



8th of Tishri 5787
 Sept 18th & 19th 2026
 CANDLE LIGHTING 7:03pm
 Shabbat Ends at 8:03pm

האזהרה

RABBI DAVID ELMALEH



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General Hechal Shalom

SCHEDULE

בס"ד



Daily zmanim - September to October 2026 / תשרי תשפ"ז

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Daylight saving time

September / October 2026	לילה לרבינו תם 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	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	תשרי תשפ"ז		
	במלות 16.1° שוות -	אזת ג' כוכבים -	במישור 7:27	18 דקות -	גרי"א ובעל התניא	גרי"א ובעל התניא	- -	חצות יום ולילה	גרי"א ובעל התניא	גרי"א אברהם דק' ארות התניא	מגן אברהם במלות -	10.2 מעלות -	דקות 16.1° שוות -	חולין בבבול -			
12 Sha	8:40	8:37	8:03	7:27	6:10	4:53	1:48	1:16	11:12	10:10	9:34	9:36	7:06	6:24	5:53	5:56	קלה שבת
13 Sun	8:39	8:36	8:02	7:26	6:09	4:52	1:48	1:16	11:12	10:10	9:34	9:36	7:06	6:24	5:53	5:56	קלו ראשון
14 Mon	8:38	8:35	8:00	7:25	6:08	4:51	1:47	1:15	11:12	10:10	9:34	9:36	7:06	6:25	5:53	5:57	קלו שני
15 Tue	8:37	8:33	7:59	7:24	6:07	4:50	1:47	1:15	11:12	10:10	9:34	9:36	7:07	6:25	5:54	5:57	קלח שלישי
16 Wed	8:36	8:32	7:58	7:23	6:06	4:49	1:46	1:15	11:12	10:10	9:34	9:36	7:07	6:25	5:54	5:58	קלט רביעי
17 Thu	8:35	8:31	7:57	7:22	6:05	4:49	1:46	1:14	11:12	10:10	9:34	9:36	7:08	6:26	5:55	5:58	קמ חמישי
18 Fri	8:34	8:30	7:56	7:21	6:04	4:48	1:45	1:14	11:12	10:10	9:34	9:36	7:08	6:26	5:55	5:59	קמא ששי
19 Sha	8:33	8:29	7:55	7:20	6:03	4:47	1:45	1:14	11:11	10:10	9:34	9:36	7:08	6:27	5:55	5:59	קמב שבת
20 Sun	8:31	8:28	7:54	7:18	6:02	4:46	1:45	1:13	11:11	10:10	9:34	9:36	7:09	6:27	5:56	6:00	ב ראשון
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22 Tue	8:29	8:25	7:51	7:16	6:00	4:45	1:44	1:12	11:11	10:11	9:35	9:36	7:10	6:28	5:57	6:00	ד שלישי
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4 Sun	8:16	8:12	7:38	7:03	5:49	4:35	1:39	1:08	11:10	10:11	9:35	9:37	7:15	6:33	6:02	6:06	טז ראשון
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6 Tue	8:14	8:10	7:36	7:01	5:48	4:34	1:39	1:08	11:10	10:11	9:35	9:37	7:16	6:34	6:03	6:07	יח שלישי
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8 Thu	8:12	8:08	7:34	6:59	5:46	4:33	1:38	1:07	11:10	10:11	9:35	9:37	7:17	6:35	6:04	6:07	כ חמישי
9 Fri	8:11	8:07	7:33	6:58	5:45	4:32	1:38	1:07	11:10	10:11	9:35	9:37	7:17	6:35	6:04	6:08	כא ששי
10 Sha	8:10	8:06	7:32	6:57	5:44	4:31	1:38	1:07	11:10	10:12	9:36	9:38	7:17	6:36	6:04	6:08	כב שבת
11 Sun	8:09	8:05	7:31	6:56	5:43	4:30	1:38	1:07	11:10	10:12	9:36	9:38	7:18	6:36	6:05	6:09	כג ראשון

Sunday (Oct 11) 9:43 AM + 2 חלקים: מולד חודש חשוון

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Shabbat Schedule

Shir Hashirim 6:45pm
Minha 7:00pm
Followed by Kabbalat Shabbat & Arvit

Candle Lighting: 7:03pm

Shaharit Netz Minyan 6:10am
Shaharit: 8:45am

Kids Program (6-9) 10am

NEW! Kids Kiddush. 11am

Zeman Keriat Shema 9:35/10:10am

New Girls Program: 4:45pm

Boys Program: 5:35pm

Shiur: 5:35pm

Minha: 6:35pm

Followed by Seudat Shlishit & Arvit

Shabbat Ends: 8:03pm

Rabbenu Tam 8:32pm

Mazal Tov:

We would like to wish a Hearty Mazal tov to our Dear Israel & Atara (Koskas) Abitbol on the birth of their Dear Baby Boy They should see him grow in Torah, Ulhupa, Ulmaasim Tovim Amen !

Mazal Tov to the Grandparents Mr. & Mrs. Dov Koaskas!!

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

Erev Yom Kippur

Selihot. 5:40am/7:45am
Shaharit 6:30am
Shaharit #2 Hodu 8:30am
HataratNedarim. 7:25am/8:55am
Minha & Arvit 2:00pm

Tuesday To Thursday

Shaharit 6:35am
 Beki'im Bahalacha 7:20am
 Kinyan Masechta 7:45am
 Daf Yomi 8:00am
Shaharit #2 Hodu 8:00am
 Hok LeYisrael 8:50am
Minha & Arvit 7:25pm
 Shiurim 8:00pm
 KOLLEL 8:00pm



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.

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Yearly Study of Daf Yomi

Sponsor a full year of
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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. Gabriel Reboh, for generously donating the **Rent** of

Tishri 5787

IN MEMORY OF

Yitzchak Ben Edna z"l, his dear father Shimon Ben Sultana
 z"l, and his dear 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.

TORAH LEARNING

The Limud of Tishri 5787 is available for sponsorship

Dedicate a month of Limud in honor of someone, for a Refua
 Shelema, or Leiluy Nishmat.

HELP YOUR COMMUNITY GROW



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and every Yom Tov.

\$1,000

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OR OZIEL
 MOROCCAN SYNAGOGUE
 SURFSIDE, FLORIDA

TZEDAKAH IN MEMORY OF THE DECEASED

*Hashkaba During **Kal Nidre** – At the Opening of Yom Kippur*

There is an ancient **Minhag**, brought in the Shulhan Aruch (Orah Haim 621:6), to pledge Tzedakah on Yom Kippur on behalf of those who have passed away and to remember their Neshamot.

By giving Tzedakah Le'iluy Nishmat a loved one, their memory becomes a living Mitzvah — supporting Torah, helping others, and continuing goodness in their merit.

During Kal Nidre, Rabbi David Elmaleh will recite a Hashkaba for each name registered.

\$180 per name

Please enter the full name of the deceased:

Name ben/bat Mother's/Father's Name

Examples: David ben Esther | Sarah bat Rachel

Please make sure the name is entered correctly, including ben/bat and the mother's or father's name according to your family custom.

May every act of Tzedakah given in their memory bring Aliyat Neshama, merit and Nahat Ruah to their Neshamot, and may Hashem seal us and our families in the Book of Life. Amen.

Register your names for **Kal Nidre**



Community Announcements

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

Miscellaneous Announcements:

- **This Week's Kiddush** is available for sponsorship!
- **This Week's Netz Kiddush** is available for sponsorship!
- **This Week's Seudat Shelishit** is available for sponsorship!
- **This Week's Breakfast** is available for sponsorship!

● **This Week's Daf Yomi** has been kindly sponsored by **Mr. & Mrs. Richard Saka** for the blessing and protection of the entire 33154 community for a Chatima tova!

📖 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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Refuah Shelema List

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

- 7th : Mr. Paul Bensabat
David Picillo
- 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

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)
- 9th: Miriam Mery Bat Bella z"l
(Mother of Mr. Alberto Kamhazi)
- 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)
- 29th: Sr. Salomon Benarroch z"l
(Father of Mrs. Patricia, Sol & Mr. Vidal Benarroch)

Weekly Inspiration

Self-Motivated Repentance

(Rabbi Eli Mansour)

The Haftarah read on Shabbat Shuba – the Shabbat between Rosh Hashanah and Yom Kippur – is among the most famous Haftarah read throughout the year. Taken from the Book of Hoshea, it begins with the prophet Hoshea's timeless cry, "Shuba Yisrael Ad Hashem Elokecha" – "Return, O Israel, unto Hashem your G-d" (Hoshea 14:2).

The Midrash (Bereshit Rabba 84:19) traces the origins of this prophecy all the way back to the

Book of Bereshit, to the story of the sale of Yosef.

After the brothers lifted Yosef from the pit and sold him to merchants, the Torah writes, "Va'yashab Reuben El Ha'bor" – the oldest brother, Reuben, "returned to the pit" (Bereshit 37:29). The Midrash raises the question of where Reuben had gone that he is now described as "returning." The answer, the Midrash explains, is that Reuben had left to resume his prayers and repentance for his sin involving his stepmother, Bilha. After Rachel – Yaakov Abinu's primary wife – passed away, Yaakov moved his bed into the tent of Bilha, Rachel's maid-servant whom Yaakov had married. Reuben saw this as an affront to his mother, Leah, and so he moved Yaakov's bed out of Bilha's tent into Leah's tent. This

meddling in his father's private affairs was considered a grave affront to his father, for which Reuben repented.

The Midrash continues that G-d declared to Reuben: "No person had ever sinned before Me and repented, and you were the first to initiate repentance." In reward, G-d proclaimed, Reuben's descendant – the prophet Hoshea – would be the one to call upon the people to repent.

Many writers addressed the question of how the Midrash could make such a claim – that nobody sinned and then repented before Reuben. Numerous sources speak of Adam repenting for his sin in Gan Eden, and of Kayin repenting for murdering his brother. In what way was

Reuben the first person in world history to repent?

One answer given to this question lies in an important distinction between repentance inspired by external influences, and self-motivated repentance, which is driven by one's own desire for growth and for a close connection with Hashem.

An illustration of this distinction is the Gemara's discussion of the contrast between Beneh Yisrael's acceptance of the Torah at Mount Sinai, and the Jews' reaffirmation of this acceptance in the time of the Purim story. In *Masechet Shabbat* (88a), the Gemara relates that when Beneh Yisrael stood at Sinai, G-d uprooted the mountain and suspended it over their heads, threatening to destroy them if they did not accept the Torah. The Gemara adds that whereas the Torah was initially accepted under coercion, many centuries later – after the Jews were saved from Haman's threat – they accepted the Torah willingly, of their own volition. This has been explained to mean that at Sinai, the people beheld an unprecedented revelation of G-d, such that their free will was suspended. They were not actually "coerced"; rather, they beheld G-d so clearly that they could not even countenance the possibility of refusing the Torah. The revelation was so vivid that there was no other reasonable option. In direct contrast, in Persia, there was no revelation or overt miracles. Events transpired in a manner that appeared entirely random, with G-d's hand concealed behind the veil of the world's natural order. And at that time, the Jews reaffirmed their commitment to Torah through their own initiative, without any external influence or inspiration.

Both Adam and Kayin repented after G-d confronted them and reprimanded them for their

wrongdoing. Their repentance was initiated by G-d, not by themselves. Reuben was the first one who initiated his process of repentance. No one came to him to criticize him for what he did. He recognized on his own that he had acted improperly, and performed Teshuba – thus becoming the first person to repent through his own motivation, without G-d or somebody else urging him to do so.

Of course there is great value in receiving inspiration, in accepting criticism, in exposing oneself to people who will open his eyes to what he needs to improve and how he can grow. However, the most enduring Teshuba is self-motivated Teshuba, a person's own initiative to change. Indeed, soon after G-d's revelation at Sinai, the people worshipped the golden calf. When repentance is driven by external factors, the process might not last once those factors are no longer present. The best chance we have for enduring change is to make the decision without inspiration from anybody or anything else, to understand on our own, without being told, that we need to improve.

This is Hoshea's call to us – "Shuba Yisrael." He is asking us to make the decision ourselves, not to wait to be told to correct our behavior, not to wait for a speaker to inspire us, or for some dramatic event to shake us up. If we really want to change, we need to jumpstart the process ourselves, without waiting for someone or something to start it for us.

If It Doesn't Challenge You

(Rabbi Joey Haber)

One of the dramatic moments of Yom Kippur in the times of the *Bet Ha'mikdash* was when

the *kohen gadol* would draw lots to determine the fate of two goats. One goat was designated as the 'שעיר לה' – a sacrifice to G-d, and its blood was sprinkled in the holiest place in the world, in the inner chamber of the *Bet Ha'mikdash*. The other goat – the שעיר לעזאזל – was taken out into the desert, symbolically carrying all the sins of the Jewish Nation, and then thrown from a cliff.

The two goats brought for this "lottery" needed to resemble one another. They were to be a similar size, appearance, and price. These two outwardly similar goats ended up with two opposite fates – one was brought to the holiest place on earth, and the other was thrown off a cliff in the desert.

The commentaries explain that two people could appear to be generally the same, but are really traveling on two different paths. They seem to dress more or less the same way and lead more or less the same lifestyle, but in truth they're very different. One is genuinely dedicated to Hashem, and the other is dedicated to עזאזל, to vanity, to things with no value.

On Yom Kippur, we are called upon to take a long, hard look at ourselves and determine which path we're really on. Are we fully committed to Torah? Do we really devote our lives to Hashem? Or is our allegiance directed toward other things?

The Midrash draws an analogy to a person who needs to reach a certain destination, and sees in front of him two routes that he could take to get there. One route begins with thick thorn bushes that are very difficult to traverse, but soon after this rough patch, there is a clear, beautifully paved road for the rest of the trip. The other route is just the opposite – it begins as a

clear path, but is then filled with thorn bushes the rest of the way.

So many people who suffer from addiction chose the second road. They saw opportunities for fun and enjoyment, and they indeed had fun and enjoyed, but this resulted in decades of anguish.

The path of the Torah is like the first path. When someone tries to begin observing Shabbat, it is exceedingly difficult. But once he gets used to it, it's the most beautiful thing in the world, and he looks forward to it throughout the week. Learning Gemara is at first very difficult, and even frustrating. But once a student spends enough time learning and gets the hang of it, it is exhilarating.

On Yom Kippur, our obligation is to make the decision of which road we are going to take – the road to ה', or the road to עגזאזל. And we need to know that the road to Hashem at times looks scary, it looks hard. The other path seems much easier. But on Yom Kippur, we make the firm, resolute decision to take the path of Torah, knowing that even when there are bumps along the way, it leads to a beautiful, fulfilling life.

I was once walking on Kings Highway during the *Aseret Yemeh Teshuvah* (Ten Days of Repentance, from Rosh Hashanah through Yom Kippur), and I passed by a facility which looked like a fitness center. Outside there was a sign that read: *If it doesn't challenge you, it doesn't change you.* This was how they hoped to encourage people to sign up for their exercise program.

I thought to myself, this is the perfect message for the period of *Aseret Yemeh Teshuvah*! If we are going to grow, we need to challenge ourselves. We cannot go through this period without hard work, without having the

difficult conversations with ourselves, without struggle. If we want to experience the unparalleled beauty and joy of Torah life, then we need to go through the "thorns," we need to challenge ourselves.

Let us make this commitment to undertake the challenge of growth, to make the difficult decisions that need to be made, and may Hashem then lead us along the road to a beautiful and happy Torah life, *amen*.

The Opportunity to Forgive

(Rabbi David Ashear)

After Kayin killed Hevel, Hashem gave him very severe punishments. The land would no longer produce for him as it did before, and he would become a wanderer, separated from Hashem's immediate presence.

Kayin then said to Hashem that as he wandered the earth, whoever found him would kill him. Immediately afterward, Hashem told Kayin that He would protect him, and He even gave him a sign for it. What changed? Hashem had just decreed such harsh punishments upon Kayin, and now suddenly He was going to protect him?

The Ohr HaChaim HaKadosh there explains that when Kayin said whoever found him would kill him, he was recognizing that without Hashem's protection, he would not be able to survive. Kayin understood that his safety was completely dependent upon Hashem, and in the zechut of that recognition, Hashem had extra mercy upon him.

This is a very powerful idea. We're talking about Kayin immediately after he committed one of the worst aveirot of all. Furthermore, we're talking about someone who spoke directly to Hashem. Yet, after he

recognized how much he needed Hashem to protect him, that recognition alone was so precious to Hashem that He showed Kayin an outpouring of mercy. How much more so if a person today, who doesn't see Hashem openly, would recognize that he needs Hashem for everything?

We have opportunities all day long to strengthen our emunah in this area. Before a person leaves his house, he could think, "Hashem, I need You to protect me every step that I take." Before he goes to work, he could say, "Hashem, I need You every step of my day for success." Before making any important decision, a person could say, "Hashem, I need You to guide me." When his children leave the house, he could say, "Hashem, only You can truly watch over them." Every time we sincerely think, "Hashem, I can't do this without You," we are implementing this beautiful fundamental in emunah.

How fortunate we are. The One who takes care of us is our loving Father Who controls everything and always does what's best for us. Sometimes different circumstances bring us to truly internalize this truth.

Rabbi Binyamin Pruzansky told a story about a man named Rav Shiya Erps, the director of Camp Kol Simcha. On one occasion, he became trapped inside a large industrial freezer. The heavy door had slammed shut, and there was no handle on the inside. Despite being very handy and physically strong, nothing he tried worked to get him out. The tools he had with him couldn't get the door open, his radio had no reception to be able to call anyone, and nobody could hear his cries for help.

After nearly an hour in the freezing cold, he finally stopped trying everything and turned to

Hashem and said, "Hashem, my tools, my strength and my radio have all failed me. I understand now that without You, I have nothing. You are the only One Who can save me. Please, Tatte, open the door for me."

He then went over to the door one more time, pushed gently at it, and the heavy door swung wide open. He later reflected that he had never felt such a complete lack of control. He had been so sure that somehow his own abilities would save him. But only when he truly recognized that everything depended upon Hashem did the door finally open.

If just recognizing his need for Hashem brought protection even to Kayin at such a low point in his life, we can only imagine how precious it is when we go through our day recognizing again and again, "Hashem, I need You. I know that everything I have comes from You, and I know that only You can give me what I need."

The Cities of Uruk and Ur

(Samy Maya)

Zechor Yemot Olam, remember the days of old. Many of our Sages understand this pasuk from our perasha as a command to remember and learn from history. Perhaps there is a deeper reason for this command. If we study history carefully and honestly, we can truly appreciate the words with which form part of the first blessing of the High Holiday Amida: *Yimloch Hashem LeOlam E-lohayich Sion, LeDor VaDor Halleluya*.

By learning history, we could further recognize how Hashem has always been the King and the Conductor of events, guiding the world from generation to

generation. Nations rise and fall, empires appear and disappear, and great cities that once dominated the world eventually become ruins. Yet Hashem's plan continues.

One of the earliest great metropolitan centers of civilization was the Sumerian city of **Uruk**. Toward the end of the third millennium BCE, another city rose to take its place and become the pre-eminent regional power: **Ur**.

We know the name Ur very well. It is the city associated with Avraham Avinu. Hazal refer to it as **Ur Kasdim**, and explain that the name recalls the *ur*, the fire or furnace into which Nimrod attempted to throw Avraham Hashem, of course, would save him from that furnace.

There is, however, perhaps another beautiful way to look at the name **Ur**. In Hebrew, *ur* is **אור**, light. Avraham Avinu was destined to become a great spiritual light to the world. He would challenge the darkness of idolatry and teach mankind to recognize the existence and unity of Hashem.

And what about the earlier city of Uruk? As *derash*, we might look at the name **Uruk** through Hebrew eyes as **אור-רוק**—a world *empty of light*. Of course, this is not the historical etymology of the name Uruk. But as a homiletic interpretation, it gives us a remarkable thought. Uruk was a great city of the ancient world, but it did not produce Avraham Avinu. Then came **Ur**—**אור**. From that city would emerge the great spiritual luminary who would bring Hashem's light to the world. History, which preserved the names of these ancient cities, allows us to imagine a subtle message: the world was *empty* of spiritual light until the great luminary would emerge from Ur.

But there is another chapter to the story. Ur, like every great city and every great empire,

eventually fell. According to the historical record, the Elamites conquered Ur and burnt to the ground.

Jewish tradition adds another dimension to the story. The *Biblical Antiquities* of Pseudo-Philo, a work dating to the Second Temple period, contains a fascinating account of what happened when Nimrod tried to cast Avraham into the furnace. Hashem caused an earthquake, and the flames leaped from the furnace and consumed 83,500 people of Ur, while Avraham emerged unharmed.

The Medrash presents a different account and does not describe the destruction of the city in this way. According to the Medrash, seven of Nimrod's soldiers were killed by the fire. Moreover, the city was not burnt right away and Avraham remained in Ur for a period of time before leaving.

Nevertheless, the two traditions allow us to contemplate a powerful *midah keneged midah*: those who attempted to burn away the great light of Avraham through fire would themselves ultimately be consumed by fire!

The city empty of light was replaced by the city of light because it would produce the world's greatest light. Ur would disappear, but Avraham's message would remain.

There are two particularly beautiful lessons here.

First, we are all descendants of a place called **אור**—**Light**. As the children of Avraham Avinu, we have inherited not merely a history but a mission: to bring the light of Torah and the knowledge of Hashem into a world that can sometimes be filled with darkness.

Second, the story of Ur teaches us something about Jewish survival. History records the rise and fall of civilizations. We can look at the ruins of ancient cities and see the remains of cultures that once appeared invincible. Yet

the descendants of Avraham are still here. The city is gone. The light remains.

This is one of the great lessons of Jewish history. Nations have attempted to destroy us in every generation. There have been furnaces, persecutions, expulsions, and wars. Yet somehow, generation after generation, the Jewish people have survived.

History may describe the forces that destroyed our enemies or explain the circumstances through which we survived. But *Zechor Yemot Olam* teaches us to look beyond the historical explanation and recognize the hand of Hashem.

Perhaps this is why the name **Ur Kasdim** is so meaningful. It reminds us of the **fire** from which Avraham was miraculously saved. But it also reminds us of the **light** that emerged from that fire.

Sometimes the very furnace that is intended to destroy us becomes the furnace that strengthens and forges us. Avraham entered the fire as one man standing against an entire civilization. He emerged as the father of a nation whose mission would be to bring Hashem's light to the world.

That may be the deeper meaning of *Ur Kasdim*: the **light of the furnace**. The furnace did not extinguish Avraham's light. **It revealed it.**

And perhaps that is a lesson for every generation of the Jewish people. We should never measure our future by the rise and fall of the civilizations around us. Cities disappear. Empires collapse. History turns its pages.

But the mission of Avraham Avinu continues. We came from **אור—light**. We carry that light and we are commanded to share it with the world.

Indeed, *Zechor Yemot Olam*—remember the days of old. Look at Ur. Look at Avraham. Look at history. Recognize that

throughout the generations, **Yimloch Hashem LeOlam—Hashem has always been King.**

Daily Halacha

Ereb Yom Kippur – Immersing in a Mikveh; Wearing Gold Jewelry; Preparing the Home

It is customary for men to immerse in the Mikveh on Ereb Yom Kippur. This is especially important for the Hazanim who will be leading the prayer services on Yom Kippur, so they can represent the congregation in a state of purity. The work of responsa Min Ha'shamayim (Rabbi Yaakov of Marvege, France, 13th century) mentions that if all Hazanim ensured to immerse in a Mikveh before leading the congregation in Tefila, this would hasten the arrival of Mashiah.

No Beracha is recited over this immersion, as this practice is observed as a custom, and not as a strict Halachic requirement.

If one is unable to immerse in a Mikveh on Ereb Yom Kippur, he can observe this custom by having 9 Kabin – or 12.5 liters – of water poured on him. The Ben Ish Hai (Rav Yosef Haim of Baghdad, 1833-1909) writes that somebody else should pour the water over the person. This quantity of water should be placed into buckets, and just before each bucket is emptied over the person, the next bucket should begin to be poured. The Ben Ish Hai also mentions another option, which is to wash a special Netilat Yadayim forty

times with special Kavanot (intentions). Nowadays, when we have showers in the homes, it suffices to stand under the shower until 12.5 liters of waters falls over the body, if one is unable to immerse in a Mikveh.

Strictly speaking, one is not required to remove Hasisot ("obstructions") from his body before this immersion, since, as mentioned, this practice is observed only as a custom, and not as an outright Halachic requirement. This is the ruling of Hacham Ovadia Yosef. Nevertheless, given the importance of entering Yom Kippur in a state of purity, it is proper to remove any rings or other objects from the body, and to cut one's fingernails, before immersing.

Some have the custom of reciting Vidui (confession) while in the Mikveh. Of course, one must ensure not to utter G.d's Name in the Mikveh, but it is permissible to make the Vidui declaration without mentioning G.d's Name while in the Mikveh.

The Kavanot that one should have while immersing in the Mikveh on Ereb Yom Kippur are the same as one should have before immersing on Ereb Rosh Hashanah. Namely, the first immersion serves to bring on general purity, and the second is to correct the negative trait of anger. (The Hebrew word "Ka'as" – "anger" – has the numerical value of 150, and when we add to that sum the word itself, we arrive at 151, which is the numerical value of the word "Mikveh.") The third time one immerses in the water, he should have in mind to "sweeten" the harsh judgments through the attribute of divine kindness, and the fourth immersion should be done for the purpose of removing the week-day "garments" from the soul. Finally, the fifth immersion

serves to bring on the special spiritual light of Yom Kippur.

Only married ladies that are pure can dip in mikveh Erebb Kippur. All others like single girls or ladies that are not pure should not dip erebb Kippur. This is from Ner Sion page 118.

It is proper to immerse on Erebb Yom Kippur even if one had immersed on Erebb Rosh Hashanah and had not become Tameh (ritually impure) in the interim.

One should wear fine garments on Yom Kippur. The Gemara (Shabbat 119) infers this requirement from the verse, "Li'kdosh Hashem Mechubad" ("[you should regard] the holy one of G.d with respect" – Yeshayahu 58:13). "Kedosh Hashem" refers to Yom Kippur, the day that is sacred before G.d, and we are enjoined to treat it with respect by wearing fine clothing.

The Be'sel Ha'hochma (Rav Betzalel Stern, 1911-1989) ruled that one should not wear on Yom Kippur a white garment with gold embroidery. White symbolizes purity of sin, and gold brings to mind the sin of the golden calf and thus represents sin. It is therefore inappropriate to wear them together. It is permissible to wear gold jewelry – such as rings and watches – on Yom Kippur. However, the Mishna Berura (Rav Yisrael Meir Kagan of Radin, 1839-1933) writes that one should wear on Yom Kippur only jewelry that one normally wears during the week, but not special jewelry that is generally reserved for Shabbat.

Even though no meals are eaten on Yom Kippur, one should place a nice, white tablecloth on his tables in preparation for Yom Kippur in honor of the Yom Tob, just as is normally done for Shabbat. The tablecloths should be

left on the tables throughout Yom Kippur. The Ma'amar Mordechai writes that it is proper to adorn the tables in one's home for Yom Kippur by placing Torah books on them. This is mentioned by the Ben Ish Hai, as well, and Rav Haim Palachi (Turkey, 1788-1869) writes that this is a proper practice to observe.

One should clean the home for Yom Kippur just as one does for Shabbat, because Yom Kippur is called "Shabbat Shabbaton" and should thus be treated with honor just like Shabbat.

Food for Thought

The Best Way to Teach Your Kids About Repentance

(Adina Soclof Ms CCC-SLP @aish)

Skip the speech. Show them how you're doing the work yourself.

As a parent, you spend time thinking about the values you want to pass on to your children. You remind them to be kind, encourage them to apologize when they've hurt someone, and try to teach them responsibility, gratitude, and compassion.

As Yom Kippur approaches, how do you help your children understand the meaning of *teshuvah*, repentance?

Children learn by watching how you live.

They notice whether you thank the cashier at the grocery store. They notice how you speak to your spouse after a stressful day. They notice whether you apologize after losing your patience or quietly blame someone else when things go wrong. Long before they fully understand the

meaning of *teshuvah*, they are watching you practice it.

At its heart, *teshuvah* is about becoming the person G.d knows you can be. It is the opportunity to pause, reflect honestly, appreciate how far you've come, and decide where you would like to grow next. That kind of growth doesn't happen through one inspiring conversation every September. It happens little by little, through thoughtful reflection and small, meaningful changes that you make throughout your life.

Instead of focusing on everything you've done wrong, ask yourself a few simple questions:

*What accomplishments am I most proud of this year?
What mistakes taught me something important?
What would I like to do a little differently in the coming year?*

Those questions give you hope. They remind you that personal growth begins with one honest observation and one realistic goal.

The effective way to teach your children about *teshuvah* is to share with them the process you're going through so they can see it in action. Start talking about your own reflections.

Sometimes it sounds like this:

"I've been thinking about this past year, and I realized I often rushed everyone out the door in the morning. I don't like how stressed I felt, and I know I wasn't always as patient as I wanted to be."

Other times I shared something I felt good about.

"One thing I'm proud of this year is that I made more time to visit our neighbor. I want to keep doing that because spending time with friends is important to me."

Or I talked about a small goal I wanted to work on.

"I've decided that this year I'm going to put my phone away during dinner. I realized I've been too distracted, and I want to be more present with all of you."

These conversations don't point out what they should improve; I'm simply sharing what I'm working on. That small shift changes the tone of the conversation.

Teaching doesn't necessarily mean correcting.

"You need to stop arguing with your sister."

"You should really be more responsible."

"This year you need to work harder."

Sometimes those conversations are necessary. Setting expectations and correcting behavior are important parts of parenting. But when every discussion about growth feels like criticism, children naturally become defensive. Instead of thinking about how they can improve, they're often thinking about how unfair we are or why someone else was really at fault.

Talking about yourself creates a different atmosphere.

Instead of saying, "You need to be more patient," you might say, "I've been working on being more patient. When I feel myself getting frustrated, I'm trying to take a deep breath before I respond."

Instead of saying, "You never help around the house," you might share, "I've realized I feel much less overwhelmed when I spend ten minutes cleaning up every evening instead of leaving everything until the next day. That's something I'm trying to get better at."

You're showing your children what personal growth looks like, and most importantly, you're

showing them that adults are still growing too.

Children benefit seeing that growing as a person is a lifelong process. We all have strengths. We all make mistakes. And we all have opportunities to become a little better than we were yesterday.

When self-reflection becomes a normal part of family life, children often begin reflecting on their own because they've learned that this is simply what people do.

These moments are especially meaningful because the motivation comes from within.

The most powerful lesson you can teach comes from allowing your children to see you reflecting honestly, taking responsibility for your mistakes, appreciating your accomplishments, and making realistic plans for the coming year.

Kid's Corner

What Do I Do If I Don't Feel & Can't Yet See How Yom Kippur Has Changed Me?

Have you ever heard of a small child who planted seeds and wanted to see them grow immediately? Children can get very agitated; they want to see their seeds become the lovely flowers that are illustrated on the packet — NOW! To help a child understand why he is not seeing results, an adult will often explain that the seeds need water. So, off the child goes to water his seeds, but once the task is done,

he will immediately ask, "What's going on? I watered the seeds and *still* nothing is growing?!"

We all understand that although plants need to be watered often, they need something else too — something very precious and sometimes very rare — something called "patience." Things take time; plants don't grow overnight, but yes, the day will come when *Besiyata Dishmaya* they will flourish.

There is an English saying: **"Rome wasn't built in a day."** Good things take time — but that doesn't mean that nothing is happening in the meantime. Day by day, brick by brick, a city is being built. When buildings are being constructed, we can watch the progress. But other times, we can't see change taking place. For example, our little boy's plants. When he waters them, although the nourishment causes change to take place, it happens internally, and we can't witness their daily growth.

This is the fascinating and inspirational explanation of the *Chizkuni* on the *pasuk* at the beginning of *Parashat Haazinu*: "Ya'arof Kamatar Likhi," which means that Torah is compared to rain.

Just like when it rains, we don't immediately see its benefit, and only after some time do we see fruit and produce growing — so too with *Torah*. We can learn and learn and not see any immediate change, but the *Torah* is working on us internally nonetheless. We are becoming transformed. We are becoming more refined and elevated. We are becoming closer to *Hashem*, drop by precious drop.

This lesson is also applicable to the *Yamim Noraim*. After all of our *tefillot* and inner work, we so badly want to see that we have become different, more *kadosh* — holier people. But things

take time, and our transformation may not yet be visible to the naked eye. However, we know and believe that these *Yamim Tovim* inject tremendous *kedusha* into us and make us much better people.

This concept is not only for the *Yamim Noraim*. Whenever we do what we are meant to do, we are watering plants.

We just need to continue day after day, *Daf* after *Daf*, *Pasuk* after *Pasuk*, *Tefillah* after *Tefillah* — and one day we will turn around and discover what a beautiful “garden” we have grown, what refined and elevated *Yehudim* we have become!

La Paracha En Français

D.ieu seul

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

« Seul l'Eternel le dirige et nulle puissance étrangère ne Le seconde. » (Dévarim 32, 12)

Moché avertit les enfants d'Israël que pour avoir le sentiment d'être un fils unique, jouissant de la Providence divine supérieure qui intervient dans les moindres détails de la Création, l'homme doit ressentir que seul le Saint béni soit-Il le dirige, de manière exclusive. Il convient d'éviter de jouer sur les deux tableaux, en aimant d'un côté le Créateur, tout en se vautrant dans la matérialité, telle une « puissance étrangère ». Quand l'homme ne voue pas tout son amour au Créateur et ne Le perçoit pas comme la seule Puissance dirigeant le monde, il ne peut ressentir Son amour envers lui et prendre conscience de Son intervention.

De même, si un individu se tient pour prier devant le Créateur, tout en pensant en même temps à une affaire qu'il s'apprête à conclure le même jour, il est certain qu'il ne pourra prier avec ferveur et éprouver la jouissance procurée par ce sentiment que « seul l'Eternel le dirige », puisqu'une « puissance étrangère Le seconde » – l'amour de l'argent et de la matérialité, qui occupent une place importante dans ses pensées et dans son cœur. Il y aspire tellement que cela refroidit souvent son enthousiasme dans le service divin.

Moché voulait signifier aux enfants d'Israël que, quand ils comprendront cela, ils en tireront sérénité et tranquillité. Car, celui qui adopte ce point de vue a le mérite que le Saint béni soit-Il le guide et lui octroie Son aide et Son assistance dans tout ce qu'il entreprend. Or, la conscience que tout ce qui nous arrive est le fruit d'une intervention spéciale d'en Haut représente la plus grande sérénité qui soit.

L'homme a par ailleurs l'obligation de se forger une conception pure de D.ieu, sans y mêler de pensées pour une « puissance étrangère ». Combien voyons-nous malheureusement d'individus qui, d'un côté, désirent être liés à la Torah, mais, de l'autre, sous l'effet de leur mauvais penchant, se laissent séduire par le progrès et la modernisation. Ces pôles d'attraction sont souvent comme des D.eux étrangers les éloignant de l'Eternel, les refroidissant dans Son service et les entraînant à mépriser la Torah et les mitsvot.

Combien cela fait-il mal de voir ces hommes tellement avides des plaisirs de ce monde qu'ils en perdent leur identité juive profonde et se mettent à ressembler aux non-juifs ! Leur cœur se refroidit tellement dans le service divin qu'ils ne sont plus capables de jouir de l'accomplissement d'une mitsva ou de l'écoute d'une belle idée sur

la section hebdomadaire. Malheur à celui dans la vie duquel la matérialité occupe tant de place qu'il ne parvient plus à ressentir de véritables jouissances comme celles procurées par la conscience de l'intervention divine dans le monde et l'étude de la Torah !

Le Ben Ich 'Haï (Chana Richona, Haazinou) explique longuement que notre verset introductif s'applique aux temps futurs, à cette période où la souveraineté divine s'imposera sur tous. D.ieu seul dirigera alors le monde, de façon aussi claire qu'absolue, et il n'y existera aucune « divinité » étrangère. En effet, cette nouvelle ère marquera un changement fondamental de la réalité que nous connaissons aujourd'hui. Tous les hommes constateront de visu l'aspect miraculeux de la Providence de D.ieu (cf. Yéchaya 11, 9 ; Yirmiya 31, 33), dont le règne s'imposera à tous, « en ce jour [où] l'Eternel sera un et Son Nom sera un » (Zékharia 14, 9). Les Hagiographes expliquent par ailleurs qu'alors, le règne du Mal sera vite éradiqué et le troisième Temple, d'un éclat incomparable, descendra du Ciel. Jouissant d'une reconnaissance universelle et exclusive, la souveraineté divine se dévoilera dans toute sa splendeur.

En ces temps, le bien et la bénédiction prendront une telle ampleur dans le monde que le loup coexistera avec la brebis et que les hommes ne s'affronteront plus, comme il est dit (Yéchaya 2, 4) : « Un peuple ne tirera plus l'épée contre un autre peuple et on n'apprendra plus l'art des combats. » On lit par ailleurs que le Saint béni soit-Il déversera sur la terre une bénédiction tellement extraordinaire qu'à peine le blé sera-t-il semé que du pain prêt à la consommation sortira de terre. Aussitôt après la mise en terre des graines de lin, des vêtements en émergeront. De même, lorsqu'un homme posera un raisin dans un coin de sa maison, il obtiendra aussitôt un tonneau plein de vin. Il s'agit de phénomènes miraculeux

qu'il nous est impossible d'envisager dans la réalité connue à l'heure actuelle.

Toutefois, si l'on veut être en mesure de croire tout ce qui est écrit sur les temps futurs, il faut dès aujourd'hui prendre conscience de la Providence particulière de D.ieu, qui guide et maintient le monde à Lui seul, sans l'intervention d'aucune force extérieure. Une fois qu'on aura intégré cette réalité, il nous sera plus aisé de croire à celle, miraculeuse, qui présidera dans les temps futurs.

Reflexion Semanal

Si fueran sabios

(Por Rabbi Yonathan Gefen)

"Si fueran sabios hubieran esclarecido esto, habrían discernido hasta el final"
(Deuteronomio 32:29)

Nadie quiere contemplar su final. La mayoría de las personas actúan como si fueran a vivir eternamente. Se ha dicho que vivimos como si nunca fuéramos a morir, y morimos como si nunca hubiésemos vivido. Esto es negar la realidad, y no es posible adaptarse de forma positiva a la vida si negamos la realidad.

Podemos verbalizar una conciencia sobre nuestra mortalidad, pero nuestros actos traicionan a nuestros sentimientos. ¡Qué diferente sería nuestro comportamiento si lográramos captar emocionalmente nuestra mortalidad!

Como Rabino y como médico, atendí a personas en sus últimos días de vida, cuando la negación se quebraba y sentían que sus vidas llegaban a su fin. Muchos dijeron: Si tuviera que hacerlo todo de nuevo, pasaría más tiempo con mis hijos. Desearía haber llegado

a conocerlos mejor". Pero nunca nadie dijo: "De lo único que me arrepiento es de no haber pasado más tiempo en la oficina".

¿Por qué esta sabiduría generalmente llega cuando ya no podemos aprovecharla?

Esa es la ironía de la vida: nuestra sabiduría llega demasiado tarde.

En mi centro de rehabilitación aceptamos adolescentes para el tratamiento del alcoholismo y la drogadicción. Un paciente adulto vio que ingresó un jovencito y me dijo: "Desearía haber tenido esa suerte, ser tratado por mi adicción cuando tenía 15 años. Ahora tengo 49, dos fracasos matrimoniales y ningún contacto con mis hijos de mis dos matrimonios. Todo lo que pude tener en la vida se perdió como consecuencia de mi alcoholismo. No tengo familia, ni hogar ni trabajo".

Le sugerí a esta persona: "¿Por qué no hablas con este jovencito y le dices cuán afortunado es de tener una oportunidad de sobreponerse a su adicción?"

Un poco más tarde, este paciente me dijo: "Traté de hablar con el joven, pero no quiso escucharme. Está aquí porque el juez lo ordenó. Cuando salga va a seguir con su adicción. Pero yo no era diferente a ese niño. No escuché a la gente que me dijo que el alcohol iba a destruirme".

¡Si tan solo fuéramos sabios! Moshé dice que si fuéramos sabios, contemplaríamos nuestro fin cuando somos jóvenes. Entonces viviríamos de manera que no tuviéramos nada de qué arrepentirnos cuando se acercara nuestro fin.

Nahalot

Nahala of Rabbi Avraham HaMalach (The Angel)

ל"צ the 12th of Tishri

Rabbi Avraham HaMalach was the son of the Maggid, Rabbi Dov Ber of Mezritch, successor of the Baal Shem Tov. Born in 1741, he became known as "HaMalach" — the Angel — because of his extraordinary holiness and separation from the material world.

From a young age, Rabbi Avraham spent his days immersed in Torah and Avodat HaShem, often wrapped in his Tallit and wearing Tefillin. His spiritual level was so intense that even great Tzaddikim were deeply affected by his presence.

He eventually settled in Fastov, living in great isolation. He explained that certain Tzaddikim are unable to lead a generation because their spiritual level is so elevated that people cannot easily relate to them.

Rabbi Avraham lived only 36 years. His grandson, Rabbi Yisrael of Rizhin, taught that the length of a person's life is not what matters: a soul comes into this world to accomplish its mission, and once that mission is complete, it returns to its Source.

One of Rabbi Avraham's central teachings was that even after a person reaches great spiritual heights, he must remain humble and completely submit himself before HaShem.

His entire life expressed one powerful idea: when HaShem is present, nothing else is missing. True fulfillment comes from closeness to Him.

May the merit of the Tzaddik, Rabbi Avraham HaMalach, protect us all. Amen.