

Congregation

◆◆◆"Beth Yosef"◆◆◆

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

**Rabbi Aharon Farhi**

*Parashat* **Korah**

3<sup>rd</sup> Tammuz 5782

**Mr. Eliyahu Levy, President**

*Maqam Nahwand Haftarat* **Vayomer Shemuel**

Issue #989

July 2<sup>nd</sup> 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 4:03am \* Seasonal Hour 87:00 \* Alot Hashahar 3:46am \* Netz Hachama 5:30am  
Weekday Mincha 7:30pm \* Earliest Time for Arbit 7:18pm \* Tzet Hacoachavim 9:07pm \* Chatzot 12:59  
Latest Time for Morning Keriat Shema 8:07am \* Latest Time for Morning Amidah 9:34am*

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When Moshe prayed to Hashem for help in regards to Korah and his followers, he mentioned that he had not taken even one donkey from anyone. What is the connection? We know that Korah saw through divine vision that the great Shemuel Hanavi would one day be his descendant, and he therefore believed in what he was arguing against Moshe. We read in Navi that Shemuel also made such a comment, that he had not taken an ox or a donkey from anyone. What is the connection now between Moshe and Shemuel? We also know that when King Shaul went to someone who, using certain powers, could bring a message from Shemuel Hanavi after he had passed away, it says that *they* appeared to be coming up from the grave, written in plural. Who is they? Plural because Moshe had come along with Shemuel. Why? Because Shemuel thought he was being judged for a misdeed. He had not accepted any gifts or presents from the people, not even an ox or a donkey. Yet, it is known that one who gives presents to the righteous is credited as if he has brought the gifts of Bikkurim. Shemuel was concerned that by not accepting gifts perhaps he had deprived the people of performing this

Mitzvah! In order to stand in judgment on this point, he brought along Moshe Rabbenu, who also had not taken gifts from the people, not even a donkey. Therefore, Moshe was now saying, in the merit of the fact that he would stand with Shemuel in his time of need to act as a defendant in this matter, in that merit Moshe was asking Hashem for help now against Korah, from whom Shemuel will one day descend. May Hashem watch over us, Amen. (*R' Daniel Tirani*)

### **Insights on the Parasha**

**1** – The Midrash says: what did Korah see that he argued with Moshe? The Parah Adumah, the Red Heifer. What is the connection? Hashem instructed that the Parah Adumah would bring atonement for the sin of the Golden Calf. If so, then the people are now holy and should be able to once again partake of the holy sacrifices just like the Cohanim. Korah argued, if the sin of the Golden Calf was to be atoned through the Parah Adumah, then the consequence of that sin, that Bnei Yisrael cannot eat from the meat of Kodashim, should be reversed as well, and it should not be limited to Cohanim as Moshe had instructed. However, Korah did not understand that the sin of the Golden

Calf would not be atoned for completely, and unfortunately, the consequences of the sin would not be reversed either. (*Matza Chaim*)

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

Rebi Shimon Bar Yohai had a student, from the holy Tannaim who lived after the Ten Martyrs, named Rebi Yehuda Ben Gerim, as his parents were Gerim, converts. He and his colleague Rebi Yonatan were great scholars, to whom Rebi Shimon Bar Yohai sent his own son to learn from and be blessed. He is the same Rebi Yehuda mentioned in the Gemara along with Rebi Yossi and Rebi Shimon. When Rebi Shimon Bar Yohai was in trouble from the Romans, he hid with his son in a cave. Rebi Yehuda had spoken about Rebi Shimon Bar Yohai, and the words reached the ears of the Romans, who then wanted to punish Rebi Shimon. After twelve years, Rebi Shimon Bar Yohai came out of the cave, looked at Rebi Yehuda Ben Gerim, and turned him into a pile of bones. In Talmud Yerushalmi he is known as Rav Yudan Bar Giyuri. Another Hacham who lived at that time was Rebi Reuven Ben Itztarubli. He was a scholar who served at the side of Rebi Yehuda Ben Baba. When the Romans heard that he served at the side of a scholar, they wanted to kill his Rebbe. He asked Rebi Yehuda Ben Baba if he could be killed instead in his place, but his Rebbe did not agree to exchange places.

### ***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.

### **Rishon LeSion:**

#### ***R' Yaakov Shaul Elyashar 1817-1906***

One day R' Eliezer noticed that the prison 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. For three days he continued traveling off the path until he reached his home. The happiness in his home with his family was intense. For nine months they didn't know what had become of him. A few days passed, and his

disappearance from prison had been noticed. An Arab neighbor revealed to him that he had heard about how the police were searching everywhere for him. He was advised to quickly escape to a city out of the reach of their jurisdiction. Rebi Eliezer did not hesitate. He didn't even return home. Instead, he sent a boy to advise his wife that he was escaping immediately.

### **Mussar: *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 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 stargazers. **14** – Remember Hashem's kindness every moment, and constantly thank Him for everything. May Hashem watch over us, Amen.

### ***Story***

The Goy, the new boss of the business, stood in front of his guests at his party, and ridiculed

Shimon for his persistence, and the Rabbi who was meddling in matters that was not his own. Why, that Rebbe had even threatened him, he told the crowd, and warned him of terrible danger due to his actions. Apparently, the river was to be a source of concern. He laughed hard, and screamed at the river with force. What danger could he possibly be in? But at that moment, the sky began to change, the wind began to pick up speed, and waves began to move through the waters of the river. All the guests watched in amazement as something abnormal began to unfold before their eyes.

### ***Laws***

**1** – After a meal, leave the bread on the table until after Birkat Hamazon, and according to Kabbalah also leave the salt on the table. **2** – Sit while reciting a blessing, so as to properly concentrate on the words. **3** – If one stood while eating, make sure to sit while reciting the blessings before and after. Make sure to sit with respect, and not in a haughty manner, while reciting blessings. If he stood while reciting the blessings, he has nonetheless fulfilled his obligations. **4** – One cannot be doing any activity or anything at all with his hands while reciting a blessing, so that he concentrates on the blessing, and doesn't embarrass the blessing. **5** – One cannot interrupt Birkat Hamazon with speaking any words. **6** – When reciting a blessing, one must hear with his ears the words coming out of his mouth, however, if he spoke the words with his mouth but couldn't hear it with his ears then he has at least fulfilled his obligation. **7** – If he recites a blessing with his heart and mind, without using his words and mouth, he has not fulfilled his obligation at all, and must recite the blessing now with his mouth. However, it is best to say "*Baruch Shem Kevod Malchuto Le'Olam Va'ed*". **8** – One is prohibited to recite a blessing unclothed, even if he is under a cover, and he needs something dividing in between his top

half and his bottom half. Therefore, if he is only wearing a robe or coat and nothing separates his top and bottom, then he cannot recite a blessing until he wears something on his lower half.

**9** – One cannot recite a blessing when his head is uncovered. When making a blessing on food or drink, hold it in your right hand. Bread however should be held with two hands, with ten fingers. When handing over and receiving a Sefer, also use your right hand.

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