

Congregation

◆◆◆"Beth Yosef"◆◆◆

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

**Rabbi Aharon Farhi**

*Parashat **Mishpatim***

24<sup>th</sup> Shevat 5785

*Maqam Saba*

Issue #1108

**Mr. Eliyahu Levy, President**

*Haftarat **Hadavar Asher***

February 22<sup>nd</sup> 2025

*Candle Lighting 5:20pm \* Shekiah 5:38pm \* Shir Hashirim 5:20pm followed by Minha Friday Night  
Shaharit Shabbat 8:15am \* Minha Shabbat 5:05pm \* Shabbat Ends 6:21pm & Rabbenu Tam 6:51pm  
Time for Talit 5:36am \* Seasonal Hour 64 \* Alot Hashahar 5:24am \* Netz Hachama 6:40am  
Weekday Minha 5:30pm \* Earliest Time for Arbit 4:56pm \* Tzet Hacoachavim 6:16pm \* Chatzot 12:09  
Latest Time for Morning Keriat Shema 8:36am \* Latest Time for Morning Amidah 9:40am*

***Final Shovevim Fasting:***

***Thursday February 20<sup>th</sup> fast starts 5:26am and ends 6:00pm***

*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

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This week's Parasha begins by teaching us about Civil Law. *These are the ordinances that you shall place before them.* A person must accept whatever judgment is decided by a Bet Din, even if they decided that he is guilty and he knows that he is one hundred percent innocent. He must pay the amount of their decision without question or argument. The holy Zohar explains: *Eilen Sidurim Hagilgula – These are the orders of the Gilgulim.* The holy Zohar refers here to *reincarnation, Gilgul*, teaching us a powerful insight. The Torah is always correct, even when we cannot understand, and things seem completely backwards. Why? Because sometimes we are obligated to pay in this lifetime in order to correct what we did wrong in a previous lifetime and have no recollection about. We may think that we are innocent, and in this lifetime we may justifiably really be innocent, but Hashem created all souls and understands what needs to be done to rectify what was done wrong in the past. We can understand a little better through a story: One time, in the city of Rav Levi Yitzchak zt"l, there lived an older man who owned a business valued at a hundred thousand Dinars. Because of his advanced age, he decided to sell his business to a man, but they did not yet sign any contracts or

record anything of the transaction, they only exchanged the money and agreed on the terms. Unfortunately, the next day the older man passed away. When the buyer came to take ownership, the inheritors knew nothing of the sale, and so they denied him ownership of the large business. Surely the deceased would have recorded such a large sale somewhere if it actually happened! They did not believe the buyer's claims at all. They went to the Bet Din of Rav Levi Yitzchak to settle their dispute. The Rav was very troubled over the circumstances. According to Torah Law the buyer had no case at all, he couldn't even swear. It was a simple case, but the ramifications were large. The buyer would lose a lot of money if he was telling the truth, and the inheritors only claim was that there was no proof. As he sat in his chair while hearing the case, he dozed off for a few moments and saw in a dream that in fact the buyer had paid the older man the full large amount to purchase his business and there was no legal proof to back up his claim. However, the dream also informed him that the older man and the buyer were in fact business partners in a previous life and the buyer had stolen this exact amount from the older man. In this lifetime the buyer was now being forced to return the stolen money in order to rectify his wrong deeds in the

previous lifetime. They had come back to this world in order to right this wrong. This teaches us the important lesson to never question the ruling of Bet Din, as the Dayanim are judging according to the Torah, using the laws of the Torah to decide what to do, and although we may know that we are absolutely right in this scenario, in this lifetime, there is always more to the story that we simply do not know. Hashem runs the world, and we must accept the Bet Din's judgments according to the Torah. May Hashem watch over us, Amen.

### ***Insights on the Parasha***

**1** – *Only for his lost time (Shibto) shall he pay, and he shall provide for healing.* Our Sages teach us: What a person eats on Shabbat to enjoy the holy day provides healing. The source of healing is through the sanctification of Shabbat. A newborn boy must first experience one day of Shabbat before having a Brit Milah in order to receive the healing he will need. The Pasuk hints to this using the word *Shibto*, Shabbat, teaching that through Shabbat a person will be provided with healing.

**2** – *When you lend money to My people, to the poor person who is with you...* Money always remains in this world, a person cannot take it with him to the next world. The only way that a person can gain everlasting benefit from his money in this world is if he uses it for Mitzvot. When a person lends his money to those in need in this world, he will be given great reward in the next world. This is hinted in the words “*with you*”, because by using your money for Mitzvot in this world, the money will remain with you even in the next world, as you will be rewarded.

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

*180 years after the Hurban, calendar year 250.* Rebi Shimon, son of Rabbenu Hakadosh, was called Ner Yisrael by his father, and before he passed away, he taught him wisdom and Kabbalah. He appointed him as the Hacham of the Yeshiva, and Rebi Shimon Ben Menasia testified about Rabbenu Hakadosh and his son, that they fulfilled all the seven attributes of a Tzaddik, which are: splendor, wealth, strength,

honor, wisdom, longevity, and children. Rebi Yehuda Ben Lakish would teach, if two people came before you to judge their case, one of them tough and even potentially threatening, and the other soft and weak, the judge is allowed to recuse himself and tell them that he does not want to judge the case because perhaps the threatening one will lose the case and want to harm the judge. However, this is only if the judge did not yet hear the case. If he already started hearing the case, then he must judge it, because a judge is not allowed to be afraid of the people. Rebbe's Bet Din included Rebi Yehuda Ben Padya, who was the son of Bar Kapara's sister, and his student. He would teach: Adam Harishon was unable to fulfill one commandment from Hashem for even one hour, yet his children are commanded not to eat the fruits of a new tree for three full years!

### ***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.

#### **Rishon LeSion:**

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

Maran Hacham Ovadia learned Torah from the mouth of Rabbi Eliyahu Lofes from 1935-1938. He guided him to write and publish his Chidushim regarding Seder Tanaim and Amoraim, but advised him not to publish his Chidushim regarding Halacha decisions until he was older, since he was only seventeen years old at the time. Maran would initially follow the Halacha rulings according to the Ben Ish Chai. However, as he advanced in his own understanding of Halacha, he reasoned that ruling strictly on others would also mean that he would be judged strictly for his actions in the next world. When he was a little older, he began writing decisions in Halacha for the people of his generation to follow. At the age of twenty, being one of the leading rabbinical authorities at the time, when people learned his

Halachic publications, they could not believe that a young man of only twenty years of age produced such writings. They would have guessed he was at least sixty years old to be so advanced in wisdom. Maran was very humble, despite being one of the greatest Torah minds of his generation. He was always very respectful to all Hachamim even though he was many times greater than them in Torah at his young age.

### Story

R' Chaim Leib would spend all his time learning Torah. His daughters were now marriageable age, the Shadchanim were trying to get them married, but he didn't have any money for a dowry. One morning, the mother tried to wake up her daughter who was still sleeping despite the later hour. This daughter usually woke up early and helped her mother with chores as much as she could, very gracefully and always with a smile. But this morning she felt weak, her eyelids felt heavy, and she couldn't get herself out of bed. The family was concerned and came to her bedside to check on her. She had a very difficult time to even speak a word. She blinked her eyes slowly, but her energy was otherwise depleted. She had always been so full of life, always active around the house. What happened to her?

### Laws

**1** – If you run your fingers through the hair on your head and comb through it, you have to wash Netillah. However, if you just touch your hair while putting on Tefillin, then you do not need to wash Netillah.

**2** – Combing with your hand through your hair that is not usually covered, like in the front, or touching your beard, does not require Netillah.

**3** – If you walk through a cemetery, then you need to wash Netillah three times alternating between hands, when you leave the cemetery.

**4** – Touching a deceased or the coffin, or coming within four Amot, or behind under the same roof or covering, requires Netillah. However, walking and escorting alongside the deceased but not within four Amot does not require Netillah.

**5** – After going to a funeral or a cemetery, do not go directly into a home before washing Netillah. If there is no other option, then you can go into the home to do Netillah.

**6** – When washing Netillah after attending a funeral or going to the cemetery, do not pass the cup to a person, rather put the cup down first and the other should pick it up to wash Netillah.

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