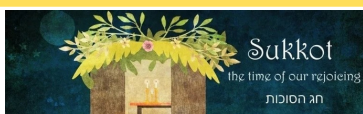


## ShabbosWithElli ~ PARSHAS HA'AZINU

### Halachic Times (Zmanim)

Times for Bronx, NY 10463

|                                   |            |
|-----------------------------------|------------|
| Dawn (Alot Hashachar):            | 5:30 AM    |
| Earliest Tallit (Misheyakir):     | 6:06 AM    |
| Sunrise (Hanetz Hachamah):        | 6:56 AM    |
| Latest Shema:                     | 9:47 AM    |
| Latest Shacharit:                 | 10:46 AM   |
| Midday (Chatzot Hayom):           | 12:43 PM   |
| Earliest Mincha (Mincha Gedolah): | 1:14 PM    |
| Mincha Ketanah ("Small Mincha"):  | 4:10 PM    |
| Plag Hamincha ("Half of Mincha"): | 5:23 PM    |
| Sunset (Shkiah):                  | 6:32 PM    |
| Shabbat Ends:                     | 7:13 PM    |
| Midnight (Chatzot HaLailah):      | 12:44 AM   |
| Shaah Zmanit (proportional hour): | 58:42 min. |



### SUKKOT THE FOUR SPECIES

Monday, Oct. 6/ 14 Tishrei

- The lulav (palm branch) should be straight, preferably green, and not split on the top.
  - If the middle branch of the lulav is split, it is still kosher (although not preferred), provided that the split doesn't reach until the bottom of the branch.
  - From the third day of Sukkot and on, a lulav that has a split top leaf is considered kosher even in the first place.
- The spine of the lulav should be at least 12 (or preferably) 15 inches long. The spine is defined as the center of the lulav, up until the point where the last leaves part from it towards the top.
- The Lubavitcher Rebbe would use a lulav whose leaves were held together by the brown part of the lulav known as "koreh."
- The hadas (myrtle) should be green and at least a majority of it should have groups of three leaves on it. It is preferable to use hadassim in which all of the leaves in the top three tefachim (handbreadths) of the hadas are in groups of three.
- The Arava (willow) should be green and have all (or, at least most) of the leaves still attached.
- Each hadas and arava (willow) should be at least 9 (or, preferably, 12) inches long.

### TODAY IN JEWISH HISTORY

#### Passing of R. Abraham "The Angel" (1776)

The 12th of Tishrei is the yahrtzeit (anniversary of the passing) of Rabbi Abraham (1740-1776) the son of Rabbi DovBer of Mezeritch and study partner of Rabbi Schneur Zalman of Liadi; known as "Rabbi Abraham the Angel" for his saintliness and ascetism.

Laws and Customs: Omit Av Harachamim and Tzidkatecha Tzedek from shabbat prayers. The mournful paragraphs of Av Harachamim and Tzidkatecha Tzedek are omitted from the morning and afternoon prayers respectively.



## 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

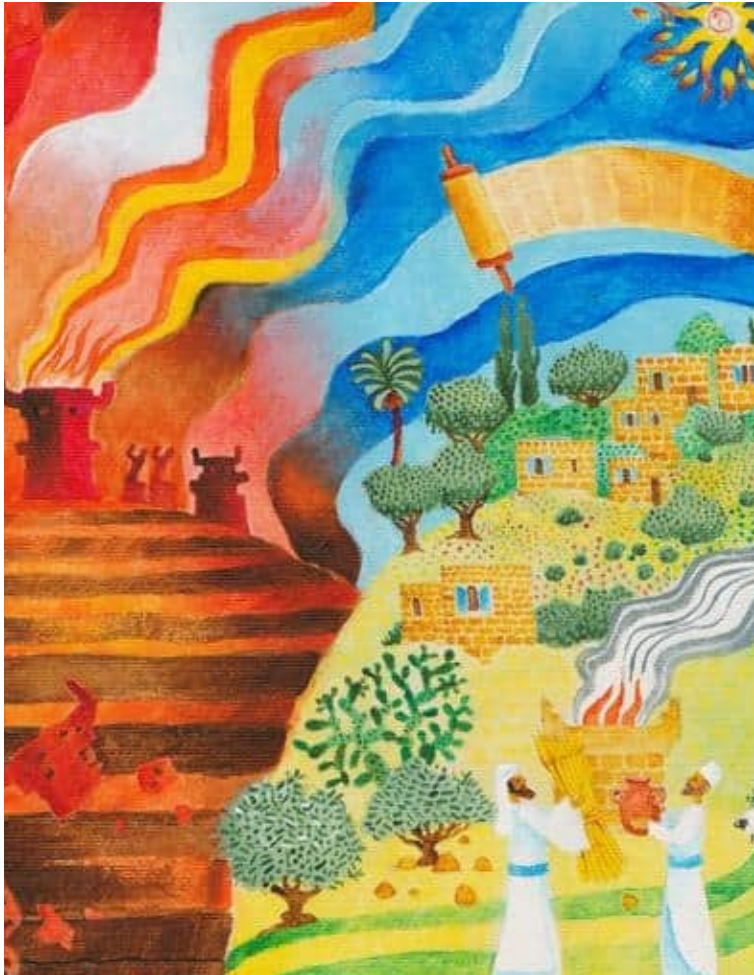
October 13 at sundown  
Yizkor • October 14

### Simchat Torah

October 14 at sundown  
October 14 - 15



**Seventh Aliyah:** Moses and Joshua teach this song to the Israelites. Moses implores the people: "Pay close attention to this: it isn't an empty teaching; it is our life, and with it we will long endure on our land." G-d then tells Moses to climb up Mount Nebo, from where he will view the land of Israel from afar before he passes away.



HA'AZINU HAFTORAH IN A NUTSHELL

*II Samuel 22:1-51.*

This week's haftorah describes the song King David composed in his old age, echoing the weekly Torah reading, where Moses delivers his parting words to the Jewish nation in song form. David's song expresses gratitude to G-d for saving him from all his enemies. He starts with the famous words, "The L-rd is my rock and my fortress." He goes on to describe the pain and hardships he encountered and reiterates that he always turned to G-d in his moments of distress. He recounts G-d's reaction to those who tormented him: "The Lord thundered from heaven; and the Most High gave forth His voice. And He sent out arrows and He scattered them, lightning and He discomfited them. . . I have pursued my enemies and have destroyed them; never turning back until they were consumed." The King attributes his salvation to his uprightness in following G-d's ways: "The Lord rewarded me according to my righteousness; according to the cleanness of my hands He recompensed me..." The song ends with David's expression of thankfulness: "Therefore I will give thanks to You, O Lord, among the nations, and to Your name I will sing praises. He gives great salvation to His king, and He performs kindness to His anointed; to David and to his seed, forevermore."

One who did not take a haircut before Rosh HaShana (and needs one) should take one before Sukkot. This is an obligation by Rabbinic law. In addition, one whose nails are long should cut them before the holiday.

It is a mitzvah (for men) to immerse in the mikvah on this day. This is based on the principle that one must ritually purify oneself before a holiday. Although this is no longer a Biblical commandment, it is customary to do this immersion as a memory of the Temple era. While immersing, one should intend to draw the holiness of the holiday upon himself.

One who cannot immerse in a mikvah should take a shower for 3 to 4 minutes in such a way that it covers his entire body.

One should not eat grain foods (or other filling foods) in the last three hours of the day (approximately 4 pm). Some are strict from midday (1:08 pm). This is in order to ensure that they will have a good appetite for the mitzvah of eating in the Sukkah.

It is customary to give Tzedaka generously on this day and to ensure that all who need have enough for the holiday.

An additional reason for this is that now that we have spent so much money on our own mitzvot (lulav etc. and Sukkah), we must show that we also care about the needs of others.

### FIRST NIGHT OF SUKKOT

Monday night, Oct. 6/15 Tishrei

Candle-lighting time is at 6:11 p.m. NYC

The candles should be lit in, or at least be visible from, the Sukkah.

The following two Brochos should be recited: Baruch... L'hadlik Ner Shel Yom Tov and Baruch...Shehechianu. According to some customs, women should not say Shehechianu.

One should light a 48-hour candle so that they will have a preexisting flame with which to light the candles on the second night of Yom Tov.

### KIDDUSH (SIDUR PG. 329)

The first night the procedure for saying the Kiddush is as follows:

- Borei Pri Hagafen
- Bracha of Kiddush for Yom Tov
- Bracha of Leisheiv Ba'sukkah (to dwell in the Sukkah)
- She'hechianu

## PSALM 66

This PSALM calls upon all people on earth to praise G@d for His awesome deeds.

- The PSALM celebrates G@d's power, recalling how He turned the sea into dry land for the Israelites.
- It acknowledges that G@d tests and refines His people, much like silver is refined.
- The speaker vows to bring offerings and fulfill promises made during a time of distress.
- He offers a personal testimony, declaring that G@d heard his prayers and did not withhold His kindness.

## PSALM 67

Often depicted visually in the shape of a menorah, this PSALM is a prayer for G@d's blessings to spread across the world.

- It begins with a petition for G@d to be gracious to His people and to cause His face to shine upon them.
- The purpose of this blessing is so that G@d's "way" and salvation become known to all nations.
- When G@d's just judgment and leadership become evident, all peoples and nations will rejoice and praise Him.
- The PSALM concludes by affirming that G@d's blessing causes the earth to yield its produce, leading all the ends of the earth to revere Him.

## PSALM 68

This is an epic hymn, traditionally associated with the procession of the Ark of the Covenant, celebrating G@d's might as He leads Israel from the wilderness to Mount Zion.

- It opens with the call, "Let G@d rise, let His enemies be scattered," and depicts the wicked perishing while the righteous rejoice.
- The PSALM praises G@d as a father to orphans and a judge for widows, and for settling the solitary and freeing prisoners.
- It recounts G@d's march through the wilderness, the trembling of the earth at Mount Sinai, and His provision for His people.
- It describes G@d's triumphant ascent to His holy dwelling on Mount Zion and praises Him for His daily deliverance.
- A procession of the tribes is described, and kings of the earth are foretold to bring tribute to G@d.
- The PSALM culminates in a call for all kingdoms to sing praises to G@d, acknowledging His power and majesty.

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.

א שִׁיר הַמַּעֲלוֹת לְדָוִד לְיְיָ יְהוֹה שְׁתִּיחַ לָנוּ וְיִאֱמָר  
נָא יִשְׂרָאֵל: ב לֹלֵל יְהוֹה שְׁתִּיחַ לָנוּ בְּקוֹם עָלֵינוּ  
אָדָם: ג אֲזִי חַיִּים בְּלָעוּנוּ בְּחִירוֹת אַפֶּס בָּנוּ: ד אֲזִי  
הַמִּים שְׁטַפּוּנוּ נִחַלָה עֵבֶר עַל־נַפְשֵׁנוּ: ה אֲזִי עֵבֶר  
עַל־נַפְשֵׁנוּ הַמִּים הַזֵּדוּדִים: ו בְּרוּךְ יְהוֹה 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.

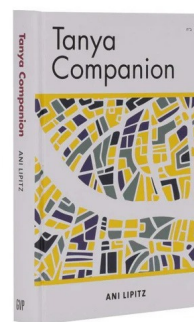
## קבה.

א שִׁיר הַמַּעֲלוֹת תַּבְּטָחִים בִּיהוָה בְּהִרְצִיּוֹן לֹא  
לְמוֹט לְעוֹלָם יֵשֵׁב: ב וְיִוְשְׁלֶם חַרֵּם סָבִיב לָהּ וְיִהְיֶה  
סָבִיב לְעַמּוֹ מַעֲתָה וְעִדְעוֹלָם: ג כִּי לֹא יָנוּחַ שִׁבְט  
הַרְשָׁע עַל גּוֹרֵל הַצַּדִּיקִים לְמַעַן לֹא־יִשְׁלַחוּ הַצַּדִּיקִים  
בְּעוֹלָתָהּ יְדֵיהֶם: ד הִמְיִיבָה יְהוָה לְטוֹבִים וְלִישָׁרִים  
בְּלִבּוֹתָם: ה וְהַמְטִים עַל־קַלְלוֹתֵם וְיִלְכִּים יְהוָה אֶת־  
פְּעָלֵי הָאָדָם 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 Commandment 96 (Digest)****Ritual Impurity of an Animal Carcass**

We are commanded regarding the ritual impurity [contained in and emitted by] an animal carcass. [i.e., when contracted, one must follow all the laws associated with this impurity.]



MONDAY TISHREI 12 5704

**TORAH LESSONS:**

CHUMASH: B'RACHA, SHEINI WITH RASHI.

TEHILLIM: 66-68.

TANYA: INDEED, WE ALSO (P. 515)...SHILO WILL COME." (P. 517).

WE ARE ASSURED BY COVENANT THAT ANY WIDE-RANGING EFFORT<sup>1</sup> AND LABOR PURSUED WISELY AND WITH FRIENDSHIP IS NEVER FRUITLESS.

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**  
**12 TISHREI 5786**

**LEARNING HOW TO SPEAK G@d'S LANGUAGE**

Do not presume that in the Messianic age any facet of the world's nature will change or there will be innovations in the work of creation. Rather, the world will continue according to its pattern. The Talmud, Berachos 34b states: There will be no difference between the current age and the Messianic era except freedom from oppressive governments. (*Rambam, Mishneh Torah, Melachim U'Milchamos 12:1-2*)

Two people can look at the same thing and see two very different things. To someone who can't read, a book is merely segments of ink on paper. To one who knows what the words mean, an entire world opens before him. Our world is G-d's magnum opus. Every act reflects Divine Intent in the same way that letters, words, and sentences unite to form the plot of a book. The secrets of the Torah (found in the teachings of Chassidus) teach us the language of G-dliness, opening up our eyes to the wonders that were always there but that we could never understand before.

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