

Congregation

◆◆◆"Beth Yosef"◆◆◆

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

Rabbi Aharon Farhi

Mr. Eliyahu Levy, President

Parashat **Achare Mot Kedoshim** *Maqam Hijaz* *Haftarat* **Vayhi Devar...Halidrosh**
8th Iyar 5780 Issue #888 May 2nd 2020

*Candle Lighting 7:34pm * Shekiah 7:52pm * Shir Hashirim 7:00pm followed by Minha Friday Night
Shaharit Shabbat 8:15am * Minha Shabbat 7:15pm * Shabbat Ends 8:35pm & Rabbenu Tam 9:05pm
Time for Talit 4:32am * Seasonal Hour 81:00 * Alot Hashahar 4:16am * Netz Hachama 5:53am
Weekday Minha 7:45pm * Earliest Time for Arbit 6:49pm * Tzet Hacoachavim 8:30pm * Chatzot 12:52
Latest Time for Morning Keriat Shema 8:19am * Latest Time for Morning Amidah 9:40am*

Friday May 8th will be Pesah Sheni, Thursday May 7th Minha we recite Yehi Shem

Please do not read this bulletin during Tefillah or Keriat Hatorah

Parashat Achare Mot: *Any man of Israel... who will trap a beast or bird that may be eaten, he shall pour out its blood and cover it with earth.* One who slaughters a kosher bird or kosher beast is commanded in this week's Parasha to perform *Kisui Hadam*, covering of the blood. Since we do not have too many opportunities to fulfill this Mitzvah, as we do not personally slaughter our meat, learning about this commandment will grant us the merit as if we performed the action, as it says, *Our mouths offer sacrifices.* Even though it's a 'Chok' (illogical law) and a straightforward decree from Hashem, our Sages help us to at least understand a little bit, as follows: We are forbidden to eat blood, since we are afraid perhaps the one who is slaughtering might not want to waste the blood, and might be willing to consume it. It is therefore a Mitzvah to cover it with earth. This applies only to birds and beasts, whose blood is thin, unlike the thick, humanlike blood of an animal. Why did the beasts and birds merit this Mitzvah to be performed through them? When Kayin killed Hevel, he was the first to destroy or kill anything in creation and did not know what to do with the dead body. After he witnessed a beast or bird being killed, followed by the others burying their dead, he understood that Hevel must also be buried in the ground as well. Therefore, they earned the merit for their blood to be covered in the earth. The proper procedure is as follows: Before slaughtering, place prepared dirt under the place of slaughtering. The dirt must be loose and easily accessible. After slaughtering, recite the Beracha: "*Baruch Atah... Vetzivanu Al Kisui Dam Be'afar*" – and then cover the blood with

the dirt. If the slaughtering was done in a way that the blood fell into a vessel, then first place dirt in the vessel, followed by the blood during the slaughter, and then apply a dirt covering. The process of covering with dirt must be done with the hand and not with the foot, so as not to embarrass the great Mitzvah commanded by Hashem. A spoon or other utensil may also be used. If there was no dirt at all on the ground during the slaughter, then the blood should be moved and placed on dirt, followed by the blessing and a dirt covering. The blood must be covered otherwise the one who performed the slaughter will have sinned. One who sees uncovered blood is also obligated to cover it. If the slaughterer was on his way to cover the blood, but then someone else does it before him, the second has stolen his Mitzvah and will need to pay him a penalty of 10 Zehuvim, as we see from the story of Raban Gamliel, as is the Halacha. If many birds were slaughtered, you only need to cover all the blood once at the end. If the ground absorbed the blood, as long as a dark or red color is visible, one is still obligated to cover that area. If a wind covered the blood with dirt, then you are exempt, unless the wind uncovers it again. If an animal was slaughtered which does not require covering, but now the animal's blood covers the earlier bird's/beast's blood, you are exempt. If visa-versa, the animal's blood was first, then you must cover the beast's/bird's blood that follows. If the beast/bird is declared a Nevelah or Terefah, you are exempt from covering the blood, and the blessing will be in vain if recited. One may cover the blood using dirt, sand, or pieces of earth, as

long as it is very thin. Metal and such types of substances may not be used. Now through this discussion we are considered to have fulfilled the Mitzvah! May Hashem watch over us always, Amen.

Parashat Kedoshim begins with the obligation that everyone, together as one, should be holy. Hashem does not favor Nezirut and separation. Rather, man must love his fellow and draw him closer to Hashem and the Torah through friendship and companionship. Kedushah does not demand that one meditate in solitude and abstain from all other contacts and influences. Rather, it requires one to be involved with others, as everyone was present together during the teachings of Parashat Kedoshim. This togetherness is the essence of our nation and religion. “*You shall be holy, for holy am I, your Hashem*” Hashem is separate from the world, but at the same time he is very involved with everyone and everything. We must learn to emulate Hashem’s ways, with unity, be a separate nation of holiness and purity, but at the same time we cannot cut off our involvement with the rest of the world. We must influence the world through example and improve our surroundings by teaching the other nations the importance of proper action and decency. Hashem does not desire man to disassociate himself from everyone else and only worry about himself. Hashem wants us to be involved with others and influence them towards improvement and the service of Hashem. Just as Hashem is everywhere but at the same time maintains a distinct separation, so too must we follow such a lifestyle. “*You shall be holy, for holy am I, your Hashem*” Hashem is telling us that even though He is holy and separate, still He is our Hashem and is among us. We must learn to apply this into our daily routine. May Hashem help us in this great task of being holy and separate from people and materialistic desires, while at the same time remaining involved with others in order to influence them for the better, Amen.

Insights on Pirkei Avot

Rabi Yochanan ben Zakai asked his students two questions. The first: *What is the proper path which a person should choose to walk upon?* Rabi Shimon answers: *One should understand the outcome of his actions.* One who does so will be protected from sin, for even though the sin at the moment may seem as sweet as honey, he understands that it will soon be bitter and as painful as a poisonous snake bite. If a person calculates his actions, he will not regret them

later. He will have full sight of the situation he faces and not be surprised with the results of his actions. He will learn that a moment of pleasure is just not worth it. The second question: *What is the improper path which a person should stay away from?* Rabi Shimon answers once more: *One who borrows without repaying.* This is the inverse of the first answer. One who does not think of the outcome of his actions will end up in debt. How so? Every breathe we take, for example, is not just a gift from Hashem; rather, we must use each breath to perform His will. The good and blessings we are given is really a form of loan in which we must repay by fulfilling the Mitzvot. Therefore, one who does not think about the outcome of his actions will end up borrowing without repaying by not performing Mitzvot as expected.

History in Brief

Before Titus died, he instructed his family to cremate his body and sprinkle his ashes into the four oceans, foolishly thinking that such an action would render him impossible for Hashem to collect and bring to judgment in the next world. When the doctors declared him dead, the insect that tortured him finally let go of his brain and left his head, simultaneously as his soul left his body. When the wicked man who destroyed the Bet Hamikdash left this world, he was succeeded by his younger brother Domitian in the year 79. Domitian was a ruthless, shrewd, and wicked emperor who strongly opposed other religions, especially Judaism. He passed terrible decrees against the Jews in his empire just to harass them for keeping their faith. A delegation of Jewish Sages went to visit him in Rome, in order to appeal to him regarding rescinding the terrible decrees that were destroying their people, who were loyal citizens of his empire. He did just the opposite. Together with the wealthy, powerful, and wise elders of Rome, he mounted attacks on the Jews, killed thousands of them, ran them out of their homes and off their lands, looted all their possessions and money, and expelled survivors. He also pursued the new sect of Christians who were attempting to Christianize the inhabitants of Rome. One priest was cooked alive in boiling hot oil. He killed the Christians in very strange and unusual ways, looted their valuables, and hunted them down. This was the second time in history that the Romans annihilated Christians for their faith. At the age of 45, the evil Domitian was assassinated by one of his servants, through a conspiracy executed by his court officials.

Health and Recovery

In order to strengthen the teeth and improve overall health of the gums, one should be careful with the following: 1- Chewing bubble gum for more than an hour at a time causes damage to the jaws. 2- Biting on hard things such as watermelon seeds on a daily basis is harmful. 3- Nail polish can cause irreparable damage to your teeth. 4- Do not eat or drink very cold or very hot foods or drinks, which can be harmful for the teeth and also unhealthy for the gums. 5- Brushing your teeth should be done after every time you eat, because the goal is to clean the teeth and remove the residual food that accumulates between the teeth and gums at the end of the meal. Just as you wash and clean your dishes and utensils each time after using them, you must also wash the eating utensils that are the teeth in your mouth after eating, and then brush them again before bed. It is advisable to use mouthwash as well as dental floss to thoroughly clean the food residue in the mouth between the teeth and gums. It is also advisable to replace your toothbrush with a new one once every few months. Fluorine toothpastes contain a warning that it should not be used for children under six years of age. This warning should be taken into account, since children do not wash their mouths well after brushing and may swallow some of the paste, in which case ingestion of too much fluorine can be detrimental to the health.

Mussar: Hatred

Hatred clouds one's intellectual vision. Some hate others with a passion. When questioned about the grounds for their hatred they cannot explain the source. Hatred is the cause of our current exile. People hate each other for no reason – just because the other doesn't share the same outlook or ideas. Hatred causes a lack of communication, which is like a terrible disease that eats up the body and soul, leaving nothing behind. Put an end to the hatred and jealousy! The time has come for peace to prevail, and for the fighting and hostility to end. We are all a portion of Hashem – one who hates his friends must beware that his friend is from Hashem! Nobody is allowed to hate his friend. We cannot change the nature of another – everyone is different. Just because we are different is not a reason for hatred. It is only the Yetzer Hara that enters us and convinces us to act unjustifiably and sinfully. All of our pain and suffering that we have endured during our long exile are a direct result of hatred and jealousy. One who hates is one who is distancing himself from

Hashem. Hashem sustains everyone and provides exactly enough for each and every person's needs in their current situation. One who has true faith and belief in Hashem, and loves Hashem, will befriend his fellow Jew, love him, and honor him. May Hashem merit us, Amen.

Rishon LeSion: R' Yom Tov Algazi 1727-1802

As Rabbi Yom Tov traveled back to Israel, he passed through Italy and Izmir. Delight filled his heart at the opportunity to meet his beloved friend in Italy, the holy Chida, Rabbi Yosef Chaim David Azoulay. He immensely enjoyed the encounter, and this gave him strength to continue onwards to reunite with many of his other holy colleagues as well. At that time, the two leaders in Israel, the Rashash and the Rishon LeSion Rabbi Rephael Moshe, had both already passed away. Everyone waited with great anticipation for the return of Rabbi Yom Tov, who would be able to fill the void with his greatness. Rabbi Yitzchak Farhi, who was alive at that time, recounts about how at the young age of 17 he had lost his father, leaving him broken-hearted and lost without guidance. Rabbi Yom Tov came to visit him as he mourned. When he heard the words of consolation from Rabbi Yom Tov, his eyes swelled up with tears. The Rabbi wiped away his student's tears, and told him: "My son! Why do you cry? Do not worry! I will be for you as a father moving forward, and you can be as my son. Do not worry for your loss."

Story

When the widowed mother of Jacob the orphan heard the terms of her son's agreement with the baker, a dangerous and risky 'business deal' that could award him a nice sum but could also cost his health and perhaps even his life, she became very angry with the boy. "You cannot risk your health in exchange for money! You are my only son – you are my world!" But Yaakov was determined to do whatever he could to improve his mother's dire financial situation, even at a great risk. That evening, he left his house wearing many layers of clothing, as many as he had, and made his way towards the river by the baker's house. His mother tried to convince him to turn back, but his mind was made up. She pleaded, "You are my whole world! What will I do if you freeze and catch a deathly debilitating cold?" He ignored her pleas and entered the cold waters, embracing the sudden chill that raced through his body. He recited Tehillim, learned Mishnayot from memory, and

observed his quiet and serene surroundings with calm and collectiveness. His mother stood by the banks of the river, still pleading with him to reconsider, but he just reassured her through clenched teeth and frosty breath that all will be well in the end.

Laws:

1 – On sunflower seeds (black seeds) we recite Boreh Peri Ha'adamah, since the whole benefit is consuming its seed, and there is no other product to consume besides its seed. Only a small percentage of such seeds are used to produce oil, while the overwhelming majority is consumed in its seed form. This is why we recite Ha'adamah. If one eats a Kezayit of them within seven minutes, then he recites Boreh Nefashot when he is done eating.

2 – Seeds from a pumpkin, melon, or similar, even though many recite Shehakol on them, nonetheless it is more befitting to recite Ha'adamah instead, since nowadays many grow such produce specifically to harvest their seeds for consumption.

Two Halachot: Posek Rav Mordechai Eliyahu

1 – If while one is reciting the Amidah, as he concludes the blessing of *Mehaye Hameteem* (resurrection), if he hears the congregation reciting “*Kadosh, Kadosh, Kadosh*” of either Uba LeSion, or Yotzer Ohr, he does not answer Kedusha along with them since those are different than the Kedusha recited at that point in the Amidah. However, if the congregation is reciting Kedusha of Musaf while he is at that point in Shaharit, or vice versa, then he can recite Kedusha along with them, as the Kedusha of Shaharit and Musaf are on equal levels. Some disagree and say they are on different levels and one cannot recite along.

2 – One who mistakenly did not pray Amidah and missed the timeframe to do so, should recite the next prayers' Amidah twice, i.e. if he mistakenly did not pray Shaharit, he should pray Minha twice. However, if he was careless and pushed off the prayer in order to work or keep himself busy with other matters, then even though he has acted improperly by causing himself to miss the timeframe to pray, he can still pray the next prayer twice, provided the he does so on condition that the prayer should either be considered a makeup Amidah if possible, otherwise it should be considered an extra *Nedava* gift prayer.

Sponsors

*** **Mr. Leon Aharon Farhi, his wife Eva, and their children.** Blessings and success for the entire family, Leilui Nishmat **Mr. Stanley Chera Shlomo Ben Shoshana a”h**, Amen. *** **Rabbi Yitzchak Farhi, his wife Shoshana, and their children.** Blessings and success for the entire family, Leilui Nishmat his mother **Dorit Sarah Bat Zakie a”h**, Amen. *** **Mr. Avraham Aharon Farhi, his wife Rania, and their children.** Blessings and success for the entire family, Leilui Nishmat **Rabbi David Jamal Ben Rivka a”h, may the memory of the righteous be blessed**, 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. *** **The blessed siblings of the Hasbani Family.** Blessings and success for the entire family, Leilui Nishmat their mother **Rachel Bat Sarah 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.

As many Shuls are currently closed, those who wish to receive this weekly publication in the mail can make the request on www.BethYosef.com or in writing to R' Aharon Farhi, 2415 Ocean Parkway, Brooklyn NY 11235. You can request the publication in English, Hebrew, or Arabic. All donations towards this holy work for the benefit of the public is greatly appreciated. May Hashem bless you with success, Amen.

This week sponsorship total \$900.

Weekly expenditures total \$1300.

Tizku L'Mitzvot, Amen!

* * * * *

www.BethYosef.com