

Congregation

◆◆◆"Beth Yosef"◆◆◆

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

Rabbi Aharon Farhi

Parashat Tetzaveh
15th Adar Rishon 5784

Maqam Siga
Issue #1063

Mr. Eliyahu Levy, President

Haftarat Atah Ben Adam
February 24th 2024

*Candle Lighting 5:21pm * Shekiah 5:39pm * Shir Hashirim 5:20pm followed by Minha Friday Night
Shaharit Shabbat 8:15am * Minha Shabbat 5:05pm * Shabbat Ends 6:22pm & Rabbenu Tam 6:52pm
Time for Talit 5:33am * Seasonal Hour 65 * Alot Hashahar 5:20am * Netz Hachama 6:38am
Weekday Minha 5:30pm * Earliest Time for Arbit 4:56pm * Tzet Hacoachavim 6:17pm * Chatzot 12:37
Latest Time for Morning Keriat Shema 8:35am * Latest Time for Morning Amidah 9:40am*

Last of the Shovevim Fasting:

Thursday February 22nd fast starts 5:22am and ends 6:05pm

May Hashem accept all of our fasting for our benefit, 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

The Tzitz (headplate) is one of the eight garments worn by the Cohen Gadol. *It shall be on Aharon's forehead so that Aharon shall bring forgiveness for a sin regarding the sacred offerings... it shall be on his forehead always, to bring them favor before Hashem.* It is known that the garments of Kehunah brought atonement for our nation. Here the Pasuk states that the Tzitz atoned specifically for sins committed concerning offerings, which were brought in impurity. However, there is a Gemara in Masechet Zevachim that says: *Rebi Chaninah says: The Mitznefet (turban) atoned for "Gasot Ruach" (one who acts haughty and full of himself), as the article worn above everything else, on the head, atones for one who is acting above everything else.* The Tzitz atoned for "Azut Panim" (a brazen approach and disrespectful straightforwardness) as it says the word "Metzach" (forehead) both by the Tzitz and by a woman who is found to be a Zonah (extremely immodest). We must understand how the Tzitz was to atone for both: Sacrifices brought in impurity and for "Azut Panim". Also, what is the difference between Azut Panim and Gasot Ruach? Are they not the same? The difference is as follows: Gasot Ruach is a haughty characteristic portrayed only when a

certain level is reached or a high stature is achieved. Nonetheless, the attitude is not necessary and is a sin. Azut Panim is a brazen, disrespectful attitude that is manifested and portrayed even when the person does not deserve to be viewed on or given the higher level. So, the Tzitz atones for Azut Panim, one who demands to be treated higher than he deserves. It also atoned for sacrifices brought in impurity. The two sins are linked as follows: The first snake ever created brought a sense of impurity into the world when he convinced Chava to eat from the Tree of Knowledge. This sin caused the decree that people die, which is a strong impurity. The snake acted in this fashion because he had Azut Panim, for he wanted what he couldn't have and didn't appreciate what he was given. He did not thank and praise Hashem for the good he received and therefore lost everything, as it says in Masechet Sotah: *The snake wanted to kill Adam and take Chava as his wife. Hashem told him: I wished to make you the king of all animals and beasts, instead – Accursed are you beyond all the cattle and beyond all the beasts of the field. I wished that you be upright and standing, instead – Upon your belly shall you go. I wished that you eat proper food like humans, instead – Dust shall*

you eat all the days of your life. You wished to kill Adam and marry Chava, instead – *I will put enmity between you and the woman.* What he wanted he did not get, and what he was given he had lost. The snake caused impurity in the world through his Azut Panim. With his Azut Panim he came to Chava and persuaded her to sin, saying: Why would Hashem create a tree that cannot be eaten from? This decree sounds false! The woman did not stand up to the test and ate, as well as fed it to her husband. This resulted in the impurity of death. When Hashem asked Chava why she had sinned, she replied, *The serpent deceived me and I sinned.* The Midrash explains that the snake came upon Chava and caused her to become impure. How do we see this? The word used for “deceived” (“Hisiani”) could be understood as meaning an act of marriage, as the snake caused Chava to become pregnant with Kayin. Afterwards it says, *Adam knew Chava, his wife* – he knew that she was pregnant and made her pregnant with Hevel. The Tzitz therefore brings atonement for impurity which actually exists because of Azut Panim. We must distance ourselves from such terrible characteristics, which draw a person into the depths of Gehinam, and we must instead perfect the characteristics of modesty with a shy, innocent nature, which will lead us into Gan Eden. May Hashem watch over us, Amen.

Insights on the Parasha

1 – While Aharon would mix in with the people, strive to bring peace amongst the people, his brother Moshe was a leader who was slightly removed from the general public and not as involved personally as Aharon. Therefore, Hashem commands Moshe to *bring his brother Aharon closer* – meaning that Moshe should adopt the positive quality that Aharon has and increase his personal involvement with the people. A true leader is constantly and actively living amongst his people. (*R' Meir from Parmishlan*).

History in Brief

130 years after the Hurban, 200AD. Rebi Yehuda Hanasi, *Rabbenu Hakadosh*, lived during the last of the days of the Tanaim. After Rebi Shimon Bar Yohai successfully annulled the evil decrees of the Roman Caesar Adrianus, nonetheless the evil Roman officers who controlled the land of Israel

made new decrees against the Jews, not to learn Torah, not to circumcise their babies, and not to observe Shabbat. Rebi Yehuda Ben Shamua, Rebbe of Rabbenu Hakadosh, went with his colleagues and listened to the advice of a matron who would often host many Roman officers. She told them to come out into the streets during the night and scream out, *“Help us Hashem! Why do the other nations question Your Presence? Officers of Rome! Sons of Esav! Are we not brothers, all children of Yitzchak? Why do you decree against us, and not allow us to fulfill the Mitzvot of the Torah?!”* The officers got the message, and annulled their decrees as well. That day was the 28th of Adar, upon which they made a holiday each year moving forward, not to fast, not to eulogize, and on that day, they appointed Rabbenu Hakadosh as their leader. He was the 14th Nasi: 1- Shimon HaTzaddik 2- Antignus Ish Soco 3- Yossi Ben YoEzer 4- Yehoshua Ben Perachia 5- Shimon Ben Shetach 6- Shamaya and Avtalyon 7- Hillel Hazaken 8- Rebi Shimon Beno 9- Rabban Gamliel 10- Rabban Shimon Ben Gamliel 11- Rebi Yochanan Ben Zakai 12- Rabban Gamliel 13- Rebi Akiva 14- Rabbenu Hakadosh.

Health and Recovery

Folic acid is important for building up our body. It is essential for the metabolism and for preventing blood vessel diseases. It is found in green leaves such as lettuce and the like. It is important and recommended to periodically monitor folic acid levels in the body while conducting a general blood test, especially in adults today. The worldwide medical recommendation is that women aged 20-40 should intake about 400mg/day of folic acid and monitor the amounts in the blood. One of the side effects is constipation. Another important level one must monitor is Vitamin B12, which is found in animal-derived foods, especially in all types of beef, because beef has 10 times the amount of B12 than chicken. Studies in Israel indicate a high deficiency of vitamin B12 in adults, especially those who do not eat meat. This deficiency causes anemia, weakness, fatigue, and neurological dysfunction, and can also be a cause of difficulties in regular movements. These levels can be checked with a simple blood test. Vegetarians need to constantly monitor their levels of protein and vitamin B12 in

the blood. If indeed a deficiency is found, first add non-fat meat to the diet and menu, two or three times per week at least. There are tablets that dissolve under the tongue to be taken once a day for adults, but they can cause digestion issues, so such tablets may not always be the best solutions to increase levels. It is recommended that you occasionally receive vitamin B12 injections as directed by your family physician based on your blood levels. Also, ask your doctor whether to take B12 alone, or to take a B12 and folic acid combination tablet.

Mussar: *Derech Eretz*

Proper behavior and *Derech Eretz* are beloved to Hashem, for the world simply could not continue without these Midot. One who acts without *Derech Eretz* is worth less than wild animals, while one who acts properly is respected and exalted by all. Even the Torah is glorified by such a righteous person before Hashem. One who acts without proper behavior cannot dwell amongst people. He is not accepted and is not given attention or an ear to talk to, since people distance themselves from such a person. What exactly is *Derech Eretz*? The lifestyle and perspective that contains fear of Heaven, humility, a soft-spoken tongue, and respect for others. Your form of speech, eating etiquette, fashion of clothing, the way you conduct your business ventures, and the way you carry yourself while you walk and sit are all important aspects of *Derech Eretz*. Recognizing Hashem and acting according to His wishes is the greatest form of *Derech Eretz*. Hashem created you from nothing, granted you everything good that you have ever received, and each day takes care of you with specific attention. Commit yourself to the Torah and His commandments with love and happiness. Concerning this our Sages teach us: "*Derech Eretz is a prerequisite of Torah*". Every book has an introduction. The introduction to the Torah is *Derech Eretz*. Respect your parents who worked and toiled unconditionally to raise you, to the best of their ability, with love and care. Accord *Derech Eretz* to both the rich and poor, alive and deceased, young and old, for the world continues to exist in the merit of unselfishness and charity. Be very careful to pray in shul Shema and Amidah with a Minyan, for they are also included in the category of *Derech Eretz*. Try to perfect every

aspect of your conduct and Hashem will watch over us, Amen.

Rishon LeSion:

R' Ben-Zion Uziel 1880-1953

At the young age of twenty he was teaching in Yeshivat Tiferet Yerushalayim, and with great care and real concern for each student he was successful in having a meaningful influence on their spiritual growth in Torah and fear of Heaven. After just four years he was appointed as the Menahel and Rosh Yeshiva. He wasn't satisfied with just these achievements, and continued his growth in Chinuch throughout Yerushalayim. His heart yearned and ached for the youth who just needed the right opportunity to grow in learning Torah, and he established a Yeshiva where his students could learn without worrying about their needs, which he called Machzikei Torah. Each month he would provide for his students a stipend to help support their families. The Rav had a bright future. The people of Yaffo in those days wanted to appoint a Hacham Bashi over them according to the Turkish government's conditions. Their Rabbi must be someone born in Turkey, grew up in Turkey, spoke the Turkish language, and understood the Turkish customs. They sought out Rabbi Uziel who would fit with all these conditions.

Story

Yeshaya the wealthy man was known to give charity in a very peculiar way. He would always perform an exhaustive and highly intrusive investigation into the needs and intentions of those requesting his financial assistance. Because of this, everyone avoided him, because after all the time and energy, who knew if they would even pass his level of scrutiny to his satisfaction and receive any help at all. But although he looked like the picture of extravagance, wealth, and content, he and his wife were quite miserable. They had two daughters and one son, and their son had a serious medical condition that weighed heavily on their hearts and minds. Although he was almost the age of Bar Mitzvah, the boy never spoke a word in his life. He was forced to communicate with hand gestures and facial expressions. When he was around 3 years old, his parents realized something was seriously wrong. Sound would come from his

throat, but the noise was not recognizable speech, and he instead just remained completely silent and gave up trying. They hoped he would eventually grow out of it, but each passing year just deepened their sadness. They traveled to doctors all over the world, money was no concern, their wealth meaningless without their son's ability to function like a normal human being, but no doctor made any progress and nothing seemed to help in the slightest. They tried performing all types of Segulot, but the boy seemed to be destined to silence for the rest of his life.

Laws

1 – If a woman is standing before you and you hear her singing, or if a part of her body has been uncovered which she usually covers, it is forbidden to recite Shema, prayers, or Torah in front of her, even if she is your wife. But a woman in front of a woman is allowed. As well, regarding the hair of a married woman which is usually covered but is now not covered, it is forbidden to read in front of her, but if she always reveals the hair of her head, even though it is a bad custom to not cover the hair, it is permissible to recite in her presence. In front of a woman who is speaking words of foolishness and lightheadedness one may not pray or recite blessings; however, one is permitted to think Torah thoughts.

2 – When one bathes and then covers himself with a long towel or garment so that he can dry himself off, he still must not recite a blessing or learn Torah until he wears trousers or garments that are actually worn on his body. A woman who blesses within the Mikvah must mix the water so that it will not be transparent, and hug her body with her arms and then recite the blessing.

3 – Tracing an animal skin in order to make grooves as lines for writing a Mezuzah, a Tefillin, or a Torah scroll, is prohibited during Shabbat.

4 – Cutting leather according to a measured size with a tool is prohibited during Shabbat. As well, cutting wood or cloth according to a measured size is also prohibited.

5 – It is forbidden to cut toilet paper on its perforated lines during Shabbat. Likewise, nylon or plastic marked with the place where it is to be cut is also forbidden. It is also forbidden to tear open a closed tissue box on Shabbat on the spot marked for opening.

6 – For food and eating purposes there is no problem of cutting, even if done with precision and measurement.

7 – One reason that seven people are given Aliyot during Shabbat morning is so that if one person was unable for whatever reason to go to Shul all seven days of the week and did not recite Barechu, then he can answer Barechu seven times during Sefer Torah on Shabbat morning.

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