

”הַזְרָעִים בְּדַמְעָה
בְּרִינָה יִקְצֹרוּ”

בא יבא בְּרִינָה”

בנשיאות מ"ר הגאון ר' יעקב אדלשטיין זצ"ל



A word from the editor:

it is written in the Parshah: "Hashem says to Avram go from your land and from your birth place and from the house of your father to the land that I will show you" (12, 1). On this Pasuk, the Gaon Rav Haim of Volozhin, his merit should protect us, explains: For what were the ten tests that Avraham was tested on? It seems, Hashem instilled a spiritual nature into the creation that the good characteristics and qualities that a righteous person acquires for himself with a lot of toil become instilled in his children as their ingrained nature, so that the children can attain these good qualities with very little effort. Therefore, Avraham was tested with these 10 tests in order that he should withstand the tests and prepare the way for us, so that we should be able to withstand the tests that we encounter. And this is what the Pasuk says in Mishlei (20): "He that walks with integrity, happy are his children after him". Because whatever qualities that righteous person toils to acquire, for his sons, these qualities become ingrained in their nature and with little effort the children will acquire them, so all the tests of Avraham were just to pave the way for us. The proof for this is the phenomenon of simple Jews given up their lives. The simple Jews were the ones who gave up their lives to sanctify Hashem's name in all the different exiles and persecutions. Against your will, you have to say that this was not from their own strength, but from the fact that this quality was ingrained in the Jewish nation from Avraham our forefather who was willing to sacrifice his life for his belief by jumping into Ur Kasdim. Also, every awakening in a person to make Aliyah to Eretz Yisrael comes from that fact that Avraham passed the tests of "leaving his land". So too, we are influenced by all the tests that Avraham withstood including the test of famine.

Therefore, it says in Pirkei Avot, "With ten tests Avraham our father was tested," but before this, it says "10 generations from Noah until Avraham and it does not mention the word our father because the tests were given to Avraham since he was our "father" and he prepared the way for all generations to come.

The Maor Eynayim writes on the above Pasuk that Hashem told Avraham our father to elevate all the physical matters in order to use them for the service of Hashem and it says (Mishlei 3, 7), "Know Him in all your ways and the sages also say "that all your ways should be for the sake of Heaven". Some of these things that we brought down are appropriate to say about our teacher Maran Rav Ovadiah Yosef Z'L whose Yahrzeit falls on the 3rd of Cheshvan. Each action, each lecture, each learning, each gathering, each prayer of his were only for the sake of Heaven in order to promote the teachings of Torah and to strengthen them". And it is known that Maran Z'L would go all over Eretz Yisrael in order to bring our brother's hearts closer to our Father in Heaven and all of it stemmed from his true love of every Jew.

This newsletter is dedicated to Maran Z'L. We have included a little bit about his works, but we have written is only a drop in the ocean and it is only to be able to give you a glimpse into his life and his greatness, may his merits protect us, Amen.

On the 11th of Cheshvan is the Yahrzeit of Rahel Imeinu and we have brought a story about how she protects us like a mother.

Lech-Lecha – a summary of the points in the Parashah

1. The test of Avraham going to Haran and then to Eretz Yisrael.
2. ham and Sarah go down to Egypt, Sarah is taken by Paroh, and with miracles they return from Egypt with a lot of honor.
3. Lot separates from Avraham and settles in Sedom (13, 5-18).
4. The war of the kings and Avraham chasing to save Lot (chapter 14).
5. The promise of Hashem that "this how your offspring will be," and he believed in Hashem.
6. The covenant between the pieces and the prophesy about the slavery and the redemption (chapter 15).
7. Hagar the Egyptian and the birth of her son Yishmael (chapter 16).
9. The meeting between Mosheh and Aharon after many years of not seeing each other.
8. he circumcision of Avraham our father and the Mitzvah of circumcision (chapter 17).

Rahel protects her children

The 11th of Cheshvan is the Yahrzeit of Rahel Imeinu (our matriarch). Here is an amazing story in her honor: This story took place at the end of Chanukah. Rav Mordechai Elyahu Tz'l left the hospital for the first time. The Rav would leave the hospital every day for a few hours and then return at night for more treatment until he was completely released from the hospital. For the last three days he was in the hospital, he would ask to go to the burial place of Rahel Imeinu when he left the hospital. He would pray there and then return to the hospital. We did not know why, but this is what he requested and so this is what we did. Towards the end of Chanukah Operation Cast Lead began and towards the end of the operation, we started hearing news that the soldiers say a woman in different places that would guide them not to enter booby trapped placed. When they asked her who she is, she said that she is Rahel Imeinu. This sounded very imaginary. Rahel Imeinu who died thousands of years ago, suddenly appears?! So we decided to investigate these hearsays and we found the people behind them. Not one and not two. These weren't dreamy people who would mistake imaginary things for reality. These were responsible soldiers who were fighting and who knew how to differentiate between imaginary things and reality. One of the stories we are going to tell you here from David Ezra, a father of one of the soldiers from the parachute brigade, who tells it over like this: The commander told us to enter into one of the buildings in order to clean it out. We knew that there could be terrorists hiding there. The terrorists prepared a long time before we came by creating traps for us. Their main goal was to catch a soldier alive and turn him into Gilad Shalit #2. We went forward slowly, but surely. We were careful to stay away from the places that we thought terrorists would be waiting to ambush us. We entered the houses with security. We cleaned the houses out and continued on. One day, we got the orders to enter into one of the abandoned houses. We went through the usual routine. We knocked on the door and got ready to break in. But suddenly, a woman appeared behind us and said to us in Hebrew, "Don't go in! It's booby trapped". We didn't know who she is, but we got a good feeling from her. Then she said, "Don't go in from here", and points to the door were about to break down. She tells us, "Go around". We don't know why we listened to her, maybe it was because she spoke with such love and mercy. We did as she said. The house was empty, but booby trapped. If we had gone through the front door, we would have gotten injured or even killed. In the rage of war, we had no chance to ask extra questions: Who is this woman? May she is married to a collaborator.

We continued on, going from house to house and again we see her pointing out to us, "Don't enter from here! Go the other way". This time, we were careful to listen to what she said, but we didn't miss the opportunity. We asked her, "Who are you"? She answered, "I'm Rahel Imeinu", with a smile. "Don't worry. I'm always with you", she said. She turned around and disappeared. When they asked Rav Mordechai Eliyahu Tz"l if this story could be true, he answered for sure. He added, "I was at the grave of Rahel a few days ago praying and I said to her your children are going now to fight in a war. Go help them; they are your children. And so it was.

**From my elders, I understand
Maran Rav Ovadiah Yosef Ztk"l**



For the Yahrzeit of Maran, the glory the generation, the Rishon LeTzion, Rav Ovadiah Yosef Ztk"l, we are going to talk a little about this. The Rav was born on 09/23/1920, 12th of Tishrei 5681. In Baghdad, Iraq. He was the oldest child of Yaakov and Gorjia. He was called Ovadiah after the name of Rav Abdollah Somech and his grandfather and Yosef after Rav Yosef Haim (Ben Ish Hai) Tzk"l. When he was 4 years old, he moved with his family to Eretz Yisrael and they settled in Beit Yisrael neighborhood of Jerusalem. His family was supported by the grocery store his father had (even though his father worked as a goldsmith in Iraq). Their financial situation was tough and Rav Ovadiah had no choice but to start helping out in the store at a young age. His teachers noticed his talents and thirst that he had for learning Torah and they foresaw his greatness. Already at a young age, even before being Bar Mitzvah, he began toiling in writing his Torah novella that have been publicized in many places. At age 10, his father and him traveled to Baghdad. They to the Beit Midrash of "Beit Zoleicha". There, they tested Rav Ovadiah and they were taken aback by his knowledge. Rav Ovadiah gave a lecture to them on pages of Bava Metz ia with not even one mistake. At the end of testing him, the Rabbis told his father, "Your son is destined for greatness. He will get older and go up higher and higher". Rav Ovadiah learned in the Talmud Torah of "Bnei Tzion" in the Bucharim neighborhood. From a young age, he stood out in his talents and his passion for Torah. His first book, he wrote at 8 years of age. He wrote his Torah novella on the sides of the pages of "Reishit Chochmah" and this is what he wrote, "When I was 8 years old I said over to the great Rav, Rav Shalom Abo Shlita and Rav Amram Bloy the mishnayot of Masechet Shabbat, Pesachim, Avot, Sukkah, Makot and in the gemara Bav a Metzia, Shmayim Ochazim BeTalit, the chapter of Elu Metziot and Hamafkid and Zahav by heart. Therefore, they gave me this book as a gift in order to learn it and I, the insignificant one, wrote novel ideas to the best of my ability. In 1933 when he was 12 years old, Rav Ovadiah went to learn in Porat Yosef in the old city who was headed by Rav Ezra Attiah who watched over Rav Ovadiah as a spiritual guide. That year, Rav Ovadiah wrote his first book (a notebook of riddles). In the yeshivah, he continued to invest all his

time and energy into learning Torah and writing. In 1937, when he was 18 years old, he was sent by Rav Yaakov Dwek to give his daily lecture instead of him at Ohel Rahel shul which consisted of Persian immigrants in the Beit Yisrael neighborhood. The lecture was about laws from the book of the 'Ben Ish Hai'. In these lectures, he disputed a lot of the 'Ben Ish Hai's laws. These lectures were stressful for Rav Ovadiah because for the first time he publicly was expressing his views which were that he prefers following the laws according to Rav Yosef Karo's rulings in Jewish law. This caused the congregation to complain and dispute him. However, Rav Ezra Attiah encouraged him to continue in the way of ruling Jewish law according to Rav Yosef Karo, the author of the Shulhan Aruch. at the same time that was giving over these lectures, he decided write down his ideas on the Ben Ish Hai and many years later this was published as the books "Halichot Olam". In 1940, when he was 20, Rav Ben Tzion Meir HaiUziel (a Sephardi Rav, who was Rishon LeTzion) gave him ordination to be a Rav and Jewish judge. Between 1945-1950, Rav Ovadiah served as a judge in the Beit Din (Jewish court of law) of the Sephardi congregation in Yerushalayim. In this time, his grasp of halachah was established, and he was answering questions that were brought to him from Sephardi and Ashkenazi Rabbis and Jewish judge from all over Eretz Yisrael and the world. In 1944, he married Rabanit MargalitA'h, the daughter of Rav Avraham Levi Fatal. In 1947, he moved to Egypt at the request of Rav Uziel to raise the standard of Torah there. In Egypt, he serviced as the assistant to the chief rabbi, Haim, Nachum Afandi and as the head of the Beit Din. In Egypt, he found that the Jewish nation was weak religiously, and especially the local rabbis and leaders. In this era, he tried in every way to strengthen Torah in every aspect, kosher eating, marriage, brit milah, etc. But people were resistant to change, and this heavy responsibility to change things caused him much anguish and he returned to Eretz Yisrael in 1950. When he returned to Eretz Yisrael, he learned in "Bnei Tzion" who was headed by Rav Tzvi Pesach Frank Tz'l, the rav of Yerushalayim. In this era, he refused to be appointed as the head of the Badatz Yerushalayim of the Sephardim. The rav served as Jewish Judge in the local Beit Midrash in Petach Tikvah along with Rav Reuven Katz Tz'l and Rav Shlomo Shimshon Karelitz Tz'l. His greatness in giving judgment in law was expressed already when he was 30 when allows Yibum instead of Halitza as according to the Minhag of the Sephardim. His ruling was against the Takanot of the chief rabbis of Eretz Yisrael. At the age of 32, he publicized his first halachah book "Chazon Ovadiah" on the laws of Pesach, a book that got positive reactions and approbations from the two chief rabbis, Rav Uziel and Rav Herzog and also from Rav Attiah. Two years after this, he established the Oh HaTorah Yeshivah for sephardi students who were excelling. This Yeshivah was the first of many that would open up in years to come, with the goal of creating sephardi Bnei Torah who was lead the way for future generations. In 1954-1957, he printed his first two books of Yabia Omer (in a letter in the introduction to the second book of Yabia Omer, Rav Shlomo Zalman Auerbach writes about Rav Ovadiah after he received his book: "He is one of the great Torah leaders that have risen in the later generations". The Rishon LeTzion, Rav Bakshi Doron said about Rav Ovadiah when he was in the hospital the last time, "The hand that wrote 'Yabia Omer', I want to kiss for the last time".

With this publication, he merited winning a prize for writing Torah publications, and he had already written 50 books.

In 1958-1968, he served as a judge in the local Beit Midrash in Yerushalayim and in 1965, he was a member of the "Beit Din of Great Rabbis". In 1968, he was chosen as the Chief Rabbi of Tel Aviv-Yaffo.

On the 7th of Cheshvan 1972, he was appointed Chief Rabbi of Israel and the Rishon LeTzion. Rav Ovadiah merited the support of the great Torah leaders of the generation including Rav Yosef Shalom Elyashiv, Tzk'l. While he was Chief Rabbi, he dealt with a lot of Halachah matters and congregational matters that had national significance: Included in this was dealing with the Agunot (woman without a divorce document from their husbands who are forbidden to remarry) who had lost their husbands in the Yom Kippur war.

In the years 1976-1993, he published 6 volumes of his book "Yehave Daat" that are based on lectures in Halachah that he gave in the setting of "Pinat Halachah" in Kol Yisrael from the beginning of serving as Rav of Tel Aviv until the end of serving as Chief Rabbi of Israel. This book is very popular as the answers are written to the point as laws that are practical which is the opposite of the deep questions and answers format of 'Yabia Omer'. One of the fundamental principles of Rav Ovadiah issuing a judgment in Jewish law was the principle of "Kocha DeHeteira Adif - the power of being lenient is preferred. According to his, it is better to give judgment towards leniency rather than stringency when this is possible.

In the month of Iyar 1983, because of a law that was passed to limit the amount of years the Chief Rabbis would serve to 10 years, Rav Ovadiah stopped serving as Chief Rabbi. After finishing this role, he continued to serve as Judge on the Court of big Rabbis and at the same time he established the Moetzet Chachmei Hatorah - council for the leaders of Torah of the Sephardim.

In the beginning of the 1980s, he worked amongst the Sephardim in order to return the crown of Torah to its previous glory, in order to return the hearts of the Sephardi Jews to their source. He did this by establishing preschools and Torah institutions, yeshivas and the education system of "El HaMa'ayan".

Rav Ovadiah taught Torah lectures and Halachah almost all over Eretz Yisrael and the world and he felt this was important as he was given merits to the masses by strengthening Torah and spreading it and therefore, raising the Honor of Heaven.

At the end of his life, from the time his wife passed away in 1994 until he himself passed away, Rav Mosheh (his son) and his daughter-in-law, took care of Rav Ovadiah by moving in with him.

On Chol HaMoed of Sukkot 2013, because his health deteriorated, Rav Ovadiah was hospitalized in Hadassah Ein Kerem Hospital and his family added the name Haim to him as a segulah for long life.

On Monday the third of Cheshvan (10/07/2013), the skies became dark, Maran the glory of the generation went up to heaven and returned his Neshamah to the Creator of the work at 93 years of age. People from all walks of Judaism from all over Eretz Yisrael participated in the funeral, religious, ultra-orthodox, Sephardim, Chassidim, Litvish, etc. The funeral was called the "the million funeral" because it was the largest in history of Eretz Yisrael. In this way, the masses showed their love for the one who gave all his love to each one of the Jews.

The Chief Rabbi of Israel, Rav Yitzchak Yosef, eulogized his father when the funeral was leaving Porat Yosef in tears, "We are left without a father? He strengthened the world in Halachah and in his merit, there are thousands who are learning Torah. Who is going to replace him!?"

"Father, father", Rav David Yosef cried out, "You raised us to Torah. We merited to be your sons. Whenever we had a difficult question, you entered us into the world of Halachah".

The son continued in sobs, "Father, who are we going to ask no? Father, with whom will we talk. What will we do in hard times"?

Rav David Yosef added, "From today we will all look different. The world will continue as usual, the sun set in the afternoon, darkness, darkness - this is what we see". He described his father as a father and leader who was diligent in learning Torah. "You learned Torah day and night, more than 85 years of diligence. The whole time you sat and learned, during the day and at night. You were the diligent one of the generation, it is not for nothing that you were the Posek Hador".

"I want to say that 14 years ago, father had his first heart attack and was hospitalized. When he got to the hospital, the doctors said he had to go into surgery immediately and you said that you have to go home for 3 years. We didn't understand why.

Aryeh Deri asked you, "Harav why"? Father you answered, "I have to give a ruling to an Agunah. Father, now who will have mercy on the poor, you left us as orphans". The previous chief Rabbi, Rav Yisrael Meir Lau, eulogized the Rav, The prince of Torah, the great shepherd, the Rav of all the Jews, Maran was not the Rav of one sect, he was the Rav of everyone. Rav Ovadiah taught us on the power of a moment that should not be wasted on mundane things. He fulfilled the Torah in dire poverty. He taught us how when a Jew merits to learn Torah, he merits a lot of things. Rav Lau asked people to not pay attention to the crowded situation and to see the true honor that the nation was giving Rav Ovadiah Yosef. "He left us, but the inheritance of Maran is alive. The crown of the honor of Torah of this generation. His heart was open to give permission to Agunot to get married and to hear the cry of the poor".

Rav Ovadiah left behind important Rabbis and sons-in-law who are Torah scholars:

- His daughter, Adina Bar-Shalom, who established the first religious college. Rav Ezra Bar-Shalom was the judge in the Beit Din of great rabbis in Yerushalayim.
- His son, Rav Yaakov Yosef Tz'l, was the Rosh eshivah of "Hazon Yaakov".
- His daughter, Malkah Sasson, works in education. She was married to Rav Meir Sasson, who was a Rosh Yeshivah.
- His son Rav Avraham Yosef, Shlita, The chief Rabbi of Holon and who put together the council for chief rabbis of Israel.
- His daughter, Yaffa Cohen, who was married to Rav Shalom Cohen Z'L, Rav of Telbiah and Rasko neighborhood.
- His son Rav Yitzchak Yosef Shlita, Chief Rabbi, who is the author of "Yalkut Yosef", the president of Yeshivat Hazon Ovadiah.
- His daughter Leah, who is married to Rav Aharon Butbul Shlita, the Rav of Chaval Modiin neighborhood.
- His son Rav David Yosef Shlita, Rosh Kollel of "Yehaveh Daat", the author of the books "Halachah Berurah", the Rav of Har Nof neighborhood who also established the council of Torah scholars.

- His daughter Rivkah, who is married to Rav Yaakov Chokotoy, Rav of Modiin city-Macabim-Reut, previous rav of Hesder.
- His daughter Sarah, the twin of Rivkah She is an artist. She is married to Rav Mordechai Toledano, the head of Beit Midrash "Yabia Omer" and head of the rabbinical court in Yerushalayim.
- His son Rav Mosheh Yosef Shlita, the head of "Meor Yisrael Institution" and the head of Badatz Beit Yosef.

In 1994, when Rav Ovadiah's wife passed away, Rav Elazar Abuchatzera Zt"l asked Rav Ovadiah, "Your honor, tell me, how did you merit that all his sons are Torah scholars and righteous? It is known that there are no gifts in the world. What did you invest in, that Hashem gave you this. In exchange for what, did you merit this"? Rav Ovadiah tried to avoid answering and instead said, "Hashem gave it to me". Rabbi Elazar told him, "No! There is no such thing, it is for sure in exchange for something. Is it because the rav toiled in Torah? We know a lot of people who toil in Torah. Is it because you brang merit to the masses. A lot of people brought merit to the masses and did not merit this. "Again, the Rav answered Hashem just gave it to me". Rav Elazar continued to pressure him and said, "Your honor, the Rabbi, I am not going to move from here until you reveal to me your secret". Until finally, Rav Ovadiah revealed his secret. He said, "You know, years and years ago, I was a judge in the Rabbinical court in Petach Tikvah and couples would come there to get divorced. Most of the couples were from nonreligious backgrounds and a lot of the women would come there immodestly dressed. Us as judges, we had to investigate and ask questions in order to try to make peace between the couples. This is not simple"! Here, Rav Ovadiah revealed, "Not once did I raise my eyes, Heaven Forbid, to see who I am speaking with. I spoke but my eyes looked at the floor beneath me. In exchange for keeping my eyes holy, Hashem knows how to repay. Like the Hachamim say, "In order for it to be good for you and your children after you (Devarim 10, 25). How much more so will one be repaid for not stealing and staying away from forbidden relations that a person desires. And Rabbi Elazar then answered him, "Now I understand".

[This article about Rav Ovadiah was brought before the Rav of Holon, son of Rav Ovadiah, Rav Avraham Yosef Shlita]

WITH BLESSINGS OF TORAH
RON BARINA

Rav Ron Barina is a 30 year veteran of the air-force. Since he retired, he has served as a consultant who travels from Israel to USA to also meet with USA air force representatives in the area of engineering/technology. He now dedicates most of his time to learning, teaching and spreading the sweet Torah. He learns with the Gaonim Rav Meir Mazuz Shlita, Rav Yaakov Edelstein, and Rav Avraham Yosef Shlita. He resides with his lovely wife and children in Ramat Hasharon. If you travel to Israel, you are welcome to visit his house and drop in on a class at Hashomer Street, #8, Ramat Hasharon.

"The preparation of the heart are man's, but the answer of the tongue is from Hashem" (Mishlei 16, 1)

L'Ily Nishmat:



My teacher, my father : Yaakov ben Rahel and Tzadok
My beloved mother: Sarah-Serach bat Simchah and Yosef
My father-in-law : Marchus Mordechai ben Rivkah and Yosef
Rav Yaakov ben Miriam Ztk'l : Yaakov Yisrael ben Galit
Rav Shalom Ovadiah ben Ovadiah Zt'l : Rav Yaakov ben Margalit
Zt'l : Mosheh Aharon ben Meir Yitzchak : Tzvi Aryeh ben Aba David
and Miriam : Yaakov ben Salam : Binyamin ben Shulamit
Rahamim ben Chauru Avraham : Menachem Mendel ben Avraham
and Tziporrah : Meir Ben Simchah : The Rabanit Mina bat
Mordechai Shemuel Yaffa Nidra bat Neima : Miriam bat Aziza
Rahel Bulur bat Miriam : Katun bat Chaviva Rabant Batsheva
Esther Kanievsky : Rahel bat Chana

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David ben Sarah
Miriam Keren bat Rivkah
Ayala bat Tzipora: Sarah bat Rivkah
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Avraham ben Anat : Rahel bat Noara
Zahava bat Hodaya
Rina Miriam Bat Mazal

Blessing for children:

Yehudah Yechezkel Yosef ben
Rahel Miriam
Shoshana Raizel bat Mina
Yuval ben Shlomit
Simchah Tziviah bat Rahel
Ayala bat Michal
Orit bat Mahin Ilana and Kurosh
Shaul ben Farzaneh Rahel
Yehudit bat Flora

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Due to this newsletter containing the name of Hashem, it needs Genizah (proper burial). Please do not throw away.

