

Congregation

◆◆◆"Beth Yosef"◆◆◆

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

Rabbi Aharon Farhi

Parashat Bo
6th Shevat 5782

Maqam Siga
Issue #967

Mr. Eliyahu Levy, President

Haftarat Hadavar Asher
January 8th 2022

*Candle Lighting 4:27pm * Shekiah 4:45pm * Shir Hashirim 4:20pm followed by Minha Friday Night
Shaharit Shabbat 8:15am * Minha Shabbat 4:05pm * Shabbat Ends 5:28pm & Rabbenu Tam 5:58pm
Time for Talit 6:23am * Seasonal Hour 56:00 * Alot Hashahar 6:12am * Netz Hachama 7:19am
Weekday Minha 4:35pm * Earliest Time for Arbit 4:13pm * Tzet Hacoachavim 5:23pm * Chatzot 12:02
Latest Time for Morning Keriat Shema 9:00am * Latest Time for Morning Amidah 9:56am*

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When Bnei Yisrael were redeemed from Egypt, it says, "Also a great mixture (Erev Rav) went up with them". Immediately after Makkat Bechorot hit, Pharaoh begged Bnei Yisrael to leave. "Bnei Yisrael journeyed from Rameses to Succoth, about six hundred thousand on foot." What was the exact number? This value minus one, which Hashem completed, as it says, "I will also go up with you." Who were the Erev Rav who joined Bnei Yisrael and left Egypt? This was a conglomeration of nations that had sojourned to Egypt over the years. They included people originally from Ludim, Kushim, Kaftorim, Tugramim, and others, who became citizens of Egypt but weren't actually Egyptians. The hint to this is because they were called an *Erev Rav* even before they joined Bnei Yisrael. In Bamidbar, they are referred to as "Asafsuf", since they grouped together with Bnei Yisrael when they departed from Egypt. The holy Zohar explains that these people were actually magicians and sorcerers who studied the arts of dark and black magic. They were the ones who challenged Moshe's miracles and plagues in the beginning. Their leaders were Yonos and Yambros, otherwise known as Yochani and Mamra. When they all realized that Moshe was authentic and was acting upon Hashem's command, they came before Moshe and requested to be allowed to convert and join. Hashem warned Moshe not to accept them; however, Moshe argued that since they were impressed and understood the greatness of Hashem, it would be a tremendous honor and glory to Hashem if they would become Jewish and further witness Hashem's miracles and endless powers. The holy Zohar explains that they were called the Erev Rav because

these Sorcerers were classified into two groups. One group consisted of the greater ones that performed from six and a half hours until nine and a half hours of the evening. They were called the Erev Rav. The other group was comprised of the less powerful sorcerers who performed from nine and a half hours until midnight. Why did Moshe accept them if Hashem had warned him not to accept them? Moshe understood, for example, that fruit needs a peel in order to protect it from harm. If weather would prove to be a threat, or if leaves of the tree slap against the fruit threatening to blemish them, it will be the peel that absorbs the impact and the fruit will then be safe. Moshe understood that Bnei Yisrael would cause Hashem to get angry from time to time and punishment was inevitable. By allowing the Erev Rav to join, Moshe was securing Bnei Yisrael (the fruit) from possible destruction, in which the Erev Rav (the peel) would absorb the punishment instead. The Erev Rav were in fact the ones who were inflicted because of the episode of the Meragelim (spies) and other such sins Bnei Yisrael had committed while in the desert. The Midrash asks: How many Erev Rav were there? Rabi Yishmael says 1.2 million, Rabi Akiva says 2.4 million, and Rabi Natan says 3.6 million. These people did not really convert deep down for the sake of heaven, rather were like the Givonim who converted out of fear of being wiped out by Yehoshua and Bnei Yisrael. In private, they still believed and practiced their evil and unholy ways. However, unfortunately it is because of their influence that we endure terrible suffering even to this day. The Erev Rav were the ones responsible for the sin of the Golden Calf by

claiming it to be their god. They were even the cause of Moshe not being allowed to enter Israel. If the Erev Rav would have been declined permission to join our nation, then Moshe would have entered Israel and built Hashem's house, resulting in the world's fulfillment. We learn a great lesson from all this. One must distance himself from an evil person and be very careful never to associate, assimilate, or even become friendly and comfortable with the wrong crowd and negative people. Had we not mixed with the Erev Rav, as Hashem had suggested, then the world today would have been complete and pure. May Hashem watch over us, Amen.

Insights on the Parasha

1 – The Pasuk says that Hashem told Moshe: *“I will move through the land of Egypt and smite all the firstborns, and all the gods of Egypt I will punish, I am Hashem”*. When Hashem said that He Himself will pass through Egypt, Moshe said to Him: *“Master of the Universe: the Egyptians with their idols do not deserve your Presence. The impurity of the idols is not befitting!”* Hashem replied: *“I will punish the gods of Egypt”* - In other words, before I go down to Egypt, the idols will rot if they are made of wood, melt if they are made of metal, and burst into a wave of dust if they are made of stone.

2 – The Pasuk first states that Bnei Yisrael were sent out of Egypt, set free, and then the Pasuk related how they borrowed gold and silver from the Egyptians before leaving. The *Tiferet Yehonatan* explains the connection: If Hashem would have just set Bnei Yisrael free, then the nations of the world for generations to come would have claimed that Egypt kicked them out because they were low and despicable people that they no longer wished to host. Such behavior is similar to the many today that deny the Holocaust. Therefore, Hashem instructed Bnei Yisrael to borrow valuables from the Egyptians so as to clearly depict to the world that the Exodus was not so simple, the Jews were not simply kicked out, as no nation would let a people just leave with all their valuables, and so the nations of the world would not be able to undermine the truth about our redemption in later generations.

History in Brief

80 years after the Temple's destruction, in the year 150AD. In the days of Rebi Yehuda Ben Baba, the Romans decreed that anyone who appoints a Rabbi to judge laws of penalties according to the Torah, or any Rabbi that judges such laws, will be killed, and

the city or town that allows such judgments will be destroyed. What did Rebi Yehuda Ben Baba do? He appointed five students of Rebi Akiva: Rebi Meir, Rebi Yehuda, Rebi Shimon, Rebi Yossi, and Rebi Elazar. When the Romans found out, Rebi Yehuda Ben Baba told them to run away. The students asked him what he will do when the Romans come for him, and he answered that he would sacrifice himself in sanctification of Hashem's Name. That day Rebi Reuven met Rebi Yehuda Ben Baba and said: *You are a completely righteous man, but the enemies are coming to take away our treasure, what can we do to save you? Let them kill me instead!* Rebi Yehuda Ben Baba answered: *Reuven my son, if the decree of flesh and blood we cannot void, how then can we void the decree of heaven?! Rather, step aside and recite the blessing Baruch Dayan HaEmet.* That day was a Thursday, and he was fasting. His students asked him if he wanted to eat something first. He answered that until now he did not know what will happen and he did not eat, should he now eat once he knows what is coming? He was killed without eating anything that day, while fasting, clean and pure. The enemies stuck him with three hundred iron spears and made his body like a sieve.

Health and Recovery

A person over 50 years old should eat three to four small meals throughout the day. He should not miss a meal, he should not eat a large meal, and he should minimize his portions. For breakfast, he can eat a slice of bread or half a bagel. Dinner should be eaten early in the evening, no later than 6:00pm, and dinner should always be light. He should always minimize bread, potatoes, pasta, and rice during lunch and dinner. One fruit can be eaten each day, preferably before bedtime to satiate any desire to eat something. Sweets must be avoided, especially sugar in coffee and tea, candies, cakes, cookies, ice cream, soft drinks such as soda and juice. Walking for twenty to thirty minutes after a meal is very beneficial. – *Dr. Morris Alwaya.*

Mussar: Ta'anit Dibur (Tikkun Shovevim)

This Sunday January 9th we will be conducting a day of Ta'anit Dibur in our Bet Kneset Beth Yosef starting at 8:45am – the goal is to complete Sefer Tehillim three times consecutively, without speaking any other words all day. One who fulfills this goal will be rewarded greatly from heaven, and he will gain atonement for the following sins: 1 – For interrupting Torah learning with unimportant words.

2 – Speaking during Shabbat as if it were a weekday. 3 – Speaking in Shul, especially during Kaddish, Chazara, and Sefer Torah. 4 – Lashon Hara. 5 – Lies, cynical speech, flattery, and profanity. 6 – Speaking openly about private family purity matters. Also, one gains the following: 7 – Tehillim reading creates a pleasant spirit before the Heavenly Throne. 8 – It awakens a time of mercy and acceptance for our nation. 9 – Hashem cleanses us from the above-mentioned sins to the point that we are considered like new creations, clean of sin, like a bride and groom who are clean of sin when they get married. 10 – Hashem will send Refuah for the sick. 11 – Hashem will distance evil decrees from us. 12 – Hashem protects us from the Evil Eye. 13 – The gates of Parnassah will open before us. 14 – We will not leave this world before our time. 15 – Enemies and plunderers will be distanced from us. 16 – A woman will not heaven forbid experience a miscarriage, and the child and mother will survive the birth healthy and strong. 17 – The merit of King David a”h will protect us and he will pray for us. Altogether, we will enjoy these seventeen rewards for performing the Ta’anit Dibur – 17 is the numerical value of Tov – good. Therefore, we must all join in this special Mitzvah, may Hashem merit us and send Mashiach, Amen.

Rishon LeSion: R’ Rephael Meir 1801-1893

When R’ Rephael Meir realized he did not have the necessary charity funds needed to support the poor people of Jerusalem to provide them with their needs for Pesah, he dipped in the Mikveh, locked himself in his office, and began praying after instructing his attendant that nobody should disturb him until he came out. A short while later, a wealthy looking man came through the doors and asked the Shamosh where he could find the Rabbi. He had to speak to the Rabbi before his boat ride left for London. The Shamosh explained that the Rav was currently unreachable, had asked that nobody disturb him from his concentration in prayer for any reason whatsoever. The Shamosh busied himself with his duties while the man sat anxiously. After waiting a few more minutes, constantly staring at his watch, the wealthy man again insisted that this was very urgent! He needed to speak with the Rabbi right away before his boat would leave on schedule. The Shamosh answered a second time that there was nothing to be done but wait until the Rabbi came out on his own. The wealthy man tried to bribe the Shamosh, but that failed too. After waiting a few

minutes longer, he didn’t even bother speaking to the Shamosh again. This time he ran to the door of the office and forced his way in. He was terribly surprised by the sight that met his eyes. The Rabbi was sitting on the floor, wearing sackcloth around his body and ashes on his head.

Story

In 1979, following the Iranian Revolution which saw the overthrowing of Iran’s monarchy and its replacement with an Islamic republic, Rabbi Hershberg was, with the guidance of the Lubavitcher Rebbe, directly involved in saving thousands of Iranian Jewish children. Iran’s Jewish Community watched in fear as Khomeini became the country’s Supreme Leader — a position created in their constitution as the highest ranking authority of the nation — making Islamic fundamentalism a political force. The world was up in arms when American Embassy officials were taken hostage on November 4, 1979. Iran’s provisional government fell shortly after and the U.N. appealed to allow a group of religious leaders to visit the hostages. The Rebbe arranged for Rabbi Hershberg to be included. Before he left, Rabbi Hershberg came to the Rebbe to receive guidance and his blessing. Rabbi Hershberg later recalled the story in an interview to an Israeli publication. “I very much needed a blessing because I was warned that it is easy to get in to Iran, but not at all smooth when one wishes to leave.” As he remembered, the Rebbe negated his concern and instructed him a few things, and then added: “Surely you won’t forget to light Chanukah candles with the embassy people.” Rabbi Hershberg was puzzled as it was not known whether there were Jews among the hostages and because Chanukah was more than two months away. For various reasons, the departure was delayed until two days before Chanukah. The tour in the embassy building was scheduled for Xmas Day, which in that year coincided with Chanukah. Rabbi Hershberg was told that there were, indeed, Jewish hostages. To his surprise, the Iranians permitted Rabbi Hershberg to bring a Chanukah Menorah to the embassy and light the candles. “The Christians will light their candles and you can light yours,” he was told.

Laws

1 – The father and Sandak wear a Talit during the Milah. If it is their own, they recite the blessing on the Talit. If it is borrowed, they do not recite a blessing. To use the Shul’s Talit he does recite a

blessing, even to use it temporarily, for it is to be used by the congregation and is not considered borrowed. One should check the knots and fringes to make sure they are Kosher.

2 – The congregation stands during the Milah, with the exception of one who is sick or elderly.

3 – A father performing the Milah recites the blessing ‘Al Hamilah’ – ‘To Circumcise’ and does not change the version to ‘To circumcise a son’. If a father did change the version, it is done.

4 – The custom is to recite the blessing ‘Lehachniso...’ before the Milah. Some recite it during the circumcision; however we recite it before reciting ‘Al Hamilah’, which is the proper custom.

5 – If the father passes away before the Milah, ‘Lehachniso...’ is not recited. The mother recites Shehechyanu immediately after the cut. In Yerushalayim they have the custom that the Sandak may recite ‘Lehachniso...’.

6 – The Mohel need not close his eyes during the blessing, even though it is being recited in front of an uncovered body part. However, if an adult is being circumcised, then the body part is momentarily covered during the blessing recitation. One can be lenient on a child less than nine.

7 – One may hold on to the Orlah during the blessing, after placing the Magan.

8 – When circumcising an adult, the Magan is positioned after reciting the blessing, so as to avoid unnecessary pain.

Sponsors

*** **Mr. Zouki Metta, his wife Stella, and their children.** Blessings and success for the entire family, Leilui Nishmat **Rabbi Avraham Hamra Ben Teri Esther a”h**, Amen. *** **Mr. Eli Levy, his wife Becky, and their children.** Blessings, health, and success for the entire family, Amen. *** **Mr. Lari Hefes, his wife Caren, and their children.** Blessings and success for the entire family, Amen. *** **Mr. Soli Araman, his wife Victoria, and their children.** Blessings and success for the entire family, Amen. *** **Mr. Joe Araman, his wife July, and their children.** Blessings and success for the entire family, Amen. *** **Mr. Ted Levy, his wife Sylya, and their children.** Blessings and success for the entire family, Leilui Nishmat his mother **Altoun Bat Salha a”h**, and Leilui Nishmat

his sister **Emily Salha Bat Altoun a”h**, Amen. *** Mashgiach **Mr. Moshe Kreidi HaCohen, his wife Evon, and their children.** Blessings and success for the entire family, Mazal Tov to the bride and groom, **Aharon and Esther**, Mabrouk, Amen. *** **Mr. Doron Cohen, his wife Gila, and their children.** Blessings and success for the entire family, Leilui Nishmat his mother **Emily Salha Bat Altoun a”h**, Amen. *** **Mr. Yedidya Laniado, his wife Touni, and their children.** Blessings and success for the entire family, Leilui Nishmat his father **Moshe Ben Sarah a”h**, Amen. *** **Mrs. Stella Zafrani Cohen, her husband R’ Shelomo, and their children.** Blessings and success for the entire family, Leilui Nishmat her father **Hacham Edmon Ben Tera a”h**, Amen. *** **Mrs. Berta Malbasati and her siblings: Ovadia, Yitzchak, Morris, Eli, Natan, Celia, Lyzet, Lillian, and Claudi.** Blessings and success for the entire family, Leilui Nishmat their father **Avraham Nouseiri Ben Sabriee a”h**, Amen. *** **Mr. Victor Guindi HaCohen and his children Henry, Freddy, and Bella.** Blessings and success for the entire family, Leilui Nishmat their mother **Nadia Chaya Bat Victoria a”h**, Amen. *** **Mr. Leon Farhi, his wife Eva, and their children.** Blessings and success for the entire family, Leilui Nishmat **Rachel Sithon Bat Bahia a”h**, Amen. *** Askani Tzibur **Mr. Isaac Jrade and his family.** Blessings and success for the entire family, Leilui Nishmat his mother **Jamila Bat Bahie a”h**, Amen. *** **Blessed siblings: Dibo, Mark, Sammy, Touni, Kety, Lina, and Nadia of the Khafif Family.** Blessings and success for the entire family, Leilui Nishmat their mother **Olga Bat Zakie a”h**, Amen. *** **Mr. Isaac Anbi and his children.** Blessings and success for the entire family, Leilui Nishmat their mother **Eva Aysha Bat Liza a”h**, Amen.

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Tizku L’Mitzvot, Amen!

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