

Congregation

◆◆◆◆ **"Beth Yosef"** ◆◆◆◆

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

**Rabbi Aharon Farhi**  
*Parashat **Toledot***  
29<sup>th</sup> Heshvan 5785

*Maqam Mahour*  
Issue #1096

**Mr. Eliyahu Levy, President**  
*Haftarat **Mahar Hodesh***  
November 30<sup>th</sup> 2024

*Candle Lighting **4:11pm** \* Shekiah **4:29pm** \* Shir Hashirim **4:05pm** followed by Minha Friday Night  
Shaharit Shabbat **8:15am** \* Minha Shabbat **3:55pm** \* Shabbat Ends **5:11pm** & Rabbenu Tam **5:41pm**  
Time for Talit **6:04am** \* Seasonal Hour **56** \* Alot Hashahar **5:53am** \* Netz Hachama **7:00am**  
Weekday Minha **4:10pm** \* Earliest Time for Arbit **3:56pm** \* Tzet Hacoachavim **5:06pm** \* Chatzot **11:42**  
Latest Time for Morning Keriat Shema **8:41am** \* Latest Time for Morning Amidah **9:37am***

**Sunday Dec 1<sup>st</sup> and Monday Dec 2<sup>nd</sup> will be Rosh Hodesh Kislev**

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**2415 Ocean Parkway, Brooklyn NY 11235**

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Yitzhak asked his son Esav to prepare his favorite delicacy so that he would eat it and then bless him. Rivka instructed Yaakov to do likewise. The Pasuk mentions this favorite delicacy three times. What is the significance? Yitzhak wanted to benefit from his son so that he would be obligated to have Hakarat Hatov, appreciation. The blessings would then be so much more powerful when delivered through Hakarat Hatov, and the influence of the blessings would resonate for thousands of generations as a result. After Yitzhak enjoyed his favorite delicacy prepared by his son, he blessed his son using both spiritual and physical power, to the effect that it would now be impossible to reverse, so that when it was realized that he had blessed Yaakov instead of Esav, it was too late to change course. At the end of the Parasha Yitzhak blessed Yaakov again. Why? Rebi Abahu explains: Yitzhak was concerned that because he did not realize that he was blessing Yaakov, perhaps the blessing didn't take hold on Yaakov. Yaakov himself was also concerned, as he

had told his mother initially that perhaps his father will realize he was not Esav and he would curse him and not bless him. Why did Yaakov say both that he would curse him and also not bless him? He was telling his mother that even if he wouldn't curse him, he would still not bless him. Rivka his mother answered that he need not worry, she would burden the curse if it came to that. She did not, however, guarantee that he would be blessed. Nonetheless, she knew from the prophecy of Midrash Shem and Eber that the older brother would serve the younger brother. She therefore did not hesitate and sent him in to get the blessings despite the risks, trusting in Hashem's ultimate plan. The blessings were in fact intended for Yaakov his descendants after him for all future generations, and everything worked out. May Hashem watch over us, Amen.

**Insights on the Parasha**

**1** – Esav told his father Yitzhak that there is but one blessing for him, and that he should bless him as he had done for his

brother Yaakov. Our Sages teach us: Esav understood that he had already received one blessing when Yitzhak said that the voice is Yaakov's but the hands are Esav's, meaning that when Yaakov does not learn Torah, then Esav can overpower him. However, he understood that Yaakov received a number of precious blessings, and he also wanted such blessings, besides for this one that he already received. (*Shene Eliyahu*)

2 – Esav accused Yaakov of tricking him twice, first taking his birthright and now taking his blessings. It's true that Yaakov tricked his father by receiving the blessings instead of Esav, but how did he trick Esav into selling him the birthright? Esav sold it to him willingly and intentionally? Esav claimed that he was tricked when Yaakov asked Esav to sell the birthright to him as the day. Esav argued that he thought Yaakov only wanted the birthright for one day, not forever. But Yaakov was wise, he knew what the Gemara teaches: when something that is intrinsically holy is transferred, it is transferred indefinitely until such time that it is transferred again. The first transfer does not expire, regardless of saying that it would be just for a day. Therefore, even if Esav sold it for just a day, thinking that's what Yaakov intended, the transfer is effective forever. This is why Esav claimed that Yaakov tricked him twice.

### ***History in Brief***

*180 years after the Hurban, calendar year 250.* One time, when Rebi Pinechas Ben Yair was on his way to perform the Mitzvah of Pidyon Shevuyim, redeeming those who were captured, he was passing the home of Rabbenu Hakadosh. When Rebbe came out of his house and invited him inside to eat a meal, he declined, explaining that he was on the way to perform an important Mitzvah. He agreed to come back and join him for a meal only after he had completed the Mitzvah. When he was done performing the Mitzvah, and returned to Rabbenu Hakadosh's home, he happened to enter through a doorway and saw that Rebbe had dangerous white mules. He said: The angel of death is in his house, and I should eat with him?! Rebbe heard this and

came out to meet him. Rebbe said: I will sell them. He replied: But what of the prohibition, "You shall not place a stumbling block before the blind"? I.e., someone may buy them without knowing the danger they pose. Rebbe said to him: I will declare them ownerless. He replied: That will only increase the damage, for there will be no owner to take responsibility for them. Rebbe said: I will remove their hooves so they will no longer pose a danger, but he replied: There is a prohibition against causing suffering to animals. Rebbe said: I will kill them. To which he replied: There is a prohibition not to destroy items of value. Rebbe implored him greatly to dine with him, until suddenly a mountain arose between them, and Rebi Pinechas Ben Yair passed away. Rebbe wept and said: If the righteous are like this during their lifetime, how much more so after their death?! As R' Chama Bar Chanina says, "The righteous are greater after their death, more so than during their lifetimes." Rebbe then buried Rebi Pinechas Ben Yair.

### ***Health and Recovery***

Candies cause children to be hyperactive, that is to say, the more candies a child eats, the more he wants and needs. A sweet drink in the morning will make him ask for more. Why? The blood's sugar level rises rapidly after ingesting sweets because the refined and concentrated sugar is absorbed into the child's blood very quickly through the sweet drink. The sugar level then drops very quickly, and the child feels that he lacks something without knowing what he lacks, and therefore he behaves excessively and asks for more. He cannot express or understand that he lacks the high level of sugar and feels a need for the high. Therefore, it is very important not to give children such sugary drinks, especially for breakfast. Avoid all breakfast products containing sugar. When we give the child candy, we need to know that the amount of sugar that the candy contains is not proportional to the size of the candy, but actually twice its size, because the sugar contains water, and in order to turn it into candy, it undergoes a cooking process in which the water evaporates and shrinks and

hardens. You should also beware of the coloring in the foods and the preservatives, because the damages and dangers are greater in various beverages and sweets, found in the coloring and preservatives which are abundant in candy. A study of 3,871 three-year-olds over the span of one week was conducted, in which they did not give these children food and preservatives. Only natural food was consumed by these children for one week. In the second week they were divided into two groups. One group was given food containing food coloring and preservatives, while the other group was given food without food coloring and preservatives. The result was that the hyperactive behavior of those who ate food coloring and preservatives was much higher than the other group.

#### **Mussar: *Pleasure***

Our Sages teach us: the pleasures of this world and the pleasures of the next world are inconsistent with one another and therefore cannot both be simultaneously attained by man. If one is constantly searching for and enjoying the empty pleasures of this world, it is a clear sign that he cannot benefit from the great pleasures of the next world that emanate and radiate from the holy Shechinah. Worldly pleasures are in fact portions of the Sitrah Acharah (other influence; evil). Tzaddikim who do not concern themselves with worldly pleasures can contest this negative force and can therefore prevent being affected by the Sitrah Acharah, whose influence can cause a person to experience terrible pains in his older age after he has indulged in worldly pleasures throughout his lifetime. Tzaddikim fight the impurity and avoid being aggrieved. The Pasuk exclaims that their body can and will be truly at peace. The Zohar explains that one who loves Hashem and His Torah will not be drawn towards enjoying worldly pleasures, and will save himself from the pain brought through impurity. He will only enjoy the Torah, as it says in *Shir HaShirim* (7, 7) *How fair and how pleasant are you, a love with delights!* The necessities a person must do (i.e. eat, sleep, etc.) should be done with the understanding and intentions to remain healthy

in order to serve Hashem, and not for reasons that involve personal pleasure. A person must achieve the proper outlook: the pleasures of this world are temporary and worthless, why needlessly exert yourself over them?! Money, food delicacies, extra comfort, and beautiful garments – will any of it truly last? Are they really important in the long run?! Visualize pleasure as something unimportant and then understand that if this is something that so many value, imagine what true pleasure in the next world is, in which the righteous enjoy unimaginable pleasures from the Shechinah. One moment in Olam Haba is greater than all life on this world! What is honor? Will it make any difference in the next world if you were honored here? Distance yourself from honor and draw closer to the Torah and Hashem's service, as this is our life! May Hashem watch over us, Amen. (*Peleh Yoetz*)

#### **Rishon LeSion:**

##### ***Maran Hacham Ovadia Yossef 1921-2013***

At the age of nine, Hacham Ovadia excelled in all his studies while learning in Yeshivat Bnei Sion. Even as he constantly expanded his knowledge in all areas of the Torah, he did not lax in the Yeshiva's secular studies. He was an absolute genius when it came to math studies, which proved most helpful when learning many Sugyot throughout Shas, i.e. Eruvin. Because of his knowledge in math, he was able to save a lot of time working out calculations in his learning. He was also an expert in the subject of Dikduk of Lashon Hakodesh. He would practice until perfect, with both reading the Torah and everyday speech. At the age of sixteen, he learned by the great Rabbi Natan Salem, brother-in-law of Hacham Ezra Attieh. At the age of eighteen, he learning in the highest grade from Rabbi Shlomo Abo, and continued learning from him for the next three years, drinking from his wisdom.

#### ***Story***

After Shmuel Aryeh poured out his heart to Rabbi Meir, speaking out all of his worries and troubles, he hoped to receive from Rabbi Meir a

powerful blessing, words of encouragement, advice, a miraculous plan, a prayer from the heart, but the words he heard were not what he had expected. He was advised to return home and do nothing. This was the moment of salvation, and there was nothing to worry about. But Shmuel still felt very worried. He tried to reiterate his problem to the Rabbi. His life was currently in serious danger. The lives of his wife and children were in danger. How could he just return home? He looked at Rabbi Meir's face and understood that the conversation was over. He left and went back home, with trust and faith that Hashem would protect him as Rabbi Meir had advised.

#### **Laws**

- 1 – The water of Netillat Yadayim may not be spilled somewhere that people walk because the water has a bad spirit to it. However, the water can be spilled down the drain, or into a lake, river, or sea.
- 2 – The water of morning Netillat Yadayim may not be used for any benefit, not to feed animals, not to water vegetation or grass, and not to wash off any vessels.
- 3 – You cannot speak words of Torah, Shema, Tefillah, or recite blessings if the water is uncovered. If you cover the water, or add a Reviit of clean water, then it is permitted to learn and pray.
- 4 – If the water was mistakenly spilled on the ground and it dried up, then you can continue to walk in that area.
- 5 – If someone will be washing someone else's hands, he himself must do Netillat Yadayim first on his own hands.
- 6 – A non-Jew cannot wash your hands Netillat Yadayim in the morning. A wife that is Niddah also cannot wash her husband's hands, nor any other woman. However, they can bring the water to you so that you can wash your own hands.

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