



Shabbos, October 11, 2025 ~ 19 Tishrei, 5786

ת"ב

Candle Lighting in NYC: 6:04 ~ Ends Sat 7:02 PM

Torah Reading: Chol Hamoed, Shabbat: Ex 33:12 - 34:26

Sukkot, Chol Hamoed, Shabbat - Day 3: Numbers 29:23-28

Shabbat Ch"H: Ezekiel 38:18 - 39:16

ISSUE # 13

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ShabbosWithElli ~ PARSHAS V'ZOS HABRACHA

Halachic Times (Zmanim)

Times for Bronx, NY 10463

Dawn (Alot Hashachar):	5:37 AM
Earliest Tallit (Misheyakir):	6:14 AM
Sunrise (Hanetz Hachamah):	7:03 AM
Latest Shema:	9:50 AM
Latest Shacharit:	10:47 AM
Midday (Chatzot Hayom):	12:41 PM
Earliest Mincha (Mincha Gedolah):	1:11 PM
Mincha Ketanah ("Small Mincha"):	4:02 PM
Plag Hamincha ("Half of Mincha"):	5:14 PM
Sunset (Shkiah):	6:21 PM
Shabbat Ends:	7:02 PM
Midnight (Chatzot HaLailah):	12:42 AM
Shaah Zmanit (proportional hour):	57:09 min.



EAT IN SUKKAH

The festival of Sukkot, commemorating G@d's enveloping protection of the Children of Israel during their 40-year journey through the desert (1313-1273 BCE), is celebrated for seven days, beginning from the eve of Tishrei 15. During this time, we are commanded to "dwell" in a sukkah -- a hut of temporary construction, with a roof covering of raw, unfinished vegetable matter (branches, reeds, bamboo, etc.) -- signifying the temporality and fragility of human habitation and man-made shelter and our utter dependence upon G@d's protection and providence. "How [does one fulfill] the mitzvah of dwelling in the sukkah? One should eat, drink, and live in the sukkah, both day and night, as one lives in one's house on the other days of the year: for seven days a person should make his home his temporary dwelling, and his sukkah his permanent dwelling" (Code of Jewish Law, Orach Chaim 639:1). At least one k'zayit (approx. 1 oz.) of bread should be eaten in the sukkah on the first evening of the festival, between nightfall and midnight. A special blessing, Leishiv BaSukkah, is recited. For the rest of the festival, all meals must be eaten in the sukkah (see the Code of Jewish Law or consult a Halachic authority as to what constitutes a "meal"). Chabad custom is to refrain from eating or drinking anything outside of the sukkah, even a glass of water.

TODAY IN JEWISH HISTORY

"Water Drawing" Celebrations: When the Holy Temple stood in Jerusalem, one of the special Sukkot observances was to pour water on the Altar. The drawing of water for this purpose was preceded by all-night celebrations in the Temple courtyard; on the 15 steps leading to the azarah (inner courtyard) stood Levites while playing a variety of musical instruments, sages danced and juggled burning torches, and huge oil-burning lamps illuminated the entire city. The singing and dancing went on until daybreak, when a procession would make its way to the Shiloach Spring which flowed in a valley below the Temple to "draw water with joy." "One who did not see the joy of the water-drawing celebrations," declared the sages of the Talmud, "has not seen joy in his life." While water was poured each day of the festival, the special celebrations were held only on Chol Hamoed since many of the elements of the celebration (e.g., the playing of musical instruments) are forbidden on Yom Tov. Today, we commemorate these joyous celebrations by holding Simchat Beit HaShoeivah ("joy of the water drawing") events in the streets, with music and dancing. The Lubavitcher Rebbe initiated the custom of holding such celebrations on Shabbat and Yom Tov as well -- without musical instruments of course. The fact that we cannot celebrate as we did in the Temple, said the Rebbe, means that we are free to celebrate the joy of Sukkot with singing and dancing every day of the festival.



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: As per G-d's instructions, Moses ascended Mount Nebo. Once on top of the mountain, G-d showed him all of the Land of Israel. Moses then died, at the age of one hundred and twenty. Until his last moment, his eye never dimmed and his skin never dried. The Israelites mourned Moses for thirty days, and Joshua immediately assumed the mantle of leadership. The Torah concludes with a eulogy for Moses. He was the greatest prophet to ever live, and he performed incredible and awesome miracles before the eyes of all of Israel.



V'ZOS HABRACHA HAFTORAH IN A NUTSHELL

Joshua 1:1-18.

This week's Haftorah describes Joshua's succession of his master Moses, whose passing is discussed in the Torah reading. G-d reveals Himself to Joshua, and appoints him as Moses' successor. G@d encouraged Joshua to lead the Israelites in to the Holy Land. "Every place on which the soles of your feet will tread I have given to you, as I have spoken to Moses. From this desert and Lebanon to the great river, the Euphrates, all the land of the Hittites to the great sea westward shall be your boundary." G@d assures Joshua that He will be with him just as He was with Moses and encourages him to be strong and brave, to study the Torah constantly and keep it close, so that he may succeed in all his endeavors. Joshua orders his officers to prepare the Jewish people to cross the Jordan River. He then tells the members of the tribes of Reuben, Gad and half the tribe of Manasseh, who had chosen to settle on the eastern bank of the Jordan, to go and assist their brethren in the conquest of the Canaanite mainland, after which they would return to their plot of land. The Jewish people pledge their allegiance to Joshua: "Just as we obeyed Moses in everything, so shall we obey you. Only that the L@rd your G@d be with you as He was with Moses.

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The seven days of the festival of Sukkot consist of two days of "Yom Tov", followed by five days of "Chol Hamoed" ("weekdays of the festival"; also called "the intermediate days"). In the Land of Israel, there is only one day of Yom Tov, followed by six days of Chol Hamoed. On Yom Tov all creative work is forbidden as on Shabbat, except for the tasks involved in food preparation (e.g., lighting a fire from a pre-existing flame, cooking, carrying "from domain to domain"); on Chol Hamoed, work whose avoidance would result in "significant loss" is permitted. Otherwise, all the mitzvot and customs of Sukkot apply: eating in the sukkah, taking the "four kinds", etc. The "Yaale V'yavo" prayer is included in all prayers and Grace After Meals. Hallel, Hoshanot and Musaf are recited following the Shacharit (morning) prayers. It is the Chabad custom not to put on tefillin during Chol Hamoed, as on Shabbat and the festivals.

HOSHANA RABBAH

The seventh day of Sukkot is called "Hoshana Rabbah" and is considered the final day of the divine "judgment" in which the fate of the new year is determined. The Psalm L'David Hashem Ori, which has been added to our daily prayer since the 1st of Elul, is recited for the last time today. Other

HOSHANAH RABBAH OBSERVANCES INCLUDE: NIGHT LEARNING

It is customary to remain awake on the night preceding Hoshanah Rabbah and study Torah. We recite the entire Book of Deuteronomy and the Book of Psalms. In some congregations it is a custom for the Gabbai (synagogue manager) to distribute apples (signifying a "sweet year") to the congregants.

WILLOW AND HOSHAANOT

In addition to the Four Kinds taken every day of Sukkot, it is a "Rabbinical Mitzvah", dating back to the times of the Prophets, to take an additional aravah, or willow, on the 7th day of Sukkot. In the Holy Temple, large, 18-foot willow branches were set around the altar. Today, when we take the Four Kinds and carry them around the reading table in the synagogue during the "Hoshanot" prayers, we make seven circuits around the table (instead of the daily one), and recited a lengthier prayer. At the conclusion of the Hoshanot we strike the ground five times with a bundle of five willows, symbolizing the "tempering of the five measures of harshness."

Festive Meal: A festive meal is eaten in the Sukkah. We dip the bread in honey (as we did in each festive meal since Rosh Hashanah) for the last time. Today is also the last occasion on which we recite the special blessing for eating in the sukkah, since the biblical commandment to dwell in the sukkah is only for seven days (though it is the practice of many communities -- and such is the Chabad custom -- that, outside of the Land of Israel, we eat in the sukkah also on the 8th day, Shemini Atzeret).

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PSALM 90: The brevity of human life

This PSALM, a prayer attributed to Moses, contrasts the eternity of G@d with the transient nature of human life. It serves as a meditation on human mortality and inspires a person to live a life of wisdom and purpose. The PSALM acknowledges G@d as a shelter for every generation, existing before creation itself. It speaks of G@d's anger over human wrongdoing, which causes life to be full of toil and affliction. The prayer asks G@d to "teach us to number our days, that we may acquire a wise heart". The PSALM concludes with a plea for G@d's kindness and a blessing for the work of our hands to be established.

PSALM 91: The sheltering of the righteous This chapter, also known as the *shir shel pega'im* (song of plagues), discusses G@d's protection of the righteous. It states that those who dwell in the shelter of the Most High will find refuge under the shadow of the Almighty. It promises that G@d will protect the righteous from various dangers, both physical and spiritual, such as destructive pestilence, terror by night, and attacks from wild beasts. The PSALM mentions that G@d will instruct His angels to guard the righteous in all their ways. It ends with G@d's promise to answer when called upon, to be with the righteous in distress, and to grant them long life and deliverance.

PSALM 92: A song for the Sabbath. This is the PSALM for the Sabbath day, celebrating G@d's deeds and greatness. It is considered good to give thanks and sing praises to G@d, proclaiming His kindness in the morning and His faithfulness at night. The PSALM contrasts the short-lived prosperity of the wicked, who will ultimately be destroyed, with the enduring flourishing of the righteous. The righteous are compared to palm trees and cedars, planted in the house of the L@rd, who remain fruitful and vibrant even in old age. It declares that the L@rd is just and that there is no injustice in Him.

PSALM 93: G@d's eternal sovereignty. This PSALM speaks of G@d's eternal reign and grandeur, celebrating the coming of the Messianic era. It declares that the L@rd reigns, robed in majesty and girded with strength. It affirms that the world is firmly established and will not falter because G@d's throne has stood forever. The PSALM mentions the powerful, raging waves of the sea but proclaims that the L@rd is mightier on High. It concludes by asserting the trustworthiness of G@d's testimonies and the holiness of His house forever.

PSALM 94: A call for divine justice. This PSALM is a call for divine retribution against the wicked and a source of consolation for the righteous. The psalmist cries out to the G@d of retribution, asking how long the wicked will exult and oppress G@d's people. The PSALM addresses the arrogance of evildoers who believe that G@d does not see their actions, reminding them that the Creator of the ear and eye surely hears and sees. It declares that G@d will not abandon His people and that justice will return to righteousness. For the righteous, G@d is a source of strength, refuge, and comfort, steadying them when they feel they are slipping. The PSALM promises that the L@rd will turn the wicked's violence against them and destroy them through their own wickedness.

PSALM 95: An invitation to worship. This PSALM invites the people to sing and offer joyous praise to G@d for His miracles. The first part of the PSALM is a call to worship the L@rd, who is a great G@d and King, and the Maker of the entire world. Worship should be offered in humility, bowing down and kneeling before the L@rd. The latter part contains a strong warning, urging the people not to harden their hearts as their ancestors did in the wilderness at Massah and Meribah. This warning recalls G@d's anger at the rebelliousness of that generation, who were denied entry into His resting place.

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 לַיהוָה שְׁתִּיחַ לָנוּ וְיִאֲמֹר
נָא יִשְׂרָאֵל: ב לֹלֵל יְהוָה שְׁתִּיחַ לָנוּ בְּקוֹם עַלְנוּ
אָדָם: ג אֲזִי חַיִּים בְּלִעְוֹנוּ בְּחִירוֹת אַפֶּס בָּנוּ: ד אֲזִי
הַמִּים שְׂמֻפָּנוּ נִחְלָה עֵבֶר עַל־נַפְשָׁנוּ: ה אֲזִי עֵבֶר
עַל־נַפְשָׁנוּ הַמִּים הַזֵּדוֹנִים: ו בְּרוּךְ יְהוָה שֶׁלֹא נִתְּנָה

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
אֲמוֹט לְעוֹלָם יִשָּׁב: ב וְרוּשָׁלַם תְּרִים סָבִיב לָהּ וְיהוָה
סָבִיב לְעַמּוֹ מַעֲתָה וְעִדְעוֹלָם: ג כִּי לֹא יָנוּחַ שִׁבְט
הַרְשָׁע עַל גּוֹבֵל תַּצְדִּיקִים לְמַעַן לֹא־יִשְׁלַחוּ תַצְדִּיקִים
בְּעוֹלָתָהּ יְדִיתָם: ד הַמִּיבֵּה יְהוָה לְטוֹבִים וְלִישָׁרִים
בְּלִבּוֹתָם: ה וְהַמַּטִּים עַל־קַלּוֹתָם וְיִלְכִּיבם יְהוָה אֶת־
פַּעֲלֵי הָאָוֶן שְׁלוֹם עַל־יִשְׂרָאֵל:

TANYA**19 Tishrei, Iggeres HaKodesh, End of Epistle 22**

The Alter Rebbe also reminds his chassidim to refrain from judging and analyzing the behavior and spiritual level of others [except to motivate oneself in spiritual growth and avodas Hashem, as outlined in Chapter 30 of Likkutei Amarim]. Since all Israel are considered like a single person, any separation between us effects the life-force that comes from our heart, i.e., the Divine chayus drawn into the world via tefillah. When we are united, our service of tefillah is whole. If an emotionally judgmental thought or fantasy arises in a person's mind, they should push it away immediately. Speaking negatively is as severe a sin as avodah zara, forbidden relations, and murder; dwelling on negative thoughts about another person has an even more potent negative effect on the soul. It is an absolute obligation to think good about every Jew, even if it will take hard work. We must push ourselves to really think into the good qualities of others, and only by training ourselves to think good about others are we saved from the aveira of thinking bad about others.

DAILY TEHILLIM - PSALM 96 CONTINUED**PSALM 96:** The coming of the messianic era

This PSALM calls all the earth to sing a new song to the L@rd, heralding the coming of the Messianic era. It instructs all nations to bless G@d's Name and declare His glory and wonders. The PSALM contrasts the worthlessness of the idols of the nations with the might of G@d, who made the heavens. It calls upon all families of nations to give G@d the honor and might due to His Name, bringing offerings to His courtyards. The PSALM concludes with a proclamation that the L@rd reigns and will come to judge the earth with righteousness and truth, a time that the heavens and earth, and all of creation, will rejoice.

**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 98 (Digest)**Ritual Impurity of Food and Drink**

We are commanded regarding food and drink that have contracted ritual impurity. [I.e., one must follow all the laws associated with this impurity.]



MONDAY TISHREI 19 5704
3RD DAY OF CHOL HAMOED SUKOT 5704

YAHREIT OF RABBI ELLI'S MOTHER RIVKAH BAS YISROEL

TORAH LESSONS:

CHUMASH: B'RACHA, SHEINI WITH RASHI.

TEHILLIM: 90-96.

TANYA: THE INDWELLING (P. 525) ...TOTALLY NULLIFIED. (P. 527).

IT IS WRITTEN THAT ALL THROUGH THE YEAR, WHEN SAYING IN SHEMONA ESSREI "AND ALL THE VARIETIES OF ITS PRODUCE FOR GOOD" (P. 54), ONE SHOULD HAVE IN MIND WHEAT FOR MATZAH AND THE ETROG (ELSEWHERE, WINE FOR KIDDUSH IS ALSO MENTIONED); THEN NATURALLY ALL THE PRODUCE WILL BE FOR GOOD.

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
19 TISHREI 5786

CHANGING FROM THE INSIDE OUT

The ultimate perfection of the Messianic era and the era of the resurrection of the dead (the revelation of the Infinite Light in this physical world) are dependent on our actions and efforts throughout the exile. For the reward for a mitzvah is the direct result of the deed itself. (Tanya, ch. 37) G@d created the world because He desired to challenge us to become His partner in refining the world. We start with ourselves by becoming more refined and sensitive to the holiness all around us. Once we've reached that level, our understanding will be deeper, our patience and respect for our fellow man greater, and our actions more effective. It is this elevated experience and the resulting actions that will bring about the Messianic Era. In other words, Moshiach is not a precious reward that is unrelated to the task. Rather, it is the direct outcome of raising our consciousness and our deeds from the mundane to the holy.

**About the BreakfastWithElli ~ Shabbos Print Edition**

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Torah teachings are holy – please treat these pages with care