

Congregation

◆◆◆"Beth Yosef"◆◆◆

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

Rabbi Aharon Farhi

Parashat Yitro

24th Shevat 5784

Maqam Husseni

Issue #1060

Mr. Eliyahu Levy, President

Haftarat Bishnat Mot

February 3rd 2024

*Candle Lighting 4:56pm * Shekiah 5:14pm * Shir Hashirim 4:50pm followed by Mincha Friday Night
Shaharit Shabbat 8:15am * Mincha Shabbat 4:40pm * Shabbat Ends 5:57pm & Rabbenu Tam 6:27pm
Time for Talit 6:05am * Seasonal Hour 60 * Alot Hashahar 5:53am * Netz Hachama 7:05am
Weekday Mincha 5:05pm * Earliest Time for Arbit 4:37pm * Tzet Hacoachavim 5:52pm * Chatzot 12:09
Latest Time for Morning Keriat Shema 8:53am * Latest Time for Morning Amidah 9:53am*

Friday & Shabbat, February 9-10, will be Rosh Hodesh Adar Alef

Shovevim Fasting:

Thursday February 1st fast starts 5:53am and ends 5:40pm

Monday February 5th fast starts 5:51am and ends 5:45pm

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

When Moshe's wife gave birth to his first son, the Torah tells us that his name was Gershom. But with his second son's birth, the Torah does not mention his name Eliezer until this week's Parasha, when Yitro brings Moshe's sons and his wife to him. Moshe named his children for a reason, to remember specific miracles and kindnesses that Hashem performed, and the names would be a remembrance for all generations. He learned this from Yosef, who named his sons Menashe and Ephraim. Now, Ephraim makes sense, he named him to remember the great miracles performed that enabled him to become the viceroy over the world superpower Egypt. But what was the significance of Menashe's name, which was a remembrance of the hardships he endured leading up to his rise to power? Yosef wanted to remember what his brothers had done to him, selling him as a slave, which led to his imprisonment for twelve years, but he also wanted to remove any regret, any grudge, any semblance of negativity towards them, because it led directly to his greatness and

royalty. When he reached the top, he didn't want to forget how he got there, but he wanted to remember it in the right way. Similarly, Moshe could not speak clearly due to an injury with hot coals in his youth, but he did not pray to Hashem to be healed, because he wanted to remember the miracle performed on his behalf to save him from Pharaoh when he was only a baby. Eliezer was named because Hashem had helped him, always guided him, and therefore the Torah only mentioned him now when Yitro brought him. Why? To signify that Yitro realized Moshe's character to remember the good done for him, to recognize and show appreciation to Hashem and to others as well. He therefore knew now that if he would bring his wife Tzipora and his two sons, Moshe would remember how Yitro had taken him in, accepted him into his home, gave him his daughter to marry, all when he had fled from Pharaoh and a death sentence in Egypt. He knew Moshe would accept him. As Yitro recognized this, the Torah mentioned Eliezer's name. May Hashem watch over us, Amen.

Insights on the Parasha

1 – *You shall be to Me the most beloved treasure of all peoples, for Mine is the entire world.* What is the connection between being the treasured nation and that the whole world is Hashem's? We know that within Hashem's treasure house He stores only Yirat Shamayim, as this is His most prized possession and He keeps it locked away, secured, because it is beloved to Him. Everything is in Hashem's control except for Yirat Shamayim, so to speak, and man must choose for himself. Now, the Pasuk can be explained as follows: If man listens to Hashem, meaning he has Yirat Shamayim, then he will be beloved from all peoples, and his Yirat Shamayim will be stored away in Hashem's treasure house. Why? Because the entire world belongs to Hashem, in His control, all except Yirat Shamayim, and that is why it is so precious to Hashem. (*The Vilna Gaon*)

History in Brief

130 years after the Hurban, 200AD. When the evil Caesar decreed a prohibition against circumcision, at the same time that Rabi Akiva passed away, a son was born to Raban Shimon Ben Gamliel, named Yehuda, who grew up to be known as Rabenu Hakadosh. When the eighth day arrived, he circumcised his son in public, sanctifying the Name of Hashem publicly, naming him Yehuda Hakadosh for the Kiddush Hashem displayed. The people witnessed their leader's great devotion and dedication to Hashem even at risk of tremendous cost. When the officer of the city heard what Raban Shimon did, he called him in and asked why he had so flagrantly acted against the decree of the Caesar. He explained that he was simply fulfilling the will of the King of the world, Hashem. The officer explained that despite the fact that he greatly respected him, he could not withhold this information, and he would have to stand judgment before the Caesar along with his wife and his newborn son. They traveled to the Caesar, who at the time was the father of Antoninus. When they heard that his wife had just given birth to Antoninus, the wife of Raban Shimon wished her congratulations. The Caesar's wife thanked her for her good wishes, and asked why she had come there. She explained that because she had circumcised her son, they were going to be brought to judgment for their crimes.

Health and Recovery

Our children's schedules these days are fuller than ever! Young minds and bodies need solid nutrition to keep up with the flurry of activity. In the morning rush, breakfast is an important meal that is often skipped. Breakfast is literally *breaking* an overnight *fast*. Starting the day with a balanced meal can make a difference in health and school performance. Studies show that kids who eat breakfast do better in school, have better concentration, perform better on standardized tests, have fewer behavior problems and are more energetic. Kids who eat breakfast are also more likely to maintain a healthy weight. A balanced breakfast includes all the essentials. Help your kids get the morning nutrition they need by offering a variety of wholesome foods, providing a combination of healthy carbohydrates and protein. Carbohydrates are the preferred energy source for the brain. They're digested quickly and jump-start thinking and learning. Look for whole grains, milk, fruits and vegetables. You can identify whole grain products by finding "whole wheat" or "whole grain" as the first ingredient. Protein helps kids maintain the level of energy and fullness they need to get them through the morning. It is found in meat, beans, eggs, milk, yogurt and cheese. Be sure to power up your breakfast with this important nutrient! How your child eats today will have a striking impact on his or her health throughout adolescence and adulthood. Consuming nutritious foods helps children and teens grow, develop, do well academically and feel good about themselves. Good nutrition also helps prevent child and teen issues such as eating disorders, obesity, dental cavities and iron-deficiency anemia. According to the Centers for Disease Control and Prevention 25 percent of all children aged 2 to 18 years now meet the criteria for being overweight. Overweight and obese children are at greater risk for major health issues such as Type 2 diabetes, high blood pressure, joint pain, high cholesterol and cardiovascular disease. Teaching your child good nutrition habits from a young age can decrease the likelihood he will become overweight. Choosing nutrient-dense foods such as fresh fruit and vegetables over empty-calorie foods such as cookies and sodas can help prevent childhood obesity and provide your child a much higher

quality of life. Children require a variety of nutrient-dense foods such as fresh fruits, vegetables, whole grains, meat, fish and adequate calories in order to grow and develop properly. It's crucial that your child is consuming the essential nutrients he or she needs to grow. Calcium is of particular importance for children. An adequate calcium intake promotes optimal bone density which will assist teen growth and reduce the risk of bone loss in later life. The way children eat influences their growth and health during childhood, during adolescence and for the rest of their lives.

Mussar: Zilzul

Zilzul, or disregard for the honor of another, is an issue that requires much care and consideration. It takes great understanding to know what exactly is classified as Zilzul, whether concerning speech or action. Before speaking or acting, first picture yourself in your friend's situation and then decide whether you would consider it to be Zilzul. If you would be pained through such speech or actions, then don't do it to your friend. Our Sages teach us: People usually easily realize the faults and problems of others, but not their own. It is actually very hard to recognize and acknowledge your own faults. Many try to flatter the rich or mighty, or just try to collect an audience, by ridiculing and defacing another unjustly. The sins and consequences for such a style of behavior are unbearable. Straightforward and righteous people do not derive pleasure from the imperfections and faults of others. Be especially careful with your wife and workers, for they are not yours to ridicule just because they help you. On the contrary, you must be even more careful with their feelings than anyone else's, because you are expected to show appreciation for their assistance. Just because Hashem granted you a higher position does not mean you can freely rebuke and ridicule those who are subordinate to you. In actuality, on the contrary, you are now more obligated and have a greater responsibility for your actions. Such negative behavior comes from haughtiness and one's chasing after honor. One who fears Hashem will recognize the terrible attribute of haughtiness and distance himself from desiring honor. Do not think you are great just because Hashem has given you potential or power. Think that you will now be

held more accountable for your actions than others, and therefore be aware of the outcome and the consequences which will be equivalent in severity. Never be angered or particular when dealing with others, and always try your best to judge others favorably. May Hashem merit us, Amen.

The Humble Gaon

Hacham Yaakov Attieh 1922-2017

In 2008, he began suffering from an ailment that continued until his passing in 2017. Even though he was in pain, his wisdom and clarity of mind remained throughout the last years of his life. On Friday night, Shabbat *Parashat Vayetze Yaakov*, on the 10th of Kislev in 2017, his holy pure soul returned to heaven with the words *Shema Yisrael* and *Hashem Hu HaElokim*. May his holy soul be bound up in the bonds of eternal life, may he protect our holy nation and pray on our behalf, and may we merit together the coming of *Mashiah*, may the memory of this holy *Tzaddik* be blessed, Amen.

Story

Zusha went to his Rebbe for guidance, how to deal with the evil *Danki* who not only owed him a lot of money and was denying it, but also was acting as a false informant, claiming that Zusha committed terrible financial crimes that could potentially send him to jail for many years and force him to close his business and lose his livelihood. While telling his woes to his Rebbe, Zusha began crying bitterly. His Rebbe told him not to cry, but rather to go sleep overnight in the hotel and tomorrow Hashem will give him good news. Zusha went to the hotel as his Rebbe instructed but he could not sleep a wink all night. The next day he went back to his Rebbe, hoping to find salvation, but his Rebbe told him that the time for answers had not yet arrived, and he should go back to the hotel to sleep for another night. Tomorrow he may return again to the Rebbe.

Laws: *Shabbat*

1 – Eyeglasses that are worn frequently (for sight correction) may be worn during *Shabbat* when going from private domain to public domain. One may not, however, wear reading glasses, since they are often removed while wearing them, which may cause one to carry them in the public domain.

2 – Sunglasses, or even shade clips that connect to eyeglasses, may not be worn in public domain during Shabbat, since one may remove them in the shade and carry them in public domain.

3 – One who forgot and went into the public domain with a Kippah in his pocket, cannot then take it out and wear it on his head so that it will be considered as his clothing, because by wearing the Kippah he is considered to be placing down the object into the public domain. In other words, this is compared to performing an uprooting of something from the private domain and then placing it in the public domain, which is the main prohibition of removing from a domain. Therefore, what should one do when he finds a Kippah in his pocket? If there is a gentile near him, he should give it to the gentile, or if there is a young boy nearby, he should give it to him. If he cannot find a gentile or a little boy, then he can continue walking and pausing every 2 meters until he reaches his home.

4 – Any removal from a domain that is performed in the fashion of wearing clothing, is not considered a form of the prohibition, even when wearing two clothes, one over the other, and going into the public domain, no matter whether he took out the second garment for his own needs or whether he took it out for his friend. This is true even regarding wearing two belts, one on top of the other, and one can be lenient.

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