

Congregation

◆◆◆"Beth Yosef"◆◆◆

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

Rabbi Aharon Farhi

Mr. Eliyahu Levy, President

Parashat Vayakhel (Shekalim) Maqam Husseni Haftarat Vayichrot Yehoyada

25th Adar Aleph 5782

Issue #974

February 26th 2022

*Candle Lighting 5:24pm * Shekiah 5:42pm * Shir Hashirim 5:15pm followed by Minha Friday Night
Shaharit Shabbat 8:15am * Minha Shabbat 5:05pm * Shabbat Ends 6:25pm & Rabbenu Tam 6:55pm
Time for Talit 5:30am * Seasonal Hour 6:50 * Alot Hashahar 5:17am * Netz Hachama 6:35am
Weekday Minha 5:35pm * Earliest Time for Arbit 4:59pm * Tzet Hacoachavim 6:20pm * Chatzot 12:08
Latest Time for Morning Keriat Shema 8:33am * Latest Time for Morning Amidah 9:38am*

Thursday March 3rd & Friday March 4th will be Rosh Hodesh Adar Bet

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

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In Parashat Vayakhel we discuss the building of the Mishkan and its vessels, provided by the donations of our nation. Why does the Parasha begin by discussing Shabbat, explaining that work is forbidden on Shabbat, and then specifies the law not to kindle a flame on Shabbat in our dwellings? There are a few reasons: 1- The Mishkan should not be built during Shabbat. 2- The work that is prohibited on Shabbat comes from the work performed in the Mishkan, the 39 Melachot. Before the Parasha mentions Shabbat, it first says that these are the things that Hashem commands that a person should do. This sounds like an action. However, it then speaks about observing Shabbat, which is not an action, but rather a passive fulfillment, as all one needs to do in order to observe Shabbat is rest and not work. He doesn't have to actually do anything actively. How does a positive biblical commandment fit within the laws of observing Shabbat? Also, why single out kindling a flame? The answer is a form of a Mussar lesson: Every Jewish person is especially not supposed to get angry or upset during Shabbat. But isn't this a Mitzvah for all week, not just Shabbat? We mention the flames of anger specifically during Shabbat because on Shabbat the flames of Gehinam are turned off

and those souls suffering all week in Gehinam, cleansing themselves of their sins, get a break on Shabbat from the flames. The sin of anger reignites the flames of Gehinam and the souls suffer once again even during Shabbat as a result of the anger. Getting upset is compared to worshipping idolatry. It brings impurity, removes holiness, and causes a decrease in Torah. The Satan wants there to be fights during Shabbat instead of peace, Shalom. Peace brings blessings and only goodness. Therefore, the Parasha begins with commanding a positive biblical commandment, to make peace within the home and distance from anger and fighting. One mustn't ignite such fires, especially during Shabbat when the flames of Gehinam are extinguished, for then we will merit peace, tranquility, blessings, and only good things. May Hashem watch over us, Amen.

Insights on the Parasha

1 – The Cohen Gadol wore eight garments, while the regular Cohanim wore only four garments. There were four garments of white, worn by all Cohanim, and four garments of gold, worn only by the Cohen Gadol, except on Yom Kippur when the Cohen Gadol only wears white and not gold.

2 – Regarding the garments of the Cohen Gadol, there are two seemingly contradictory statements in the Pasuk: first the Pasuk describes the garments as honor and glory, garment for Aharon, but then it says that the garments should sanctify and make holy for Hashem’s service. Was it for the Cohen or for Hashem? The explanation is that the garments were for the service of Hashem, sanctified and holy, and also for glory and honor for Hashem, not for the Cohen while wearing them, but rather Leshem Shamayim. Hashem commanded Moshe to make Aharon these garments because only he, who was the humblest man to ever live, would be able to truly have the proper intentions and concentration that such garments should be only for the glory and honor of Hashem, so that when Aharon wears these garments that were created with holiness and sanctity, they will indeed be effective while he performs the services in the Bet Hamikdash.

History in Brief

80 years after the Temple’s destruction, in the year 150AD. How could it be that the greatest of Sages from the times of the Mishnah and Gemara, leaders of great generations, were decreed to experience terrible death at the hands of a wicked Caesar of Rome, each one after the other? When Rebi Yishmael Cohen Gadol spoke the great Name of Hashem, it went up to heaven and an angel came down. The angel told the Sages that he heard that they would be held accountable for speaking the great Name of Hashem. The greatest of Sages accepted the judgment and allowed themselves to be taken to slaughter while expressing unyielding loyalty to Hashem and complete love for the Torah, through the ultimate sacrifice. They didn’t fear the wicked Caesar for even a moment, and rebuked him for his wicked actions, thus sanctifying the holy Name of Hashem. Their love for Torah was greater than death, and their students watched and learned, to pass on the lesson of

their sacrifice to future generations. This is why Hashem redeemed us from Egypt – to be completely loyal and devoted to Hashem, with all our hearts, souls, and possessions. In the face of death, in the face of all enemies, nothing else matters besides Hashem and the Torah, as they sacrificed this world for the sake of eternity.

Health and Recovery

1 – It's best to drink milk before the meal. 2 – A person must chew his food thoroughly before swallowing. 3 - A person should take at least a short walk outside during each day to air out and enjoy some fresh air. 4 - Hashem created the world with an abundance of water because it is very important to drink water. Once should drink a healthy amount of water daily. If one is very thirsty, he should not drink cold water, as it could have a dangerous effect. 5 - A person shouldn't drink before or during a meal. The best time to drink is within one to two hours after a meal. 6 - Doctors say that it is good to drink a little bit during a meal. 7 - The best custom is to drink in small increments, and never drink a lot at once. 8 - It is good to drink 100 grams of wine before a meal, but best to drink wine not before and not after a meal, rather only during a meal.

Mussar: A Friend’s Honor

One must be very careful concerning the honor of his fellow. In heaven they will ask: “Did you treat your friend as a superior?” Meaning – did you treat your friend as if he was the king? We learn from here how important it is to respect your fellow properly, in order not to act unappreciative of others. If one borrows money or buys merchandise on credit and benefits from the kindness of others, it is very important that he pay back on time and show gratitude and recognition for the benefit he attained through his fellow’s acts of kindness. How could one dare cause pain when the time to collect arrives, and even have the nerve to say, “Come back tomorrow.” The sin is

terrible and the punishment is unbearable. One who is careful to pay back on the set dates, and is aware not to cause any inconvenience to his benefactor, Hashem will set his business at ease and bring him success. If, however, one borrows and acts ungrateful, Hashem will close the gates of livelihood before him and his financial situation will slowly decline. Be careful with the feelings and honor of others, and Hashem will watch over us, Amen.

Mussar: Proper Characteristics

1 – One is forbidden to become angry. One who does 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 have 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 do. **3** – One is forbidden to hate another. 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 you 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 one wishes to harm you, then you may be careful even though you do not accept the information. **6** – Don't hold yourself in your eyes 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, do the right actions in order to earn more and more merit.

Rishon LeSion: R' Rephael Meir 1801-1893

During R' Rephael's visit to Tunisia, miracles were performed on his behalf. He prayed for rain and it was granted, at a time when the people were dying without rain. One time, as he was walking together with the Rabbi of Tunisia, speaking in Torah learning, without realizing exactly where they were going, they reached a beautiful garden that was guarded by a watchman. The watchman interrupted their walk and their Torah learning to inform them that they could not enter the garden as it was after hours. R' Rephael did not understand to heed his words and continued walking on his way. In the garden were two watchdogs, fierce and bloodthirsty, ready to attack any intruders. The watchman warned the Rabbis that entering the garden would be life threatening due to the dogs, but R' Rephael did not pay attention and continued walking. The Rabbi he was walking with realized the danger and became very afraid, He feared for the safety of R' Rephael who was now walking straight towards the vicious dogs. But the dogs did not attack R' Rephael. They remained still and silent, allowing R' Rephael to continue walking as he pleased.

Story

R' Naftali, towards the end of his life, was telling his grandson Zalman a story from his youth: On Sunday he would take a backpack of food, water, supplies, and of course Sefarim from his home in Tzefat, as well as his Talit and Tefillin, and he would travel to Meron, where he and a group of friends would learn Torah by the gravesite of the holy Tanna Rebi Shimon Bar Yochai for days, until they reached the month of mercy, Elul. The building was protected from those who wished to cause damage. As they were engrossed in their learning, currently in the area where

Rashbi's son Rebi Elazar was buried, they heard loud noises from the large windows. Two men were approaching. They looked like they wanted to cause trouble, steal from and harm anyone they come across. The boys began saying Viduy, thinking they were in life threatening danger. Then they remembered that they were still wearing their Tefillin, and were concerned that these dangerous men would take the holy Tefillin and desecrate them.

Laws

1 – Blessings are recited before performing a Mitzvah, i.e. eating Matzah or dipping new vessels in the Mikveh, besides the convert who dips in the Mikveh first before reciting a blessing, because he is not yet a Jew before dipping, and cannot say *Asher Kideshanu Bemitzvotav Vetzivanu*, as he was not yet commanded. Some Mitzvot, like Talit, Tefillin, or Mezuzah, if one did not recite a blessing before, he can still recite a blessing afterwards, as long as he is still involved in the Mitzvah. Most Mitzvot however, if the blessing is recited afterwards instead of before, then it is a blessing in vain.

2 – However, regarding Netillat Yadayim, one is not allowed to recite the blessing before washing, since the hands are not yet clean, therefore the blessing is recited after the hands are washed with water but before they are dried. If one did not recite the blessing and already dried his hands, then he no longer recites the blessing, according to Maran Hacham Ovadia Yossef zt"l.

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