

Congregation

◆◆◆"Beth Yosef"◆◆◆

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

**Rabbi Aharon Farhi**

*Parashat Tzav Parah*

20<sup>th</sup> Adar Sheni 5784

*Maqam Nawa*

Issue #1068

**Mr. Eliyahu Levy, President**

*Haftarat Vayhi Devar*

March 30<sup>th</sup> 2024

*Candle Lighting 7:00pm \* Shekiah 7:18pm \* Shir Hashirim 6:55pm followed by Mincha Friday Night  
Shaharit Shabbat 8:15am \* Mincha Shabbat 6:45pm \* Shabbat Ends 8:00pm & Rabbenu Tam 8:30pm  
Time for Talit 5:29am \* Seasonal Hour 73 \* Alot Hashahar 5:24am \* Netz Hachama 6:42am  
Weekday Mincha 7:00pm \* Earliest Time for Arbit 6:23pm \* Tzet Hacoachavim 7:55pm \* Chatzot 1:00  
Latest Time for Morning Keriat Shema 9:03am \* Latest Time for Morning Amidah 10:16am*

*Those who wish to contact Rabbi Aharon Farhi can call (646) 552-3412*

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**Vaad Tehilim Torah c/o R' A. Farhi  
2415 Ocean Parkway, Brooklyn NY 11235**

Please do not read this bulletin during Tefillah or Keriat Hatorah

The Todah, or Thanksgiving Offering, was brought to the Bet Hamikdash and sacrificed for a person who miraculously survived a dangerous situation. It is different than other sacrifices which are usually consumed through the course of two days and one night, as this is consumed for only one day and one night. On the one hand the Torah limits the consumption time, however on the other hand the Torah requires the sacrifice to be accompanied with forty loaves of bread, so that many people will be invited to join in eating the sacrifice within a limited amount of time, to spread news of the Thanksgiving to Hashem in recognition of the miraculous salvation. Also, four loaves were given to the Cohanim who would also take part in this meal. Our Sages teach us, just as we are obligated to thank Hashem for good, we are also supposed to thank Hashem for the bad as well, but there is a difference. When thanking Hashem for bad, we do so quietly, just between us and Hashem, but when thanking for good, we do so publicly and loudly. When we thank Hashem for the good that we recognize, we also thank Hashem for the good we don't even know about, the details in life that we don't even recognize, behind the scenes on our behalf. The good we are blessed with is not through nature or by chance, it is all directly from Hashem, no matter how

natural it may seem. Throughout his suffering, David Hamelech would thank Hashem for all the good. Someone who thanks Hashem continues to receive more in the future, blessings and success with miracles. May we be thankful with great appreciation for everything Hashem does for us, and may we be blessed with miracles and salvation. May Hashem watch over us, Amen.

### **Insights on the Parasha**

Rava teaches: those who work hard studying Torah do not need to sacrifice an Olah, a Mincha, or an Asham. Whenever the comparison "as if" is used, the comparison is the primary while the first mentioned is the secondary. For example: One who gets angry is considered "as if" he has committed idolatry. The comparison here, idolatry, is the primary, while the first mentioned, getting angry, is secondary. Likewise, one who takes part in a Seudat Pidyon Haben is considered "as if" he has fasted 84 fasts. The fasting is the primary here. Now, Rish Lakish says that one who learns Torah is considered "as if" he has brought sacrifices. He holds that the primary is bringing sacrifices, while learning Torah is secondary. Rava is therefore teaching that one who learns Torah does not need to bring sacrifices, because he holds that learning

Torah is actually the primary and sacrifices are secondary in comparison.

### ***History in Brief***

*140 years after the Hurban, calendar year 210.* Antoninus asked Rebbe, would he have been able to eat from the Korban Pesah before the Bet Hamikdash was destroyed, and Rebbe explained that someone who was not circumcised is not allowed to partake in Korban Pesah. When he heard this, he went and became circumcised. He then wanted to show Rebbe that he was circumcised and converted, but Rebbe explained that he never even looked at his own Brit Milah in his life. Antoninus was a Jew until he passed away, unknown to anyone else besides Rebbe. He would secretly visit Rebbe and learn Torah from him. Each time he would go, he would be accompanied by two men who were sentenced to death. When he reached his destination, he would kill one of them, and when he returned, he would kill the other, so that his secret would never be revealed. He told Rebbe to always be alone when he arrived. One day he came and found Rebi Chaninah Bar Chama sitting next to Rebbe. He asked why a man was present, and Rebbe explained that he was not a man. Antoninus told Rebi Chaninah to go outside and call in his servant. When Rebi Chaninah went out and found that the servant was dead, not knowing Antoninus had killed him, he was unsure what to do next. He didn't want to be accused of killing the servant, and he couldn't just run away against the Caesar's command, so he resurrected the dead servant and sent him inside. When Antoninus saw the dead servant was alive again, he turned to Rebbe and said that he already knew that the least of Rebbe's colleagues were capable of performing a resurrection, nonetheless, he reiterated that in the future nobody else should be present when he arrives.

### ***Health and Recovery***

There are people who after having just finished a full meal still feel hungry. What is the reason? Researchers looked into the matter to measure the amount of time the brain needs in order to be

informed that food has entered the stomach, to know that it is actually full and no longer needs nourishment. It is known that the brain receives information from various organs of the body through the nerve system. In response, the brain sends out commands, as well as feelings of hunger and satiety. When the person becomes satisfied, it is only after twenty minutes from when food enters the stomach that the brain receives the knowledge and sends the feelings that food has sufficiently filled the stomach. When one sits down to eat, he must take into account that everything he eats in the first twenty minutes of eating does not affect his mind regarding his feelings of hunger and he does not yet understand the effect of the food that has already entered his body. People in the world who understand the culture of eating work with this information by only eating light dishes and appetizers at the beginning of a meal, such as fruits and salad. After twenty minutes, only then do they start the main course of the meal. This is indeed the eating process according to the Rambam's opinion - to first eat lightly in order to begin the digestion process, and in this way, after the brain has received knowledge that it has food in the stomach, the rest of the meal continues reasonably without the feelings of hunger. If a person still feels hungry, it is recommended to put something in his mouth that requires a lot of chewing, such as a piece of raw carrot, and to chew it well, so that the stomach will receive the saliva that it is lacking, and thereby relax from the feelings of hunger.

### ***Mussar: Nervousness, Anxiety, Depression***

These are terrible characteristics that can be much worse than regular diseases. They can actually cause multiple serious diseases as well. These characteristics destroy one's life completely and make everything seem very bitter. Such a character brings upon himself feelings of tremendous discomfort. There is no difference between day or night; there is only pain. Everyone must work hard on their character in order to uproot every bit of these traits from their system. This shall prove beneficial for both the spiritual and physical

being. His health will miraculously start to improve. He will merit a long life of happiness and goodness. His life will seem *on-track*, as success on this world is given to those who are calm and patient. Everyone has problems and difficulties in life when things do not seem to go as planned. What makes one person different than the next is the way he accepts the hardships and deals with them. If one has problems with his wife, his children, his business, or his health, these problems can completely destroy you! However, one who has a little bit of logic should realize how important it is to be calm and patient, and never become nervous or angry. One should pause and speak to Hashem, asking Him for help and success. Tell Him your problems and form a healthy bond that will lead you to happiness. Be faithful and trusting in Hashem, and never get nervous and angry, especially over things that are really anyway not worth the pain. May Hashem watch over us, Amen.

### **Rishon LeSion:**

#### ***R' Ben-Zion Uziel 1880-1953***

When the Turkish leader appointed Jamal Pacha as the governor over the city Yaffo, Jamal entered his office building, looked out of the window of his office, and was very unhappy to see that the view was a cemetery. He ordered that all graves should be dug up immediately and relocated to an area outside of the city. His men worked quickly, digging up bones without much care or concern, and transported them to new graves far from the view of the governor's office. R' Uziel realized what was happening, and that soon they would reach the area of the cemetery in which Jewish people were buried. He quickly went to visit the governor to voice his displeasure and to plead on behalf of ceasing from this plan. He argued: "Why are you doing this to the Jews? Is it not enough that you have already exiled so many people, now you want to remove those who are buried as well? Perhaps one day those exiled will be able to return, should they find no more remains of their deceased relatives? This is the wrong thing to do!" The governor listened to R' Uziel, the

words entered his heart, and he ordered them to stop digging, leaving those buried in the Jewish area in peace. In 1916, during World War I, Jamal Pacha decided that their location near the water was prime for an army base, and during the war should not remain a residential area. He therefore passed judgment that all residents of Yaffo and Tel-Aviv must vacate their homes and relocate to a new area, as this current area would be declared a military war zone within twenty-four hours.

### ***Story***

After finally entering the study of the holy Rebbe, the father poured out his heart, explained their suffering, and waited for a response from the Rebbe. When the Rebbe remained silent for quite some time, they realized that this was because the Rebbe simply could not help them. However, when they left the study, they were informed that sometimes the Rebbe is quietly waiting for the opportunity for heaven's mercy, at which point he can bless generously, and it would be wise to be patient. The father and son therefore decided to remain in the city a while longer and return to the Rebbe in a few days. They were graciously hosted by students of the Rebbe, and after a few days they decided to try again. When they entered the study of the Rebbe again, and they repeated their troubles through tears, this time the Rebbe told them to return Motzei Shabbat after he performs Havdalah on a cup of wine.

### ***Laws: Pesah***

**1** – Medicine (pills and tablets) taken for the temporary relief of headaches and toothaches are permitted on Pesah because their taste is terrible and they are just swallowed. However, chewable pills with a pleasant taste, and flavored medicines, are forbidden unless one is certain there is no Chametz in them.

**2** – One may dip Matzah in water to soften it, even during the Seder, especially if one is old or has sensitive or aching teeth.

**3** – Cakes made with Matzah that was ground up into flour, with fruit juice or wine, but without water, are eaten by Sephardim during Pesah, but

only by the sick or weak elderly Ashkenazim and their young.

**4** – A frying pan used with oil should be cleaned with Hagoalah. However, if it was used without oil, then it needs Leboon, and since the Leboon will not clean it completely, the pan should not be used during Pesah.

**5** – Do not use pans during Pesah that were used to bake bread during the year. Hagoalah does not help.

**6** – Concerning the metal squares or circles on top of the stove that we place pots on top of, one must clean them and then do Hagoalah (pour boiling hot water on top of them). Pouring hot water from a 'Keli Rishon' is good enough for Hagoalah. The same applies to gas ovens and the metal piece where the flame actually comes from on the stove.

**7** – Electric hotplates should be cleaned well and then hot water from even a Keli Rishon is poured upon it.

**8** – The fridge and freezer only need to be cleaned well.

**9** – Earthenware cannot be cleaned at all and should be stored away for Pesah.

**10** – The sink is cleaned with boiling hot water.

**11** – A utensil of stone, wood, bone, plastic, or aluminum may be koshered with Hagoalah.

**12** – Glass doesn't absorb at all and doesn't need to be cleaned with Hagoalah. Pyrex and Durlex that were used to cook over the fire only need to be washed clean.

**13** – Tables may be cleaned and used with a tablecloth. For use without a tablecloth, one must pour boiling hot water after cleaning it well.

**14** – One may not do Hagoalah to meat and dairy dishes and utensils simultaneously if they were both used within a 24-hour period prior to that time. If only one was used, or neither, then you may do Hagoalah on them together.

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