

Congregation

★ ★ ★ "Beth Yosef" ★ ★ ★

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

Rabbi Aharon Farhi
*Parashat **Bamidbar***
Ereb Rosh Hodesh Sivan 5786

Maqam Husseni
Issue #1161

Mr. Eliyahu Levy, President
*Haftarat **Mahar Hodesh***
May 16th 2026

*Candle Lighting 7:48pm * Shekiah 8:06pm * Shir Hashirim 7:00pm followed by Minha Friday Night
Shaharit Shabbat 8:15am * Minha Shabbat 7:30pm * Shabbat Ends 8:48pm & Rabbenu Tam 9:18pm
Time for Talit 4:15am * Seasonal Hour 84 * Alot Hashahar 3:58am * Netz Hachama 5:39am
Weekday Minha 7:00pm * Earliest Time for Arbit 6:58pm * Tzet Hacocharim 8:43pm * Chatzot 12:52
Latest Time for Morning Keriat Shema 8:10am * Latest Time for Morning Amidah 9:34am*

Sunday May 17th will be Rosh Hodesh Sivan

*****Shabuot*****

Thursday Night May 21st / 6th Sivan – Shabbat May 23rd / 7th Sivan
Make sure to perform Erub Tabshilin on Thursday before the holiday

*Candle Lighting Thursday Night 7:53pm * Shekiah 8:11pm * Minha 7:00pm
Tikun Reading Limud Shabuot Night 11:30pm * Shaharit First Day 3:52am * Time for Talit 4:09am
Azharot Reading in Arabic First Day 6:15pm followed by Minha First Day 7:45pm
Candle Lighting Second Night Friday Ereb Shabbat 7:54pm * Shekiah 8:12pm * Shaharit 8:15am
Azharot Reading 2nd Day Shabbat 6:00pm * Minha 2nd Day 7:35pm * Shabuot/Shabbat Ends 8:55pm*

*Parashat **Naso***
14th Sivan 5786

Maqam Rast

*Haftarat **Vayhi Ish***
May 30th 2026

*Candle Lighting 8:00pm * Shekiah 8:18pm * Shir Hashirim 7:00pm followed by Minha Friday Night
Shaharit Shabbat 8:15am * Minha Shabbat 7:45pm * Shabbat Ends 9:01pm & Rabbenu Tam 9:31pm
Time for Talit 4:00am * Seasonal Hour 86 * Alot Hashahar 3:46am * Netz Hachama 5:29am
Weekday Minha 7:00pm * Earliest Time for Arbit 7:09pm * Tzet Hacocharim 8:56pm * Chatzot 12:53
Latest Time for Morning Keriat Shema 8:04am * Latest Time for Morning Amidah 9:30am*

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

The Pasuk says: "Sa et rosh kol adat Bnei Yisrael" (Take a census of the entire congregation of Bnei Yisrael). Why does it use the language of "Sa et rosh" (literally lift the head) instead of simply count the children of Israel? And the second question: Why does the Pasuk say "the entire

congregation," meaning everyone? Could it even enter one's mind to only count the heads of some of the people and not all? The Chachamim explained: There is a hint here toward the path of Mussar, which is that a person must always seek merit for the collective of Bnei Yisrael. Even when a

person sees something disgraceful in his friend, he should always act as a defense attorney for him. We must always recommend good before Hashem regarding every Jew, whoever they may be. Even if one is tasked with showing a sinner his disgrace or rebuking him with harsh words, this is only to bring him back to the right path. However, the inner perspective of the one giving the rebuke toward the sinner must always be a perspective of finding merit. We find that several prophets were punished because they spoke harshly about Bnei Yisrael before Hashem. Everything is known before Hashem, and no benefit can come from such derogatory speech. Therefore, one is obligated to find merit for the *entire congregation* of Bnei Yisrael, even for those who are lacking in *Mitzvot*. That is why it says "*Sa et rosh*," meaning: uplift and raise the head of every Jew, and look at the good within him and not at his negative side. May Hashem protect us, Amen.

Hag HaShabuot

A Jew celebrates three Regalim throughout the year: *Hag HaPesach*, *Hag HaShabuot*, and *Hag HaSukkot*. We see differences between them: *Pesach* and *Sukkot* last for seven days and involve physical *Mitzvot*, such as eating *Massah*, the *Leil HaSeder*, the removal of *Hamess*, sitting in a *Sukkah*, and the *Arba'at HaMinim* (four species). In contrast, *Hag HaShabuot* is only one day according to the Torah and has no physical *Mitzvot* attached to it, though it does have a *Mitzvah* of preparation, which is the counting of seven weeks. Why are there such differences between *Hag HaShabuot* and the other holidays? *Hag HaShabuot* comes after the *Sefirat HaOmer* (counting of the Omer) to teach us that in seven weeks, we have a historic event: we receive from

Hashem something ancient and precious that is beyond any value. This is the day of *Mattan Torah* (the giving of our Torah), the day that connects us to our Father in Heaven who descended amidst great sounds and let us hear our holy Torah—the eternal Torah, the Torah of life, a life of holiness and purity. It is a *Hag* that has no physical *Mitzvot*, but rather a *Hag* where every Jew awakens to receive the Torah anew from the mouth of *Moshe Rabbenu*. Therefore, we stay awake all night and banish sleep from our eyes to prove that we rejoice in the giving of the Torah, which is our life and the length of our days. It made us into a great nation that has *Hashem* close to it and sanctified us with His *Mitzvot*. In the merit of this *Hag*, *Hashem* bestows upon us blessing and success in physical and spiritual matters, for us and our children forever. May *Hashem* protect us, Amen.

Health and Recovery

1- Older people of all ages must keep physically active to maintain proper body temperature and health. They must, however, be careful to never over-exert themselves. 2- What is exercise? Any activity that will cause your respiration to become irregular. 3- The best time to exercise is in the evening after digesting dinner. 4- It's good to smear oil on the body before exercising. One should start slowly, gradually increase speed, and then when the body sweats enough and he begins to feel tired, he should slow down and conclude the exercise session. 5- After completing the exercise, he should again smear himself with oil.

Mussar: Success

Giving *maaser* (tithing) from your income for the sake of charity and holy causes will bring you success without loss. One should cling to those who are successful and you too shall be successful. Blessing is found amongst what is hidden from the eye. Success is heaven sent. One who is not immediately successful should try harder. Toiling in Torah is a Segulah for success. One should place bread upon his table while reciting Birkat Hamazon in order to be successful. A house, child, and wife bring success to a man. One who divorces his wife loses his success. Benefiting a Torah scholar will bring you success. Always being happy and not bearing the worries of the world unnecessarily upon your mind will bring you success. Honor those who are in their prime and you will share their success. Lies cause a woman pain during pregnancy. Those that accept the exile upon themselves benefit a Segulah for pregnancy. It is likewise a Segulah for pregnancy and for a baby boy if a woman looks at the knife of Milah after the performance of a circumcision. Drinking olive oil is also a Segulah for pregnancy. May Hashem watch over us, Amen.

Rishon LeTzion -Maran Chacham Ovadia Yosef (1921–2013)

When the book of the *Rabbi*, "*Hazon Ovadia*" regarding the laws of *Pesach*, was first published—in which *Chacham Ovadia* ruled according to the opinion of *Maran* the *Shulhan Aruch* and disagreed with the opinion of the *Ben Ish Hai*—Sephardic Jerusalem was in an uproar. The *Chachamim* of Baghdad (Iraq), who did not yet know *Chacham Ovadia* well, did not understand how such a young man like *Chacham Ovadia* would dare to disagree with the *Ben Ish Hai*, the *Rabbi* of Baghdad. They wanted

to publicly ban these rulings and this distressed the *Rabbi* greatly. The *Rabbi* was exhausted, and his health deteriorated for three weeks. One day, his fever rose above 40 degrees Celsius (105 degrees Fahrenheit), and he nearly lost consciousness. The doctor who was called determined that his life was in danger, and anyone entering the room to visit was required to wash their hands with purifying agents. The *Rabbi* lost the will to live when he saw that all his hard work was not being accepted—when people did not want to hear what he saw as the singular truth. His entire intention was for the sake of Heaven, and that one must rule according to *Maran Rabbi Yosef Karo (Shulhan Aruch)*, whose rulings all Sephardic Jews accepted upon themselves and their descendants. *Rabbi Karo* was supported by 200 *Rabbis* in his generation, was beloved by the King of Kings, and was visited by *Eliyahu HaNabi*, who taught him the laws that needed to be written.

Laws: Shabuot

- 1 – Shehechyanu is recited on both nights of Shabuot during Kiddush.
- 2 – Just like Shabbat, one may not eat or even taste anything before reciting Kiddush for Yom Tob, both day and night.
- 3 – Just like Shabbat, we split the Yom Tob day in half – half for prayer and learning, half for eating and enjoying. We use double loaves, we dress nicely (even nicer than Shabbat), but we do not have Seudah Shelishit.
- 4 – One is obligated to eat a meal with bread on Yom Tob, both day and night. If one forgot *Ya'aleh Ve'yavo* and said *Baruch Atah Hashem*, he completes *Lamedeni Choukecha* and recites it there. If he already said *Boneh Yerushalayim*, then he says there: *Baruch Atah... Ha'olam Asher Natan Yamim*

Tovim Le'amo Yisrael Lesasson Ulsimcha, Et Yom Chag... Hazeh, Yom Tob Mikrah Kodesh Hazeh, Baruch Atah... Mekadesh Yisrael Vehazemanim.

5 – However, if one began the next blessing but did not yet say *La'ad Hakel Avinu Malkenu*, then he continues the blessing with the blessing written in Law #4 above. But, if he already said *La'ad Hakel Avinu Malkenu*, then he cannot say anything besides going further and completing the blessing of *Hatov Vehemetiv*.

6 – It is forbidden to create a fire on Yom Tob. It is also forbidden to strike a match; however, one can light a match from an existing flame.

7 – One is prohibited to use an electric lighter on Yom Tob. An oven with an electric lighter may not be lit unless you are using an existing flame.

8 – Electric cannot be turned on or off during Yom Tob. If necessary, a Goy may be told to turn on electric but not to turn off electric or gas.

9 – It is a great Mitzvah to warn the public about the stringencies of riding a bike or skating during Yom Tob.

10 – One who forgot to prepare a fire from before Yom Tob may ask a Goy for assistance. Some are strict.

11 – Once you are done smoking, do not extinguish it in an ash tray; rather place it on the floor gently.

12 – The Ba'al Shem Tov says that one who does not sleep during the night of Shabuot will have a year free from suffering, with health and success, and he will be blessed with the seventy crowns of blessings of the next world. Netillat Yadayim in Birkot Hashachar and Asher Yatzar are recited only if necessary and applicable. One should read the Azharot during the two days of Shabuot.

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