

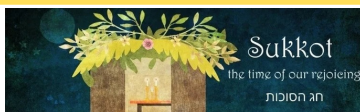


ShabbosWithElli ~ SUKKOS

Halachic Times (Zmanim)

Times for Bronx, NY 10463

Dawn (Alot Hashachar):	5:32 AM
Earliest Tallit (Misheyakir):	6:09 AM
Sunrise (Hanetz Hachamah):	6:58 AM
Latest Shema:	9:48 AM
Latest Shacharit:	10:46 AM
Midday (Chatzot Hayom):	12:43 PM
Earliest Mincha (Mincha Gedolah):	1:13 PM
Mincha Ketanah ("Small Mincha"):	4:08 PM
Plag Hamincha ("Half of Mincha"):	5:21 PM
Candle Lighting:	6:11 PM
Sunset (Shkiah):	6:29 PM
Nightfall (Zeit Hakochavim):	6:57 PM
Midnight (Chatzot HaLailah):	12:43 AM
Shaah Zmanit (proportional hour):	58:15 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

Prepare "Four Kinds" in Sukkah

It is customary to prepare the "four kinds" for use on Sukkot, binding the three hadassim (myrtle twigs) and two aravot (willow twigs) to the lulav (palm frond), in the sukkah on the afternoon preceding the festival.

Passing of R. Israel Hopstein, the Maggid of Kosnitz (1814)

R. Israel of Kosnitz was a disciple of a number of great chassidic Rebbes, including R. DovBer of Mezeritch. A famed miracle worker, he authored the work Avodat Yisrael and was one of the disseminators of Chassidism in Poland.



HIGH HOLY DAYS

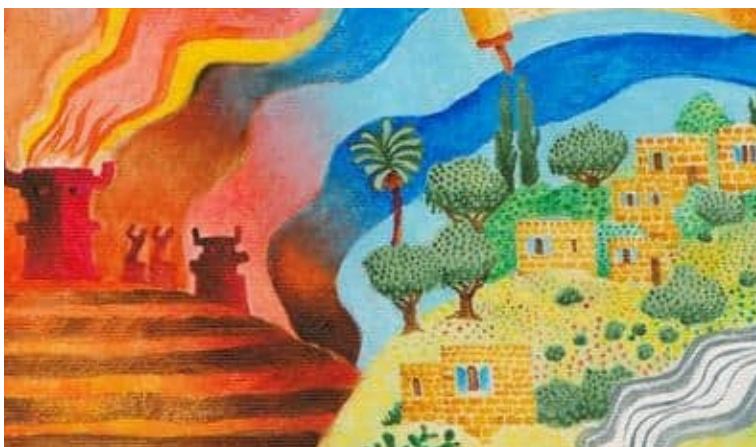
- ✓ **Selichot**
September 13
- ✓ **Rosh Hashanah**
September 23 - 24
- ✓ **Yom Kippur**
October 1 - 2
Kol Nidre • October 1
Yizkor • October 2
- ✓ **Succot**
October 6 - October 13
- Shemini Atzeret**
October 13 at sundown
Yizkor • October 14
- Simchat Torah**
October 14 at sundown
October 14 - 15



CHUMASH

Third Aliyah: This section is devoted to the blessing given to the Tribe of Joseph. Moses blessed Joseph with a bountiful portion that will be blessed with ample rain, dew, produce, and delicacies. Joseph is also blessed with unusual ox-like strength which he would use to vanquish his enemies.

Fourth Aliyah: Zebulun was blessed with success in his business endeavors and Issachar in his Torah studies. Gad was blessed with the strength of a lion — who tears off the arm and head of his enemy with one blow — and an expanding portion in the Holy Land. Gad is then praised for choosing a portion on the eastern bank of the Jordan River, opting to settle in the proximity of Moses' final resting place, and for leading the troops in battle in the conquest of Canaan.



SUKKOS HAFTORAH IN A NUTSHELL

DAY ONE: ZACHARIAH 14:1-21.

The prophet Zachariah prophesies about the world transformation that will occur in the end of days, when “the L-rd shall become King over all the earth; on that day shall the L-rd be one, and His name one.” But first he describes a great war that will center around Jerusalem immediately before the ultimate Redemption. G@d will gather the nations for war, and He will do battle with them, by visiting various diseases and ailments upon them. Zachariah then notes that those of the nations who will survive this cataclysmic war will be required to go to Jerusalem every year on the holiday of Sukkot to pay homage to G@d.

DAY TWO: I KINGS 8:2-21.

Today's haftorah describes the dedication of Solomon's Temple, which occurred during the holiday of Sukkot. (The celebration of the completion of the Holy Temple began a few days earlier, on the 8th of Tishrei.) The construction of the Holy Temple was completed. King Solomon assembled the leaders and elders of the tribes to Jerusalem, and amidst great fanfare the Levites transported the Ark from its temporary location in the City of David and installed it in the Holy of Holies chamber in the Holy Temple. Immediately, G@d's presence appeared in the Temple, in the form of a smoky cloud. King Solomon then blessed G-d. He recalled the history of the sanctuary, how his father, King David, had wanted to build it—but was told by G@d that it would be his son who would accomplish this feat. "And the L-rd has established His word that He spoke, and I have risen up in the place of David my father, and sit on the throne of Israel, as the L-rd spoke, and have built a house for the name of the L-rd, the G-d of Israel. And I have set there a place for the ark, wherein (is) the covenant of the Lord, which He made with our fathers, when He brought them out of the land of Egypt."

PREPARATIONS FOR THE HOLIDAY OF SUKKOT

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 79

This PSALM, attributed to Asaph, is a communal lament following the destruction of Jerusalem and the Holy Temple, likely by the Babylonians.

- The people's complaint: The PSALM begins with a powerful expression of shock and despair. The nations have invaded and defiled G@d's inheritance, the bodies of His servants have been left unburied, and Israel has become a laughingstock to its neighbors.
- A plea for mercy and justice: The psalmist asks G@d how long His anger will last and requests that He not hold past sins against them. The central plea is for G@d to intervene for the sake of His own honor among the nations, who are questioning His power.
- A vow of praise: The PSALM concludes with a vow that "we, Your people, the flock of Your pasture, will thank You forever" if G@d delivers them. This shows a deep-seated confidence in G@d's ultimate love and faithfulness, despite the present suffering.

PSALM 80

Also attributed to Asaph, this PSALM is a heartfelt prayer for G@d to restore His people, often comparing Israel to a vine that was planted and nurtured by G@d but has now been ravaged.

- The call for restoration: The PSALM contains a repeated refrain: "Restore us, O G@d of hosts; cause Your face to shine, that we may be saved". It calls on G@d, the "Shepherd of Israel," to show His might and shine forth to save them from their enemies, who taunt and mock them.
- The metaphor of the vine: The psalm recalls how G@d brought Israel out of Egypt like a vine and caused it to flourish, but now its walls have been broken down and it is being destroyed. The psalmist pleads for G@d to again "have regard for this vine".
- A promise of fidelity: The plea for restoration includes a promise from the people: "Then we shall not turn back from You; give us life, and we will call upon Your name".

PSALM 81

This PSALM, written for a festival, serves as both a joyful call to worship and a divine admonishment to the people of Israel.

- A call to celebration: The PSALM opens with a vibrant call to praise G@d with music and the shofar, connecting it to Rosh Hashanah, the anniversary of Israel's liberation from forced labor in Egypt.
- G@d's reminder: G@d recalls how He freed Israel from Egypt and tested them, promising to provide all their needs if they would listen and worship Him alone. The command to "Open your mouth wide and I will fill it" signifies G@d's desire to bless them abundantly.
- Israel's disobedience: G@d expresses sorrow that "My people would not listen to Me" and "Israel would not obey Me". This disobedience led G@d to allow them to follow their own stubborn hearts.
- A path to return: The PSALM ends with G@d lamenting what could have been if Israel had followed His path, promising prosperity and victory if they would only repent and listen.

PSALM 82

Attributed to Asaph, this PSALM presents G@d in the "council of judges" as He admonishes corrupt earthly rulers who are failing to deliver justice to the needy.

- G@d's condemnation of injustice: G@d addresses the human judges, questioning, "How long will you judge wickedly, ever showing partiality toward the evildoers?" He commands them to "Render justice to the needy and the orphan".
- Rulers reminded of their mortality: In a dramatic pronouncement, G@d reminds these powerful, but unjust, rulers of their place. Despite being given a form of elevated status, He declares, "you will die as mortals, you will fall like any prince".
- A plea for divine judgment: The PSALM concludes with a call for G@d to "Arise...judge the earth, for You possess all the nations". This is a plea for G@d's ultimate justice to be revealed over all earthly authorities.

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 וְיִאֲמֹר
זָא יִשְׂרָאֵל: ב' לולֵי יְהוָה שְׁתִּיחַ לָנוּ בְּקוֹם עַלְנוּ
אָדָם: ג' אֲזִי חַיִּים בְּלִעוֹנוּ בְּחִירוֹת אַפְסִי בָנוּ: ד' אֲזִי
הַמִּים שְׁטַפּוֹנוּ נִחְלָה עֵבֶר עַל־נַפְשֵׁנוּ: ה' אֲזִי עֵבֶר
עַל־נַפְשֵׁנוּ הַמִּים הַזֵּדוֹנִים: 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 תַּבְּתִּיחִים בִּיהוָה בְּהַר־צִיּוֹן לֹא־
לְמוֹט לְעוֹלָם יִשָּׁב: ב' וְרוּשָׁלַם תְּרִים סָבִיב לָהּ וְיהוָה
סָבִיב לְעַמּוֹ מַעֲתָה וְעַד־עוֹלָם: ג' כִּי לֹא יָנוּחַ שִׁבְט
הַרְשָׁע עַל גּוֹרֵל תַּצְדִּיקִים לְמַעַן לֹא־יִשְׁלַחוּ תַצְדִּיקִים |
בְּעוֹלָתָהּ יִדְיָתָם: ד' הַיַּמִּיבָה יְהוָה לְטוֹבִים וְלִישָׁרִים
בְּלִבּוֹתָם: ה' וְהַמַּטִּים עַקְלָקְלוֹתָם וְיִלְכִּיבֵם יְהוָה אֶת־
פַּעְלֵי הָאָוֶן שְׁלוֹם עַל־יִשְׂרָאֵל:

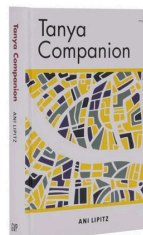
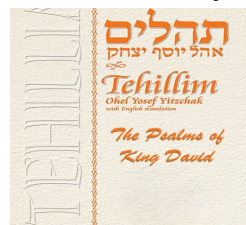
TANYA

15 Tishrei, Iggeres HaKodesh, Beginning of Epistle 22

In this Epistle, the Alter Rebbe rebukes his chassidim for seeking advice on mundane physical matters, such as their livelihoods. Such advice, he says, is to be asked of prophets, not of Torah scholars. (it is important to note that this is specifically regarding seeking advice on material matters without seeking the spiritual cause as well. The Rebbe notes that chassidim always have asked material advice from their Rebbe, since he is on the level of a prophet. The Alter Rebbe's point here is to negate the approach of those who don't connect their material problems with shortcomings in their service of Hashem, and instead blame their misfortune on circumstance. The Alter Rebbe will proceed to explain that a person's material woes are typically only a wake-up call for him to improve his avodas Hashem. In such a case, seeking material advice indicates that the individual missed this wake-up call and is attempting to solve his material issue without realizing the spiritual cause).

16 Tishrei, Iggeres HaKodesh, Middle of Epistle 22

The Alter Rebbe writes, "אחאב upsets the natural order of conduct, for it is a covering of the eyes that prevents people from seeing the truth." People can become so blinded by the ahavah of their body, or earthly identity, that instead of accepting suffering (G-d forbid) with ahavah, the suffering drives them out of their mind, causing them to tram about from city to city to seek advice from afar"



**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 105 (Digest) (same both days)

Ritual Impurity of Semen Impurity caused by Discharge

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



FRIDAY TISHREI 16, 2ND DAY OF SUKOT 5704

IN THE EVENING KIDDUSH: SHEHECHEYANU PRECEDES LEISHEIV BA'SUKA.

AT MINCHA DON'T SAY HODU (P. 124); DO SAY PATACH ELIYAHU (P. 125).

TORAH LESSONS: CHUMASH: B'RACHA, SHISHI W/RASHI. TEHILLIM: 79-82.

TANYA: (XXIIB) MY BELOVED (P. 521) HEART & SOUL. (P. 523).

THE TZEMACH TZEDEK RELATED: IN 5569 (1808) WE HEARD FROM MY GRANDFATHER (THE ALTER REBBE) FOR THE SIXTH TIME THE MAAMAR USH'AVTEM MAYIM¹ (THE FIRST OF THAT TITLE IN LIKUTEI TORAH) AND THE EXPERIENCE WAS REMINISCENT OF THE TALMUDIC STATEMENT (YERUSHALMI SUKA 5:1) "FROM THERE THEY DREW (THE HOLY SPIRIT)." ² YONA³ RECEIVED, AT THE CELEBRATION OF THE WATER-DRAWING, THE GIFT OF PROPHETIC REVELATION; WE RECEIVED REVELATION WITHOUT END. THE END WILL BE WHEN MOSHIACH COMES, FOR THE END IS ROOTED IN THE BEGINNING.⁴

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****15 TISHREI 5786 THE POINT**

The coming of Moshiach will bring many great things: the Redemption from exile... great wisdom... miracles... and revelation of G-dliness. Although all of these accomplishments are very great... none of them is the essence of Moshiach...; they are all merely symptoms and manifestations of the essential point of Moshiach. (Kuntres Inyano Shel Toras HaChassidus, ch. 4) Learning about Moshiach is the straightest path to bring Moshiach and the Redemption. (Sefer Hasichos 5751. vol. 2 pg, 501) Moshiach will accomplish many great things. These accomplishments will progress in stages, one flowing into the other, as a wellspring evolves into a river. As large as the river becomes, it is, nevertheless, the outcome of an essential point. So too, the more we understand this point, the more we will understand everything else about Moshiach. We will examine this point in the following days.

16 TISHREI THE ESSENCE OF MOSHIACH

The soul is called by five names: nefesh, ruach, neshamah, chayah, and yechida. (Bereishis Rabah 14:9, 2:37) King Dovid merited the level of nefesh, Eliyahu—the level of ruach, Moshe—the level of neshamah, Adam—the level of chayah, and Moshiach will merit then level of yechida. (Shaar Hagilgulim ch. 1) The human soul has five names.

These names correspond to its five functions and qualities.

1. Nefesh corresponds to action. 2. Ruach corresponds to emotion. 3. Neshamah corresponds to intellect. 4. Chayah corresponds to desire. 5. Yechida ("singular") corresponds to the innermost self. Moshiach embodies the self-actualized man, someone who is one with his essence. However, Moshiach will also have the unique ability to bring out the essence in everything and everyone around him, including you.,

About the BreakfastWithElli ~ Shabbos Print Edition**PLEASE PRINT OUT BEFORE SHABBOS BEGINS**

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Torah teachings are holy – please treat these pages with care