

Congregation

★ ★ ★ "Beth Yosef" ★ ★ ★

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

Rabbi Aharon Farhi
Parashat Vayigash
7th Tevet 5786

Maqam Bayat
Issue #1143

Mr. Eliyahu Levy, President
Haftarat Vayhi Devar
December 27th 2025

*Candle Lighting 4:17pm * Shekiah 4:35pm * Shir Hashirim 4:05pm followed by Minha Friday Night
Shaharit Shabbat 8:15am * Minha Shabbat 4:00pm * Shabbat Ends 5:17pm & Rabbenu Tam 5:47pm
Time for Talit 6:24am * Seasonal Hour 55 * Alot Hashahar 6:13am * Netz Hachama 7:19am
Weekday Minha 4:15pm * Earliest Time for Arbit 4:03pm * Tzet Hacoachavim 5:12pm * Chatzot 11:57
Latest Time for Morning Keriat Shema 8:58am * Latest Time for Morning Amidah 9:53am*

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

To sponsor our weekly publication, please mail your donation to:

Vaad Tehilim Torah c/o R' A. Farhi
2415 Ocean Parkway, Brooklyn NY 11235

Please do not read this bulletin during Tefillah or Keriat Hatorah

The Pasuk says that Yehuda approached Yosef and spoke to him. What did he tell him? He related the details of their family history, and their current troubles and needs. Why would the viceroy of Pharaoh (Yosef) need to hear their story from Yehuda? The case was simple – someone (Binyamin) had sinned against the king and therefore must face the consequence of his action. What exactly is happening here? When the brothers first arrived, Yosef had accused them of being spies. Spies hide their background information and act very secretive. In order to counter this accusation, Yehuda is willingly relating over his family background. Yosef had made the brothers return home twice, returned their money, did not punish them over the accusation that they were spies, something no other ruler would do, and also mocked them with harsh accusations that they were paying him back with bad for all the good and kindness he had shown them. Also, he had stated that the culprit would be his slave. All of Yosef's words seemed to be embedded with rebuke and admonition. Therefore, Yehuda approached him and spoke about their family in their defense. Only at the very end did Yehuda address the issue with Binyamin. This was the key, the turning point. This was what Yosef was waiting for. The purpose of this whole charade was to bring out the truth about where the brothers now stand with their brother Binyamin. Would they

now realize the importance of their family and protect Binyamin? They had sold Yosef, their brother, and broken up the family once before – what would they do now with Binyamin? Yosef placed them in this situation to test them. He brought out from their mouths their thoughts and beliefs on their family history and value. According to the Rambam, by now protecting Binyamin, the brothers had in fact performed and achieved complete repentance for selling Yosef. This in essence was Yosef's true intentions for his charade. Yehuda approached Yosef – Yehuda approached with his heart, working on reaching out to the heart of this ruler. Something that comes from one's heart can enter the heart of another. Yosef was struck emotionally and the Pasuk states that Yosef could no longer restrain himself – but he no longer had to. His charade had served its purpose. The brothers had shown that they deserved to be forgiven, that they achieved a level of complete repentance. The time had arrived for Yosef to reveal himself. He then asked all others to leave the room so as not to embarrass his brothers unnecessarily and inappropriately. Yosef has been appointed as a powerful ruler over the great land of Egypt, answering to nobody other than Pharaoh himself. We are bothered with a question: Yosef knew his father was in pain, mourning over the loss of his son Yosef whom he thought to be

dead. Why did he not send word to his father that he was in fact alive and well? If he couldn't have before now because of technical difficulties, such as being imprisoned, then surely now that he was appointed to such a powerful position, he would have no trouble to send word to his father that he was alive and had remained righteous? Our Sages of blessed memory write that this was 'measure for measure', as Yaakov Avinu had separated from his father Yitzchak Avinu for twenty-two years and had caused him pain as well. Everything we experience is for a reason, well calculated and purposeful. May Hashem watch over us, Amen.

Insights on the Parasha

1 – Yosef prepared his brothers for Pharaoh's question, "What is your work?" How did Yosef know Pharaoh would ask this? Why did they also answer, "Because the famine was heavy in our land", doesn't Pharaoh know this? Yosef knew that when a newcomer came to live in Egypt, they would ask him about his work, so that if it would interfere with the business of current residents in Egypt, then they would not accept him to live in Egypt as competition. Therefore, Yosef told them to say that they were shepherds of sheep. The Egyptians considered shepherding sheep as a despicable form of work, and therefore the brothers work would not interfere with anyone else's livelihood in Egypt. They said that the famine was heavy in our land, so that the Egyptians should not be offended by them coming and working as shepherds, as sheep were considered a dietary in Egypt, because they had no choice but to come due to the famine.

The 10th of Tevet

During World War II, over seventy 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 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 had 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.

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 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

One time, Hacham Ovadia was traveling through Cairo with his wife Rabbanit Margalit. Suddenly a group of men started following them and began calling them Israeli spies, traitors, and Zionists. Although they were threatening, Maran told his wife to just continue walking quietly. But in just a few short minutes, the rowdy crowd that was following them and screaming insults and threats at them quickly doubled in size, and the Rabbanit commented that Baruch Hashem our children are safe at home! What did the Rav do? They suddenly passed a photography store, and Maran hinted to his wife that they should go inside. Most from the crowd immediately dispersed, understanding that they were safe from harassment while in the store, and that photography usually took a while. They stalled by repositioning for the photo many times to the confusion of the photographer, but they

managed to stay inside until it was safe once again to continue on their way. Maran made sure to pay the store owner extra money for the extended session.

Story

Gaon Rabbi Leib Sarah zt”l 1735-1796

The Yom Kippur before he passed away, Rabbi Leib Sarah prayed in the Bet Knesset of R’ Pinchas M’Karitz. Motzei Yom Kippur the two holy Rabbanim were in a room together for a short amount of time, and when they came out, their eyes were full of tears. The students didn’t understand what R’ Pinchas meant when he told Rabbi Leib ‘What can I do if you are first’. On the 4th of Adar Sheni of that year, Rabbi Leib’s soul left this world and ascended to heaven, and then on the 10th of Elul of that same year R’ Pinchas also passed away, and then the students understood, that Rabbi Leib wanted to leave this world before R’ Pinchas, and R’ Pinchas agreed, which is why they had left the room with tears on the previous Motzei Yom Kippur. May their merits protect us, Amen.

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 Hachochavim. 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 55 minutes. Add the fifth, 11 minutes, and Alot would be 66 minutes before Netz, which is 6:14am. The fast will end a half seasonal hour after Shekiah which will be 5:02pm, or for those who wish to be strict it will end at Tzet Hachochavim precisely at 5:14pm.
- 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 faces 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.

Sponsors

*** **Mr. Charles Maloul, his wife Sarin, and their children.** Blessings and success for the entire family, Amen. *** **Mr. Mordi Lozie and his children.** Blessings and success for the entire family, Amen. *** **Mrs. Kamo Shasho Metta and her children: Shelomo, Eli, and Linda.** Blessings and success for the entire family, Refuah Shelemah for her husband and their father, the Hazzan Naim **Albert Shasho Ben Linda**, may he be healthy and strong, Amen. *** **Mr. Eli Levy, his wife Becky, and their children.** Blessings and success for the entire family, Refuah Shelemah, 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**, 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.

*This week's sponsorship total is \$500
299,400 total website visits
+1,100 visits since last publication.*

* * * * *

www.BethYosef.com