

Congregation

◆◆◆"Beth Yosef"◆◆◆

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

**Rabbi Aharon Farhi**

*Parashat Terumah*

4<sup>th</sup> Adar Aleph 5782

**Mr. Eliyahu Levy, President**

*Maqam Husseni Haftarat VaHashem Natan*

Issue #971

February 5<sup>th</sup> 2022

*Candle Lighting 4:59pm \* Shekiah 5:17pm \* Shir Hashirim 4:55pm followed by Minha Friday Night  
Shaharit Shabbat 8:15am \* Minha Shabbat 4:40pm \* Shabbat Ends 6:00pm & Rabbenu Tam 6:30pm  
Time for Talit 6:02am \* Seasonal Hour 6:00 \* Alot Hashahar 5:50am \* Netz Hachama 7:02am  
Weekday Minha 5:10pm \* Earliest Time for Arbit 4:40pm \* Tzet Hacoachavim 5:55pm \* Chatzot 12:09  
Latest Time for Morning Keriat Shema 8:50am \* Latest Time for Morning Amidah 9:50am*

**Shovevim Fasting:**

*Thursday February 3<sup>rd</sup> fast starts 5:52am and ends 5:45pm*

*Monday February 7<sup>th</sup> fast starts 5:47am and ends 5:46pm*

*Thursday February 10<sup>th</sup> fast starts 5:38am and ends 5:50pm*

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

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The Torah instructs that the Menorah should be made of pure solid gold. It was not made from separated parts that were assembled together. It was made of one solid and complete piece of gold and then formed into a Menorah. The Menorah, one of the holy articles that was used in the Mishkan, symbolized unity, spirit and enlightenment. All of these are in fact dependent on one another. If unity is harmed, then spirit decreases, and enlightenment of the Menorah can no longer ascend and spread. The Menorah must be made from one single solid piece of gold, as Rashi explains, and couldn't be made piece by piece to be combined to make one assembled piece. Why was this necessary? Because the Menorah symbolized Bnei Yisrael's unity and bond as a nation and as a people, together as one under Hashem. It is true that each and every one of us thinks differently and reacts in diverse ways to certain given situations. What's more, we can each feel and believe that our choice of actions in life are correct and our own path of thought is justified. Nonetheless, we unite. How can such a people naturally be able to form a unity

and bond to progress and serve Hashem? We know of many times throughout history that we faced terrible challenges concerning our unity, from the start of our nation when we left Egypt until this very day. The unity bond establishment is in truth nothing but a dream. When R' Shaul Yedidya Taub of Muzitz visited Israel for the first time in 1925, he met up with the Netziv. The Netziv wished for him to create and provide a much-needed sense of unity among the diverse types within the settlement. He instructed: "When Moshe asked Hashem how to make the Menorah, he wasn't just asking Hashem to explain simply how to form it from a single piece of gold, but rather he was asking about the symbolic meanings – how can one successfully establish unity?" If so, how can one request such a task from another? The truth is, there is but one way to successfully achieve unity. In Tehillim it is written in one Pasuk, "Praise the servants of Hashem," followed by, "Praise the Name of Hashem". Whereas in another Pasuk they are listed in the opposite order. Why is it repeated, and the order switched? To teach you, if you are praising Hashem's Name, then you are in

fact praising the servants of Hashem. Likewise, if you are praising the servants of Hashem, then you are also in fact praising the Name of Hashem. They are both equally important. Moshe and Aharon are written in the Pasuk in both orders, Aharon followed by Moshe, and also Moshe followed by Aharon, in order to teach us that they shared equality. Now, returning to the Menorah: the Menorah symbolizes light, and light symbolizes Torah, as it says, "Mitzvah is a candle and Torah is the light." As long as we focus on the Torah and its fulfillment, even though we might disagree on certain issues, since we are united in serving Hashem, we will all ascend as one beautiful light. Focus on the good of your friend and give him the benefit of the doubt. May Hashem watch over us, Amen.

### **Insights on the Parasha**

**1** – Our Sages of blessed memory teach us: the gates of the second Bet Hamikdash are now hidden under the ground. Why was it necessary for them to be hidden away underground? We know that the third Bet Hamikdash will descend from heaven whole and complete. If so, what purpose could the hidden gates serve? Our nation was commanded to build a Mikdash for Hashem in order for the Shechinah to rest and dwell amidst our nation. If the third Mikdash would be complete without the need for our nation to do anything, then it would be embarrassing for us not to be able to fulfill the Mitzvah. The gates were therefore hidden away so that there will be a need for our nation to actually assist with the building of the gates, thereby fulfilling the Mitzvah.

**2** – *The middle bar inside the planks shall extend from end to end... You shall erect the Mishkan according to its manner, as you will have been shown on the mountain.* Our Sages teach us: When the Mishkan was being constructed, the bar would slither into place by itself, like a snake, and extend from one end to the other. When it was in place, it would then become solid and straight again. The Pasuk hints to this with 'as you will have been shown on the mountain' referring to the time Hashem demonstrated the

stick turning into a snake and then returning back to its regular form. (*Rosh Bashamayim*)

### **History in Brief**

*80 years after the Temple's destruction, in the year 150AD.* Who was Rebi Yishbab HaSofer? He was a colleague of Rebi Akiva. Once, he stood and donated all his belongings to charity. Rabban Gamliel commented to him, the Sages have taught that one mustn't donate more than twenty percent? He was silent and did not respond. When the Romans captured him and were taking him to his death, his students asked him, what will become of Torah? He replied that he was worried that it would be forgotten due to the cruelty and wickedness of the Roman Empire, as they were destroying the pearls of the nation, killing off the Sages one by one. He hoped that his death would be a source of atonement for the Jewish nation, but he knew they were facing very hard times. They asked how they can better the situation, and he explained: be kind to each other, be fair and honest, and love peace, perhaps there will be hope. When he stood before the Caesar, he was asked, "Old man, what is your age?" He answered that he was ninety years old, and from his mother's womb there already was a decree that he and his colleagues would be killed by the Roman Empire. So too, Hashem will avenge their blood from the Romans as well, and they will pay the price of their wickedness. Immediately the Caesar killed him and threw him to the dogs, without eulogy, without burial. A heavenly voice pronounced: fortunate is Rebi Yishbab for learning and teaching the entire Torah of Moshe.

### **Health and Recovery**

To properly maintain your health, you need to be careful with the following things: 1 - If you are stressed or angry, you should not eat. 2 - Eat only from a small plate, and only while seated near the table. 3 - Put in the plate the whole portion you wish to eat at the meal, including bread, and do not add to it even if you aren't full afterwards. 4 - There is no obligation to finish eating everything on your plate! When you eat, always

take time to chew before swallowing, and do not read a newspaper or a book. Also do not talk at all, especially not on the phone. 5 - As long as you are chewing food, place down the eating utensils from your hand. Do not fill the spoon while chewing because your mouth does not have a large capacity, and you will end up swallowing too quickly to make room for what is on the spoon even though the food in the mouth has not yet been chewed well enough. 6 - Eat large things and do not eat small things because they cannot be chewed properly and also cause hemorrhoids. It's best to ground almonds and nuts, or to soak them in water to soften them. 7 - If you are still hungry at the end of a meal, stop eating and wait twenty minutes, at which time you can then decide if you really should continue to eat. In most cases you will decide not to eat anymore because you really are not hungry.

#### **Mussar: *Shalom Bayit (Peace at Home)***

Every person is able and obligated to create an atmosphere of paradise in his home with his family. Love and affection should be felt in the air all around. If one will be successful with this, then he will likewise be at peace with Hashem as well. When a husband and wife are friendly and affectionate with one another, then they have 'Shalom', peace, which is also 'Shelemut', completeness. A couple is compared to fire and water. When they are at peace, then the heavens are at peace as well, and Hashem takes pride and glory from such a household, as it is a family that even positively affects the angels. The worlds above are united through peace. Heaven forbid, if the opposite transpires and negative energy fills the household, then curses, pain, suffering, and evil are unleashed, and bitter times hit the family. They are destined for Gehinam as the 'fire' heats and evaporates the 'water', and the 'water' extinguishes the 'fire' in their family. Poverty, heretic dealings, and deceitfulness are then brought about as a result. Heaven forbid if divorce should occur as a result of their fights, then their bond with heaven is broken, which is then the source of many problems that occur upon the land. Therefore, everyone must learn to

forgive and forget. Do not hold a grudge; rather, help each other improve. Increase the honor and care that is provided for one another, for then the Shechinah will rest upon your household and fill it with blessings and happiness, Amen.

#### **Rishon LeSion: *R' Rephael Meir 1801-1893***

The Sages of Jerusalem sent R' Rephael to collect money. He first went to Morocco, gave them encouragement and strength during very trying times, and moved on to his next destination, Tunisia. There, too, times were tough, they did not yet have rain that season, not even a small cloud. Now summer was approaching and they were experiencing a terrible famine. R' Rephael felt their pain. He wrapped himself in his Talit, raised his hands to heaven, and prayed. The Rabbi of Tunisia witnessed the display of holiness and purity in prayer on their behalf. Soon enough, R' Rephael finished praying, and the skies became dark with clouds. As he finished praying, the skies opened up and rain showered down upon Tunisia. The wells and fields drank thirstily the waters of life. News of the miracle performed by their holy guest spread quickly. The king wished to greet this miracle worker, the holy righteous man who brought them rain in their time of need. When he greeted R' Rephael, he stood up in honor of his presence, as his face shone with holiness as a man of Hashem.

#### ***Story***

The family of the Dayan R' Wolf moved from Hungary in 1890 and made Aliyah to the holy city of Jerusalem. With his wife and three sons Baruch, Naftali, and Yitzchak, they had received a blessing from the Sanzer Rebbe Divre Chaim. They settled in the city of Tzefat (Safed) where the Mekubalim lived. The son Naftali really dedicated himself to Torah and Kabbalah, with all his heart and soul, and excelled tremendously over the years. When R' Wolf was older, after establishing a large family with many grandchildren, they left Tzefat and moved to Jerusalem. On one Erev Rosh Hodesh Tammuz he called Zalman, one of his grandsons, and told him a pearl of wisdom: what do the letters of

Tammuz stand for? He answered: Zman Teshuvah Memashmeshin Ubain – the time for repentance has come. The grandfather was happy with the reply and asked, how does one do Teshuvah? One does not know when his day will come. Perhaps it is time to relate a very powerful and important story, so that it could be told over to the world in order to publicize the great power and miracles of the holy Tana Rashbi who is buried in Meron.

### **Laws**

**1** – One who drinks water during a meal does not recite Shehakol. If he wants to drink tea or coffee, he can recite Shehakol on sugar and include the drink, or he can wait until after the meal, after reciting Birkat Hamazon, and then recite Shehakol on the drink.

**2** – If one eats a fruit during a meal after reciting a blessing, or one drinks something other than wine during a meal without reciting a blessing, and then recites Birkat Hamazon, if he wishes to continue eating fruit or drinking, he must first recite a blessing again, because Birkat Hamazon interrupted and concluded the previous meal.

**3** – If one is eating cake and wishes to drink something, he must recite Shehakol on the drink.

**4** – If one is eating cake or a cookie and wishes to dip his cake or cookie in his tea or coffee, he does not need to recite a Shehakol on the drink because they are secondary to the snack. However, if he is not dipping into the tea or coffee, then he must recite a Shehakol on the drink.

**5** – This week the seasonal hour is exactly 60 minutes, just like the regular hour used throughout the world whose value is exactly 60 minutes, not more not less. Maran Shulchan Aruch, Maran Ben Ish Hai, and Maran Hacham Ovadia Yossef writes: Alot Hashahar is 72 minutes before the sun rises, and these 72 minutes are based on the seasonal hour, so if this week the seasonal hour is exactly 60 minutes, then Alot Hashahar will be 72 minutes before Netz, so if Netz is at 7:02am then 72 minutes earlier, at 5:50am, will be Alot Hashahar. Maran writes further, that the times posted for Alot Hashahar in calendars are not accurate if they are

not calculated according to Maran. For those who understand.

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