

Congregation

◆◆◆"Beth Yosef"◆◆◆

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

Rabbi Aharon Farhi

Parashat Emor

10th Iyar 5784

Maqam Siga

Issue #1073

Mr. Eliyahu Levy, President

Haftarat Vehacohanim

May 18th 2024

*Candle Lighting 7:50pm * Shekiah 8:08pm * Shir Hashirim 7:00pm followed by Minha Friday Night
Shaharit Shabbat 8:15am * Minha Shabbat 7:35pm * Shabbat Ends 8:51pm & Rabbenu Tam 9:21pm
Time for Talit 4:13am * Seasonal Hour 84 * Alot Hashahar 3:55am * Netz Hachama 5:36am
Weekday Minha 7:00pm * Earliest Time for Arbit 7:00pm * Tzet Hacoachavim 8:46pm * Chatzot 12:52
Latest Time for Morning Keriat Shema 8:07am * Latest Time for Morning Amidah 9:31am*

Hilula Tana Rabi Shimon Bar Yohai, Lag Ba'Omer, Motzei Shabbat May 25th

*We will be lighting candles in Beth Yosef. It is a Segulah to light a candle, either
Leilui Nishmat a Tzaddik, for Parnassah, for health, for children, for marriage, etc.
Those who wish to donate \$100 to light a candle should contact R' Aharon Farhi,
Tizku L'Mitzvot, 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

Many extra laws, merits, and obligations are listed in the Torah which refer specifically and only to the Cohanim, including the warning: *If the daughter of a Cohen will be desecrated through adultery, she desecrates her father – she shall be consumed by fire.* This is a girl who is either married or engaged (*Torah standards of engagement*) to a Cohen, Levi, Yisrael, or even a Mamzer; if she commits adultery, she is burnt, and her accomplice is choked. She has desecrated her father and embarrassed his honor, for people will look at her parents and curse them for giving birth and raising such an abomination. As well, she has desecrated her father for what he stands for: The Priesthood. She has desecrated the holiness passed on to her. Why is she burned? Because the services of a Cohen involve fire. Her punishment is harsher than usual, as a married Yisraeli is only choked, which is the lightest of the deaths of Bet Din. Why the difference? Because Cohanim have a better upbringing, the parents learn Torah and are on a higher level, providing them with the ability to properly teach and raise the children with Torah values. The effects of rebellion is therefore multiplied, because she should have known better. That is why the punishment is harsher. Rav Yaakov Yisrael HaCohen teaches us a great lesson from here: An honorable person who sins is worse than a layman who sins. An honorable person who sins has

now defaced and insulted anyone who honors and respects him. This girl has desecrated and blemished the holiness of a Cohen that she possesses from her father. A Ben Torah who acts out of line has desecrated the Torah that he learns! The crown of Torah that he wears is now situated on a sinner. The greatness of the sin is parallel to the greatness of the person. How great is the responsibility of one who learns Torah! Imagine the following two people: The first person is a soldier of the king. The second is a soldier who ran away and no longer serves. Both are brought in for punishment. The first is punished for lacking proper dressing conduct. The second is punished for running away. Although the second has also lacked in proper dressing conduct, he is not punished for that since he has not caused disgrace, as he does not represent a soldier of the king. The first, however, represents a soldier of the king and therefore is punished for blemishing the king's honor through even just his manner of dressing. The second is only punished for running away. The closer you are to Hashem, the more of a disgrace your sins are considered. We are a holy nation who represent the Torah and Hashem. Be careful, especially those who learn Torah, to never act out of line, to never cause a Chillul Hashem in any way, for the consequences and punishment for such actions will be terrible. May Hashem watch over us, Amen.

Insights on Pirkei Avot

1- *As you do not know the reward for performing Mitzvot. Compare the loss of a Mitzvah against its reward* The *Rashbatz* explains: A Chassid was once tested during Shabbat when he noticed a breach in his field's wall. He very much wanted to repair the breach immediately to prevent any potential damage, and the urge was indeed strong at the time, but he firmly held on to his resolve with the understanding that such work was prohibited during Shabbat, and therefore passed the test. As a reward, a *Tzelef, caper bush*, grew in his field, which produced special fruit that he was able to sell for great financial gain which supported him and his family throughout their lives, all in the merit of sanctifying the holy day of Shabbat and not desecrating it for financial purposes. The author of *Emek Hamelech* explains: this Chassid was a reincarnation of *Tzelofchad*, who was killed in the desert during the days of Moshe for desecrating Shabbat by collecting wood. He returned to this world as a Chassid to correct his sin and this time sanctify Shabbat through his actions. He was rewarded with a *Tzelef Chad*, one Caper bush, a reference to his past life as *Tzelofchad*, when he committed a sin of desecrating Shabbat, was punished with death, and for which he was now correcting and receiving a great reward.

2- *A wicked borrower does not pay back.* Shouldn't it say that a borrower who does not pay back is wicked? Why label him as a wicked borrower? The answer is, just as the *Meragelim*, the Spies, were considered wrong not just when they returned and spoke against the holy land of Israel, but even from when they left on their mission, as their true intentions were revealed afterwards and now they can be defined as wrong even from the outset, from beginning to end, so too, when a person does not pay back, he is revealed to be a wicked from the time he initially borrowed with the intention not to pay back.

Lag Ba'omer (33rd of the Omer)

Lag Ba'omer is a day of celebration and lamentation in honor of the great Tana, Rabi Shimon Bar Yohai, may his merits shield us. From the greatest of the 4th generation of Tanaim, he lived 140 years after the Hurban (Temple's destruction). He was the author of the 'Zohar', which is the foundation of Torah and Kabballah. He is the Rabi Shimon that is always mentioned in the Gemara, and after a long life he passed away, after Rabi Yishmael. He first learned in Yavneh, in front of Rabi Yehoshua and Raban Gamliel. Afterwards, he was one of the five students of Rabi Akiva, along with Rabi Yehoshua, Rabi Yehuda ben Baba, Raban Gamliel, and Rabi Elazar. He had 22 students, which included: His son, R' Elazar bar R'

Shimon, Rabi Dustai, R' Hanina, R' Yohanan, R' Yirmiya, Rabi Nahas ben Yair, etc. He learned Torah in Bnei Brak by Rabi Akiva for 13 years. Rabi Akiva loved him, called him his son, and told him, *It is sufficient for you that I and the Creator both recognize your spirit (Sanhedrin)*. Rabi Shimon bar Yohai came to Rabi Akiva and learned Torah from him even in difficult times. Many times, in the Mishnah we find the two discussing a law. Once Rabi 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 Rabi Shimon bar Yohai, consisting of what he had learned from Rabi Akiva with his four friends. The students relied upon Rav Yehuda ben Baba. Many times, there were arguments with Rabi Yehuda and Rabi Meir. Rabi Shimon bar Yochai witnessed the Romans combing the skin of Rabi Akiva with iron combs just because he learned Torah. He therefore became rebellious against the Roman authority. Once, he sat with Rav Yehuda, Rav Yossi, 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 Rabi Shimon bar Yohai had said. The words soon reached the authorities and Rabi Shimon bar Yohai was decreed with the death penalty. First, he hid in the Bet Midrash of his son, Rabi 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. He was able to draw water from a well. In order that his clothes would not wear out, he wore them only during prayers, and otherwise covering himself under the ground. All the while he was in hiding, he learned Torah and distanced from worldly matters. After 12 years the Caesar died and the decree against him was annulled. 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, because they were working instead of learning Torah. A sound from Heaven was heard – *"Have you come out of hiding in order 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 to have just you and me"* – But when he saw how precious and beloved the Mitzvot were to Bnei Yisrael, he was comforted. Rashbi (Rabi Shimon bar Yohai) said that he could gain atonement for 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 on Motzei Shabbat May 25th. May this Mitzvah and his great memory and merits shield and protect us, Amen.

History in Brief

140 years after the Hurban, calendar year 210. Throughout his reign, Caesar Antoninus remained completely dependent on Rabbenu Hakadosh. He consulted with him for all decisions in regards to his personal life and his sovereignty. This was always conducted secretly of course, never in the open, hidden from the public's knowledge. Antoninus had a daughter named Gira who grew up in his palace, and had one day committed a terrible sin by being intimate with a man from within his palace. Antoninus asked Rebbe for advice, whether or not he should have his daughter killed for her crime. Rebbe advised him to confine her to his home, and rebuke her privately. Antoninus had a son, Asourus, whom he wanted very much to succeed him as Caesar one day, but the Roman government did not work like that. They did not award leadership to the son just because the father had been the Caesar. The position of power must be decided by those who chose the next Caesar. Most of the population in Tiberius consisted of Torah scholars who studied all day, and Antoninus wanted to forgive them for not paying taxes, but he needed to ask the Senate for permission to allow this. He was only able to ask for one thing, either for his son to become Caesar, or to forgive the Torah scholars from paying taxes, he could not ask for both. He asked Rebbe for advice, and Rebbe told him to ask for his son to become Caesar, and when his son becomes Caesar he will then be able to forgive the Torah scholars of Tiberius from paying taxes.

Health and Recovery

Especially from the age of forty onward, most people feel the consequences of their erroneous lifestyle habits. Heed important advice: take care of your body, and follow the correct instructions for properly operating your system. It is important that you remember one thing: most diseases do not suddenly and unexpectedly jump on a person. The 'bank account' of your life shows an unexpected withdrawal of one thousand shekels, but no one is getting excited or concerned, neither you nor the manager. When it becomes two thousand, slowly the realization begins to creep up, the clerks call and warn you that the charges

are growing and life is vanishing, but the man still ignores resolution, until one day the phone rings and the manager is on the line. This is the last warning! You start screaming with anger, but now it's too late. Your life account is suddenly closed but you did not give notice or even attempt to rectify the matter until it was too late. What a loss! But in life the loss is not a loss of money but a loss of life! Learn from the experience of others and save yourself in time. The Torah says and commands: Be very careful with your soul, according to the Torah, as your body is not your private property. The Torah is not commanding you to be careful with merely your money, but your very soul and body. You cannot just do anything you like. It is given to us as a deposit from the Creator, and we must follow the guidelines to keep it safe, some instructions found in the Written Torah and some in the Oral Law prescribed from our Sages throughout the generations.

Mussar: Love for Others

Everyone is obligated to love others. The way to develop this love 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.

Rishon LeSion:

R' Ben-Zion Uziel 1880-1953

There were many old synagogues throughout the large city of Thessaloniki (Salonika, Greece) which were unused, empty, and R' Uziel worked hard to once again fill them with Jewish people and spiritual life. Once, on Erev Yom Kippur, after the conclusion of World War I, R' Uziel received a message from the governor that refugees who had escaped from Turkey were arriving the following day and needed a place to stay. The governor planned to use the synagogues in order to house the refugees. R' Uziel was very troubled by this news. How could their Shuls be occupied by refugees on the holiest day of the year, Yom Kippur, and not

allow the congregants to pray and fast with peace of mind? R' Uziel went to meet with the governor to explain in person why they could not fulfill his request. The governor became angry, surely the Rabbi realized that the needs of the war refugees came before Jewish prayers! Nonetheless, R' Uziel did not give in. The governor realized that R' Uziel along with all the Jewish congregants would never give up their Shuls on their most important day of Yom Kippur, unless he used soldiers with brutal force. News of doing such a thing at this time in history would spread far and wide, and it would alienate many, causing a terrible impact to the Greece government's reputation at large. He therefore withdrew and the Jewish people were able to pray in their Shuls that Yom Kippur.

Story

The Rebbe had informed Yeshaya that it was unnecessary for his son to speak, and they left in tears with fallen faces. They asked the Chassidim, students of the Rebbe, for advice, and were told not to give up hope, and return another time, perhaps right now is not the opportune time for salvation. Yeshaya opened his wallet and began offering great rewards to any Chassid who could influence the Rebbe to pray for and bless his son with a miracle of speech. If only the Rebbe could successfully remove the terrible decree in heaven against his son which was causing him the terrible fate of being mute, he would be willing to pay a great amount for such an outcome.

Laws

- 1 – A woman is obligated to recite Hagomel from 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

*** **Mr. Yitzhak Zaki Sardar HaLevi, his wife Dolly, and their children: Leon, Aharon, Rafi, Edmon, and Michael.** Blessings and success for the entire family, Refuah Shelemah for their father, Mazal Tov to **Edmon and his wife Vicky** on the birth of a son, Mabrouk, Amen. *** **R' Simon Goldstein, his wife Simmy, their parents, and their children.** Blessings and success for the entire family, Amen. *** **Mr. Joe Mordechai Guindi HaCohen, his wife Shella, and their children.** Blessings and success for the entire family, Refuah Shelemah for his father **Mrad Guindi HaCohen**, Amen. *** The young man **Jojo Edward Cohen, his parents, and his siblings.** Blessings and success for the entire family, Mazal Tov to **Joe Araman and his wife July** on the birth of a son, **Soli**, Mabrouk, Amen. *** The young man **Aharon Edward Cohen, his parents, and his siblings.** Blessings and success for the entire family, Mazal Tov to **Joe Araman and his wife July** on the birth of a son, **Soli**, Mabrouk, Amen. *** The young man **Joe David Farhi, his parents, and his siblings.** Blessings and success for the entire family, Amen. *** **Mrs. Nina Alwaya Nawama, her husband Gavriel, and their children.** Blessings and success for the entire family, Leilui Nishmat her brother **Menashe Ben Bolisa a"h**, Amen. *** **Mr. Ezra Shasho HaLevi and his daughters: Lydi, Silva, Noura, and Tova.** Blessings and success for the entire family, Leilui Nishmat his wife and their mother **Nina Sarah Bat Silva Sabout a"h**, Amen. *** **Blessed siblings: Avraham, Morris, Edward, Rimon, Esther, Berta, and Norma, of the Cohen Family.** Blessings and success for the entire family, Leilui Nishmat their mother **Joul Bat Bahie a"h**, Amen. *** **Mrs. Suzi Farhi, her husband David, and their children.** Blessings and success for the entire family, Leilui Nishmat her brother **Avraham Ben Linda 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. *** **Mr. Eli Levy, his wife Becky, and their children.** Blessings and success for the entire family, Refuah Shelemah, Amen.

*This week's sponsorship total is \$1350
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