

Congregation

◆◆◆"Beth Yosef"◆◆◆

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

**Rabbi Aharon Farhi**

*Parashat **Behar Behukotai***

22<sup>nd</sup> Iyar 5783

*Maqam Saba*

Issue #1028

**Mr. Eliyahu Levy, President**

*Haftarat **Hashem Uzi***

May 13<sup>th</sup> 2023

*Candle Lighting 7:44pm \* Shekiah 8:02pm \* Shir Hashirim 7:00pm followed by Minha Friday Night  
Shaharit Shabbat 8:15am \* Minha Shabbat 7:25pm \* Shabbat Ends 8:45pm & Rabbenu Tam 9:15pm  
Time for Talit 4:19am \* Seasonal Hour 83:00 \* Alot Hashahar 4:02am \* Netz Hachama 5:42am  
Weekday Minha 7:30pm \* Earliest Time for Arbit 6:56pm \* Tzet Hacoachavim 8:40pm \* Chatzot 12:52  
Latest Time for Morning Keriat Shema 8:11am \* Latest Time for Morning Amidah 9:34am*

*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 **Tuesday night May 16<sup>th</sup>**.  
We will begin reading in Beth Yosef at **10:30pm, Shaharit 3:58am, Time for Talit 4:15am**.  
This Tikun provides atonement for the harshest of sins, and also provides Segulot for Parnassah, health, longevity, recovery from sicknesses, and freedom from worry with a pleasant and happy life.  
Fortunate are those who don't sleep and participate. Tizku L'Mitzvot, May Hashem bless us, 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

**Parashat Behar:** Hashem tells us: ***You are sojourners and residents with Me.*** We are strangers in this world. Our permanent residence is in the next world. We are only passing through this world in order to reach the next world and merit rewards for our services to Hashem. One who realizes that being a sojourner in this world provides him the opportunity to become a resident in the next world, will never worry about anything in this world. Such a person will always be happy and full of life, free of stress and pressure. Whether something appears to be good or bad, it matters not, as it is all from Hashem and for the best. What may not be good in this world is in fact great for the next world, which is everlasting and permanent. Therefore, if you lack anything that others are enjoying in this world, know that this is a temporary test, and do not allow this to enter your heart and waste your feelings. Be free of depressing and negative feelings, like a man in the desert who knows that what he has will be enough to survive, regardless of what he is lacking in materialism and comfort. He needs only to pass through the desert, not live in it. What makes man special in this world? One

who is genuinely satisfied with all that he has, and feels that he lacks nothing. He never looks at others wishing he too had something more. Hashem gives us exactly what we need in this world to succeed in life. May Hashem watch over us, Amen.

**Parashat Behukotai:** Hashem commands us: ***If you will follow My decrees.*** Rashi explains: by engaging in intense Torah study. If this is the intention, why not write it straight out *if you will engage yourself in intense Torah study* – why write *if you will follow My decrees*? The *Levush Yosef* explains: learning Torah is actually a decree, a *Chok*, a commandment that does not offer a clear explanation as to why it should be fulfilled. This Pasuk is teaching us that it is a *Chok* because one must engage in intense Torah study even though he may have already learned the topic or subject and it may just seem to be a review. Nonetheless, the commandment is just as strong and he must learn with just as much intensity, which is Hashem's will. This is why the Pasuk labels it as a decree. Also, the term *Chok* here can be explained as one who *engraves*

in stone – just as writing can last if it is engraved, so too must we engrave the words of the Torah on our hearts. Intense Torah study is very important for the continuity of creation and of man. One must develop a desire for it, a love for it, and a clear drive for it, until he is madly in love with it, on the brink of sickness as if his health depends on it, as the Pasuk in Shir Hashirim states, *I am lovesick over it*. Why does the Pasuk use the word *follow*? The understanding is, one must metaphorically make the Torah his legs, and conduct his ways in life exactly and only according to what the Torah dictates. Also, the wording used for *follow* is meant to teach us that there is a path one must follow and continue to follow, advancing further and further with each step forward in stride. One must always be constantly and consistently working on his advancement in Torah study. Also, the wording teaches us that even though one may be traveling on the road, nonetheless he is still obligated to learn Torah. Also, it teaches us that one must go outside his home to attend class in order to learn and advance in Torah. Also, after one passes away, his Torah study that he has accomplished in his lifetime will lead him along a clearly illuminated and unblocked path through the destructive prosecuting angels, towards the world to come – without the Torah study lighting the path and showing the way, the person's soul can get lost in the darkness among those dangers. May we learn Torah with intensity and success, Amen.

### **Insights on Pirkei Avot**

*"An eye always sees, and an ear always hears, while all your deeds are written in a book and recorded"* Rabbi Tzvi Hirsch's interpretation: The defects that the eye sees refers to forbidden views. The ear's defects refer to listening to forbidden words. But be warned: do not say that it is not a sin just because an eye sees by itself, and an ear hears by itself, automatically, just as we are born with these automatic senses. This is why the Tanna warns us and says: All your deeds are written in the book of sins, because first you must be careful to close your eyes, take action not to look at the forbidden views, and to

shut your finger in your ear, so that you will not hear forbidden sounds, because if you do not do so, you are going to be judged for not taking precautionary actions, and you will not be able to just blame it on your natural senses of seeing and hearing. (*Rabbi Shmuel*)

### **History in Brief**

*1939–1945*: One country, Germany, did not want to just force the Jews out of its own land, or to change their ideology or religious beliefs, to persuade the Jews to become more like them. They wanted to eradicate them, destroy them completely, wipe them off the face of the earth. Most Jews definitely didn't even live in Germany, yet the Nazis wanted to not only murder Jews that lived in their areas, but wanted to ultimately annihilate the entire Jewish people, every last man, woman, and child, regardless of where they lived on the globe. They first began by counting the Jews in the world, to get better knowledge of how many there were in total. They collected intel from everywhere they could reach, counting every community, even if it only consisted of 200 Jews as in Albania. They were hoping to achieve a Final Solution, to rid the world of Jews everywhere, not leaving behind even a single survivor. This terrible goal is the reason they lost World War II. Their extreme focus on killing out the Jews caused them to lose focus on the war at large.

### **Health and Recovery**

Proper dieting is important and necessary for our health. "You are what you eat" is a well-known adage, which could mean you can't escape the negative effects of poor eating habits. Snacking on pastries will increase weight over time, cause strain on the heart, and the extra sugar is harmful to the overall health. White flour, white sugar, artificial flavoring and preservatives are all commonplace in pastries. Fried pastries are even worse, like doughnuts, which can consist of 330 calories, full of sugar and rich in oil. Meat prepared in oil and fats should not be eaten often, and should be prepared in a healthier way. Drinks prepared with a lot of sugar must be avoided, especially when consumed alone

without food, as it will increase weight and cause decay to the teeth. Frying with a lot of salt can significantly raise the blood pressure and cause heart issues. Chocolate often consists of a lot of added white sugar, and although chocolate is healthy, the sugar additives is very unhealthy and must be avoided so as not to harm overall health.

### **Mussar: Zilzul**

Zilzul, or disregard for the honor of another, is an issue that requires much care and consideration. It takes great understanding to know what exactly is classified as Zilzul, whether concerning speech or action. Before speaking or acting, first picture yourself in your friend's situation and then decide whether you would consider it to be Zilzul. If you would be pained through such speech or actions, then don't do it to your friend. Our Sages teach us: People usually easily realize the faults and problems of others, but not their own. It is actually very hard to recognize and acknowledge your own faults. Many try to flatter the rich or mighty, or just try to collect an audience, by ridiculing and defacing another unjustly. The sins and consequences for such a style of behavior are unbearable. Straightforward and righteous people do not derive pleasure from the imperfections and faults of others. Be especially careful with your wife and workers, for they are not yours to ridicule just because they help you. On the contrary, you must be even more careful with their feelings than anyone else's, because you are expected to show appreciation for their assistance. Just because Hashem granted you a higher position does not mean you can freely rebuke and ridicule those who are subordinate to you. In actuality, on the contrary, you are now more obligated and have a greater responsibility for your actions. Such negative behavior comes from haughtiness and one's chasing after honor. One who fears Hashem will recognize the terrible attribute of haughtiness and distance himself from desiring honor. Do not think you are great just because Hashem has given you potential or power. Think that you will now be

held more accountable for your actions than others, and therefore be aware of the outcome and the consequences which will be equivalent in severity. Never be angered or particular when dealing with others, and always try your best to judge others favorably. May Hashem merit us, Amen.

### **Rishon LeSion:**

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

Until his passing, close to ninety years of age, as his eyes dimmed and his heart weakened, he nonetheless continued to lead and serve his people with tremendous self-sacrifice. Just three days before his passing, a letter arrived from the Rebbe of Novominsk in Warsaw Poland. They were facing a terrible crisis. A couple of month ago, a government official was murdered. There were two brothers, Eliezer and Noah Horowitz, and a woman Matel, who were currently in Jerusalem staying in the house of Yitzchak Friedman from Mezritsh. False testimony was given that five conspired to assassinate the government official, and based on that the Jews were facing terrible danger for their lives from the inevitable upcoming pogroms. The Rebbe was asking R' Yaakov in the letter to please investigate those individuals in Jerusalem and find out more information, get to the bottom of it, whether it was done because of hatred, and if matters can be corrected by overturning the false testimony. If he's successful, a telegram can be sent immediately to the Warsaw government by way of the Russian Consul in Jerusalem, and that can hopefully prevent a pogrom, terrible violence and misunderstanding, and the loss of many lives.

### **Laws of Yom Tov**

- 1** – One may wash his hands, face, and feet using hot water during Yom Tov, but he cannot wash his whole body.
- 2** – One may not pour fragrance on cloth or material as it creates the smell, but one may apply it to his hands and face, since the sweat will remove it from the skin.
- 3** – One may smoke cigarettes on Yom Tov (lit from an existing fire) only if he is accustomed to

smoking and not doing so would bring him pain. However, one who is not accustomed to smoking may not smoke a cigarette.

**4** – One may not cook on Yom Tov for someone who publicly desecrates Shabbat or for a non-Jew, but if he has such a visitor in his home, then the homeowner may make enough for himself and the guest as well, i.e. coffee, and the guest can drink along with the homeowner.

**5** – Extinguishing electricity or a fire, even partially (i.e. lowering an oven/stove) is forbidden. One may not even ask a non-Jew to do the act. However, one may lower a gas fire in order not to burn the food but not in order to save gas.

**6** – However, one may extinguish a gas fire indirectly. This is done, for example, by filling up a kettle to the rim with water and letting it boil until it overflows and extinguishes the flame. Since the prohibition is only Derabanan (Rabbinical origin), Gerama (causing indirectly) is permissible. However, one should use some of the hot water for tea or coffee in order to have cooked it for the purpose of consumption.

**7** – One must be very careful not to extinguish a lit fire, a candle, or even a cigarette, or even to place it down in a way that will definitely cause extinguishing it as an immediate result. Instead, it should be left alone in a safe manner, i.e. place the cigarette down on the concrete, and allow it to extinguish on its own in due time.

**8** – One may not heat a candle's wax in order to help it stick into a candelabra or candlestick. However, one may use a knife to clean out the old wax from the candlestick or candelabra in order to place a new candle, and this is not considered fixing a vessel on Yom Tov.

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