

Congregation

◆◆◆"Beth Yosef"◆◆◆

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

**Rabbi Aharon Farhi**  
*Parashat Yitro*  
17<sup>th</sup> Shevat 5785

*Maqam Husseni*  
Issue #1107

**Mr. Eliyahu Levy, President**  
*Haftarat Bishnat Mot*  
February 15<sup>th</sup> 2025

*Candle Lighting 5:12pm \* Shekiah 5:30pm \* Shir Hashirim 5:10pm followed by Minha Friday Night  
Shaharit Shabbat 8:15am \* Minha Shabbat 4:55pm \* Shabbat Ends 6:13pm & Rabbenu Tam 6:43pm  
Time for Talit 5:48am \* Seasonal Hour 62 \* Alot Hashahar 5:36am \* Netz Hachama 6:50am  
Weekday Minha 5:20pm \* Earliest Time for Arbit 4:51pm \* Tzet Hacoachavim 6:08pm \* Chatzot 12:09  
Latest Time for Morning Keriat Shema 8:42am \* Latest Time for Morning Amidah 9:44am*

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May Hashem bless the entire family with spiritual & physical success in everything, Amen.

*Those who wish to contact Rabbi Aharon Farhi can call (646) 552-3412*

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**2415 Ocean Parkway, Brooklyn NY 11235**

Please do not read this bulletin during Tefillah or Keriat Hatorah

This week's Parasha was named after Yitro, Moshe's father-in-law. Yitro had seven names: Reuel, Yeter, Yitro, Hovev, Haver, Keni, and Putiel. Why was his name *Yeter*? Because a Parasha was *added* in his merit. If so, why wasn't the Parasha called *Yeter*? When he converted and joined Bnei Yisrael, a letter Vav was added to his name, from Yeter to Yitro. Where did the Vav come from? When Kayin killed his brother Hevel, and then later did Teshuvah, Hashem engraved a letter Vav on his forehead. The numerical value of Vav is six, referring to the sixth Commandment "Do not kill". Yitro was a descendant of Esav, who had not accepted the Torah because it commanded not to kill. When Yitro converted and accepted the yoke of Torah and Mitzvot, he accepted what his ancestor Esav had rejected, do not kill, and was given the letter Vav to glorify his actions. This is why the Parasha is called Yitro with a Vav. The Parasha says about Yitro, "*Vayichad Yitro - Yitro rejoiced*". This is different than regular Simha, happiness. The word Vayichad is of Aramaic origin. It is used here to allude to the word *Chidudim*, *prickles*, for his happiness was so great that he felt physically thrilled, like someone who may weep or become faint when he is overwhelmed with unexpected joy (Or

HaChaim). According to Rashi, however, the allusion suggests that, despite his happiness for the Jews, he felt "prickles of unease" over what had happened to the Egyptians. How can we reconcile the two commentaries? Was he happy for Bnei Yisrael, or was he grieving for Mitzraim? Both are true, and that is why the word Chedvah is used and not just Simha. When a person is crying and suffering, and yet he experiences something that forces him to be happy, he is lifted from his pain and is brought to happiness. This is Chedvah, a greater power than Simha. Yitro was pained over the downfall of Mitzraim, where he had been a close advisor to Pharaoh in the past, and yet his happiness for Bnei Yisrael was so great, Chedvah, that it strengthened him out of suffering and brought him not only consolation, but real happiness for their redemption and all the miracles that Hashem had performed on their behalf. May Hashem watch over us, Amen.

**Insights on the Parasha**

**1** – Yitro advised Moshe to appoint judges that are "People who despise money". The character of a person is what truly defines and glorifies the person, as we find regarding the righteous and prophets throughout Tanach: Noah was a

righteous man, Avraham was a pure man, Yaakov was a pure man, and Moshe Rabbenu was the humblest. It was not their wisdom that defined and glorified them, it was their righteous character that the Torah recounts. Just as a tree is glorified through its fruit, so too the righteous are glorified through their character. (*Rabbenu Bachya*)

2 – The third commandment says, “Hashem will not absolve anyone who takes His Name in vain”. If someone swears falsely using the Name of Hashem, his Teshuvah will not be able to erase the sin. When a person transgresses any other sin, his soul goes up to heaven at night and the sin is written in the books. When he performs Teshuvah, the sin is erased from the books and he is completely absolved as if it had never been written. When a person swears falsely using Hashem’s name, it is written in the books that he used Hashem’s name in vain, and the name of Hashem cannot be erased from the books, so those lines describing his sin can therefore never be erased.

### ***History in Brief***

*180 years after the Hurban, calendar year 250.* One of the Geonim who was a student of Rebbe was Rabban Gamliel BeRebbe. He was appointed as Nasi during his father’s lifetime, to be the third Nasi. Rebi Chiya learned Torah with him. He was involved in business like his father. He had two sons who were Hachamim, one who filled his place, Rebi Yehuda Nesiah, the grandson of Rabbenu Hakadosh, and the second son was Rebi Shimon BeRebbe Yehuda. Rabban Gamliel would teach: learning Torah with Derech Eretz is great, for together they forget about sin. Any Torah that is not worked on with eventually be lost and lead to sin. Those who toil for the public should do so for the sake of heaven, as the merit of their ancestors will help them and their righteousness will endure forever, and all will be considered achieved despite results when you work for the needs of the public. Be wary of those who use you and only care about themselves, acting as your friend when they need you, but are nowhere to be found when you need them. Whoever has mercy of

others will be shown mercy from heaven, and those who do not show mercy to others will not be shown mercy from heaven.

### ***Health and Recovery***

1- Drinking water right before eating is harmful. 2- Drinking water while eating is also harmful. 3- One should make sure to chew his food well before swallowing. 4- Eating a heavy dinner causes one to experience bad dreams. 5- Eating fruits and vegetables greatly increases one’s health. 6- Nowadays it is common for one to swallow pills that can be helpful in one area but harmful in another. One should always be aware of the side effects of what he is taking. 7- Our body is comprised of 30% solids and 70% liquids. Therefore, in order to maintain this balance, one should make sure to eat solids that is enriched with liquids. 8- Fruits and vegetables are naturally enriched with liquids, and are very beneficial for the purification of the body’s regularity system. 9- The liquids that leave the body could be harmful and dangerous if they would remain in the body. Therefore, the body is cleansed by releasing them.

### ***Mussar: Learning Torah & Daf Yomi***

Torah is one of the three crowns Bnei Yisrael was given. This crown is greater than the crown of priesthood and the crown of kingship. There is no greater Mitzvah than learning Torah, as it says *Learning Torah is as great as all of them*. One who wants to be crowned with Torah should not waste his time. If you think that you’ll first earn money and then learn Torah, you will not merit the crown of Torah. Make the Torah your permanent schedule and make work your temporary task. *Do not say ‘when I have time I’ll learn’, for perhaps you won’t have time*. The Pasuk says, *It is not in heaven*, meaning: to learn Torah you must be a “down to earth” person and not haughty. *It is not across the ocean*, meaning: one who toils too much in work will not merit Torah. Learn *Lishmah* (for Hashem’s name) and work *Lishmah*, for then Hashem will help you complete your work successfully and quickly so you can spend more time learning Torah. If a person learns Torah properly, Hashem will deliver the Torah to him with ease and precision,

as we find by Avraham Avinu. Hashem testified that Avraham observed the Torah, even though nobody taught it to him. Because Avraham toiled in trying to learn the Torah and the concepts of faith, trust, and belief in Hashem, Hashem gave him the great gifts of wealth and wisdom. Toiling in Torah distances you from sinning. Wasting valuable time which could otherwise potentially be used for Torah will just cause more sins and terrible punishment. Even if you are traveling, think about Torah, as our great Sages would be careful never to go even a 4 Amot distance without thinking in Torah. The Torah will protect and watch over you. 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. May Hashem merit us to toil in Torah, Amen.

### **Rishon LeSion:**

#### ***Maran Hacham Ovadia Yossef 1921-2013***

R' Ezra Shayo lived in Halab. R' Avraham Fatal was his neighbor, who later became the father-in-law of Hacham Ovadia. The son of R' Ezra Shayo, Sion Shayo, almost died in his youth when he fell off the roof of a house, but through the kindness of Hashem and with the help of Mrs. Zakiah Fatal, mother-in-law of Hacham Ovadia, he was saved. One of the distinguished students of Hacham Ezra Shayo was R' Matloub Abadi, colleague of Hacham Ezra Attieh. Hacham Matloub was the Rabbi of Hacham Moshe Tawil, who was the Rabbi of Moreinu Rabbenu Hacham Yom Tob Yedid zt"l. Amongst the Hachamim of Porat Yosef was R' Eliyahu Lofes, who was great in Torah and accomplished in Chassidut and good deeds. His mouth would speak words of wisdom, and the strong drive in his heart for Hashem pushed him towards everything holy. Hacham Ovadia, who was one of his students, said about him that "Pinehas is Eliyahu". In 1913 he left Halab and went to Yerushalayim, where he learned Torah in the Yeshiva of Hacham Ezra Harari-Rafal. During World War I, he sacrificed in order to save young budding Torah scholars from the Turkish army draft who ruled the land at the time. R' Eliyahu Lofes escaped to Italy and returned years later to Israel, where he gave Shiurim in Yeshivat Porat Yosef, and served as a judge in Bet Din Tzedek for Sepharadim in Yerushalayim.

### Story

R' Chaim Leib woke up early every morning to pray Shaharit and learn Torah. One morning, when he opened his door to leave his house, his wife said to him, "You are leaving to go learn Torah, but you are not taking care of your family. Our daughter Tova is now marriageable age, the matchmakers are suggesting suitable boys for marriage, but we cannot afford the dowry". Her husband did not respond, but raised his hands to the heavens, and said, "Hashem in heaven who gives wealth to the rich also worries for the poor and gives them what they need, saving them from their predicaments. A bride is never deprived of her husband because of money, and with Emunah and Bitachon Hashem will help my wife and our children." He then told his wife, "Everything in its proper time, and man cannot change the course of events that Hashem plans. Even poverty cannot cause any change to Hashem's plans". His wife accepted his words of encouragement, and she supported her husband's Torah learning day and night. She reminded herself that his Torah learning was his breath in life, and they would be blessed through his Torah.

### Laws

- 1 – After removing nails, whether from the hands or the feet, even when bitten off with the mouth, you must wash Netillat Yadayim.
- 2 – If you hear Kaddish or Kedushah in middle of cutting your nails, you must stop and answer. If you hear thunder or see lightning, you must stop and recite the blessing.
- 3 – If you or the barber cuts your hair, even just a touch-up haircut, you and the barber need to both wash Netillat Yadayim, washing only once per hand. Also, the one who cleans up the hair must wash.
- 4 – Touching your shoes requires Netillat Yadayim, but if they are new shoes then you do not need to wash. If you can remove your shoes or put them on without touching them, then you do not need to wash.
- 5 – After tying your shoelaces, if you did not touch your shoes then you do not need to wash Netillat Yadayim.

6 – Touching your bare feet requires Netillat Yadayim, even if they were just washed and cleaned. If your feet are covered with clean socks and you just touch the socks, then you do not need to wash.

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