



תשפ"ה

Shabbos, September 20, 2025 ~ 27 Elul, 5785

Candle Lighting in NYC: 6:39 ~ Ends Sat 7:37 PM

Torah Reading: **NITZAVIM**

Deuteronomy 29:9 - 30:20

Isaiah 61:10 - 63:9

ISSUE # 9

ShabbosWithElli ~ PARSHAS NITZAVIM - Erev Rosh HaShanah

Halachic Times (Zmanim)

Times for Bronx, NY 10463

Dawn (Alot Hashachar):	5:15 AM
Earliest Tallit (Misheyakir):	5:52 AM
Sunrise (Hanetz Hachamah):	6:41 AM
Latest Shema:	9:43 AM
Latest Shacharit:	10:44 AM
Midday (Chatzot Hayom):	12:48 PM
Earliest Mincha (Mincha Gedolah):	1:20 PM
Mincha Ketanah ("Small Mincha"):	4:26 PM
Plag Hamincha ("Half of Mincha"):	5:43 PM
Sunset (Shkiah):	6:56 PM
Shabbat Ends:	7:36 PM
Midnight (Chatzot HaLailah):	12:49 AM
Shaah Zmanit (proportional hour):	61:50 min.



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 79, 80, 81**

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.

TODAY IN JEWISH HISTORY

Passing of Belzer Rebbe (1855)

Elul 27 is the yahrtzeit of Rabbi Shalom Rokeach (1779-1855), founder of the Belz Chassidic dynasty.

Creation of Dry Land and Vegetation (3760 BCE)

Today is the third day of Creation, when G@d exposed the dry land and created vegetation: G@d said, "Let the water that is beneath the heavens gather into one place, and let the dry land appear," and it was so.... G@d saw that it was good. G@d said, "Let the earth sprout vegetation, seed-yielding herbs and fruit trees producing fruit according to its kind in which its seed is found, on the earth," and it was so.... G@d saw that it was good. It was evening, and it was morning, a third day. *{The Day HaShem said "Ki Toiv-It is Good" TWICE} (Genesis 1:9-13)*

Passing of R. Nathan Adler (1800)

R. Nathan Adler, a known kabbalist and mystic, headed a Talmudic academy in Frankfurt. Among his many students was the famed R. Moshe Schreiber, known as the Chatam Sofer, who viewed R. Nathan as his primary teacher and accorded him the utmost reverence.

Link: [Shaagas Aryeh](#)

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



Seventh Aliyah: Moses tells the Jewish people that they have been given free choice to choose between good and evil, life and death. Their choice will determine whether they are the beneficiaries of G@d's blessings or curses. Moses implores the Israelites to choose life.



NITZAVIM HAFTORAH IN A NUTSHELL
Isaiah 61:10-63:9

This week's haftorah is the seventh and final installment of a series of seven "Haftarot of Consolation." These seven haftarot commence on the Shabbat following Tisha b'Av and continue until Rosh Hashanah. The prophet begins on a high note, describing the great joy that we will experience with the Final Redemption, comparing it to the joy of a newly married couple. Isaiah then declares his refusal to passively await the Redemption: "For Zion's sake I will not remain silent, and for Jerusalem's sake I will not be still, until her righteousness emerges like shining light..." He implores the stones of Jerusalem not to be silent, day or night, until G-d restores Jerusalem and establishes it in glory. The haftorah then recounts G-d's oath to eventually redeem Zion, when the Jews will praise G-d in Jerusalem.

The haftorah also contains a description of the punishment G-d will mete out to Edom and the enemies of Israel. Isaiah concludes with the famous statement: "In all [Israel's] afflictions, He, too, is afflicted, and the angel of His presence redeemed them..." Like a loving father who shares the pain of his child, G-d, too, shares the pain of His people, and awaits the redemption along with them.

● The year 5786 (ה'תשפ"ו) is a standard (non-leap) year that contains 354 days. It begins on (Monday night and) Tuesday, the month of Cheshvan has 29 days and Kislev has 30 days, making it a year that is Kesidra (in order), with the first day of Pesach falling out on a Thursday. This type of year is called ג.ב.ה. stands for the third day of the week, the day of the week on which Rosh Hashanah falls. כ. stands for כסדרה/kesidra- in order - since all of the months of the year alternate between 29 and 30 days (see above). (Any year on which Rosh Hashana occurs on Tuesday is kesidra (in order^[1]). And ה. stands for the fifth day of the week on which Pesach falls. This configuration only occurs on 6.25% of the Jewish years. The next time such a year will occur will be in 2053.

● Purim and Lag Ba'Omer will also fall out on Tuesdays.

● We read the Torah portion of Vayelech twice this year, on both the first and last Shabbat of the year.

SELECTED LAWS OF ROSH HASHANAH EREV ROSH HASHANAH 29 Elul, Monday, September 22

- No Tachnun (confessional prayer) is recited on Erev Rosh Hashanah, but it is said in the morning Selichot as well as in Mincha of the preceding day. Because the Selichot are traditionally recited before daybreak, it is not yet "Erev Rosh Hashanah" and therefore allowed.
- One should rise early and recite the Selichot of this day with emotion and tears in order to approach the King who is forgiving and to merit a positive judgment. One should recite the Selichot slowly, with humility and with a broken heart. The living should take to heart that it is a time to beseech G@d. We should remember that we are mere flesh, a wind that comes and does not return. One should remember the days they wasted in vanity. And realize that "If not now, when?"
- A mourner (G@d forbid) may go to Shul on Erev Rosh Hashanah for Selichot and davening.
- The Shofar is not blown on Erev Rosh Hashanah. This is in order to differentiate between the obligatory blowing of the Shofar on Rosh Hashanah and the customary blowing during the month of Elul. This is also to confuse the Satan so that he should think that the judgment of Rosh Hashanah has passed. (This means that the Satan will think that we are already deemed meritorious by G@d and no longer need judgment.)
- It is preferable that even a Ba'al Tokei'a who blows the Shofar for the community not practice on this day. If he needs to do so, he may do so in private (so that others should not think that one may blow the Shofar on this day).
- The Chazzan (leader of the prayers) and Ba'al Tokei'a should distance themselves from any (spiritual) impurity for three days before Rosh Hashanah. The Chazzan should review the meaning of the prayers and, if possible, their mystical meanings. These can be found in Siddur Otzar HaTefilot. This is a good practice for people who are not Chazzanim as well. See below regarding the Ba'al Tokei'a.
- If a Shul does not have a regular Chazzan, they should appoint one for the High Holidays who is (preferably) G@d-fearing, married, with children, at least 25 or 30 years old, and involved in communal affairs.
- If a certain person is usually the chazzan for a certain service, this mitzvah should not be given to someone else. Correspondingly, one who is usually a chazzan for a certain prayer should not relinquish this mitzvah. That being said, one should nevertheless not fight about it.
- Although one who is in mourning should generally not be a chazzan on Shabbat and Yom Tov, if a shul's regular chazzan is in mourning (may G@d have mercy), he may continue to serve as chazzan on Rosh Hashanah and Yom Kippur as well. The same applies to a Ba'al Tokei'a (one who blows the Shofar).
- Erev Rosh Hashana is the birthday of the third Lubavitcher Rebbe who was known as the Tzemach Tzedek, in the year 5549 (1789).

Fasting^[6]

Some have a custom to fast on Erev Rosh Hashanah as an aid to Teshuvah before the great judgment day. Nevertheless, they should break the fast before Yom Tov begins so that they not enter Yom Tov while overly hungry.

PSALM 120 The psalmist calls out to G@d from a place of distress and exile, asking for deliverance from liars and slanderers. It expresses the suffering of dwelling among those who hate peace, and the longing for a peaceful home.

PSALM 121 This PSALM offers reassurance of G@d's constant protection. The psalmist declares that help comes from G@d, the Maker of heaven and earth. G@d, who neither slumbers nor sleeps, is the ultimate Guardian of Israel and will protect His people from all harm, both day and night.

PSALM 122 A song of joy for Jerusalem. The psalmist expresses happiness at the thought of going to the house of G@d and the city of Jerusalem. The PSALM celebrates Jerusalem as a unified city and a place of justice, concluding with a prayer for the peace of Jerusalem and the well-being of its people.

PSALM 123 A plea for mercy. The psalmist lifts their eyes to G@d, who is enthroned in heaven, begging for grace. The PSALM conveys the soul's deep humiliation and scorn from those who are arrogant and complacent.

PSALM 124 A song of gratitude for G@d's salvation. Israel proclaims that if not for G@d's intervention, their enemies would have destroyed them. The psalmist compares Israel's escape to a bird breaking free from a fowler's snare and declares that help comes from G@d.

PSALM 125 This PSALM assures that those who trust in G@d are as secure as Mount Zion, which cannot be moved. Just as mountains surround Jerusalem, G@d surrounds and protects His people. It declares that the rule of the wicked will not be allowed to corrupt the righteous and prays for G@d's favor upon the upright.

PSALM 126 A PSALM looking forward to the future redemption. It recalls the past return from exile as being like a dream, filled with laughter and joy. The psalmist then prays for the full restoration of exiles, with the assurance that "those who sow in tears will reap with songs of joy".

PSALM 127 This PSALM teaches that human effort is futile without G@d's blessing. It states that unless G@d builds the house or guards the city, all labor is in vain. It also emphasizes that children are a heritage and a reward from G@d.

PSALM 128 A description of the blessings for a person who fears G@d and follows His ways. The PSALM promises that such a person will be happy, will enjoy the fruits of their labor, and will have a fruitful wife and righteous children. It concludes with a blessing for peace upon Israel.

PSALM 129 A reflection on Israel's history of suffering. The psalmist recalls the many times enemies have oppressed Israel since its youth, but they never fully prevailed. The PSALM concludes by proclaiming that G@d is righteous and will destroy the wicked, who are compared to grass that withers before it can grow.

PSALM 130 A cry from the depths of despair. The psalmist calls to G@d, pleading for forgiveness of sins and expressing a profound hope and anticipation for G@d's compassion and redemption. It concludes by encouraging Israel to hope in G@d, for with Him is abundant redemption.

PSALM 131 David's PSALM of humility. He states that he is not arrogant or preoccupied with things beyond his understanding. Instead, his soul is calm and quieted, like a weaned child with its mother. He encourages Israel to place its hope in G@d forevermore.

PSALM 132 A PSALM celebrating the dwelling place of G@d. It recalls David's vow to find a resting place for G@d and the subsequent promise G@d made to David concerning his dynasty and a place in Zion. It speaks of G@d's desire for Zion and His promise to bless it.

PSALM 133 A celebration of unity. This PSALM declares how good and pleasant it is for people to dwell together in harmony. It is compared to the precious anointing oil used for Aaron and the refreshing dew of Mount Hermon, both symbolic of divine blessing. Where there is unity, G@d commands His blessing, including eternal life.

PSALM 134 The final PSALM of Ascents. It is a call for the servants of G@d—specifically those who pray in the Temple at night—to bless G@d. It concludes with a reciprocal blessing from G@d to the worshipers.

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 לִיל יְהוָה שְׁתִּייה לָנוּ וְיִאֲמַר
נָא יִשְׂרָאֵל: ב' לִיל יְהוָה שְׁתִּייה לָנוּ בְּקוֹם עָלֵינוּ
אָדָם: ג' אִיו חַיִּים בְּלָעוֹנוּ בְּחִירוֹת אָפָם בָּנוּ: ד' אִיו
הַמִּים שְׁטַפְנוּ נִחְלָה עֵבֶר עַל־נַפְשֵׁנוּ: ה' אִיו עֵבֶר
עַל־נַפְשֵׁנוּ הַמִּים הַזֵּדוּזִים: ו' בְּרוּךְ יְהוָה שֶׁלֹא נִתְּנָה

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.

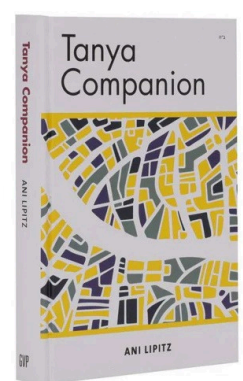
קבה.

שִׁיר הַמַּעֲלוֹת הַמְּבִטִּים בִּיהוָה בְּהִרְצִיּוֹן לֹא
לְמוֹת לְעוֹלָם יִשָּׁב: ב' וְרוּשָׁלַם חֲרִים סָבִיב לָהּ וְיִהְיֶה
סָבִיב לְעַמּוֹ מִעֵתָה וְעַד־עוֹלָם: ג' כִּי לֹא יָנוּחַ שִׁבְט
הַרְשָׁע עַל גּוֹבֵל תַּצְדִּיקִים לְמַעַן לֹא־יִשְׁלַחוּ תַצְדִּיקִים
בְּעוֹלָתָה יְדִיתָם: ד' הִמְצִיבָה יְהוָה לְטוֹבִים וְלִישָׁרִים
בְּלִבּוֹתָם: ה' וְהַמְטִים עַל־קִלְלוֹתָם וְיִלְכֶם יְהוָה אֶת־
פַּעֲלֵי 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 5 & 6

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

The fifth and sixth chapters of Ethics of the Fathers teach that the material world's purpose is to reveal G@dly truth, and that Torah study is the ultimate tool for achieving this.



SEFER HAMITZVOS SHIUR #204

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.

Positive Mitzvah #113

The Red Heifer

"And it shall be as a keepsake for the congregation of the children of Israel"—Numbers 19:9. We are commanded to prepare a red heifer [as detailed in the Torah], to have it ready for the procedure of purifying those who are ritually impure as a result of contact with a corpse.



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 27 5703

Torah lessons:

Chumash: Ha'azinu, Sheini with Rashi.i.

Tehillim: 120-134. Also 79-81.

Tanya: Now, the aspect (p. 493) and the intellect. (p. 495)

From the holy teachings of the Alter Rebbe:

"Israel, one nation on the earth." The nation of Israel, even in the earthly world, is bound up with the one G@d. G@d transforms the spiritual into something material; Israel transforms the material into something spiritual.



MATTERS OF MOSHIACH 27 ELUL

SHARING IS CARING

The First Temple was destroyed because of a lack of appreciation for Torah. The Second Temple was destroyed because of senseless hatred. Now, as we enter the era of Moshiach, we must eliminate these two issues by promoting love of our fellow, as well as affectionate devotion to Torah and mitzvos. We accomplish this by strengthening Judaism among all Jews from all walks of life. This is especially relevant to the Final Redemption, since no Jew will be left in exile, physically or spiritually. Therefore, we need everyone to reach out and bring another person closer to the Redemption.

About the BreakfastWithElli ~ Shabbos Print Edition

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Torah teachings are holy – please treat these pages with care