



יְהִי רָצוֹן מִלְפָּנֶיךָ ה' אֱלֹהֵינוּ וְאֵלֵהֶי אֲבוֹתֵינוּ שֶׁתְּשַׁלַּח מְהֵרָה רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם,
רְפוּאָת הַנֶּפֶשׁ וְרְפוּאָת הַגּוּף לַפְּצוּעֵי הַמִּלְחָמוֹת, וּלְנִפְגְּעֵי מַעֲשֵׂי טְרוֹר וְאַנְטִישִׁמְיוֹת
בְּיִשְׂרָאֵל וּבְכָל מְקוֹם שֶׁהֵם – עִם שְׂאֵר חוֹלֵי יִשְׂרָאֵל. אָמֵן.



May HaShem protect our soldiers; may He send Refu'ah Sh'leima to the many injured;
may He console the bereaved families and all of Israel; may He end these wars
with total success and peace for Medinat Yisrael and Klal Yisrael wherever we are.



Yerushalayim in/out times for Rosh HaShana

א-ב תשרי ה'תשפ"ז • September 11-13, '26

Recommended to light a 24hr or 48hr candle to have a flame for second night

For Shabbat/YomTov:  **6:15PM**

L'HADLIK NER SHEL SHABBAT V'SHEL YOM TOV (and SHE-HE-CHE-YA-NU)

For Motza'ei Shabbat, second night of Rosh HaShana:  after **7:26PM**

First say: BARUCH HAMAVDIL BEIN KODESH L'KODESH.

Then light candles using a pre-existing flame (no extinguishing flame)

Unlike regular Shabbat lighting, for Yom Tov at night, say brachot first, then light
L'HADLIK NER SHEL YOM TOV (and SHEHECHEYANU*). See RH pages for details.

Havdala for Shabbat is part of **YaKNeHaZ** at the table. See RH pages for details.

Sunday night, Wine and HaMavdil only  **7:24PM** R' Tam **8:00PM**

Use the Z'MANIM link for other locales



Whisper, Voice, Blast, Silence

The whisper is our silent Amida. Actually, there are opinions that our Amida can be totally silent, but mainstream opinion is that we should be able to hear what we are saying, without disturbing the daveners standing next to us. To be a bit more accurate, on Rosh HaShana and Yom Kippur, the sources say that we can daven a little bit louder, but the warning of not disturbing other people is very serious, especially on Rosh HaShana and Yom Kippur. So that's the whisper part of the title of this PTDT.

What I mean by the voice is the repetition of the Amida when the Chazan davens. He does not do it very quietly. He gives voice to what he is saying, and that is another major component of T'fila. We have silent T'fila, personal T'fila, and on the other side of the coin, we have communal T'fila, led by a Shaliach Tzibur.

Back to the words in the title: "Blast" should be obvious. It means the sounds of the shofar. They are not quiet. They are loud, and meant to be. But aside from volume, there's another significant difference

between the sounds of the shofar and of our davening. The sound of the Shofar is primitive, primeval, elemental. Davening is much more sophisticated. It is complex. It requires knowledge and understanding. But on Rosh HaShana, shofar and davening go hand in hand. This, in part, is explained by the fact that after blowing 30 kolot, we continue with another 30 kolot during chazarat haShatz. And some congregations blow 30 kolot during the silent Amida as well. Technically, the first 30 kolot fulfill the mitzva to blow shofar on Rosh HaShana, but Chazal wanted to weave together the special brachot in the Amida of Musaf with the shofar. That was to be done either in the repetition or also in the silent Amida, and each one, prayer and shofar, enhances the other.

And then we come to the fourth item of the title of this PTDT: Silence. That is a reference to what happens this year on the first day of Rosh HaShana, when we do not blow the shofar. Instead, we are silent, and we allow the Shabbat to take over the function of the shofar because it does it very well every single week. Shabbat proclaims God as the Creator. Shabbat proclaims God as Master of the Universe. And Shabbat also proclaims God as the King of kings - Melech Malchei HaM'lachim. Shofar does that when Rosh HaShana is a weekday, and Shabbat takes over when Rosh HaShana falls on Shabbat.