

Congregation

◆◆◆"Beth Yosef"◆◆◆

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

Rabbi Aharon Farhi
Parashat *Beshalah*
10th Shevat 5785

Maqam Ajam
Issue #1106

Mr. Eliyahu Levy, President
Haftarat *Vatashar Devora*
February 8th 2025

*Candle Lighting 5:03pm * Shekiah 5:21pm * Shir Hashirim 4:55pm followed by Minha Friday Night
Shaharit Shabbat 8:15am * Minha Shabbat 4:50pm * Shabbat Ends 6:04pm & Rabbenu Tam 6:34pm
Time for Talit 5:57am * Seasonal Hour 61 * Alot Hashahar 5:45am * Netz Hachama 6:58am
Weekday Minha 5:10pm * Earliest Time for Arbit 4:43pm * Tzet Hacoachavim 5:59pm * Chatzot 12:10
Latest Time for Morning Keriat Shema 8:48am * Latest Time for Morning Amidah 9:49am*

Shovevim Fasting:

*Thursday February 6th fast starts 5:48am and ends 5:45pm
Monday February 10th fast starts 5:43am and ends 5:50pm
Thursday February 13th – **Tu B'Shevat** – There is no fasting
(**Tu B'Shevat** begins Wednesday night February 12th)*

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

Bnei Yisrael were worried that Pharaoh and his army were chasing after them. They asked Moshe, why had he taken them out of Egypt? Moshe replied, just wait and witness the salvation of Hashem, you will never see these Egyptians again. Let's understand this conversation. Bnei Yisrael knew that Hashem was redeeming them, but they questioned whether this was the correct time to be redeemed. Avraham was told that they would be strangers in Egypt for four hundred years, and yet in their calculations it had only been two hundred ten years. Bnei Yisrael were asking Moshe, perhaps they should return to Egypt to complete the next one hundred ninety years of slavery before being redeemed. Moshe answered, do not worry, just as Hashem had performed miracles for them in Egypt, so too Hashem will perform miracles to save them from Pharaoh and his army currently chasing them. He told them that they would never see them again after that day. There is a Halacha, when a Jew is sold as a slave to a non-Jew, if the master dies, then the Jew goes free. Moshe guaranteed that their masters in Egypt were about to die, and therefore they would be free from slavery forever, even if there's another 190 additional years left over to the calculations. The Pasuk says: *Pharaoh's chariots and army He cast*

in the sea, and the select of his officers were sunk in the Sea of Reeds. Throughout all of the ten plagues, the Pasuk always says that the higher-ranking officers were hit first and hardest, followed by the rest of Egypt. Here too, the select officers were hit with a harsher punishment, as they were sunk in the Sea, not by sinking into the water, but by sinking into the mud, repaid in accordance with their behavior. They had enslaved the Jews with intense labor involving clay and bricks, therefore the officers too were punished harshly, not by mere drowning in water, but by sinking into mud, wet clay. May Hashem watch over us, Amen. (*Chut Shel Chesed*)

Insights on the Parasha

1 – Hashem informed Moshe that a double portion of Mon would fall from the heaven on Friday in order to provide enough provisions for Shabbat as well. Moshe did not give over this information to Bnei Yisrael. Instead, the Pasuk tells us that after the Mon fell on Friday and they collected the double portions, the Nesiim, the princes of the tribes, went over to Moshe and discussed this occurrence. Why didn't Moshe advise Bnei Yisrael in advance that a double portion would be given on Friday to accommodate Shabbat? Also,

why did the Nesiim alone approach Moshe and not the rest of the nation? We learned that the Mon was delivered in three fashions: 1- The righteous received the Mon on their doorstep, baked and ready to be eaten without requiring any effort from the recipient. 2- The average person received the Mon nearby as well, however it was not baked and required additional effort from the recipient before it can be consumed. 3- The below average recipient, categorized as a sinner, would have to collect the Mon which appeared in the form of wheat that required grinding and many other steps before it was baked and ready to be eaten. No matter the situation, the Mon fell every day, allowing only enough to be collected for that day, in order that Bnei Yisrael strengthen their trust and belief in Hashem and understand that Hashem is their only source for sustenance and provisions. This is why Moshe did not advise them that on Friday they would receive a double portion for Shabbat, because he wanted them to rely on Hashem without being reassured in advance. When Friday arrived, with the extra portion, it was the righteous who approached Moshe with the question as to why a double portion fell that day. Why? Because they couldn't understand the need for Shabbat's portion to arrive on Friday. How so? Because even if the Mon would fall on Shabbat, the righteous would not have to desecrate Shabbat as it would arrive on their doorstep ready to be eaten without any preparations required. They would not need to bake it or go out and collect it. Moshe responded with a lesson: they must nonetheless prepare food for Shabbat, in honor of Shabbat, as a symbol for future generations that only what has been baked and cooked from Friday, before Shabbat, can be enjoyed on Shabbat. (*Gevul Binyamin*)

History in Brief

180 years after the Hurban, calendar year 250. There was once a peddler of goods who was announcing the sale of "life enhancing medication". R' Yanai was sitting at home learning Torah when he heard this announcement. He waved the peddler over and asked him to sell him some of his medication. The peddler told R' Yanai that he didn't need what he was selling, because he was actually offering *advice*. He showed him a Sefer Tehillim, in which it says, *whoever wants life should guard his speech from*

evil. R' Yanai commented that all his life he had read this Pasuk in Tehillim, but had never realized how simple the explanation was until this peddler explained it to him. Every Friday afternoon, R' Yanai would get dressed for Shabbat while singing *Boi Kallah Boi Kallah*. In his later years, when his eyesight weakened, he would need to hold onto the shoulder of R' Simlai, one of the great Amoraim, in order guide his steps. Before his passing, he instructed his children: *Don't bury me in white clothing, because I may be going to Gehinam where they wear dark, and don't bury me in black clothing because I may be going to Gan Eden where they wear light, rather bury me in blush colored clothing so that I can blend in anywhere I am going.*

Health and Recovery

There are people who suffer from constant coughing, unlike the usual coughing as a result of a cold, but they do not think twice about it. The truth is that this is not simple. The coughing can be explained by the fact that food is entering the stomach through the esophagus, which is a hollow tube that is used to transfer food, and is made up of natural muscles along the entire length. The contraction of these muscles leads to the reduction of saliva and food to the stomach. It also constitutes a closure which prevents food in the stomach from returning to the esophageal tube. The food, mixed with the stomach juices, becomes acidic, so that they can digest the food coming down swallowed from the mouth mixed with saliva. If the food were to return up to the mouth, the digestible food in the stomach would taste sour and very repulsive. Coughing causes this to increase, eventually leading to the weakening of the network closure on the esophagus, and with the weakening comes the increased possibility that something will pass back up to the esophagus. This feeling causes us to cough more in an attempt to get rid of the discomfort that is felt in the mouth. If the system becomes weaker, it needs to be followed up with a treatment schedule, such as taking antacids, along with instructions not to lie down after eating. In severe conditions surgery may also be needed.

Mussar: Jealousy

Jealousy is a terrible attribute to become accustomed to and is a portion of anger. It is the

known way of man to be competitive by nature. When one has something that another doesn't have, be it any type of possession that is worth acquiring, the latter works hard to attain the object as well, thinking that if the first has the object, why can't he as well. Shelomo Hamelech declares that he has seen the toil and labor of man and has labeled it as a result of jealousy. Jealousy leads one to covet his friend's possessions. When one is jealous, he is uninterested with what he has and is therefore not happy. This is compared to a servant who questions his master's actions. He is not acting as an authentic servant. How can one dare question Hashem's ways? Hashem gives and Hashem takes; it is within His choice alone. Work and toil are meaningless without Hashem's blessing. Jealousy leads to argument, as is evident in the episode with Korah. This terrible attribute leads to sickness, and the body and soul are constantly pained and weakened from it. As a result, life isn't lived properly, and the effects of jealousy become noticeable on one's face. He is constantly depressed, and his appetite is terrible. His logic is not straight, and his praying and learning takes a heavy blow. His deeds are damaged and everyone around him is affected. We must distance ourselves from this terrible characteristic and live our lives to the fullest. May Hashem watch over us, Amen. (*Peleh Yo'etz*)

Rishon LeSion:

Maran Hacham Ovadia Yossef 1921-2013

In those days, most Sephardic Rabbanim teaching young children Torah lived in Aram Soba, Syria, Halab, a city filled with Sages, Sofrim, honorable and special men, strong and dedicated. The Yeshiva in Aleppo produced many students who learned Torah and understood the Halachot. The working class were knowledgeable in Halachot and studied Torah daily. These Sages merited to teach in Yeshivat Porat Yosef in Yerushalayim, including: Hacham Ezra Shasho, who moved to Israel and sacrificed to teach his students Torah every day. He had been teaching students Torah in Halab from the age of sixteen. He was fluent in Talmud as if it was in his pocket, and R' Yitzhak Chehebar, Rabbi of Argentina who also came from Halab, said about R' Ezra Shasho, that he was singled out for his ability to remember the Talmud and his expertise in knowledge throughout Shas.

He witnessed with his own eyes how Hacham Ezra would learn through the Maharam Shif's commentary without even needing to open a Gemara to examine the topics in print. It is well known, when one learns the commentary of the Maharam Shif, that it is very complex and requires studying of the Gemara and all related sources in depth in order to understand his teachings. Hacham Ezra was so fluent and knowledgeable that he read through the Maharam Shif's commentary as if he had all the necessary texts spread out in front of him, all in his mind.

Story

The soldier told the General that the dead soldier on the floor had committed suicide because he was terribly afraid and didn't know what else to do. He was the one who had stolen the ring from the General, placed the blame on the Jewish innkeeper, and promised his friend that he would share with him the proceeds from selling the ring if he remained silent about the theft. The General felt terrible for causing so much unnecessary hardship to the falsely accused Jew, Shmuel Aryeh, who had served him so diligently and faithfully only to be repaid with anguish. The General therefore gave Shmuel Aryeh a day off every week moving forward, the day of Shabbat, so that he could enjoy it with his family and community. Shmuel asked the General, at what time on the previous day did the soldier reveal the truth about the theft, and the General answered that the time had been 4:00pm. Shmuel realized that at that exact time the previous day he had been speaking with the Rebbe, and at exactly 4:00pm the Rebbe had told him to return home, because he had nothing more to fear! He shared this information with the General, who was just as shocked and amazed from the holy power of the Rebbe. May Hashem watch over us, Amen.

Laws: Tu B'Shevat

1 – Some donate 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, you can eat them. (However, one may bring fruits after Birkat Hamazon during Shabbat in order to add to the required daily hundred blessings one is responsible to recite.)

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