

Congregation

◆◆◆"Beth Yosef"◆◆◆

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

Rabbi Aharon Farhi
Parashat Miketz
27th Kislev 5785

Maqam Siga
Issue #1100

Mr. Eliyahu Levy, President
Haftarat Roni VeSimhi
December 28th 2024

*Candle Lighting 4:17pm * Shekiah 4:36pm * Shir Hashirim 4:10pm followed by Mincha Friday Night
Shaharit Shabbat 8:15am * Mincha Shabbat 4:05pm * Shabbat Ends 5:18pm & Rabbenu Tam 5:48pm
Time for Talit 6:24am * Seasonal Hour 55 * Alot Hashahar 6:13am * Netz Hachama 7:19am
Weekday Mincha 4:20pm * Earliest Time for Arbit 4:09pm * Tzet Hacoachavim 5:13pm * Chatzot 11:57
Latest Time for Morning Keriat Shema 8:58am * Latest Time for Morning Amidah 9:53am*

Tuesday (12/31) & Wednesday (1/1) will be Rosh Hodesh Tevet

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

Twenty-two years had passed since the brothers sold Yosef to the Arabs for twenty silver coins. Had they regretted their action and repented? Did their father's mourning change their way of thinking? When they came to Egypt, the Pasuk calls them the *brothers of Yosef*, not the *sons of Yaakov*. Rashi explains: this teaches us that they regretted their action, wished to treat him like a brother, and wanted to redeem him for money. However, the brothers were far from completely repenting. When one harms another, it is not enough to just change the course of the future. Change has to be initiated deeply within the roots, and changes have to be made retrospectively and retroactively. All feelings of hatred and negativity must be erased, and all honor deserved must be restored. They had to reestablish the warmth and kindness expected from brothers, and had to retroactively position Yosef where he belonged within their family. Regret was not enough. It wasn't enough that they wished to redeem him. When they sold him, they declared 'Let's see what will become of his dreams now'. This was the blow they had delivered to Yosef. Now their brother had the power to throw them all in jail. They falsely accused Yosef of desiring to do just that, and carried this accusation until after Yaakov passed away, when they feared that he would then exact retribution from them for selling him. Even then their shortcomings were still evident. It may be easier to change the course of the future, but it is

not easy to admit that you were wrong and completely regret the past. Yosef wished to detain one brother and send the rest back. By doing so, he would reenact a similar scenario that had transpired when he was sold and see whether they really regretted and repented. Until that point, they did not yet realize the extent of their sin, and they only now realized the power of their sin because of the trouble they were now facing. They identified their current situation as a punishment for what must have been a sin. When he wished to detain a brother, they were reminded about the same type of situation that transpired twenty-two years prior. They hadn't prevented the action and had sinned. But the true regret and repentance still did not arrive. Reuven then stepped forward and declared: "Did I not say, 'Do not sin against the boy', but you would not listen! Behold - his blood is being avenged!" Reuven was not present at the sale. He could not reenact the scenario. However, he had warned them not to act. They were not innocent and could not claim it was an accident or a hasty decision made on the spur of the moment. They were aware of their plans and actions, for he had warned them against it. What's more, he had told them that he was but a mere boy, a youngster. Their claims against him could not be taken seriously and they could not rightfully accuse a youngster. When they later claimed to their father, "For had we not delayed, by now we could have returned twice", indeed they had admitted,

regretted, repented, and would be given mercy for their action. Only at the end, after their father Yaakov passed away, when they still worried that Yosef would take revenge on them, did they finally realize the greatness of Yosef, that he had been righteous and deserving all along, when he chose to forgive them wholeheartedly and move on instead of acting against them measure for measure. We too must learn from Yosef to forgive and forget, let go of grudges, and move forward in peace and harmony, despite any wrongdoing committed to us in the past, and despite whether the oppressor has truly repented, because everything is from Hashem. May Hashem watch over us, Amen.

Insights on the Parasha

1 – *Yosef recalled the dreams... so he said to them "You are spies!"* How could Yosef hold back his brothers for three days from Yaakov and his family when there is a famine and they may be starving? The *Chatam Sofer* answers: We know that Yaakov still had food, since before he sent the brothers, he told them *Why do you make yourselves conspicuous*, teaching us that they indeed had food. Yosef knew they had food because his first dream was about wheat, which he interpreted to mean that they still had food. He remembered the dreams – understood they still had food – and claimed they were spies, thus holding them up without worry of any food shortage back home.

History in Brief

180 years after the Hurban, calendar year 250. A well-known Tanna during the times of Rabbenu Hakadosh was Bar Kapara. Bar Kapara was a Gaon in Torah, who taught the people to thank Hashem for all the kindness shown to us. He established 'Modim DeRabbanan' that is recited every day during the Chazara of Amidah. One time, Rabbenu Hakadosh made a Seudah for the marriage of his son R' Shimon, and he invited all the Hachamim, but forgot to invite Bar Kapara. What did Bar Kapara do? He wrote on the gates of the wedding that Rebbe spent twenty-four million Dinarim on the wedding of his son but did not invite Bar Kapara along with the other Hachamim. When Rebbe saw this, he immediately sent a messenger to invite Bar Kapara. When he attended, he spoke words of Divre Torah and

Mussar to the ears of the audience, and his words entered their hearts. The guests were listening and respectfully were not eating. Rebbe asked Bar Kapara why they were not eating? Bar Kapara explained that he didn't want anyone to say that he had wanted to attend in order to eat, rather he was angered over the fact that he was not invited along with the other Hachamim. His teaching included that wealth and poverty is cyclical. Just because a father is wealthy does not mean that the son will be wealthy, and just because a father is poor doesn't mean that the son will be poor. Also, if you hear negative words, such as Lashon Hara, either walk away and leave, or physically block your ears. Most importantly, humility is the most distinguished characteristic of all.

Health and Recovery

There are people who after having just finished a full meal still feel hungry. What is the reason? Researchers looked into the matter to measure the amount of time the brain needs in order to be informed that food has entered the stomach and is filled. It is known that the brain receives information from various organs of the body through the nerve system. In response, the brain sends out commands, as well as feelings of hunger and satiety. When the person becomes satisfied, it is only after twenty minutes from when food enters the stomach that the brain receives the knowledge and sends the feelings that food has sufficiently filled the stomach. When one sits down to eat, he must take into account that everything he eats in the first twenty minutes of eating does not affect his mind regarding his feelings of hunger and he does not yet understand the effect of the food that has already entered his body. People in the world who understand the culture of eating work with this information by only eating light dishes and appetizers at the beginning of a meal, such as fruit salad. After twenty minutes, only then do they start the main course of the meal. This is indeed the eating process according to the Rambam's opinion - to first eat lightly in order to begin the digestion process, and in this way, after the brain has received knowledge that it has food in the stomach, the rest of the meal continues reasonably without the feelings of hunger. If a person still feels hungry, it is recommended to put something in his mouth that requires a lot of chewing, such as

a piece of raw carrot, and to chew it well, so that the stomach will receive the saliva that it is lacking, and thereby relax from the feelings of hunger.

Mussar: Tehillim

There are many great advantages that are acquired when one reads and learns Tehillim. David Hamelech a"h prayed that every Jew who recites Tehillim will be rewarded greatly, as if he learned through very difficult topics of the Talmud such as Negaim and Aholot, and will be granted a Tikun for the sin of the Berit (wasted seed, family purity). One who recites Tehillim in public will receive many times the reward. Being accustomed to its recitation will protect you, your loved ones, and your generation from punishments and bad occurrences. Blessings and success will be poured upon you from heaven. Kaddish recited after completing the Tehillim reading with a Minyan will greatly increase the protection from evil and danger. One who wishes to connect his soul to Hashem should take upon himself to read Tehillim. Tehillim is as distinguished as the five books of Moshe Rabbenu. Fortunate is the one who recites Tehillim with song and concentration and not in a rush, for it will then be very pleasant to Hashem. Even if you do not know what you are saying there are still great advantages and merits to obtain. If one is ever in danger, he should recite Tehillim without interruption and with great concentration every day, for then he will develop into a spiritual being that is protected from the harms of the physical world. How great are the ones who pay others and sponsor Tehillim reading. Read Tehillim word by word, letter by letter, and sing it with enjoyment. Understand the meaning of the words in this great prayer. The great *Tzemach Tzedek* says: if people knew the effect that reading Tehillim has in the upper worlds and the power it creates, they would be reading it constantly. Know that Tehillim has the great power to break through the separations between us and Hashem. May we ascend higher and higher, Amen.

Rishon LeSion:

Maran Hacham Ovadia Yossef 1921-2013

At the age of thirteen, Hacham Ovadia's father gave him a very special pair of Tefillin, purchased from R' Tzadka Chutzin ztl (Hacham Sadqa

Hussein of Baghdad). On the occasion of his Bar Mitzvah, he gave a poetic Derasha (*loose translation*): *On the 14th, the Yetzer HaTov has come to guide me, I bow and prostrate, at this precious time, and I bless, Shehechyanu, thanking Hashem for this milestone, as the light shines, and healing blossoms, I celebrate with strength, with the illuminance of precious Mitzvot, greater is one who is commanded to serve, I delight day and night in Hashem, and with Hashem I will fulfill the commandment of Tefillin, for it is my salvation and my honor, and a sign on my arm, through which Hashem will be called on me, as His hand extends on me, there are no words in my mouth to describe the greatness of Tefillin, Torah and Tefillin together through the length of my days.* At that time, one Hacham asked, what is special about our recitation during Rosh Hashana to request to be filled with Mitzvot like a pomegranate? Our Sages already teach us that even the negligent of our nation are filled with Mitzvot like a Rimon? Hacham Ovadia in his youth answered: it may be that throughout their lifetime of seventy years collectively even the negligent of our nation are filled with Mitzvot like a pomegranate, but we on Rosh Hashana are asking that each and every year of our lifetime we should be filled with Mitzvot like a Rimon, so that at the end of our lifetime we would be at least seventy times more filled with Mitzvot.

Story

After the General realized that Shmuel Aryeh was not the one who stole his precious ring, cleared of all charges, he began working on finding the real culprit who had taken his ring from right under his nose. This was not a regular occurrence for him, but he did not change anything from his regular daily schedule, despite his efforts to find his ring and the thief. In the evenings, they conducted searches in the living quarters of all his soldiers. One evening, they suddenly heard gunfire. They went into combat mode, defending the General while looking for the threat. They deduced where the gunshot had come from and went into a house near the entrance of their basecamp. They entered and saw a troubling scene: on the floor was a soldier, dead with a bullet wound, and another soldier sitting next to him, claiming that he had not killed him. He swore that it was a suicide.

Laws: *Besamim*

1 – We recite a blessing of *Besamim* on liquid fragrance whether still in a bottle or when poured on hands. Some say that we do not recite a blessing when it is only in a bottle because it does not have substance in that form, and it is therefore best not to smell it, and if one smells it then he should not recite a blessing. One should definitely not recite a blessing on synthetic scent as that does not come from a source and does not have substance.

2 – One does not recite a blessing on air fresheners or potpourri because its purpose is only to cancel out unwanted smells.

3 – It is forbidden to recite a blessing on a fragrance that is hanging around a woman's neck because it is immodest.

4 – One should be careful not to intentionally smell a fragrance that is on his wife who is *Niddah*, but if she removes the fragrance and places it on the table, i.e. a flower, then he may recite a blessing and smell it. If she uses a fragrance from a bottle, the husband may smell the bottle and use the fragrance for himself as well.

5 – When sniffing *Tabak*, one does not recite a blessing since the fragrance does not come from the actual *Tabak* but rather from an additive, as the *Tabak* itself is dry, and the fragrance does not have substance.

6 – One does not recite a blessing on a forbidden fragrance, i.e. idolatry.

7 – One does not recite a blessing on the smell of hot fresh bread that comes out of the oven.

Remember these measurements:

Kezayit = 28.80

Gerogeret = 1920gm

Manna = 480gm

Sela = 4 Dinarim

5 Selaim of Pidyon = 96.10gm silver

Shekel = 9.60gm silver

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