

Congregation

◆◆◆"Beth Yosef"◆◆◆

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

**Rabbi Aharon Farhi**  
*Parashat Toledot*  
5<sup>th</sup> Kislev 5784

*Maqam Mahour*  
Issue #1049

**Mr. Eliyahu Levy, President**  
*Haftarat Masa Devar*  
November 18<sup>th</sup> 2023

*Candle Lighting 4:18pm \* Shekiah 4:36pm \* Shir Hashirim 4:15pm followed by Minha Friday Night  
Shaharit Shabbat 8:15am \* Minha Shabbat 4:00pm \* Shabbat Ends 5:17pm & Rabbenu Tam 5:47pm  
Time for Talit 5:44am \* Seasonal Hour 58 \* Alot Hashahar 5:36am \* Netz Hachama 6:46am  
Weekday Minha 4:20pm \* Earliest Time for Arbit 3:59pm \* Tzet Hacoachavim 5:12pm \* Chatzot 11:41  
Latest Time for Morning Keriat Shema 8:30am \* Latest Time for Morning Amidah 9:28am*

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**Vaad Tehilim Torah c/o R' A. Farhi**  
**2415 Ocean Parkway, Brooklyn NY 11235**

Please do not read this bulletin during Tefillah or Keriat Hatorah

We have a few questions to answer regarding the episode of Esav selling the birthright to Yaakov: 1- Yitzchak was still alive, and therefore Esav had not yet inherited anything, how then was he able to sell something that he did not yet have? A person cannot sell something that is not yet in the world? 2- Why did Yaakov make Esav swear regarding the sale, he already made a Kinyan, an act of acquisition, through the transfer of the lentil soup? 3- Why did Yaakov say that the sale would take effect like the day, what was the significance of this terminology? 4- Why did Yaakov give Esav bread and wine, he only needed to give him lentil soup, per the terms of their agreement? 5- Why did Esav say that he was going to die, what was the significance of this to the sale? Let us now explain: Even though a person cannot make transactions with something that has not come to be in this world, nonetheless our Sages teach us that a poor person who needs food in order to survive can in fact make a transaction even with something that is not yet in the world. For example, if a poor person tells someone to sell him food in order to feed his family today in exchange for whatever he traps and captures that day, then the sale is valid. This is specifically for what he needs today to eat in order to live, which is why Yaakov mentioned

that the sale would be as the day, meaning that it will be valid on something that is not yet in the world because it is a sale for food needed in order to survive today, like the poor man. Esav mentioned that he was going to otherwise die without food, further validating the sale for the purpose of survival. Yaakov made Esav also swear, because if it was only based on the transaction, then perhaps Esav would later claim that he was only performing the sale because he was close to death, and a sale made by someone close to death can be nullified when he later is healthy once again, with the claim that he only made the sale because he thought he was going to die, but now that he is once again healthy he wishes to invalidate the sale. Therefore, Yaakov made Esav also swear to the sale. Yaakov then also gave Esav bread and wine, in order to give the sale more substance, to include more to the sale than just what Esav needed at the time in order to live, so that Esav cannot later claim that the sale should be invalid because he only did it in order to survive. By accepting the bread and wine, which was not necessary to live, Esav could no longer make such a claim later on. This answers all of our questions and we now understand why the sale was valid despite all the possible claims to invalidate it. May Hashem watch over us, Amen.

### **Insights on the Parasha**

1 – Yitzchak had said that the voice is Yaakov but the hands are Esav. This sounds like Yitzchak was unsure who he was blessing. But we know that when in doubt, we do not recite blessings and must be lenient without a blessing. If so, how could Yitzchak recite such important eternal blessings when he was in doubt? We must conclude that Yitzchak really believed it was Esav. How? Because Esav had told his father that Yaakov would probably try to come and trick him into giving him the blessings instead. He therefore told Yitzchak in advance that he too would come and speak softly in the same way that Yaakov usually speaks, and the only way to really know who he was blessing would be to feel the person and confirm that the hands were rough and hairy like Esav. Yitzchak agreed to the plan, so that when Yaakov came and spoke softly, he didn't rely on that because Esav said he would do that as well, and instead relied on feeling the hands. When he said that the voice is Yaakov and the hands are Esav, he was confirming that the plan had worked and really believed it was Esav. He therefore blessed Yaakov as if he was certain it was Esav, not out of doubt. The word "Kol" in the Pasuk is therefore written without the letter Vav. When Esav came, Yitzchak was genuinely surprised, but then understood that everything happened through Hashem and agreed that Yaakov should indeed be blessed. Man plans but Hashem's plan ultimately prevails. (*Yismach Moshe*)

### **History in Brief**

130 years after the Hurban, 200AD. R' Yossi was the leader of his generation, and did not cease from learning and teaching Torah. He would praise those who performed praiseworthy deeds, such as those who complete the Tehillim every day, those who eat three meals on Shabbat, those who teach children Pizmonim and songs to Hashem, but not with those who interrupt other's learning

in Yeshiva by announcing to attend mealtime. He would say that we are tested and judged every day. When his wife had a disagreement with the maidservant, he would side with the maidservant. When his wife asked why he undermined her authority, he would quote Iyov for twisting judgment of a servant. He would distance from being particular. He said that Eliyahu Hanavi was criticized for being angry with the king Achav and for swearing there would not be rain. Eliyahu Hanavi would come to him and teach him the hidden Torah. When he heard that R' Yossi criticized him for being particular, he stopped coming for three days. When he returned after three days, R' Yossi asked Eliyahu Hanavi why he hadn't come, and he explained because he had used him as an example of someone who had been particular. R' Yossi answered that he was right for calling him particular, because in fact he had just acted in such a way, when he did not come for three days, which proved his point.

### **Health and Recovery**

When a person puts too much salt into his body, what happens to his body from within? It is known that our bodies consist of sixty to eighty percent water. When we drink, the water reaches the right places, but when the body has excess salt, the nature of the salt is to absorb water, so instead of the water reaching the right places in the body, it attaches instead to meat. That then forms pressure on the blood vessels from the outside. This pressure causes the heart to work harder to push the blood through the blood vessels, causing a disease called hypertension, which is nicknamed by doctors as "the silent killer". In conclusion, we need to understand: products being marketed in the stores have a lot of salt in them, in order to make the food taste better and sell better, but then we also add salt later in our plates. Salt is the first enemy to destroy our bodies and causes many diseases and problems, so it is our duty to be vigilant and relentless, because of the dangers to our health that lurk and creep

into our lives and those of our loved ones. It is important to keep track of how much sodium every product contains, and choose products that contain less sodium. Prepared foods should not contain more than an average of 350 mg of sodium per gram.

### **Mussar: *Zilzul***

Zilzul, or disregard for the honor of another, is an issue that requires much care and consideration. It takes great understanding to know what exactly is classified as Zilzul, whether concerning speech or action. Before speaking or acting, first picture yourself in your friend's situation and then decide whether you would consider it to be Zilzul. If you would be pained through such speech or actions, then don't do it to your friend. Our Sages teach us: People usually easily realize the faults and problems of others, but not their own. It is actually very hard to recognize and acknowledge your own faults. Many try to flatter the rich or powerful, or just try to collect an audience, by ridiculing and defacing another unjustly. The sins and consequences for such a style of behavior are unbearable. Straightforward and righteous people do not derive pleasure from the imperfections and faults of others. Be especially careful with your wife and workers, for they are not yours to ridicule just because they help you. On the contrary, you must be even more careful with their feelings than anyone else's, because you are expected to show appreciation for their assistance. Just because Hashem granted you a higher position does not mean you can freely rebuke and ridicule those who are subordinate to you. In actuality, on the contrary, you are now more obligated and have a greater responsibility for your actions. Such negative behavior comes from haughtiness and one's chasing after honor. One who fears Hashem will recognize the terrible attribute of haughtiness and distance himself from desiring honor. Do not think you are great just because Hashem has given you potential or

power. Think that you will now be held more accountable for your actions than others, and therefore be aware of the outcome and the consequences which will be equivalent in severity. Never be angered or particular when dealing with others, and always try your best to judge others favorably. May Hashem merit us, Amen.

### **Rishon LeSion: *R' Yaakov Meir 1850-1939***

When R' Yaakov and his family moved to Israel after the first World War, the land was conceded by the Ottoman Empire and was placed under the rule of the British via a mandate from the League of Nations. The British soldiers recognized R' Yaakov as the Hacham Bashi and he was established as the Sephardic rabbinical authority in Israel. With his power and influence, he was able to get to work accomplishing important things for the Jews in Israel at that time. The Yeshiva Tiferet Yerushalayim had deteriorated due to the World War, and he worked to renovate and improve the conditions. He also worked on improving the living conditions for all elderly people in the congregation. As the rabbinical authority in Jerusalem, he became the Rosh Yeshiva of Porat Yosef and worked on establishing it. On Shabbat the 9<sup>th</sup> of Sivan in 1939, his holy soul returned to the heavens above. His passing left a great void in Israel, in the holy city of Jerusalem, and the people had a hard time being consoled for the loss of their great teacher and leader.

### **Laws: *Shabbat***

**1** – The following items are Muktzeh during Shabbat due to its intrinsic value: stones, soup powder, baking powder, uncooked rice or noodles, a four-cornered garment without Tzitzit, wet clothes, batteries, animals, gypsum, grease, date seeds, uncooked fish, checks, banknotes, glass broken into fragments in which there's no danger, a window that is out of its place, vegetables you can't eat without cooking, monetary coins,

stickers, foods that can't be eaten without cooking, a wet rag, a nail, and Matzah from which Challah was not separated.

**2** – When reciting Hamotzi, we place two hands on the breads with ten fingers, corresponding to the ten Mitzvot on bread, and corresponding to the ten Melachot performed in making the bread, from plowing until baking. There are also ten words in the blessing of Hamotzi.

**3** – It is a Mitzvah to place salt on the table before reciting Hamotzi, which protects from poverty, and according to hidden Torah to dip the bread in the salt three times.

**4** – If one interrupts between blessing Hamotzi and tasting the bread by speaking words not necessary to eating the bread then he must recite another blessing of Hamotzi, however those who listened to the blessing to fulfill their obligation of Hamotzi, if they did not interrupt, then they do not have to recite another Hamotzi, only the one who had interrupted, and they have fulfilled their obligation.

Remember these measurements:

Eiphah = 1666kg  
Seah = 5000kg dry / 830L liquid  
Kav = 925gm  
Lug = 230gm  
Reviit = 86gm  
Beitzah = 57gm

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**husband David, and their children.** Blessings and success for the entire family, Leilui Nishmat her brother **Avraham Ben Linda a”h**, Amen. \*\*\* **Mrs. Tania Antabi and her son Soly Shaalo, and their children.** Blessings and success for the entire family, Leilui Nishmat her mother **Linda Bat Tera Esther a”h**, Amen. \*\*\* **Mrs. Eva Khafif Antabi, her husband Shlomo, and their children.** Blessings and success for the entire family, Leilui Nishmat her mother **Linda Bat Tera Esther a”h**, Amen. \*\*\* **Blessed siblings: Azar, David, Charlie, Estella, and Arlit of the Halabi Family.** Blessings and success for the entire family, Leilui Nishmat their sister **Sonia Bat Rachel a”h**, Amen. \*\*\* **Blessed siblings: Sammy, Seymour, and Renee of the Esses Family.** Blessings and success for the entire family, Leilui Nishmat their father **Ovadia Ben Rina a”h**, Amen. \*\*\* **Mr. Nissim Kassab HaCohen, his wife Maggie, and their children.** Blessings and success for the entire family, Leilui Nishmat his mother **Odette Bat Sofia a”h**, Amen. \*\*\* **Mrs. Leah Bareket and her children.** Blessings and success for the entire family, Leilui Nishmat her husband **Yehuda Ben Rima a”h**, Amen. \*\*\* **Dr. Moshe Faour, his wife Shella, and their children.** Blessings and success for the entire family, Leilui Nishmat his brother **Nissim Ben Rachel a”h**, and Leilui Nishmat her brother **Moshe Ben Evon a”h**, Amen. \*\*\* **Blessed siblings: Yosef, Sarah, and Linda 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.

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