

Congregation

◆◆◆"Beth Yosef"◆◆◆

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

**Rabbi Aharon Farhi**

**Mr. Eliyahu Levy, President**

*Parashat Vayakhel Pekude (Hachodesh) Maqam Bayat*

*Haftarat Ko Amar*

25<sup>th</sup> Adar 5786

Issue #1154

March 14<sup>th</sup> 2026

*Candle Lighting 6:42pm \* Shekiah 7:00pm \* Shir Hashirim 6:30pm followed by Minha Friday Night  
Shaharit Shabbat 8:15am \* Minha Shabbat 6:25pm \* Shabbat Ends 7:43pm & Rabbenu Tam 8:13pm  
Time for Talit 5:59am \* Seasonal Hour 70 \* Alot Hashahar 5:45am \* Netz Hachama 7:09am  
Weekday Minha 6:50pm \* Earliest Time for Arbit 6:11pm \* Tzet Hacoachavim 7:38pm \* Chatzot 1:04  
Latest Time for Morning Keriat Shema 9:05am \* Latest Time for Morning Amidah 10:15am*

**Thursday March 19<sup>th</sup> will be Rosh Hodesh Nissan**

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May Hashem bless them with spiritual and physical success,  
Mazal Tov to their son **Yosef and his wife Rachel**  
on the birth of a newborn **daughter Eva**,  
Mabrouk, 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 Vayakhel, which discusses the building of the Mishkan and its vessels, begins by discussing Shabbat, explaining that work is forbidden on Shabbat, and then specifies the law not to kindle a flame on Shabbat in our dwellings. The Mishkan was a holy place where Hashem rested His Shechinah. Before the Parasha mentions Shabbat, it first says that these are the things that Hashem commands that a person should do. This sounds like an action. However, it then speaks about observing Shabbat, which is not an action, but rather a passive fulfillment, as all one needs to do in order to observe Shabbat is rest and not work. One doesn't have to actually do anything actively. How does a positive biblical commandment fit within the laws of observing Shabbat? Also, why single out kindling a flame? The answer is Mussar: Every Jewish person is not supposed to get angry or upset especially during Shabbat. But isn't this a Mitzvah for all week, not just Shabbat? We mention the flames of anger specifically during Shabbat because on Shabbat the flames of Gehinam are turned off and those souls suffering all week in Gehinam, cleansing themselves of their sins, get a break on Shabbat from the flames. The sin of anger reignites the flames of Gehinam and the souls suffer once again even during Shabbat as a

result of the anger. Getting upset is compared to worshipping idolatry. It brings impurity, removes holiness, and causes a decrease in Torah. The Satan wants there to be fights during Shabbat instead of peace, Shalom. Peace brings blessings and only goodness. The holy angels that accompany us on Shabbat bring us peace when we are resting peacefully. Therefore, the Parasha begins with commanding a positive biblical commandment, to make peace within the home and distance from anger and fighting. One mustn't ignite such fires, especially during Shabbat when the flames of Gehinam are extinguished, for then we will merit peace, tranquility, blessings, and only good things. May Hashem watch over us, Amen.

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 Pekude, 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 conducted 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 is 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**

The Torah tells us the amounts in weight of the materials that were donated: Gold – 29 Kikar (842 kg), Silver – 2900 kg, and Copper – 1936 kg. (Ratio of Kikar:kg is 28:800.) Moshe specified the details of the usage of the silver and copper, but did not specify the details of the usage of the gold. The Torah only says that all of the gold that was collected had been used. The reason for this ambiguity is because it was clearly a miracle to have enough gold in material in order to make all of the items that the Torah commands: Aron, Kaporet, Cherubim, Taba’ot, Shulchan, Ka’arot,

Kapot, Menorah and its components, Karsei Zahab Tzapui Kerashim, Badim, Ephod and the priestly garments, etc. It was therefore not necessary to specify in detail the usage of the gold, since it was an open miracle that there was enough gold to be able to make everything necessary. (*Toldot Yitzchak*)

### **History in Brief**

*200 years after the Hurban, calendar year 270.* After Rabbenu Hakadosh passed away, he returned to his home every Erev Shabbat dressed elegantly, the table set for Shabbat, his bed clean and made, and his widow waiting for him to recite Kiddush on a cup of wine in honor of Shabbat. One Friday night, a neighbor came to the home of Rebbe and began screaming about something. Rebbe’s maidservant came out and told her to quiet down, because her master Rebbe was sitting inside at the table and it was disrespectful. When Rebbe realized that his secret was revealed, he stopped coming, so that nobody should say that previous holy men were unable to return to their home and only Rebbe was worthy. The Sages teach, when Rebbe passed away in the calendar year 219, suffering came to our nation. The world exists for six thousand years. The first two thousand years from the creation until Avraham Avinu were years of emptiness, with people not believing in Hashem. The next two thousand years from Avraham Avinu until the passing of Rebbe were years of Torah and belief in Hashem. We are still living in the final two thousand years waiting anxiously for Mashiach to come and redeem our nation in the right time. So far, it has been 1786 years, and there should be only 214 years remaining for the world. We are currently living through the fourth and final stage of exile, as prophesized by Daniel.

### **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: *Intellect and Belief***

Many problems arise when people lack in their belief and are not thinking properly. Some think that they are capable of understanding everything, and what they cannot understand is therefore not possible and not real. A person must realize that he is only flesh and blood and what he cannot understand can very well exist and be true nonetheless. A wise man knows that he can neither know nor understand everything. He therefore works and toils throughout his entire life to amass whatever little fraction of the vast amounts of knowledge he possibly can in order to know whatever he can about the truth. A parable can provide a little more clarity: a person is riding in a carriage and does not know if he is going in the right direction. It is one thing to not know, but shouldn't he at least stop and figure it out before he continues going possibly further and further in the wrong direction?! We know so little when it comes to the studies of biology, chemistry, physics, and other forms of worldly knowledge. Most live their entire life only knowing a very small fraction of the possible knowledge that they know exists. If so, how true must this be concerning spiritual knowledge that is not readily available to us, and how much spiritual knowledge there must be that we cannot even begin to understand, the likes of which are the pillars of the world. Therefore, we must humbly accept and believe that the Torah and the teachings of our Sages are completely true and not always within our understanding. Even if we may not grasp the understanding, our soul most definitely knows the truth. May Hashem protect us always, Amen.

### **Rishon LeSion:**

#### ***Maran Hacham Ovadia Yossef 1921-2013***

After his contract expired, for a full year in Egypt Hacham Ovadia did not serve in a rabbinical position and was not paid a regular salary. He earned money serving as a Hazzan and reading the Sefer Torah in Shul. Nonetheless, he spent all his time learning, waking early, sleeping very late, even without receiving a stipend. After that year, which was a total of three

years in Egypt, he decided to return to the holy land of Israel in 1949. He had benefited from his time in Cairo, writing and answering many Teshuvot with clarity, and he had made a positive impression and powerful influence on many Jews living in Egypt. He had decided many cases while serving in Bet Din, conducted marriages, divorces, and delivered many Shiurim to the community. He worked hard to help the Yeshiva Ahava VeAhva continue to grow and develop. Through all his efforts, he never stopped writing Sefarim, late at night when everyone else was deep asleep, he was awake with a candle burning through the night in his room.

### ***Story***

When the widow was unable to get the store owner to agree to void the sale of her husband's portion in the world to come, she went to speak with the Rabbi of the city, Rabbi Yaakov David (who passed away in 1914) and told him everything her husband had said when he visited her in her dreams. After hearing the story, the Rabbi called the butcher to a Din Torah court case. The story spread throughout the city like a wildfire, and everyone gathered around the court to witness what would happen next. The Rabbi and the other judges sat in the front while the case was presented to them in detail. The butcher told over how the doctor, the widow's late husband, had completely disgraced his portion in the next world, believed it to be worthless, and agreed to sell it for a single coin. The butcher couldn't pass up on the deal of a lifetime! Who is more important to take care of, yourself or your friend? Certainly, he was smart to think of himself, and therefore believed he did not have to void a perfectly good sale. The people listening felt bad for the deceased who had clearly acted foolishly and was paying a very steep price as a result. The judges announced that they would work on a decision and announce it within the hour. They left the court to deliberate the case, while the crowd spoke amongst themselves what they believed would and should be the outcome.

### ***Laws: Pesah***

- 1** – A person that is careful from even the smallest amount of Chametz on Pesah gets help from Heaven to not sin the entire year!
- 2** – Before searching for Chametz on the night before the first Seder, we make a Beracha, even though it is not certain that there is Chametz to be found on the premises.
- 3** – It is forbidden to speak between making the Beracha on searching for the Chametz and the actual searching. Therefore, if the person who made the Beracha spoke before beginning the search for the Chametz about

things not pertaining to searching, he must make the Beracha again. However, it is permitted to speak about anything pertaining to the searching once the actual searching has begun. But, one should not speak about things which do not pertain to the searching once the searching has begun, in order to concentrate and search well. If he did speak about things not pertaining to the search once he already started, he does not make another Beracha.

4 – If a person started searching and did not yet make a Beracha, he can still make a Beracha as long as he has not completed his search. We do not make the Beracha of “*Shehechyanu*” on the search for Chametz. With only that one Beracha on searching for Chametz, it is possible to check many houses, even if the houses are far from each other.

5 – If the head of the household cannot search for Chametz at all, he may appoint an agent in his stead to search for him and only the agent makes the Beracha, not the head of the household.

6 – It is customary to place ten very small pieces of bread individually wrapped in aluminum foil and place them around the house before the person doing the search for Chametz begins. If one of these ten pieces is not found during the course of the search, there is no need to search the premises again until that piece is found and the person can rely on the Bittul Chametz.

7 – The search should be conducted by the light of a wax candle. If one is unavailable, it may be done with a flashlight in which case a Beracha is still recited.

8 – It is necessary to search for Chametz in the holes and cracks in the house, porches, stairs, gardens, buffets, refrigerators, kitchen cabinets, appliances, and under the dressers and beds. Even though this is very bothersome, “*According to the degree of pain is the reward.*” Also, the Shuls and Batei Medrashim must be checked.

9 – It is not necessary to search for unknown Chametz in Sefarim, although the Chazon Ish was very strict to do so.

10 – Both men and women are obligated to recite Birkat Ha’Ilanot, the blessing on the trees. It is preferable to recite it within a group of ten men.

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