

Congregation

◆◆◆◆ **"Beth Yosef"** ◆◆◆◆

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

Rabbi Aharon Farhi

*Parashat **Shemot***

21st Tevet 5780

Maqam Raast

Issue #875

Mr. Eliyahu Levy, President

*Haftarat **Divre Yirmeyahu***

January 18th 2020

*Candle Lighting 4:37pm * Shekiah 4:55pm * Minha Friday Night 4:45pm*

*Shaharit Shabbat 8:15am * Minha Shabbat 4:20pm * Shabbat Ends 5:38pm & Rabbenu Tam 6:08pm*

*Time for Talit 6:19am * Seasonal Hour 58:00 * Alot Hashahar 6:07am * Netz Hachama 7:17am*

*Weekday Minha 4:50pm * Earliest Time for Arbit 4:20pm * Tzet Hacoachavim 5:33pm * Chatzot 12:06*

*Latest Time for Morning Keriat Shema 9:01am * Latest Time for Morning Amidah 9:59am*

Shovevim Fasting: Thursday January 16th fast starts 6:08am and ends 5:20pm

Monday January 20th fast starts 6:05am and ends 5:22pm

Sponsored by: Mr. Yosef Mordechai Allaham HaCohen, his wife Lillian, their parents, and their children. May Hashem bless them with spiritual and physical success, Leilui Nishmat his grandfather ***Yosef Allaham HaCohen Ben Farha a"h, Amen.***

Please do not read this bulletin during Tefillah or Keriat Hatorah

Parashat Shemot teaches us a powerful lesson in understanding the depths of true faith and belief. No matter what we may plan, Hashem's plan will ultimately prevail in ways completely unimaginable and unpreventable. Pharaoh tried to wipe out the Jewish nation, to prevent them from growing, uprising, and securing their freedom. Alas, they were nonetheless reproducing at an unnatural pace. The Pasuk states that this new Pharaoh did not know Yosef. What did he not know? He didn't comprehend the story of Yosef. Yosef's brothers had worked hard to prevent him from rising to power, to stop the fruition of Yosef's dreams for sovereignty over his brothers. They sold him as a slave to a faraway land, but all their efforts were to no avail. Hashem planned for Yosef to rule as viceroy of Egypt and it happened regardless of what the brothers wanted. In fact, it was actually their actions of selling Yosef to Egypt that brought about the ultimate outcome that they had been trying to prevent in the first place! Pharaoh did not know Yosef – he did not accept the lesson from the story of Yosef. Hashem is in control and we have no way to stop His will. Anything we do to prevent the inevitable will actually result in bringing forth the exact outcome that we're trying to prevent! Pharaoh's stargazers predicted that a savior will be born for the Jewish nation, unclear whether it was a Jewish child or not. Pharaoh ordered all children to be drowned in the Nile River. In the end, Pharaoh himself was the one that raised Moshe, in his own palace, right under his own nose, and even taught Moshe how to be a leader, how to lead with sovereign royalty! Had Moshe not been brought up as royalty in the palace, but would have been raised by his mother in his father's home, the Jewish people would not have listened to him and accepted him as a leader. Pharaoh himself gave Moshe the opportunity to become the leader and save the

Jewish nation from Egypt. We might think at times that we could do something to prevent Hashem's will which is an inevitable truth, but we must remember that not only will we not succeed in stopping it, anything we do will even be instrumental and we will be partners in bringing forth the undesired outcome, whether we like it or not, because Hashem's will is all that counts, and we must realize that it is always for the best, whether we understand it or not. When Hashem instructed Moshe to go to Pharaoh and the Jewish people, he gave him two signs to prove that he was a messenger of Hashem: his stick will turn into a snake, and his hand will have leprosy. These two signs symbolize an important lesson: The stick that is lifeless can suddenly come to life as a snake, and the hand that has life can suddenly turn deathly with leprosy. Hashem is in complete control of life and death. Everything is completely in Hashem's control. Hashem will do as He wishes and sees fit, and we have no power to cause otherwise. We must internalize this lesson and accept to do Hashem's will with all our hearts. May Hashem watch over us, Amen.

Insights on the Parasha

1 – Batya, the daughter of Pharaoh, saw the basket containing baby Moshe, and a miracle occurred in which her 'Amatah', her arm, which she extended outward to retrieve him, miraculously extended many 'Amot', many cubits in length. In 1923, Rabbi Meir Shapiro introduced the revolutionary idea of Daf Yomi at the First World Congress of the World Agudath Israel in Vienna on August 16th. The first cycle of Daf Yomi commenced on the first day of Rosh Hashanah 5684 (September 11th, 1923). Now in its 14th cycle, Daf Yomi has been taken up by tens of thousands of Jews worldwide. The first cycle was completed in 1931.

Rabbi Shapiro became ill with typhus in 1933 and passed away within the month, on October 27th, 1933. At that initial meeting, they discussed at great length this important undertaking that was about focusing on saving many souls, as they said: “This is what we are dealing with, a commitment which will be hard and heavy to accomplish, and is even more than a human can naturally handle!” Rabbi Meir Shapiro replied: “The daughter of Pharaoh had a regular sized arm and simply could not reach the basket of Moshe to save him, however, because she reached out to save Moshe, because she made an attempt regardless of nature, a miracle was made on her behalf and her hand lengthened. Everyone should always try to help others, even when the goal is seemingly too far to reach, one must try and reach out anyway, be confident in Hashem’s guidance, and in the merit of trying Hashem will help him to eventually achieve his goal!”

2 – Moshe Rabbenu went out to his brethren and witnessed their pain. We learn from Moshe that a leader, a Tzaddik, must recognize the pain of the people without focusing on their sins, and pray for their salvation. (*Oneg Shabbat*)

History in Brief

The cliff of Masada is, geologically speaking, a horst. As the plateau abruptly ends in cliffs steeply falling about 1,300 feet to the east and about 300 feet to the west, the natural approaches to the fortress are very difficult to navigate. The top of the mesa-like plateau is flat and rhomboid-shaped, about 1,800 feet by 890 feet. Herod built a 13-foot-high casemate wall around the plateau totaling 4,300 feet in length, reinforced by many towers. The fortress contained storehouses, barracks, an armory, a palace, and cisterns that were refilled by rainwater. Three narrow, winding paths led from below up to fortified gates. According to Josephus, between 37 and 31 BCE, in the fortress of Masada, King Herod built himself a magnificent royal house, a large fortress on the plateau, as a refuge for himself in the event of a revolt, and erected there two palaces. An example of Herodian architecture, Masada was the first site Herod the Great fortified after he gained control of his kingdom. The first of three building phases completed by Herod began in 35 BCE. During the first phase the Western Palace was built, along with three smaller palaces, a storeroom, and army barracks. Three columbarium towers and a swimming pool at the south end of the site (used later as a Mikvah by the Jews) were also completed during this building phase. The original center of the Western Palace was square and was accessed through an open courtyard on the northwest corner of the building. The courtyard was the central room of the Western Palace and directed

visitors into a portico, used as a reception area. Visitors were then led to a throne room. Off the throne room was a corridor used by the king, with a private dressing room, which also had another entrance way that connected to the courtyard through the mosaic room. The mosaic room contained steps that led to a second floor with separate bedrooms for the king and queen. The second building phase in 25 BCE included an addition to the Western Palace, a large storage complex for food, and the Northern Palace. The Northern Palace is one of Herod’s more lavish palace-fortresses, and was built on the hilltop on the north side of Masada and continues two levels down, over the end of the cliffs. The upper terrace of the Northern Palace included living quarters for the king and a semicircular portico to provide a view of the area. A stairway on the west side led down to the middle terrace that was a decorative circular reception hall. The lower terrace was also for receptions and banquets. It was enclosed on all four sides with porticos and included a Roman bathhouse. In 15 BCE, during the third and final building phase, the entire site of Masada – except for the Northern Palace – was enclosed by a casemate wall, which consisted of a double wall, with a space between, that was divided into rooms by perpendicular walls; these were used as living chambers for the soldiers and as extra storage space. The Western Palace was also extended for a third time to include more rooms for the servants and their duties. In 66 CE, a group of Jewish rebels, overcame the fortress of Masada. After the destruction of the Second Temple in 70 CE, additional Jews fled Jerusalem and settled on the mountaintop. According to Josephus, this Jewish group carried the main burden of the rebellion. In 73 CE, the Roman governor, Lucius Flavius Silva, headed the Roman legion and laid siege to Masada, with an army of about fifteen thousand men. The Roman legion surrounded Masada, built a circumvallation wall and then a siege ramp against the western face of the plateau. The 375-foot-high assault ramp consisted mostly of a natural spur of bedrock. The ramp was complete in the spring of 73, after probably two to three months of siege, allowing the Romans to finally breach the wall of the fortress with a battering ram on April 16. The Romans employed the Legion and a number of auxiliary units and Jewish prisoners of war, totaling some 15,000 (of whom an estimated 8,000 to 9,000 were fighting men), in crushing Jewish resistance at Masada. A giant siege tower with a battering ram was constructed and moved laboriously up the completed ramp. The year of the siege of Masada may have been 73 or 74 CE. An almost inaccessible cave, dubbed Yoram Cave, located on the sheer southern cliff face 100 meters below the plateau, has been found present day to contain numerous plant-

remains, of which very old barley seeds were in such good state of preservation that their genome could be sequenced. Considering the difficulty in reaching the cave, whose mouth opens some 4 meters above the exposed access path, it was a place of short-term refuge for people fleeing a catastrophe.

Health and Recovery

The diet that a person needs to commit to, in order to avoid high blood pressure in the body, is different between a healthy person and a sick person. For example: a diabetic must limit himself to the type of foods that cause an increase in sugar, while hypertension patients must limit themselves mainly to salt, which is the main cause of high blood pressure. Because salt is also found in products that taste sweet, and sugar is also found in products that taste salty, you therefore must always read the food content label. If, however, one is unable to balance his blood pressure through dieting, then a doctor is needed to write a prescription for medication. Diabetics tend to develop hypertension. It is known that diabetes mellitus and hypertension are diseases that usually go together. When accompanied by an increase in blood lipid levels, they are a dangerous combination. The accumulated lipids on the artery walls cause the heart to work harder, constantly increasing blood pressure in order to get a good supply of blood to all the organs and especially to the vital organs. Over time, this weakens the heart muscles, thereby reducing blood supply and pressure, in turn causing heart attack, stroke, kidney disease, disease in the blood vessels in the legs, and eye disease.

Mussar: Derech Eretz

Derech Eretz is beloved before Hashem, for nothing can last in existence without it. One who lacks this important characteristic is worthless, lost in a desert of empty wilderness. One who possesses this attribute is praised and exalted in the heavens above and on earth below. Even the Torah is glorified through him, for his Torah connects him to Hashem only if it was learned with Derech Eretz. One who lacks in this area cannot dwell among man, for nobody will consider his words or actions seriously, or even worth their time. What is Derech Eretz? Behaving with fear of heaven, humbleness, selflessness, and speaking softly with other people. With Derech Eretz one will find himself successful in his actions, words, eating, drinking, dress code, and business decisions. The most supreme level of Derech Eretz is that one should know, understand, and recognize that Hashem is the One who created you and everything else from absolutely nothing, constantly does everything within His creation, is the only One Who deserves the credit, and we therefore must perform all His commandments to the best of our ability, to cling to His Torah, and be joyous and happy always. *Derech Eretz precedes Torah* – every Sefer has an introduction. The introduction for the Torah is Derech Eretz. Perform Derech Eretz by respecting your parents

who worked so hard to raise you, and still constantly work hard for you, in order to establish you as the person you are today, and the great person you will one day become. Be kind to everyone: rich, poor, living, and deceased, for existence depends on kindness and genuine care for others. Pray in Shul with the congregation on time and recite Shema in its proper time, for then Hashem will accept your prayers, which will be a great benefit for everyone, Amen.

Rishon LeSion: Rabbi Yom Tov Algazi 1727-1802

Rabbi Yom Tov Algazi was forced to leave his country and wander to the Diaspora. This was due to what occurred over a century ago in 1750. Europe was shaken by the news that Rabbi Yehuda the Chassid decided in his heart to leave his country and his city, and ascend to the Holy Land. The news caused waves throughout Europe. The distance to Eretz Israel is thousands of miles, and the road is difficult and dangerous. For many years no man has risked his life to travel to Eretz Yisrael in order to be buried in the sacred dirt. Rabbi Yehuda was well known and admired for his rulings in Halacha, which reached far and wide. From all corners of Europe students flocked to enjoy his teachings. The rumor of his trip to Israel excited his students, and many decided to join him. All were devout learners of Torah and performers of Mitzvot, heads of Yeshivot and leaders of others. Each took their family with them, and set off on the road. In Hungary, several hundred more people joined this convoy making its way to Israel, and together about one thousand five hundred people marched bravely to the land of our fathers. This great journey left its mark all over Europe. At every stop, the people of that city came out to greet them, as many were awakened to perform Teshuvah in response to seeing so many people giving up everything in order to travel to Israel and fulfill Mitzvot.

Story

Rabbi Avraham, in his dream, saw another angel enter the courtroom, who began looking for something. When he did not find what he was looking for, he spoke: "I know that there were packages of goods here only a minute ago... beautifully arranged in crates and nice sacks!" The Gaon Rabbi Avraham explained that only moments ago an angel of sabotage came and caused terrible trouble by ridding the courtroom of all his labors in Torah, the countless holy pages of his learnings and teachings, and blasted them into the unknown. When the new angel heard these details, his face changed into anger. He raised his voice and cried out: "How can it be that here in the world of truth, one angel can dare to disdain and disavow the teachings of Rabbi Avraham? Is it not known and understood here in the heavenly court that these current generations are nothing like the previous generations? In earlier generations the human bodies were strong and the souls were tall and corrected, the power of the evil inclination was not so intense, and it is no wonder

therefore that their study was of greater quality, all for the sake of Hashem. They did not experience the same challenges as the more recent generations. The troubles and evils caused by the nations of the world were not as intense as they are today. Their bodies were generally strong and healthy, their livelihood was plentiful, and under such conditions of spiritual and material wealth, it was no wonder that their Torah learning was clean without the slightest hint of imperfection. But today, during these times, the evil inclination is increasing in power, the bodies and the souls of man are weakened, and the soldiers of the evil inclination are taking advantage of this and cooling off the Jews from their services to Hashem. Every spiritual success comes with great difficulty. Do we not live in the times of Mashiach?! Much was taught by our Sages about the difficulties and challenges during this exact time period, and we should therefore rejoice here in heaven for every Pasuk recited, and every word of Torah that Jews endeavor to say and read, for every chapter of Tehillim and every prayer, every page of Gemara and every Mishnah that is learned!"

Two Halachot: Posek Rav Mordechai Eliyahu

1 – When reciting the silent Amidah, one should make sure that not even his own ears can hear the words, not to mention those around you. One should make sure he is not leaning on anything while praying the Amidah. The Hazzan should likewise not lean on the Tebah. However, if one is sick or weak, if necessary, he may even sit or lie down while reciting the Amidah. If one cannot recite the words with his mouth, he can at least think them in his heart and mind in prayer.

2 – When reciting the silent Amidah, one should not hold anything in his hands, except the Siddur he is using to pray. Nothing should be between himself and the wall. An object of separation would need to be at least 10 Tefachim high and 4 Tefachim wide, otherwise it is not considered an object of separation. Even a large object, such as a Tebah or likewise, if it is established as stationary, it is not considered an object of separation, nor is a person. Do not pray in front of a mirror or a picture/image, even with your eyes closed.

Laws: Shabbat

1 – We will now continue to list items that are Muktzeh and cannot be moved during Shabbat: stones, living things, silver, dirt, wood, food that requires cooking in order to be edible, food unfit for animal consumption such as nutshells and eggshells. If there is money or silver on a chair or table and you need the space, you can push it away in an unusual manner, i.e. backhanded.

2 – Seed shells unfit for animal consumption cannot be held in your hand and must be dropped immediately, but do not place them in an empty plate, for then the plate will be Muktzeh due to its only purpose of holding worthless seed shells. Rather, place them in a plate already containing food fit for consumption, for then the plate can

be moved and will not be Muktzeh even after adding the worthless seed shells to the plate. Then you can take the plate and dump its contents in to the garbage. If shells have some food left in them, i.e. walnut shells with some remnants of walnuts, then the shells are not Muktzeh and can be handled directly during Shabbat to place into the garbage.

Sponsors

*** **Mr. Eli Shalouh HaCohen, his wife Esther, and their children.** Blessings and success for the entire family, Leilui Nishmat the Mekubal, leader of Damascus, **Hacham Nissim Indibo Hacohen Ben Nazirah zt"l**, may his merits protect us, Amen. *** **Anonymous Donor.** Blessings and success for the entire family, Leilui Nishmat **Mekubal Hacham Yitzchak Kaduri Ben Tufaha a"h**, may his merits protect us, Amen. *** **Mr. Houdar Kabariti, his sister Paula and her husband Moshe Halawani.** Blessings and success for the entire family, Mazal Tov to **Dr. Natan Faraj Kabariti and his wife** on the birth of a newborn son **Yehoshua**, Mabrouk, Amen. *** **Mr. Eli Levy, his wife Becky, and their children.** Blessings, health, and success for the entire family, Amen. *** **Mrs. Sely Jajati and her children.** Blessings and success for the entire family, Leilui Nishmat their father **Yehuda Leon Ben Jamila a"h**, Amen. *** **The Hafif Family.** Blessings and success for the entire family, Leilui Nishmat their mother **Rachel Bat Zakie a"h**, Amen. *** **The Nakab Family.** Blessings and success for the entire family, Leilui Nishmat their father **Jamil Ben Aysah a"h**, Amen. *** **Mr. Charlie Katan, his wife Margalit, and their children.** Blessings and success for the entire family, Leilui Nishmat his father **Avraham Ben Salma a"h**, Amen. *** **The Shakalo family.** Blessings and success for the entire family, Leilui Nishmat their mother **Touni Mazal Bat Rachel a"h**, Amen. *** **Blessed siblings: Eddie, Habib, Victor, and their sisters, of the Kassab HaCohen Family.** Blessings and success for the entire family, Leilui Nishmat their mother **Amelia Bat Mazal a"h**, Amen. *** **Mrs. Touni Levy-Shrem, her husband Shaul Shahoud, and their children.** Blessings and success for the entire family, Leilui Nishmat her father the Hazzan **Shelomo Shrem Ben Mazal a"h**, Leilui Nishmat her mother **Rachel Bat Jamila a"h**, and Leilui Nishmat her mother-in-law **Altoon Bat Salha a"h**, Amen.

This week sponsorship total \$2000.

Weekly expenditures total \$1300.

Tizku L'Mitzvot, Amen!

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