

Congregation

★ ★ ★ "Beth Yosef" ★ ★ ★

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

Rabbi Aharon Farhi
Parashat **Pinhas**
19th Tamuz 5786

Maqam Saba
Issue #1166

Mr. Eliyahu Levy, *President*
Haftarat Dibre Yirmiyahu
July 4th 2026

*Candle Lighting 8:12pm * Shekiah 8:30pm * Shir Hashirim 7:00pm followed by Mincha Friday Night
Shaharit Shabbat 8:15am * Mincha Shabbat 7:55pm * Shabbat Ends 9:12pm & Rabbenu Tam 9:42pm
Time for Talit 4:04am * Seasonal Hour 87 * Alot Hashahar 3:47am * Netz Hachama 5:31am
Weekday Mincha 7:00pm * Earliest Time for Arbit 7:18pm * Tzet Hacocharim 9:07pm * Chatzot 1:00
Latest Time for Morning Keriat Shema 8:08am * Latest Time for Morning Amidah 9:35am*

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Please do not read this bulletin during Tefillah or Keriat Hatorah

In the middle of the *Parashah*, Hashem says to *Moshe*, "Take revenge for *Bnei Yisrael* from the *Midyanim*, afterwards you shall be gathered to your people (pass away)." What did *Moshe* do? Immediately and quickly, *Moshe* commanded the nation and told them, "Arm men from among yourselves for the army." We learn from this that even though *Moshe* heard that his death depended on this matter, he performed the command with joy and did not delay even a minute. One must ask, why indeed does *Moshe* rush to fulfill the *Mitzvah* and thereby hasten his own death? What about the value of his life? Rather, *Moshe Rabbenu* learned from *Abraham Abinu*, when Hashem commanded him to offer his son *Yishak* as a sacrifice before Hashem, he did not hesitate and did not delay, and he did not ask Hashem to wait for him until *Yishak* takes a wife and fathers a son from her to establish a remembrance for him in the world. Instead, what did *Abraham* do? "And *Abraham* woke up early in the morning" and rushed to fulfill the *Mitzvah* of Hashem. Likewise, *Moshe*, even though he knew that immediately after the revenge against *Midyan* he would die, with

all this, he did not delay—he did not delay even a single moment.

Rabbi Yishai Sharabi says that every person values life and understands its meaning and purpose. However, *Moshe* knew that life has no value on its own, but rather the entire essence of life is to do the will of our Creator. Therefore, he did not waste even a brief moment after receiving the *Mitzvah* of Hashem, even though he was hastening his life's end through it. Therefore, *Saddikim* (righteous people) in their death are called living, because true life is for a person to connect to his Creator and do His will, and he does not care whether it is in this world or in the World to Come after death. May Hashem protect us, Amen.

Insights on the Parashah

The students of *Rabbi Yoel* asked: Why do we read about the act of *Pinhas* at the end of *Parashat Balak* last week, while about the reward that *Pinhas* received we read in the *Parashah* after the event, which is at the beginning of our *Parashah*, *Parashat Pinhas*? The *Rabbi* answered: On the contrary, that is exactly the reason! For it is the custom of the *Darshanim* (speakers) to

lecture every *Shabbat* on the topic that comes at the opening of the *Parashah*, and the children also study the first section of the *Parashah* every week. Therefore, they wrote the reward of *Pinhas* at the beginning of this *Parashah*, so that we will all know what the true reward of *Pinhas* was, who turned away the wrath of *Hashem* from upon *Bnei Yisrael* and saved *Bnei Yisrael* from being destroyed.

History in Brief

220 years after the destruction of the Temple, calendar year 270

Rabbi Yosef, the son of *Rabbi Yehoshua ben Levi*, became weak and his soul departed, and afterwards he returned and lived. His father said to him, "What did you see?" He said to him, "I saw an upside-down world; those who are upper are below, and those who are lower are above." His father said to him, "Did you see the status of those who toil in Torah?" He replied, "Just as they are important in this world, so they are important in the World to Come." And I heard them saying, "Fortunate is he who comes here with his learning in his hand," meaning he fulfilled what is written in the *Gemara*. When the time of the passing of *Rabbi Yehoshua ben Levi* arrived, *Hashem* said to the Angel of Death, "Go and do the will of *Rabbi Yehoshua ben Levi*." He went and appeared to him. He said to him, "Your time to depart from the world has arrived, but anything you request of me, I will do for you, go." The Rabbi said to him, "Show me my place in *Gan Eden*." He said, "Come with me and I will show you." The *Rabbi* said to him, "Give me your knife, so you don't frighten me with it on the way," and he gave it to him. When they arrived at the wall of *Gan Eden*, the angel raised him and showed him his place. *Rabbi Yehoshua* jumped and fell into it on the other side. The angel grabbed the corner of his cloak and said to him, "Come out of there." The *Rabbi* said to him, "I swear, I am not coming out of here." The angel asked *Hashem*, "What shall I do?" *Hashem* said to him, "If in his

lifetime he performed an annulment for any vow or oath, do *Hatara* (annul his vows) for him and let him come out, and if not, he shall not come out." And he left him in *Gan Eden* and went on his way, because *Rabbi Yehoshua* had never performed any *Hatara* for himself all his life.

Health and Recovery

Pupils tend to become bigger (dilate) in low light situations. This allows more light into the eyes, making it easier to see. When there's a lot of bright light, your pupils will become smaller (constrict). The size of your pupils isn't something you can consciously control. Chances are what you'll notice first are changes in your vision. Dilated pupils tend to be sensitive to bright light, such as sunlight, and can cause blurry vision. According to the amount of light during the day, especially in sunlight, the pupils will shrink, which prevents damage to the eye from the sun's radiation, as the shrinking allows less light and less radiation to enter the eye. When light is low, such as at night and in shady and dark places, the pupils expand. Sunglasses, being dark, give the eyes a rest, thereby causing the pupils to expand because they block the light. Exposure to bright light can damage the eyes, and exposure to the sun's radiation can cause vision loss over time. Most people attempt to prevent these issues by wearing sunglasses. Sunglasses should block at least 99% of the sun's harmful rays. However, many inexpensive sunglasses do not protect against UV light. When this is the case, wearing sunglasses ends up harming eyes more than if the wearer did not wear sunglasses since the dark lenses cause pupils to dilate and expose the inner eye to more UV radiation than without sunglasses. Therefore, it is important to do your research before buying sunglasses. On average, a person loses roughly 20% to 30% of his or her vision over the course of a lifetime. Most of the damage is due to the levels of exposure to light. Therefore, an older person will usually require better lighting than a

younger person. Care should be taken when children are having difficulty in school, possibly having headaches, which can be associated with vision issues. Parents should pay attention to this, take the child to the eye doctor, and treat accordingly, so as to prevent damage to the eye.

Mussar: Emunah, and Serving Hashem

1 – We must believe that Hashem created everything from nothing and is always watching over everything. **2** – Hashem has no partners and needs no helpers. We must fear His judgment and His supremacy. **3** – Saying Hashem's Name any time besides during prayers or learning, and in any language, is forbidden. **4** – We must pray and learn with love and affection, and sing Hashem's praises. **5** – One may enjoy pleasure from this world only in order to continue serving Hashem, and in order to help others serve Hashem as well. **6** – Always keep in mind that your actions are in order to serve Hashem, whether you are eating, sleeping, playing, or working. **7** – Honor and love those who learn Torah properly. **8** – Recite Shema at the correct times – during Shacharit, Arvit, and before falling asleep. **9** – Concentrate during prayers and know what you are saying. **10** – Emulate Hashem's ways: be merciful like Him. **11** – Honor and respect the Shul and Midrash. Don't chat or act disrespectful while there, and sit properly with awe and Midot Tobot (proper conduct). **12** – Distance yourself from a possible transgression, and definitely from a known transgression. **13** – Trust only Hashem. Do not consult psychics, soothsayers, or stargazers. **14** – Remember Hashem's kindness every moment, and constantly thank Him for everything. May Hashem watch over us, Amen.

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

Maran published the first part of the book *Yabia Omer* in the year 1954 when he was 33 years old, and the tenth and final volume he published in the year 2004. This means

that for 50 years, the *Rabbi* toiled to publish his book *Yabia Omer*, which came to contain 1,203 questions and answers, notes, and insights in all areas of life. When *Maran* brought out the first volume of his book, he met the *Gaon* of Brisk, zt"l, walking toward him on his way. Immediately, *Maran* went and honored him with his new book. The *Rabbi* of Brisk did not know *Maran* very well, and after a few days, *Maran* met with the *Gaon* of Tchebin, zt"l, with whom he had a relationship of friendship, in order to honor him with his new book. Then he said to him, "The *Rabbi* of Brisk visited me last night and told me that a Sephardic young Torah scholar named *Ovadia Yosef* gifted him his book. He was so impressed and told me, 'So much scholarship and depth, and they were all written by a young Torah scholar!'" And also *Rabbi Shelomo Zalman Auerbach*, zt"l, after *Maran* sent him his book, wrote in these exact words: "I am here to inform you that I received your book on the eve of the holiday of *Sukkot* 1956. I went over several responsa and stood astonished at the straightness and the immense scholarship. This book brought me the joy of the holiday, and even though you do not need my *Haskama* (approbation), I feel an obligation to myself to say that I have not seen another book like this in recent times."

Damascus - Capital of Syria

In the days of the Muslim Fatimid Caliphate, the Jews had good days, and the king Al-Aziz appointed the Jew *Menashe Al-Kazzaz* and also his son *Adi* as ministers in the royal court, and then the community of Jews was great in Torah and wisdom. In the community there was *Gaon Rabbi Yosef ibn Abitur*, and also *Rabbi Elhanan Shemaryah*. In Damascus there were two types of Jewish communities, and they were Jews who came from *Babel* (Babylonia) and Jews who came from Israel. It was about 3,000 families, and every family would number from eight to ten Jews. And there lived in it one hundred men from the Karaites, and 400 from the Samaritans, but

there was peace between them. *Rabbi Yehudah Alharizi* visited Damascus and wrote, "There are 10,000 Jews in Damascus," and the *Nasi* at that time was *Rabbi Yoshiyahu ben Yishai*. And many great Rabbis lived there, and among them were *Rabbi Yosef ben Palat* and *Rabbi Zerachiah Gerondi*, the *Rezah*.

Laws

- 1- There are many customs of mourning observed during the three weeks between the 17th of Tammuz until after the 9th of Av. One may not listen to live music, or music played on tapes, CDs, radio, etc.
- 2- Dancing is prohibited even without music during this time frame.
- 3- Items that require the blessing of Shehechyanu (for example: new fruit or new clothing) should be avoided. However, Shehechyanu is recited for a Brit Milah and Pidyon HaBen. A new fruit may be used during those times with the blessing of Shehechyanu, and afterwards the fruit is eaten with its proper blessing.
- 4- During Shabbat one may recite Shehechyanu on new fruit or new clothing. It is better to be strict.
- 5- During the 9 days, from Rosh Chodesh Av until after the Ta'anit, joyous forms of business or transactions are decreased, for example: purchasing items for a wedding or for the house of newlyweds, as well as jewelry, new clothing, or new shoes.
- 6- Some allow the purchase of furniture or electrical appliances (not for newlyweds). Those that are strict will be blessed.
- 7- One may purchase jewelry, clothing, and furniture for a wedding only if it's possible that they will go up in price and he will end up paying more money if he waits.
- 8- One may not paint his house during the nine days. If he began painting before Rosh Chodesh and will lose money on workers if he waits, he may finish the job.
- 9- Sewing/tailoring new clothing during the nine days is forbidden.

Sponsors

***** Mr. Farah Hamra, his wife Dina and their children.** Blessing and success for the entire family, **Mazal Tov to Rabbi Aharon Farhi on the birth of a new great-grandson and on the celebration of a new Sefer Torah which was hosted by Mr. Toby Cohen and all of those who contributed to this Mitzvah, May Hashem bless them Amen *******Mr. Shlomo Gindi Hakohen, his wife Badrieh and their children** Blessing and success for the entire family Leilui Nishmat his mother **Odette Bat Rahel a"h**, Amen ***** Mr. Albert Shaya, his wife Shoshana, and their children.** Blessings and success for the entire family, Leilui Nishmat his father **Moshe Ben Miriam a"h**, 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. ***** 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.

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