

Congregation

◆◆◆"Beth Yosef"◆◆◆

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

Rabbi Aharon Farhi

*Parashat **Behukotai***

24th Iyar 5784

Maqam Nawand

Issue #1075

Mr. Eliyahu Levy, President

*Haftarat **Uzi UmaUzi***

June 1st 2024

*Candle Lighting 8:02pm * Shekiah 8:20pm * Shir Hashirim 7:00pm followed by Minha Friday Night
Shaharit Shabbat 8:15am * Minha Shabbat 7:45pm * Shabbat Ends 9:07pm & Rabbenu Tam 9:37pm
Time for Talit 4:02am * Seasonal Hour 86 * Alot Hashahar 3:45am * Netz Hachama 5:28am
Weekday Minha 7:00pm * Earliest Time for Arbit 7:09pm * Tzet Hacoachavim 9:02pm * Chatzot 12:53
Latest Time for Morning Keriat Shema 8:03am * Latest Time for Morning Amidah 9:29am*

Friday June 7th will be Rosh Hodesh Sivan

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

The Parasha starts off commanding us to fulfill the Mitzvot using the terminology of *following*, going, a fluid motion. *If you will follow My decrees and fulfill My commandments.* What are *decrees* and what are *commandments*? Also, what is the difference between *following* and *fulfilling*? The explanation is as follows: Concerning the dealings between man and his friend, he must *follow* Hashem's decrees, to behave with one another according to the Torah's instructions. His *goings*, his path in all areas of interacting with others must be conducted according to the *decrees* set forth by Hashem. Concerning the relationship between man and Hashem, one must fulfill Hashem's commandments, to do whatever our Creator and Almighty King requests, as one would logically understand. Between man and his friend, Hashem calls the laws a *decree*, something one must fulfill regardless of understanding, because man should not convince himself that his own logic and reasoning is correct when dealing with others. For example: Isn't it logical to take revenge against someone who wronged you? Perhaps. Should I hate and punish those who I believe deserve it? Well, that would seem plausible. But if a person allows himself to be governed by his own logic and understanding

when dealing with others, he will likely be led down the dark path of Sedom and Amarah, cities that governed between man and his fellow using only their own logic and beliefs, and became so completely corrupted that they were overturned in a fiery conglomeration and utterly destroyed. Instead, a person must do exactly as the Torah dictates concerning the way he treats others, and should not convince himself otherwise, as a decree obligates without regard for your personal thoughts on the matter. The Torah was given to us in two Luchos tablets, the first consisted of five commandments that are between man and his Creator, and the second consisted of five commandments between man and his fellow, to teach us that just as we are required to fulfill the word of Hashem without question when the relationship is between us and Hashem, so too must we follow the letter of the law exactly without question when dealing with our fellow man on a regular basis. All of the Torah, every letter, every law, is from Hashem, and we are equally obligated in fulfilling everything regardless of our own logic. By following and fulfilling the words of the Torah, we will be blessed with peace, health, strength, prosperity, longevity, and success. May Hashem watch over us always, Amen.

Insights on the Parasha

1- The Pasuk says that Hashem will remember His treaty with our Patriarchs: Yaakov, Yitzchak, and Avraham. Why not also remember the merits of the Matriarchs? Actually, the Pasuk uses the extra word *'Ve'et', and the*, before each Patriarch's name, to include the Matriarchs as well. But if so, then there's only three Matriarchs listed, corresponding to three Patriarchs. Rachel is not included. Why? Because she is always praying before Hashem, crying for her children, therefore there's no need to include her in this Pasuk of remembering her merit, as she is always remembered. One more question: the Pasuk starts off using the word *remember* for Yaakov, doesn't use the word *remember* by Yitzchak, but then uses the word *remember* by Avraham at the end. Why is *remember* not written by Yitzchak? Because the merit of Akedat Yitzchak is always remembered before Hashem, so it was not necessary to use the word *remember* by Yitzchak, similar to Rachel.

Insights on Pirkei Avot

1- *One who says, "What's mine is yours and what's yours is mine" is an Am Haaretz, a simpleton. Rabbenu Simcha* explains: Hashem controls everything, however, Hashem has given man control of his Yirat Shamayim, fear of heaven. An Am Haaretz is one who reverses this, as follow: one who says to Hashem, *what's mine is yours*, meaning my Yirat Shamayim is really not in my control but in the control of heaven, and also says, *what's yours is mine*, meaning I really control everything else i.e. all my success and achievements are due to my strengths and abilities, such a person has completely reversed the roles, and is categorized as an utter simpleton.

History in Brief

160 years after the Hurban, calendar year 230. After his father Raban Shimon Ben Gamliel passed away to the next world, Rebbe stood in his place. Younger than 30 years old, he sat as the head of the Sanhedrin. Besides for being rich in Torah knowledge and understanding, he was

also very wealthy in business, owning boats, land, and many properties with lucrative sharecropping deals presented to him from his friend the Caesar Antoninus. Each day Antoninus would send to Rebbe sacks of golden coins. He would not eat anything Erev Shabbat in order to enjoy the Shabbat meal with a good appetite. They would say that even his stableman who tended to his horses was wealthier than Shabur king of Babel. He would teach that enjoying this world just for the sake of pleasure would cause one to lose out from the enjoyment waiting for his in the next world. Despite his great wealth and fortunes, when he was passing away, he declared to the heavens that he did not allow himself to enjoy the pleasures from the mundane in this world with even his small pinky finger. Rebbe was known as Rabbenu Hakadosh, as he was the authoritative rabbinical leader over all the other Hachamim. The Rabbanim of his generation were very poor, learning Torah despite their poverty and struggles, and Rebbe made sure to support them financially, feed their families, and provide their needs.

Health and Recovery

Usually we mistakenly think that the mouth, where chewing is performed, is larger than it really is, however the mouth should never be filled completely while eating, because then the food cannot be swirled around with the Saliva. The mouth is similar to a food mixer: there is no problem filling it up to capacity, until the housewife wants to use it as a food mixer, not as a storage container. If the food mixer is filled to capacity, the blade will not be able to spin. Likewise, one must leave room in the mouth for the food to digest properly, similar to the mixing chamber. The food must have room to swirl around while a lot of saliva is added to it, and therefore needs sufficient space. Never put a large spoonful into your mouth at once, as this will cause the excess to be swallowed in the early stages of chewing, even though the food has not yet been chewed properly. The last inner part of the oral cavity is the esophagus, a muscular tube connecting the throat (pharynx) with the stomach. The esophagus is about 8

inches long, and is lined by moist pink tissue called mucosa. The esophagus runs behind the windpipe (trachea) and heart, and in front of the spine. The Trachea is intended for insertion and removal of air for breathing and speech, and the esophagus is the tube through which the food and saliva flow down to the stomach. The trachea is open all the time, with a closing cap that is used to prevent food from entering the lungs. Most of the time the trachea is in an open position because we breathe about 20 times per minute, and when we talk, the air goes out for speech, while swallowing takes only a few seconds. When the food is about to be swallowed, an order comes from the brain to hold the breath temporarily until the food enters the esophagus, and the opening of the trachea closes for those seconds while the food slips into the esophagus.

Mussar: Intellect and Belief

Many problems arise when people lack in their belief and are not thinking properly. Some think that they are capable of understanding everything, and what they cannot understand is therefore not possible and not real. A person must realize that he is only flesh and blood and what he cannot understand can very well exist and be true nonetheless. A wise man knows that he can neither know nor understand everything. He therefore works and toils throughout his entire life to amass whatever little fraction of the vast amounts of knowledge he possibly can in order to know whatever he can about the truth. A parable can provide a little more clarity: a person is riding in a carriage and does not know if he is going in the right direction. It is one thing to not know, but shouldn't he at least stop and figure it out before he continues going possibly further and further in the wrong direction?! We know so little when it comes to the studies of biology, chemistry, physics, and other forms of worldly knowledge. Most live their entire life only knowing a very small fraction of the possible knowledge that they know exists. If so, how true must this be concerning spiritual knowledge that is not readily available to us, and how much spiritual knowledge there must be

that we cannot even begin to understand, the likes of which are the pillars of the world. Therefore, we must humbly accept and believe that the Torah and the teachings of our Sages are completely true and not always within our understanding. Even if we may not grasp the understanding, our soul most definitely knows the truth. May Hashem protect us always, Amen.

Rishon LeSion:

R' Ben-Zion Uziel 1880-1953

After serving for a number of months as the rabbinical leader for the congregation of Thessaloniki (Salonika, Greece), in 1923 R' Uziel decided to return to Israel. He asked the people to join him and many did. Upon his return to Israel, he was appointed as the leading Sephardic Rabbi in Tel Aviv. He was quickly recognized as a Posek with clarity, as a leader with alacrity for not only guiding but also helping his people, one who shouldered the burden of others, and as an established orator who spoke pearls of wisdom not just from knowledge but also from experience. The city of Tel Aviv listened and absorbed his words, and followed his lead. At times he would travel outside of Israel at the request of the other Hachamim, to Babel, to America, to Europe, for the sake of the people, to teach Torah, to provide guidance, and to help the people grow in their Judaism.

Story

Around 120 years ago in the city of Berditchev (Berdychiv, Ukraine) lived a man named R' Yehuda Weiss who owned a large house with an attic above. Each day many young students of all ages would come to his house to learn Torah from him and he would teach them. Just as their ages differed, so did their personalities, their abilities, and their challenges, and R' Yehuda would diligently with great devotion teach and guide each individually according to their needs, with great happiness and a warm heart. These children were not siblings, but unfortunately they were related in suffering, as many were orphans who did not have parents to take care of them, and those who did have parents, they too did not have the means necessary to care for

them. R' Yehuda and his wife themselves were childless, Lo Alenu, and were happy to provide and care for these children as if they were their own. The Jewish people of the city recognized their generosity and sincerity, and donated money towards the care of the children as well, with a good eye and a meaningful soul. Raising tens of unfortunate children scarred at such a young age with the challenges of a hard world was not an easy feat for anyone to accomplish, and it took a lot of strength and energy for R' Yehuda and his wife to help them daily.

Laws of (Gaava) Haughtiness

1 – There are many diseases of different types and varying levels of severity, but one of the most terrible diseases in the world is not even physical and the doctors do not have a cure for it.

2 – This terrible life- threatening disease is actually caused by the person himself, many times without even knowing it, and he is the culprit. This disease is called haughtiness (Gaava).

3 – If you try to help such a diseased person by explaining to them that they are being haughty, they will respond surprised, “Who, me?!” in complete denial. He will claim that he is known by all as humble, just not as humble as Moshe Rabbenu who was the humblest, but definitely close enough.

4 – The fact is that Gaava, haughtiness, is terribly rampant. It is the root of so many bad characteristics. Hashem declares that such a person cannot be close to Hashem, and as a result a haughty person is distanced from the Presence of Hashem, causing him to lose out on blessings and goodness. Our Sages teach us that many punishments and sicknesses befall a person due to his haughtiness.

5 – A man can use each of the many characteristics in the world at the right time and moment, to some degree, as the situation requires, regardless if they are negative or positive, all characteristics that is besides haughtiness.

6 – What is haughtiness? This refers to a person's thoughts about himself, that he believes

he is deserving of honor and praise over others, due to his wisdom, beauty, wealth, or any other advantage he believes he has over others. Even if it is true that he possesses such an advantage over others, a person is never allowed to feel and act haughty.

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