

Congregation

◆◆◆"Beth Yosef"◆◆◆

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

Rabbi Aharon Farhi

Parashat Ekev

20th Av 5784

Maqam Siga

Issue #1086

Mr. Eliyahu Levy, President

Haftarat Vatomer Sion

August 24th 2024

*Candle Lighting 7:23pm * Shekiah 7:41pm * Shir Hashirim 7:00pm followed by Minha Friday Night
Shaharit Shabbat 8:15am * Minha Shabbat 7:00pm * Shabbat Ends 8:21pm & Rabbenu Tam 8:51pm
Time for Talit 4:58am * Seasonal Hour 78 * Alot Hashahar 4:43am * Netz Hachama 6:16am
Weekday Minha 7:00pm * Earliest Time for Arbit 6:39pm * Tzet Hacoachavim 8:16pm * Chatzot 12:58
Latest Time for Morning Keriat Shema 8:37am * Latest Time for Morning Amidah 9:55am*

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Please do not read this bulletin during Tefillah or Keriat Hatorah

Lest you eat and be satisfied, and you build good houses and settle... and you increase gold and silver for yourselves... and you may say in your heart, "My strength and the might of my hand made me all this wealth!"

These Pesukim can easily be understood without any in-depth explanations. Nonetheless, we can ask a simple question: why was it necessary to write in the Pasuk that such a person will say *in his heart*, why not just write that the person will simply say out loud - vocally? What can be learned here by including the heart? The Pasuk is teaching us a valuable lesson about ourselves. Sure, it's easy to say out loud *Baruch Hashem*, Hashem helped me, thank you Hashem for everything. However, we must be careful to understand what we are feeling and thinking in our hearts and minds, and not follow our intuitions blindly. When we succeed or improve in any area of life, it is easy to follow our hearts into believing that we are great and powerful on our own. This is false, because on our own we are nothing without Hashem's help and guidance. Hashem provides us with the necessary strength every day in order to excel and complete our tasks. Perhaps you will convince yourself that you are doing

nothing wrong by simply thinking such thoughts, it's not like you're saying anything with your mouth. The Pasuk teaches us that even our thoughts must be pure. Our hearts and minds must never lead us astray into thinking we are inherently powerful on our own and deserve praise and recognition for our greatness and achievements. We must recognize Hashem, and thank Him constantly for everything – absolutely everything. Even our ideas are directly from Hashem, not just our physical actions. We believe wholeheartedly that Hashem created the world and created man. Every day is considered a new day that Hashem has created for man. An electric lamp does not have its own power to remain active – it must be plugged into the electrical outlet to constantly use electricity to continue lighting up a room. Do we see the electricity? No, but the lamp nonetheless has power only because it is using electricity from the wall outlet. So too, every action, every thought, cannot be powered without the direct connection to Hashem, our source of energy and power. This is compared to a man who looks into a room through a small hole in the door and witnesses a pen writing on paper. With his limited vision he cannot see the

person controlling the pen, and could be mistaken to think the pen is miraculously writing on the paper, like a dream. The truth of course is that the pen has absolutely no power to write on its own without the person holding the pen and writing with it. There is more to the picture – more than meets the eye. Therefore, we must never allow ourselves to get carried away with our hearts and minds, thinking that we are the ones responsible for our successes as a result of our own strength. Hashem gives us energy, and we are responsible to make sure that we do the right things with the energy given to us from Hashem. Cleanse your hearts and minds. If we recognize that everything is from Hashem and we simply cannot accomplish anything without Hashem's guidance, then we will have fulfilled the important lesson of this Pasuk. May Hashem watch over us, Amen.

Insights on the Parasha

1 – “*You shall teach them to your children to discuss them, while you sit in your home...*” The Pasuk is first written to the public in plural form, and then switches to singular form speaking to the individual. The Torah is teaching us a great lesson in parenting. Some parents lecture their children about learning Torah and not wasting time, or command them to fulfill a Mitzvah such as wearing Tzitzit, while they themselves do not follow their own words. The child wonders, why should he do as he is told if his father does not. If the father does not wear Tzitzit or go to Torah class to learn, is it important? Therefore, the Torah explains that if one wishes for his children to learn Torah and perform Mitzvot, as teaching is written in plural form, then he himself individually must be the example in his home and show his children his sincerity and devotion, as written in the singular form.

If a father acts in such a manner, then his children will respect him and listen to all of his words. (*Levush Yosef*)

2 – *A land of wheat, barley, grape, fig, and pomegranate.* These are all written in singular form, to teach us that the fruit of Israel differ from those of the rest of the world, they are much larger and more prominent, as we find by *the Meragelim, the Spies*, where eight people were needed in order to carry just one cluster of grapes, one person carried a pomegranate, and one person carried a fig. (*Hochmat Shlomo*)

History in Brief

150 years after the Hurban, calendar year 220. A hundred years after the Temple's destruction, the nation in Israel was able to maintain purity using the ashes of the Parah Adumah. The Cohanim were still able to eat the Terumah in purity. During this time, the Sages forbade the Cohanim who were scheduled for their week of service from drinking any wine, because perhaps they would rebuild the Bet Hamikdash that day and they would be required to perform the services, which cannot be performed while intoxicated. One year the 9th of Av fell out on Shabbat and Rebbe wanted to cancel the fast that year, reasoning that once it needs to be pushed off, then it should be canceled altogether, but the Sages did not agree with him. Rebbe would not smile or laugh, not even during a celebration for his son, as he was continuously mourning over the loss of the Bet Hamikdash. Bar Kapara and other great Sages would try to bring comfort and joy to Rebbe, because he was mourning exceedingly, but they were unsuccessful.

Health and Recovery

Pregnant and nursing women should not eat onions, as it affects the mother's milk, and has a negative effect on the baby. Raw, and

especially fried, onions are very effective for those suffering from constipation. One should not eat onions excessively, as it can affect the brain and cause headaches and dehydration. Onions have twenty times more calcium than apples, as well as a few times more iron and vitamin A. It also has something compared to insulin, which regulates the body's sugar levels. It is always best to eat an onion raw rather than cooked or fried, and a diabetic can eat them without limit.

Mussar: *Inclination and Desire*

The purpose of creation is for man to overpower his Yetzer Hara and earn enjoyment and reward in Olam Haba. If not for the Yetzer Hara we would not be able to deserve reward, just like the angels. When a person is strong and remains in control of himself and his situation, even though the Yetzer Hara is trying to convince him to lose control and act otherwise, he creates great pride and satisfaction for Hashem and he will be rewarded according to his toil. The *Sefer Hachasidim* explains that one who performs a Mitzvah by controlling himself when he is really being influenced to do otherwise by the Yetzer Hara, will be rewarded a hundred times more than one who performs a Mitzvah under regular circumstances without the pressure. The great level and heights that a *Baal Teshuva* can reach is actually so unique that even a completely righteous person cannot reach that level, since a complete Tzadik, although he has overpowered his Yetzer Hara, has never developed bad habits and the sense of regularity towards sins. Therefore, when a *Baal Teshuva*, which is anyone who has ever committed any sin and now wishes to repent, overpowers his evil inclination, his success is that much greater. When you control your inclinations and desires, it is greater than fearing heaven, since it requires so much more work. Therefore, we should appreciate our Yetzer Hara and use it to grow, gain reward, and create a sense of great pride and

satisfaction for Hashem, our Father in heaven, Who wishes to merit us always, Amen.

Rishon LeSion:

Maran Hacham Ovadia Yossef 1921-2003

After his father passed away, sweets and treats were uncommon in his household while he was growing up due to their financial struggles. Nonetheless, Hacham Ovadia's mother would do her best to treat them once a month, especially for her young Ovadia whom she loved best because of the Torah he learned and she wanted him to love the Torah. He loved her in return, respected her greatly, and credited her for his ability to have achieved his greatness in learning Torah in his youth. When he was being appointed as the leading rabbinical authority, he invited his mother to his home so she can witness first, before everyone else, as he accepted the honorable position dressed in the rabbinical clothing. Her eyes filled with tears of joy as he donned the rabbinical garb for the first time. She heard from a Shiur delivered by her son Hacham Ovadia that if two brother pass away during their Brit Milah, the third brother is not circumcised. She was at a Brit Milah in which the baby was bleeding profusely and the Mohel could not stop the bleeding. She used ground coffee to slow the bleeding until the baby was transported to the hospital and given the medical attention he needed and was healed.

Story

The servant of Count Nalovski greedily stole his master's precious smoking pipe and ran out into the marketplace. He begged a Jewish wagon driver for a lift out of the city, hoping to make a clean getaway and never look back. The driver was none other than R' Yehuda who had falsely accused the orphan Yehoshua of stealing a large sum of money and was now praying to Hashem to be punished so he could gain atonement. The servant was very nervous that the count had already discovered the theft

and had dispatched his guards to apprehend the thief and punish him soundly. His eyes darted everywhere, constantly looking over his shoulder out the window, searching for any sign of the count's guards. He decided he couldn't handle the suspense, and so he took the precious pipe and gave it to R' Yehuda, asking him to safekeep it for him during the journey, thinking just in case they were caught that he could claim he had witnessed this Jew enter the count's room and steal it, and here he was in hot pursuit trying to retrieve it for his master like a faithful servant. R' Yehuda turned the pipe over and over in his hands, examining the exquisite designs and valuable stones, and at once understood that this could not be the rightful possession of the simple man who sat next to him in his wagon. Before he could ask questions, it was already too late, the count's guards were upon them, they had caught up quickly. The guards took control of his wagon and collected the precious pipe from the hands of R' Yehuda, who was caught red-handed.

Laws: Circumcision

1 – When circumcision is postponed because of a dangerous illness, upon recovery first wait seven days before performing the circumcision, whether for a newborn or an adult.

2 – For a baby who was not dangerously sick but if was necessary to postpone the circumcision, if he became healthy on a Thursday, then he should be circumcised a week later on a Sunday. If he became healthy on a Tuesday, then he should be circumcised a week later on a Wednesday.

3 – A baby born on Shabbat who has a problem with blood clotting and will need shots in order to assist with blood clotting, may be circumcised during Shabbat, even though he will need shots to clot the blood.

4 – The baby is named following the Milah. If the baby is so sick that they wish to pray for his recovery, then a Mi Sheberach is recited

without a specific name, just saying he is a baby the son of his mother. However, some say you could use his upcoming name in order to pray for his recovery.

5 – A baby born already circumcised should nonetheless have some blood released, gently, and a careful inspection should be made that the natural circumcision is actually complete.

6 – A child born circumcised with a little bit remaining that needs to be circumcised, should be circumcised with the complete procedure as if he was not circumcised at all.

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