

Congregation

◆◆◆◆ **"Beth Yosef"** ◆◆◆◆

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

**Rabbi Aharon Farhi**

*Parashat Shelah Lecha*

28<sup>th</sup> Sivan 5780

*Maqam Hijaz*

Issue #895

**Mr. Eliyahu Levy, President**

*Haftarat Vayishlah Yehoshua*

June 20<sup>th</sup> 2020

*Candle Lighting 8:11pm \* Shekiah 8:29pm \* Shir Hashirim 7:00pm followed by Minha Friday Night Shahrith Shabbat 8:15am \* Minha Shabbat 7:55pm \* Shabbat Ends 9:12pm & Rabbenu Tam 9:42pm Time for Talit 3:59am \* Seasonal Hour 87:00 \* Alot Hashahar 3:42am \* Netz Hachama 5:26am Weekday Minha 7:30pm \* Earliest Time for Arbit 7:18pm \* Tzet Hacoachavim 9:07pm \* Chatzot 12:57 Latest Time for Morning Keriat Shema 8:03am \* Latest Time for Morning Amidah 9:30am*

***Monday and Tuesday will be Rosh Hodesh Tammuz***

Please do not read this bulletin during Tefillah or Keriat Hatorah

This week we read about the sin of the Meragelim, the Spies. The punishment decreed for this sin was extremely severe, as they and their entire generation were judged and sentenced to die in the desert, never to enter the holy land of Israel, about which they had spoken critically. Our Sages of blessed memory comment that this generation no longer possessed a portion in Olam Haba, the world to come! We know that Hashem already forgave this generation, known as the generation of the desert, on numerous occasions for many other sins, such as the sin of the Golden Calf, the sin of complaining for meat, the sin of Korah and his assembly, and others. They were able to repent and attain forgiveness for all those sins – why couldn't they receive atonement for the sin of the Spies who spoke ill of the Promised Land of Israel and for requesting to return to Egypt? Instead of forgiveness, they were all destined to die in the desert and lose out on this world and the next world. What's more, the Spies died in unusual ways. What is the explanation behind all this severity? *Rav Yitzchak Elchanan* explains the following: For all sins committed between man and Hashem, or between man and his fellow, one can gain forgiveness and atonement. However, if one wrongs the nation as a whole, then he cannot be forgiven, no matter how hard he tries. There is no greater sin than to harm our nation, the holy nation of Hashem. *Rabbi Akiva Schlesinger* writes: We are still suffering to this very day from the sin of the Spies. The only way to bring about the final redemption is to first uproot this sin and correct the issue completely. What was the root of the sin? *Rabbenu Bachye* explains: they feared man, more than they trusted in Hashem's protection, as the giants and the people of Canaan gave them fright

enough even to sin and rebel against Hashem. Caleb told them not to rebel against Hashem, and David Hamelech says in Tehillim that without fear of Hashem we have nothing. The only way to live is with Emunah and Bitahon, complete trust and faith in Hashem that all is for the best, and we must always follow in the ways of the Torah and fulfill the Mitzvot. That is our path to forgiveness, to redemption, and to Hashem. May Hashem watch over us, Amen.

***Insights on the Parasha***

**1** – The Pasuk first instructs us to place Tzitzit on the four corners of our garments 'throughout the generations', however regarding the instruction to include Techelet the Pasuk does not instruct using the word Ledorotam, 'for generations to come'. This is because, as we know, Techelet has not been used in Tzitzit throughout the generations, while the Mitzvah of Tzitzit, with regular white strings, has indeed been fulfilled throughout all generations.

**2** – "Do not explore after your heart and after your eyes". Why does the Torah first mention the heart and then the eyes? Shouldn't the correct order be that one first sees something and then desires it in his heart? The answer is that when one first sees something that he did not intend to see on purpose, he is not held responsible for seeing until he then desires it with his heart, whereupon he will then take another look. At that point, his looking is intentional and he is held accountable for that sin. Therefore, the Pasuk correctly lists the order of sin as first the heart desires and then the person takes another look purposefully, as he cannot be held accountable just for the first unintentional look. If ever we see something we shouldn't, we must then

guard our hearts from desire, and likewise guard our eyes from taking a second look.

### ***History in Brief***

*20 years after the Temple's destruction, in the year 88AD.* As the Sages argued with Rabi Eliezer regarding the Tanur shel Akhnai - the "Oven of Akhnai": Rabi Eliezer said it is pure, but the Sages said it remains impure, on that day Rabi Eliezer provided answers to all questions, but they did not accept his position because he was an individual arguing with the majority. Rabi Eliezer declared that if the Halacha follows his position, then the carob tree will testify on his behalf. In response, the carob tree uprooted to 100 Amot away, and some say to 400 Amot away. The Sages were unimpressed and exclaimed that there is no proof from a carob tree. Rabi Eliezer then asked the walls of the Bet Midrash to testify on his behalf. As the walls began to cave inwards, Rabi Yehoshua told them not to get involved, and they stopped moving – they didn't fall because of the honor of Rabi Yehoshua, but they didn't return to normal either because of the honor of Rabi Eliezer. They just stayed like that half-way. Rabi Eliezer then asked the waters to prove his position, and they began flowing in the opposite direction. But the Sages again refused to accept the testimony of the waters. Rabi Eliezer then declared that if the Halacha was like him, then the heavens will testify! Immediately a heavenly voice rang out that the Halacha follows the opinion of Rabi Eliezer in all instances. Rabi Yehoshua stood up and responded: "The Torah is not in the heavens for you to decide! The Torah is on earth for man to establish as Halacha, not for a Bat Kol to voice an opinion. The majority of man shall therefore decide the Halacha." Later on, when Rabi Natan met up with Eliyahu Hanavi, he inquired as to what Hashem did at that moment in time. Eliyahu related that Hashem so-to-speak laughed and remarked that Rabi Yehoshua his son was indeed correct.

### ***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. Changes that 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.

### ***Rishon LeSion: R' Moshe Meyuhas 1730-1806***

As Napoleon set his focus on Jerusalem, as he advanced with his military, the Ottoman governor Pasha scrambled for a military strategy for defense against the incoming threat. He ran to the home of R' Moshe Meyuhas for advice. "Holy Rabbi! We need the wisdom of the Jews to thwart Napoleon's plans, and we need your prayers for success." R' Moshe answered sharply, "Pray?! You closed off our access to the Western Wall! You are the one preventing our prayers." The Pasha agreed to grant them access moving forward, as long as they prayed for success against Napoleon. Immediately R' Moshe gathered all the Jewish people and went to the Kotel to pray. Young and old, men and women, even toddlers and babies – all cried out to Hashem at the Kotel on that day, and their prayers lifted up to the heart of the heavens. Upon finishing the prayers, R' Moshe visited the Pasha in his palace and reported that Napoleon would not succeed in his fight against them, as their prayers would be answered. The Pasha

asked how he knew and could confirm this report, but R' Moshe did not elaborate. He did advise him, though, to strengthen the walls of the city immediately.

### ***Mussar: Trusting 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, Arbit, 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 Tovot (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 star-gazers. **14** – Remember Hashem's kindness every moment, and constantly thank Him for everything. May Hashem watch over us, Amen.

### ***Story***

As the holy Rav Chida from time to time went over to the kettle and checked on the water temperature, to see if it has yet reached the boiling point, he apologized to his guests that although the water had already been adjacent to the fire for more than half an hour, it was still not boiling properly to make even a complimentary cup of tea for his guests. "The water will not be heated from just being *near* the fire," the rich bakery owner explained with a smile to the great rabbi, whom he believed was apparently innocent and naïve, not well versed in the fundamental dealings of the world. "The kettle needs to be put *directly* on the fire, not just *next* to the fire." Hearing this, the Rav then turned to the bakery owner, "Do you not hear yourself?! If it is true, as you claim, that even just a small kettle of water cannot boil when

placed right next to the fire, how then can you possibly believe that a fire on the edge of a river will have the ability to affect the temperate of the much larger body of water?!" Understanding etched the face of the business man, and the Rav delivered his verdict. "Before nightfall, you are to pay a visit to the home of this widow and give her son the one thousand Lirot that you owe him. If you do not do so, you will not be allowed into the Shul anymore." Rav Chida himself told over this story to his students, in order to teach them a valuable lesson, a lesson that can be easily overlooked but is actually the most important part of the story: How did the young orphan boy survive in the cold waters for so many hours? It was not the small fire that his mother prepared for him. It was the warmth from his mother's heart, her care, her fears and worries, her love, that gave him the strength and warmth to survive in the cold waters for hours. Her care and compassion gave him the strength and power to push forward and endure unbearable conditions. When we face troubles and hardships, rough times when we feel we simply cannot succeed and continue to fight, we can dig deeper and find strength and power from one another. Through the influences of unity, we can endure so much more than on our own. When money and resources are not effective, turn to warmth and compassion for one another in order to survive and overcome the challenges. The white of your teeth is more nourishing to your friend than the white of milk.

### ***Two Halachot: Posek Rav Mordechai Eliyahu***

**1** – We open the Sefer Torah while it is still in the Hechal, before removing it to read from, so that it could be viewed by all. As the Sefer Torah then passes on its way to the Tebah, each place their hand on it and kiss it, and escort it on its way, according to the space provided in Shul. If one is in middle of praying the Amidah, then he should just bow slightly as he sees it. It is best to see the lettering inside, especially the first letter of your name, i.e. Avraham will look especially at the letter Alef.

**2** – One who goes up to the Torah for an Aliyah should take the quickest route when approaching the Torah, and then should take the longest route afterwards when returning to his seat. If both routes are equal, he should approach from the right and then leave from the left. When he arrives, the reader opens the Torah and shows him the place where he will start reading. He then visualizes the words in his mind as he closes his eyes and recites the blessing on the Aliyah reading.

### Laws: Shabbat

1 – We recite Migdol in Birkat Hamazon on Shabbat instead of Magdil, because it is a higher form of sovereignty. Magdil was written in Tehillim before David was king, while Migdol was written in Prophets after he was already king.

2 – On Shabbat we also add Retzeh Vehachalitzenu in Birkat Hamazon.

3 – If one forgot Retzeh and remembered before reciting Hashem in Ubeneh Yerushalayim, then he goes back and says Retzeh.

4 – If one forgot Retzeh and remembered after reciting Hashem in Ubeneh Yerushalayim but did not finish the blessing, then he ends off with Lamedeni Choukecha and goes back and says Retzeh.

6 – If one forgot Retzeh and remembered after reciting Hashem in Ubeneh Yerushalayim and also finished the blessing but did not start the next blessing, then he says as follows: Baruch Atah Hashem... Shenatan Shabbatot LiMenucha Le'amo Yisrael Be'ahava Le'ot U'lberi, Baruch Atah Mekadesh HaShabbat. He then continues with the next blessing.

7 – If he already began the fourth blessing with Baruch Atah Hashem, then he can continue with the blessing in law #6, and then continues with the fourth blessing.

8 – If he already said La'ad Hakel in the fourth blessing, then he must return to the beginning of the blessing.

9 – If he is unsure whether he recited Retzeh, then he does not repeat Birkat Hamazon.

10 - Women and men are equal in these laws.

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*This week's sponsorship total is \$1050. Weekly cost of production and distribution total is \$1300. Tizku L'Mitzvot, Amen!*

Since we recently launched our newly designed website in April, we already have a total of **7,700** visitors!

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