

Congregation

◆◆◆"Beth Yosef"◆◆◆

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

Rabbi Aharon Farhi

Mr. Eliyahu Levy, President

Parashat AhareMot Kedoshim

Maqam Siga Haftarat Vayhi Devar Halidrosch

12th Iyar 5785

Issue #1117

May 10th 2025

*Candle Lighting 7:42pm * Shekiah 8:00pm * Shir Hashirim 7:00pm followed by Minha Friday Night
Shaharit Shabbat 8:15am * Minha Shabbat 7:25pm * Shabbat Ends 8:43pm & Rabbenu Tam 9:13pm
Time for Talit 4:21am * Seasonal Hour 83 * Alot Hashahar 4:04am * Netz Hachama 5:44am
Weekday Minha 7:00pm * Earliest Time for Arbit 6:54pm * Tzet Hacoachavim 8:38pm * Chatzot 12:52
Latest Time for Morning Keriat Shema 8:13am * Latest Time for Morning Amidah 9:36am
Minyan Shaharit every weekday morning in Beth Yosef at 6:00am*

Monday May 12th will be Pesah Shenit

Hilula Tana Rabi Shimon Bar Yohai, Lag Ba'Omer Thursday Night May 15th

*We will be lighting candles in Beth Yosef at 8:00pm. It is a Segulah to light a candle,
Leilui Nishmat a Tzaddik, for Parnassah, for health, for children, for marriage, etc.
Those who wish to donate \$100 to light a candle should contact R' Aharon Farhi,
Tizku L'Mitzvot, Amen.*

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 Ahare Mot: The first chapter of *Ahare Mot* discusses the services performed during Yom Kippur: "For on this day He shall provide atonement for you to cleanse you; from all your sins before Hashem shall you be cleansed." This Pasuk captures the essence of the very important day that is Yom Kippur. Why does the Pasuk have to write 'from all your sins' – the Pasuk could have just written that you will be provided with atonement in order to cleanse you? Also, why does the Pasuk repeat 'shall you be cleansed' after it already said 'to cleanse you'? Why does it even need to speak about cleansing if it already says you will be atoned? Also, why does it say 'from all your sins' which sounds like atonement is granted only for unintentional sins performed mistakenly – what about sins performed intentionally? Also, why does it say 'before Hashem' – is anything not before Hashem? In order to bring forth clarity, we must explain as follows: There are two categories of repentance that man must perform. The first category of repentance is for sins transgressed against the laws of the Torah. The second category of repentance is a little more complex: when we perform Mitzvot, if we are not fulfilling them properly with the correct intentions,

with the proper thoughts in our hearts, then the Mitzvot are lacking in fulfillment and are blemished. Impurity and corruption will then be laced into the Mitzvah. What did this man do wrong? He wasn't doing a sin – he was trying to do a Mitzvah! It is quite unfortunate, but it is a matter of fact nonetheless that the heart and intentions have a direct impact on spirituality. The holiness created through the Mitzvah is lacking and blemished in completion. It is regarding this that the Torah is teaching us: there is an extra level of atonement that we can achieve during the holy day of Yom Kippur, an extra level of cleansing hinted through the seemingly extra words expressed in this Pasuk. We are able to achieve correction, atonement, and cleansing not only for the sins that are transgressed intentionally, not only for the sins performed by mistake without intention, but even for the Mitzvot that were not fulfilled with the correct intentions of complete allegiance and devotion to Hashem, perhaps tainted with biased intentions and thought of personal gains. On the holy day of Yom Kippur, we have the rare opportunity to truly correct more than we ever imagined, and we can emerge cleansed with absolute atonement. May Hashem watch over us, Amen. (*Ahavat Shalom*)

Parashat Kedoshim: The second Parasha we read this week, Kedoshim, commands and warns: *You shall not be a gossipmonger among your people.* In this Pasuk the Torah is warning us not to speak Lashon Hara about others. Our Sages teach us: some sins are offensive to heaven and some are offensive to people. Lashon Hara is a sin that is offensive to both those in heaven and those on earth, as it says in Tehillim: *They set their mouth against heaven, and their tongue struts on earth.* People, who are compared to a ladder that is set earthward whose top reaches heavenward, are composed of a body and a soul, as it says, *Hashem formed the man of dust from the ground, and He blew into his nostrils the soul of life.* The ladder's base which is stationed on earth symbolizes the body of a person, while the top of the ladder which reaches heavenward symbolizes the soul. *The angels of Hashem were ascending and descending it.* Hashem graces us with blessings and success which descends through people from the world of the angels above. However, the connection must first be made by the person in order to receive the blessings. The truth is that the type of influence we receive from above could be good or bad, depending on our actions that establish the connection. Our sages teach us: every time we do an action, an angel is created. Once we perform an action and create an angel, we have now established the connection between heaven and earth and can receive the influence. *The angels of Hashem were ascending and descending* – first ascending to establish the connection, then descending to bring the influence. The *Gra* says: every word of Torah we learn creates the type of angel that bestows upon us many blessings. The Torah we learn ascends up to the source of our souls and descends upon us to bless our bodies as well. One who speaks Lashon Hara sins terribly and causes much destruction in heaven and on earth. Whenever one speaks against a friend, a congregation, a family member, or any part or group of our nation, he creates a prosecuting angel who causes destruction above and then descends and causes more destruction on earth. Therefore, the Torah warns us not to speak Lashon Hara. May Hashem watch over us, Amen.

History in Brief

200 years after the Hurban, calendar year 270. As instructed, when Rebi Elazar, son of Rebi Shimon Bar Yohai, passed away, his wife placed him in the attic, without burial, where he remained for twenty-two years, without decaying. One day, a neighbor got

into a disagreement with his wife. With spite and negativity, the neighbor wished upon his wife to not merit a burial, just like her husband. She then realized that people somehow found out about this secret. Rebi Shimon Bar Yohai then appeared in a dream to the Rabbanim of the city, and told them that they must return what is not theirs. The citizens of the city did not wish to give him up for burial, because all the while Rebi Elazar was in the attic, their city was safe from wild animals and other dangers. They sent for the Rabbanim in Meron to come take Rebi Elazar's body and bury him in Meron next to his father. When they came to his house, they saw two snakes of fire in front of them. They announced that the time had come for burial. When they reached the attic, they were afraid to enter. The wife told them that she will enter. When she tried to remove the worm from his ear, a voice rang out that she should not withhold payment of the debtor. They brought his body to the cave in Meron, but a snake was wrapped around the cave. They told the snake to leave, as they wanted to reunite the son with the father in burial. The snake left and they buried Rebi Elazar next to his father.

Health and Recovery

A lack of drinking water causes a decrease in blood volume and therefore a decrease in blood pressure. An adult who takes blood pressure medication, and does not drink enough, can have too much blood pressure and a lack of blood supply to the brain, which can then cause a stroke and kidney damage. Adults, and all those around adults, must be careful with drinking enough water. Now that we have learned how important drinking water is for our health, it is important to be careful not to be drawn after methods that recommend little drink, since they are very dangerous. Sudden onset of weakness or drowsiness of the face (crooked mouth), or to the arm or leg, usually on one side, can be caused from a lack of water. Sudden onset of confusion, difficulty in speech or understanding, sudden disturbance in balance, sudden vision disorder, sudden sharp headache without a known cause, all are warning signs of a stroke. Early detection and quick reaction to these signs with the provision of medical treatment within 4 hours can save lives and prevent serious disability. It should be noted that this can sometimes be but a short passing incident, which is a vital warning sign of the danger in the case of a repeat event. Lifestyle changes can reduce risk factors, improve health, maintain functionality, and prolong

life. Until now, we have been dealing with the food we eat - what to stay away from and what to fight against. Now we will approach issues no less important - the digestion process. On this subject, we will elaborate on this process in detail, and whoever is careful will be able to maintain a healthy lifestyle.

Mussar: Haughtiness

Haughtiness is the coin that the King of kings discontinued. The Torah warns a Jewish king about being haughty over his brothers. If such a warning is given to a king, all the more so must we be cautious with such a felony. One who is haughty is disgusting in the eyes of Hashem. Even if one is not haughty in words or in action but only haughty in thought, he is still an abomination, as it states in Mishlei: *Hashem considers all who are haughty in heart an abomination*. Haughtiness chases away honor. When a person is not honored, he is drawn into fights, jealousy, and hatred. One form of haughtiness is expressed when one tries to impress ladies in order to bring them to laughter and lightheadedness. Likewise, women should be aware of the sin to cause men to gaze at them by acting and dressing haughty, creating immoral ideas in their minds. Punishment is severe for creating a stumbling block which cause many to sin. Of the worst forms is the breach of dress code in which parts of the body are exposed unnecessarily. A bride who walks to her Chupah dressed in exposing clothing must deal with the burden of hundreds of men which are brought to sin. At night when her soul goes up to heaven, she will be judged for this and not have what to pardon herself with. Therefore, cover yourself and do not cause others to sin. May Hashem bring us atonement, Amen.

Rishon LeSion:

Maran Hacham Ovadia Yossef 1921-2013

When the Rosh Yeshiva of Porat Yosef, Maran Gaon R' Ezra Attieh, accompanied by another great teacher and scholar R' Eliyahu Lofes, reached Hacham Ovadia's father's store to visit their student who did not come to Yeshiva that day, the young Ovadia was surprised to see the great Sages standing in the doorway and his father R' Yaakov invited them inside. He expressed his astonishment to have such distinguished guests in

middle of the day. They explained that they were visiting because they really wanted to see Ovadia continue learning in Yeshiva. They knew he had great potential to be a leader of our nation one day, but only if he continued his learning. It would be a foolish waste to have him continue spending his time working in the store instead of learning in Yeshiva. We all have a responsibility to see him reach his great potential. His place was sitting in front of a Gemara in the Yeshiva. The father understood, but expressed his stress and pressure in supporting his family. Without his son Ovadia's help in the store, he would not be able to make ends meet and pay his bills. He could not afford to hire someone instead. He needed his oldest son to help him. Hacham Ezra responded that if this was all that was holding back the young Ovadia from learning Torah, then he himself would take his place and work in the store so that he could go back to Yeshiva. Hacham Ezra then removed his rabbinical robe and put on a worker's apron to begin working. R' Yaakov was very taken aback from this, surely the leader of the generation could not work for him in his store! Realizing how much the Rosh Yeshiva valued his son's learning, he agreed to send his son back to Yeshiva to continue learning, despite the financial pressure.

Story

When R' Chaim Leib visited the "*Maor VaShemesh*", a student of R' Noam Elimelech, he was instructed to immediately go visit his Rebbe for help. He was confident R' Noam Elimelech would help him, and his daughter would return to health. What's more, he believed that she would also find a suitable husband to marry. Right now, his daughter was like a stone, and her life needed to be revived. The Talmid only asked that when he is on his way back home, R' Chaim should return to him and let him know what his Rebbe had decided to do in order to return her to health. When R' Chaim Leib arrived at the home of R' Noam Elimelech, he told him all about his worries and troubles regarding his daughter's health. The Rebbe instructed him to bring his daughter into his home and leave her resting on the bed. Then he asked the father if he was a Talmid Hacham, if he was a scholar who learned Torah regularly, and if so, he should start discussing with him the last topic he had learned. The father immediately felt

like a fish swimming in water, very comfortable with the conversation, completely in his element. They discussed laws and topics of Torah and Talmud together for many minutes. The Rebbe then interrupted to speak to the daughter. Facing her bed, he asked her, how can it be that her father spends his waking hours delving into the studies of Torat Hashem, the Torah that was given to Bnei Yisrael on Har Sinai with great thunder and lighting, with the mountain engulfed in spiritual flames until the heart of the heaven, and here we have a daughter who just lies there stiff and lifeless, as if her world is more important than the Torah, where is her honor and respect for the Torah?! Where is her Derech Eretz?! Immediately the daughter miraculously sat up, wide awake and once again full of life. The father R' Chaim Leib was shocked to see this reaction from his daughter! He couldn't believe his eyes, how his daughter who was sick and lifeless only moments before was now vibrant and energetic once again after the R' Noam Elimelech spoke just a few words with her, words that pierced through her barriers and into her soul to bring her back to the world.

Laws

1 – Throughout the day, after every time you use the bathroom, you wash Netillat Yadayim without reciting a blessing, but you do recite Asher Yatzar after each time. Only in the morning do you recite the blessing of Netillat Yadayim, regardless if you actually use the bathroom that time.

2 – After using the bathroom, you should use a washing cup to wash Netilah. If you do not have a washing cup, then you can wash without one.

3 – If you do not have water to wash after using the bathroom, you should wipe your hands on either a cloth, a wall, a rock, or anything else to clean them, and then you should recite Asher Yatzar.

4 – If you did not recite Asher Yatzar within 72 minutes of using the bathroom, then you recite it without Hashem's Name or Malchut.

5 – If you did not yet recite Asher Yatzar and now need to use the bathroom again, you should first use the bathroom again and only then you should recite Asher Yatzar, with both times in mind.

6 – One who is in middle of praying *Pesuke Dezimra* and feels the need to use the bathroom, should stop praying and go fulfill his needs. He

washes his hands and recites Asher Yatzar between paragraphs of *Pesuke Dezimra*. If he finished *Pesuke Dezimra*, then he recites Asher Yatzar after *Yishtabah*. But if he already started the blessing of *Yotzer Or*, then he does not recite Asher Yatzar until after the *Amidah*.

Sponsors

*** *Mrs. Rosette Cohen and her children.* Blessings and success for the entire family, Amen.

*** *Mashgiach Moshe Kredi HaCohen, his wife Evon, and their children.* Blessings, health, and success for the entire family, Amen. *** *Mr.*

Moshe Dahab, his wife Esther, and their children. Blessings and success for the entire family, Mazal Tov to their son *Eli and his wife Linda* on the birth of a baby, Mabrouk, Amen. ***

Mrs. Olga Zalita and her children: Nissim, Moshe, Shlomo, Nina, Fifi, Leah, and Sarah. Blessings and success for the entire family, Leilui Nishmat their father *Natan Ben Najla a"h*, 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. ***

Mr. Eli Levy, his wife Becky, and their children. Blessings, health, and success for the entire family, Refuah Shelemah, Amen.

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