

Congregation



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

Rabbi Aharon Farhi

Mr. Eliyahu Levy, President

Parashat Bo

Maqam Siga

Haftarat Hadavar Asher

10th Shevat 5784

Issue #1058

January 20th 2024

*Candle Lighting 4:39pm * Shekiah 4:57pm * Shir Hashirim 4:35pm followed by Minha Friday Night
Shaharit Shabbat 8:15am * Minha Shabbat 4:20pm * Shabbat Ends 5:40pm & Rabbenu Tam 6:10pm
Time for Talit 6:18am * Seasonal Hour 58 * Alot Hashahar 6:06am * Netz Hachama 7:16am
Weekday Minha 4:45pm * Earliest Time for Arbit 4:22pm * Tzet Hacoachavim 5:35pm * Chatzot 12:06
Latest Time for Morning Keriat Shema 9:00am * Latest Time for Morning Amidah 9:58am*

Shovevim Fasting:

Thursday January 18th fast starts 6:07am and ends 5:20pm

Monday January 22nd fast starts 6:05am and ends 5:30pm

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

Pharaoh was woken up in the middle of the night by the sounds of agonizing screams and tormented cries of mourning. Every Egyptian house experienced a death in the family. This must mean that firstborns were not the only ones to perish, since there must have been some families that had already experienced the loss of their firstborn at an earlier time. Rather, the oldest surviving relative perished from every household. Pharaoh was a firstborn and feared for his life. Now he rose up out of bed, for he had been even wicked enough to think that he would be able to sleep on such a night after being warned of what plague would soon come to pass over Egypt. After nine plagues and Moshe's promise for a tenth, he was still able to go to bed that night and would not have lost sleep if not for the small detail of his life hanging in the balance. The entire Egypt roared with pain and suffering. He was forced to find Moshe and put an end to this. Moshe promised earlier that day that he would not come to Pharaoh to seek a resolution this time. Pharaoh had told him not to show his face again. So Pharaoh himself went to Goshen to seek out Moshe. The Jewish children in the street confused Pharaoh and gave him inaccurate directions to find Moshe, treating him like a fool. Pharaoh screamed out for Moshe to come. He was thoroughly humiliated and terribly frustrated, not to mention he was also scared to death. Moshe came out and asked what he needed. Pharaoh explained that he himself was a firstborn! Moshe promised him that he would not die that night, for Hashem had other plans for Pharaoh and was not quite done with him. His

judgment would come soon at the Yam Suf. Even though Pharaoh insisted that the Jews leave immediately, Moshe explained that Hashem had commanded them not to leave during the night like thieves. 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 that just as fruit needs a peel in order to protect it from harm, so too Bnei Yisrael needed a cover for protection. 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 knew 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 Giveonim 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 – *So that you will tell your son and your son's son.* The Chatam Sofer says that each person is assigned matters that he needs to correct while alive in this world, and if he completes those matters during his life, then he completes his days and no longer needs to be in this world. However, if he devotes time and resources to do other new tasks such

as to merit the general population or educate his sons and grandchildren, then his days will be lengthened more than the ones originally allotted to him, as it is written: *Hashem has left you to benefit the fruit of your womb.* Here, in our Parasha, it says: *In order to tell your son ... In order to lengthen your days on the earth,* to live longer for others who need you on earth.

History in Brief

130 years after the Hurban, 200AD. R' Yehuda experienced many hardships during his lifetime, one of the toughest being the passing away of his children, yet he never stopped spending his days learning Torah. He would teach to fulfill the Mitzvah of honoring Shabbat by bathing with hot water on Friday. He would dress in fine clothing in honor of Shabbat, appearing like an angel of Hashem. On Erev Tisha B'Av, he would eat coarse bread with a flask of water before the fast, and mourn over the destruction of the Bet Hamikdash, as if a dead body was lying right in front of him, even though he never saw the Bet Hamikdash. He would teach, one who makes Torah learning the primary focus of his life, and the rest of this world secondary, will be made a primary focus in Olam Haba. Some would say in his name, that one should eat light, simple foods, and not chase after the delicacies, one should dress simply and modestly, and not chase after style and luxury, and one should live simply and comfortably in a home, first acquiring a home and only then worry about the furnishing and appliances.

Health and Recovery

1 – One should not eat meat that smells awkward, and should not eat fruit that has turned bitter. 2 – It is better not to eat meat from an older animal, as it is rough. It is best to eat meat from younger animals, as it is tender, juicier, and softer. 3 – One should not eat beans too often, as it is harmful for digestion, and causes bad dreams. 4 – During the summer do not eat carob, onions, garlic, mustard, or radishes. 5 - Melons are great for overall health all year around. 6 - Do not eat dates often, as it is hard on the liver and spleen. 7 - Wheat flour without the shells is not healthy. 8 - From the grains, whole wheat bread is best. 9 - Chicken, turkey, and meat from birds, is better than meat from sheep, goats, and cows. Chicken is best. 10 - Do not overeat fruit, and fruit that has not been properly/completely cooked should not be eaten.

Mussar: Tu B'Shevat (15th of Shevat)

Man was not created to be alone, rather Hashem created around man many different forms of creatures, in order that man can learn lessons to apply to his private life. He must relate his heart to all events around him, to anything and everything that can add to his wisdom. We all know and see the trees that grow and make fruit. Tu B'Shevat teaches us many lessons for our lives: There are many parts to the tree: the roots, stems, leaves, fruit, peel of the fruit, the fruit itself, and the core of the fruit. Now we will

explain the different parts of the tree as mentioned: 1- The roots are hidden from the eye, but are actually of the most important components of the tree through which it can stand. If the root is strong then the blowing winds will not be able to uproot it. 2- The body or tree trunk: this is the vast majority of the building of the tree, which from time to time adds to its thickness with branches and leaves. You can learn the years of the life of the tree through the body. 3- Leaves: they inhale air along with some other necessary materials which promote the entire life of the tree, as well as absorb heat from the sun. 4- Fruits: these are the whole integrity of the tree. The final product can be extracted and enjoyed by people who benefit from all the work of the tree. 5- The peel preserves the fruit itself, and is an essential food for all kinds of animals that live on fruits and vegetation. 6- The core preserves the continued existence of such trees, yielding seeds that can sprout new trees and whole future generations. What can we learn from all this? Man is similar to a tree in his spiritual life, his Jewish life is the root of faith, which is tied with his Creator and which increases wisdom through the Torah and the Commandments. All aspects connect to his root, which is faith. The body and trunk of the spiritual man is the study of Torah and its observance, building his spirituality, for without Torah and the Commandments he has no spiritual existence. The fruits are what he does to entitle others and teach them, how he affects them in function and purpose will promote healthy spirituality, including the production of seeds as he teaches children and others in order to maintain spiritual life with continuity from generation to generation.

Story: Daf Yomi – 100 years!

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.

The Humble Gaon

Hacham Yaakov Attieh 1922-2017

Many donors outside of Israel would donate generously to the spiritual projects of Hacham Yaakov because they knew he was a trustworthy and honest person who would use the funds to do great spiritual things in Israel. Many therefore came to him for help, to fund a Yeshiva, to pay for a poor bride’s wedding, and many other needs, and he would give generously with respect and great care. It was a pleasure to come visit him, because his character was so refined and pure. His holy soul, the fire of Torah that burned brightly within him, and the great love he felt for every Jew was contagious, it made everyone who came to him feel special, individually precious, and it then spread from one person to the next as a result. Even the simplest of people felt like they were unique and special because of the way he treated them, as the Ramban writes in his letter to his children, to always treat others as if they are greater than you in your eyes.

Story

When Zusha sent a messenger to collect the large debt owed to him for the large purchase bought on credit by the wealthy Danki, his messenger returned with a letter from Danki which threatened that if he did not cease and desist from trying to collect a false and fabricated credit debt, then he was ready to report Zusha to the authorities for crimes he committed against the government, which he claimed included bribery and smuggling in his business while purchasing and

importing materials from other countries. Zusha didn't flinch and immediately sent back a letter stating that he was not scared of his falsified accusations, and if the money wasn't paid up in full within seven days then he would take him to the high courts to prosecute his claims against him. True to his word, when Danki received the aggressive response from Zusha, he immediately went to the authorities and reported false claims of high crimes against Zusha. Believing their informant one hundred percent, the police were dispatched to inform Zusha of an impending court date to process the accusations and to pass judgment. Now Zusha became concerned. He knew the courts would side with the wealthy Danki over a Jewish businessman. He knew he was facing imprisonment and terrible consequences if he could not argue his case and prove his innocence.

Laws: Tu B'shvat

1 – Some give the number 91 to charity, the numerical value of the word 'Ilan' (tree) and of the word 'Amen'.
2 – Some place on the table 12 types of fruits, corresponding to the 12 tribes of our nation. Some place 15, related to that day of the month. Some set up 30 different types. The more types included the better, for we wish blessings this year on all fruits.

3 – The 15th of Shevat is the New Year of trees. We are forbidden to fast, and Yehi Shem is recited.

4 – Fruits that may have worms (i.e. figs, dates...) must be inspected before consumption. One who eats a worm or bug has sinned greatly, transgressing five negative commandments. Their soul is soiled, and their heart is blemished. Such conditions decrease a person's ability to serve Hashem.

5 – Reciting 'Peri Haetz' once is enough for all types of fruits, whether currently in front of him or in his thoughts and later brought. Another blessing need not be said. This applies to all blessings.

6 – 'Hamotzi' takes precedence over all other blessings. Without bread, the next in line is 'Mezonot'. After 'Mezonot' comes 'Peri Haetz' – first upon olives, dates, grapes, figs, and pomegranates, then upon all others grown from trees. After this, 'Haadamah' is recited upon all other fruits and vegetables. Then, all things under the 'Shehakol' category are blessed. This is the order of precedence.

7 – This order applies only when both are set before you and are desired by you. However, if one is not present, then waiting is not necessary and the order does not take effect. Within a category, those you like better gain precedence.

8 – Lechatechilah, one should not bring fruits after Birkat Hamazon in order to make 'Beracha Acharona', for you are causing a Beracha that is not necessary, and

some are strict with this matter. Heed their words. If you did so by chance and did not plan it out, i.e. you forgot, then you can eat them. (However, one may bring fruits after Birkat Hamazon during Shabbat in order to add to the required daily hundred blessings that one is responsible to recite.)

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Mrs. Arlett Nouseiri Zayat and her children, Sonny and Mordechai. Blessings and success for the entire family, Leilui Nishmat her mother **Rachel Bat Hatoun a"h**, and Leilui Nishmat her husband **Avraham Ben Badia a"h**, Amen. ***
Mr. Eli Levy, his wife Becky, and their children. Blessings, health, and success for the entire family, Amen. ***
Mrs. Suzi Farhi, her husband David, and their children. Blessings and success for the entire family, Leilui Nishmat her brother **Avraham Ben Linda a"h**, Amen. ***
Mrs. Tania Antabi and her son Soly Shaalo, and their children. Blessings and success for the entire family, Leilui Nishmat her mother **Linda Bat Tera Esther a"h**, Amen. ***
Blessed siblings: Azar, David, Charlie, Estella, and Arlit of the Halabi Family. Blessings and success for the entire family, Leilui Nishmat their sister **Sonia Bat Rachel a"h**, Amen. ***
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Mrs. Tina Farhi, her husband Jack, and their children. Blessings and success for the entire family, Leilui Nishmat her father **Yosef Ben Rejina a"h**, Amen.

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