

# #BREAKFASTWITHELLI



## ShabbosWithElli ~ PARSHAS KI SAVO - SHABBOS SELICHOS

### Halachic Times (Zmanim)

Times for Bronx, NY 10463

Dawn (Alot Hashachar):	5:07 AM
Earliest Tallit (Misheyakir):	5:45 AM
Sunrise (Hanetz Hachamah):	6:35 AM
Latest Shema:	9:40 AM
Latest Shacharit:	10:44 AM
Midday (Chatzot Hayom):	12:51 PM
Earliest Mincha (Mincha Gedolah):	1:23 PM
Mincha Ketanah ("Small Mincha"):	4:33 PM
Plag Hamincha ("Half of Mincha"):	5:53 PM
Sunset (Shkiah):	7:08 PM
Shabbat Ends:	7:49 PM
Midnight (Chatzot HaLailah):	12:51 AM
Shaah Zmanit (proportional hour):	63:24 min.

### TODAY IN JEWISH HISTORY

Order by Charles VI to expel the Jews of France, 1394.

Copies of the Gemara were burned by the Inquisition, 1553

Germany occupied Kalisz, a city in Poland with a Jewish population of 30,000, 1939.

The Mir Ghetto was liquidated, 1942.



## HIGH HOLY DAYS

### Selichot

September 13

### Rosh Hashanah

September 23 - 24

### Yom Kippur

October 1 - 2  
Kol Nidre • October 1  
Yizkor • October 2

### Succot

October 6 - October 13

### Shemini Atzeret

October 13 at sundown  
Yizkor • October 14

### Simchat Torah

October 14 at sundown  
October 14 - 15

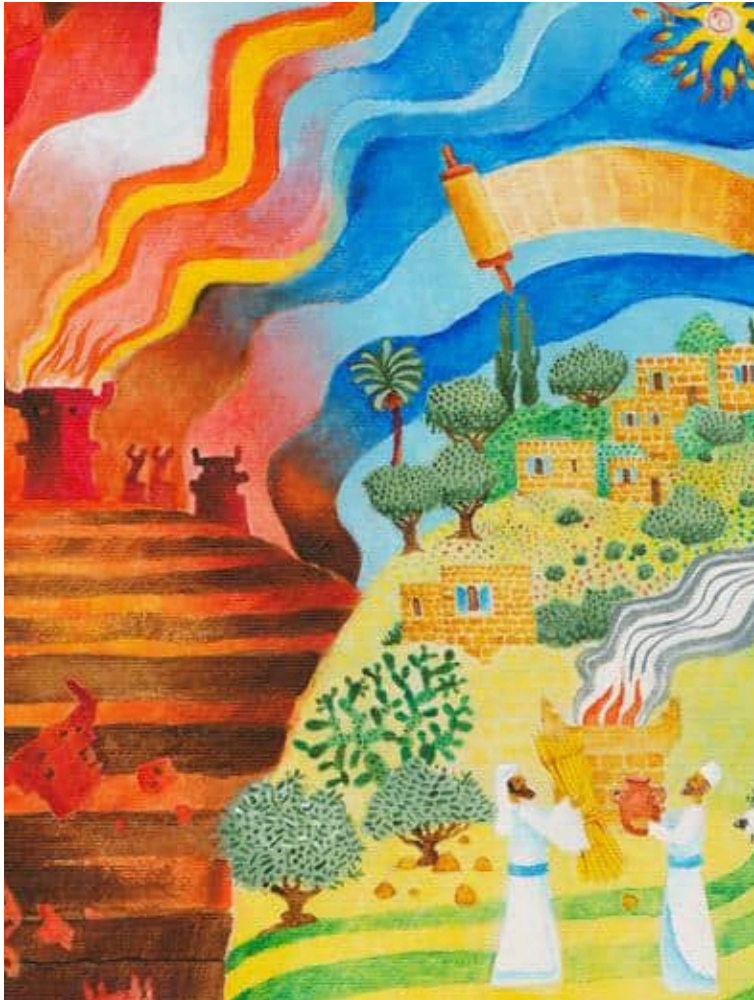
### ELUL CUSTOMS

We say **Tehillim Chapter 27**, **L'Dovid** and The Baal Shem Tov instituted the custom of reciting three additional chapters of Psalms each day, from the 1st of Elul until Yom Kippur (on Yom Kippur the remaining 36 chapters are recited, thereby completing the entire book of Psalms). **TODAY: Chapters 58,59,60**

*Elul is also the time to have one's **tefillin** and **mezuzot** checked by an accredited scribe to ensure that they are in good condition and fit for use.*



**Seventh Aliyah:** Moses reminds the Jews of all the miracles which have been their lot from when G-d took them out of Egypt until that very day. He concludes by saying that it is therefore incumbent upon them to follow G-d's covenant.



KI SAVO HAFTORAH IN A NUTSHELL  
[Isaiah 60:1-22](#)

*This week's haftorah is the sixth of a series of seven "Haftarot of Consolation." These seven haftarot commence on the Shabbat following Tisha b'Av and continue until Rosh Hashanah.*

*In glowing terms the prophet recounts descriptions of what will unfold during the Redemption. Beginning with the resurrection of the dead and the ingathering of the exiles, continuing with the joy and abundance the Jewish people will then experience, as well as the gifts that will be brought to G-d from all of the nations of the world.*

*Finally, the Jewish nation will no longer be despised and derided, there will no longer be violence nor mourning, and G-d will shine His everlasting light on His people.*

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**SELICHOT**, penitential prayers recited before Rosh Hashanah, are said for a minimum of four days to allow for self-reflection and spiritual preparation. The first Selichot service is held at midnight after Shabbat, a time of mercy, while subsequent services are held at daybreak, considered an auspicious time for prayer. Sephardim begin reciting Selichot on the first of Elul, commemorating the 40 days Moses spent on Mount Sinai.

We make sure to say Selichot for a minimum of four days. The ten days from Rosh Hashanah to Yom Kippur are known as the Ten Days of Repentance. Many used to have the custom to fast during this period. However, there are four out of these ten days when it is forbidden to fast: the two days of Rosh Hashanah, Shabbat, and the eve of Yom Kippur. To make up these four fasts, they would fast and recite Selichot for four days before Rosh Hashanah. Nowadays, although most people don't fast, we still recite Selichot on those days. On a more mystical level, we are offering ourselves to G@d on Rosh Hashanah. When the Torah tells us to bring an olah sacrifice in the Holy Temple on Rosh Hashanah, the verse says, "You shall make an olah," a departure from the more common term "you shall offer." This can be read to mean that on Rosh Hashanah, we need to make ourselves into an olah offering. Now, I am not suggesting that anyone set himself on fire. However, we can apply some aspects of the Temple sacrifice to our personal Rosh Hashanah service: Just as every offering brought to the Temple was inspected for blemishes for four days before it was offered, as we say Selichot (at least) for four days before Rosh Hashanah we inspect ourselves for any spiritual blemishes we may have gotten during the past year.

#### *Why start on Saturday night/Sunday morning?*

Sunday is the first day of creation, an appropriate time to begin our preparation for Rosh Hashanah, which celebrates the creation of man, the culmination of the process of creation. *(The 25th of Elul, the anniversary of day one of creation, was not selected as the Selichot start, since it would be delayed in the event that it coincided with Shabbat, and a fixed start is preferable.)* Additionally, our sages say that the divine presence rests only on one who rejoices. Therefore, we commence our Rosh Hashanah preparatory prayers after Shabbat, a day of delight and rejoicing. This is reflected in the "Be-Motzai Menuchah (At the End of the Day of Rest)" prayer we say that night.

#### *Why is the first Selichot service at midnight, and the others at daybreak?*

Ideally, we'd want to say the first Selichot right after Shabbat, when our joy is still fresh. However, the Zohar explains that the time from "halachic midday" until "halachic midnight" (both referred to as *chatzot*) is a time of judgment, and the time from halachic midnight to halachic midday is a time of mercy. Accordingly, the Arizal cautioned that one shouldn't recite Selichot prior to halachic midnight. Additionally, the holiness of Shabbat continues until chatzot Saturday night, so one does not recite vidui (confession of sin) during that time. Therefore, we wait until after chatzot of Saturday night to recite Selichot. Regarding the subsequent days, Rabbi Yaakov ben Moshe Moelin (known as the Maharil) explains, based on the Talmud, that in the last third of the night G@d especially focuses on the needs of his creations, and it is therefore an auspicious time for Selichot.



**PSALM 97-103** celebrate G@d's divine kingship and justice, the trembling of the earth at His power, and the ultimate redemption and salvation of the righteous. The psalms highlight G@d's eternal nature, His benevolent leadership, and His ultimate victory over the wicked, promising peace and joy for the righteous in the Messianic era.

**PSALM 97:** A powerful declaration of G@d's imminent reign and revelation of His kingship, described with imagery of clouds, fire, and lightnings to show His awesome power and judgment. It calls the nations to acknowledge G@d and rejoice in His justice, promising shame for idol worshippers and joy for the righteous.

**PSALM 98:** A song of ascents that emphasizes G@d's unfailing protection over His people, similar to how mountains surround Jerusalem. It speaks of G@d's enduring presence with Israel and His unwavering love, promising peace and a future free from the oppression of the wicked.

**PSALM 99:** This psalm is a warning and a call to acknowledge G@d as awesome King, emphasizing His holy presence in Zion. It uses themes of G@d's judgment and justice to call for reverence and devotion from all nations, as seen in the example of Moses, Aaron, and Samuel who were powerful in His name.

**PSALM 100:** A call to joyful and grateful worship of G@d as King, with an emphasis on His merciful and eternal nature. The psalm exhorts all the inhabitants of the earth to serve the Lord with joy and come into His presence with singing, acknowledging He is their G@d and that they are His people, the flock in His pasture.

**PSALM 101:** A personal psalm where the psalmist vows to live righteously, expressing a deep commitment to walking in integrity and wisdom. It focuses on maintaining a pure household and rejecting those who are wicked, proclaiming a commitment to G@d's justice and a promise to uphold righteousness.

**PSALM 102:** This Psalm is a prayer for the rebuilding of Jerusalem, a plea for G@d's compassion during times of distress, and a confession of faith in G@d's eternal, unchanging nature. It acknowledges the temporary nature of earthly kingdoms and the fragile state of human life, contrasted with G@d's infinite and everlasting reign.

**PSALM 103:** A personal psalm of blessing and gratitude for G@d's forgiveness, healing, and constant acts of kindness. The psalmist reflects on G@d's compassion and enduring love for those who fear Him and praises Him for His justice and his enduring mercy.

*Just as it is customary for each individual to recite daily the Tehillim corresponding to their age, Chassidim customarily recite the Kapitel (chapter) corresponding to the Rebbe's years. This year is Kapitel 124*

### קבר.

שִׁיר הַמַּעֲלוֹת לְדָוִד לְיוֹלֵי יְהוָה שְׁתִּיחַ לָנוּ יֹאמְרוּ  
נָא יִשְׂרָאֵל: ב' לְיוֹלֵי יְהוָה שְׁתִּיחַ לָנוּ בְּקוֹם עָלֵינוּ  
אָדָם: ג' אֲזִי חַיִּים בְּלָעוֹנוּ בְּחִירוֹת אַפָּם בָּנוּ: ד' אֲזִי  
הַמִּים שְׁטָפוֹנוּ נִחְלָה עֵבֶר עַל־נַפְשֵׁנוּ: ה' אֲזִי עֵבֶר  
עַל־נַפְשֵׁנוּ הַמִּים הַזֵּדוּדִים: ו' בְּרוּךְ יְהוָה שֶׁלֹא נִתְּנָנוּ

### THE REBBETZIN'S KAPITEL

*To increase the reading of Tehillim - which clears the path for our prayers-many also have the custom to recite the Kapitel (chapter) corresponding to the Rebbetzin's years, in tribute to the Rebbetzin and in her memory. This year is Kapitel 125.*

- Courtesy Chayenu.org.

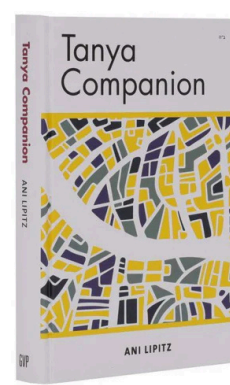
### קבה.

שִׁיר הַמַּעֲלוֹת תַּבְּחִיתִים בִּיהוָה בְּחִירָצִיּוֹן לֹא-  
לְמוֹת לְעוֹלָם יֵשֵׁב: ב' וְרוּשָׁלַם תְּרִים סָבִיב לָהּ וַיהוָה  
סָבִיב לְעַמּוֹ מִעֵתָהּ וְעַד־עוֹלָם: ג' כִּי לֹא יָנוּחַ שִׁבְט  
הַרְשָׁע עַל גּוֹרֵל תַּצְדִּיקִים לְמַעַן לֹא־יִשְׁלְחוּ תַצְדִּיקִים |  
בְּעוֹלָתָהּ יִדְיָהֶם: ד' הַיַּיִבָּה יְהוָה לְטוֹבִים וְלִישָׁרִים  
בְּלִבּוֹתָם: ה' וְהַמַּטִּים עַקְלָקְלוֹתָם וְיִלְיָם יְהוָה אֶת־  
פְּעָלֵי הָאָוֶן שְׁלוֹם עַל־יִשְׂרָאֵל:

### TANYA

*20 Elul, Iggeres HaKodesh, Middle of Epistle 15*

The middos function in the Nefesh Elohis, where they are directed solely toward G@d. The Nefesh Elohis desires to do acts of chesed in order to emulate Hashem's Chesed and bond with Him. The gevurah of the Nefesh Elohis is used for self-discipline, to keep away from spiritually harmful things. With tiferes, the Nefesh Elohis seeks to glorify Hashem and the Torah. With netzach, it prevails over any challenges that arise in its relationship with Hashem. With hod, the Nefesh Elohis nullifies itself with profound gratitude to Hashem. Yesod functions to cleave to Hashem with intense desire and pleasure. And with malchus, the neshamah seeks to wholly accept Hashem's Kingship.





### PIRKEI AVOT

#### ETHICS OF THE FATHERS: CHAPTER 3 & 4

During the summer months, from the Shabbat after Passover until the Shabbat before Rosh Hashah, we study a weekly chapter of the Talmud's Ethics of the Fathers ("Avot") each Shabbat afternoon.



### SEFER HAMITZVOS SHIUR #197

#### Positive Mitzvah #107

##### Important Message Regarding This Lesson:

The Daily Mitzvah schedule runs parallel to the daily study of 3 chapters of Maimonides' 14-volume code. There are instances when the Mitzvah is repeated a few days consecutively while the exploration of the same Mitzvah continues in the in-depth track.

**Ritual Impurity Contracted through Contact with a Corpse**  
We are commanded regarding the ritual impurity contracted through contact with a human corpse. [i.e., if contracted, one must follow all the laws associated with this impurity.]



Compiled and arranged by the Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson, of righteous memory, in 5703 (1943) from the talks and letters of the sixth Chabad Rebbe, Rabbi Yosef Yitzchak Schneersohn, of righteous memory.

### HAYOM YOM

Monday Elul 20 5703

#### Torah lessons:

**Chumash:** Nitzavim-Vayeilech, Sheini with Rashi.

**Tehillim:** 97-103. Also 58-60.

**Tanya:** Now, (all) this (p. 479) ...heart and soul. (p. 481).

דער וואס איז נידעריג און גראב הערט ניט אן די  
אייגענע גראבקיט און נידעריקייט.

One who is lowly and crass does not sense his own  
crassness and lowliness.



### MATTERS OF MOSHIACH 20 ELUL

#### ALWAYS SOMETHING NEW!

In the Time to Come "A new Torah will go forth from Me."  
(Vayikra Rabbah 13:3)

This means that Moshiach will not only elevate everything to a higher plane, but he will bring such radical and qualitative change to the world that it will be completely new.

We need to replicate this in our efforts to bring the Redemption. It is not enough to add and grow daily. Instead, we must continually elevate our service to the point that it is considered completely new every day. (Rashi, Savo 26:16)

### About BreakfastWithElli ~ Shabbos Print Edition

#### PLEASE PRINT OUT BEFORE SHABBOS BEGINS

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Jewish history, and daily study materials for Shabbos.

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Telegram, X, Discord, Rumble, LinkedIn, Kick and listen on Clubhouse

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