

Congregation

◆◆◆◆ **"Beth Yosef"** ◆◆◆◆

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

Rabbi Aharon Farhi

Parashat Vayera

18th Heshvan 5783

Maqam Nawa

Issue #1004

Mr. Eliyahu Levy, President

Haftarat VeIsha Ahat

November 12th 2022

*Candle Lighting 4:23pm * Shekiah 4:41pm * Shir Hashirim 4:15pm followed by Mincha Friday Night
Shaharit Shabbat 8:15am * Mincha Shabbat 4:05pm * Shabbat Ends 5:22pm & Rabbenu Tam 5:52pm
Time for Talit 5:40am * Seasonal Hour 59:00 * Alot Hashahar 5:28am * Netz Hachama 6:39am
Weekday Mincha 4:25pm * Earliest Time for Arbit 4:03pm * Tzet Hacoachavim 5:17pm * Chatzot 11:40
Latest Time for Morning Keriat Shema 8:25am * Latest Time for Morning Amidah 9:24am*

Sponsored by: *The blessed generous good-hearted bride and groom,
Mr. Yosef Farhi and his wife Rachel, may they be blessed with happiness, health, success,
and children together, Mazal Tov on their wedding, Mabrouk, Amen.*

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

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Avraham saw three men from afar... and he bowed. The encounter between the three angels and Avraham can teach us a powerful lesson in humility. This great characteristic is not acquired easily. In order to make it your nature, to truly become a humble person, one must constantly remind himself where he came from and where he is going. He must also learn from the teachings and traditions of our Sages in order to realize the necessary guidelines to follow in order to achieve success in this. These Pesukim that discuss the encounter between Avraham and the angels can be used to learn and better understand what is expected in order to truly become a humble person, within and in practice. *Avraham raised his eyes and saw* – man must look up to his teachers and elders, and learn from their spiritual greatness. When examining their meticulous and meaningful ways, one will realize his own shortcomings and be humbled in comparison. *Behold, three men were standing over him* – this is a hint to the three humble individuals in history that stand out as clear exemplary symbols: Avraham Avinu, Moshe Rabbenu, and David HaMelech. If we wish to strive and excel with this attribute, to truly become humble, then we will be granted

assistance from our Sages. When man wishes to attain humility, and makes plans to move forward, these three great men will be standing over him, in attendance, to assist him in his holy venture. *He saw and ran towards them* – when one sees and recognizes the importance of humility and wishes to run towards the ways of the righteous, how can he succeed? If he remembers where he came from and where he is going: *From the entrance of the tent... bowing to the ground* – the tent symbolizes the household which is the base of a woman, his mother, as man is born from the womb. The ground symbolizes the destination of man after his time in this world comes to an end. One must remember to exercise humility as well while serving Hashem. While praying, one must not ask Hashem to grant him goodness based on his good deeds. He should realize and recognize the overwhelming amount of goodness he constantly receives from Hashem and has received his entire life. *If I have found favor in your eyes, please do not pass by your servant.* This is how one must pray to Hashem – asking for favor and mercy. Hashem will lift up the humble. *Please take a little water* – If one is humble, then even if he only has a little bit of

Torah and Mitzvot to his credit, nonetheless it will be accepted and cherished by Hashem for its quality. *Wash your feet* – then even if man has kicked away opportunities to perform the ‘unattractive’ Mitzvot, he will be cleansed through his established humility. *Rest under the tree* – even though Adam has sinned and eaten from the tree, nonetheless a man who has achieved a fine level of humbleness will be able to defeat the obstacles now present from the tree, and be able to choose life. Also, the word tree, Etz, is made up of two letters, Ayin, for Anavah, humility, and Tzadi, for Tzedaka, righteousness, to teach us that through our humility and righteousness we will merit to rest and enjoy, without haughtiness, walking in the ways of Hashem. May Hashem watch over us, Amen.

Insights on the Parasha

1 – The Pasuk says: “*Why is it that Sarah laughed?*” ... “*I did not laugh*” ... “*No, you laughed indeed*”. How can we understand this Pasuk? Sarah certainly is not a liar, especially not to contradict Hashem, who knows everything? Rather, when she heard the news, that she would give birth in her old age, she said nothing at all. In her heart she could not believe that it was possible for her to bear a child after old age had already set in, but she said nothing at all. Hashem, however, considered her disbelief to be laughter, as if she said that it was not possible, and actually had the feeling of laughter at the possibility. Avraham then asked Sarah why she laughed, as if to say it was not possible. Sarah honestly replied that she had not laughed and did not deny the possibility, because in fact she had not said a thing, not a word. But Hashem responded that she nonetheless laughed in her heart, without words, but said enough with a negative thought on this matter, and Hashem knows the thoughts of man and what is hidden in the heart. (*Ben Ish Hai*)

History in Brief

100 years after the Hurban, 170AD. Rebi Shimon Bar Yohai had a student that left the Yeshiva, went to work in the world, and returned wealthy. When Rebi Shimon Bar Yohai noticed

that his other students were jealous of the wealth and also wanted to go into business for wealth, he went into a valley and prayed for gold coins to appear within the valley. When the gold coins appeared and the students wanted to grab them, he warned them that taking these coins will be payment for their good deed and will replace rewards that would otherwise be waiting for them in the next world. Rebi Shimon Bar Yohai would teach: there are three crowns in this world, priesthood, Torah, and royalty. The crown of a good name, however, which a person acquires by being very careful with the Torah and Mitzvot, is actually greater than all those three. Rebi Shimon Bar Yohai would also teach: one who helps another Jew is considered to be helping Hashem. Also, it would be better for a person to be burned in a fiery furnace ablaze rather than embarrassing and paling the face of another Jew, as we find in the story of Tamar and Yehuda. Rebi Shimon Bar Yohai would teach: even if a person was wicked his entire life, if at the end of his life, even on his last day, he had remorse, regret, and truly repents for his sinful actions and ways, then he will gain atonement and will be granted passage into Gan Eden.

Health and Recovery

Diabetes symptoms vary depending on how much your blood sugar is elevated. Some people, especially those with prediabetes or type 2 diabetes, may sometimes not experience symptoms until after the sickness has advanced to type one. If someone exerts themselves physically, he may ‘muscle through’ the resistance without noticing anything significant, however in due time he will feel the full effects of his exertion. Some who are overweight, oftentimes when they start going to the gym to work out, they overexert themselves thinking that the harder they push the more weight they will lose. This is a ridiculous weight loss strategy and usually only leads to bodily damage, not weight loss. An overweight person must first change his lifestyle and eating habits, limit his food intake, and only perform very limited physical exercises, before he can workout with much vigor. This is actually true

of everyone, not just an overweight individual. Change is through steady progress. Results are not immediately noticed. One has to be patient and pace himself over a certain period of time to be successful. If one is, for example, working on push-ups, the first week he should do sets of five, the next week sets of ten, the third week fifteen, and so on until he reaches his goal. Eventually he finds himself doing sets of fifty pushups, without feeling sore or incurring any bodily damage. Without the gradual progress, had he initially tried doing sets of fifty pushups on day one, he surely would not have been able to accomplish that feat, and he would have in all likelihood injured himself in the process.

Gaon Hacham R' Shalom Cohen 1931-2022

He lived humbly and privately near the Bet Knesset “HaChurbah”, amongst many other Jewish families, learning Torah with great love and devotion each day. When he was Rosh Yeshiva, he would guide his students to great heights of learning, following the style of learning that he developed from his great Rabbanim, as well as his dear colleague from his younger years, Gaon Hacham Ovadia Yossef ztl, as follows: He would first learn the Gemara thoroughly, then the Rishonim, then the Acharonim, then Halacha and all the commentaries, until finally a decision can be reached regarding what should be the actual Halacha for us to follow and perform in specific cases and circumstances. This is how he would learn, and this is how he would teach. He was supportive of those learning Daf Yomi, started by Gaon R' Moshe Shapiro ztl, which is a very holy and pure undertaking, but advised that the learning must be done with enough time devoted to it and not to just rush through the Daf each day. Hacham Ezra Attia ztl would always say to his students that Hashem counts the hours of our learning, not the number of Dafs.

Mussar: Pleasure

Our Sages teach us: the pleasures of this world and the pleasures of the next world are incompatible 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

When Nissan heard that his wife Bella had given the Kuppah of Tzedakah to the Rebbe Mordechai for a blessing of livelihood, to be ensured that they would never have to worry about money again, he became very angry and ran out of the house to chase the Rebbe’s carriage to retrieve the Kuppah. The skies opened up at that moment and began to pour heavy rain, with large raindrops that flooded the streets. Nissan stood by the door of his house

trying to decide if he should perhaps wait for a bit until the heavy downpour subsided, or perhaps run out and catch up with the Rebbe. After some thought, he decided to wait it out, let the rain calm down, before leaving his home. Everyone in the house stood around, watching, as he waiting in anger and frustration. Suddenly a series of loud knocks were heard at the door. On the doorstep stood a man drenched in rain, looking hopefully for an invitation inside a dry home. Although he was very angry, Nissan was actually a nice and friendly person on most days, and he had mercy on this guest. He invited the stranger into his home and gave him a warm drink to clear out the chill in his body, but apologized that there was no heat at the moment due to their poverty.

Laws: Berachot

1 – To eat cooked rice, we recite Mezonot. If one eats 30 grams of cooked rice, he recites Boreh Nefashot, even if there are small pieces of Mezonot mixed in the rice.

2 – To drink water while eating a meal of Mezonot, one recites Shehakol on the water as the meal of Mezonot does not cover the water. However, to drink water while eating a meal of Hamotzi, one does not recite Shehakol on the water as the meal of Hamotzi does cover the water.

3 – On uncooked rice, one recites Haadamah followed by Boreh Nefashot.

4 – To drink tea, coffee, or other drinks while eating cake, one recites Shehakol on the drink.

5 – After drinking a Reviit (86g) of wine in one time, one recites Al Hagefen afterwards. However, he does not recite Al Hagefen afterwards if he only sipped the wine a little at a time.

6 – If one eats 30 grams of rice but also eats 30 grams of Mezonot, the Al Hamichya he recites afterwards on the Mezonot covers the rice as well, and he doesn't need to also recite Boreh Nefashot.

7 – If one has Besamim but is not sure if the fragrance is good and fit for reciting a blessing over, he can first smell it just enough to tell if it is pleasant, and then he can recite the blessing and smell it as much as he likes.

Sponsors

*** **Mr. Abraham Aharon Farhi, his wife Rania, and their children.** Blessings and success for the entire family, Mazal Tov to the bride and groom, **Yosef and Rachel Farhi, Mabrouk, Amen.** *** **Mr. Morris Abadi, his wife Mira, and their children.** Blessings and success for the entire family, Amen. *** **Mrs. Henriett Hamra, her husband, and their children.** Blessings and success for the entire family, Amen. *** **Mrs. Sophie Mougrabi and her children.** Blessings and success for the entire family, Leilui Nishmat their father **Abraham Ben Koni a"h,** Amen. *** **Mr. Shlomo Shalouh HaCohen, his mother Selly, his wife Lillian, and their children.** Blessings and success for the entire family, Leilui Nishmat his father **Yosef Shalouh Ben Amilia a"h,** Amen. *** **Mr. Isaac Shakalo and his sisters: Gracie, Shella, Violet, Stella, and Claudi.** Blessings and success for the entire family, Leilui Nishmat their mother **Bella Bat Kahila a"h,** Amen. *** **Blessed siblings: Jack, Joey, Raizy, Vera, and Lina of the Sardar Family.** Blessings and success for the entire family, Leilui Nishmat their mother **Rachel Bat Alvira a"h,** Amen. *** **Mr. Eli Levy, his wife Becky, and their children.** Blessings, health, and success for the entire family, Amen.

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