



#BREAKFASTWITHELLI



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Shabbos NOACH, OCT. 25, 2025 ~ 3 Cheshvan, 5786

Candle Lighting in NYC: 5:44 ~ Ends Sat 6:43 PM

TORAH READING: Genesis 6:9 - 11:32

HAFTARA: Isaiah 54:1-10

ISSUE # 15

ShabbosWithElli ~ PARSHAS NOACH

Halachic Times (Zmanim)

Times for Bronx, NY 10463

Dawn (Alot Hashachar): 5:52 AM

Earliest Tallit (Misheyakir): 6:28 AM

Sunrise (Hanetz Hachamah): 7:18 AM

Latest Shema: 9:56 AM

Latest Shacharit: 10:50 AM

Midday (Chatzot Hayom): 12:39 PM

Earliest Mincha (Mincha Gedolah): 1:07 PM

Mincha Ketanah ("Small Mincha"): 3:49 PM

Plag Hamincha ("Half of Mincha"): 4:57 PM

Sunset (Shkiah): 6:00 PM

Shabbat Ends: 6:42 PM

Midnight (Chatzot HaLailah): 12:39 AM

Shaah Zmanit (proportional hour): 54:09 min.

TODAY IN JEWISH HISTORY

PASSING OF R. ISRAEL OF RUZHIN (1850)

The 3rd of Cheshvan is the yahrtzeit (anniversary of the passing) of the famed Chassidic master Rabbi Israel of Ruzhin (1797-1850), known as "The Holy Ruzhiner."

Rabbi Israel was a great-grandson of Rabbi DovBer of Mezeritch; a close friendship existed between the Ruzhiner Rebbe and the 3rd Chabad Rebbe, Rabbi Menachem Mendel of Lubavitch. Link: [Three Stories](#)

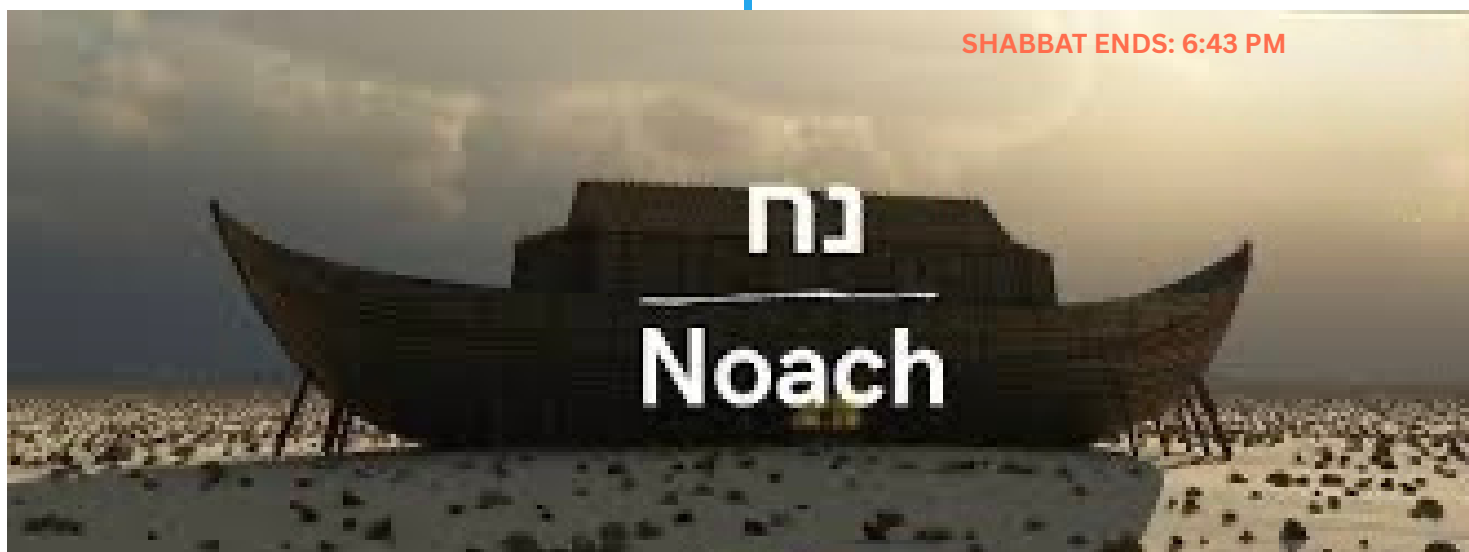
PASSING OF R. OVADIA YOSEF (2013)

Rabbi Ovadia Yosef, a leader of Sephardic Jewry and chief rabbi of Israel, passed away on 3 Cheshvan, 5774 (2013), at the age of 93.

A widely published author on Jewish law, Rabbi Yosef was considered by scholars of all backgrounds to be a rabbinical authority with a rare grasp of nearly every area of Torah scholarship. He was known for his encyclopedic knowledge of a wide swath of halachic texts, ranging from the well-known to the most obscure. In his halachic rulings, he would often list dozens of previous rulings and then decide in accordance with what he perceived to be the majority opinion. Link: [Obituary of Rabbi Ovadia Yosef](#)

SHABBAT ENDS: 6:43 PM

נח
Noach



Seventh Aliyah:

This section recounts the story of the Tower of Babel. Noah's descendents gathered in the Babylonian valley and started building a tower, in an attempt to reach the heavens and battle G@d. G@d disrupted their "plan" by causing them each to speak a different language, thus destroying their communications. This caused them to disperse and settle in different lands.

The Torah then lists the ten generations of Shem's descendents. The tenth generation is Abram (*later to be known as Abraham*), who married Sarai (*later to be known as Sarah*)

DAILY THOUGHT

What Do You See?

Ham saw his father, Noah, drunk and naked in his tent. What did he do? He went and told his brothers.

Shem and Yefet saw their father, took a blanket, and covered him without looking.

If you see what needs to be repaired and how to repair it, then you have found a piece of the world that G@d has left for you to complete. If you only see what is wrong and how ugly it is, then it is you yourself that needs repair.

In either case, it is impossible that you should ever see something and there is nothing you can do.

Likutei Sichot vol. 10, Noah 2



NOACH HAFTARAH IN A NUTSHELL
ISAIAH 54:1-10

Forsaken Jerusalem is likened to a barren woman devoid of children. G@d enjoins her to rejoice, for the time will soon come when the Jewish nation will return and proliferate, repopulating Israel's once desolate cities. The prophet assures the Jewish people that G-d has not forsaken them.

Although He has momentarily hid His countenance from them, He will gather them from their exiles with great mercy. The haftarah compares the final Redemption to the pact G@d made with Noah in this week's Torah reading. Just as G@d promised to never bring a flood over the entire earth, so too He will never again be angry at the Jewish people.

"For the mountains may move and the hills might collapse, but My kindness shall not depart from you, neither shall the covenant of My peace collapse."

Our Parsha begins, "These are the offspring of Noah, Noah was ..."

The Midrash asks: "Why is Noah's name written twice, when once would have sufficed?"

"Because," answers the Midrash, "Noach (נח) can be translated as 'serenity' (נִיחָא). Noah brought serenity for himself, and serenity for the world; serenity for his ancestors (who could rest in peace in their graves) ar serenity for his children; serenity in the upper worlds (since the heavenly prosecutions against mankind stopped and serenity in the lower worlds; serenity in this world and serenity in the next world" (*Bereishis Rabah 30:5 and Rashi ibid.*).

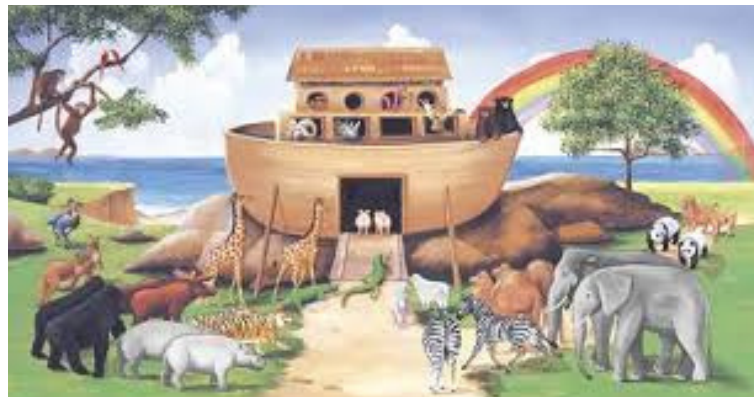
This serenity was achieved by the floodwaters, referred to by the Torah as "the waters of Noah" (Isaiah 54:9) Chasidic thought explains that, before the flood, physical matter was brittle and insensitive to anything spiritual. In such an atmosphere corruption flourished, as people felt little accountability for their actions.

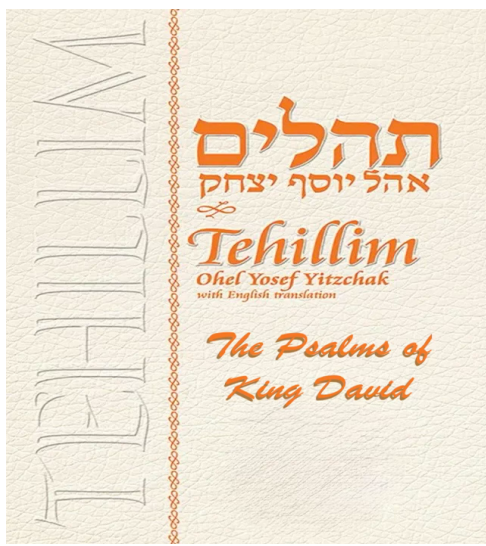
Chasidus teaches that the waters of the flood were like a mikvah (ritual bath). A person who immerses in a mikveh might notice that his thoughts are slightly purer that day, or that his conscience agitates him a little more. So too, the global mikveh which occurred in Noah's generation had a purifying effect on the physical world, bringing soul and body to a heightened level of communication.

After the flood, the world and its inhabitants now had a conscience and a greater appreciation of G@d. And this ensured that the world would have a genuine "serenity"-a continued existence. For, even if people became corrupt, their newfound spiritual sensitivity would ensure that they would have the motivation to repent.

Thus, it would always be worthwhile for God to continue sustaining His world.

(Based on Sichas Shabbos Parshas Noach 5751)





DAILY TEHILLIM - PSALM 18-22

- Psalm 18: Extended thanksgiving for past deliverance
- Psalm 19: Praise for G@d's revelation in creation and Torah
- Psalm 20: Prayer for the king before battle
- Psalm 21: Thanksgiving for the king's victory
- Psalm 22: Deep lament that transitions to trust and universal praise

COMMON THEMES:

- Trust in G@d as rock, fortress, deliverer
- Royal/Davidic authorship and themes
- Deliverance from enemies
- Movement from distress to praise
- G@d's faithfulness to His covenant
- Universal scope of G@d's reign

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 לַיְהוָה שְׁתִּיחַ לָנוּ וְיֹאמְרוּ
נָא יִשְׂרָאֵל: ב' לַיְהוָה שְׁתִּיחַ לָנוּ בְּקוֹם עָלֵינוּ
אָדָם: ג' אֲזִי חַיִּים בְּלָעוּנוּ בְּחִירוֹת אִפְסָם בָּנוּ: ד' אֲזִי
הַמִּים שְׁטָפוּנוּ נִחְלָה עֵבֶר עַל־נַפְשֵׁנוּ: ה' אֲזִי עֵבֶר
עַל־נַפְשֵׁנוּ הַמִּים תּוֹדוּנִים: ו' בְּרוּךְ יְהוָה שֶׁלֹּא נִתְּנָנוּ

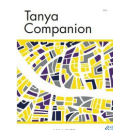
THE REBBETZIN'S KAPITEL

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 תַּבְּטָחִים בַּיהוָה בְּחֵרֵצִיּוֹן לֹא-
לְמוֹת לְעוֹלָם יֵשֵׁב: 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 יְדִיהֶם: ד' הִמְיִיבָה יְהוָה לְטוֹבִים וְלִישָׁרִים
בְּלִבּוֹתָם: ה' וְהַמַּטִּים עַקְלָנוֹתָם וְיִלְכֶם יְהוָה אֶת־
פְּעָלֵי הָאָוֶן שְׁלוֹם עַל־יִשְׂרָאֵל:



TANYA

Cheshvan, Iggeres Hakodesh, End of Epistle 25

It seems that the misnagdim had such an issue with the Baal Shem Tov's statement because they would not accept the Arizal's teaching that the Shechinah could become vested in a physical creation that is impure, i.e., one who worships idols. The misnagdim already accepted that the Shechinah could become vested in the kelipos, which are the spiritual source of the idolaters' souls. But they would not take the next step to say that the Shechinah then became actually vested in their physical being. Their mistake was in separating the physical creation from its spiritual source, from insisting that the physical somehow exists apart from the spiritual, and that there could be a place or thing that is somehow separate from Hashem, G-d forbid. Hashem's Presence, even in the lowest of places, is a matter of simple faith and a reality that even the most unlearned Jew knows and accepts. But "new ones" came to question how Hashem could be present everywhere, even in that which He does not desire, i.e., Kelipah, something which is impossible to bring within reach of their limited intellect without borrowing terms and concepts from the Arizal. These concepts are extremely difficult to explain clearly in writing, and teaching these concepts fully needs to be done orally, and to people with "an ear that hears and understands." If people have questions on chassidus, he writes, they should not scoff at the teachings of the Baal Shem Tov, but should send a representative to him and he will explain the teachings clearly.



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 109 (Digest) IMMERSING IN A MIKVAH (RITUAL POOL)

"He shall bathe all his body in water"—Leviticus 15:16.

A person who chooses to become cleansed of any ritual impurity is commanded to immerse in a mikvah [a natural pool of water]. According to the tradition of the Oral Law, for a mikvah to be kosher it must contain enough water for [an average] person to submerge himself within them—unless it is a moving stream of water, in which case even the smallest amount of water suffices [for a smaller than average individual, or for immersing a ritually impure utensil].

Some details:

- Of all the types of ritually impure people, only the zav requires immersion in a moving stream of water.
- This mitzvah is not obligatory. As long as an individual has no intention of entering the Temple Mount, he may remain in his ritually impure state.
- An individual's purification process is not finalized until the sun sets on the day he immerses.
- There may not be anything separating between the person's body and the waters of the mikvah.



MONDAY CHESHVAN 3 5704

TORAH LESSONS:

Chumash: Lech L'cha, Sheini with Rashi.

TEHILLIM: 18-22.

Tanya: It would seem (p. 545) mouth find favour. (p. 549).

(Continuing the above sicha:) Bereishit is a cheerful sedra, even though its ending is not all that pleasant. Noach has the Flood, but the week ends on a happy note with the birth of our father Avraham. The really joyous week is that of parshat Lech L'cha. We live every day of the week with Avraham, the first to dedicate his very life to spreading G-dliness in the world. And Avraham bequeathed his self-sacrifice as an inheritance to all Jews.¹

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

TWO DAYS TO REDEMPTION

These are the generations of Noach; Noach was a righteous man.... (Bereishis 6:9) The name "Noach" means rest. Repeating his name represents two aspects of Sabbath, the day of rest, as our sages say (Talmud, Shabbos 118b),

"When (the people of) Israel keep two Sabbaths properly, they will immediately be redeemed." (Ohr HaTorah, Noach 57a) The "two Sabbaths" quoted by the Talmud are not two days, but the two elements of every Shabbos, Shabbos eve and Shabbos day.

Spiritually, Shabbos represents perfection. The two aspects of Shabbos represent two ways that we must perfect ourselves, in both body and soul. We perfect the body through good deeds. We perfect the soul through study and inspiration.

Working to perfect ourselves on both of these fronts will bring about twofold Redemption, a spiritual and physical Redemption for ourselves and, for ourselves and the world around us.



About the BreakfastWithElli Shabbos Print Edition

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