

Congregation

◆◆◆"Beth Yosef"◆◆◆

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

Rabbi Aharon Farhi

*Parashat **Bamidbar***

29th Iyar 5780

Mr. Eliyahu Levy, President

Maqam Husseni

Issue #891

*Haftarat **Machar Hodesh***

May 23rd 2020

*Candle Lighting 7:54pm * Shekiah 8:12pm * Shir Hashirim 7:00pm followed by Minha Friday Night
Shaharit Shabbat 8:15am * Minha Shabbat 7:35pm * Shabbat Ends 8:55pm & Rabbenu Tam 9:25pm
Time for Talit 4:08am * Seasonal Hour 85:00 * Alot Hashahar 3:51am * Netz Hachama 5:33am
Weekday Minha 8:00pm * Earliest Time for Arbit 7:04pm * Tzet Hacoachavim 8:50pm * Chatzot 12:52
Latest Time for Morning Keriat Shema 8:06am * Latest Time for Morning Amidah 9:31am*

Sunday will be Rosh Hodesh Sivan

*** * * Shavuot * * ***

Thursday Night May 28th / 6th Sivan - Shabbat May 30th / 7th Sivan

Perform Eruv Tavshilin on Erev Shavuot Thursday May 28th

*Candle Lighting First Night 7:59pm * Shekiah 8:17pm * Minha 8:00pm*

*Tikun Reading Shavuot Night 11:30pm * Shaharit First Day 3:46am * Time for Talit 4:03am*

*Azharot Reading in Arabic First Day 6:30pm * Minha First Day 8:00pm*

*Candle Lighting Second Night (Friday Night) 8:00pm * Shaharit Second Day (Shabbat) 8:15am*

*Azharot Reading 2nd Day (Shabbat) 6:15pm * Minha 2nd Day 8:00pm * Shavuot Ends 9:00pm*

May we all have a joyous Shavuot holiday, in health and happiness, Amen.

Sponsored by: Dr. Victor Khalife Fariwa, his wife Shella, and their children.

May Hashem bless them with physical and spiritual success and health for the entire family,

*Leilui Nishmat his father **Zaki Ben Hasiba a"h**, Leilui Nishmat his brother **Aharon Ben Badia a"h**, Amen.*

Please do not read this bulletin during Tefillah or Keriat Hatorah

While reading through this week's Parasha, one may begin to wonder: Why did the tribe of Levi number so few in comparison with the rest of the nation's tribes? When the census was taken, Shevet Levi totaled the least. Why was Shevet Levi significantly less populated than any other tribe? One reason is simply because since the other tribes worked very hard when they were slaves in Egypt, as a result Hashem blessed them to multiply in great numbers. The reason the Egyptian imposed such labor upon the Jews was to decrease the nation in numbers. In spite of this, Hashem multiplied Bnei Yisrael greatly, causing the Egyptian plan to backfire. However, because Shevet Levi did not work as slaves, they therefore were not multiplied in the same miraculous fashion. Shevet Levi were not subjected to the backbreaking slavery in Egypt and therefore did not require that special blessing. Another reason is because as Amram separated from his wife in Egypt when the newborns were decreed by Pharaoh to be tossed in the waters, his entire tribe, the tribe of Levi,

followed suit, and therefore production stopped. Were they not Bnei Torah? How could they do such an act? Rather, they considered it a waste and therefore felt it proper to refrain from producing children who will be born only to be killed moments later. Even though their tribe was not included in the labor, they were included in the decree of the children, as Pharaoh wished to prevent the leader of the Jewish nation from being born, growing up, and the prophecy coming to fruition. Another question: The tribe of Levi was counted from even a month old and up. The reason the counting began from thirty days old is because only after a child has lived for thirty days is he considered a living person. Yocheved, the mother of Moshe and Aharon and the mother of Shevet Levi, was born just as Yaakov's family entered Egypt, completing the total count of seventy people who entered Egypt. Shevet Levi is counted almost as soon as they emerge from the womb, as Yocheved was counted as she was born entering Egypt. The Parasha teaches us that Hashem commanded

only Moshe to count the tribe of Levi from thirty days and older, but Moshe included Aharon, who was the Nasi of the tribe, in the task. Thus, Aharon's name has a Nekud in the Torah, teaching us that he was included in the counting by Moshe, but wasn't originally included by Hashem. May Hashem watch over us, Amen.

Insights on Pirkei Avot

1 – *Rabban Gamliel says: learning Torah is beautiful and good with Derech Eretz.* Derech Eretz literally means 'the path on the land'. This teaches us that a Talmid Hacham must be patient and accepting of the congregants and general public, even when they sometimes go against him and do not accord him with the proper respect. Just as the ground always brings forth food, fruits, and vegetation even though the people always walk all over it and treat it literally like dirt, we too must always be patient and kind to others, even if they may act difficult and dishonorable.

2 – *Rabban Gamliel says: learning Torah is beautiful and good with Derech Eretz.* Even when one is working, performing the way of the land, he should be thinking in Torah whenever possible and combining the two together.

3 – *Learning Torah without toiling will lead to waste.* The toiling here means teaching others. Every scholar and student, or even the simplest person that learns any Torah, has an important responsibility to spread the wealth of his knowledge to others. He must share the beautiful treasure with his friends so that they too can benefit from the beauty of the Torah, which strengthens the spirit and nurtures the soul. When a Sage was unable to attend Yeshiva, he would ask his friend to relate to him the lessons of the day. They didn't want to miss anything as they understood the true value of learning Torah. The Tana in Pirke Avot teaches us: If you learn Torah, do not keep this to yourself – spread the Torah to others! You and others will benefit tremendously from the exchange of Torah. However, if one learns Torah but does not teach, there will be a waste, as he will pass away and nobody can further benefit from his Torah studies. It says that Hanoch followed Hashem but did not teach others. When he passed away nobody was able to benefit from what was then lost.

History in Brief

20 years after the Temple's destruction, in the year 88AD. As the Romans witnessed the honor and respect for Rabbinical Sages increasing over time,

they began to worry that the Jews would start a rebellion. The Romans consulted with the Caesar in order to prevent such an uprising from happening. They had to oppress the Jews and pain them into submission. One advisor to the Caesar however spoke of Hashem's protection over the Jews. He compared the Jews to the four corners and winds of the earth. Just as the world cannot continue to exist without wind, so too the world cannot exist without the Jews, and attempting to annihilate them would only cause retribution and vengeance from Hashem. The Caesar did not appreciate his words of advice to say the least, and he cast him into a deep pit to die. The queen, who sat and observed this episode, remarked: woe to the ship that embarks on a journey to deliver merchandise, but has not paid the tax and therefore cannot dock and anchor to deliver the merchandise. What value is there to the journey? She was using this parable to describe the advisor who defended the Jews, embarrassed the Caesar, and yet she believes he will receive no reward in the next world because he is uncircumcised. As they were taking him to his execution, he bequeathed all worldly possessions to Rabi Akiva and his students. When they threw him in to bury him, he fell on a sharp stone which cut his foreskin, and he died. A heavenly voice rang out: *Ketia Bar Shalom has earned his place in Olam Haba.* Rabbenu Hakadosh wept: Some acquire their portion in one instant while others acquire it over the course of many years. He was named *Ketia Bar Shalom* because of the way the sharp stone *cut* his foreskin.

Health and Recovery

Glaucoma is a serious hereditary disease that damages the optic nerve. Its possible to take care of it in order to reduce its damage. It is mainly caused by eye pressure, which is not related to the general blood pressure. One of the problems with this disease is that at first it is not felt, because when the nerve is damaged and the process of vision loss begins, it happens in a way that vision loss begins with the peripheral vision and then advances towards the central vision. Our vision consists of "central vision" and "peripheral vision". The peripheral vision allows us to see what is being done around us, without having to turn our heads to actually look right and left. When this vision is impaired and begins to narrow, the process is slow and therefore we cannot feel it, as the brain and our behavior quickly learn to adapt to the change. Where one usually sees right and left without turning one's head at 180 degrees, now

would only be able to see 175 degrees, followed by 173 degrees. As it continues to gradually diminish, one becomes accustomed to living with it. Unfortunately, if one gets to the point that he is realizing when moving his head to the right or left the he feels like he has lost most of his peripheral vision, then it has already advanced and it's too late to treat with preventative measures.

Mussar: *Emunah and Bitachon*

A person must be satisfied with all Hashem grants him, whether he perceives it as good or otherwise. Accept the bad with the same happiness that you accept the good. Think before talking and do not speak slanderous words. Trust fully in Hashem and understand that while you accept everything positively in this world, you are going to be given great amounts of reward in the World to Come. Trust and believe in Hashem, and His decrees will allow you to not be afraid of anything in this world. You will not feel subjugated to others, and you will not join them in actions which are against Hashem's will. You will not be afraid to challenge them and won't honor them out of embarrassment or fear, for you will understand that Hashem is in charge and you trust and believe in Him alone. This will lead you to care less about worldly pleasures and mundane interests. You will begin to only care about fulfilling the Torah and the Mitzvot. Know completely that Hashem is more merciful than all others, and He controls all, hidden and open. Even when a person is not careful for his own welfare, Hashem still protects him – from even himself. All the good one receives from his parents and relatives is really from Hashem, for they are His messengers. Everything is a gift from Hashem, as Hashem does not need us, we are the ones who need His mercy. Trust and believe, and Hashem will watch over us, Amen

Rishon LeSion: *R' Moshe Meyuhas 1730-1806*

R' Moshe Meyuhas was the son-in-law of the Rishon LeSion R' Yom Tov Algazi whom we have been reading about for the past few months in this column. R' Moshe was a great Hacham, beloved and revered by Jews and non-Jews alike, known as a trustworthy doctor, a holy man, full of kindness and mercy. From the young age of fifteen, many great Sages asked for his counsel and guidance in many areas of the Torah and Talmud, to advise the Halalcha in difficult cases. His father called him Rabi Rephael Baal Haness. His father knew that one day his son would be a great leader, take his place as a leading Rabbinical

authority, and one day be the Rishon LeSion to lead the people. After twenty-five years of his father-in-law's rabbinat, Rabbi Moshe agreed to stand and serve as Rishon LeSion. His era was one of great success, full of loyalty and fearlessness. An important and interesting period was Rabbi Moshe's time, because in his days the whole world was being agitated by one man's war and thirst to conquer: Napoleon Bonaparte, who had left his country, France, and without any special effort managed to conquer vast territories in Europe. He then decided to capture Egypt and the Land of Israel from the control of the Turks. He appealed to the Jewish residents of Israel who, if they helped him conquer their land from the Turks, would in return be given power and authority in the area.

Story

Jacob and his mother left the cold river and went to collect their money from the bakery owner, but he did not agree to pay up as promised. He told them to hit the road and leave him alone. What's more, he called them cheaters and fraudsters, as he had seen the mother warming up the river using fire. The deal was for him to be in the river, cold and natural. Jacob and his mother could not believe the brazenness and audacity of this man! How could he just shirk off this debt without a bit of shame? The mother could not control her rage! Her son had risked his health for money that they needed to live, and now this man would dare deny him of what he earned fairly due to an inconsequential technicality? Before she could act violent, the son calmed her down and convinced her to go visit the holy Chida with him. In Livorno Italy, during those days, lived the greatest Gaon of their generation, Rav Yosef Chaim David Azoulay zt"l, better known as the Chida. From this city, his teachings spread out through the land, and then continued spreading through the generations to come.

Two Halachot: Posek Rav Mordechai Eliyahu

1 – Mussaf cannot be made up later if missed, and also cannot be used as a make-up Amidah for a missed prayer before it. Mussaf can be recited all day, so if it is time for Minha, first pray Minha, as the usual prayer takes precedence, and then pray Mussaf. If there is only enough time left to pray one Amidah, recite Mussaf, then pray Arbit twice, the second time for Minha.

2 – If the Hazzan has to make up a missed Amidah, he can use the repeated Chazara Amidah as his make-

up Amidah. If one is not sure if he has missed an Amidah or not, he cannot pray again, however he should at least think through the Birkat Avot and consider it a Nedava gift prayer.

Laws: Shavuot

1 – Shehechyanu is recited on both nights of Shavuot during Kiddush.

2 – Just like Shabbat, one may not eat or even taste anything before reciting Kiddush for Yom Tov, both day and night.

3 – Just like Shabbat, we split the Yom Tov day in half – half for prayer and learning, half for eating and enjoying. We use double loaves, we dress nicely (even nicer than Shabbat), but we do not have Seudah Shelisheet.

4 – One is obligated to eat a meal with bread on Yom Tov, both day and night. If one forgot Ya'aleh Ve'yavo and said *Baruch Atah Hashem*, he completes *Lamedeni Choukecha* and recites it there. If he already said *Boneh Yerushalayim*, then he says there: *Baruch Atah... Ha'olam Asher Natan Yamim Tovim Le'amo Yisrael Lesasson Ulsimcha, Et Yom Chag... Hazeh, Yom Tov Mikrah Kodesh Hazeh, Baruch Atah... Mekadesh Yisrael Vehazemanim.*

5 – However, if one began the next blessing but did not yet say *La'ad Hakel Avinu Malkenu*, then he continues the blessing with the blessing written in Law #4 above. But, if he already said *La'ad Hakel Avinu Malkenu*, then he cannot say anything besides going further and completing the blessing of *Hatov Vehemetiv*.

6 – It is forbidden to create a fire on Yom Tov. It is also forbidden to strike a match; however, one can light a match from an existing flame.

7 – One is prohibited to use an electric lighter on Yom Tov. An oven with an electric lighter may not be lit unless you are using an existing flame.

8 – Electric cannot be turned on or off during Yom Tov. If necessary, a Goy may be told to turn on electric but not to turn off electric or gas.

9 – It is a great Mitzvah to warn the public about the stringencies of riding a bike or skating during Yom Tov.

10 – One who forgot to prepare a fire from before Yom Tov may ask a Goy for assistance. Some are strict.

11 – Once you are done smoking, do not extinguish it in an astray; rather place it on the floor gently.

12 – The Ba'al Shem Tov says that one who does not sleep during the night of Shavuot will have a year free from suffering, with health and success, and he

will be blessed with the seventy crowns of blessings of the next world. Netillat Yadayim in Birkot Hashachar and Asher Yatzar are recited only if necessary and applicable. One should read the Azharot during the two days of Shavuot.

13 – Perform Eruv Tavshilin on Erev Shavuot Thursday May 28th

Sponsors

*** The Pharmacist **Mr. Eli Shalouh HaCohen, his wife Lillian, and their children.** Blessings and success for the entire family, **with the Kamhaji Family**, Leilui Nishmat **Isaac Kamhaji Ben Amelia 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. *** **The blessed siblings: Albir, Nissim, Julia, Sophia, and Norma of the Kassab Family.** Blessings and success for the entire family, Leilui Nishmat their mother **Odette Kassab Shasho Bat Shafika a"h**, Amen. *** **Mr. Victor Ariel and his sisters.** Blessings and success for the entire family, Leilui Nishmat their mother **Bella Bat Leah a"h**, Amen. *** **Mr. Eli Levy, his wife Becky, and their children.** Blessings, health, and success for the entire family, Amen. *** **Mrs. Stella Jamal and her children.** Blessings and success for the entire family, Leilui Nishmat **Rabbi David Jamal Bat Rivka a"h**, Amen. *** **Mr. Avraham Zarif, his wife, and their children.** Blessings and success for the entire family, Leilui Nishmat his father **Moshe Ben Altoon a"h**, and Leilui Nishmat his mother **Margo Bat Sarah a"h**, Amen.

*This week's sponsorship total is \$1350.
Tizku L'Mitzvot, Amen!*

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