

Congregation

"Beth Yosef"

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

Rabbi Aharon Farhi

Parashat Beshalah

13th Shevat 5786

Mr. Eliyahu Levy, President

Haftarat Vatashar Devora

Maqam Ajam

Issue #1148

January 31st 2026

**Candle Lighting 4:53pm * Shekiah 5:11pm * Shir Hashirim 4:40pm followed by Minha Friday Night
Shaharit Shabbat 8:15am * Minha Shabbat 4:35pm * Shabbat Ends 5:54pm & Rabbenu Tam 6:24pm
Time for Talit 6:07am * Seasonal Hour 60 * Alot Hashahar 5:56am * Netz Hachama 7:07am
Weekday Minha 5:00pm * Earliest Time for Arbit 4:34pm * Tzet Hacochavim 5:49pm * Chatzot 12:09
Latest Time for Morning Keriat Shema 8:53am * Latest Time for Morning Amidah 9:52am**

Shovevim Fasting:

Thursday January 29th fast starts 5:59am and ends 5:35pm

Monday February 2nd – Tu B'Shevat – There is no fasting

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

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"Moshe said to them, 'No man may leave over from it until morning'. But they did not obey Moshe, and people left over from it until morning, and it became infested with worms, and it stunk" The Mon, the holy food that descended from heaven to feed our nation, was not to be left overnight, otherwise it would spoil. On Friday, however, they were to take a double portion, enough for Friday and Shabbat. How could this be? Isn't the Mon going to spoil if left overnight? The Mon came about through miracles. It fell from above, gave any taste you desired, would fill you up with just a little bit, as well as many more miracles. If it was so special, why would it spoil so quickly? Food produced naturally doesn't spoil that quickly. Why is this so different? What's more, if it is supposed to spoil after a day, how could they collect a double portion for Shabbat from Friday? Why didn't it spoil on Shabbat? We must begin to explain: Hashem created the world and then left it to appear as if everything runs through nature alone, concealing His presence. He in truth did not leave at all, and actually recreates the whole world each and every day of existence, as it says, *"He who renews with goodness every day the creations of the beginning"*. All influence and

potential of a day is created anew with the day's arrival. Shabbat is different than all other days of the week. Shabbat is the source of blessing for the whole week. The Mon is the food created for the *world to come*. It is the food of the angels and is completely spiritual without any physical part to it. It is therefore only fit to eat on the day of its source of existence and creation. A day later it is already too far from its source and therefore not fit for consumption and can no longer serve its purpose. Shabbat, however, is a day which has the influence of the *world to come*, with much spiritual characteristics. It is a day of *holy* rest from *mundane* work and therefore the Mon is still close enough to its source of spirituality, even a day later, since Shabbat provides the holiness necessary to allow the Mon to preserve it enough for it to continue to be fit to consume and serve its purpose. The Pasuk states that Hashem blessed and sanctified the holy day of Shabbat. Our Sages teach us that He blessed and sanctified it with the Mon. Our Sages mean that the advanced spiritual holiness that is present during Shabbat is manifested well through the Mon, which lasted and didn't spoil that extra day due to Shabbat's holy influence. May Hashem watch over us, Amen.

Insights on the Parasha

Some have the custom to eat poultry this week and to feed the birds outside. Why? Moshe had told Bnei Yisrael that the Mon would not fall during Shabbat and it will not be available to collect outside. What did wicked men from the Erev Rav do? They went out early Shabbat morning and spread out their Mon to make Moshe look like a liar. However, their plan failed, because the birds came down and ate their Mon before Bnei Yisrael woke up. Therefore, we reward the birds by feeding them this Shabbat, putting out bird feed, and we also include poultry in our Seudat Shabbat.

History in Brief

200 years after the Hurban, calendar year 270. After Rebbe compiled the six Sedarim of Mishnah and stamped his approval, his students Rav and Shemuel returned to Babel with the Mishnayot and distributed it to the Sages of Babel. Everyone accepted it, learned it, explained it, and the Talmud began to be recorded. Shemuel testified before Rebbe, that he had seen the Sefer of Adam Harishon in which Hashem had shown every generation's Sages and Rabbinical leaders, and it said that with Rebbe and Rebi Natan came the conclusion of the Mishnayot, after which nothing can be changed or added. Shemuel also told Rebbe, the he saw the names of two Amoraim, Ravina and Rav Ashi, who will be the ones to finalize the Gemara, the Talmud with all the Masechtot. Towards the end of his life, Rebbe suffered from stomach ailments, so his family moved to Tzipori in Galil, which sits on top of a mountain like a Tzipori bird, in order for Rebbe to benefit from the high-altitude fresh air which is good for his health. He lived there for seventeen years, and for thirteen years he suffered from sickness. Rabbenu Hakadosh lived for one hundred years, born when Rebi Akiva passed away in the calendar year 135. When Rebbe was sick, he would say that it is a good sign, since it was common for Sages and Torah Scholars to

experience stomach ailments before their passing in order to cleanse their soul from sins so that they would ascend to heaven after this life clean and pure like the ministering angels.

Health and Recovery

1- The Rambam instructs us how best to eat, drink, heal our body, and refrain from unnecessary supplements. 2- One must conduct himself in an average manner concerning all areas, and should not apply extra restrictions on himself more than what the Torah instructs. 3- Man must be concerned about his health and wellbeing before he becomes sick. 4- Man should not eat unless he is hungry. 5- Man should not eat until the point that he is full, rather he should eat in order just to satiate his hunger and appetite. 6- Eat as much as your body requires; more than that amount is gluttony. 7- Do not eat in a hurried or rushed manner. 8- Gluttony is more harmful than hunger, and overeating is a significant cause of many sicknesses. 9- A healthy and strong individual should eat twice a day. 10- Man should skip one meal a week, in order to strengthen the stomach and increase appetite. Preferably, one should skip a meal on Friday in order to eat the Shabbat meal on Friday night with an appetite. Also, one should try to limit his eating of meat during the week for the days of Shabbat and Yom Tov.

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

The head Shochet in Egypt was known to desecrate Shabbat openly by traveling on a train. Everyone feared him and did not want to go against him, because he was a strong type of person who would exact extreme revenge. There was a Jewish man who feared heaven name Yehiel Levy, who would stamp Kosher on the meat. He agreed to come to Bet Din because he was distraught over what had happened before his eyes. He testified to

Hacham Ovadia and the other judges that the head Shochet allowed a non-Jew to perform the slaughter in his place and he forced Yehiel Levy to stamp the meat as Kosher. But his heart was greatly pained over this sin, and he therefore decided to testify to clear his conscience despite the danger and fear for his life. The head Shochet was immediately summoned to Bet Din, but because there weren't two witnesses rather only one, the judges couldn't force him to do anything, but instead tried to convince him to resign willingly from his work. The head Shochet agreed only on condition that he receive severance compensation for his eight years of service, but the Vaad Kehillah did not agree because they were not very observant Jews either, and if there weren't two witnesses, then he should not resign from his position, and should remain the head Shochet.

Story

During the times of the Chafetz Chaim, there was a very wealthy man whose family was riddled with sicknesses that the doctors knew not how to cure or treat. One day a heaven fearing businessman advised the wealthy man to go visit the Chafetz Chaim and ask him for a blessing. When the wealthy man visited the Rabbi, he broke down in tears and told over all the sufferings and sicknesses of his family. The Rabbi took the man's hand and requested that he agree to close his business during Shabbat, because Shabbat is the source of all blessings. The wealthy man looked at the Rabbi and explained that such a request was very complicated! He had many workers, many obligations, and many different parts to his business. How can he simply close up everything for a full day every week and observe Shabbat? The financial loss would be too great!

Laws

1 – If you are borrowing a Talit only for a specific purpose such as to get an Aliyah to the

Torah, or to be Hazzan, or to do Cohanim, then a blessing is not recited. If the owner says that it is considered a gift with the condition that it is returned, then you may recite a blessing. If the lender doesn't understand the concept of a gift to be returned, you must explain it to him before reciting the blessing.

2 – If you are using the Shul's Talit, purchased to be specifically available for people's use, then you can recite a blessing on it. However, if the Talit was purchased just for the Hazzan to use, then you do not recite a blessing on it.

3 – Nuts coated in sugar, if the coating is thin, you recite Ha'etz, but if the coating is thick, then you recite Shehakol. We do not say primary and secondary here because it is one entity.

4 – Blueberries, when they grow high up you recite Ha'etz, but when they grow closer to the ground you recite Ha'adamah. Some always say Ha'etz.

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a" h, Amen. *** Pharmacist **Mr. Eli Shalouh HaCohen, his wife Lillian, and their children.** Blessings and success for the entire family, Leilui Nishmat his father **Hacham Aharon Shalouh HaCohen Ben Leah a"h**, Amen. *** **Mrs. Tina Farhi, her husband Jack, and their children.** Blessings and success for the entire family, Leilui Nishmat her father **Yosef Ben Rejina a"h**, Amen. *** **Mr. Albert Shaya, his wife Shoshana, and their children.** Blessings and success for the entire family, Leilui Nishmat his father **Moshe Ben Miriam a"h**, Amen. *** **Mrs. Nina Saade and her blessed children: Yosef, Jack, Ziko, Sofia, Dolly, and Karen.** Blessings and success for the entire family, Leilui Nishmat their father **Avraham Saade Ben Shafiah a"h**, Amen. *** **Mr. Nissim Alkada, his wife Rima, and their children.** Blessings and success for the entire family, Leilui Nishmat her father **Yehuda Ben Rima a"h**, Leilui Nishmat his father **Nouri Ben Rosa a"h**, and Leilui Nishmat his mother **Rachel Bat Latifah a"h**, Amen. *** **Mrs. Brenda Heffez and her blessed children: Larry, Gabriel, and Jack.** Blessings and success for the entire family, Leilui Nishmat their father **Avraham Ben Dora a"h**, Amen. *** **Mrs. Norma Assa and her children.** Blessings and success for the entire family, Leilui Nishmat her husband and their father the Shochet Hacham **Yosef Ben Najla a"h**, Amen.

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