

Congregation

◆◆◆"Beth Yosef"◆◆◆

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

Rabbi Aharon Farhi

Parashat Chaye Sara

24th Cheshvan 5782

Mr. Eliyahu Levy, President

Maqam Hijaz Haftarat VeHamelech David

Issue #957

October 30th 2021

*Candle Lighting 5:37pm * Shekiah 5:55pm * Shir Hashirim 5:30pm followed by Minha Friday Night
Shaharit Shabbat 8:15am * Minha Shabbat 5:15pm * Shabbat Ends 6:36pm & Rabbenu Tam 7:06pm
Time for Talit 6:23am * Seasonal Hour 6:20:00 * Alot Hashahar 6:11am * Netz Hachama 7:25am
Weekday Minha 5:35pm * Earliest Time for Arbit 5:14pm * Tzet Hacoachavim 6:31pm * Chatzot 12:39
Latest Time for Morning Keriat Shema 9:17am * Latest Time for Morning Amidah 10:19am*

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The generous goodhearted **Mr. Jack Saade, his wife Shella, their parents, and their children.**
Blessings and success for the entire family, Refuah Shelemah for his father **Mr. Abraham Saade,**
May Hashem bless them spiritually and physically, Amen.

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

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Please do not read this bulletin during Tefillah or Keriat Hatorah

For a thousand years Adam and Chava were buried in Maarat Hamachpelah while the world outside was destroyed by the Mabul, and a new world was born from Noah and his three sons for another thousand years, without thought of Adam and Chava. Adam Harishon was formed by the hands of Hashem, in the image of Hashem, and reached levels of prophecy and spirituality greater than any angel, as the Gemara calls Adam a great Chassid. For two thousand years nobody visited Adam and Chava, until the father of the Jewish nation was born. He took notice of the great light and followed it to smell the fragrance of Gan Eden. He entered the Maarat Hamachpelah and visited Adam and Chava. From that day forward Avraham planned to be buried one day with his wife Sarah in Maarat Hamachpelah along with Adam and Chava. His children and grandchildren would join his as well, along with their wives. When Sarah passed away, Avraham approached the owners and asked to purchase the cave. At that time, they addressed Avraham as a prince, as their king. Why did they merit to live in Israel and own the Maarat Hamachpelah? Because they honored Avraham and considered him their king. Avraham nonetheless treated them like equals, with respect and patience, without drama or emotion, despite enduring the pain and suffering of mourning over

the passing of his wife Sarah. He bowed to the children of Chet, he bowed to Ephron, and respectfully dealt in business with them. In merit of these two bowings, the world would bow to his descendants, once during the times of Shelomo Hamelech, and the second time in the future with the coming of Mashiach speedily in our times, as the reward for the respect and honor Avraham showed the nations of the world. May Hashem watch over us, Amen.

Insights on the Parasha

1 – Lavan and Betuel said regarding the match of Rivka to Yitzchak, *"The matter has come from Hashem!"* We learn from this a proof from the Torah that Shidduchim, marriage, is planned and decreed from heaven. There are other proofs from Neviim, as we see from the story of Shimshon regarding his parents. As well, we see proofs from Ketuvim. Why then did they, Lavan and her mother, then say, *"We can say to you neither bad nor good"* – they might not be able to disagree, but surely they could agree and speak positively about it? The answer is that one can only speak good if there is the ability to speak bad, otherwise it is not called speaking good, as no approval is necessary. For example, a clock is either working or it is not. When it works, it is not considered good, rather it

is considered in working condition, and when it is not working, it is not considered bad, it is just not working. They were therefore saying, since this is a match made in heaven, it does not require our approval or opinion, and we can therefore speak neither positively or negatively about it.

2 – When Rivka approached the well the first time to draw water for Eliezer, the water miraculously rose on its own, however, when she went back to draw water for the camels, the water did not rise on its own. Why? Since the first time she had drawn water it had been for herself, a miracle occurred for her, however, the second time she drew water it was for the Mitzvah of Chesed, kindness, and therefore a miracle did not occur, as one is rewarded based on the amount of toil and effort exerted for the sake of fulfilling the Mitzvah. (*Kedushat Levi*)

History in Brief

80 years after the Temple's destruction, in the year 150AD. As the Jews suffered under the decrees of Rome prohibiting Torah and Mitzvot, a delegation of Sages from Jerusalem, including Yochai the father of Rashbi and his colleagues traveled to Rome to plead their case for the life of Rebi Akiva, as he was the leader of their people, at the advanced age of 120 years. Unfortunately, their words were disregarded, and Rebi Akiva remained in prison, practicing Chassidut, until his last day. Rebi Yehoshua Hagarsi would bring his water each day. One day the guard did not approve the amount of water and spilled half of it on the floor. Rebi Akiva noticed the difference and asked Rebi Yehoshua why he could not supply the amount of water he relied on him for in order to live. When Rebi Yehoshua told him what had happened with the guard, Rebi Akiva took the water to wash his hands. Rebi Yehoshua asked how he could wash his hands with it if he would not have enough to drink. Rebi Akiva explained that he had no choice, as one who does not wash is deserving of death. One who is not careful with Netillat Yadaim will be removed from the world. Even in prison he was strict with his Chassidut, believing that it would be better to die of thirst than to die by transgressing the laws of the Sages. If he acted so righteously at the end of his life, even while in prison, all the more so can we testify that he was careful with Chassidut during his younger years while free

from prison. One who sees Rebi Akiva in his dream is destined for Chassidut.

The Road to Health and Recovery

Candies cause children to be hyperactive, that is to say, the more candies a child eats, the more he wants and needs. A sweet drink in the morning will make him ask for more. Why? The blood's sugar level rises rapidly because the refined and concentrated sugar is absorbed into the child's blood very quickly through the drink. The sugar level then drops very quickly, and the child feels that he lacks something without knowing what he lacks, and therefore he behaves excessively and asks for more. He cannot express that he lacks the high level of sugar. Therefore it is very important not to give children such sugary drinks, especially for breakfast. Avoid all breakfast products containing sugar. When we give the child candy, we need to know that the amount of sugar that the candy contains is not the size of the candy, but actually twice its size, because the sugar contains water, and in order to turn it into candy, it undergoes a cooking process in which the water evaporates and shrinks and hardens. You should also beware of the coloring in the foods and the preservatives, because the damages and dangers are greater in various beverages and sweets, found in the coloring and preservatives which are abundant in candy. A study of 3,871 three-year-olds over the span of one week was conducted, in which they did not give these children food and preservatives. Only natural food was consumed by these children for one week. In the second week they were divided into two groups. One group was given food containing food coloring and preservatives, while the other group was given food without food coloring and preservatives. The result was that the hyperactive behavior of those who ate food coloring and preservatives was much higher than the other group.

Rishon LeSion:

R' Chaim David Hazan 1789-1869

During the days of R' Chaim, a heavy swarm of locusts invaded Jeruslaem and the surrounding areas, attacking all trees, plants, produce, and vegetation, eating away at everything, destroying anything in their path. In time, all greenery was destroyed, the fields were bare, leaving the people

of the city to face a terrible famine. The price of bread suddenly skyrocketed, and fruits were uncommon. Whatever they had in their homes they were very careful with preserving and rationing. The people were very distraught. As if that wasn't enough to deal with, a terrible sickness began spreading through the population, placing many to suffer in bed, too sick to move about, leaving those fortunate to remain healthy to tend to the sick. No home remained without a loss of life, as men, women, and children passed away after enduring terrible suffering. Who was there for the people during those trying times of terrible decrees? R' Chaim Hazan, the Rishon LeSion, did all he could to comfort them and guide them through the bad times. He blessed them and gave them strength to survive. R' Chaim was born and grew up in Izmir, where he became the top Shochet whose slaughter was considered the highest level of Kosher with fear of heaven. All other Shochetim honored him and considered him the best. When he was twenty years old, his father R' Rephael Hazan moved to Israel, and he asked his son R' Chaim to remain in Turkey to publish his Sefer Chakre Lev. With a heavy heart, he watched his great father leave for Israel, never to see him again before his passing.

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 can and 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, 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 so many value, imagine what true pleasure in the next world is, in which the righteous enjoy unimaginable pleasures from the Shechinah. One moment in Olam Haba is greater than all 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 our life! May Hashem watch over us, Amen. (*Peleh Yoetz*)

Story

In Kiev, Ukraine, the wealthy Jew named Yeshayahu and his wife took their son who couldn't speak to a neighboring area to visit a boy who had a similar condition but had fortunately healed and recovered. When they reached his home, the boy, named Mordechai, invited them inside, as if he knew exactly why they had come to visit him. They sat and he told them that for a long time he couldn't speak a word. The most he could do was make some vague sounds while crying. He learned to read and write, and then at the age of eight he learned sign language to be able to communicate. With a quick mind, he would ask questions on the Gemara to his Rebbe using his hands and fingers. He put all his energies into his learning, bringing tears of joy and pride to his parents' eyes as he learned through Masechet after Masechet of Gemara, cover to cover. Others asked him questions with their voices, and he answered and explained with his hands and fingers. His parents never gave up on a miracle, that Hashem would one day give their precious son the ability to speak. They prayed every day, hoping and begging, until one day Hashem will answer their

prayers. His father heard of a holy Tzaddik whose blessings were able to miraculously bring salvation.

Laws: Bar Mitzvah

1 – Those who celebrate a Bat Mitzvah for a girl that reaches the age of 12 may not celebrate in a Shul, even during times when the Shul would otherwise be empty, and even if they are careful with the sanctity of the Shul.

2 – If men and women are dancing together during a Bar Mitzvah celebration, mixed dancing, you are obligated to leave, and forbidden to stay, even if you are a direct relative.

3 – One should not hire magicians and illusionists for the celebration of a wedding, and surely not for a Bar Mitzvah. Instead, invite Rabbanim and Talmidei Hachamim to deliver words of inspiration and Torah thoughts.

4 – One may make a Seudat Bar Mitzvah during Chol HaMo'ed, and it is not considered mixing celebrations.

5 – If the actual birthday of a Bar Mitzvah boy falls out on Erev Shabbat or Erev Yom Tov, you may celebrate the Bar Mitzvah with a Seuda on that day. However, be careful not to conclude close to Shabbat or Yom Tov, as respect for the upcoming holy day, so as to eat the upcoming meals with an appetite. If it is not his actual birthday, do not celebrate with a Seuda.

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for the entire family, Leilui Nishmat **Nadia Bat Victoria a"h**, Amen. *** **Mrs. Berta Cohen Zirido and her children: Rafi, Joey, Vivian, and Julie.** Blessings and success for the entire family, Leilui Nishmat their father **Daniel Ben Aysha a"h**, Amen. *** **Blessed siblings: Sarah, Linda, and Yosef of the Halabie family.** Blessings and success for the entire family, Leilui Nishmat their father **Kasem Nissim Halabie Ben Esther a"h**, and Leilui Nishmat their mother **Mary Bat Salha a"h**, Amen. *** **Blessed siblings: Rachamim, David, Yehoshua, Janet, and Evon of the Houdrie HaCohen family.** Blessings and success for the entire family, Leilui Nishmat their father **Mordechai Ben Mazal a"h**, Leilui Nishmat their brother the holy soldier **Avraham Ben Frieda a"h**, and Leilui Nishmat **Zakie Ben Hazma a"h**, Amen. *** **Mr. Victor Guindi HaCohen and his children Henry, Freddy, and Bella.** Blessings and success for the entire family, Leilui Nishmat their mother **Nadia Chaya Bat Victoria a"h**, Amen. *** **Mr. Leon Farhi, his wife Eva, and their children.** Blessings and success for the entire family, Leilui Nishmat **Rachel Sithon Bat Bahia a"h**, Amen. *** Askani Tzibur **Mr. Isaac Jade and his family.** Blessings and success for the entire family, Leilui Nishmat his mother **Jamila Bat Bahie a"h**, Amen. *** **Blessed siblings: Dibo, Mark, Sammy, Touni, Kety, Lina, and Nadia of the Khafif Family.** Blessings and success for the entire family, Leilui Nishmat their mother **Olga Bat Zakie a"h**, Amen. *** **Mr. Isaac Anbi and his children.** Blessings and success for the entire family, Leilui Nishmat their mother **Eva Aysha Bat Liza a"h**, Amen. *** Anonymous donors **Vaad of Chesed under the leadership of Rabbi Yosef Hamra, working together to make Shidduchim.** For more information, please call: (718)336-8317 or (917)415-069.

*This week's sponsorship total is \$2,500.
Tizku L'Mitzvot, Amen!*

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