

Congregation

◆◆◆◆ **"Beth Yosef"** ◆◆◆◆

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

Rabbi Aharon Farhi

*Parashat **Shelah Lecha***

26th Sivan 5782

Mr. Eliyahu Levy, President

*Maqam Hijaz Haftarat **Vayishlah Yehoshua***

Issue #988

June 25th 2022

*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 **4:00am** * Seasonal Hour **87:00** * Alot Hashahar **3:43am** * Netz Hachama **5:27am**
Weekday Mincha **7:30pm** * Earliest Time for Arbit **7:18pm** * Tzet Hacoachavim **9:07pm** * Chatzot **12:58**
Latest Time for Morning Keriat Shema **8:04am** * Latest Time for Morning Amidah **9:31am***

Wednesday June 29th & Thursday June 30th will be Rosh Hodesh Tammuz

Those who wish to contact Rabbi Aharon Farhi can call (646) 552-3412

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Parashat Shelach expresses a focus on the importance of being careful with the sin of Lashon Hara. The episode of the Spies as well as the episode of Miriam are both written in the Torah next to each other to stress the severity of the sin. The Spies should have learned this lesson from Miriam, but they did not. Why not? Perhaps they thought that land, made up of materials such as stone, earth, and wood, should be viewed differently than people, and therefore are not subjected to the harm of Lashon Hara. However, Parashat Mishpatim already revealed to us that one should not disregard the respect of even stone, as it warns against proper conduct relating to the Mizbeah, the holy Altar in the Mishkan. Even though stone and other materials do not have feelings or emotions, nonetheless one is required to be careful with their honor and never cause shame to them. The Spies did not learn this lesson, and therefore ventured out to speak ill of the holy land of Israel, calculating that the stone and earth would not be harmed emotionally. From here they then deduced that speaking Lashon Hara about a person who does not care and would not be hurt emotionally is therefore permitted. However, such an action is completely forbidden, as it

does not depend on a person's feelings or emotions. Why? A person has a holy soul that is a portion of Hashem. If a person forgives his own honor, can he forgive the honor of Hashem? A person must never forget the respect he must conduct himself with, or be treated with, for the important reason that he is a portion of Hashem. While Rabi Akiva warned his students not to do unto others what you would not like done unto you, Ben Azai takes this lesson a step further: it does not depend on what you personally like or dislike, approve or disapprove in treatment, but rather you must treat others as well as yourself with the respect that is demanded because of the portion of Hashem that is within each and every one of us. Embarrassing or disgracing a person is like doing so heaven forbid to Hashem! Why did the Spies make such a mistake and speak negatively about the holy land of Israel? The Zohar explains: While in the desert they were considered princes, but in the holy land of Israel they believed they would lose their lofty status and only be considered as regular members of the nation. If they could prevent the change by not entering Israel and instead stay in the desert, then they would continue to enjoy honor as

princes. The desire for fame and honor caused them to sin and speak Lashon Hara. This is all connected: What causes one to chase after honor and fame? The need to feel valued and respected. One who recognizes the value of his soul, which is a portion of Hashem within himself, will never have the need to chase honor and fame. Alas, what more honor can he experience than being a portion of Hashem – all else is meaningless in comparison. One who chases after honor will never experience honor, because he is shaming the true honor within himself. This was their mistake. May Hashem watch over us, Amen.

Insights on the Parasha

1 – *They cut from there a vine... of the pomegranates and of the figs.* The Spies first brought from the grapes and then from the pomegranates and figs, because the grapes were not yet completely ripe. The plan of the Spies was to make believe, and fool the people into believing, that these fruits were actually as ripe as they could become, especially since their size was so large, and therefore the land was not good because the fruit does not ripen enough to be edible. They wanted the people to believe that the fruit would always remain in this unfinished and dangerous to eat stage. They also commented about the strength of the natives of the land to explain that only someone of such strength could eat such unripe fruits, unlike their nation. (*Midbar Kodesh*)

History in Brief

After Rebi Akiva and his colleagues, the ten martyrs, were murdered by the Roman Empire, Torah began to spread again throughout our holy nation, not because the Romans stopped oppressing them, but rather despite their oppression, high taxes, and terrible decrees. The holy Sages were not given authority to lead the people, so they moved to Usha and established a Yeshiva there. At that time, many Sages, second generation Tannaim of the Mishna, passed away, including: the ten martyrs, Rebi Tarfon, Rebi Elazar Ben Azaria, Rebi Yochanan Ben Nouri, and others. Their students became the

new leaders of the generation, the third generation of Tannaim. They spread Torah throughout our nation, including Rebi Yaakov Ben Korsai, the Rebbe of Rabbenu Hakadosh who wrote down the Mishnayot. He taught more about the world to come than other Sages, such as: 1- One hour of learning Torah and doing Mitzvot in this world is greater than all of life in the world to come, and 2- One hour of pleasure in the world to come is greater than all the pleasures in this world.

Health and Recovery

The use of contact lenses is fraught with many potential health hazards such as infections that can lead to swelling in the cornea, the front surface of the eye, and exposure to bacteria that, if not treated, can cause deep scarring and vision loss. Usually, a doctor will prescribe antibiotic eye drops to kill germs, and that will take care of the issue. An infection caused by bacteria and germs can be severe and hard to treat, and could lead to months of treatment and possible surgery. Therefore, those who value the health of their eyes, should continue using traditional glasses. Certain color lights can be harmful to the eyes and weaken them, as the Shulchan Aruch teaches: the sky is blue, so that it's light does not harm the eyes. One must also be careful regarding flashing lights, as they can be harmful to the eyes. One must also beware of a sharp and sudden transition from light to dark and vice versa. Even while switching off or on, do not look directly at the light, as it can be harmful to the eyes. Rather, you have to look at another spot and focus your gaze on it. Be careful not to look at sharp changes in light. Do not look at the spot where light is going to turn on. It's best to use a dimmer to turn on the light, which will provide light gradually and not all at one time, as Hashem illuminates the world slowly in the morning during sunrise, and not all at once, with mercy.

Mussar: Pain

There is no reason to ever feel pained over mundane matters in this world. We should only ever feel pain for something spiritual that causes

suffering in heaven. This world is temporary and much of it has no real value. It may appear as if Hashem is not considerate of our feelings or pain, but in truth the things that we are caring about are meaningless. For example: A father is watching his son build a toy structure with pieces. The child thinks this is important, but the father knows it is just for fun and inconsequential. When a different boy comes along and smashes it, the boy runs to his father crying, expecting his father to kill the other boy for his terrible sins, but the father just laughs, knowing that it is a game, inconsequential, no real value long-term, and no need to feel pain over it. However, the child who does not know better and does not understand the full picture is overwhelmed with emotions and suffers unnecessarily as a result. The same is true with adults in this world regarding mundane matters. We are the foolish children and Hashem is our wise father. If Hashem brings us suffering, it is actually in order to cleanse us of our sins. When we cry, Hashem does not change the circumstances, because it is necessary to endure. When a mother cleans dirt off her child in the bath, it doesn't matter to the mother that the child is throwing a tantrum while she tries to bathe him. She won't stop cleaning him just because he says it is something he doesn't want to do. The child's screams are pointless. When a doctor must perform a painful procedure on a patient, the pain and suffering will not be a reason to cancel the procedure, it is all part of the process. It is understood that in order to improve the situation, there will be some pain. So too, everything Hashem does for us is for the best, regardless if we are able to understand. However, in regards to the pain in heaven, over spiritual matters, we must feel the pain. For sins against Hashem that cause anger and suffering in heaven, we definitely must feel and understand how that affects us. When a righteous person passes away, that is when we must feel pain and suffering in mourning, as our Sages teach us: those who feel pain over the loss of the two sons of Aharon HaCohen on Yom Kippur will merit atonement for all their sins.

Rishon LeSion:

R' Yaakov Shaul Elyashar 1817-1906

After they arrived in Acco and placed R' Eliezer in a secured prison with thick walls and a heavily locked door, that night screams were heard throughout Acco. Damascus was attacking with an army, and Acco fought hard to keep them from penetrating their city gates. Damascus didn't give up, and the fight continued on, causing all regularly scheduled functions to be forgotten. As a result, R' Eliezer was not brought before a judge and completely forgotten about, if not for heaven's mercy that a Goy would bring him food each day. He sat there day after day learning Gemara by heart. One day he noticed that the door had been left unlocked. He waited until nightfall, and then under the cloak of night's darkness he made his escape from the prison.

Story

The Goy read the letter from the Rebbe. It warned him that he was in danger from the nearby river, but he just laughed and ridiculed the Rebbe. Shimon returned home with mixed emotions. The Goy was now the occupant of the mill and would be running his flour business. Nonetheless, he believed that everything would work out for the best, remembering the Rebbe's promise. Meanwhile, the Goy was determined to show off his authority and ownership of the business, despite the Rebbe's warnings. The abundance of food and the free-flowing wine at the party was only a small display of strength.

Laws: Pidyon HaBen

1 – A child born after a nine-month pregnancy, but is still in an incubator when the thirtieth day arrives, should be redeemed on the thirtieth day. However, if he was born after seven or eight months, then he should be redeemed thirty days after he leaves the incubator.

2 – A woman that miscarries after eight weeks, and then gets pregnant again and gives birth to a boy: if the first pregnancy was inspected and the miscarriage did not yet have limbs, then the newborn is now redeemed with a blessing. The

mother or nurse is believed to declare the facts of the miscarriage.

3 – However, if it is unknown if the miscarriage had limbs, then the newborn is redeemed without a blessing.

4 – If the miscarriage had a bone, then the newborn is redeemed without a blessing.

5 – If she had miscarried the sack that the baby lives in within the womb, and upon checking it they only found liquid but not limbs, then the newborn can be redeemed with a blessing.

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entire family, Leilui Nishmat his father **Yosef Shalouh Ben Amilia a”h**, Amen. *** **Mr. Isaac Shakalo and his sisters: Gracie, Shella, Violet, Stella, and Claudi.** Blessings and success for the entire family, Leilui Nishmat their mother **Bella Bat Kahila a”h**, Amen. *** **Mr. Victor Guindi HaCohen and his children Henry, Freddy, and Bella.** Blessings and success for the entire family, Leilui Nishmat their mother **Nadia Chaya Bat Victoria a”h**, Amen. *** **Mr. Leon Farhi, his wife Eva, and their children.** Blessings and success for the entire family, Leilui Nishmat **Rachel Sithon Bat Bahia a”h**, Amen. *** Askan Tzibur **Mr. Isaac Jade and his family.** Blessings and success for the entire family, Leilui Nishmat his mother **Jamila Bat Bahie a”h**, Amen. *** **Mr. Eli Levy, his wife Becky, and their children.** Blessings, health, and success for the entire family, Amen. *** **Mr. Chaim Allaham HaCohen, his wife Violet, and their children.** Blessings and success for the entire family, Leilui Nishmat his mother **Badia Bat Rachel a”h**, Amen.

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