

Congregation

◆◆◆"Beth Yosef"◆◆◆

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

**Rabbi Aharon Farhi**

*Parashat **Shelah Lecha***

23<sup>rd</sup> Sivan 5784

**Mr. Eliyahu Levy, President**

*Maqam Hijaz Haftarat **Vayishlah Yehoshua***

Issue #1078

June 29<sup>th</sup> 2024

*Candle Lighting **8:12pm** \* Shekiah **8:30pm** \* Shir Hashirim **7:00pm** followed by Minha Friday Night  
Shaharit Shabbat **8:20am** \* Minha Shabbat **7:55pm** \* Shabbat Ends **9:12pm** & Rabbenu Tam **9:42pm**  
Time for Talit **4:02am** \* Seasonal Hour **87** \* Alot Hashahar **3:45am** \* Netz Hachama **5:29am**  
Weekday Minha **7:00pm** \* Earliest Time for Arbit **7:18pm** \* Tzet Hacoachavim **9:07pm** \* Chatzot **12:59**  
Latest Time for Morning Keriat Shema **8:06am** \* Latest Time for Morning Amidah **9:34am***

**Shabbat July 6<sup>th</sup> and Sunday July 7<sup>th</sup> will be Rosh Hodesh Tammuz**

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**Vaad Tehilim Torah c/o R' A. Farhi**  
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While traveling through the desert, during Shabbat, they witnessed that a righteous and pious man had desecrated the sanctity of Shabbat by collecting wood sticks. Moshe and Aharon brought him before the people. Our Sages teach us that he committed this desecration with the best of intentions, actually for the sake of Heaven, Leshem Shamayim. Why? Because the nation, the generation of the desert, all knew that they were already punished to never themselves enter Israel, they were destined to perish in the desert due to their iniquities, while the next generation, their offspring, would inherit the holy land. If so, that they were destined for death, perhaps they were uninterested in being careful with the Mitzvot, why not just do whatever they pleased? How much worse could their fate be? This man therefore proved them wrong, showed them how much worse it could get, for after he desecrated Shabbat he was sentenced to death immediately, not years later. How do we know that he did this for the sake of heaven, Leshem Shamayim? We can learn this from words in the Pasuk. Why did it need to say that the man was in the desert? Why did it need to say that they

*found* the man collecting wood? What did they find? Why did it need to repeat that he was a collector of wood, why was that detail so important? Why was it necessary to bring him before all the people? These details prove that the man acted Leshem Shamayim, as follows: When a person is convinced by his evil inclination to sin, especially if he is a distinguished individual, as the Pasuk calls him an *Eish*, a man, a righteous and pious man, what does someone with a good reputation do? He hides, he sins privately, if he actually falls into the trap of the Yetzer Hara, he would never do so openly for all to see. Here, he performed this sin openly, in the desert, not privately. For what? For a few sticks?! Who throws away everything for nothing? Would someone distinguished sin for so little? The Pasuk repeats that his sin was collecting sticks, to emphasize how terribly small was the benefit. Clearly, he must have had an ulterior motive for sinning. What did they find? They found a man, a distinguished man. This didn't make sense, so openly, in the desert, for so little. Why? Because he was acting for the sake of heaven, Leshem Shamayim, to show the people that despite the fact that they were not

going to make it out of the desert, nonetheless there was still plenty of life left to live, and sinning was not an option, not following the Torah would be a big mistake, because even a distinguished man, righteous and pious, who desecrates Shabbat for so little, for just a few sticks, is punished immediately with death, case closed. The man was brought before the people, as they learned the great lesson, do not be lax and take life for granted, because no matter what the future holds, there's no reason to throw away today and the rest of life by sinning and getting immediately punished, which can happen even for the smallest of gains to the best of men. May Hashem watch over us, Amen. (*Torat Hachamim*)

### **Insights on the Parasha**

**1** – *They cut from there a vine... of the pomegranates and of the figs.* The Spies first brought from the grapes and then from the pomegranates and figs, because the grapes were not yet completely ripe. The plan of the Spies was to make believe, and fool the people into believing, that these fruits were actually as ripe as they could become, especially since their size was so large, and therefore the land was not good because the fruit does not ripen enough to be edible. They wanted the people to believe that the fruit would always remain in this unfinished and dangerous-to-eat stage. They also commented about the strength of the natives of the land to explain that only someone of such strength could eat such unripe fruits, unlike their nation who were clearly much weaker. (*Midbar Kodesh*)

### **History in Brief**

*150 years after the Hurban, calendar year 220.* While Rebbe's son, R' Shimon, was learning with his colleague, Bar Kapara, they had a question that R' Shimon believed they needed his father Rebbe to answer for them. Bar Kapara expressed that nobody in the world would be able to answer their question and explain the topic clearly to them. Not

recognizing that this could be considered Lashon Hara, R' Shimon told his father Rebbe what Bar Kapara had said, and Rebbe was not happy to hear about it. When Bar Kapara came to visit Rebbe, he was denied entry and sent away. Bar Kapara understood that he must have done something wrong to be turned away, and he put himself in Herem, excommunication, for thirty days to atone. One time, a student of Rebbe gave a class on a topic of Kabbalah in a way that Rebbe did not agree with, and the student was stricken with boils all over his body. Another time, Rebbe instructed his students not to teach Torah to people in the marketplace. When the great Rebi Chiya taught Torah to his nephews while in the marketplace, Rebbe turned Rebi Chiya away and told him he did not want to see him. Rebi Chiya put himself in Herem for thirty days while he sat alone in his house. On the thirtieth day, Rebbe sent a message to Rebi Chiya to come visit him, accepting his correction.

### **Health and Recovery**

Regarding all bakery products that you buy, make sure they are made of whole wheat flour. This is important to remark: unlike sugar that should be avoided completely, whole flour in itself is very healthy, however the recipe ingredients cause problems when baking with added sugar, salt, and margarine. Your eyes must be trained to be wise to know when to draw closer and when to distance away. You need to know that full-grain pastry products satisfy the hunger and do not cause you to want to eat more and more. This is in contrast to products made from white flour, which cause many people to feel unceasing hunger. If you are one of those who, even after a large meal, still feel hungry, you should switch to eating whole wheat bread. Two slices of whole wheat bread are equivalent to five slices of white flour bread. Fresh bread, even made from whole wheat, cannot be chewed properly in the mouth, so the proper way to eat fresh

bread is to first prepare it with a toaster and then it can be chewed properly. If you cannot prepare it in the oven or in the toaster, you can place the bread in an air tight bag, and it will remain fresh for a few days. The Chafetz Chaim one time invited the Tzaddik Rav Naftali for a meal at his table on Friday night. When he reached the blessing of Hamotzi, he saw that the Challahs were black bread and he wrinkled his nose. The Chafetz Chaim noticed this and said to him: "Black bread is very good for you", and repeated it several times. This took place in 1920.

### **Mussar: Jealousy**

Jealousy is a terrible attribute to become accustomed to and is a portion of anger. It is the known way of man to be competitive by nature. When someone has something someone else doesn't have, be it any type of possession that is worth acquiring, the latter works hard to attain the object as well, thinking that if the first has the object, why can't he as well. Shlomo Hamelech declares that he has seen the toil and labor of man and has labeled it as a result of jealousy. Jealousy leads one to covet his friend's possessions. When one is jealous, he is uninterested with what he has and is therefore not happy. This is compared to a slave who questions his master's actions. Such is not a slave. How can one dare question Hashem's ways? Hashem gives and Hashem takes; it is within His control alone. Work and toil are meaningless without Hashem's blessing. Jealousy leads to argument, as is evident in the episode with Korah. This terrible attribute leads to sickness, and the body and soul are constantly pained and weakened from it. Life isn't lived properly, and the effects of jealousy become noticeable on one's face. He is constantly mourning, and his appetite is depleted. His logic is not straight, and his praying and learning takes a heavy blow. His deeds are damaged and everyone around him is affected. We must distance ourselves from this terrible

characteristic and live our lives to the fullest. May Hashem watch over us, Amen. (*Peleh Yo'etz*)

### **Rishon LeSion:**

#### ***R' Ben-Zion Uziel 1880-1953***

His many written works testify to his greatness, including: Sheelot Utshuvot Mishpte Uziel, Shaare Uziel, and Giyonei Uziel on Shas. All his life he spread Torah through the nation, his lectures lighting a fire in those who listened and influencing them forward. He especially worked hard to teach the youth who were unfortunately otherwise moving away from the Torah. He expanded Yeshivat Porat Yosef by establishing a Yeshiva Shaar Sion Hagedolah. In 1953 his beloved son passed away, Yosef Rephael. That same year his health steadily declined through sicknesses. The sickness greatly affected his legs and he was immobilized. No matter how intense the pain, he never complained to those who visited him. The doctors treating him were amazed at his tolerance and acceptance of the pain, knowing that the pain must have been very high and considered unmanageable for anyone else. R' Uziel continued learning through the pain, never stopped writing his Sefarim. The situation deteriorated and the doctors were forced to amputate his legs. After the operation and recovery, it seemed as if the sickness was finally in recession. But after three weeks, unfortunately the sickness returned with a vengeance, until with the entrance of Shabbat on the 24th of Elul in 1953, his holy soul was returned to the Yeshiva in Shamayim. Thousands came to his funeral, and even though he had left instructions asking them not to eulogize him, nonetheless the Rabbanim allowed it in his honor. May his merits protect us, Amen.

### ***Story***

Yehuda and his wife had quite a few rooms in their house that they, and the orphans they cared for, would use for all their needs: eating, sleeping, lounging, etc. There was a room in

the attic that was private, a room that nobody else was allowed to enter besides Yehuda and his wife. All the orphans understood that this room was off limits, and that trespassers were punished quickly. The room would best be described as their office. In there they would keep all the financial paperwork organized and the money safe and secured, including all the funding that was collected from Tzedakah in order to support the needs of the orphans. The orphan named Yehoshua however was different. He was not one who listened very well to rules. He wished he could have a regular home with his father and mother, but alas he knew this was not to be, and he suffered in grief and disappointment, which would often lead to mischief and misbehavior, causing problems amongst the other children.

#### **Laws: Pidyon HaBen**

**1** – A child born after a nine-month pregnancy, but is still in an incubator when the thirtieth day arrives, should be redeemed on the thirtieth day. However, if he was born after seven or eight months, then he should be redeemed thirty days after he leaves the incubator.

**2** – A woman that miscarries after eight weeks, and then gets pregnant again and gives birth to a boy: if the first pregnancy was inspected and the miscarriage did not yet have limbs, then the newborn is now redeemed with a blessing. The mother or nurse is believed to declare the facts of the miscarriage.

**3** – However, if it is unknown if the miscarriage had limbs, then the newborn is redeemed without a blessing.

**4** – If the miscarriage had a bone, then the newborn is redeemed without a blessing.

**5** – If she had miscarried the sack that the baby lives in within the womb, and upon checking it they only found liquid but not

limbs, then the newborn can be redeemed with a blessing.

#### **Sponsors**

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