

Congregation



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

Rabbi Aharon Farhi

*Parashat **Vaetchanan***

15th Av 5785

Maqam Husseni

Issue #1127

Mr. Eliyahu Levy, President

*Haftarat **Nahamu Ami***

August 9th 2025

*Candle Lighting 7:44pm * Shekiah 8:02pm * Shir Hashirim 6:45pm followed by Minha Friday Night Shahrarit Shabbat 8:15am * Minha Shabbat 7:25pm * Shabbat Ends 8:43pm & Rabbenu Tam 9:13pm*

*Time for Talit 4:40am * Seasonal Hour 81 * Alot Hashahar 4:24am * Netz Hachama 6:01am*

*Weekday Minha 7:00pm * Earliest Time for Arbit 6:57pm * Tzet Hacoachavim 8:38pm * Chatzot 1:01*

*Latest Time for Morning Keriat Shema 8:27am * Latest Time for Morning Amidah 9:48am*

Summer Minyan Shahrarit every weekday morning in Beth Yosef at 6:45am

*We will celebrate **Tu B'Av, the 15th day of Av, this Shabbat August 9th Tuesday August 12th 7:00pm there will be **Hatarat Elul** in Ahi Ezer Ave X***

Those who wish to contact Rabbi Aharon Farhi can call (646) 552-3412

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2415 Ocean Parkway, Brooklyn NY 11235

Please do not read this bulletin during Tefillah or Keriat Hatorah

Write them on the doorposts (Mezuzot) of your house and upon your gates. The Rambam writes: a person is obligated to be careful observing the Mitzvah of Mezuzah, an obligation on every Jewish household. A known Segulah for protection and success is to recognize every time you enter or exit your home that there is none other than Hashem throughout all of existence. This week's Parasha includes the first paragraph of Shema, while next week Parashat Ekev includes the second paragraph of Shema, which ends off 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. A protective

angel is created from this Mitzvah which protects us and saves us from sin throughout the day. When we enter Shul to pray, another angel joins us. When we put on the Talit, another angel joins. When we put on Tefillin, another angel joins. We have the opportunity to create many angels of protection throughout the day. Hashem is the Master of our homes, and His presence keeps the evil away. In the first paragraph, Mezuzot is spelled without a Vav, which can form the Hebrew words *Zaz Mavet* – sending the angel of death away. We also write the name of Hashem Shin-Daled-Yod, (Shomer Dirat Yisrael), 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. Rebi Chanina teaches: unlike a king of flesh and blood who dwells securely inside while his servants protect him from the outside, Hashem the King of all kings does the opposite. Hashem places his nation safely inside the homes, while protecting them from the outside with the Mezuzah. May Hashem watch over us, Amen.

Insights on the Parasha

The Pasuk says: *At that time we were staying in the valley facing Bet Peor ... Now, Israel, listen to the rules and laws.* What is the connection? The first part, Bet Peor, Avodah Zarah, refers to their sins, while the second part, rules and laws, Torah and Mitzvot, refers to their repentance. The lesson is as follows: Once a person does Teshuvah properly, his past sins are not only forgiven, but are even changed into Mitzvot, and the person becomes a new man, a new creation.

History in Brief

220 years after the Hurban, calendar year 290. Rebi Chiya and his sons, when they went up from Babel to Eretz Yisrael, came to the Yeshiva of Rabbenu Hakadosh and learned Torah. Before his arrival, the generation in Israel was deteriorating, and the wine, flax, and other products began to spoil. After Rebi Chiya arrived, the bad effects stopped and the produce was once again fresh and good. The Sages in Israel recognized Rebi Chiya and his sons as the source of blessings, but for Rebi Chiya and his sons themselves they did not benefit from this, as his own flax went sour. This was similar to Rebi Chanina Ben Dosa, in whose merit the whole world benefited and was satiated, while he himself only benefited from a single measurement of carobs to sustain him from Shabbat to Shabbat each week. Rebi Chiya instructed his wife to give bread to the needy who come to their door, so that others will likewise give to her sons. She asked if he was intending to curse them with such words. He told her, the Torah speaks of this as a blessing, that through giving others Hashem will give you. He would teach, charity is a wheel that turns in the world, going from one person to another. Rebbe

was once sitting and teaching Torah. He smelled garlic from someone's breath, and declared that whoever ate garlic should leave. Rebi Chiya got up to leave, and all the other students got up as well. The next day, Rebbe's son approached Rebi Chiya and asked him about the trouble he had caused. He explained that he in fact did not eat garlic, but he was ready to leave in order to save the person from embarrassment, and everyone else decided to follow his example. This lesson was learned from Yehoshua Bin Nun who learned it from Moshe Rabbenu.

Health and Recovery

It is of great importance to work on improving your breathing by doing lung workouts and breathing exercises. The lungs receive oxygen from the air that enters them, and the oxygen is transferred into the bloodstream, giving life to all the organs throughout the body. Hence the amount of oxygen that enters our body is of great importance. However, the breathing of an average person is quite superficial, as we are only breathing in about 30% of the amount of air than we are able to optimally bring into the body to be used for health purposes. Normally we cannot coordinate our maximum air intake because the lungs are not a voluntary muscle we have conscious control over, but there is a way to overcome the involuntary actions through a very simple exercise: take a regular glass and fill it with water up to a third, then take a thin drinking straw and start exhaling. Blow out through the straw into the cup, the same way children make bubbles in water, and continue exhaling air into the water as much as you can. In such a state of exhalation, we can develop the ability to build up and control the lungs, as the expulsion of air from the lungs is affected by the diaphragm muscle pressing on the lungs, causing them to contract as much air as possible. After this exhalation action comes the inhaling air into the lungs. This inhalation will allow a lot more air into the lungs than usual because of the lack of air, the vacuum that has been created when forcibly exhaling the air into the cup. With practice we can significantly improve the health of our air exchange. This exercise is very

important for people in older ages, especially for people who are sensitive to pneumonia. This exercise increases the amount of new air that enters the lungs as well as the amount of oxygen entering into the blood stream. The right time to perform this exercise is in the morning on an empty stomach. There is no need to do more than a few exhalations and inhalations per day, and all should gauge for themselves how many times to perform this exercise based on their physical conditions.

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, and 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.

Rishon LeSion:

Maran Hacham Ovadia Yossef 1921-2013

Gaon R' Shabtai Attun said about Maran: Hacham Ovadia grew up with poverty, and throughout the early years of his marriage he continued to learn in poverty, thus always working to find good deals and discounts for the needs of the household. The Sages teach us: be careful with those youngsters who grow up in poverty, because Torah comes forth from them. When he would go to R' Avraham the barber, he would ask for a discount, and many years later when this barber would visit the home of Maran, the Rav would tell him that now he could afford to pay extra to make up for the discounts he received many years ago. After his marriage, during Holidays in which his Rebbeim would come to visit him, R' Ezra Attieh and R' Ephraim HaCohen, he didn't have anywhere to host them besides the courtyard, because he had only one room with beds, a table, a dresser, and not much room otherwise. When his son was born, his Bechor R' Yaakov, he purchased a fruit basket and made it into a small bassinet for the baby to sleep in. Throughout the week he could not purchase chicken for his family to eat, but on Shabbat they were able to enjoy chicken soup.

Story

Rabbi Leib Sarah zt"l 1735-1796

The Poritz's son George wanted to marry the beautiful daughter of the Jewish innkeeper who leased the land from the Poritz. The family grieved over this request from the non-Jew, but the daughter Sarah had a plan. She would marry the old R' Yosef who taught her brothers Torah, just so that the son of the Poritz would leave her alone. They secretly went to a different town and they got married. After three days, the father of Sarah went to the Poritz in fake tears claiming his daughter had secretly eloped in another town with the old man who taught his sons, and he had no idea where they went. The Poritz and his son

therefore left them alone. Her husband was in fact a hidden Tzaddik. He told his young wife, because she married an older man for a very good reason, despite the fact that she would surely outlive him soon enough, he therefore blessed her with a son that would light up the world with his Torah and good deeds, and Hashem will bring about great salvation to our nation through him. The following year she gave birth to a son whom she named Leib Sarah, after his mother who raised, disciplined, and educated him with self-sacrifice according to words of the Torah. He grew up and became great, learning Gemara, Midrashim, and the wisdom of Kabbalah. The holy Baal Shem Tov said about him the R' Leib Sarah would fast from Shabbat to Shabbat, throughout the week, not because he wanted to spiritually cleanse himself through fasting, but simply because he was too busy serving Hashem that he forgot to eat.

Laws

1 – When you bring the Talit down to cover your body, you wrap it over your shoulders so that half of it will hang in front, with two Tzitzit strands, and the other half will hang in back with the other two Tzitzit strands.

2 – We do not include the blessing or any Pasuk of Tzitzit as embroidery on the actual Talit, but if it was embroidered then, after the fact, it may be used, but it will require proper handling due to its sanctity, and Genizah after it is worn out.

3 – In the beginning of every Beracha, we speak *to* Hashem, while the next part of the Beracha we speak *about* Hashem. This is because Hashem wants us to speak with Him directly, as we speak with other people. Nonetheless, we are servants and Hashem is the King, and we must speak with respect and honor, so we therefore recite the second part of the blessing speaking *about* Hashem and not directly *to* Hashem.

4 – If you do not recite a blessing before, then you do not recite a blessing afterwards, for

example, when eating something forbidden, one may not recite a blessing beforehand, and therefore there is also no blessing afterwards. The same is true when drinking water when you are not thirsty or when drinking just to swallow something.

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