

Congregation

◆◆◆ **"Beth Yosef"** ◆◆◆

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

Rabbi Aharon Farhi

Parashat Vayigash

7th Tevet 5780

Maqam Bayat

Issue #873

Mr. Eliyahu Levy, President

Haftarat Vayhi Devar

January 4th 2020

*Candle Lighting 4:22pm * Shekiah 4:40pm * Minha Friday Night 4:30pm*

*Shaharit Shabbat 8:15am * Minha Shabbat 4:05pm * Shabbat Ends 5:23pm & Rabbenu Tam 5:53pm*

*Time for Talit 6:25am * Seasonal Hour 55:00 * Alot Hashahar 6:14am * Netz Hachama 7:20am*

*Weekday Minha 4:30pm * Earliest Time for Arbit 4:09pm * Tzet Hacoachavim 5:18pm * Chatzot 12:00*

*Latest Time for Morning Keriat Shema 8:59am * Latest Time for Morning Amidah 9:54am*

The fast of the 10th of Tevet will be Tuesday January 7th

Fast begins 6:14am and ends 5:09pm, for the strict 5:21pm

Please do not read this bulletin during Tefillah or Keriat Hatorah

Three of the twelve holy brothers, sons of Yaakov, merited the outstanding privilege for the Bet Hamikdash to be built within their portioned land of Israel, and the Shechinah to dwell directly in their midst: Yehuda, Yosef, and Binyamin. What did they do to merit this reward? Yehuda, at great personal physical and spiritual risk, accepted responsibility for his youngest brother Binyamin for the sake of his father. He offered to Yosef, the viceroy of Egypt, that he exchange himself as a slave in place of Binyamin, and he promised his father that he would return Binyamin, otherwise he would have sinned to him in this world and in the next. The Bet Hamikdash then switched from his portion to Binyamin, with the Mizbeah and the Lishkat Hagazeet where the Sanhedrin were stationed and the Azarah. Binyamin merited this great honor because he was not involved in the selling of Yosef, and he was also not yet born when all the other brothers bowed to their uncle Esav. He also did not tell on his brothers to their father Yaakov to get them in trouble when they sold Yosef and covered it up. What's more, he merited very great descendants: Shaul Hamelech and Esther Hamalka, who also knew when to keep quiet and not reveal hidden secrets and identities. Yosef merited the Mishkan of Shilo to be built in his portion as a reward for passing many hard tests that he faced when he was taken to Egypt, and yet remained righteous and pure despite the fact that he was far away from his father and family. Also, when he had the opportunity to take revenge on his brothers as the viceroy of Egypt, he did nothing negative to them, but on the contrary, he was concerned for their honor and well-being, and made sure they would not get embarrassed. Much

of these traits they actually learned from their mothers, Rachel and Leah. Leah appreciated and acknowledged Hashem when she named her son Yehuda, named from the root of being thankful and appreciative. Yehuda likewise admitted with humility when he declared to Yosef, "What can we say to exonerate ourselves?!" To Tamar as well Yehuda had admitted her innocence. Rachel kept quiet when her father Lavan switched her with Leah as the bride to marry Yaakov. Binyamin kept quiet after the brothers sold Yosef. Yosef kept quiet and did not bring up the sale many years later when he was in power. These three brothers merited the great opportunity for the holy Shechinah to dwell directly in their midst because of their highly moral actions and exemplary behavior. We too must learn from them, to humbly forgive and forget, not to take revenge, not to embarrass, and always run after companionship, love, and friendship. May Hashem watch over us, Amen.

Insights on the Parasha

1 – Yosef sent a message to his father Yaakov, "Hashem has made me (Samani) master of all Egypt". He was hinting with the word "Samani", which could be broken down to two words "Sham Ani" – "I was there" – that all the while Yosef was in Egypt, Hashem was always with him there, by his side, and Yosef always remembered and recognized Hashem's Presence, to the point that Yosef made Hashem the master of all Egypt, meaning he taught Egypt to recognize Hashem's Presence as well. (*Mahari MeRozen*)

2 – Hashem told Yaakov, "Have no fear of descending to Egypt". Yaakov was afraid that his

family will succumb there, that the Shechinah will no longer dwell among them, that he will be buried in Egypt and not with his ancestors, and that he will not see the redemption of his children. Hashem reassured him on all counts: "I shall establish you as a great nation there, I shall descend with you to Egypt, and I shall surely bring you up (to be buried in Israel)". Hashem doubled the wording for 'bringing up', to indicate that he will not only bring up Yaakov from Egypt, but he will also bring up all his descendants as well. Immediately, with reassurance from Hashem, Yaakov prepared by sending Yehuda ahead to establish a Yeshiva for Torah study to be available as soon as they arrived in Egypt. (*Panim Chadashot*)

The 10th of Tevet

During World War 2, over fifty years ago, the indescribable Holocaust was committed by the Nazis YS"V, who succeeded in destroying a third of our nation. We will never forget those terrible, dark times that our people had to face. Almost two thousand years ago, Yerushalayim was taken by the wicked Titus. In 1163, our people were abused and troubled by the crusaders. In 1559, many perished both spiritually and physically in the Spanish Inquisition. In 1649, the terrible years named 'Tach Vetat', referring to their Hebrew number of years, brought about horrible decrees for the Jews. As we all know, not long ago the Nazis tried to wipe us out and leave no trace behind. Our Torah says, "*Love your fellow as you love yourself*" and "*Love the sojourner*" but our enemies feel the need to annihilate us and our remembrance. Many times, the Satan was given the power to destroy, and during the Holocaust, while the Germans conquered about 20 European lands, our people were tortured and killed in ways unimaginable to normal people. Our leaders did not decree fasts in memory, for it would be too difficult and hard for us to fulfill. However, we have the 10th of Tevet, which includes all the sufferings and pain our people had endured throughout history. This day is sanctified Leilui Nishmat all the souls and martyrs from the time of the Temple's destruction until this very day. We must all fast during the 10th of Tevet with the correct understanding and intentions. May Hashem put an end to our sufferings and pains,

quickly, send a Refuah Shelemah to those who are in need of it, and may we be redeemed with the coming of Mashiach, Amen.

Health and Recovery

Maran HaGaon Mahashach zt"l: After undergoing cardiac surgery in 1972 at the age of 73 years old, the doctor who treated him instructed that he must lose weight, even though from after the age of forty he would accustom himself to eat little and drink plenty of fluids. He would always quote with his mouth what is written in Masechet Shabbat: *over the age of forty drinking is more important for the body than eating*. He strictly listened to the advice of the doctor, and would also make sure to be careful with the following: sugar, cake, potatoes, noodles, and did not eat them until even his last day, lest he become accustomed to them and allow himself to enjoy them, as it will then not be easy to maintain proper eating habits when one is over seventy. It is known that potato is not particularly recommended for diabetics, as it already turns into sugar while it is being chewed in the mouth, and in order to properly digest it the body must secrete an increased amount of insulin. While we are talking about potatoes, it should be noted that it is necessary to store potatoes in a dark and cool place but not in the refrigerator, and note that exposure to light or heat makes it toxic. When it turns green or begins to germinate, it can be detrimental to health if consumed. It is therefore imperative that proper storage is performed, and recommended for adults to limit its use. The healthy way to eat a potato is baked or cooked, but not fried. It is also best not to remove the potato peel, as it contains important minerals and vitamin B. It is best to wash it and rub it well, and to cook or bake it with its peel.

Mussar: Fasting

Our Sages of blessed memory teach us: All who fast are called holy. Fortunate are those who are able to fast. There are many Segulot in fasting, such as the 'Sitra Achara' (Yetzer Hara) cannot cling to one who is fasting. Fasting leads to humbleness, since one loses his strength from not eating and realizes his limits as a human. One who is fasting is not tested from heaven, since Hashem sees the person testing himself, and he is already considered one who overpowers his inclination.

He is then fit for the Shechinah to rest upon him, and his prayers are heard without any prosecutors objecting. There are many angels that are created through performing Mitzvot, but cannot ascend unless the person uses the power of a fast. A person who fasts is credited to have brought a sacrifice consisting of the fat and blood that he has lost while fasting. Unfortunately, many are fooled by their evil inclination that they are unhealthy and therefore fasting will result in sickness. They are led to believe that fasting in such a state would cause them to be punished in the next world for neglecting their bodily needs. Fasting is an excellent form for attaining forgiveness. Our great and holy sages knew the severity of their sins and fasted many fasts, as David Hamelech says, *“My knees are weak from fasting”*. Rebi Elazar and Rebi Yehoshua fasted until their teeth turned black in order to atone for specific sins. Rav Huna fasted 40 times for a specific reason as well. There were many others as well. So much more must we understand our need to atone for our many unbearable sins. Fasting is difficult, but what else can we do? Eat, drink, and be merry? Do not listen to your evil inclination who tells you that it is too unbearable for he is trying to destroy you! Many who fast turn out a lot healthier than those that do not. One who wishes to purify himself is definitely helped by heaven. One must especially be careful with obligatory fasts, such as the upcoming fast of the 10th of Tevet. May Hashem watch over us, Amen.

Rishon LeSion: Rabbi Yom Tov Algazi 1727-1802

The Rashash, Rabbi Shalom Sharabi, was accepted as the Shamosh in Rabbi Gedaliah's Bet Midrash. One day the Rabbanim got stuck on a complicated issue of Kabbalah and could not understand or explain it. When they went home, the Rashash, after overhearing their difficulty being discussed at length from his corner where he sat inconspicuously and read Tehillim, he rose up, wrote down the answer, and returned to his place, as if nothing happened. The next day the Yeshiva Bet El could not believe what they found: the answer lay on the table as if it had fallen from the sky! A few days later, the phenomenon continued: a difficulty once again arose in the middle of the lesson, and the solution was later sent in the same way, secretly and hidden. The learners were amazed, but Rabbi Gedaliah's daughter came to bear witness this time that she had seen from the window of her home overlooking the Bet Midrash that the Shamosh was the one who had written the note and put it in the Sefer to be found.

When she told her father, he was very excited, and immediately ordered to call Rabbi Shalom to see him. He commended Rabbi Shalom for succeeding very well in humbly hiding his true greatness in wisdom and Kabbalah. “However, now I order you from the Torah to reveal yourself and lead the people with your vision of Torah.” That same day, Rabbi Gedaliah appointed the Rashash in his own special place and gave him his crown of leadership in the presence of everyone, to act as his substitute during his life, which he continued to do after the passing of the great Kabbalist Rabbi Gedaliah. The Rashash continued to serve as head of the yeshiva and the head of Kabbalah. He moved into Rabbi Gedaliah's apartment on the ground floor of the Bet Midrash, and was unique in his greatness in that generation, as many came to dwell in his shadow and enjoy learning from his teachings in the depths of Torah and Kabbalah.

Story

After the prosecuting angel rid the courtroom of all Rabbi Avraham's learnings and teachings, and disqualified all the pages that lay in the courtroom in his defense, he left the hall with a loud noise. Rabbi Avraham the Gaon now stood trembling and nervous, scared and seized with trepidation. As his fear grew, it was clear to him that soon the court will be asking if he was involved in the study of Torah, and he would have nothing to answer, because the teachings he had learned were now gone, and according to the prosecuting angel, it was inappropriate for him to even answer the court at all. Shame will cover his face and tragedy will come, followed by thousands of days and nights of unknowing boundaries, uncountable hours and seasons, all his merits and hard work now down the drain due to the awful rigor of the prosecuting angel of strict judgment. He trembled like a leaf, unable to give advice to his soul. Had he been in this world, inside his body, he would have shaken with a fierce cry that would have engulfed him. He wanted to turn away, just walk away and disappear, perhaps before the judges actually appeared and began the proceedings. But the mysterious door suddenly turned on its hinges again. Now, a young man entered the hall. His delicate features were exquisitely beautiful and a grace of holiness was upon him. In measured steps he started walking around the courtroom, turning back and forth. It was evident that here was a household member of his in heaven, someone on his side, who could stand in his defense. He was looking around for something.

What? When he did not find what he wanted, he turned to the soul of the Gaon who stood still and frightened, and asked him as if one friend to another: "I believe many sacks and packages of valuable goods were here earlier. What happened to them?"

Laws: Fasting

1 – All are obligated to fast the four Rabbinical fasts, one of which takes place on the 10th of Tevet.

2 – The obligation to fast spans from Alot Hashahar until Tzet Hacoachavim. Alot Hashahar, according to the Ben Ish Hai and Maran Ovadia Yosef zt"l is as follows: one and a fifth seasonal hours before Netz Hachama. The current seasonal hour consists of 55 minutes. Add the fifth, 11 minutes, and Alot would be 66 minutes before Netz, which is 6:14am. The fast will end a half seasonal hour after Shekiah which will be 5:09pm, or for those who wish to be strict it will end at Tzet Hacoachavim precisely at 5:21pm.

3 – One who goes to sleep without intending to wake up before the fast begins cannot eat anymore even if he wakes up before the fast begins. However, if he goes to sleep with the intention to wake up before the fast begins in order to eat then he may eat until Alot Hashachar.

4 – These fasts do not prohibit washing, showering of any sort, smearing, wearing leather shoes, or relations.

5 – Pregnant and nursing women, with the following specifications, are not obligated to fast. She has to have been pregnant for three months already from the time she conceived. However, if she is still within three months and she is feeling sick and is in pain, then she may eat.

6 – Once a woman gives birth, she is not obligated to fast for 24 months, even when she stops nursing. This applies as well to a woman who miscarries. Nonetheless, even though they are allowed to eat, those who eat should only eat what they need to and should not apply any effort to eat enjoyable foods.

7 – A sick person (not necessarily in danger), or an old weak person, who will be in pain from fasting, are not obligated to fast.

8 – Boys under age 13 and girls under age 12 are not obligated to fast.

9 – A married couple within their seven days of Sheva Berachot, a father of a newborn son receiving a Brit Milah, the Sandak (holder of the baby during the Brit procedure) and the Mohel are all obligated to fast.

10 – One shouldn't wash or brush his mouth on the morning of the fast. However, if one has to, he can,

provided that he face downwards and make sure not to swallow anything.

11 – An otherwise healthy person who has to swallow pills or tablets for pain relief and the like may swallow them without water as long as they do not have a flavoring. If one cannot swallow without water, little water is allowed for swallowing. Liquid medicine may be consumed as well, as long as you do not enjoy the taste or flavoring and do not derive pleasure besides for the desired effects. If the sickness is serious, then you may consume the medication even though there is flavoring. Smoking is permitted during these fasts.

12 – One who eats accidentally less than a Kezayit must finish his fast and may recite Anenu in Mincha. If he already ate a Kezayit, he still completes the fast, but cannot recite Anenu in Mincha.

13 – One who accidentally recited a blessing in order to eat must taste a little in order to derive pleasure and not waste a blessing.

14 – If one forgot to say Anenu in Shomeah Tefillah, he continues and recites it at the end of Elokai Netzor.

Sponsors

*** **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. *** **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. *** **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.

This week sponsorship total \$300.

Weekly expenditures total \$1300.

Tizku L'Mitzvot, Amen!

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