



פרשת ראה

שבת ר"ח אלול  
תשע"ח**ELUL CHASSIDUS SHIUR**

Get inspired for Tishrei with the words of our Rebbeim.

All men are invited to join a daily Chassidus shiur learning select Maamarim on the Yomim Noraim from Likutei Torah.

Monday-Friday 7:00-7:30am in the Kollel Beis Midrash. With Rabbi Johnson

**KOLLEL ON CAMPUS**

Kollel and Chabad on campus have joined together in a new initiative to bring Torah learning to Monash uni.

Rabbi Doobie Lisker will be giving a weekly Gemara Shiur in the Jewish room at the Clayton Campus. Thursdays 1pm with a bagel lunch. For more info call 0422455565

**KOLLEL WEEKLY SHIURIM**

A new list has been published compiling all of the Kollel's regular weekly shiurim. The impressive quantity and variety of shiurim is amazing and there is something there for everyone.

This is in addition to our nightly Chavrusa-learning opportunities and our special learning events and feature series throughout the year and in the lead-up to the Yomim Tovim.

See the full list of shiurim in this week's community news. For more info or to set up a Chavrusa call Rabbi Barber on 0422455565

**DOR LEDOR LEARNING**

Dor Ledor learning this week will take place at 7:30pm Motzai Shabbos in the ORZ Mezzanine.

A collection of Torah thoughts produced by Kollel Menachem

אין בית המדרש בלא  
**חידוש** Chiddush



9-days Siyumim in the Shule

**In this Edition**Your entry-pass to the inner circle **P.1**When do we start blowing Shofar? **P.2****Your entry-pass to the inner circle**

Every year on Rosh Hashona, we arrive in droves to our shuls. We take our pre-assigned seats, open our Machzors and wait for the intense G-dly experience to unfold. Like villagers flocking to the gates of the palace, we have come, hoping to get a glimpse of the King.

When the king is in his palace, the radiance and majesty is overwhelming. The scene is one of pure royalty, drawing and inspiring the heart and minds of all of those who experience it.

But not everyone merits to gain entrance and behold this awe-inspiring scene. Only those unique individuals, people with connections, ministerial positions or other connections, are able to enter the inner sanctum and see the king in all his glory.

But there is a time when even the commoner can access the king. When the king is traveling in the field, anybody can connect to him. All it takes is to put down our work tools, approach the king and pledge our loyalty.

Somehow, this setting is less alluring. When the king is in the field, there is no majestic hall with marble floors and mirrored walls. The golden throne and plush velvet drapes are missing. The absence of the crown and trappings of opulence is noticeable. The experience does not seem all that it should be; certainly not strong enough to draw most away from their busy lives and personal affairs to make the approach.

But for those who see reality more clearly, who are willing to forgo on the props and backdrop, the king is still the king, be he in crown and robes or simple clothing. All the fanfare and regalia are missing, but the essence of the king is there to approach. Those who make the effort to put their affairs aside to greet his majesty are richly rewarded. They are greeted in friendship with a kind face and a waiting ear, ready to fulfill their heart's desires

When the king returns back to the palace, the throngs arrive at the gates, pushing to gain entry, only to realize that it is too late for them. "You, you and you", the ministers call forward select individuals who may enter.

Those who made the effort when the reward was not apparent are now granted entry into the elite circle. They have the once in a lifetime opportunity to behold the full revelation of the king's glory. The rest remain outside the palace walls, satisfying themselves with the lesser revelation, but knowing that they have missed out on the full experience.

During the High Holy days, Hashem sits upon the throne of Glory, the King is in the palace. The angels tremble in awe. The Divine energies of Creation are re-aroused and the G-dly revelations draw the soul and inspires us deeply. The revelation of the High Holydays is so powerful that we cannot help but feel something.

But to truly experience the glory and the holiness, to allow the sublime revelation of Hashem's kingship to shine into our souls, we cannot just show up like commoners at the King's gate. Our seating cards may let us into the Shul, but they do not gain us entry into the palace.

There is a way in and that is the month of Elul, the final month of the year. The month of Elul may not possess the heightened revelations of the High Holy Days and Yomim Tovim, but it is the key to them.

During the month of Elul, the month of *Rachamim* (Divine mercy), Hashem is present and accessible in our day-to-day lives.

Elul is about self-motivation; to put aside our personal ambitions and affairs and to turn to Hashem and surrender ourselves and accept His Kingship. The mundane experience may not feel as spiritually inspiring, but the reward is worth it for those who make the effort.

Because when we do, the King in the Field receives us with a pleasant face and shows us His joyous countenance. And we gain VIP access to see the King in the palace, with a meaningful, inspired Tishrei and all of the King's blessings for a *Kesiva VeChasima Tova*.

~ Based on Likutei Torah ל"ה אני לדודי ודודי לי

This week's edition of the Chiddush has been kindly sponsored by Katriel & Chana Warlow-Shill and family.

# Which day of Rosh Chodesh do we start blowing Shofar?

The Ram"o in Shulchan Aruch Orach Chaim Siman 581, records the custom of blowing the Shofar after Shachris during the month of Elul, starting from the day of Rosh Chodesh.

According to our calendar, Av is always a full month of 30 days (מלא). Therefore there are 2 days of Rosh Chodesh Elul; the 30th of Av and the 1st of Elul. So which day of Rosh Chodesh do we begin blowing Shofar?

The Mishna Berura records that there are divergent practises. Some authorities rule that we begin blowing Shofar from the first day of Rosh Chodesh, Others rule that we begin from the second day of Rosh Chodesh.

## Why do we blow Shofar in Elul?

The Tur gives the reason for this Minhag, quoting Pirkei DeRabbi Eliezer;

“On Rosh Chodesh Elul, Hashem said to Moshe *עלה אלי ההרה*, *come up to Me on the Mountain*. He went up then to receive the second set of Luchos. At that time they blew the Shofar in the camp to tell the people that Moshe had gone up, so that they wouldn't mistakenly sin with Avodah Zarah again.”

(When Moshe went up to receive the first set of Luchos, the Jewish people sinned with the Golden Calf due to a miscalculation.

They knew that Moshe would be up on the mountain for 40 days and began counting on the day that he ascended. However, the 40 days had to be full days, inclusive of their nights. Since Moshe went up in the morning, that day could not be counted and the 40 days would only begin the following day. When their count ended and Moshe did not return, they proceeded to make the Eigel

They sounded the Shofar when Moshe went up to get the second Luchos to remind them not to make the same mistake).

Just as they blew Shofar on Rosh Chodesh of that year, it became customary to blow the Shofar every year on that day. The reason we continue blowing Shofar throughout the month is to awaken us to Teshuvah before the Yomim Noraim.

Which day of Rosh Chodesh we begin blowing Shofar will depend on what day Moshe went up Har Sinai at that time.

Rashi (Shemos 33:11) writes that Moshe went up Har Sinai for the 3rd time on Rosh Chodesh Elul and returned 40 days later on Yom Kippur with the second Luchos.

## The calculation of the R'em

Rabbi Eliyahu Mizrahi (the R'em) questions this Rashi and his calculation of the 40 days;

(His question is based on a number of premises; In

our calendar, and indeed since the time of Ezra, Elul has always been *סוף*, having 29 days. Additionally, Chaza"l teach that each time Moshe went up on to Har Sinai, he did so in the early morning).

If we count from the 1st of Elul until Yom Kippur, there are only 38 full days inclusive of their nights since the 1st of Elul itself could not be counted as it did not include a night.

Even if Rashi means the first day of Rosh Chodesh, i.e. the 30th of Av, there would still only be 39 full days inclusive of their nights.

The R'em answers that we must say that Moshe actually went up Har Sinai on the 29th of Av (in the morning). Since this day did not include the night, the count of 40 days would begin from the 30th of Av. Even though Rashi writes that Moshe ascended on Rosh Chodesh, it means that the count of 40 days begins on Rosh Chodesh.

This view that Moshe went up on the 29th of Av is also the opinion of Seder Olam Rabbah, Chizkuni, Daas Zekeinim and Levush.

## The calculations of the Bach

The Bach challenges the resolution of the R'em. Firstly, Rashi clearly says that Moshe went up on Rosh Chodesh Elul and not the 29th of Av. Secondly, if Moshe went up on the 29th of Av, why don't we blow Shofar on that day?

The Bach presents two alternative resolutions;

1. Moshe went up on the 30th of Av (the first day of Rosh Chodesh Elul). But unlike our calendar, that year Elul was a full month of 30 days (מלא). From the 1st of Elul until the day of Yom Kippur is 40 full days including their nights.
2. In his second answer, the Bach reconciles the calculation even according to our calendar where Elul is only 29 days.

When Chaza"l say that Moshe went up Har Sinai in the mornings, they are referring to when he went up on his own. However, when Hashem summoned Moshe to ascend, he went up immediately. Hashem's command *עלה אלי ההרה* to ascend Har Sinai for the 3rd time, was issued on the night of the 30th of Av. Since Moshe ascended that night, the 30th of Av can be counted as the first full day with its night.

According to these opinions, we should blow Shofar on the 30th of Av, the first day of Rosh Chodesh Elul.

## Starting on the 2nd Day of Rosh Chodesh

However the Magen Avraham records the Minhag of starting on the 2nd day of Rosh Chodesh.

This custom is based on an allusion in the Posuk *תקעו בחודש שופר*. This hints that we should blow the Shofar for a total of a month of days;

The 2 days of Rosh Hashona and 28 days of Elul (we don't blow Shofar on Erev Rosh Hashona). Additionally, Tosfos (Bava Kamma 82a) following Midrash Tanchuma writes an opinion that Moshe ascended Har Sinai on the 1st of Elul

## Chabad Custom

Hayom Yom records the Friedike Rebbe's instruction that on the 1st day of Rosh Chodesh we blow 'to practise'. We begin the official Minhag of blowing the Shofar from the 2nd day of Rosh Chodesh.

(Whilst this appears to be a form of 'compromise' between the 2 customs, see Likutei Sichos vol 34 for a deeper explanation)

R'EM	BACH 1	Bach 2
Av 29	Av 29	Av 29
Av 30	Av 30	Av 30
Elul 1	Elul 1	Elul 1
Elul 2	Elul 2	Elul 2
Elul 3	Elul 3	Elul 3
Elul 4	Elul 4	Elul 4
Elul 5	Elul 5	Elul 5
Elul 6	Elul 6	Elul 6
Elul 7	Elul 7	Elul 7
Elul 8	Elul 8	Elul 8
Elul 9	Elul 9	Elul 9
Elul 10	Elul 10	Elul 10
Elul 11	Elul 11	Elul 11
Elul 12	Elul 12	Elul 12
Elul 13	Elul 13	Elul 13
Elul 14	Elul 14	Elul 14
Elul 15	Elul 15	Elul 15
Elul 16	Elul 16	Elul 16
Elul 17	Elul 17	Elul 17
Elul 18	Elul 18	Elul 18
Elul 19	Elul 19	Elul 19
Elul 20	Elul 20	Elul 20
Elul 21	Elul 21	Elul 21
Elul 22	Elul 22	Elul 22
Elul 23	Elul 23	Elul 23
Elul 24	Elul 24	Elul 24
Elul 25	Elul 25	Elul 25
Elul 26	Elul 26	Elul 26
Elul 27	Elul 27	Elul 27
Elul 28	Elul 28	Elul 28
Elul 29	Elul 29	Elul 29
Elul 30	Elul 30	Elul 29
Tishrei 1	Tishrei 1	Tishrei 1
Tishrei 2	Tishrei 2	Tishrei 2
Tishrei 3	Tishrei 3	Tishrei 3
Tishrei 4	Tishrei 4	Tishrei 4
Tishrei 5	Tishrei 5	Tishrei 5
Tishrei 6	Tishrei 6	Tishrei 6
Tishrei 7	Tishrei 7	Tishrei 7
Tishrei 8	Tishrei 8	Tishrei 8
Tishrei 9	Tishrei 9	Tishrei 9
Tishrei 10	Tishrei 10	Tishrei 10