

Congregation

◆◆◆"Beth Yosef"◆◆◆

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

Rabbi Aharon Farhi

Parashat Vayikra

3rd Nissan 5786

Maqam Raast

Issue #1155

Mr. Eliyahu Levy, President

Haftarat Om Zu

March 21st 2026

*Candle Lighting 6:50pm * Shekiah 7:07pm * Shir Hashirim 6:35pm followed by Minha Friday Night
Shaharit Shabbat 8:15am * Minha Shabbat 6:35pm * Shabbat Ends 7:51pm & Rabbenu Tam 8:21pm
Time for Talit 5:47am * Seasonal Hour 71 * Alot Hashahar 5:33am * Netz Hachama 6:58am
Weekday Minha 6:55pm * Earliest Time for Arbit 6:17pm * Tzet Hacoachavim 7:46pm * Chatzot 1:02
Latest Time for Morning Keriat Shema 9:06am * Latest Time for Morning Amidah 10:17am*

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

After the completion of the Mishkan, all of Bnei Yisrael were eagerly waiting to see what would happen next. The Pasuk states: *When a man among you brings an offering to Hashem.* The Torah uses the Hebrew word 'Meekem', 'among you', or rather 'from you', to indicate that the first form of sacrifice is not an animal, but rather the person himself. The most valuable sacrifice before Hashem is the humility of a person, when a person breaks his haughty disposition and recognizes and embraces his limitations before Hashem. A humbled spirit is most precious before Hashem. As well, when a person fasts, he sacrifices his blood and fat to Hashem, as he is effectively being satisfied with less, benefitting less from worldly pleasures. The Pasuk then states that sacrifices are to be offered from sheep, cattle, and birds. These are animals that are hunted, not animals that are predators, especially the doves and turtledoves amongst the birds. When offering such animals, we create a pleasant aroma before Hashem, as it is accepted by Hashem and we therefore gain the atonement we need. All sacrifices, regardless of the monetary value, whether it is cattle, sheep, birds, or even flour, the Pasuk states that their offering creates a pleasant aroma before Hashem. However, if one is able to afford cattle and he instead

brings only birds, if he can afford the best and only brings much cheaper options, this is not a form of humility or act of simplicity, rather it is wrong and ineffective. A wealthy man serves meat, fish, and all types of delicacies on his own table. He wears fancy stylish quality clothing, and enjoys a lavish lifestyle. If he offers a sacrifice that is below his normal standards, heaven will prosecute his actions. All must sacrifice in the amount that properly represents their personal standards, in order to achieve the required pleasant aroma before Hashem. May Hashem watch over us, Amen.

Insights on the Parasha

When a man among you brings an offering to Hashem. Why was it necessary to use the word 'Meekem', 'among you', in this Pasuk? Hashem is teaching us a valuable lesson. Before offering an animal as a sacrifice, we must first conduct introspection and search within ourselves for improvement and correction. We must be committed to follow Hashem moving forward, to distance from sin, and sacrifice to grow and purify ourselves. Man should have to pay the price for his actions, yet Hashem allows the offering of an animal sacrifice to gain atonement, but not without looking inward and working on ourselves constructively. We look at the

animal, the sacrifice, which did nothing wrong to deserve an end, nonetheless on our behalf it is used for personal purification. We should humble our hearts and return to Hashem.

History in Brief

200 years after the Hurban, calendar year 270. After Rabbenu Hakadosh passed away, Hashem gave our nation the Amoraim, great Torah Scholars who led the generations in the ways of Hashem according to the Torah. While the Tanaim mostly lived in Israel, the Amoraim that followed mostly lived in Babel, and were instrumental in composing the Talmud Babli, the Gemara learned in Babel. The first Amoraim were the two students of Rabbenu Hakadosh, Rav and Shmuel. What does the word ‘Amora’ mean? They are the ones who interpret and explain the teachings of the Tanaim, without adding or arguing on their words, just like a translator. Amoraim ask and dissect until they conclude with an understanding in Halacha. After Rebbe’s passing, the Sages fulfilled his wishes and appointed his oldest son Rabban Gamliel as the Nasi, his second son Shimon was appointed as the Av Bet Din, and his third son Levi would teach the Yeshiva. Rebi Shimon Ben Menasia would testify about the seven great attributes possessed by Rebbe and his sons: Beauty, strength, wealth, honor, wisdom, longevity, and health. These attributes were beneficial for them and for the world.

Health and Recovery

Regarding all bakery products that you buy, make sure they are made of whole wheat flour. This is important to remark: unlike sugar that should be avoided completely, whole flour in itself is very healthy, however the recipe ingredients cause problems when baking with added sugar, salt, and margarine. Your eyes must be trained to be wise to know when to draw closer and when to distance away. You need to know that full-grain pastry products

satisfy the hunger and do not cause you to want to eat more and more. This is in contrast to products made from white flour, which cause many people to feel unceasing hunger. If you are one of those who, even after a large meal, still feel hungry, you should switch to eating whole wheat bread. Two slices of whole wheat bread are equivalent to five slices of white flour bread. Fresh bread, even made from whole wheat, cannot be chewed properly in the mouth, so the proper way to eat fresh bread is to first prepare it with a toaster and then it can be chewed properly. If you cannot prepare it in the oven or in the toaster, you can place the bread in an air tight bag, and it will remain fresh for a few days. The Chafetz Chaim one time invited the Tzaddik Rav Naftali for a meal at his table on Friday night. When he reached the blessing of Hamotzi, he saw that the Challahs were black bread and he wrinkled his nose. The Chafetz Chaim noticed this and said to him: “Black bread is very good for you”, and repeated it several times. This took place in 1920.

Mussar: Jealousy

Jealousy is a terrible attribute to become accustomed to and is a portion of anger. It is the known way of man to be competitive by nature. When one has something that another doesn’t have, be it any type of possession that is worth acquiring, the latter works hard to attain the object as well, thinking that if the first has the object, why can’t he as well. Shelomo Hamelech declares that he has seen the toil and labor of man and has labeled it as a result of jealousy. Jealousy leads one to covet his friend’s possessions. When one is jealous, he is uninterested with what he has and is therefore not happy. This is compared to a slave who questions his master’s actions. Such is not a slave. How can one dare question Hashem’s ways? Hashem gives and Hashem takes; it is within His control alone. Work and toil are meaningless without Hashem’s blessing. Jealousy leads to argument, as is

evident in the episode with Korah. This terrible attribute leads to sickness, and the body and soul are constantly pained and weakened from it. Life isn't lived properly, and the effects of jealousy become noticeable on one's face. He is constantly mourning, and his appetite is depleted. His logic is not straight, and his praying and learning takes a heavy blow. His deeds are damaged and everyone around him is affected. We must distance ourselves from this terrible characteristic, and live our lives to the fullest. May Hashem watch over us, Amen. (*Peleh Yo'etz*)

Rishon LeSion:

Maran Hacham Ovadia Yossef 1921-2013

When Hacham Ovadia attempted to leave Egypt in 1949, the Egyptian Government did not want to allow his son Avraham and his daughter Malka to leave, as they had both been born in Egypt. Through the mercy of heaven, they were able to leave Egypt with them, through Hashem's great miracles. His friend Leon Gabbay provided the money needed to bribe the government officials with six months' worth of salary in order to provide them the necessary passports and travel documents. As they were packing to leave, Hacham Ovadia wanted to take with him all the Sefarim and notes he had written day and night, most notably his Sefer Yabia Omer which was written mostly in Cairo. The border officers wanted to search through all the boxes to make sure that nothing illegal was being smuggled, and after much explaining and some more bribes, the officers finally allowed him to leave Egypt with all his Sefarim unharmed. Unfortunately, at the port the workers suspected that money was stashed between the pages, so they ripped open the cargo and destroyed a large portion. When Maran saw this, he sat down and began to cry bitterly. From Egypt he went to Italy, where he stayed over until he could find a ship that left for Israel in the beginning of the week. Most

ships that went in that direction left towards the end of the week, and it is forbidden to travel so close to Shabbat.

Story

After spending ample time deliberating all the facts of the case, the Bet Din returned to the courtroom ready to deliver their verdict. They explained that there were three parts to the judgement. The first part was that the sale was void. The crowd in the courtroom erupted with happiness. The Rabbi explained that a person's portion in Olam Haba is not something that can be sold. The Mitzvot a person performs in this world earns him reward in the next world, and someone else who did not earn it does not deserve it. Therefore, the widow is to return the Rubel used in the sale and the sale is void. The crowd was pleased. The second part of the judgment was that despite the sale being void, the doctor had nonetheless forfeited his share in the next world, as it says in Masechet Sanhedrin that one who denies the existence of the next world is denied entrance after his passing. This is the Halacha and it is completely out of their hands. The third part of the judgment was that since the publicity of this case is bringing about a Kiddush Shem Shamayim, as everyone in the city will now recognize even better that there is a Judge in heaven and a judgment that will be conducted, therefore this great Kiddush Hashem will surely stand as a great merit to the doctor that has passed away.

Laws: Pesah

1 – All who keep Chametz in their possession during Pesah transgress a positive and negative commandment. One must sell his Chametz through the Rabbanim who are in charge. One who does not sell cannot benefit at all from them, not even smell them, and must destroy them.

2 – Do not buy Chametz after Pesah from anyone except from those who have sold it through the Rabbanim.

3 – The sick and elderly can appoint a messenger to sell their Chametz through the Rabbanim. If one sells another's Chametz without his knowledge, *Bediavad* (aftermath) it's a sale; however, it is *Lechatechilah* (initially) not a sale unless one first receives permission.

4 – Vessels used for Chametz must be cleaned with boiling water in order to render it fit for use during Pesah. Vessels used over fire require the *Leeboon* koshering process, while *Hagalah* isn't good enough to render it fit for use. Ovens, however, cannot be cleaned with *Leeboon*.

5 – Electric ovens must first be cleaned well by hand, not used for 24 hours, and then turned on to the maximum and left on for one hour.

6 – One should use handmade Shemura Matzah for the Seder.

7 – Work (physical labor) may not be done Erev Pesah after Chatzot, unless a non-Jew is the one working. Business deals and transactions, however, may be performed until 4:00pm.

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