



Shabbat, August 9, 2025 ~ 15 Av, 5785

Candle Lighting in NYC: 7:45 pm

Torah Reading: Va'etchanan:

Deuteronomy 3:23 - 7:11

Haftarah: Isaiah 40:1-26

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SHABBOS PRINT EDITION

HALACHIC TIMES (ZMANIM)

Times for Bronx, NY 10463

Dawn (Alot Hashachar): 4:20 AM

Earliest Tallit (Misheyakir): 5:05 AM

Sunrise (Hanetz Hachamah): 6:00 AM

Latest Shema: 9:28 AM

Latest Shacharit: 10:39 AM

Midday (Chatzot Hayom): 1:00 PM

Earliest Mincha (Mincha Gedolah): 1:37 PM

Mincha Ketanah ("Small Mincha"): 5:09 PM

Plag Hamincha ("Half of Mincha"): 6:38 PM

Sunset (Shkiah): 8:02 PM

Shabbat Ends: 8:46 PM

Midnight (Chatzot HaLailah): 1:01 AM

Shaah Zmanit (proportional hour): 70:50 min.

JEWISH HISTORY

End of Dying in Desert (1274 BCE)

In wake of the incident of the "Spies," in which the generation that came out of Egypt under Moses' leadership demonstrated their unpreparedness for the task of conquering and settling the Holy Land, G-d decreed that entire generation would die out in the desert (see "Today in Jewish History" for Av 8 and Av 9). After 38 years of wandering through the wilderness the dying finally ended, and a new generation of Jews stood ready to enter the Holy Land. It was the 15th of Av of the year 2487 from creation (1274 BCE)

Ban on Inter-Tribal Marriage Lifted (13th century BCE)

In order to ensure the orderly division of the Holy Land between the twelve tribes of Israel, restrictions had been placed on marriages between members of two different tribes. A woman who had inherited tribal lands from her father was forbidden to marry out of her tribe, lest her children -- members of their father's tribe -- cause the transfer of land from one tribe to another by inheriting her estate (Number 36). This ordinance was binding only on the generation that conquered and settled the Holy Land during the 14-year period 2488-2503 from creation (1273-1258 BCE); when the restriction was lifted, on the 15th of Av, the event was considered a cause for celebration and festivity.

JEWISH HISTORY Cont.

Tribe of Benjamin Re-Admitted (circa 1188 BCE)

Av 15 was the day on which the tribe of Benjamin, which had been excommunicated for its behavior in the incident of the "Concubine at Givah," was readmitted into the community of Israel (as related in Judges 19-21). The event occurred during the judgeship of Othniel ben Knaz, who led the people of Israel in the years 2533-2573 from creation (1228-1188 BCE).

Jeroboam's Roadblocks Removed (574 BCE)

Upon the division of the Holy Land into two kingdoms following the death of King Solomon in the year 2964 from creation (797 BCE), Jeroboam ben Nebat, ruler of the breakaway Northern Kingdom of Israel, set up roadblocks to prevent his citizens from making the thrice-yearly pilgrimage to the Holy Temple in Jerusalem, capital of the Southern Kingdom of Judea. These were finally removed more than 200 years later by Hosea ben Eilah, the last king of the Northern Kingdom, on Av 15, 3187 (574 BCE).

Betar Dead Buried (148 CE)

The fortress of Betar was the last holdout of the Bar Kochba rebellion. When Betar fell on the 9th of Av, 3893 (133 CE), Bar Kochba and many thousands of Jews were killed; the Romans massacred the survivors of the battle with great cruelty and would not even allow the Jews to bury their dead. For 15 years their remains were left scattered on the battlefield. When the dead of Betar were finally brought to burial on Av 15 of the year 3908 from creation (148 CE), an additional blessing (HaTov VehaMeitiv) was added to the "Grace After Meals" in commemoration.

The Day of the Breaking of the Ax"

When the Holy Temple stood in Jerusalem, the annual cutting of firewood for the altar was concluded on the 15th of Av. The event was celebrated with feasting and rejoicing, as is the custom upon the conclusion of a holy endeavor, and included a ceremonial breaking of the axes which gave the day its name.

Psalms 77 and 78, written by Asaph, are both psalms of instruction and lament, focusing on God's relationship with the Israelites. Psalm 77 reflects a period of disorientation and distress, where the psalmist grapples with feelings of distance from God and questions His apparent absence during hardship. Psalm 78, however, takes a historical perspective, recounting God's acts of kindness and the Israelites' repeated rebellions, emphasizing the importance of remembering and learning from the past.

PSALM 77

Lament and Disorientation:

The psalm begins with the psalmist crying out to God in distress, experiencing a deep sense of loss and disorientation.

Remembering God's Past Deeds:

Despite the anguish, the psalmist begins to recall God's past miracles and wonders, seeking comfort in remembering God's faithfulness.

Wrestling with Doubt:

The psalmist questions God's seeming absence and the cessation of His favor, but ultimately chooses to focus on His past actions.

Finding Hope in God's Nature:

By meditating on God's power and past actions, the psalmist finds some measure of solace and hope amidst the struggle.

PSALM 78

This psalm serves as a lesson for future generations, recounting the history of Israel from the Exodus to the time of David.

God's Goodness and Israel's Rebellion:

The psalm highlights God's consistent acts of kindness, provision, and protection, alongside the Israelites' frequent disobedience and lack of faith.

Importance of Remembering and Learning:

Asaph emphasizes the need for the people to remember God's deeds, learn from their ancestors' mistakes, and remain faithful to His covenant.

Cycle of Sin and Repentance:

The psalm illustrates a recurring pattern of Israelite sin, followed by their temporary repentance and God's merciful response.

Emphasis on God's Justice and Mercy:

Ultimately, Psalm 78 underscores both God's righteous judgment and His enduring compassion and willingness to forgive.

15 AV, IGGERES HAKODESH, MIDDLE OF EPISTLE 5

This letter began with the idea that the worlds were created through the first two letters of the Divine Name, Yud-Hei. The Yud corresponds to the power of Chochmah and the Hei to the power of Malchus (corresponding to dibbur/speech).

This raises a question: the first Hei in the Name Yud-Hei-Vav-Hei typically corresponds to Binah. It is the second Hei in the Divine Name Yud-Hei-Vav-Hei that corresponds to Malchus/dibbur. How is it that we say that the statement, "This [physical] world was created by the letter Hei," refers to the lower Hei, the power of Malchus/dibbur, when it is explicitly referring to the upper Hei, or the power of Binah?

The answer is that the lower Hei (Malchus) is rooted in, and draws influence from, the upper Hei, Binah. The written form of the letter Hei indicates expansion and revelation; both Binah and Malchus serve to expand and reveal what was previously contracted and concealed. For Binah, this is Chochmah, the seminal point of revelation represented by the letter Yud, and for Malchus it is Z"A, the Six Middos corresponding to the letter Vav.

SEFER HAMITZVOS SHIUR #162

Positive Mitzvah #66 When we bring a Korban Shelamim, we need to follow all of the rules of how to bring it!

Negative Mitzvah #147

We can't eat the Korbanos called Kodshim Kalim (like the Korban Todah and Korban Shelamim) before their blood is sprinkled on the Mizbeich

Positive Mitzvah #67

When we bring a Korban Mincha (four and oil) we need to follow the Halachos. There are many different types of Korban Mincha and the mitzvah is to do each one of them the way it is described in the Torah.

Negative Mitzvah #102

We CAN'T mix olive oil into the Korban Mincha of someone who did an avera, called a Minchas Chotei.

Negative Mitzvah #103

We CAN'T mix levonah (a kind of spice) into a Minchas Chotei, a Korban Mincha for someone who did an avera.

Negative Mitzvah #138

When a Koehen (or Kohen Gadol) brings a Korban Mincha, the whole thing needs to be burned. None of it can be eaten.

LAWS AND CUSTOMS

Joyous Day

Because of the joyous events which occurred on this day (see "Today in Jewish History"), our sages regarded the 15th of Av to be one of the two most auspicious days on the Jewish calendar (the other being Yom Kippur--Talmud, Taanit 26b). Nevertheless, no special Av 15 observances or celebrations are ordained by Halachah (Torah law) or custom, other than the omission of the tachnun (confession of sins) and similar portions from the daily prayers, as is the case with all festive dates.

Increase Torah Study

Beginning on the 15th of Av one should increase one's study of Torah, since at this time of the year the nights begin to grow longer and "the night was created for study" (Talmud and Codes).

CHUMASH:

SEVENTH ALIYAH: The Israelites are directed to destroy the inhabitants of Canaan along with their idols, and the prohibition against intermarriage is discussed.

VA'ETCHANAN HAFTORAH IN A NUTSHELL *Isaiah 40:1-26*

This week's haftorah is the first of a series of seven "haftarot of Consolation." These seven haftarot commence on the Shabbat following Tisha B'Av and continue until Rosh Hashanah.

This section of Isaiah begins with G-d's exhortation to the prophets: "Console, O console My people . . . Announce to Jerusalem that her period of exile has been fulfilled and that her sins have been forgiven."

Isaiah's prophecy describes some of the miraculous events that will unfold with the onset of the messianic era, such as the return of the exiles to Jerusalem, the revelation of G-d's glory, and the rewards and retribution that will then be meted out.

The prophet then goes on to comfort the people, describing G-d's power and might, and reassuring them of His care for His people.

This is a synopsis of the Haftorah that is read in Chabad synagogues. Other communities could possibly read more, less, or a different section of the Prophets altogether. Additionally, specific calendrical conditions can cause another Haftorah to be read instead of this one.

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DAILY THOUGHT

Good Signs

Whenever things got worse, Jews would say, "This is a sign! Moshiach is coming!"

But in those days, a messianic era would have meant a radical change in the natural order of things.

Today, though the human soul sleeps a deep slumber of materialism, the material world itself is prepared.

HAYOM YOM

Monday Menachem Av 15 , 5703

Tachanun is not said.

Torah lessons: Chumash: Eikev, Sheini with Rashi.

Tehillim: 77-78.

Tanya: V. "And David made (p. 407) ...understands everything. (p. 411).

From my father's notes: The superior quality of 15 Av over the fifteenth of every other month is this: The fifteenth represents the visible completeness (of the moon), but (the moon) is still only a recipient¹ (of light). However, on 15 Av the light is firmly fixed in it, for the ascent is in reverse proportion to the drastic descent of Tisha B'Av...

This then is the meaning of "The sun's power is weakened" (on 15 Av after its summer intensity). The idolators calculate their calendar by the sun of evil, which on the 15th is weakened... In the days of the Sanctuary they (the nations) were subservient to Shlomo (King Solomon); certainly it shall be so in the Time-to-Come when "(the nations) will flow to Him"² in a state of total bitul (nullification), and "I will remove the spirit of impurity etc." A token of this is expressed on the 15th of Av when the sun is weakened...

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.

Footnotes

1. The moon reflects the sun's light; it is not a self-engendering light-source as is the glowing orb of the sun.
2. Yeshayahu 2:2.

SHABBAT OF CONSOLATION (NACHAMU)

The Shabbat after the Ninth of Av is called Shabbat Nachamu ("Shabbat of Consolation") after the opening words of the day's reading from the prophets ("haftara"). This is the first of the series of readings known as "The Seven of Consolation" read in the seven weeks from the Ninth of Av to Rosh Hashanah.

PIRKEI AVOT - ETHICS OF THE FATHERS: CHAPTER 3*

During the summer months, from the Shabbat after Passover until the Shabbat before Rosh Hashahah, we study a weekly chapter of the Talmud's Ethics of the Fathers ("Avot") each Shabbat afternoon

**Note: Since last week was Tisha B'Av, 9 AV we didn't say Perek so it's said this week.*

MATTERS OF MOSHIACH

15 Av LEARNING THE HARD WAY

There were no holidays in Israel as great as the 15th of Av and the Day of Atonement....

(Talmud, Taanis 30b)

Although the 9th of Av marked the beginning of many dark times, it has one silver lining:

Lessons learned the hard way are never forgotten.

In this sense, the transformation that occurs on the 15th of Av surpasses even Yom Kippur (the Day of Atonement). On Yom Kippur, we confess our sins and pledge to mend our ways.

On the 15th of Av, we become a different people. We have learned our lesson and will never repeat again our previous sins.

By making this permanent change, we help to bring about Moshiach and the Geulah, the Final Redemption.

WHAT IS TU B'AV?

The 15th of Av (known as Tu B'Av) is a most mysterious day, celebrated this year on August 9, 2025. A search of the Shulchan Aruch (Code of Jewish Law) reveals no observances or customs for this date, except for the instruction that the tachanun (confession of sins) and similar portions should be omitted from the daily prayers (as is the case with all festive dates), and that one should increase one's study of Torah, since the nights are beginning to grow longer, and "the night was created for study."

The Talmud tells us that many years ago the "daughters of Jerusalem would go dance in the vineyards" on the 15th of Av, and "whoever did not have a wife would go there" to find himself a bride. And the Talmud considers this the greatest festival of the year, with Yom Kippur (!) a close second!

As the "full moon" of the month of Av, it is the festival of the future Redemption, marking the end of the tragedy that marred the first part of the month. Until this day, we held siyumim and gave charity each day to mitigate our sadness and hasten the Redemption. But on the 15th of Av, this is no longer. Forty-five days before Rosh Hashanah, this is also the first day on which we begin to wish each other a ketivah vachatimah tovah, to be signed and sealed for a good year.

About BreakfastWithElli ~ Shabbos Print Edition

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