

Congregation



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

Rabbi Aharon Farhi
*Parashat **Behaalotecha***
18th Sivan 5781

Maqam Siga
Issue #939

Mr. Eliyahu Levy, President
*Haftarat **Roni VeSimhi***
May 29th 2021

*Candle Lighting 7:59pm * Shekiah 8:17pm * Shir Hashirim 7:00pm followed by Minha Friday Night
Shaharit Shabbat 8:15am * Minha Shabbat 7:40pm * Shabbat Ends 9:00pm & Rabbenu Tam 9:30pm
Time for Talit 4:03am * Seasonal Hour 86:00 * Alot Hashahar 3:46am * Netz Hachama 5:29am
Weekday Minha 7:30pm * Earliest Time for Arbit 7:07pm * Tzet Hacoachavim 8:55pm * Chatzot 12:53
Latest Time for Morning Keriat Shema 8:04am * Latest Time for Morning Amidah 9:30am*

Those who wish to contact R' 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

This week's Parasha opens with the special commandment that Hashem gave to Aharon: to kindle the Menorah in the Bet Hamikdash. The Golden Menorah is also mentioned in the Haftara this week. The light of the Menorah symbolizes the holy souls of our nation. How do we light the soul of a Jew? How do we inspire and ignite the flame within? This Parasha teaches a great lesson in drawing others to Torah and closer to Hashem, but to understand how, we must first learn two laws: While Aharon and the Cohanim were the ones commanded to kindle the Menorah, however, everyone, even a Levi and Yisrael, are technically allowed to light the Menorah. Nonetheless, only a Cohen is allowed to prepare the wicks and oil, and clean out the cups every day. These two laws teach us a great lesson in Kiruv. All are commanded and able to inspire others, ignite the flame within the soul of another Jew, and draw him closer to Hashem, Mitzvot, and Torah. Such an act of kindling may be performed by all, just as all are able to light the Menorah, as it says in Pirke Avot: be a student of Aharon, love others and draw them closer to Torah. However, just as only Aharon and his Cohanim descendants are allowed to prepare the oil and wicks and clean out the cups daily, so too the way we perform Kiruv and draw

others closer to Hashem must be in accordance with the direction of our holy Sages. A person cannot think that he alone is qualified enough to do this job properly. He must seek the guidance of the nation's Cohanim, our holy Rabbanim and Scholars, who can direct and guide in this holy mission. If you want to effectively kindle a soul, you must allow the Rabbanim to prepare the oil and wicks and clean out the cups, so that with the proper preparations your efforts will bear fruit and you will reach success, thus kindling the bright spark of a brethren's holy soul towards Hashem. May Hashem watch over us, Amen.

Insights on the Parasha

Now the man Moshe was exceedingly humble, more than any person on the face of the earth! Moshe Rabbenu, through whom Hashem performed so many miracles, who ascended higher than any other prophet in history, who went up to heaven three times, nonetheless remained humble. How? Because he did not consider himself anything special compared to others. He considered everything as a gift from Hashem, free, while he was but nothing in his eyes. On the contrary, he believed that if Hashem gave him such gifts, then he was indebted and responsible to do

great things in order to fulfill his obligation and pay back in kind. This is the great level of humility that Hashem values and praises in the Torah, testifying that Moshe was humbler than any other on earth.

History in Brief

80 years after the Temple's destruction, in the year 148AD. Caesar Trajan ruled Rome for nineteen years, succeeded by the governor of Syria, Hadrian, who was the nephew of Trajan, son of his sister. Trajan's wife conspired with Hadrian's wife to kill the Caesar. One day, as Trajan made his way to Rome, Hadrian sent his people to kill Trajan. Hadrian then burned Trajan's body and placed his ashes in a golden urn. He buried the ashes and erected upon it a large monument 42 meters in height in his honor, that remains today upon his grave. Hadrian then reached out to the Jews, who were treated very terribly under Trajan, and visited Jerusalem, where he witnessed ruins and destruction, only seven Shuls remained usable, during the times of the Tana Rabi Yehoshua Ben Chanania. Hadrian then decreed that the Bet Hamikdash should be rebuilt. Many Jews gathered funds to support the holy project. Many even came from Babylonia and began helping with the rebuilding. The non-Jews went before the Caesar and complained that allowing the Jews a Temple will result in their rebellion, and they will no longer pay taxes to Rome. But the Caesar had already decreed permission, what can he do now? Instead, he would instruct the Jews that they were required to relocate the Temple, and when given this condition, they themselves will surely halt the project and abandon the initiative.

Health and Recovery

The day before a fast, a person should be mindful of his physical activity and wellbeing, so as not to enter the fast in a condition that will cause sickness and health issues as a result of the fasting. Some foods are much better to eat right before a fast, while others should be avoided. If the fast will take place on Thursday, start preparing from Tuesday morning, two

days prior. That morning drink 50% more water than usual, and then the morning before the fast drink a day's worth of water, possibly more. That evening, drink water before the meal, and eat a proper meal, chewing well, and allowing your body to relax and digest properly. From Tuesday, increase your intake of protein by 50%, when eating around one gram per kilogram of body weight daily. On the eve of the fast, eat a day's worth of protein. An egg has 8 grams of protein, while poultry, fish, and meat have between 20-35 grams of protein per serving. Hummus and rice are rich in protein. One should also make sure to eat fruits and vegetables.

Mussar: Proper Characteristics

- 1** – One is forbidden to become angry. One who gets angry is considered to have worshipped idolatry, as the Torah commands: one should not create for himself an idol image to worship. We can read the Pasuk to mean that he should also not create an idol out of himself, for through anger one can lose his soul's holiness and acquire instead a terrible impurity.
- 2** – One is forbidden to test Hashem, to see if he will have good results from acting properly. The only way a person is allowed to test the results of his good deeds is through giving Ma'aser, tithes from his earnings, since Hashem promises wealth to those who give.
- 3** – One is forbidden to hate a person. One who hates another and does not speak to him for three days because of his hatred has transgressed. However, if you rebuke a wrongdoer and he does not listen to you, then you may hate him, as he is hated by Hashem for his actions.
- 4** – One may not take revenge, i.e. he didn't help me so I won't help him either. Also, one may not say to another '*even though you did not help me I won't be like you and will help anyway – I am better than you*'. Rather, forget and forgive, and help without saying anything negative.
- 5** – Do not speak or accept Lashon Hara. However, if one tells you Lashon Hara that someone intends to harm you, then you may

use the information to be careful even though you do not necessarily accept the information as truth.

6 – Don't hold yourself in your eyes believing that you are a Tzaddik. Even if you are very successful, believe that it is in merit of your ancestors. Worry that perhaps you are using up your merits in this world. Therefore, perform Mitzvot in order to earn more and more merit.

Rishon LeSion:

R' Avraham Chaim Gagin 1787-1848

When R' Avraham became very sick, which continued for three months before his passing, one day he heard a knock on his door and a missionary entered. He told R' Avraham that he was a doctor who had experience treating his specific sickness and would be able to provide healing within only a couple of days. The missionary knew that if he could heal the beloved Rabbi of the Jews, his work reaching out to them in his mission would be so much easier. But R' Avraham did not want any help from a missionary and tried to send him away. The doctor explained that there would be no need to even bring him to the hospital of the missionaries, he would be willing and able to treat and cure him in the comfort of his own home, but the Rabbi persisted in his refusal nonetheless, understanding the real intentions of the doctor. He would rather die than promote the missionaries in any way. The doctor understood that he had lost, and left in anger. On the 20th of Adar in 1848 R' Avraham passed away at the age of 61. His passing was a Kiddush Hashem, may his merits protect us, Amen.

Story

A once wealthy man who had lost his money and business, came to R' Hersch to ask for advice regarding marrying off his oldest daughter. He could no longer afford the large dowry he had promised. He feared that the wedding would be canceled as a result. The Rebbe understood this simply as a monetary issue. He pointed to the pile of money on the table, all the donations he had received from his students, and told him that this amount would

be sufficient for the dowry. At that moment the Rebbe's attendant entered to conclude the visit so that others could have their turn to speak with the Rebbe, and then the Rebbe can end the night with some restful sleep. The attendant was shocked to see that the visitor was removing the money from the table and placing it in his bag! He ran over to him and yelled at him, "What are you doing?! Do you think everyone donated all this money just for you? How dare you remove it from the Rebbe's holy table!" The embarrassed poor man, once wealthy and respected, now ashamed for accepting this assistance and being accused falsely, barely audible explained that the Rebbe had told him to take the money. The attendant realized his mistake, and begged the Rebbe for forgiveness. But why must this poor man take so much money from the Rebbe? Surely his cause cannot be that much more important than all the other poor people that the Rebbe helps! The Rebbe just smiled at the attendant and helped the poor man bag the rest of the money from the table.

Laws: *Hamotzi*

1 – A person should not recite Hamotzi on bread until he has either salt or a dip in front of him.

2 – The reason is because bread completely on its own is only a secondary item, and is unfit to recite a blessing on by itself. Another reason is because if you do not have salt ready, you might recite the blessing and then start looking for salt before eating the bread, creating an interruption after reciting the blessing.

3 – However, if that happens, and one interrupts after reciting Hamotzi to ask for salt, then after the fact he does not need to recite Hamotzi again.

4 – Bread nowadays includes salt already, therefore one does not need to wait until he has salt.

5 – However, Hacham Ovadia Yossef was strict to teach that salt should be on the table from the beginning of the meal until the end, because the table is compared to the Mizbeah altar, and it protects from punishment.

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Tizku L'Mitzvot, Amen!

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