

PHILOTORAH

לה"ו

יהי רצון מלפניך ה' אלהינו וא'להי אבותינו שתשלח מהרה רפואה שלמה מן השמים, רפואת הנפש ורפואת הגוף לפצועי המלחמה, ולנפגעי מעשי טרור ואנטישמיות בישראל ובכל מקום שהם - עם שאר חולי ישראל. אמן.

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



שופטים

פרקי אבות - פרק א'

כִּי ה' אֱלֹהֵיכֶם הָהוּא עִמָּכֶם
לְהַלְוֹתְכֶם לָכֶם עִם-אֲבוֹתֵיכֶם לְהוֹשִׁיעַ אֶתְכֶם: זְבוּרִים כ"ד

YERUSHALAYIM in/out times for **SHO-F'TIM**

ד' אלול ה'תשפ"ד • September 6-7, '24

 **6:21PM** PLAG **5:38PM** •  **7:32PM** R' Tam **8:12PM**

For other locales, click on the Z'MANIM link

S'LICHOT

Eidot Mizrach begin saying S'lichot on the 2nd of Elul (Wednesday, September 4th).

ANI L'DODI V'DODI LI

"I am my beloved's, and my beloved is mine..." This quote from Shir HaShirim (6:3) is the well-known by its Rashei Teivot (initial letters) which spell ELUL. The phrase describes the mutual love between G-d and the People of Israel, which serves as a helpful mood-setter for our Elul-time task of sincere repentance.

Other phrases from Tanach are also associated with ELUL, not just initial-wise, but thematically as well.

Notable among them are two other phrases which join ANI L'DODI to represent the three kinds of acts that help us avert an evil decree, T'SHUVA (repentance), T'FILA (prayer), TZ'DAKA (chesed)

One of the p'sukim in the Torah that deals with the topic of T'shuva indicates G-d's help in the process:

And HaShem your God will circumcise your heart, and the heart of your offspring, to love HaShem your God with all your heart, and with all your soul, that you may live.

This pasuk (D'varim 30:6) is read on the Shabbat before Rosh HaShana

KIDDUSH L'VANA

With the molad of Elul 5784 on Tuesday (September 3rd), 14 hours, 37 minutes and 12 chalakim - three full days after that (first opportunity for KL according to Minhag Yerushalayim) will be Friday.

However, we don't say KL on Leil Shabbat (or Leil Yom Tov) unless it is the last opportunity for the month.

Therefore, first opportunity for KL according to Minhag Yerushalayim is Motza'ei Shabbat Parshat Sho-f'tim (September the 7th).

For those who wait seven full days from the molad to say KL, first op will be Tuesday evening, September 10th.

L'DAVID

The standard practice is to say Psalm 27 - L'DAVID, HASHEM ORI V'YISHI... at the end of Maariv & Shacharit (or Shacharit & Mincha, depending on your Nusach) from the first day of Elul (which is the second day of Rosh Chodesh), every day, until Hoshana Raba, inclusive. That adds up to 29 days in Elul and the first 21 days of Tishrei, for a total of 50 days - twice a day make a round 100 times to say L'DAVID.

and contains a four-word sequence whose initials spell ELUL (ET L'VAV'CHA V'ET L'VAV zarecha).

Kitzur Shulchan Aruch says that the ANI L'DODI pasuk represents prayer which is poetically described as RINAT DODIM, the song of lovers.

And then there is the pasuk in Megilat Esther which contains an "ELUL", that features interpersonal acts of kindness:

...LAASOT OTAM... Y'MEI MISHTEH V'SIMCHA U'MISHLO'ACH MANOT ISH L'REI-EIHU U'MATANOT LA'EV-YONIM:

With these three already well-known, it was a challenge to search Tanach (computer-assisted) for other meaningful ELULs. There are 47 4-word sequences in Tanach with Rashei Teivot of ELUL. Most do not lend themselves to any significant comment. But some do.

How about these...

When Moshe Rabeinu was pleading Israel's case before G-d, in the aftermath of the Golden Calf (which is what he was doing during the first ELUL), one of his "arguments" was -

Remember Avraham, Yitzchak, and Yisrael, your servants, to whom You swore by Your own self, and said to them, I will multiply your descendants as the stars of heaven, and all this land that I have spoken of will I give

to your offspring, and they shall inherit it forever.

During the period of the Yamim Nora'im, we definitely call upon Z'CHUT AVOT, the merit of our forefathers, to help us. And we also remind G-d, so to speak, of His various promises. T'shuva, return, is on two levels - at least. Turning back to G-d and coming back to the Land. This pasuk's ELUL (**ETEIN L'ZARACHEM V'NACHALU L'OLAM**) fits in beautifully with our return to the Land.

One of the ways we approach G-d in the time of the Beit HaMikdash (past and future) is with korbanot. The word KORBAN, as we know, shares its root with the concept of drawing close (to G-d). Several p'sukim contain the phrase: **ECHAD L'CHATAT V'ECHAD L'OLAH** (or a variation of that).

Yirmiyahu 12:15 states: "And it shall come to pass, after I have plucked them out, I will return, and have compassion on them, and will bring them back, every man to his heritage, and every man to his land." - **ISH L'NACHALATO V'ISH L'ARTZO**

Further on in Yirmiyahu (31:33), G-d says, "...for I will forgive their iniquity, and I will no longer remember their sin." **...ESLACH LA'AVONAMULCHATA-TAM LO** ezkor od.

Divrei HaYamim Bet 5:13 - "...sound-

ing a note in unison, in praise and thanksgiving to G-d" - kol **ECHAD L'HALEIL ULHODOT LASHEM**

That's five more ELULs we've added to the "traditional" three (and one was a multiple), so we've "used" about 12 of the 47 "finds" in the search through Tanach.

Okay, one more. I had heard an ELUL shiur by Rabbi Yitzchak Breitowitz. He presented three ELULs - ANI L'DODI... and ET L'VAV'CHA... and this is his third one:

In Parshat Mishpatim, we are introduced to the IR MIKLAT, the city of refuge. Anyone who kills another person goes to IR MIKLAT. The intentional murder is taken from there to court and if found guilty is executed. The totally accidental killer is send home. The one who did not intend to kill but was negligent in some way that caused the death, is confined to IR MIKLAT (it's a bit more complicated than that...). In it, he is protected and punished, but also undergoes a process of introspection, T'shuva, and ultimately, KAPARA.

Sh'mot 21:13 says: If he did not plan to kill [his victim], but God caused (allowed) it to happen, then I will provide a place where [the killer] can find refuge.

The words INA L'YADI V'SAMTI L'CHA have the Rashei Teivot of Elul.

The month of Elul is an IR MIKLAT - not in space, but in time - for each of us. When we sin, we are taking part of our life away - in essence, killing ourselves - and are provided by the IR MIKLAT of the month of Elul to help us with introspection, T'shuva... and hopefully, to receive KAPARA and a new lease on Life.

ELUL is a special month for drawing closer to HaShem...