

Congregation

◆◆◆◆ "Beth Yosef" ◆◆◆◆

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

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Parashat Tazria Tahor (Metzora)

Maqam Saba Haftarat Hashamayim Kiseh

Rosh Hodesh Iyar 5786

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*Candle Lighting 7:19pm * Shekiah 7:37pm * Shir Hashirim 7:00pm followed by Minha Friday Night Shahrith Shabbat 8:15am * Minha Shabbat 7:05pm * Shabbat Ends 8:20pm & Rabbenu Tam 8:50pm
Time for Talit 4:55am * Seasonal Hour 78 * Alot Hashachar 4:39am * Netz Hachama 6:13am
Weekday Minha 7:00pm * Earliest Time for Arbit 6:38pm * Tzet Hacocharim 8:15pm * Chatzot 12:55
Latest Time for Morning Keriat Shema 8:33am * Latest Time for Morning Amidah 9:51am*

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Be'ezrat Hashem, there has been a new *Luach* (schedule) of times published, titled: "*Zmaneh Yosef*" It has been signed by the Gedolim of the generation, may Hashem protect them, Amen. This schedule came into my hands; I searched and examined it, and several difficulties arose that require clarification. First of all, we have several Halachot that we must obligate ourselves to, including: In the sefer *Yalkut Yosef, Part 5, Moadim, page 440, Siman 9*: "*One should not recite the Birchos HaShachar (morning blessings), etc., [until] 72 minutes.*" This measure is calculated in *Sha'ot Zmaniyot* (seasonal hours). Everything written in the schedules regarding the times of *Alot HaShachar* (dawn) is not in accordance with the opinion of Maran and the Poskim whose footsteps we follow. The 72-minute time frame is written several times in various books of *Yalkut Yosef*. Furthermore, it says in the book *Ben Ish Chai, first year, Parashat Vayakhel, Siman 4*: "*The hours that start etc. where the day is divided into 12 parts. Wherever the Sages measured in hours, they are Sha'ot Zmaniyot (seasonal hours). Some say they are measured from Alot HaShachar (dawn) until Tzet Hacocharim (emergence of stars), and some say from Netz Hachama (sunrise) until Shki'ah (sunset). The first opinion is primary, as we are concerned with the more stringent view to measure from Alot HaShachar (dawn) until Tzet*

Hacocharim (emergence of stars), and such is the custom... etc."

When I examined this new schedule, I found for example:

1- On Tuesday, 23rd of Shebat (Feb 10), *Alot HaShachar* is at 5:45am and *Tzet Hacocharim* is at 5:45pm. This means from *Alot HaShachar* until *Tzet Hacocharim* there are 12 hours. If we divide this into 12 parts, we find the seasonal hour on that day is exactly 60 minutes. The time for reciting the Shema according to Magen Abraham which is 3 seasonal hours from *Alot HaShachar*, should be at 8:45am. However, in this new schedule, it is written as 8:58am. Why?

2- On the 14th of Nissan, Ereb Pesach, *Alot HaShachar* is at 5:14am and *Tzet Hacocharim* is at 7:44pm. This totals 14 hours and 30 minutes. If we divide that day into 12 parts, the seasonal hour comes out to approximately 73 minutes. One may eat Chametz on Ereb Pesach until 4 seasonal hours: $4 \times 73 = 292$ minutes, which comes out to 10:06am. But in the schedule, it is written until 10:25am. Why?

3- Shabbat, Parashat Shemini, 24th of Nissan. *Alot HaShachar* in the schedule is 4:55am and *Tzet Hacocharim* is 7:56pm. The seasonal hour on that day is 75 minutes. The time for Shema, 3 seasonal hours after *Alot HaShachar* is at 8:40am, but in this schedule, it is written as 8:56am. Why?

4- There is no time listed for the end of the Amidah according to the opinion of the Magen Abraham. Many people follow the Magen Abraham regarding the time of the Shema and the end of the time for the Amidah?

Therefore, we must explain and clarify all these difficulties. *"Teach me and I will be silent, and what I have erred in, make me understand."*

Introduction to Parasha

"On the eighth day, the flesh of his foreskin will be circumcised." Hashem commanded us to set a sign in our bodies, thereby distinguishing us from the rest of the nations. This is a sign, a true sign, that does not change either in life or after death, which is well sealed in our flesh. This instructs us that we are the servants of Hashem and are obligated to observe His commandments. It is known that the fulfillment of this commandment is very high and lofty. There are many reasons and secrets revealed in the Torah regarding this great Mitzvah. When the father brings his son into Brit Milah, the people say: *"Just as he has entered the Brit Milah, so too he should enter Torah, Chupah, Mitzvot, and good deeds."* The reason why we bless the newborn son during the commandment of circumcision, the Baal Shem Tov says, is because the Brit Milah is sealed on the flesh, thus completing the body and soul as a servant of Hashem, enabling to serve Him as a Jew. This seal cannot be removed, nor can one erase it, which is not the case with the other commandments. When one fulfills the Mitzvah of Tefillin or one of the other commandments, one may at some time separate from this Mitzvah and decide that he does not want to fulfill it anymore. This commandment is very specific and unique in the sense that it is actually a very painful thing to do: to cut the baby's soft flesh, which causes him to cry and scream because it hurts him very much, while at the same time all the guests sit around the tables that are laid out and sing with joy and happiness. This is only because we know and believe that Hashem commanded us to perform this Mitzvah with joy. There were parents in history who risked their lives in order to fulfill this Mitzvah with joy. It is said that during the hard times that the Russian government did not allow children to be circumcised, one day a Mohel was called to circumcise about twenty Russian children of various ages who had not yet been circumcised. The Mohel began to circumcise the children one by one. Suddenly, after he had circumcised one of the children, the mother went and hugged her son and began to cry. The Mohel knew she was

excited, but he had never seen such excitement before such as this. The mother, who understood the Mohel's astonishment, went over and explained to him: "You know, my son is three years old. As long as he was still not yet circumcised, I could not kiss him and hug him because I felt that he was not a Jew, that he was not my son. When I gave birth to my son after nine months, I had great warmth and love for him, but it did not last very long. This was not easy, until today, when my son was finally circumcised, the feelings that I had not tasted for three years burst into me, and now the barriers were removed and I could finally caress him, hug him, feel that he is a part of me, and only today do I feel as I did when I gave birth to him, for once again he is my son." There is no doubt that when this is the mother's feelings of fulfilling the Mitzvah of Brit Milah that such a child will certainly be sanctified with purity and continue in the ways of Hashem. May Hashem watch over us always, Amen.

History in Brief

200 years after the Hurban, calendar year 270. After Rabbeinu HaKadosh passed away, Aurelius became the emperor in Rome, acting more wicked toward his people than all the emperors who preceded him. One day, a brave man from the army rose up against him and killed him; he was 24 years old and had ruled in his place. After 2 years, Bassianus came and killed him; he was 19 years old and then ruled in his place. The Romans came and killed him, dragging his corpse with a rope through the city streets like a carcass. Alexander then ruled in his place; he loved the wise and performed acts of kindness for the poor, being humble and lowly of spirit. In his days, the King of Persia waged war against him, and the battle intensified between them; the Persians fell before him in great numbers. He took from them seventy elephants and a thousand wagons loaded with all the best of Persia. The Emperor Alexander also waged war against the Germans until they surrendered and pleaded before him, at which point he stopped from fighting them further. This matter of stopping the war angered the army general, and he lay in wait for Alexander to kill him and his mother by the river. Maximus then became the Emperor of Rome.

Health and Recovery

1- One who suffers from heartburn should eat a cucumber. **2-** One who suffers from constipation should eat yogurt. **3-** For high blood pressure, one should eat bananas. **4-** To fight diarrhea, it is good to drink coffee with lemon juice. **5-** For muscle cramps, take avocado because it contains

magnesium. **6-** For high cholesterol, a small piece of grilled eggplant is good. **7-** For anxiety and stress, it is good to drink chamomile. **8-** One who can't sleep, drink anise with a teaspoon of olive oil. **9-** For a headache, soak 15 individual almonds in water for 12 hours and then eat. **10-** For inflammation of the bladder and urinary tract, drink parsley juice in the morning and again in evening before bed. **11-** One who drinks water mixed with lemon juice about 20 minutes before a meal, the sugar level will drop by 15%. Meaning, if the sugar level is 150, it will drop to 125; this is tested and proven.

Mussar: Sefer HaMidot

1- One who does not accept rebuke will eventually incur suffering. **2-** One who spends time preparing for prayer, even if he doesn't end up concentrating during the prayer, will be saved from suffering. **3-** Haughtiness causes one to lose Hashem's kindness. **4-** Saying Tikun Hatzot saves one from judgment. **5-** Staying awake all night saves one from terrible judgments. **6-** Visiting a Tzaddik sweetens one's judgment. **7-** Giving money to Tzedaka also sweetens one's judgment. **8-** Laziness causes bad things to eventually befall a person. **9-** Learning Torah causes one's prosecutors to turn away. **10-** Falling may sometimes be a kindness, and could even be inflicted instead of an actual death decree. **11-** Sometimes the Gadol Hador's Mitzvot that are done in public erase the judgments of the people. **12-** Upon hearing troubles and problems, one should say "*Lo Alenu*" - not upon us. **13-** Toiling in Torah study at night allows Hashem to bestow kindness throughout the day and shield us from sickness. **14-** One who doesn't pray for the generation will eventually be punished gravely. **15-** If one is sick in the house, ask a Hacham to pray for him and bless him. **16-** The gates of livelihood are opened for those who do not speak during Chazarah, Kaddish, and Torah. May Hashem bless us, Amen.

City of Damascus:

Damascus is the capital of Syria and one of the most important cities in the Arab world. In 1955, its population was 400,000 people, 80% of whom were Muslims. It is surrounded by orchards, fruit tree gardens, vegetable fields, and crops. It sustains from the *Amana* River, now called the *Barada*, and the second river, *Pharpar*, now called the *Awaj*. These originate from the Lebanon Mountains and Mount Hermon, supplying water to the city's houses and gardens. Freezing winter is a frequent phenomenon, whereas in the summer, temperatures can rise above 40°C, which is over

100°F. There are large differences in temperature between day and night; even in the hot summer days, the nights are cool. The city consists of an Old City, which was surrounded by a wall standing on the right (southern) bank of the Barada River. The second part is a New City built to the south and north of the Old City. Large streets were built there with many houses; they are called Al-Salihyah and the Al-Midan neighborhood, where most of the residents are Kurds and Bedouins.

Story

The Rabbinical Court ruled that the sale from the doctor to the shopkeeper is completely void. A person's portion in *Olam Haba* is not something that can be sold. However, the Court also ruled in the doctor's favor on a separate matter. The event produced a *Kiddush Hashem* through the actions of both the doctor and the shopkeeper. It demonstrated publicly that there is judgment and accountability in Heaven, and as a result, many Jews were strengthened in their faith. For this reason, the late doctor is granted the title of "*One who brings merit to the many.*" And one who brings merit to the many is exempt from the judgment of *Gehinom*. The Court therefore ruled that the doctor shall be saved from *Gehinom* and shall enter *Gan Eden*. This is further supported by his life's work: he healed the sick and eased their pain and suffering — deeds which are considered acts of kindness between man and his fellow. May his rest be honorable. Amen.

Laws: Omer

- 1-** The custom is not to get a haircut during Sefirat Ha'omer until the morning of the 34th day. There are those who are careful not to shave either.
- 2-** One who experiences discomfort from not shaving may shave every Friday in honor of Shabbat.
- 3-** If a Brit Milah is celebrated during the Omer, the father, Sandak, and Mohel may shave and get a haircut, even the day before, close to the evening.
- 4-** We are careful not to wear new garments that require the recitation of Shehechyanu. However, when need be, one may wear and recite during Shabbat, during a Brit, or during a Bar Mitzvah
- 5-** One may recite Shehechyanu on a new fruit even during the weekday.
- 6-** Some do not have new garments tailored or

made during the Omer. However, for a bride and groom one may be lenient.

7- One may move into a new residence during the Omer and may even plaster and paint wherever necessary. Shehechyanu may be recited as well with a new garment or new fruit. However, one may not listen to music, even via the radio, until the 34th day.

8- Women do not count the Omer, even without a blessing.

9- One may train a youngster to count the Omer each day even with a blessing and may continue with a blessing even if the youngster missed a day.

10- If one becomes 13 years old and a day during the Omer, even if he recited every day with a blessing properly until that point, he must not continue with a blessing and should count each day from then on after hearing someone else recite the blessing.

11- In New York one may count after Tzet Hacoachabim (37 minutes after Shekiah). However, in Shul after Arbit they may count immediately after Shekiah. A blessing may not be said before Shekiah.

12- One who forgot to count at night with a blessing but counts in the day without a blessing may continue with a blessing the following night.

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Raphael Maleh, his wife Margalit, and their children. Blessings and success for the entire family, Refuah Shelemah for Naim Zemirov Yisrael **Mr. Menachem Ben Naomi** for a full recovery, Amen. *** **Mr. Solly Araman, his wife Vicky, and their children.** Blessings and success for the entire family, Leilui Nishmat his mother **Rachel Bat Zahieh a"h,** Amen. *** The pharmacist **Mr. Azar Kamhaji, his wife, and their children.** Blessings and success for the entire family, Amen. *** **Mr. Victor Harari and his brothers.** Blessings and success for the entire family, Leilui Nishmat their mother **Janet Bat Zakieh a"h,** Amen. *** **Mrs. Nina Saade and her blessed children: Yosef, Jack, Ziko, Sofia, Dolly, and Karen.** Blessings and success for the entire family, Leilui Nishmat their father **Avraham Saade Ben Shafiah a"h,** Amen. *** **Mr. Nissim Alkada, his wife Rima, and their children.** Blessings and success for the entire family, Leilui Nishmat her father **Yehuda Ben Rima a"h,** Leilui Nishmat his father **Nouri Ben Rosa a"h,** and Leilui Nishmat his mother **Rachel Bat Latifah a"h,** Amen. *** **Mrs. Brenda Heffez and her blessed children: Larry, Gabriel, and Jack.** Blessings and success for the entire family, Leilui Nishmat their father **Avraham Ben Dora a"h,** Amen. *** **Mrs. Norma Assa and her children.** Blessings and success for the entire family, Leilui Nishmat her husband and their father the Shochet **Hacham Yosef Ben Najla a"h,** Amen. *** **Mr. Joe Levy, his wife Razi, and their children.** Blessings and success for the entire family, Leilui Nishmat her mother **Suzette Sinbol Bat Rachel a"h,** Amen.

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