vayikra 19, 2) : le but est de ne pas devenir un bas épicurien avec l'aval de la Torah, par exemple en se remplissant la panse d'aliments permis. En outre, nous avons reçu l'ordre de nous soumettre à cinq mortifications le jour de Kippour, afin d'accomplir le commandement « vous mortifierez vos êtres » (Vayikra 16, 29). Pourquoi toutes ces mortifications ? Le jeûne ne suffisait-il pas ?

La réponse est, me semble-t-il, que tout le monde accomplit, certes, les mitsvot, mais la question est comment on les accomplit. Car certains font les mitsvot de manière mécanique, sans que les mitsvot leur parlent, tandis que d'autres les prennent à cœur et les accomplissent autant avec l'esprit qu'avec les sentiments. Et comme le dit le 'Hafets 'Haïm, l'homme doit savoir que les mitsvot divines sont comme une médaille que l'on reçoit du roi. Il faut avoir cela

à l'esprit quand on accomplit les mitsvot et se réjouir à ce moment-là d'accomplir la volonté d'Hachem. Car si, par exemple, l'homme porte les tsistit comme un simple vêtement, et non pour la mitsva, il n'a certainement pas le mérite que les tsistit le protègent.

Le jour de Kippour, il nous a été ordonné de nous soumettre à cinq mortifications, et ce, afin de nous sensibiliser à pratiquer cette mitsva avec un sentiment véritable, de sorte que cette mortification ne soit pas comme une simple routine. C'est la raison pour laquelle nos Sages, de mémoire bénie, ont promulgué un certain nombre d'interdits, comme le fait de se laver, de porter des chaussures, etc., afin que nous réfléchissions à la mitsva « vous mortifierez votre être » et l'accomplissions de tout cœur et avec une pensée pure.

Nous allons maintenant expliquer pourquoi la Torah a ordonné de manger le neuvième jour – et les kabbalistes ont ajouté qu'il faut manger l'équivalent de deux jours. Dans son ouvrage sur le repentir, le Chaaré Téhouva (quatrième Chaar), Rabbénou Yona indique 3 raisons à cela : premièrement, on anticipe en quelque sorte le repas de fête que l'on aurait dû faire à Yom Kippour, qui est un jour de fête ; deuxièmement, afin d'avoir la force de prier le lendemain ; troisièmement, pour montrer sa joie à l'approche du jour où l'on va expier ses péchés. Le Ari zal écrit que cette consommation abondante est une mortification pour l'âme, de même que le jeûne en est une pour le corps. Pourtant, cela n'explique pas pourquoi nous avons besoin de manger l'équivalent de deux jours – une gloutonnerie dont on ne tire pas profit.

On sait bien que le corps ne peut subsister sans nourriture ni boisson, et que si l'on ne mange ni ne boit, c'est la consommation et la mort qui s'ensuivent. Or, le jour du jugement, nous nous présentons devant le Créateur, bien vivants, mais nous devons faire un examen de conscience pour déterminer si nous avons mangé pour satisfaire les désirs de notre penchant ou seulement pour maintenir le corps. C'est la raison pour laquelle la Torah nous ordonne de multiplier la nourriture tout au long du 9 Tichri, afin d'arriver au repas précédant le jeûne – la séoudat hamafséket – sans aucun appétit et de se forcer à manger. Ce sera alors le moment de se remettre en question et de se demander : est-ce que le reste de l'année j'ai mangé de cette manière, uniquement pour maintenir mon corps, ou bien pour satisfaire mes envies ? C'est une réflexion qui doit nous accompagner toute l'année, pour savoir comment et pourquoi manger. Ainsi, quand nos Sages nous demandent de multiplier nos repas le 9 Tichri, jour dédié à la confession et à la prise de bonnes résolutions, cela a une influence sur nos repas de toute l'année. Et comme le tranche le Choul'han Aroukh (chap. 231), il faut effectivement toujours manger de manière désintéressée. S'y exercer la veille de Yom Kippour aura certainement un impact sur tout le reste de l'année, outre le fait que le contraste entre une alimentation riche et abondante et un jeûne total le lendemain rend celui-ci plus ardu.

En général, au début de la nuit, l'homme ressent la soif, tandis qu'à Cha'harit, ses habitudes, comme son café matinal, lui manquent. Puis, l'après-midi arrivant, il commence à ressentir la faim. Pourtant, plus tard, lors de min'ha, il ne ressent plus rien et

si on lui demandait s'il a faim, il répondrait par la négative, et c'est pourquoi la Torah nous a donné cinq mortifications. Au départ, celle de ne pas manger ni boire le dérange – cela lui permet de sentir, à l'entrée de ce jour saint, qu'il est différent de tous les autres et qu'il faut quitter son habitude. Ensuite, lorsqu'il s'est accoutumé à la privation de nourriture, il y a d'autres mortifications qui lui rappellent la spécificité du jour : ne se rincer que la première phalange des doigts, le remplacement des chaussures de cuir par des chaussures en tissu, etc.

Et s'il s'habitue aussi à cela et ne ressent pas l'importance exceptionnelle du jour, le Saint béni soit-Il dit : « Je lui pardonne par bonté et miséricorde, comme il est écrit : "Car en ce jour, il sera fait expiation pour vous purifier de toutes vos fautes devant l'Éternel vous vous purifierez." » Il est certes évident que nous devons aspirer à un jugement positif par nos mérites et non par bonté, et ressentir à l'accomplissement de chaque mitsva qu'elle est comme nouvelle pour nous, la réaliser toujours avec abnégation et de toutes ses forces, et non pas par habitude.

Puissions-nous avoir le mérite d'accomplir tous nos actes au Nom du Ciel, afin de procurer de la satisfaction à notre Créateur, Amen !

Reflexion Semanal

Por qué funciona la teshuvá

(Por Rabbi Abraham Twerski)

"Y sucederá que cuando lo hallen grandes males y

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tribulaciones, entonces este canto declarará como testigo frente a él, ya que no será olvidado de la boca de su descendencia. Porque Yo conozco su inclinación" (Deuteronomio 31:21)

El Malbim interpreta este versículo como una promesa Divina de ser indulgente con los Hijos de Israel cuando hagan *teshuvá*, cuando se arrepientan.

El Malbim cita el Talmud que dice que el profeta Eliahi suplicó por los israelitas que se habían vuelto idólatras, diciéndole a Dios: "Fuiste Tú Quien hizo posible que se extraviaran". Y Dios admitió: "Sí, Yo creé el *letzer Hará*, la Inclinación al Mal" (Berajot 32b). Dios acepta parte de la responsabilidad por nuestros pecados, por haber creado un *letzer Hará* tan poderoso.

El perdón requiere *teshuvá*, arrepentimiento por haber pecado, y la resolución sincera de no repetir el acto pecaminoso. Pero, ¿por qué la *teshuvá* es eficaz? Si una persona comete un crimen y declara ante el juez: "Lamento haberlo hecho y prometo no volver a hacerlo", no es muy probable que eso impida que el juez le imponga un castigo.

La *teshuvá* es efectiva porque Dios entiende cuán vulnerables somos ante la astucia y las tentaciones del *letzer Hará*. Por lo tanto, si reconocemos que hemos sido engañados por el *letzer Hará*, Dios lo toma en consideración.

El maestro jasídico, el Zeide de Shpol, solía suplicar por su pueblo: "¡Amo del universo! Tú has puesto tentaciones ante los ojos de la gente, pero los castigos del *Guehinom* (el infierno) están descriptos en los libros. Si Tú hubieras puesto el *Guehinom* ante los ojos de las

personas y las tentaciones en los libros, te aseguro que nadie pecaría".

No hay justificación para el pecado, pero si una persona que ha pecado hace *teshuvá*, Dios asume parte de la responsabilidad y perdona el pecado.

El Malbim dice que esta es la promesa de nuestro versículo. "Y sucederá que cuando lo hallen grandes males y tribulaciones, entonces este canto declarará como testigo frente a él... Porque Yo conozco su inclinación". Cuando los problemas que sufre Israel nos llevan a hacer *teshuvá*, Dios promete perdonar, porque Él conoce la fuerza de la Inclinación al Mal. Esta canción, la Torá, "no será olvidada de la boca de su descendencia", y será un testigo para abogar en nuestro favor.

Una persona puede desanimarse respecto a hacer *teshuvá* y pensar: "¿De qué sirve? No puedo esperar que Dios me perdone por haberlo desobedecido durante tanto tiempo". Dios nos promete que si la persona hace *teshuvá*, Él declarará en su favor, asumiendo parte de la responsabilidad por el comportamiento de la persona.

Nunca es demasiado tarde para la *teshuvá*.

Nahalot

Nahala of Rabbi Yitzchok Zev Halevi Soloveitchik The 9th of Tishri

Rabbi Yitzchok Zev Halevi Soloveitchik (Hebrew: זאב יצחק)

(סולובייצ'יק הלוי), also known as Velvel Soloveitchik ("Zev" means "wolf" in Hebrew, and "Velvel" is the diminutive of "wolf" in Yiddish) or the Brisker Rov ("rabbi of/from Brisk", (19 October 1886 – 11 October 1959), was an Orthodox rabbi and rosh yeshiva of the Brisk yeshiva in Jerusalem, Israel. A scion of the Soloveitchik rabbinical dynasty, he is commonly referred to as the "GRY"Z" (an acronym for Gaon Rabbi Yitzchok Zev) and "The Rov". He was known for his stringency in halakha (Jewish law) and advocacy for non-participation in the Israeli political system.

Biography

Yitzchok Zev Soloveitchik was born to Chaim Soloveitchik in Valozhyn. On his mother's side, he was the grandson of Refael Shapiro, a rosh yeshiva in the Volozhin yeshiva.

Soloveitchik moved with his family the Jewish community of Brisk after the czarist government closed the Volozhin yeshiva. He would succeed his father as a rabbi of Brisk and leader of Judaic studies in his region.

After fleeing the Holocaust and moving to Mandatory Palestine, he re-established the Brisk yeshiva in Jerusalem, where he continued to educate students the way his father did. That system would become known as the Brisker method of studying the Talmud, a form of analysis stressing conceptual understanding combined with strict adherence to the text, with a special emphasis on Maimonides' work, the Mishneh Torah. Soloveitchik was a leader of the Haredi community in Israel. He advocated complete withdrawal of

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participation in the government, the secular ideals and values of which were, in his view, antithetical to the principles of Orthodox Judaism. He went as far as opposing the reliance on government funding in support of yeshivas and other Torah institutions. This viewpoint was supported by Joel Teitelbaum but disputed by Elazar Shach. Before he died, Soloveitchik called his son Berel and Elazar Shach and reviewed the decisions and positions he had taken during his lifetime, so that they would scrutinize them and tell them if, in their opinion, he had acted properly. After Soloveitchik died in Jerusalem, his sons, among them Berel and Meshulam Dovid, split the yeshiva into parts, each taking with them a group of their own followers. Halakhic approach

Soloveichik was known for his stringency in halakha (Jewish law). This partly stems from his use of the Brisker method of study, in which laws are broken down into precise components, which can then be assembled into new combinations, creating novel halachic possibilities which perhaps a person should be strict to follow or avoid. This, however, does not explain all of his stringencies.

He is reputed to have observed Yom tov sheni shel galuyot (a second day of Yom Tov) in Jerusalem. The practice is normally reserved only for areas outside the Holy Land as a memory for ancient times, when people far from Jerusalem would not hear about the declaration of the new month, and by extension would not know on which day to celebrate the holidays. Soloveitchik's concern revolved around the possibility that the messengers who announced the

new month may not have passed by the exact place where he lived in Jerusalem on their way to the Jewish diaspora. Taking this possibility into account, he observed a second day, just to be safe.

In one case, Soloveitchik surprised observers by not following a well-known stringency. Halakha states that on Sukkot, one is required to eat certain foods in a sukkah. It is praiseworthy, but not required, that all eating and drinking take place in the sukkah. Soloveitchik was willing to eat and drink certain foods outside the sukkah, explaining that he is only stringent in areas where there is a chance that the stringency might be required by the halakha, whereas in this case, the halakhic permissiveness is unquestionable.

May the merit of Rabbi Yitzchok Zev Halevi Soloveitchik protect us all. Amen

WEEKLY PROGRAMS & ACTIVITIES

New Schedule

KIDS HALACHA PROGRAM

TUESDAY 7:00PM-8:00PM 9-11 YR OLD

WEDNESDAY 7:00PM-8:00PM 12-14 YR OLD

Fun - Activities - Ice Cream - Rewards

LEARN NOW WITH DAN COHEN!

TEENAGER PROGRAM!!

WITH **DAN COHEN** Our Youth Director

WEEKDAYS SHABBAT

SHIURIM CHAVRUTOT SPORTS EVENTS AND GAMES

MINYANIM SHABBAT KIDUSH MINHA SEUDA TALSHIT ARVIT

LET'S GO!

NEW SUBJECT

REGISTER NOW

MISHNAH YOMI

JOIN OUR UNIQUE NEW DAILY AVOT UBANIM PROGRAM!

ONLY 2 MISHNAS / DAY

Spécial Siyum Events & Prizes

KICKOFF BBQ MON JULY 15th

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

מסילת ישעיהו

Mesillat Yesharim WOMEN SERIES

With **REBBETZIN ESTHER ANTON**

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

LEARNING BREAKFAST SERIES

91990 HARDING AVE, SEASIDE FL.



HECHAL SHALOM

HECHAL SHALOM OR OZIEL Invites the Community to

Learn B'chavrusa

with Rabbim from Yeshiva Toras Chaim Toras Emes

Monday through Thursday evenings 8:30-9:30pm.

#1 Best Seller

JUST ONE WORD EMUNAH

by Esther Stern

WOMEN'S WEEKLY SEUDAT SHELSHEET SERIES

LET'S LEARN AND GROW Together!

Featured Readers Weekly

TBA

NEW SUBJECT

Revolutionize YOUR TORAH LEARNING!

Semichat Chaver

Learn and remember the words to make the most connection between what you learn daily.

Transform your Shabbat table with Jewish Super Hero (Kids and adults).

Understand the critical & practical of how to learn of the Torah.

HECHAL SHALOM Tuesday Night After Arvit 8:00 PM - 9:30 PM, Seaside

SCP SEMICHAT CHAVRUTAH PROGRAM