



"עֲטַר מֹרְדֵכַי אֵלֵינוּ"
The House of Torah and Kindness

בית תורה וחסד
"Ateret Mordechai Eliyahu"

Day Bet Midrash (rabbinical and judicial ordination), evening and before-dawn Bet Midrash • Memorials • Learning Mishnayot and holy Zohar to benefit the souls of the departed • Providing food vouchers to the needy • Torah Shiurim to the community • Weekly Torah portion sheet. Named after and for the benefit of the soul of our rabbi and teacher, the Chief Rabbi of Israel and Divine Kabbalist, the righteous Gaon **Rabbi Mordechai Eliyahu** of blessed memory, may his merit protect us Amen. For the benefit of the souls of the righteous and holy Abuchatzveira family: Rabbi Yaakov, Rabbi Israel, Rabbi Meir and Rabbi Elazar, may their merit protect us.



The Weekly Torah Portion
Excerpts from the Torah
of Maran the Chief Rabbi of Israel,
may his merit protect us Amen

"Entreat the Lord, and let it be enough of God's thunder and hail, and I will let you go." (Shemot 9:28)

We can see that an unbearable sound of thunder was a significant part of the affliction in the plague of hail, as the verses say, "and the Lord gave forth thunder and hail" (Shemot 9:23), and "Entreat the Lord, and let it be enough of God's thunder and hail" (Shemot 9:28), and "The thunder will cease, and there will be no more hail" (Shemot 9:29). It is necessary to understand, what had been the purpose of the thunder and why Pharaoh trembled and feared so much of the thunder.

The words of the Gemara (Tractate Berachot 59a) are well known, "Rabbi Alexandri quoted what Rabbi Yehoshua ben Levi said, 'Thunders were not created except to smooth the wrinkles of the heart, as the verse says, "and God made it so that they fear Him.'" (Kohelet 3:14). Hakadosh Baruch Hu created thunder for man to hear and rectify the wrinkles of the heart.' "

The sound of thunder made by lightning in the plague of hail was designed to make Pharaoh rectify the twists and wrinkles in his heart, only he had no intention of rectifying himself. Therefore, the thunders bothered him, so he said to Moshe, "Rid me from this hail and the thunder that makes man rectify the heart. I want to stay with my kinks..."

Along the same line, it can be added that the hail bothered Pharaoh also in the aspect of the miracle that occurred within the hail itself, in which fire and water descended in harmony to fulfill Hashem's will. Anyone who reflected on the wonder of that miracle realized that there is a Conductor of the world, and with thoughts like this he would rectify the wrinkles of the heart. And Pharaoh feared this, because his philosophy about the world was contrary to the existence of Divine providence, since Pharaoh maintained, "Mine is the river; I made it."

(Divrei Mordechai)



Tana D'vei Eliyahu
Novel Insights in the
Weekly Torah Portion

"And the Lord said to Moses, 'Arise early in the morning and stand before Pharaoh, behold, he is going out to the water, and you shall say to him, "So said the Lord, 'Let My people go out and serve Me. (Shemot 8:16)

The Ohr Hachaim Hakadosh explains that the intention of this order was that [Moshe Rabbenu] "would not bow his head or his stature as does someone who stands before a great person, but rather, as does a great person who has someone who is small stand in front of him."

Certainly, Moshe Rabbenu was the humblest of all men, but before the plague of the mixture of noxious creatures, when he had to go to Pharaoh, Hashem ordered him to go with his head held high. From this we learn that in any negotiation that must be done with the non-Jews of the nations, it is necessary to appear before them without showing any favor or flattering, because in a circumstance like this there is no room for humility.

"Pharaoh said, 'I will let you go out, and you will sacrifice to the Lord, your God, in the desert, but do not go far away; entreat [Him] on my behalf.'" (Shemot 8:24)

Moshe Rabbenu thought at first that Pharaoh was telling the truth, and that, in effect, he was going to send the Children of Israel out of Egypt. But as he heard Pharaoh say, "I will let you go out", he was greatly surprised, because how could it be that suddenly Pharaoh changed for the better and was willing to send the Children of Israel right away? Then Moshe Rabbenu understood Pharaoh's deception, since his intention had been to send only Moshe and Aharon and no one else. That was Pharaoh's intention when he said, "I will let you go out, and you will sacrifice to the Lord." Therefore, Moshe replied, "Only let Pharaoh not tease anymore, by not letting the people go to sacrifice to the Lord." (Shemot 8:25) With this, Moshe Rabbenu was saying to Pharaoh, "Don't say 'I will let you go out', having only me and Aharon in mind. Rather, by saying 'you' you must include all the Children of Israel."

(Divrei Mordechai)



Halichot Olam Lo

Selected Halachic Rulings of Maran the Chief Rabbi of Israel, may his merit protect us Amen.

Examples of *keli rishon* and *keli sheni* regarding a bowl of soup

45 - A bowl of soup over a pot: A pot with a bowl of soup on top, that was placed on the fire on the eve of Shabbat, is a *keli rishon*. Therefore, it is forbidden to put [baked] croutons on said soup, even after the pot has been removed from the heat, if it is at a temperature of *yad soledet bo*. (And, as mentioned above, one must be strict in prohibiting it even when it is not at a temperature of *yad soledet bo*).

46 - Pouring from a pot to a soup bowl: it is forbidden to pour soup from a boiling pot that is at a temperature of *yad soledet bo* directly to a bowl in which there are onions or [baked] croutons, as the pouring from a *keli rishon* has the power to cook to the extent of a surface layer].

47 - Pouring from a ladle into a soup bowl: it is forbidden to take boiling soup that is at a temperature of *yad soledet bo* from inside a pot by means of a ladle and pour it over onion that is in the bowl [because this is poured from a *keli rishon*, which has the power to cook a surface layer].

48 - The soup on the bowl: an empty bowl into which soup was poured directly from the pot or by means of a ladle is a *keli sheni*, even though the soup that is now on the bowl is at *yad soledet bo* temperature. Therefore, some raw seasoning can be added to it.

49 - A soup that went from a glass to a bowl: pouring from the pot to a glass [or any other container] and from it to the bowl, applies the law of *keli shelishi* (third-degree container) to the bowl, whose law is more flexible than that of a *keli sheni*.

(Maamar Mordechai.shabbat)

Weekly Story

Deeds of the Righteous



The famous Safra family is known for their generous donations to the Batei Kneset and of Sifrei Torah throughout the Land of Israel. On one occasion their donation consisted of five Sifrei Torah that were to be brought into a Beth Hakneset in the Ramot neighborhood of Jerusalem. The family invited Rav Mordechai Eliahu, zatzal, who greatly appreciated the generous activity of the family, to accompany them on the parade. With the presence of the Rav, the event was to acquire a much more honorable dimension. So, I was asked to provide the transportation in which the five beautified Sifrei Torah would be carried.

Unfortunately, on the day designated for the great event, the springs of heaven opened, and a heavy rain fell throughout Jerusalem. And since I was in charge of transporting the Sifrei Torah, I became very concerned, so I prepared a curtain to protect the Sifrei Torah from the rain. When I got to the Beth Hakneset from which the Sifrei Torah were to go out, I saw that the rain was too heavy, and the curtain I had prepared was going to be useless. In an instant it could give way and allow water to enter the Sifrei Torah and invalidate them. When Rav Eliahu, zatzal, saw the great sadness in which I was he told me not to worry, that at the end, the Sifrei Torah were not going to get wet at all. I could not understand how it could be that they would not get wet with the "flood" that was falling. However, when it came time for the Sifrei Torah to leave Beth Hakneset I saw something wonderful. The rain had stopped, the clouds had parted, and the sun was shining through them! In that favorable circumstance we set out on the parade to the Beth Hakneset where the Sifrei Torah were to reside. All the time I was worried, lest the rain suddenly return in the middle of the parade; and with this fear, I thought that perhaps it was necessary to speed up the whole march. I looked at Maran, Rabbi Eliahu, zatzal, and I saw that he was not in a hurry at all. I understood that if the Rav was calm, then I should also be calm; apparently, he knew something that others did not.

As we approached the destination, the gray clouds began to gather again. We just stood inside the Beth Hakneset with the five Sifrei Torah and the rain began to fall again, heavy as before. I looked at the face of Rav Eliahu, zatzal, and I saw that he was very happy. I began to reflect well on everything that happened, and, for the first time, I was able to understand what the verse means, "He does the will of those who fear Him, and He hears their cry and saves them." (Tehillim 145:19) (Avihem Shel Israel)

End of tax year. . .

**Donate
Earn
Tax deduction**

www.עטרת-מרדכי.קום/English

Jgive/Ateret Mordehai

Our chesed organization's activities are powered by our partnership with Jews in Israel and abroad, who help us to grow in Torah learning and run our chesed projects, in memory of the "Father of all Israel."

Perpetuate the memory of your loved ones - Commemoration by the students in our Beit Midrash

Donations from the U.S., Canada, U.K., Australia, and France and the E.U. is fully tax-deductible. Donate online and you'll receive a tax-receipt for the full amount of your donation.

www.עטרת-מרדכי.קום/English

Jgive/Ateret Mordehai

08-9397933/054-4477562



This issue is dedicated to the benefit of soul of : Yehuda Ben Saada Z"l