בס"ד

HECHAL SHALOM

1ST - 2ND OF TISHRI 5787
SEPT 11TH- SEPT 12TH 2026
CANDLE LIGHTING 7:11PM
MOTSAE SHABBAT 8:11PM

ROSH HASHANA

RABBI DAVID ELMALEH



HOW DO WE MAKE HASHEM KING?

REAFFIRMING OUR UNCONDITIONAL BOND

THE JOY OF BEING IN HASHEM'S KINGDOM

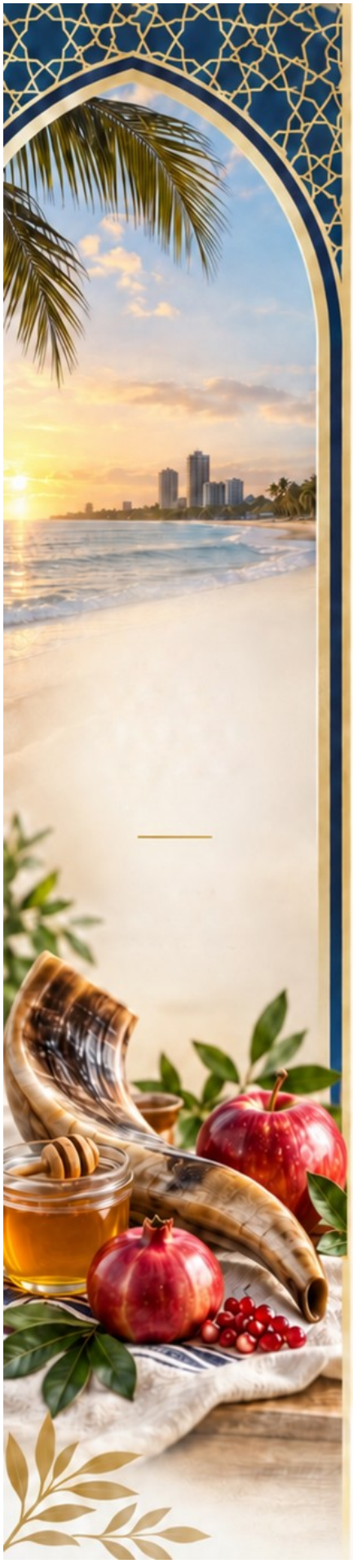
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General Hechal Shalom

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HECHAL SHALOM
Sephardic Congregation of Surfside

ROSH HASHANAH
5787

SCHEDULE OF SERVICES

Friday, September 11 • Erev Rosh Hashanah

Selihot (Hechal Shalom)	**5:40am / 7:30am**
Ereb Rosh Hashanah Shaharit	**6:30am / 8:15am**
Hatarat Nedarim (Annulment of vows)	**7:20am / 8:55am**
Candle Lighting	**7:11pm**
Minha followed by Arvit (Hechal Shalom)	**7:15pm**

Shabbat, September 12 • 1st Day Rosh Hashanah

Shaharit Netz (at 9524 Abbott Ave Sephardic Center House)	**6:05am**
First Shofar	**No Shofar**
Regular Minyan (Hechal Shalom)	**8:30am**
Shofar	**No Shofar**
Musaf	**11:45am**
Shofar Blowing for Women & Children	**No Shofar**
No Tashlich — Early Minha (Hechal Shalom)	**3:00pm**
Seudat Shelishit — everyone eats at home	
Minha (Hechal Shalom)	**6:50pm**
Candle Lighting	**After 8:11pm**
Arvit	**7:30pm**
Kiddush YaKNeAz (Wine & Candle)	**after Arvit**

Sunday, September 13 • 2nd Day Rosh Hashanah

Shaharit Netz (at 9524 Abbott Ave Sephardic Center House)	**6:05am**
First Shofar	**8:00am**
Regular Minyan (Hechal Shalom)	**8:30am**
Shofar	**11:30am**
Musaf	**11:45pm**
Shofar Blowing for Women & Children	**1:00pm / 6:50pm**
(Tashlich on 95th & Bay Drive) Minha Followed by Tashlich (Hechal Shalom)	**6:25pm**
Arvit	**7:45pm**
Rabbenu Tam	**8:38pm**
Yom Tov Ends	**8:02pm**

SHANA TOVA U'METUKA

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LEARNING OF THE MONTH

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We would like to wholeheartedly thank our dear friends,
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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.

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The Limud of Tishri 5787 is available for sponsorship

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SUNDAY, SEPTEMBER 13



BOYS & GIRLS • AGES 4–9

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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)

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
- Liam Mimoun Ben Esther
- Yosef Zvi Ben Sara Yosef
- Mordechai Dov Ber Ben Hana
- Shlomo Ben Haya Rachel Refael Asher Ben Ita
- 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
- 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
- Lea Hana Devora Bat Mazaltov
- 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
- Denise Dina Bat Fortuna
- Sara Ledicia Bat Mesoda,
- Alegria Simha Bat Esther,
- Naomie Bat Rarel Adda,
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- 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

Weekly Inspiration

How Do We Make Hashem King?

(Rabbi Eli Mansour)

It is clear that "Malchut" – G-d's Kingship over the world – is the dominant theme of Rosh Hashanah. If we quickly review the text of the Rosh Hashanah prayers, this becomes very evident. We repeat numerous times that Hashem is King over the universe. And Rav Saadia Gaon (882-942) writes that one of the reasons we blow the Shofar is because Rosh Hashanah is the day of G-d's coronation, and so we blow the Shofar just as trumpets are sounded at a king's coronation.

But what exactly does it mean to crown Hashem as King? What does this require? Does it suffice to hear the Shofar and shout "Hashem Melech…" during the Rosh Hashanah prayer service?

A powerful insight into the deeper meaning of Rosh Hashanah, and what this occasion demands of us, was offered by Rav Yitzchak Hutner (1906-1980).

He explained that in order for there to be a king, there must be subjects who have some resemblance to the king. Thus, for example, the lion is king of the jungle, but the eagle is the king over the birds. The lion cannot reign over birds, because it does not fly, and the eagle cannot reign over the land animals, which don't fly. A king can attain the title of monarch only if he has subjects with whom there is some connection, and this requires a degree of resemblance.

In order for us to crown Hashem as King, then, we need to resemble Him. How?

The answer lies in the most fundamental difference between man and animal – the capacity to choose, to chart our course, to make decisions about who we want to be.

Animals cannot choose between right or wrong. They live according to the instincts with which they were created. They react to their surroundings and their innate drives without thinking, impulsively. Only we human beings have the power to exercise restraint, to control and subdue our natural instincts. The verse states in Kohelet (3:19), "U'motar Ha'adam Min Ha'behema Ayin." This means that the only difference between man and beast is "Ayin" – the ability to decline, to say "No" to our impulses. The word "Ayin" may also be read as an acrostic representing the words "Adam Yesh Neshama" – "the human being has a soul." We have a soul, a G-d-like characteristic whereby we can choose between right or wrong, and exert control over our behavior.

Hashem is all-powerful, entirely dependent and fully in control of everything. We resemble G-d in our ability to control our behavior. The Gemara famously teaches, "Ha'kol Bi'ydeh Shamayim Hutz Mi'yir'at Shamayim" – everything depends on G-d except for our fear of Heaven. Meaning, Hashem controls everything about our lives except our decisions of how to act, our choices between good and bad. And it is in this area of life – our free will to act properly or improperly – that we in a sense resemble our Creator, as this is the area over which we have control and dominion.

And this, Rav Hutner explained, is our obligation on Rosh Hashanah.

This is the day when G-d first created man, in His "image," with the ability to choose between right and wrong. Each year, on this day, we crown G-d anew – and for this to happen, we must recommit ourselves to resembling Him. In order to be His subjects, we must be creatures with the power of restraint and control. Our job on Rosh Hashanah is to reinforce our power of self-discipline and restraint. We must realize that when we say, "I couldn't help it," this is not true – we can help it. We can restrain ourselves, we can tell ourselves "No," we can stop bad behaviors and kick bad habits. Of course, this is hard, and change will not happen overnight – but it is not impossible. Our behavior is entirely under our power and authority.

To crown Hashem as King on this day, we must become His subjects – by reaffirming our G-d-like quality of self-control.

We live in a society which presents us with so many lures, pressures and temptations.Every day, we must struggle against ourselves to act the right way and to avoid wrongdoing. On Rosh Hashanah, we declare that we are fully capable of meeting this challenge, that we are not animals, that we determine our spiritual destiny, that we have the power of choice, that we are not controlled by our instincts – that we control them.

By making this declaration, we become G-d's loyal servants who are deserving of His special protection and blessings.

Reaffirming Our Unconditional Bond

(Rabbi Joey Haber)

There is a famous passage in the Gemara (Rosh Hashanah 34b) which teaches us what the Yom Tov of Rosh Hashanah is all about. The Gemara discusses the meaning of the special musaf that we say on this day, which consists of three sections: 1) מלכיות – which speaks of how Hashem is King over the universe; 2) זכרונות – which speaks of how Hashem remembers all our actions, and nothing is hidden from Him; 3) שופרות – which discusses the significance of the shofar.

The Gemara explains for us the meaning of this special prayer:

אמר הקב"ה אמרו לפני בר"ה מלכיות זכרונות ושופרות. מלכיות כדי שתמליכוני עליכם, זכרונות כדי שיבא לפני זכרוניכם לטובה, ובמה, בשופר.

The Almighty said: Say before Me on Rosh Hashanah Malhuyot, זכרונות and Shofarot. Malhuyot so that you crown Me as King over you; זכרונות so that I remember you favorably; and with what – a shofar.

What exactly does this mean? How do we "crown" Hashem as King if he is already King? What causes Hashem to remember us favorably? And how does this connect to the shofar?

Accepting Hashem as King means accepting everything He does, even when we do not understand it. It means that we believe Hashem is here with us even when we cannot see Him; it means that we trust that He knows better even it seems to us that we know better. We crown Hashem as King by acknowledging that His will always prevails, and His will is always correct. This is the meaning of מלכיות.

If מלכיות is about Hashem always being with us, then זכרונות is about our commitment to always be with Him. The זכרונות section talks about our actions, which are all recorded and all remembered. This section, then, is about what we do, our actions, our mitzvot. It is about our unconditional commitment, our pledge to remain loyal and serve Hashem even when this is difficult.

And the symbol of this unconditional commitment is the shofar.

Earlier (16a), the Gemara says that we below the shofar – the horn of a ram – so that Hashem will remember for us אילו של יצחק, the ram which Avraham Avinu sacrificed in place of Yitzhak. Meaning, the shofar brings to mind the great merit of עקידת יצחק, of Avraham Avinu being prepared to sacrifice that which was most precious to him, and to surrender his will entirely to the will of Hashem. We show our unconditional bond to Hashem by accepting everything He does – and by accepting it upon ourselves to do everything He asks of us, even when it is difficult and demands great sacrifice.

I once saw an analogy to explain this concept.

In many areas in Europe, there was a paritz – a wealthy, powerful landowner whom the Jews rented their homes from. Many stories are told of the Jews' struggles with a ruthless, heartless paritz who cared only about money and power. But one story is told of a kind, compassionate paritz. One of his tenants was unable to pay his rent, and the paritz graciously allowed him time to pay. Several months passed, and the tenant still did not pay, but the paritz pitied him and let him to stay.

After a few months, the paritz needed to travel, and so he appointed somebody to manage his properties. This manager looked over the books and saw that there was a tenant who hadn't paid his tent in months. Enraged, he went to the tenant's home and punched him twenty times.

When the tenant recovered, he took the manager to court for assaulting him. The court ruled that since he was punched twenty times, he must be given half his house for free as compensation.

The tenant returned home, crying. He told his wife what happened in court.

"Why are you crying?" his wife asked. "We are getting half our home for free!"

"I'm crying," the husband explained, "because I was beaten only twenty times. If he had punched me forty times – we could have had our entire home for free!"

At the time he was beaten, he desperately wanted it to stop. But later, he realized how much these beatings were worth…and he even wished he had received more…

Of course, we do not want any "beatings." We ask on Rosh Hashanah for a שנה טובה ומתוקה – that the new year will be not only good, but also sweet and enjoyable.However, accepting Hashem's Kingship means acknowledging that even life's struggles are to our benefit, that He brings us challenges, and gives us mitzvot to perform which are sometimes difficult, because this is what helps us grow and achieve greatness.

When we hear the shofar on Rosh Hashanah, let us reaffirm our unconditional bond with Hashem – recognizing that everything He does is for our benefit, and committing to fulfill His will even when this requires sacrifice.

The Joy of Being in Hashem's Kingdom

(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."

If the Nest is Empty

(Samy Maya)

One of the most beautiful poems in the Sephardic liturgy is the piyyut recited on Rosh HaShana, *Im Afes Rova HaKen*. It serves as a powerful prelude to the sounding of the shofar.

The shofar is our unspoken prayer to Hashem. There are moments when words are simply not enough to express what we feel or what we want to say to our Creator. The cry of the shofar speaks where words cannot.

Im Afes prepares us for that wordless prayer. Through its moving words and powerful imagery, the piyyut draws out our deepest emotions and allows us to recognize the extraordinary kedusha of this moment. It awakens within us feelings of awe, humility, longing, and teshuvah. These emotions, together with the powerful, wordless cry of the shofar, can move us to look inward, awaken our hearts, and return to Hashem with genuine teshuvah.

The piyyut consists of **17 stanzas**, corresponding to the gematria of **טוב**. We chant this poem with the hope that, through the power of the shofar, our *din* will come out good**!** The more deeply we understand the meaning of the piyyut, the more our hearts will be awakened to teshuva. Based on the commentary of the machzor, Matok

MiDevash, let us examine several of its stanzas and discover the powerful messages hidden within their words.

The piyyut opens up with a prayer, *Im Afes Rova HaKen, if the nest is empty*. The nest is a hint to the mizbeach that the bird offerings were brought upon. *Ohel Shiken Im Riken, the tent in which He dwells is empty*. If the mizbeach and Bet HaMikdash are desolate and empty… *Al Na Novedah Ki Al Ken, let us,* Bene Yisrael*, not be lost as well*… *Yesh Lanu Av Zakken, because we have an elderly father*. In the zechut of our elderly father, Avraham Avinu who is called *Zakken BaYamim*, please Hashem, inscribe us for good. With this introductory stanza we recall Avraham's greatest zechut, the Akeda.

Hashem commands Avraham to take his precious son and to let his blood be found upon the *kir*, the alter. *Ras el HaNaar LeHakdisho*, Avraham ran to fulfill Hashem's will even though it was against his kind nature to do such a thing. *VeNafsho Keshura BeNafsho*, *and his soul was bound to his soul*. This beautiful stich of the stanza echoes the story of Yehuda defending Binyamin… his soul was bound to his soul. This allusion instills much emotion into the piyyut, as we could imagine the emotion, dedication, and love Yehuda had for his brother… this is the connection Avraham had with Yishak. Not always are the nefesh of family members so tightly bound, as the pasuk only makes reference to Yehuda and Binyamin and not any other brother. It is not always the case with parent and child either. The parent is simply a guardian over the child, but the souls aren't always so tightly bound. But that wasn't the case with Avraham and Yishak; their souls were tightly bound, making Avraham's test that much more difficult.

Father and son call each other *my father* and *my son*; they loved each other much. Yishak asks *Hineh HaEsh VeHaEsim Navi*, here is the fire and wood we have brought, *Utshura En LeHavi*, but the teshura was not brought. When a young Shaul wants to take a gift to Shemuel, he tells his attendant (שמואל א:ט:ז) *Uma* ***Navi*** *LaIsh*, what shall we take to the man, for we don't have even bread to give him, ***Utshura En LeHavi***, nor do we have a gift. If Shaul didn't have a gift for the prophet of flesh and blood, what gift could we possibly bring to Hashem? Yishak would be the gift. The only gift we could give to Hashem is ourselves.

Re'eh Yahid Ki Hu HaSeh, the *only* one, Yishak, now knew that he was the lamb. *Na'am LeHoro HaMenuseh*. HaRav Hirsch explains that the word Na'am, to say, is utilized when the speaker *expresses restrained feelings*. The now visually emotional and excited Yishak says to his 'being tested father'… *Avi Oti KaKeves Ta'aseh.* This stich could be read as Yishak suggesting to his father to make him into the korban. Or it could be read as Yishak making a discovery, My father, you are making me into the korban! *Lo Tahmol VeLo Techaseh*, don't have pity on me and spare my life and also, don't hide away from Hashem's command. Stay with me and fulfill Hashem's command!

Yishak's emotional words continue. *Bee Hafes VeNichsof*, Hashem desired and loved Yishak for what would come from him, but also, He longed for him, He loved Yishak for no reason other than a Father loving His child. *Levavi Lo Lahsof*, my heart is revealed to You, Hashem. I have been allowed to reveal what has always been in my heart into action, by giving me the opportunity to become a korban and demonstrate my dedication!

Im Timna'eni sof, even if You restrain me [from becoming a korban], in the end… *Ruhi VeNishmati Elav Ye'esof*, my neshama will be gathered back to You at some point or another. The same language appears in Iyov, *Im Yasim Elav Libo, Ruho VeNishmato Elav Ye'eso*, if you set your heart towards Him, when it is time to go, your spirit and neshama will be gathered to Him. Yishak prays, if my soul will ultimately be gathered to You, allow me, if that is Your will, to give myself to You now! Gathering means it is not the end, but a return to the spiritual family of those who came before us.

These words explore the emotions running through Yishak at the Akeda, but they are also meant for us. the readers, to also feel the emotions to help us towards teshuva and connection with Hashem. The piyyut is not merely telling us the story of the Akedah. It is asking us to **feel** it.

As we stand on Rosh HaShana and hear the cry of the shofar, we are meant to ask ourselves:

How deeply is my soul bound to Hashem? What am I willing to give to Him? What is hidden inside my heart that I have never yet brought into action?

The piyyut begins with an empty nest and an empty Bet HaMikdash. But it ultimately reminds us that even when the *Mikdash* is empty, **our hearts do not have to be empty**. When the nest is empty, let us not be lost.

Let us return to Hashem with the dedication of Avraham, the commitment of Yitzhak, and hearts that are once again bound to Him.

Daily Halacha

Candle Lighting on the Second Night

Women light candles on both nights of Rosh Hashanah. On the second night, the candles must be lit only after nightfall, once the first day of the holiday has ended, as it is forbidden to make preparations on the first day of Yom Tob for the second day. The common custom is to wait until 40 minutes after sunset on the second night of Rosh Hashanah before lighting candles.

There are those who, every Shabbat and Yom Tob, refrain from Melachot De'Orayta – activities proscribed by force of Torah law – until 72 minutes after sundown, in deference to the view of Rabbenu Tam (Rav Yaakob Tam, France, 1100-1171) that the day ends only at that point. Such people should wait until 72 minutes after sundown before lighting the candles on the second night of Yom Tob, because this, too, involves a Melacha forbidden by Torah law. (They may, however, heat food for the Yom Tob meal already 40 minutes after sundown.)

Although kindling a flame is permitted on Yom Tob, this is allowed only from a preexisting flame; it is forbidden to create a new flame, such as by striking a match, on Yom Tob. It is therefore customary to light before Rosh Hashanah a flame that will remain kindled throughout Rosh Hashanah, so that one may light fire whenever it is needed. Hacham Bension Abba Shaul (Israel, 1924-1998) ruled that it is forbidden on Yom Tob to create a flame even by placing a match on a hot surface, as kindling is allowed only from a preexisting flame.

It is also forbidden to extinguish fire on Yom Tob, and therefore, after lighting the Yom Tob candles on the second night, the woman must put the candle or match with which she lit on a metal surface and allow it to extinguish by itself.

he custom of women in our community is not to recite "She'hehiyanu" when lighting candles on Yom Tob, and to instead fulfill the requirement of "She'hehiyanu" by listening to its recitation at Kiddush.

Summary: Candles should be lit on the second night of Rosh Hashanah no earlier than 40 minutes after sundown. Those who generally refrain from Melacha after Shabbat until 72 minutes after sundown (in deference to the view of Rabbenu Tam) should ensure not to light until this point on the second night of Yom Tob. The candles must be lit from a preexisting flame, and therefore one must ensure to light a long-lasting flame before Yom Tob. One may not extinguish a flame on Yom Tob, and so after lighting the Yom Tob candles on the second night, the woman must put the candle or match with which she lit on a metal surface and allow it to extinguish by itself.

Food for Thought

How to Become More Emotionally Connected to Yourself, Your Spouse, and G-d

(Sarah Patcher @aish)

Simple ways to feel closer to your spouse, yourself, and G-d this Elul, no big gestures required.

Have you ever been in a room full of people yet felt alone? Or sat next to your spouse yet felt miles apart? Or stood in synagogue, saying words you've said year after year, wondering, *Does G-d even hear me?*

Loneliness isn't the absence of people; it's the absence of emotional connection. It's commonly felt in marriage, within yourself, and in your relationship with G-d.

1. Marriage

How do we build emotional connection in our marriages?

We give energy to our jobs, children, communities – even our phones. Then at 10:30pm we turn to our spouse and ask, "Okay, what do you need?" Our prime time should be given to our spouse, not our leftover energy.

Easier said than done. Here are three tips:

Preserve energy for your spouse by saying no to others during the day, delegating tasks, or decreasing expectations of yourself. (Aka dinner can be plain rice and simple chicken, nothing fancy.)

Then, when you're actually in front of your spouse, make a conscious choice to put down the phone and give them a few minutes of undivided attention. Don't just ask them how their day was -- go a drop deeper. Ask them the hardest part of their day, the best part of their day, or what's been weighing on their mind lately. When they answer, don't jump to fix it; just listen, validate, or offer a hug.

Your spouse wants your physical presence and needs your emotional energy as well.

2. Yourself

You can become a stranger to yourself. You know you need sleep but you keep going. You need friendship but you're too busy to call. You need quiet but

you immediately reach for your phone.

You distract yourself, overeat, or scroll, anything to avoid sitting quietly enough to hear what's happening inside.

So ask yourself:

How am I actually doing? What am I pretending doesn't bother me? What part of myself have I silenced because I'm afraid of disappointing someone?

Emotionally disconnecting from the self includes denying yourself things that make you feel alive. Make sure to listen to your inner voice and fill your bucket.

A few small ways to start:

Give yourself five minutes of true quiet each day -- no phone, no music, just you. Notice what surfaces when you stop filling the silence.

Text one friend today, just to say hi and actually mean it.

Do one thing because it makes you feel alive, not because it's productive or expected of you. A walk, a hobby, a few pages of a book.

3. G-d

Do you believe in G-d but don't feel so close to Him?

There have been times I've rushed through prayers so quickly I literally swallow my words. And then I finish and think: *What just happened?*

I prayed, but where was the connection? The Hebrew month of Elul is an opportune time to bring G-d into your daily life.

Talk to G-d, not just about G-d.

Make prayer personal. Use your own language and wording to tell G-d what you're worried about, grateful for, struggling with, and hoping for, as if you're speaking to someone who truly knows you.

Notice Him in your day.

Look for the small moments of Divine providence. Recognize that serendipity is G-d's guiding hand in your life. Recognize the small moments of kindness, beauty, and blessing. The more we notice, the more connected you feel.

Create small moments of connection.

One minute of gratitude, filling in a gratitude journal, or a heartfelt "Thank You" to G-d for help, can turn an ordinary moment into a relationship. Even one small step in the right direction can bring change and connection.

The month of Elul gives you a beautiful opportunity to rebuild your connection with your spouse, with yourself, and with G-d.

Perhaps that is why Judaism gives us three central practices for this time of year: *teshuvah* (repentance), *tefillah* (prayer), and *tzedakah* (charity).

Teshuvah reconnects you to yourself. It asks us to stop, look inward, and honestly consider who you have become and who you want to be. It's a recalibration to get recentered with your soul, your true inner self.

Prayer reconnects you to G-d. It reminds you that you are never truly alone -- and that you can turn to Him with your worries, gratitude, hopes, and questions, any time, day or night.

Tzedakah reconnects you to others. It moves you beyond yourself by reminding you that you are part of something larger than your own life.

This Elul, take one small step towards strengthening your most important relationships, with your spouse, with yourself, and with G-d.

Kidz Corner

Have you ever heard of a small child who planted seeds and wanted to see them grow immediately? Children can become very agitated; they want to see their seeds turn into the lovely flowers 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 as soon as the task is done, he immediately asks, "What's going on? I watered the seeds, and still nothing is growing!"

We all understand that although plants need to be watered regularly, they need something else too—something very precious and sometimes very rare—something called patience. Things take time. Plants do not grow overnight, but the day will come when, *B'siyata Dishmaya*, they will flourish.

There is an English saying: "Rome wasn't built in a day." Good things take time—but that does not 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. At other times, however, we cannot see the changes taking place. This is true of our little boy's plants. When he waters them, the nourishment causes change to take place internally, even though we cannot witness their daily growth.

This is the fascinating and inspirational explanation of the *Chizkuni* on the *pasuk* at the beginning of *Parashat Ha'azinu*: *"Ya'arof kamatar likchi"*—Torah is compared to rain.

Just as we do not immediately see the benefits of rain, and only after some time do we see fruits and produce beginning to grow, so too with the *Torah*. We can learn and learn without seeing any immediate change, but the *Torah* is working on us internally nonetheless. We are being transformed. We are becoming more refined and elevated. Drop by precious drop, we are becoming closer to *Hashem*.

This lesson is also applicable to the *Yamim Nora'im*. After all our *tefillot* and inner work, we so badly want to see that we have become different—more refined and holier people. But things take time, and our transformation may not yet be visible to the naked eye. Nevertheless, we know and believe that these *Yamim Tovim* infuse us with tremendous *kedusha* and make us better people.

This concept is not limited to the *Yamim Nora'im*. Whenever we do what we are meant to do, we are watering plants. We simply need to continue, day after day, *daf* after *daf*, *pasuk* after *pasuk*, and *tefillah* after *tefillah*.

Then, one day, we will turn around and discover what a beautiful "garden" we have grown—and what refined and elevated *Yehudim* we have become!

La Paracha En Français

Repousser les accusations de nos procureurs à Roch Hachana

(Extrait du livre: Dans La salle du Tresor)

Dans la section de Vayéra, la Torah relate l'alliance tranchée entre Avraham et Avimélekh, dont le but était d'attester que le puits avait été creusé par le patriarche. Rachi explique que les bergers d'Avimélekh se querellaient à ce sujet, prétendant l'avoir creusé. Ils convinrent de se placer à côté du puits : celui vers qui les eaux monteraient prouverait en être le propriétaire, ce qui arriva à Avraham.

Comment comprendre que le patriarche jugea nécessaire de faire un pacte avec un non-juif pour un enjeu a priori si banal ? En outre, quel est le rapport entre ce sujet et le suivant, la tente plantée par Avraham, comme il est dit : « Avraham planta une tente à Beer-Chéva et y proclama le Seigneur, D.ieu éternel. » (Béréchit 21, 33) Et pourquoi ne l'a-t-il pas plantée avant de trancher le pacte avec Avimélekh ? Enfin, pour quelle raison cet épisode est-il lu à Roch Hachana ?

Il semble que le pacte conclu par Avraham avec Avimélekh n'était qu'une façade, le patriarche sachant pertinemment que ce dernier et sa descendance ne le respecteraient pas, car les non-juifs n'ont pas de parole. A travers cette alliance, il désirait contrer l'accusation que les nations du monde prononceraient contre le peuple juif à Roch Hachana, tout au long de l'histoire. Elles prétendent alors à l'Eternel d'avoir tenté, par tous les moyens, d'aider les enfants d'Israël dans leur service divin, offre qu'ils ont dédaignée.

Elles nous accusent également en disant qu'elles récitent cinq prières par jour, alors que nous éprouvons des difficultés à respecter les seules trois qui nous sont imposées. Dans de telles conditions, nous ne méritons pas que D.ieu nous pardonne nos péchés et nous inscrive, à Roch Hachana, pour une vie pacifique. En ce jour déterminant, elles déploient tous leurs efforts pour démontrer notre impiété et empêcher l'Eternel de nous juger favorablement.

C'est la raison pour laquelle nous lisons alors l'épisode de l'alliance conclue entre Avraham et Avimélekh autour du puits, afin de souligner au Créateur l'intention de notre patriarche de nous tracer ainsi la voie de la Torah. L'image du puits évoque en effet notre devoir de puiser dans les profondeurs de celle-ci pour en retirer de l'eau, la Torah étant comparée à un puits d'eaux vivifiantes.

Le pacte entre Avraham et Avimélekh peut être rapproché de l'accord établi entre Yaakov et Essav au sujet du partage des deux mondes : le premier choisit le monde à venir et le second celui-ci avec toutes ses jouissances. Avraham signifia ainsi à Avimélekh que, si ce monde lui appartenait, le puits, symbole de la Torah, était l'apanage du peuple juif qui n'aspirait qu'à le creuser pour puiser ses eaux. Il lui suggérait ainsi, tout comme à l'ensemble des non-juifs, de s'occuper de leurs vaines affaires de ce monde et de laisser les enfants d'Israël s'investir tranquillement dans la Torah, sans les importuner.

Dès lors, nous comprenons pourquoi le verset suivant ce sujet est « Avraham planta une tente (échel) », le terme échel correspondant aux initiales de akhila (nourriture), si'ha (discussion, soit prière) et limoud (étude). Malgré l'accusation des non-juifs, nous demandons à l'Eternel de bien vouloir regarder combien nous sommes impliqués dans ces trois occupations : nous consommons le « pain » de la Torah, nous prions et étudions la Torah. Aussi, nous méritons bien qu'Il repousse la dénonciation des nations et accordent à Ses enfants bien-aimés une vie bonne et pacifique.

En mentionnant l'épisode du pacte tranché entre le patriarche et Avimélekh, nous éveillons

l'accusation contre les non-juifs qui ont été infidèles à l'alliance et ont cherché, par tous les moyens, de nous détourner de notre tâche – creuser dans le puits de la Torah et observer les exigences de la « tente », en l'occurrence la prière et l'étude. Ainsi, alors qu'ils échouèrent dans leur réquisitoire à notre encontre, nous les inculpons devant le Très-Haut.

Si, néanmoins, ils parviennent à formuler leur accusation contre nous le premier jour de Roch Hachana, nous la repoussons en lisant les épisodes de l'alliance entre Avraham et Avimélekh et du ligotage d'Its'hak. Nous démontrons ainsi que les nations sont responsables de notre relâchement dans le service divin, et non nous, ce pour quoi nous demandons au Saint béni soit-Il de se souvenir de la piété de nos patriarches et de faire intervenir leur mérite en notre faveur, jusqu'à la fin des générations.

De cette manière, le peuple juif est blanchi lors du jugement et, en dépit des malheurs s'abattant sur lui tout au long des générations, survit éternellement, grâce à la protection divine.

Reflexion Semanal

En Rosh Hashaná D.os ve tu potencial, ¿por qué tú no lo ves?
(Por Rabbi Efrem Goldberg)

¿Alguna vez te has sentido como un impostor que eventualmente será descubierto?

No eres el único. Los estuD.os muestran que el 40% de las personas exitosas no creen merecer el éxito. Hasta un 70% han sentido en algún momento que son impostores.

Las personas que sufren del 'síndrome del impostor', término acuñado en 1978 por dos psicólogas clínicas, Pauline Clance y Suzanne Imes, sienten que no merecen el éxito. Ellas Atribuyen cualquier logro no a su esfuerzo y capacidad, sino a la suerte, al momento oportuno, o a engañar a otros para que piensen que son mejores de lo que realmente son. Sienten que lo están inventando sobre la marcha, a diferencia de todos los demás que realmente saben lo que hacen. Tienen la sensación de fingir por fuera mientras están prisioneros por dentro de un sentimiento de falta de valor.

En Rosh Hashaná, el cumpleaños de la humanidad, recordamos la verdad de que D.os nos conoce, nos ama y cree en nosotros.

Lo que nos define no son nuestros peores momentos, pensamientos, acciones o actitudes. D.os ve lo mejor de nosotros, retiene nuestros mejores momentos, nuestros destellos de grandeza. Erróneamente pensamos que el verdadero yo es aquel que pierde la calma con nuestra pareja o hijos, el que mira cosas inapropiadas cuando nadie observa, o cede a la tentación de decir lo incorrecto para ganarse el favor del oyente.

Erróneamente pensamos que cuando nos presentamos a pesar de nuestras carencias, eso nos convierte en impostores. Pero ese pensamiento es incorrecto. La verdad es que cuando podemos mantener la calma y ser pacientes con quienes amamos, cuando tenemos la disciplina de hacer lo correcto a pesar de la tentación de seguir nuestros impulsos, eso es quienes realmente somos. De hecho, ese es nuestro verdadero yo.

La Torá llama a Rosh Hashaná un día de recuerdo, no sólo un día para recordar que hay un D.os, sino un día para recordar quiénes somos realmente y quiénes podríamos ser.

En el *majzor* de Rosh Hashaná decimos: "Él [D.os] busca y ve lo oculto en el día del juicio". Rav Abraham Tzvi Kluger, un destacado erudito contemporáneo de la Torá, lo entiende como: "Él anhela, busca y desentierra nuestras intenciones más puras". De manera similar, en la oración de Musaf de Rosh Hashaná decimos que no podemos ocultar cosas a D.os, pues Él recuerda todo lo que convenientemente hemos elegido olvidar. Pero Rav Kluger afirma que estamos interpretando mal lo que significa Rosh Hashaná. La Torá no llama a Rosh Hashaná *Iom Hadin*, un día de juicio; lo llama *Iom Zikarón*, un día de recuerdo, no sólo un día para recordar que hay un D.os, sino un día para recordar quiénes somos y quiénes podríamos ser, para reconocer que no somos impostores, sino que llevamos vidas llenas de esos buenos momentos que representan quiénes somos realmente.

Podemos sentirnos impostores, a veces podemos sentirnos inútiles o invisibles, podemos mirar atrás y ver errores y sentir arrepentimiento, pero desde la perspectiva de D.os no hay olvido: cada uno es único y está aquí por una razón específica, y D.os ve todos nuestros mejores momentos que constituyen quiénes somos realmente. Esos momentos brillantes son nuestro verdadero yo. Somos definidos por nuestras fortalezas, no por nuestras debilidades. Somos nuestros mejores momentos, no los peores. Si bien debemos asumir la responsabilidad de nuestros fracasos, merecemos

el éxito y los logros que hemos alcanzado. No son fraudulentos.

Rav Itzjak Abraham Kook escribe: "El papel principal de la *teshuvá*, el arrepentimiento… es que la persona regrese a su verdadero yo, a la raíz de su alma. Entonces regresaremos de inmediato a D.os, al Alma de todas las almas".

Una fuerza oculta

En 1977, Laura Schultz, de 63 años, estaba en la cocina de su casa en Tallahassee, Florida, cuando escuchó a su nieto de seis años gritar desde la entrada. Schultz corrió a la puerta y encontró a su nieto atrapado bajo la llanta trasera de un Buick de gran tamaño. Sin considerar limitaciones ni barreras, Schultz levantó la parte trasera del vehículo con una mano y con la otra arrastró a su nieto a un lugar seguro.

Durante años, Schultz se negó a hablar sobre el incidente. Finalmente, al aceptar una entrevista con el coach de alto rendimiento Dr. Charles Garfield, Schultz reveló que el incidente la había asustado y le recordó que había desperdiciado gran parte de su vida viviendo muy por debajo de su verdadero potencial. Si siempre tuvo esa fuerza dentro de ella, ¿por qué no la había reconocido o utilizado con mayor frecuencia o plenitud?

Con un poco de guía de Garfield, Schultz volvió a la universidad, obtuvo su título y, cerca de los 70 años, cumplió su largo sueño de convertirse en profesora universitaria.

Al igual que Schultz, a menudo negamos nuestras fortalezas; pensamos que los raros momentos en que brillamos, prosperamos y sobresalimos como padres, cónyuges y en nuestra relación con D.os, son aberraciones, que no son verdaderos, que no deberíamos hablar de ellos.

¡Pero estamos equivocados! Ve en ti lo que D.os ve, conoce quién eres y de qué eres capaz. No ignores la fuerza que hay dentro de ti. Tus mejores momentos como madre o padre, como esposo o esposa, ese es tu verdadero yo. Créelo, acéptalo, nútrelo y hazlo crecer.

Cualquier cosa que ahora te digas que no puedes hacer, ¡hazla! Nunca es tarde para convocar todo el potencial que D.os te dio. Tus mejores momentos son tu verdadero yo, el regalo que eres para el mundo.

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