

Congregation

◆◆◆"Beth Yosef"◆◆◆

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

Rabbi Aharon Farhi

Parashat Chaya Sara

27th Heshvan 5784

Mr. Eliyahu Levy, President

Maqam Hijaz Haftarat VeHaMelech David

Issue #1048

November 11th 2023

*Candle Lighting 4:24pm * Shekiah 4:42pm * Shir Hashirim 4:20pm followed by Minha Friday Night
Shaharit Shabbat 8:15am * Minha Shabbat 4:05pm * Shabbat Ends 5:23pm & Rabbenu Tam 5:53pm
Time for Talit 5:39am * Seasonal Hour 59 * Alot Hashahar 5:27am * Netz Hachama 6:38am
Weekday Minha 4:25pm * Earliest Time for Arbit 4:04pm * Tzet Hacoachavim 5:18pm * Chatzot 11:39
Latest Time for Morning Keriat Shema 8:24am * Latest Time for Morning Amidah 9:23am*

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Efron owned a piece of land that he worked hard on each day in order to produce his fruits and crops. In a corner of his land there was a cave which he considered useless, unfit to plow and produce. He would keep away from this hard earth so that he would not damage his tools while plowing. He earned what he could, made the best use of his land, and wished he could also have used the corner with the cave, but that was not an option. At least it was at the end of the field, out of his way, and not in middle of his field. He was a simple man who was content with what he had in this world. One day, a day that he would always remember as the day that completely changed his life, a well-known dignitary came to visit him, which brought a crowd and a lot of attention to his doorstep. Avraham Avinu, the honorable man known for his strong belief in Hashem and his teachings to all he could reach, wanted to purchase the cave from him, in order to bury his dear wife Sara. After the negotiations, Efron was paid a fortune for the otherwise useless piece of land with the cave, and he was financially set for life, even appointed to power as a result. Such great luck! What more could he have wished for. Avraham, on the other hand, believed that he was the one who got the better end of the deal. He knew that Adam had buried Chava here because it was connected to Gan Eden, it had a special scent that the holy could recognize, and Adam instructed his son Shet to bury him there as well next to his wife. After the Great Flood, everyone forgot about Adam, the cave, and its significance. One day, when

Avraham wished to perform the Mitzvah of serving guests, he chased a calf to this location and realized what others could not. This was a special cave connected to Gan Eden. When he investigated, he realized this was the burial place of Adam and Chava, and he too wished to be buried there with Sara, as well as his own children. He felt Hashem's presence there and smelled the pleasant fragrance. What can we learn from the difference between Efron and Avraham? Efron was just interested in this world, he needed to make a living, he didn't see any significance to this cave, just the inconvenience it caused as a wasted space. He was mundane, simple, a man of the earth. Avraham on the other hand was spiritual, holy, wanted to perform good deeds such as teaching others about Hashem and serving guests. He was able to realize the true value of the spiritual location, he was able to detect the sweetness of Gan Eden and the holy presence of Hashem. He was not interested in this world, but in the next, and any price, no matter how steep, was of course worth it. We can learn from this: some people focus too much on this world, money, work, the mundane, and therefore completely miss out on the opportunity of spirituality that is right under their own nose. These people lose out on so much, wasting their time and energy on foolishness. Others focus on Torah, Mitzvot, holiness and spirituality, recognize Hashem's presence, and keep their sight on the world to come, their portion in Gan Eden. These people are smart and will gain tremendously in the long run. We must strive to be

like Avraham, not Efron. May Hashem watch over us, Amen.

Insights on the Parasha

1 – Upon succeeding in finding a befitting bride for Yitzchak, Eliezer blessed Hashem for not withholding his kindness from his master Avraham. Why the negative connotation, why not bless for the kindness, in a positive way, instead of blessing that it wasn't withheld? This was his thoughts: when Avraham instructed him to find a bride from the land of his birthplace, he questioned whether he would be successful, because Hashem had told Avraham *Lech Lecha*, to leave his birthplace, his family, and settle elsewhere. Perhaps Hashem did not want Avraham to reconnect with his family, even to find a bride for his son, and therefore his mission would not bear fruit. When he realized that the mission was indeed a success, he blessed Hashem for not withholding kindness from Avraham, as he had thought, and instead he was greatly successful. (*Abarbanel*)

History in Brief

130 years after the Hurban, 200AD. R' Yossi Ben Chalafta was a colleague of R' Yochanan Hasandelar, and was usually referred to as just R' Yossi. He was one of the students of R' Akiva. His father, R' Chalafta, was referred to as Abba Chalafta. R' Yossi was from a great family. He stood firmly opposite R' Yehuda, who prevented the students of R' Meir to enter the Yeshiva. The Gemara would refer to him at times as Berebi, which connotes that he was the leader in his generation. He would meet with Eliyahu Hanavi and expound Pesukim. He was distinguished in the eyes of the Nasi Raban Shimon Ben Gamliel. The Halacha follows R' Yossi over his colleagues in the Mishnah and Berayta. R' Yossi was the teacher of Rabbenu Hakadosh. Rabbenu Hakadosh says about himself that the difference between him and his Rebbe R' Yossi was like the difference between the Kodosh and the Kodosh Hakodoshim. R' Yossi organized all the history from the beginning of creation so that it would not be forgotten throughout the generations. He authored the Sefer Stam Seder Olam, which details the years of the world from creation until the time that prophecy ceased from Israel. He learned all this from his Rebbe R' Akiva. He studied the wisdom

of Kabbalah and Ruach Hakodesh with his colleagues Rebi Shimon Bar Yohai, R' Yitzchak, and R' Chiya Hagadol. He would work with leather and earn a living from his work, and did not want to benefit from others. He was a Chassid Gadol, modest even in his home, as the walls of his home didn't even see his undergarments. He would cover himself with a sheet before changing to be extra modest.

Health and Recovery

Grabbing a cup of coffee first thing in the morning may seem like the best move, but health experts say water is actually the correct choice. After going several hours without a sip while sleeping, perhaps even sweating, a serving of water first thing can hydrate the body while aiding digestion and metabolism. Water is the gold standard fluid for the body. Drinking water every day is vital for the body to work correctly. There's no one-size-fits-all recommendation for how much water is needed every day, but starting off with water can have benefits. Here's why: We wake up dehydrated. Water hydrates in ways that caffeine simply does not. Overnight, the body can become relatively dehydrated because while it is rejuvenating with sleep, it is cleaning out wastes from the system, which is why urine in the morning is a darker color. The body uses water in the system in order to cleanse the body throughout the night, and this supply of water needs to be replenished. The kidneys and liver need to be rehydrated, which will help prevent stones and provide optimal function of all organs. The body will be tired from this nightly cleansing process, even after sleeping enough hours, not because of fatigue, but rather because it needs water to rehydrate. Many people think that they are tired from lack of sleep and want to use caffeine to give their system a jump start. They therefore are accustomed to grab a cup of coffee first thing in the morning, but water is actually a more effective way to hydrate, replenish, and properly jump start the system. Additionally, rehydrating first thing in the morning helps build a healthy habit that will get people in the routine of drinking enough water throughout the entire day. Drinking water doesn't cause a significant calorie burn, but it does ensure that your metabolism is functioning optimally. By hydrating more, you're getting rid of bad bacteria

in your system, and it allows good bacteria in your gut to grow. A person will urinate more and have more bowel movements as a result of drinking enough water, which is the body's natural way of getting rid of waste. It's a way of cleaning out toxins from the system. Proper hydration also aids our bodies. It keeps skin fresh and joints lubricated. Additionally, drinking water can help with fatigue, often felt in the morning. Try to drink 8 to 12 cups of water throughout the day. If this is hard, add some lemon, or eat a snack or vegetables to make you thirsty. It is best to drink a half hour before a meal, as well as a couple of hours after a meal.

Mussar: Recognize Hashem's Greatness

A person is considered a miniature world. Therefore, just as contemplating the awesome wonders of the world will help a person develop deeper faith in Hashem, so too shall contemplating the amazing details of the human body. We must constantly grace and thank Hashem for the countless blessings He bestows upon us every day throughout our entire life. He gives us even though we haven't earned it. He has created us from nothing. He has given us a body which is composed with countless wonders and outstanding wisdom. We were given a powerful and holy soul. We have intelligence in order to decipher between good and bad, right and wrong, and the ability to think and observe in order to recognize our Creator and Master. Hashem feeds us and gives us our necessities – even extras as well as some luxuries. He does not forsake us and cares for us every moment. The least we could do is recognize His greatness and bless His holy name in this world. Do not slumber and be ungrateful. Sing His praises to others and spread His presence throughout the world. He has created us in the form of His image, and blew a living soul within us, a soul of superiority and sovereignty; a soul with wisdom and great power, with the ability to understand and develop, greater than any other creation. The body is so complex and the mind is the control center. We must realize the awesome gift of life and praise Hashem with great devotion and emotion. Those who praise Hashem in this lifetime will also praise Him after a long life in the next world – where the true praises are spoken. May Hashem watch over us, Amen.

Rishon LeSion: R' Yaakov Meir 1850-1939

In 1911, R' Yaakov was called to join a convention of Rabbanim in Jerusalem at the age of 61. He was needed to assist as a leading rabbinical authority. As he began to prepare for his journey, the people of

Salonica feared once again that they would lose their esteemed Rabbi, but R' Yaakov assured them that he would return as soon as possible. He arrived safely and participated. When they invited him to stay for an extended amount of time, to do much more in Jerusalem, he remembered his promise to his people and declined the invitation. They tried to delay him and involve him in a number of things, but they were unsuccessful. He returned to Salonica as soon as he was able, as promised. In 1917 there was a great fire and half the city burned as a result. Many did not have a roof over their head and were without shelter from the elements. R' Yaakov was greatly pained over the loss of his precious writings, commentaries on Tur Eben Haezer, and Tur Choshen Mishpat, yet he did not hesitate to help others in reestablishing themselves from the great losses in the community. In 1919, around the times of the first World War, he decided to move on and travel to Israel. The journey was dangerous, the roads unkempt, and peril awaited at every corner. In order to travel in safety, the "Red-Cross" provided him with a private boat for transportation to Israel. The people of Salonica tried to convince him to reconsider and stay with them, but he had already made up his mind to move on and go to Israel.

Laws: Pidyon HaBen

- 1** – When a firstborn is birthed through caesarean procedure, the father is exempt from redeeming him. The next child also does not require Pidyon HaBen redemption.
- 2** – Even if the firstborn through caesarean does not live for at least thirty days, the second child still does not require redemption.
- 3** – If the doctor used an instrument to help pull the baby out, then a blessing should not be said on the Pidyon. However, one who does recite a blessing has what to rely upon.
- 4** – If the doctor widened the birth canal, this does not invalidate the Pidyon in any way.
- 5** – A doctor that used a device that pumps and vacuums in order to assist with the birth, this does not invalidate the Pidyon in any way.
- 6** – A woman that became pregnant artificially from her husband, with the approval of a Hacham, and gives birth to a firstborn son, the father is obligated to perform the Pidyon. If the father is unknown, then the son must redeem himself when he grows older.

Laws: Shabbat

- 1** – Eyeglasses that are worn frequently (for sight correction) may be worn during Shabbat when going

from private domain to public domain. One may not, however, wear reading glasses, since they are often removed while wearing them, which may cause one to carry them in the public domain.

2 – Sunglasses, or even shade clips that connect to eyeglasses, may not be worn in public domain during Shabbat, since one may remove them in the shade and carry them in public domain.

3 – One who forgot and went into the public domain with a Kippah in his pocket, cannot then take it out and wear it on his head so that it will be considered as his clothing, because by wearing the Kippah he is considered to be placing down the object into the public domain. In other words, this is compared to performing an uprooting of something from the private domain and then placing it in the public domain, which is the main prohibition of removing from a domain. Therefore, what should one do when he finds a Kippah in his pocket? If there is a gentile near him, he should give it to the gentile, or if there is a young boy nearby, he should give it to him. If he cannot find a gentile or a little boy, then he can continue walking and pausing every 2 meters until he reaches his home.

4 – Any removal from a domain that is performed in the fashion of wearing clothing, is not considered a form of the prohibition, even when wearing two clothes, one over the other, and going into the public domain, no matter whether he took out the second garment for his own needs or whether he took it out for his friend. This is true even regarding wearing two belts, one on top of the other, and one can be lenient.

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