

Congregation



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

Rabbi Aharon Farhi

*Parashat **Emor***

19th Iyar 5785

Maqam Siga

Issue #1118

Mr. Eliyahu Levy, President

*Haftarat **VehaCohanim***

May 17th 2025

*Candle Lighting 7:49pm * Shekiah 8:07pm * 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 4:13am * Seasonal Hour 84 * Alot Hashahar 3:56am * Netz Hachama 5:37am*

*Weekday Minha 7:00pm * Earliest Time for Arbit 7:00pm * Tzet Hacoachavim 8:45pm * Chatzot 12:52*

*Latest Time for Morning Keriat Shema 8:06am * Latest Time for Morning Amidah 9:30am*

Minyan Shaharit every weekday morning in Beth Yosef at 6:00am

*It is a great Mitzvah and powerful Segulah to take part in the **Tikun Karet, Yesod ShebeYesod**, the sixth day of the sixth week of **Sefirat HaOmer**, which this year falls out on **Thursday night May 23rd**. We will begin reading Tikun in Beth Yosef at **11:00pm**, and continue the night, until Shaharit **3:51am**. This Tikun provides atonement for the harshest of sins, and also provides Segulot for Parnassah, health, longevity, recovery from sicknesses, and freedom from worry with a pleasant and happy life.*

Fortunate are those who don't sleep and participate. Tizku L'Mitzvot, May Hashem bless us, Amen.

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

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2415 Ocean Parkway, Brooklyn NY 11235

Please do not read this bulletin during Tefillah or Keriat Hatorah

The Pasuk teaches us: *"The son of an Israelite woman... pronounced and blasphemed Hashem's Name... they placed him under guard... they stoned him to death... as Hashem commanded"* – Some questions come to mind: 1- Why did they imprison him? 2- Why did they stone him with just one large stone, and not with many smaller stones, as is usually done when stoning? 3- Was he a Jew or not? If he was a Jew, why could he not dwell within the camp of Dan, and if he wasn't a Jew why was he sentenced to death? 4- How did they know to ask Hashem whether or not a blasphemer deserves the death penalty? The fact is that this person was not a Jew. Even though his mother was Jewish, that would make someone Jewish only after the Torah was given to us at Har Sinai. Before we received the Torah, the lineage was decided through the father, who in this case was an Egyptian. Moshe Rabbenu and his Bet Din understood through a *Kal VaChomer*, logical deduction, that if someone who curses his parents is punished with stoning, then certainly someone who blasphemes Hashem should be stoned to death. Even a non-Jew should be included, as he is obligated in the seven Mitzvot of Noah; however, the death penalty for that crime is with a sword. Now, one cannot apply the death penalty merely by learning

from a *Kal VaChomer*. They initially imprisoned him in order to first attain clarity. However, the Pasuk hints that he was among Bnei Yisrael, teaching us that he in fact converted, albeit it was unclear if it had been an authentic conversion. When they learned that he deserved the death penalty, specifically through stoning, it was confirmed that he indeed converted properly, and they therefore only used one large stone as a sign to publicize this newly learned fact. May Hashem watch over us, Amen.

Insights on Pirkei Avot

1 – Shamaaya says: love working and hate leading. Shamaaya and his friend Avtalyon were both considered converts, but their mothers were Jewish. There are many explanations for the above statement: 1 – If one works hard, he can be independent and provide for himself, while a leader must sometimes do things for the public that he would rather not do. 2 – Working is healthy for the body and mind, while being a leader who is forbidden to work and is granted provisions by the public can be detrimental to the body and mind. 3 – Who is Shamaaya speaking to in this lesson? If he is instructing the working class, then there is no point to tell them not to be a leader – they aren't. If he is

speaking to the leading class, then who else will be left to lead? Somebody has to do the job of leading, right? Rather, he is instructing the leading class to be the type of leader who doesn't allow his position to get to his head. He is a servant of the people who must work hard as well and not waste time enjoying his high class, which would be bad for him.

2 – Hillel says: be a student of Aharon. Why doesn't it say to strive to be *exactly* like Aharon? Because while that will seem like an impossible thing to achieve, we should at least strive to be his student. Also, Hillel is not telling us to learn from Aharon in all areas and follow only in his ways of loving peace; rather, he is instructing us more specifically to be a student of Aharon and follow his character of humility and humbleness. He did not think himself worthy of priesthood when it was granted to him, and he did not become jealous of his younger brother Moshe when Hashem chose him as the leader. We must be the student of Aharon and learn this great lesson of humility and humbleness from him.

Lag Ba'omer (33rd of the Omer)

Lag Ba'omer is a day of celebration and a day of lamentation in honor of the great Tanna, Rabbi Shimon Bar Yohai, may his merits shield us. From the greatest of the 4th generation of Tannaim, he lived 140 years after the Churban (Temple's destruction). He was the author of the 'Zohar', which is the foundation of Torah and Kabballah. He is the Rabi Shimon that is always mentioned in the Gemara, and after a long life he passed away, after Rabi Yishmael. He first learned in Yavneh, in front of Rabi Yehoshua and Raban Gamliel. Afterwards, he was one of the five students of Rabi Akiba, along with Rabi Yehoshua, Rabi Yehuda ben Baba, Raban Gamliel, and Rabi Elazar ben Yehua. He had 22 students, which included: His son, R' Elazar bar R' Shimon, Rabi Dustai, R' Hanina, R' Yohanan, R' Yirmiya, Rabi Nahas ben Yair, etc. He learned Torah in Bnei Brak by Rabi Akiba for 13 years. Rabi Akiba loved him, called him his son, and told him, *It is sufficient for you that I and the Creator both recognize your spirit (Sanhedrin)*. Rabi Shimon bar Yohai came to Rabi Akiba and learned Torah from him even in difficult times. Many times, in the Mishnah we find the two discussing a law. Once Rabi Shimon bar Yohai realized a sense of disrespect towards his Rav and therefore fasted many fasts, until his teeth turned black, in order to rectify the situation. 'Sifri' (*Medrash Halacha for Bamidbar and Devarim*) is by default the words of Rabi Shimon

bar Yohai, consisting of what he had learned from Rabi Akiba with his four friends. The students relied upon Rav Yehuda ben Baba. Many times, there were arguments with Rabi Yehuda and Rabi Meir. Rabi Shimon bar Yochai witnessed the Romans combing the skin of Rabi Akiba with iron combs just because he learned Torah. He therefore became rebellious against the Roman authority. Once, he sat with Rav Yehuda, Rav Yossi, and Rav Yehuda ben Garim, and discussed the many decrees the Romans established only for their benefit. Rav Yehuda ben Garim was not careful and told others what Rabi Shimon bar Yohai had said. The words soon reached the authorities and Rabi Shimon bar Yohai was decreed with the death penalty. First, he hid in the Bet Midrash of his son, Rabi Elazar, but then he hid in a cave. Through a miracle, he gained sustenance from a Carob tree that grew in the cave just for him, and he drew water from a well. In order that his clothes would not wear out, he wore them only during prayers. All the while he was in hiding, he learned Torah and distanced from worldly matters. After 12 years the Caesar died and the decree against him was annulled. When they left the cave, they saw people planting and plowing fields. *"You have forsaken the eternal life for a temporary one"* he would tell them. A sound from Heaven was heard – *"Have you come out to destroy my world?! Go back into the cave!"* After another year, he finally left the cave. He told his son, *"It is enough for the world to have just you and me"* – But when he saw how precious and beloved the Mitzvot were to Bnei Yisrael, they were comforted. Rashbi (Rabi Shimon bar Yohai) said that he could atone the entire world from judgment. He was able to perform miracles. When the government decreed harshly upon the Jews, Rashbi, along with Rav Elazar bar Yossi, went and overpowered the decrees. He was a shield for his generation and a rainbow never formed in his days. Rashbi passed away on the 33rd of the Omer (18 Iyar) and was buried in Miron. Praying by his grave, as many do, especially on the 33rd of the Omer, brings great protection and help from Hashem. It is very good to recite, ***Bar Yochai Nimshachta Ashrecha***. We glorify the day with Torah learning and candle lighting Leilui Nishmat Rashbi. May his great memory and merits shield and protect us, Amen.

Health and Recovery

Smoking is the number one cause of Emphysema, and the most preventable if the smoker just quits. Emphysema is a condition that involves damage to

the walls of the air sacs (alveoli) of the lungs. Alveoli are small, thin-walled, very fragile air sacs located in clusters at the end of the bronchial tubes deep inside the lungs. There are about 300 million alveoli in normal lungs. As you breathe in air, the alveoli stretch, drawing oxygen in and transporting it to the blood. When you exhale, the alveoli shrink, forcing carbon dioxide out of the body. When emphysema develops, the alveoli and lung tissue are destroyed. With this damage, the alveoli cannot support the bronchial tubes. The tubes collapse and cause an “obstruction” (a blockage), which traps air inside the lungs. Because there are fewer alveoli, less oxygen will be able to move into the bloodstream. Doctors refer to a person with this sickness as someone who is dead while alive, because he is actually healthy besides for the fact that he has great difficulty breathing. The great Rabbanim of previous generations have spoken out against smoking, and we too join them, as too many are addicted already, and we must save those who are young and do not understand the dangers they are allowing themselves to fall prey to, especially before they are addicted. Our Torah commands us to guard our health in order to serve Hashem. Smoking is directly against the Torah, and causes terrible damage to our health. The doctors all agree that smoking will cause sicknesses and diseases that can be deadly over time, and completely preventable by simply not smoking. Everyone agrees that smoking is unhealthy, damaging, unnecessary, and addicting.

Mussar: Ungratefulness

The Pasuk states that one who returns bad to others who had been good to him will not be able to rid his domain of bad. Everyone must train themselves to appreciate what others have done for them, and must never forget their kindness. Even if he has also caused you grief in the past, you must nonetheless remember the good and forget the bad. Man must emulate the ways of Hashem. Hashem overlooks our sins, such as the sin of the Golden Calf, and remembers our correct actions, such as accepting the Torah. Let us learn from Moshe Rabbeinu, who did not hit the river or the earth since they had saved him from harm and possibly death, and he showed appreciation. He also did not battle Median because he had grown up with them. Our Sages teach us that a person is obligated to respect even someone who had merely opened the door for him even more than he is obligated to respect his own parents. Eliyahu Hanavi and Elisha Hanavi did not resurrect their

parents, but they resurrected others whom they felt indebted to because of the kindness they received from them. If such is the obligation upon receiving bread, how much more so is the obligation to show gratitude when assisted spiritually or physically in ways that saves from terrible harm and danger. If you do not honor or recognize your benefactor with gratitude, then you are ungrateful. Let us now ponder for a moment: how grateful must we be to Hashem who grants us countless good and constantly shows us outstanding kindness. We are indebted and therefore obligated to fulfill His every command, otherwise we are proven to be hopelessly ungrateful. May Hashem watch over us, Amen.

Rishon LeSion:

Maran Hacham Ovadia Yossef 1921-2013

Hacham Yaakov agreed to send his son, the young Hacham Ovadia, back to Yeshiva to continue learning Torah and no longer asked him to work for him in their family's store. Hacham Ovadia would wake up early every morning and go to Porat Yosef in Yerushalayim, where he amazed his teachers and colleagues, day after day, with his outstanding sharpness and complete understanding. Hacham Yaakov worked hard in his store to support the family and would have liked for his son to help out a little, but Hacham Ezra Attieh was very clear that Hacham Ovadia must continue to grow in Torah within the walls of the Yeshiva. Gaon Mekubal R' Yosef Abadi Shayo one day told his Mechutan R' Yechezkel Matlon to accompany him to Yeshivat Porat Yosef to see something interesting. They entered the library of the Yeshiva and looked at a young man of eighteen years old completely surrounded with hundreds of Sefarim, old and new. He would look and look, reading from one Sefer, closing it and opening another, one to the next, completely engrossed in his learning, unaware that two Rabbanim had just entered and were watching him learn. He was thoroughly enjoying his learning. They declared that he would one day be the leader of the nation and enlighten the world with Torah. The young man was none other than Maran Ovadia Yossef.

Story

When R' Chaim Leib began learning Torah in front of his daughter in the home of the holy R' Noam Elimelech, the Rebbe faced her bed and asked her, how can it be that her father delves into the studies of Torah, but his daughter just lies there and doesn't move, as if her world is more important than Torah,

where is her honor and respect for the Torah?! Immediately the daughter miraculously sat up, wide awake. The father R' Chaim Leib was shocked! He couldn't believe his eyes! His daughter was frail and weak only moments before, but now she seemed vibrant and energetic once again. R' Noam Elimelech then asked, how can it be that she hears words of Torah being discussed, and yet she does not stand up? Immediately she stood up on her feet and began walking around the room. The father was speechless. She hadn't walked on her feet for months and here after the Rebbe spoke just a few words with her, words that pierced through her barriers and into her soul to bring her back to the world, she was walking all around his home. The Rebbe then blessed R' Chaim Leib that his daughter should have a Refuah Shelemah and that he should have a lot of Nahat from his daughter, who should live a long life, get married and build a family. As they were leaving, the Rebbe asked the father how he planned financially to marry off his daughter. The father didn't have an answer. The Rebbe therefore wrote on a paper that he gives four hundred gold coins to the father in order to help him marry off his daughter. On the way back, they stopped by the Maor VaShemesh and showed him the paper, but said that they didn't know what they were supposed to do with it in order to get the actual money. He answered that if the Rebbe didn't explain what to do next, then it will happen on its own, and then asked them to please send him a letter explaining how it all worked out in the end.

Laws

1 – If a person went to the bathroom but is not sure whether or not he recited Asher Yatzar afterwards, then he does not recite it, even if he had gone to the bathroom twice and is unsure.

2 – If one goes to the bathroom a few times in a short amount of time, either because he is sick or because he ingested something that caused this, he recites Asher Yatzar after each time. But if he needs to immediately go back in to use the bathroom, then he does not yet say Asher Yatzar until he finishes his needs.

3 – Any amount that comes out of the body requires Asher Yatzar, even just a drop of liquid.

4 – Even if someone is experiencing great pain when using the bathroom, he still recites Asher Yatzar. Even if he uses a device to help him relieve himself. Even if he is just giving a sample for medical purposes, he recites Asher Yatzar afterwards.

5 – If one is in middle of reciting Asher Yatzar and hears Kaddish or Kedushah, if he already began the words Asher Yatzar, then he responds the same way as if he were in middle of Shema and its blessings: he answers the first five Amens of Kaddish, Yehe Shemeh Rabbah, Barechu, the Pasuk of Kadosh, Kadosh, Kadosh, and Baruch Kevod Hashem Mimekomo, but he does not answer Amen to other Berachot.

Sponsors

*** **Mr. Avraham Abraham, his wife Segulah, and their children.** Blessings and success for the entire family, Amen. *** **Father of the newborn boy, Mr. Eli Moshe Dahab, his wife Linda, and their children.** Blessings and success for the entire family, Mazal Tov on the birth of their newborn son **Moshe**, Mabrouk, Amen. *** **Mr. Ted Levy, his wife Celia, and their children.** Blessings and success for the entire family, Leilui Nishmat his father **Eliyahu Ben Simha a"h**, and Leilui Nishmat his brother **YomTov Ben Altoun a"h**, Amen. *** **Mrs. Nina Alwaya, her husband Gavriel, and their children.** Blessings and success for the entire family, Leilui Nishmat her brother **Menashe Ben Polisa a"h**, 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.

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