

Congregation

◆◆◆◆ **"Beth Yosef"** ◆◆◆◆

\*\*\* 2108 Ocean Parkway Brooklyn, N.Y. 11223 \*\*\*

**Rabbi Aharon Farhi**

*Parashat Ekev*

18<sup>th</sup> Av 5780

*Maqam Siga*

Issue # 902

**Mr. Eliyahu Levy, President**

*Haftarat Vatomer Sion*

August 8<sup>th</sup> 2020

*Candle Lighting 7:45pm \* Shekiah 8:03pm \* Shir Hashirim 7:00pm followed by Minha Friday Night  
Shaharit Shabbat 8:15am \* Minha Shabbat 7:30pm \* Shabbat Ends 8:44pm & Rabbenu Tam 9:14pm  
Time for Talit 4:40am \* Seasonal Hour 8:00 \* Alot Hashahar 4:24am \* Netz Hachama 6:01am  
Weekday Minha 7:30pm \* Earliest Time for Arbit 6:58pm \* Tzet Hacoachavim 8:39pm \* Chatzot 1:01  
Latest Time for Morning Keriat Shema 8:27am \* Latest Time for Morning Amidah 9:48am*

***Hatarat Elul will take place this Motzei Shabbat Parashat Ekev***

***Tu B'Av will be celebrated this Wednesday August 5<sup>th</sup>***

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Please do not read this bulletin during Tefillah or Keriat Hatorah

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In this week's Parasha, the Pasuk exclaims that Hashem *requests* of our nation only to fear heaven, having Yirat Shamayim. In the Navi, the Pasuk uses a different term than *requests*, rather Hashem *requires* of us to be just, generous, and modest. What is the difference between *requesting*, *Sho'el*, and *requiring*, *Doresh*? *Sho'el*, as one borrows a tool from his friend, Hashem is requesting that we use this tool, known as Yirat Shamayim, to open up the treasure house of blessings and abundance. With Yirat Shamayim, we can access the goodness of creation that Hashem reserves for the righteous, as all is in the hands of heaven besides fear of heaven. Meaning, all the goodness is in Hashem's hands, in the control of heaven, until Yirat Shamayim is exercised, the key to the storehouse, at which point all the good can then be accessed and enjoyed. Hashem wants *us* to request the good, *we* are the ones who will be making the request – how? With Yirat Shamayim. Once we have access to the blessings, how can we then take hold of it, collect it, and enjoy it? The Navi then explains that in order to follow through, one is then required to be just, generous, and modest. Our character and actions will be the vessel that is *required* in order to hold the blessings which we *requested* through our Yirat Shamayim. If we are charitable, humble, and honest, then we will enjoy our well earned and deserved treasures and blessings in peace and harmony, as peace with others is the greatest vessel for blessings. Hashem grants our nation strength, as we are blessed through peace. May Hashem watch over us, Amen.

**Insights on the Parasha**

**1** – Hashem became very angry with Aharon to destroy him – Rashi explains that this refers to the

death of Aharon's sons, Nadav and Avihu, his progeny. We know that adult sons and daughters do not pay for the sins of their parents. Rather, Nadav and Avihu, the sons of Aharon, died for their own sins. The *Ayelet Hashahar* explains: Had Aharon not been involved with the Golden Calf, Nadav and Avihu would have lived until after Aharon's death, delaying the punishment for their own sins out of consideration for Aharon's suffering over their deaths. However, now that Aharon had his own sin in consideration, in connection with the Golden Calf, Nadav and Avihu's punishment was not delayed out of consideration for Aharon, and they therefore died on-time, before Aharon, for their own sins.

**History in Brief**

*20 years after the Temple's destruction, in the year 88AD. Rabban Gamliel said to himself: Since this is the situation, that the people are following Rabbi Yehoshua, apparently he must have been right. Therefore, it would be appropriate for me to go and appease Rabbi Yehoshua. When he reached Rabbi Yehoshua's house, he saw that the walls of his house were black. Rabban Gamliel said to Rabbi Yehoshua in wonderment: From the walls of your house it is apparent that you are a blacksmith, as until then he had no idea that Rabbi Yehoshua was forced to engage in that arduous trade in order to make a living. Rabbi Yehoshua said to him: Woe unto a generation that you are its leader as you are unaware of the difficulties of Torah scholars, how they must make a living and how they feed themselves. Rabban Gamliel said to him: I insulted you, forgive me. Rabbi Yehoshua paid him no attention and did not forgive him. He asked him again: Do it in deference to my father, Rabban*

Shimon ben Gamliel, who was one of the leaders of Israel at the time of the destruction of the Temple. He was then appeased and forgave him. Now that Rabbi Yehoshua was no longer offended, it was only natural that Rabban Gamliel would be restored to his position. They said: Who will go and inform the Sages? Apparently, they were not eager to carry out the mission that would undo the previous actions and remove Rabbi Elazar ben Azaria from his position as Nasi. One launderer said to them: I will go. Rabbi Yehoshua sent to the Sages in the study hall: The one who wears the uniform will continue to wear the uniform, the original Nasi will remain in his position so that the one who did not wear the uniform will not say to the one who wears the uniform, remove your uniform and I will wear it. Apparently, the Sages believed that this emissary was dispatched at the initiative of Rabban Gamliel and they ignored him. Rabbi Akiva said to the Sages: Lock the gates so that Rabban Gamliel's servants will not come and disturb the Sages. When he heard what happened, Rabbi Yehoshua said: It would be best if I go to them. He came and knocked on the door. He said to them with a slight variation: One who sprinkles pure water on those who are ritually impure, son of one who sprinkles water, shall continue to sprinkle water. And it is inappropriate that he who is neither one who sprinkles nor son of one who sprinkles, will say to one who sprinkles, son of one who sprinkles: Your water is cave water and not the running water required to purify one exposed to ritual impurity imparted by a corpse, and your ashes are burnt ashes and not the ashes of a red heifer. Rabbi Akiva said to him: Rabbi Yehoshua, have you been appeased? Everything we did was to defend your honor. If you have forgiven him, none of us is opposed. Early tomorrow you and I will go to Rabban Gamliel's doorway and offer to restore him to his position as Nasi. The question arose what to do with Rabbi Elazar ben Azaria? They said: What shall we do? Remove him from his position. That is inappropriate as we learned a Halacha through tradition: One elevates to a higher level of sanctity and does not downgrade. Therefore, one who was the Nasi of the Sanhedrin cannot be demoted. Should we let one Sage lecture one week, and the other Sage the other week? They will come to be jealous one of another. Rather, Rabban Gamliel will lecture three weeks and Rabbi Elazar ben Azaria will lecture as head of the yeshiva one week. That arrangement was adopted and that is the explanation of the exchange in Tractate Chagigah: Whose week was it? It was the

week of Rabbi Elazar ben Azaria. This is how the leadership returned to the descendants of Hillel who was a descendant of David Hamelech.

### ***Health and Recovery***

The veins of the legs have thinner walls than the other veins in the body, as they are surrounded by the muscles of the legs. Any action in the legs causes the muscles to contract which prevents the blood in the veins from going down and assists it to return back to the heart. The thin walls cause the veins to be that much weaker. As age increases, the walls of the veins weaken, and together with prolonged standing positions, causes more blood to accumulate in those veins and weakens the recirculation process. As the veins dilate, the blood accumulates in them and causes further dilation, until slowly the leaves or valves inside the leg veins, which usually close and open to assist the blood flow back to the heart, slowly stretch away from each other, making their closures less effective. Over time, the blood flow in the legs is reversed rather than moving forward as desired, so that instead of the blood flowing to the heart, the blood flows in the opposite direction back to the foot. This condition is called venous insufficiency. The results are Edema, inflammation, swelling, and even ulcers. The medical solution: wear specially designed socks which hold tightly around the veins in the legs so that they won't expand further, and in more severe cases surgical treatment is necessary.

### ***Rishon LeSion: R' Eliyahu Bakshi-Doron ztl 1941-2020***

Former Sephardic Chief Rabbi of Israel R' Eliyahu Bakshi-Doron passed away Sunday night April 12<sup>th</sup> at Shaare Zedek Medical Center in Jerusalem due to complications of the novel coronavirus. R' Bakshi-Doron served as Rishon LeSion, between the years 1993 and 2003. He passed away at the age of 79, on Chol Hamoed Pesah, after staying in the hospital for six days, and became Israel's 104th victim of the virus since the country's first COVID-19-related fatality was recorded in March. The Rabbi had a number of previous underlying medical conditions. He was admitted to the hospital for routine care after having complained of symptoms. Once testing returned within a few hours with a positive result of the virus, his family entered isolation and he was admitted to the coronavirus ward. Rabbi Eliyahu Bakshi-Doron, world renowned, began his role as Rishon LeSion in 1993 concurrently with Ashkenazic Chief Rabbi of Israel R' Yisrael Meir

Lau. The Rabbi was born in Jerusalem in 1941 to R' Ben-Sion, an Iranian Jewish immigrant father, and a mother who came to Israel from Aleppo, Syria. He learned in the prominent Yeshivot of Yeshivat HaDorom, with the Gaon Rabbi Bergman, and then in Hevron Yeshiva, and Kol Yaakov. In his youth he led the students of Yeshivat Porat Yosef and spread Torah. He married the daughter of Gaon Rabbi Shalom Lofes ztl, Rabbi of Acco. His wife passed away in Nissan of 2005. It was in the coastal city of Bat Yam that Rabbi Bakshi-Doron began his career in serving Klal Yisrael, starting with the neighborhoods of Ramat Nasi and Ramat Yosef in 1970, and then become the Rabbi of the city two years later. In 1975, he was appointed the Rabbi of Haifa, where Rabbi Bakshi-Doron remained for the next 18 years, eventually leaving in 1993 to become the Rishon LeSion. While in Haifa, he established to Morasha, where he taught Torah and strengthened the religion of the people. During his ten years serving as Rishon LeSion, he traveled from city to city throughout Israel strengthening Judaism and Torah knowledge, as well as Emunah in Hashem. He guided many to their Father in Heaven. He then established Binyan Av in Jerusalem, where he served as the Rabbinical leader. He was involved in many charitable organizations, and authored many Sefarim on responsa which encompassed all areas of the Torah. He left behind a blessed family of generations who continue in his ways and his work, including Rabbi David Avraham, Rosh Yeshiva of Binyan Av, and Gaon Rabbi Ari Avraham Smadja the Rabbi of Ramat Shlomo in Jerusalem. He was buried in Har Hamenuhot in Jerusalem after a funeral procession that included his family, prominent Rabbanim, and his students. May his merits protect us, Amen.

#### ***Mussar: Zivug (Marriage Partner)***

Forty days before a baby is born, a voice from heaven announces the name of the baby's future marriage partner. Everyone is designated a match before they are even born. The reason why it's sometimes so difficult to find one's match when they have grown up is not because of Hashem, but because of the individual. Hashem wishes to help, but people are pushing away the opportunity by being choosy or fussy. One must understand the purpose of marriage – to fulfill the first Mitzvah of the Torah, to be fruitful and multiply. When a person gets married, he is being protected and watched by his wife. The

woman as well is guarded and protected by her husband. Amongst a righteous couple rests the holy Shechinah. All who are not married are considered only half of a being. A person becomes complete only after getting married. Our sages teach: *A man cannot be without a woman, a woman cannot be without a man, and they both cannot be without the Shechinah.* If the two wish to marry for the sake of heaven, in order to distance from sin, to be pure and holy, learn with purity, and build a holy household, then they must not be picky or choosy and take the first appropriate match presented to them seriously, to marry for the name of Hashem. This will be the sign from heaven that it was their designated match. If one begins thinking too much and allows days to pass, until even weeks go by, followed by months, then he may start becoming depressed and will eventually lose out. Do not be specific concerning popularity, financial standings, honor, or looks. Concentrating on these areas will only cause one to further push away his designated match from heaven. Therefore, we must always trust in Hashem, and He will help us always, Amen.

#### ***Story: Baron Sir Moses Montefiore 1785-1885***

In 1855, Moses visited Israel for the fourth time at the age of seventy years old, and this time his only goal was to further develop the Land of Israel, to build colonies outside the walls of Jerusalem. He was successful in this venture. After a few years, he visited Israel again for the fifth time, at which time he purchased an area and named it after himself and his wife. That area is still known today as Kerem Moshe and Yehudit. He then established a new neighborhood and called it Mishkenot Shananim. He also established another neighborhood called Yamin Moshe. Any difficulties our nation faced, Moses Montefiore got involved and did his best to assist, whether in Romania, Italy, or Morocco. He merited a long life of goodness.

#### ***Two Halachot: Posek Rav Mordechai Eliyahu***

**1** – When one stops reading from the Torah before completing the paragraph and Parasha, he must leave at least three Pesukim remaining. If one mistakenly stopped and did not leave at least three Pesukim remaining, the next Aliyah must go back and begin from at least three Pesukim, and then continue reading into the new paragraph at least three more Pesukim.

**2** – As well, one cannot start reading from less than three Pesukim after the beginning of a paragraph and

Parasha. If the previous Aliyah mistakenly ended less than three Pesukim into the new paragraph and Parasha, then he must then restart the paragraph and Parasha from the beginning. In short, we never stop or start within three Pesukim of a paragraph and Parasha beginning or end. Likewise, we must also make sure to start and stop on a good note in the reading, and never end or begin by discussing a sin or negative occurrence in the Torah.

### **Laws: Pidyon Haben**

**1** – Any Cohen can perform the Pidyon Haben, however it is preferable that the Cohen is also a Talmid Hacham, but this preference should not cause a delay.

**2** – It is preferable to use a Cohen that also requires charity, for then you are also fulfilling the Mitzvah of charity, but this preference should not cause a delay.

**3** – A Cohen born from an improper marriage, i.e. if a Cohen married a divorced woman and had a son, that son is disqualified from performing a Pidyon Haben.

**4** – A Cohen that publicly desecrated Shabbat or eats non-kosher is disqualified from performing a Pidyon Haben.

**5** – A Cohen that marries a woman Halachically unfit for him, or becomes impure by coming in contact with deceased bodies, is disqualified from performing a Pidyon Haben, until he repents.

**6** – A Cohen not Bar Mitzvah is not yet fit to perform a Pidyon Haben. A Cohen does not need to be married to perform a Pidyon Haben.

**7** – If one Cohen performs a Pidyon, and then two authentic witnesses testify that he is really not a Cohen, he must return the money, and the Pidyon must be redone by a different Cohen.

### **Sponsors**

\*\*\* **Mrs. Olga Bat Bella, her daughters and their husbands.** Blessings and success for the entire family, we would like to express appreciation and thank you to **Rabbi Aharon Farhi** for spreading and teaching Torah and Halacha to the people, Amen.

\*\*\* **Mrs. Sophie Chaya Moghrabi and her children.** Blessings and success for the entire family, Amen. \*\*\* **Mrs. Shella Cohen, her husband Nathan, and their children.** Blessings and success for the entire family, Leilui Nishmat **Moshe Ben Rachel a”h**, Amen. \*\*\* **Mrs. Kamo Shakalo Zaafarani, her husband Jack, and their children.** Blessings and success for the entire family, Leilui

Nishmat her uncle **Hacham Yitzchak Ben Latifah a”h**, Amen. \*\*\* **Mr. Victor Maleh, his wife Shirley, and their children.** Blessings and success for the entire family, Leilui Nishmat his father **Yehuda Aslan Ben Jamila a”h**, Amen. \*\*\* **Dr. Mayer Mayor, his wife, and their children.** Blessings and success for the entire family, Amen. \*\*\* **Blessed siblings: Faraj, David, Clod, Edmon, Janett, Rina, Esther, Gila, Syma, and Evon of the Nahum Family.** Blessings and success for the entire family, Leilui Nishmat their mother **Ayala Gazalo Bat Rima a”h**, Amen. \*\*\* **Mrs. Sely Jajati and her children.** Blessings and success for the entire family, Leilui Nishmat their father **Yehuda Leon Ben Jamila a”h**, Amen. \*\*\* **Blessed siblings, brothers and sisters, of the Bawabe Family, and Mrs. Touni.** Blessings and success for the entire family, Leilui Nishmat their brother **Yitzchak Zaki Bawabe Ben Simcha a”h**, Amen. \*\*\* **Blessed siblings: Soly, Hillel, Arlett, and Sofia of the Bawabe Family.** Blessings and success for the entire family, Leilui Nishmat their father **Yitzchak Ben Simcha a”h**, Amen. \*\*\* **The Shakalo family.** Blessings and success for the entire family, Leilui Nishmat their mother **Touni Mazal Bat Rachel a”h**, Amen. \*\*\* **Mr. Ovadia Abboud Avraham, his wife Sabah, and their children: Naim, Yosef, Moshe, and Yonatan.** Blessings and success for the entire family, Leilui Nishmat their son who passed away at a young age **David Ben Sabah a”h**, Amen. \*\*\* **Mrs. Frieda Hasbani Rabi and her children.** Blessings and success for the entire family, Leilui Nishmat their father **Nissim Sami Hasbani Ben Amilia a”h**, Amen. \*\*\* **Mr. Mordechai Allaham HaCohen, his wife Louzett, and their children.** Blessings and success for the entire family, Mazal Tov to **Mr. Edward Cohen and his wife Kamo** on the birth of two grandchildren: **Edward Esses and Kamo Araman**, Mabrouk, Amen. \*\*\* **Mr. Edward Cohen, his wife Kamo, and their children.** Blessings and success for the entire family, Mazal Tov on the birth of two grandchildren: **Edward Esses and Kamo Araman**, Mabrouk, Amen.

*This week’s sponsorship total is \$1500. Weekly cost of production and distribution total is \$1300. Tizku L’Mitzvot, Amen!*

Since we launched our newly designed website in April 2020, we already had **13,000** visitors!

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***www.BethYosef.com***