

Congregation

◆◆◆"Beth Yosef"◆◆◆

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

Rabbi Aharon Farhi
*Parashat **Behaalotecha***
21st Sivan 5780

Maqam Siga
Issue #894

Mr. Eliyahu Levy, President
*Haftarat **Roni VeSimhi***
June 13th 2020

*Candle Lighting 8:09pm * Shekiah 8:27pm * Shir Hashirim 7:00pm followed by Minha Friday Night Shahrarit Shabbat 8:15am * Minha Shabbat 7:50pm * Shabbat Ends 9:09pm & Rabbenu Tam 9:39pm Time for Talit 3:58am * Seasonal Hour 87:00 * Alot Hashahar 3:40am * Netz Hachama 5:25am Weekday Minha 7:30pm * Earliest Time for Arbit 7:18pm * Tzet Hacoachavim 9:04pm * Chatzot 12:56 Latest Time for Morning Keriat Shema 8:01am * Latest Time for Morning Amidah 9:28am*

Please do not read this bulletin during Tefillah or Keriat Hatorah

This week's Parasha opens with the special commandment that Hashem gave to Aharon: to kindle the Menorah in the Bet Hamikdash. The Golden Menorah is also mentioned in the Haftara this week. The light of the Menorah symbolizes the holy souls of our nation. How do we light the soul of a Jew? How do we inspire and ignite the flame within? This Parasha teaches a great lesson in drawing others to Torah and closer to Hashem, but to understand how, we must first learn two laws: While Aharon and the Cohanim were the ones commanded to kindle the Menorah, however, everyone, even a Levi and Yisrael, are technically allowed to light the Menorah. Nonetheless, only a Cohen is allowed to prepare the wicks and oil, and clean out the cups every day. These two laws teach us a great lesson in Kiruv. All are commanded and able to inspire others, ignite the flame within the soul of another Jew, and draw him closer to Hashem, Mitzvot, and Torah. Such an act of kindling may be performed by all, just as all are able to light the Menorah, as it says in Pirke Avot: be a student of Aharon, love others and draw them closer to Torah. However, just as only Aharon and his Cohanim descendants are allowed to prepare the oil and wicks and clean out the cups daily, so too the way we perform Kiruv and draw others closer to Hashem must be in accordance with the direction of our holy Sages. A person cannot think that he alone is qualified enough to do this job properly. He must seek the guidance of the nation's Cohanim, our holy Rabbanim and Scholars, who can direct and guide in this holy mission. If you want to effectively kindle a soul, you must allow the Rabbanim to prepare the oil and wicks and clean out the cups, so that with

the proper preparations your efforts will bear fruit and you will reach success, thus kindling the bright spark of a brethren's holy soul towards Hashem. May Hashem watch over us, Amen.

Insights on the Parasha

The Pasuk states: *The cloud had departed from atop the Tent, and behold! Miriam was afflicted with Tzaraat like snow! Aharon turned to Miriam and behold! she was afflicted with Tzaraat.* First the Pasuk states that the Tzaraat was like snow, then it repeats that it was Tzaraat but does not say it was like snow. There are four levels/shades of Tzaraat, snow being the fiercest of all. Miriam, because she spoke about Moshe, caused herself leprosy in the worst and most heavy level, as the Pasuk says: "A leprosy like snow." But afterwards, when Aharon turned to her and looked at her, she then recovered a little, because the vision of a Tzaddik brings blessings and healing. As Boaz said to Ruth, "Your eyes are in the field," to continue the blessings through her vision. This is why the Cohen is required to look at the afflictions, as he is able to assist in healing the affliction through his vision. Therefore, after Aharon addressed her, it is written: "*Behold! it is (only) leprosy*", which was no longer like snow, since Aharon looked at her and continued to heal her with his eyesight, but had not yet corrected everything because of Moshe's honor. Aharon therefore asked Moshe to heal her, but Moshe did not want her to heal through the power of his vision, because the commandment to see afflictions was given specifically to the Cohanim, so instead he prayed for her and healed her remaining affliction through the power of his prayers.

History in Brief

20 years after the Temple's destruction, in the year 88AD. As the Sages returned from Rome, at that time there was much controversy and disagreements regarding Halachot. Within the great Vaad of Yavne, they contemplated and argued over one of the most quoted of all Talmudic narratives: the story of the Tanur shel Akhnai - the "Oven of Akhnai": If a portable earthenware oven, that has contracted impurity, is cut into rings to change its status as a vessel, and then plastered together with sand placed between the rings to reconstruct the oven anew, Rabi Eliezer says it is now pure, but the Sages say it remains susceptible to impurity. This is the oven of Akhnai. Rabi Eliezer was married to the sister of Raban Gamliel, the Nasi, and he had great respect for him. Once, Rabi Eliezer, Rabi Yehoshua, and Rabi Tzadok participated in the wedding of Raban Gamliel's son. Raban Gamliel, the Nasi, joined them for a drink. He gave a cup to Rabi Eliezer but he did not accept it. He gave a cup to Rabi Yehoshua and he accepted it. Rabi Eliezer asked Rabi Yehoshua how he could have accepted the cup and allowed the Gadol Hador to serve him while they sat? Rabi Yehoshua explained that we can learn this from Avraham Avinu, who was the leader of the generation, and yet personally served his guests. Rabi Tzadok then said: How long will you focus on the honor of man and disregard the honor of Hashem? Hashem personally blows the winds through the earth, brings forth dew from heaven, and sets the table before every living creature on earth, and we should be concerned about not allowing Raban Gamliel to voluntarily offer us a drink?! Hashem does so much more than that for us, and we are only human beings!

Health and Recovery

The use of contact lenses is fraught with many potential health hazards such as infections that can lead to swelling in the cornea, the front surface of your eye, and exposure to bacteria that, if not treated, can cause deep scarring and vision loss. Usually, your doctor will prescribe antibiotic eye drops to kill germs, and that will take care of the issue. An infection caused by

fungus or germs can be severe and hard to treat, and could lead to months of treatment and possible surgery. Therefore, those who value the health of their eyes, should continue using traditional glasses. Certain color lights can be harmful to the eyes and weaken them, as the Shulchan Aruch teaches: the sky is blue, so that it's light does not harm the eyes. One must also be careful regarding flashing lights, as they can be harmful to the eyes. One must also beware of a sharp and sudden transition from light to dark and vice versa. Even while switching off or on, do not look directly at the light, as it can be harmful to the eyes. Rather, you have to look at another spot and focus your gaze on it. Be careful not to look at sharp changes in light. Do not look at the spot where light is going to turn on. It's best to use a dimmer to turn on the light, which will provide light gradually and not all at one time, as Hashem illuminates the world slowly in the morning during sunrise, and not all at once, with mercy.

Rishon LeSion:

R' Moshe Meyuhas 1730-1806

Rav Moshe would lengthen his prayers by the Kotel on Friday Night. One week, suddenly a strange vision appeared before his eyes. He saw letters, five letters, all five were the letter Alef, one after the other. He tried to blink them away, but they wouldn't disappear. He couldn't shake the vision of the Alefs. That day, the Turks decreed upon Jerusalem that all Jews whose windows faced the area of the Bet Hamikdash would be expelled from their homes. On that same day, the police and non-Jewish neighbors broke into the Jewish homes, brutally pushed out the occupants without hesitation, and looted all their belongings as booty. In the Rabbi's mind, he realized the five letter Alefs were acronyms for the five words in the Pasuk, "Amar Oyev Erdof Asig Aschalek Shalal," which relates how Pharaoh convinced Egypt to chase and capture Bnei Yisrael by the Yam Suf in order to loot their belongings. The heavens had revealed the future to the Rav. From that day the Jews were not allowed to pray by the Kotel. However, within a short time later Rabbi Moshe with his

wisdom successfully restored the ability to pray by the Kotel to the Jews, and they were once again allowed to pray where the Shechinah never leaves. As Napoleon approached Israel, the inhabitants of the land feared what would happen next. Wherever Napoleon went, his reputation preceded him, and the people expected the worst. In Jerusalem, a plan came into Rav Moshe's head, a plan on how to save his city, as an idea sparkled in his mind.

Mussar: Sefer HaMidot

1- One who does not accept rebuke will eventually incur suffering. 2- One who spends time preparing for prayer, even if he doesn't end up concentrating during the prayer, will be saved from suffering. 3- Haughtiness causes one to lose Hashem's kindness. 4- Saying Tikun Hatzot saves one from judgment. 5- Staying awake all night saves one from terrible judgments. 6- Visiting a Tzaddik sweetens one's judgment. 7- Giving money to Tzedaka also sweetens one's judgment. 8- Laziness causes bad things to eventually befall a person. 9- Learning Torah causes one's prosecutors to turn away. 10- Falling may sometimes be a kindness, and could even be inflicted instead of an actual death decree. 11- Sometimes the Gadol Hador's Mitzvot that are done in public erase the judgments of the people. 12- Upon hearing troubles and problems, one should say "*Lo Alenu*" – not upon us. 13- Toiling in Torah study at night allows Hashem to bestow kindness throughout the day and shield us from sickness. 14- One who doesn't pray for the generation will eventually be punished gravely. 15- If one is sick in the house, he should ask a Hacham to pray for him and bless him. 16- The gates of livelihood are opened for those who do not speak during Chazarah, Kaddish, and Torah. May Hashem bless us, Amen.

Story

The holy Rav Chida listened as the wealthy bakery owner explained, "It is true that I signed an agreement however the young boy did not do as promised! He was in warmed waters, not in naturally cold waters as agreed. His mother had

warmed up the nearby water with fire at the banks of the river!" The Rav looked at him and stated that they would proceed accordingly with the judgment. The Rav went over to the kitchen area and filled a jug of water to warm up for tea to serve his guests. He placed it near the furnace that was warming the house from the terrible cold outside. The Rav then went back to talk with his guests about various issues, news in town, in the synagogue, how things are going personally, even within the private life of the rich within the community. From time to time, the Rav went over to the kettle and checked on the water temperature. He apologized that although the water had already been adjacent to the fire for more than half an hour, it was still not boiling properly to make even a complimentary cup of tea for his guests. "The water will not be heated from just being near the fire," the rich man explained with a smile to the great rabbi who was apparently innocent and not well versed in the dealings of the world. "The kettle needs to be put directly on the fire, not just next to the fire."

Two Halachot: Posek Rav Mordechai Eliyahu

1 – On the day that a Milah is performed, the Shul recites Yehi Shem, as well as any Minyan that the father, Mohel, or Sandak pray in. Yehi Shem is recited all seven days after a marriage in the groom's Minyan, if either the bride or the groom never married before. However, if they were both ever either widowed or divorced, and both have been married before, then Yehi Shem is only recited for three days. The morning of the wedding Yehi Shem is not recited in Shaharit, however it is recited in Minha close to the wedding time.

2 – Monday and Wednesday are days of mercy, as Moshe Rabbenu ascended to accept the second Lulav on a Thursday and descended with them forty days later on a Monday. We therefore recite additional Tahanun, supplications, before we read from the Torah, and fast during Shovevim on Mondays and Thursdays. When we take out the Sefer Torah, we turn and walk towards the north, and when we return it, we turn and walk towards the south. We hold the Torah

in our right hand, on our right side, and we look inside as it passes us on its way to the Tebah.

Laws:

- 1** – Mevushal, cooked wine, or wine with honey or pepper mixed in, the Beracha is Hagefen.
- 2** – Grape juice is considered the same as wine and the Beracha is Hagefen.
- 3** – Wine or grape juice that has gone through the process of pasteurization, the Beracha is Hagefen.
- 4** – Sepharadim should be careful that the wine is mostly undiluted, in order to recite Kiddush and Hagefen on it. Ashkenazim, however, only require for it to at least retain the taste of wine, even if its only 15% wine and 85% water.
- 5** – Grape juice that has been cooked to the point that it becomes thick like jam, the Beracha is then Shehakol.

Sponsors

*** **Mr. Aslan Bawabeh, his wife Mira, and their children.** Blessings and success for the entire family, Mazal Tov to **David Nissim Guindi and his wife Frieda** on the birth of a son **Nissim**, Mabrouk, Amen. *** **Mr. Mark David Hefes, his wife Esty, their parents, and their children.** Blessings and success for the entire family, Mazal Tov to **Joey Nissim Guindi and his wife Lindi** on the birth of a daughter **Suzi**, Mabrouk, Amen. *** Mashgiach **Rabbi Tuvia Halbrton, his wife, and their children.** Blessings, health, and success for the entire family, Amen. *** **Mr. Jack Hara, his wife Berta, and their children.** Blessings and success for the entire family, Amen. *** **Mr. Kasem Ghonoja, his wife Sarah, and their children.** Blessings and success for the entire family, Amen. *** **Mrs. Bella Daniel and her husband.** Blessings and success for the entire family, Amen. *** **Mr. Elliot Sutton, his wife Laurie, and their children.** Blessings and success for the entire family, Amen. *** **Mr. Haim Allaham HaCohen, his wife Violet, and their children.** Blessings and success for the entire family, Leilui Nishmat his mother **Badia Bat Rachel a”h**, Amen. *** **Mr. Mordechai Allaham HaCohen, his wife Lusett, and their children.**

Blessings and success for the entire family, Leilui Nishmat his mother **Badia Bat Rachel a”h**, Amen. *** **Blessed siblings: Faraj, David, Clod, Edmon, Janett, Rina, Esther, Gila, Syma, and Evon of the Nahum Family.** Blessings and success for the entire family, Leilui Nishmat thier mother **Ayala Gazalo Bat Rima a”h**, Amen. *** **Mrs. Bella Swed and her children.** Blessings and success for the entire family, Leilui Nishmat her father **Ezra Ben Rachel Mambaji Marabi a”h**, and Leilui Nishmat her brothers **Zaki Ben Miriam a”h and Shlomo Ben Miriam 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. *** **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. *** **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.

This week’s sponsorship total is \$1400. Weekly cost of production and distribution total is \$1300. Tizku L’Mitzvot, Amen!

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