

Congregation

◆◆◆"Beth Yosef"◆◆◆

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

Rabbi Aharon Farhi

*Parashat **Behaalotecha***

19th Sivan 5782

Maqam Siga

Issue #987

Mr. Eliyahu Levy, President

*Haftarat **Roni VeSimhi***

June 18th 2022

*Candle Lighting **8:11pm** * Shekiah **8:29pm** * Shir Hashirim **7:00pm** followed by Minha Friday Night
Shaharit Shabbat **8:15am** * Minha Shabbat **7:50pm** * Shabbat Ends **9:11pm** & Rabbenu Tam **9:41pm**
Time for Talit **3:58am** * Seasonal Hour **87:00** * Alot Hashahar **3:41am** * Netz Hachama **5:25am**
Weekday Minha **7:30pm** * Earliest Time for Arbit **7:17pm** * Tzet Hacoachavim **9:06pm** * Chatzot **12:57**
Latest Time for Morning Keriat Shema **8:01am** * Latest Time for Morning Amidah **9:28am***

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Please do not read this bulletin during Tefillah or Keriat Hatorah

Hashem testified about Moshe Rabbenu that he was the humblest person to ever live. What is humility? Moshe was a great wise Hacham, exceptionally wealthy, and very powerful. He did not bend before anyone. He went straight to battle against the powerful giant Og king of Bashan, he stood up before Pharaoh, leader of the powerful Egyptian dynasty, and told him to his face that all Egyptian firstborns will die. He warned Pharaoh all the way through the ten plagues that he had better comply. He never hesitated, never feared. Moshe was tough, powerful, and was not afraid. Now, we would assume that a humble person would be quieter, simpler, not confrontational, perhaps someone who was more conforming to authority and expectations, not someone who seems to be taking control and is in power. If so, how could Moshe be considered not just humble, but the humblest? The answer is that we may not properly understand what humility is. Someone who just acts humble by being quiet and unassuming may not have any humility at all and just be a complete sketch. His heart could be filled with haughtiness and so much self-pride leaving no room for authentic humility. To be humble, one has to work on himself, understand his role in life, recognize his inherent gifts from Hashem, and use them to fulfill the will of Hashem. If it is Hashem's

will that Moshe should be strong, tough, and fight, then that is what Moshe will do. He would perform Hashem's will without pause, and do so understanding that it is not he who is powerful or in control but Hashem. The wealth, the power, the wisdom, its all Hashem. What are we? Hashem's loyal and royal messengers. Without Hashem, we are nothing. Understanding this will lead to achieving real humility. This was Moshe. On his own he would never confront powerful leaders in battle or feel special due to his wealth or wisdom. Nonetheless, if it is Hashem's will, he would use every and all resources that he has to do what needs to be done, without thought, like a true servant. This is what the holy Tana Yehuda Ben Tema teaches us: *be brazen as a leopard, light as an eagle, fast as a deer, and mighty as a lion* – when can we act in such ways? – *to do the will of our Father in Heaven.* May Hashem watch over us, Amen.

Insights on the Parasha

Moshe screamed in prayer to Hashem, "*El Na Refa Na Lah*" – *Hashem please heal her* (Miriam). Why did he use the name of Hashem El? Why is the Taam a Zakef Gadol? And, why scream in prayer? The author *Imre Yehuda* explains: sometimes a Tzaddik prays but nothing happens. Why? Because in his

heart he does not believe in the solution and salvation in the matter, that his prayer will be effective at that time, accepted, or fruitful. If a Tzaddik believes in his heart that Hashem will answer, then salvation will definitely come. David Hamelech says in Tehillim that he believes in his words and will be answered. Because he believes that is why his prayer is answered. Moshe used the name of Hashem El and screamed in prayer because they are both with more power, emphasized with the Zakef Gadol, and he was certain that he would be answered in prayer, which is precisely how he brought about the healing for Miriam.

History in Brief

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 sinful 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! Rabbenu Hakadosh then called him by his name: Elisha Ben Abuya. He did not quote Halacha in his name in the Mishnayot. Even Rebi Meir was quoted as "*Acherim Omerim*", "*others say*" which refers to Rebi Meir, because he was the student of Elisha and would quote his Rebbe. Rabbah Bar Shilah asked Eliyahu Hanavi: what does Hashem do in heaven with the words of the Sages? Eliyahu Hanavi answered: Hashem quotes the Halachot from the names of the Sages, but he does not quote Rebi Meir, Because he learned from his Rebbe Elisha Acher. But didn't Rebi Meir take the fruit of his words and throw away the peel and waste? Eliyahu then answered that Hashem has accepted that reasoning, and will start quoting *Rebi Meir "my son"*.

Health and Recovery

1- After bathing or showering, rinse with cold water, as it will increase appetite, decrease thirst, strengthen the body, and improve digestion. It is also healthy for the skin. 2- Moldy food causes terrible damage to the body, and can possibly be poisonous. 3- One who is weak should not eat a lot, even if the food is good. One should portion his meal based on his current level of energy and strength. 4- Youngsters, as well as people who work hard physically, should eat a nice sized portion. Generally, one should eat more during the fall and spring. 5- During the summer one should eat more often, but a smaller portion. He should eat more salads and vegetables, and less of meat and cheese. 6- During the autumn one should eat less often, but a nice sized portion. All this applies to healthy people. 7- Irregular sleeping patterns are not a good sign for health. 8- One who is weak and tired without cause should get examined by a physician. 9- While one is hungry he should not perform strenuous activity.

Mussar: Imperfection

Nobody is perfect. Everyone makes mistakes and has their package of flaws. Only Hashem is complete and perfect. Unfortunately, man has the custom to see the flaws of others and often does not see his own. Perhaps his flaw may even be greater than that of his friend. Seek out the truth and develop yourself properly. Go to the Rabbanim and ask for critical advice. Fear heaven and do the right thing, even if you may not fully understand it. Change for the better a little bit each day and declare, '*When will my actions reach the level of my forefathers Avraham, Yitzchak, and Yaakov?*' Pray for success and truth. Once, a Jewish man in Bagdad came before the great Rav Yosef Chaim (Ben Ish Hai) and explained that his neighbor was a sinner. He asked if he must sell his house and move, as the Mishnah states '*Distance from a neighbor that is bad*'. The Rav explained that he must read the

Mishnah '*Distance a neighbor from bad*' – he must pray and work with wisdom to show his neighbor the truth. One mustn't abandon his neighbor just because he is at fault, rather he must find a way to rid his neighbor of the fault, thereby eliminating the need to move altogether. He listened to the Rav and was successful.

Rishon LeSion:

R' Yaakov Shaul Elyashar 1817-1906

R' Yaakov Elyashar had a holy son named R' Eliezer. On the fast of the 17th of Tammuz, as he was returning home from the Bet Midrash, officers approached him and arrested him by the orders of Abdullah Pasha leader of Acco. He tried to ask what it was that he had done wrong to deserve to be arrested, but the officers told him to keep quiet, hinting to the swords on their belts. Promising a nice amount of bribe money in exchange, he asked them to please just allow him to say goodbye to his family. They agreed to pass his house on the way to the prison so that he could say farewell to his wife, in exchange for a nice sum of money. As they rode on horses towards his house, tears poured down from his eyes when he saw his six-year-old son playing in front of their home. When the young pure boy saw his father arrested, he screamed in pain. His mother heard the noises and came outside to witness her husband being taken away to prison. They gave him only a few quick moments to painfully say goodbye, and then they tore him away from his family. When they arrived in Acco, they placed him in a secured prison with thick walls and a heavily locked door.

Story

The day came for the flour grinding mill to switch hands from Shimon to the Goy, the new occupant of the mill. Nearby, by the riverbanks, the Goy was throwing a lavish party for his family to celebrate their new business venture. Shimon went over to the intoxicated Goy and handed him the second letter from the Rebbe. The Goy took the letter and looked at Shimon in disgust. He accused him of ridiculing him and harassing him until the last moment. Didn't he realize it was over? The mill was no longer his!

Move on and start a new business, and stop looking at the past. With anger and revulsion, the Goy opened the letter and began to read it. He then laughed loudly. In the letter, the Rebbe was warning him about the nearby waters in the river. He was more than capable of taking care of himself, he didn't need such advice from an old Rabbi! He threw the letter away and returned to his party, laughing the whole way back. Shimon returned to his home without another word, hoping and waiting for the salvation to come from Hashem.

Laws: *Birkat HaLevana*

- 1** – When reciting Birkat HaLevana, upon saying the words Keshem Sheanachnu Merakedim, we lift up our body higher on our toes three times. Even when reciting alone, we still use the term “we”.
- 2** – Some add: *it will not reach us, will not affect our bodies, not our money, not our souls, and not anything of ours, and not to have pain in our teeth*, as this will prevent pain in the teeth.
- 3** – Some have the custom to shake their clothing after Seder HaLevana to rid themselves of the external forces created from the prosecution of the Levana.
- 4** – Birkat HaLevana must be recited directly under the sky, not under a roof, tree, or any other covering.
- 5** – If he will lose the opportunity to recite Birkat HaLevana, he may then recite it even while in a moving train or plane which he cannot exit at the time, even though he is under a roof, since he has no other option.

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