

Congregation

◆◆◆"Beth Yosef"◆◆◆

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

Rabbi Aharon Farhi

*Parashat **Behaalotecha***

21st Sivan 5783

Maqam Siga

Issue #1031

Mr. Eliyahu Levy, President

*Haftarat **Roni VeSimhi***

June 10th 2023

*Candle Lighting 8:07pm * Shekiah 8:25pm * Shir Hashirim 7:00pm followed by Mincha Friday Night
Shaharit Shabbat 8:15am * Mincha Shabbat 7:50pm * Shabbat Ends 9:08pm & Rabbenu Tam 9:38pm
Time for Talit 3:58am * Seasonal Hour 87:00 * Alot Hashahar 3:41am * Netz Hachama 5:25am
Weekday Mincha 7:30pm * Earliest Time for Arbit 7:15pm * Tzet Hacoachavim 9:03pm * Chatzot 12:55
Latest Time for Morning Keriat Shema 8:02am * Latest Time for Morning Amidah 9:29am*

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

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2415 Ocean Parkway, Brooklyn NY 11235**

Please do not read this bulletin during Tefillah or Keriat Hatorah

The rabble (Erev Rav) that was among them cultivated a craving... Who will feed us meat? They weren't only demanding or requesting meat, as they had the Mon which could taste like meat, as well as livestock. Rather, they asked 'who will provide meat'. They had the audacity and disrespect to question Hashem's capability, as is written in Tehillim that they tested Hashem in their hearts by requesting food, pondering if Hashem could set their table in the desert. Moshe told over their request to Hashem, if Bnei Yisrael can be supplied with enough to feed six hundred thousand men, as well as the women and children. How could Moshe even ask such a thing on their behalf, to the point that Hashem responded, is there is a limit to what Hashem can do? See what will happen. Hadn't Hashem testified that Moshe was the most trusted in all His house, meaning that Moshe had complete faith and belief in Hashem, that anything can be done, whether through nature or through a miracle? Moshe was asking on behalf of Bnei Yisrael, that this be performed not through a miracle, but through regular natural means. It is true that they were blessed with much livestock, but this test that was in their hearts asked of Hashem that they

eat for free, the same way they ate the Mon without financial loss to themselves, without eating through their livestock, which would have been restrictive through all the laws accompanying the preparations of meat, as to bring meat to the Ohel Moed one must be pure. Hashem responded that Moshe should gather and bring seventy elders of Israel and place upon them from the spirit that Hashem had bestowed upon Moshe so that they can prophesize. What is the connection between Hashem asking Moshe, is there limit to what Hashem can do, and Hashem instructs Moshe to bring the seventy elders for prophecy, and then Bnei Yisrael are given quail. What is the connection? Hashem had told Moshe that He would deliver meat to Bnei Yisrael in a natural way, not as the Mon fell from the sky. The seventy elders would not be given prophecy from Hashem, but rather in a natural way, from Moshe, and they will speak from within the nation. The quail was brought forth from the sea, pre-existing, not as new miraculous creations. Just as the elders weren't through a miracle, so too the food also wasn't provided through a miracle, but through the power already bestowed on Moshe. This is the connection. May Hashem watch over us, Amen.

Insights on the Parasha

Miriam and Aharon spoke against Moshe regarding the Cushite Woman he had married, for he had married a Cushite woman. Why the repetition? Tzipporah was from Midian, not Cush, Ethiopia. In Divre Hayamim, it says that Moshe was the king of Cush for forty years, from the time he ran away from Egypt until he reached Yitro and married Tzipporah. While the king of Cush, he married a Cushite princess, but then separated from her once Hashem revealed Himself to Moshe. He had also separated from Tzipporah and returned her back to her father's home upon meeting up with Aharon while returning to Egypt. Aharon had said, we have an entire nation that we need to free from Egypt, why should we now add another family to the numbers in Egypt? When Yitro later joined up with Bnei Yisrael in the desert, he brought along with him Tzipporah and Moshe's two sons. (*Rashbam*)

History in Brief 1939–1945: The Holocaust

Many questions in Halacha arose during these terrible times. When Jews were forced to hide in bunkers from the Nazis, if a baby or young child started crying, and the noise could cause everyone else to be in danger for their lives, can they force the child to be silent by any means necessary, even by strangulation? R' Yitzchak Zilberstein answered yes, because otherwise potentially all others would be discovered from the noise and murdered. Another question: a nazi officer offered to save 350 Jews from Kovno (Kaunas), for a large sum of money as a bribe. Located in central Lithuania, Kovno was the country's capital and largest city. In 1939, it had a Jewish population of approximately 32,000. This was about one-fourth of the city's total population. Kovno was also a center of Jewish learning. The yeshiva in Slobodka was one of Europe's

most prestigious institutions of higher Jewish learning. The Rebbe of Kovno answered that it was permitted to pay such a bribe to save Jewish lives at that time. Another question: was it permitted for prisoners of work camps to eat non-kosher food given to them, so that they do not become weak and feeble, or must they first refrain and only eat once they actually became weak and feeble? R' Aharon Nason answered that it was permitted right away to eat non-kosher food so as not to come to a point of endangering their lives, and he himself ate it as an example. Another Halachic decision: R' Ephraim Ashri, from the Kovno ghetto, allowed someone to be lost so that he should not witness with his eyes how they were killing his family, provided that others do not find out and lose hope. Another Halacha: The Nazis would murder with unusual cruelty. A son wanted to bribe an officer so that he would not murder his father in cruelty, but instead will do so quickly. R' Yitzchak Weiss allowed.

Health and Recovery

When a person puts too much salt into his body, what happens to his body from within? It is known that our bodies consist of sixty to eighty percent water. When we drink, the water reaches the right places, but when the body has excess salt, the nature of the salt is to absorb water, so instead of the water reaching the right places in the body, it attaches instead to meat. That then forms pressure on the blood vessels from the outside. This pressure causes the heart to work harder to push the blood through the blood vessels, causing a disease called hypertension, which is nicknamed by doctors as "the silent killer". In conclusion, we need to understand: products being marketed in the stores have a lot of salt in them, in order to make the food taste better

and sell better, but then we also add salt later in our plates. Salt is the first enemy to destroy our bodies and bring us many diseases and problems, so it is our duty to be vigilant and relentless, because of the dangers to our health that lurk and creep into our lives and those of our loved ones. It is important to keep track of how much sodium every product contains, and choose products that contain less sodium. Prepared foods should not contain more than an average of 350 mg of sodium per gram.

Mussar: *Learning Torah*

Torah is one of the three crowns Bnei Yisrael was given. This crown is greater than the crown of priesthood and the crown of kingship. There is no greater Mitzvah than learning Torah, as it says *Learning Torah is as great as all of them*. One who wants to be crowned with Torah should not waste his time. If you think that you'll first earn money and then learn Torah, you will not merit the crown of Torah. Make the Torah your permanent schedule and make work your temporary task. *Do not say when I have time I'll learn, for perhaps you won't have time. It is not in heaven*, meaning: to learn Torah you must be a "down to earth" person and not haughty. *It is not across the ocean*, meaning: one who toils too much in work will not merit Torah. Learn *Lishmah* (for Hashem's name) and work *Lishmah*, for then Hashem will help you complete your work successfully and quickly so you can spend more time learning Torah. If a person learns Torah properly, Hashem will deliver the Torah to him with ease and precision, as we find by Avraham Avinu. Hashem testified that Avraham kept the Torah even though nobody taught it to him. Because Avraham toiled in trying to learn the Torah and the concepts of faith, trust, and belief in Hashem, Hashem gave him this great gift.

Toiling in Torah distances you from sinning, while wasting valuable time, which could potentially be used for Torah, will just cause more sins and terrible punishment. Even if you are traveling, think about Torah, as our great sages would not go even a 4 Amot distance without thinking in Torah. The Torah will protect and watch over you. May Hashem merit us to toil in Torah, Amen.

Rishon LeSion:

R' Yaakov Shaul Elyashar 1817-1906

Regarding the letter sent from the Rebbe of Poland asking for help with a very dangerous situation that his community was facing, R' Yaakov had instructed a counsel of Hachamim to read the letter and together they would decide how best to respond. After deliberations, the Hachamim decided how to respond, but before they did, R' Yaakov decided that the letter was altogether a forgery! Was it better not to respond at all, or should they respond in a nonobligatory fashion? They decided to ask the Ashkenaz Rabbanim in Jerusalem for counsel, led by R' Shmuel Salant. Right away, already past midnight, some Hachamim arrived at the home of the elderly Rav Salant, who was in his 90s, and awoke him with their knocks on his door. He invited them inside and pleasantly asked what he could do for them. He understood from their faces and voices that this was an important and pressing matter that couldn't wait until the morning to discuss.

Laws: *Blessings*

- 1** – In order to recite Birkat Hamazon, one must eat at least 30 grams of bread within seven minutes.
- 2** – If the bread is less than a Kezayit, but it is placed in tea or coffee and now is a Kezayit, nonetheless one does not recite Birkat Hamazon on it.

3 – Mezonot that is less than a Kezayit, but with the fillings or creams it is a Kezayit, nonetheless it is not enough for Beracha Acharona.

4 – *Pat Haba'ah B'Kisnin*, upon which one recites Mezonot because it is categorized as a snack rather than a meal, has three categories: 1- Fillings: regular dough that is made to hold fillings such as honey, sugar, nuts, etc. 2- Sweet dough: dough actually made with other ingredients such as honey, milk, oil, etc. 3- Thin and Crispy: Bread is usually soft and has mass. Thin, brittle baked goods, on the other hand, are generally eaten as a snack. Therefore, foods like crackers, pretzels and breadsticks, are not considered bread, and the Beracha for all three categories listed above is Mezonot followed by Al Hamichya.

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