

Congregation

◆◆◆"Beth Yosef"◆◆◆

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

Rabbi Aharon Farhi
Parashat Vayishlah
16th Kislev 5782

Maqam Saba
Issue #960

Mr. Eliyahu Levy, President
Haftarat Hazon Ovadia
November 20th 2021

*Candle Lighting 4:16pm * Shekiah 4:34pm * Shir Hashirim 4:10pm followed by Mincha Friday Night
Shaharit Shabbat 8:15am * Mincha Shabbat 3:55pm * Shabbat Ends 5:16pm & Rabbenu Tam 5:46pm
Time for Talit 5:51am * Seasonal Hour 58:00 * Alot Hashahar 5:39am * Netz Hachama 6:49am
Weekday Mincha 4:20pm * Earliest Time for Arbit 3:58pm * Tzet Hacoachavim 5:11pm * Chatzot 11:41
Latest Time for Morning Keriat Shema 8:33am * Latest Time for Morning Amidah 9:31am*

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Mr. Yechezkel Cohen, his wife Bella, their parents, and their children.
May Hashem bless them with spiritual and physical success, Amen.

Those who wish to contact Rabbi Aharon Farhi can call (646) 552-3412

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The Pasuk says that Yaakov was very concerned about meeting Esav. Why was he concerned? With him at the time were both the ministering angel of Israel, Michael, as well as the ministering angel of Esav, whom he overpowered – both were with him and would protect him. If so, what would concern him when meeting Esav? Yaakov was not concerned for himself, Hashem had already reassured him of this, but rather he was concerned for his wives and children. He did not want Esav to cause any harm to his family, since he did not know for certain that they would be protected from Esav. The Pasuk then says that he took his two wives with their two maidservants and his eleven sons and he crossed the river Yabok. But the next Pasuk then says that he took them across the stream and then he brought across that which was his, meaning his animals and movable goods. If he brought his family across in the first Pasuk, why does it repeat it again in the following Pasuk? The Ramban explains: He first took his family and all his possessions and brought them up to the river Yabok and settled them there to wait. Then he himself crossed the stream in order to check to make sure that the depth was manageable for them all to cross successfully. Once he was certain that it was safe, he returned to his family and took them across the river, as stated in the second Pasuk, and then returned once more to collect his livestock and possessions. May Hashem watch over us, Amen.

Insights on the Parasha

1 – When Yaakov met up with Esav, Esav asked him, “*Mi Eleh?*” – “*Who are these?*” Yaakov answered that they were the children that Hashem “*Chanan*” “*graciously*” gave him. Let us explain this exchange a little deeper. Esav wished to place Hashem’s judgment upon the children using the words *Mi Eleh*, which is the same as the name *Elokim*, Hashem’s Name for strict judgment. Yaakov answered in turn that Hashem “*Chanan*” “*graced*” him, which hints to Hashem’s Name of mercy, explaining that his family knew how to switch from judgment to mercy. The *Taam* on the word “*Hayladim*” “*children*” is a *Zakef Gadol*, which is a symbol consisting of two dots and a line. The two dots are like the letter Yod twice, and the line is like the letter Vav, totaling the numerical value of 26 hinting to the name of Hashem, Havaya, that is merciful. (*Otzar Ephraim*)
2 – If the residents of the city of Shechem indeed performed a Brit Milah, how could Shimon and Levi now go out and kill them? How could the righteous children of Yaakov spill innocent blood? The *Zichron Shemuel* explains: A Brit Milah is only valid if it is performed to remove both the extra foreskin from the body and the symbolic extra foreskin from the heart. The blessing recited before a Milah is: to enter the covenant of Avraham Avinu – to first have the proper faith and belief in order to be a Jew. The children of Yaakov instructed the people of Shechem to convert *and* perform circumcision on themselves.

Their circumcision would have been acceptable, except that they only intended to perform the circumcision in order to then be able to satiate their desires, to marry the daughters of Yaakov's family, but never to really accept the religion, and would therefore not really be converting, but would remain Goyim. If so, then their Brit Milah was invalid, and Shimon and Levi were therefore free to exact revenge on them for what they did to their sister Dina.

History in Brief

80 years after the Temple's destruction, in the year 150AD. After the Romans executed Rebi Akiva, they sentenced Rebi Elazar Ben Porta and Rebi Chanina Ben Teradyon to death as well. Rebi Chanina told his colleague that for spending his time learning Torah and performing acts of kindness his friend would survive, while he himself who only spent his time learning Torah but did not perform acts of kindness would therefore not survive. They first brought Rebi Elazar to court and asked him why he studied Torah. He answered that the Jews have the Torah, should he not read it? Is that not what people do with their books? They then asked him why he was called a Rebi. He explained that he was a master weaver. They brought material to him and asked him questions that only a professional would know how to answer, and a bird miraculously landed on one of the materials, which the Romans did not notice, yet it gave Rebi Elazar the hint he needed to answer the question accurately. They then asked him why he did not attend certain classes given by the Romans on their beliefs, and he explained that he was an old man and he feared the large crowds that may become rowdy and cause him harm, so he stayed away out of fear of being trampled. They challenged him that such a thing has never even happened before, why would he be afraid for his safety? He told them to check, and a miracle happened that day in which an old man had in fact been trampled to death by a rowdy crowd. They asked him why he set his slave free, as the Romans had forbid setting slaves free, being that it was a Jewish concept? He argued that this was not true, and a miracle took place and Elyahu Hanavi appeared as his slave who declared that he had in fact not been freed. Since all their questions were answered satisfactorily, he was cleared of all charges and was allowed to return home.

Health and Recovery

What causes the desire to fill the belly with food? There are several factors. 1 – The eye sees the

desirable food. 2 – The delicious aroma stimulates through the nose. 3 - The tongue's sensors are then stimulated on behalf of the anticipated food. 4 – Feelings of hunger are triggered. Let us now talk about the last point: hunger. A person thinks that most of what he puts into his mouth remains in his body and he only gets rid of little, when in fact only a very small amount of the food we eat remains in the body, and the rest is digested out. The food intake system is a completely sealed system which starts from the absorption chamber and goes on to the removal of waste from the body. The food that we put into our mouths goes to the stomach, mixes with sixty-four saliva enzymes, mixes with the stomach juices, the pancreas and gallbladder secretions, and then ends the process of breaking down the food. The thin part of the liquid that comes out of this mixture is mixed with a large amount of fluids where the food can then be absorbed into the body and fed through thin capillaries located in the small intestine walls. These capillaries can absorb only a very thin liquid into the bloodstream, which only the intestinal walls can absorb into the blood vessels and nourish us. Everything beyond that is sent to come out of our bodies in the form of waste. However, not everything that goes into our mouths that isn't used is able to just go out of our bodies as waste. This is because much of the food ingested can become fat and remain in the body, which then causes the person to increase in weight from day to day, and can cause many health issues.

Rishon LeSion:

R' Avraham Ashkenazi 1810-1900

Yaakov Ashkenazi was a simple tailor in Greece. He and his wife were not blessed with a son. They prayed often for a son that they could teach Torah so that he would sanctify the Name of Hashem. In 1810 they were answered and blessed with a son whom they named Avraham. Yaakov was determined to do everything he could to make sure that Avraham grew up to be a scholar in Torah. Unfortunately, they were very poor and worked hard to have enough money for food and basic necessities. Nonetheless, they would always save as necessary in order to pay a Rabbi to teach his son Torah. It was difficult to find a Rabbi who was even able to teach his very smart and quick minded son, but they did manage to find someone and they paid him appropriately with great financial sacrifice. Avraham grew and excelled in his Torah learning, with great zeal and scholarship. Already from a young age, his place was always in the Bet Midrash learning. At the age of nine years

old, the Rabbi informed the father Yaakov that he could not longer teach his son Torah, as Avraham had already surpassed him in Torah learning.

Mussar: *Emunah*

Trust and belief in Hashem are both very important attributes to acquire. Without trust and faith, what will stop a person from sinning and doing wrong? What is the purpose of life altogether? Hashem's honor and glory fills the entire world, and He opens our eyes and mind to ideas and wisdom. A righteous person lives with trust that Hashem will take care of him and all of existence. It will then be easier to be careful with fulfilling His commandments and distancing from transgression, for you will believe and understand that an ear hears all, an eye sees all, and every action is recorded. According to the toil is the reward. The righteous will be rewarded accordingly and the sinners will face their consequences. Both the good and the bad are delivered from above. If someone or something is causing you trouble or is an inconvenience, understand and believe that Hashem is sending that to you for a reason. Everything has a time, a purpose, and a reason. Do not waste your time flattering, hating, taking revenge, or holding grudges, for Hashem is the real source of what you will receive and have already received. Everything done to you is, in truth, for your own good and benefit. One must also believe the words of our Sages and Rabbanim, for their words are based on the Torah and are therefore everlasting. Work on thinking that Hashem is actually before you and that you are in His presence always, for then Hashem will help you and bless your actions, Amen.

Story

When the father and his silent son visited Rabbi Moshe for help but did not receive any advice or Beracha, they thought it was time to leave the city and return home emptyhanded. However, others advised them not to leave, but rather they should stay for a while and continue to visit the Rebbe until the heavens opened up and they would be rewarded with mercy for their patience. They therefore did not return home, and instead stayed as guests in the homes of local hosts who were generous and sympathetic to their situation. After a few days they returned to the Rebbe, and again the father cried and asked for help. The Rebbe closed his eyes, and after a few minutes opened them again and advised them to return Motzei Shabbat after the Rebbe makes

Havdalah on a cup of wine. They enjoyed Shabbat in the shade of holiness, their hearts full of hope and excitement. The Rebbe had not turned them away a second time, surely this meant that they would be blessed with salvation and the son would finally be able to speak. The assistants of the Rebbe were already informed that the father and son would be visiting Motzei Shabbat after Havdalah. As they entered, with the Havdalah cup still in front of the Rebbe, the Rebbe turned to the boy and told him to tell him his name. The boy then spoke that his name was Mordechai. The father burst into tears of great joy, and everyone present witnessed a great miracle.

Laws: *Chanukah*

- 1** – We begin lighting the Chanukah lights this year on Sunday night, the 28th of November.
- 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 Hacocharim (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 Hacocharim, 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.

Sponsors

*** **Mr. Rachamim Alfaks, his wife Touni, and their children.** Blessings and success for the entire family, Mazal Tov on the *Mitzvat Pidyon Haben*, please join Tuesday November 23rd in SLC at 7:30pm, may we share in Semahot always, Mabrouk, Amen. *** **Mr. Eli Levy, his wife Becky, and their children.** Blessings, health, and success for the entire family, Mazal Tov to **Mr. Sion Chams and his wife Shella**, Mabrouk, Amen. *** **Mr. Sammy Yazdi, his wife Stella, and their children.** Blessings and success for the entire family, Mazal Tov to **Mr. Isaac Kamhaji and his wife Sarah** on the birth of *David*, Mabrouk, Amen. *** **Mr. Farah Hamra, his wife Dina, and their children.** Blessings and success for the entire family, Leilui Nishmat **Rabbi Avraham Hamra Ben Teri Esther a”h**, Amen. *** **Mr. Nouri Alkada and his children.** Blessings and success for the entire family, please join us for a Derush on

Sunday November 21st Leilui Nishmat their mother **Rachel Bat Latifah a”h**, in Ahi Ezer at 4:15pm, Tizku L’Mitzvot, Amen. *** **Mrs. Kamo Shasho Metta, her husband the Hazzan Albert, and their children.** Blessings and success for the entire family, Leilui Nishmat her father **Hacham Avraham Ben Leah a”h**, and Leilui Nishmat her mother **Simcha Allegra Bat Leah a”h**, Amen. *** **Blessed siblings of the Maleh Family.** Blessings and success for the entire family, Leilui Nishmat their mother **Linda Bat Sarah a”h**, Amen. *** **Anonymous.** Blessings and success for the entire family, Leilui Nishmat **Jack Lalo Ben Esther a”h**, Amen. *** **Mrs. Berta Malbasati, her husband Eliyahu the pharmacist, and their children.** Blessings and success for the entire family, Leilui Nishmat her father **Avraham Nouseiri Ben Sabriee a”h**, Amen. *** **Mr. Victor Guindi HaCohen and his children Henry, Freddy, and Bella.** Blessings and success for the entire family, Leilui Nishmat their mother **Nadia Chaya Bat Victoria a”h**, Amen. *** **Mr. Leon Farhi, his wife Eva, and their children.** Blessings and success for the entire family, Leilui Nishmat **Rachel Sithon Bat Bahia a”h**, Amen. *** Askani Tzibur **Mr. Isaac Jade and his family.** Blessings and success for the entire family, Leilui Nishmat his mother **Jamila Bat Bahie a”h**, Amen. *** **Blessed siblings: Dibo, Mark, Sammy, Touni, Kety, Lina, and Nadia of the Khafif Family.** Blessings and success for the entire family, Leilui Nishmat their mother **Olga Bat Zakie a”h**, Amen. *** **Mr. Isaac Anbi and his children.** Blessings and success for the entire family, Leilui Nishmat their mother **Eva Aysha Bat Liza a”h**, Amen. *** **The Khafif Family.** Blessings and success for the entire family, Leilui Nishmat their brother **Moshe Ben Rachel a”h**, Amen. *** Anonymous donors **Vaad of Chesed under the leadership of Rabbi Yosef Hamra, working together to make Shidduchim.** For more information, please call: (718)336-8317 or (917)415-0869.

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Tizku L’Mitzvot, Amen!*

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