

Congregation

◆◆◆"Beth Yosef"◆◆◆

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

Rabbi Aharon Farhi

Parashat Emor

13th Iyar 5782

Maqam Siga

Issue #983

Mr. Eliyahu Levy, President

Haftarat Vehacohanim

May 14th 2022

*Candle Lighting 7:46pm * Shekiah 8:04pm * Shir Hashirim 7:00pm followed by Minha Friday Night
Shaharit Shabbat 8:15am * Minha Shabbat 7:30pm * Shabbat Ends 8:47pm & Rabbenu Tam 9:17pm
Time for Talit 4:18am * Seasonal Hour 83:00 * Alot Hashahar 4:01am * Netz Hachama 5:41am
Weekday Minha 7:30pm * Earliest Time for Arbit 7:02pm * Tzet Hacoachavim 8:42pm * Chatzot 12:52
Latest Time for Morning Keriat Shema 8:10am * Latest Time for Morning Amidah 9:33am*

*Sponsored by: Generous donor Mr. Toby Cohen, his wife Shella, and their children. Blessings
and success for the entire family, they wish a Happy Mother's Day to their mothers,
Mrs. Rosette Cohen and Mrs. Arlett Nouseiri, may they be blessed with a healthy long life, Amen.*

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

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Please do not read this bulletin during Tefillah or Keriat Hatorah

This week the Parasha discusses many laws that pertain specifically to Cohanim, regarding their conduct and their services. The Cohanim are Hashem's messengers on earth, like the angels in heaven. Through their actions and blessings they bring forth peace between us and our Creator. However, there is an important requirement that they must always adhere to: they must be humble; otherwise Hashem would not consider their actions worthy or their services acceptable. A Cohen Gadol that is haughty is removed from service. Our Parasha also discusses the different types of physical blemishes that could disqualify a Cohen from performing the services. The Rambam lists 140 different blemishes, and our Sages add even more to the list, types that can seem to others as if they are blemishes, even though they aren't serious blemishes, and therefore make it appear as if a service is being performed by a blemished Cohen. Consider this for a moment: there are two Cohanim standing before us ready to perform a service in the Bet Hamikdash, one that is a Gaon, a holy righteous scholar, however he has a blemish, and another Cohen who is simple-minded, not learned, yet he does not have a blemish. Who would we use to perform the services? We would use the services of even a very simple unlearned Cohen that is not blemished, instead of the Gaon Cohen who has a blemish. This seems to be opposite of what logic would dictate, especially since it would actually be a sin for the first, the righteous Gaon to perform the

service, and the first cannot even enter the holy area of service when he has a blemish. If he does perform the service, he is punished with Malkut (lashes) and his services are disqualified. Why? Because if a service of Hashem is performed by a Cohen who has one of the many noticeable blemishes that disqualify him, then that service will lose value in the people's eyes, and a terrible desecration of Hashem's name will take place. Therefore, it is better for us to pass on the services of even one who could have outstanding intentions and concentration while performing the service, and who might even have Ruach Hakodesh, in order that the holy Name of Hashem would not be desecrated. From here we can learn a valuable lesson about Kiddush Hashem and Chillul Hashem. If a Hacham or a distinguished Jewish person is willing and ready to serve Hashem, but by doing so it may appear as if he is doing something wrong, even if it isn't necessarily wrong but only appears to be wrong, the righteous man must not do it, as it will lead to Chillul Hashem in the eyes of others. It is better for even a Hacham, and surely anyone, to pass up a chance to serve Hashem if there is a possibility that it may cause a Chillul Hashem. May Hashem watch over us, Amen.

The Month of Iyar

The second month Iyar, following the first month Nissan, always has 29 days as a shorter month. Its name is similar to *Or, light*, and its Mazal is an ox,

as the fields are full of grass at this time after the cold winter months and the cattle go out to pasture. It is also called in Tanach a month of *Zeev, splendor*, referring to the sun's light, and similar to the word *Nitzan, budding*, referring to the season. Many great points in history occurred during this month: on the 2nd Shelomo Hamelech built the first Bet Hamikdash, on the 7th was the Chanukat Chomot Yerushalayim during the days of Ezra and Nechemiah, on the 18th Rebi Shimon Bar Yochai passed away, on the 28th Shemuel Hanavi passed away, and on the 14th is Pesah Sheni. There is great opportunity for healing, as the Mon came down from heaven in the desert, food which never caused negative health, and the month's four letters *Iyar* begin the words *Ani Hashem Rofeecha, I am Hashem your healer*.

Insights on Pirke Avot

“Know what is above you: An eye that sees, an ear that hears, and all actions are recorded in a book” – What is *above* you: know that the full truth, the whole story, is known only by Hashem, never by us. A person always tries to see, to watch, to understand, and to guard against all bad and danger, but only Hashem truly sees and knows, as Hashem is the Creator of all and sustains, protects, and has mercy on all of His creations, giving rewards to those who earn it and do His will.

History in Brief

80 years after the Temple's destruction, in the year 150AD. When Elisha Acher Ben Abuya was old, he became sick, and his student Rebi Meir went to visit him. Rebi Meir asked him if he would be willing to do Teshuvah at this point. Elisha Acher asked him, if he would do Teshuvah, would it be accepted? Rebi Meir answered that there is always hope and opportunity until the last breath of a person leaves his lips. At that moment, Elisha began crying, and he continued crying until his soul left his body. Rebi Meir was happy that this would be considered a form of repentance. When he reached the heavenly court, they could not convict him because he was a Torah scholar, but they could not allow him into Gan Eden either because of his sins. Rebi Meir prayed that he should be brought to judgment, and a fire came down from heaven and burned his grave. Rebi Meir came to his grave and said to Elisha that he will remain there for the night. If he was redeemed by morning, good, if not, then he will be. The fire then extinguished from the grave. He prayed, then he passed away. Smoke came out from the grave, indicating that Elisha had been properly judged for his sins. Rebi Yochanan then said that when he passed away, he would take Elisha by the

hand into Gan Eden and end the judgment. When Rebi Yochanan passed away, the smoke ceased from the grave of Elisha.

Lag Ba'omer (33rd of the Omer)

Lag Ba'omer is a day of celebration and a day of lamentation in honor of the great Tana, Rebi Shimon Bar Yohai, may his merits shield us. From the greatest of the 4th generation of Tanaim, he lived 140 years after the Churban (Temple's destruction). He was the author of the 'Zohar', which is the foundation of Torah and Kaballah. He is the Rebi Shimon that is always mentioned in the Gemara, and after a long life he passed away, after Rebi Yishmael. He first learned in Yavneh, in front of Rebi Yehoshua and Raban Gamliel. Afterwards, he was one of the five students of Rebi Akiba, along with Rebi Yehoshua, Rebi Yehuda ben Baba, Raban Gamliel, and Rebi Elazar ben Yehua. He had 22 students, which included: His son, R' Elazar bar R' Shimon, Rebi Dustai, R' Hanina, R' Yohanan, R' Yirmiya, Rebi Nahas ben Yair, etc. He learnt in Bnei Brak by Rebi Akiba for 13 years. Rebi Akiba loved him, called him his son, and told him, *It is sufficient for you that I and the Creator both recognize your spirit (Sanhedrin)*. Rebi Shimon bar Yohai came to Rebi Akiba and learned Torah from him even in difficult times. Many times in the Mishnah we find the two discussing a law. Once Rebi Shimon bar Yohai realized a sense of disrespect towards his Rav and therefore fasted many fasts, until his teeth turned black, in order to rectify the situation. 'Sifri' (*Medrash Halacha for Bamidbar and Devarim*) is by default the words of Rebi Shimon bar Yohai, what he learnt from Rebi Akiba with his four friends. The students relied upon Rav Yehuda ben Baba. Many times there were arguments with Rebi Yehuda and Rebi Meir. Rebi Shimon bar Yochai witnessed the Romans combing the skin of Rebi Akiba with iron combs just because he learnt Torah. He therefore became rebellious against the Roman authority. Once, he sat with Rav Yehuda, Rav Yosi, and Rav Yehuda ben Garim and discussed the many decrees the Romans established only for their benefit. Rav Yehuda ben Garim was not careful and told others what Rebi Shimon bar Yochai had said. The words soon reached the authorities and Rebi Shimon bar Yochai was decreed the death penalty. First he hid in the Bet Medrash of his son, Rebi Elazar, but then he hid in a cave. Through a miracle, he gained sustenance from a Carob tree that grew in the cave just for him, and he drew water from a well. In order that his clothes do not wear out, he wore them only during prayers. All the while he was in hiding, he learnt Torah and distanced from worldly matters. After 12

years the Caesar died and the decree was gone. When they left the cave, they saw people planting and plowing fields. *“You have forsaken the eternal life for a temporary one”* he would tell them. A sound from Heaven was heard – *“Have you come out to destroy my world?! Go back into the cave!”* After another year, he finally left the cave. He told his son, *“It is enough for the world just you and me”* – But when he saw how precious and beloved the Mitzvot were to Bnei Yisrael, they were reconciled. Rashbi (Rebi Shimon bar Yochai) said that he could atone the entire world from judgment. He was able to perform miracles. When the government decreed harshly upon the Jews, Rashbi, along with Rav Elazar bar Yossi, went and overpowered the decrees. He was a shield for his generation and a rainbow never formed in his days. Rashbi passed away on the 33rd of the Omer (18 Iyar) and was buried in Miron. Praying by his grave, as many do, especially on the 33rd of the omer, brings great protection and help from Hashem. It is very good to recite, ***Bar Yochai Nimshachta Ashrecha.*** We glorify the day with Torah learning and candle lighting Leilui Nishmat Rashbi. Please join us in Bet Knesset Beth Yosef Motzei Shabbat after Havdallah for the reciting of Hillulah. May this Mitzvah and his great memory and merits shield and protect us, Amen.

Health and Recovery

Smoking is the number one cause of Emphysema, but absolutely preventable if the smoker would just quit. Emphysema is a condition that involves damage to the walls of the air sacs (alveoli) of the lungs. Alveoli are small, thin-walled, very fragile air sacs located in clusters at the end of the bronchial tubes deep inside the lungs. There are about 300 million alveoli in normal lungs. As you breathe in air, the alveoli stretch, drawing oxygen in and transporting it to the blood. When you exhale, the alveoli shrink, forcing carbon dioxide out of the body. When emphysema develops, the alveoli and lung tissue are destroyed. With this damage, the alveoli cannot support the bronchial tubes. The tubes collapse and cause an “obstruction” (a blockage), which traps air inside the lungs. Because there are fewer alveoli, less oxygen will be able to move into the bloodstream. Doctors refer to a person with this sickness as someone who is dead while alive, because he is actually healthy besides for the fact that he has great difficulty breathing. The great Rabbanim of previous generations have spoken out against smoking, and we too join them, as too many are addicted already, and we must save those who are young and do not understand the dangers they are allowing themselves to fall prey to, especially before they are addicted. Our

Torah commands us to guard our health in order to serve Hashem. Smoking is directly against the Torah, and causes terrible damage to our health. The doctors all agree that smoking will cause sicknesses and diseases that can be deadly over time, and completely preventable by simply not smoking. Everyone agrees that smoking is unhealthy, damaging, unnecessary, and addicting.

Mussar: Ungratefulness

The Pasuk states that one who returns bad to others who had been good to him will not be able to rid his domain of bad. Everyone must train themselves to appreciate what others have done for them, and must never forget their kindness. Even if he has also caused you grief in the past, you must nonetheless remember the good and forget the bad. Man must emulate the ways of Hashem. Hashem overlooks our sins, such as the sin of the Golden Calf, and remembers our correct actions, such as accepting the Torah. Let us learn from Moshe Rabbenu, who did not hit the river or the earth since they had saved him from harm and possibly death, and he showed appreciation. He also did not battle Median because he had grown up with them. Our Sages teach us that a person is obligated to respect even someone who had merely opened the door for him even more than he is obligated to respect his own parents. Eliyahu Hanavi and Elisha Hanavi did not resurrect their parents, but they resurrected others whom they felt indebted to because of the kindness they received from them. If such is the obligation upon receiving bread, how much so is the obligation to show gratitude when assisted spiritually or physically in ways that saves from terrible harm and danger. If you do not honor or recognize your benefactor with gratitude, then you are ungrateful. Let us now ponder for a moment: how grateful must we be to Hashem who grants us countless goodness and constantly shows us outstanding kindness. We are indebted and therefore obligated to fulfill His every command, otherwise we are proven to be hopelessly ungrateful. May Hashem watch over us, Amen.

Rishon LeSion: R' Rephael Meir 1801-1893

The many years of outstanding services for the people of Jerusalem left R' Rephael weak and bedridden towards the end of his life. He prepared and appointed the next leader to take his place, R' Yaakov Shaul Elyashar. R' Rephael merited longevity and passed away in 1893 at the age of 92 on the 14th of Tevet. Jerusalem wailed in mourning over the loss, and all businesses closed so the people could attend the funeral. The government joined as well in honoring R' Rephael. He was buried in Har Hazetim. He authored

Lev Marpeh and Lashon Marpeh. May his merits protect us, Amen.

Story

After R' Yaakov Aryeh heard Shimon's story and understood his predicament, he 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. He instructed him to approach the Goy that was planning to lease the mill, told him to ask him nicely not to infringe on his boundaries, and if he would not listen, then he should show him the parchment and let him read what is written. Shimon left, returned to his town, went straight to the home of the Goy who recently moved there in order to lease the mill from under Shimon, and began speaking with him nicely. The Goy would not listen. This was business, plain and simple! There's no room for mercy when you need to make a profit. Shimon then gave the parchment to the Goy, who read it and laughed. He never even met this Rabbi, who he didn't know and who certainly didn't know him. Why should he listen to him?

Laws:

- 1 – A woman is obligated to recite Hagomel in the women's section in Shul, with ten men present, after childbirth or after recovering from a serious illness.
- 2 – A husband cannot recite Hagomel instead of his wife. She can recite even when she is not Tahor.
- 3 – A child less than 13 does not recite Hagomel, as the word 'obligation' in the blessing does not yet apply to him.
- 4 – A child who underwent surgery when he was under 13 and recovered after he turned 13 does not recite Hagomel, since the surgery took place while he was still under 13. This also applies to traveling while under 13.
- 5 – One who was saved from sin does not recite Hagomel, since the blessing is intended for the body not the soul. However, it can be recited without Hashem's Name or Malchut.
- 6 – Hagomel should be recited within 3 days, however it can otherwise be recited even after a longer amount of time.
- 7 – If someone has two reasons simultaneously to recite Hagomel, he nonetheless only recites Hagomel once for both reasons, i.e. he traveled and recovered from an illness.

Sponsors

*** *R' Simon Goldstein, his wife Simmy, and their children.* Blessings and success for the entire family, Amen. *** *Mr. Chaim Yihye Allaham HaCohen, his*

wife Violet, and their children: Eddie, Berta, and Bella. Blessings and success for the entire family, Mazal Tov to their son *Yosef and his wife Lauren* on the Bar Mitzvah of their son *Yaakov*, Mabrouk, Amen. *** *Mrs. Sion Chams, his wife Rosie, their parents, and their children.* Blessings, health, and success for the entire family, and health and longevity for the grandparents, may Hashem bless them, Amen. *** *Mrs. Kamo Frieda Gindi and her children.* Blessings and success for the entire family, Leilui Nishmat her father *Jamil Ben Rina a"h*, and Leilui Nishmat her mother *Frieda Bat Jamila a"h*, Amen. *** *Mr. Shaul Shahoud Abou Abdo Shakalo and his children.* Blessings and success for the entire family, Leilui Nishmat his mother *Sarah Bat Simcha a"h*, and Leilui Nishmat his wife *Touni Mazal Bat Rachel 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 Eliyahu 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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