



”עֵטַר מִרְדְּכַי אֵלֵינוּ”  
The House of Torah and Kindness

בֵּית תּוֹרָה וְחֶסֶד  
”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 Abuchatzzeira 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

“A charming son is Joseph, a son charming to the eye.”  
(Beresheet 49:22)

There are people who, when they comment on a matter for which they fear the evil eye, they usually say, “*Blee ain harah*” (“without the evil eye”). There is no prohibition on saying that, just that sometimes saying it offends the people to whom it is said. Therefore, it is good not to say it. If one fears about it anyway, one can think that phrase.

However, a custom that can be considered idolatry has taken root in the People of Israel. According to this custom, when someone says something from which he fears that the *ain harah* (evil eye) will befall, he clings to a piece of wood or knocks on the table and says a phrase. This custom is very serious, because it is founded on Christianity, since it is as if one clung to the woods of “that man,” with the thought that this will save him. This is a custom of idolatry carried out by non-Jews, and it is a very serious prohibition to conduct oneself in this way.

It is preferable for the person who is afraid of the *ain harah* to say (Beresheet 49:22), “*Ben porat Yoseph, ben porat alei ain*” (“A charming son is Joseph, a son charming to the eye”). Even so, it is good that the person knows what our Sages of blessed memory said (Tractate Pesachim 110b), “Everyone who is meticulous [about it], they are meticulous with him; and everyone who is not meticulous, they are not meticulous with him.” This means that everyone who fears [the evil eye] has reason to fear. But it is preferable for the person not to fear, rather trust Hakadosh Baruch Hu, and He will be his help. And if he still fears the evil eye, before meeting people he can also say Psalm 91 of *Tehillim*, “*Yoshev besetter elyon.*”

(Divrei Mordechai)



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

“Judah, [as for] you, your brothers will acknowledge you. Your hand will be at the nape of your enemies.” (Beresheet 49:8)

Maran, Rabbi Yoseph Karo, when redacting the *Shulchan Aruch*, established the rules of the way he decreed the practical law (see *Yad Malachi*, rules for decreeing the law; (*Sdei Hemed*, rules for decreeing the law, chapter 13, article 8 onwards). If Maran wrote the law as an “obvious opinion,” without mentioning the source of that opinion, and then cited another opinion as “there are those who say,” the practical law is in accordance with the “obvious opinion.” Likewise, if Maran cited two opinions, using the language: “there are those who say... and there are those who say,” then the law is in accordance with the second “there are those who say” opinion. (And when Maran quotes the opinion of the Rambam, he never quotes it as “there are those who say”, but he worthily quotes him saying: “but the Rambam says”.)

And as an allusion to this rule, there are those who elucidate the verse in the following way: the acronym of the phrase in Hebrew *Yehuda ata* (יְהוּדָה אַתָּה: ‘Judah, [as for] you’), and the acronym of the Hebrew phrase *yoducha achecha* (יְדוּכָה אַחֶיךָ: ‘your brothers will acknowledge you’) is *yod aleph* (יא), which is the same acronym as the Hebrew phrase *yesh omrim* (יש אומרים: ‘there are those who say’). So, when in the *Shulchan Aruch* it is written “there are those who say... and there are those who say,” then the rule dictates that *yadecha baoref* (יָדְךָ בְּעֶרְךָ: ‘Your hand will be at the nape’), that is, the law must be determined according to the second “there are those who say” opinion that was mentioned.

But why did the *Shulchan Aruch* mention opinions on which the law did not rule? This was explained by Maran himself in his introduction. When he wrote his book he did not intend to change the customs that previously existed; each one must continue with their customs. For this reason, it was not in vain that Maran the Bet Yoseph had the merit that everyone relies on him when it comes to practical law. He is so important that the Ramah wrote about him (*responsa of the Ramah, chapter 48*), “Whoever disagrees with him (the *Shulchan Aruch*) is as if he disagrees with the *Shechina*.” Also, the Ramah, in all his annotations to the *Shulchan Aruch* does not disagree with him, but only highlights customs that differ from those mentioned by Maran in the *Shulchan Aruch*.

(Divrei Mordechai)



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

**Pouring boiling water into little water**

36 - It is forbidden to pour boiling water that is hot at a temperature of *yad soledet bo* into a glass that contains a little cold water. However, it is permissible to pour a little boiling water in a glass that contains a lot of cold water, so it is obvious that the boiling water will not cook the cold water.

**Pouring cold water into boiling water**

37 - It is forbidden to pour cold water into hot water (which is at the temperature of *yad soledet bo*) that is in a *keli rishon*, because the hot water below prevails over the cold water and will cook it. In any case, it is allowed to pour a lot of cold water over little boiling water, so it is obvious that the cold water is not going to cook with the heat of the boiling water, on the condition that the cold water is poured at once and not little by little. This is so that the cold water that is poured in first does not cook on contact with the boiling water.

**Pour boiling water into a wet glass**

38 - Whoever wants to pour boiling water that is at the temperature of *yad soledet bo* from a *keli rishon* into a glass that has a little water that is not boiling, has to throw the water from the glass and shake the glass until there are no more visible water droplets; and there is no need to dry it.

(Maamar Mordechai.shabbat)

**Weekly Story**  
Deeds of the Righteous



**"Reprove not a scorner lest he hate you; reprove a wise man and he will love you." (Mishlei 9: 8)**

**Maran**, Rabbi Mordechai Eliahu, *zatzal*, was very careful not to criticize people for mistakes or inappropriate behavior. Even so, these people changed their behavior. This is what Raanan Cohen, who was very close to Rav Eliahu, *zatzal*, tells:

**One day**, a Jew who seemed far from Judaism came to consult with the Rav, *zatzal*, about a problem he had with his son. When the problem was solved in the best way, that man was impressed by the sanctity and wisdom of the Rav and began to come to the Beit Hakneset every morning to pray with the Rav.

**This kind-hearted man** had long hair, tied back in a long ponytail. I was very tempted to tell him that it was not respectful to sit and pray in front of the Rav wearing such long hair. But, since I realized that the Rav himself had not told him anything about it, and he received him with a good demeanor - and he even always warned people not to make criticism of that nature - I restrained my zeal and did not tell him nothing.

**Approximately** two and a half months later, that Jew arrived at Beit Hakneset without the ponytail and without the long hair so peculiar to him! I was interested in knowing what had led him to cut his hair and get rid of the mark that distinguished him. He told me with sincerity that he had understood that it was not respectful to be sitting in front of the Rav with that appearance.

Once again, I had the merit of seeing how much the Rav respects each person, everywhere, and, despite the fact that he does not make any comments or criticism, the person reaches the required conclusion on his own, in a pleasant way and with love. This amazed me every time, as if it were the first time I witnessed it.

(Avihem shel Israel)



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