

Congregation

◆◆◆◆ **"Beth Yosef"** ◆◆◆◆

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

Rabbi Aharon Farhi

Parashat Vayetze

9th Kislev 5780

Maqam Ajam

Issue #870

Mr. Eliyahu Levy, President

Haftarat VeAmi Teluim

December 7th 2019

*Candle Lighting 4:10pm * Shekiah 4:28pm * Minha Friday Night 4:15pm*

*Shaharit Shabbat 8:15am * Minha Shabbat 3:50pm * Shabbat Ends 5:10pm & Rabbenu Tam 5:40pm*

*Time for Talit 6:10am * Seasonal Hour 56:00 * Alot Hashahar 5:56am * Netz Hachama 7:06am*

*Weekday Minha 4:15pm * Earliest Time for Arbit 3:55pm * Tzet Hacoachavim 5:05pm * Chatzot 11:47*

*Latest Time for Morning Keriat Shema 8:44am * Latest Time for Morning Amidah 9:40am*

Please do not read this bulletin during Tefillah or Keriat Hatorah

The Pasuk relates about Yaakov Avinu: ***He dreamt, Behold! A ladder was set earthward and its top reached heavenward; and Behold! Angels of Hashem were ascending and descending on it. Behold! Hashem was standing over him...*** Rabi Yosi Ben Zimra explains: the base of the ladder was situated in Beer Sheva, the span of the ladder cleared over the Bet Hamikdash, and the top of the ladder was in Bet El, close to Yerushalayim. Why was Hashem showing Yaakov Avinu such a dream, in which the locations of the parts of the ladder are unbelievable? Also, if the main focus is the Bet Hamikdash, why not just make the ladder rise up straight to heaven and the Bet Hamikdash would be under the ladder? Rabi Menahem explains: in appearance of course it is unbelievable, simply because its symbolic in nature. Yaakov was witnessing that all his actions, as well as the actions of his father and grandfather, that were performed throughout Israel, are considered as services in the Bet Hamikdash. The angels ascending and descending were involved as follows: when they would ascend, from the bottom of the ladder, in Beer Sheva, to the middle of the ladder, the Bet Hamikdash, they would bring all the Mitzvot and good deeds with them. Then the angels descending from the top of the ladder, from Bet El, would do likewise as they came to the middle of the ladder, the Bet Hamikdash. What were these good deeds? In Beer Sheva our holy Patriarchs dug wells, wells that provided water for twenty years, from which Yaakov watered the entire city and its people. In Bet El, Yaakov Avinu built a Mizbeah, and spread the Name of Hashem throughout the world. Who were these

angels? They had been created through the righteous merits of our holy Patriarchs. Every good deed performed through these wells created another angel. When Yitzhak gave in to the Philistines claim that some wells were really theirs, thus choosing not to argue with them and avoid a conflict, the angels of those forfeited wells were also on the ladder. The angel from Akedat Yitzhak, as well as the ram and its horns, went on the ladder to the Bet Hamikdash as well in the dream. The angels of mercy and pity were on the ladder, in merit of Avraham's mercy in remarrying his divorcee after his wife's passing. The angel of rain was also on the ladder, going up in merit of the rain that was produced from the wells, and going down in merit of the rain's downpour on Israel as well as the whole world. This is what is meant by "Hashem folded the entire land of Israel under Yaakov Avinu as he slept", meaning Hashem took all the good deeds performed by the Avot and folded them under Yaakov's head. This symbolized that their good deeds will be considered holy temple services in generations to come and will be established as the foundation for the Bet Hamikdash. May Hashem bless us and watch over us, Amen.

Insights on the Parasha

1 – The Pasuk states that Rachel told Yaakov to grant her children, otherwise she is considered dead. Our holy sages teach us: what exactly was Rachel thinking? We have a Mesorah that Esav cannot harm the children of Rachel, and only the children of Rachel can overpower Esav. Rachel was requesting of her husband Yaakov to pray not just on her behalf, but on behalf of all his children, for if she passes away without children,

who then will project and save our holy nation from Esav?!

2 – The Pasuk relates that as Yaakov left Eretz Yisrael, he prayed the following to Hashem: “...*(if You) will give me bread to eat and clothes to wear; and I return in peace to my father’s house, and Hashem will be a G-d to me*” – How can Yaakov make deals and conditions with Hashem? Rather, Yaakov was not asking for physical protection, because that had already been promised to him from Hashem. He was really asking for spiritual protection, protection from sin, which of course depends on the free choice of man, however great assistance from heaven can definitely improve one’s chances of not sinning. Yaakov wished for heavenly guidance towards Torah and Mitzvot, while on the path he was going, as it depends on his free choice, to be protected and returned in peace from Lavan’s house, clean from sin, and not having learned from the wicked man’s ways. With food to eat and clothing to wear, symbolizing spiritual success and wholesomeness.

History in Brief

As the evil Titus arrived on boat, the entire city of Rome was anxious to greet the victorious warrior. His father Vespasian, the new Emperor, was happy to greet him, and they celebrated together the Day of Victory at dawn. Vespasian and his son wore crimson while leading the victory procession, with gold wreaths on their heads. The people of Rome filled the streets of the city, as they praised the idolatry of Rome according to their laws and customs. The soldiers of the Roman army roared with salutation. Titus and his father the Emperor sat on a double-toothed throne on the stage, and the Emperor read the prayer before them to their idolatry, as their captives from Jerusalem looked on in disgrace and humiliation. Then, before the Emperor and his son, they brought the treasures of the Temple, all the silver and gold, carried by the captives on their shoulders. In commemoration of the war, they brought out paintings depicting the battles and the victories, the Jerusalem towers, the three-and-four-story buildings, all under attack as the human forms tried escaping but instead were caught and were being taken captive, the army’s powerful appearance spilling into the city, spilling blood in the massacre, and the form of the Temple burning in fire with great colors, as the houses appeared in the form of tombs for their residents, along with images of

Jews raising their hands asking for mercy from heaven, as the forms of ships loaded full of captives set sail by sea. Many other forms of destruction and victory filled the paintings, as if viewing firsthand the destruction of Jerusalem and the Roman victory. The masses in the streets of Rome were boasting and shouting: “We are the sons of Esav, sons of Isaac, and sons of Abraham!”

Health and Recovery

There are two types of diabetes: The first, type 1 diabetes, also known as juvenile diabetes, is a chronic condition in which the pancreas produces little or no insulin. The second, type 2 diabetes, also known as adult onset diabetes, occurs when a person’s insulin secretions and blood sugar balances are impaired. With type 2 diabetes, the body either doesn’t produce enough insulin, or it resists insulin. Symptoms include increased thirst, frequent urination, hunger, fatigue, and blurred vision. In some cases, there may be no symptoms. Treatments include diet, exercise, medication, and insulin therapy. It is now known that obese younger people also tend to have adult diabetes. Balancing blood sugar is the most important factor for diabetics. Diabetics must know that consistently correcting sugar levels usually reduces the complications of the disease, and they therefore must maintain a regular blood sugar level and must check their blood sugar levels every day, essentially to periodically measure every two hours after the end of a meal. They should keep a follow-up log to show the doctor the results, so that the doctor can determine the appropriate treatment. A diabetic should not think in his heart that it’s all not so bad, that although today he has high blood sugar, however tomorrow or afterwards it will go down. One should not reassure himself in this fashion, because in fact it does not work like that. Rather, as long as blood sugar is high, it causes damage to the body. This can result in cumulative and almost irreversible damage. The body retains the impact of the high values that once were. Every moment of increased levels causes more damage, regardless of how things are balanced afterwards. Sugar must always be balanced by diet. A dietician should be consulted to know which foods raise the sugar levels and which decrease the levels.

Mussar: Anger

When a spouse has an anger problem, and the children have a parent with an anger issue, all must do whatever they can to correct the situation. How

do you proceed? 1- First try to find a true reason for the anger, and then stabilize the situation based on that information. 2- Learn what can anger the person and avoid a recurrence as best as possible. 3- Figure out how to read the person's face, and learn how to divert an upcoming issue. 4- Learn how to lighten the strength of the anger when it takes place - by weakening it during each occurrence, it will directly decrease in repetition. 5- Always speak softly. 6- Don't stare directly into the face of someone who is angry.

**The Tenth Rishon LeSion:
Rabbi Raphael Meyuhas 1700-1771**

Many years passed since the day Rabbi Raphael cursed the Karaite congregation for placing the Rambam's holy work under the steps of their synagogue. Since that day, there has never been a Minyan with Ten Karaites to pass through their synagogue's door. In a miraculous and mysterious way, whenever a new Karaite arrived in Jerusalem, one of the local Karaites suddenly died. The curse lived on. One day, twenty Karaite families from Russia decided to travel to Israel. The Karaites in Jerusalem planned a warm reception to welcome them to the holy land, in the hopes that their numbers can now grow and their synagogue can once again flourish. Their voyage at sea lasted for many days. The ship was jerked about by waves of storms and strong winds, but they were not discouraged, and the boat eventually arrived safely to shore. The convoy of immigrants were organized to move from Jaffa to Jerusalem. The Jerusalem buildings were already visible from afar, when suddenly one of the men felt terribly ill. They slowed down to make the journey easier on him, but to no avail. That night he was buried by the roadside. The next day, two others were discovered with the same mysterious symptoms. In the following days, all the men were infected with the plague, and the last of their graves was dug at the gates of Jerusalem. The Karaite families finally arrived in Jerusalem, all mourning as orphans without fathers or leaders, their hopes of completing a Minyan shattered. Their disappointment was clear: Rabbi Raphael's curse would indeed stand for generations to come regardless of their efforts.

Story

One night the holy Gaon Rav Avraham Yehoshua saw in his dream that he had weakened, deteriorated, and died from this world. After the funeral, and after the Rav was placed into the grave, he realized that he

will soon be standing before the heavenly court, with the story of his life spread open-wide, every detail crisp and clear ready for review and judgment. In his dream, his soul rose upwards to the courtroom in heaven. Those present opened his books and began reading about all that he did and exactly how he acted while in the world he had just come from. Suddenly there was a loud noise, and a side door opened in the Great Hall from an upstairs courtroom. Dozens of angels entered carrying packages. They placed the packages in one corner of the hall. The rabbi sees this and wonders, "What is going on? What is this? Where did they get these packages? Is this the courtroom for souls who have finished their mission down on earth, or a warehouse for goods?" The spectacle surprisingly did not cease. The angels continued flowing in with packages like the waters of a stream. The packages, all different in size from one another, accumulated to the point that they took up all available space in the court. If another box were to be brought, it would need to be left outside. Finally, with a great deal of power, he conquered his immense wonder and approached one of the angels, and asked: "Isn't this the heavenly courtroom?" "Yes indeed" was the reply of the hurried angel who continued on his way. Then the rabbi asked: "Why then are you making this holy and venerable place into a storage unit for parcels, filling the courtroom with meaningless packages?" The angel simply replied: "All these parcels are yours!"

Two Halachot: Posek Rav Mordechai Eliyahu

1 – Even if one already recited Shema, if upon entering the Shul the congregation is reciting Shema, he must also recite Shema with them, so as not to look like he doesn't want to accept the yoke of heaven, and will be rewarded as one who is learning Torah. This is only if he has already prayed, however if he did not yet pray, then he should have in mind not to fulfill his obligation of Shema as he will say Shema again soon with its Berachot and fulfill his obligation at that time.

2 – If the congregation is reciting Shema but he is not up to there yet, if he is holding where he can interrupt, i.e. during Korbanot, then he should recite the whole Shema with the Minyan. If it is difficult, then he can just recite the first paragraph of Shema. If he is holding where he cannot interrupt, like after beginning the Beracha of Yotzer Or, then he should at least place his right hand over his eyes as if reciting Shema with the Minyan and not appear as one who is singling himself out.

Laws: Barech Alenu

Outside of Israel, we begin reciting Barech Alenu 60 days after the month of Tishre, starting from the night (Arbit) of the 4th of December, which becomes the 5th at midnight. The hint to this is the first Hebrew letters of the word 'Bagdad' – which forms *Birkat Geshamim D'* (*Daled, numerical value = 4*) *December*. This year, however, since February has an extra day, February 29th, as it is a leap year, we therefore begin reciting Barech Alenu 1 day later, in Arbit on the night of December 5th – this year Thursday night Arbit.

One must be familiar with the following laws:

1 – If one forgot to say 'Barech Alenu' and remembered before saying Hashem's name at the end of the Beracha, he must then say 'Veten Tal Umatar Libracha' and then say the Beracha.

2 – If he remembered only after saying Hashem's name, but before beginning the next Beracha of 'Tekah Beshofar' he must say there 'Veten Tal Umatar Libracha' and then continue with 'Tekah Beshofar'.

3 – If he already began 'Tekah', he must continue until 'Shema Kolenu', and there, before saying 'Ki Atah Shomeah Tefillat Kol Peh', he should say 'Veten Tal Umatar Libracha', and end off 'Shema Kolenu' as usual. (If he is fasting, and must say Anenu, he should first say 'Veten Tal Umatar Libracha' and then Anenu.)

4 – If he began to say Hashem's name, he should end off 'Lamedeni Chukecha' and return and say 'Veten Tal Umatar Libracha', and then end off again 'Ki Atah Shomeah Tefillat Kol Peh.' If he finished the Beracha, he should say it before starting 'Retzeh'.

5 – If he already said the word 'Retzeh', he must return to 'Barech Alenu' and then continue from there on to 'Tekah' and so on.

6 – Likewise, he must go back to 'Barech Alenu' if he remembered in middle of 'Modim' or 'Elokai Netzor'.

7 – However, if he remembered after saying 'Yihyu Leratzon' a second time, even if he did not move 3 steps back, he must go back to the beginning of the Tefillah and start over.

8 – All this applies even to Arbit, which is not considered a mandatory prayer.

9 – The same laws listed above apply to a lady as do to a man.

10 – If one is uncertain whether or not he said it: If he is within 30 days of the time they started reciting it in prayers, then he assumes he did not say it.

However, after 30 days he can consider himself to have said it.

2 – Why do we recite Shamor before Zachor, when in fact the Torah mentions Zachor before Shamor? Because Shamor occurs at the onset of Shabbat, while Zachor happens afterwards while reciting Kiddush on wine.

Sponsors

*** **Mr. Victor Guindi HaCohen, his wife Nadia, and their children.** Blessings and success for the entire family, Leilui Nishmat his mother **Latifah Bat Adel a"h**, Amen. *** **Mrs. Rena Hamadani and her children.** Blessings and success for the entire family, Amen. *** **Mr. Eli Levy, his wife Becky, and their children.** Blessings, health, and success for the entire family, Amen. *** **Mr. Farah Hamra, his wife Dina, and their children.** Blessings and success for the entire family, Amen. *** **Mr. Charlie Katan, his wife Margalit, and their children.** Blessings and success for the entire family, Leilui Nishmat his father **Avraham Ben Salma a"h**, Amen. *** **Mrs. Berta Zirdok and her children Rafi, Joey, Vivian, and July.** Blessings and success for the entire family, Leilui Nishmat their father **Daniel Ben Aysah a"h**, Amen. *** **Mrs. Leah Salame and her children: Faraj, Jack, Miriam, and Clemence.** Blessings and success for the entire family, Leilui Nishmat their father **Yitzhak Ben Miriam a"h**, Amen. *** **The Shakalo family.** Blessings and success for the entire family, Leilui Nishmat their mother **Touni Mazal Bat Rachel a"h**, Amen. *** **The Hafif Family.** Blessings and success for the entire family, Leilui Nishmat their mother **Rachel Bat Zakie a"h**, Amen. *** **The Nakab Family.** Blessings and success for the entire family, Leilui Nishmat their father **Jamil Ben Aysah a"h**, Amen. *** **The blessed brothers: Henry and Yitzchak, Sarway.** Blessings and success for the entire family, Leilui Nishmat their father **Shamah Ben Badia a"h**, Amen.

This week sponsorship total \$1000.

Weekly expenditures total \$1300.

Tizku L'Mitzvot, Amen!

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