

Congregation

◆◆◆"Beth Yosef"◆◆◆

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

**Rabbi Aharon Farhi**  
*Parashat Vayhi*  
13<sup>th</sup> Tevet 5783

*Maqam Hijaz*  
Issue #1012

**Mr. Eliyahu Levy, President**  
*Haftarat Vayikrevu Yeme*  
January 7<sup>th</sup> 2023

*Candle Lighting 4:25pm \* Shekiah 4:43pm \* Shir Hashirim 4:20pm followed by Minha Friday Night  
Shaharit Shabbat 8:15am \* Minha Shabbat 4:10pm \* Shabbat Ends 5:26pm & Rabbenu Tam 5:56pm  
Time for Talit 6:24am \* Seasonal Hour 56:00 \* Alot Hashahar 6:13am \* Netz Hachama 7:20am  
Weekday Minha 4:35pm \* Earliest Time for Arbit 4:11pm \* Tzet Hacoachavim 5:21pm \* Chatzot 12:02  
Latest Time for Morning Keriat Shema 9:01am \* Latest Time for Morning Amidah 9:57am  
Time for Talit next week Parashat Shemot 6:21am*

***Shovevim Fasting:***

*Monday January 9<sup>th</sup> fast starts 6:14am and ends 5:11pm*

*Thursday January 12<sup>th</sup> fast starts 6:15am and ends 5:14pm*

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

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**2415 Ocean Parkway, Brooklyn NY 11235**

Please do not read this bulletin during Tefillah or Keriat Hatorah

*Yaakov lived. Rebi Yitzchak says in the name of Rebi Yochanan: Just as his descendants live, so too Yaakov Avinu lives. There are a number of hints in the Pasuk to the fact that Yaakov Avinu did not die in Egypt. 1- He drew his feet onto the bed; he expired and was gathered to his people. It does not say that he died, rather he expired, because he did not die until he came to Maarat Hamachpelah and then he passed away there. 2- Yosef told Pharaoh that his father Yaakov had told him: Behold I am about to die; in my grave, which I have hewn for myself in the land of Canaan. It seems that he did not die until he came to Maarat Hamachpelah. 3- Hashem promised Yaakov in last week's Parasha: I shall descend with you to Egypt, and I shall surely bring you up; and Yosef shall place his hand on your eyes. Just as Yaakov went down to Egypt alive, so too shall he leave Egypt alive. 4- Yaakov told Yosef: Please do not bury me in Egypt. For I will lie down with my fathers and you shall transport me out of Egypt and bury me in their tomb. It says that he will lie down, and then it says that he will be buried. Yaakov knew that the Egyptians would never let him leave if he was still alive, because he had been a source of blessing for them. Therefore, he laid down as*

*if he was dead, so that Yosef can transport him out of Egypt, and then he passed away upon being buried in Maarat Hamachpelah. Yosef promised to keep his plan a secret. 5- He (Yosef) ordained a seven-day mourning period for his father. Only Yosef sat in mourning now for seven days, after his father's actual passing, because his brothers and all of Egypt already sat in mourning earlier. 6- Then: Yosef's brothers perceived that their father was dead. When? After they buried Yaakov, they realized that he actually passed away there and not before in Egypt. 7- His sons carried him to the land of Canaan. A dead body is very heavy. When the brothers lifted Yaakov, they saw that he was light, but thought that it was because they were many brothers carrying the weight together, and did not realize it was because he was still alive. May Hashem watch over us, Amen. (Torat Hachamim)*

***Insights on the Parasha***

**1 – Yosef adjured the children of Israel... you must bring my bones up out of here.** Yosef made a deal with his brothers. If they would make sure that his bones were taken out of here (Hebrew word MiZeh) when Bnei Yisrael would one day

be redeemed from Egypt, then he would forgive them for selling him (also MiZeh). What is the connection of MiZeh? When Yaakov had sent Yosef to go look for his brothers many years ago, before they sold him to Egypt, Yosef met the angel Gavriel who appeared as a man, and asked if he could tell him where his brothers were. He was told by the angel that his brother had left MiZeh, from *here*, indicating that they were no longer acting as his brothers. Indeed, they then sold him as a slave. If they kept the promise of MiZeh, to remove him from Egypt, then he promised to forgive them for the sin of MiZeh, when they sold him as a slave. (*Keter Eliyahu*)

### ***History in Brief***

*100 years after the Hurban, 170AD.* While R' Shimon was hidden away in a cave with his son R' Elazar, the Hachamim were in the Bet Midrash learning. They had a question that they did not know the answer to: we know that the curses listed in Parashat Bechukotai correspond to the first Bet Hamikdash, and include reassurances and the love of Hashem, while the curses listed in Parashat Ki Tavo which are more severe correspond to the second Bet Hamikdash, but do not include reassurances and the love of Hashem. Why? They did not know the answer. R' Yehuda Bar Ilai stood up and lamented the fact that R' Shimon Bar Yohai was not amongst them to teach them the answer. They did not know his location of hiding, and would not be able to reveal it even if they did. Monday morning R' Yossi Ben R' Yehuda was outside and saw all the birds in the sky flying quickly, while one dove was flying by itself. He called out to it: "Yonah, trusted messenger from the times of the Great Flood, and Israel is compared to you, come help me send a message to R' Shimon Bar Yohai!" The dove came down and R' Yossi gave it a note in its beak. The dove then flew to the cave of R' Shimon and delivered the note. When he read the note, he and his son cried over the fact that they could not be with the other Hachamim, teaching and learning together, to reveal why the curses are written differently in Parashat Ki Tavo.

### ***Health and Recovery***

What causes the desire to fill the belly with food? There are several factors. 1 – The eye sees the desirable food. 2 – The delicious aroma stimulates through the nose. 3 - The tongue's sensors are then stimulated on behalf of the anticipated food. 4 – Feelings of hunger are triggered. Let us now talk about the last point: hunger. A person thinks that most of what he puts into his mouth remains in his body and he only gets rid of little, when in fact only a very small amount of the food we eat remains in the body, and the rest is digested out. The food intake system is a completely sealed system which starts from the absorption chamber and goes on to the removal of waste from the body. The food that we put into our mouths goes to the stomach, mixes with sixty-four saliva enzymes, mixes with the stomach juices, the pancreas and gallbladder secretions, and then ends the process of breaking down the food. The thin part of the liquid that comes out of this mixture is mixed with a large amount of fluids where the food can then be absorbed into the body and fed through thin capillaries located in the small intestine walls. These capillaries can absorb only a very thin liquid into the bloodstream, which only the intestinal walls can absorb into the blood vessels and nourish us. Everything beyond that is sent to come out of our bodies in the form of waste. However, not everything that goes into our mouths that isn't used is able to just go out of our bodies as waste. This is because much of the food ingested can become fat and remain in the body, which then causes the person to increase in weight from day to day, and can cause many health issues.

### ***Rishon LeSion:***

#### ***R' Yaakov Shaul Elyashar 1817-1906***

After R' Yaakov agreed to serve as the Rabbi and judge of the city Alexandria in Egypt, they made a feast for him in a wealthy man's home and served him meat fried in butter. He was pained over this and refused to eat anything served on the table. The next day he went to the Italy counsel and bought a ticket to travel to Israel, deciding not to serve as the Rabbi in a

place that is not careful with eating kosher. He left and wished them peace. When R' Avraham Ashkenazi passed away, all the Hachamim turned to R' Yaakov to serve as the Rabbi in his place. He turned down the offer and said that R' Rephael Meyer should serve instead. In those days, all matters in Yerushalayim were decided by the mouth of R' Yaakov.

### **Mussar: Nervousness, Anxiety, Depression**

These are terrible characteristics that can be much worse than regular diseases. They can cause serious diseases as well. These characteristics destroy one's life completely and make everything seem very bitter. Such a character brings upon himself feelings of tremendous discomfort. There is no difference between day or night; there is only pain. Everyone must work hard on their character in order to uproot every bit of these from their system. This shall prove beneficial for both the spiritual and physical being as well. His health will miraculously start to improve. He will merit a long life of happiness and goodness. His life will seem *on-track*, for success on this world is given to those who are calm and patient. Everyone has problems and difficulties in life when things do not seem to go as planned. What makes one person different than the next is the way he accepts the hardships and deals with them. If one has problems with his wife, his children, his business, or his health, these problems can completely destroy you! However, one who has a little bit of logic should realize how important it is to be calm and patient, and never become nervous or angry. One should pause and speak to Hashem, asking Him for help and success. Tell Him your problems and form a healthy bond that will lead you to happiness. Be faithful and trusting in Hashem, and never get nervous and angry, especially over things that are anyway not worth the pain. May Hashem watch over us, Amen.

### **Mussar: The Days of the Shovevim**

The days of Shovevim begin Monday January 9<sup>th</sup> and continue until Thursday February 16<sup>th</sup>. The word *Shovevim* is comprised of the initial

letters of the six Parashiot included in these weeks: Shemot, Vaera, Bo, Beshalach, Yitro, Mishpatim. This time frame in essence requests from each and every Jew to awaken from their slumber and produce a personal calculation. Ask yourself: What am I doing? What can I do better in order to serve Hashem and improve my spirituality and holiness? We must first fix the mistakes that we do constantly or frequently, and repent, for this is the proper time. "*Behold, the cries of Bnei Yisrael have come before Me.*" – our prayers must be voiced strongly during these days. The clear advice is to increase in Torah learning each day, whether with a study partner or by attending an extra Torah class. Torah has the power to bring repentance, "*Like storm winds upon vegetation*". Some have the custom to fast every Monday and Thursday during this time period from Alot Hashachar until a ½ hour after Shekiah (this time fluctuates during the six weeks). One who wishes to fast must accept upon himself from Mincha of the previous day in *Shema Kolenu*, or at the end of the Amidah if he forgot: "*Behold I accept a Taanit upon myself for tomorrow, Beli Neder.*" This *Kabballah* (acceptance) enables you to say Anenu during the fast. If he did not make a *Kaballah*, he may not say Anenu, but still fasts. One must be careful with the following: (1) Do Teshuvah (2) Learn Torah (3) Recite Tehillim each day (4) Be careful with Netillat Yadayim (5) Feed the poor (6) Eat the correct amount of bread for blessings (7) Be careful with Birkat Hamazon and all Berachot (8) Answer Amen with concentration (9) Be careful not to talk during Chazara, Kaddish, and Sefer Torah, for it is compared to wasting seed (10) Concentrate during Keriat Shema and pronounce each word clearly (11) Dip in the Mikveh (12) Try to be a Sandak (13) Go up for an Aliyah and read with the reader (14) Say Berich Shemeh when taking out the Torah (15) Give charity each day (16) Be careful with Oneg Shabbat (17) Honor Torah and its learners (18) Pray with concentration and tears (19) Learn Mishnayot (20) Do Mitzvot properly (21) Be careful with Mayim Acharonim and say Birkat Hamazon without stalling (22) Be one of the first ten in Shul (23) Be careful with Tefillin

(24) Look into the Torah when it is shown to the congregation (25) Work to make peace between friends and spouses (26) Train children to serve Hashem (27) Bring joy to the bride and groom (28) Guide others to repentance. (29) Complete 100 Berachot each day (30) Distance from fights and problems (31) Don't speak Lashon Hara (32) Speak optimistically about our nation (33) Recite Keriat Shema before going to sleep (34) Be careful with Seudat Shelishit and Melave Malka. (35) These days can help a person return to holiness if treated properly. Therefore, during these days, our responsibility is greater than all other days of the year. All souls can be repaired to the level it was at Har Sinai, during the acceptance of the Torah and the revelation of the Shechinah. Watch over these weeks and Shabbatot with holiness and purity, for they will be beneficial for you in return, and will erase all of our sins. May Hashem merit us, Amen.

#### **Laws: Shabbat**

**1** – Do not pour hot water from a Keli Rishon on to food or liquid since it still has the power to cook.

**2** – To make tea or coffee one should not pour hot water from Keli Rishon, but rather fist pour the water into a cup, even though the tea or coffee has already been cooked.

**3** – Fresh tea leaves and coffee beans may not be prepared even with water from Keli Sheni, but rather from a Keli Shelishi. To be clear: Keli Rishon is from on the fire, Keli Sheni is water poured from a Keli Rishon, and Keli Shelishi is water poured from a Keli Sheni.

**4** – A raw egg may not be placed in hot water of Keli Sheni if it is hot enough to cause the hand to retract. The Chazon Ish is strict and does not even allow Keli Shelishi if it is that hot as well.

**5** – Some are strict not to place a slice of lemon into hot tea since it is easily cooked.

**6** – Salt already cooked can be added to a pot of hot soup.

**7** – Soup poured from a Keli Rishon by using a ladle, the ladle is considered the Keli Sheni, and the bowl is now the Keli Shelishi.

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