



I AM TO MY BELOVED, AND MY BELOVED IS TO ME DURING THE MONTH OF ELUL HKB”H RENEWS HIS MARRIAGE TO THE JEWISH PEOPLE, JUST LIKE HE RENEWED IT WHEN HE GAVE THE 2ND SET OF LUCHOS

As we approach Shabbos Rosh Chodesh Elul, which should come upon us for good, it is appropriate and timely to contemplate our Parsha, Re'eh, which is always read either at the beginning of Chodesh Elul, or on the Shabbos Mevarchim Elul, or, as it falls out this year, on Rosh Chodesh Elul itself. Now being that Ezra HaSofer instituted that we always read Re'eh around the start of Chodesh Elul, it is clear that there must be a deep connection between Re'eh and Elul. And indeed, we found allusions to Elul right in the beginning of the Parsha (Devarim 11:26):

”ראה אנכי נותן לפניכם היום ברכה וקללה. את הברכה אשר תשמעו אל מצוות ה' אלקיכם אשר אנכי מצוה אתכם היום. והקללה אם לא תשמעו אל מצוות ה' אלקיכם, וסרתם מן הדרך אשר אנכי מצוה אתכם היום ללכת אחרי אלהים אחרים אשר לא ידעתם.”

“Behold, I present before you today a blessing and a curse. The blessing: that you listen to the commandments of Hashem, your G-d, that I command you today. And the curse: if you do not listen to the commandments of Hashem, your G-d, and you stray from the path that I command you today, to follow gods of others, that you did not know.”

THROUGH TESHUVA IN THE MONTH OF ELUL WE CAN BRING BRACHA ON ROSH HASHANAH

The beginning of our journey will be illuminated by the words of the “Tzvi LaTzaddik”, Rebbe Tzvi Elimelech of Bluzhovy”a (in the first piece on our Parsha). He explains that in these verses brought above, HKB”H is hinting to the gift of Elul that He has given us in His great mercy as a preparatory stage

before the great day of judgment, Rosh Hashanah. On that day that whole world passes before Hashem, like sheep before the shepherd, to receive their judgment. In His kindness, HKB”H gave us a month set aside for teshuva, so that by the time we come before Him for judgment we will be ready to be written and sealed for a good and blessed year.

Now it is known that the word, “היום”, **today**, always alludes to Rosh Hashanah. We find this in Iyov (1:6): “ויהי היום ויבאו בני האלהים: ולהתייצב על ה' ויבוא גם השטן בתוכם” “It happened one day: The angels came to stand before Hashem, and the Satan, too, came among them.” The Zohar HaKadosh (Bo 32b) explains this pasuk that “**today**” is a reference to Rosh Hashanah, the day HKB”H judges the world, for that is the day that the angels, let by the Satan, try to arouse the attribute of judgment in order to bring about a strict judgment on the Jewish people, Heaven forbid.

Furthermore, we know that the minhag amongst all sectors of the Jewish people is to blow the shofar the entire month of Elul to arouse ourselves to do teshuva. This practice is brought down by the Tur (Orach Chaim, 581):

”התקינו חכמינו ז”ל שיהו תוקעין בראש חודש אלול בכל שנה ושנה וכל החודש, כדי להזהיר ישראל שיעשו תשובה, שנאמר (עמוס ג-1) אם יתקע שופר בעיר ועם לא יחרדו.”

“Chazal have instituted that we should blow shofar during the month of Elul in order to arouse ourselves to teshuva, as it says in Amos (3:6): “Is the shofar ever sounded in a city and the people not tremble?”

So the allusion in the beginning of our parsha is as follows: “Behold, I present **before you today**, a blessing and a curse”, **today** being Rosh Hashanah, and **before today**, being the preceding month of Elul. I have given you a gift called Elul, which will determine whether you receive blessing, or Heaven forbid, the opposite. The pasuk continues: “The blessing: that you listen to the commandments of Hashem, your G-d, that I command you **today**.” The allusion being that if you start to the perform the mitzvah that I commanded for **today**, the shofar of Rosh Hashanah, early, and you use it to arouse you to teshuva in Elul, then this will bring you the bracha that comes with a good judgment on Rosh Hashanah.

As his is way, R’ Tzvi Elimelech zy”a adds on to this an unbelievable deeper connection: The gematria of the words: **ה"רא"ה** exactly equals the gematria of the pasuk in Tehillim (81:4): **”תקעו בחדש שופר”**, “Blow the shofar at the moon’s renewal”. That very pasuk, teaches the Match Moshe (Chapter 778), is the source for the minhag to blow the shofar for an entire month, meaning the month of Elul.

THE LETTERS OF RE’EH STAND FOR ELUL, ROSH HASHANAH

Let us bring as well that which the Tzvi LaTzadik adds (at the end of the parsha), another unbelievable allusion to Elul in this pasuk: He says that the letters of **ה"רא"ה** stand for **א'לול ר'אש ה'שנה**. He also adds that the three words: **אלול"ל רא"ש השנה"ה** have the exact gematria of **ה"תוב"ה וחתים"ה טוב"ה**, “To be written and sealed for good”. This alludes to the fact that by preparing for Rosh Hashanah through doing teshuva in Elul we will merit a good judgment and all the good blessings.

Like a master before his servant, perhaps we can add on an additional stunning allusion: The three words: **אלול"ל רא"ש השנה"ה** have the same gematria as the pasuk in Tehillim (115:5):

”פ"ה לה"ם ול"א ידבר"ו עיני"ם לה"ם ול"א ירא"ו”, “They have a mouth, but cannot speak; they have eyes, but cannot see.” This hints to that which the Gemara in Rosh Hashana (16b) says: “We blow shofar on Rosh Hashana to confuse the Satan so that he isn’t able to prosecute the Jewish people.” And the Tur (Orach Chaim, 585) says that the words **אין ש"טן ו'אין ב'גע ר'ע** are the initials of the word shofar because when there is shofar there are no bad occurrences. What we see clearly is that the special merit of the shofar is that it blocks the Satan and all the accusers from prosecuting Klal Yisroel.

So perhaps we can suggest as follows: the depth of the word **ה"רא"ה** standing for **א'לול ר'אש ה'שנה** is that by Klal Yisroel introducing the shofar in the month of Elul to arouse themselves to teshuva they have blended together Elul and Rosh Hashanah. That is why **אלול"ל רא"ש השנה"ה** has the same gematria as

”פ"ה לה"ם ול"א ידבר"ו עיני"ם לה"ם ול"א ירא"ו”, to teach us that although the accusers have mouths, they are not able to speak words of prosecution against Klal Yisroel. And although they have eyes, they see no sin amongst Klal Yisroel who have been busy the whole month of Elul doing teshuva. All of that culminates with the other gematria that **אלול"ל רא"ש השנה"ה** equals, that of **ה"תוב"ה וחתים"ה טוב"ה**, for this ultimately results in us being inscribed for a good and blessed year.

It is very appropriate to juxtapose this with the words of the “Megale Amukos” on Va’eschanan (Ofan 107) who explains the words of Balak to Bilaam (Bamidbar 22:6):

”ועתה לכה נא ארה לי את העם הזה כי עצום הוא ממני”, “So now, please come and curse this people for me, for it is too powerful for me.” He explains that Balak was really requesting of Bilaam to curse the Jewish people that they should lose the ability to do teshuva during the Elul/Rosh Hashanah season. The word **ה"אר"ה** standing for **א'לול ת'שרי א"ת** standing for **א'לול ת'שרי א"ת**, the two months of teshuva.

And based on that Megale Amukos we can use the same allusion to explain the pasuk (Devarim 23:6): **”ולא אבה ה' אלקיך לשמוע אל בלעם ויהפוך ה' אלקיך לך את הקללה לברכה כי אהבך ה' אלקיך”**, “But Hashem, your G-d, refused to listen to Bilaam, and Hashem, your G-d, reversed the curse to a blessing for you, because Hashem, your G-d, loved you.” The Torah is saying that HKB”H did not listen to Bilaam’s attempt to nullify the strength of **ה"אר"ה**, meaning **א'לול ר'אש ה'שנה**. Rather, he inverted that curse, forming the letters of **ה"רא"ה**, as in the pasuk,

”ראה אנכי נותן לפניכם היום ברכה וקללה, את הברכה אשר תשמעו אל מצוות ה' אלקיכם”, which, as mentioned earlier, represents that very teshuva of Elul in advance of Rosh Hashanah.

IN THE MONTH OF ELUL HKB”H RENEWED HIS MARRIAGE WITH THE JEWISH PEOPLE

My heart has been stirred to further explain the special significance of the month of Elul, the month that HKB”H gives us every year in order to prepare ourselves for the judgment of Rosh Hashanah. I would like to do so by the way of the famous

allusion to Elul, brought down in all of the Holy Seforim, with the original source being the “Peirush HaRokeach” on the pasuk in Shir HaShirim (6:3): “אני ל'דודי ו'דודי לי'”,

“I am to my Beloved and my Beloved is to me”. The first letter of these words spells out: אלול.

This allusion is also brought in the “Avudraham” (Tefilla of Rosh HaShanah) in the name of “the Darshanim”, with a little bit of an addition. The Avudraham adds that the last letters of those same four words are the letter “yud” four times, adding up to a gematria of 40. This 40 corresponds to the 40 days that Moshe Rabbeinu went up to Har Sinai to receive the 2nd luchos, from Rosh Chodesh Elul until Yom Kippur. This was Moshe’s 3rd set of 40 days on Har Sinai, culminating in successfully receiving Hashem’s forgiveness on Yom Kippur. This forever cemented Yom Kippur as a special day of forgiveness and atonement.

What is the special internal connection between the month of teshuva, Elul, and this pasuk in Shir HaShirim? Perhaps we can explain based on the Midrash (Shemos Rabbah- 34:1) that explains Moshe’s intent in breaking the first luchos after witnessing the sin of the Cheit HaEgel, the Golden Calf. The Midrash tells us that Moshe said, “מוטב שתדון כפגועה ולא כאשת איש”, “It is better that they have the status of a single woman, rather than a married woman.”

We see from here that HKB”H wanted to betroth the Jewish people via the 1st luchos that Moshe brought down. When Moshe saw that the nation had stumbled into a sin of idol worship, he smashed the luchos instead of giving them to the nation, thus postponing that marriage from taking effect. This lessened the severity of the sin as it was not a married spouse rebelling against the other, but rather a still unmarried person rebelling. This would then mean that when HKB”H commanded Moshe

(Shemos- 34:1): “פסל לך שני לוחות אבנים כראשונים”, “Carve for yourself two stone tablets, like the first ones”, HKB”H was in effect telling Moshe to renew that original attempt at betrothal.

“GO TO THE NATION AND SANCTIFY THEM”, BETROTH THE JEWISH PEOPLE WITH THE LUCHOS

We can bring an iron clad proof to this from the words of Chazal in the Midrash (Devarim Rabbah- 3:12). The Midrash comments on the pasuk in Devarim (10:1): “בעת ההיא אמר ה' אלי: פסל לך שני לוחות אבנים כראשונים”, “At that time Hashem said to me,

“Carve for yourself two stone tablets, like the first ones.” The Midrash says as follows:

“הלכה אדם מישראל שקידש אשה, מי צריך ליתן שכר כתב קידושין. כך שנו חכמים אין כותבין שטרי אירוסין ונשואין אלא מודעת שניהן והחתן נותן שכר, וממי למדנו מהקדוש ברוך הוא בשעה שקידש לישראל בסיני, דכתיב (שמות יט-י) ויאמר ה' אל משה לך אל העם וקדשתם היום ומחר, ומי כתב השטר הזה משה, מנין שנאמר (דברים לא-ט) ויכתוב משה את התורה הזאת, ומה שכר נתן לו הקדוש ברוך הוא, זיו הפנים דכתיב (שמות לד-כט) ומשה לא ידע כי קרן עור פניו”.

“The halacha is that when a man marries a woman, the contract used to effect the marriage is only drafted with the consent of both of them. However it is the man alone who has to pay for the writing of the contract. We learn this from the marriage between HKB”H and Klal Yisroel. HKB”H told Moshe to go the people and sanctify (betroth) them. Who wrote the contract? Moshe. As it says, (Devarim- 31:9), “And Moshe wrote this Torah.” And how did Hashem pay Moshe? By giving him a radiant complexion, as it says (Shemos- 34:29), “And Moshe did not know that his face was radiant.”

We see clearly that when Hashem told Moshe during the giving of the Torah, “Go to the nation and sanctify them”, His intention was to make Moshe His שליח, emissary, in performing a “kiddushin”, betrothal, with Klal Yisroel on His behalf. The luchos served as the betrothal contract, which is one of the three ways in which a betrothal is effected. However, when Klal Yisroel sinned with the Egel, Moshe smashed the contract, and the betrothal was nullified. But subsequently, when Moshe was on Har Sinai for 40 days, from Rosh Chodesh Elul until Yom Kippur, HKB”H renewed his marriage with Klal Yisroel.

We can bring another proof to this from the Mishna in Taanis (26b):

(שיר השירים ג-א): “צאינה וראינה בנות ציון במלך שלמה [רש"י: “במלך שהשלום שלו”] בעטרה שעטרה לו אמו ביום חתונתו וביום שמחת לבו, ביום חתונתו זה מתן תורה, וביום שמחת לבו זה בנין בית המקדש שיבנה במהרה בימינו”. ופירש רש"י: “ביום חתונתו זה מתן תורה, יום הכיפורים שניתנו בו לוחות האחרונות”.

The Mishna expounds upon the pasuk in Shir HaShirim (3:11): “Go forth and gaze, O’ daughters of Zion, King Shlomo, adorned with the crown that his mother crowned him, on his wedding day and the day of his heart’s joy.” Rashi explains King Shlomo is really a reference to Hashem, “the King who peace belongs to”. Furthermore, Rashi explains that “his wedding day”

is a reference to the day the Torah was given, and “the day of his heart’s joy” is a reference to Yom Kippur, when the 2nd luchos were given. We see from here that Yom Kippur, the day the 2nd luchos were given, is referred to as the wedding day of HKB”H and Knesses Yisroel.

And now the allusion to Elul in the pasuk **אני לדודי ודודי לי** has become so much sweeter. As mentioned earlier, Elul is hinted to both in the first letter of the words and in the four “yuds” at the end of the words, representing the last 40 days Moshe spent on Har Sinai. The connection to this pasuk is that those 40 days starting with Rosh Chodesh Elul were the days of the renewal of the marriage between HKB”H and Klal Yisroel. After the Jewish people did teshuva for the Cheit HaEgel, they exclaimed, **“I am to my Beloved!** Our only desire is to cling to the One and Only G-d like a woman clings to her husband.” Furthermore, with the giving of the 2nd luchos the Jewish people were able to declare, **“And my Beloved is to me!** Hashem’s only desire is also to cling to us, like a husband to his wife.”

“AND MY BELOVED IS TO ME” IS AN ALLUSION TO MARRIAGE: “HAREI AT MEKUDESHES LI”

Let us continue along this path and further strengthen the connection between the month of Elul, the month that Moshe went up to receive the 2nd luchos, and the pasuk **“Ani L’Dodi, V’Dodi Li”**. The “Megale Amukos” (Parshas Balak) discusses the formula recited by the husband when marrying his wife. The husband says the words: **“הרי את מקודשת לי”**, “Behold, you are consecrated to me”. The key word there, says the “Megale Amukos”, is **“li”**, **“to me”**. For that is the word that clarifies who she is becoming married to. So too, when HKB”H married the Jewish people, He did so with the word **“li”**. We find this at the time of Matan Torah, when Hashem says (Shemos- 19:5):

«והייתם לי סגולה מכל העמים... ואתם תהיו לי ממלכת כהנים וגוי קדוש», “You shall be **to Me** the most beloved treasure of peoples... You shall be to me a kingdom of ministers and a holy nation.”

And this is also the meaning of the pasuk (Hoshea- 2:21): **“וארשתוך לי לעולם”**, “And I will betroth you **to Me** forever”, meaning that HKB”H betrothed Klal Yisroel at the time of Matan Torah, using the word **“li”**.

The “Megale Amukos” adds that in the word **לי** is hinted the union between HKB”H and Knesses Yisroel. The letter **ל** represents HKB”H as it is the tallest of all the letters, and regarding HKB”H it says (Tehillim 145:3): **“גדול ה' ומהולל מאד”**,

“Hashem is great and exceedingly praised”. Furthermore, the letter **ל** is formed through a combination of the letter **כ** with the letter **ו** on top of it. Those two letters have a gematria of 26, which of course is the gematria of the **שם הוי"ה**, the name of Hashem. Thus the **ל** represents HKB”H. Then we have the **י**, which being the smallest of all the letters represents Klal Yisroel, of whom it says (Devarim- 7:7): **“כי אתם המעט מכל העמים”**, “For you are the smallest of all the nations.”

This is the reason Dovid HaMelech said (Tehillim- 22:8): **“כל רואי ילעיגו לי”**, “All who see me, taunt me.” For the evil people taunt the Jews over the fact that HKB”H betrothed them with the word **לי**. This is also what it says (Tehillim- 120:1): **“שיר המעלות אל ה' בצרתה לי קראתי ויענני”**, “A song of ascents. To Hashem, in my distress I cried and He answered me.” Dovid is saying that in times of distress he reminds HKB”H that he has married us with the word **לי**, and through that He answers him, for a husband is required to take care of his wife. And this is what we pray at the end of the Shmoneh Esrei:

“עשה למען קדושתך”, “Do it for the sake of the **kiddushin** that you betrothed the Jewish people.”

Based on the aforementioned the “Megale Amukos” explains so beautifully how Moshe Rabbeinu knew that it was the desire of HKB”H that he break the luchos, thereby nullifying His marriage with the Jewish people. Moshe knew from what HKB”H told him after the Cheit HaEgel (Shemos- 32:10): **“ועתה הניחה לי”**, “And now let me be”. With these words HKB”H was hinting to Moshe that he should let go of the kiddushin, represented by the word **לי**. From this Moshe understood that he was to break the luchos.

And now our eyes are illuminated and heart can rejoice as we fully appreciate the depth of the pasuk: **“אני לדודי ודודי לי”**, and how it specifically relates to Elul. For it was in the month of Elul, when Moshe went up to receive the 2nd luchos, that Hashem decided to renew His marriage with Klal Yisroel. By doing teshuva for the Cheit HaEgel, we declared **“אני לדודי”**, and when HKB”H responded by renewing the kiddushin it was **“דודי אתם לי”**, as represented by **“לי ממלכת כהנים וגוי קדוש”**.

And this becomes even sweeter when we realize that the 40 days from Rosh Chodesh Elul until Yom Kippur correspond perfectly to the very word that was used to renew the marriage: **לי**. The **ל** corresponds to the 30 days from Rosh Chodesh Elul until Rosh Hashana. And the **י** matches up with the 10 days from Rosh Hashana until Yom Kippur. With these 40 days the stage

was set for Moshe to come down with the 2nd luchos, bringing to fruition the "הרי את מקודשת לי".

“HE WHO HAS FOUND A WIFE HAS FOUND GOOD” – AN ALLUSION TO THE MONTH OF ELUL

It would be appropriate to use what we have learned to explain the words of the “Bnei Yissascher” (Elul- Maamar 3, Os 3) in explanation of the pasuk (Mishlei 18:22): **“מצא אשה מצא טוב”** **“ויבק רצון מה”**, “One who has found a wife has found goodness, and has brought forth favor from Hashem”. The “B’nei Yissascher” explains that this pasuk is an allusion to Elul, whose, *mazal*, celestial sign, is **בתולה**, the virgin, as is found in “Sefer Yetzirah” (5:2). Elul is of course a time of great mercy and good will, as this was the time that HKB”H accepted the prayers of Moshe to forgive the Jewish people and agreed to give them the 2nd luchos. This is hinted to in the pasuk: **“מצא אשה”**, “When man finds the month of Elul, which is compared to a woman (as it’s sign is the virgin)”, then **“מצא טוב”**, “then he is able to identify that which is good to chase after and that which he should stay away from”, and then **“ויבק רצון מה”**, “then he can draw down the favor of HKB”H onto himself, just like the Jewish people found favor in Hashem’s eyes during those days”.

The “B’nei Yissascher” adds that the reason the sign of Elul is the virgin is because through teshuva we are able to renew our marriage covenant with HKB”H like a newly married virgin. Let us quote his holy words: “Knesses Yisroel are forever compared to a virgin who has never been with any man, and, as it were, we are forever as dear to our Beloved as if it were the first moment of the relationship. Behold this month (Elul) that is designated for teshuva has the sign of the virgin, for through teshuva we become created anew, and it is as if the yetzer hara has never ever ruled over us.”

According to our words above, we can deepen the understanding of why the *mazal* of Elul is the *besula*. When we worshipped the Egel that was a form of adultery, as Chazal say in reference to that sin (Shabbos 88b): **“עלובה כלה מזונה בתוך חופתה”**, “Disgraced is the bride who commits adultery under her very wedding canopy.” Nevertheless, when we did teshuva during Elul it was if all that history was erased. We reverted to being like a virgin, and HKB”H renewed our marriage with the 2nd luchos.

So the takeaway from all of this as we enter the month of Elul is to take to heart the unbelievable gift that is Elul. Every year HKB”H presents every single one of us with the opportunity to renew

our relationship with Him: **“אני לדודי ודודי לי”**. And that’s what the Torah is telling us in the beginning of this week’s parsha: **ה’רא”ה**, which stands for **Elul-Rosh Hashanah**, followed by

“את הברכה אשר תשמעו אל מצוות ה’ אלקיכם”, that if we listen properly to the shofar of Elul we will successfully renew our relationship with HKB”H, and merit tremendous bracha on Rosh Hashanah.

THE FORGIVENESS FOR THE EGEL ON YOM KIPPUR WAS LIKE THE FORGIVENESS FOR THE SIN OF A BRIDE

And now we can continue on to explain why HKB”H forgave the Jewish people for the Cheit HaEgel on Yom Kippur. This was done when HKB”H said: **“סלחתי כדבריך”**, “I have forgiven in accordance with your words.” And Rashi (Taanis 30b, c.v. shenitnu) and Tosafos (Bava Kamma 81a c.v. kedei) both say that it was on Yom Kippur that HKB”H said those words of: **“סלחתי כדבריך”**. Their source being the Midrash Tanchuma (Ki Sisa 31): “Moshe went up (to Har Sinai) on Rosh Chodesh Elul when Hashem commanded him to write the 2nd luchos (Shemos 34:1). He spent the entire Elul and the first 10 days of Tishrei there. He came down from Har Sinai on Yom Kippur and found the Jewish people engaged in prayer and fasting. And it was on that day that Hashem said: “I have forgiven in accordance with your words”. And Hashem henceforth established that day as a day of forgiveness and atonement for all generations, as it says (Vayikra 16): “For on this day you shall be atoned.”

Perhaps we can explain this matter based on the Gemara in Yevamos (63b):

“כיון שנשא אדם אשה עונותיו מתפקקין, שנאמר (משלי יח-כב) מצא אשה” **“מצא טוב ויבק רצון מה”**. Rashi explains the Gemara to mean that when a man gets married, his sins are closed up, or erased. The same idea is found in the Talmud Yerushalmi (Bikkurim 11b) which includes a groom on the list the people whose sins are forgiven. The Yerushalmi brings its source from the pasuk (Bereishis 28:9) that says Esav married **מחלת**, the daughter of Yishmael. The Yerushalmi asks that we know her name was Bosmas, not Mochalas? The Yerushalmi answers that she was called **Mochalas** here because Esav received **mechila**, an atonement for his sins, by marrying her.

Now both the Bavli and the Yerushalmi seem to only mention atonement for the groom. Does the bride also receive an atonement?

This question is discussed by the great and holy posek, Rebbe Avraham David of Buczacz zy”a, in his sefer “Aishel Avraham” (Orach Chaim 173), in relation to whether the bride has to fast on the wedding day as well. The groom fasts as this is a personal Yom Kippur for him due to the atonement received. The question of the bride fasting would depend on whether she also receives this atonement. The “Kedushas Levi” (Drush L’Shavuos, c.v. kol hayomim tovim) is very clear on this matter. He says that the bride certainly receives an atonement as well. He sees no reason to differentiate between the groom and bride as they are both marrying one another.

The sefer “Likutei Yehudah” (end of Parshas Toldos) brings that which he heard from his grandfather, the “Imrei Emmes” zy”a, that the Yerushalmi itself implies that the bride receives atonement, for the whole concept of forgiveness at the time of marriage was learned out from the name of the bride: **Mochalas**. This would imply that she was included in the atonement as well.

According to this we can appreciate a new reason why HKB”H forgave Klal Yisroel for the Egel specifically on Yom Kippur. For that was the wedding day between HKB”H and the Jewish people! If it correct that the bride also receives atonement, then that is why Klal Yisroel received full atonement on that day. And that is why Klal Yisroel were fasting that day. They were fasting like the bride fasts on her wedding day.

And the truth is that this replays itself every single year. During the 40 days from Rosh Chodesh Elul to Yom Kippur we are in the process of renewing our relationship with HKB”H, “אני לדודי ודודי לי”. All of that preparation culminates in the wedding day, the day of Yom Kippur. And that is why we fast on Yom Kippur, like the bride on her wedding day. The complete atonement reached on Yom Kippur enables us to take the relationship to a new level, a level of complete and perfect unity between us and Hashem.

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