

Congregation

◆◆◆"Beth Yosef"◆◆◆

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

Rabbi Aharon Farhi

Parashat Vayishlah

19th Kislev 5781

Maqam Saba

Issue #916

Mr. Eliyahu Levy, President

Haftarat Hazon Ovadia

December 5th 2020

*Candle Lighting 4:10pm * Shekiah 4:28pm * Shir Hashirim 4:00pm followed by Minha Friday Night
Shaharit Shabbat 8:15am * Minha Shabbat 3:55pm * Shabbat Ends 5:10pm & Rabbenu Tam 5:40pm*

*Time for Talit 6:01am * Seasonal Hour 56:00 * Alot Hashahar 5:58am * Netz Hachama 7:05am*

*Weekday Minha 4:15pm * Earliest Time for Arbit 3:55pm * Tzet Hacoachavim 5:05pm * Chatzot 11:46*

*Latest Time for Morning Keriat Shema 8:46am * Latest Time for Morning Amidah 9:42am*

Please do not read this bulletin during Tefillah or Keriat Hatorah

The Parasha begins with Yaakov Avinu returning to Israel after being away for twenty years. He will now come face to face with his brother Esav – two grown brothers, one wicked, one pure. In anticipation of this meeting, Yaakov prayed, prepared presents, and readied for war. Esav questioned Yaakov regarding the large presents, and Yaakov explained that they were intended in order to find favor in his eyes. Yaakov also explained that he had battled the ministering angel of Esav, who had confirmed that the blessings indeed went to Yaakov instead of Esav, and while the angel had wished to exact vengeance, Yaakov was nonetheless victorious in battle. This awakened fear in Esav: Yaakov had met his ministering angel and even overpowered him, while Esav himself didn't even merit such a revelation. Yaakov was now asking for peace, that's all. All Esav had to do was accept the presents and let go of the past. Esav had accepted the lentil soup in the past, surely now he could accept these presents from Yaakov today, which were much more worthwhile and valuable. But Esav was proud. He didn't need anyone – he claimed that he had plenty of his own. Nonetheless, his greed overpowered his pride and he accepted the presents. Yaakov, on the other hand, not only did he not want anything from Esav, he didn't even want to spend time with him. He was a man of truth, honor, and loyalty to Hashem. Esav did not understand why Yaakov didn't want to spend time travelling together now that they were at peace with one another. Yaakov instead told him to go ahead and he would meet up with him in Seir. Yaakov, we know, was a man of truth – why didn't he keep his word and meet up with him in Seir? Yaakov meant that he would meet up with Esav in the future during the days of Mashiach. Judgement will then be performed and justice will be served for everything that the descendants of Esav had done wrong to the descendants of Yaakov – during the Inquisition, the Crusades, the Holocaust – everything, all wrongdoings, up until the present day in history. Hashem will judge and punish appropriately. *Now Dina – the daughter of... Yaakov – went out to look over the daughters of the land...* When Dina, the daughter of Yaakov, went out by herself one day to explore the land and view the daughters of the nations, suddenly Shechem

the son of Hamor, the authority over the people, met up with her and engaged in sin. How could such a tragedy happen to a Tzaddik and a Tzaddeket like Yaakov and Leah – to a Tzaddeket like Dina who is the sister of the twelve tribes that compose our nation? We must first realize that the hidden reasons for the ways of Hashem are not questionable. However, we merit that *Rabbenu Chaim BenAtar zt"l* has provided us with an understanding for this quandary: When Adam sinned, many holy souls were captured by evil and corruption. Those souls are the souls of those who eventually return to Judaism. The pureness within them cannot overpower the impurity that holds them captive and they remain hidden until the time arrives for their release. The soul of *Rabi Chaninah Ben Teradyon* had been attached to that of Shechem Ben Hamor, as the initials of his name are hinted in the word used here for 'ample space' – Rachabat – or R'Ch'B'T' Rabi Chaninah Ben Teradyon. When Shechem was with Dina, the Mekubalim teach us that the soul of Rabi Chaninah Ben Teradyon was saved from Shechem Ben Hamor. In other words, Hashem planted into Dina's mind the strange idea to leave and explore into the world, something that such a modest Tzaddeket would never have done otherwise, and engage in sin, in order to free the soul of Rabi Chaninah Ben Teradyon that was being held captive within Shechem Ben Hamor. The holy soul left the impure body of Shechem and entered the pure body of Dina, thus finally being saved. Yaakov cried, Leah cried, Dina cried, and Hashem sat in heaven laughing, for the holy soul of Rabi Chaninah Ben Teradyon had finally been saved and returned to our nation. We must use this understanding to further our growth in belief and trust in Hashem, for everything Hashem does is for the best, even if it may seem terrible. One would need the 'glasses' that Hashem possesses in order to clearly see the truth and understand the full picture. May Hashem merit us to see the truth and meaning of everything that happens in the world. The lifespan of man is seventy years – how could one expect to understand anything that Hashem does? Even if we lived for thousands of years, we would not be able to truly comprehend the ways of Hashem without Hashem showing us. May Hashem watch over us always, Amen.

Insights on the Parasha

1 – Rabi Shimon Bar Yohai explains: It is a Halacha that Esav hates Yaakov. Why is this a Halacha? Some try to understand antisemitism. They think the descendants of Esav are jealous of our success, our political influence, our riches, our wisdom, or just disgusted that we do not assimilate with other nations and remain separate. Some on the contrary hate us because there is assimilation. Rabi Shimon Bar Yohai teaches us: this is the Halacha! Esav hates Yaakov regardless of reason or purpose. Do not try to figure out why, there does not have to be an explanation to their hatred. The hatred is pure and true, regardless of the circumstances.

Rishon LeSion: R' Yom Tov Danon 1742-1825

The terrible fire burned down his house, and in it all his life's work of unpublished writings and commentaries on the Torah. Only one Sefer was saved from the inferno: Sefer Kavod Yom Tov, which testifies to the great loss of all his other writings that will never come to light. During his lifetime, the Jews in Israel suffered through many wars that constantly disrupted their lives. Every time the authority over Israel switched, new challenges were presented, always causing the Jews to work harder and give more than they could afford. It was not enough that the Jews were required to fight in these battles, but then even afterwards the little money they possessed was collected in taxes, used in order to fund the battles. During times of war, the enemy would siege Jerusalem for weeks, surrounding it from all sides. At the time it was Sukkot, and the battle intensified during Simhat Torah. The happiness of the holiday turned to trepidation and mourning. When the battle was lost, the Jews were once again required to pay a heavy tax of one thousand Lirot, an outstanding amount at the time. They sold their jewelry and fine clothing, anything of value, but it wasn't enough. They were forced to borrow with heavy interest from neighboring Goyim in order to satisfy the tax.

History in Brief

23 years after the Temple's destruction, in the year 91AD. Rabi Akiva excelled in Torah, Talmud, Halacha, and all areas, teaching thousands of students, but nonetheless continued to learn from other Rabbanim, including Rabi Eliezer and Rabi Yehoshua. Once, Rabi Akiva was late and remained outside of the Bet Midrash so that his entering would not disrupt the Hachamim who were sitting on the floor. Inside the Bet Midrash a question in Halacha was asked, and when nobody was able to answer, they heard an answer come from outside. Again they asked a question, and when an answer wasn't offered from within the Bet Midrash, an answer was heard from outside. Understanding who was outside, after it happened a third time, the Rosh Yeshiva told the students to make room for Rabi Akiva who was humble and had not wished to disrupt by entering late. He then entered and sat at the feet of Rabi Eliezer. One time a young boy came in front of the Hachamim and

uncovered his head in a disrespectful way. Seeing a child act with such boldness, Rabi Eliezer considered him to be a Mamzer, while Rabi Yehoshua considered him to be born from a Nidah. Rabi Akiva, however, claimed both, that the boy was a Mamzer who was born from a Nidah. His colleagues asked him: how can you argue with the Hachamim in such a manner? Rabi Akiva answered that he will prove the truth. He approached the mother who was selling vegetables in the market. He told her that if she would answer his question then he would bring her to Olam Haba. She asked him to swear and he did, but he canceled out the swear in his heart. He then asked her to explain the status of her son. She explained that on her wedding night she told her husband that she was a Nidah, so he cast her away. His friend then came to her, and she gave birth to this boy. Thus he was a Mamzer who was born from a Nidah.

Health and Recovery

The Ben Ish Hai explains that sleep is not to be underestimated. As proven medically, a person should sleep a minimum of six hours, but not more than eight hours, in order to be healthy, strong, rested, and capable of fulfilling his daily activities and service in this world. Sleeping less than six hours, or more than eight hours, has a negative effect on the body. If one does not sleep enough because he is learning Torah, he must understand that the lack of sleep is affecting both the quantity and quality of his learning, as with a rested mind he can learn much better in less time than with a tired mind. If you spend the correct amount of time sleeping instead of depriving your eyes and body from sleep, then Hashem will make sure you are successful in your learning and you will never lose out. What value is extra time if it will be weak and unfocused? Lack of sleep leads to uneasiness, restlessness, aggravation, and even depression. It can even lead to sickness. Even a young man thirty years old, if he does not get enough sleep for his body, he can cause terrible consequences to his health that can lead to unfortunate sicknesses later on in life.

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 were 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 has a few different categories: 1- One who speaks negatively about somebody that did something bad to him, while others hear and remain quiet – since it appears like they agree to what he has said, those listeners are also guilty of Lashon Hara. 2- 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. 3- If a person speaks about a Baal Teshuvah's previous sins, this is a great sin because he did Teshuvah and his sins already became Zechuyot, merits. Furthermore, he is causing the Baal Teshuvah to stumble and he might go back to his old ways. 4- 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. 5- If a Talmid Hacham or Yirei Shamayim sins because the Yetzer Hara got him once, don't suspect him because for sure he has already done Teshuvah. 6- It is forbidden to be happy about your friend's shame. 7- One who speaks about kosher Gabbaim and says they are thieves, his sin is too great to carry. Hashem should forgive us, Amen.

Story

One day, R' Moshe noticed the Baal Teshuvah guest walking very slowly, with a fallen face. He helped him into his usual spot and asked him what was the matter. The young man explained that he was feeling down. He had been having thoughts lately that were bothersome. Here he sat, for the past month, amongst young budding scholars, barely out of their teenage years, more righteous and learned than he was, who understood the Halachot and were careful with observance and refined in character. He worked so hard to achieve so little while they were so much more advanced than he was, even though he was considerably older. Certainly, he believed, their prayers were more effective and Hashem valued their learning and services much more than his efforts. Now he had such a short time left on this world and he would never achieve a fraction of his potential because he wouldn't have the opportunity. The Rabbi told him that he was simply mistaken in his thought process. He told him a story to help him better understand how he should really be thinking: In Italy, before the second world war, lived a non-Jew who led a symphony orchestra, instructing tens of musicians who played under his authority. It was his responsibility to make sure all were in tune, in sync, in harmony, and if anyone was off key or out of rhythm he would be the one to point it out and correct the imbalance in the music. Such was his awesome duty and obligation.

Two Halachot: Posek Rav Mordechai Eliyahu

1 – Haughtiness and brazen arrogance are terrible characteristics that one should never act with, even a little bit. Instead, be humble, easygoing, and pleasing. How? Speak softly, walk modestly, honor and respect others, and consider others to be worthy of your admiration.

2 – If you are a Hacham, think that perhaps others are more learned than you. If others are richer than you, think that Hashem trusts them more with money than you. If others are less learned in Torah than you, even completely unlearned, think that when they sin, they are doing so unknowingly while you are doing so intentionally because you are learned. Follow this path towards a life of humility, in this world and the next.

Laws: Barech Alenu

1 - Outside of Israel, we begin reciting Barech Alenu the night (Arbit) of the 4th of December, which becomes the 5th at midnight. This year we begin reciting Barech Alenu in

Arbit the night of the 4th of December – Saturday night. *One must be familiar with the following laws:*

2 – 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 Librachah' and then say the Beracha.

3 – 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 Librachah' and then continue with 'Tekah Beshofar'.

4 – 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 Librachah', and end off 'Shema Kolenu' as usual. (If he is fasting, and must say Anenu, he should first say 'Veten Tal Umatar Librachah' and then Anenu.)

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

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

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

8 – 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.

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

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

11 – 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.

Laws: Chanukah

1 – We begin lighting the Chanukah lights Thursday night, the 10th of December.

2 – It is customary for women not to do any work while the Menorah is lit; without leniency.

3 – The Menorah must be placed within 10 Tefachim (80 centimeters) from the floor of the room.

4 – One should place the Menorah by the window or by the stairs that open to the outside. If one lives in an apartment that is above ground level 9.6 meters, he should place the Menorah by his entrance, on the left side where you enter, opposite the Mezuzah.

5 – We light the Menorah in Shul between Mincha and Arbit, even if three stars didn't come out yet, in order to publicize the miracle with a crowd. Some have the custom to allow a Katan who has reached his Chinuch years to light the Menorah in Shul. It is customary to light the Menorah in Shul during Shacharit without a Beracha.

6 – The first one lit each night is called the Ner Mitzvah, the second, third etc. are called Ner Hidur (beautify). Therefore,

the Baal Habayit himself should light the Ner Mitzvah, and the rest could be lit by Katanim who have reached the age of Chinuch (discipline). However, if they have not reached the age of Chinuch, do not allow them to light. The Shamosh, however, can be lit even by a Katan who has not yet reached the age of Chinuch.

7 – The proper time to light is 5:00pm, and if one did not, he may light until 5:15pm. If one did not light by Tzet Hacoachavim (3 stars), he may light until Alot Hashachar, and must awake all who are sleeping to join in lighting. If he cannot wake them, he must light without a Beracha. If he makes a Beracha, we cannot give him any rebuke.

8 – One who is not able to be in his house by Tzet Hacoachavim, and will come at a later time, should appoint his wife to be his Shaliach (messenger) to light by Tzet Hacoachavim, and he will have completed his Mitzvah through her, even though he was not around.

9 – Once a person lights the candles, he has fulfilled the Mitzvah. If they extinguish immediately, whether due to wind or accidentally while trying to fix them, he has fulfilled his obligation, however, it's a special mitzvah to relight them, without a blessing.

10 – One should not begin lighting until he has completed all of the Berachot, and one should not begin saying Hanerot Halalu etc. until after the first light is lit and he has pulled his hand away.

11 – Friday, Erev Shabbat, we first light the Menorah and afterwards the Shabbat candles. As long as one candle is already lit the women may begin lighting Shabbat candles and need not wait for the rest to be lit. "Bameh Madlikin" is not recited. One must put enough oil in the Menorah on Friday for it to last one hour. Likewise, enough wax, if applicable, for one hour. Mincha should be prayed early with a Minyan before lighting the Menorah on Erev Shabbat. Mincha in Beth Yosef Friday afternoon of Chanukah will be 2:00pm.

12 – The first night of Chanukah we recite Al Hanissim, and continue throughout Chanukah. If one forgot to say Al Hanissim in the Amidah and remembered before saying Hashem's name in the Beracha of "Ve'al Kulam," he can say it there (Modim and Al Hanissim). The same applies to Birkat Hamazon. If one was too late in remembering, he should say it (Modim and Al Hanissim) after Elokai Netzor and after the Harachamans.

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*** **Mr. Robert Septon, his wife Yaffa, and their children.** Blessings and success for the entire family, Mazal Tov to the brides and grooms: **Avi and Rachel Haber, David and Miriam Tobas, and Binyamin and Onita Sitt,** Mabrouk, Amen. *** **Mr. Avraham Toufic Kassab, his wife Rachel, their parents, and their children.** Blessings and success for the entire family, Amen. *** **Dr. Henry Sardar, his wife Alice, their parents, and their children.** Blessings and

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Tizku L'Mitzvot, Amen!

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