

Congregation

◆◆◆"Beth Yosef"◆◆◆

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

Rabbi Aharon Farhi

*Parashat **Bamidbar***

2nd Sivan 5784

Maqam Husseni

Issue #1076

Mr. Eliyahu Levy, President

*Haftarat **Vehaya Mispar***

June 8th 2024

*Candle Lighting 8:06pm * Shekiah 8:24pm * Shir Hashirim 7:00pm followed by Minha Friday Night
Shaharit Shabbat 8:15am * Minha Shabbat 7:50pm * Shabbat Ends 9:07pm & Rabbenu Tam 9:37pm
Time for Talit 3:58am * Seasonal Hour 87:00 * Alot Hashahar 3:41am * Netz Hachama 5:25am
Weekday Minha 7:00pm * Earliest Time for Arbit 7:14pm * Tzet Hacoachavim 9:02pm * Chatzot 12:55
Latest Time for Morning Keriat Shema 8:02am * Latest Time for Morning Amidah 9:29am*

*** **Shavuot** ***

Tuesday Night June 11th / 6th Sivan – Thursday June 13th / 7th Sivan

*Candle Lighting Tuesday Night 8:08pm * Shekiah 8:26pm * Minha 7:30pm*

*Tikun Reading Shavuot Night 11:30pm * Shaharit First Day 3:41am * Time for Talit 3:58am*

Azharot Reading in Arabic First Day 6:30pm followed by Minha First Day 8:00pm

*Candle Lighting Wednesday Second Night Before Kiddush 9:04pm * Shaharit Thursday 2nd Day 8:15am*

*Azharot Reading 2nd Day 6:30pm * Minha 2nd Day 8:00pm * Shavuot Ends 9:09pm*

Parashat *Naso*

9th Sivan 5784

Maqam Raast

Haftarat *Vayhi Eish*

June 15th 2024

*Candle Lighting 8:10pm * Shekiah 8:28pm * Shir Hashirim 7:00pm followed by Minha Friday Night
Shaharit Shabbat 8:15am * Minha Shabbat 7:50pm * Shabbat Ends 9:15pm & Rabbenu Tam 9:45pm
Time for Talit 3:58am * Seasonal Hour 87:00 * Alot Hashahar 3:41am * Netz Hachama 5:25am
Weekday Minha 7:00pm * Earliest Time for Arbit 7:17pm * Tzet Hacoachavim 9:05pm * Chatzot 12:56
Latest Time for Morning Keriat Shema 8:02am * Latest Time for Morning Amidah 9:29am*

Those who wish to contact Rabbi Aharon Farhi can call (646) 552-3412

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**Vaad Tehilim Torah c/o R' A. Farhi
2415 Ocean Parkway, Brooklyn NY 11235**

Please do not read this bulletin during Tefillah or Keriat Hatorah

This week, we begin reading the fourth book of the Torah with Parashat Bamidbar, where we discuss the counting of Bnei Yisrael. The Pasuk says that Bnei Yisrael numbered 603,550 excluding the number of Leviim who were not counted in Bnei Yisrael's total. We have two questions: 1- Why did Moshe count Bnei Yisrael twice – once in the month of Tishre after they were forgiven for the sin of the Golden Calf, and then a second time seven months later in the month of Iyar in the second year from their exodus from Egypt? The results of the two counts were in fact the same. How incredible! Did nobody pass away from

such a large group in seven months? Also, as the count was for anyone over the age of twenty, were there no nineteen-year-olds who celebrated their twentieth birthday in those seven months? Or, did the number of those who passed and the number of twentieth birthdays match exactly? Either way, an identical count after seven months for a group of hundreds of thousands of people is incredible. The fact is, that the first count included the Leviim in the total, while the second count seven months later excluded them from the total, so the nation in fact grew in numbers. The Leviim were not included in

the nation's total in the second count because they had already been separated due to their honorable designation of performing the holy services in the Bet Hamikdash. The second question: 2- Why were the people of the nation counted from the age of twenty while the Leviim, in their separate total, were counted already from the young age of only 30 days? The general nation was counted based on their age qualification for war and battle, the age of twenty, while the Leviim were counted based on their age qualification for holy service in the Bet Hamikdash, whose discipline starts immediately, from the young age of thirty days old, even though the actual service starts later in their life. May Hashem watch over us always, Amen.

Insights on Pirkei Avot

Do not judge your friend, until you know his situation. Rav Avraham Chaim explains in the name of the *Baal Shem Tov*: Heaven will not involve you in the scenario of your friend unless you have been involved in the same situation yourself, to a certain degree, and you too require judgment. If you judge your friend, be prepared to accept what you have decided, for such will be your fate. Therefore, our Sages teach us: Always judge others favorably, giving them the benefit of the doubt, for then you too will be spared from prosecution and negative outcomes.

Insights on Megillat Rut

Why do we read Megillat Rut, the Book of Ruth, on Shavuot? The Rambam, Maimonides, explains: Noah was commanded with only seven commandments, as well as Bnei Yisrael before the giving of the Torah. When they came to Mount Sinai, received the Torah, and committed to all the commandments, six hundred and six commandments were added along with the seven Noahide laws, which equals six hundred and thirteen in total. We therefore read "Ruth" which numerically equals 606. Ruth

previously was a descendant of Noah with only seven commandments, but was then converted by Naomi her mother-in-law and received an additional 606 commandments. We therefore read Ruth together during Shavuot. Why wasn't his name written in the first verse? Because he was a rich man that had covertly fled from Israel, due to the overwhelming number of poor people that came to him during the time of hunger asking for help. He secretly fled without revealing himself, his wife, or his son's identity. Only after they were far away and came as strangers to Moab did they reveal their identities. (*Keli Hemda*)

Insights on Shavuot

1 – Rosh Hodesh Sivan is recognized as the time Bnei Yisrael became a nation, as the Pasuk relates their appearance as a nation at Har Sinai. The days after Rosh Hodesh Sivan are special, days that we do not recite Tahanun, supplications. For three days Bnei Yisrael prepared, days which we therefore now recite Yehi Shem.

2 – From the 33rd day of the Omer until Kabbalat HaTorah, there are 17 days, the numerical value of the word Tov, good, to teach us that one who learns Torah is considered good in this world and good in heaven. From Pesah until Lag Ba'Omer we count 32 days, the numerical value of Lev, heart. Together, the 32 days plus the 17 days equal Lev Tov, a good heart, which is the essential character of one who learns Torah. (*Bnei Yissachar*)

3 – *May Hashem reward your deed, and may you be given full recompense... for you have come to seek refuge under His wings (Rut 2:12)* Does Hashem ever not pay a reward in full? A non-Jew who converts to Judaism is one who possesses good character, a pure heart, and wishes to grow and flourish spiritually. A Jew who wants to rebel from Judaism and join a different religion is one who wishes to remove the yoke of Torah and

the burden of Mitzvot off of his shoulders, to be free of obligations and commandments. Here, Boaz is telling Rut the Moabite that she will not only be rewarded for the good character and pure heart that she possessed before converting to Judaism, rather she will also be rewarded in full for the Mitzvot that she is performing and fulfilling as a Jewess, as it says she has *come to seek refuge under His wings*.

History in Brief

150 years after the Hurban, calendar year 220. Rabbenu Hakadosh would feed and support the poverty-stricken Torah scholars. One year, during a famine, he opened his storehouses to the public, but only invited those who learn Chumash, Mishnah, Gemara, Halacha, or Aggadah, however he did not invite those who were unlearned from partaking of his storehouses, as suffering only comes to the world because of those who do not learn Torah. R' Yonatan approached Rebbe and asked to be supported. Rebbe asked if he learned Torah, and he replied no. If so, asked Rebbe, what merit did he have for Rebbe to give him food? He responded that he should be fed like a dog or a raven, just as Hashem makes sure they have what to eat each day, as well as all living creatures in the world. All sustenance comes directly from Hashem, whether we realize it or not. Rebbe immediately gave him food. After R' Yonatan left, Rebbe sat and was troubled in thought. He was regretting the fact that he fed an unlearned person who said that he did not know any Torah. His students remarked that the man in fact looked like his student R' Yonatan, who must have hidden his identity because he never wanted to benefit from his Torah learning in this world. They checked and clarified that it was in fact R' Yonatan and not an unlearned man. Rebbe understood the message, and therefore allowed all who were hungry and in need to come collect food from his storehouses.

Rishon LeSion:

R' Ben-Zion Uziel 1880-1953

In 1939, the Rishon LeSion R' Yaakov Meir passed away, and left behind instructions that his beloved student R' Uziel should take his place as the next Rishon LeSion. After the funeral and burial, R' Uziel traveled to Jerusalem where he was greeted by large crowds warmly with great respect. He went to the Western Wall and prayed for success in this new role and responsibility. He then proceeded to the Shul of Raban Yochanan Ben Zakai where he was officially appointed as Rishon LeSion.

Story

R' Yehuda Weiss and his wife, without being blessed with children of their own, would open their large home and welcome in many orphans each day, in order to teach them Torah and guide them in their growth. This was not an easy undertaking, and the challenges would test their strength each and every day. They were tough children, hardened by their unfortunate situations in life, and the discipline process sometimes brought his wife to tears as a result. But they knew that these children, who especially did not have parents of their own, were the children of Hashem, and giving up on them was not a choice but in fact would be a terrible sin. She would keep going despite the struggle, she would feed them, clothe them, and show them compassion and mercy to help them feel worthy and important, promising them that she would never give up on them.

Laws: *Shavuot*

- 1** – Shehechyanu is recited on both nights of Shavuot during Kiddush.
- 2** – Just like Shabbat, one may not eat or even taste anything before reciting Kiddush for Yom Tov, both day and night.
- 3** – Just like Shabbat, we split the Yom Tov day in half – half for prayer and learning, half for eating and enjoying. We use double loaves,

we dress nicely (even nicer than Shabbat), but we do not have Seudah Shelisheet.

4 – One is obligated to eat a meal with bread on Yom Tov, both day and night. If one forgot *Ya'aleh Ve'yavo* and said *Baruch Atah Hashem*, he completes *Lamedeni Choukecha* and recites it there. If he already said *Boneh Yerushalayim*, then he says there: *Baruch Atah... Ha'olam Asher Natan Yamim Tovim Le'amo Yisrael Lesasson Ulsimcha, Et Yom Chag... Hazeh, Yom Tov Mikrah Kodesh Hazeh, Baruch Atah... Mekadesh Yisrael Vehazemanim.*

5 – However, if one began the next blessing but did not yet say *La'ad Hakel Avinu Malkenu*, then he continues the blessing with the blessing written in Law #4 above. But, if he already said *La'ad Hakel Avinu Malkenu*, then he cannot say anything besides going further and completing the blessing of *Hatov Vehemetiv.*

6 – It is forbidden to create a fire on Yom Tov. It is also forbidden to strike a match; however, one can light a match from an existing flame.

7 – One is prohibited to use an electric lighter on Yom Tov. An oven with an electric lighter may not be lit unless you are using an existing flame.

8 – Electric cannot be turned on or off during Yom Tov. If necessary, a Goy may be told to turn on electric but not to turn off electric or gas.

9 – It is a great Mitzvah to warn the public about the stringencies of riding a bike or skating during Yom Tov.

10 – One who forgot to prepare a fire from before Yom Tov may ask a Goy for assistance. Some are strict.

11 – Once you are done smoking, do not extinguish it in an astray; rather place it on the floor gently.

12 – The Ba'al Shem Tov says that one who does not sleep during the night of Shavuot will have a year free from suffering, with health and success, and he will be blessed with the seventy crowns of blessings of the next world.

Netillat Yadayim in Birkot Hashachar and Asher Yatzar are recited only if necessary and applicable. One should read the Azharot during the two days of Shavuot.

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