

Congregation

◆◆◆"Beth Yosef"◆◆◆

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

Rabbi Aharon Farhi

Parashat **Miketz**

30th Kislev 5780

Maqam Siga

Issue #872

Mr. Eliyahu Levy, President

Haftarat Roni Vesimhi

December 28th 2019

*Candle Lighting 4:17pm * Shekiah 4:35pm * Minha Friday Night 4:25pm*

*Shaharit Shabbat 8:15am * Minha Shabbat 4:00pm * Shabbat Ends 5:18pm & Rabbenu Tam 5:48pm*

*Time for Talit 6:24am * Seasonal Hour 55:00 * Alot Hashahar 6:13am * Netz Hachama 7:19am*

*Weekday Minha 4:25pm * Earliest Time for Arbit 4:04pm * Tzet Hacoachavim 5:13pm * Chatzot 11:53*

*Latest Time for Morning Keriat Shema 8:58am * Latest Time for Morning Amidah 9:53am*

Shabbat and Sunday will be Rosh Hodesh Tevet

Please do not read this bulletin during Tefillah or Keriat Hatorah

Last week, in Parashat Vayeshev, after Yosef favorably interpreted a dream for the *Chamberlain of the Cupbearers*, he asked the chamberlain that he remember him when he is returned into the good graces of Pharaoh. The chamberlain acquiesced, but once he was released he quickly forgot his promise to Yosef and failed to mention him to Pharaoh for two full years, until Pharaoh himself had a dream that nobody else could interpret. What was the reason for this two-year extension period? Why did the Torah relate to us these details regarding how the chamberlain forgot Yosef? The Pasuk does not give further details, but our holy Sages explain: Yosef should not have asked the chamberlain for assistance, and therefore remained imprisoned for two more years. Why specifically two years? It takes a person a year to forget in their heart those they have lost, and every extra word Yosef spoke earned him an extra year. There is a Midrash that is hard to understand: *Fortunate is the one who has trust and faith in Hashem, like Yosef, who did not put his trust in people, as he asked the chamberlain to remember him and therefore remained imprisoned for two more years.* This Midrash seems to contradict itself! How can it first refer to Yosef as an example of someone who has faith and trust in Hashem, and then try to prove this point by bringing up an occurrence in which Yosef seems to be placing his trust in the chamberlain, thus extending his jailtime as a result? What's more, if we think about it, isn't man supposed to try his best to do his part

in order to produce results? Of course, we are supposed to have trust and faith in Hashem, but at the same time we are not supposed to rely on miracles, on the contrary we are obligated to do our part, play our role, and fulfill our required acts in order to produce results. If we are in trouble, should we not do all that we can in order to relieve ourselves of the burden and free ourselves from danger? Our Sages teach us countless times that we must do our best in this world! The commentators explain the Midrash as follows: Yosef is an example of one who has trust and faith in Hashem. When he spoke to the chamberlain - that was not a mistake on his part. He was purposely extending his imprisonment by two years. Why? Because when his imprisonment ended, he would then join the royalty of Egypt and rule alongside Pharaoh, and history will begin moving along. He knew that if he was freed now, the result would be that Bnei Yisrael's slavery would not only be for 210 years, but rather 212 years! He knew it was too early for his release from prison and his rise to glory. In order to save the nation from two extra years of slavery, he endured an extra two years of imprisonment himself instead. He knew exactly what he was doing when he extended his imprisonment. The fact therefore stands, that Yosef is truly one who trusts in Hashem with great faith, and this occurrence proves as much, as he would not allow the chamberlain to tell Pharaoh about him on his own, which he would have done had he not asked him to remember, but

rather he actually caused him to forget for two years by asking him to remember him. May Hashem watch over us, Amen.

Insights on the Parasha

1 – The Rambam writes: Everyone is obligated to learn Torah. If one does not know how, or is not able for whatever reason, he could support those who learn Torah and fulfill his obligation at least through others. There is a hint to this in the Pasuk: “*Pharaoh Holem*”, Pharaoh dreamed. Pharaoh can also be *Poreah*, to pay, and Holem can also be *Lehem*, bread. If one pays, supports, with bread, sustenance, those who *Lohem*, or *battle* the war of Torah learning, then he will be ‘*standing by the Yeor*’, as it says Pharaoh was standing by the river in his dream - such a person will find himself in the *Yeor*, in the *Or*, the *light* of Torah learning, and will benefit from the learning of others that he supports.

2 – Pharaoh had a dream, woke up, then went back to sleep to dream a second time. When Yaakov awoke from his dream, it says he got up and declared his recognition of Hashem’s Presence, instead of going back to sleep. This is the difference between a righteous holy person and a simple person. When a Tzaddik wakes up in middle of the night, he recognizes Hashem and quickly gets up to serve, perform Tikun Chatzot, read Tehillim, and pray Vatikin. However, when a simple man wakes up in middle of the night, he either rolls over and goes back to bed, or he opens the television or computer and spends his time foolishly.

History in Brief

After the destruction of the Bet Hamikdash, Rabbi Yochanan ben Zakai asked Caesar Vespasian to grant him Yavne and the Hachamim for the Jewish people, and he agreed. He did not expel the Jews from their land, as Nebuchadnezzar had done after the destruction of the First Temple. Rabbi Yochanan was already old in those days. He became the Rosh Yeshiva, and the leader of the great Sanhedrin in Yavne. The cities of Beitar and Osha were not destroyed by the Romans either. However, the land of Israel was now governed by the Romans, and tax was levied every year from the Jews. Only the fortress Masada, which was located at the end of the Judean desert on the shore

of the Dead Sea, had not yet surrendered and held up fiercely against the Romans. Many Jews who did not succumb to Titus fled there, headed by Elazar Ben Yair HaCohen who was a valiant and honorable man of Judean descent. He instructed the people not to surrender to Titus, and many of the Jews and their families gathered towards him. At that time, Basus, the army minister of Caesar Vespasian, died. The emperor then sent Flavius, minister of Israel, to siege the Masada fortress until its surrender. Masada is an ancient fortification in the Southern District of Israel situated on top of an isolated rock plateau, akin to a mesa. It is located on the eastern edge of the Judean Desert, overlooking the Dead Sea 20 km (12 mi) east of Arad. Herod the Great built two palaces for himself on the mountain and fortified Masada between 37 and 31 BC. According to Josephus, the siege of Masada by Roman troops from 73 to 74 AD, at the end of the First Jewish–Roman War, ended in the mass suicide of the 960 rebels who were hiding there. Built on a wide rock very high on all sides, it descends steeply into the abyss, where no man can pass except by two narrow paths ascending to it on the slope of the rock. It is narrow and is constantly twisting like a snake, earning its name: the snake's path.

Health and Recovery

It is very important for a diabetic to check his gums at least once a year by a dentist, as well as to diagnose the onset of gingivitis, because they suffer twice as much from periodontal disease. Any inflammation in the body will be evident here as well, since inflammation raises blood sugar levels for a prolonged period of time until the inflammation passes. One of the most dangerous things for diabetics is hypoglycemia, which is a condition caused by a very low level of blood sugar (glucose), your body's main energy source. Hypoglycemia is often related to the treatment of diabetes. It can be caused by removing sugar from the diet, by taking a sugar-lowering drug without eating, or by skipping meals. As a preventative measure, close monitoring of blood sugar levels should be conducted, as well as ensuring that meals are planned and available on time. According to the American Heart Association, the risk of diabetes among overweight people is twice as high as those of normal weight. Smoking is a

risk factor for diabetics, and drugs can also raise blood sugar levels, such as cortisone, which is known as an indirect cause of bone depletion, osteoporosis.

Mussar: *Love between Husband and Wife*

The love between a husband and wife is a positive obligation and a great Mitzvah. It must be honestly fierce and heartfelt inside, rather than just superficial routine with baseless language. The husband must love his wife as himself and honor her even more. Needless to say, those who have a smart, talented, and capable wife, should certainly appreciate the good graces bestowed on him, for the Shechinah is in their midst and will bring blessings to their fortune, with plenty of goodness upon the home. When the home is filled with love and companionship, peace and prosperity will follow, as well as many blessings, multiplying in number. A good wife prays for her husband and asks Hashem to give him good health and a good livelihood, to grow in the ways of Hashem and follow the path of the Torah. She should send him to the synagogue every day, encourage him to go to study Torah, even though she would have to stay home alone. Her rewards will be very great, as Hashem glorifies those who sacrifice in service. Such a woman's prayers are desirable to Hashem because they come from her heart, especially if her eye sheds a tear, or if she shouts from the walls of her heart, as her prayers will surely be fruitful. A woman must pray for her sons, as the peace of her husband and sons will produce a spirit of comfort for her from them. She should care for them more than she does herself, and of course be careful never to request judgment on her husband or sons, nor tell them that Hashem will judge them between me and you, and be careful not to shed a tear because of them, for then Hashem will save her from any harm and sorrow, Amen.

Rishon LeSion:

Rabbi Yom Tov Algazi 1727-1802

After Rabbi Gedaliah Hayon bought the house and courtyard from the Gentile in ancient Jerusalem, the house became the Midrash of Mekubalim still in use to this day known as Bet El. One of Rabbi Gedaliah's students was Rabbi Shalom Sharabi, the Rashash. Who is the Rashash? He immigrated from Yemen, ascended to Baghdad, then to

Damascus, and from there he traveled to Jerusalem, where he asked Rabbi Gedaliah to be accepted in his Bet Midrash, and after many persuasions, Rabbi Gedaliah accepted him. Rabbi Shalom was sitting in the corner of the Bet Midrash, holding a Tehilim, while all voices in the Bet Midrash reached his ears, but seemed to not affect him. In one of the lessons, the Kabbalists discussed a difficult lesson from Rav Chaim Veital's Sefer "Etz HaChaim" that they failed to understand at all. For a long time they tried to settle the complicated issue, but without success. After many hours, the Kabbalists went out to dine but their hearts were not with them. The Rashash, after having listened to the difficulty they were discussing, secretly wrote on a note the answer and explanation to their difficulty. He then returned to his seat as if nothing had happened. The next day the Bet El Yeshiva convened to find that an explanatory note had been secretly written to resolve their difficulty. It was as if the note was sent from heaven to appear in the midst of the Bet Midrash and enlighten the eyes of the scholars.

Story

Rabbi Avraham Yehoshua sees in his dream, as he stands in the heavenly court, that the angels are bringing several packages and sacks of his Mitzvot and Torah study into the courtroom. The rabbi sees in his dream that he is waiting for the judges to begin his hearing; he would soon be rewarded for his righteousness. Suddenly, the door of the courtroom opens again, and in storms a prosecuting black angel, his face horrific and his eyes burning. The black angel begins to squeal in a high voice that shakes the courtroom: "You call this Torah study?! Were these Torah pages studied Leshem Shamayim? Why did you truly learn them? Did you not have a calculated reason to study? Look here, these pages you learned in order to pass a test to receive ordination, to earn honor. And these pages you learned in order to be accepted as a rabbi in a small town. Your teachings, your lectures, and your rulings – were they not in order to show everyone the breadth of your knowledge, for personal pride and vanity?!" As the prosecutor continued talking, he abruptly stopped, turned to the pages in front of the heavenly court and exhaled with a great and intense blow. The multitude of pages flew out of

their crates and bags and began flying away with the wind until the hall became empty. It seemed as if nothing had ever been there. Again the angel looked around, carefully examining that there was not one page left behind. Only then, when he was sure that he was now able to prosecute without distraction, that the hall from every side was clear of any sign and remembrance of the learning and teaching of the soul of the rabbi who was now expecting trial, only then did he leave the hall with a powerful huff.

Two Halachot: Posek Rav Mordechai Eliyahu

1 – One who prays must recognize that Hashem is before him, and remove any mundane thoughts and worries from his mind, until he is pure of mind and able to concentrate on prayer to Hashem, ensuring that his prayer will serve as a sacrifice, without a disqualifying blemish of mundane thoughts.

2 – One who is praying must have concentration in his heart with understanding for the meaning of the words he is saying. If a foreign thought enters his mind, he must stop praying and continue only after the thought has passed. He should be especially careful to concentrate during the first three blessings of Amidah, or at least the first blessing. It is best to pray with a Siddur so as to increase the level of concentration.

Laws: Shabbat

The following is a list of more objects/items that are Muktzeh during Shabbat, as we discussed in previous weeks: a bicycle, a purse, gas, matches, laundering utensils, insecticides, a stamp, a gas stove, baking tools, kneading tools, cooking tools, a writing board, an ashtray, a screwdriver, a brush for hats clothes and shoes, a paint brush, a floor scrub brush, a hard bristled brush, a hard toothbrush, a scraper, a rake, a digital compressor, a phone directory, a pen, a sharpener, a keychain with a flashlight, sewing needles, a pocket computer, an umbrella, a trap, a manual juicer, a comb, a shovel, a rolling pin, a car key, an elevator key, and a pipe.

Sponsors

*** **Mr. Isaac Zarif, his wife Becky, and their children.** Blessings and success for the entire family, Amen. *** **Mrs. Frieda Yedid (Kindi), her husband Rabbi Yitzchak Yedid, their parents, and their children.** Blessings and success for the entire family, Leilui Nishmat her father **Yosef Ben Bahia a”h**, Amen. *** **Mr. Leon Hacham Zaki Sardar, his wife Lina, their parents, and their children.** Blessings and success for the entire family, Amen. *** **Mrs. Eva Farhi (Kindi), her husband Leon Farhi, their parents, and their children.** Blessings and success for the entire family, Leilui Nishmat her father **Yosef Ben Bahia a”h**, Amen. *** **Mrs. Kamo Shakalo (Zafrani), her husband Jack Shakalo, and their children.** Blessings and success for the entire family, Leilui Nishmat her father **Hacham Avraham Zafrani Ben Latifah a”h**, 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. *** **The blessed sisters: Bella, Kamo, and Lina of the Zafrani Family.** Blessings and success for the entire family, Leilui Nishmat her father **Hacham Avraham Zafrani Ben Latifah a”h**, Amen.

This week sponsorship total \$900.

Weekly expenditures total \$1380.

Tizku L’Mitzvot, Amen!

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