

אלול

ELUL

דף היומי	בחוללה	אלול תשפ"א – AUG.-SEP. '21		
סוכה	9 Mon.	ב' דר"ח אלול, שופר	א	מאנטאג
	10 Tue.		ב	דינסטאג
	11 Wed.		ג	מיטוואך
	12 Thu.		ד	דאנערש.
	13 Fri.		ה	פרייטאג
	14 Sat.		ו	שבת
מז	15 Sun.	פ' שופטים, פרק ו' הפטרה אנכי אנכי	ז	זונטאג
	16 Mon.		ח	מאנטאג
	17 Tue.		ט	דינסטאג
	18 Wed.		י	מיטוואך
	19 Thu.		יא	דאנערש.
	20 Fri.		יב	פרייטאג
21 Sat.	יג	שבת		
מט	22 Sun.	פ' כי תצא, פרק א"ב' הפטרה רני עקרה	יד	זונטאג
	23 Mon.		טו	מאנטאג
	24 Tue.		טז	דינסטאג
	25 Wed.		יז	מיטוואך
	26 Thu.		יח	דאנערש.
	27 Fri.		יט	פרייטאג
28 Sat.	כ	שבת		
נב	29 Sun.	פ' כי תבא, פרק ג"ד' הפטרה קומי אורי	יא	זונטאג
	30 Mon.		יב	מאנטאג
	31 Tue.		יג	דינסטאג
	1 Wed.		יד	מיטוואך
	2 Thu.		יח	דאנערש.
	3 Fri.		יט	פרייטאג
ביצה	4 Sat.	פ' נעבים, פרק ה"ו' הפטרה שוש אשיש	כז	שבת
	5 Sun.		כח	זונטאג
	6 Mon.		כט	מאנטאג

מולד אלול: זונטאג אינדערפרי, 43 מינוט מיט 10 חלקים נאך 10

Molad Elul: Sunday, Aug. 8, 10:43 AM and 10 Chalokim.

א' דראש חודש
FIRST DAY ROSH CHODESH
SATURDAY NIGHT, AUG. 7, 30 AV

מוצאי שבת
DEPARTURE OF SHABBOS

Weekday *Maariv*; אתה חוננתנו, יעלה, ויבא, in *Shemonah Esrei*; Half-Kaddish; ויהי Kaddish Tiskabel; ויתן לך, נועם; *Havdalah*; עלינו; Mourner's Kaddish.

SUNDAY MORNING, AUG. 8
שחרית / SHACHRIS

The usual service for *Rosh Chodesh*: יעלה ויבא in *Shemonah Esrei*; Half-Hallel; Kaddish Tiskabel; Torah Reading; *Mussaf* for *Rosh Chodesh*, etc.

ב' דראש חודש
SECOND DAY ROSH
CHODESH
SUNDAY NIGHT, AUG. 8, 1 ELUL

מעריב / MAARIV

We begin to recite לדוד אורי after *Maariv* (*Nusach Sefard*: after *Mincha*) and *Shachris* through *Shemini Atzeres*.

MONDAY MORNING, AUG. 9
שחרית / SHACHRIS

We observe the same procedure as for the First Day of *Rosh Chodesh*. 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 אלוּל. 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 אלוּל. This serves as an allusion to the fact that in the month of *Elul* we must increase our gifts to the poor [*Chayei Adam* 138]."

שבת פרשת שופטים

SHABBOS PARSHAS

SHOFTIM

AUG. 14, 6 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

AUG. 21, 13 ELUL

The *Haftorah* is read from "רני עקרה" – Isaiah 54:1-10). Chapters 1 and 2 of *Pirkei Avos*.

The final time for the sanctification of the New Moon of *Elul* is the entire night of Sunday, Aug. 22 (15 *Elul*).

שבת פרשת כי תבא

SHABBOS PARSHAS KI SAVO

AUG. 28, 20 ELUL

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

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 to fulfill the *Mitzvah* of *Tzizis*, 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

SEPT. 4, 27 ELUL

The *Haftorah* is read from Isaiah 61:10-63:9 (שׁוֹשׁ אֲשִׁישׁ). (We do not bless the month of *Tishrei*.) 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 omit ויהי נועם and ואתה קדוש); we say ויתן לך; *Havdalah*; עלינו; לדוד אורי; Mourner's *Kaddish*.

ערב ראש השנה

EREV ROSH HASHANAH

MONDAY, SEPT. 6, 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; We say למנוצח. 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*, after 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.

**REPENTANCE, PRAYER AND
CHARITY AVERT THE EVIL
DECREE!**

**MAY THE NEW YEAR OF
5782 AND ITS BLESSINGS
COMMENCE!**

A Letter From
The Chofetz Chaim ל"צ,
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)