

#BREAKFASTWITHELLI



SHABBOSWITHELLI ~ PARSHAS SHOFTIM

Halachic Times (Zmanim)

Times for Bronx, NY 10463

Dawn (Alot Hashachar):	4:49 AM
Earliest Tallit (Misheyakir):	5:29 AM
Sunrise (Hanetz Hachamah):	6:21 AM
Latest Shema:	9:36 AM
Latest Shacharit:	10:42 AM
Midday (Chatzot Hayom):	12:55 PM
Earliest Mincha (Mincha Gedolah):	1:30 PM
Mincha Ketanah ("Small Mincha"):	4:49 PM
Plag Hamincha ("Half of Mincha"):	6:12 PM
Sunset (Shkiah):	7:31 PM
Shabbat Ends:	8:13 PM
Midnight (Chatzot HaLailah):	12:56 AM
Shaah Zmanit (proportional hour):	66:30 min.

JEWISH HISTORY

Passing of R. Yom Tov Lipman Heller, the "Tosfot Yom Tov" (1654)

R. Yom Tov was a preeminent Torah scholar who served as rabbi in many distinguished communities in Austria and Poland. He is most famous for his Mishnah commentary, called Tosfot Yom Tov, which appears in most large editions of the Mishnah and is an indispensable tool for obtaining a thorough understanding of the text. He authored numerous other works as well, including a commentary on the halachic work of R. Asher ben Yechiel (the Rosh), and Tzurat Habayit, clarifying the future layout of the third Holy Temple.

In his autobiographical work Megilat Eivah, R. Yom Tov describes how, when serving as rabbi of Prague, his enemies slandered him to the Austrian Emperor, resulting in his imprisonment and a death sentence. Thankfully, the verdict was later mitigated to a monetary fine and a prohibition against serving as rabbi in Prague (see entry for 30 Shevat).



ELUL CUSTOMS

We say **Tehillim Chapter 27**, **L'Dovid** and The Baal Shem Tov instituted the custom of reciting three additional chapters of Psalms each day, from the 1st of Elul until Yom Kippur (on Yom Kippur the remaining 36 chapters are recited, thereby completing the entire book of Psalms). **TODAY: Chapter 16, 17, 18**

Elul is also the time to have one's tefillin and mezuzot checked by an accredited scribe to ensure that they are in good condition and fit for use.



Seventh Aliyah: Before waging battle against an enemy in battle, we are commanded to make a peaceful overture. Only if the enemy does not accept the offer does battle ensue. In the battles against the Canaanite nations, if the enemy does not agree to the peace offer, the Israelites are commanded to completely annihilate them. We are forbidden to cut down fruit-bearing trees while laying siege on a city. The reading closes with the procedure to be followed in the event of an unsolved murder.



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SHOFTIM HAFTORAH IN A NUTSHELL

Isaiah 51:12-52:12

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

The haftorahs of the past two weeks open with Israel's complaint that they have been abandoned by G-d. Israel is not content with consolations offered by the prophets – instead they demand that G-d alone comfort them. In response, this week's haftorah begins with G-d's response: "I, indeed I, will comfort you."

After briefly reprimanding Israel for forgetting their Creator for fear of human and finite oppressors, the prophet describes the suffering and tribulations which Israel has endured. However, the time has arrived for the suffering to end. The time has come for Israel's oppressors to drink the "cup of suffering" which they had hitherto forced Israel to drink: "Awaken, awaken, put on your strength, O Zion; put on the garments of your beauty, Jerusalem the Holy City, for no longer shall the uncircumcised or the unclean continue to enter you. Shake yourselves from the dust, arise, sit down, O Jerusalem; free yourself of the bands of your neck, O captive daughter of Zion."

Isaiah extols the beauty of the messenger who will announce the good tidings of Redemption. "Burst out in song, sing together, O ruins of Jerusalem, for the L-rd has consoled His people; He has redeemed Jerusalem." The haftorah ends by highlighting the difference between the Egyptian Exodus, when the Israelites hurried out of their exile and bondage, and the future Redemption: "For not with haste shall you go forth and not in a flurry of flight shall you go, for the L-rd goes before you, and your rear guard is the G-d of Israel."

Psalm 35: This Psalm, attributed to King David, is a prayer for divine intervention against his enemies. David pleads for God to take up arms on his behalf, to fight those who fight against him, and to bring disgrace upon those who seek his downfall. He expresses his hurt and bewilderment at the enmity of those he considered friends, people he had cared for and prayed for in their sickness. He describes their treachery and their delight in his misfortunes, despite his own kindness towards them. David asks for God's justice and vindication, trusting that the Lord will rescue him from the wicked and bring joy to those who support him.

Psalm 36: This Psalm highlights the stark contrast between the wickedness of humans and the boundless goodness and faithfulness of God. It begins by describing the deceptive and evil nature of the wicked, who are self-satisfied and have no fear of God. They plot evil and do not hesitate to act on their sinful impulses. In contrast, God's lovingkindness is described as reaching to the heavens, and His righteousness is like the mighty mountains. God is the source of life and light, offering refuge and abundance to those who seek Him. The Psalm concludes with a plea for God to continue His steadfast love to those who are righteous in heart and to protect David from the hands of the arrogant and wicked, who are ultimately destined to fall.

Psalm 37: This Psalm advises against being envious or troubled by the apparent prosperity of the wicked, encouraging trust in God and righteous living instead. David states that the wicked will be cut down like grass, while those who wait upon the Lord will inherit the earth and delight in abundant peace. He emphasizes that the Lord will uphold the righteous and that their inheritance will last forever, even through hardship. The Psalm reiterates that the steps of man are directed by God and that those who trust in Him will not be forsaken. It counsels turning away from evil and doing good, as the Lord loves justice and protects His pious ones.

Psalm 38: This is a psalm of David expressing deep distress and a plea for God's mercy and help in a time of sickness and adversity. David acknowledges his own sin and the consequences he is experiencing, recognizing that his suffering is a form of divine chastisement. He describes his physical and emotional agony, including the pain, weakness, and isolation he feels from friends and loved ones. Despite the treachery and plots of his enemies, David remains focused on God, waiting for His response and trusting in His mercy. He expresses remorse for his sins and asks God not to forsake him but to hasten to his aid.



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 לְיוֹלֵי יְהוָה שְׁתִּיחָה לָנוּ יִאֱמָר
נָא יִשְׂרָאֵל: ב' לְיוֹלֵי יְהוָה שְׁתִּיחָה לָנוּ בְּקוֹם עָלֵינוּ
אָדָם: ג' אֲזֵי חַיִּים בְּלִעּוֹנוֹ בְּחִירוֹת אַפָּס בָּנוּ: ד' אֲזֵי
הַמִּים שְׁטַפּוֹנוּ נִחְלָה עֵבֶר עַל־נַפְשֵׁנוּ: ה' אֲזֵי עֵבֶר
עַל־נַפְשֵׁנוּ הַמִּים הַזֵּדוּזִים: 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 תַּבְּתִּיחִים בִּיהוָה בְּחִירוֹת לָנוּ
לְמוֹת לְעוֹלָם יִשָּׁב: ב' וְרוּשָׁלַם תְּרִים סָבִיב לָהּ וְיִהְיֶה
סָבִיב לְעַמּוֹ מִעֲתָה וְעַד־עוֹלָם: ג' כִּי לֹא יָנוּחַ שִׁבְט
הַרְשָׁע עַל גּוֹרֵל הַצְּדִיקִים לְמַעַן לֹא־יִשְׁלַחוּ הַצְּדִיקִים
בְּעוֹלָתָהּ יְדֵיהֶם: ד' הִמְיִיבָה יְהוָה לְטוֹבִים וְלִישָׁרִים
בְּלִבּוֹתָם: ה' וְהַמַּטִּים עַקְלָלוֹתָם וְיִלְכֶּם יְהוָה אֶת־
פְּעָלֵי הָאָדָם שְׁלוֹם עַל־יִשְׂרָאֵל:

TANYA

6 Elul, Iggeres HaKodesh, Beginning of Epistle 11

The Ohr of Hashem will not be revealed within a person who desires "a life of flesh," children, and money for personal pleasure instead of for serving Hashem. It's in reference to this desire for personal pleasure that our Sages said, "Nullify your will [to His Will]." Their statement does not mean that you should set aside your own will because it does not mirror G-d's will, but that from the beginning, your personal will should be so nullified that you have no personal desire at all for any worldly needs, even those represented in the essential categories of "banei, chaye, umezona" (children, health, and livelihood). Although these are essentials and affect your avodah, they should not be desired for themselves, but for their G-dly purpose. This level can only be achieved through absolute emunah in the Creator, the "Yotzer Bereishis." This specific term for Hashem is used to allude to Hashem as "the One Who created everything by means of "reishis." Reishis (lit., the first refers to the Sefirah of Chochmah, which is called "Reishis" in the language of Kabbalah (since Chochmah is the first of the Eser Sefiros). If you meditate and reflect on the fact that at every moment you are being recreated yesh m'ayin from Hashem's Chochmah, the source of life, goodness and pleasure, you can realize that, in truth, you are not suffering from any lacking in any area of life. Hashem's Chochmah is the Eden, the place of delight that transcends even the spiritual World to Come. But since we cannot grasp this transcendent Chochmah (and its essential goodness) with our own mind, we imagine that we are suffering or afflicted. In truth, "no evil ascends from Above," only good, but we do not intellectually grasp this good. Because we cannot intellectually integrate this goodness, we need to use our soul-power of emunah, which transcends the intellectual powers. This essential emunah is why we were created—to believe that "no place is devoid of Him," and "Strength and happiness are in His Place," because He is only good at all times.

PIRKEI AVOT

ETHICS OF THE FATHERS: CHAPTER 6

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

SEFER HAMITZVOS SHIUR #183

Positive Mitzvah #54

There are three mizzos connected with the Shalosh Regalim. Two of them we learned yesterday (the Olas Rewah and the Korban Chagigah), and today we learn the third mitzvah: We need to be happy with Hashem on the Yomim Tovim! In the times of the Beis Hamikaash, this mitzvah was kept by bringing Shalmei Simcha, a karban which we are able to eat from. Eating meat makes a person happy! Nowadays, there are other ways we do this mitzvah of being happy on Yom Tov. Each person needs to get the things that make them happy! Some of the things the Rambam tells us about are for men to drink wine, for women to get new clothes, and for kids to get treats. This mitzvah also includes making sure that poor, sad, or lonely people, and gerim, are also able to be happy on Yom Tov! The Simchas Beis Hashoeiva that was done in the Beis Hamikdash was also part of this mitzvah of simcha.

Negative Mitzvah #156

We can't come to the Bris Hamikdash without presents (koroans) on these Yomim: Tovim.) (This is the Mitzas Lo Saase: for the mitzvot of the Shalosh Regalim, which are the korbanos we bring when we go to the Beis Hamikdash on these Yomim Tovim.

Negative Mitzvah #229

We are not allowed to forget about the Levam - we need to give them their presents, and make sure that they have what they need to be happy on Yom Tov!

Positive Mitzvah #16

This is the mitzvah of Hakhel! On the second day of Sukkos in the year after Shemitah, all of the Yidden need to come together and be inspired by seeing and hearing the king read from Chumash Devarim. Even though Hakhel has a specific time, which usually means the women don't need to keep it, this mitzvah is an exception, and it's for EVERYONE - men, women, and children!

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Positive Mitzvah #79

Firstborns (bechor) are special for Hashem.

This mitzvah is to separate our firstborn animals and say that they are holy to Hashem. This is true for kosher animals, and also for donkeys, even though they are not kosher. Kosher animals are given to the kohanim. The kohen brings part of the animal on the Mizbeiach and can keep the rest. A firstborn donkey is redeemed, like we learned in Shiur 142. This mitzvah is only kept inside of Eretz Yisroel when we have a Beis Hamikdash. Outside of Eretz Yisroel, and everywhere nowadays, we do not give the animal to a kohen - we wait until it gets a mum, and then we allowed to use it.

HAYOM YOM

Monday

Torah lessons: Chumash: Teitsei, Sheini with Rashi.

Tehillim: 35-38. Also 16-18.

Tanya: But the Holy One, (p. 449)... blessed attributes. (p. 451).

The Tzemach Tzedek related: The Baal Shem Tov was very fond of light, and said, "Or ('light') is the numerical equivalent of raz ('secret'). Whoever knows the 'secret' contained in every thing can bring illumination."

MATTERS OF MOSHIACH

6 Elul:

THINK OF THE NEWS! The Rebbe teaches us how to view history and current events: Throughout history, everything in creation helps move the world toward Redemption. As we come so close to Moshiach, this becomes increasingly apparent. For the first time since the beginning of exile, most of the Jewish People live in countries where they are free to serve G-d (Blessed be He). Furthermore, today the world's nations are actively promoting education and benevolence, assisting those in need out of kindness with no obvious benefit to the patron countries. Now, even armies are used to dispatch food, medicine, and shelter—literally saving lives. All of this clearly shows how close we are to the Redemption, and how the world is moving toward the Redemption. The tides are with us and this must inspire us to double and redouble our efforts to bring Moshiach now.

About BreakfastWithElli ~ Shabbos Print Edition

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