

Congregation

◆◆◆"Beth Yosef"◆◆◆

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

Rabbi Aharon Farhi

Parashat *Matot Masei*

27th Tammuz 5780

Maqam Saba

Issue #899

Mr. Eliyahu Levy, President

Haftarat *Shimu Devar*

July 18th 2020

*Candle Lighting 8:05pm * Shekiah 8:23pm * Shir Hashirim 7:00pm followed by Minha Friday Night
Shaharit Shabbat 8:15am * Minha Shabbat 7:50pm * Shabbat Ends 9:05pm & Rabbenu Tam 9:35pm
Time for Talit 4:16am * Seasonal Hour 85:00 * Alot Hashahar 3:59am * Netz Hachama 5:41am
Weekday Minha 7:30pm * Earliest Time for Arbit 7:13pm * Tzet Hacoachavim 9:00pm * Chatzot 1:02
Latest Time for Morning Keriat Shema 8:14am * Latest Time for Morning Amidah 9:39am*

Please do not read this bulletin during Tefillah or Keriat Hatorah

Parashat Matot: The Pasuk says: *If a man takes a vow... to prohibit a prohibition upon himself.* A person logically would only prohibit something allowed upon himself, as there is no need to prohibit a preexisting prohibition upon oneself. How then can we understand this Pasuk – *to prohibit a prohibition?* Also, the Pasuk continues: *according to whatever comes from his mouth he shall do.* Why does the Pasuk use the all-encompassing word 'Kol', 'all/whatever' – the Pasuk could just have said that he should do as he says, why write that he should do *all* that he says? Why is the extra word necessary? The Gemara explains: It is true that one cannot prohibit further something already prohibited upon himself from Har Sinai, i.e. non-kosher meat, nonetheless if he swears that kosher *and* non-kosher meat is prohibited to him, thus including something allowed in the swear along with something already prohibited, then the swear takes effect on both the allowed and the prohibited, and if he then eats non-kosher meat then he has transgressed not only the original prohibition, but also the swear that he made to prohibit it. This is hinted to when the Pasuk used the extra word 'Kol', 'all' – teaching us that when one makes a swear to prohibit the allowed *and* the already prohibited, even though usually one cannot prohibit something already prohibited, nonetheless since he grouped it together with the allowed, i.e. kosher *and* non-kosher meat, then 'all' that comes from his mouth he shall do, and if he transgresses the swear then he is punished for both transgressing the Mitzvah in the Torah and his swear. (*Ben Yair*)

Parashat Masei: The Pasuk states that there should be six cities of refuge, in which three would be positioned in Israel in the Land of Canaan, and three would be positioned outside of Israel on the

other side of the Jordan. Rashi explains: Although there were nine tribes in the Land of Canaan, while on the other side of the Jordan there were only two and a half tribes, the Pasuk nonetheless gave both an equal number of cities of refuge, because in Gilead there were many killers, as it says (Hoshea 6:8) *Gilead is a city of doers of wickedness, made treacherous with blood.* How does this explain anything? Weren't the cities of refuge only for those who murdered accidentally, not for those who murdered intentionally? The explanation is as follows: Since it was commonplace for murderers in Gilead to steal from those traveling, to plunder their goods and divide the loot amongst the group of thugs, it translates that not only are the murderers deserving of the death penalty, but even those who are accomplices in the crime and share in the loot, even though they don't actually commit the murder, nonetheless they too have blood on their hands, and in order to balance the situation, while the murderer is holding the ladder, the accomplice on the ladder will drop the hammer accidentally from atop the ladder and kill the murderer below unintentionally, thus the murderer receives the death penalty, and the accomplice will be forced to run to one of the cities of refuge. This is why, even though there were less tribes on the other side of the Jordan, because crime and murder was commonplace there, it was necessary to have three cities of refuge located there as well. (*Be'er Basadeh*)

History in Brief

20 years after the Temple's destruction, in the year 88AD. After Rabi Yehoshua argued with the Nasi Raban Gamliel regarding the exact day of Rosh Hashanah, Raban Gamliel commanded Rabi Yehoshua to come visit him carrying his money on the day that Rabi Yehoshua claimed was Yom Kippur according to his calculations, to show him

that he agreed with Raban Gamliel regarding which day was really Yom Kippur. Rabi Yehoshua did not know what to do, as according to his opinion that day was actually Yom Kippur and he dared not desecrate such a holy day. However, at the same time, how could he not do as the Nasi instructed? He went to Rabi Akiva to ask for advice. Rabi Akiva told Rabi Yehoshua not to worry, for he could listen to Raban Gamliel the Nasi and rely on his Psak Halacha which will hold up for him in heaven. Rabi Yehoshua then took his walking stick and his money belt and went to visit Raban Gamliel as instructed, even though he personally calculated that day as Yom Kippur. When Raban Gamliel saw him approach, he stood from his chair and kissed him on the head.

Health and Recovery

It is of great importance to work on improving your breathing by doing lung workouts and breathing exercises. The lungs receive oxygen from the air that enters them, and the oxygen is transferred into the bloodstream, giving life to all the organs throughout the body. Hence the amount of oxygen that enters our body is of great importance. However, the breathing of an average person is quite superficial, as we are only breathing in about 30% of the amount of air than we are able to optimally bring into the body to be used for health purposes. Normally we cannot coordinate our maximum air intake because the lungs are not a voluntary muscle we take conscious control over, but there is a way to overcome the involuntary actions through a very simple exercise: take a regular glass and fill it with water up to a third, then take a thin drinking straw and start exhaling. Blow out through the straw into the cup, the same way children make bubbles in water, and continue exhaling air into the water as much as you can. In such a state of exhalation, we can develop the ability to build up and control the lungs, as the expulsion of air from the lungs is affected by the diaphragm muscle pressing on the lungs, causing them to contract as much air as possible. After this exhalation action comes the inhaling air into the lungs. This inhalation will allow a lot more air into the lungs than usual because of the lack of air, the vacuum that has been created when forcibly exhaling the air into the cup. With practice we can significantly improve the

health of our air exchange. This exercise is very important for people in older ages, especially for people who are sensitive to pneumonia. This exercise increases the amount of new air that enters the lungs as well as the amount of oxygen entering into the blood stream. The right time to perform this exercise is in the morning on an empty stomach. There is no need to do more than a few exhalations and inhalations per day, and all should gauge for themselves how many times to perform this exercise based on their physical conditions.

Rishon LeSion: R' Moshe Meyuhas 1730-1806

When the Mufti's grandson depleted his funds and resources by wasting his money away during his travels across the provinces of his rule in Syria and Israel, he decided that the solution to this problem would be that the Jews of Jerusalem would pay him thirty thousand pounds in taxes to fill his empty coffers. The inhabitants of Jerusalem were in a real dilemma, because they did not know where they would collect such an large amount of money for the governor, and most of them were poor. In their distress they turned to their great rabbi, R' Moshe, to seek his advice. The rabbi asked them: Who is the new governor? When the rabbi heard the name of the governor, he immediately remembered his story with the governor, how he had assisted him when he was poor by loaning him a large sum of money. The rabbi said to them: "Do not worry, I will go and meet with the governor, and with the help of Hashem the decree will be revoked." R' Moshe took along his student R' Mordechai Levy and together they went to the palace of the governor. R' Moshe requested an audience with the governor, explaining that he was an old acquaintance. They did not wait long, as only a minute later the servant returned to bring them in with the honor of kings. The servant said to them: "The minister is very happy to see you." As they entered the doorway, the minister came out to meet them excitedly. He took the rabbi's hand and kissed him warmly several times. He said: "It is a great honor for me to host the rabbi, for I will never forget his kindness which he has done for me. Thanks to the rabbi I rose to greatness, now Hashem has provided me with the ability to pay you back – whatever you want from me I will do."

Mussar: The Month of Av

Av, the fifth month from Nissan, has the Mazal of a lion. “Av” could stand for: *Alef* - Edom, and *Bet* – Babel; Rome and Babylon – the two nations responsible for the destruction of the two temples that were destroyed during this month. *When Av arrives, we decrease our happiness* – The happiness is only decreased during the first half of the month, for it is then that we mourn for our loss of the temples; however, the second half of the month is a time of joy. This is hinted within the name “Av” – *Alef* - Arur, and *Bet* - Baruch, curse and blessing, teaching us the significance of the two halves of the month. The *Chatam Sofer* would only call the first half of the month “*Menachem Av*”, but by the 15th he would call it just “*Av*”; since the days of mercy and solace have already begun. Our Sages of blessed memory teach us: If the temple was not rebuilt in a generation, it is as if it was destroyed in that generation. How could this be? Great Tzaddikim have lived throughout the years. Could it be that they are also responsible for its destruction? No. On the contrary: One who is righteous is actually helping its rebuilding, and is adding bricks to the unfinished structure waiting in heaven. When it is completely rebuilt, it won't only be because of the current generation, but it will be a result of all the righteous people who contributed to its rebuilding throughout the generations. This is why we pray, *Who* builds *Yerushalayim* – for each day it is slowly being rebuilt. May Hashem merit us to see its glory with the coming of Mashiach, quickly in our times, Amen.

Story: Baron Sir Moses Montefiore 1785-1885

After Napoleon's defeat in 1825, Moshe established the first life assurance company in England under the name “Alliance”, which functioned under his management. While in this position, at the same time he also served as the director of a company for underground gas extraction. His various businesses went from one area to the next, and his name became famous all over Britain. In business, he was an innovator, investing in the supply of piped gas for street lighting to European cities via the Imperial Continental Gas Association. He was among the founding consortium of the Alliance Life Assurance Company, and a director of the Provincial Bank of Ireland. In 1827, Moshe decided to visit Eretz Israel for the first time, which was his first of seven visits. In the summer of that year he set out. For four months, Moshe and his wife Yehudit braved the journey until they arrived in Jerusalem. The

community considered this visit as a holiday for the people of the city, as Moshe's name was well known and respected worldwide. In 1830, Moshe positioned himself as the head of the fighters for the equality of the rights of the Jews of England. His many connections with the nobles of the state stood up for him in his actions on behalf of his people, and his influence was decisive.

Two Halachot: Posek Rav Mordechai Eliyahu

1 – Once the Baal Koreh begins reading the Torah, one cannot speak, even Divre Torah, and one cannot leave the Shul unless for an important reason. One may learn Torah between Aliyot, but not out loud.

2 – A Cohen receives the first Aliyah, even if there is a Talmid Hacham present. Even if the Cohen wishes to give the Hacham the Aliyah instead, he still cannot pass over the honor, provided that the Cohen is a kosher person. If there is no Cohen present, then a Yisrael is given all three Aliyot instead, and a Levi does not receive the second Aliyah.

Laws: The Week of Tisha B'Av

1 – The week of the 9th of Av starts on Sunday July 26th and ends after Wednesday July 29th.

2 – Haircuts and shaving are forbidden for males of all ages. The Mohel, Sandak, and father of the baby are also not allowed. Women are permitted.

3 – Nail cutting is prohibited by some, unless the nails are very long.

4 – Laundry may not be done, even if the clothing will be used after the 9th of Av.

5 – One may not wear clean clothing. If he will need a change of clothing he should prepare them before Shabbat by wearing them for a half hour and putting them away for that week. If one must prepare the clothing during Shabbat, he should change clothing during periodic intervals; after Arbit, after Shacharit, and after Mincha.

6 – Even clean bed sheets and towels must be prepared before Shabbat and mustn't be used when freshly laundered. One may wash clothing for children 3 years and younger.

7 – Showers with hot water are prohibited. Cold showers are permitted. One who swims in the ocean mixed with men and women is sinning terribly and should repent and change his ways immediately.

8 – One may not sew new clothing during this week. Some are strict and start from Rosh Chodesh. However, one may mend and fix damaged clothing or shoes.

9 – New clothing or shoes may not be purchased during this week. However, shoes used during the 9th of Av may be purchased and should be worn for a little time before the 9th of Av.

10 – Meat and poultry are prohibited to consume after Rosh Chodesh until and including the 10th of Av. Fish is permitted.

11 – There are those who permit the consumption of food that was cooked with meat leftover from Rosh Chodesh or from Shabbat Chazon. However, such food for Melave Malka is permitted even Lechatechila, as long as extra food was not prepared for this purpose. Young children who cannot grasp the ideas behind the destruction of the temple, until ages 7-8, are allowed to eat meat. If a child under 13 is weak or sick, he may eat meat.

12 – One may use a meat pot, that was even used that day for meat, in order to cook a meal or dish that doesn't include meat.

13 – Food cooked for Shabbat Chazon, even with meat, may be tasted on Friday, as it is a Mitzvah in honor of Shabbat to taste the food. The strict will be blessed.

14 – One may not drink wine from Rosh Chodesh Av, unless it is for Havdallah. Beer is permitted.

15 – Meat and wine may not be consumed on the 10th of Av since most of the Hechal was destroyed on that day.

Sponsors

*** **Mrs. Rosett Cohen and her children.** Blessings, health, and success for the entire family, Amen. *** **Mr. Alfonse Koubani, his wife Golda, and their children.** Blessings and success for the entire family, Amen. *** **Dr. Moshe Faour, his wife, and their children.** Blessings and success for the entire family, Amen. *** **Mrs. Evon Houder Ballas, mother of Moshe, and her children.** Blessings and success for the entire family, Leilui Nishmat their father **Marco Ben Kahila a”h and his parents a”h,** Amen. *** **Blessed brothers of the Hasbani Family.** Blessings and success for the entire family, Leilui Nishmat their mother **Rachel Bat Frieda a”h,** Amen. *** **Mr. Mrad Levy, his wife Ketty, and their children.** Blessings and success for the entire family, Leilui Nishmat **Edgar Ben Adele a”h,** who passed away at in Panama, Amen. *** **Mr. Shachoud Shaul Mishaanie, his wife Diba, and their children.** Blessings and success for the entire family, Leilui Nishmat his father **Moshe Ben Zakie a”h,** and

Leilui Nishmat his mother **Margo Bat Bahie a”h,** Amen. *** **Blessed siblings: Soly, Hillel, Arlett, and Sofia of the Bawabe Family.** Blessings and success for the entire family, Leilui Nishmat their father **Yitzchak Ben Simcha a”h,** Amen. *** **Mrs. Kitta Dwek Bawabe and her husband Yossi.** Blessings, health, and success for the entire family, Leilui Nishmat her brother **Yitzchak Ben Simcha a”h,** Amen. *** **Mrs. Fenland Presco Bawabe, her husband Rephael, and their children.** Blessings and success for the entire family, Leilui Nishmat her brother **Yitzchak Ben Simcha a”h,** Amen. *** **Mrs. Evon Halabi-Bawabe, her husband Eli, and their children.** Blessings and success for the entire family, Leilui Nishmat her brother **Yitzchak Ben Simcha a”h,** Amen. *** **Mr. Eli Levy, his wife Becky, and their children.** Blessings, health, and success for the entire family, Leilui Nishmat his brother's wife **Rosalyn Raizel Chaya Bat Chava 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. *** **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 \$1250. Weekly cost of production and distribution total is \$1300. Tizku L'Mitzvot, Amen!

Since we launched our newly designed website in April 2020, we already had **10,950** visitors!

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