

Congregation

◆◆◆"Beth Yosef"◆◆◆

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

Rabbi Aharon Farhi

*Parashat **Behar***

17th Iyar 5784

Mr. Eliyahu Levy, President

Maqam Saba

Issue #1074

*Haftarat **Vayomer Yirmeyahu***

May 25th 2024

*Candle Lighting 7:56pm * Shekiah 8:14pm * Shir Hashirim 7:00pm followed by Mincha Friday Night
Shaharit Shabbat 8:15am * Mincha Shabbat 7:40pm * Shabbat Ends 8:57pm & Rabbenu Tam 9:27pm
Time for Talit 4:06am * Seasonal Hour 85 * Alot Hashahar 3:49am * Netz Hachama 5:31am
Weekday Mincha 7:00pm * Earliest Time for Arbit 7:06pm * Tzet Hacoachavim 8:52pm * Chatzot 12:52
Latest Time for Morning Keriat Shema 8:04am * Latest Time for Morning Amidah 9:29am*

*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 **Sunday night June 2nd**.
We will begin reading Tikun in Beth Yosef at **10:30pm, Shaharit 3:16am, Time for Talit 4:01am**.
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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2415 Ocean Parkway, Brooklyn NY 11235**

Please do not read this bulletin during Tefillah or Keriat Hatorah

Shemitah teaches us the importance of faith and trust in Hashem. Perhaps man will wonder and worry what he would eat during the seventh year if he does not produce? The Torah promises to bless the man and he will produce enough on the sixth year for three years, enough to last throughout Shemitah. If so, that he has already received this blessing on the sixth year and has enough to eat for three years, why would he be concerned that he wouldn't have food during Shemitah? The answer both explains and obligates: Man can witness clear miracles and still not realize or recognize them in his mind and heart. He will even be so blind as to ask in this situation what shall he eat during Shemitah, after he was already blessed with enough for three years. The Keli Yakar explains differently: The blessing is not that the sixth year will produce extra, rather that the food produced in the sixth year will have the power to satiate through smaller portions. Such miracles are harder to recognize in one's mind and heart. He will be blind and ask in this situation what shall he eat during Shemitah, even though if he stops and thinks he will realize that he is achieving

satisfaction with his smaller portions. In fact, being satiated with less is a much bigger blessing, because with less he now does not need to perform all the work necessary to prepare the extra years' worth of grain, no need for production or storage. When blessed with more, usually there's more work involved as well. When blessed with satiation from less, that usually is a greater blessing because less work is necessary. Therefore, if one is happy and believes with faith that he will be satiated with what he has, then Hashem will bless him with satiation from less, however if he asks for more, if he asks for proof that Hashem will bless him with enough to last for three years, then he may end up being blessed with more but that will also require more work, time, and attention. We have to recognize the blessing of satiation, have faith in Hashem, and thank Hashem for what we have, instead of asking for more. In the days of R' Yehoshua Heshel, there was an innkeeper known to have a special power of giving blessings that miraculously worked. R' Yehoshua traveled to the inn and found a seemingly simple innkeeper, without any

obvious signs of special piety or righteousness. He asked him straightforward, why was he able to give such powerful blessings, what was his secret? The innkeeper responded that he didn't know for sure, but it all started since his wife told him to find a partner in business. He was having a difficult time supporting his family from the profits that the inn provided and she wanted him to earn more. He went out to find a partner but was unsuccessful. He turned to Hashem, and declared that Hashem would be his partner. Every penny earned from the business would be divided, half to support his family, and half to Hashem to support Yeshivot and charity. From that moment forward he was blessed with a special power to bless others as well. R' Yehoshua was overjoyed from this lesson in faith. Every aspect of our lives includes miracles, whether we recognize them or not. We must recognize and appreciate what we have and not be unhappy with desire for more. Everything is in Hashem's hands. Hashem constantly performs miracles for us individually and as a nation, and we must reciprocate to some measure by increasing our Torah study and performance of Mitzvot. May Hashem watch over us always, Amen.

Insights on Pirkei Avot

1- *Those standing are crowded, those bending have plenty of room.* Such is life, when one stands tall and proud, he feels stifled and pressured, with the need for more. However, when one bends, is modest and appreciative, he realizes all the good that he already has, he feels satisfied and content, and feels much more comfortable and at peace, without pressure.

2- *18 years old for marriage, 20 years old for pursuit.* What does the Tanna mean to say when he states that at 20 years of age one is ripe for *pursuit*? One explanation: He must now pursue and toil for a livelihood. Another understanding: the prosecutors in heaven start pursuing him, as he is now at the age of responsibility for his actions, in order to warrant and deserve punishment. The Gaon Rav Yosef from Salant asks: why doesn't the Tanna use the word 'chase' instead of 'pursue'? The answer is: when one is 18, his match will arrive and he need only perform a little bit of work in order to achieve the goal of marriage. However, if he does not act quickly and efficiently when the

time arrives, he may have lost his chance forever. When one loses something, who searches for who in order to be reunited, owner or object? The owner searches for the lost object of course. A woman is the lost bone from man's ribs, and man must therefore act in order to retrieve. If one passes on the opportunity when he is 18, when he becomes 20 and is now being held responsible for his actions to the point of punishment, now he must not only run and be quick and efficient – he must take actions into his own hands and *pursue* his life partner. One must be quick, for otherwise another can claim the match, as we learn: *One is allowed to become engaged during the Mo'ed, since time is of the essence in order that nobody else will claim her.*

History in Brief

140 years after the Hurban, calendar year 210. Caesar Antoninus ruled over Rome for twenty-three years, and passed away in the year 160. Before his passing, he asked Rabbenu Hakadosh if he could tell him when he would be passing away, and Rebbe answered that the time for his passing had already begun. When Antoninus passed away, Rebbe remarked that a deep connection between two souls had now been severed. Rebbe was the Nasi, the leader, of his people, and cared for all their needs. He lived in Galil, Bet Shaarim, and was the head of the seventy-one Sanhedrin. From his mother's side he was a descendant of Hillel Hazaken, and a descendant of Malchut Bet David. From his father's side, Raban Shimon Ben Gamliel, he was a descendant of Binyamin's Tribe. From his youth, as the elder Sages sat on cushioned couches and the students sat on the floor, the great Hachamim recognized the outstanding potential and the superior wisdom of Rebbe despite his young years, and made him a special cushioned couch to sit amongst the elder Sages. His father Raban Shimon did not approve of this, and told them that he had but one son, and he did not wish to lose him to Ayin Hara, the evil eye. They immediately returned the young boy to sit on the floor amongst the other students.

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 way too many 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: The Sin of Public Shame

The Midrash says, all who descend to Gehinam for punishment and cleansing eventually come out and enter Gan Eden, except one who publicly shames someone and has not earned forgiveness. The punishment for publicly shaming someone chases a person even into the next world, and doesn't stop until forgiveness is granted. In 2016, a Jewish religious businessman in Williamsburg, New York, began having a troublesome dream, the same one, night after night. A Jewish member of his neighborhood had passed away a few weeks prior, and was visiting him every night, begging for forgiveness. They had once been business partners of a deal that did not end well, and the deceased was begging and pleading for forgiveness, with tears and cries, screaming that without forgiveness he was not at rest, he could never move on, he was stuck in Gehinam suffering tremendously. The living partner screamed back that he should just give up and enjoy suffering, because there was no way he could ever forgive him! What had happened? In 1985, thirty-five years earlier, they had been partners in a business venture, when suddenly the deceased partner broke the agreement, took advantage of the trust they shared, unjustifiably withheld a large sum of money from the living partner, and to add fuel to the fire, for years he would publicly shame his partner, spreading terrible rumors about him and

convincing others to never do business with him, claiming he was untrustworthy and a crooked businessman. The public shaming destroyed his life for years, and he suffered immensely. The living partner simply could never forgive the deceased, and he told him to stop visiting him in his dreams because nothing will ever change. In 2017, a year later, the deceased man's son came to the home of the living partner to deliver Mishloah Manot on Purim, in memory of his father. He explained that his father had been coming to him every night in his dreams begging him to try to gain forgiveness for him from his old partner that he had wronged so terribly in life, and explained how much he was suffering unable to leave Gehinam. The partner, with tears streaming down his cheeks, explained that he just simply could not forgive someone for destroying his life for so many years. His father had acted in cold blood, with no regard for him, and did not deserve forgiveness. After Purim, troubled terribly by this whole ordeal, the living partner went to visit the Vizhnitzer Rebbe and asked for guidance. He explained that he knew he should forgive, but there was no way his forgiveness would be truthful, because he just could not forgive him for what he had done! The Rebbe explained that despite the fact that he was human and couldn't honestly forgive in this situation, nonetheless a Jew is obligated to forgive, there's no other option, and if he does so he will be rewarded immensely for his efforts. The living partner listened to the words of the Vizhnitzer Rebbe and declared that he wholeheartedly forgave the deceased partner. A few days later, on the Friday following Purim, the deceased man's widow came knocking on the door of the living partner. She explained that her husband came to her in a dream and told her to take a large sum of money and deliver it to the living partner. He had told her that it really belonged to him, the money he withheld so many years ago, and wished to thank him for finally granting him peace and rest in the world of truth, after suffering so terribly over the past year. From that day forward, the man didn't come to anyone in a dream anymore. May Hashem watch over us, Amen.

Story

After a number of days, Yeshaya and his son returned to the Rebbe, along with many of the

Rebbe's students, asking and beseeching for a blessing to enable the young boy to speak normally. Why had the Rebbe been able to bless Mordechai, who miraculously was able to speak, but nothing could be done for this boy, to remove the terrible decree? The Rebbe took the young boy and brought him close. He asked the boy, what is your name? The boy replied that his name was Moshe. Everyone was shocked, stunned, amazed by this open miracle. The father couldn't believe his eyes and ears, and couldn't process the great feelings of joy in his heart. The Rebbe continued, asking the boy if he knew how to learn Torah, and the boy answered no. The Rebbe brought out a Siddur and began teaching him Alef-Bet-Gimmel, and the boy repeated the letters. The Rebbe asked Moshe what he planned to do with his power of speech once he left the Rebbe's house. The boy answered that he would go forth and speak against the Jewish people, acting as an informant. The Rebbe answered that if so, then it is best if the boy remained mute and did not possess the boy of speech. The Rebbe then turned to the father and said that he was right, it is better for the boy to remain silent. The father and son left, returned to their city with broken spirits, and the boy remained mute. May Hashem watch over us, Amen.

Laws of Shavuot

1 – The month of Sivan is exceedingly great and holy, as it is the month that we received the Torah from heaven at Har Sinai, especially the sixth day, the actual day we received the Torah, when we reached the highest level of purity after sinking to the lowest levels of impurity in Mitzraim,.

2 – From Rosh Hodesh Sivan until Matan Torah, great light is available to be received from heaven, like in the days of Moshe Rabbenu, and we have the opportunity to gain a lot of Torah and improve ourselves in character and holiness, as it is a time of great Segulah. This is why we say in the Haggadah, had Hashem just brought us to Har Sinai and not even given us the Torah, Dayenu, it would have been enough, because there is plenty of merit from Rosh Hodesh until Shavuot.

3 – A man is obligated to stay awake during the night of Shavuot and recite the Tikun composed by our Hachamim, as it is a great night for Teshuvah for wasting time not learning throughout all the other days of the year.

4 – One who stays up and learns Torah during Shavuot night is fulfilling the Mitzvah of guarding his health, his life, and his soul, as the Pasuk says to guard your soul well on the day that you stood before Hashem at Horeb, which refers to the holiday of Shavuot.

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