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Shabbos Mevorchim, Oct. 18, 25 ~ 26 Tishrei, 5786
Candle Lighting in NYC: 5:54 ~ Ends Sat 6:51 PM
TORAH READING: Bereishit: Genesis 1:1 - 6:8
HAFTARAH: Isaiah 42:5-21

ISSUE # 14

ShabbosWithElli ~ PARSHAS BEREISHIS

Halachic Times (Zmanim)

Times for Bronx, NY 10463

Dawn (Alot Hashachar):	5:44 AM
Earliest Tallit (Misheyakir):	6:21 AM
Sunrise (Hanetz Hachamah):	7:11 AM
Latest Shema:	9:53 AM
Latest Shacharit:	10:49 AM
Midday (Chatzot Hayom):	12:40 PM
Earliest Mincha (Mincha Gedolah):	1:09 PM
Mincha Ketanah ("Small Mincha"):	3:56 PM
Plag Hamincha ("Half of Mincha"):	5:05 PM
Sunset (Shkiah):	6:10 PM
Shabbat Ends:	6:51 PM
Midnight (Chatzot HaLailah):	12:40 AM
Shaah Zmanit (proportional hour):	55:38 min.

SHABBAT MEVARCHIM

The Shabbat before the start of a Jewish month (Rosh Chodesh) is known as Shabbat Mevarchim, "the Shabbat when we bless." On this day, during the synagogue service, we recite a special blessing for the new month and announce the timing of Rosh Chodesh (along with that of the Molad).

On Shabbat morning, after the Torah reading, the chazzan (reader) holds the Torah scroll in his arms, and the following is said:

May He who performed miracles for our fathers and redeemed them from slavery to freedom, speedily redeem us and gather our dispersed people from the four corners of the earth, uniting all of Israel, and let us say, Amen. (Amen)

Rosh Chodesh (name of month) will be on (day(s) of week), which come(s) to us for good.

May the Holy One, blessed be He, renew it for us and for all His people, the house of Israel, for life and peace (Amen), for gladness and for joy (Amen), for deliverance and for consolation, and let us say, Amen. (Amen)

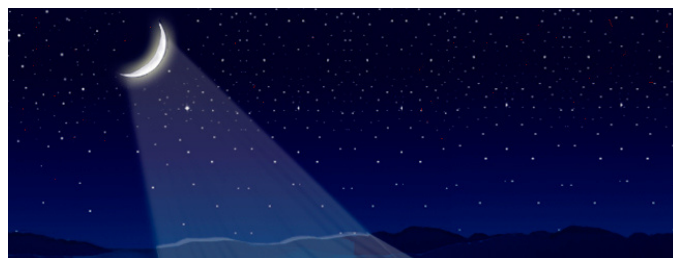
SHABBAT BEREISHIT

The Shabbat after Simchat Torah is Shabbat Bereishit -- "Shabbat of Beginning" -- the first Shabbat of the annual Torah reading cycle, on which the Torah section of Bereishit ("In the Beginning") is read.

The weekly Torah reading is what defines the Jewish week, serving as the guide and point of reference for the week's events, deeds and decisions; Rabbi Schneur Zalman of Liadi called this "living with the times." Hence the theme and tone of this week is one of beginning and renewal, as we launch into yet another cycle of Torah life.

The Rebbes of Chabad would say:

"As one establishes oneself on Shabbat Bereishit, so goes the rest of the year."



BLESS NEW MONTH

This Shabbat is Shabbat Mevarchim ("the Shabbat that blesses" the new month): a special prayer is recited blessing the Rosh Chodesh ("Head of the Month") of the upcoming month of *Cheshvan* (also known as "*MarCheshvan*"), which falls on Wednesday and Thursday of next week.

Prior to the blessing, we announce the precise time of the *molad*, the "birth" of the new moon.

Molad: Monday 10/22/25 @ 12:54 (8 chalakim) AM
Rosh Chodesh Wednesday & Thursday. ה"א

It is a Chabad custom to recite the entire book of Psalms before morning prayers, and to conduct farbrengens (chassidic gatherings) in the course of the Shabbat.

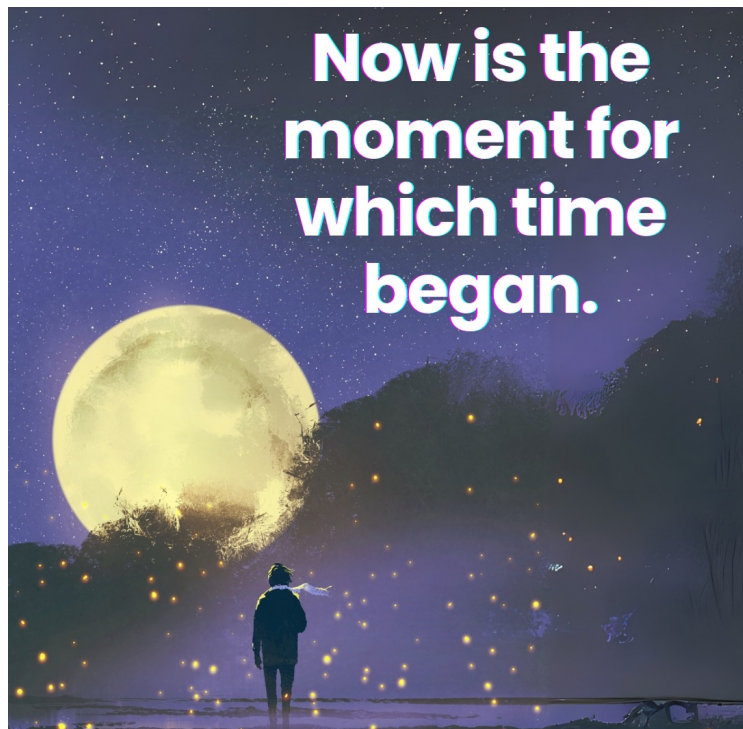
Seventh Aliyah:

The next three generations are chronicled in this section ~ concluding with Noah, the 10th generation from Adam.

At this point in time, the wickedness and immorality of the people on earth reached such proportions that G@d regretted creating man. G@d gave the world 120 years to clean up their act or be destroyed.

Noah, on the other hand, was an exception.

He was righteous and found favor in G@d's eyes.



BEREISHIS HAFTORAH IN A NUTSHELL

ISAIAH 42:5-21

The haftorah of this week's reading opens with a statement by "the Al-mighty G@d, who created the heavens and stretched them out, who laid out the earth and made grow from it." This echoes the Torah portion's recounting of the creation of the world in six days.

G-d speaks to the prophet Isaiah, reminding him of his life's purpose and duty, namely that of arousing the Jewish people to return to being a light unto the nations, "To open blind eyes, to bring prisoners out of a dungeon; those who sit in darkness out of a prison."

The prophecy continues with a discussion regarding the Final Redemption, and the song that all of creation will sing to G@d on that day. G@d promises to punish all the nations that have persecuted Israel while they were exiled. The prophet also rebukes Israel for their errant ways, but assures them that they will return to the correct path and will be redeemed.

REPLACE

The Torah begins with Parshas Bereishis ("In the beginning"), which teaches us the general principle that

"God created the world for the sake of the Torah which is called 'the beginning of His way,' (Rashi to Bereishis 1:1). The subsequent Parshiyos continue to discuss various details concerning how the Torah's plan

is to be enacted, but on reaching the end of the Torah we return again to the general theme and purpose of the Torah: " This is the blessing, " i.e. that God's blessings are brought into the world via the observance of Torah.

- The blessings mentioned here by Moshe in this Parsha are considerably greater than any of the blessings given earlier in the Torah, such as those given by Yitzchak and Ya'akov. And yet, in contrast to all the other Parshiyos of the Torah, this Parsha is not read amid the spiritually uplifting atmosphere of Shabbos, but on a weekday.

(And while it is a festival day, it is nevertheless of a lower sanctity than Shabbos, as evidenced by the fact that many acts that are forbidden on Shabbos are permitted on a festival). So with Parshas Vezos Habrachah we witness two extremes: It is the Parsha which contains the most blessings, and yet it is read on a day which is of lesser holiness. This indicates that the blessings read here are very powerful, for the ability to penetrate through to a lower sphere (a weekday, as opposed to Shabbos) indicates that the blessings come from a higher source.

Furthermore, the Parsha is called "And this is (vezos) the blessing," indicating that we are speaking here about blessings whose benefits are visible and apparent, to the extent that one can actually "point to it with one's finger" (cf. Rashi to Shemos 15:2), and say, "This is the blessing!"

(Based on Sichas Shabbos Parshas Balak 5740,

WE WERE CREATED IN G@d'S IMAGE. WHAT IS HIS IMAGE?

It is a vision. A vision that triggered the beginning of time.

From a point before and beyond all things, G@d looked upon a moment in time to be.

He saw there a soul, distant from Him in a turbulent world, yet yearning to return to Him and His oneness.

And He saw the pleasure

He would have from this reunion.

So He invested His infinite light into that finite image, and became one with that image, and in that image He created each one of us.

That vision that He saw, that was the moment now.



DAILY TEHILLIM - PSALM 119

THE EXCELLENCE OF G@d'S TORAH (VERSES 97-176)

The verses from PSALM 119 are an impassioned and deeply personal declaration of love for G@d's Torah (His law, teachings, and commandments), viewing it as the ultimate source of wisdom, truth, and spiritual life. Each eight-verse section, organized according to the Hebrew alphabet, reflects a specific aspect of the psalmist's relationship with the Torah, contrasting its goodness with the deceit of the wicked.

Verses 97-176

This section praises the vastness and depth of G@d's Torah.

- The psalmist expresses immense love for the Torah, which is his constant meditation.
- Through meditating on G@d's testimonies, he gains more wisdom than his enemies, his teachers, and the elders.
- The Torah provides guidance that keeps him from every evil path.
- G@d's words are described as sweeter than honey, and they provide the understanding to hate falsehood.



THE REBBE'S KAPITEL (CHAPTER)

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 לַיהוָה שְׁתִּיחַ לָנוּ יֵאמַר-
נָא יִשְׂרָאֵל: ב' לִוְלֵי יְהוָה שְׁתִּיחַ לָנוּ בְּקוֹם עָלֵינוּ
אָדָם: ג' אֲזִי חַיִּים בְּלָעוּנוּ בְּחִירוֹת אַפָּם בָּנוּ: ד' אֲזִי
הַמִּים שְׁטָפוּנוּ נִחְלָה עֵבֶר עַל־נַפְשֵׁנוּ: ה' אֲזִי עֵבֶר
עַל־נַפְשֵׁנוּ הַמִּים הַזֵּדוּזִים: ו' בְּרוּךְ יְהוָה שְׁלֹא 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-
אֶמֹּט לְעוֹלָם יִשָּׁב: ב' וְרוּשָׁלַם תְּרִים סָבִיב לָהּ וַיהוָה
סָבִיב לְעַמּוֹ מִעֵתָהּ וְעַד־עוֹלָם: ג' כִּי לֹא יָנוּחַ שִׁבְט
הַרְשָׁע עַל גּוֹרֵל תַּצְדִּיקִים לְמַעַן לֹא־יִשְׁלַחוּ תַּצְדִּיקִים |
בְּעוֹלָתָהּ יִדְהִי: ד' הִמְיִיבָה יְהוָה לְטוֹבִים וְלִישָׁרִים
בְּלִבּוֹתָם: ה' וְהַמַּטִּים עַל־קַלְלוֹתָם וְיִלְכִּיבם יְהוָה אֶת-
פִּעְלֵי הָאָוֶן שְׁלוֹם עַל־יִשְׂרָאֵל:

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TANYA

26 Tishrei, Iggeres HaKodesh, Middle of Epistle 25

The Baal Shem Tov teaches that the pasuk, "Forever, G@d, Your Word stands firm in the heavens," means that the letter combi nations with which Hashem created the heavens, i.e., His statement "Let there be a firmament..." stand and remain invested in the heavens forever, in order to continuously re-animate them and sustain their existence.

This perspective is radically different from those philosophers who deny the reality of Hashgachah Pratis and posit that Hashem's creative process is like a human's: once a metalworker, for example, finishes crafting a vessel, that vessel no longer requires the metalworker's active involvement in order to exist.

These philosophers mistakenly equate man's creative process of yesh m'yesh (*something-from-something*) with Hashem's creative process of yesh m'ayin.



SEFER HAMITZVOS SHIUR #232

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 Commandment 101 (Digest)

Ritual Impurity of a Metzora

The mitzvah regarding the ritual impurity of the metzora (a person suffering from tzaraat, a skin discoloration described in the Torah). This mitzvah includes all the laws applicable to this impurity: what types [of discolorations render a person] impure, and what types [do not]; which types of this impurity require quarantine, and which do not; the laws associated with the quarantine, i.e., shaving [the hair surrounding a tzaraat lesion in an area of hair]; and all other laws associate with tzaraat and the gradations of its impurity.



MONDAY, TISHREI 26, 5704

TORAH LESSONS: NOACH, SHEINI WITH RASHI.

TEHILLIM: 119, 97 TO END.

TANYA: (AND THAT IS (P. 535) DUST, & WATER. (P. 537).

The interpretation of the verse, "Forever, O G-d, Your word stands firm in the heavens." (*Tanya II:I and IV:25*) is quoted by the Alter Rebbe in the Baal Shem Tov's name although that interpretation is found in Midrash Tehillim, as quoted in Likutei Torah in the maamar *Ki bayom hazeh yechapeir*. But the Alter Rebbe had a special reason for this: It was on the second day of Creation when G-d said: "Let there be a Heaven," and it is this utterance which "stands firm in the Heavens." Associating the quotation with the Baal Shem Tov was to be an eternal memorial that the BESHT was born on the second day of the week, on the 18th (chai) of Elul.

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

Daily Thought The Fragile Universe

As long as everything is going smoothly and you are doing everything right, every step is going to be predictable, as though you're following a script.

You go to school, you please your teachers, you graduate college and get a nice job. Nothing new. Nothing radical.

But with one failure along the way, one little crash in the system, and entirely new possibilities open up. Now you get to turn life around, all on your own.

The human universe through which our lives travel is so fragile. Perhaps it is intentionally so. Perhaps it is a great gift from our Creator, so that just as He created a world out of nothing, so we will create surprise and wonder out of the messes in our lives.

So that we can share in that most essential divine power: The power to recreate our own selves.

Inspired by Bayom Hashmini 5740



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