

Congregation

◆◆◆"Beth Yosef"◆◆◆

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

**Rabbi Aharon Farhi**  
*Parashat Behukotai*  
27<sup>th</sup> Iyar 5782

*Maqam Nahwand*  
Issue #985

**Mr. Eliyahu Levy, President**  
*Haftarat Uzi UMa'Uzi*  
May 28<sup>th</sup> 2022

*Candle Lighting 7:58pm \* Shekiah 8:16pm \* Shir Hashirim 7:00pm followed by Minha Friday Night  
Shaharit Shabbat 8:15am \* Minha Shabbat 7:35pm \* Shabbat Ends 8:59pm & Rabbenu Tam 9:29pm  
Time for Talit 4:04am \* Seasonal Hour 86:00 \* Alot Hashahar 3:47am \* Netz Hachama 5:30am  
Weekday Minha 7:30pm \* Earliest Time for Arbit 7:07pm \* Tzet Hacoachavim 8:54pm \* Chatzot 12:53  
Latest Time for Morning Keriat Shema 8:05am \* Latest Time for Morning Amidah 9:31am*

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Please do not read this bulletin during Tefillah or Keriat Hatorah

The Pasuk says: "If you will *follow* My decrees." Rashi explains: You can fulfill this by engaging in intense Torah study. According to Rashi, why then did the Torah use the word, "*Follow* My decrees," when the more appropriate word would've been "*Study* My decrees"? In Keriat Shema, we likewise use this wording to express learning Torah, "*While going on the road*". Man is created to grow and advance with each and every day that passes. When an animal, i.e. an ox, is born, it is already as intellectual as it will ever be. It knows how to walk, eat and differentiate between food and other substances. The Gemara explains that it is therefore called a 'shor' (ox) from the day of birth until the day of death. It's name never changes, as it never changes. A person, on the other hand, is called a different name throughout life to signify current status: baby, child, teenager, adult, elderly, etc. Man is called '*Holech*' (a walker), unlike the unchanging angels who are called '*Omdim*' (standers). Man is supreme over all other creations, in worlds above and below. Our Sages teach us that an animal's eyes face the ground, since its goals are composed of earth and mundane necessities. Man, who was not created just to eat and benefit from the world's desirable objects, faces forward, in order to serve our Creator spiritually and advance. Therefore, the Parasha began, "If you will *follow* My

decrees," for the nature of man is to *follow* and advance forward. How can Bnei Yisrael advance? By engaging in intense Torah study. Man, who was created to advance, must do so in spiritual areas and use his body only as an assist to better reach his spiritual goals. We recite each day in Tefillah: Whoever studies Torah Laws (Halachot) every day is assured that he will be present in the world to come, as it states, "The ways (*Halichot*) of the world are his" – Do not read it '*Halichot*' (ways), but rather read it '*Halachot*' (laws). Why didn't the Prophet just write *Halachot*? To teach us that learning *Halachot* is not enough, you must also have '*Halichot*', advancements forward through actual positive actions, by applying the newly acquired knowledge in practice. We will then be given spiritual and physical satisfaction. May Hashem watch over us, Amen.

### **Insights on the Parasha**

The Pasuk says that Hashem will remember His treaty with our Patriarchs: Yaakov, Yitzchak, and Avraham. Why not also remember the merits of the Matriarchs? Actually, the Pasuk uses the extra word '*Ve'et*', and *the*, before each Patriarch's name, to include the Matriarchs as well. But if so, then there's only three Matriarchs listed, corresponding to three Patriarchs. Rachel is not included. Why?

Because she is always praying before Hashem, crying for her children, therefore there's no need to include her in this Pasuk of remembering her merit, as she is always remembered. One more question: the Pasuk starts off using the word *remember* for Yaakov, doesn't use the word *remember* by Yitzchak, but then uses the word *remember* by Avraham at the end. Why is *remember* not written by Yitzchak? Because the merit of Akedat Yitzchak is always remembered before Hashem, so it was not necessary to use the word *remember* by Yitzchak, similar to Rachel.

### ***The Holy Song "Bar Yohai"***

All Jewish people have the custom to sing this holy song, Sepharadim, Ashkenazim, Chassidim, etc. as it was composed through Ruach Hakodesh, and consists of Kabbalistic secrets and the ten Sefirot, which are: Keter, Hochmah, Binah, Hessed, Gevurah, Tiferet, Netzah, Hod, Yesod, and Malchut. Mekubalim study and analyze these ten Sefirot in great depth, and bring forth from them much wonders and miracles. The counting of the Omer that we are currently performing each day is connected to the ten Sefirot, which we conclude as we enter the holy day of Shavuot and accept the Torah. All Jews know of this song. It is sung during Shabbat, as RSB"Y is connected to Shabbat, as Eliyahu Hanavi personifies. 'Shabbat', with each letter written completely, has the numerical value of 703, the same as 'Shimon Bar Yohai'. The complete deep understanding of this great song is unknown to us. However, let us try to explain and understand a little bit of the song in honor of the *Hillullah: Bar Yohai, the great one, who was anointed by his friends with great happiness. You acquired greatness from Hashem's holiness. You are as the Cohen Gadol who is adorned with the holy Tzitz. You have toiled in the great Torah, and have reached outstanding levels. You have produced many fine students who have followed in your footsteps. Your students produce great light and uncover hidden ideas in Torah. Your students are fit to be our teachers. You have*

*ascended to Gan Eden, decorated majestically with the Torah you have toiled in and acquired. You used the holy Torah and it's principles like a sharp sword against the powers of impurity. You have reached before the Throne of Glory. All this you have accomplished with your wisdom – who can be compared to you?! You have reached the 49<sup>th</sup> level of understanding and wisdom, and even the 50<sup>th</sup>. You have been like the 'Shin' knot of the Tefillin adorned on the head. Your wisdom includes the ten Sefirot. You are compared to an angel, a cherub. There is fear to gaze at the great light. May the merit of the great RSB"Y protect us from all forms of harm, Amen.*

### ***Health and Recovery***

Now that we have established the importance of relieving the body from waste in a timely manner, and the potential damage that can be caused to the body when one procrastinates with this, we will now illustrate the point with the difference between a person who finds an ant on his table and a person who feels an ant enter into his clothes. A person who feels an ant in his clothing will immediately get up and go to the dressing room to get rid of it. The same is true of the need to relieve oneself. As soon as we receive a warning from the body, we must immediately remove the pest from our bodies, even if we are sitting with important people and need to interrupt, or in any given situation. The correct education is to accustom your children from an early age to go to the bathroom before going out of the house, and again when coming home. To become accustomed to always initially go to the bathroom will save them in the future from a lot of trouble. Drinking deficiency is one of the causes of bladder cancer. A study of 48,000 people conducted by researchers at Harvard University, and Ohio State University, found that those who drank more than eight glasses of water per day had a 51 percent lower risk of developing bladder cancer compared to people who only drank two cups a day. In addition, the lack of drinking water makes the waste become concentrated, and as a result, a person constantly feels the

need to relieve himself, always in only small concentrated amounts.

### **Rishon LeSion:**

#### ***R' Yaakov Shaul Elyashar 1817-1906***

When R' Yaakov Elyashar went to collect money from Persia, he found the people mournful. Their new leader was a known hater of Jews and was planning to destroy them. He would take honorable innocent Jews who had done nothing wrong and punished them dreadfully. They were so scared. They analyzed their deeds for any sins, and prayed for salvation. R' Yaakov felt their pain in his heart, so when they asked him to pray on their behalf, he immediately began praying. When the day came for the terrible decree to be carried out, for all Jews to be destroyed, they waited for the guards and soldiers to come and take them away, but they did not come. They breathed a surprised sigh of relief for this miracle, in the merit of the great Tzaddik. They found out what happened. The ministers had conspired against the leader and killed him in his sleep, so that in the morning the family found his body cold and lifeless. With the change of leadership, the decree against the Jews had been forgotten. The innocent Jews were released from prison and returned to their families. From that year forward the Jews of Persia celebrated the 20<sup>th</sup> of Nissan, Chol Hamoed Pesah, commemorating this great miracle through the prayers of R' Yaakov.

### **Mussar: *Love for Others***

Everyone is obligated to love others. The way to develop this is to help others, whether physically, spiritually, or monetarily. Everyone needs help from others, no matter their financial or spiritual standings. Give gifts to others and show that you care about them. Through these actions you will develop a sense of love for others. Be forgiving and easy going. In business, be honest and courteous to others. Do not be strict with people or particular. Speak softly and kindly. Be careful not to embarrass others, and avoid confrontations. Smile pleasantly to people, for this will enhance the love for one another. Be concerned about the welfare of another, and soften their worries. If one confides their secrets or private issues to you, do not reveal them to anyone. If one angers you, let it pass. Do not listen to talk about the faults or

shortcomings spoken of another. Always strive to find the good in people. Follow these steps and you will love others, and be loved by others in turn, and by Hashem, Amen.

### **Story**

When Shimon went back to his Rebbe to tell him what the Goy was now doing, he already knew what was happening and had been expecting his return. Of course the Goy had laughed at his letter, and had said that the Rebbe should mind his own business. Yes, but now this Goy, as well, shouldn't mix in a business and a profession that is clearly not his own. Shimon would not be assisting the Goy in any way, and without his help the Goy would not be able to effectively run the mill and produce flour. Our Sages teach us that one must warn a person before punishing, and in this case the Rebbe gave fair warning to the Goy in advance. The Rebbe then gave Shimon a second letter to give to the Goy, and blessed Shimon that he would continue making an honorable living producing flour.

### **Laws: *Yom Tov***

- 1** – One is forbidden to prepare anything – cooking, baking, and even setting the table – from one day of the holiday to the next. One may cook a large pot of food with the intentions to eat it during the upcoming weekday, Shabbat, or Second Holiday as long as he eats a little bit during that Yom Tov day and does not explicitly state his true intentions. This is allowed only if he is cooking before lunchtime. However, if it is past lunchtime, then he may not do this, since he really does not need the food for now and is only performing trickery alone.
- 2** – One may take medication or pain relievers during Yom Tov, but may not use creams or ointments.
- 3** – One may not squeeze fruits for their juices, with the exception of a lemon squeezed for food, provided that you do not use a vessel designed for this purpose.
- 4** – One may use a cheese grater during Yom Tov provided that he changes the way he usually does it, i.e. he grates the cheese straight onto the table instead of into something.
- 5** – One may do Borer (picking and choosing), with his hands and not with a vessel, for that day.

Whether the part you want is more, or the part you don't want is more, you always remove the fewer amounts in order to limit the toil.

**6** – One may smoke cigarettes on Yom Tov (lit from an existing fire) only if he is accustomed to smoking and not doing so would bring him pain. However, one who is not accustomed to smoking may not smoke a cigarette.

**7** – Fruits from a fruit tree during Yom Tov may not be touched and certainly not eaten. However, after Yom Tov one may eat them.

**8** – Extinguishing electricity or a fire, even partially (i.e. lowering an oven/stove) is forbidden. One may not even ask a non-Jew to do the act. However, one may lower a gas fire in order not to burn the food but not in order to save gas.

**9** – However, one may extinguish a gas fire indirectly. This is done, for example, by filling up a kettle to the rim with water and letting it boil until it overflows and extinguishes the flame. Since the prohibition is only Derabanan (Rabbinical origin), Gerama (causing indirectly) is permissible. However, one should use some of the hot water for tea or coffee in order to have cooked it for the purpose of consumption.

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