

Congregation



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

**Rabbi Aharon Farhi**

*Parashat **Toledot***

2<sup>nd</sup> Kislev 5786

*Maqam Mahour*

Issue #1138

**Mr. Eliyahu Levy, President**

*Haftarat **Masa Devar***

November 22<sup>nd</sup> 2025

*Candle Lighting 4:15pm \* Shekiah 4:33pm \* Shir Hashirim 4:05pm followed by Minha Friday Night  
Shaharit Shabbat 8:15am \* Minha Shabbat 3:55pm \* Shabbat Ends 5:15pm & Rabbenu Tam 5:45pm  
Time for Talit 5:54am \* Seasonal Hour 57 \* Alot Hashahar 5:42am \* Netz Hachama 6:51am  
Weekday Minha 4:15pm \* Earliest Time for Arbit 3:59pm \* Tzet Hacoachavim 5:10pm \* Chatzot 11:42  
Latest Time for Morning Keriat Shema 8:33am \* Latest Time for Morning Amidah 9:30am*

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Yitzchak smelled the fragrance of his son's garments, and he blessed him. It seems that the reason for deserving the blessings was based on the fragrance of his clothing. Rebi Yochanan explains that usually the smell of goat skin is unbearably foul and putrid, however Yaakov entered accompanied with the fragrance of Gan Eden. When Esav entered, Yitzchak became very afraid, because accompanying Esav was the terrible odor and very intense heat of Gehinam. When Yitzchak wondered who had just entered a second time with so much negativity, he used the word *Epho*, which shares a similar root with the word *Aphiah*, to *bake*, referring to the terrible heat from the fires of Gehinam that entered with Esav and threatened to burn down Yitzchak's home. A heavenly voice rang out and declared that it was Esav who brought in the stench and heat of Gehinam. Yitzchak then declared in response that Yaakov should indeed be blessed. The one who will inherit a portion of Gan Eden should be blessed to inherit this world as well, while the one who is destined for the fires of Gehinam does not deserve blessings. If you analyze the differences between the blessings given to Yaakov and the blessing given to Esav, you will notice

the difference that to Yaakov it first mentions the dew of the heavens and then the fats of the earth, while Esav's blessing is written in reverse. Also, regarding Yaakov it says Hashem's name, but not regarding Esav. The condition for blessings in this world is first dependent on whether a person serves Hashem and merits the dew of heaven in the next world. Yaakov, who learns Torah and fulfills the Mitzvot, connects with Hashem and will earn the World to Come, he will be deserving to receive the blessings of this world as well. Esav, however, who is destined for Gehinam, who does not connect to Hashem and has no portion in the next world, he will not deserve blessings at all. May Hashem watch over us, Amen.

### **Insights on the Parasha**

**1** – When Yitzchak asked his son how he had managed to prepare the food so quickly, Yaakov answered that Hashem had made it *happen*. He purposely used the same word, *Hakreh*, as had been used by Eliezer when he was praying to Hashem to find a wife for Yitzchak. He was telling his father that he knew the prayer worked for Eliezer and so he prayed the same way and had been successful as a result. (*Ohr David*)

2 – Why did Yitzchak bless Yaakov again when he was sending him away to Lavan's house, didn't he already give him all the blessings? Yitzchak was concerned that just as he was not able to have children right away because Rivka was not able to bear children, he didn't want the same thing to happen to Yaakov. Yaakov's wife would be coming from the same family as his mother Rivka. Yitzchak and Yaakov were righteous and sons of righteous people, while Rivka and Yaakov's future wife would be righteous but daughters of wicked. Therefore, Yitzchak gave Yaakov another blessing specifically to be fruitful and multiply in order to prevent this occurrence. (*Ben Avraham*)

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

*200 years after the Hurban, calendar year 270.* Rav Huna was in Bavel, and before he passed away, he instructed them to bury him next to Rebi Chiya and his sons. When he passed away, he was brought up to Israel. When Rebi Chagai wanted to enter to bury Rav Huna, the Sages warned him that he was risking his life by entering, especially since he was only eighteen years old and had his whole life ahead of him. He replied that they should tie his leg to a rope, if he doesn't survive, they should pull him out. They did as he asked. When he entered with the body of Rav Huna, he found written on the wall of the cave, Rebi Zeira says, the righteous can be heard from within their grave. Rebi Chiya says, there are three righteous in the world, his son Yehuda, his son Chizkiya, and Yosef the son of Yaakov. Rebi Chagai listened and heard Rebi Chiya tell his son Rebi Yehuda to move and make room for Rav Huna. He then heard Rav Huna respond that he did not wish to take Rebi Yehuda's place. Immediately Rebi Chagai became full of trepidation and began leaving. In the merit of bringing Rav

Huna into the cave of Rebi Chiya and his sons to be laid to rest, he was granted a long life.

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

Sugar is not as innocent and as clean as it seems, and there is no significant difference between white sugar and brown sugar. If you cannot quit consuming white sugar, you should at the very least reduce its existence in your food and drink significantly. When the angel ordered Shimshon's mother to keep her son from drinking wine because he would be a Nazir, he also ordered her to refrain from drinking wine. The author of "Or KeShelomo" asks: why did he command her to refrain from drinking wine? Only her son would be a Nazir, not her, for which he answers: We have learned from here a great rule for every matter: one cannot demand that the son should be cautious in his behavior and not demand the same level of behavior from the parents. Because she had to raise her son to be a Nazir, it is unthinkable that she make sure that no wine comes into his mouth and at the same time allow herself to drink wine, for she will never be able to raise her son to be a Nazir if she would continue to drink wine herself. So is it with everything. We have also learned that if parents behave according to their instructions and then explain to their children the reasons for their behavior, experience usually shows that the children will absorb and implement the lessons and then sometimes even exceed the level of the adults. Children are willing and determined to accept boundaries, but it is very hard for them to accept decrees. The child wants and needs an explanation! If the child accepts it along with a personal example, the results will surprise you. Therefore, the population must be educated, in particular the young parents, regarding sweeteners - our enemy. Sugar is not an essential food, and all foods

containing sugar are a tangible danger to our health, especially in regards to obesity and the health of our children's teeth.

### **Mussar: *Hatred***

Hatred clouds one's intellectual vision. Some hate others with a passion. When questioned about the grounds for their hatred they cannot explain the source. Hatred is the cause of our current exile. People hate each other for no reason – just because the other doesn't share the same outlook or ideas as you. Hatred causes a lack of communication, which is like a terrible disease that eats up the body and soul, leaving nothing behind. Put an end to the hatred and jealousy! The time has come for peace to prevail, and for the fighting and hostility to end. We are all a portion of Hashem – one who hates his friends must beware that his friend is from Hashem! Nobody is allowed to hate his friend. We cannot change the nature of another – everyone is different. Just because we are different is not a reason for hatred. It is only the Yetzer Hara that enters us and convinces us to act unjustifiably and sinfully. All of our pain and suffering that we have endured during our long exile is a direct result of hatred and jealousy. One who hates is one who is distancing himself from Hashem. Hashem sustains everyone and provides exactly enough for each and every person's personal needs and current situation. One who has true faith and belief in Hashem and loves Hashem will befriend his fellow Jew, love him, and honor him. May Hashem merit us, Amen.

### **Rishon LeSion:**

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

When Hacham Ovadia was serving in his rabbinical capacity in Egypt, it was generally a difficult time in the world and specifically a difficult time in Egypt. War was a serious

threat with Israel. The Jews in Egypt were in a precarious predicament. Hacham Ovadia was concerned for his family in Israel if war would break out. Nonetheless, he continued focusing on learning and teaching Torah. His student, R' Ovadia Hamaoui, tells over how Hacham Ovadia expressed concern over the threat of war between Israel and Egypt, asking for updates on the news. It was possible that Egypt would turn against him and accuse him of spying for Israel. He had a feeling they were following him, eavesdropping, always surveilling his moves. He would hear noises outside his window. They would interrupt his Shiurim to see if he was planning war strategies with his students on behalf of Israel.

### **Story**

#### ***Mekubal Rabbi Leib Sarah zt"l 1735-1796***

One time Rabbi Leib Sarah visited the Tzaddik R' Yakov Fisch in Kalev, and asked him to prepare two rooms in his home. He then instructed him to call the Poritz and advise him that R' Leib wanted to meet with him immediately. When R' Yakov came to the Poritz's home, he saw that the entrance was blocked by big fierce guard dogs. It would be a great risk to enter without permission. R' Yakov risked himself and entered right past the dogs. When he told the Poritz the message, astonishingly he immediately donned his travel cloak and left to meet with R' Leib. Together they spoke privately in one of the rooms. R' Leib was preparing for something that would occur years later. R' Yakov had a non-Jewish servant who seemed to have disappeared and his relatives were planning to accuse R' Yakov of killing him for his blood, to include as an ingredient in his Matzah for Pesah. At that time, the Poritz needed to purchase good horses, and R' Leib had advised him to take R' Yakov, explaining

that he was an equine expert. They traveled to a distant city, where they actually bumped into his servant that had disappeared. He asked him if he wanted to come back, and he agreed, but instead of going to R' Yakov's home, he went to the Poritz's home, all according to the plans set out earlier by R' Leib to anticipate this problem. When Pesah was approaching and the accusers came to the courts to accuse R' Yakov of a blood libel, the Poritz brought the servant to court and proved without a doubt that they were nothing but lying trouble makers, all in the merit of R' Leib.

### **Laws**

**1** – If you don the Talit before the time to recite the blessing begins, then when the time arrives you can gather the Tzitzit in your hand and recite the blessing.

**2** – Garments made out of leather, nylon or other such materials are exempt from Tzitzit, and one does not fulfill his obligation by wearing it.

**3** – If a person makes a spice or other edible from the peel of a fruit, the Beracha is Shehakol because it is not the main part of the fruit.

**4** – Regarding stuffing and wrapping, the inside stuffing is the main part of the item and the wrapping is secondary. Therefore, if the stuffing is Ha'adamah, then that is the Beracha, as we find with something filled with ice cream, the ice cream is primary and you recite Shehakol.

**5** – Falafel sandwich in Pita bread, you recite Hamotzi and Birkat Hamazon. If you are eating individual falafel balls dipped in Tehina, you recite Ha'adamah, while some say you recite Shehakol.

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