

Congregation

◆◆◆"Beth Yosef"◆◆◆

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

Rabbi Aharon Farhi

*Parashat **Lech Lecha***

8th Heshvan 5785

Maqam Saba

Issue #1093

Mr. Eliyahu Levy, President

*Haftarat **Lama Tomar***

November 9th 2024

*Candle Lighting 4:25pm * Shekiah 4:43pm * Shir Hashirim 4:20pm followed by Minha Friday Night
Shaharit Shabbat 8:15am * Minha Shabbat 4:05pm * Shabbat Ends 5:25pm & Rabbenu Tam 5:55pm
Time for Talit 5:37am * Seasonal Hour 60 * Alot Hashahar 5:25am * Netz Hachama 6:37am
Weekday Minha 4:15pm * Earliest Time for Arbit 4:05pm * Tzet Hacoachavim 5:20pm * Chatzot 11:39
Latest Time for Morning Keriat Shema 8:25am * Latest Time for Morning Amidah 9:25am*

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The word of Hashem came to Abram, saying: *Fear not, Abram, I am a shield for you; your reward is very great.* Abram asked: *Hashem, what can you give me seeing that I go childless, and the steward of my house is the Damascene Eliezer? See, to me You have given no offspring...* Hashem replied: *...Only one who comes from you shall inherit you.* 1- Why did Hashem tell Abram not to fear, what was he afraid of? 2- Why was Abram asking about children, if Hashem already promised him offspring? 3- Why did he mention his servant Eliezer? Here is the explanation: After Abram returned victoriously from war, he feared that perhaps he might have killed a righteous person, and perhaps his victory was earned through his merits that were now depleted. Hashem answered, have no fear, those that Abram had killed were thorns to Hashem, and he bears no sin. Also, his reward is untouched for the world to come. But, perhaps by killing many people he would not merit children. Perhaps his servant would inherit his portion in this world. Eliezer was his student, and a student is considered like a son, as one who teaches

Torah is considered to have birthed him into the world. Using the word 'Damascene' to describe Eliezer, he was 'Doleh Umashkeh', he 'drew and drank' from the wellspring of Torah from Abram, and perhaps deserved to inherit him. Hashem assured him that Eliezer would not inherit him, and his own child would be the one to continue his great legacy. The Pasuk, when introducing Malki Tzedek, first explains that he served bread and wine to Abram, and only then mentions that he was a Cohen. One who serves a Torah Scholar is considered as if he is bringing sacrifices in the Bet Hamikdash. In order to honor Abram, Malki Tzedek brought out bread and wine. It is because of this action that he is then considered to be a Cohen. This is why the Pasuk wrote first that he served Abram, to teach us that through his service to a Torah Scholar he earned the title of a Cohen. May Hashem watch over us, Amen.

Insights on the Parasha

"Hashem afflicted Pharaoh... because of the matter of Sarai" What had Pharaoh done wrong to deserve punishment? Didn't

Abram tell Sarai to explain to the Egyptians that they were only siblings and not spouses? Rather, even though Abram told Sarai to tell them that they weren't married, he also told her to tell them that she was indeed married to someone who was at the moment far away, *in order not to place a stumbling block before the blind*. Pharaoh and Egypt, notorious for their immorality, did not consider the fact that she was married for even a second, and therefore were *afflicted because of the matter*, or otherwise translated – *because of the word of Sarai* – for not heeding her words that she was indeed a married woman. We can explain further, that Sarai actually told Pharaoh himself that she was married to Abram, yet he did not heed her words, and insisted to believe they were siblings rather than spouses.

History in Brief

180 years after the Hurban, calendar year 250. One of Rebbe's colleagues was Rebi Shimon Ben Elazar. He would teach: Do not try to appease a person while he is angry or bothered, because he is not in a state of mind to forgive and forget in order to move on. Do not console a mourner while the body is in front of him unburied, because the mourner will not be able to accept consolation. Do not ask for a way to remove a vow or promise while making the vow or promise. Do not witness someone who is failing because it is embarrassing. Three instances we should use the strategy of pushing away with our left hand but bringing back with our right hand: our Yetzer (inclination), a child, and a woman. He would teach: animals and wildlife do not have jobs and responsibilities like humans. Deer don't produce juice, lions aren't porters conducting deliveries, and a fox isn't a shopkeeper, nonetheless Hashem supports them with food and sustenance,

providing them with their needs to survive in this world. Animals were created only to serve man, while man was created to serve Hashem. Shouldn't man be able to produce a livelihood easily and without suffering? If man suffers in Parnassah, it must be because man has sinned, corrupted his ways, and performs against the will of Hashem. He would teach: a wise man who lives in Israel and doesn't leave is praised greatly. If he leaves Israel, he is a blemished Hacham. R' Shimon Ben Menasia was the son of an uncle of Rabbenu Hakadosh, his cousin. He would teach in the name of R' Shimon Bar Yohai: *something twisted cannot be fixed*, this refers to a Talmid Hacham who distances from Torah. R' Shimon Ben Menasia himself would teach that this refers to someone who has a Mamzer with a married woman.

Health and Recovery

1- Everyone's digestive tract is different and functions differently. **2-** Do not chase after good tasting food which is harmful for you. **3-** Soft foods such as cereals and soups are able to be digested quickly, and their nutrients enter the blood easily. They are then quick to adapt to any part of the body where they can provide quality nourishment. **4-** Cleaner blood generally services the organs on the right side of the body, while the less pure blood services the organs on the left side of the body. **5-** Excessive sweating is a sign of weakness in the body. **6-** Sweat is salty. When one is sick, the sweat becomes saltier, just as the taste of saliva in the mouth changes depending on the sickness. **7-** The persistence of worrying melts the fat in the body and dries the meat. **8-** Enjoying delicacies often decreases the quality of the body's blood. **9-** The following activities causes weakness to the body and a plurality of diseases: the pursuit of women - unrestrained avarice – constant demand of

power and authority - being envious of others – one who troubles his mind with thoughts of why others are getting rich why he isn't, why others are happy while he isn't; such thoughts are constantly causing restlessness to the mind, which weakens the body and begins causing a number of diseases.

Mussar: Seclusion with Hashem

Seclusion with Hashem is a very important trait that is greater than the rest. Seclusion means to devote and dedicate a special frame of time to privately speak with Hashem and ask from Hashem what you need. Speaking with Hashem should be done privately where nobody sees and one should ask Hashem to help him come closer to Him and serve Him better, in the best and most optimal way. This conversation with Hashem could be conducted in any language and should express whatever is in your heart, whether it is regret or repentance for the past, or the intentions to be closer to Hashem from that point on. Every person should come closer to Hashem using the tools Hashem has given him, each on his own level. The key is consistency – every day one should make an effort to draw closer, as this will also make the day into a happier one. Even if a person can only speak about one thing with Hashem, that is also a great thing. He should be strong and steadfast, and if possible he should try to do this a few times during each day. The added result: you will see success and salvation in your kids. These conversations with Hashem help void evil decrees without even knowing about their possibilities. A person must know: a Jewish man's sword is his prayer, as this is the connection between Hashem and man. If you see a change in your daily life, don't say it's a coincidence; rather be a devout believer that it's all from Hashem. Ask from Hashem

that you shouldn't be put to test, that you should not experience disgrace due to the Yetzer Hara's strong and sharp strategies against man. Who can withstand them? Pray to Hashem so that He will help and save you from the Yetzer Hara. May Hashem watch over us, Amen.

Rishon LeSion:

Maran Hacham Ovadia Yossef 1921-2013

In 1925, when he was 4 years old, Hacham Ovadia's parents moved to Israel, the land whose air makes you wise and opens your eyes in Halacha. Hacham Ovadia merited exposure in Israel to holiness and awe of heaven, by living amongst great Torah Sages in his neighborhood from whom he learned directly. He lived amongst Mekubalim such as Gaon R' Ephraim HaCohen zt"l, from whom he learned the love for Torah and Yirat Shamayim. In those days, Agudat Yisrael established a Talmud Torah called 'Bnei Sion' for the Edut Mizrach community, led by R' Moshe Parush. This Yeshiva was open to its students every day, including Shabbat, and Hacham Ovadia learned in this Yeshiva during his youth, gaining foundational knowledge of the Torah. It was immediately recognizable that his soul was from a different generation, not interested in this world, his heart supernaturally drawn by his love of Torah. He possessed a deep connection to learning Torah. In 1926, at the age of 5½, an earthquake hit Yerushalayim, destroying about 300 homes and killing more than 130 people, affecting both Jews and Arabs, around four o'clock in the afternoon.

Story

The authorities apprehended Shmuel Aryeh, shackled him like a dangerous criminal, and brought him before the General. He was the Jewish restaurant owner in Munkash who

had most recently, tirelessly and thanklessly, been providing food and drink to the soldiers of the army. Was this his thanks for the excellent and generous service? The General asked him, did he not know that he would be caught? Shmuel did not understand. He was asked, did he not think the General would notice that his precious ring was missing, the ring that was given to him as a gift from the leader himself, or that perhaps he would just give up on retrieving it once he discovered that it was lost? His men had immediately informed him of the theft and of the culprit that performed the crime. He would pay dearly for this crime. Shmuel was very afraid. He never even heard about this ring. He was told that it was a very expensive piece of jewelry, encrusted with precious stones, with great sentimental value as well. As a token of gratitude for his great successes in battle, the leader himself had gifted this ring to the General. He wore this ring with great pride and honor, showing it off to all the ministers and officers, glorified by its value and meaning. Now, it was stolen, and Shmuel was the prime suspect, framed by the soldiers he had been generously serving.

Laws

1 – In the morning, after washing and blessing Netilat Yadayim, wash your face, brush your teeth, and prepare yourself to be presentable to pray in front of Hashem.

2 – In the morning, if you have not used the bathroom, do not recite Asher Yatzar.

3 – Washing Netilat Yadayim in the morning has the same requirements as washing for bread, such as using a cup that does not have a hole, using at least a Reviit of water that is clear and not cloudy or dirty, clean water unused for other purposes, and the water must be poured by you.

4 – If you cannot fulfill all requirements that we have listed, then you should still wash your hands with the water, without reciting a blessing.

5 – If after using unfit water you find water that is suitable, you should wash your hands again, but should not recite a blessing.

6 – Water that was in a covered cup that was taken into the bathroom should not be used for Netilat Yadayim and you should not drink, but if you have no other water then you could use it for Netilat Yadayim without a blessing, or you can drink such water.

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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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