

Congregation



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

Rabbi Aharon Farhi

Parashat Vaetchanan

15th Av 5781

Mr. Eliyahu Levy, President

Maqam Husseni Haftarat Nahamu Nahamu

Issue #947

July 24th 2021

*Candle Lighting 8:01pm * Shekiah 8:19pm * Shir Hashirim 7:00pm followed by Minha Friday Night
Shaharit Shabbat 8:15am * Minha Shabbat 7:40pm * Shabbat Ends 9:00pm & Rabbenu Tam 9:30pm
Time for Talit 4:22am * Seasonal Hour 84:00 * Alot Hashahar 4:05am * Netz Hachama 5:46am
Weekday Minha 7:30pm * Earliest Time for Arbit 7:10pm * Tzet Hacoachavim 8:55pm * Chatzot 1:02
Latest Time for Morning Keriat Shema 8:17am * Latest Time for Morning Amidah 9:41am*

***Hatarat Elul: Motzei Shabbat Parashat Vaetchanan after Havdalah,
and again on Tuesday night July 27th at 7:50pm***

Those who wish to contact R' Farhi can call (646) 552-3412

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Please do not read this bulletin during Tefillah or Keriat Hatorah

Write them on the doorposts (Mezuzot) of your house and upon your gates – This week's Parasha includes the first paragraph of Shema, while next week Parashat Ekev includes the second paragraph of Shema, which ends off also with *Write them on the doorposts (Mezuzot) of your house and upon your gates*, followed by, *In order to prolong your days and the days of your children upon the land*. This teaches us that one who properly fulfills the Mitzvah of Mezuzah will merit longevity, and one who does not will lose precious days of life. The Mitzvah of Mezuzah protects a person when he enters the house as well as when he exits, as the Pasuk says that Hashem protects on the right side, teaching us to place the Mezuzah on the right-side doorpost. When we enter or exit, we place our hand on the Mezuzah, pray for Hashem's protection, and kiss it. The angel created from the Mitzvah then protects us and saves us from sin. Hashem is the Master of our homes, and His presence keeps the evil away. In the first paragraph, Mezuzot is spelled without a Vav, forming the Hebrew words Zaz Mavet – sending the angel of death away. We also write the name of Hashem Shin-Daled-Yod, opposite the word Vehaya of the second paragraph, to hint that

Hashem is here to protect us. In the second paragraph Mezuzot is spelled with the Vav, to teach us that the reward for this Mitzvah is *Vechayita Verabita, and you will live and you will multiply*, both words starting with a Vav. The Zohar teaches us that in the days of Yehoshua, when Rachav saved the spies, they gave her a sign to place on the door so that her household would be spared when they later conquered the land. The sign was the letter Vav. Hashem's name Shin-Daled-Yod protects our homes. May Hashem watch over us, Amen.

Insights on the Parasha

1 – *From there you will seek Hashem and you will find him. If you search for Him with all your heart and all your soul.* The seeking is written in plural while the finding is written in singular. If both were written in plural, we would have thought that while in exile we can only seek out and find Hashem in groups, with numbers, but not individually, as Hashem does not turn away the prayers of the many. The Pasuk therefore makes a point to write the finding in singular form, to teach us that even when we pray alone we can find Hashem – how? If we search with all our heart and soul,

then even an individual's prayers can reach the level of the public. (*Rabenu Bachya*)

2 – Honor you father and mother... so that your days will be lengthened – When the ten commandments were written in Parashat Yitro, the Hebrew word for 'lengthened' is spelled without a Yud but with a Vav, while here in Parashat Vaetchanan it is spelled with a Yud but without a Vav. The Ramban teaches us that the name of Hashem is split in two – the Yod Heh corresponds to the next world, while the Vav Heh corresponds to this world. Before the sin of the Golden Calf, by the first Lulav, in Parashat Yitro, the reward of lengthened days is written with a Vav, to indicate that the reward would be in this world as well, as the Heh with the Vav of Hashem's name, however, after the sin of the Golden Calf, the word is written in Parashat Vaetchanan with a Yod, to indicate that the reward would be only in the next world, for rewards are not given in this world, as the Heh with the Yod of Hashem's name. (*Avne Shoham*)

History in Brief

60 years after the Temple's destruction, in the year 128AD. Bar Koziba continued to grow his rebellion against the Romans, expanding his army of Jewish soldiers, winning battle after battle, chasing down the Romans as they fled before him. He captured 958 cities and towns from the Romans and ruled over them. He then captured Jerusalem, kicked out all the Romans, and declared himself as the king of Israel. Other nations that were under the rule of the Romans began rebelling against Rome as well and declaring their freedom, joining with the Jews and becoming allies. Rebi Akiva at that time was very old, and believed that Bar Koziba was the Mashiach, hinted in the Pasuk "Darach Kochab M'Yaakov" reading the word as *Kozab*, for Koziba, as Bar Koziba was from the tribe of Yehuda. Rebi Yochanan Ben Torta disagreed with Rebi Akiva, believing he was not Mashiach. The great city of Beitar declared

their loyalty to the king Bar Koziba, supported his army, and minted coins for his kingdom, with his name on one side and Jerusalem on the flip side, establishing that year as the first year of redemption, followed by the second year, the third, etc.

Health and Recovery

The palm of the foot, meaning the ankle and heel, from the beginning of its creation is not sensitized with blood vessels and nerves, because it is designed for walking and carrying the weight of the whole body upon it. If it were to be as sensitive as the rest of the body, it could not fulfill its purpose, and we would not be able to walk upon it. As the years go by, the skin usually hardens and dries, and sometimes even in young people the skin of the feet is dry. If heaven forbid a scratch or wound occurs, then it is that much more difficult for it to heal. Therefore, we must apply ointment and lotion to the feet before bed. While massaging, check to ensure that there are no scratches or wounds on the feet. For everyone, but especially for diabetics, it is recommended not to put ointment or lotion between the toes, unless the ointment is intended for this purpose. In addition, one must be careful with the hygiene and cleanliness of the feet, washing and changing socks daily as basic maintenance, in order to prevent the possibility of contaminants entering the foot. When feet are oiled, walking can pose a great danger of slipping, so behave in an responsible manner, so that no trouble comes from walking.

Rishon LeSion:

R' Chaim Nissim Abulefia 1776-1861

When R' Chaim arrived in Tiberius with his family and students, the Sheikh Dahir built houses, markets, businesses, fields, and a grand Shul to accommodate his new Jewish citizens. They learned Torah in comfort and safety. This lasted for two short years, at which time the fear and threat of war came to their doorstep. The ruler of Damascus, Pacha

Soliman, declared war against Sheikh Dahir, and wished to take over the territory of Tiberius for himself. R' Chaim's people wanted to flee to save their lives, but R' Chaim told them not to leave. He promised them that no harm will befall them if they stayed. So the Jewish people stayed in Tiberius, worried and afraid, but with faith in their Rabbi. Soliman advanced with his army, confident that he had the winning advantage, and Tiberius would soon be in his power. But Hashem had other plans, and the enemy did not know that it was against Hashem that they were waging the losing battle. R' Chaim had a special stick upon which was engraved special holy names of Hashem, and with this stick he was able to stop the enemy's attack and protect Tiberius.

Segulah for Rebuilding the Bet Hamikdash

Our Sages teach us: Hashem considers one who learns about the construction of the Bet Hamikdash as if he has actually physically been involved in its rebuilding. We will now learn some applicable Halachot from the Rambam:

1 – It is a Biblical positive commandment to build a Temple for Hashem, perform sacrifices in it, and rejoice there three times a year during the holidays.

2 – Upon conquering and dividing the land, the Mishkan was first constructed in Gilgal for 14 years. Then it was built with stone in Gilah with the Yeriots of the Mishkan. For 169 years the Mishkan was constructed in Shiloh until the passing of Eli and its destruction. It was then constructed in Nov until the passing of Shemuel and its destruction. It was then constructed in Shiloh. It had been in Nov and Shiloh for a combination of 57 years.

3 – Once the Bet Hamikdash was constructed, no other temple may be constructed and nowhere else may sacrifices be performed besides for Mount Moriah in Yerushalayim.

4 – The second Temple built during Ezra's days was built like the first Temple built by Shelomo.

5 – There was a Holy of Holies, preceded by the Kodesh, preceded by the Ulam, which all three were called the Hechal. Surrounding the Hechal was the Azarah.

6 – Inside the Mikdash were utensils, an altar, a ramp, and a water basin for the Cohanim to wash their hands and feet before services.

7 – Inside the Hechal and Kodesh were the Altar of Ketoret, Menorah, and Shulchan.

8 – When they built the Hechal and Azarah, the large stones were first shaped and prepared outside and then brought in, as is the law.

9 – The Azarah was adorned with precious stones. If a repair was necessary because a stone came loose, the Cohen may not stand there in service until it is fixed.

10 – The construction should be glorified and enhanced to the extent of whatever the people can afford. Construction should commence from dawn until dusk. Everyone is responsible to help and take part, except young children learning. Construction ceases during Shabbat. Through learning these laws, may we have the merit to witness the rebuilding of the most glorious Bet Hamikdash, the third, and may we witness all of our Shuls being taken to Yerushalayim, with the coming of our Mashiach and the final redemption, Amen.

Story

A Jewish family was once visiting the waters of Tiberius. The wife and two daughters went to the waters while the husband went to pray by R' Mayer Baal Haness. As they walked in the water, the older daughter who did not know how to swim had gone in too far and was at risk of drowning. The mother did not know how to swim either and could not save her daughter, so she ran to the road and tried desperately to stop a car for help. Many cars sped by, until she finally got one to stop. A well-dressed man asked her what was wrong, and she said that her daughter was drowning. The wife of the man, sitting in the car, screamed at him to remember his poor heart condition, but he already made up his mind to

help. He took off his coat and jacket, and ran into the water. After he saved the first daughter, the mother realized that the other daughter had gone in also to try to save her sister, and the man went back into the water to save the second daughter, who also did not know how to swim.

Laws:

1 – A person is obligated to recite at least one hundred blessings a day. On a weekday this is not a problem: the three times we pray Amidah total 57, The Shema with the Berachot in Shahrit and Arbit add another 9. Birkot Hashahar with Tzitzit and Tefillin add another 23, totaling so far 89. Add at least one meal with bread, and a few other times we recite blessings throughout the day, i.e. Shehakol, Asher Yatzar, etc. and we reach 100 blessings.

2 – During Shabbat and Yom Tov, when there are less blessings, what do we do? We recite Kiddush, Netilat Yadayim, and throughout the day try to eat more snacks of Mezonot, Ha'etz, Ha'adamah, Shehakol, and recite Besamim.

3 – Answering Amen after each Aliyah to the Torah and Maftir blessings, if we have the right intentions and listen carefully to the blessings then they could be considered part of the count towards a total of one hundred blessings. Therefore, the one receiving the Aliyah should recite the blessing loud and clear.

4 – Maran Hacham Ovadia Yosef zt"l each Shabbat and Yom Tov would count each of the hundred blessings throughout the day, also on Yom Kippur, as each one was beloved to him like the pupil of the eye, like a precious stone. He was also careful to have thought and intention during the recitation, reciting each

word carefully as if counting treasure. May his merit protect us, Amen.

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