

ShabbosWithElli ~ PARSHAS VAYEILECH - Erev Yom Kippur

Halachic Times (Zmanim)

Reading

Times for Bronx, NY 10463

Dawn (Alot Hashachar):	5:22 AM
Earliest Tallit (Misheyakir):	5:59 AM
Sunrise (Hanetz Hachamah):	6:48 AM
Latest Shema:	9:45 AM
Latest Shacharit:	10:45 AM
Midday (Chatzot Hayom):	12:46 PM
Earliest Mincha (Mincha Gedolah):	1:17 PM
Mincha Ketanah ("Small Mincha"):	4:18 PM
Plag Hamincha ("Half of Mincha"):	5:33 PM
Sunset (Shkiah):	6:44 PM
Shabbat Ends:	7:24 PM
Midnight (Chatzot HaLailah):	12:46 AM
Shaah Zmanit (proportional hour):	60:16 min.



ELUL / TISHREI 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 100, 101, 102**

*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

Rabbi Akiva martyred (134)

The great Talmudic sage, **Rabbi Akiva**, was taken captive by the Romans on Tishrei 5 of the year 3894 from creation (134 CE). His subsequent torture and execution is recalled in the stirring Eleh Ezkarah poem of the Yom Kippur service.

Birth of Naftali

Naftali, the son of **Jacob** and **Bilhah**, sixth of the **Twelve Tribes**, was born on the 5th of Tishrei. He lived to be 133 years old.



HIGH HOLY DAYS

✓ **Selichot**
September 13

✓ **Rosh Hashanah**
September 23 - 24

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

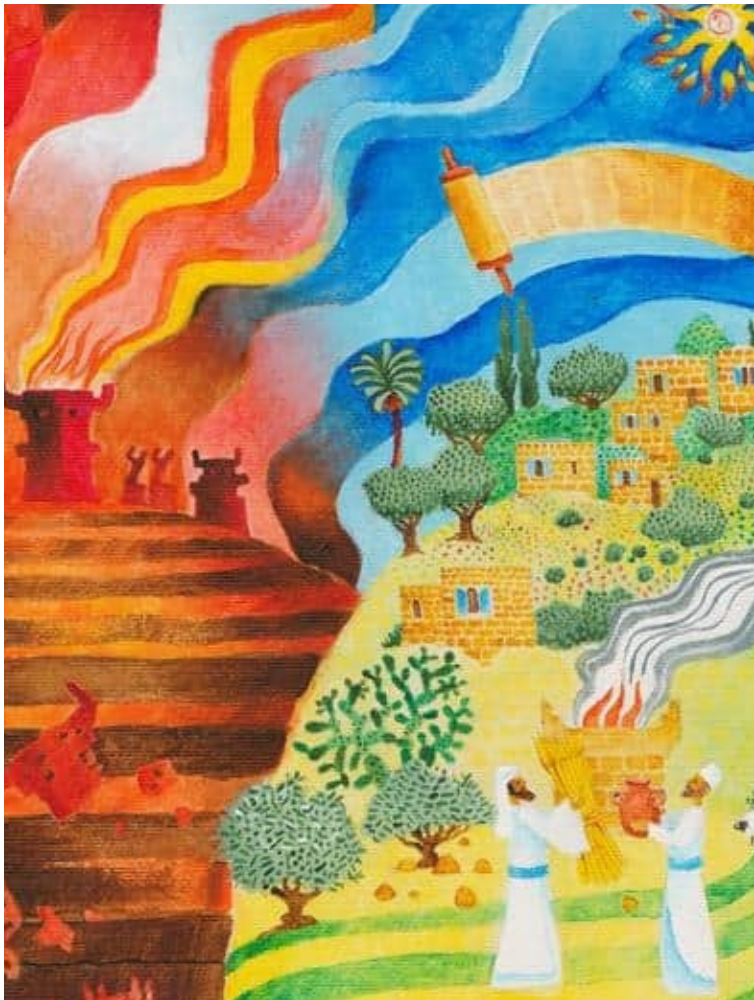
Succot
October 6 - October 13

Shemini Atzeret
October 13 at sundown
Yizkor • October 14

Simchat Torah
October 14 at sundown
October 14 - 15



Seventh Aliyah: Moses took the freshly concluded Torah scroll and gave it to the Levites. He instructed them to place it beside the Ark which contained the Tablets. Moses then gathered the entire nation to hear the song, wherein he would call upon the heavens and earth to be witnesses that the Israelites were forewarned regarding their fate.



VAYEILECH HAFTORAH IN A NUTSHELL

[Hosea 14:2-10](#); [Micah 7:18-20](#).

The Shabbat between Rosh Hashanah and Yom Kippur is known as Shabbat Shuva or "Shabbat of Return (Repentance)." The name is a reference to the opening words of the week's haftorah, "Shuva Israel – Return O Israel." This haftorah is read in honor of the Ten Days of Repentance, the days between Rosh Hashanah and Yom Kippur. The prophet Hosea exhorts the Jewish people to "Return, O Israel, to the L-rd your G@d," encouraging them to repent sincerely and ask for G@d's forgiveness. Hosea urges the Jews to put their trust in G-d, not in Assyria, powerful horses or idols. At that point, G@d promises to remove His anger from Israel, "I will be like dew to Israel, they shall blossom like a rose." The prophet then goes on to foretell the return of the exiles and the cessation of idol-worship amongst the people. The haftorah concludes with a brief portion from the Book of Micah, which describes G@d's kindness in forgiving the sins of His people. "*He does not maintain His anger forever, for He is a lover of kindness. He will have mercy on us, He will grasp our iniquities and cast all our sins into the depths of the sea.*" Micah concludes with an enjoiner to G@d to remember the pacts He made with the Patriarchs, Abraham, Isaac and Jacob.

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● 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 נכה 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.

SHABBAT SHUVAH

The Shabbat between Rosh Hashanah and Yom Kippur is called Shabbat Shuvah, "Shabbat of Return." The name derives from the Haftarah (reading from the prophets) for this Shabbat, which opens with the words (Hosea 14:2), "Return O Israel unto the L-rd your G@d..." Occurring in the "Ten Days of Repentance" (see "Laws & Customs" for Tishrei 3), it is a most auspicious time to rectify the failings and missed opportunities of the past and positively influence the coming year.

The master Kabbalist Rabbi Isaac Luria ("Ari") taught that the seven days between Rosh Hashanah and Yom Kippur (which will always include one Sunday, one Monday, etc.) correspond to the seven days of the week. The Sunday between Rosh Hashanah and Yom Kippur includes within itself all Sundays of the year; the Monday embodies all Mondays, and so on. Shabbat Shuvah is thus the archetypal Shabbat - the juncture in time at which we are empowered to influence every Shabbat of our year.



TEN DAYS OF REPENTANCE

The 10-day period beginning on Rosh Hashanah and ending on Yom Kippur is known as the "Ten Days of Repentance"; this is the period, say the sages, of which the prophet speaks when he proclaims (Isaiah 55:6) "Seek G-d when He is to be found; call on Him when He is near." Psalm 130, Avinu Malkeinu and other special inserts and additions are included in our daily prayers during these days.

PSALM 29 This PSALM emphasizes G@d's omnipotent power and majesty, as demonstrated through the powerful sound of His voice.

- The voice of the L@rd thunders over the waters, breaks the cedars of Lebanon, and makes the desert tremble.
- It is a reminder to all of creation to "Render to the L@rd the honor due to His Name".
- The PSALM concludes with the assurance that the L@rd "will give strength to His people; the L@rd will bless His people with peace," suggesting a Messianic future where G@d's eternal rule brings peace.

PSALM 30 This PSALM is titled "A song of dedication of the House, by David," and serves as a hymn of thanksgiving.

- David praises the L@rd for uplifting him and saving him from his enemies and from the grave.
- The PSALM highlights the transience of divine wrath and the enduring nature of G@d's favor: "when one retires at night weeping, joy will come in the morning".
- It contrasts the psalmist's former arrogance and certainty ("I shall never falter") with the humbling realization that all stability comes from G@d's favor.
- A deeper interpretation suggests the PSALM refers to dedicating oneself as an "inner temple" for G@d's service.

PSALM 31 This PSALM is a heartfelt prayer from David for protection from his enemies.

- David expresses his complete trust in G@d, affirming, "You are my G@d," and entrusting his spirit into G@d's hands.
- He describes his distress and affliction, lamenting that he has become "a disgrace... and a dread to my friends".
- The PSALM transitions from pleading for rescue to praising the L@rd for His "wondrous kindness".
- It concludes with an exhortation to love the L@rd and find strength and courage through hope in Him.

PSALM 32 This PSALM celebrates the good fortune of the one whose transgression is forgiven.

- David reflects on his suffering when he concealed his sin, noting that G@d's hand felt heavy upon him.
- Freedom and healing came only after he confessed his sins to the L@rd.
- It warns against stubbornness, likening it to a senseless animal that must be forcibly restrained.
- The PSALM contrasts the "agonies of the wicked" with the kindness that surrounds those who trust in the L@rd, calling upon the righteous to rejoice.

PSALM 33 A hymn of joyous praise for G@d's word and sovereignty.

- It calls upon the righteous to "Sing joyously to the L@rd" with musical instruments.
- The PSALM highlights G@d's creative power, noting that "by the word of the L@rd the heavens were made".
- It contrasts the futile plans of human nations with the eternal and unbreakable "counsel of the L@rd".
- The PSALM asserts that strength does not come from military might but from trusting in G@d, whose "eye... is directed toward those who fear Him".

PSALM 34 This PSALM of David is a narrative of personal deliverance, offering both praise and instruction.

- David vows to bless the L@rd at all times and invites others to join in extolling His name.
- He recalls his own experience: "I sought the L@rd and He answered me; He delivered me from all my fears".
- David teaches the "fear of the L@rd" and its rewards, instructing his audience to guard their tongue and pursue peace.
- The PSALM affirms that the L@rd hears the righteous and is near to the "broken-hearted," while the wicked will face punishment.

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 לְיְיָ יֵהוָה שְׁתַּחֲוֶה לָנוּ וְיֹאמְרוּ
נָא יִשְׂרָאֵל: ב' לִוְלִי יֵהוָה שְׁתַּחֲוֶה לָנוּ בְּקוֹם עַלְנוּ
אָדָם: ג' אֲזִי חַיִּים בְּלָעוֹנוּ בְּחַרּוֹת אַפְסִים בָּנוּ: ד' אֲזִי
הַמִּים שְׁטַפּוֹנוּ נִחַלָּה עֵבֶר עַל־נַפְשֵׁנוּ: ה' אֲזִי עֵבֶר
עַל־נַפְשֵׁנוּ הַמִּים הַזֵּדוֹנוֹת: ו' בְּרוּךְ יֵהוָה שֶׁלֹּא 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.

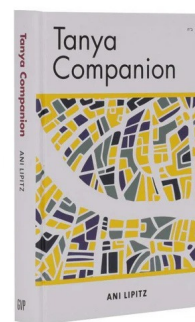
קבה.

שִׁיר הַמַּעֲלוֹת הַמְּבֹרָכִים בְּיְהוָה בְּחַרְצִיזוֹן לֹא-
לְמוֹת לְעוֹלָם יֵשֵׁב: ב' וְרוּשָׁלַם תְּרִים סָבִיב לָהּ וְיֵהוָה
סָבִיב לְעַמּוֹ מַעֲתָה וְעַד־עוֹלָם: ג' כִּי לֹא יָנוּחַ שִׁבְט
הַרְשָׁע עַל גּוֹבֵל תַּצְדִּיקִים לְמַעַן לֹא־יִשְׁלַחוּ תַצְדִּיקִים |
בְּעוֹלָתָהּ יִדְיָהֶם: ד' הַיְמִיבָה יֵהוָה לְטוֹבִים וְלִישָׁרִים
בְּלִבּוֹתָם: ה' וְהַמַּטִּים עַל־קַלּוֹתָם וְיִלְכִּים יֵהוָה אֶת־
פַּעֲלֵי הָאָוֶן שְׁלוֹם עַל־יִשְׂרָאֵל:

TANYA

5 Tishrei, Iggeres Hakodesh, Middle of Epistle 20.

Yesh M'Ayin is called beriyah (Creation) in Lashon Hakodesh, which implies that the nivra (creature) actually exists. Even though every yesh, every nivra, is like nothing before Him, and is like nothing compared to the chayus that creates it, this is only from the perspective of "before Him," meaning the perspective of Hashem "looking down" at Creation (Daas Elyon). From the perspective of the nivraim, which perceive from below to Above (Daas Tachton), we are indeed "something," an existence that truly feels and appears separate from our Source. This is because the chayus that flows into us is not perceived by us at all. Also, there is no similarity at all between the Yesh and the Ayin, and the relationship between them does not even resemble minimally the similarity retained between an alul and its ilah. An alul is able to perceive its ilah to a degree, and because it can perceive it, it becomes nullified to it. Even in regards to the essential nature of the ilah and alul, there isn't such a great distinction between them. When it comes to the distinction between Yesh and Ayin, however, this similarity does not exist at all between the essence of the created Yesh and the essence of the chayus and ohr that flow into it to give it life MAYIN.



**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 #111**The Final Purification Process of the Metzora**

*"And it shall be on the seventh day he shall shave"—
Leviticus 14:9.*

On the seventh day following the implementation of the first stage of his purification process, the Metzora brings special sacrifices in the Temple, shaves his body and does all else that is prescribed in the Torah for this procedure—and then his purification process has been completed.



MONDAY TISHREI 5 5704
TORAH LESSONS

Chumash: B'racha, Sheini with Rashi.

Tehillim: 29-34. Also 100-102.

Tanya: Now it will (p. 505) ...further on. (p. 505).

A resume of the second method:

Sh: - Shiviti..., "I have set G@d (*Havayeh*) before me always." *Havayeh* indicates the creation of the universe and creatures. Bringing all of Creation into being and sustaining it is accomplished by bridging an infinite gap - from ayin (non-being, nihilo) to yesh (being). This form of the avoda (service) of teshuva results from one's constant awareness of the way in which the universe and all that is in it, is (constantly) brought into being.

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.



MATTERS OF MOSHIACH
5 TISHREI

WAR OF IDEAS

If a king arises from the House of Dovid who diligently contemplates the Torah and observes its mitzvos as prescribed by the Written Law and the Oral Law (like Dovid, his ancestor), compels all of Israel to walk in the ways of the Torah and rectifies the breaches in its observance, and fights the wars of G@d, we may, with assurance, consider him Moshiach.

If he succeeds in the above, builds the Temple in its place, and gathers the dispersed of Israel, he is definitely the Moshiach. (Rambam, Mishneh Torah, Melachim U'Milchamos 11:4) Moshiach will conquer the entire world without shooting a single bullet. (Rabbi Nachman of Breslov, Likutei Halachos, A.C., 5:9)

The prophets foretell that Moshiach will fight the wars of G@d and return the Jewish People to the Promised Land, the land of Israel. Yet, these battles will not be fought with sword and gun but with ideas that will eventually turn enemies into friends, and friends into brothers and sisters. According to the Rebbe Rashab, the initial stages in the war of truth and light against ignorance and darkness have begun. According to the Rebbe, the threshold of success is before us. For the victory to be complete, the final battle must be fought within ourselves.

By learning Torah, constantly improving our effort in prayer and mitzvos, and then teaching others to do the same, we will merit to greet Moshiach, speedily in our days.

About the BreakfastWithElli ~ Shabbos Print Edition

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