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Congregation

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

Rabbi Aharon Farhi

Parashat Shelach Lecha

28th Sivan 5786

Maqam Hijaz / Nahawand

Issue #1163

Mr. Eliyahu Levy, President

Haftarat Vayishlah Yehoshua

June 13th 2026

*Candle Lighting 8:09pm * Shekiah 8:27pm * Shir Hashirim 7:00pm followed by Minha Friday Night
Shaharit Shabbat 8:15am * Minha Shabbat 7:50pm * Shabbat Ends 9:09pm & Rabbenu Tam 9:39pm
Time for Talit 3:58am * Seasonal Hour 87 * Alot Hashahar 3:41am * Netz Hachama 5:25am
Weekday Minha 7:00pm * Earliest Time for Arbit 7:11pm * Tzet Hacocharim 9:04pm * Chatzot 12:56
Latest Time for Morning Keriat Shema 8:02am * Latest Time for Morning Amidah 9:29am*

Rosh Hodesh Tamuz will be on Monday June 15th and Tuesday June 16th

Generously Sponsored by the kind hearted Mr. David Aharon Farhi, his wife Suzi and their children, Blessings and success to the entire family. Mazal Tov to their son, the Abreich, advanced in wisdom and young in years, the Hatan Aharon and the Kallah Linda, Mabrouk! Hashem should bless them in all areas spiritually and physically 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

Our *Parasha* opens with sin of the *Meraglim* (spies) and concludes with the *Mitzvah* of *Tzitzit*. What is the connection between them? The sin of the *Meraglim* occurred when they said in the Pasuk: "*And we were in our own eyes like grasshoppers, and so we were in their eyes.*" Meaning, that the other nations looked down on them. *Hashem* said to them, "How do you know that you were like grasshoppers in their eyes? Perhaps you were like angels and giants in their eyes?" From this, a person should learn there is a time to be humble, but when a matter depends on *Hashem* Himself, a person must not act with this type of humility, for then it is considered a flawed humility. Rather, they must trust in *Hashem* and rely on Him, because He is the One who

fights for them. This is in the spirit of the Pasuk, "*And his heart was lifted up in the ways of Hashem,*" meaning that if the matter depends on *Hashem*, raise yourself and do not use a flawed humility. We saw a similar idea when *Rabbi Yehoshua ben Levi* and *Rabbi Chanina* entered to see the Roman emperor. He stood up before them, and his servants asked him, "Why did you stand up for these two Jews?" He replied to them, "I saw them as angels and not as ordinary human beings." Therefore, the *Mitzvah* of *Tzitzit* comes at the end of the *Parasha* to teach us that the Jew prides himself in his spiritual garment, which is the *Tzitzit*, like the Pasuk says, "*Hashem reigns, He is clothed with majesty.*" This means that spiritual garment is a source of pride for the

Jewish person, not his physical clothing. For this reason, *Rabbi Yisrael* once visited his students in Russia and saw that they were worried about something. He asked them, "Why are you worried?" They replied, "The emperor has forbidden Jews from wearing the clothes that are unique to the religious community." He asked them, "And what does he say about the *Tallit*?" They answered, "He did not forbid the *Tallit* to us." He told them, "This is very good, do not worry about the rest of the garments, because the primary garment of the Jew is the *Tallit*, and this is our honor—that we fulfill the *Mitzvot* of *Hashem*. A Jewish person's honor is his garment, and which garment is that? The *Tallit* and nothing else. May *Hashem* protect us, Amen.

Insights on the Parasha

There is a connection between the end of *Parashat Naso* and the beginning of *Parashat Beha'alotcha*. When *Aharon* saw that the tribe of *Levi* did not participate in the offerings with the rest of the tribes, his mind was weakened and he felt discouraged. What did he see? He saw that the Torah concluded the offerings by stating, "*This was the dedication of the Altar on the day when it was anointed, twelve silver platters, twelve golden spoons, sixty rams, sixty he-goats....*". Why did the Torah list the totals of the donations and offerings? We already know how to calculate the total, with each item being repeated twelve times? Rather, it is as we say: there is no chronological order of before and after in the Torah. The truth is, that on the first day the *Mishkan* (Tabernacle) was anointed and dedicated, *Moshe Rabbenu* saw all the *Nesi'im* (leaders) standing together before the *Mishkan*, each one holding his donations and offerings in his hand. He became confused about what to do. Immediately, *Hashem* said to him, "Do not worry, one *Nasi* per day, one *Nasi* per day." Then the Torah listed each *Nasi* separately. Because *Aharon* was not counted among them at that

time, his mind was weakened. May *Hashem* protect us, Amen.

Health and Recovery

1- Everyone's digestive tract is different and functions differently. 2- Do not chase after good tasting food which is harmful for you. 3- Soft foods such as cereals and soups are able to be digested quickly, and their nutrients enter the blood easily. They are then quick to adapt to any part of the body where they can provide quality nourishment. 4- Cleaner blood generally services the organs on the right side of the body, while the less pure blood services the organs on the left side of the body. 5- Excessive sweating is a sign of weakness in the body. 6- Sweat is salty. When one is sick, the sweat becomes saltier, just as the taste of saliva in the mouth changes depending on the sickness. 7- The persistence of worrying melts the fat in the body and dries the skin. 8- Enjoying delicacies often decreases the quality of the body's blood. 9- The following activities cause weakness to the body and a plurality of diseases: the pursuit of women - pursuit of money without restraint - constant demand of power and authority - being envious of others - one who troubles his mind with thoughts of why others are getting rich while he isn't, why others are happy while he isn't; such thoughts are constantly causing restlessness to the mind, which weakens the body and begins causing a number of diseases.

Mussar: Seclusion with Hashem

Seclusion with *Hashem* is a very important trait that is greater than the rest. Seclusion means to devote and dedicate a special time to privately speak with *Hashem* and ask from *Hashem* what you need. Speaking with *Hashem* should be done privately where nobody sees and one should ask *Hashem* to help him come closer to Him and serve Him better, in the best and most optimal way. This conversation with *Hashem* could be conducted in any language and should express whatever is in your heart, whether it

is regret or repentance for the past, or the intentions to be closer to Hashem from that point on. Every person should come closer to Hashem using the tools Hashem has given him, each on his own level. The key is consistency – every day one should make an effort to draw closer, as this will also make the day into a happier one. Even if a person can only speak about one thing with Hashem, that is also a great thing. He should be strong and steadfast, and if possible, he should try to do this a few times during each day. The added result: you will see success and salvation in your kids. These conversations with Hashem help void evil decrees without even knowing about their possibilities. A person must know: a Jewish man's sword is his prayer, as this is the connection between Hashem and man. If you see a change in your daily life, don't say it's a coincidence; rather be a believer that it's all from Hashem. Ask from Hashem that you shouldn't be put to test, that you should not experience disgrace due to the Yetzer Hara's strong and sharp strategies against man, Who can withstand them? Pray to Hashem so that He will help and save you from the Yetzer Hara. May Hashem watch over us, Amen.

Rishon LeTzion -Maran Chacham Ovadia Yosef (1921–2013)

Halachic questions were directed to *Maran* from all over the world. Among them, they asked from London whether a Rabbi may permit a non-Jewish child to marry a Jewish woman. From New York, they asked about an *Agunah* (a chained woman) whose husband's whereabouts were completely unknown, whether she is permitted to remarry. There were dozens of other complicated questions sent from all over the world that piled up on *Maran's* table, and he would answer them with excellent taste, according to the *Halacha*, providing long, intricate, and well-explained responses. When answering the questions, *Maran* would begin with *Pesukim* from the Torah, followed by the *Gemara*, then the *Rishonim*,

and finally the later and latest *Acharonim*, never leaving out any halachic authority. At times, his responses were lengthy and spread over many pages. He was meticulous about the order—the chronological order of the generations—and would not omit any halachic authority. *Maran* was proficient in the entire Torah as if it were given to him just now from *Har Sinai*. He possessed an incredible memory, and he revived the memory of many Sephardic halachic authorities who had been forgotten. It is well known that there are two types of halachic *Poskim*: there is one who forbids and is strict, and there is one who permits and is lenient. The *Gemara* states that the power of leniency is greater, because the power of one who forbids is not proof of scholarship, as anyone can be strict, even on a permitted matter. *Maran* was known as the outstanding halachic authority of the generation, especially with the development of technology in recent years, where many Rabbis hid away and did not know how to rule on the *Halachot* regarding new technology. However, *Maran* was not deterred from dealing with highly problematic issues. He also permitted about a thousand *Agunot* from the Yom Kippur War to remarry.

Damascus - Capital of Syria

The name of Damascus is written in the Torah since the days of *Avraham Avinu*, about 3,700 years ago. It is also mentioned in the *Nabi Yeshayahu*, and King *David* conquered it about a thousand years before the conventional era (BCE). However, during the days of King *Shelomo*, it was no longer under Jewish rule. In the year 333 BCE Damascus fell into the hands of Alexander the Great. In the year 200 BCE, a large Jewish community resided in Damascus, and many gentile women converted and became Jewish. In the year 635 CE, Damascus fell to the Muslims under the command of *Khalid bin al-Walid*. However, in the year 656 CE, the Muslim governor *Muawiyah* refused to submit to the

rule of the Muslim Caliph, and he built a state under his own name, the Umayyad State. In the year 705 CE, the famous Umayyad Mosque was established. In the year 750 CE, Damascus fell to the Abbasids, and later the Fatimids arrived in the year 973 CE, ruling over Damascus and burning the Umayyad Mosque with fire. In the year 1104 CE, the Crusaders came to conquer Damascus but did not succeed. Then the ruler *Salah ad-Din* (Saladin) came from Egypt, fought the Crusaders, conquered the city, established leadership, and declared himself Sultan of Syria.

Laws

- 1- A person who eats meat is forbidden from eating dairy food until the conclusion of six hours. From when does one begin to count the six hours? From the moment he finishes eating the meat, and not from the time of the *Birkat Hamazon* and not from the time the entire meal concludes, but rather from the completion of eating the last piece of meat.
- 2- If six hours have passed and one finds a piece of meat between the teeth, he must remove it before eating dairy food.
- 3- A person who has cavities in his teeth, or whose teeth are broken and spaced apart, must clean between his teeth thoroughly before eating dairy.
- 4- One who is in doubt whether six hours have passed from the time he ate meat or if six hours have not yet passed is permitted to be lenient and eat dairy foods, based on the rule that a *Safek Derabana* (rabbinic doubt) is ruled leniently.
- 5- One who ate meat and, within six hours, forgot and recited a blessing over dairy food, should taste a little bit so that his blessing will not have been made in vain.
- 6- One who tastes meat with the tongue and spits it out immediately does not need to wait six hours. Likewise, if he placed a piece of meat into his mouth and immediately took it out of his mouth whole, he does not need to wait six hours. However, if he wishes to eat cheese immediately, he must rinse his mouth.

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