

Congregation

◆◆◆"Beth Yosef"◆◆◆

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

Rabbi Aharon Farhi

Parashat *Kedoshim*

6th Iyar 5782

Mr. Eliyahu Levy, President

Maqam Saba Haftarat *Vayhi Devar (Halidrosh)*

Issue #982

May 7th 2022

*Candle Lighting 7:39pm * Shekiah 7:57pm * Shir Hashirim 7:00pm followed by Minha Friday Night Shahrarit Shabbat 8:15am * Minha Shabbat 7:20pm * Shabbat Ends 8:40pm & Rabbenu Tam 9:10pm*

*Time for Talit 4:26am * Seasonal Hour 82:00 * Alot Hashahar 4:10am * Netz Hachama 5:48am*

*Weekday Minha 7:20pm * Earliest Time for Arbit 6:53pm * Tzetz Hacoachavim 8:35pm * Chatzot 12:52*

*Latest Time for Morning Keriat Shema 8:16am * Latest Time for Morning Amidah 9:38am*

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Please do not read this bulletin during Tefillah or Keriat Hatorah

Parashat Kedoshim begins with the obligation that everyone, together as one, should be holy. Hashem does not favor Nezirut and separation. Rather, man must love his fellow and draw him closer to Hashem and the Torah through friendship and companionship. Kedushah does not demand that one meditate in solitude and abstain from all other contacts and influences. Rather, it requires one to be involved with others, as everyone was present together during the teachings of Parashat Kedoshim. This togetherness is the essence of our nation and religion. *"You shall be holy, for holy am I, your Hashem"* Hashem is separate from the world, but at the same time he is very involved with everyone and everything. We must learn to emulate Hashem's ways, with unity, be a separate nation of holiness and purity, but at the same time we cannot cut off our involvement with the rest of the world. We must influence the world through example and improve our surroundings by teaching the other nations the importance of proper action and decency. Hashem does not desire man to disassociate himself from everyone else and only worry about himself. Hashem wants us to be involved with others and influence them towards improvement and the service of Hashem. Just as Hashem is

everywhere but at the same time maintains a distinct separation, so too must we follow such a lifestyle. *"You shall be holy, for holy am I, your Hashem"* Hashem is telling us that even though He is holy and separate, still He is our Hashem and is among us. We must learn to apply this into our daily routine. May Hashem help us in this great task of being holy and separate from people and materialistic desires, while at the same time remaining involved with others in order to influence them for the better, Amen.

Insights on the Parasha

You shall not make a cut in your flesh for the dead – besides for the simple understanding of the Pasuk, forbidding an ancient custom to cut flesh in mourning, this also teaches us the following: when a person sins, he is actually cutting into his soul. The Torah is warning us not to sin, as sinning blemishes the soul and leaves behind marks, similar to a tattoo on the body. (*Orach Chaim*)

You shall love your fellow as yourself – how can one love someone as himself? If a person has pain in his arm, or his leg, or anywhere on his body, does he hate that limb? Does he fault it for the pain? Does he try to punish it? Or does he understand that all parts of his body are one unit? So too, love you fellow

like yourself, the same way you understand all the parts of your body. (*Malin Chadatin*)

Insights on Pirke Avot

Anyone who is pleasing to other people is pleasing also to Hashem. The emphasis is not on the *people*, because it is possible that people may appear to be pleased with someone due to fear or manipulation, or because the person is influential or wealthy, while in their heart they may hate the person. Rather, the emphasis here is on the *pleasure*, that if one is indeed genuinely pleasing to other people, then that is an indication that he is also pleasing to Hashem.

History in Brief

80 years after the Temple's destruction, in the year 150AD. Elisha Acher Ben Abuya had a student Rebi Meir. He once asked his student: Everything Hashem created has a counterpart – there are mountains and there are valleys, there are oceans and there are rivers. What else are there? Rebi Meir answered: There are righteous people and there are wicked people, there is Gan Eden and there is Gehinam. Everyone has a portion in both Gan Eden and Gehinam. If a person is righteous he swaps his portion of Gehinam with a wicked person's Gan Eden, so that the righteous will get two portions of Gan Eden and the wicked person will get two portions of Gehinam. He then asked his student why Shelomo Hamelech compared the Torah to gold and also to glass? Rebi Meir explained that while the Torah is hard to acquire like gold, it is fragile like glass and easily lost. But Elisha Acher challenged Rebi Meir, that his teacher Rebi Akiva explained it differently: *just as gold and glass can be repaired, so too can a Torah Scholar always repair himself and correct his ways.* To this, Rebi Meir then challenged back: *if so, then even you can do Teshuvah!* Alas, he did not agree with this, and knew that he was lost forever, as the heavens had declared already

in a heavenly voice that there was no hope for Elisha Acher.

The Road to Health and Recovery

The Rambam, Maimonides, wrote: overeating and gluttony has an effect on the body of every person like a drug of death, equipped with poisonous similarities, and is the main reason for all sicknesses. Most sicknesses that people contract are nothing but a direct cause of eating unhealthy foods, or even healthy foods that are eaten in gourmandizing fashion, filling the stomach beyond normal capacity, as Shelomo Hamelech teaches: "One who guards his mouth and tongue saves himself from the troubles of his being." How does one guard his mouth, if guarding his tongue means not speaking Lashon Hara? The intention of the lesson is that you must guard your mouth from eating bad food or in general overeating a lot of food. Now we will explain the damages caused by filling the belly to capacity. The process of digestion is done by the movement of the stomach muscles and the mixture with the stomach juices. It is clear that the fuller a balloon is, the more difficult it will be to have adequate movement and mixture. This movement is due to contraction and expansion. It is designed to knead the food well along with the stomach juices, so the fuller the stomach is, the more food that is consumed, the more difficult it will be to mix with the stomach juices. What is the result? The muscles in the digestive system are weakened, the benefits from the food is decreased, the weight of the person will increase, and the body's fat will then increase.

Mussar: Hatred

Hatred clouds one's intellectual vision. Some hate others with a passion. When questioned about the grounds for their hatred they cannot explain the source. Hatred is the cause of our current exile. People hate each other for no reason – just because the other doesn't share

the same outlook or ideas. Hatred causes a lack of communication, which is like a terrible disease that eats up the body and soul, leaving nothing behind. Put an end to the hatred and jealousy! The time has come for peace to prevail, and for the fighting and hostility to end. We are all a portion of Hashem – one who hates his friends must beware that his friend is from Hashem! Nobody is allowed to hate his friend. We cannot change the nature of another – everyone is different. Just because we are different is not a reason for hatred. It is only the Yetzer Hara that enters us and convinces us to act unjustifiably and sinfully. All of our pain and suffering that we have endured during our long exile are a direct result of hatred and jealousy. One who hates is one who is distancing himself from Hashem. Hashem sustains everyone and provides exactly enough for each and every person's needs in their current situation. One who has true faith and belief in Hashem, and loves Hashem, will befriend his fellow Jew, love him, and honor him. May Hashem merit us, Amen.

Rishon LeSion: R' Rephael Meir 1801-1893

In 1890, as two Jewish store owners who were closed for Rosh Hashanah sat in Shul praying, their young non-Jewish helper was off from work and spent the day playing with his friend. Unfortunately, an accident happened and his friend was fatally injured. The young boy tried to run away, but the family of the dead boy caught him, slaughtered him, and left him to rot in the road. When he was found, they identified him as the young worker of the two Jewish store owners. They went to the authorities and blamed the Jews for the gruesome murder of their worker. Without trial or judgment, they took matters into their own hands and ventured out to avenge the blood of the young boy that was slaughtered. The Jewish men heard the shouts and feared for their lives, but

fortunately the authorities arrived and saved them before they were killed by a mob. The trials were long and tiresome, but with the help of the Rabbanim of Jerusalem, led by R' Rephael, they were able to prove their innocence and save them from being wrongfully convicted.

Story

Shimon the flour merchant was told to vacate the leased wheat grinding mill by the end of the month. Moving forward, someone else would be leasing it instead for double the price! His friends and family advised him to go visit R' Yaakov Aryeh who was known to perform miracles to save those in need. Shimon traveled to the town of R' Yaakov and told him over the story with tears and in great detail. Not only would he lose his livelihood, but all Jews in his town relied on his business and would lose their livelihood as well! How could he now support his eight children? What would become of dozens of Jewish families, honest and hardworking people? He had been Hashem's servant and messenger for so many years, what will be now? R' Yaakov Aryeh did not waste time or words. He told Shimon not to worry, he would not lose the lease. He then took a thin parchment, wrote something on it, and gave it to Shimon.

Laws:

- 1** – When eating ice cream in a cone, only Shehakol is recited on the ice cream and it covers the cone, since the cone is not intended to be eaten separately, even if at the end only the cone remains and is then eaten on its own.
- 2** – We recite Shehakol on ice cream even if it includes nuts, since the primary is the ice cream and the nuts are only secondary to the ice cream.
- 3** – If different products are mixed together and are both worthy individually, then you follow the majority and consider it to be primary and the minority secondary.

4 – If someone is licking the ice cream slowly, then he does not recite Beracha Acharona afterwards, since he did not consume a Reviit of the liquid within the required timeframe.

5 – One does not recite a blessing on ice cream eaten within a meal or after a meal, since it is like water that one does not recite a blessing on either during or after a meal. It is best to eat ice cream after reciting Birkat Hamazon to be able to recite Shehakol.

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Nishmat grandfather **Yitzchak Cohen a”h**, and Leilui Nishmat grandmother **Chana Balkis a”h**, Amen. *** **Mr. Yehoshua Houdrie HaCohen, his wife Susan, and their children.** Blessings and success for the entire family, Leilui Nishmat his brother the holy soldier **Avraham Ben Frieda a”h**, Amen. *** **Mr. Isaac Shakalo and his sisters: Gracie, Shella, Violet, Stella, and Claudi.** Blessings and success for the entire family, Leilui Nishmat their mother **Bella Bat Kahila a”h**, Amen. *** **Mrs. Berta Malbasati, her husband Elyahu Elias, and their children.** Blessings and success for the entire family, Leilui Nishmat her father **Avraham Ben Sabrie a”h**, Amen. *** **Mr. Victor Guindi HaCohen and his children Henry, Freddy, and Bella.** Blessings and success for the entire family, Leilui Nishmat their mother **Nadia Chaya Bat Victoria a”h**, Amen. *** **Mr. Leon Farhi, his wife Eva, and their children.** Blessings and success for the entire family, Leilui Nishmat **Rachel Sithon Bat Bahia a”h**, Amen. *** **Askan Tzibur Mr. Isaac Jrade and his family.** Blessings and success for the entire family, Leilui Nishmat his mother **Jamila Bat Bahie a”h**, Amen.

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