

Congregation

◆◆◆"Beth Yosef"◆◆◆

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

Rabbi Aharon Farhi

Parashat Re'eh

27th Av 5784

Maqam Raast

Issue #1087

Mr. Eliyahu Levy, President

Haftarat AniYa So'ara

August 31st 2024

*Candle Lighting 7:12pm * Shekiah 7:30pm * Shir Hashirim 7:00pm followed by Minha Friday Night
Shaharit Shabbat 8:15am * Minha Shabbat 7:00pm * Shabbat Ends 8:10pm & Rabbenu Tam 8:40pm
Time for Talit 5:07am * Seasonal Hour 76 * Alot Hashahar 4:52am * Netz Hachama 6:23am
Weekday Minha 7:00pm * Earliest Time for Arbit 6:30pm * Tzet HacoChavim 8:05pm * Chatzot 12:55
Latest Time for Morning Keriat Shema 8:40am * Latest Time for Morning Amidah 9:56am*

Selihot begins Thursday Morning September 5th

Weekdays and Sunday at 4:50am in Beth Yosef

Tuesday & Wednesday September 3rd/4th will be Rosh Hodesh Elul

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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 Torah commands us to reject the influences of a false prophet, one who will falsely claim to have had a prophetic dream from Hashem, or one who will perform wonders and miracles to convince you of his status as a prophet of Hashem, when in truth he is nothing but a fraud, trying to persuade you to sin. This is very hard to comprehend: Why does the Torah keep calling this individual a 'Navi', a 'prophet', when he is trying to misguide Jews towards idolatry? What's more, how can this wicked person possibly have the ability to perform miracles when he is directly rebelling against Hashem? The Torah provides us with an answer by stating that Hashem is in fact testing us, challenging our devotion and love for Hashem, whether or not we love Hashem with all our heart and soul. Nonetheless, even if this is all a test, how can such power be given to the wicked for the sake of a test? Our Sages of blessed memory explain: Although this man

might call himself a prophet, he is actually a fraud who only claims to have special powers. The Ramban explains further: we are dealing with a conniving individual whose actual ability is to fool the innocent and manipulate situations based on the information he obtains from obvious sources to deduce certain conclusions that appear convincing, mixing some truth with falsehood to serve up a debilitating cacophony that sounds clear and convincing to the average mind, when in truth it is just a psychobabble cocktail. The essence of this test is not what one will believe, but rather how one will act on what he believes. Action is the clear indication of inner belief. A Jew deep down in his heart and soul has trust and faith in Hashem, but the extent of the trust and faith can only be tested in action. Through such tests presented by Hashem, when one passes and proves his devotion and loyalty to Hashem, the success will then catapult a Jew so much closer to Hashem; meaning, the actual

purpose of a test from Hashem is to increase reward in this world and in the next world through your trust and faith in Hashem, proven through action, even when facing confusion created by mind-blowing “miracles and wonders” spun by false prophets. Some explain a little differently: Even if there so happens to be a misguiding false prophet who has the ability to cause the sun to stop in its tracks, nonetheless, Moshe is instructing the Jewish nation not to heed his words if they contradict what has been taught at Mount Sinai. The teachings of Moshe at Har Sinai far outweigh any instructions from any false prophets forevermore. Rebi Akiva explains a little differently as follows: This is in fact not a false prophet, but rather a real prophet who had been proven in the past as authentic and sincere, but unfortunately, he has since been terribly influenced and went “off the deep end”, far away from Hashem and the Torah. When the Torah says that a false prophet gives you a sign or performs a miracle, it means that such a person already gave you a sign, an authentic sign, because he was at that time in the past an actual prophet. You believe him because of his past reputation. He of course is not able to give you a sign again today, because he is no longer a real prophet. About such a person is whom the Torah is speaking and warning us against. If anyone ever tries to lead us astray, tries to convince us to worship idolatry and act against the Torah, we must see the truth of the situation, regardless of reputation, even if the man was once an actual prophet. May Hashem watch over us, Amen.

Insights on the Parasha

1 – “*Aser TeAser*” The Pasuk commands us to give a tenth of our earnings. Our Sages of blessed memory explain, *Aser*, give a tenth, *TeAsher*, to be wealthy, using a Shin to change the word’s meaning. If one gives tithes responsibly, then he will be rewarded with more money. What is the connection? The reward of a Mitzvah is the opportunity to perform another Mitzvah. Hashem pays back measure for measure. If a person tithes what he earns, then Hashem will increase his earnings so that he can thereby increase his tithes, increase his Mitzvot, and have new opportunities to perform Mitzvot. Wealth is not the reward, the real reward is to be in the position and have the

opportunity to do more good in the world, to fulfill more Mitzvot, that is the true reward.

History in Brief

150 years after the Hurban, calendar year 220. The last generation of the Tanaim were during the days of Rebbe and his students. We will now mention Tanaim and quote from their teachings: 1- R’ Chama Bar Bizna: He left behind his young son and went for twelve years to learn in the Yeshiva of Rebbe. When he returned, he said that he would not do as R’ Chanina Ben Chachinai, who suddenly returned home unannounced and startled his wife so badly that she passed away. Instead, he went to the Bet Midrash and sent a message to his home that he had returned after twelve years. His young son, Oshaya, was now twenty years old. He entered the Yeshiva and sat in front of his father who did not recognize him. In fact, the son did not recognize the father either. They began learning and the father realized that this young man was sharp in his learning. R’ Chama felt bad that he was away for twelve years and did not teach Torah to his son Oshaya, who would surely be as sharp in his learning as this young man, had he only been here to learn with him. When he returned home to his wife, this young man entered the room, and R’ Chama stood up for him out of respect for his Torah. His wife asked, does a father stand up for his son?! The father and son realized now who they were to each other, and embraced in happiness. R’ Oshaya Bar Chama was appointed as a judge in his city, and Rebbe praised him as a great man.

Health and Recovery

For leg and foot pain, try the following practices: 1- Try not to stand as much and make an effort to sit more often. However, do not sit too much either. Rotate positions in a healthy cycle throughout the day. 2- As the legs are exercised, the muscles are activated and cause the blood to return to the heart. So, in addition to changing positions, it is recommended to exercise the leg muscles as well. 3- While you are laced up in shoes, rise slowly on your tiptoes as much as you can, slowly return, and then before the heel reaches the floor slowly rise up again on your tiptoes. This exercise, while very effective, can sometimes cause cramps in the muscle below the knee, so

start-off gradually, as if doing therapy through an orthopedic exercise. 4- Any movement or exercise of the ankle will activate the muscles to cause pressure on the veins and return the blood back to the heart, thus preventing accumulation in the veins. 5- Regular paced walking is the best action for exercising the leg muscles. 6- Regarding overweight people, these exercises that we mentioned should be conducted for effective weight loss, and only then should one increase his walking, because walking while overweight can be harmful to the cartilage. 7- Lack of movement of the leg can cause a clot deep within a vein, so it is of great importance to properly and sufficiently make use of blood thinners to prevent the formation of clots when one's movements are limited.

Mussar: Your Friend's Honor

How much should a person be careful regarding the dignity of his friend? They say that in heaven they will ask a person: "Did you appoint sovereignty of your friends over you?" Meaning: Have you behaved with your friend as if he was your king? If one borrowed money from his friend, or bought goods as a loan, in order to earn money from the loan or from the merchandise he bought, in an effort to earn a living for his family, how much must he be faithful and return the full amount borrowed to the lender at the time he set forth with him, and not cause unnecessary sorrow and grief during the collection process. He should surely not tell his friend, "Come back tomorrow"! Such an unappreciative attitude carries a great sin and delivers a harsh punishment. One who is careful to pay for goods at the fixed time, and always makes sure not to upset the owner or lender who has done him a favor, Hashem will enable and bless him to buy, sell, and earn at a profit, all because he strives to be honest and pay back in a timely fashion without drama. He will then earn more money, buy more merchandise, and sell it with blessings. However, if he thinks the opposite, and delays repaying loans or credit in a timely fashion, then unfortunately Hashem closes the gates of livelihood to him, and his condition deteriorates from day to day. He does not realize that all of this is because he did not return the loan, or settle the credit, in a timely fashion with the owner. Therefore, we must be careful not to cause

any sorrow to any person, especially those who have helped us in our time of need and allowed us to borrow so generously, and surely, we must be careful not to disgrace him or shame him. May Hashem watch over us, Amen.

Rishon LeSion:

Maran Hacham Ovadia Yossef 1921-2003

In Adar 1957, Hacham Ovadia's mother became very sick with terrible pain in her head. The doctors ran tests and discovered that there was an abnormal growth in her head. In order to better understand the situation and figure out how to proceed, they needed to remove the growth and analyze it. The procedure would be exceedingly risky, she might not live through it, but without operating she would surely not live much longer either. But, if they were successful, there was a chance that she could continue living for many more years, with strength and health. Her husband Hacham Yaakov did not know what to do, so he leaned on his son Hacham Ovadia to figure out how best to proceed. After much consideration, Hacham Ovadia decided that he could not allow the doctors to operate, believing that the doctors were not capable of succeeding with such a procedure. However, without Hacham Ovadia's knowledge, his brother received a second opinion from his friend who was a military doctor and was instructed to proceed with the procedure, against the words of Hacham Ovadia. Before operating, his mother spoke parting words with his father and his brother, but Hacham Ovadia was unaware of what was happening and was not present. Unfortunately, she never woke up after the operation. When Hacham Ovadia heard what had happened, he was very upset that they had not listened to him, but for the sake of peace he didn't say anything to them. For seven days he sat in mourning with his family and did not speak about this even once.

Story

As the Count's guards caught up to the wagon to apprehend the thief of the precious smoking pipe, the thief connivingly gave the pipe to R' Yehuda and asked him to evaluate it. When the guards opened the wagon door, the thief pointed at R' Yehuda and told the guards that he had witnessed the Jew enter the Count's palace and steal the pipe. He had run after the thief in order to retrieve the

theft and was happy the guards were here to help him. The guards took R' Yehuda and began hitting him with menacing blows. He screamed out for more, believing that this was the punishment he deserved for having falsely accused the orphan Yehoshua of a theft he had not committed. They continued until the Count arrived, retrieved his precious pipe, and scheduled a day of judgment for R' Yehuda the thief. The city's judges sentenced R' Yehuda to many years of imprisonment, which he accepted with praise and thanks to Hashem for the opportunity to atone for his terrible sin of embarrassing and falsely accusing an innocent orphan. After spending years in prison, he was released to his family and merited a long life without further problems. After he passed away, his wife and family asked that his story be remembered and shared to others so that we can all learn a valuable lesson.

Laws

1 – Modesty is required even in the bathroom, and one who is careful with this will merit that the damaging spirits keep away from him and his dreams will be peaceful. A truly modest person is one who is modest in this way. Do not uncover yourself unnecessarily, until you are sitting, and then cover up even before standing.

2 – Do not speak in the bathroom, even for important purposes, even when not actually using the bathroom. There is room to be lenient if speaking about health or a financial loss, and one can answer a phone call but should be brief.

3 – When building a bathroom, the toilet should be positioned from north to south, not east to west, but if it is not an option then you may be lenient.

4 – If a person's bed is positioned from north to south, he will have sons and his wife will not miscarry. According to Mekubalim the bed should be positioned from east to west.

5 – One who spends ample time going to the bathroom will have a long life and improved health.

6 – A righty should use his left hand to clean himself, and a lefty should use his right hand.

7 – If a person needs to relieve himself, he must go to the bathroom right away and should not wait or delay, as the Torah commands us not to make ourselves repulsive. Delaying causes terrible health problems.

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