

Congregation

◆◆◆"Beth Yosef"◆◆◆

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

**Rabbi Aharon Farhi**

*Parashat Vayeshev*

23<sup>rd</sup> Kislev 5782

*Maqam Nahwand*

Issue #961

**Mr. Eliyahu Levy, President**

*Haftarat Ko Amar*

November 27<sup>th</sup> 2021

*Candle Lighting 4:13pm \* Shekiah 4:31pm \* Shir Hashirim 4:05pm followed by Mincha Friday Night  
Shaharit Shabbat 8:15am \* Mincha Shabbat 3:50pm \* Shabbat Ends 5:12pm & Rabbenu Tam 5:42pm  
Time for Talit 6:00am \* Seasonal Hour 57:00 \* Alot Hashahar 5:48am \* Netz Hachama 6:57am  
Weekday Mincha 4:10pm \* Earliest Time for Arbit 3:55pm \* Tzet Hacoachavim 5:07pm \* Chatzot 11:43  
Latest Time for Morning Keriat Shema 8:39am \* Latest Time for Morning Amidah 9:36am*

***Shabbat and Sunday December 4<sup>th</sup>/5<sup>th</sup> will be Rosh Hodesh Tevet***

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

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Three times the Pasuk uses the word *Vayhi*, and it was, when referring to the different circumstances of Yosef. This comes to teach us that whether he was a slave in the house of Potifar, whether he was in jail for a while after being sold by his brothers, whether he was still in his father's house, and whether he had become second to Pharaoh, in all instances he was the same person, Yosef HaTzaddik, always righteous and a servant of Hashem. There are many different ways that people perform when they are poor or wealthy. Sometimes a person who is poor would serve Hashem with righteousness, appreciating the little he has, but then when he becomes wealthy he would get caught up in the luxuries and forget about Hashem. Sometimes a poor person could be so depressed when poor and forsake Hashem and the Torah, but then when blessed with wealth he begins to thank Hashem for the abundance and becomes righteous. Sometimes a wealthy person will be righteous and use his fortune to serve Hashem, but when he loses his wealth he becomes despondent and forsakes the Torah. Sometimes a wealthy person will use his wealth for sin and be distant from Hashem, but when he loses his wealth he would realize the true blessings of the world and begin to serve Hashem with righteousness. The Pasuk uses the same word *Vayhi* throughout the different chapters of Yosef's life, whether he was a slave or a ruler, to teach us that Yosef was always the same righteous person who served Hashem regardless of the circumstances. He thanked Hashem for everything and always did what he was supposed to according

to the Torah, with love and happiness. He did not think that Hashem abandoned him when times were bad, and he did not think that it was his own strength and might that brought him success. He understood that everything was Hashem's plan, and his job in this world was only to serve Hashem regardless of the situation he finds himself. A story is told about Rebi Nahum whose son became wealthy in the courtyard of the king at the time. One day he heard that his son was preparing a delicacy of fish. He wore Shabbat clothing and went to visit his son. When he arrived at his house, he wished him a Shabbat Shalom, because surely his son thought that it was for the honor of Shabbat that he was preparing such a delectable meal, and not for a mere weekday. He then noticed the luxuries that his son enjoyed in his home and was shocked that he would live in royalty. His son challenged, did not Yosef live in luxury when he was viceroy? Doesn't the Pasuk relate how our forefathers were very wealthy, with gold, silver, livestock, and servants? The difference though is that the Pasuk states that Hashem was always with them. Rabbenu Hakadosh was exceedingly wealthy, even wealthier than the Persian king at the time. Nonetheless, when he passed away, he stated that he did not benefit personally from his wealth, even with his smallest finger. He had always used his wealth in service to Hashem, not in service to himself. We must learn a lesson from Yosef HaTzaddik, that regardless of whatever situation we may find ourselves in life, to always focus on serving Hashem to the best of our ability, to cling to the Torah, and to

remember that everything is Hashem's plan. May Hashem watch over us, Amen.

### ***Chanukah!***

The Greeks that governed Israel did not wish to absolutely control the lives of the Jewish people. All they wanted was for the Jewish people to completely disregard the Torah and join the Greek faith, specifically regarding whatever obligations the Greeks had decided were important to observe as law at that point in history. Matityahu and his family, the Hasmoneans, understood that this was actually a wicked plot devised by the Greek king Antiochus to destroy the Jewish nation without having to shoot even one arrow. The Greek War against the Hasmoneans was not aimed at the physical existence of the Jewish people; on the contrary, they were prepared to grant the Jews far-reaching rights, and to allow them to enjoy all the achievements of Greek culture and science. The struggle was against the Jewish soul: the Greeks sought to separate the Jewish people from its holiness, and to turn it into a nation like all other nations. When they conquered the Jews and were able to destroy the Bet Hamikdash, as other rulers had done, they in fact did not care to destroy it. They did not mind the existence of a spiritual and cultural center where people could express their feelings and beliefs. They also did not pour out the oil that was used to light the Menorah. They did not care if the Jews used the oil to light the Menorah, as if saying, "You can continue working and performing the services in the Temple, along with the lighting of the Menorah, for all other nations also offer sacrifices and light candles, as much as anyone else, to whom they love and believe in. You, too, may continue to fulfill the customs of your forefathers, but with one catch: you must continue the services without the purity of the oil." Oil naturally does not mix in with water but instead floats up, thus the purity of the oil symbolizes the super-rationality between spiritual and physical, as is the essence of the Jewish people using non-intellectual things. In fact, it is impossible to distinguish between unclean oil and pure oil, by use of neither taste nor smell, as they contain no substantial differences. The Greeks would ask: "Do you want to remain Jews? Do you want to continue studying your Torah? We have no objection! Do you want to observe Mitzvot? Why not! However, we strongly oppose the non-intellectual values that you attribute to Torah and Mitzvot, regarding the holiness you give them. For example: If a holy scroll falls on the floor, you go crazy and fast as a result of what happened, while all the books in the world would surely not fast, and do not regret, if a person would be the one to fall! why don't the books grieve over the fall of a person?" The Greeks, in fact,

were very supportive of commandments that have reason and logic, such as honoring parents, holidays based on historical miracles, while wondering what could possibly be the problem with wearing Shatnez? Why not work on Shabbat? Why do you not eat meat with milk and the like? Although the Greeks managed to defile all the oils, only one small jug of oil remained sealed, with the seal of the high priest. They simply could not defile that one. This little jug of oil symbolizes the inner-most points of the Jew. There is an evil inclination that asks us the same type of questions that were asked by the Greeks, as the Greeks seek to separate the Jews from the sanctity of the Torah and absolute adherence to Hashem. This is all in fact very difficult to overcome. Thus, one can and must always then awaken the small jug that remains pure within us, the inner most essence of a Jewish soul, which one can utilize in order to overcome any and all spiritual difficulties.

### ***Health and Recovery***

The foot of a diabetic is a dangerous area of the body from which trouble begins. A diabetic must guard his feet most, because the nerves that communicate sensations to the brain are impaired, so they no longer feel pain or impact like a healthy person. As a result, if they experience sores or cuts on their feet or legs, by the time they realize the damage and potential harm the situation will have already deteriorated to a point that is very difficult. That is why it is important to examine each foot daily. Pay attention to any soreness, redness, or abnormalities, and not walk around barefoot. Maintain good hygiene and cleanliness of your feet and wipe them well after washing. It is advisable to wear cotton socks, as well as wearing properly fitted shoes that will not cause pressure or scraping to the feet. It is important to trim your toenails carefully. Sometimes, neglect can be the difference between healing and amputation. It is imperative for patients with diabetes to be cautious of everything that we have discussed. As well, much care is required to maintain proper gum health, as neglect in gum treatment can result in the development of heart disease, kidney failure, stroke, and osteoporosis. This is because the gums are saturated with blood vessels, so when there is inflammation, the problem comes into direct contact with the blood.

### ***Rishon LeSion:***

#### ***R' Avraham Ashkenazi 1810-1900***

Yaakov Ashkenazi, a simple tailor, prayed hard with his wife for a baby boy that they could teach Torah. In 1810 they were answered and blessed with a son whom they named Avraham. Yaakov was determined to do

everything he could to make sure that Avraham grew up to be a scholar in Torah. It was difficult to find a Rabbi who was able to teach his very smart and quick minded son, but they managed to find someone and they paid him appropriately with great financial sacrifice. Avraham grew and excelled in his Torah learning. At the age of nine years old, the Rabbi informed the father Yaakov that he could not longer teach his son Torah, as Avraham had already surpassed him in Torah learning. Yaakov decided the only choice he had in order to continue developing his son's Torah learning would be to send his son to Jerusalem where he could learn from the greatest Tzaddikim of the generation, thus laying a firm foundation for his son's future in Torah. He and his wife packed whatever few belongings they owned in the world and traveled with their son to Israel. He placed his son in Yeshiva and worked hard as a tailor. From the money he earned, half went to support his son's learning. The Sages of Jerusalem noticed the young boy who learned day and night with great energy. They realized in a short time that this boy was on the path to greatness and he had the potential to do it. Word spread quickly throughout Israel and everyone respected the young boy. At a young age he became a judge in Bet Din, in the Bet Midrash of R' Binyamin Mordechai Navon. In 1869, when R' Chaim David Hazzan passed away, R' Avraham Ashkenazi was appointed the next Rishon LeSion at the age of 59 years old.

### ***Segulot of Chanukah***

Corresponding to the eight days of Chanukah, here are eight Segulot for the holiday: **1** – Gazing at the Menorah's light purifies the eyes and heals the eyes from all the sins committed with them throughout the entire year. **2** – If a person prays whole-heartedly for anything his heart desires after lighting the Menorah, his prayers will be accepted. **3** – The days of Chanukah present atonement for our sins, especially the eighth day (Chanukat Hamizbe'ach) which signifies atonement. **4** – One who gives charity, especially to those who really need it and those who learn Torah, will be atoned for his sins. **5** – Chanukah is like Rosh Hashanah in the respect of being judged whether one will be granted children. **6** – Chanukah is a time one could be granted health and recovery, whether spiritually or physically. **7** – Each year, Chanukah awakens a sense of miracles and supernatural events to potentially transpire in the world. Reading '*Al Hanisim*' awakens the miracles from the past to take place '*Bizman Haze*' –

nowadays as well; in which salvation and success is presented to all of Klal Yisrael. **8** – Just as the lights of Chanukah illuminate, so too Hashem will illuminate our sight as we gaze at the lights of the Menorah.

### ***Mussar: Lashon Hara***

It is a terrible sin to speak negatively about another Jew, even if it is the truth. For example, "*This is what so and so did*", "*These are his ancestors*", "*This is what I heard about him*". One who speaks evil and lies about another Jew is called a "*Motzi Shem Ra*". Our sages teach us that the sin of Lashon Hara is equivalent to idolatry, immorality, and murder all together. Lashon Hara is categorized into different categories: One who speaks negatively about somebody that did something bad to him and others hear and are quiet, since it appears like they agree to what he said, those listeners are also guilty of Lashon Hara; One who speaks Lashon Hara about a person's ancestors; If someone causes someone else's face to turn white in public regarding the actions of his ancestors; It is forbidden to tell a son that his father did certain bad things during his lifetime even if the person told the son in private and not within earshot of others; If a person speaks about a Baal Teshuva's previous sins, this is a great sin because he did Teshuvah and his sins became Zechuyot. Furthermore, he is causing the Baal Teshuvah to stumble and he might go back to his old ways; If you see someone doing a sin privately, do not publicize it because he may do Teshuvah and Hashem will forgive him while you are demeaning him in public; If a Talmid Hacham or Yerei Shamayim sins because the Yetzer Hara got him once, don't suspect him because for sure he did Teshuvah; It is forbidden to be happy about your friend's shame; One who speaks about kosher Gabbaim and says they are thieves, his sin is too great to carry. Hashem should forgive us, Amen.

### ***Story***

Motzei Shabbat after Havdalah the father and his son Mordechai went to visit the Rebbe. With the Havdalah cup still in front of the Rebbe, the Rebbe turned to the boy and told him to tell him his name. The boy then spoke that his name was Mordechai. The father burst into tears of great joy, and everyone present witnessed a great miracle. The Rebbe then asked the boy to wish him a Shavua Tov, and he spoke for a second time in his life while wishing the Rebbe a Shavua Tov. The Rebbe asked the boy if he

learned Torah, and he responded that he very much enjoyed learning Torah in depth for many years despite his inability to speak. They then spent some time learning Torah together until it became late and the door was opened for others who were waiting to come in to see the Rebbe. Before departing, the Rebbe asked the young man one more question: What will he do with this great gift of speech that Hashem has graciously blessed him with as a regular person? The boy's eyes swelled with tears and he declared that he would pray to Hashem and learn Torah with his newfound voice. The Rebbe exclaimed that if so, then the world will be better and he should be successful in all his ways, with longevity and strength. They wasted no time packing and getting onto their wagon to return home and share the wonderful news with all their family and friends.

#### Laws: 39 Melachot of Shabbat

1 – One who places wet wood into an oven in order to dry it has transgressed a Toldat Bishul, a secondary act of cooking, during Shabbat.

2 – Something already cooked, whether dry or liquid, cannot be placed directly on the fire. If it is liquid, it also cannot be placed in or on something else that is on top of the fire during Shabbat.

3 – Something already cooked which is dry may be placed in or on something else that is on top of the fire during Shabbat.

4 – Within the laws of Shabbat, a concept is mentioned many times: Yad Soledet. This means that it is hot enough that it causes the hand to retract from touch. There is a great argument amongst Poskim regarding this exact temperature, approximately between 40 and 70 degrees Celsius. Therefore, we must understand when to be lenient and when to be strict regarding this temperature range, to decide when the food is considered to have been cooked already and therefore not able to be cooked again, depending on if the food is something that cooks easily at lower temperatures, and if the food needs higher temperatures to cook properly.

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Tizku L'Mitzvot, Amen!*

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