

Congregation

◆◆◆"Beth Yosef"◆◆◆

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

Rabbi Aharon Farhi

Parashat ***Pekudei Hahodesh***
29th Adar 5785

Maqam Nawa
Issue #1113

Mr. Eliyahu Levy, President

Haftarat Ko Amar
March 29th 2025

*Candle Lighting 6:58pm * Shekiah 7:16pm * Shir Hashirim 6:45pm followed by Mincha Friday Night
Shaharit Shabbat 8:15am * Mincha Shabbat 6:40pm * Shabbat Ends 7:59pm & Rabbenu Tam 8:29pm
Time for Talit 5:31am * Seasonal Hour 73 * Alot Hashahar 5:16am * Netz Hachama 6:44am
Weekday Mincha 7:00pm * Earliest Time for Arbit 6:23pm * Tzet Hacoachavim 7:54pm * Chatzot 1:00
Latest Time for Morning Keriat Shema 9:04am * Latest Time for Morning Amidah 10:17am*

Sunday March 30th will be Rosh Hodesh Nissan

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

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Be'ezrat Hashem we have merited to reach the completion of Sefer Shemot, the book of Exodus, which includes: the story of Yaakov's family descending to Egypt, the terrible slave labor that his descendants had to endure, Moshe Rabbenu becoming the leader of our nation, the great redemption of our nation from slavery, and many extreme miracles and amazing wonders that had never before been witnessed. The events at Har Sinai transformed us from pitiful slaves into the honorable nation of Hashem. The last portion of Sefer Shemot, Parashat Pekudei, teaches us all about specifics regarding the holy Mishkan. A very noticeable question can be asked concerning this topic: How come every time we discuss a different piece of garment, a different vessel, or any other item made for the Mishkan, the Torah expresses the need to inform us, for a total of eighteen times, that "*it was all made as Hashem had commanded Moshe*" – why wouldn't it suffice to write at the beginning of the chapters, or at the end of the chapters, only one time: "*Everything was conducting according to how Hashem had commanded Moshe*"? The answer to this is as follows: When the Torah in our Parasha discusses all the great vessels and garments of

the Mishkan, each time it is adorned with the words, "*As Hashem commanded Moshe*", because every single one was beloved to Hashem, beloved to our nation, and each a Mitzvah in its own right. It would not be proper or accurate to just write it once and simply learn all others from that one time, for each and every one was important individually and deserved to be viewed individually. The human mind needs to constantly be presented with this concept in order to properly feel the correct importance individually, and not generally, but rather each specifically important, "*as Hashem commanded Moshe*". Every Mitzvah was glorified, with the best and holiest of concentration and pure intentions. On every detail, Hashem's Shechinah rested upon our nation. The reward they received would not be general either – they would be rewarded for every detail, every effort, and every thought. Hashem rests upon us through the purity of our thoughts, our actions, our speech, and blesses us with success and happiness. We were taken from Egypt to build a Mishkan entirely "*as Hashem commanded Moshe*" – we must continue to serve Hashem with pride and glory in our hearts, and have in mind to fulfill the will of Hashem, for if we try

our best to perform everything “*as Hashem commanded Moshe*”, then Hashem’s Shechinah will reside within our nation. May Hashem watch over us, Amen.

Insights on the Parasha

1 – The Pasuk teaches us that Bnei Yisrael were surrounded by a pillar of fire during the night while traveling through the desert. This was not actual physical fire that we are familiar with today. It was actually a form of light that is similar in appearance to fire. This is hinted in the Pasuk that explains that it *appeared* like fire at nighttime, indicating that only its *appearance* resembled fire. This fire was not destructive, similar to the fire that Moshe witnessed in the Burning Bush, which did not destroy the bush. (*Ibn Ezra*)

History in Brief

190 years after the Hurban, calendar year 260. Rebi Elazar, son of Rebi Shimon Bar Yohai, was a colleague of Rabbenu Hakadosh. He was a student of his father and spent thirteen years hidden away in a cave with his father learning Torah. When his father first emerged from the cave and witnessed the people forsaking learning Torah in exchange for mundane work and activities, he would look at one person guilty of this and the person would be engulfed in flames, but his son Rebi Elazar would follow behind and heal the person. He learned Torah with Rabbenu Hakadosh and was considered greater in Torah, as he was known as a ‘lion son of a lion’, while Rabbenu Hakadosh was known as a ‘lion son of a fox’. Rebi Elazar would teach: if you do one Mitzvah, you tip the whole world to merit, but if you do one transgression, you tip the whole world to prosecution. He was appointed by Rome to apprehend Jewish thieves and hand them over to the government. When Rebi Yehoshua Ben Korcha heard this, he sent him a message asking until how long will he be giving over our people to be killed? He answered that he was removing thorns from the orchards. Rebi Yehoshua replied that Hashem is the owner of the orchards and will clean out the thorns. One time he came across a Jewish launderer who was disrespectful to him. Because he was so

disrespectful to the rabbinate, he gave him over to the government and he was decreed for death. He tried to reverse the extreme decree, but he couldn’t. He recited the Pasuk, one who guards his mouth and tongue guards his soul from anguish. When the launderer was hanged, Rebi Elazar stood under the tree and cried. The Sages told him not to cry, because the man had committed a terrible sin, when he and his son had been with an ‘*Arusah*’ married young woman during Yom Kippur. He was comforted, but his mind was still in a state of unease. He instructed them to give him medicine to put him to sleep, take him up to the roof, cut open his stomach, and remove fat. They placed his fat under the hot sun during the summer months to see what would happen, and the fat did not spoil. He was then comforted.

Health and Recovery

1- One must trust Hashem completely that everything is for the best. Everything is a decree from heaven. A French philosopher remarked towards the end of his extended lifetime that he regrets ever being grieved or pained during his life because it is all meaningless when recalculated in retrospect. 2- Smile, be polite, and be gentle, and others will return the kindness. It is free but it results in great value. Distance from causing fear of you and worry in your family, for it can only cause problems. 3- Being content and relaxed is essential to our health. One can be sitting on a comfortable plush couch, living a seemingly luxurious life with many sweet amenities, and yet his soul is greatly agitated and bothered. On the flip side, one can be working arduously and living a simple lifestyle, and yet he is enjoying his life, happy and content. The difference: one must learn how to be satisfied and recognize the goodness of what he has. This can be the difference between health and sickness as well. 4- Thirst for power and honor causes terrible diseases to a person’s physical and mental wellbeing. Usually, a person simply cannot quench such a thirst, and this leads to serious issues. His heart, blood pressure, respiratory regulation, digestive system, and many other parts of the body are

terribly disrupted by this unquenchable thirst. Recognize your place, understand your role, and embrace your personal responsibilities in this lifetime, without regret and with satisfaction and pride.

Mussar: *Silence is Golden*

One who wishes to be successful in life should watch his tongue from improper use. Distance yourself from speaking about others. Speak about Torah or daily necessities only. Know that most problems that befall people are due to their evil speech. If one would make sure to be careful, he could reach very holy levels. Fortunate are those who calculate their words for they will be rewarded handsomely in the next world while enjoying a comfortable life in the meantime. King Solomon says, *When a person guards his mouth and tongue, he is protecting himself from suffering.* A foolproof plan to be safe from suffering is proper speech. Hashem is everywhere, how then can you speak improperly before Him? How careful must one be with every word he utters! If one speaks freely without caution, he should realize and be warned that he is pushing Hashem away and will experience a great loss. May Hashem watch over us, Amen.

Insights on Pesah

Why do we break the middle Matzah in half? One reason is to symbolize how our redemption is split in half. When we were redeemed from Mitzraim, this was the first half of our redemption, but not the complete redemption, because the second half will take place with the coming of Mashiach. The Afikoman is therefore called Tzafun, as the time of our final redemption is covered and hidden. The splitting of the Matzah, and the time of each piece's use, have important significance. The Chatam Sofer tells us that each piece alludes to half of the Seder. When we eat the first half of the Matzah, we thank Hashem for our redemption from Egypt. However, we are still in exile now, and further redemption is needed. In the second half of the Seder, we ask Hashem for our final redemption. The piece of Matzah that we eat now symbolizes this. Just as this piece of Matzah

was hidden away, so is the date of our final redemption. Why do we specifically split the middle Matzah? The three Matzahs correspond to Cohen, Levi, and Yisrael. There were three parts to our slavery in Egypt: exile, servitude, and harsh conditions. Shevet Levi was not subjugated to servitude or harsh conditions, but they were in exile as sojourners in a stranger's land. The small piece that we leave on the table for Shevet Levi represents their exile, but the big piece that represents servitude and harsh conditions is removed from the table and hidden away. Why do we say in Hallel after each thankful mention "Ki Leolam Hashdo", that Hashem's kindness is forever? Because we are grateful for them throughout all generations, as we continue to benefit from those kindnesses even today, they are renewed for us every day, and they are not exclusive for that generation alone. Why do we begin the Haggadah in Aramaic and then switch to Lashon Hakodesh? Because the prosecuting angels do not understand Aramaic and therefore cannot respond. Once we begin the Mitzvah of the Seder, we are now protected by the Mitzvah, and can continue in Lashon Hakodesh, protected from prosecution. We recite KeHa Lachma Anya, this is *like* the poor bread, and not Ha Lachma Anya, this *is* the poor bread, because KeHa is the numerical value of twenty-six, the name of Hashem, like many Sefarim that begin with Shem Havaya. What is the difference between 'anyone who is hungry come and eat', and 'anyone who needs come and join in Pesah'? The first is because we are all hungry, as we cannot eat Matzah on Erev Pesah, and we have an appetite. But the Halacha is that we eat the Korban Pesah after we are full and satiated. Therefore, we invite to join in Pesah, using the word Veyifsah, like Pesah, as we invite those who need to join in the Mitzvah, not because they are hungry.

Laws: *Pesah*

1 – Women as well are obligated to fulfill the commandment to destroy their Chametz. Therefore, if a man is not destroying it for her, a woman must destroy her Chametz herself and

recite in the day of the 14th the Kal Chamira three times only after burning the Chametz.

2 – After breakfast on the 14th, brush your teeth very thoroughly, using warm or hot water as necessary.

3 – Do not buy any type of Chametz after Pesah from anyone except from someone who had sold his Chametz according to the laws explained by the Rabbanim and through their assistance.

4 – If one did not sell his Chametz according to the laws explained by the Rabbanim and through their assistance, the Chametz is forbidden to be used for any form of pleasure.

5 – One may not even benefit from forbidden Chametz by smelling the fragrance.

6 – Chametz that will be left over Pesah must be stored in a safe specific place, especially away from children.

7 – Rice is allowed to be eaten on Pesah, provided that one checks through it three times, when children are not around.

8 – Chametz that was rendered undistinguishable before Pesah when it was mixed within a ratio of 1/60 may be eaten during Pesah, since it is not considered Chametz to be prohibited on Pesah when even the smallest amount of Chametz is forbidden to consume. However, this applies only when the Chametz had become mixed inadvertently, and only once mixed can the law be so. However, one may not mix the Chametz within a ratio of 1/60 with intention.

9 – Makeup and cosmetics are allowed on Pesah because they are not edible.

10 – Electric ovens or electric appliances must first be cleaned well by hand with hot water and cleaning agents, not used for 24 hours, turned on to the maximum, and then left on for one hour.

11 – One who is strict not to use microwaves at all during Pesah will be blessed. Microwaves not used for cooking food, only warming up food, should be cleaned well. One should then place a cup of water, with a cleaning agent in it, into the microwave and let it heat up until the walls of the microwave inside condensate. Food placed within the microwave during Pesah should be wrapped.

12 – One shouldn't purchase medication without a Hashgacha and Kosher symbol stating that it's Kosher for Pesah, because flour may be mixed with salt in the ingredients.

13 – Tea and coffee may be enjoyed during Pesah, but you must make sure you are buying the brands that are Kosher for Pesah even without a Kosher for Pesah symbol. Also, make sure to buy it from a producer who fears sinning and cleans the equipment thoroughly for Pesah.

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