

Congregation

◆◆◆"Beth Yosef"◆◆◆

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

**Rabbi Aharon Farhi**

**Mr. Eliyahu Levy, President**

**Parashat *Tzav* (Shabbat Hagadol)**

**Maqam Nawa**

**Haftarat *Ko Amar* or *V'Arva***

14<sup>th</sup> Nissan 5781

Issue #932

March 27<sup>th</sup> 2021

*Candle Lighting 6:56pm \* Shekiah 7:14pm \* Shir Hashirim 6:50pm followed by Minha Friday Night  
Shaharit Shabbat 6:35am \* Minha Shabbat 6:40pm \* Shabbat Ends 7:57pm & Rabbenu Tam 8:27pm  
Time for Talit 5:36am \* Seasonal Hour 72:00 \* Alot Hashahar 5:21am \* Netz Hachama 6:48am  
Weekday Minha 7:05pm \* Earliest Time for Arbit 6:22pm \* Tzet Hacoachavim 7:52pm \* Chatzot 1:01  
Latest Time for Morning Keriat Shema 8:57am \* Latest Time for Morning Amidah 10:09am*

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*Shabbat March 27<sup>th</sup> Erev Pesah \* Latest Time to Eat Chametz 10:13am \* Bitul Chametz until 11:13am*

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*Saturday Night March 27<sup>th</sup> First Night of Pesah Candle Lighting after Arbit 7:57pm  
Sunday Morning March 28<sup>th</sup> First Day of Pesah Shaharit 8:15am \* Minha & Arbit 7:00pm  
Sunday Night March 28<sup>th</sup> Second Night of Pesah Candle Lighting 7:53pm  
Monday March 29<sup>th</sup> Second Day Shaharit 8:15am \* Minha 7:00pm Minha Chol Hamo'ed 7:05pm*

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*Friday April 2<sup>nd</sup> Erev Shabbat 7<sup>th</sup> Night of Pesah Candle Lighting 7:03pm \* Shekiah 7:21pm  
Minha 7:00pm \* Tikun Reading Shabbat Morning April 3<sup>rd</sup> 7<sup>th</sup> Day of Pesah 5:30am  
Shabbat April 3<sup>rd</sup> 7<sup>th</sup> Day Pesah Shaharit 8:15am \* Minha & Arbit 6:45pm  
Saturday Night April 3<sup>rd</sup> 8<sup>th</sup> Night Pesah Candle Lighting before Kiddush 8:04pm  
Sunday Morning April 4<sup>th</sup> 8<sup>th</sup> Day Pesah Shaharit 8:15am \* Minha & Arbit 7:10pm  
Sunday Night April 4<sup>th</sup> Motzei Pesah Pesah Ends 8:06pm & Rabbenu Tam 8:36pm  
Sunday Night April 4<sup>th</sup> Motzei Pesah One is allowed to once again eat Chametz after 9:00pm*

***Wishing Everyone a Kosher and Joyous Pesah, with our Entire Nation, Amen.***

*Those who wish to contact R' Farhi can call (646) 552-3412*

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Please do not read this bulletin during Tefillah or Keriat Hatorah

This week's Parasha begins by discussing the Olah offering. Last week's Parasha ends off by discussing a person who sinned through theft, and thereby repented by returning that which he had stolen. What is the connection? The Torah is teaching us that in order to truly do Teshuvah and correct that which has been damaged spiritually, one must do more than sacrifice. Stealing requires returning what was taken. Why? Because Hashem loves justice, and despises thievery. One who steals does not have clean hands, which are necessary in order to offer a sacrificial Olah offering to Hashem in the holy Mishkan and Mikdash. Even today, without the holy Temple, man must be honest in order to properly serve Hashem. *Korban* comes from the word to be close to Hashem, which requires cleanliness and honesty in business, action, and

financial dealings. A sacrifice without monetary integrity is wasted and invalid, despised by Hashem instead of appreciated. Therefore, for all generations, service to Hashem in essence requires great moral fiber, to be clean of any dishonesty. A person who lacks in such morality and yet attempts to be scrupulous in other Mitzvot is wasting his time and energy, and would do much better to first correct the iniquities of dishonesty before trying to achieve positive service to Hashem, whether through sacrifice or otherwise. The Pasuk says: If a man, *Adam*, will sacrifice. The Pasuk uses the word *Adam* because a person must emulate his ancestor Adam, who owned everything and so only sacrificed from what was his and never someone else's. so too, we must always make sure to only use our own property and

belongings. Let's try to understand this: Will an intelligent individual really transgress the sin of stealing, one of the ten commandments, and then attempt to use what he has stolen in order to serve Hashem, in order to sacrifice to Hashem? Will a person use a sin in order to perform a Mitzvah? The answer is, unfortunately yes, because a person can persuade themselves that they are doing whatever necessary in order to achieve what they consider important. Such a person is in fact not serving Hashem – they are serving themselves! For example: if someone is hired to work during specific hours, and while passing the Ma'arat Hamachpelah in Israel he decides to stop off in order to recite Tehillim for a few minutes. Such a person has justified in his mind that it is ok to steal the time that he is 'on the clock', working for his boss, in order to do a good deed in service to Hashem, to recite Tehillim, not realizing that Hashem does not want such service that derives from theft of time. We must always be aware of the importance of honesty and be careful with anything that does not belong to us. May Hashem watch over us, Amen.

### **Insights on the Parasha**

The Torah prohibits ingesting blood in this week's Parasha. In fact, the Torah mentions this prohibition seven times in total because it is important. Just as the sin is great, as the punishment is Karet, death by the hand of heaven at a young age, so too the reward is great for those who observe the prohibition and keep away from ingesting blood, as the Pasuk says that it will be good for you and your children after you. Now, even though our logic dictates to us not to ingest blood, because it is simply disgusting to do so and drinking blood is not desirable to say the least, nonetheless, if the sin and punishment is severe, then the reward will likewise be great!

### **Insights on Pesah**

**1** – We dip twice on Pesah night, once to commemorate the redemption, like the dipping into the blood of the Korban Pesah and applying it to the doorposts in Egypt, and the second time to commemorate the exile, when the brothers dipped Yosef's Tunic in blood and sold him. Also, the double dipping can commemorate the doorposts and the lintel, which were both smeared with blood.

**2** – The Matzah is broken before reciting Maggid in order to properly call it the 'poor man's bread' which is most usually broken.

**3** – The larger piece of Matzah is set aside for the Afikoman, as it's used for a Mitzvah towards the end of the night.

**4** – Why is the wicked son rebuked for saying that the laws and services are for 'you' excluding himself, if

the wise son also says for 'you'? When the wise son excludes himself, he is doing so only because he is not an adult and not yet obligated in Mitzvot. However, he does say 'our' Hashem.

**5** – What does R' Yehuda add with the abbreviation *Detzach Adash BeAchav*? The author of the Hagaddah says Makat Bechorot, with the title 'Makat' extra over all of the other plagues, because he learns that the eldest children were hitting their fathers pushing them to hurry and save their lives. R' Yehuda, however, does not title it with 'Makat', as indicated in the abbreviation, since he learns that they were not hitting their fathers.

**6** – During the Seder we have three Matzot upon the table to commemorate when Avraham told Sarah "*Hurry! Three Seah's of meal, fine flour.*" We break the second Matzah and not the first, since we must recite Hamotzi on the first and cannot use a broken one. Also, we cannot pass the first and use the second since we do not pass Mitzvot.

**7** – We break the Matzah to commemorate the splitting of the sea. Also, we have many Mitzvot with the number four: Four Parashot in Tefillin, four corners of Tzitzit, four species on Sukkot, four cups of wine. The Matzot, however, are only three. We therefore break one and make it add up to four.

### **Pesah**

The Mishnah in Rosh Hashanah explains: During Pesah, the world is judged concerning its food. Why is this so? On the night of Pesah, while we sit around the Seder table, fulfilling the Mitzvot of the day – Hagaddah, Matzah, Maror, four cups of wine – we must remember the outstanding story that took place on that night years before the exodus. This story has made such an everlasting impact on our nation. What is it? The time when Yaakov Avinu, instead of Esav, received the blessings from their father Yitzchak. Part of the blessing was that Hashem would give us from the dew of the heavens and from the fat of the earth. Rivka succeeded in setting up Yaakov to receive the blessings, which Esav really didn't deserve since he fooled his father into thinking he was better than he really was. While Yitzchak sat by the Seder on that night years before the actual exodus, he was unable to physically see Yaakov, as his eyesight had dimmed. Nonetheless, he spiritually saw that his descendants would be redeemed by Hashem Himself on that night and he wished to pass on the blessings he had received from his father, Avraham Avinu, before he passed away. He wanted to bless Esav, but Rivka intervened and Yaakov was blessed. Through the commandment to respect your mother, Yaakov did as she commanded. He brought two animals for his father. Was this what Yitzchak ate? The two were necessary

for Pesah – one for the Pesah sacrifice and the other for the Chagigah sacrifice. Yaakov arrived in middle and asked his father to eat and bless him. Yitzchak thought for a moment while all of creation waited with suspense to see who would inherit the great blessings of prosperity and wealth, among many others. Everything and everyone relaxed when the conclusion proved in favor of Yaakov, as he lowered his head to Yitzchak's hand and accepted the blessings. He then told his son about the exodus from Egypt that would occur years later, as he was in middle of the Seder. In the merit of Rivka we have been redeemed and in the merit of righteous women redemption flows forth. We are judged during Pesah concerning food, for in the merit of the Seder nights Hashem blesses the world and bestows an influence of satiation upon it. When we burn the Chametz and eat only the Matzah during Pesah, we are strengthening the blessings for satiation and production, and the world improves that much more. Chametz is desirable and when one indulges and chases after its' promises of pleasure, success evades him and becomes harder to attain. Matzah, however, is simple, and when one satisfies himself with its simplicity, he is chased by success and his livelihood increases. While the dough of Chametz rises, his success and livelihood may shrink. However, the Matzah remains low and simple, as is, and Hashem with His great wisdom decreed that we eat Matzah and burn the Chametz, for we and the entire world are then being judged concerning our food. In the merit of Pesah and the Mitzvot that we will perform during it, may Hashem bless us with success and watch over us, Amen.

#### **Mussar: Ma'aser (Tithes)**

Giving a tenth of your earnings to charity is so great that Hashem allows you to test Him whether or not you will be rewarded with wealth. Fortunate is the one who keeps track of the exact amounts and follows through. Hashem is greatly pleased through this Mitzvah. Keep the money separate so it will be easier to give to charity. One cannot be absolutely certain that another man will follow through with his promises of profit, but he can be absolutely certain that Hashem will follow through and bless him accordingly. He will be rewarded and fortunate in this world and the next with everlasting benefits. His portion will multiply if he uses it for charity towards the study of Torah. Hashem will have mercy on those who show mercy to others. May our rewards be complete, Amen.

#### **Laws: Pesah**

**1** – In order for a firstborn to be counted as one who has participated in a Seudat Mitzvah (i.e. Siyum) and

therefore no longer obligated to fast the Ta'anit Bechorot, one must have a Kezayit of Mezonot and recite Al Hamichya afterwards. One may also eat a Kezayit of fruit, Ha'etz, and recite Al Ha'etz Ve'al Peri Ha'etz afterwards, or drink a Revi'it of wine or grape juice. If a Kezayit is not consumed, then he is not absolved from the fast.

**2** – The Ta'anit Bechorot begins from Alot Hashachar. A firstborn cannot even drink tea, coffee, or water until he partakes in a Siyum.

**3** – One may not interrupt the Haggadah with idle talk.

**4** – The Seder begins after Tzet Hacoachvim 8:05pm, not before, and not much later to ensure that the children stay awake.

**5** – A left-handed individual leans to his left as well at the appropriate times during the Seder.

**6** – The one reciting Shehechyanu during Kiddush should have in mind the Matzah and Maror as well.

**7** – One may not eat the Zeroah roasted during the night of the Seder, but can eat it during the day. This restriction does not apply if it was cooked in water after it was roasted.

**8** – Men and women recite Hallel with a Beracha before the Seder, whether in Shul or at home, and therefore do not recite the Beracha again during Hallel of the Sefer.

**9** – When performing Yachatz, the larger part is hidden away as the Afikoman, and the smaller part is placed between the Matzot.

**10** – In order to be counted as one who has participated in a Seudat Mitzvah (i.e. Siyum) and is therefore no longer obligated to fast the Ta'anit Bechorot, one must have a Kezayit of Mezonot and recite Al Hamichya afterwards. One may also eat a Kezayit of fruit, Ha'etz, and recite Al Ha'etz Ve'al Peri Ha'etz afterwards, or drink a Revi'it of wine or grape juice. If a Kezayit is not consumed, then he is not absolved from the fast.

**11** – During Pesah the blessing on Matzah is Hamotzi. During the Seder 'Al Achilat Matzah' is added.

**12** – Women must also lean left to drink the four cups, eat Matzah, Korech, and Afikoman.

**13** – One who is harmed from the wine must still drink the four cups, unless he will be bedridden.

**14** – The cups should be washed before each of the four cups are filled and drank. According to Kabbalah, three drops of water should be added to the cup of wine each time.

**15** – A Revi'it of wine should be consumed without an interruption.

**16** – If the one reciting Kiddush does not know how to recite the words properly or have others in mind, recite the words along with him and don't answer Amen to his if you are reciting your own Kiddush.

17 – The women say Baruch Hamavdil BenKodesh L'kodesh and light the candles before Kiddush using an existing flame, without Shehechyanu.

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*This week's sponsorship total is \$1,600.*

*Tizku L'Mitzvot, Amen!*

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