

Congregation

◆◆◆◆ **"Beth Yosef"** ◆◆◆◆

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

Rabbi Aharon Farhi

Parashat **Tazria Tahor**

1st Iyar 5780

Mr. Eliyahu Levy, President

Maqam Saba Haftarat **HaShamayim Kisei**

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*Candle Lighting 7:27pm * Shekiah 7:45pm * Shir Hashirim 7:00pm followed by Minha Friday Night Shahrarit Shabbat 8:15am * Minha Shabbat 7:10pm * Shabbat Ends 8:28pm & Rabbenu Tam 8:58pm Time for Talit 4:42am * Seasonal Hour 80:00 * Alot Hashahar 4:26am * Netz Hachama 6:02am Weekday Minha 7:20pm * Earliest Time for Arbit 6:43pm * Tzet Hacoachavim 7:23pm * Chatzot 12:53 Latest Time for Morning Keriat Shema 8:26am * Latest Time for Morning Amidah 9:46am*

Please do not read this bulletin during Tefillah or Keriat Hatorah

Moshe said: "This is the thing that Hashem has commanded you to do; then the glory of Hashem will appear to you". What is Moshe commanding Bnei Yisrael to do? Moshe is referring to the Avodah, the Temple Services performed by the Cohanim. Moshe said this to reassure the people that the glory of Hashem would appear to them this day as a result of Aharon's performance of the services for the first time. Moshe is instructing Bnei Yisrael to appoint Aharon as their messenger in performing the services. By doing so, it will be considered as if they performed the services, thus deserving that Hashem rests His Shechinah upon the nation. At the end of the previous Parasha, Aharon and his sons were instructed to remain at the Ohel Moed for seven full days while Moshe performed the inauguration services, which began on the 23rd of Adar. Each day for seven days, Moshe erected the Mishkan, performed the entire service himself, and disassembled the Mishkan when the service was done. The inauguration climaxed with the consecration of Aharon and his sons as Cohanim on the eighth day. From that moment onward, only Cohanim were eligible to perform the Mishkan services. This Parasha begins on the first day of Nissan, the eighth day of the inauguration service. On that day, the Mishkan was erected permanently and the Cohanim assumed their new role. Now, why hadn't Hashem rested His Shechinah upon the nation during the seven days that Moshe performed the services, but rather only did so on the eighth day when Aharon performed the services? When Moshe performed the services during the first seven days, he did not do so as the appointed messenger of the people, rather just in performance of the inauguration services that he was instructed by Hashem to perform. Only on the eighth day, when Aharon performed the services on behalf of the nation, did Hashem rest His Shechinah on the nation. Moshe said to Aharon: "*Come near to the Altar and perform the service.*" Aharon was overawed and ashamed to

approach the Altar. Moshe encouraged him, saying, "Why are you ashamed? It is for this, to fill the position of Cohen Gadol, that you have been chosen!" Moshe had a special piece of personal advice that he gave over to Aharon. When Hashem had revealed Himself to Moshe in the Burning Bush and instructed Moshe to act as the leader of the Jewish people, as Hashem's messenger while the nation is being redeemed from Egypt, Moshe too had been humble and shied away from the spotlight, listing his inability to speak clearly as an issue, and did not want to fill the position of honor. Hashem had initially planned to appoint Aharon as the Levi and Moshe as the Cohen Gadol. However, because Moshe had been unnecessarily humble at that moment and did not right away embrace the mission from Hashem as his own, he was in a sense demoted while Aharon was promoted to be the Cohen Gadol. Now, as Moshe was instructing Aharon to serve as the Cohen Gadol, Moshe noticed that his brother was about to make the same mistake he had made, by humbly declining the appointment to the honorable position in Hashem's services. Moshe therefore told Aharon to come near, to not be ashamed, and to embrace the opportunity, to fill the position of Cohen Gadol, which he had been chosen to do! If he does not do so, explained Moshe, then the opportunity will be lost and he will have passed on an important role in history. Moshe had lost the priesthood, but he made sure Aharon would not do the same. May Hashem watch over us, Amen.

Insights on Parashat Shemini

The Pasuk, when listing the unkosher birds, specifies the 'Bat Hayaanah', or the daughter of the ostrich, among the list. Why does the Torah list this type of unkosher bird by its daughter, seemingly indicating that the parents are not unkosher, while all other unkosher birds are listed as itself? The fact is that the parents of the Yaanah are also unkosher, however people do not eat this bird because it eats sharp

stones and other objects, as it had a very tough stomach, and its meat as well is very tough and thick, making its meat unfit for consumption regardless. The Torah therefore did not have to specify the adult ostrich, only its young daughter, as unkosher. The son, even though it is young, also has tough meat and therefore was not either necessary to be singled out as unkosher, as its meat is unfit for consumption. Only the daughter, with its soft meat, was necessary to list as unkosher.

Insights on Parashat Tazria Metzora

These two Parashiyot discuss the infliction of Tzaraat, leprosy, caused by speaking Lashon Hara. Nowadays we do not have this consequence. Our Sages of blessed memory teach us: one who speaks Lashon Hara will be inflicted with suffering. Sometimes people speak words of slander which are true, categorized as Lashon Hara. Other times, people greatly exaggerate or completely materialize false words of slander and spread it to others, categorized as Motzi Shem Ra. The latter causes greater damage and likewise brings more suffering as punishment. How serious is this sin? 1- one who speaks Lashon Hara deserves to be stoned, and his sin reaches in height to the heavens. 2- he deserves to be thrown to the dogs. 3- his impurity is greater than a corpse. 4- In the next world he will be inflicted with Tzaraat. 5- he is one who desecrates the name of heaven in private. 6- he transgresses what is written in the Torah: *cursed is the one who strikes his friend secretly*. 7- he does not have a portion in the next world. 8- he blemishes the Shechinah. 9- he causes exile for the Shechinah. 10- he deserves death at the hand of heaven. 11- he is uprooted from life in this world and in the next world. 12- he causes three people to consequentially suffer: the speaker, the listener, and the one it concerns. 13- he transfers over his merits to the one he is speaking negatively about and he receives the others transgressions instead. 14- his words are like an arrow that has been shot from a bow which cannot be recalled. 15- he is considered a heretic. 16- Gehinam overpowers him. 17- he loses his stature. 18- he causes exile upon himself. 19- he will be bitten and poisoned by a snake or scorpion. 20- he transgresses the five books of the Torah. 21- his sin is more severe than the three harsh sins: idolatry, adultery, and murder. What is his actual punishment that we execute? He must be sent away in isolation outside of the Jewish camps for a period of time. We must learn to close our mouths, and only open it to speak words of Torah, or to fulfill the

necessities of daily life. May Hashem protect us, Amen.

Health and Recovery

Just as it is very important to keep your teeth healthy, it is likewise very important to keep your gums healthy as well. There are many instances in which a fifty-year-old person, or older, visits the dentist with beautiful teeth, clear of any cavities, but because of the terrible state of his gums, the teeth would need to be removed because of the gums. Therefore, it is mandatory for everyone to visit a dentist at least once every six months, to have a periodic deep cleaning performed. One who experiences hemorrhagic gums must contact a physician immediately for fear of disease, such as scurvy, which is a dangerous disease caused by a severe vitamin C deficiency and is caused by not eating vegetables or fruits for a long period of time. Mouth infections and periodontal disease directly affects the blood, which can lead to heart disease, kidney failure, and stroke. Therefore, if one should ever experience any issues in the mouth, he should right away get checked out by a doctor who can diagnose the issue and prescribe antibiotics if necessary. What strengthens the gums? Chewing can help strengthen and keep the gums healthy, and can even prevent the need to align the childhood teeth with braces, because the chewing action expands the jaws so that the teeth do not overlap.

Mussar: Tehillim

How great and powerful is the recitation of Sefer Tehillim considered? David Hamelech a"h prayed that every Jew who recites Tehillim will be rewarded greatly and be granted a Tikun for the sin of the Brit (wasted seed, family purity). One who recites Tehillim in public will receive many times the reward. Being accustomed to its recitation will protect you, your loved ones, and your generation from punishments and bad occurrences. Blessings and success will pour upon you from heaven. Kaddish recited after Tehillim reading will increase the protection from evil and danger. One who wishes to connect his soul to Hashem should take upon himself to read Tehillim. Tehillim is distinguished as the five books of Moshe Rabbenu. Fortunate is the one who recites Tehillim with song and concentration and not in a rush, for it will then be very pleasant to Hashem. Even if you do not know what you are saying there is still great advantages and merits to obtain. So great are the ones who pay others and sponsor Tehillim reading. The great Tzemach Tzedek says that if people knew the effects

that reading Tehillim has in the upper worlds and the power it creates, they would be reading it constantly. Know that Tehillim has the great power to break through the separations between us and Hashem. May we ascend higher and higher, Amen.

Rishon LeSion: R' Yom Tov Algazi 1727-1802

As Rabbi Yom Tov departed from Frankfurt, escorted by a large crowd along with Rabbi Moshe Sofer, the Chatam Sofer, as well as the town's important financial supporter, Rabbi Yom Tov removed his wallet and handed over some banknotes to those accompanying him and said: "This money that I received from a person named Levinthal, I believe his money is not kosher money, and I do not want to defile Jerusalem our holy city with such money. Please return this money to him." When the money was returned to Levinthal, his very soul grew furious. He thought to himself: "I will not rest until this money is used for the Rabbi and his Bet Midrash." From that day on, he made preparations to leave Frankfurt, selling his house and possessions, packing his bags, and scheduling his travels to Israel. When he reached Jerusalem, he approached the Shamosh of Yeshivat Bet El and asked to make a donation. He specifically asked that the money he provides be specifically used to beautify the Bet Midrash, such as with a new Parochet for the Aron and new furniture throughout. The Shamosh was overjoyed at the prospect of new furniture, and he immediately went out and made the purchases. Before long the Bet Midrash had a beautiful new look to it. However, the satisfaction of the donor did not last long. When R' Yom Tov entered the Bet Midrash, he took a hard look around the room, and told the Shamosh to immediately remove all the new furniture from the room because they were emitting a strong wave of impurity. The students all joined together to quickly fulfill the words of their Rebbe and immediately cleared out the room of the new furniture. The donor could not believe his eyes! He was forced to admit to himself that the Rabbi had special holy powers from Hashem due to his righteousness.

Story

Jacob the orphan each day would go out and search for some temporary work, in order to earn a few pennies to bring home to his widowed mother Esther. One day, he went into a large bakery and asked the boss: "Maybe I can be of service and perform some work for you?" The offer made the boss roar with laughter. "Money?" the boss asked, "You need money? Ok then, I will give you a task to fulfill. If you are able to fulfill this task to satisfaction, then you will earn a thousand rubles! Are you familiar with the flowing river not far from my

home? If you go to this river tonight and stay inside the river with at least half your body submerged until dawn, then I will give you a thousand rubles tomorrow." Jacob agreed immediately. It was quite unfortunate that he did not fully understand the dangerous consequences he could experience from staying in the cold water for many hours, literally freezing to death. The rich man reiterated the rules with a firm shake of his finger as a warning: "This must be real! I will occasionally leave my house throughout the night to see if you are still there, as I'm sure you are aware, this will not be a free distribution of rubles. You must honestly earn it." The boy requested that the deal be documented in a contract that they would sign along with two witnesses. The boss brought two Jewish workers into his office from his bakery who had been kneading a large batch of dough. They all reviewed the terms of the agreement, then the boss and Jacob each signed on the dotted lines, followed by the dough-coated hands of the bakers as witnesses. Enthused, Jacob ran home to tell his mom about the exciting news of his most recent gig and the promise of fortune it entailed. When the mother heard the terms, she became angry with the boy. "You cannot risk your health in exchange for money! You are my only son – priceless!"

Two Halachot: Posek Rav Mordechai Eliyahu

1 – Just as an individual is required to repeat the Amidah if he made certain mistakes, so too a Hazzan must repeat the Amidah repetition if he made the same mistakes, except for skipping Yaaleh Veyavo in Shaharit on Rosh Hodesh or Hol Hamoed, since repeating the Chazarah on those days would be a burden on the congregation, and we instead rely on Mussaf to rectify. This is only if he completed the Amidah already, however if he is in middle of Chazarah and he wants to go back and fix the mistake, he can go back to Retzeh and recite Yaaleh Veyavo, as that is not a burden on the congregation.

2 – If one arrives to the Minyan in Shul very late and will need to pray the Amidah individually, if he is able to not miss the Zeman Tefillah, he should wait and not miss answering Amen or reciting Kaddish of the Hazzan, and only then recite the Amidah.

Laws: Sefirat HaOmer

1 – Women are exempt from Sefirat HaOmer and may not count with a blessing. According to the 'Sod', it's better if women do not count at all.

2 – There is a Mitzvah of Chinuch to train your son who is under 13 to count the Sefirat HaOmer. They may even recite the blessing, and continue doing so even if a day is missed, since it is for Chinuch. This does not apply to those over 13.

3 – The time to count is 37 minutes after Shekiah, after Tzet Hacochovim, continued throughout the night. In Shul, with a Minyan, we count after Shekiah with a Beracha.

4 – One who forgot to count at night and remembered in the day counts without a blessing, but continues to count with a blessing from then on.

5 – If one is not sure if he counted the correct day, he may continue counting with a Beracha.

6 – One who is unsure of the number and can't clarify it, counts both numbers without a blessing, and continues the rest of the nights the correct number with a blessing.

7 – One who told someone else the number of days but not the number of weeks after the time to count already arrived may still count with a blessing since he didn't count the weeks.

8 – If one says *Mashiv Haruach* instead of *Morid Hatal* and realizes: in middle of the Beracha – goes back to *Atah Gibor*. After *Berachat Mechayeh Hametim* – go back to beginning. If he is unsure: within 30 days of the change – he goes back. After 30 days – doesn't need to go back.

9 – If one says *Barech Alenu* instead of *Barechenu*: in middle of Beracha – goes back to *Barechenu*. After saying *Baruch Atah Hashem* – end with *Lamedeni Chukecha* and go back to *Barechenu*. If he already said *Yihyu Leratzon* (second one) he then goes back to beginning of Tefillah.

10 – During the Sefirat HaOmer we do not listen to music, even pre-recorded, from after Pesach until the 33rd of the Omer.

11 – The Sephardic people have the custom not to get a haircut or shave during the days of Sefirat HaOmer until the morning of the 34th day of the Omer. Since it is only a Minhag, if one has pain from keeping a beard, he may shave on Erev Rosh Chodesh Iyar. If one is greatly pained he may be lenient and shave every Friday for the honor of Shabbat. Bnei Yeshiva are obligated to fulfill this Minhag.

Harav Mordechai Eliyahu ztl writes in his *Kitzur Shulchan Aruch* that we must decrease our joy during Sefirat Ha'Omer, and some have the custom to not recite Shehechyanu on clothing, but could recite it on fruit. One may buy new clothing and wear it after the 33rd of the Omer. Some do not have this custom and recite it on everything, which is the custom we follow.

Sponsors

*** *Rabbi Yitzchak Farhi, his wife Shoshana, and their children*. Blessings and success for the entire family, Leilui Nishmat his mother *Dorett Sarah Bat Zakie a"h*, Amen. *** *Mr. Eli Levy, his wife Becky,*

and their children. Blessings, health, and success for the entire family, Amen. *** *Mr. Avraham Aharon Farhi, his wife Rania, and their children*. Blessings and success for the entire family, Mazal Tov on the birth of a son *Shelomo*, Mabrouk, Amen. *** *Mrs. Frieda Hasbani Rabi and her children*. Blessings and success for the entire family, Leilui Nishmat their father *Nissim Sami Hasbani Ben Amilia a"h*, Amen. *** *Mrs. Eva Dahab and her children Jonathan, Hacham Eliyahu, and Kamilia*. Blessings and success for the entire family, Leilui Nishmat their father *Freddy Nissan Ben Shoshana a"h*, Amen. *** *Mr. Abboud Avraham, his wife Sabah, and their children: Naim, Yosef, Moshe, and Yonatan*. Blessings and success for the entire family, Leilui Nishmat their son who passed away at a young age *David Ben Sabah a"h*, 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 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. *** *Anonymous*. Blessings and success for the entire family, Amen. *** *Mrs. Stella Yedid Levy, and her children*. Blessings and success for the entire family, Leilui Nishmat their father *Avraham Ben Janet a"h*, Amen. *** *Mrs. Nina Always Nawama, her husband Gavriel, and their children*. Blessings and success for the entire family, Leilui Nishmat *Rose Shoshana Bat Nazli Mazal a"h*, and Leilui Nishmat her brother *Menashe Ben Bolisa a"h*, Amen. *** *The Sarwa Family*. Blessings and success for the entire family, Leilui Nishmat their mother *Rachel Bat Adele a"h*, Amen.

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Tizku L'Mitzvot, Amen!

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