

Congregation

◆◆◆"Beth Yosef"◆◆◆

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

Rabbi Aharon Farhi

Parashat Vayigash

4th Tevet 5785

Maqam Bayat

Issue #1101

Mr. Eliyahu Levy, President

Haftarat Vayhi Devar

January 4th 2025

*Candle Lighting 4:23pm * Shekiah 4:41pm * Shir Hashirim 4:15pm followed by Minha Friday Night
Shaharit Shabbat 8:15am * Minha Shabbat 4:10pm * Shabbat Ends 5:24pm & Rabbenu Tam 5:54pm
Time for Talit 6:25am * Seasonal Hour 55 * Alot Hashahar 6:14am * Netz Hachama 7:20am
Weekday Minha 4:25pm * Earliest Time for Arbit 4:10pm * Tzet Hacoachavim 5:19pm * Chatzot 12:01
Latest Time for Morning Keriat Shema 8:59am * Latest Time for Morning Amidah 9:54am*

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Please do not read this bulletin during Tefillah or Keriat Hatorah

The Midrash teaches: “For behold the kings assembled, they came together” (Tehillim 48:5) The kings in this Pasuk alludes to Yehuda and Yosef. *Avru Yachdav, they came together*, this means that they each became *filled with anger* over the other, another translation of *Avru*. Yehuda was not afraid of the viceroy of Egypt. He too was a king. But what is a king without a nation, without a kingdom, without a land over which to rule? Yosef was king over Egypt, and it is true that Yehuda was king over his brothers, but the meaning here of sovereignty refers to their complete dominance over themselves, full control of their own inclinations, masters of their own actions. Pharaoh knew from the moment Yosef came before him that he was no ordinary slave who had been bought for twenty silver coins and was wasting away in prison. His ministers could not see what Pharaoh saw in Yosef: a true ruler over himself, and therefore decreed that none throughout Egypt would lift a hand or walk a step without Yosef’s command. How did Yosef merit royalty? R’ Yochanan explains: his mouth that did not sin will dictate, his neck that did not sin will wear gold, his hands that did not sin will hold full control of Egypt, and his body that did not sin will wear royal clothing. Such was the righteousness of Yosef, that he became royalty, through ruling over himself he became the ruler over Egypt. When he wished to reveal himself to his brothers, he

commanded all others to leave the premises, so as not to embarrass them. Even then he remained righteous and cognizant of others as a true ruler should. Yehuda too was royalty. He had faced a difficult challenge. When his daughter-in-law Tamar was accused and sentenced to death by burning, she was careful not to embarrass him and only hinted to his identity so that he would have the opportunity to do the right thing if he so chose. He didn’t fail, with great strength and in the face of terrible embarrassment, he overpowered himself with full dominance over his inclinations and rose up high to admit that she was right and he admits to her innocence. How powerful and great were the actions of these two kings, Yehuda and Yosef, each in their own right, each deserving of royalty because they dominated first and foremost over themselves. We must learn from them to perfect our actions and become true rulers over ourselves to walk in their path and also one day achieve greatness. May Hashem watch over us, Amen.

Insights on the Parasha

1 – Yaakov Avinu told Pharaoh that the days of his life were short and bitter. This perspective was unacceptable in heaven. Hashem had saved him from Esav, Lavan, returned Dina, returned Yosef, and now it looked like Yaakov was complaining. As a consequence, the number of

words he spoke in these two Pesukim, 33 words, would correspond to the number of years Yaakov would lose, as his father Yitzchak lived to 180, but Yaakov would only live to the age of 147. We must learn from here to always accept our pain with happiness and never complain, and learn to understand that everything Hashem does is for the best.

History in Brief

180 years after the Hurban, calendar year 250. Quotes from those who lived during the times of Rabbenu Hakadosh. R' Menachem: We do not tell the Hazzan to come pray, rather we tell him to come bring us closer, perform our services, our needs, and our battle, to appease on our behalf. In the future all sacrifices will be discontinued, except the Todah thanksgiving offering, and all prayers will be discontinued, except thanking Hashem and recognizing His greatness. R' Simai: All beings in the heavens were created in heaven, their souls and their bodies. All beings on earth were created on earth, their souls and their bodies. All except man, whose soul was created from heaven but whose body was created on earth. Therefore, if man spends his time learning Torah and performing Mitzvot, he will have fulfilled the will of Hashem, and he has earned his place in heaven like one of the heavenly beings. However, if he does not learn Torah and perform Mitzvot, then he has earned his place on earth, and is like any other animal on earth. R' Shimon Bar Tachlafta sent his son to Rebbe to receive a blessing. Rebbe blessed him to not embarrass and to not be embarrassed. He returned to his father not understanding the significance of the blessing. He explained to his son that Rebbe had blessed him with the same blessings that Hashem blessed our holy nation. When the servant of Antoninus died, Rebbe resurrected the servant for Antoninus and he stood up alive once again on his legs.

The 10th of Tevet

During World War 2, over seventy-five years ago, the indescribable Holocaust was committed by the Nazis YS"V, who succeeded in destroying a third of our nation. We will never forget those terrible, dark times that our people had to face. Almost two thousand years ago, Yerushalayim was taken by the wicked Titus. In 1163, our people were abused and murdered by the crusaders. In 1559, many

perished both spiritually and physically in the Spanish Inquisition. In 1649, the terrible years named 'Tach Vetat', referring to their Hebrew number of years, brought about death and horrible decrees for the Jews. As we all know, not long ago the Nazis tried to wipe us out and leave no trace behind. Our Torah says, "*Love your fellow as you love yourself*" and "*Love the sojourner*" but our enemies feel the need to annihilate us and our remembrance. Many times, the Satan was given the power to destroy, and during the Holocaust, while the Germans conquered about 20 European lands, our people were tortured and killed in ways unimaginable to normal people. Our leaders did not decree fasts in their memory, for it would be too difficult for us to fulfill. However, we have the 10th of Tevet, which includes all the sufferings and pain our people have endured throughout history. This day is sanctified Leilui Nishmat all the souls and martyrs from the time of the Temple's destruction until this very day. We must all fast during the 10th of Tevet with the correct understanding and intentions. May Hashem put an end to our sufferings and pain, quickly, send a Refuah Shelemah to those who are in need of it, and may we be redeemed with the coming of Mashiach, Amen.

Health and Recovery

1 – If one ate too much, he should drink tea with a little sugar. 2 – If one is usually hungry but his stomach does not digest food properly, then he must decrease his intake of food. If one has a strong digestion system, he should not eat until he is hungry, and he should only eat to rid himself of hunger, not until he is full. 3 – One who works hard should not eat a lot. 4 – One who snacks a lot in between meals should occasionally fast in order to clean out his system. 5 – During the summer one should eat two-thirds of what he eats during the winter. 6 – During the winter eat more and drink less, but during the summer drink more and eat less. 7 – At least once a week do not eat or drink for twelve hours, doesn't matter if it's during the day or night. The Rambam writes that this is advisable during Erev Shabbat.

Mussar: Fasting

Our Sages of blessed memory teach us: All who fast are called holy. Fortunate are those who are

able to fast. There are many Segulot in fasting, such as the ‘Sitra Achara’ (Yetzer Hara) cannot cling to one who is fasting. Fasting leads to humbleness, since one loses his strength from not eating and realizes his limits as a human. One who is fasting is not tested from heaven, since Hashem sees the person testing himself, and he is already considered one who overpowers his inclination. He is then fit for the Shechinah to rest upon him, and his prayers are heard without any prosecutors objecting. There are many angels that are created through performing Mitzvot, but cannot ascend unless the person uses the power of a fast. A person who fasts is credited to have brought a sacrifice consisting of the fat and blood that he has lost while fasting. Unfortunately, many are fooled by their evil inclination that they are unhealthy and therefore fasting will result in sickness. They are led to believe that fasting in such a state would cause them to be punished in the next world for neglecting their bodily needs. Fasting is an excellent form for attaining forgiveness. Our great and holy Sages knew the severity of their sins and fasted many fasts, as David Hamelech says, “*My knees are weak from fasting*”. Rebi Elazar and Rebi Yehoshua fasted until their teeth turned black in order to atone for specific sins. Rav Huna fasted 40 times for a specific reason as well. There were many others Sages who fasted as well. So much more must we understand our need to atone for our many unbearable sins. Fasting is difficult, but what else can we do? Eat, drink, and be merry? Do not listen to your evil inclination who tells you that it is too unbearable, for he is trying to destroy you! Many who fast turn out a lot healthier than those that do not. One who wishes to purify himself is definitely helped by heaven. One must especially be careful with obligatory fasts, such as the upcoming fast of the 10th of Tevet. May Hashem watch over us, Amen.

Rishon LeSion:

Maran Hacham Ovadia Yossef 1921-2013

When the young Ovadia visited Baghdad in 1930, he entered the Yeshiva of Gaon R’ Salman Aboudi, and recited to him a number of pages of Gemara by heart. He blessed him to one day be a great man in our nation. Many years later R’ Salman Aboudi made Aliyah to Eretz Yisrael. The great Rabbanim came out to greet him with respect

and honor befitting such a Gaon Talmid Hacham, in honor of the Torah. Among them was Hacham Ovadia, standing over to the side. As the Hachamim spoke with R’ Salman, he asked, many years ago a young boy from Yerushalayim came to visit Baghdad and he recited a number of pages of Gemara by heart. He very much wished to meet him again. Hacham Ovadia told him that he was that child. He answered that he knew he would grow up to be great. A little while later, as R’ Salman was not settled into permanent living conditions, same as many Jews who had recently moved from Iraq to Israel, Maran Hacham Ovadia invited Gaon R’ Salman to live in his home together with his family, until he was settled permanently. For eight months Hacham Ovadia hosted Gaon R’ Salman, to the great delight of Hacham Ovadia to have such a distinguished guest in his home, with whom he could speak in Torah every day. The Rabbanit, wife of Hacham Ovadia, worked hard to make sure their distinguished guest was always comfortable and welcome, amongst their other occasional guests. During the years 1965-1969 Hacham Ovadia served as a judge in the Bet Din Gadol alongside R’ Salman Aboudi, together with the other beloved judge Gaon Hacham R’ Yosef Shalom Elyashiv zt”l.

Laws: Fasting

- 1** – All are obligated to fast the four Rabbinical fasts, one of which takes place on the 10th of Tevet.
- 2** – The obligation to fast spans from Alot Hashahar until Tzet Hacochovim. Alot Hashahar, according to the Ben Ish Hai and Maran Ovadia Yosef zt”l is as follows: one and a fifth seasonal hours before Netz Hachama. The current seasonal hour consists of 56 minutes. Add the fifth, 11 minutes, and Alot would be 67 minutes before Netz, which is 6:12am. The fast will end at 5:18pm, or for those who wish to be strict it will end at 5:28pm. All should be blessed.
- 3** – One who goes to sleep, without intending to wake up before the fast begins, cannot eat anymore even if he wakes up before the fast begins. However, if he goes to sleep with the intention to wake up before the fast begins in order to eat, then he may eat until Alot Hashachar.
- 4** – These fasts do not prohibit washing, showering of any sort, smearing, wearing leather shoes, or relations.

5 – Pregnant and nursing women, with the following specifications, are not obligated to fast. She has to have been pregnant for three months already from the time she conceived. However, if she is still within three months and she is feeling sick and is in pain, then she may also eat.

6 – Once a woman gives birth, she is not obligated to fast for 24 months, even when she stops nursing. This applies as well to a woman who miscarries. Nonetheless, even though they are allowed to eat, those who eat should only eat what they need to and should not apply any effort to eat enjoyable foods.

7 – A sick person (not necessarily in danger), or an old weak person, who will be in pain from fasting, are not obligated to fast.

8 – Boys under age 13 and girls under age 12 are not obligated to fast.

9 – A married couple within their seven days of Sheva Berachot, a father of a newborn son receiving a Brit Milah that day, the Sandak (holder of the baby during the Brit procedure) and the Mohel are all obligated to fast.

10 – One shouldn't wash or brush his mouth on the morning of the fast. However, if one has to, he can, provided that he face downwards and make sure not to swallow anything.

11 – An otherwise healthy person who has to swallow pills or tablets for pain relief and the like may swallow them without water as long as they do not have a flavoring. If one cannot swallow without water, little water is allowed for swallowing. Liquid medicine may be consumed as well, as long as you do not enjoy the taste or flavoring and do not derive pleasure besides for the desired effects. If the sickness is serious, then you may consume the medication even though there is flavoring. Smoking is permitted during these fasts.

12 – One who eats accidentally less than a Kezayit must finish his fast and may recite Anenu in Minha. If he already ate a Kezayit, he still completes the fast, but cannot recite Anenu in Minha.

13 – One who accidentally recited a blessing in order to eat must taste a little in order to derive pleasure and not waste a blessing.

14 – If one forgot to say Anenu in Shomeah Tefillah, he continues and recites it at the end of Elokai Netzor.

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