

Congregation

◆◆◆◆ **"Beth Yosef"** ◆◆◆◆

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

Rabbi Aharon Farhi
Parashat Shemini
28th Nissan 5781

Maqam Huseni
Issue #933

Mr. Eliyahu Levy, President
Haftarat Vayosef Od
April 10th 2021

*Candle Lighting 7:11pm * Shekiah 7:29pm * Shir Hashirim 7:00pm followed by Minha Friday Night
Shaharit Shabbat 8:15am * Minha Shabbat 6:55pm * Shabbat Ends 8:12pm & Rabbenu Tam 8:42pm
Time for Talit 5:09am * Seasonal Hour 7:00 * Alot Hashahar 4:54am * Netz Hachama 6:25am
Weekday Minha 7:20pm * Earliest Time for Arbit 6:32pm * Tzet Hacoachavim 8:07pm * Chatzot 12:57
Latest Time for Morning Keriat Shema 8:42am * Latest Time for Morning Amidah 9:58am*

Monday & Tuesday will be Rosh Hodesh Iyar

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

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2415 Ocean Parkway, Brooklyn NY 11235

Please do not read this bulletin during Tefillah or Keriat Hatorah

The Pasuk says: *Everything among the animals that has a split hoof, which is completely separated into double hooves, and that brings up its cud – that one you may eat.* Why are these the symbols of purity, fit for consumption? The first: *That brings up its cud* – Such an act should teach us how to appreciate what we have. The kosher animal does not need to eat more and more, but can be satisfied with what it has already eaten. We must thank Hashem for our life, health, food, clothing, home, money, family, children, etc. and appreciate what we have been blessed with. One who foolishly continues to chase after the physical enjoyments of this world and does not know when to stop and enjoy what he has already acquired simply cannot be satisfied with any amount, no matter how large or extravagant, and cannot even enjoy what he has. If he has 100 he wants 200. Even when he has more than he could ever consume or spend, he still is not satisfied. Such a person dies with too many desires still leftover unfulfilled. We must learn from the symbols of a kosher animal to be satisfied and feel fortunate with what we have been blessed with, for then we will be rich in both this world and in the next, and pure in conduct. How can we learn to be happy with what we have? If we learn to understand that everything is from Hashem, the owner of

everything, and Hashem knows exactly what we need, how much we need, in order to fulfill our purpose in this life. Only then can we appreciate our lot in life, and enjoy our blessings in peace and harmony, with a satisfied soul. Everything in life is a gift from Hashem, the King, and no matter how much that gift includes, or what exactly it is, we should be thankful, happy, and understanding that it is not only enough, but exactly what we specifically need in this world. The second: *A split hoof.* An animal that has split hooves lands upon the ground with a certain gentleness and softness, while an animal with a non-split hoof, or a paw equipped with sharp and dangerous nails, pounds the ground with harshness. We may only eat from such an animal because we must develop a similar disposition. As we walk through life, we must practice to advance with gentleness and softness, with a pure approach, and should not advance by pounding a dangerous paw equipped with sharp nails, symbolic of an impure and improper approach. We interact with others in a controlled fashion, with soft and proper characteristics, and do not harm others with sharp and dangerous claws – improper and harsh characteristics, for then you will be accepted and respected in this world and in the next world as well. May Hashem watch over us, Amen.

Insights on the Parasha

The Pasuk says: *Moshe heard and it was good in his eyes*. A Jewish man once had a son that had a medical condition in his son's eyes that compromised his vision. Consulting with many professional doctors specializing in optics yielded no results. His friends instructed him to take his son to the Rebbe, who was known for his holiness and miracles, in order to receive a blessing and guidance. The Rebbe asked the boy for his name, and he said it was Moshe. The Rebbe taught the boy words of Torah and the boy listened intently. The Rebbe then concluded with the Pasuk *Moshe heard and it was good in his eyes*. The Rebbe told the boy that in the merit that he, Moshe, listened to words of Torah, he too will have goodness in his eyes, and his eyesight will be healed and restored. We learn from here the great power of listening to and learning the holy words of Torah.

Insights on Pirke Avot

We begin Pirke Avot with the Mishnah: *All of Israel has a portion in the World to Come*. Why doesn't it say that a Jewish person has a portion in this world, in Israel? This is a prelude to Pirke Avot, to teach us: when a task is assigned to someone, it must have a determined goal in advance. Why? When a goal is in our focus, it will aspire greater resolve willingly. By explaining in advance that if one behaves according to what is required of him in this world, that with the right amount of effort he will be assured success, that he will be able to reach the desired goal, he will be encouraged to walk straight towards such a goal and actually succeed in action, thus earning his share in the world to come. (*Avodat Yisrael*)

History in Brief

60 years after the Temple's destruction, in the year 128AD. Rabi Yehoshua Ben Chanania was asked by the Caesar: How do you make your food taste and smell so good? He answered that Shabbat is the special spice. When asked if he could share, he explained that it is only effective for those who observe the holy day. He then asked: How is Hashem compared to a lion if people can overpower the beast? He explained that it is not referring to the lion in the jungle, but rather the lion in heaven. When asked to demonstrate, Rabi Yehoshua prayed and a very large lion appeared at a great distant. When it roared, all the pregnant women in Rome miscarried, the teeth of the Romans fell out, and the Caesar fell off his throne. The Caesar asked that the lion be removed at once! Rabi Yehoshua prayed, and the lion was gone. Then the Caesar asked to see Hashem. Rabi Yehoshua explained that this was impossible, but as he persisted in his request, he took the Caesar outside and told him

to stare at the sun. When he could not, he understood that if he could not even look at one of the servants of Hashem, the sun, then how could he possibly expect to be able to look at Hashem!

Health and Recovery

People are particular about the environment and atmosphere around their home, to allow the sun in through the windows at certain angles, to have healthy grass, bushes, trees, and flowers all around, so as to enhance the effect of nature on their health. One who smokes will completely cancel out any such advantages, for he is directly destroying his body in such a powerful fashion that the sun and air quality would hardly even matter at all. The first question doctors ask you is if you are a smoker or a non-smoker. When someone wants to donate an organ, i.e. a kidney, or bone marrow, if a person is a smoker there's a high chance they would not accept his donation. Smoking is considered a risk to the potential donor. Because smoking damages the lungs, it may put the donor at a higher risk of developing pneumonia after surgery. Potential donors should be honest with the transplant center about smoking habits to ensure that the donation and transplant are successful. Different transplant centers have different policies regarding smoking and living donation. Living donors may be asked to quit smoking prior to the donation, and if the person is a heavy smoker, he or she might be asked to see a pulmonary doctor to check his breathing to ensure that he can even handle such a procedure. Girls who are dating should be careful to find out if the boy is a smoker, because young men who smoke destroy not only their own health, but also the health of those around them, those closest to them, such as their wife and the children who will be born. We must warn our boys that smoking is exceedingly dangerous to our health and can push potential Shidduchim away due to necessary concern for health.

Mussar: Haughtiness

Haughtiness is the coin that the King of kings discontinued. The Torah warns a Jewish king about being haughty over his brothers. If such a warning is given to a king, all the more so must we be cautious with such a felony. One who is haughty is disgusting in the eyes of Hashem. Even if one is not haughty in words or in action, but only haughty in thought, he is still an abomination, as it states in Mishlei: *Hashem considers all who are haughty in heart an abomination*. Haughtiness chases away honor. When such a person is not honored, he is then drawn into fights, jealousy, and hatred. One form of haughtiness is expressed when one tries to impress ladies in order

to bring them to laughter and lightheadedness. Likewise, women should be aware of the sin to cause men to gaze at them by acting and dressing haughty, creating immoral ideas in their minds. Punishment is severe for creating a stumbling block which leads many to sin. Of the worst forms is the breach of dress code, when parts of the body are exposed unnecessarily. A bride who walks to her Chupah dressed in exposing clothing must deal with the burden of hundreds of men which are brought to sin. At night, as she sleeps and her soul goes up to heaven, she will be judged for this and will not have what to answer for herself. Therefore, simply always cover yourself properly, adequately, and do not cause others to sin. May Hashem bring us atonement, Amen.

Rishon LeSion:

R' Avraham Chaim Gagin 1787-1848

The righteous wife of R' Gagin passed away at a young age, and after mourning for some time, R' Avraham then married a widow, the granddaughter of R' Shalom Sharabi, the Rashash. When he went to R' Suzin to ask for his approval of the match, he was first quiet, and then after a few minutes remarked that her father R' Avraham Sharabi who was in Gan Eden approved of the match, that such a Talmid Hacham should be wed to his offspring. After the marriage, R' Avraham Gagin served as the Rosh Yeshiva of Mekubalim known as Bet-El, and lived in the house of the Rashash. There he continued to learn Torah in holiness. He learned the written works of the Rashash and passed it down to his children, spreading his Torah and Chassidut. R' Avraham authored a number of Sefarim: 1- Minha Tehorah, 2- Sheelot Uteshuvot Hokei Chaim, 3- Saviv LaOhel, and 4- Commentary on Kedushat Yom Tov which was written by R' Yom Tov Algazi.

Story

Shimon, the wealthy man, had embarrassed Reuven, the poor water carrier, during his Sefer Torah banquet, by asking in front of everyone, "Do you think you're so special just because you read Sefer Tehillim every day, that you should wash and eat first?!" That evening, Shimon fell into a deep sleep. In his dream, he found himself standing in judgment before the presence of David HaMelech and R' Yisrael Baal Shem Tov! He heard David Hamelech say, "I have a claim against Shimon who embarrassed Reuven - the one who reads my Sefer Tehillim every day!" The Baal Shem Tov was appointed as the prosecutor. Shimon's face turned pale, his hair stood on end, and his heart raced. His fear was worse than death. They were considering the punishment of death by the hand of heaven. However, if he just returned home and

died, nobody would understand why, and the honor of Tehillim would not be upheld. The Baal Shem Tov suggested that Shimon be given the option of returning home, making a second Sefer Torah banquet, inviting Reuven the water carrier, and honoring him in the eyes of everyone for his daily reading of Tehillim, so that all will understand its importance. He should also relate to everyone what had transpired to him that night as well, to publicize the terrible consequences for embarrassing someone in public. Shimon agreed to make another banquet and fulfill their instructions, correcting all that he had wronged against Reuven the water carrier who diligently recited Sefer Tehillim of David Hamelech every day. When he woke up, he prepared a new banquet, and once again invited all the Hachamim, the prestigious guests, and Reuven the water carrier. During the banquet, in front of everyone, Shimon approached Reuven and begged his forgiveness for embarrassing him the other day. As tears poured down Shimon's cheeks, Reuven's heart melted and he answered quietly that he forgave Shimon. Everyone watching stood speechless, stunned at what had just transpired. Shimon then asked everyone for their pardon, for troubling them to come a second time to his home, but it was not in vain. They had also participated in something necessary and important, as they had not rebuked him for his actions the other day and were an accomplice in his sin, thereby benefiting from this rectification. He then declared the importance of Tehillim reading to all present, by telling over the whole story. They were very impressed, and all accepted upon themselves to recite Tehillim every single day.

Laws: Sefirat HaOmer

- 1** – Women are exempt from Sefirat HaOmer and may not count with a blessing. According to the 'Sod', it's better if women do not count at all.
- 2** – There is a Mitzvah of Chinuch to train your son who is under 13 to count the Sefirat HaOmer. They may even recite the blessing, and continue doing so even if a day is missed, since it is for Chinuch. This does not apply to those over 13.
- 3** – The time to count is 37 minutes after Shekiah, after Tzet Hacoachavim, continued throughout the night. In Shul, with a Minyan, we count after Shekiah with a Beracha.
- 4** – One who forgot to count at night and remembered in the day counts without a blessing, but continues to count with a blessing from then on.
- 5** – If one is not sure if he counted the correct day, he may continue counting with a Beracha.
- 6** – One who is unsure of the number and can't clarify it, counts both numbers without a blessing, and

continues the rest of the nights the correct number with a blessing.

7 – One who told someone else the number of days but not the number of weeks after the time to count already arrived may still count with a blessing since he didn't count the weeks.

8 – If one says *Mashiv Haruach* instead of *Morid Hatal* and realizes: in middle of the Beracha – goes back to *Atah Gibor*. After *Berachat Mechayeh Hametim* – go back to beginning. If he is unsure: within 30 days of the change – he goes back. After 30 days – doesn't need to go back.

9 – If one says *Barech Alenu* instead of *Barechenu*: in middle of Beracha – goes back to *Barechenu*. After saying *Baruch Atah Hashem* – end with *Lamedeni Chukecha* and go back to *Barechenu*. If he already said *Yihyu Leratzon* (second one) he then goes back to beginning of Tefillah.

10 – During the Sefirat HaOmer we do not listen to music, even pre-recorded, from after Pesach until the 33rd of the Omer.

11 – The Sephardic people have the custom not to get a haircut or shave during the days of Sefirat HaOmer until the morning of the 34th day of the Omer. Since it is only a Minhag, if one has pain from keeping a beard, he may shave on Erev Rosh Chodesh Iyar. If one is greatly pained he may be lenient and shave every Friday for the honor of Shabbat. Bnei Yeshiva are obligated to fulfill this Minhag.

Harav Mordechai Eliyahu ztl writes in his *Kitzur Shulchan Aruch* that we must decrease our joy during Sefirat Ha'Omer, and some have the custom to not recite Shehechyanu on clothing, but could recite it on fruit. One may buy new clothing and wear it after the 33rd of the Omer. Some do not have this Minhag but rather recite Shehechyanu on everything, which is the custom that we follow.

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*This week's sponsorship total is \$1300.
Tizku L'Mitzvot, Amen!*

Since we launched our newly designed website in April 2020, there has been **39,500** visits!

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