

Congregation

◆◆◆ "Beth Yosef" ◆◆◆

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

Rabbi Aharon Farhi

Parashat *Matot Masei*

28th Tammuz 5784

Maqam Nahwand

Issue #1083

Mr. Eliyahu Levy, President

Haftarat *Shimu Devar*

August 3rd 2024

*Candle Lighting 7:51pm * Shekiah 8:09pm * Shir Hashirim 7:00pm followed by Minha Friday Night
Shaharit Shabbat 8:15am * Minha Shabbat 7:30pm * Shabbat Ends 8:50pm & Rabbenu Tam 9:20pm
Time for Talit 4:34am * Seasonal Hour 82 * Alot Hashahar 4:18am * Netz Hachama 5:56am
Weekday Minha 7:00pm * Earliest Time for Arbit 7:03pm * Tzet Hacoachavim 8:45pm * Chatzot 1:02
Latest Time for Morning Keriat Shema 8:24am * Latest Time for Morning Amidah 9:46am*

**Monday August 5th will be *Rosh Hodesh Av*, 9 days begin
9th of Av, Monday Night August 12th, Fast Begins 7:56pm
Fast Ends Tuesday Night 8:20pm, for the Strict 8:31pm**

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

Parashat Matot: The commanders of the legions told Moshe “*So we have brought an offering for Hashem... gold vessels, anklets and bracelets, rings, earrings, and clasps...*” Moshe... *took the gold from them, every fashioned vessel...* Let us understand what is happening. First it generalizes gold vessels, but then it specifies pieces of jewelry, and finally it generalizes again as fashioned vessels. Why specify at all? Also, how could these pieces of jewelry be brought as an offering to Hashem if they were used by the women for sinful actions, immorality, especially the clasps mentioned which was worn in the most impure area of the body? Moshe did not want to accept these vessels for use in the Mishkan until Hashem instructed him to take them. We have a Halacha that women’s jewelry, if refashioned and repurposed, can in fact be used for holiness as it is then considered a new vessel, and can be used as an offering. The commanders were informing Moshe that they had refashioned and repurposed the jewelry and therefore it can in fact be offered to Hashem. They first *generalized* to indicate the new status of the *specific* pieces being offered, thereby Moshe accepted from them the *generalized* vessels, in their new status, explaining the flow of the Pesukim. (*Derashot Rav Yosef*)

Parashat Masei: *The Egyptians were burying those whom Hashem had struck, every firstborn; and on their gods Hashem had inflicted punishments. From*

this Pasuk it seems that Hashem first struck the firstborns of Egypt and afterwards inflicted punishments on their gods. However, in the Haggadah, the author switched the order, in Dayenu, and in the segment thanking Hashem for all that was done, both times it lists punishing their gods first and only after mentions striking the firstborns, in reverse of the Pasuk. The Halacha is that once idolatry is destroyed, the worshippers are logically no longer subjugated to it, and therefore without the status of being worshippers, freed from the false ideology, they no longer require punishment. The Pasuk writes first that the firstborns were struck, as worshippers of false gods deserving of judgment, and afterwards writes that the idolatry was destroyed. The author of the Haggadah however, writes: had Hashem destroyed the false gods and had not struck the firstborns, *Dayenu*, it would have been sufficient, because without idolatry there can be no worshippers. We would have been satisfied with the outcome. Dayenu. Nonetheless, Hashem showed us an extra level of kindness. Hashem understood that the Egyptians hated us, tortured us, and even though without idolatry they would not have been brought to judgment as worshippers, still Hashem made sure to strike the firstborns in our benefit. Hashem therefore first struck the firstborns who deserved to be punished and only afterwards inflicted punishments on their false gods, according to Halacha, as the Pasuk explains. (*Maaseh Oreg*)

History in Brief

150 years after the Hurban, calendar year 220. As Rabbenu Hakadosh was preparing the Ketubah, marriage document, for his son to be wed to the daughter of Rebi Chiya, the future bride passed away. They researched lineage and found that Rabbenu Hakadosh was a descendant of one of the wives of David Hamelech, and that the future bride was a descendant of David's brother Shimi, not from the Davidic royal dynasty. Rebbe then asked for the daughter of R' Yossi Ben Zimra to be the bride for his son. They agreed to allow Rebbe's son to continue learning in Yeshiva for twelve years and then he would marry. However, when his son met his future bride, he appreciated her so much that he told them that he would marry after learning for six years. After meeting with her a second time, he decided to marry her right away and then learn after marriage. After marriage, he learned for twelve years in Yeshiva, and his wife unfortunately was barren and did not conceive. Rebbe did not know what to do. Without children, should they divorce? She waited for twelve years. How could they now divorce? If he marries a second wife for children, she would feel terrible from the competition. Rebbe prayed for her and she conceived a child for his son. Rebbe's wife passed away and he remarried. He instructed his children before passing away that they should respect her as if she was their own mother. Rebbe's maidservant was not Jewish, but she was wise and understanding. When she was ninety-two years old, still with strength, she would be able to taste the food being prepared and know exactly what it needed. Once when she witnessed someone hitting his oldest son, she excommunicated him, which the Hachamim enforced for three years in honor of Rebbe's maidservant, and afterwards released him.

Health and Recovery

Some people have a pear-shaped belly, a type of obesity usually the result of drinking water or other drinks during or near a meal. Such a belly can also be the result of using a loose belt or suspender straps instead of a belt. When the belt is not relaxed and properly presses on the abdomen slightly, then the brain gives a command to the abdominal muscles to pull in the abdomen, but if the belt is loose, then the brain gives a command to relax the abdominal muscles, to come out and form a prominent belly. Therefore, it is preferable to use a belt that presses on the abdomen and pulls it in. It should be known that the abdomen begins to grow between 40-50 years of

age. As the advanced age of the muscles in our bodies begin to weaken, some tend to lengthen and some tend to shorten. The back muscles tend to lengthen and the chest muscles tend to shorten, and the result is that a person of advanced age begins to bend. The abdominal muscles also tend to lengthen, which is why, even though a person does not necessarily overeat in amount or intake of fat, and may even be eating properly, and even though he is careful not to drink during the meal, nonetheless as a result of the weakening of the abdominal muscles that come with age, the belly starts to grow. This is also one of the causes of lower back pain. The way to prevent this is by strengthening the abdominal and back muscles.

Mussar: The Month of Av

Av, the fifth month from Nissan, has the Mazal of a lion. "Av" stands for: *Alef* - Edom, and *Bet* - Babel; Rome and Babylon - the two nations responsible for the destruction of the two temples that were destroyed during this month. *When Av arrives, we decrease our happiness* - The happiness is only decreased during the first half of the month, for it is then that we mourn for our loss of the temples; however, the second half of the month is a time of joy. This is hinted within the name "Av" - *Alef* - Arur, and *Bet* - Baruch, curse and blessing, teaching us the significance of the two halves of the month. The *Chatam Sofer* would only call the first half of the month "*Menachem Av*", but by the 15th he would call it just "*Av*"; since the days of mercy and solace have already begun. Our Sages of blessed memory teach us: If the temple was not rebuilt in a generation, it is as if it was destroyed in that generation. How could this be? Great Tzaddikim have lived throughout the years. Could it be that they are also responsible for its destruction? No. On the contrary: One who is righteous is actually helping its rebuilding, and is adding bricks to the unfinished structure waiting in heaven. When it's completely rebuilt, it won't only be because of the current generation, but will be a result of all the righteous people who have contributed to its rebuilding throughout the generations. This is why we pray, *Who builds Yerushalayim*, as each day it's slowly being rebuilt. May Hashem merit us to see its glory with the coming of Mashiah, quickly in our times, Amen.

Rishon LeSion:

Maran Hacham Ovadia Yossef 1921-2003

R' Yaakov Yossef, father of Maran Hacham Ovadia Yossef, had moved to the holy land of Israel from

Baghdad, and lost the three Kilo of gold he had brought with him. He therefore closed his business and went to the Bet Midrash to learn and teach Torah. In his youth he had learned in Baghdad from the great Sages of Babel. In Jerusalem he attended the Yeshiva Minhat Yehuda, where he continued to grow in Torah. He learned from R' Solmon Aboudi who had previously occupied the position of Av Bet Din in Baghdad. He then learned from R' Tzadka Hutzin. He prepared Shiurim and delivered his teachings to those who spent their days working, who toiled hard to support the people. Through his clear teachings and guidance, he became known as an honorable Torah scholar, one of the distinguished immigrants from Babel. He was appointed as the Gabbai Tzedakah. He prepared an apartment for R' Yitzchak Kadouri after his wedding. He would bring joy to the bride and groom, and would comfort those who were mourning. He rejoiced in the Torah, and sang beautifully in honor of the Torah. His son Hacham Ovadia learned such important lessons from his father in his youth, as he witnessed his father remove his rabbinical cloak during the Hakafot and dance in honor of the Torah with all his strength. In 1921, R' Yaakov was blessed with an extraordinary son who would light the world, and his name was declared in Yisrael as Ovadia Yossef, on the 12th of Tishre. The house illuminated with this baby, the firstborn to his parents. The Ben Ish Chai had passed away in 1909, and twelve years later Maran Hacham Ovadia Yossef zt"l was born into the world.

Story

R' Yehuda was revived after fainting. He had learned from the detectives that Yehoshua the orphan had not been the thief who stole the money, and they had accused him falsely and terribly. "Woe is me!" he thought. What would he say on the Day of Judgment?! He had caused such distress to an orphan, especially on the day of his wedding! Only a Minyan had attended the festivities because of the blemish on his reputation. Yehoshua had told the truth, he had not stolen the money, but they didn't believe him. Woe to those who accuse the innocent. R' Yehuda prayed for punishment, for cleansing, because of his great sin. He cried to the heavens. He wished to be judged measure for measure to redeem his soul. What had he done to an orphan, a child of Hashem, on his most joyous day, during the celebrations of his wedding. His iniquity was too heavy to burden. His wife and the other orphans escorted the detectives out, and then tried to console

R' Yehuda. It was not entirely his fault, they had all played a role in the misjustice. They tried to reason with him, to calm him down. Perhaps he should speak with the orphan Yehoshua, apologize, offer him money, words of remorse, and possibly rectify the circumstances.

Laws: *The Week of Tisha B'Av*

1 – The week of the 9th of Av starts on Saturday night August 11th and ends after Tuesday night August 13th.

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 Hodesh. 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 Hodesh until and including the 10th of Av. Fish is permitted.

11 – Some permit the consumption of food that was cooked with meat leftover from Rosh Hodesh or from Shabbat Hazon. However, such food for Melave Malka is permitted even Lechatechila, as long as extra food was not prepared for this purpose. A young child who doesn't understand the destruction of the temple, until ages 7-8, or a child under 13 who is weak or sick, is allowed to 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 Hazon, 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 Hodesh 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.

Laws: The 9th of Av

1 – After Hatzot (midday) of Erev 9th of Av we only learn what is permitted to learn on the 9th of Av (Iyov, Eichah, Halachot of the 9th of Av, Halachot of a mourner, etc.). We do not take a walk for pleasure on Erev 9th of Av.

2 – Fish, two dishes, tea, coffee, wine, beer, and any intoxicating beverage, are not consumed during Seudah Hamafseket.

3 – Cheese, yogurt, fresh fruit and vegetables, are not considered a dish. We have the custom to sit upon the floor during the Seudah Hamafseket. Zimun is not performed and all eat alone.

4 – Even pregnant and nursing women are obligated to fast. A sick or old person may eat on the 9th of Av if the doctors say it is necessary, and may only eat what is necessary. Children under 13 (boys) and under 12 (girls) do not fast.

5 – Some sleep on the ground during the night and place a rock under their pillow, as well as sleep in a slightly less comfortable manner than usual.

6 – One must still stand in the presence of an elder, parent, or Rabbi during the 9th of Av.

7 – Washing is completely prohibited, whether with cold or hot water. Shaharit and throughout the day we wash until the knuckles and afterwards may apply it to our eyes. Smoking is not allowed during the 9th of Av. One who is addicted and is in great pain may smoke after Hatzot, privately. A Cohen may wash as usual before Birkat Cohanim. One who cannot fast and must eat can wash his hands in the normal fashion.

8 – Tehillim isn't recited, but those who are lenient have what to rely upon.

9 – Leather shoes may not be worn and "Sheasa Li Kol Tzorki" is not recited in the morning. If it's said accidentally, it's not a wasted blessing.

10 – One may not say "Shalom" to another during the 9th of Av, but may nod to someone who accidentally said so to you.

11 – Washing the face is prohibited. When we wash our knuckles, we may afterwards apply the wetness to our eyes.

12 – Work will not show blessing if performed.

13 – During Shaharit one puts on his Talit and Tefillin at home, recites "Kadesh Li" and Shema, and then goes to Shul. Haazinu is recited instead of "Vayosha" and Vayosha is said after the Amida. Some congregations perform Birkat Cohanim and some don't.

14 – Meat is not eaten until after the 10th of Av (this year Wednesday).

Sponsors

*** **Mr. Eli Levy, his wife Becky, and their children.** Blessings, health, and success for the entire family, Amen. *** **Mr. Shlomo Gal and his family.** Blessings and success for the entire family, Amen.

*** **Blessed siblings: Soly, Hillel, and their sisters.** Blessings and success for the entire family, Leilui Nishmat their father **Yitzchak Zaki Ben Simcha a"h**, Amen. *** **Mrs. Nina Alwaya Nawama, her husband Gabriel, and their children.** Blessings and success for the entire family, Leilui Nishmat her mother **Bolisa Bat Nazli a"h**, and Leilui Nishmat her aunt **Rachel Bat Nazli a"h**, Amen. *** **Mr. Edmon Nahum, his wife Lina, and their children.** Blessings and success for the entire family, Leilui Nishmat the pure soul of the young child **Yosef Chaim Ben Olga a"h**, Amen. *** **Mr. Setto Yaakov HaCohen, his wife Lyzett, and their children.** Blessings and success for the entire family, Leilui Nishmat his mother **Sabrie Bat Galia 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 Sabour 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.

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