

Congregation

◆◆◆◆ **"Beth Yosef"** ◆◆◆◆

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

Rabbi Aharon Farhi

*Parashat **Tetzaveh** (Zachor)*

11th Adar 5780

Maqam Siga

Issue #882

Mr. Eliyahu Levy, President

*Haftarat **Vayomer Shemuel***

March 7th 2020

*Candle Lighting 5:35pm * Shekiah 5:53pm * Minha Friday Night 5:45pm*

*Shaharit Shabbat 8:15am * Minha Shabbat 5:15pm * Shabbat Ends 6:36pm & Rabbenu Tam 7:06pm*

*Time for Talit 5:58am * Seasonal Hour 68:00 * Alot Hashahar 4:58am * Netz Hachama 6:20am*

*Weekday Minha 6:45pm * Earliest Time for Arbit 6:06pm * Tzet Hacoachavim 6:31pm * Chatzot 12:06*

*Latest Time for Morning Keriat Shema 8:23am * Latest Time for Morning Amidah 9:31am*

Taanit Esther Monday March 9th Fast Begins 5:55am and Ends 7:20pm Strictly 7:33pm

Purim Morning Megillah Reading Beth Yosef 6:35am, Megillah Reading for Women 11:45am

Please do not read this bulletin during Tefillah or Keriat Hatorah

After the sin of the Golden Calf, Moshe prayed to Hashem and declared that if He would not forgive Bnei Yisrael, then “Erase me now from Your Book that You have written”. Even though his words were conditional and Hashem had indeed forgiven Bnei Yisrael, still his words caused the effect that Moshe’s name is not mentioned in this week’s Parasha. The *Sifte Cohen* teaches a powerful lesson from here: one must be very careful never to speak of ill consequence about oneself, even in conditional terms, that if ‘A’ does not take place then ‘B’ should be the consequence, for even Moshe Rabbenu, who was defending the very existence of Bnei Yisrael and actually gained atonement for them, was not protected when he spoke in such a manner and thereby caused a negative effect upon himself. Therefore, the Parasha begins, “Now you shall command Bnei Yisrael” – ‘you’ should teach them about the dangers of speaking to a negative end and show them how your name is not written in this Parasha as a result of such an action. All the more so should one be careful when speaking about others. When the wicked Haman spoke about the tree that he would use as gallows in order to hang Mordechai, he accidentally phrased his words in a way that could be understood that the structure would be fit for him to hang from. What’s more, he used his own measurements as a reference to make sure that it was fit for Mordechai as well. A heavenly voice declared that it was indeed fit for Haman to hang from. Haman definitely did not intend to speak of his personal ill-fated demise; nonetheless his own words and actions caused the beginning of his downfall. We must be careful with our words, for they have great power and influence. Rav was once experiencing a certain sickness related to digestion. His friend Shemuel was a doctor and knew that the best way to heal Rav would be if he delayed going to the bathroom even though he was experiencing the need. Shemuel therefore coordinated with the others in Yeshiva a way to delay Rav from reaching the bathroom. When Rav was being delayed, his pain

caused him to curse whoever was responsible for the delay, that his children would not remain alive. Even though Shemuel had the best of intentions in heart, to cure Rav, nonetheless, the words of Rav were effective and Shemuel’s children died as a result. Such is the power of one’s speech. The holy *Chida* says that one must choose his words with care, for if he speaks negatively about himself, the angels of destruction answer Amen and try to carry out his own words. There are many angels categorized as the *Day’s Curses* that specialize in rallying up the *Sitrah Acharah* to carry out the negative words of man in order to bring destruction to the world. One who is reciting a Pasuk with a curse to his friend should not translate it literally by saying it ‘should happen to you’, but should say instead it ‘should happen to him’ or ‘them’. This applies as well to the Zohar on Brit Milah, which should be read to ‘establish on it bad from his house...’ rather than ‘establish on you bad from your house...’ Therefore, be very careful never to speak of negative or ill consequence about yourself, as it does not have to even be spoken intentionally, for such speech if avoided will definitely prevent unwanted problems. What’s more, the Ben Ish Hai comments that one should never curse others, for the negative words can easily backfire upon the curser and his family instead of reaching the intended recipient, even if the curser doesn’t really deserve it. Guard your mouth and tongue, and you will effectively be guarding your soul and your life, guarding yourself from pain and suffering. May we know only blessings and peace, and may Hashem watch over us, Amen.

Insights on Megillat Esther

Regarding the lavish party that Achashverosh hosted, the Pasuk says that it was conducted according to the wishes of “Ish Va’Ish” – two men that the Gemara identifies as Mordechai and Haman. There are a number of explanations for this: **1-** It is unbelievable that Mordechai would agree to be the ‘officer of drink’

at the party of this wicked man, especially since he forbade all Jews from attending the banquet. Nonetheless he knew that some Jews would not be able to stay away, and he therefore made sure that the wine did not become Nesech, unfit for consumption, and that the food prepared would be Bishul Yisrael on his watch. The Halacha dictates that one should even try to help others while they are sinning to ensure that they sin as little as possible. (*HaGaon Rav Chaim Kanievsky*) 2- Rav Yosef Salant explains: both men were called Ish, as Haman was called Ish Sar VeOyev, a wicked man, and Mordechai was called an Ish Yehudi, a Jewish man. Hashem is above everything and His will is the ultimate plan. The entire banquet of Achashverosh was intended to fulfill the wishes of these two men, Mordechai and Haman. Haman wanted to kill Vashti, since she often would embarrass him, and she didn't even invite his wife to the ladies' party in order to cause him pain. He therefore succeeded in having her killed at this party. Mordechai's wishes were also fulfilled during this banquet, as events were set in motion for a member of his family, Esther, to serve as the focal point for the salvation of the Jewish people, from the inevitable rise of the wicked Haman. 3- The 'King' conducted the party according to the wishes of Ish Va'Ish – whenever the Megillah uses the word Melech, King, it is actually referring to Hashem. Hashem's plan since creation has always been to allow events to unfold according to the wishes of the people, to allow their free will and personal choice to dictate the occurrences of all moments. (*Admor Rabi Shalom*)

History in Brief

The elder Rabi Yochanan Ben Zakai established many students and disciples who became great Sages in our nation. Rabi Yochanan taught them the entire Torah as he received it from Hillel Hazaken and Shamai Hazaken, as they had received it from their teachers as well, all the way back to Moshe Rabbenu from Har Sinai. A heavenly voice rang out exclaiming that the Torah will never be forgotten from our holy nation. He continued teaching and spreading Torah until he grew old, thus returning the crown of Torah to its rightful place, all the years following the destruction of the Bet Hamikdash. When Raban Shimon Ben Gamliel was killed, the first of the ten martyrs, his son Raban Gamliel was not yet ready to lead as the Nasi. Rabi Yochanan Ben Zakai then assumed the position of Nasi in place of Raban Shimon Ben Gamliel, until Raban Gamliel was old enough to take the position of his late father. Rabi Yochanan Ben Zakai's students included: Rabi Chanina Ben Dosa, Nachum Hamadi, Rabi Chanina Ben Atignos, Rabi Dosa Ben Horkinos, Rabi Tzadok, and many others. Once, Rabi Yochanan Ben

Zakai was walking through Yerushalayim and came across a poor woman collecting barley out of the garbage. He asked her who she was, and she answered she was the daughter of the well-known rich man, Nakdimon Ben Gurion. Where had all his money gone to require her to sift through trash for nourishment? He did not give charity properly and therefore lost all his money. Alas, she reminded him about the time he signed her Ketubah, upon which was written thousands and thousands of gold Dinar coins. He then started crying, with the understanding that when we do the will of Hashem, we are great and powerful, but when we deviate, we are lost.

Health and Recovery

A grown man needs to eat 1 gram of protein each day for every kg of natural body weight, discounting any extra weight he may have in his body. A child of 7 or 8 years should in fact eat 2 grams of protein a day for every kg of body weight. Children ages 10-14 should eat .8 grams per kg of body weight. An adult that eats more protein than necessary causes problems for his kidneys. This occurs if he eats too much meat. If he flushes out his system by drinking enough water, then he can counter the negative effect of the excess protein. If however a person does not eat enough protein, he can cause terrible damage to his overall body health. One should routinely check his body to find out if he is eating the correct amounts of protein each day. Protein is an important component of every cell in the body. Hair and nails are mostly made of protein. Your body uses protein to build and repair tissues. You also use protein to make enzymes, hormones, and other body chemicals. Protein is an important building block of bones, muscles, cartilage, skin, and blood. Along with fat and carbohydrates, protein is a "macronutrient," meaning that the body needs relatively large amounts of it. In addition to the amount of protein needed for our bodies and our lives, there is another need: the amounts of vitamins and minerals needed for the body. Eating hard-to-chew fruits and vegetables limits digestive capacity of the digestive system that decreases with age, so vitamins and minerals intake needs to be increased. Vitamins and minerals, which are needed in only small quantities, are called "micronutrients." But unlike fat and carbohydrates, the body does not store protein, and therefore has no reservoir to draw on when it needs a new supply.

Mussar: Zilzul

Zilzul, or disregard for the honor of another person, is an issue that requires much care and consideration. It takes great understanding to know what exactly is

classified as Zilzul, whether concerning speech or action. Before speaking or acting, first picture yourself in your friend's situation and then decide whether you would consider it to be Zilzul. If you would be pained through such speech or actions, then don't do it to your friend. Our Sages teach us: People usually easily realize the faults and problems of others, but not their own. It is actually very hard to recognize and acknowledge your own faults. Many try to flatter the rich or mighty, or just try to collect an audience, by ridiculing and defacing another unjustly. The sins and consequences for such a style of behavior are unbearable. Straightforward and righteous people do not derive pleasure from the imperfections and faults of others. Be especially careful with your wife and workers, for they are not yours to ridicule just because they help you. On the contrary, you must be even more careful with their feelings than anyone else's, because you are expected to show appreciation for their assistance. Just because Hashem granted you a higher position does not mean you can freely rebuke and ridicule those who are subordinate to you. In actuality, on the contrary, you are now more obligated and have a greater responsibility for your actions. Such negative behavior comes from haughtiness and one's chasing after honor. One who fears Hashem will recognize the terrible attribute of haughtiness and distance himself from desiring honor. Do not think you are great just because Hashem has given you potential or power. Think that you will now be held more accountable for your actions than others, and therefore be aware of the outcome and the consequences which will be equivalent in severity. Never be angered or particular when dealing with others, and always try your best to judge others favorably. May Hashem merit us, Amen.

Rishon LeSion: R' Yom Tov Algazi 1727-1802

As Rabbi Yom Tov Algazi and Rabbi Yaakov Hazan traveled outside of Israel together to request the financial assistance of their brethren abroad for their struggling brethren in Israel, they found a congregation in Rome that did not have a Rabbi leading and guiding them. The head of the congregation asked them to please help them find a Rabbi, and they obliged to help. Shabbat was the highlight of the week for the Jews in Rome. Everyone went to Shul that week with renewed hope that they would soon have a Rabbi to teach them. They would have full confidence in the Rabbi selected for them, as he would be appointed by two great Rabbanim from Israel. They appointed a Rabbi, and their mission in Italy was a success. Tired but determined, they made their way next to France. Throughout the arduous journey, they did not stop learning from their holy Sefarim that they carried with

them during their travels. Those who met up with them recognized that they were holy men on a mission. Everywhere they visited, many asked questions in Halacha that needed clarification. As they taught the answers and explanations in Torah, the eyes and minds of those listening brightened with holiness. During their travels, R' Yom Tov was fortunate to find many handwritten manuscripts being preserved by congregations, which he enjoyed reading through and learning. One specific handwritten manuscript in France that he was examining in his room late one night made him very excited. It was so delicate due to age it threatened to crumble in his hands. There was no doubt in his heart – this was the handwriting of the holy Ramban, Rav Moshe Bar Nachman, who was a holy Rav in Spain, a Mekubal and a doctor, born in 1194 and passed away in Israel in 1270 at the age of 76, may his merits protect us.

Story: Daf Yomi

The Daf Yomi Shiur during the Holocaust: Even when those in the ghetto were starving for food, and their bodies and souls were breaking under the pressure of pain and suffering, they figured out how to complete the daily Daf, quietly and secretly, as it provided them with spiritual nourishment and gave them the source of life they needed to survive the horrors unfolding before them. Rav Zalman Mayer of Chabad risked everything to teach Gemara. They would gather in the basement every night for a full two hours. The gathering was not easy. The ghetto police roamed the streets at all times, and they harassed the Jews at all times. They especially feared one of the German officers who had been raised and educated in a Jewish environment, who knew Yiddish very well, and who even served for some time as a "Shabbos Goy" in the holy houses of the Rebbe. During these days, this German rose to prominence and was appointed as special counsel for the persecution of the Jews, where he transcended his wickedness and cruelty into acts of murder. Mostly he would be able to answer such inquiries as to where the Jews hid their money, as he knew the Jewish adage that one should keep a third of his money in the land. These measured feelings of anger from that wicked man were what the Jews of the ghetto's residents feared the most, for they knew full and well that he was lurking and seeking out their places of gathering to prevent them from even benefitting from the last drop of life that they had left – their learning of the daily Daf.

Two Halachot: Posek Rav Mordechai Eliyahu

1 – All are obligated to hear the Megillah in the day and at night. Girls should also go to Shul to hear the Megillah. One who already fulfilled his obligation and

is now reciting Megillah in his house for others should recite all the Berachot beforehand, but should not recite the Berachot afterwards unless he is in the presence of ten people, even if they are just ten women. One cannot eat after the fast until he has heard the Megillah, however the sick and elderly who are weak from fasting may eat only enough for strength, as long as they do not forget to hear the Megillah.

2 – The Megillah must be unfolded, completely unwound, before it is read, like a letter, page over page. As you are reading, what has been read is likewise left unwound. The Hazzan stands and reads, in honor of the congregation, however one reciting for himself may sit. Shehechyanu is not recited during the day reading.

Laws: Purim

1 – The Taanit Esther fast will begin Monday March 9th starting from Alot Hashahar which is one and a fifth seasonal hours before Netz, at 5:55am, as 68+14= 82 seasonal minutes before Netz Hachama, as the seasonal hour is 68:00 and a fifth is 14 minutes, therefore Alot Hashachar is 82 minutes before Netz. The fast will conclude at 7:20pm, or to be strict wait until 7:33pm.

2 – Pregnant or nursing ladies, ladies who miscarried, or ladies who recently gave birth, are exempt from this fast. A sick person, even if he is not in a serious situation, is also exempt. An old person who doesn't have adequate strength is exempt as well. A Hatan (Groom) and the three people who are directly involved in a Brit Milah (Sandak, father, Mohel) are likewise exempt.

3 – One who missed the Megillah reading at night for whatever reason cannot fulfill that obligation during the day by reading it twice.

4 – One who has a Kosher Megillah and is reading along with the Shaliah Tzibur may also quietly recite the blessings himself before and after the reading along with the Shaliah Tzibur.

5 – Before beginning, the Shaliah Tzibur should announce that he is having in mind to fulfill the obligation of the people through his Megillah reading, and they should likewise have in mind to fulfill their obligation by listening to his reading, and the people should make sure not to answer Baruch Hu UBaruch Shemo to the blessing.

6 – One should answer Amen to Kaddish, Kedusha, and even Berachot during the reading as long as he has a kosher Megillah to catch up the words he missed. If he doesn't, then he can't answer Amen as

One who is busy with a Mitzvah is absolved from other Mitzvot.

7 – One may work on the night of Purim, but while one may technically work on the day of Purim as well, it is best to be strict and not work during Purim, for such work will not produce blessings. A non-Jew may perform the work for you. One can get a haircut from a non-Jew during Purim, and one may cut his nails during Purim.

8 – A mourner within seven days, during Purim is like a mourner on Shabbat. He goes to Shul to hear the Megillah and dresses up for Purim. He does not wear Tefillin with a blessing on the first day of mourning (provided that was not the day of passing), and he keeps the four Mitzvot of Purim.

9 – A mourner within 30 days, or within 12 months for his parents, cannot send Mishloach Manot but may receive. Some hold he may send to one person just to fulfill the Mitzvah.

10 – Man and women are obligated to enjoy a beautiful Seudah with Pizmonim and Divrei Torah to celebrate Purim. If Arbit was not yet recited and the Seudah extended into the night, then Al Hanissim is recited in Birkat Hamazon.

Sponsors

*** **Mr. Edmon Sardar, his wife, their parents, and their children.** Blessings and success for the entire family, Amen. *** **Mr. Farah Hamra, his wife Dina, and their children.** Blessings and success for the entire family, the congregation is invited to join for Mishmara on Shabbat in Beth Yosef at 3:30pm Leilui Nishmat **Latifah Bat Esther a"h**, Tizku L'Mitzvot, Amen. *** **Mrs. Sely Jajati and her children.** Blessings and success for the entire family, Leilui Nishmat their father **Yehuda Leon Ben Jamila a"h**, Amen. *** **The Hafif Family.** Blessings and success for the entire family, Leilui Nishmat their mother **Rachel Bat Zakie a"h**, Amen. *** **The Nakab Family.** Blessings and success for the entire family, Leilui Nishmat their father **Jamil Ben Aysah a"h**, Amen. *** **The Shakalo family.** Blessings and success for the entire family, Leilui Nishmat their mother **Touni Mazal Bat Rachel a"h**, Amen.

This week sponsorship total \$400.

Weekly expenditures total \$1300.

Tizku L'Mitzvot, Amen!

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