

Congregation



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

Rabbi Aharon Farhi

*Parashat **Bamidbar***

4th Sivan 5781

Maqam Husseni

Issue #938

Mr. Eliyahu Levy, President

*Haftarat **Vehaya Mispar***

May 15th 2021

*Candle Lighting 7:47pm * Shekiah 8:05pm * Shir Hashirim 7:00pm followed by Minha Friday Night
Shaharit Shabbat 8:15am * Minha Shabbat 7:30pm * Shabbat Ends 8:48pm & Rabbenu Tam 9:18pm
Time for Talit 4:15am * Seasonal Hour 84:00 * Alot Hashahar 3:58am * Netz Hachama 5:39am
Weekday Minha 7:30pm * Earliest Time for Arbit 6:59pm * Tzet Hacoachavim 8:43pm * Chatzot 12:52
Latest Time for Morning Keriat Shema 8:12am * Latest Time for Morning Amidah 9:36am*

*** * * H a g H a S h a v u o t * * ***

Sunday Night May 16th / 6th Sivan - Tuesday May 18th / 7th Sivan

*Candle Lighting First Night 7:49pm * Shekiah 8:07pm * Minha 7:30pm*

*Tikun Reading Shavuot Night 11:30pm * Shaharit First Day 3:57am * Time for Talit 4:14am*

*Azharot Reading in Arabic First Day 6:30pm * Minha First Day 7:55pm*

*Candle Lighting Second Night (Before Kiddush) 8:45pm * Shaharit Second Day 8:15am*

*Azharot Reading in Arabic 2nd Day 6:30pm * Minha 2nd Day 7:55pm * Shavuot Ends 8:51pm*

May we all have a joyous Shavuot holiday, in health and happiness, Amen.

Parashat *Naso*

11th Sivan 5781

Maqam Raast

Haftarat *Vayhi Eish*

May 22nd 2021

*Candle Lighting 7:53pm * Shekiah 8:11pm * Shir Hashirim 7:00pm followed by Minha Friday Night
Shaharit Shabbat 8:15am * Minha Shabbat 7:35pm * Shabbat Ends 8:54pm & Rabbenu Tam 9:24pm
Time for Talit 4:08am * Seasonal Hour 85:00 * Alot Hashahar 3:51am * Netz Hachama 5:33am
Weekday Minha 7:30pm * Earliest Time for Arbit 7:03pm * Tzet Hacoachavim 8:49pm * Chatzot 12:52
Latest Time for Morning Keriat Shema 8:06am * Latest Time for Morning Amidah 9:31am*

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

In this week's Parasha, Bamidbar, Hashem instructs Moshe to count the children of Aharon and Moshe and write them in the Torah. It is difficult to understand why the first Pasuk begins by stating that *the following are the descendants of Aharon and Moshe*, both, but then the following Pesukim only lists the descendants of Aharon: Nadav, Avihu, Elazar, and Itamar, while Moshe's descendants are not listed. If the Pasuk was not going to list the descendants of Moshe, then why start off by stating the following are the descendants of Aharon and Moshe, why not just say that these are the descendants of Aharon? This is therefore coming to teach us an important lesson: The children of Aharon were in fact also considered the children of Moshe. How so? Because he was their Rebbe who

taught them Torah. When one teaches Torah to children, the Torah considers those children as if they are his children as well, not biologically, but spiritually speaking. Torah is our life force, and providing this to a child to tantamount to spiritual birth. One can father a child by bringing them physically into this world, and a Rebbe can also birth a child by providing them with spiritual life, a place in the next world. The real birth of a person is the spiritual awakening within his soul, which is far more powerful than the mundane physical existence. This is why the Pasuk mentions the children of Aharon as descendants of both Aharon and Moshe, for although they were the biological children of Aharon, they were also the spiritual children of Moshe.

Insights on the Parasha

We read Parashat Bamidbar before the holiday of Shavuot, and this Shabbat is called Shabbat Derech Eretz. Derech Eretz, proper conduct and etiquette, is a prerequisite to Torah. The Pasuk says that these are the names of those who will stand with Moshe. Moshe did not choose them, but rather they were chosen by Hashem. Why? Because Moshe was unable to choose one person over another. His great level of Derech Eretz and Midot Tovot did not allow him to do so, and Hashem told him not to worry, for He will make the decisions. Such character is what we must learn from Moshe, in this week's Parasha, as we draw closer to Shavuot and receive the Torah.

Insights on Megillat Rut

Why do we read Megillat Rut, the Book of Ruth, on Shavuot? The Rambam, Maimonides, explains: Noah was commanded with only seven commandments, as well as Bnei Yisrael before the giving of the Torah. When they came to Mount Sinai, received the Torah, and committed to all the commandments, six hundred and six commandments were added along with the seven Noahide laws, which equals six hundred and thirteen in total. We therefore read "Ruth" which numerically equals 606. Ruth previously was a descendant of Noah with only seven commandments, but was then converted by Naomi her mother in law and received an additional 606 commandments. We therefore read Ruth together during Shavuot. Why wasn't his name written in the first verse? Because he was a rich man that had covertly fled from Israel, due to the overwhelming number of poor people that came to him during the time of hunger asking for help. He secretly fled without revealing himself, his wife, or his son's identity. Only after they were far away and came as strangers to Moab did they reveal their identities. (Keli Hemda)

Insights on Shavuot

1 – Rosh Hodesh Sivan is recognized as the time Bnei Yisrael became a nation, as the Pasuk relates their appearance as a nation at Har Sinai. The days after Rosh Hodesh Sivan are special, days that we do not recite Tahanun, supplications. For three days Bnei Yisrael prepared, days which we therefore now recite Yehi Shem.

2 – From the 33rd day of the Omer until Kabbalat HaTorah, there are 17 days, the numerical value of the word Tov, good, to teach us that one who learns Torah is considered good in this world and good in heaven. From Pesah until Lag Ba'Omer we count 32 days, the numerical value of Lev, heart. Together, the 32 days plus the 17 days equal Lev Tov, a good heart, which is

the essential character of one who learns Torah. (*Bnei Yissachar*)

3 – *May Hashem reward your deed, and may you be given full recompense... for you have come to seek refuge under His wings (Rut 2:12)* Does Hashem ever not pay a reward in full? A non-Jew who converts to Judaism is one who possesses good character, a pure heart, and wishes to grow and flourish spiritually. A Jew who wants to rebel from Judaism and join a different religion is one who wishes to remove the yoke of Torah and the burden of Mitzvot off of his shoulders, to be free of obligations and commandments. Here, Boaz is telling Rut the Moabite that she will not only be rewarded for the good character and pure heart that she possessed before converting to Judaism, rather she will also be rewarded in full for the Mitzvot that she is performing and fulfilling as a Jewess, as it says she has *come to seek refuge under His wings*.

Insights on Pirkei Avot

Do not judge your friend, until you know his situation. Rav Avraham Chaim explains in the name of the *Baal Shem Tov*: Heaven will not involve you in the scenario of your friend unless you have been involved in the same situation yourself, to a certain degree, and you too require judgment. If you judge your friend, be prepared to accept what you have declared, for such will be your fate. Therefore, our Sages teach us: Always judge others favorably, giving them the benefit of the doubt, for then you too will be spared from prosecution and negative outcomes.

Mussar: Shavuot

We have reached the holy day of Shavuot after counting seven weeks, fifty days from Pesah. When we count, if we are counting in anticipation of Shavuot, the holiday we accept the Torah, shouldn't we countdown the numbers until the holiday, downwards and not upwards? Shouldn't we say that there are 48 days remaining, 47 days remaining, and so on, until there is only one day left, and then we finally reach zero and Shavuot arrives? Why do we count from one and continue upwards? And why do we count it as the number of days of the Omer, what does that mean? What is the connection between the Omer and our accepting the Torah? Let's understand: the Omer is a Korban of barley that our fathers sacrificed in the Bet Hamikdash every year. The Omer was not composed of wheat, the food of man, but of barley, which was the food of animals. This symbolizes man's level before accepting the Torah. For fifty days before we receive the Torah, we must each day grow spiritually and perfect our character so

that we can deserve the Torah and accept it rightfully. We sacrifice barley, specifically the food of animals, on Shavuot to symbolize this lesson. When we count every day during the Omer, we are counting the days of our progress and growth as we distance further from animal status to become higher and greater, fit to receive the Torah. This is why we count upwards and not downwards. This is the meaning of: "Derech Eretz precedes the Torah", as we must first improve ourselves before we can receive the Torah. Why do we learn Pirke Avot during the Omer? To fulfill the words of our Sages: One who wishes to be a Hassid, to grow and improve, should learn and internalize the lessons of Pirke Avot. Moshe Rabbenu received the Torah in merit of his high character level, as the Pasuk states that Moshe grew up and then went out to his brethren, to help redeem them from slavery. We must focus on improving all aspects of our character and behavior, our thoughts and actions, to be humble, kind, giving, honorable, respectful, and sincere, in order to earn the merit of properly receiving the Torah.

Health and Recovery

The duty of man in this world is to repair his soul by learning Torah and performing Mitzvot, while minimizing his dealing with matters of materiality. Nonetheless, there is a great obligation to deal with matters of bodily health. In Tractate Shabbat: Rav Huna asked his son Rabbah, "Why do you not go to Rav Chisda's Shiurim?" Rabbah answered, "Why should I go to Rav Chisda? He deals with matters of this world, such as bodily health." His father told him: "He deals with people's lives and you call merely the world's affairs? Now you must especially go and study with him." Rabbi Shimshon Hirsch said: Know that your body and your strength are not for you to do as you like, rather Hashem will demand of you an accounting for everything you spoil and destroy regarding your health. Hashem forbids you from frivolous and loose behavior that weakens the structure of your body and your health. Because any slackness and slight causes corruption to your health, Hashem considers it as a partial form of murder or suicide. According to the Sefer Mesilat Yesharim: One who wastes his good health is considered a complete fool. Such a man is fit for punishment of lashes. The Chafetz Chaim would guide his students: Do not increase your Torah study too much, because such is actually the advice of the Yetzer Hara. One must rest and breathe, and properly rejuvenate his spirit. Take a leisure walk every day so that your body will not weaken or get sick.

Laws: Shavuot

- 1 – Shehechyanu is recited on both nights of Shavuot during Kiddush.
- 2 – Just like Shabbat, one may not eat or even taste anything before reciting Kiddush for Yom Tov, both day and night.

3 – Just like Shabbat, we split the Yom Tov day in half – half for prayer and learning, half for eating and enjoying. We use double loaves, we dress nicely (even nicer than Shabbat), but we do not have Seudah Shelisheet.

4 – One is obligated to eat a meal with bread on Yom Tov, both day and night. If one forgot Ya'aleh Ve'yavo and said *Baruch Atah Hashem*, he completes *Lamedeni Choukecha* and recites it there. If he already said *Boneh Yerushalayim*, then he says there: *Baruch Atah... Ha'olam Asher Natan Yamim Tovim Le'amo Yisrael Lesasson Ulsimcha, Et Yom Chag... Hazeh, Yom Tov Mikrah Kodesh Hazeh, Baruch Atah... Mekadesh Yisrael Vehazemanim*.

5 – However, if one began the next blessing but did not yet say *La'ad Hakel Avinu Malkenu*, then he continues the blessing with the blessing written in Law #4 above. But, if he already said *La'ad Hakel Avinu Malkenu*, then he cannot say anything besides going further and completing the blessing of *Hatov Vehemetiv*.

6 – It is forbidden to create a fire on Yom Tov. It is also forbidden to strike a match; however, one can light a match from an existing flame.

7 – One is prohibited to use an electric lighter on Yom Tov. An oven with an electric lighter may not be lit unless you are using an existing flame.

8 – Electric cannot be turned on or off during Yom Tov. If necessary, a Goy may be told to turn on electric but not to turn off electric or gas.

9 – It is a great Mitzvah to warn the public about the stringencies of riding a bike or skating during Yom Tov.

10 – One who forgot to prepare a fire from before Yom Tov may ask a Goy for assistance. Some are strict.

11 – Once you are done smoking, do not extinguish it in an astray; rather place it on the floor gently.

12 – The Ba'al Shem Tov says that one who does not sleep during the night of Shavuot will have a year free from suffering, with health and success, and he will be blessed with the seventy crowns of blessings of the next world. Netillat Yadayim in Birkot Hashachar and Asher Yatzar are recited only if necessary and applicable. One should read the Azharot during the two days of Shavuot.

Laws: Torah Study

1 – It is a positive biblical commandment to study Torah with all your ability and potential. It is a transgression and sin to waste time instead of learning Torah.

2 – Besides for the obligation to learn Torah, one must also study Torah in order to know the laws, especially regarding holidays, Shabbat, and everyday situations. One must apply himself to study in depth in order to uncover the truth and ultimate understanding of the Torah.

3 – All are obligated to toil in Torah study with consecutive hours. Even one wasted moment is a sin.

4 – When you learn Torah, your soul illuminates with holiness, according to the level of your efforts.

5 – When one is able to learn Torah and doesn't grab the opportunity, then he is considered to have, heaven forbid, desecrated the Torah. The first question one is asked in heaven after completing his life on this world will be an inquiry regarding his Torah study.

6 – One who learns Torah through poverty will one day be wealthy, while one who wastes his time from Torah study with his wealth will result in poverty.

7 – One who learns Torah is Shul or Midrash will remember his learning. One who learns Torah modestly and privately will gain wisdom. One who hears his learning will fulfill the words, but one who learns quickly and quietly will be quick to forget.

8 – One does not have the excuse of laziness being his nature as the reason for not learning Torah, since he is expected to break his nature and pass his test.

9 – Toiling in Torah study will help one break his evil inclination and avoid sin. As one excels in Torah study, so shall his ability to increase in purity and discipline.

10 – Torah is like oil – Just as oil is initially bitter but eventually sweet, so too Torah study is initially hard and tough, but will eventually become sweet and enjoyable for those who are persistent and determined to succeed. Just as oil lights up the world, so too Torah study will illuminate the world with purity.

11 – Torah is like a fig – Unlike fruits that include pits or waste, the fig can be eaten in its entirety. So too, Torah is completely good and does not include any useless components.

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Mr. Isaac Anbi and his children. Blessings and success for the entire family, Leilui Nishmat their mother **Eva Aysha Bat Liza a"h**, Amen. *** Askani Tzibur **Mr. Shlomo Cohen, his wife Gila, and their children.** Blessings and success for the entire family, Leilui Nishmat his mother **Kourjie Yaffa Bat Simha 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. *** **Mr. Victor Maleh, his wife Shirley, and their children.** Blessings and success for the entire family, Leilui Nishmat his father **Yehuda Aslan Ben Jamila a"h**, Amen. *** **Blessed siblings: Soly and Hillel Bawabe.** Blessings and success for the entire family, Leilui Nishmat their mother **Rachel Bat Shafika a"h**, Amen. *** **The Janani Family.** Blessings and success for the entire family, Leilui Nishmat **Jack Yaakov Chaim Ben Sara a"h**, Amen. *** **Blessed siblings: David, Sadie, Danny, and Paigy of the Ishay Family and their mother Youla.** Blessings and success for the entire family, Leilui Nishmat their father **Ezra Ben Margo a"h**, Amen. *** **Mr. David Aharon Farhi, his wife Suzi, their parents, and their children.** Blessings and success for the entire family, Mazal Tov on the Bar Mitzvah of **Yosef Joey**, Mabrouk, Amen. *** **Mrs. Lillian Shalouh, her husband pharmacist Ely Shalouh HaCohen, and their children.** Blessings and success for the entire family, Leilui Nishmat her father **Isaac Kamhagi Ben Amilia a"h**, Amen. *** **Mr. Talib Hara, his wife Becky, and their children.** Blessings, health, and success for the entire family, Mazal Tov to **Jack and Berta**, and **Joey and Gila**, on the birth of a grandson **Jack**, Mabrouk, Amen.

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