

Congregation

◆◆◆"Beth Yosef"◆◆◆

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

Rabbi Aharon Farhi

Parashat Vayakhel Parah
22nd Adar 5785

Maqam Husseni
Issue #1112

Mr. Eliyahu Levy, President

Haftarat Vayhi Devar
March 22nd 2025

*Candle Lighting 6:51pm * Shekiah 7:09pm * Shir Hashirim 6:40pm followed by Minha Friday Night
Shaharit Shabbat 8:15am * Minha Shabbat 6:35pm * Shabbat Ends 7:52pm & Rabbenu Tam 8:22pm
Time for Talit 5:45am * Seasonal Hour 71 * Alot Hashahar 5:31am * Netz Hachama 6:56am
Weekday Minha 6:55pm * Earliest Time for Arbit 6:18pm * Tzet Hacoachavim 7:47pm * Chatzot 1:02
Latest Time for Morning Keriat Shema 9:07am * Latest Time for Morning Amidah 10:18am*

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Moshe gathered the entire assembly of Bnei Yisrael and declared the commandment to *work for six days of the week, and on the seventh day it will be a Shabbat Shabbaton for Hashem.* Throughout the five Parashiot in the Torah that discuss the construction of the Mishkan, from Parashat Terumah through Parashat Pekudei, Vayakhel, this week's Parasha, relates to us how Moshe brought the people together in one place, and amidst discussions regarding the Mishkan and about Hashem's holy Shechinah resting upon our nation, he suddenly commands regarding *a Shabbat Shabbaton for Hashem.* Moshe Rabbenu was teaching us as follows: Shabbat is a sacred day with Hashem, a day that can bring us closer to Hashem, as our Sages say: no matter the situation in history, no matter if Hashem was hiding from us or openly within our midst, Hashem's Shechinah is, was, and always will be resting within our nation during Shabbat and Yom Tov. These are days in which we can be properly satiated from Hashem's goodness. Man can never be satiated through physical fulfillment. As much as a person has, he will always want more. The more you gain and receive, the more your desire will grow. This is only true regarding physicality, not spirituality. Everyone can equally achieve true satisfaction and pleasure during Shabbat, whether you are a Hacham or a simpleton, a wealthy man or a pauper, and everyone in between. Everyone can

enjoy the beauty of Shabbat according to his level of holiness and purity. The pleasure of Shabbat is considered one-sixtieth of the pleasure in the world to come. When Hashem finished creating the world on the sixth day, everything was complete and whole. The world lacked just one thing: Menucha - rest. Shabbat was then created in order to complete creation. Shabbat is considered a world of its own – a world of rest. It is the day of rest from the mundane, the physical, and the earthly, providing an opportunity to elevate in spirituality and holiness. Drawing closer to Hashem provides the ultimate pleasure for our souls. The body then also feels elevated and content. Moshe assembled the nation after Shabbat and related the news that Hashem would forgive them for the terrible sin of the Golden Calf. We see from here that Shabbat Shabbaton can even achieve atonement for idolatry. Let's take advantage of the opportunity. May Hashem watch over us, Amen.

Insights on the Parasha

1 – The Pasuk commands us not to kindle a flame in any of our dwelling places during Shabbat. Kindling a flame, especially today, is very easy and simple, unlike many other forms of work that is prohibited during Shabbat. Why does it say "in any of your dwelling places", which isn't written by other forms of prohibited

work? Because it is so easy to perform, especially with today's technology, unlike for example plowing, seeding, building, etc.. Maran Hacham Ovadia Yosef zt"l teaches: There are some who foolishly think that switching on a light or lighting a cigarette during Shabbat is not prohibited, arguing that electric isn't fire, and are thereby deserving of the punishment Sekilah, stoning. They rationalize that it is not hard to do and shouldn't be considered work, when in fact they need to realize that on the seventh day we are commanded to sanctify Shabbat from mundane activities. Hashem didn't do anything that was hard for Him to accomplish during the six days of creation, and therefore the seventh day wasn't necessary to be a day of rest for Him. Hashem created everything effortlessly. This teaches us that the rest we must observe during Shabbat is not based on the need to stop doing laborious work, but rather just to rest from everything prohibited, just as Hashem rested despite the fact that the work was not laborious at all. Shabbat is a day we sanctify for Hashem, and we must be careful not to use electric or light a cigarette during Shabbat, as Hashem commands us. May Hashem watch over us, Amen.

History in Brief

190 years after the Hurban, calendar year 260. When Rebbe passed away, Rebi Afas was appointed to take his place. Rebi Chanina Bar Chama sat outside alone, because he was greater than Rebi Afas. Rebi Levi went outside as well, sat with Rebi Chanina in his honor, and learned with him. This embarrassed Rebi Afas. A few years after Rebi Levi passed away, the father of Rebi Shemuel passed away. His son Rebi Shemuel went to his grave to ask his father where he could find the money that was hidden away for the orphans who entrusted him with it. When he came to the cemetery, he saw Rebi Levi sitting outside of his grave. He asked him, why are you not in your grave? Rebi Levi explained that it was because of all the years he had sat outside of the Bet Midrash of Rebi Afas, which caused him to suffer, and he therefore was not allowed into Gan Eden. Rebi Shemuel

immediately began to pray for Rebi Levi, who was then granted access into Gan Eden and was able to rest in his grave. Rebbe had a student named Rebi Hillel, and said about him that from the times of Moshe Rabbenu until the times of Rabbenu Hakadosh, Torah and greatness were not found together in one place. Rebi Hillel was wealthy and had a garment worth thirty thousand Dinarim. He gave this garment as a present to Rebbe, but when Rebbe discovered that it was Shaatnez, he burned it. From the many students of Rebbe, even the least accomplished among them was able to perform Mechaye Metim, resurrection of the dead.

Health and Recovery

Some people unfortunately are nervous and depressed, sitting on 'pins and needles', and lacking peace of mind. They are constantly looking at the clock and concentrate too hard on the future. Even their sleep is disturbed instead of relaxed. There's no time to do anything because of their constant pressure on themselves. When they are led by themselves to believe that there's not enough time to do anything, they decide to waste the time instead of stressing themselves, and allow the time to waste them. Such jumpy people are always 'busy'. They eat in a hurry, and tend to not take proper care of themselves. Man must learn how to live properly, and focus on now instead of later. Later is not here now, so why burden and trouble yourself over it? Live in the present and make good use of the moment you have now. Such a focused individual is healthy and fortunate. Jealousy, hatred, and desires remove a person from living properly in this world, and lead a person to depression. There's no reason for jealousy – we are all human, produced from the earth which we will one day return to. We must realize our true value lies within our soul. Disregard the negativity that creates jealousy, hatred, and desires, and choose happiness and peace instead.

Mussar: Stress

Every day presents a person with problems that have the potential to break the spirit. Things

don't always go as planned. Your wife, children, or friends can present difficulties in their own ways. The neighbors, your boss, etc. can all present situations of concern... Everyday has worries and troubles. This is all part of life. It can destroy a person and cause him to fall into deep depression that can prove crucial to his health and life. Diseases can develop if such situations are not handled with the correct prospective. Therefore, one who has intellect and logic should devise plans and strategies that will prevent depression. Do not get angry or stressed. Why should you? Life is too short to worry too much about the details. You should be happy that life is generally good and be thankful for it. Otherwise, depression will kick in and take away the things that you can enjoy. Is it worth it? Should one worry without thinking about the consequences? The best approach in solving this problem that everyone is a victim of potentially, is to pour out one's pain and troubles to his Creator, to the only One capable of helping him. Tell Hashem what troubles and worries you and ask for His divine assistance. He always listens to those who call out to Him truthfully! This will definitely cause the depression to decrease, and faith and trust will take its place, filling you with newfound joy and pleasure for life. All that Hashem does is for a purpose and for a good cause. He knows what is truly best for us. Why should a person blindly destroy his health over stress, when he could prevent it so simply? The salvation of Hashem arrives in the blink of an eye. Hashem runs and controls all! Do not worry – run towards Hashem, for He alone can help you and save you in the best way possible. May Hashem watch over us, Amen.

Insights on Pesah

The holiday of Pesah is labeled by our Sages as the Chag of *Zehirut*, *carefulness*, and *Zerizut*, *promptness*. We cannot fathom the greatness we can achieve during this holiday. All Jews are purified and gain great merit, to the extent that no other being can reach such great heights as a Yehudi can during Pesah. If we only came to this world to celebrate Pesah according to Halacha, Dayenu, it would have been sufficient. We

conclude the blessing in Amidah with the words *Mekadesh Yisrael Vehazemanim*, Hashem sanctifies Yisrael and the Zemanim. What is the connection between us and the Zeman? All days of the year are similar in nature, without any real difference. However, when Hashem sanctifies Bnei Yisrael, we sanctify the days of the year, as we are commanded to observe Shabbat and Holidays with holiness and purity, thus uplifting those days. When we observe Shabbat by fulfilling Mitzvot and not working, the day of Shabbat is thereby sanctified through us. The same applies to the holidays of Pesah, Shavuot, and all other holidays. The days are sanctified through us, and we are then sanctified further through the days. These days are no longer like any other days of the year, they are now above nature, and we too are then above all others in creation. In the Haggadah we have Kadesh, Urchatz, Maggid, Rochtza. The first washing Urchatz, is written as an instruction to wash, while Rochtza is not written as an instruction to wash. Why the discrepancy? The first washing is to dip Karpas in salt water, something that many are lax in properly doing throughout the year, to wash in order to dip. Therefore, this washing is an instruction, to be careful to do more than usual. However, the second washing is for Hamotzi, for a meal, which most are usually very careful to do throughout the year. Therefore, the second washing is only written as a statement, not as an instruction. Why do we dip twice? The first dipping is to remember the brothers' sale of Yosef, when they dipped his special tunic in blood, and the second dipping is to remember the dipping in blood for the Korban Pesah in Mitzraim.

Laws

1 – When we recite a blessing, we must understand the words we are saying, for example, when reciting a blessing on food, we must understand that we bless Hashem for his overwhelming kindness for giving us the ability to enjoy the food.

2 – When we recite a blessing on a Mitzvah, for example putting on Talit or Tefillin, or putting up a Mezuzah, or eating Matzah, we must

understand that we are blessing Hashem for generously granting us the opportunity to fulfill this Mitzvah for our benefit.

3 – A blessing should be recited out loud, at least loud enough for you to hear it, because hearing the blessing will help you pay attention to the words that you are saying.

4 – Be careful to properly recite each word and letter of a blessing, without skipping or mumbling, as if you are counting money carefully.

5 – You cannot be preoccupied when reciting a blessing. This is a prohibition against even doing the simplest of actions, especially during prayers and even more so during the Amidah, Birkat Hamazon, and Shema.

6 – It is not an obligation to recite Leshem Yichud before praying or doing a Mitzvah, and you can just have in mind to be doing the Mitzvah, but Midat Chassidut one should recite Leshem Yichud before.

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of a son *Ezra Edward*, Mabrouk, Amen. *** *Blessed brothers: Henry and Morris Abadi, their wives, and their children.* Blessings and success for the entire family, Amen. *** *Mr. Larry Hefer, his wife Karen, and their children.* Blessings and success for the entire family, Mazal Tov to their son-in-law *Hacham Eddie Sitt HaCohen and his wife Rosie on the birth of a baby*, Mabrouk, Amen. *** *Mr. Eli Levy, his wife Becky, and their children.* Blessings, health, and success for the entire family, Amen. *** The family and friends of the righteous woman Tzadeket Eshet Hayil *Sibhie Bat Rozin*, may her soul be bound up in the bonds of eternal life, Amen. *** *Mrs. Adele Hudeidi and her children.* Blessings and success for the entire family, Leilui Nishmat her husband and their father *Chaim Ben Farha 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.

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