

Congregation



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

Rabbi Aharon Farhi

Parashat Naso

14th Sivan 5783

Maqam Raast

Issue #1030

Mr. Eliyahu Levy, President

Haftarat Vayhi Eish

June 3rd 2023

*Candle Lighting 8:03pm * Shekiah 8:21pm * Shir Hashirim 7:00pm followed by Minha Friday Night
Shaharit Shabbat 8:15am * Minha Shabbat 7:45pm * Shabbat Ends 9:03pm & Rabbenu Tam 9:33pm
Time for Talit 4:00am * Seasonal Hour 87:00 * Alot Hashahar 3:43am * Netz Hachama 5:27am
Weekday Minha 7:30pm * Earliest Time for Arbit 7:09pm * Tzet Hacoachavim 8:58pm * Chatzot 12:54
Latest Time for Morning Keriat Shema 8:04am * Latest Time for Morning Amidah 9:31am*

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

In this week's Parasha we learn about the Cohanim's obligation to bless Bnei Yisrael, a commandment given over using the word "Ko" so shall you do, in merit of the word "Ko" used during Matan Torah, when Bnei Yisrael accepted the Torah at Har Sinai. Hashem had blessed Avraham with the word "Ko", and the wicked Bilaam wished to curse Bnei Yisrael using the word "Ko" to counteract the merit, instructing King Balak to bring sacrifices using the word "Ko" to gain an advantage over Bnei Yisrael. Why are the blessings delivered through the Cohanim? Hashem explained to Moshe Rabbenu: Hashem had personally blessed Adam and his wife, He personally blessed Noah and his sons, He personally blessed Avraham, and then Yitzchak, and finally Yaakov, all clearly stated in the Pesukim. When it became time to bless the twelve tribes, the Shevatim, it says that their father will bless them, and they will be blessed. Hashem no longer personally blessed directly. Instead, the blessings would flow through the Cohanim to the nation, and Hashem would open the gates of influence. Hashem told Moshe that He would go from place to place, from Shul to Shul, *wherever His name is mentioned*, and thus through the

Cohanim the people will be blessed. The two blessings/prayers that are accepted without condition are the blessings of the Cohanim and the thirteen attributes of mercy. Why? Because if Hashem would bless Bnei Yisrael directly, many prosecutors would come forward with arguments and challenges against the holy nation due to sins and transgressions committed and attempt to block the blessings from flowing forth, claiming that Bnei Yisrael were unworthy of Hashem blessing them personally. Therefore, the Cohanim, the children of Aharon HaCohen, those who performed the services in the holy Temple, were the ones through whom the blessings would flow, and Hashem would open the gates of blessings as a result. This would keep the prosecutors away, and Hashem would have a clear path through which to deliver the blessings. Our Sages of blessed memory therefore instruct us: Anyone who is suffering with anything should go to Shul and be blessed through the Cohanim, answer Amen to their blessings, and he will be relieved of whatever difficulties he is facing, as Hashem stands with the Cohanim and delivers the blessings through them. May Hashem watch over us, Amen.

Insights on the Parasha

The Pasuk tells us that for twelve days, each Nasi, tribal leader, would offer the same sacrifice that the other tribal leaders had offered on the previous days, exactly identical. Why were the sacrifices listed in the Pesukim twelve times, once each day by each tribal leader, if they were all exactly identical? To teach us a valuable lesson! Even though it was possible for one to offer more than the other, they all rejected the opportunity to do more than the other, and instead acted in unison, in harmony, to be exactly as the next, so as to be equal in honor, with great respect for one another. This outstanding show of unified respect for each other is immensely valued before Hashem, more than any other additional sacrifices, and is a source of pride and satisfaction before Hashem. We should learn from here the great value of respect and honor for our fellow Jews, to not try to be more lavish, more extravagant, just because one is capable of doing more than another, and instead should be considerate by acting with moderation, without haughtiness and arrogance. If we conduct our happy occasions with such an understanding, Hashem will recognize the unity and respect for others, and will shower blessings upon those who realize the importance of moderation and humility for the sake of others who cannot do as much. Hashem's satisfaction will definitely award multitudes of blessings, Amen.

History in Brief 1939–1945: The Holocaust

About 100 years ago, in the month of Shevat in 1924, R' Yaakov David who lived in Poland told his son R' Noah Gad to take his family and move to Israel because Poland would soon turn into a river of blood. His son did not waste a moment, he sold all his belongings and boarded the first boat out of Poland enroute to Israel. Today thousands of his descendants live in Israel in merit of heeding the words of his father R' Yaakov. In 1935, R' Noah's Rebbe, R' Menachem Mendel Landau visited

Israel, and R' Noah approached him with a bitter heart asking him to please remain in Israel and not go back to Poland. Unfortunately his Rebbe did not listen, and he perished in the holocaust along with his family. Another occurrence, the sister of R' Noah had written a letter to her brother in Poland and sent her son to have the letter mailed. On his way to mailing out the letter, R' Noah intercepted the boy, took the letter, and told the boy to return home, he would take care of mailing it out. With keen insight and heavenly guidance, he knew to open the letter and read it before mailing it out. In the letter the sister was advising her brother R' Aharon not to leave Poland, not to move to Israel, because the famine currently in Israel was making life difficult for them. R' Noah never mailed out the letter, and R' Aharon moved to Israel in 1935. As a result, he and his family were saved from the holocaust.

Health and Recovery

In our generations, factory owners, with the development of technology, have studied and developed various types of synthetic and chemical materials that influence the tongue sensors and make them experience different flavors. These are the variety of ingredients and flavors that we see written on industrial products. For example, you can make apple juice without having a hint of an apple, and the tongue will taste an apple, so you interfere with creation and trick your health. The industry is becoming more and more sophisticated and is learning how to influence taste sensors more and more, with the goal of getting more and more people to eat the same products. Perhaps you will ask yourself why Hashem, who is omnipotent, did not naturally make us sweets like those produced in factories. Isn't it much easier to make a candy than to make a fig? The answer is that Hashem takes care of us like a father, with care and consideration, and He therefore gave us fruits with reasonable sweetness so we would eat

enough but not too much, and also gave us the sweetness of the fruit with a concentration that is not strong and accompanied by fruit fibers, so that the sweetness will be best digested while our bodies remain undamaged. If the fruit were as sweet as all the industrially produced sweets then we would not stop eating them and we would be harmed. Therefore we must overcome the physical temptation and prevent any harm to our health. King Solomon compared the troubles that result from eating wrongly, and the troubles that ensued as a result of serious transgressions caused by the tongue, as follows: "Death and life can be decided by the tongue".

Mussar: Holiness of the Eyes

Our eyes are from the most important limbs within our bodies. One must sanctify his eyes and retain their holiness. One must be very cautious when he walks in the street, and should look away if he is tempted to glance at things that will desecrate his spiritual eyes. Women who dress immodestly are considered from the army of the evil Bilaam. Bilaam had advised King Balak to send the daughters of Moav to entice Bnei Yisrael immodestly and cause them to sin. That scheme for impurity and that source of unholy enticement exists still today. "*Do not turn after your hearts and eyes*", *Yeshaya Hanavi* addresses the issues concerning immodesty being performed in public and explains that ministering angels who descend to this world in order to perform certain tasks, upon seeing women not dressed properly, begin to cry out and scream to Hashem, requesting that He immediately punish those women for leading men to sin because of them! Therefore, all should ask Hashem for mercy, especially when leaving the house, kiss the Mezuzah and pray that He saves you from the constant dangers that threaten men. If you pray with tears over this matter, you are on the level of ministering angels! One who glances at these women in the street is damaging and dirtying his soul

with wounds and stains which are extreme, and are very hard to remove. Fear Hashem and guard your eyes. May Hashem watch over us, Amen. (*Rav Nachman*)

Rishon LeSion:

R' Yaakov Shaul Elyashar 1817-1906

Upon reading through the letter sent from the Rebbe of Poland, R' Yaakov thought about it and decided that he was too old and weak to personally deal with an issue of such magnitude that could potentially affect the entire Jewish community in Poland. Instead, he instructed his attendant to gather a counsel of Hachamim who would read the letter and together they would decide how best to respond. The Hachamim arrived and began deliberations. While they argued back and forth, R' Yaakov just sat quietly with his eyes closed, moving his golden Tabak case between his fingers. When they were ready to agree on a course of action, R' Yaakov spoke. "Hachamim!" He said. "In my humble opinion, I believe this letter is a forgery! I think the Rebbe of Poland actually knows nothing about this letter. It was composed by the real murderers who are trying to involve us so as to twist the judgment in their favor, by spinning a tale of wrongful sentencing and painting the innocent as conniving criminals. They say the fate of their community is at stake and we therefore must act quickly to their advantage, but this is all a hoax, and our involvement will produce nothing but pain and suffering to the Jews of Poland!" The Hachamim were completely caught by surprise and did not know what to do next.

Laws: Blessings

1 – There is no minimum required food or drink consumption in order to recite a blessing before eating or drinking, as long as it is not just to taste, one does not benefit from this world without a blessing.

2 – One who tastes in order just to know if more ingredients are necessary, even to

swallow up until a Kezayit of food, or a Reviit of drink (86 grams) does not need to recite a blessing. The Mishna Berura in fact writes that one is forbidden to recite a blessing in such a case, as it is unnecessary and a wasted blessing, even though one does not benefit from this world without a blessing, since it is only to taste for ingredients and preparation purposes, a blessing prior or after is not even allowed to be recited.

3 – If one is swallowing what he is tasting, there is a Machloket regarding this matter, and therefore a person should eat or drink with intention to enjoy and benefit and therefore be required to recite a blessing, and should not do so just to taste.

4 – One who tastes Erev Shabbat from the prepared Shabbat food to fulfill ‘tasting merits life’ is definitely doing so to benefit and derive pleasure from the food and should therefore recite a blessing.

5 – One who tastes and spits out without swallowing, even if done many times, definitely does not recite a blessing, as well as chewing the food for a young child.

6 – One recites the blessing Shehakol before chewing gum, or before chewing sugar cane, since he is doing so for pleasure and benefit of the flavor and taste, even though he is not eating but only chewing.

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