

Congregation

◆◆◆ **"Beth Yosef"** ◆◆◆

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

Rabbi Aharon Farhi

Parashat Devarim

4th Menahem Av 5780

Mr. Eliyahu Levy, President

Haftarat Hazon Yeshayahu

July 25th 2020

Maqam Hijaz

Issue #900

*Candle Lighting 8:00pm * Shekiah 8:18pm * Shir Hashirim 7:00pm followed by Minha Friday Night Shahrarit Shabbat 8:15am * Minha Shabbat 7:45pm * Shabbat Ends 8:59pm & Rabbenu Tam 9:29pm*

*Time for Talit 4:23am * Seasonal Hour 84:00 * Alot Hashahar 4:06am * Netz Hachama 5:47am*

*Weekday Minha 7:30pm * Earliest Time for Arbit 7:09pm * Tzet Hacoachavim 8:54pm * Chatzot 1:02*

*Latest Time for Morning Keriat Shema 8:18am * Latest Time for Morning Amidah 9:42am*

Tish'ah B'Av Schedule: Wednesday July 29th Minha 6:30pm, Fast Begins 8:13pm, Arbit 8:35pm

Thursday July 30th Shahrarit 6:00am, Minha 7:55pm, Fast Ends 8:42pm or for strict 8:49pm

Please do not read this bulletin during Tefillah or Keriat Hatorah

The Torah warns Bnei Yisrael against crossing the border of their *brother* Esav's descendants, who are living in Se'ir. The Torah also warns regarding Moab saying, "Do not constrict Moab". When Moshe asked Edom for permission to cross their border, Edom had refused to allow passage through their border, as it says: *Edom came out heavy with people*. But it does not mention that they sold Bnei Yisrael water and bread? Another question: The Pasuk states that Amon and Moab are not to be allowed to ever intermarry into our holy nation, because they did not offer our nation bread and water at their time of need. Question: how could Moshe request of King Sihon to provide some food in exchange for money, asking that he do the same as the children of Esav sitting in Se'ir, and the Moabites sitting in their city? To answer and explain, the Rashbam differentiates between the children of Esav living in Se'ir and the people of Edom. The Edomites were much worse than the children of Esav living in Se'ir who had at least agreed to sell bread and water in exchange for money, filling Bnei Yisrael's needs at the time, and while they did not let them pass through their country, they nonetheless agreed to trade with them and sold goods to them. Rashi says: Amon and Moab also sold goods to them for money, but they did not welcome them with bread and water, which means they did not give them away for free. Therefore, the Torah distances us from these two nations, who the Pasuk does not call our *brothers*, even though they too are family, descendants of Lot the nephew of Avraham. The difference is that they were ungrateful to Avraham, who had saved their ancestor Lot from the sword and captivity in the days of the four kings battling the five kings. They were also thankless to Avraham who had saved their ancestor Lot and his two daughters from the fires of Sedom and Amorah. Furthermore, they deserved to be punished and

blamed for hiring Bilam to curse Bnei Yisrael, and also caused the men to sin with the daughters of Moab while unwittingly serving the idol Peor. This is why Amon and Moab, descendants of Lot, are worse than Esav's descendants, Se'ir, and even worse than Edom, because they lacked gratitude. In the end, the lands of Amon and Moab were inherited by Bnei Yisrael. The Torah tells us stories that seem to us superfluous and their true intention not understood, as it emphasizes the point that their country belongs to Israel as an inheritance from Avraham. The swear Avraham had made to Avimelech was that his descendants would not be allowed to conquer their land while they inhabited it, but Hashem brought along others to first conquer their land, and only then were we allowed to inherit their land, to conquer without breaching Avraham's word. The lands of Amon and Moab were first purged by King Sihon who conquered their land, simply so that Bnei Yisrael could then take their land from King Sihon, instead of from them directly. May Hashem watch over us, Amen.

Insights on the Parasha

One who is atoning for his sins must repent with honesty and meaning, with his heart and soul. When one repents with mere 'lip service', saying what he does not really feel, he is 'adding insult to injury' and will need to atone for this false repentance as well. Moshe rebuked the people for repenting only to 'him', to Moshe, meaning that they did not have the correct feelings and meaning to atone truthfully with Hashem. Hashem told Moshe that He was not in their midst – as the fear of Hashem was not in their hearts.

History in Brief

20 years after the Temple's destruction, in the year 88AD. Raban Gamliel had already served for three

years as the Nasi when the incident occurred in which he caused pain to Rabi Yehoshua. As a consequence of that incident, the Sanhedrin decided to remove Raban Gamliel from the Nasi position. But who could they replace him with? They couldn't appoint Rabi Yehoshua, because that would cause too much pain and embarrassment to Raban Gamliel. They couldn't appoint Rabi Akiva, because he did not have merit from his ancestors, as he descended from Sisera who was a non-Jew that fought against Bnei Yisrael, and perhaps Raban Gamliel will have the power to cause him harm. They decided to appoint Rabi Elazar Ben Azaria, who was a Hacham, a wealthy man, and a tenth-generation descendant from the great Ezra HaSofer, providing him with protection from Raban Gamliel due to the merit of his ancestors. He was also very charitable, tithing 12,000 cattle every year to charity. His eyes also resembled those of Ezra HaSofer. When they asked him if he would accept the position, he responded that he would need to first consult his wife. When he asked her, she wondered whether it would be worth it, as perhaps one day he too will be removed from the position, the same as they were doing to Raban Gamliel. He answered that a man is honored to drink from a precious goblet today, regardless of whether it will break tomorrow. She then asked whether he would be respected, given his youth of only eighteen years old and lacked a white beard like the other Sages. Miraculously eighteen hairs in his beard turned white, giving him the appearance of greater age, as it says in the Haggadah of Pesah that he was *like* a seventy-year-old man, even though he was only eighteen.

Health and Recovery

The palm of the foot, meaning the ankle and heel, from the beginning of its creation is not sensitized with blood vessels and nerves, because it is designed for walking and carrying the weight of the whole body upon it. If it were to be as sensitive as the rest of the body, it could not fulfill its purpose, and we would not be able to walk upon it. As the years go by, the skin usually hardens and dries, and sometimes even in young people the skin of the feet is dry. If heaven forbid a scratch or wound occurs, then it is that much more difficult for it to heal. Therefore, we must apply ointment

and lotion to the feet before bed. While massaging, check to ensure that there are no scratches or wounds on the feet. For everyone, but especially for diabetics, it is recommended not to put ointment or lotion between the toes, unless the ointment is intended for this purpose. In addition, one must be careful with the hygiene and cleanliness of the feet, washing and changing socks daily as basic maintenance, in order to prevent the possibility of contaminants entering the foot. When feet are oiled, walking can pose a great danger of slipping, so behave in an orderly manner, so that no trouble comes from walking.

Rishon LeSion: R' Moshe Meyuhas 1730-1806

When R' Moshe visited the Mufti's grandson, who was delighted to see him once again after the Rabbi had helped him many years ago, R' Moshe asked for mercy regarding the heavy tax that was recently placed on the Jewish people of his city. The governor expressed regret that he could not do anything to help at this point. His heart was filled with grief, but his face remained resolute. Nonetheless, he could not forget how R' Moshe had saved his life in his time of need. He agreed to remove two-thirds of the tax burden, but he insisted that the Jews pay up the remaining third. When R' Moshe explained that the Jews were poor and still would have a very difficult time paying even the third, the governor's face became angry and he told his guard to kill R' Moshe. When R' Moshe saw the guard unsheathe his sword, he quickly made his way to the exit, making sure to declare that the Jews would pay the revised tax amount. From that moment until his passing, R' Moshe's vision was affected by the sight of the sword drawn to kill him. His last Sefer was titled *Ayin Hamayim* to reflect upon this incident.

Mussar: The 9th of Av

For thousands of generations, no matter where our nation may have been at that time in history, during our exile we have poured out our hearts with tears in many prayers before our Father in heaven during this month, asking Him to grant us solace and the final redemption, thus the month is properly named *Menachem Av*, referring to the beseeching of our conciliatory Father in heaven. During the second Temple's existence as well we must understand that we have endured a great loss

compared to the outstanding holiness and beauty that existed during the first Temple, and especially during the seventy years of exile we experienced in between the two, the words written in Tehillim were indeed fulfilled, ***There we sat and also wept when we remembered Zion.*** We all lack the presence of Hashem's Shechinah in our lives and we all have problems and suffer on our own levels. Some must work very hard and still don't make enough money. Some must search high and low for their marriage partner and have not yet been successful. Some have terrible pain from their children. Others have terrible health issues they must worry about. We are in exile and we all have problems. Hashem's presence is missing. The 9th of Av is approaching – the day of destruction, the day of pain and suffering, and the day when the spiritual and physical values of our lives were crushed. We suffer anew and forget the old – we suffer more and more each day. We must sit and ponder the day's purpose and meaning. Why have we experienced all this? Because we have sinned. Which sin should we work on improving? The sins committed with the tongue. Life and death can be decided by the tongue. Terrible sins have been committed with the tongue and if we truly improve and filter our speech then we will surely gain atonement and deserve to greet Mashiach speedily in our days, Amen.

Story: Baron Sir Moses Montefiore 1785-1885

About a year after Moshe became an elected official in London, he continued his studies and was admitted to the Royal Academy of Sciences. He was the first Jew to achieve such accomplishments, and after he completed his studies and graduated, he further rose in political position so that he could be of service to his Jewish brethren. In 1839, Moshe was elected head of the committee of the Association of Israeli Communities in England. In spite of the many honorable roles he possessed abroad, he did not forget the plight of the Jews of the land, and in that same year Moshe once again set out to visit Jerusalem for a second time. In 1840, Moshe succeeded in canceling the blood libel known in Damascus as the miracle of "Badri Toma". Following diplomatic pressure on his part that led to the intervention of the British Prime Minister in favor of the Jews of Damascus, the heads of the

Jewish community were saved from certain death. The rumor of Montefiore's success in Damascus spread like wildfire throughout the world, not only through the Jewish world, and in recognition of his work for mankind, the Prime Minister of the United Kingdom and of England awarded him the title of "Sir".

Two Halachot: Posek Rav Mordechai Eliyahu

1 – If the only Cohen in the Minyan is still in middle of Shema, or even in the Berachot of Shema, you do not need to wait for him to give him the first Aliyah to the Torah, and can instead call up a Yisrael in his place. If the Cohen is up to Elokai Netzor at the end of the Amidah, then you should wait. If he is in middle of Pesuke DeZimra, then you can give him the Aliyah, however he should not read with the Baal Koreh. The same laws apply to a Levi.

2 – If you called up a Yisrael without realizing that there was a Cohen or Levi present, then even if he started Barechu, as long as the Yisrael did not start the Beracha, then you exchange him for the Cohen. The same applies if you allowed the Cohen to continue in place of the Levi, not knowing that a Levi was present.

Laws: The 9th of Av

1 – After Chatzot (midday) of Erev 9th of Av we only learn what is permitted to learn on the 9th of Av (Iyov, Eiachah, Halachot of the 9th of Av, Halachot of a mourner, etc.) Do not take a walk for pleasure on Erev 9th of Av.

2 – Fish, two dishes, tea, coffee, wine, beer, and any intoxicating beverage, are not consumed during Seudah Hamafseket.

3 – Cheese, yogurt, fresh fruit and vegetables, are not considered a dish. We have the custom to sit upon the floor during the Seudah Hamafseket. Zimun is not performed and all eat alone.

4 – Even pregnant and nursing women are obligated to fast. A sick or old person may eat on the 9th of Av if the doctors say it is necessary, and may only eat what is necessary. Children under 13 (boys) and 12 (girls) do not fast.

5 – Some sleep on the ground during the night and place a rock under their pillow, as well as sleep in a slightly less comfortable manner than usual.

6 – One must still stand in the presence of an elder, parent, or Rabbi during the 9th of Av.

7 – Washing is completely prohibited, whether with cold or hot water. Shacharit and throughout the day we wash until the knuckles and afterwards may apply it to our eyes. Smoking is not allowed during the 9th of Av. One who is addicted and is in great pain may smoke after Chatzot, privately. A Kohen may wash as usual before Birkat Kohanim. One who may not fast and must eat washes his hands in the normal fashion.

8 – Tehillim isn't recited, but those who are lenient have what to rely upon.

9 – Leather shoes may not be worn and "Sheasa Li Kol Tzorki" is not recited in the morning. If it's said accidentally, it's not a wasted blessing.

10 – One may not say "Shalom" to another during the 9th of Av, but may nod to someone who accidentally said so to you.

11 – Washing the face is prohibited. When we wash our knuckles, we may afterwards apply the wetness to our eyes.

12 – Work will not show blessing if performed.

13 – During Shacharit one puts on his Talit and Tefillin at home, recites "Kadesh Li" and Shema, and then goes to Shul. Haazinu is recited instead of "Vayosha" and Vayosha is said after the Amida. Some congregations perform Birkat Cohanim and some don't.

14 – Meat is not eaten until after the 10th of Av (this year Friday). Friday night meat may be eaten.

Sponsors

*** *Rabbi Leon Guindi HaCohen, his wife Simcha, and their children.* Blessings and success for the entire family, Amen. *** *Mr. Moshe Khaski, his wife, and their children.* Blessings and success for the entire family, Amen. *** *The Sarway Family.* Blessings and success for the entire family, Amen. *** *Mr. Joseph Aboudi, his wife Linda, and their children.* Blessings, health, and success for the entire family, Amen. *** *Blessed siblings of the Bawabe Family and Mrs. Touni.* Blessings and success for the entire family, Leilui Nishmat their brother *Yitzchak Zaki Bawabe Ben Simcha a"h*, Amen. *** *Mrs. Sabah Shkefati and her children.* Blessings and success for the entire family, Leilui Nishmat her husband *Joe Avraham Ben Rachel a"h*, Amen. *** *Mr. Toby Abadi Dahab, his siblings, and their families.* Blessings and success for the entire family, Leilui Nishmat their father *Eliyahu Dahab*

Ben Esther a"h, Amen. *** *Blessed siblings: Shlomo, Joey, Jack, Touni, and Shella of the Guindi Family.* Blessings and success for the entire family, Leilui Nishmat their mother *Frieda Odette Bat Rachel a"h*, Amen. *** *Mr. Farah Hamra, his wife Dina, and their children.* Blessings and success for the entire family, Leilui Nishmat the young *Michael Ben Karen a"h of the Kamoo Family*, 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. *** *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. *** *Mr. Danny Shkouri, his wife Evelyn, and their children.* Blessings and success for the entire family, Mazal Tov to the bride and groom *Ouri and Shirley*, Mabrouk, Amen. *** *Mrs. Bella Shakalo and her children.* Blessings and success for the entire family, Leilui Nishmat their father *Ovadia Ben Karaz a"h*, and Leilui Nishmat her son *Rachamim Ben Bella a"h*, Amen.

This week's sponsorship total is \$1400. 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 **11,500** visitors!

* * * * *

www.BethYosef.com