

Congregation



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

Rabbi Aharon Farhi

*Parashat **Beshalah***

17th Shevat 5784

Mr. Eliyahu Levy, President

*Haftarat **Vatashar Devora***

January 27th 2024

Maqam Ajam

Issue #1059

*Candle Lighting 4:47pm * Shekiah 5:05pm * Shir Hashirim 4:40pm followed by Minha Friday Night
Shaharit Shabbat 8:15am * Minha Shabbat 4:30pm * Shabbat Ends 5:49pm & Rabbenu Tam 6:19pm
Time for Talit 6:12am * Seasonal Hour 59 * Alot Hashahar 6:00am * Netz Hachama 7:11am
Weekday Minha 4:55pm * Earliest Time for Arbit 4:29pm * Tzet Hacoachavim 5:49pm * Chatzot 12:08
Latest Time for Morning Keriat Shema 8:57am * Latest Time for Morning Amidah 9:56am*

Shovevim Fasting:

*Thursday January 25th there's no fasting – Tu B'Shevat
Monday January 29th fast starts 5:58am and ends 5:35pm*

Those who wish to contact Rabbi Aharon Farhi can call (646) 552-3412

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Please do not read this bulletin during Tefillah or Keriat Hatorah

This week is called *Shabbat Shira*, as it includes the special Shira that was sung by our nation thousands of years ago upon their salvation from the Egyptians at the miraculous splitting of the sea. Our nation recites this song every morning during Shaharit. What is so special about this song that we recite it daily? To our nation, numbering hundreds of myriads, after experiencing centuries of slavery with terrible hardships at the hands of the Egyptians, Hashem revealed His awesome hand and redeemed His people. Everyone saw, heard, and clearly witnessed that the Shechinah was with the Jewish people, the descendants of our Patriarchs, even during their lengthy exile. He avenged them and delivered them from darkness to light, from bondage to freedom. They were presented with the holy Torah, an unbelievably powerful event in history, the purpose of creation. Hashem did not take us straight into Israel because he wanted us to first receive and accept the Torah at Har Sinai. Our bodies and souls filled with holiness when we stood together as one by the side of the mountain and declared our allegiance to Hashem and the

Torah. Why did Hashem choose the desert as the appropriate place to receive the Torah? The reason he chose the desert is because such a place is naturally furthest from all desires and pleasures of the world, naturally clear of impurity, evil, and corruption. Torah is pure and holy – to properly fulfill its commandments and live in the ways of the Torah, one must learn from the desert to be removed from pleasures, desires, and impurity. Such is the way to serve Hashem, the only way, without the wrong intentions and influences that can come from luxuries, desires, and pleasures. As Bnei Yisrael witnessed the glory and strength of Hashem, protecting and guiding them from all sides, they filled with Yirat Shamayim, awe and reverence for heaven, as trust and faith in Hashem coursed through their bodies and souls. Their mouths burst out in song and praise, like the angels in heaven, declaring Hashem's everlasting and ultimate sovereignty. Together, the Jewish nation sang this song, and we therefore have the custom to continue to sing it every morning throughout all the days of our lives. We should be careful

to concentrate on every word while reciting the Shira during Shaharit, and in this merit shall our prayers be accepted by Hashem. May Hashem watch over us, Amen.

Insights on the Parasha

1 – The first Mitzvah that Bnei Yisrael were commanded after being redeemed from Egypt was the Mitzvah of Tefillin. There was a Jewish doctor from New York, not religious at all, who recounted how he attended a medical seminar that changed his life forever. At the seminar many top professionals in the medical field were presenting groundbreaking discovery in biology with the medical community. A French doctor described the findings of Chinese researchers who discovered something phenomenal that would improve overall health of the body. If a person presses a specific area in back of the head above the spine during the morning hours, it improves brain activity and other important functions of the body. The Jewish doctor was shocked to hear this, because he realized that this was the exact area that we place the tefillin knot in the back of the head. Also, continued the French doctor, the Chinese discovered that if a specific area of the arm is pressed, it too can be very beneficial to the overall health and functions of the body. This too shocked the Jewish doctor, who again realized this was the area on the arm where we tie the Tefillin. With much shame, he then tried to remember the last time he had donned Tefillin many years ago. He left the seminar and purchased a new pair of Tefillin, believing that in this seminar with so many medical professionals, Hashem was speaking directly to him. From that day onwards, he would wake up each morning and don his Tefillin, feeling connected to Hashem. How great are the Mitzvot of Hashem, besides for giving us the opportunity to serve Hashem, to fulfill Mitzvot, and to earn reward, we also gain so much more from our performance of Mitzvot, such as immediate improvement to our overall health.

History in Brief

130 years after the Hurban, 200AD. R' Yehuda would teach: man has an obligation in this world to learn Torah, and to perform kindness with others. He would say, someone who interprets a Pasuk according to its plain translation and does not incorporate the understanding from our holy Sages is terribly mistaken, and one who adds to a Pasuk on his own is causing catastrophic destruction. One who intends to perform a Mitzvah, but is prevented beyond his control from doing so, is credited with reward of fulfilling it nonetheless. One who greets his fellow warmly is considered to be receiving the presence of the Shechinah. Charity brings closer the redemption. There are many hard things created in this world, to which Hashem created a reciprocator, for instance, rocks are hard, but iron crushes them. Iron is hard, but fire melts it. Fire is strong, but water puts it out. Death is hard, but charity saves from death, as the Pasuk clearly states. R' Yehuda merited longevity, living well beyond his colleagues, and during his lifetime our nation merited a great leader, R' Yehuda Hanasi, the son of Rabban Shimon Ben Gamliel. He was called Rabbenu Hakadosh, and he was the student of R' Yehuda that we have been discussing.

Health and Recovery

Cholesterol is a substance that is partly produced by the body itself, and in part is created and acquired from the food that is consumed. The good cholesterol is called HDL. It helps to remove excess cholesterol from the blood and thus reduces the risk of atherosclerosis. The good cholesterol is achieved first and foremost by proper management of diet, and by exercising and walking. Bad cholesterol LDL is a fatty substance that accumulates in the artery walls and gradually leads to obstruction and sometimes total blockage of the blood vessels. Atherosclerosis occurs, which can result in

heart attack, cerebral conditions, and all diseases associated with obstructing blood vessels. The fats from animals can increase the “bad” and reduce the “good”, while some vegetable fats perform the contrary, and are recommended, of course to a measured extent. Olive oil is excellent, and is called “green gold”. It contains monounsaturated fat and a little saturated fat, provided that it is cold pressed and not refined, which is better to be less than 1%. The recommended use of olive oil is to blend it into the food and not consume in the form of a drink. An important fact: the body cannot absorb more than two tablespoons of olive oil in a meal, as excess will go out uselessly. Canola oil is superior to soybean oil.

Mussar: Talking during Sefer Torah

The *Chafetz Chaim* elaborates on the strict prohibition against speaking unworthy words in Shul. One must realize the severity of such an action. When one begins relating a story to his friend right before the Torah reading, a story that forces the one telling it to transgress many laws of Lashon Hara already from the beginning all the way through to the end, as the Torah is opened before the congregation the Yetzer Hara enters this man and convinces him to continue speaking his sinful words even during the recitation of the Torah! Unfortunately many times the speaker is even a distinguished man who is sitting in front of the Shul, and his sin is noticed by everyone. Continuing such talk in front of many, at least ten men, is a public desecration to Hashem’s name, which is a direct transgression in the Torah. Also, the great Mitzvah of reading the Torah in Public is wasted. We are obligated to observe and fulfill every Mitzvah in the Torah. Unfortunately, it is not in our power to fulfill today such commandments as Korbanot, sacrifices. The reading of the Torah which includes all of the 613 Mitzvot is a method we use today in order to be considered to have fulfilled the entire Torah. If one speaks and interrupts the recitation, and he ends up

missing Pesukim, then he loses out on the fulfillment of the Mitzvot included in those Pesukim! Even missing one letter is a great loss! The outstanding sin is too burdensome to bear! One likewise should be careful not to miss out on answering Amen to Kaddish, for one who answers Amen Yehe Shemeh Rabbah properly will gain great atonement for even sins such as heresy. The sufferings that a man endures during his life are directly caused by speaking during Sefer Torah, Kaddish, and Chazara. May Hashem protect us from acting so foolishly, Amen.

The Humble Gaon

Hacham Yaakov Attieh 1922-2017

With the passing of Hacham Yaakov, humility ceased in the world. We can say this, for all through his life he was humble about his great accomplishments, signing his name, *‘Please our merciful Father, show us mercy so we may live, a man who does not know, of earth, Yaakov Attieh.’* His tombstone likewise bears this sentiment. He would consider himself like broken pottery, as if worthless, even though all recognized his greatness, he did not think anything of himself with complete humility. Nonetheless, he was always respectful, honorable, proper, glorifying the image of Hashem with which man is formed. He would raise his sweet voice in the Hechal of Hashem, serving as the Sheliah Tzibur, reading the Torah, fortunate are those who witnessed him praying before Hashem, like a servant completely submissive and subservient to his master, as he would pronounce every word from beginning of the Tefillah to the end clearly with great concentration. Pronunciation was perfect, through Alenu Leshabeah, as if he was just beginning. In his youth he would pray as the leading Sheliah Tzibur and read the Torah in the Shul Bet Nasi in Halab until he left Halab, through nine years, from 1950-1959, and then Rabbi Aharon Farhi, our beloved Rabbi, served in his place as Sheliah Tzibur, as well as reading the

Torah, from 1959-1974 in that Shul Bet Nasi. It was a great privilege to fill this role in his holy place, praises to Hashem for His great kindness, Amen.

Story

Zusha was not afraid of Danki's threats of informing against him to the government, with false accusations that he had conducted business illegally, and he instead reiterated that he would continue to claim every last penny owed to him from Danki's large debt in the high courts. Zusha traveled to his Rebbe in the city Bobov as he was accustomed to do every year. He asked his Rebbe for advice in this matter. Before leaving his home, he had hired a lawyer to help fight his case against Danki to collect the full debt owed, and to fight his false accusations. When he arrived, he saw a long line waiting in front of his Rebbe's room, the author of Kedushat Sion. He was a great known teacher, and the streets of Galicia were lined with Bobov Yeshivot, packed with young students, the Rebbe as the leader. Many learned Torah from the Rebbe between World War 1 and World War 2.

Laws: Blessings

1 – Anything eaten during the meal with bread, such as dips or sauces that are eaten with bread, or anything put in bread, such as meat, fish, eggs, vegetables, cheese, etc. even when eaten without bread, we do not recite an individual blessing on them, before or after eating, since Hamotzi and Birkat Hamazon cover them, even if they were not before you when you were reciting the blessing on the bread.

2 – Raw vegetables eaten after the meal before reciting Birkat Hamazon require a blessing of Ha'adamah, even though they may have been eaten during the meal cooked, since they are now being eaten raw at the end of the meal.

3 – One who eats salad with raw vegetables during the meal, including cucumbers, and then after the meal wishes to eat fresh cut

cucumbers, must recite a blessing on the cucumbers.

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