

אלול

ELUL

אלול תשע"ז — SEP.-OCT. '16		בתולה	דף דיומי
אָנאָן	זונטאג	א	ב' דר"ח אלול, שופר
	מאנטאג	ב	
	דינסטאג	ג	
	מיטוואך	ד	
	דאנערש.	ה	
	פרייטאג	ו	פ' שופטים
	שבת	ז	הפטרה אנכי אנכי, פרק ו'
אָנאָן	זונטאג	ח	
	מאנטאג	ט	
	דינסטאג	י	
	מיטוואך	יא	
	דאנערש.	יב	
	פרייטאג	יג	פ' כי תצא
	שבת	יד	הפטרה רני עקרה ועני' סוערה, פרק א"ב'
אָנאָן	זונטאג	טו	
	מאנטאג	טז	
	דינסטאג	יז	
	מיטוואך	יח	
	דאנערש.	יט	
	פרייטאג	כ	פ' כי תבוא
	שבת	כא	הפטרה קומי אורי, פרק ג"ד'
אָנאָן	זונטאג	כב	א' דסליחות
	מאנטאג	כג	
	דינסטאג	כד	
	מיטוואך	כה	
	דאנערש.	כו	
	פרייטאג	כז	פ' נצבים
	שבת	כח	הפטרה שוש אשיש, פרק ה"ו'
אָנאָן	זונטאג	כט	ער"ה תשע"ז, זמור ברית
		2	Sun.

מולד אלול: פרייטיג אינדערפרי 56 מינוט מיט 3 חלקים נאך 1

שבת פרשת ראה
SHABBOS PARSHAS R'EI

א' דראש חודש
FIRST DAY ROSH CHODESH
FRIDAY NIGHT, SEP. 2, 30 AV

קבלת שבת
WELCOMING THE SHABBOS

מעריב / MAARIV
in *Shemonah Esrei* for Shabbos.

SHABBOS MORNING, SEP. 3

שחרית / SHACHRIS
in *Shemonah Esrei*; the *Chazzan's* Repetition; Half-Hallel; *Kaddish Tiskabel*; Torah Reading: we take out two *Sifrei Torah*; seven *Aliyahs* in first *Sefer Torah* from the weekly *Sidrah, R'ei*, Half *Kaddish*, followed by the lifting and closing of that *Sefer Torah*; *Maftir* reads in the second Torah from *Parshas Pinchas* – (Numbers 28:9-15) the two paragraphs "וביום השבת" and "ובראשי חדשיכם"; The *Maftir* reads the special *Haftorah* for *Shabbos* and *Rosh Chodesh* "השמים כסאי" (Isaiah 66:1-24, repeating verse 23 at the end), (not עניה סוערה); (אב or א-ל מלא no); (יהללו; אשרי; הרחמים).

מוסף / MUSSAF
Half-Kaddish; in *Shemonah Esrei* of *Mussaf* for *Shabbos* and *Rosh Chodesh*

we say *אתה יצרת*; *Chazzan's Repetition*; *Kaddish Tiskabel*: *אין באלקינו*; *עלינו*; *אנעים*; *ברכי* (Psalm of the Day); *אדון עולם*; *Mourner's Kaddish*; *נפשי*.

מנחה / MINCHA

Three *Aliyahs* in *Parshas Shoftim*; *יעלה* *ויבא* in *Shemonah Esrei* for *Shabbos Mincha*. We do not say *עדין*. *עדין*. *Mourner's Kaddish*. Chapter 5 of *Pirkei Avos*.

ב' דראש חודש

SECOND DAY ROSH CHODESH SATURDAY NIGHT, SEP. 3

מוצאי שבת

DEPARTURE OF SHABBOS

מעריב / MAARIV

For the departure of *Shabbos*; *אתה* *יעלה* *ויבא* in *Shemonah Esrei*; *Half-Kaddish*; *ויהי נועם* and *אתה קדוש* followed by *Kaddish Tiskabel*; *ויתן לך*; *Havdalah*; *עלינו*; we begin to recite *אורי* after *Maariv* (*Nusach Sefard* after *Mincha*) and *Shachris* through *Shemini Atzeres*. *Mourner's Kaddish*.

Havdalah at home.

SUNDAY MORNING, SEP. 4, 1 ELUL

שחרית / SHACHRIS

For *Rosh Chodesh*, *יעלה* *ויבא*; *Half-Hallel*; *Torah Reading*; *Mussaf*; etc. *Psalm of the Day*; *ברכי* *אורי*. We begin to

blow תשר"ת every day at the conclusion of the morning service through the day before *Erev Rosh HaShanah*.

(The essential purpose of *Shofar* Blowing is to arouse and even startle people into a heightened awareness of the need to repent. It is the nature of a horn's blast to produce a level of concern, as the Prophet Amos stated (Amos 3:6): "Shall a *Shofar* be blown in a city and the people not tremble?" Therefore, it is imperative that a person begin to prepare himself with genuine repentance, prayer, and *Tzedakah* at least thirty days before the Day of Judgement, *Rosh HaShanah*. "And our Sages, of blessed memory, provide us with the following insight: The first letters of each of the following words – אני לדודי ודודי לי – I am my beloved's and my beloved is mine (Song of Songs: 6:3), spell out the word אלול. Therefore, in the month of *Elul* one must intensify one's efforts at repentance, prayer, and charitable acts. Our Sages, of blessed memory, provided us with an additional insight: The first letters of each word of the phrase איש לרעהו ומתנות לאביונים – "...each man to his friend (shall send portions) as well as gifts to the needy (Esther: 9:22)," again spell out אלול. This serves as an allusion to the fact that in the month of *Elul* we must increase our gifts to the poor [*Chayei Adam, Siman 138*]."

שבת פרשת שופטים
SHABBOS PARSHAS SHOFTIM
SEP. 10, 7 ELUL

The *Haftorah* is read from Isaiah 51:12-52:12 (אנכי אנכי). Chapter 6 of *Pirkei Avos*.

שבת פרשת כי תצא
SHABBOS PARSHAS KI SEITZEI
SEP. 17, 14 ELUL

The *Haftorah* is read from רני עקרה – Isaiah 54:1-10). We add the *Haftorah* of *Parshas Re'eh* עניה סוערה (Isaiah 54:11-55:5) Mishneh Brurah 425:7. Chapter 1 and 2 of *Pirke Avos*.

The final time for the sanctification of the New Moon of *Elul* is the entire night following Thursday, Sept. 15 (13 Elul). If necessary the New Moon may be sanctified Friday night until 8:18 PM (בין השמשות not allowed).

שבת פרשת כי תבא
SHABBOS PARSHAS KI SAVO
SEPT. 24, 21 ELUL

The *Haftorah* is read from Isaiah 60:1-22 ("קומי אורי"). Chapters 3 and 4 of *Pirkei Avos*.

מוצאי שבת
DEPARTURE OF SHABBOS
מעריב / MAARIV

As is customary for the departure of

Shabbos, Shemonah Esrei with חוננתנו; and ואתה קדוש ויהי נועם; Half-Kaddish; ואתה קדוש; Kaddish Tiskabel; ויתן לך; Havdalah; עלינו; Mourner's Kaddish.

Saturday night, after midnight, or in the early hours of the morning, we begin the recitation of *Selichos*. The *Chazzan* dons his *Tallis* without making a *Bracha* until later, when it becomes light outside (it is preferable that the *Chazzan* borrow a *Tallis* from an individual [not one belonging to the congregation], with the intention that he is not acquiring it even temporarily, thus avoiding any question as to the need for a *Bracha*). We begin with אשרי; *Half-Kaddish*, intoned in the special melodies of *Rosh HaShanah* and *Yom Kippur*; the usual *Selichos* for the first day; at the end of *Selichos* we recline, in the usual fashion, as we say *Tachanun*; *Selichos* are followed by a *Kaddish Tiskabel*. We continue the recitation of *Selichos* on every subsequent weekday morning through *Erev Yom Kippur*.

שבת פרשת נצבים

SHABBOS PARSHAS NITZAVIM

OCT. 1, 28 ELUL

The *Haftorah* is read from Isaiah 61:10-63:9 (שוש אשׁישׁ). (We do not bless the month of *Tishrei*.) אב הרחמים. Chapters 5 and 6 of *Pirkei Avos*.

מוצאי שבת קודש DEPARTURE OF SHABBOS

As is customary for the departure of *Shabbos: Shemonah Esrei* with אתה חוננתנו; *Kaddish Tiskabel*; (we do not say ויהי נועם; and ואתה קדוש); ויתן לך; *Havdalah*; עלינו; Mourner's *Kaddish*.

ערב ראש השנה EREV ROSH HASHANAH

SUNDAY, OCT. 2, 29 ELUL

(Some are accustomed to fast until noon.) We begin saying the many *Selichos* of *Erev Rosh HaShanah* that include "זכור בריית", before the pre-dawn sky begins to brighten; *Tachanun* during *Selichos* but not during morning or afternoon prayers. One who arose before dawn and at that time washed his hands in the prescribed manner, three times alternately on each hand, must wash them again three times after dawn (see *Mishne Brurah* on *Orach Chaim* 4:4). We say למנוח. We do not blow the *Shofar* at all during the day so as to make a distinction between the voluntary shofar blowing of *Elul* and the obligatory shofar blowing of *Rosh HaShanah*; התרת נדרים.

One takes a haircut, and bathes in honor of the approaching holiday. Immersion in a *Mikvah*, not before an hour before midday, is appropriate so that we may enter the Day of Judgement

in a state of holiness and purity.

May it be the Divine will that our prayers be accepted in mercy and grace, and may we all be written for good long lives full of tranquility and peace.

MAY THE NEW YEAR OF 5777 AND ITS BLESSINGS COMMENCE!

A Letter From The Chofetz Chaim זצ"ל, Regarding EZRAS TORAH:

7 Shevat 5688 (1928)

With due respect to the outstanding Rabbis and Gaonim who compose the administrative committee of the Ezras Torah Organization in America. May the pleasantness of HaShem be upon you.

In regard to your request of my issuing a public proclamation for Ezras Torah to the effect of arousing the American Jewish public to come to the aid of this Holy institution; in my opinion such a request is superfluous. Who is there among our brethren in America, who has a modicum of piety in his heart, who does not already know **that it is a great Mitzvah to come to the support of this Holy institution that is so vital for Rabbis and to the entire world of Torah scholars and that has been involved in actual life and death matters at times?**

Happy is the man who supports and aids a Jewish man in his time of need, and especially if the needy man is a Torah scholar. It is unnecessary for me to elaborate upon the greatness of the Mitzvah of supporting the Torah, especially in our times when the Torah is regarded with great disrespect.

May *HaShem*, in His goodness, elevate the radiance of Torah to this entire world, speedily and in our times.
Amen

YISROEL MEIR HACOHN
(The Chofetz Chaim)