

PHILOTORAH

יְהִי רָצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שֶׁתְּשַׁלַּח מְהֵרָה רְפוּאָה שְׁלָמָה מִן הַשָּׁמַיִם,
רְפוּאָת הַנֶּפֶשׁ וְרְפוּאָת הַגּוּף לְפָצוּעֵי הַמִּלְחָמָה, 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.**



לֹא
תִלְבַּשׁ
שִׁעְטָנוֹ
צִמּוֹר
וּפְשִׁתָּיִם
יוֹזְדִי:

YERUSHALAYIM in/out times for **KI TEITZEI**

ט' אלול ה'תשפ"ו • August 21-22, '26

 **6:41PM** Plag  **5:54PM** •  **7:53PM** R' Tam  **8:27PM**

Use the Z'MANIM link for other locales

Apologies for last week's incomplete PhiloTorah. We were on vacation for a few days and the iPad I brought with me did not permit me to work on the website as I had planned.



Kiddush L'vana

The molad of Elul is/was on Thursday morning. Three full days after that is Sunday morning, August 16th. First opportunity for Kiddush L'vana according to Minhag Yerushalayim) is Sunday evening after dark.

Seven-days-after-the-molad people have their first op on Thursday, August 20th.

Those who say KL on Motza'ei Shabbat have their opportunity on Motza"Sh Parshat Ki Teitzei, Aug 22.

And that's the KL story for this month. Except we can add a reminder - Kiddush L'vana is considered KABBALAT P'NEI HASH'CHINA on a monthly basis. Greeting the Divine Presence. If so, then for the month of Elul, its very name being a nutrikon for ANI L'DODI V'DODI LI - I am for my beloved and my beloved is for me, portrays the month as highlighting the close and loving relationship between HaKadosh Baruch Hu and Am Yisrael.

Don't miss the opportunity to demonstrate that relationship with saying Kiddush L'vana.

And - if it isn't already - make it your monthly thing.

The ZACHOR Tweak

The last of Ki Teitzei's 44 parshiyot and the last three mitzvot of the 74 that fill the sedra, is/are about Amalek. This Shabbat, the 3-pasuk portion will be read twice - once as the end of Sh'vii and then repeated for the Maftir. And, of course, the other time we read it is on Shabbat Parshat Zachor, the Shabbat before Purim. Our Sages seem to agree (not all of them) that the prohibition of LO TISHKACH, do not forget, applies all the time. But they define ZACHOR, remember what Amalek did, as the public reading of Parshat Zachor, specifically, once a year, and the designated day to read it is the Shabbat before Purim. Technically, the Torah just says to Remember and does not pin it down to once a year on a specific Shabbat.

The once a year rule, though, is a little vague. Does a year mean a calendar year or does it mean twelve months. If it means a year regardless of how long or short the year is - Jewish years can be 353, 354, 355, 383, 384, or 385 days long, then the tweak is not necessary. And a solar year averages 365.25 (actually, a bit less than that, but we won't get into that now), then there is no problem to raise now. But if a year means twelve Jewish months or even twelve general calendar months as the natural time when forgetting sets in,

then we might have a slight problem. The last time we read/heard Zachor was February 28th, 2026. The next Shabbat Zachor will be March 20th, 2027. That will be 385 days from the most recent Zachor until the next. This is so because the coming year, 5787, is a SHANA M'UBERET, a 13-month, 2-Adar year.

I hope you are following; it's not easy. Therefore, some sources suggest that this Shabbat, the Torah reader (Baal Korei or Baal K'ri'a) should have in mind - and we, the congregation should also have in mind, that if waiting until the next Shabbat Zachor is beyond the one-year rule, then the reading of the Zachor passage this Shabbat should be a fulfillment of the mitzva of Zachor. But if 385 days is also considered a year, then we should not have the fulfillment of the mitzva in mind, because our Sages designated that the mitzva be properly fulfilled on the Shabbat before Purim. Doing it this Shabbat - if not necessary, should be avoided. But if necessary, then the conditional intention will kick in.

Bottom line, most shuls will not do anything different for Zachor this week. But you might be in one of the less common minyanim that someone mentions this minor - but I think interesting point. Thought I'd share it with you, my dear PhiloTorah readers.