

Congregation

◆◆◆"Beth Yosef"◆◆◆

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

Rabbi Aharon Farhi

Parashat **Beshalach**

17th Shevat 5781

Mr. Eliyahu Levy, President

Haftarat **Vatashar Devorah**

January 30th 2021

*Candle Lighting 4:52pm * Shekiah 5:10pm * Shir Hashirim 4:50pm followed by Minha Friday Night Shahrarit Shabbat 8:15am * Minha Shabbat 4:35pm * Shabbat Ends 5:53pm & Rabbenu Tam 6:23pm*

*Time for Talit 6:07am * Seasonal Hour 60:00 * Alot Hashahar 5:55am * Netz Hachama 7:07am*

*Weekday Minha 5:00pm * Earliest Time for Arbit 4:33pm * Tzet Hacoachavim 5:48pm * Chatzot 12:09*

*Latest Time for Morning Keriat Shema 8:55am * Latest Time for Morning Amidah 9:55am*

Shovevim Fasting: Thursday January 28th - Tu B'Shvat – no fasting

Monday February 1st fast starts 5:54am and ends 5:39pm

Those who wish to contact R' Farhi can call (646) 512-3412

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2415 Ocean Parkway, Brooklyn NY 11235

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Hashem went before them by day... The angel of Hashem who had been going in front of Bnei Yisrael moved and went behind them... Two questions: Initially one Pasuk uses the name of Hashem that is of mercy, while another Pasuk uses the name of Hashem that is of judgment. Why? Also, initially the Pasuk says that Hashem went before Bnei Yisrael, but then the Pasuk says that it was an angel that went before them? The answers are as follows: Initially Bnei Yisrael were led by Hashem, with mercy, because they had not yet sinned, and had properly cried out in prayer to Hashem to save them from the Egyptians who were chasing them. However, Bnei Yisrael then complained to Moshe by questioning whether it would have been better to have stayed in Egypt, to be servants in Egypt rather than be killed in the desert, as there were graves in Egypt as well. Such speech caused their level of spirituality to decrease, and Hashem switched from mercy to judgment. Nonetheless, Hashem did not completely forsake them, for although Hashem would not continue leading them, they were at least still being led forward by an angel of Hashem, still protected from the Egyptians, as it says, "and one did not draw near the other all the night". What did the angel do? He protected Bnei Yisrael with a cloud, and blanketed the Egyptians in darkness. The Jews were given light to lead the way through the night. We find a similar reaction after the sin of the Golden Calf, as Hashem tells Moshe that an angel will be sent before them as they vanquish the Canaanite,

because Hashem will not go before them. Moshe responded that if Hashem would not bring them then they should not go forward. Some commentators explain that the darkness blanketed over the Egyptians that night was the same darkness used during the plague of darkness, and just as during the plague the darkness was thick that the Egyptians could not see each other, so too here the Pasuk says regarding the Egyptians, "and one did not draw near the other all the night". May Hashem watch over us, Amen.

Insights on the Parasha

1 – As the Egyptians were drowning in the sea, the ministering angels wished to sing Shirah to Hashem for the redemption of the Jewish nation, but Hashem told them it was inappropriate to sing Shirah while His creations were being drowned in the sea. Our Sages teach us: during the days of Sancheriv, it says that an angel of Hashem descended upon the camp of Ashur. Rav Nafcha explains: the ears of his army were opened and they were able to hear the Shira being sung by the ministering angels. The soldiers immediately died from the experience. This is what the angels wished to achieve as well while the Egyptians were drowning in the sea. They wanted to kill them through the Shirah, just as was done during the days of Sancheriv. Hashem answered: The work of His hands was being destroyed in the sea, and they wished to sing Shirah? Meaning: the newborns of the Jews had been drowned by the Egyptians, and

you want them to be killed through Shirah? The death of the Egyptians must be delivered measure for measure! Just as they drowned the Jewish newborns, so too must they drown as well in the sea.

2 – Hashem said to Moshe, “Why do you cry out to me? Speak to Bnei Yisrael and let them journey forth!” There seems to be a fundamental problem: Isn’t prayer the proper response when faced with danger? Why not pray at such a time? R’ Chaim Volozhin explains: Hashem exercises mercy only when there is at least a minimal degree of merit. Judgment argued that the Jews had worshipped idolatry along with the Egyptians. Consequently, prayer alone could not be efficacious; there had to be a tangible merit. Therefore, Hashem commanded that the prayers be stopped and the people demonstrate their readiness to put their lives in danger in obedience to Hashem by plunging into the water. That display of faith would earn them the miracle of the Splitting of the Sea.

History in Brief

50 years after the Temple’s destruction, in the year 118AD. Rebi Shimon, eldest son of Rebi Akiva, was a great Hacham who unfortunately passed away during his father’s lifetime. During his son’s sickness, he didn’t waste time from learning and teaching Torah to his students, but rather sent a messenger to visit the sick in his place. The first time the messenger came back and spoke of his son’s difficulties of sickness, yet he told his students to continue learning. The second time the messenger described how the situation was deteriorating, and they continued learning. The third time, the report was that his son was now deathly ill, and they continued learning. The fourth time, the messenger sadly reported that his son had passed away. Rebi Akiva removed his Tefillin and ripped his clothing in mourning, His students had been obligated to learn Torah until this point, but now they were obligated to take care of the honor of the deceased. A large group accompanied Rebi Akiva as he eulogized his son and buried him. Rebi Akiva spoke: “I am not the wisest nor the richest, yet you come to console me out of honor for Torah, and I am comforted by your presence. My son Shimon will merit Olam Haba, because he spread Torah and has the merit of the people on his side, to protect him from sin. Your reward will be multiplied for escorting the righteous from this world, so now Tizku LeMitzvot and return home in peace.

Rishon LeSion: R’ Yonah Navon 1765-1841

An American in his travels reached Jerusalem. He had heard so much about the life of those Jews living in Jerusalem, and he wanted to meet their leader, the Rabbi and teacher of the people. He asked the kids in the streets where he could find their leader, the wise Rishon LeSion, and was directed to home of R’ Yonah Navon. Upon seeing the Rabbi, he became speechless, his breath caught in his throat, his body felt suspended in air, in time, appearing as Aharon HaCohen while performing the services in the Temple. His long white beard, his face of splendor, his robes of honor, froze this American in his place for quite some time. When he left the home of R’ Navon, he exclaimed that there were none compared to the Sages of the Jews. R’ Yonah was known for his greatness in Torah amongst the Sages of Jerusalem. Before ascending to the position of Rishon LeSion, R’ Navon served on the Bet Din of R’ Shlomo Suzin, the previous Rishon LeSion. He also served as representative of the Sages outside of Israel. When R’ Shlomo Suzin passed away, he was immediately appointed in his place. Those years he served as Rishon LeSion were of great value and high alert for the Jews in Jerusalem. He strongly opposed any small infractions or breaches in the fundamentals of Judaism and any challenging thoughts against religion, no matter how small. He was a faithful leader, who loved the land of Israel. The Shul of Rebi Yehuda Chassid, known as Churbah, had stood for many years, and had passed into the hands of a non-Jewish resident of the area.

Mussar: Learning Torah & Daf Yomi

Torah is one of the three crowns Bnei Yisrael was given. This crown is greater than the crown of priesthood and the crown of kingship. There is no greater Mitzvah than learning Torah, as it says *Learning Torah is as great as all of them*. One who wants to be crowned with Torah should not waste his time. If you think that you’ll first earn money and then learn Torah, you will not merit the crown of Torah. Make the Torah your permanent schedule and make work your temporary task. *Do not say ‘when I have time I’ll learn’, for perhaps you won’t have time. It is not in heaven*, meaning: to learn Torah you must be a “down to earth” person and not haughty. *It is not across the ocean*, meaning: one who toils too much in work will not merit Torah. Learn *Lishmah* (for Hashem’s name) and work *Lishmah*, for then Hashem will help you

complete your work successfully and quickly so you can spend more time learning Torah. If a person learns Torah properly, Hashem will deliver the Torah to him with ease and precision, as we find by Avraham Avinu. Hashem testified that Avraham observed the Torah, even though nobody taught it to him. Because Avraham toiled in trying to learn the Torah and the concepts of faith, trust, and belief in Hashem, Hashem gave him this great gift. Toiling in Torah distances you from sinning. Wasting valuable time which could otherwise potentially be used for Torah will just cause more sins and terrible punishment. Even if you are traveling, think about Torah, as our great Sages would be careful never to go even a 4 Amot distance without thinking in Torah. The Torah will protect and watch over you. Rosh Hashanah in 1924 was the first day that tens of thousands of Jews began studying the Daf Yomi. The genius idea was conceived by the well-known Rabbi Meir Shapiro, may his righteous memory be a blessing, who was one of the greatest scholars of Poland. He initially announced the proposal of the Daf Yomi program at the first big conference of Agudat Yisrael in Elul 1923 in Vienna. This meeting included our brethren from all over the east and west, joined especially with the grouping of the greatest Torah leaders and scholars from all over the world at the time. All the heads of the Yeshivot, all the leaders of Poland in Western Europe, with representatives of the ultra-Orthodox communities from Hungary, together celebrated a spirit of solemnity and spiritual excitement, when they heard for the first time at that moment from the stage of the Agudat Yisrael conference the introduction of the Daf Yomi. They reached the height of excitement as Rabbi Yosef Levi, may Hashem avenge his blood, said: "This proposal of the Daf Yomi is the brightest star that will be a pathway and the future guidance in the skies for Orthodox Judaism." Then the genius Rabbi Meir Shapiro stood on the stage and said pleasantly in his tongue: "We must, we are obligated to, obey the holy article which we recite during high holy days: "They will all make as one association to do Your Will wholeheartedly!" With one page of Gemara every day, we are unifying the God-fearing members of our nation from every end of the world. In one division, unifying through all of exile, with the daily daf all the Jews in the Diaspora thus increase Torah study and glorify it as one. What is a page of Gemara? The wording of the Gemara originated in Babylonia, which is the original source of our Sages

from Spain, while the many commentators, Rashi, Tosafot, Maharsha, and Maharam, were all Ashkenazi scholars from France, Ashkenaz, Poland, and so on. We have no other faithful and clear-cut testimony that unifies all of Bnei Yisrael as one other than the Daf Yomi, and it is up to us to learn every day the pages of the Gemara together. May Hashem merit us to toil in Torah, Amen.

Story

Reuven, the poor Jewish water carrier, would recite the complete Sefer Tehillim in Shul each day. One day, as he left the Bet Midrash, he noticed something different. What was so special about that ordinary weekday? He was informed that the wealthy man of the city, Shimon, had declared that day a special holiday, a cause for great celebration, over the completion of his Sefer Torah. This Sefer Torah was not ordinary; many previous generations had never seen such a beautiful Sefer Torah, written so well. The party was very enjoyable for all, in honor of this masterpiece. Shimon had spared no expenses in the creation of the Torah: the parchment was finest grade and the hide workers were the most professional, the Sofer was the most experienced and celebrated, a true heaven fearing man and Torah Scholar, and the penmanship was exquisite, clean, clear, sharp, and exact. Shimon had completely supported the Sofer and his family while he took all the time he needed to produce his finest work, so that he could concentrate completely on his craft without worries or distractions. Even the casing was outstanding, Shimon sparing no expense. Was anything about this Sefer Torah simple or ordinary? No, everything was extraordinary, and that day was celebrated in great style. He served meats, wine, fish, delicacies, dips, everything in honor of the writing of the final letters. Reuven, the poor water carrier, was very hungry, he had not eaten breakfast that morning, and now he would be able to satiate himself at the home of Shimon the wealthy man.

Two Halachot: Posek Rav Mordechai Eliyahu

1 – It is a Mitzvah to love your fellow Jew, with your heart and with your possessions. Speak in praise, have mercy, just as you would have respect and mercy on yourself. Do not honor the rich and disgrace the poor.

2 – A person should not honor himself over others, saying they cannot do what he can do, even if he does not name his fellow so that there's no

embarrassment, nonetheless stepping on others to lift oneself up is terrible, and one who does so will not merit Olam Haba until he does Teshuvah.

Laws:

1 – Many Siddurim end the 12th blessing of Amidah ‘Laminim’, as “Who smashes foes and humbles the *heretics (Minim)*. This is according to the holy Rav Chida who explains that the blessings in the Amidah end off with similar wording as they begin.
2 – However, according to Hacham Ovadia ztl, we end off that blessing “Who smashes foes and humbles the *wicked (Zedim)*. This is in accordance with many Poskim and Geonim, such as Rav Saadia Gaon, the Yerushalmi Gemara, Rav Chaim Palagi, as well as the Chassidim of Bet-El. Therefore, the main Halacha without a doubt is to end with the word Zedim, instead of Minim, as wicked includes everyone. This is the Minhag we follow.

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Leah a”h, and Leilui Nishmat his mother **Esther Bat Latifah a”h**, Amen. *** **Mr. Shelomo Khafif, his wife Eva, and their children.** Blessings and success for the entire family, Leilui Nishmat his father **Nissim Ben Mazal a”h**, and Leilui Nishmat his brother **Aharon Ben Rachel a”h**, Amen. *** **Mr. Moshe Ezra Zafrani, his wife Rita, and their children.** Blessings and success for the entire family, Leilui Nishmat his mother **Sarah Bat Paulisa a”h**, Amen. *** **Mrs. Rita Zafrani-Gindi, her husband Moshe, and their children.** Blessings and success for the entire family, Leilui Nishmat her mother **Frieda Bat Jamila a”h**, Amen. *** Askan Tzibur **Mr. Shlomo Cohen, his wife Gila, and their children.** Blessings and success for the entire family, Leilui Nishmat his mother **Kourjie Yaffa Bat Simha a”h**, Amen. *** **Blessed siblings: Faraj, David, Clod, Edmon, Janett, Rina, Esther, Gila, Syma, and Evon of the Nahum Family.** Blessings and success for the entire family, Leilui Nishmat their mother **Ayala Gazalo Bat Rima a”h**, Amen. *** **Mrs. Frieda Hasbani Rabi and her children.** Blessings and success for the entire family, Leilui Nishmat their father **Nissim Sami Hasbani Ben Amilia a”h**, Amen. *** **Blessed siblings: Soly, Hillel, Arlett, and Sofia of the Bawabe Family.** Blessings and success for the entire family, Leilui Nishmat their father **Yitzchak Zaki Ben Simcha a”h**, Amen. *** **Mr. Victor Maleh, his wife Shirley, and their children.** Blessings and success for the entire family, Leilui Nishmat his father **Yehuda Aslan Ben Jamila a”h**, Amen. *** **The Janani Family.** Blessings and success for the entire family, Leilui Nishmat **Jack Yaakov Chaim Ben Sara a”h**, Amen.

*This week’s sponsorship total is \$1,450.
Tizku L’Mitzvot, Amen!*

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