

Congregation

◆◆◆"Beth Yosef"◆◆◆

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

Rabbi Aharon Farhi

*Parashat **Behar***

21st Iyar 5782

Mr. Eliyahu Levy, President

*Haftarat **Vayomer Yirmeyahu***

May 22nd 2022

*Maqam **Nawa***

Issue #984

*Candle Lighting 7:52pm * Shekiah 8:10pm * Shir Hashirim 7:00pm followed by Minha Friday Night
Shaharit Shabbat 8:15am * Minha Shabbat 7:30pm * Shabbat Ends 8:53pm & Rabbenu Tam 9:23pm
Time for Talit 4:09am * Seasonal Hour 85:00 * Alot Hashahar 3:52am * Netz Hachama 5:34am
Weekday Minha 7:30pm * Earliest Time for Arbit 7:02pm * Tzetz Hacoachavim 8:48pm * Chatzot 12:52
Latest Time for Morning Keriat Shema 8:07am * Latest Time for Morning Amidah 9:32am*

*It is a great Mitzvah and powerful Segulah to take part in the **Tikun Karet, Yesod ShebeYesod, the sixth day of the sixth week of Sefirat HaOmer, which this year falls out on Thursday night. Reading in Beth Yosef will start at 10:30pm, Shaharit will be at 3:47am, Time for Talit 4:03am. This Tikun provides atonement for the harshest of sins, and also provides Segulot for Parnassah, life, longevity, and health. Fortunate are those who participate. Tizku LeMitzvot, Amen.***

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

Upon discussing the laws of Shemitah, the Sabbatical Year, the laws of Yovel, the Jubilee Year, and the redemption of land, the Pasuk quotes Hashem: "For you are sojourners and residents with Me." We can learn a powerful lesson about life in this world from this Pasuk: It is known that one of the things that causes a person to properly serve Hashem is if the person understands that life is temporary in this world. Whoever constantly about thinks this will always be happy and content because he will have no worries, for he knows that everything in this world is impermanent. Even if he lacks certain things, he will say that in the end all people, small and large, simple and great, are eternally equal, for he is truly but a free slave from his masters, why then should he be saddened from anything?! This is similar to a person who is in the desert - even if he lacks certain things, he is prepared to do without them, because this is not his home, and for him the main thing is his destination outside the desert, the World to Come. However, a person who makes a major deal of this world is setting himself up for suffering throughout his life. His hand will always be wanting more and more. If

Hashem would give him the amount of money he desires, what would he do with it? He would build magnificent houses for himself attempting to make his presence permanent in this world, while not thinking of building houses for himself to exist in the World of Truth! To illustrate things, let's imagine a man waiting for a bus at the station. When the bus arrives, he asks the driver to open the back door. The driver is convinced that our friend wants to bring in his baby carriage. He opens the back door, but to his surprise he discovers that the honored passenger is actually carrying a heavy load, a very peculiar load. He witnesses the man trying to load a sofa, a refrigerator, an air conditioner, and a few other accessories into the driver's bus! How ridiculous! Who would intend to move all these accessories from place to place, thinking that he needs them during his journey of only half an hour from his house to the city center? What would we say about such a man?! Therefore, be happy with your portion in this world and do not give it importance, for such a person will merit a life of happiness and paradise in this world, as well as in the next world. May Hashem watch over us, Amen.

Insights on the Parasha

Five of you will pursue a hundred, and a hundred of you will pursue ten thousand - If five Jews can pursue a hundred enemies, a ratio of 1:20, then a hundred Jews should be able to pursue 2,000 enemies, not 10,000 as the Pasuk states? The answer is as follows: in the beginning of the war when it is not clear who will reign victorious, then the ratio is only 1:20. However, when the fate of the two sides is clearly decided and inevitable, then the losing side, our enemies, flee at a much greater ratio.

Insights on Pirke Avot

18 years old for marriage, 20 years old for pursuit. What does the Tanna mean to say when he states that at 20 years of age one is ripe for *pursuit*? One explanation: He must now pursue and toil for a livelihood. Another understanding: the prosecutors in heaven start pursuing him, as he is now at the age of responsibility for his actions, in order to warrant and deserve punishment. The Gaon Rav Yosef from Salant asks: why doesn't the Tanna use the word 'chase' instead of 'pursue'? The answer is: when one is 18, his match will arrive and he need only perform a little bit of work in order to achieve the goal of marriage. However, if he does not act quickly and efficiently when the time arrives, he may have lost his chance forever. When one loses something, who searches for who in order to be reunited, owner or object? The owner searches for the lost object of course. A woman is the lost bone from man's ribs, and man must therefore act in order to retrieve. If one passes on the opportunity when he is 18, when he becomes 20 and is now being held responsible for his actions to the point of punishment, now he must not only run and be quick and efficient – he must take actions into his own hands and *pursue* his life partner. One must be quick, for otherwise another can claim the match, as we learn: *One is allowed to become engaged during the Mo'ed, since time is of the essence in order that nobody else will claim her.*

History in Brief

80 years after the Temple's destruction, in the year 150AD. The daughter of Elisha Acher once came to Rabbenu Hakadosh and asked him for

sustenance. He inquired as to who she was and was surprised when she told him. He did not know that Elisha Acher still had children living. She asked him to please remember his Torah and not his actions. Immediately a fire came down from heaven and burned the couch of Rabbenu Hakadosh. He then cried, if this is the recognition for those who had forsaken the Torah in action, all the more so for those who glorify the Torah in action! There's quite a few teachings from Elisha Acher in Mussar: A person who does good deeds and learns a lot of Torah is compared to a high foundation made of stone upon which a building is built, for even if damaging waters would come it could not reach the building. However, a person who learns a lot of Torah but does not act with good character is compared to a building that is built backwards, with the stone foundation on top of the building, in which case even the smallest amount of water can cause terrible damage to the already compromised structure. He would also say: a Torah Scholar without proper characteristics is like a horse without reins, without any constraints, so that a rider will not be able to control it and can be bucked off quickly. He would also say: doing a favor for someone is in fact doing yourself a favor, as the merit will save you from harm and danger.

Health and Recovery

Anyone who can prevent himself or others from smoking is obligated to do so. One who is addicted must work as hard as possible to quit this nasty habit of smoking. One is especially not supposed to smoke in public areas, or near anyone else, as second-hand smoke is quite harmful as well. Many leaders of our times, Rabbi Elyashiv, Rabbi Shteinman, Rabbi Spira, Rabbi Lefkovitz, and others have all ruled in Halacha that it is prohibited to try even one cigarette, because smokers always start with just one before it snowballs into a full-blown addiction. The Rambam writes: whoever brings something harmful into the body transgresses the positive biblical commandment to guard your health carefully. It is scientifically proven that those who smoke, without a doubt, bring death closer and approach death sooner, as their health deteriorates, their bodies weaken, their hearts are affected, and in many cases, they contract

sickness and disease. Therefore, it is completely against the Torah's laws to smoke, especially at a young age. Those who heed these words will merit health, longevity, and Hashem will bless them with strength and happiness, Amen.

Rishon LeSion:

R' Yaakov Shaul Elyashar 1817-1906

The Elyashar family have lived in the holy land of Israel for many years. The father, R' Yaakov, was a Mekubal and performed miracles. His home was in Hebron, the land of our fathers. Once, the people of his Kehillah sent him to collect money from Persia and Babel. When he reached Persia, the people's faces were long and mournful. A known hater of Jews had come into power and was planning to destroy them. To demonstrate his intentions, he would take honorable innocent Jews who had done nothing wrong and would punish them dreadfully. They were so scared and prayed achingly for salvation. R' Yaakov felt their pain in his heart, but his face showed only resolve and belief. Is Hashem limited? Of course not! They asked him to pray on their behalf, and he immediately put on his Talit and began praying. When he finished, his face shone with confidence, and he told them not to worry, Hashem will protect them from any danger.

Mussar: Intellect and Belief

Many problems arise when people lack in their belief and are not thinking properly. Some think that they are capable of understanding everything, and what they cannot understand is therefore not possible and not real. A person must realize that he is only flesh and blood and what he cannot understand can very well exist and be true nonetheless. A wise man knows that he can neither know nor understand everything. He therefore works and toils throughout his entire life to amass whatever little fraction of the vast amounts of knowledge he possibly can in order to know whatever he can about the truth. A parable can provide a little more clarity: a person is riding in a

carriage and does not know if he is going in the right direction. It is one thing to not know, but shouldn't he at least stop and figure it out before he continues going possibly further and further in the wrong direction?! We know so little when it comes to the studies of biology, chemistry, physics, and other forms of worldly knowledge. Most live their entire life only knowing a very small fraction of the possible knowledge that they know exists. If so, how true must this be concerning spiritual knowledge that is not readily available to us, and how much spiritual knowledge there must be that we cannot even begin to understand, the likes of which are the pillars of the world. Therefore, we must humbly accept and believe that the Torah and the teachings of our Sages are completely true and not always within our understanding. Even if we may not grasp the understanding, our soul most definitely knows the truth. May Hashem protect us always, Amen.

Story

When Shimon showed the parchment with the handwriting of R' Yaakov Aryeh to the Goy that was planning to rent the mill instead of him, the Goy reacted in scorn and disbelief. He had never even met this Rabbi, who he didn't know and who certainly didn't know him. Why should he listen to him? Surely he would continue with his plan to lease the mill instead of the Jew! He couldn't believe how ridiculous this sounded. He told Shimon to go back to his Rabbi and tell him to mind his own business. The weeks passed by quickly and the day that Shimon would need to give over the mill to the Goy was fast approaching. The Goy came to visit the mill, to learn how to use the machinery that he was in fact not familiar with. He even began to press the workers to reveal their trade secrets on how best to work the machinery and produce the finest flour. Shimon immediately went to visit his Rebbe, who already knew what was happening and had been expecting him. The Goy had laughed and said that he should mind his own business? This Goy, too, shouldn't mix in business and a profession that

is clearly not his own, and will not be getting any details from them.

Laws:

1 – Beracha Acharona, Me'en Shalosh, has three categories: the first is for grain, such as when one eats cookies, cake, pasta, etc. one recites Al Hamichya when he eats at least 30 grams.

2 – The second category: when eating 30 grams from five of the seven species: olives, grapes, pomegranate, dates, figs – one recites Al Ha'etz afterwards.

3 – The third category: drinking 86 grams of wine or grape juice, a Reviit, in one shot, he recites Al HaGefen afterwards.

4 – If one had all three categories together, he should recite all three in the Al Hamichya afterwards.

5 – Chidush: if one had enough of only one category, but did not have enough of the other two categories, then he still recites all three categories in the Al Hamichya afterwards, even though he only had enough of one category. However, when consuming only one category Al Hamichya is only recited when he has had the minimum amount.

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