

Congregation

◆◆◆◆ **"Beth Yosef"** ◆◆◆◆

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

Rabbi Aharon Farhi
Parashat Vayera
15th Heshvan 5785

Maqam Nawa
Issue #1094

Mr. Eliyahu Levy, President
Haftarat VeIsha Ahat
November 16th 2024

*Candle Lighting 4:19pm * Shekiah 4:37pm * Shir Hashirim 4:10pm followed by Mincha Friday Night
Shaharit Shabbat 8:15am * Mincha Shabbat 4:00pm * Shabbat Ends 5:18pm & Rabbenu Tam 5:48pm
Time for Talit 5:47am * Seasonal Hour 58 * Alot Hashahar 5:35am * Netz Hachama 6:45am
Weekday Mincha 4:15pm * Earliest Time for Arbit 4:00pm * Tzet Hacoachavim 5:13pm * Chatzot 11:40
Latest Time for Morning Keriat Shema 8:29am * Latest Time for Morning Amidah 9:27am*

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The generous and kind-hearted **Mr. Jojo Chehebar, his wife Tiri, and their children.**
May Hashem bless the entire family with spiritual & physical success in everything, 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

Why was Sedom destroyed so quickly, without any warning or chance of repentance? Before the Great Flood, the people of that generation were given a warning for 120 years to repent? The Midrash explains: When Kayin killed his brother Hevel, he was not punished as an intentional murderer, deserving of death, even though he intentionally killed his brother, but rather he was punished as an unintentional murderer, deserving of exile. After that incident, the Torah commands that an intentional murderer is punished with death. Why was he judged leniently? Because he had nobody else to learn from, nobody had ever killed another person before him. Sedom, however, should have learned from the great leader of their generation, Avraham Avinu, all about how to treat others, with kindness, with hospitality, with charity, and with love. They should have learned from the well-known giant of their time Avraham the importance of judging others honestly with

integrity. They should have known better; they should have learned from his teachings and actions. What's more, they should have at least learned from their neighbor Lot, the nephew of Avraham, how to take care of guests and how to love one another. But they did not learn from them. Instead, they judged with great corruption. They not only didn't show kindness to guests, but they even treated them terribly and viciously. When they heard that Lot had guests, they protested with violence. When the oldest daughter of Lot, who was married to a high-ranking man in Sedom, saw that a poor man was left uncared for in the city, she secretly gave him bread so he wouldn't starve to death. When the people of Sedom heard about this kindness and charity, they judged to punish her with a cruel death. They removed her clothing, covered her body with honey, and allowed a large swarm of bees to collect the honey from her skin, sentencing her to a terrible death

as a result of all their stings. Her cried went up to the heavens and Hashem heard. Hashem went down to investigate, became angry from all the wickedness of Sedom, and decreed for the complete destruction of Sedom and the surrounding areas, without delay because they should have known better. Why did Hashem go down to investigate, surely Hashem knows everything that happens? Hashem was teaching us that a judge must always personally investigate the details before passing verdict. May Hashem watch over us, Amen.

Insights on the Parasha

The Pasuk says: “*And it was on the next day that the older one said to the younger, “Behold I lay with my father last night; let us ply him with wine tonight as well, and you come lay with him...”*” Why did the older daughter say regarding herself that she lay *with her father*, but then instructed her younger sister to *come lay with him*? Why the difference in wording? The older daughter planned that she would have a boy, while her sister would have a girl. The daughters of Lot were misinformed and believed that not only Sedom had been overturned, rather even the entire world had indeed been destroyed again, as it had been destroyed not that long ago after the Great Flood. She thought the only way to ensure the continuity of humankind was to procreate. She planned to have a boy, so she said that she lay *with her father*, with the emphasis on her, as it is known that when the female is prominent and the male is secondary then the baby is a boy, and she planned that her sister would have a girl, so she instructed her to *lay with him*, with the emphasis on him, as it is known that when the male is prominent and the female is secondary then the baby is a girl. This is why her wording is different when discussing herself and when discussing her sister. They needed a boy and girl in order to once again populate the world. However, as we know, this plan was completely

unnecessary, since the world had not in fact been destroyed. (*Minhat Mordechai*)

History in Brief

180 years after the Hurban, calendar year 250. One of Rabbenu Hakadosh’s colleagues was Rebi Pinehas Ben Yair. There are differing opinions whether he was the father-in-law of Rebi Shimon Bar Yohai, as the Gemara says, or if he was his son-in-law, as the Zohar says. He would say: after the destruction of the Bet Hamikdash, people increased in wickedness, authoritarian control, and Lashon Hara, and decreased in righteous actions and learning Torah. The Sages prayed for correction, but they were not answered. He would teach: learning Torah is the most important thing to do in life, and heaven will protect. One time, as he was traveling to perform the Mitzvah of Pidyon Shevuyim, redeeming the captured, he came upon a river and asked it to split so that he could pass to perform a Mitzvah. The river argued that it is true that he is going to fulfill the will of Hashem, but the river as well is currently fulfilling the will of Hashem by flowing regularly. While it is not yet known if he would be successful in his mission of redeeming the captured, the river would absolutely be successful by continuing to flow naturally. Rebi Pinehas Ben Yair commanded the river to split, otherwise he would decree that it will dry up. The river then obliged and split. There was a man there who was going to collect wheat for Pesah. He told the river to split for him as well, for he is going to perform a Mitzvah. The river split. There was also an Arab businessman who was traveling with them, and he told the river to split for him as well, so that people would not say that he leaves his helpers behind. The river split for the Arab as well. R’ Yosef commented: how great was Rebi Pinehas Ben Yair! For Moshe Rabbenu and 600,000 Jewish people the Yam Suf split only once, and here the river split three times for him!

Health and Recovery

When food consisting of sugar enters into the stomach, the sugar is rapidly absorbed into the bloodstream, and then it resembles a "bomb" that lands on the pancreas, which is the gland responsible for the production of insulin that breaks up the sugar in the body, causing it to produce large amounts of insulin. If you think consuming a teaspoon of sugar will make you feel alive, it is because your blood sugar level will quickly rise. One who is sick with Hypoglycemia, which is a deficiency of glucose in the bloodstream, can benefit from consuming one teaspoon of sugar when he is weak, and then the jargon terminology "bomb" can be understood. However, for a person who is not diabetic, the pancreas secretes insulin to process a teaspoon of sugar, but when a person is sick and cannot process this large amount of sugar, the pancreas must work hard to decompose and digest the sugar, until eventually, with the addition of other factors that overload the digestive system, the pancreas collapses, and the person reaches a diabetic condition, because the system has collapsed and simply cannot function properly. This requires a large amount of calcium from the body, beyond what the body is able to provide, and so sugar is then also responsible for causing osteoporosis. Furthermore, for the purpose of decomposition in the stomach, sugar uses a large quantity of vitamins in order to digest, which the body does not have and cannot provide in such volume. Sugar then causes obesity from eating any foods, because it provides the body with empty calories, low quality, and carbohydrates that immediately turn into fat.

Mussar: Love for Others

Everyone is obligated to love others. The way to develop this is to help others, whether

physically, spiritually, or monetarily. Everyone needs help from others, no matter their financial or spiritual standings. Give gifts to others and show that you care about them. Through these actions you will develop a sense of love for others. Be forgiving and easy going. In business, be honest and courteous to others. Do not be strict with people or particular. Speak softly and kindly. Be careful not to embarrass others, and avoid confrontations. Smile pleasantly to people, for this will enhance the love for one another. Be concerned about the welfare of another, and soften their worries. If one confides their secrets or private issues to you, do not reveal them to anyone. If one angers you, let it pass. Do not listen to talk about the faults or shortcomings spoken of another. Always strive to find the good in people. Follow these steps and you will love others, and be loved by others in turn, and by Hashem, Amen.

Rishon LeSion:

Maran Hacham Ovadia Yossef 1921-2013

After Maran was released from the hospital and returned to Shul to find a dove sitting on his seat, he placed his hand on the head of the dove and asked it what it was doing here. He told the dove that it had already fulfilled its purpose and should return to its proper place. He sent the dove away and it never returned again. It is believed that the dove possessed a spark from his mother's soul, and she had returned to bless him and listen to his words of Torah. After the earthquake in Jerusalem that destroyed about three hundred homes, with a death toll of more than 130 people, what did the young Hacham Ovadia do? He took Sefer Neviim and Ketuvim and ascended to the roof of the Yeshiva, where the great Rabbi Yaakov Chaim Sofer was learning, author of the Kaf HaChaim. The building shook and sustained

serious damage, the staircase collapsed, and the young Hacham Ovadia along with the Kaf HaChaim fell, but miraculously they were unharmed. They called out for help from the rubble, covered in dirt and debris, and were rescued to return to their homes. Hacham Ovadia lost his Tanach in the debris and was pained over the loss of his Sefer.

Story

The army general accused Shmuel of stealing his precious gold ring. He gave him three hours to return it to him. If not, he would be sentenced to death, shot by the military. With trembling knees, Shmuel returned home. He told his family that he planned to flee to the city of Dinov, where the author of Bnei Yissachar lived, R' Tzvi Elimelech Spira. He had planned to go visit the Rebbe for months, but had been delayed because of the general's army whom he had been serving day and night thanklessly. The journey would be very difficult, as he would need to conceal his identity and constantly look over his shoulder in case he was discovered as a fugitive. He was worried for his family's safety as well. What would they do when they discovered he had fled? On his way to Dinov, he traveled through the city where a student of the Chatam Sofer lived, R' Meir. He knocked on the door and begged for help, they were accusing him of a grand theft, and his life was at risk.

Laws

1 – Water that was under a bed while someone slept in the bed cannot be used for Netillah and one cannot drink.

2 – If hands are placed in water before doing Netillah, that water now has impurity and cannot be used for Netillah.

3 – Some are strict after washing the right hand, not to pass the cup from the left hand to the right hand, out of respect to the right hand. Rather, after washing the right hand, the left hand should place the cup on the floor or on the table, and then afterwards the right hand should pick up the cup and wash the left hand.

4 – A person should wash his entire hands until the wrist, but if he doesn't have enough water, he can wash his hands from the tips until the ends of his fingers and recite a blessing, as we do on Tisha B'Av and Yom Kippur.

5 – Women are obligated to wash Netillah each morning, and before eating bread, just like men.

6 – What is the difference between Netillah of the morning and before eating bread? In the morning, we wash the right hand once, then the left hand once, and continue alternating two more times. Before eating bread, we wash the right hand three times, and then the left hand three times.

Sponsors

*** ***Dr. Morris Antebi, his wife Norma, and their children.*** Blessings and success for the entire family, 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 Sabout 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. *** ***Mr. Eli Levy, his wife Becky, and their children.*** Blessings and success for the entire family, Refuah Shelemah, Amen.

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