

Congregation

◆◆◆'"Beth Yosef'"◆◆◆

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

Rabbi Aharon Farhi

*Parashat **Toledot***

2nd Kislev 5780

Maqam Mahour

Issue #869

Mr. Eliyahu Levy, President

*Haftarat **Masa Devar***

November 30th 2019

*Candle Lighting 4:12pm * Shekiah 4:30pm * Minha Friday Night 4:15pm*

*Shaharit Shabbat 8:15am * Minha Shabbat 3:55pm * Shabbat Ends 5:11pm & Rabbenu Tam 5:41pm*

*Time for Talit 6:03am * Seasonal Hour 56:00 * Alot Hashahar 5:52am * Netz Hachama 6:59am*

*Weekday Minha 4:15pm * Earliest Time for Arbit 3:56pm * Tzet Hacoachavim 5:06pm * Chatzot 11:44*

*Latest Time for Morning Keriat Shema 8:40am * Latest Time for Morning Amidah 9:36am*

*Sponsored by: **Mr. Jack Avraham Saade, his wife Shella, their parents, and their children.***

Blessings of physical and spiritual success for the entire family, Amen.

Please do not read this bulletin during Tefillah or Keriat Hatorah

Two twin brothers, quarrelling from the womb, in this week's Parasha each intend to be the one who inherits the most coveted birthright blessings from their father. Yaakov and Esav portray the quintessential battle between holiness and impurity. Why does the story unravel in such fashion? Simply because Hashem desires the prayers of the righteous. But on a more complex note, does Hashem, Whose Honor fills all corners of existence, really need this? Rather, this is an indication of true belief and trust in Hashem. Whether one realizes that his blessings come from Hashem, or whether one believes that it is his own strength and abilities that reward him with success, both seemingly enjoy their good in this world. How then do they differ? What real difference is there whether one recognizes and thanks Hashem, or if he personally takes the credit? The difference can be appreciated in the long-term. One who does not attribute success with recognition of Hashem will not enjoy his blessings long-term. It will phase out and disappear in due time. One who is righteous, prays to Hashem, and thanks Hashem for goodness and blessings will enjoy those blessings for a significant length of time, as long as he continues to thank Hashem and recognize his true benefactor. We need to internalize this lesson and pray to Hashem directly, and not rely on our own strength and ability, our own merits and good deeds, to be the source of success. Our holy Patriarchs were barren, could not reproduce naturally, until they prayed to Hashem to be blessed with descendants, our holy nation. This is how Bnei Yisrael was created, and this is how we continue to exist. In Egypt, the Pasuk says that Pharaoh brought Bnei Yisrael close, symbolizing

that he caused our nation to draw closer to Hashem in prayer, thus meriting all the miracles and the splitting of the sea. They trusted in Hashem and His servant Moshe. One who does not realize that absolutely everything, even life itself, is a gift from Hashem, will not be able to enjoy their gifts and blessings long term. Esav was born first and therefore the birthright was legally his, however he did not properly recognize Hashem and therefore found himself in a compromising situation which caused him to sell off the birthright to Yaakov, who would appreciate it by properly recognizing Hashem. The same occurred shortly afterwards with the blessings from their father Yitzhak. Through the tears and prayers of Yaakov, in order to fulfill the instruction of his mother Rivka, Yaakov merited the blessings that Esav believed he deserved, he believed were rightfully his because of his own merit. Esav believed that Yaakov stole the blessings and tricked him out of the birthright, but failed to realize that had he prayed to Hashem, recognized Hashem, and thanked Hashem, Yaakov would not have been able to do so, and he would still have the birthright and would have received the coveted blessings from his father. Yitzhak told Esav that Yaakov came with Mirma, trickery, which Onkelos translates as Hochma, wisdom, and received the blessings. The wisdom Yaakov used was the wisdom of the Torah. This is how we too can receive blessings and hold on to them long term – by praying to Hashem, recognizing Hashem, and thanking Hashem for all the gifts in life. Never should we sacrifice so much by thinking that our merits, strengths, and abilities are the source of our blessings. We too wish to enjoy what we have long

term, and be blessed with all goodness for many generations to come. May Hashem bless us and watch over us, Amen.

Insights on the Parasha

1 – Esav told Yaakov that he was going to die, and therefore questioned the value of the birthright. Our Sages teach us: one who is being tested by the Yetzer Hara should remember death. A righteous man will then do Teshuvah and distance from desire and pleasure. A wicked man, however, will think on the contrary: eat, drink, and be merry, before death puts an end to it all. The Chafetz Chaim explains: it is amazing how one can use a thought in order to be inspired and uplifted, while others can use the same thought to be misguided and irresponsible.

2 – The Pasuk relates that the wells which Yitzhak dug, the same wells initially dug by his father Avraham but had since been stuffed up by others, were now renamed by Yitzhak with the same names that Avraham had called them. This teaches us an important lesson: we must realize the importance of following in our Patriarch's footsteps. Yitzhak even went as far as keeping the names his father had chosen for the wells, how much more so must we live every detail of our lives according to the ways and teachings of our forefathers!

History in Brief

As Titus sailed the sea in his journey back home to Rome, the sea roared and crashed in a windstorm that threatened to sink the large boat. Titus stood before his men and declared in complete defiance of Hashem: "The Hashem of the Jews has no power except on the water - Pharaoh drowned in the sea, Sisra drowned in the Kishon River, and now He wants to drown me in water as well. If He is indeed powerful, He should rise up on land and battle me there!" Immediately a heavenly voice rang out and said to him: "Evil, son of Evil, descendant of Esav the wicked, I have made a small creature in my world, called a gnat, which will enter you and will not come out. When you step on land, you will make war with it. This will be My way of performing my answer to your request, by way of simple and easy things." When Titus stepped off his boat and onto land, a small insect, a gnat, entered his nose and made a tiny puncture in the brain's membrane, where it remained for seven years, torturing Titus with non-stop pain. One day, as he passed the door of a blacksmith, the gnat heard the banging noise of the big hammer, and became silent and unmoving from the noise. Titus was overjoyed from the revelation of a solution to pause the pain. Every day they brought a blacksmith before him who made banging noises with

a hammer, so that Titus could have relief from the pain. When the blacksmith was a gentile, he would pay four gold dinars for his services, but when one day they brought a Jewish blacksmith to perform the banging, he did not pay him a salary. Rather, Titus explained that it was sufficient payment to watch an enemy in such suffering. Titus did this for thirty days, however after 30 days, this trick no longer had an effect on the gnat, and the pain returned to his head, until Titus died in the year 76AD, eight years after the destruction of the Temple. When they performed an autopsy on his head, they found a gnat as big as a one-year-old chick weighing 400 grams! Titus had commanded before his death that his body should be burned to ashes and then scattered over the seven seas, so that Hashem of Israel would not be able to find him and prosecute him in judgment. He still had not learned his lesson.

Health and Recovery

In today's day and age, life for adults is usually not calm or simple. We have plenty of opportunities for mental stress and emotional pressure throughout our days. It is difficult to find moments of calm in our life, except maybe Shabbat day. Therefore, we will try to provide some advice as to how, after all, we can indeed have some calm in our life. First and foremost, believing in the providence of Hashem, that everything in the world that happens to man is because Hashem has decreed it, will prevent one from feeling the pains of tension and stress. Indeed, the Halacha states in Shulhan Aruch: Throughout life, a person should always exclaim "Whatever Hashem decrees is for the best!" Rav Chaim from Volozhin teaches us: There is a great and wonderful Segulah which can remove and abolish all judgments and evil intentions so that none can control you, and none will make any negative impression at all. What is this Segulah? If one truly believes in his heart and says: Hashem is the true Almighty and there is no other in the world at all, as everything everywhere is filled with the presence of Hashem. Such a person will be blessed. A person must cancel himself out completely and not depend on his or any other power or will in the world besides Hashem. He must completely devote his soul in purity of mind that only Hashem is One, blessed be He, and there is nothing else besides Hashem. Cancel out all other powers and wills in the world, and understand that without Hashem nothing can happen at all. King Shelomo said in his powerful wisdom: "Worry in the heart of a man should be released." Rav Ami and Rav Assi each explain: One says this means the worry should be released from his mind by changing your thoughts, while the other says: He should speak to others, and by speaking to others his sorrow will be

released. Therefore, it is worth sharing a fearful thought with a faithful man, one who will be able to open your heart with good advice, guide you towards Hashem, and help release the worry.

Mussar: *Pleasure*

Our Sages teach us: the pleasures of this world and the pleasures of the next world are inconsistent with one another and therefore cannot both be attained by man. If one is constantly searching for and enjoying the empty pleasures of this world, it is a clear sign that he cannot benefit from the great pleasures of the next world that emanate from the holy Shechinah. Worldly pleasures are in fact portions of the Sitrah Acharah (other influence; evil inclination). Tzaddikim who do not concern themselves with worldly pleasures can contest this negative force and can therefore prevent being affected by the Sitrah Acharah, whose influence can cause a person to experience terrible pains in his older age after he has indulged in worldly pleasures throughout his lifetime. Tzaddikim fight the impurity and avoid being aggrieved. The Pasuk exclaims that their body will be truly at peace. The Zohar explains that one who loves Hashem and His Torah will not be drawn towards enjoying worldly pleasures, and will save himself from the pain brought through impurity. He will only enjoy the Torah, as it says in *Shir HaShirim* (7, 7) *How fair and how pleasant are you, a love with delights!* The necessities a person must do (i.e. eat, sleep, etc.) should be done with the understanding and intentions to remain healthy in order to serve Hashem, and not for reasons that involve personal pleasure. A person must achieve the proper outlook: the pleasures of this world are temporary and worthless, so why needlessly exert yourself over them?! Money, food delicacies, extra comfort, and beautiful garments – will any of it truly last? Are they really important in the long run?! Visualize pleasure as something unimportant and then understand that if this is something that so many value, imagine true pleasure in the next world, in which the righteous enjoy unimaginable pleasures from the Shechinah. One moment in Olam Haba is greater than all of life on this world! What is honor? Will it make any difference in the next world if you were honored here? Distance yourself from honor and draw closer to the Torah and Hashem's service, as this is true life! May Hashem watch over us, Amen. (*Peleh Yoetz*)

The Tenth Rishon LeSion:

Rabbi Raphael Meyuhas 1700-1771

When Rabbi Raphael arrived in the Karaite synagogue, where many gathered to discuss how best to answer the government's demand for increased taxes from the

Jews, he nodded his head in greeting to those gathered, and began to descend the stairs. Suddenly an outcry was heard loud and clear, as the rabbi fell to the ground. His assistant tried to help him rise up but the rabbi fell again. A few words managed to leave his mouth: "An evil spirit dwells here, take me out of here." The rabbi was removed from the synagogue as the crowd followed and gathered around him. Rabbi Raphael continued to speak: "An evil spirit dwells on those steps - an evil spirit! Is it possible to uncover the foundation of the stairs?" Quickly, the stones of the steps were removed from their spots, and to the perplexing eyes of those in attendance, there were many scraps of paper, holy scripture, laid out in contempt under the steps. Quick reading of the pages proved this to be unmistakable: the pages were ripped from the Rambam's Sefarim, Maimonides books, the great opponent of the Karaites, who opposed their ways and prevented their uprising. In order to dishonor him, they placed pages from his Sefarim under the steps so that each time, on their way up and down, they trampled on the Rambam's holy work! Immediately, Rabbi Raphael, shocked at this sight, rose to his feet and declared, "Karaites! I decree upon you, that you will never have a Minyan of your congregation in this synagogue. Nor shall you within Jerusalem!" He then left in protest. Upon leaving, he severed all ties between the Sephardic community and the Karaites community. He decreed that their sons should not be taught Torah, permanently, and not to associate with them at all. The Rabbi's words were obeyed with vigorous effort. Since that day, there has never been a Minyan with Ten Karaites to pass through that synagogue's door. In a miraculous and mysterious way, whenever a new Karaite arrived in Jerusalem, one of the local Karaites suddenly died.

Story

The holy Gaon Rav Avraham Yehoshua was seventy years old when the following story took place: One night after midnight the holy Rav saw in his dream that he had weakened and deteriorated in sickness. Throughout the city this news spread rapidly. Everyone was praying for his recovery, specialist doctors surrounded his bed, determining that only a few days of his life still remained. The dream continued, and the Rav felt that he had died from the world to the terrible chagrin of his family. Thousands of Israel wept bitterly over losing him. The funeral was delayed because the city court ruled that many students will be arriving from a distance to attend his funeral. After the funeral, the Rav goes down into the grave amidst cries of grief from all present, and the Rav realizes that he will soon be standing before the heavenly court, his life story will be spread out open-wide, every detail crisp and clear

before them. In his dream, his soul rises upwards into a huge hall, where he realizes is the courtroom in heaven. Those present are opening his books and reading all that he did and exactly how he acting while in the world he had just come from. Trembling, he said: "How will I say that my heart is innocent?" For a long time, his soul remained lonely in the courtroom, but for some reason the judges had not yet arrived. He continued to stand and wait, but didn't understand. What goes on in the upper worlds, how does it all work according to the concepts of time and delays. Are those who are busy and delayed only concepts while in the mundane world below, where there are limitations of time and place? Perhaps in heaven there is no such thing as boundaries and rules of time.

Two Halachot: Posek Rav Mordechai Eliyahu

1 – While reciting Shema, do not imply or hint with your eyes, nor wink, nor motion words with your lips, nor communicate at all with fingers, unless it is for the sake of a Mitzvah. For a Mitzvah, such as giving charity, one can hint during the second paragraph of Shema. When saying, "From the four corners of the earth", one should gather the four corners of the Talit, and put the Tzitzit in the left hand holding them against the heart, and hold them until reciting the words "uDevarav Chaim VKayamim Laad". Each time you recite the word Tzitzit in Shema, you should kiss them, and when reciting "Ureetem Oto" bring them to the eyes.

2 – When the Hazzan concludes Shema with Hashem Elokechem, the congregation answers Emet out loud, while the Hazzan say Emet quietly along with them, and then the Hazzan repeats out loud Hashem Elokechem Emet, while the congregation listens. If one is not praying in a Minyan, or if the Hazzan does not know to fulfill the obligation of the congregation, then the individual recites Hashem Elokechem Emet himself twice at the end of Shema.

Laws: Shabbat

1 – A tool that is used specifically for work, such as a hammer, a match, or a needle, must not be moved during Shabbat as it is considered Muktzeh. However, they can be moved if one wants to use them for a permitted purpose during Shabbat, such as to use a hammer to crack a nut, or to use the

wooden matchstick as a toothpick, etc. then this is called using the actual physical object for a use during Shabbat, and one may do so. Likewise, if one needs the spot that the object is resting on, then he may move the Muktzeh object in order to use the spot. While moving the object, he can then place it where it belongs and need not drop it in the first available spot. However, if one doesn't really need that spot, i.e. there is another chair to sit on, then the object may not be moved.

2 – Why do we recite Shamor before Zachor, when in fact the Torah mentions Zachor before Shamor? Because Shamor occurs at the onset of Shabbat, while Zachor happens afterwards while reciting Kiddush on wine.

Sponsors

*** **Rabbi Avraham Sardar, his wife Nina, and their children.** Blessings and success for the entire family, Leilui Nishmat **Olga Bat Badia a"h**, wife of the trusted Shohet **Hacham Yaakov Sardar HaLevi a"h**, Amen. *** **Mr. Charlie Katan, his wife Margalit, and their children.** Blessings and success for the entire family, Leilui Nishmat his father **Avraham Ben Salma a"h**, Amen. *** **Mr. Zouki Balleh HaCohen, his wife Sherli, their parents, and their children.** Blessings and success for the entire family, Amen. *** **Mrs. Berta and her children Rafi, Joey, Vivian, and Julie.** Blessings and success for the entire family, Leilui Nishmat their father **Daniel Ben Aysah a"h**, Amen. *** **Mrs. Leah Salame and her children: Faraj, Jack, Miriam, and Clemence.** Blessings and success for the entire family, Leilui Nishmat their father **Yitzhak Ben Miriam a"h**, Amen. *** **The Shakalo family.** Blessings and success for the entire family, Leilui Nishmat their mother **Touni Mazal Bat Rachel 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 \$2300.

Tizku L'Mitzvot, Amen!

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