

Congregation

◆◆◆"Beth Yosef"◆◆◆

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

Rabbi Aharon Farhi

*Parashat **Hukat Balak***

12th Tammuz 5780

Maqam Husseni

Issue #897

Mr. Eliyahu Levy, President

*Haftarat **Vehaya Sheerit***

July 4th 2020

*Candle Lighting 8:12pm * Shekiah 8:30pm * Shir Hashirim 7:00pm followed by Minha Friday Night
Shaharit Shabbat 8:15am * Minha Shabbat 7:55pm * Shabbat Ends 9:11pm & Rabbenu Tam 9:41pm*

*Time for Talit 4:05am * Seasonal Hour 86:00 * Alot Hashahar 3:48am * Netz Hachama 5:31am*

*Weekday Minha 7:30pm * Earliest Time for Arbit 7:18pm * Tzet Hacoachavim 9:06pm * Chatzot 1:00*

*Latest Time for Morning Keriat Shema 8:06am * Latest Time for Morning Amidah 9:32am*

The 17th of Tammuz Fast on Thursday July 9th begins 3:51am, and ends 8:48pm, & strictly 9:05pm

Please do not read this bulletin during Tefillah or Keriat Hatorah

Parasha Hukat

The Parasha begins: "Hashem spoke to Moshe and to Aharon, saying: This is the decree of the Torah, which Hashem has commanded, saying: Speak to Bnei Yisrael." Usually, the Pasuk would first say 'speak to Bnei Yisrael' and only afterwards begin discussing the topic, 'this is the decree of the Torah'. Gaon Rav Aharon in the name of Lekach Tov explains: 'This is the decree' is written first because it is an answer to the nations of the world, who quickly ask 'why?', 'what's the reason?', and 'what's the purpose?' while the Pasuk then says, 'speak to Bnei Yisrael' for they are willing to fulfill the Mitzvot of Hashem without even asking questions first. The nations of the world specifically question this decree because the Parah Adumah is the quintessential example of a Mitzvah without a known reason and explanation. Why does it purify the impure and simultaneously cause the pure to become impure? This is true regarding all other decrees in the Torah as well. The Pasuk therefore does not say 'this is the decree of the Parah', as it says elsewhere 'this is the decree of the Pesah', but rather it says here 'this is the decree of the Torah', to teach us a valuable fundamental lesson for *all* decrees in the Torah: we perform Hashem's Mitzvot regardless of whether we completely understand them. The Pasuk continues: "They should take to you a completely red cow" – to 'you' is singular, referring to Moshe. Rashi explains that the Parah Adumah shall eternally be called by your name, ascribed to Moshe, as the cow that he prepared in the wilderness. All future red cows were ascribed to Moshe in that their ashes had some of the ashes of the cow that Moshe prepared mixed with them. What's more, only Moshe understood the fundamentals and proper intentions regarding this

Mitzvah's preparations. May Hashem watch over us, Amen.

Parashat Balak

"Moab said to the elders of Midian: Now the congregation will chew up our entire surroundings, as an ox chews up the greenery of the field." Why do they refer to Bnei Yisrael as the 'congregation'? What is the significance of their 'surroundings'? Also, what is the reference in the parable to the ox chewing grass? We will explain: the elders of Midian asked Balak why he feared Bnei Yisrael – hadn't Hashem instructed them not to fight with Moab? Balak explained that he wasn't afraid of Bnei Yisrael, but rather he feared their surrounding neighbors, the 'congregation' surrounding them. Why? Because if their neighbors would venture out and conquer them, then Bnei Yisrael would no longer be restricted from waging battle against Moab, just as they were able to overpower Amon and Moab through Sihon. Once there is new leadership in place, once a congregation of surrounding forces takes control, then Bnei Yisrael are no longer prohibited from war with Moab. Now we can understand the parable as follows: When we recite blessings on fruits and vegetables, we correct the sin of Adam Harishon and make Tikun. However, regarding the grass, since we do not eat it, but rather the animals eat the grass, we can perform the Tikun by eating the animals that eat the grass, so that when we make a blessing on the meat, the grass that the animal ate is included. So too, while Bnei Yisrael cannot directly conquer Moab, they would be able to conquer Moab through conquering the surrounding areas which have already conquered Moab. Like a person eats the meat of the animal that ate the grass, so too Bnei Yisrael conquer the surrounding congregation, the neighboring

territories, that conquered Moab. May Hashem watch over us, Amen.

History in Brief

20 years after the Temple's destruction, in the year 88AD. When Raban Gamliel decided to ostracize Rabi Eliezer, that all must keep a distance of 4 Amot from him, they wondered who would be able to deliver the message to Rabi Eliezer. Rabi Akiva volunteered to go, believing that if anyone else would go, who was not on the level, then that person would be severely punished due to the greatness of Rabi Eliezer. What did Rabi Akiva do? He dressed in black clothing, which signify mourning and suffering, wrapped himself in black, and sat a distance of 4 Amot from Rabi Eliezer. When he noticed him sitting there, he asked, "Akiva, why have you come to me today?" Rabi Akiva explained that all his other friends were keeping a distance from him. Rabi Eliezer immediately understood that he was ostracized. He tore his clothes, as was custom, took off his shoes, and sat on the floor. As tears descended from his eyes, the world was hit, a third of its olives, a third of its wheat, and a third of its barley. The bread dough in the hands of the women ruined. That day, any place that Rabi Eliezer looked was burned. From that day forward his wife, the sister of Raban Gamliel, was removed. Rabi Eliezer was forced to pray without a Minyan by himself and could not say certain prayers that required a Minyan. His wife prayed for the well-being of her brother Raban Gamliel the Nasi, that her husband Rabi Eliezer not cause him any harm for ostracizing him.

Health and Recovery

It should be noted that exposure to any noise over 100 decibels, even for a short time, causes hearing impairment, accelerates the heart rate, increases the blood pressure, disrupts the kidney function directly connected to the heart rate, and more. Optimally one should never be exposed to more than 80 decibels. It is common for some to experience an occupational hazard that affects hearing, i.e. noise generated through carpentry, a gardener using noisy garden tools, or even dentists who use their instruments. Powerful music at high volumes in various auditoriums during events impairs the hearing and causes irreversible damage. The damage to hearing from heavy

musical noise, especially when heard through amplifiers, is incrementally damaging, meaning the longer the exposure to the noise, the more severe the injury will be. Teenagers and young people who regularly expose themselves to noise may pay for it in the future in hearing loss. Studies show that one out of ten suffer from hearing impairment. Anyone who can work on reducing the noise levels in celebratory halls will be appreciated for benefiting the public health. All should avoid loud noises when infants and young children are concerned, and if you must bring small ones to such noisy places, they should stay as far as possible from the speaker systems. Everyone should stay away from loud noises in order to mitigate the damage, and if possible, use earplugs that protect the ears from loud noise during such events.

Rishon LeSion: R' Moshe Meyuhas 1730-1806

As Napoleon changed his mind and instead concentrated his forces on Acco, Jerusalem breathed a sigh of relief. The Pasha was overjoyed that Napoleon's conquest on Jerusalem was rejected long-term, and he called R' Moshe to thank him for his prayers and spiritual influences which saved them from certain defeat. Moshe replied: "It is not I you should thank, rather Hashem decided to have mercy on us and caused the downfall of Napoleon." The Pasha then asked, "How can I thank Hashem?" R' Moshe advised him to allow the Jewish people to thank Hashem on his behalf, by granting them permission to once again pray to Hashem by the Kotel. From that day forward the Jewish people were once again allowed to pray by the Kotel. R' Moshe sacrificed himself for the Jewish people with complete dedication, even at his own risk. For many years, the people of Jerusalem recounted the following story: The Mufti (Supreme Judge) in Jerusalem recognized that his end was near, so he wanted to entrust his household into loyal hands. He searched and found that there was no one more suitable for the position than the Chief Rabbi Moshe Meyuhas. Thus R' Moshe was entrusted over the Mufti's household affairs. As time passed, it happened that one of the Mufti's grandchildren fell on bad times, the tables turned and he found himself begging at the gates for bread. When he couldn't keep up with his hunger, he turned to his

brother and asked for a small loan to buy some food in order to survive.

Mussar: *Hatred*

Hatred has the power to cloud 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 as you. 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 friend must be aware 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 personal needs and 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.

Story: *Sir Moses Montefiore 1785-1885*

Moshe as a young man was not satisfied with his studies in school. He wanted to enrich his knowledge with real experience outside the school walls. In those days, the Jews of England found it difficult to earn a degree in a profession, both because of the difficulty in preserving Judaism within the walls of the general institutions, and because of anti-Semitism. These challenges, among other things, led to his short stay in school. Upon leaving school, he went to work as a clerk in a trading house. As typewriters were not yet available, Moshe needed to manually copy and handwrite all of the telegrams and notes. In 1809, when he was 24 years old, he enlisted in the Defense Corps in England, and shortly after was

promoted to officer. On the thirty-seventh day of Sivan in 1812, at the age of twenty-seven, Moshe married Yehudit Judith Barent Cohen, daughter of Levy Barent Cohen from the Holland Dutch community. A daughter was born to them who passed away young. They mourned over their loss, but accepted the judgment from heaven with love. When they were not successful in having any more children, they devoted and sanctified their lives to being productive in other ways.

Two Halachot: *Posek Rav Mordechai Eliyahu*

1 – One who goes up to the Torah for an Aliyah should quietly read the Torah along with the Baal Koreh. The congregation has in mind to fulfill their obligation through the reading of the Baal Koreh. Speaking during the Torah reading is prohibited, even words of Torah.

2 – If the Oleh begins reciting the wrong blessing, Asher Natan instead of Asher Bachar, if he realizes in middle of the blessing, then he goes back and says Asher Bachar, however if he already said Baruch Atah Hashem towards the end, he says Lamedeni Chukecha, and recites the entire blessing again properly. If he didn't realize until after he completed the blessing, then the Torah is read and he recites afterwards Asher Bachar instead of Asher Natan.

Laws: *17th of Tammuz*

1 – The fast of the 17th of Tammuz will take place Thursday the 9th of July. It begins 3:51am and ends 8:48pm. Those who are strict wait until 9:05pm. The following is the calculation based on the Ben Ish Hai and Hacham Ovadia Yosef ztl: The fast begins Alot Hashahar which is one and a fifth seasonal hours before Netz – the seasonal hour is 86:00, plus a fifth, which is 17, so 86+17=103 minutes before Netz, making Alot Hashahar 3:51am, when the fast begins.

2 – If one wishes to eat before Alot Hashachar (3:51am), he must make sure to sleep on condition to wake up and eat, otherwise he may not eat even if he wakes up before Alot Hashachar.

3 – A pregnant or nursing mother within 24 months of childbirth, a lady who miscarried within 24 months, a person who is sick, even if not sick dangerously, a sick person who recovered but is still weak, and an older weak person, are all exempt from this fast. However, they should still

eat only what is necessary and not indulge in desires.

4 – A bride and groom within the first seven days, a father of his son's Brit Milah, the Sandak, and the Mohel, are all obligated to fast.

5 – One who cannot last without rinsing out his mouth or brushing his teeth (a sensitive person) may brush, provided that he faces downwards and not swallow.

6 – A healthy person who has a headache or is in pain and needs relief may take Tylenol or other such pain relievers without water. If he cannot swallow without water, he may use just enough water necessary to swallow.

7 – One who forgot that it was a fast day and ate must continue the fast nonetheless. If he ate a Kezayit, even though he is continuing the fast, he may not say Anenu in Tefillat Minha.

8 – One who made a Beracha on a drink or food forgetting about the fast, must taste it in order to have the smallest amount of pleasure so as not to have made a Beracha in vain.

9 – After Anenu, only the Sheliach Tzibur ends off with a separate Beracha of "Ha'oneh..." during Chazarah between the 'Goel' and 'Rofeh' Berachot. Everyone else, however, just ends off with "Shomeah Tefillah", the regular Beracha of "Shema Kolenu" in which they say Anenu.

10 – If one forgot Anenu, just continue and say it after 'Elokai Netzor' without a Beracha.

11 – Smoking is permitted during a fast.

12 – A boy under the age of 13 and a girl under the age of 12 are exempt from fasting.

13 – Kohanim is recited and performed during Mincha of a fast only if it is after Pelag Hamincha (7:18pm). If a Minyan is praying Mincha Gedola or any time before Pelag Hamincha (7:18pm), then Kohanim is completely skipped.

Sponsors

*** **Mr. Eli Levy, his wife Becky, and their children.** Blessings, health, and success for the entire family, Mazal Tov and Happy Birthday, may they live to 120 years in happiness, prosperity, and health, Mabrouk, Amen. *** **Mrs. Sarin Sabbagh and her children.** Blessings, health, longevity, and success for the entire family, Amen. *** The Hazzan **Mr. Albir Shasho, his wife Kamo, and their children.** Blessings and success for the entire family, Mazal Tov on the 3rd

birthday of their grandson **Avraham**, Mabrouk, Amen. *** **Mr. Rachamim Tawil from Eli HaCohen and his children.** Blessings and success for the entire family, Leilui Nishmat their mother **Pauline Bat Tira Esther 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 their mother **Ayala Gazalo Bat Rima 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 Shakalo family.** Blessings and success for the entire family, Leilui Nishmat their mother **Touni Mazal Bat Rachel a"h**, Amen. *** **Mr. Moshe Swed, his wife Miriam, and their children.** Blessings and success for the entire family, Leilui Nishmat her father **Yitzhak Salama HaCohen Ben Miriam a"h**, Amen. *** **Mrs. Shella Katash Swed and her son Victor.** Blessings and success for the entire family, Leilui Nishmat **Jack Swed Ben Badia a"h**, Amen. *** **Mr. Moshe Jajati HaLevi, his wife Berta, and their children.** Blessings and success for the entire family, Amen. *** The Hazzan **Mr. Menachem Mustacci, his wife Nina, and their children.** Blessings and success for the entire family, Leilui Nishmat **Yehuda Aslan Maleh Ben Jamila a"h**, Amen. *** **Mr. Joey Tawil.** Blessings and success for the entire family, Leilui Nishmat **Shaul Ben Esther 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 \$700. Weekly cost of production and distribution total is \$1300. Tizku L'Mitzvot, Amen!

Since we recently launched our newly designed website in April, we already have a total of **9,500** visitors, more than **1000** in the past week alone!

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