

Congregation

◆◆◆"Beth Yosef"◆◆◆

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

Rabbi Aharon Farhi

Parashat *Matot Masei*

26th Tammuz 5783

Maqam Nahwand

Issue #1036

Mr. Eliyahu Levy, President

Haftarat *Shimu Devar*

July 15th 2023

*Candle Lighting 8:08pm * Shekiah 8:26pm * Shir Hashirim 7:00pm followed by Minha Friday Night
Shaharit Shabbat 8:15am * Minha Shabbat 7:50pm * Shabbat Ends 9:08pm & Rabbenu Tam 9:38pm
Time for Talit 4:13am * Seasonal Hour 85:00 * Alot Hashahar 3:56am * Netz Hachama 5:38am
Weekday Minha 7:30pm * Earliest Time for Arbit 7:17pm * Tzet Hacoachavim 9:03pm * Chatzot 1:01
Latest Time for Morning Keriat Shema 8:11am * Latest Time for Morning Amidah 9:36am*

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Parashat Matot: *“Arm men from among yourselves for the army... a thousand from each tribe... twelve thousand.”* Rashi explains that this included Shevet Levi. But with Menashe and Ephraim counting as two tribes, shouldn't the total have been thirteen thousand? There are a few answers: 1- Shevet Levi only sent some men, so the total was still close to twelve thousand. 2- Whenever Shevet Levi is counted as a tribe, Menashe and Ephraim are counted as a single tribe of Yosef, to maintain the number of twelve tribes. Regarding dividing the land of Israel, they are counted separately, as Shevet Levi did not receive a portion, and likewise they each provided a spy within the Meragelim as well, which also concerned inheriting the land of Israel. This battle against Midian did not concern inheriting the land, but rather it was a battle of vengeance. 3- There were in fact thirteen thousand in total, but twelve thousand went against their will, all except Shevet Levi, as the Pasuk says that *“They were delivered”*, which connotes passivity and reluctance, because once they heard that Moshe had passed away, they did not want to go to war. Shevet Levi however went of their own free will, with a clear desire to fulfill the word of

Hashem. 4- Some say that Shevet Ephraim did not go to war, they did not want it to look like they were interested in rushing to war which would take place after Moshe's passing, and be accused of wanting Yehoshua to take over as leader sooner than later, as Yehoshua was from their Shevet.

Parashat Masei: *“These are the Journeys of Bnei Yisrael”* Twenty-four journeys are recorded in summary in the beginning of this week's Parasha. Why has the Torah documented them? *“Moshe wrote their goings forth according to their journeys at the bidding of Hashem... and these were their journeys according to their goings forth”* Why was the order switched between the word meaning *‘their goings forth’* and the word meaning *‘their journeys’*? Also, why was only the first time *“at the bidding of Hashem”*? The *Keli Yakar* explains: sometimes the journeys were an advancement forward, towards Israel, and sometimes Bnei Yisrael backtracked a little bit, towards Egypt or other parts of the desert. This is why the order was switched in the Pasuk. As well, it is understood that the journeys they embarked on which took them forward were *“at the bidding of Hashem”*,

while the journeys that took them backward were not. The Parasha also teaches: “*He shall dwell in it until the death of the Cohen Gadol*” What is the connection between an unintentional murderer’s freedom and the death of the Cohen Gadol? The *Chida* writes: when the holy and righteous Cohen Gadol passes away and his soul ascends to heaven, all souls that have not yet found rest, as well as the victims of unintentional murders, gain a sense of tranquility and ascension. Therefore, the murderer may then be free. The *Rashbam* explains another reason: The Cohen Gadol controls and governs the cities of refuge. Just as when a new king claims the throne he releases all previous prisoners, as they have not committed any crimes against his laws or under his jurisdiction, so too, when a new Cohen Gadol is anointed after the death of a previous one, all of the unintentional murderers are set free, as they have not done anything wrong during his reign.

History in Brief

130 years after the Hurban, 200AD. Rebi Meir would give a Derasha in Shul every Shabbat Friday night, and a certain woman would attend every week to listen from the lady’s section. One week, Rebi Meir went overtime, and the woman returned home very late, after the Shabbat candles had already extinguished. Her husband asked her where she had been. She explained that she had been listening to the Derasha of Rebi Meir. Her husband did not allow her back into the house unless she spat in front of the one who gave the Derasha. The woman sat outside her house for three weeks. Her neighbors advised her to go to Rebi Meir for help. When she arrived, Rebi Meir understood with divine vision all that had happened. He made believe that there was something wrong with his eye, and that he

needed someone to spit in it in order to heal it. He instructed her to spit in it seven times. Afterwards, he told her to return to her husband and say that she had done what he commanded not once, but seven times. When his students heard the story, they asked Rebi Meir how the Torah can be shamed in such a way. They would have preferred to whip the husband into submission and discipline. Rebi Meir explained, if Hashem would allow His holy Name to be erased in order to bring peace between a man and his wife, should he not allow such personal shame all the more so in order to bring peace in a marriage?!

Health and Recovery

These are behaviors that are good for our body's health: 1 - Teeth cleaning every six months at a dentist. 2 - Make sure our mouth is closed from a very young age, especially when sleeping. 3 - You need to sleep at least six hours a night. 4 - Do not switch suddenly from light to dark and vice versa. 5 - Do not hold the phone or cell phone between the shoulder and the ear without hands. 6 - Avoid prolonged standing. 7 - Stay away from loud speakers. 8 - Completely avoid all types of smoking. 9 - Avoid restraint regarding waste excretion. 10 - Fill a heredity table. 11 - Perform laboratory tests and fill in the test tracking chart. 12 - From the age of 30-35 take care of your cartilages and avoid lifting, particularly heavy loads. 13 - From the age of 40, measure intraocular pressure, blood pressure, and blood sugar level. 14 - Starting at the age of 50: check with an ultrasound the carotid arteries in the neck and bone density. Now we will preface a few sentences about what is happening inside our bodies, our body renews itself all the time, breaks down the existing and rebuilds it. The skin and nails we have today are not the same ones we had a year ago, or

that we will have in a week, a month, and a year. The body rebuilds itself, using the food that is absorbed into the bloodstream through the small intestine, and what breaks down is largely cleared through liquid stools and sweat.

Mussar: *Lashon Hara*

It is a terrible sin to speak negatively about another Jew, even if it is the truth. For example, “*This is what so and so did*”, “*These are his ancestors*”, “*This is what I heard about him*”. One who speaks evil and lies about another Jew is called a “*Motzi Shem Ra*”. Our sages teach us that the sin of Lashon Hara is equivalent to idolatry, immorality, and murder all together. Lashon Hara is categorized into different categories: One who speaks negatively about somebody that did something bad to him and others hear and are quiet, since it appears like they agree to what he said, those listeners are also guilty of Lashon Hara; One who speaks Lashon Hara about a person’s ancestors; If someone causes someone else’s face to turn white in public regarding the actions of his ancestors; It is forbidden to tell a son that his father did certain bad things during his lifetime even if the person told the son in private and not within earshot of others; If a person speaks about a Baal Teshuvah’s previous sins, this is a great sin because he did Teshuvah and his sins became Zechuyot. Furthermore, he is causing the Baal Teshuvah to stumble and he might go back to his old ways; If you see someone doing a sin privately, do not publicize it because he may do Teshuvah and Hashem will forgive him while you are demeaning him in public; If a Talmid Hacham or Yerei Shamayim sins because the Yetzer Hara got him once, don’t suspect him because for sure he did Teshuvah; It is forbidden to be happy about your friend’s shame; One who speaks about kosher Gabbaim and says they are thieves, his sin is too great to carry. Hashem should forgive us, Amen.

Rishon LeSion:

R’ Nachman Batito 1850-1915

The world suffered greatly from its first World War. Death, hunger, poverty, and overall suffering spread everywhere, as well as fear and uncertainty in every aspect of life. The Jews of the world lost a lot, but Jerusalem lost the most, with half of its population lost during that war. When the Ottoman Empire entered World War I as an ally of Germany in November 1914, Jerusalem became a battleground between the Allied and the Central powers. Their water supply was compromised, they lacked food, and many fell ill quickly with no clean source of sustenance. Disease spread rapidly claiming many lives. A locust plague destroyed their crops, and the green fields became white and desolate. The locust planted eggs everywhere and the army came in to gather the eggs and destroy them.

Laws: *The Week of Tisha B’Av*

- 1** – The week of the 9th of Av starts on Saturday night July 22nd and ends after Wednesday July 26th which is Erev Tisha B’Av.
- 2** – Haircuts and shaving are forbidden for males of all ages. The Mohel, Sandak, and father of the baby are also not allowed. Women are permitted.
- 3** – Nail cutting is prohibited by some, unless the nails are very long.
- 4** – Laundry may not be cleaned, even if the clothing will be used after the 9th of Av.
- 5** – One may not wear clean clothing. If he will need a change of clothing, he should prepare them before Shabbat by wearing them for a half hour and putting them away for that week. If one must prepare the clothing during Shabbat, he should change clothing during periodic intervals; after Arbit, after Shacharit, and after Mincha.
- 6** – Even clean bed sheets and towels must be prepared before Shabbat and mustn’t be used if freshly laundered. One may wash clothing for children 3 years and younger.

7 – Showers with hot water are prohibited. Cold showers are permitted. One who swims in the ocean mixed with men and women is sinning terribly and should repent and change his ways immediately.

8 – One may not sew new clothing during this week. Some are strict and start from Rosh Chodesh. However, one may mend and fix damaged clothing or shoes.

9 – New clothing or shoes may not be purchased during this week. However, shoes used during the 9th of Av may be purchased and should be worn for a little time before the 9th of Av.

10 – Meat and poultry are prohibited to consume after Rosh Chodesh until and including the 10th of Av. Fish is permitted.

11 – There are those who permit the consumption of food that was cooked with meat leftover from Rosh Chodesh or from Shabbat Chazon. However, such food for Melave Malka is permitted even Lechatechila, as long as extra food was not prepared for this purpose. Young children who cannot grasp the ideas behind the destruction of the temple, until ages 7-8, are allowed to eat meat. If a child under 13 is weak or sick, he may eat meat.

12 – One may use a meat pot, that was even used that day for meat, in order to cook a meal or dish that doesn't include meat.

13 – Food cooked for Shabbat Chazon, even with meat, may be tasted on Friday, as it is a Mitzvah in honor of Shabbat to taste the food. The strict will be blessed.

14 – One may not drink wine from Rosh Chodesh Av, unless it is for Havdalah. Beer is permitted.

15 – Meat and wine may not be consumed on the 10th of Av since most of the Hechal was destroyed on that day.

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Amen. *** *Mr. Yosef Sayegh, his wife Rachel, and their children.* Blessings and success for the entire family, Amen. *** *Mr. Eli Levy, his wife Becky, and their children.* Blessings, health, and success for the entire family, Amen. *** *Mr. Eli Hakoun, his wife, and their children.* Blessings and success for the entire family, Amen. *** *Mr. Isaac Allaham HaCohen, his wife Bella, and their children.* Blessings and success for the entire family, Amen. *** *Mrs. Rosette Sardar Tawil, her husband Hacham Albir, and their children.* Blessings and success for the entire family, Leilui Nishmat her aunt *Leah Bat Tera a"h*, Amen. *** *Mrs. Tania Antabi and her son Soly Shaalo, and their children.* Blessings and success for the entire family, Leilui Nishmat her mother *Linda Bat Tera Esther a"h*, Amen. *** *Mrs. Eva Khafif Antabi, her husband Shlomo, and their children.* Blessings and success for the entire family, Leilui Nishmat her mother *Linda Bat Tera Esther a"h*, Amen. *** *Blessed siblings: Azar, David, Charlie, Estella, and Arlit of the Halabi Family.* Blessings and success for the entire family, Leilui Nishmat their sister *Sonia Bat Rachel a"h*, Amen. *** *Blessed siblings: Sammy, Seymour, and Renee of the Esses Family.* Blessings and success for the entire family, Leilui Nishmat their father *Ovadia Ben Rina a"h*, Amen. *** *Mr. Toby Cohen, his wife Shella, and their children.* Blessings and success for the entire family, Leilui Nishmat her father *Avraham Ben Badia a"h*, Amen. *** *Mr. Nissim Kassab HaCohen, his wife Maggie, and their children.* Blessings and success for the entire family, Leilui Nishmat his mother *Odette Bat Sofia a"h*, Amen.

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