

Congregation

◆◆◆"Beth Yosef"◆◆◆

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

Rabbi Aharon Farhi

Parashat Vayera

18th Heshvan 5780

Maqam Nawa

Issue #867

Mr. Eliyahu Levy, President

Haftarat V'Isha Ahat

November 16th 2019

*Candle Lighting 4:20pm * Shekiah 4:38pm * Minha Friday Night 4:25pm*

*Shaharit Shabbat 8:15am * Minha Shabbat 4:00pm * Shabbat Ends 5:19pm & Rabbenu Tam 5:49pm*

*Time for Talit 5:45am * Seasonal Hour 59:00 * Alot Hashahar 5:33am * Netz Hachama 6:44am*

*Weekday Minha 4:20pm * Earliest Time for Arbit 4:00pm * Tzet Hacoachavim 5:14pm * Chatzot 11:40*

*Latest Time for Morning Keriat Shema 8:30am * Latest Time for Morning Amidah 9:29am*

Sponsored by: The young man Aharon Panigel and his parents. Blessings and success for the entire family, may Hashem bless him with a befitting wife that is good and pleasant, Amen.

Please do not read this bulletin during Tefillah or Keriat Hatorah

Sarah saw the son of Hagar, the Egyptian, whom she had born to Avraham, Metzahkek, mocking. So she said to Avraham, "Drive out this slave-woman with her son" What was Sarah accusing Yishmael of doing when she used the word Metzahkek? Rabi Akiva explains, Metzahkek refers to idolatry, as such a word is also used in reference to the Golden Calf. Rabi Yishmael explains, Metzahkek refers to adultery, as such a word is also used in reference to when Yitzchak and Rivka when acting as husband and wife. Rabi Eliezer explains, Metzahkek refers to murder, as such a word is also used in reference to Avner and Yoav. Rabi Shimon Bar Yohai, however, argues on such negative positions: Could it be that in the holy house of Avraham Avinu, one who is known by Hashem to run a household based on serving Hashem and observing the Torah's ways, that idolatry, adultery, and murder can be committed by his own son Yishmael? Of course not! Rather, he explains, Metzahkek refers to inheritance. When Yitzchak was born to Avraham, everyone was happy to say: "A son has been born to Avraham who will inherit everything, from his gold and silver to his livestock and property." Yishmael would hear there, and he would laugh and say: "Don't be fools, don't be fools! I am the oldest, and I will take a double portion from all of Dad's property." When Sarah heard this, she immediately told Avraham that this mother and her son must be sent away. We can prove this from her words, as Sarah continues saying to Avraham in the Pasuk: "For the son of that slave-woman will not inherit with my son

Yitzchak!" This proves that the problem here is in regards to the matter of inheritance. Immediately Hashem instructed Avraham: "All that Sarah will ask of you, listen to her voice, as Yitzchak will be called your seed." But there was a mistake made, as Avraham banished Hagar and Yishmael and gave them bread and water. What was the mistake? Hashem instructed Avraham to heed all that Sarah will say, but did not instruct him to heed all that Sarah had already said. For that mistake, when his descendants were enslaved in Egypt and then quickly expelled from Egypt, they were sent away without having time to even bake their bread, as they were thrown out immediately, unceremoniously, measure for measure, without respect. Also, the people were thirsty for water, referencing Avraham's bread and hot water that he gave them when they were thrown out of his home. But Avraham fixed this with the children of his concubines, as he gave them many gifts when he sent them away from his son Yitzchak while he was still alive. May Hashem bless us and watch over us, Amen.

Insights on the Parasha

In the three Parashiyot, Noah, Lech Lecha, and Vayera, a certain person is mentioned 29 times. Who is this? Lot, the son of Haran, the nephew of Avraham Avinu, who traveled with him to Israel, then to Egypt and back. Lot in Targum means cursed. It also means covered. It also means a fragrance. Lot separated from his uncle and chose to dwell amongst the evil Sedom inhabitants. On one hand, he invited guests

(angels) with great risk to his life while in Sedom, and protected them when an angry mob arrived at his door. However, on the other hand he allowed his shepherds to graze his flock from land that was not his, even though Avraham was only promised it in the future, not yet. The name 'Lot' has 3 meanings: In Aramaic, it means a 'curse'. In Hebrew, it means a covering. The third meaning is used sometimes in the Pasuk meaning a form of fragrance. All three have a reference to Lot. Lot was cursed, as he left Avraham and had lost his wife and sons-in-law. Lot was covered and engulfed with goodness and charity that he had learned from Avraham's deeds, who put his heart and soul into serving his guests. The fragrance refers to Lot's future descendants, as Rut would one day be a descendant of Lot, soon followed by David Hamelech, and in good timing followed with the coming of Mashiach quickly and speedily in our days, Amen.

History in Brief

Titus left Jerusalem soon after its destruction, and went to Caesarea, which Herod had built by the sea. He took with him the treasures of the vast spoils of Jerusalem and placed them there. He also took with him tens of thousands of prisoners, to set an example for all other nations. Titus would treat the Jewish men terribly, especially the warriors. Many were killed in Jerusalem disgracefully with contempt. He also left some prisoners behind in every city and town that he passed on his way, for the sake of being abused by the Gentiles, to be prey to lions and wild animals. When he arrived in the city of Caesarea, he proudly exhibited his prisoners for the amusement of the citizens. Many of the prisoners not only died, but suffered terribly as they were devoured by the claws of evil beasts. Many were also forced to fight, a man against his brother, to the death. Now came the great news that his powerful enemy Shimon Ben Giora had been caught, arrested, and shackled with brass. Under pressure of interrogation, Shimon betrayed his people and revealed to the Romans the hiding places of the Jews. The Romans struck hard and took revenge on them.

Titus then established a Day of Victory in Rome. Titus made a great feast on that day for his brother's birthday, celebrating by killing 2500 prisoners that day. Many were torn to pieces by wild animals, others were burned alive in great fires, and some died while being forced to fight a man against his brother, in a battle of swords, as if in play, for the amusements of the Romans. Titus also made a celebration on his father's birthday, on which he led many prisoners to slaughter as well.

Health and Recovery

Tension, stress, and anxiety can cause diabetes. Take, for example, a person who is in a dangerous situation, such as facing a lion. What are the processes going on in his body at that moment? First and foremost is the release of adrenaline in the body which is like gasoline for a car. The problem for most of today's population is the excess of adrenaline coupled with physical inactivity. These two things together are a definite recipe for disease. Adrenaline raises blood sugar levels so that the body and muscles can use more sugar, apply more "gasoline", so that he has more power and can act to defend himself better. When we are in a state of tension, for example if we are in a hurry while driving in the car, and we get stuck in a huge traffic jam, we wearily watch the clock as time goes by and wait for release. We grow stressed and impatient, in a state of mental stress that releases adrenaline in huge amounts into the bloodstream. The blood will subsequently increase in sugar levels, cause changes, and will damage the walls of the blood vessels. When blood sugar levels continuously rise for prolonged periods, this can cause, among other things, the development of diabetes. So, our modern-day lifestyle is a sure-fire formula for disaster if we don't take steps to prevent stress and anxiety, unless we learn how to not taking things to heart. When we allow ourselves to get angry, this too is a form of stress. Every day we are being challenged: when we are rushing to an important meeting, or rushing to catch a bus, or running to catch prayers with a Minyan, and so many other situations where we can face tensions

of every kind – these situations will all result in the weakening of our body's immune system, if we do not take charge of ourselves and train our minds to be calm, cool, and collected, instead of allowing ourselves to get angry, stressed, and wired.

**Mussar: Talking during Torah,
Kaddish, & Chazarah**

The *Chafetz Chaim* elaborates on the strict prohibition against speaking unworthy words in Shul. One must realize the severity of such an action. When one begins relating a story to his friend right before the Torah reading, a story that forces the one telling it to transgress many laws of Lashon Hara already from the beginning all the way through to the end, as the Torah is opened before the congregation the Yetzer Hara enters this man and convinces him to continue speaking his sinful words even during the recitation of the Torah! Many times, the speaker is a distinguished man who is sitting in front of the Shul, and his sin is noticed by everyone. Continuing such talk in front of many, at least ten men, is a public desecration to Hashem's name, which is a direct transgression in the Torah. Also, the great Mitzvah of reading the Torah in Public is wasted. We are obligated to observe and fulfill every Mitzvah in the Torah. Unfortunately, it is not in our power to fulfill today such commandments as sacrifices. The reading of the Torah which includes all of the 613 Mitzvot is a method we use today in order to be considered to have fulfilled the entire Torah. If one speaks and interrupts the recitation, and he ends up missing Pesukim, then he loses out on the fulfillment of the Mitzvot included in those Pesukim! Even missing one letter is a great loss! The outstanding sin is too burdensome to bear! One likewise should be careful not to miss out on answering Amen to Kaddish, for one who answers Amen Yehe Shemeh Rabbah properly will gain great atonement for even sins such as heresy. The sufferings that a man endures during his life are directly caused by speaking during Sefer Torah, Kaddish, and Chazarah. May Hashem protect us from acting so foolishly, Amen.

The Tenth Rishon LeSion:

Rabbi Raphael Meyuhas 1700-1771

In 1755, an earthquake hit the city of Safed, causing destruction to its very core and foundation. Many of its people were killed and injured. Homes were destroyed, and the lives of one hundred and sixty-two people were victims in the sacrifice. Those in Jerusalem were torn to tears over the loss of their

neighbors in Safed. A big announcement went out that the survivors wanted to perform a public fast. The men of Jerusalem came before Rabbi Raphael and asked: "Rabbi, we are concerned, should such a tragedy ever reach our city too, then we too must act now and declare a public fast, on the basis of the threat at hand, and plead with our Creator that He will have mercy on the rest of Israel, and we will not die." Rabbi Raphael, wise and understanding, finally ruled: "No, there is no need for a fast in Jerusalem, there will be no tragedy forthcoming. We are assured that the walls are strong and the foundations firm... Not even a child's nail will be hurt here." The people left the Rabbi with complete confidence that no evil would befall them. Indeed, many times, the noises of earthquakes ruled the country in those days, but nothing ever happened to Jerusalem, and no one was ever hurt. Once, Rabbi Raphael was approached for advice by the teachers of young students in Jerusalem, who had been approached recently by some members of the Karaite community. The Karaite came and asked that they teach their sons Torah. Until now they had refused, because the Karaite people were heretics. But perhaps they were not deciding well, and they may be responsible to work on returning them to the correct path rather than reject them. It is not easy to decide on such a complicated subject, Karaites are heretics who believe only in the written Torah, the Chumash, but not in the Oral Torah, the Talmud. They believe that Mitzvot are only from the Torah and must be observed completely superficially as written. On Shabbat, they sit in the dark and eat cold food, in strict accordance to the Pasuk: Do not burn fire in any of your dwellings during Shabbat. Their houses of prayer are built in the depths of the earth, to observe the Pasuk superficially: From the depths I call out to You Hashem.

Story

In Hungary, there was a city filled with Hachamim, a source of pride for our holy nation, filled with Rabbanim, Geonim, Dayanim, Talmidei Hachamim, all who served Hashem with full devotion. Those conducting business would do so with complete honesty and proper ethics, with fear of heaven and according to the strict laws of the Torah. The Rav of the city was the holy Gaon Rav Avraham Yehoshua Frand ztl, known as one of the greatest Tzaddikim of his generation. He led the people in spirituality, judged and ruled cases brought before him, answered all difficult questions in Halacha, and passed decrees

and ordinances to the masses. Difficult questions regarding Agunot, married women who could not clarify if their husband was still alive and therefore could not remarry, came to his table and he worked hard to pass a ruling that would allow them to move on in life and remarry, with the guidance of heaven. The responsibility of the generation lay on his broad shoulders, and he spent his life in the Bet Midrash serving Hashem by serving the people. Everyone, big and small, came before him and listened to his opinions and rulings. He was always busy with continually thinking in Torah and dealing with the public's general and specific needs. Many nights his bed remained empty and deserted while his desk was full of Sefarim, worn out from their heavy usage over many years.

Two Halachot: Posek Rav Mordechai Eliyahu

1 – When reciting the last word in Shema, Ehad, have in mind for each letter: Alef: Hashem is the One and Only. Het: Hashem rules in the seven heavens and on earth, totaling 8. Dalet: Hashem rules in all four corners and four directions. If one does not concentrate while reciting the first Pasuk of Shema, he must repeat it with concentration, but should be careful not to repeat it immediately, rather he should finish the first paragraph until Ubisharecha, and then repeat Shema and Baruch Shem.

2 – When reciting Shema, one must hear himself saying the words, and be careful with proper pronunciation. One should recite the words with the Taamim, tune, of the Torah. Also, whenever one word ends with the same letter that the next word begins with, one should pause briefly between the two words: i.e. Bechol Levavchem, so that the two words are not pronounced as if they were only one long word. One should properly stress the letter Ayin in the word Nishba. The same applies to the Zayin in Tizkeru and Uzchartem, as these words mispronounced have different meanings.

Laws: Shabbat

1 – The following are some of the things that are assigned and labeled as Muktzeh, which we do not move during Shabbat: a musical instrument, an aquarium, an accordion, a heavy chest, an Etrog on the holiday, clothing available for sale, fabric for sewing, postage stamps, mail, blank pages, bank

checks, glass of disassembled glasses, Tzitzit threads not yet tied to a garment, a flute, a silver Menorah, antique objects, financial documents, tape-recorder, telephone, Passover utensils during the rest of the year, tools available for sale, airline tickets, a travel pass, a fine screwdriver, a thermometer, unnecessary medicine, an electronic database, a blank notebook, computers, diskettes/CDs, a printer, keyboard, microphone, typewriter, empty envelopes, a camera, a precious chandelier, a light bulb, writing paper, securities, a knife used for slaughter, accounting and financial books, fountain pen ink refill, film, silver candlesticks, cassettes, a radio, receipt vouchers, promissory notes, a wall clock, permanent pictures hanging on the wall, ID cards, and many other items.

Sponsors

*** **Mr. Chaim Allaham HaCohen, his wife Violet, and their children.** Blessings and success for the entire family, Mazal Tov to the bride and groom **Danny and Louisa**, Mabrouk, Amen. *** Blessed brothers **Moshe and Aharon Hasbani.** Blessings and success for the entire family, Leilui Nishmat their father **Nissim Ben Hisna a”h**, their mother **Rachel Bat Frieda a”h**, and their sister **Esther Bat Rachel a”h**, Amen. *** **Mrs. Sophie Mougrabi and her children.** Blessings and success for the entire family, Leilui Nishmat her husband **Avraham Ben Kona a”h**, Amen. *** **The Shakalo family.** Blessings and success for the entire family, Leilui Nishmat their mother **Touni Mazal Bat Rachel a”h**, Amen. *** **Mrs. Yetta Yedid (Sardar), her husband Moshe, and their children.** Blessings and success for the entire family, Leilui Nishmat her father **Mordechai Sardar Ben Rosa a”h**, Amen. *** **The Hafif Family.** Blessings and success for the entire family, Leilui Nishmat their mother **Rachel Bat Zakie a”h**, Amen. *** **The Nakab Family.** Blessings and success for the entire family, Leilui Nishmat their father **Jamil Ben Aysah a”h**, Amen.

This week sponsorship total \$2200.

Tizku L’Mitzvot, Amen!

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