

Congregation

★ ★ ★ "Beth Yosef" ★ ★ ★

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

Rabbi Aharon Farhi

Parashat Ekev

22nd Av 5785

Maqam Siga

Issue #1128

Mr. Eliyahu Levy, President

Haftarat Vatomer Sion

August 16th 2025

*Candle Lighting 7:35pm * Shekiah 7:53pm * Shir Hashirim 6:45pm followed by Minha Friday Night
Shaharit Shabbat 8:15am * Minha Shabbat 7:30pm * Shabbat Ends 8:33pm & Rabbenu Tam 9:03pm*

*Time for Talit 4:48am * Seasonal Hour 80 * Alot Hashahar 4:32am * Netz Hachama 6:08am*

*Weekday Minha 7:00pm * Earliest Time for Arbit 6:48pm * Tzet Hacoachavim 8:28pm * Chatzot 1:00*

*Latest Time for Morning Keriat Shema 8:32am * Latest Time for Morning Amidah 9:52am*

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

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

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Vaad Tehilim Torah c/o R' A. Farhi

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Please do not read this bulletin during Tefillah or Keriat Hatorah

The Pasuk says: *Vehaya (it shall be) Im Shachoch Tishkah (that if you forget) Hashem*. Two questions: *Vehaya* is used to indicate happiness. Where is the happiness in this Pasuk that speaks about forgetting Hashem? We are actually commanded to be careful not to forget Hashem. Also, why does it repeat the Hebrew word 'to forget' twice in the Pasuk? In other Pesukim, a word is usually repeated for a reason, for example, to return a lost item to the owner, it is written twice to teach that it should be returned even many times. The same is true regarding the Pasuk about helping a person with his burden, or rebuking a person who is doing wrong, repetition teaches that the commandment applies even multiple times. But what is it teaching here? The answer is, when a person goes up to heaven for judgment after life in this world, he is asked a number of questions. Did he call and speak with his parents? He forgot. Did he pay his bills on time? He forgot. Did he visit the sick? By the time he remembered, the person already passed away. Did he visit those in mourning? By the time he remembered, they already got up from Shiva. He is only human and he honestly forgot in these scenarios. He

is happy in heaven for these forgetful claims that he is able to write off. However, there is a second form of forgetting which is unforgiveable. When one forgets Hashem, there is no happiness, there is no excuse, and the punishment is severe. There was once a Talmid Hacham who visited a wealthy man to collect money for charity. The wealthy man told him that business isn't going so well at the moment. The Rabbi answered that at least it is going! There are many who have informed the Rabbi that their business is in decline and failing. The wealthy man got scared, don't open your mouth to bad! Of course he was willing to help, but he was only explaining why he couldn't help as much as previous years. To this, the Rabbi explained the opinion of Bet Hillel, who says that a man may divorce his wife if she burns her husband's food. This seems severe at first glance, what did she do? She simply forgot to keep an eye on the pot and the food burned, is that deserving of divorce? Rather, that is not the case. As we said, she burned her husband's food, meaning only *his* food was served burned, while she went and prepared a good meal for herself. Such a woman is not excused for just being human

and forgetful, there is more to the story, and because of her behavior she deserves to be divorced. The Rabbi explained that the same thing applies to their situation. If the wealthy man tells him that he has budgeted in all areas of his life, then he would understand. But if the wealthy man continues to live up to his regular standards of materialistic luxuries despite his business not doing as well as he would like, then he should not be limiting his spiritual contributions either. The wealthy man accepted the Hacham's words, and contributed as much as he did the year before, no less. May Hashem watch over us, Amen.

Insights on the Parasha

The Pasuk says: *All the commandment that I command you today.* Were they in fact commanded that day? Were they not commanded already by Har Sinai? R' Yitzhak explains: A person should not fulfill Mitzvot out of habit, rote, and routine. Every day the Mitzvot must be new to him, with understanding, meaning, and purpose. He must be happy for the new opportunity today to serve Hashem and fulfill the Mitzvot, as if he is discovering treasure and winning the lottery. We don't know if we'll have the opportunity again tomorrow or ever again. The opportunities we had in the past are gone now. All we have is today, now, and we should fully appreciate and take advantage of the opportunity.

History in Brief

220 years after the Hurban, calendar year 290. During this time Rabbenu Hakadosh did not recognize the greatness of Rebi Chiya and so he respected him just as much as any other student in his Yeshiva. One day Rebbe had terrible pain in his teeth and he was suffering greatly. Eliyahu Hanavi came to visit him in the appearance of Rebi Chiya. He placed his hand on Rebbe's mouth and healed him from the pain. Rebbe then recognized the greatness of Rebi Chiya, as the heavens wanted this to

be revealed. Rebi Chiya learned the hidden wisdom of the Torah with Rebi Shimon Bar Yohai. Rebi Chiya became an expert judge in rabbinical court, the best in monetary laws. He had the strength to enforce his judgment. He only returned to Israel in order to teach and spread Torah. When Rebi Chanina Bar Chama argued with him in Halacha, Rebi Chanina said, *with me you will argue? I who can restore Torah to Israel through my style of reasoning if it would even be forgotten heaven forbid.* Rebi Chiya responded, *so you argue with me? I already did something worthy in order for Torah not to be forgotten.* What did he do? He personally planted flax seeds, grew flax, and made Tzitzit strings as well as deer traps. He caught deer, slaughtered them, and gave the meat to poor orphan children. From the skin he made parchment on which he wrote the five books of the Torah. All actions in the process were performed with holy intentions for the sake of heaven.

Health and Recovery

Cholesterol is a substance that is partly produced by the body itself, and in part is created and acquired from the food that is consumed. The good cholesterol is called HDL. It helps to remove excess cholesterol from the blood and thus reduces the risk of atherosclerosis. The good cholesterol is achieved first and foremost by proper management of diet, and by exercising and walking. Bad cholesterol LDL is a fatty substance that accumulates in the artery walls and gradually leads to obstruction and sometimes total blockage of the blood vessels. Atherosclerosis occurs, which can result in heart attack, cerebral conditions, and all diseases associated with obstructing blood vessels. The fats from animals can increase the "bad" and reduce the "good", while some vegetable fats perform the contrary, and are recommended, of course to a measured extent. Olive oil is excellent, and is called "green gold". It contains monounsaturated fat and a

little saturated fat, provided that it is cold pressed and not refined, which is better to be less than 1%. The recommended use of olive oil is to blend it into the food and not consume in the form of a drink. An important fact: the body cannot absorb more than two tablespoons of olive oil in a meal, as excess will go out uselessly. Canola oil is superior to soybean oil.

Mussar: Talking during Sefer Torah

The *Chafetz Chaim* elaborates on the strict prohibition against speaking unworthy words in Shul. One must realize the severity of such an action. When one begins relating a story to his friend right before the Torah reading, a story that forces the one telling it to transgress many laws of Lashon Hara already from the beginning all the way through to the end, as the Torah is opened before the congregation the Yetzer Hara enters this man and convinces him to continue speaking his sinful words even during the recitation of the Torah! Many times, the speaker is a distinguished man who is sitting in front of the Shul, and his sin is noticed by everyone. Continuing such talk in front of many, at least ten men, is a public desecration to Hashem's name, which is a direct transgression in the Torah. Also, the great Mitzvah of reading the Torah in Public is wasted. We are obligated to observe and fulfill every Mitzvah in the Torah. Unfortunately, it is not in our power to fulfill today such commandments as Korbanot, sacrifices. The reading of the Torah which includes all of the 613 Mitzvot is a method we use today in order to be considered to have fulfilled the entire Torah. If one speaks and interrupts the recitation, and he ends up missing Pesukim, then he loses out on the fulfillment of the Mitzvot included in those Pesukim! Even missing one letter is a great loss! The outstanding sin is too burdensome to bear! One likewise should be careful not to miss out on answering Amen to Kaddish, for one who answers Amen Yehe Shemeh Rabbah properly will gain great atonement for even sins such as

heresy. The sufferings that a man endures during his life are directly caused by speaking during Sefer Torah, Kaddish, and Chazara. May Hashem protect us from acting so foolishly, Amen.

Rishon LeSion:

Maran Hacham Ovadia Yossef 1921-2013

In his early years of marriage, when he gave Shiurim to his students, he did not have even a second pair of shoes due to financial pressure. When his only pair of shoes required repair, his wife didn't know how she would bring them to the shoe repair store. She decided to take them during Maran's nap. She explained this to the repair man who did his best to make the repairs quickly, but the job needed more time than expected. When Maran woke up and couldn't find his shoes, he put on his slippers and went to Yeshiva to give Shiur, so as not to waste the Torah learning of many people. Meanwhile, his wife hurried home with the repaired shoes, but she realized she didn't make it in time. Maran years later would tell over to his students how he ate for many years. He would bring to Yeshiva some bread, a tomato, and he would drink water, that was his food, more than that he didn't have in the house. One time he was able to have cream which was a special treat. Throughout the poverty and financial hardships, he never stopped learning Torah.

Story

Mekubal Rabbi Leib Sarah zt"l 1735-1796

When he prayed Amidah, he would stand like a statue for eight consecutive hours without moving a muscle. After prayers his clothing would be soaked in sweat from his awe and respect during the prayers which matched that of a ministering angel. He would explain the Pasuk, *When his heart became great he forgot Hashem*, as referring to a wealthy person, who gains financial confidence and stability, doesn't worry about paying his bills, and then forgets that Hashem is the one who provides

for him. But instead of translating the Hebrew word as ‘forget’, it can also be translated as ‘commonly found and present’, meaning that when a person is blessed with financial stability, he should be available to use the money for Hashem’s Mitzvot, such as Torah learning and acts of kindness to those in need. There was once a wealthy miser who never helped those in need. One night, as his family slept, he noticed a poor man was standing in his home. He asked him how he was able to enter a locked and guarded home, but the poor man didn’t respond to his question. Instead, he said loudly that he needed five hundred gold coins to save unfortunate Jewish brethren who were imprisoned. This deeply affected the wealthy miser and he quickly gave him the entire amount. The poor man took the money and wrote a promissory note on a piece of paper to return the money by a certain date after midnight. The man told his family the story, and they waited to see what would happen. The day came, and as they were gathered together and the poor man returned after midnight, a deep sleep overcame everyone except the wealthy man. The poor man gave back the full amount as promised. The wealthy man asked him what was his name. He replied, my name is Leib Ben Sarah.

Laws

1 – When reciting a blessing on the Talit in Shul, have in mind the Tzitzit that you are wearing under your shirt.

2 – Before reciting the blessing, first check the Tzitzit strings to make sure they are still intact and Kosher. If they are tangled, first untangle them. The letters of Tzitzit in Hebrew are an acronym for *Tzaddik Yafriid Tzitziyotav Tamid*, a righteous person always separates his Tzitzit strings. During Shabbat a person is not allowed to separate them as it is considered repairing.

3 – After eating 28 grams of food, a Kezayit, or after drinking 86 grams, a Reviit, of liquid

that is not too hot or too cold, we recite Boreh Nefashot.

4 – After eating 28 grams of Mezonot, a Kezayit, we recite Al Hamichya. After eating 28 grams of the following fruit: olives, grapes, dates, figs, or pomegranates, we recite Al Ha’etz. After drinking 86 grams, a Reviit, of wine or grape juice, we recite Al Hagefen.

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