

## *Ein Od Milvado*

for the success of Victor Maleh and his family

Congregation

### ★ ★ ★ "Beth Yosef" ★ ★ ★

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

**Rabbi Aharon Farhi**  
*Parashat Korah*  
5<sup>th</sup> Tamuz 5786

*Maqam Husseni*  
Issue #1164

**Mr. Eliyahu Levy, President**  
*Haftarat Vayomer Shemuel*  
June 20<sup>th</sup> 2026

*Candle Lighting 8:11pm \* Shekiah 8:29pm \* Shir Hashirim 7:00pm followed by Minha Friday Night  
Shaharit Shabbat 8:15am \* Minha Shabbat 7:55pm \* Shabbat Ends 9:12pm & Rabbenu Tam 9:42pm  
Time for Talit 3:58am \* Seasonal Hour 87 \* Alot Hashahar 3:41am \* Netz Hachama 5:26am  
Weekday Minha 7:00pm \* Earliest Time for Arbit 7:18pm \* Tzet Hacocharim 9:07pm \* Chatzot 12:57  
Latest Time for Morning Keriat Shema 8:02am \* Latest Time for Morning Amidah 9:29am*

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**2415 Ocean Parkway, Brooklyn NY 11235**

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The Pasuk says: “And all *Yisrael* that surrounded them fled to their cry; for they said lest the earth swallow us up.” We must ask: Why does it say “fled to their cry”? It should have said “fled from their cry”, meaning they ran away due to the fear of the voices that were crying out from the ground. The answer is, to teach us that they actually ran *toward* the place of the cries to hear what they were saying beneath the ground after the earth swallowed them. And what were they saying? They were saying: “Moshe is true and his Torah is true” and we are liars and deceivers. That voice began to emerge immediately after the ground swallowed them, and Bnei Yisrael wanted to hear what they were saying. Bnei Yisrael reasoned: They are certainly confessing their sin, and we want to know what the root of their sin was so we would know to protect ourselves, lest this same punishment pass over us as well. This is the meaning of the Pasuk: “For they said Lest the earth swallow us up.”

Our *Hachamim*, said: What did *Korah* see to commit this foolishness? They answered: His eye deceived him. What is the meaning of “his eye deceived him”? Man was created with two eyes. One—to see and contemplate the greatness of the Creator, and the second—to see and contemplate his own lowliness. However, with *Korah*, his second eye deceived him. That very eye, whose purpose was to contemplate his own lowliness, did not fulfill its destiny. Instead, he saw a great chain of descendants coming from him, such as *Shmuel ha-Nabi* (Samuel the Prophet). He said to himself: Is it possible that all this greatness is destined to come from me, and I should remain silent? Therefore, this eye deceived him into seeing his own greatness instead of seeing his true lowliness. In contrast, regarding *Moshe Rabbenu* the Pasuk says: “His eye was not dim”. Despite the spiritual levels and attainments *Moshe* reached, his eye did not become dim. That same eye that needs to contemplate his own lowliness

remained shining, and he remained in his humility.

### ***Insights on the Parasha***

“And behold, the staff of *Aharon* budded”. In the days of the Rabbi known as *Oheb Yisrael*, a certain Jew was caught in severe sins and abandoned the religion. This Jew rose to greatness among the gentiles and was appointed as a great minister. There was a custom among the government ministers who hated the Jews. Before *Pesah*, the ministers would sit and discuss how to libel the Jews, claiming that they put Christian blood into their *matzah*. This Jew answered and said to them: All of you know very well that I hate the Jews to death. Yet, I cannot bear a corruption of justice. For I know in truth that this entire matter is a blood libel founded on a lie, and the Jews do not do this at all. His words were accepted by them, and the plans to libel the Jews were canceled. Since this merit was brought about through him, his heart turned within him for the good, and he was awakened to return and do *Teshuba*. He came to the *Saddik* known as *Oheb Yisrael*, to tell him that he wanted to return in repentance. But the Rabbi did not believe him and drove him away from his presence. Still this Jew did not give up and continued to disturb him, until the Rabbi became angry with him and said to him: Get out of here! And if not, I will strike you with the staff that is in my hand! He further said: Just as this staff will not produce fruit, so you are a liar and will not return in repentance, just like the staff in my hand which does not produce fruit. The Jew lay by the step of the Rabbi's house all night. Morning arrived, and behold, the Rabbi saw his staff had budded and produced fruit! Immediately, he brought the Jew into his house and taught him the ways of *Teshuba*.

### ***History in Brief***

#### **220 years after the destruction of the Temple, calendar year 270**

*Rabbi Yehoshua ben Levi* was weak and ill. He would put on leather shoes on *Yom Kippur*, and he used to say: All sick people are assumed to be in life threatening danger. He taught *Torah* to his son, *Rabbi Yosef*, who was considered one of the *Amoraim* (sages of the Talmud), and a woman from the family of the *Nasi* was married to him. Because of the honor of the *Nasi* office, *Rabbi Yehoshua* would stand up for his son, and every *Ereb Shabbat* he would hear the *Parasha* from his grandson. Once, he forgot and entered the bathhouse, leaning on the shoulder of *Rabbi Hiyya*. As soon as he removed his clothes to bathe, he remembered that he had not heard the *Parasha* from his grandson. He turned back and put his clothes on to go to his grandson. *Rabbi Hiyya* said to him: Did you not teach me, Rabbi, that if a person has started to wash, he should not interrupt until he finishes? He replied to him: Is it a light thing in your eyes to hear words of *Torah* from my grandson? For anyone who hears the *Parasha* from his grandson—it is as if he is hearing it from Mount Sinai.

### ***Health and Recovery***

Adam was instructed to eat vegetation, herbs, and fruits, from that which grows forth from the ground. Due to generational decline and sins, after the Great Flood man was instructed to also eat meat from animals, with many laws and guidelines. Because of the food that man eats, many sicknesses develop as a result. It is in our power and is therefore our responsibility to heal our bodies naturally, and we must do so according to our abilities. The body in essence does not need external supplements in order to heal itself, it is designed to do so naturally. What we need to learn is how not to do things that

prevent the body from naturally healing itself, and not to directly damage the body. We are the ones that cause the damage and prevent our own healing. A broken bone can heal by itself through rest and the proper care. The body knows how to heal wounds caused by external factors. Hashem created the body to be self-sufficient. We need to learn how not to damage the body, and not to get in the way of the healing process and allow the body to do what it knows how to do naturally.

### ***Mussar: Tehillim***

There are many great advantages that are acquired when one reads and learns Tehillim. *David Hamelech a"h* prayed that every Jew who recites Tehillim will be rewarded greatly, as if he learned through very difficult topics of the *Talmud* such as *Negaim* and *Aholot*, and will be granted a Tikkun for the sin of the *Berit* (wasted seed, family purity). One who recites *Tehillim* in public will receive many times the reward. Being accustomed to its recitation will protect you, your loved ones, and your generation from punishments and bad occurrences. Blessings and success will be poured upon you from heaven. *Kaddish* recited after completing the *Tehillim* reading with a Minyan will greatly increase the protection from evil and danger. One who wishes to connect his soul to *Hashem* should take upon himself to read *Tehillim*. *Tehillim* is as distinguished as the five books of *Moshe Rabbenu*. Fortunate is the one who recites *Tehillim* with song and concentration and not in a rush, for it will then be very pleasant to *Hashem*. Even if you do not know what you are saying there are still great advantages and merits to obtain. If one is ever in danger, he should recite *Tehillim* without interruption and with great concentration every day, for then he will develop into a spiritual being that is protected from the harms of the

physical world. How great are the ones who pay others and sponsor *Tehillim* reading! Read *Tehillim* word by word, letter by letter, and sing it with enjoyment. Understand the meaning of the words. The great *Tzemach Tzedek* says: if people knew the effect that reading *Tehillim* has in the upper worlds and the power it creates, they would be reading it constantly. Know that *Tehillim* has the great power to break through the separations between us and *Hashem*. May we ascend higher and higher, Amen.

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

Whenever a question regarding *agunot* (married women whose husbands are missing) reached the table of any rabbinical court in the entire world, they directed their questions to *Maran*. He was the only one in the generation who mastered this area, where many great leaders could not find their hands or feet in this matter. One of the questions involved an *agunah* whose husband was lost in the Twin Towers in New York during the terror attack there in 2001. *Maran* permitted his *agunah* wife to marry again, because her husband was lost in places where no person came out alive. This husband had called his wife from the office 26 minutes prior, and sent an email to his friend—meaning he was in his office at the time of the attack. Furthermore, everyone testified that peace reigned in their home, meaning the husband was not looking to run away from his wife. And as if *Maran's* own analytical path was not enough, he also checked with the architect, Mr. Samech, who reported that since the attacking plane entered at the 92nd floor, there is no doubt that all those who were located above that floor perished from the terrible fire and suffocation. In light of all the evidence he gathered, he permitted the *agunah* to remarry.

### ***Damascus - Capital of Syria***

In 1516, Damascus fell to the Ottomans. During their long rule, Damascus enjoyed relative quiet. It was only conquered again later in the year 1832 by Ibrahim Pasha, the son of Muhammad Ali, the ruler of Egypt. But after eight years, in the year 1840, Damascus returned to Ottoman control until the year 1918. Damascus was then conquered by the British army led by General Allenby, who brought with him the Muslim Emir Faisal, the son of the Sharif Hussein, to calm the feelings of the Arab residents of Damascus. However, in the year 1878, Midhat Pasha was the Turkish governor of Damascus, and he repaired streets and marketplaces in the city of Damascus. There is a street in Damascus named after him: "Midhat Pasha Street" to this very day. In his days, Christian missionary delegations operated to educate the residents to enter the Christian religion.

### ***Laws***

- 1- If someone eats a dish cooked with meat, but did not eat the meat itself, rather he ate from the dish in which the meat was cooked, and afterward wants to eat a dish in which cheese or dairy products were cooked, and he does not eat the cheese itself—even so, he must wait six hours between the meat and the cheese, just as if he had eaten actual meat and actual dairy products.
- 2- If someone ate a meat meal, but began at first by eating types of salads that are not meat—he does not begin to count the six hours except from the moment he actually placed a piece of meat into his mouth.
- 3- And likewise the reverse: If he began a dairy meal, and he is within six hours of meat that he ate beforehand—he is permitted to eat salads that do not contain dairy products. The prohibition does not take effect except when he actually eats

dairy products, and for the dairy products he does have to wait the six hours.

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