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Shabbos LECH LECHA, Nov. 1, 2025 ~ 10 Cheshvan, 5786

Candle Lighting in NYC: 5:34 ~ Ends Sat 6:34 PM

TORAH READING: [Lech-Lecha: Genesis 12:1 - 17:27](#)

HAFTARA: [Isaiah 40:27 - 41:16](#)

ShabbosWithElli ~ PARSHAS LECH LECHA

ISSUE # 16

Halachic Times (Zmanim)

Times for Bronx, NY 10463

Dawn (Alot Hashachar):	5:59 AM
Earliest Tallit (Misheyakir):	6:36 AM
Sunrise (Hanetz Hachamah):	7:27 AM
Latest Shema:	10:00 AM
Latest Shacharit:	10:53 AM
Midday (Chatzot Hayom):	12:38 PM
Earliest Mincha (Mincha Gedolah):	1:06 PM
Mincha Ketanah ("Small Mincha"):	3:44 PM
Plag Hamincha ("Half of Mincha"):	4:50 PM
Sunset (Shkiah):	5:51 PM
Shabbat Ends:	6:33 PM
Midnight (Chatzot HaLailah):	12:39 AM
Shaah Zmanit (proportional hour):	52:44 min.

TODAY IN JEWISH HISTORY

BIRTH OF GAD

Gad, the son of Jacob and Zilpah, seventh of the Twelve Tribes, was born on the 10th of MarCheshvan. He lived to be 125 years old. (Yalkut Shimoni, Shemot, remez 162)

THE LEAP TO THE INFINITE

In parashat Lech Lecha, Abram embarks on his career of spreading G@dli-ness in earnest. After Abram discovered G@d and dedicated his life to promoting monotheism, G@d appeared to Him and both validated his mission and enabled him to take it to the next level. This is the meaning of Lech Lecha, "Go to you," meaning "Go to your true, inner, higher self, which you can only reach with My assistance." Through G@d calling upon Abram to reveal his inner Divine soul, and through Abram rising to the challenge and answering G@d's call, Abram was enabled to achieve his goals to an extent impossible beforehand. It is the chronicle of this supernatural success that forms the twin parashiot of Lech Lecha and Vayeira.

Ironically, after G@d's initial call and dli- promise of success, Abram suffers a red seeming setback. The self-proclaimed ing champion of monotheism is forced by nd famine to seek refuge in Egypt, the based tion of paganism. Soon after his arrival, is however, the tables are turned and the . Egyptian Pharaoh is begging Abram for er mercy and showers wealth upon him, with which he returns to the Promised Land. Abram then valiantly rescues his , nephew Lot from a foreign invasion, astutely concludes beneficial commercial treaties with the local chieftains, and justly receives G@d's promise for both the blessing of offspring and the inheritance of the Land of Israel.

The lessons for us from parashat Lech Lecha are, thus, firstly, not to be intimidated by the world-neither by the world outside us nor by the "world" of personal desires, tears, or preconceived notions within us.

Abram and Sarai were only two individuals, but because they dedicated themselves to the truth. G@d became their partner and made them into His emissaries. Secondly, once we answer G@d's call to "go, to you-to yourself", we are no longer bound by the limits of our own capabilities; even apparent regressions will ultimately prove to be an integral part of the process leading to ever-higher levels of Divine consciousness!



Seventh Aliyah:

G@d sealed a covenant with Abraham and his descendants; the sign of the covenant is the circumcision of all males when they are eight days old. Sarai's name is changed to Sarah, and G@d promises a delighted Abraham that he will father another son, this time from Sarah.

At the age of 99, Abraham circumcised himself, his son Ishmael, and all the members of his household.



LECH LECHA HAFTORAH IN A NUTSHELL

ISAIAH 40:27 - 41:16

This week's haftorah discusses Abraham's journey to the land of Canaan at G@d's behest, and touches upon Abraham's miraculous battle against the four kings, both of which are described in this week's Torah reading. The prophet Isaiah addresses Israel's complaint: "My way [of serving G@d] has been ignored by the Lord, and from my G@d, my judgment passes [unrewarded]." Isaiah reminds Israel of the Creator's greatness. The time will come when "He will give the tired strength, and to him who has no strength, He will increase strength. Youths shall become tired and weary, and young men shall stumble, but those who put their hope in the L@rd shall renew [their] vigor, they shall raise wings as eagles; they shall run and not weary, they shall walk and not tire." Nevertheless, "there is no comprehension of His wisdom," and as such, at times we cannot understand why He chooses to delay the reward of the righteous.

The haftorah then turns its attention to the idolatrous nations of the world. Isaiah reminds them of Abraham's greatness, how after arriving in Canaan he pursued and defeated four mighty kings. "The islands saw and feared; the ends of the earth quaked." Nevertheless, the nations who witness these miracles did not abandon their ways. "The [idol] craftsman strengthened the smith, the one who smoothes [the idol] with the hammer strengthened the one who wields the sledge hammer; the one who glues its coating says, 'It is good,' and he strengthened it with nails that it should not move..." G@d promises the Jewish nation to reward them for their loyalty to G@d. "Do not fear for I am with you; be not discouraged for I am your G@d. . . Behold all those incensed against you shall be ashamed and confounded; those who quarreled with you shall be as naught and be lost."

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By Yanki Tauber Published by Kehot Publication Society

G@d said to Abraham: Go from your land, from your birthplace and from your father's house, to the land that I will show you . . . (12:1)

From the time that G@d said to our father Abraham, "Go from your land," and "Abraham went on, journeying southward," there began the process of birurim, the process of "extracting" the sparks of holiness which are scattered throughout the universe and buried within the material existence.

By the decree of Divine Providence, man wanders about in his travels to those places where the "sparks" that are to be extracted by him await their redemption. The Cause Of All Causes brings about the many circumstances and pretexts that cause him to arrive at those places where his personal mission in life is to be acted out. Rabbi Sholom DovBer of Lubavitch

Whenever two Jews meet, something good must result for a third.

Rabbi Yosef Yitzchok of Lubavitch

The chassid Rabbi Raphael Nachman ("Foleh") Kahan related:

In November 1917, Rabbi Sholom DovBer of Lubavitch left Rostov for a conference of rabbis in Petersburg, accompanied by Rabbi Nossan Gurary, Rabbi Zev Fallei and Rabbi Shmuel Katzman. He reached Moscow as the fighting between the Bolsheviks and the "White" forces raged in the city's streets.

For several days, including Shabbos, the Rebbe was stranded in Moscow, neither able to continue to Petersburg nor to return to Rostov. My parents prepared the Rebbe's food, which we took to his lodgings with bullets whizzing over our heads.

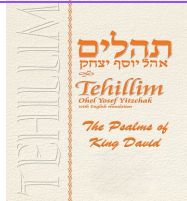
One afternoon, my father and Reb Zalkeh saw the Rebbe pacing in his room, a distraught expression on his face. They heard him saying under his breath: "I set out for Petersburg, but remain in Moscow. Nu, it seems that this is the way it was meant to be . . ." He turned to my father: "I would like to get together a few chassidim. I know these are difficult times, but still . . ."

The Rebbe prepared a list of several wealthy members of the Lubavitcher community, and my father rounded them up. At first the invitations were extended by telephone; but soon the lines went down, and my father ventured out to call on the invited himself. Despite the menacing conditions, every last one of those invited arrived.

The Rebbe said to them: "Many Jews have been made homeless by the war, and refugees are stranded throughout Europe and Russia. Many have been displaced to areas where no Jew has ever lived. They now find themselves without any of the books essential for a Jew, particularly prayerbooks."

The Rebbe then proposed that a printing company be formed, with shares offered for 1,000 rubles a share. Each participant was asked to purchase as many shares as he wished. All those present signed up.

On Sunday, the Rebbe walked to the train station (the conditions did not allow for any vehicular traffic to pass in the streets) accompanied by several chassidim, and returned home. Back in Rostov, the Rebbe formed the "Ezra" press, and published the first Tehillat Hashem prayerbooks (the old thin edition) as well as prayerbooks according to the Ashkenazic version. He then dispatched the prayerbooks to wherever Jews were to be found.



◆ PSALM 55 – The Pain of Betrayal & the Strength of Trust

- David cries to G@d amid heartbreak – betrayed not by strangers, but by a friend. His heart trembles; he wishes to “fly away and be at rest.” Yet he learns: when overwhelmed, “Cast your burden upon the L@d and He will sustain you.” Even when trust in people breaks, deepen trust in G@d. Betrayal can become a ladder toward higher faith.

◆ PSALM 56 – Faith Amid Fear

- Surrounded by enemies, David begs for compassion: “Be gracious to me, O G@d.” His foes twist his words, scheme constantly – but he repeats: “In G@d I trust; I will not fear.” Fear dissolves when one realizes that no human has power independent of G@d. The Psalm teaches bitachon (absolute trust): when you hold onto G@d, fear has no place to hold onto you.

◆ PSALM 57 – Singing from the Cave

- David hides from Saul, praying: “Show me favor, O G@d; I take refuge in the shadow of Your wings.” Surrounded by danger, he still praises: “My heart is steadfast... I will sing and make melody.” Chabad insight: Even in darkness, one can turn the cave into a sanctuary through song. Joy in hardship doesn’t deny pain – it transforms it into light.

◆ PSALM 58 – Justice and Integrity

- David condemns corrupt judges who twist justice. He calls upon G@d to break the power of lies and cruelty. “The righteous will rejoice when he sees vengeance... for there is a Judge on earth.” The Psalm isn’t vengeful – it demands moral clarity. A Jew must not be silent before corruption; silence is complicity. True justice flows only from awareness of G@d’s presence in the world.

◆ PSALM 59 – Surrounded, Yet Unshaken

- Composed when Saul’s men lay in wait to kill David. He calls out: “Save me from my enemies, O my G@d.” Though they prowl “like dogs at night,” David sees G@d laughing at their schemes. By morning, he sings: “O my Strength, to You I will sing – for G@d is my fortress.” Salvation may not come instantly, but dawn always follows the night. Singing before the miracle hastens its arrival.



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 לְיְהוָה שְׁתִּיחַ לָנוּ יִאֲמַר-
נָא יִשְׂרָאֵל: ב' לִוְלֵי יְהוָה שְׁתִּיחַ לָנוּ בְּקוֹם עָלֵינוּ
אָדָם: ג' אֲזִי חַיִּים בְּלָעוּנוּ בְּחֵרוֹת אַפָּם בָּנוּ: ד' אֲזִי
הַמִּים שְׁטַפּוּנוּ נִחְלָה עֵבֶר עַל־נַפְשֵׁנוּ: ה' אֲזִי עֵבֶר
עַל־נַפְשֵׁנוּ הַמִּים הַזֵּדוּדִים: ו' בְּרוּךְ יְהוָה שֶׁלֹּא נִתְּנָנוּ

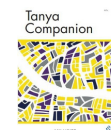
THE REBBETZIN'S KAPITEL

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 תַּבְּחִיתִים בִּיהוָה בְּחֵר־צִיּוֹן לֹא-
לְמוֹת לְעוֹלָם יִשָּׁב: ב' וְרוּשָׁלַם תְּרִים סָבִיב לָהּ וַיהוָה
סָבִיב לְעַמּוֹ מִעֵתָה וְעַד־עוֹלָם: ג' כִּי לֹא יָנוּחַ שִׁבְט
הַרְשָׁע עַל גּוֹרֵל תַּצְדִּיקִים לְמַעַן לֹא־יִשְׁלַחוּ תַצְדִּיקִים |
בְּעוֹלָתָה יִדְיָהֶם: ד' הִמְיִיבָה יְהוָה לְטוֹבִים וְלִישָׁרִים
בְּלִבּוֹתָם: ה' וְהַמַּטִּים עַל־קַלְלוֹתָם וְיִלְכִּיֵם יְהוָה אֶת־
פֶּלֶל הָאֹן שְׁלוֹם עַל־יִשְׂרָאֵל:



TANYA

10 CHESHVAN, IGGERES HAKODESH, MIDDLE OF EPISTLE 26

Malachim and the souls that reside in the spiritual worlds are not able to extract and refine the sparks of holiness from Kelipas Nogah. Only a soul invested in a body can do this, because the body itself derives from Kelipas Nogah. Incarnated souls weaken the kelipos by shattering the purely physical and selfish desires of the body and subjugating the Sitra Achra, which results in the Torah's Chochmah being revealed and elevated from the kelipos which obscured it. *The Shattering of the Primordial Sefiros in the World of Tohu, which came before the Creation of this world. This is why the beings of the higher worlds gather to hear. Torah insights spoken below by the incarnated souls. These insights are sparks of Divine chochmah that had until now been exiled in the kelipos. Every single Jew is able to reveal secrets of Chochmah and to innovate new understandings in Torah, on the level of Torah corresponding to their soul-root. In fact, each of us is obligated to do so, because these sparks of Chochmah are part of the world that has been allotted to us to elevate! Every Torah teaching, and especially a halachic teaching, is a spark of the Shechinah, which is the word of Hashem (this accords with the Kabbalistic principle regarding Malchus of Atzilus which garbs the Chochmah of Atzilus, both of which are vested in Malchus of Yetzirah and descended into the Kelipas Nogah of Asiyah with the Sheviras Hakeilim). The Gemara teaches that Hashem says of every person who studies Torah, "I account it as if he had redeemed Me and My children from among the nations of the world," because Torah study elevated the sparks of the Shechinah – the sparks of the "word of G@d" - from their state of golus within the kelipos.



SEFER HAMITZVOS SHIUR #246

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 241 (Digest)

Damage Caused by Fire

"If a fire breaks out and spreads through thorns..."—*Exodus 22:5.*

We are commanded regarding the laws [of liability] that apply if a person sets a fire [that damages another's property].

FROM THE TEACHINGS OF THE REBBE ON THE PARSHA

The seventh of the Jewish month of Marcheshvan always falls in the week in which the Torah portion of Lech Lecha is read. On the seventh of Marcheshvan we begin to pray for rain, for it is the day on which the last pilgrims who had come to the Holy Temple for Sukkot returned home. We wait until this date to ask G@d for rain so as not to cause undue hardship for the pilgrims who are still traveling. The seventh of Marcheshvan is thus symbolic of descent, for it signifies the Jews' departure from the Temple--the epitome of holiness--and their return to their own places. Lech Lecha, by contrast, is symbolic of ascent. In this Torah portion, Avraham leaves the land of his birth and goes to the land of Israel. It thus signifies the ascent from Charan to the higher level of holiness of the land of Israel. What exactly did the Jews do during their thrice-yearly pilgrimage to Jerusalem? They basked in the Temple's holiness, witnessed the Ten Miracles that occurred there regularly, and in general perceived G@dliness in a revealed manner. The enjoyment that was derived, albeit of a sublime and spiritual nature, was nonetheless a personal enjoyment. The Jews' return home marked an end to this exclusive preoccupation with G@dliness, Torah and mitzvot, and Divine service. Each person had to resume the more mundane labors of his livelihood, plowing and sowing his individual plot of land. Yet G@d wants the Jew, through his actions, to establish a "dwelling place" for Him in the "lower realms"--the material plane of this physical world. Thus, in essence, the seventh of Marcheshvan--the "descent" of the Jew from the holiness of Jerusalem to the more ordinary affairs of his daily life--is actually a very great "ascent," for it is only upon his return home that he can begin his task of establishing a "dwelling place" for G@d in earnest. It wasn't until Avraham arrived in the land of Israel that his work to reveal G@dliness within the world commenced on an unprecedented scale. ...con't in next column->



MONDAY CHESHVAN 10 5704

TORAH LESSONS:

CHUMASH: VAYEIRA, SHEINI WITH RASHI.

TEHILLIM: 55-59.

TANYA: BUT WHEN THE (P. 561) ...FOR THE INITIATED. (P. 563).

THE ALTER REBBE USED TO REFER TO ATZILUT AS "ABOVE." THEY SAY THAT BECAUSE OF INTENSE EMOTION, WHEN WRITING THE WORD HE COULD GET NO FURTHER THAN "ATZI -"

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.

FROM THE REBBE ON THE PARSHA...CONTINUED

True, Avraham had strived to foster an awareness of G@d even prior to this time, but his efforts had been more limited in scope. The seventh of Marcheshvan always coincides with Lech Lecha to teach us that the descent it symbolizes is really a step up, providing us with a lesson we can apply in our lives: Although the Jewish people are in exile, this should not cause us to be saddened or despair. On the contrary, it is precisely through the "descent" of exile that we may effect the greatest "ascent": fulfilling the will of G@d by serving Him within the context of the physical world, thereby making a suitable "dwelling place for G@d" in the lower realms.

Adapted for Maayan Chai from Likutei Sichot, Volume 20



MATTERS OF MOSHIACH

THE IMPORTANCE OF EVERYACTION

A person should see himself and the entire world as balanced... one good deed could tip the scale and bring himself and the entire world to the side of merit and bring deliverance and salvation. (Mishneh Torah, Madah, Teshuvah 3:4) The Rambam rules that even one small action can bring the entire world to the side of merit and bring the Redemption. We do not know whose deed or which deed it will be. Therefore, we must publicize the fact that even one good thought, word, or deed can transform the entire world. With this in mind, we must do all that we can, whenever and however we can.... Perhaps your deed will be the one.

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