

Congregation



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

Rabbi Aharon Farhi

Parashat Noah

3rd Heshvan 5786

Maqam Siga

Issue #1134

Mr. Eliyahu Levy, President

Haftarat Roni Akarah

October 25th 2025

*Candle Lighting 5:44pm * Shekiah 6:02pm * Shir Hashirim 5:40pm followed by Minha Friday Night
Shaharit Shabbat 8:15am * Minha Shabbat 5:25pm * Shabbat Ends 6:42pm & Rabbenu Tam 7:12pm
Time for Talit 6:16am * Seasonal Hour 63 * Alot Hashahar 6:03am * Netz Hachama 7:19am
Weekday Minha 0:00pm * Earliest Time for Arbit 5:18pm * Tzet Hacoachavim 6:37pm * Chatzot 12:39
Latest Time for Morning Keriat Shema 9:12am * Latest Time for Morning Amidah 10:15am*

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May Hashem bless them with spiritual and physical success in all that they do, with good news and good tidings always, for graciously donating \$2600 to clear out the financial deficit of our weekly Torah publication until the week of Parashat Ki Tese, Tizku L'Mitzvot, 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

Man has the choice to either sin or refrain from sin. From his youth man is inclined to sin. After the Great Flood, and after Noah brought a sacrifice, Hashem spoke to Himself and declared that He would never again destroy the world with a Great Flood. He did not tell this to Noah and his children until after they accepted the seven Noahide laws and made a solid commitment for improvement, so that they would not be reassured, safe from destruction, and then relapse back to their old sinful ways. Before the Great Flood, man did not understand that his sins could and would bring about serious and devastating consequences. After the Great Flood, man understood the importance of safeguarding from sin. At that time the world split into three main groups, based on the three sons of Noah: Shem, Ham, and Yefet, just as the rainbow has three primary colors (red, yellow, and blue) which compose the other secondary colors when mixed. Each group functions differently than the others. Each has an evil inclination, and has the potential to use the Yetzer Hara for

either good or bad, depending on choice. Without the Yetzer Hara, man would not be motivated to get married, build a home, work hard in business, and develop the world. Some use the Yetzer Hara productively while many unfortunately use the opportunities presented by the Yetzer Hara to cause harm and destruction for seemingly selfish personal purposes. Hashem decreed that man must focus his time working, being busy with the season changes, planting and harvesting, day and night. When man is focused on production and doesn't have any free time, he would be protected from sin. May Hashem watch over us, Amen.

Insights on the Parasha

The Pasuk says that the Great Flood destroyed all that lived on the earth, from man, to animals, etc. Why were the animals destroyed? Because man had sinned, he caused punishment and destruction to come to the world, and was therefore destroyed first. Once man was destroyed, the animals were destroyed next, because the reason

animals were created in the first place was for man's benefit, and if man is destroyed then there is no longer a purpose for the animals. (*Tallei Orot*)

History in Brief

190 years after the Hurban, calendar year 260. One time there was a drought because it had not rained in a long time. Rebbe decreed a fast on the people. They appointed Rebi Chiya and his sons to lead the prayers. When they said Mashiv Haruah, the wind began blowing, and when they said Morid Hageshem the rain began to pour. As they were approaching the blessing of Hashem resurrecting the dead, the world began to quake. In the heavens, they asked who had revealed the secret? It was Eliyahu Hanavi. They hit Eliyahu Hanavi with sixty pillars of fire, he then turned himself into a lion and interrupted their prayers so that Rebi Chiya and his sons would not bring about the resurrection of the dead to the world before its time. In the times of Rebi Chiya a great lion was terrorizing the holy land of Israel, until Rebi Chiya declared a fast day and they prayed for salvation. The lion heard its mother roar from the desert, and it immediately left to join its mother. One time, Rebi Chiya and Rebi Shimon were walking through a valley in the early morning, and they witnessed how the sun would rise little by little to light up the sky. Rebi Chiya said to his colleague, so shall the exile be for our nation, slowly but surely over time the light will increase, but it will eventually gain traction and completely bring forth light in its full strength with the Final Redemption. When Rebi Chiya and his Bet Din were sanctifying the new month with witnesses, they did so even when the moon was covered with clouds, revealed, and then covered up again with clouds. Even when three regular shepherds came to give testimony, that was enough to sanctify the new moon, because the witnesses do not need to be Torah scholars.

Health and Recovery

The following are behaviors that are good for your body's overall health: 1 - Clean your teeth every six months at a dentist. 2 - Make sure your

mouth is closed from a very young age, especially while sleeping. 3 - You should sleep at least six hours a night. 4 - Do not switch abruptly from light to darkness and vice versa. 5 - Do not hold your phone or cell phone between your shoulder and ear without your hands. 6 - Avoid standing for long periods of time. 7 - Stay away from speakers. 8 - Completely avoid all types of smoking. 9 - Avoid holding back your waste excretion. 10 - Fill out a genetics chart. 11 - Perform laboratory tests and fill out a test monitoring chart. 12 - From the age of 30-35, take care of your cartilage and avoid lifting particularly heavy loads. 13 - Starting at age 40, measure intraocular pressure, blood pressure, and blood sugar levels. 14 - Starting at age 50, check the carotid arteries in the neck (carotis) and bone density with an ultrasound. And now let's start with a few sentences about what is happening inside our bodies. Our bodies are constantly renewing themselves, breaking down what exists and rebuilding it. The skin and nails we have today are not the same as they were a year ago, or that we will have in a week, a month, or a year. The body rebuilds itself through the food that is absorbed into the bloodstream through the small intestine, and what is broken down is mostly eliminated through liquid stools and sweat.

Mussar: Lashon Hara

It is a terrible sin to speak negatively about another Jew, even if it is the truth. For example, "*This is what so and so did*", "*These are his ancestors*", "*This is what I heard about him*". One who speaks evil and lies about another Jew is called a "*Motzi Shem Ra*". Our sages teach us that the sin of Lashon Hara is equivalent to idolatry, immorality, and murder all together. Lashon Hara is categorized into different categories: One who speaks negatively about somebody that did something bad to him and others hear and are quiet, since it appears like they agree to what he said, those listeners are also guilty of Lashon Hara; One who speaks Lashon Hara about a person's ancestors; If someone causes someone else's face to turn white in public regarding the actions of his

ancestors; It is forbidden to tell a son that his father did certain bad things during his lifetime even if the person told the son in private and not within earshot of others; If a person speaks about a Baal Teshuvah's previous sins, this is a great sin because he did Teshuvah and his sins became Zechuyot. Furthermore, he is causing the Baal Teshuvah to stumble and he might go back to his old ways; If you see someone doing a sin privately, do not publicize it because he may do Teshuvah and Hashem will forgive him while you are demeaning him in public; If a Talmid Hacham or Yerei Shamayim sins because the Yetzer Hara got him once, don't suspect him because for sure he did Teshuvah; It is forbidden to be happy about your friend's shame; One who speaks about kosher Gabbaim and says they are thieves, his sin is too great to carry. Hashem should forgive us, Amen.

Rishon LeSion:

Maran Hacham Ovadia Yossef 1921-2013

In 1947, at the age of 26, in his third year of marriage, Hacham Ovadia moved to Egypt with his wife and young children to serve as a rabbinical authority. In Yeshivat Porat Yosef they made a goodbye party for him, a Mesibat Peredah, where his Rebbe Hacham Ezra Attieh, all the other Rabbanim, and all the Talmidim honored him. Many of the Talmidim begged Hacham Ovadia to change his mind and stay in Porat Yosef, but the time came for Hacham Ovadia to board his transportation. Even though they knew they couldn't win, they blocked the path with their bodies and tried to stop him from leaving them, hoping that there was still a chance that he would stay. They delayed him for quite some time, until he agreed to return in a few years if they would just allow him to leave now. The Talmidim then moved out of the way and Hacham Ovadia began his journey to Egypt.

Story

Mekubal Rabbi Leib Sarah zt"l 1735-1796

It was known that Rabbenu Leib Sarah was someone who performed miracles. One time, Rabbenu entered an inn off the highway where many Jewish men would stop during their

business travels from one place to the next. One night, the wife of the innkeeper accidentally caused a fire when a spark from her candle fell on the roof as she was in the attic. The innkeeper and the guests began to scream for help. While all this commotion was going on, Rabbenu was sitting in front of his Gemara unbothered and uninterested. One of the other guests came to the Rabbi and tried to tell him to move to a safe location from the fire, to leave the inn immediately before the fire reached him as well. The Rabbi calmly told the man to bring him a bottle. The Rabbi took the bottle, went to a well, filled it with water, and threw it on the inn which was engulfed now in flames. Suddenly the fire vanished as if it had never been there and the inn was miraculously saved from certain destruction!

Laws

- 1** – The custom is not to recite a blessing at all on the Tzitzit that we wear, and instead rely on the blessing we recite on our Talit. However, if one wears the Tzitzit for the first time after he already prayed Shaharit, then he should recite *Al Mitzvat Tzitzit* because the blessing on the Talit was not effective on the Tzitzit he wasn't yet wearing, provided that it is at least 100cm in length and 50cm in width.
- 2** – The Tzitzit is not worn directly on the flesh, but rather on top of an undershirt.
- 3** – It is a transgression of a negative commandment to recite a blessing that is unnecessary, reciting Hashem's name without purpose. Some say it is a biblical transgression, while some say it is a rabbinical transgression.
- 4** – You are not allowed to recite Amen to a blessing that is recited unnecessarily.
- 5** – A Rabbi can recite a blessing even with Hashem's name just for the purpose of teaching his students the correct way to recite it, even though the blessing is otherwise unnecessary to recite, because it is important to teach Torah and how to properly perform the Mitzvot.

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