

Congregation

◆◆◆"Beth Yosef"◆◆◆

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

Rabbi Aharon Farhi

Parashat Noah

1st Heshvan 5785

Mr. Eliyahu Levy, President

Maqam Bayat Haftarat Hashamayim Kisei

Issue #1092

November 2nd 2024

*Candle Lighting 5:33pm * Shekiah 5:51pm * Shir Hashirim 5:25pm followed by Mincha Friday Night
Shaharit Shabbat 8:15am * Mincha Shabbat 5:15pm * Shabbat Ends 6:32pm & Rabbenu Tam 7:02pm
Time for Talit 6:27am * Seasonal Hour 61 * Alot Hashahar 6:15am * Netz Hachama 7:28am
Weekday Mincha 4:30pm * Earliest Time for Arbit 4:11pm * Tzet Hacoachavim 6:27pm * Chatzot 12:39
Latest Time for Morning Keriat Shema 9:18am * Latest Time for Morning Amidah 10:19am*

Friday & Shabbat will be Rosh Hodesh MarHeshvan

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The generous and kind-hearted **Mr. Toby Cohen, his wife Shella, and their children.**

May Hashem bless the entire family with spiritual & physical success in everything,

Thank you, Hashem, for my wonderful wife, *Eshet Chayil, Shella*, 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

Parashat Noah teaches us: 1- The decree for the destruction of the entire generation through the Great Flood was signed and sealed due to their sin of theft and robbery. 2- Noah also would have been included in the decree if not for the fact that he found favor in the eyes of Hashem and was saved. 3- In merit of the sacrifices brought by Noah after the Great Flood, Hashem promised to never again destroy an entire generation through a Great Flood. We will not elaborate on these three points. The first: Why was the decree signed and sealed due to the sin of theft and robbery? We know that there are two categories of sickness that could inflict the body. The first category includes sicknesses that span from mild to severe and even life-threatening, but are curable because the sickness is from an external source which attacks the body. The second category is either not curable or extremely difficult to cure, because the sickness is being caused by the body itself, rooted in the body, and the body cannot be cleansed from the sickness that it is causing on

itself. Theft and robbery in society is like the second category of sickness, which is damage self-inflicted by society itself, and does not have a cure. The commandment prohibiting the sin of theft and robbery is simple to understand, extremely logical in nature, does not require a prophet to warn us against it, and is a fundamental element in the continuity of society. A people that commits theft and robbery is doomed. This is why the decree was signed and sealed due to this sin. The second: if Noah was included in the decree, how was he saved? In the merit of his son Shem, from whom Avraham Avinu would one day descend. Avraham asked Malki Tzedek, a descendant of Shem: in what merit was Noah's family saved from the Great Flood? He was told, in the merit of the kindness and acts of charity they had shown. Which kindness and acts of charity had they performed in the Tebah? They worked tirelessly, day and night, feeding all the animals, each according to their schedule of feeding. They barely even had time to sleep. The third: when Noah left the

Tebah, he saw a world destroyed to its core, nothing was spared, and he began to cry. He asked himself, why had Hashem commanded for all non-Kosher animals to come to the Tebah on their own, but required Noah to personally collect the Kosher animals and bring them into the Tebah? He remembered how Hevel, the brother of Kayin, had brought sacrifices to Hashem from Kosher animals, and they had been accepted. He therefore understood what he must do, and he was successful in his sacrifice to Hashem, so much so that Hashem promised to never again destroy the world with a Great Flood. May Hashem watch over us, Amen.

Insights on the Parasha

1 – The Pasuk states that Noah was a *righteous* and *pure* man in his *generations*. Why was he titled as both righteous and pure? Why is ‘generations’ written in plural? Also, later on it says that Noah was a righteous man in his generation, without including pure, and written in singular? The Bet Yosef explains: Noah lived through two distinct generations, the generation of the Great Flood, and the generation of the Tower of Babel. This is hinted to by writing ‘generations’ in plural. During the generation of the Great Flood, Noah was both righteous and pure, however later on during the generation of the Tower of Babel, Noah was only titled as righteous, but not pure, because after the Great Flood he had allowed himself to become intoxicated with wine.

History in Brief

160 years after the Hurban, calendar year 230. One of Rebbe’s colleagues was Rebi Shimon Ben Elazar, a student of Rebi Meir. One time, Rebi Meir sent Rebi Shimon Ben Elazar to bring wine from the home of a Kuthite. The Kuthite were non-Jews who had converted to Judaism. As he was returning from the home of the Kuthite with a bottle of wine in his hand, he was approached by Eliyahu Hanavi who told him to be warned not

to drink the wine. When he related this to Rebi Meir, he decreed that from that day forward people should not drink the wine of a Kuthite. It was later revealed that the Kuthites were worshipping an idol image of a dove on top of Har Gerizim. Another time, as Rebi Shimon Ben Elazar was riding a donkey along the river, he was feeling very happy with himself because of the amount of Torah he had learned in his lifetime. Eliyahu Hanavi appeared to him as a lowly man who began rebuking him for his haughtiness. Rebi Shimon Ben Elazar responded by commenting on the lowly man’s sad state of appearance, his disgusting looks, suggesting that he must have come from an entire city of people just as lowly and disheveled as he. Eliyahu Hanavi replied sharply that perhaps he should complain to his Creator for having formed him in such an unpleasant manner. Rebi Shimon Ben Elazar then realized that he had sinned. He came down from atop his donkey and approached the man asking for forgiveness. He then continued on his way until he reached his city, whereupon the people greeted him warmly, with Shalom Alecha Rabbenu UMorenu. The lowly man, who was really Eliyahu Hanavi, commented, if this is your teacher, then such should not increase in our nation.

Health and Recovery

Water is a complex fluid composed of particles that bind to each other, geometrically, giving them nutritional value and vital force. When the water is pumped through pipes and into bottles at high pressure, all the engineering breaks and water loses its vitality and becomes ‘dead’ water, according to scientists. Scientists discovered through experiments exactly what happens to water when it is stored in pottery. It turns out that the ‘dead’ water would return back to its regular natural state, to the same form of engineered particles, as if they had regained their breath and had been reborn. Pottery and clay products is the closest material elements to the human

body, as our body is created from the earth. The natural crystallization of the clay material is something very effective for health, and has many kinds of essential metals just as in the body and the immune system. When water from the springs pass through rocks, these materials are extracted and it then becomes 'living' water. Plastic bottles that contain water and are exposed to different temperatures release toxic and carcinogenic substances. It is therefore appropriate and desirable to give up the water stored in the refrigerator and drink instead water stored in a container or bottle made of clay, which contains electric magnetic power, beneficial to the body, and provides a feeling of vitality while eliminates any feelings of fatigue and laziness. It is known that if the PH in the blood falls below the number seven, then the blood becomes sour, and germs and cancer cells are then nourished with it. But if the number rises from 7 to 14, then the blood becomes alkaline. Water, before it is placed in a clay jug, has a PH less than 7, however after it is stored in clay, the PH rises from its number under 7 and increases the pH to 10 or more, which is very beneficial for the body to fight many forms of sicknesses.

Mussar: *Overlooking Faults of Others*

Our Sages of blessed memory teach us that if you are quick to forgive others, Heaven will be quick to forgive you. The Maharam says: everyone knows about the sins he commits, especially in this generation; our sins grow unfortunately each day. If we would need to fast to gain atonement then we would not be able to survive. If we would need to experience pain of childrearing in order to gain atonement, we would ask that Hashem should watch over them instead. If we would need to gain atonement by lacking in sustenance, then this would be the worst. We must therefore gain atonement by forgiving others. Hashem has presented us with a simple and effective way to gain atonement. How evil and haughty

would one seem if he does not take this opportunity for atonement by forgiving others?! If he is foolish enough to not forgive others and instead increases hatred, then he has doubled his sins. Take this opportunity today to achieve atonement, forgive others with your heart, and experience paradise on this world, Amen.

Rishon LeSion:

Maran Hacham Ovadia Yossef 1921-2013

We mentioned previously, that after Maran's mother passed away, a dove came into his room and sat on his windowsill while he mourned. In 1968, when he was appointed as the Rabbinical authority in the city Tel Aviv, the dove returned and sat on the corner of the Tebah in the Shul during his speech, and then flew away. In 2006, Maran was hospitalized due to chest pains. After he underwent coronary catheterization, his body was very weak and in pain from the heart procedure, coming close to death. He was released to his home for Rosh Hashana and then returned to the hospital until Yom Kippur. On Erev Rosh Hashana, the dove returned to the Shul and sat in his seat at the front. The congregants tried to shoo away the dove from the Hacham's seat, but the dove wouldn't leave. When they told Hacham Ovadia about this strange occurrence, he continued learning until it was time to pray, then he approached the dove and watched it.

Story

Shmuel Aryeh owned and operated a very successful inn and restaurant in Munkash (Munkacs). The General of the Polish Army arrived one day with his soldiers, and ordered Shmuel to serve the men food and take care of them until it was time for the army to move on from that city. Working hard even through Shabbat to accommodate these guests, providing them with food and drink around the clock, Shmuel prayed fervently to Hashem to be relieved of this exhausting and financially draining situation. In order to have some time during Shabbat for himself, he worked extra

hard on Friday and woke very early Shabbat morning. He didn't see the four soldiers waiting for him, who immediately arrested him for a reason he was not told and could not imagine. He was told that he would be brought before their leader himself, to be judged for his crimes. What did they want from him?

Laws

1 – Upon waking up in the morning, wash Netilat Yadayim. If the water is far from his bed, he should walk less than 4 Amot, about 2 meters, wait, then continue for another 2 meters, until he reaches the water to wash. Some are lenient, considering the whole house his 4 Amot.

2 – A person can use the bathroom before washing in the morning and need not delay.

3 – One who wakes up in middle of the night thirsty for water, doesn't need to first wash his hands, and can just wipe his hands on something, like his clothing or even the wall, and then he can make a blessing on the water and drink. He should be careful not to touch the water, only the cup. If he drinks a Reviit in one shot, 86 grams, he could recite Boreh Nefashot.

4 – If he hears someone else recite a blessing before he washes, he should wipe his hands on something as we mentioned before and answer Amen. Likewise, if he hears thunder outside, he wipes his hand and recites the appropriate blessing with Hashem's name and Malchut.

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Avraham Ben Badia a"h, Amen. *** **Mrs. Syla Sitton Tawil and her brothers Yeshaya and Moni.** Blessings and success for the entire family, Leilui Nishmat their mother **Rachel Bat Bahie a"h, Amen.** *** **Dr. Fouad Albakdadi, his wife Mazal, and their children.** Blessings and success for the entire family, Leilui Nishmat his father **Shlomo Ben Salha a"h, Amen.** *** **Mr. Farah Hamra, his wife Dina, and their children.** Blessings and success for the entire family, Leilui Nishmat his sister **Rosette Bat Latifah a"h, Amen.** *** **Mrs. Syla Levy Khafif, her husband Ted, and their children.** Blessings and success for the entire family, Amen. *** **Mr. Moshe Marashli, his wife Esther, and their children.** Blessings and success for the entire family, Leilui Nishmat his father **Yitzhak Ben Kilsom a"h,** and Leilui Nishmat her father **Hacham Jack Chaim Ben Sarah a"h, Amen.** *** **Mr. Edmon Nahum, his wife Lina, and their children.** Blessings and success for the entire family, Leilui Nishmat the pure soul of the young child **Yosef Chaim Ben Olga a"h, Amen.** *** **Mr. Ezra Shasho HaLevi and his daughters: Lydi, Silva, Noura, and Tova.** Blessings and success for the entire family, Leilui Nishmat his wife and their mother **Nina Sarah Bat Silva Sabour a"h, Amen.** *** **Blessed siblings: Avraham, Morris, Edward, Rimon, Esther, Berta, and Norma, of the Cohen Family.** Blessings and success for the entire family, Leilui Nishmat their mother **Joul Bat Bahie a"h, Amen.**

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