

Congregation

◆◆◆"Beth Yosef"◆◆◆

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

Rabbi Aharon Farhi

Parashat Chaya Sara

25th Heshvan 5783

Mr. Eliyahu Levy, President

Maqam Hijaz Haftarat VahaMelech David

Issue #1005

November 19th 2022

*Candle Lighting 4:17pm * Shekiah 4:35pm * Shir Hashirim 4:10pm followed by Mincha Friday Night
Shaharit Shabbat 8:15am * Mincha Shabbat 4:00pm * Shabbat Ends 5:17pm & Rabbenu Tam 5:47pm
Time for Talit 5:46am * Seasonal Hour 58:00 * Alot Hashahar 5:38am * Netz Hachama 6:48am
Weekday Mincha 4:20pm * Earliest Time for Arbit 4:00pm * Tzet Hacoachavim 5:12pm * Chatzot 12:41
Latest Time for Morning Keriat Shema 8:32am * Latest Time for Morning Amidah 9:30am*

Sponsored by: *The blessed generous good-hearted,*

Mr. Joe Kamo, his wife Frieda, their parents, and their children.

May Hashem bless them with spiritual and physical success, Amen.

Thursday 11/24 and Friday 11/25 with be Rosh Hodesh Kislev

Time for Talit next Shabbat Parashat Toledot 5:58am

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

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Avraham Avinu returned victorious from Akedat Yitzchak, the most difficult of challenges he had ever faced, with a great promise from Hashem that would remain everlasting throughout all generations to come: For passing this test, for willing to sacrifice his beloved son for Hashem, his descendants would be blessed above all other nations of the world. No sin will ever be strong enough to completely destroy the Jewish nation, and no nation will ever be able to destroy the Jewish people, until the coming of the Final Redemption. David Hamelech proclaims: we as a nation are glorified above and below. When Avraham Avinu, with joy and excitement to fulfill Hashem's word, had placed his son Yitzchak on the Altar to be sacrificed, the ministering angels cried tears upon them for accomplishing something so great and powerful, overcoming one's personal partialities, something impossible for an angel without the power of choice to ever do. Behold, after this great episode, Avraham wanted to return home to his wife Sarah Imenu, with deep joy and real cause for celebration, intending to share it all with his dear wife who, always by his

side, had also earned the rewards, only to find out that she had passed and now required eulogy and burial. Immediately he stood up, cried, and eulogized his wife. He spoke of her great life, in praise of her accomplishments, as *one must eulogize in honor of the deceased with words specifically about the deceased* (Berachot 3). After the eulogy, he immediately moved forward, clear minded. He did not say or think that the Akeda had anything to do with her passing. He had fulfilled the commandment of Hashem, and everything happens for a reason. No harm can ever befall a person who is serving Hashem. A simple person can crumble under the weight of grief and mourning, lose his spiritual stature, at least temporarily, but a righteous person such as Avraham does not fall, he stands tall and walks in the path of Hashem with trust, belief, and purpose, knowing that this world is just temporary, as one passes through on the way to eternity. Avraham then approached the people in order to purchase a burial plot for his wife. The people understood that he was as a king among them, a prince of Hashem. They expected him to use his authority, especially in his time of

need, to take whatever he needed at the expense of the people. But a truly great man never takes advantage of anyone, regardless of his political standings and position of power over others. He was not an ordinary prince who shadowed over the people, but rather, as the Pasuk states, he was a prince *amongst* them, or rather – *Betochenu* – *within* them, within their hearts, as he was one who truly cared for them with justice and peace. Because he bowed to them twice, Hashem paid him back that the nations of world will bow to his children twice, once during the times of Shelomo Hamelech, when all the kings of the world bowed to him, and the second time will be during the times of Mashiach, when all the nations of the world will bow before the Jewish nation, proclaiming Hashem's Sovereignty. May Hashem watch over us, Amen.

Insights on the Parasha

1 – Eliezer prayed: "*Hashem, G-d of my master Avraham, may You so arrange it for me this day that You do kindness with my master Avraham.*" Let's examine the situation: Eliezer was sent to fulfill a great Mitzvah. All of the heavenly help of Avraham and Yitzchak was on his side. Avraham had blessed his mission. Miracles were being performed for him already, as he reached his destination much quicker than naturally expected. On the same day that he had departed he had arrived. Is there a doubt that his task at hand will not be successful? Why is he praying now by the well? We learn an outstanding lesson from here – we should never feel guaranteed that certain things will happen and therefore we don't need to pray to Hashem for them. We must always pray for success and for what we need. Everything can change in a wink of an eye and we must never take anything for granted. Hashem gives and Hashem takes. We must always pray with concentration and great fervor for life, health, prosperity, happiness, and peace, as well as all other specifics, no matter how small they may be. May Hashem always grant us heavenly assistance, Amen.

2 – The Pasuk says: "*Isaac brought her (Rivka) into the tent of Sarah his mother; he married Rivka, she became his wife...*" Rashi comments:

As long as Sarah was alive, a lamp burned in her tent from one Shabbat eve to the next, her dough was blessed, and a cloud [signifying the Divine Presence] hung over her tent. When Sarah died, these blessings ceased, but when Rivka entered the tent, they resumed. This proved that Rivka was the worthy successor of Sarah. The Ramban explains: the tents of our patriarchs and matriarchs correspond to the holy Mishkan. Just as the lamp of Sarah burnt all week, so too the western light from the Menorah in the Mishkan miraculously stayed lit; just as her dough was blessed, so too the Lechem Hapanim in the Mishkan was a source of blessing for the entire world; and just as the cloud [signifying the Divine Presence] hung over her tent, so too the Cloud of Glory hung over the Mishkan.

History in Brief

100 years after the Hurban, 170AD. A couple that was married for ten years without having children came to Rebi Shimon Bar Yohai and asked him what to do. A man has a Mitzvah to have children, and they were not being blessed with children. It was time to get divorced and move on. Rebi Shimon instructed them to make a party to celebrate their divorce, just as they had made a party to celebrate their wedding, as both occurrences were for the sake of heaven. In the party, the husband had some alcohol and spoke honestly and freely. He told his wife that she can have whatever she wanted from their worldly possessions, and take it back to her father's house. Sleep overcame him from the alcohol, and when he woke in middle of the night, he learned that his wife had instructed the servants to carry him back to her father's house, as he was all she wanted in this world. They returned to Rebi Shimon and told him what happened. Rebi Shimon prayed for them, and within a year they were blessed with a baby. We can learn from here the great power of love between man and his wife, which has the ability to bring forth great miracles and blessings.

Health and Recovery

When a person is in a state of fear or stress, the body immediately releases adrenaline, which is

the body's "gasoline". This raises the blood sugar levels so that the body and muscles can use sugar, use "gas", can thus have more power, and can then act and protect against the cause for the fear or stress. Adrenaline causes the blood vessels to shrink and the blood pressure to rise. Here comes the question: Our bodies, which were created with great wisdom, as we say every day, "Who created man with wisdom" - why can't it distinguish between great, small, or medium forms of danger? Why does the body always secrete the same amount of adrenaline as if it's in great danger? The answer is, on the contrary, that it is in fact the wisdom of our wonderful Creator, that adrenaline secretion is designed to help man have the ability to save himself from danger. In times of danger, every fraction of a second is important, so if the body would have to start calculating the size of the danger to measure the amount of adrenaline secretion, then by the time the calculation is decided on the size of the danger, perhaps the danger has already caused the harm it was threatening. Hence, until the command to give off adrenaline is given, very precious time has been wasted. Therefore, the Creator created man so that in such a moment of danger no time is wasted for intellectual consideration, but rather immediately the adrenaline is secreted. There is no doubt that life today has changed. There was a time not long ago when man knew only what was happening within his immediate vicinity. There were no cellphones, telephones, or even telegrams, which would arrive two months late, or not at all. Today, we are completely and constantly engrossed and busy with the media, telephone, cellphone, updated press, internet, and much more.

Gaon Hacham R' Shalom Cohen 1931-2022

Throughout his tenure as the Rosh Yeshiva of Porat Yosef, R' Shalom taught many students, some very distinguished, including brothers from the Abuchatzera family. His students also published Sefarim of his Shiurim and Derashot, including: Siyach Cohen, Dover Shalom, Tumecha VeUrecha, Shevivei Ohr, Hanhagot VeOvdot, Peninim VeAmarot. From his youth,

R' Shalom lived connected with the holy land of Israel, city of the Bet Hamikdash, serving Hashem. In his youth he loved to pray in the old city by an Ashkenaz Minyan. He would frequent the Kotel very often throughout the years. Nonetheless, each time he would approach the Western Wall with great respect and awe, the seriousness clearly visible upon his face. He would say that throughout his life he was always in the old city, by the Western Wall, except for nineteen years when access was denied to Jews.

Mussar: Obligation of Man

The purpose of creation is that man fulfills Hashem's commandments. Without purpose life would be worthless. Without Mitzvot man is just like an animal. We recite in prayers that man is permitted over animal 'Ayin', meaning that man has the ability to say 'no' - *I do not wish to act in such a manner*. Man has the choice to decide between good and bad. One who does not properly take advantage of this choice is therefore categorized as an animal. Also, man is equipped with 'Ayin' - the three Hebrew letters represent: *Amira (speech) Yedia (understanding) and Netina*, characteristics only given to man, but not to animals. Once man realizes his purpose, he must fulfill it truthfully with joy and happiness. One who realizes his goals and works hard to achieve them has great reason to rejoice and celebrate. Such happiness is the core of life and the foundation for success. Without happiness, holiness and even the understanding of Torah cannot enter man. Even when man is suffering painfully, he is obligated to recognize the good in his life and believe with great trust in Hashem that everything done is for the best and will occur in the proper place and time.

Story

While Nissan waited for the heavy downpour of rain to subside, a man in need came knocking 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 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 firewood for

heat at the moment due to their poverty. The man did not mind the cold, it was much better than the wind and rain outside, and he longed for a bed to stretch out and rest until the rain passed and he could continue on his way. Nissan took him to a room and prepared a bed for him. The man placed all his worldly possessions under the bed, lied down, and fell into a deep sleep, so deep and relaxed as if no longer alive. When the rain stopped, the man woke, thanked his host, thanked these Jews for their kindness and compassion, and left.

Laws

1 – A borrower cannot teach a lender, or the lender's son, while borrowing, unless this was arranged prior to the borrowing.

2 – If one borrowed with interest, without a Heter Iska, and now wishes to fix the situation, he should pay back the loan without interest, the lender should forgive anything else with witnesses, and then they can reestablish the loan through Heter Iska.

3 – One who lends money to his friend and now wants to rent his friend's apartment cannot be given a discount.

4 – One who bought an item, to be paid through an installment plan with interest, should stipulate that if it is paid in advance that the price would include a discount.

5 – One who lends money to another in order that he could later borrow more for a longer period of time, this is Ribit. Even if he initially lends on condition to later borrow, some consider this Ribit. Therefore, do not lend in order to later borrow.

6 – If the lender and borrow set a time that the loan must be repaid, i.e. one year, and a different borrower comes after seven months, and asks to pay in exchange that the other obligation will be extended, this is not considered Ribit.

7 – Some are lenient and allow giving a thank you gift after an extended period of time following payment, but most say you should be strict.

Sponsors

*** **Hazzan Hacham David Shiro, his wife Rachel, and their children.** Blessings and success for the entire family, Leilui Nishmat his father **Rachamim Ben Miriam a”h**, and Leilui Nishmat her father **Ezra Ben Zarife a”h**, Amen.

*** **Rabbanit Esther Kamri, her son Yosef, and their family.** Blessings, health, and success for the entire family, Amen. *** **Mr. Alfonse Kabani, his wife Golda, and their children.** Blessings and success for the entire family, Amen. *** **Blessed siblings: Rachamim, David, Yehoshua, Jenette, and Evon of the Houdrie Family.** Blessings and success for the entire family, Leilui Nishmat their father **Mordechai Ben Mazal a”h**, and Leilui Nishmat their brother the holy soldier **Avraham Ben Frieda a”h**, Amen. *** **Blessed siblings: Sara, Linda, and Yosef of the Halabie Family.** Blessings and success for the entire family, Leilui Nishmat their father **Kasem Ben Esther a”h**, and Leilui Nishmat their mother **Mary Bat Salha 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. Shlomo Loz, his wife Marcelle, and their children.** Blessings and success for the entire family, Leilui Nishmat her father **Yehuda Leon Jajati Ben Jamile a”h**, Amen.

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