



Shabbat, August 16, 2025 ~ 22 Av, 5785

Candle Lighting in NYC: 7:35 pm

Torah Reading: Eikev:

Deuteronomy 7:12 - 11:25

Isaiah 49:14 - 51:3

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## SHABBOS PRINT EDITION

### HALACHIC TIMES (ZMANIM)

Times for Bronx, NY 10463

Dawn (Alot Hashachar): 4:30 AM  
Earliest Tallit (Misheyakir): 5:13 AM  
Sunrise (Hanetz Hachamah): 6:07 AM  
Latest Shema: 9:31 AM  
Latest Shacharit: 10:40 AM  
Midday (Chatzot Hayom): 12:59 PM  
Earliest Mincha (Mincha Gedolah): 1:35 PM  
Mincha Ketanah ("Small Mincha"): 5:03 PM  
Plag Hamincha ("Half of Mincha"): 6:30 PM  
Sunset (Shkiah): 7:52 PM  
Shabbat Ends: 8:36 PM  
Midnight (Chatzot HaLailah): 12:59 AM  
Shaah Zmanit (proportional hour): 69:27 min."in.

### JEWISH HISTORY

#### Passing of R. Mordechai ben Hillel (1298)

R. Mordechai ben Hillel was a prominent scholar who lived in Nuremberg, Germany. He authored a famous halachic compendium known as Mordechai, included in all standard printings of the Talmud. R. Mordechai, his wife, and five children were killed in the notorious Rindfleisch massacres (see entry for 7 Iyar), on 22 Menachem Av, 5058 (1298).

### FROM THE DESK OF R' NECHEMIA SCHUSTERMAN

#### IS IT REALLY GOOD? IT SURE DOESN'T FEEL THAT WAY!

There once was a man who had a horse that went missing. His friends all grieved for him and said, "We are so sorry for you. This is bad news."

He replied, "Maybe it is good news, maybe it is bad news."

A short while later, the horse returned, bringing along several wild horses. His friends told the man, "We are so happy for you. This is good news."

He replied, "Maybe it is good news, maybe it is bad news."

#### R' Nechemia Schusterman Cont.

Later, the man's son was riding one of the wild horses, fell off, and broke his leg. His friends again grieved for him and said, "We are so sorry for you. This is bad news."

He replied, "Maybe it is good news, maybe it is bad news."

Some time later, there was a mandatory draft into the army for a war. The young man could not be drafted because of his leg injury.

Now the man said, "Now I know that when my horse ran away that first time, it was actually good news."

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In life, we often don't know the end of the story until many years later. What feels like bad news in the moment may turn out to be good news in the end.

This week's Torah reading includes the Shema, where it discusses rewards for doing what is right and punishments for doing what is wrong. The problem is, sometimes we do right and it doesn't seem like we're being rewarded. In fact, it can feel like punishment.

The Torah truth is that in the end, it will be good. And as the over-quoted line says, "If it isn't good, it isn't the end" (see analogy above).

There is, however, a deeper layer to this idea, one that requires opening both heart and mind.

In Psalms 92 it states: *"לְהַגִּיד בְּבֹקֶר חַסְדְּךָ יְיָ וּבֵלֵיל כִּפְּיוֹתָיִךְ יְיָ"* – "To declare Your kindness in the morning, and Your faithfulness in the nights." I've read this verse many times, but recently I heard a deeper explanation from YY Schochet.

We all have "morning" moments in life. In those times, it is easy to declare G-d's kindness, and we do so naturally. But we also have "night" moments – times when things feel wrong, unclear, confusing, and when we may even feel that we are being wronged by life, by people, or by G-d Himself. During those times, we need to tap into our faithfulness.

That faithfulness gives us the strength to either find – or at least believe we will one day find – the goodness in it all. Sometimes, as painful as it may be, the purpose of those "night" moments is to force us to tap into that faith.

That is why it says *"Your"* faithfulness – even if we don't believe in ourselves, He, G-d, believes in us, and He knows we have the ability to find that inner faith and the strength and comfort it brings.

May we know only "day" moments in our lives, when the good is obvious and revealed.

*Tehillim (Psalms) Chapter 106*

- **Praise and Thanksgiving to G-d:** The chapter begins with praise for G-d's goodness and everlasting kindness.
- **Recounting the Mighty Deeds of G-d:** It poses the question, "Who can recount the mighty acts of the Lord, or proclaim all His praises?"
- **Consequences of Disobedience and Forgetting G-d's Wonders:** The majority of the chapter focuses on recounting instances where the Israelites rebelled against G-d and forgot His kindness and wonders, particularly during their time in Egypt and the wilderness, according to Chabad. Examples include:
  - Rebellion at the Sea of Reeds.
  - Lusting in the desert.
  - Making the Golden Calf.
  - Despising the desirable land.
  - Mingling with other nations and worshipping their idols.
  - Sacrificing their children to demons.
- **G-d's Anger and Redemption:** It describes G-d's wrath burning against His people due to their disobedience and how He delivered them into the hands of their enemies. However, it also highlights G-d's compassion and how He saved them multiple times when they cried out to Him, remembering His covenant.
- **A Call for Deliverance:** The chapter concludes with a prayer for deliverance and gathering of the Jewish people from among the nations, that they may give thanks to G-d's holy Name and glory in His praise.

*Tehillim (Psalms) Chapter 107*

- **Thanksgiving for Deliverance and Return from Exile:** This chapter starts with thanks to G-d for His goodness and everlasting kindness, specifically mentioning the redeemed who have been gathered from all lands.
- **Narrating the Experiences of Redemption:** It goes on to describe various scenarios where individuals or groups faced hardship and cried out to G-d, who then delivered them. This includes:
  - Those who strayed in the desert.
  - Those imprisoned in darkness.
  - Those afflicted by illness or trouble.
  - Those in danger at sea.
- **Exhortation to Give Thanks:** Each section concludes with a call to give thanks to G-d for His kindness and wonders.
- **G-d's Power to Transform Nature:** The chapter emphasizes G-d's ability to turn deserts into pools of water, and parched land into springs, and to make the hungry establish cities, reflecting His power over the natural world.
- **The Wisdom of Understanding G-d's Mercy:** It concludes by stating that those who are wise will understand G-d's benevolent acts.

In summary, both chapters focus on themes of Divine providence, the importance of remembering G-d's wonders and kindness, the consequences of disobedience, and the power of prayer and repentance, ultimately leading to G-d's merciful redemption and the need to express gratitude.

*22 Av, Iggeres HaKodesh, Middle of Epistle 7*

In order for Ohr Ein Sof to descend far enough to animate finite worlds and creatures, it divides into 613 rays, corresponding to the 613 mitzvos. The mitzvos are actually 613 channels that transmit the life-giving radiation from the Ohr Ein Sof.

The purpose of this radiation is to illuminate the 248 "limbs" and the 365 "sinews" of the human soul. It is for the ultimate purpose of reaching and illuminating our souls and bodies (each with 613 aspects) that this radiation flows down through all the worlds and all the beings within them.

The number 613 also represents the number of original collective soul-roots within Adam HaRishon. 613 is a general and all-encompassing number, and it divides and subdivides into innumerable subcategories and details in Torah and mitzvos, and innumerable individual souls.

Just as each of the 613 has innumerable laws, so do each of the 613 root souls have innumerable "offshoots" of individual souls.

## 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 Mizbeiach

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

## CHUMASH:

## SEVENTH ALIYAH

Moses informs the Israelites that if they follow G-d's ways and cleave to Him, they will easily occupy the land of Israel, and no man will stand up against them.

## VA'ETCHANAN HAFTORAH IN A NUTSHELL

Isaiah 49:14 - 51:3

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

*The exiled Jewish people express their concern that G-d has abandoned them. G-d reassures them that it is not so, comparing His love and mercy for His people to that of a mother for her children, and even greater than that, too.*

*The prophet Isaiah then touchingly describes the ingathering of the exiles which will occur with the Messiah's arrival and returning to the initial subject matter of this haftorah, that of the Jewish people's complaint of being abandoned by G-d, he reminds them of their rebellious behavior that brought about the exile and suffering. He concludes with encouraging words, reminding us of what had happened to our ancestors, Abraham and Sarah. Just as they were blessed with a child when they had all but given up hope, so too, G-d will send us the Messiah.*

*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.*

Monday Menachem Av 22 5703

Torah lessons:

Chumash: Re'ei, Sheini with Rashi.

Tehillim: 106-107.

Tanya: Now it is (p. 423) ...shall you be established. (p. 425).

My father said: One should not recite the Morning B'rachot before rinsing the mouth in the morning, except on fast days.

## PIRKEI AVOT

## ETHICS OF THE FATHERS: CHAPTER 4

During the summer months, from the Shabbat after Passover until the Shabbat before Rosh Hashanah, we study a weekly chapter of the Talmud's Ethics of the Fathers ("Avot") each Shabbat afternoon; this week we study Chapter Four.

## MATTERS OF MOSHIACH

## 22 Av MOSHIACH IN MINUTES

When we speak about Moshiach, one might think that the subject is not relevant. But according to Torah law, this is not so. For instance, there is an opinion that states that a Kohen may not drink wine at any time because an intoxicated person is forbidden to serve in the Temple, and the Temple will speedily be rebuilt.

The Talmud explains that there are two ways that intoxication can wear off: either through sleep or by waiting eighteen to twenty-four minutes. Consequently, according to Torah law, Moshiach can arrive, and the Temple can be rebuilt in less than 23 minutes and 59 seconds.

Therefore, a Kohen always must be ready to immediately resume the Temple service.

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## About BreakfastWithElli ~ Shabbos Print Edition

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***email [elli@BreakfastWithElli.com](mailto:elli@BreakfastWithElli.com) for details.***

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