

Congregation

◆◆◆"Beth Yosef"◆◆◆

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

Rabbi Aharon Farhi
Parashat Toledot
2nd Kislev 5783

Maqam Mahour
Issue #1006

Mr. Eliyahu Levy, President
Haftarat Masa Devar
November 26th 2022

*Candle Lighting 4:13pm * Shekiah 4:31pm * Shir Hashirim 4:05pm followed by Minha Friday Night
Shaharit Shabbat 8:15am * Minha Shabbat 3:55pm * Shabbat Ends 5:13pm & Rabbenu Tam 5:43pm
Time for Talit 5:58am * Seasonal Hour 57:00 * Alot Hashahar 5:48am * Netz Hachama 6:55am
Weekday Minha 4:15pm * Earliest Time for Arbit 3:57pm * Tzet Hacoachavim 5:08pm * Chatzot 11:43
Latest Time for Morning Keriat Shema 8:39am * Latest Time for Morning Amidah 9:36am
Time for Talit next Shabbat Parashat Vayetze 6:07am*

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Please do not read this bulletin during Tefillah or Keriat Hatorah

This week we learn about an outstanding event which left a deep impression on our nation for all generations to come: Yaakov received the blessings from his father Yitzchak. This suspenseful occurrence of who would get the blessings was in truth a battle between holiness and impurity. Yitzchak was about to pass on and wished to bless his son with the blessings he had received from his father Avraham. He wanted to bless Esav, his firstborn, whom he thought to be righteous. Everything would have gone as planned if not for Rivka's Ruach Hakodesh and active intervention. She commanded Yaakov with the Mitzvah of Kibud Em to heed her words and intercept the blessings. Yaakov dressed up to assume Esav's identity. With much trepidation he told his father that he was Esav his oldest son. Yitzchak paused and pondered the legitimacy of the person standing before him. All of creation, both physical and spiritual, stood still at this moment, holding their breath, wondering what will be the fate of mankind. Will it be the pure or the evil that accepts the blessings of the world? Yaakov indeed successfully received the blessings and came out victorious over Esav. How did Yaakov merit the blessing of "Dew from the heavens..."? When the two were in Rivka's

womb, they fought over acquisition of the two worlds. Esav realized that there was no physical pleasure in the next world, so he accepted this world, while Yaakov took the next world. Yaakov agreed not to benefit from this world besides what he needed in order to survive. However, Shabbat is a special day on which eating, drinking, and enjoying yourself is required. Therefore, he asked Esav to "Sell to me as clear as the day your birthright", meaning he wished for Esav to sell to him just one of the seven days that Esav enjoys of the physical world – specifically the day of Shabbat. A hint to this is within the word 'Kayom' as the day – in which the four letters that form this word are the beginning letters of the four words "Kulam Yisbeu Veyitanegu Mituvach" referring to the enjoyment of Shabbat. Shabbat is called the Bechor, the birthright, because it is like the oldest in regards to the days of the week, as it is the greatest. All other days of the week are influenced and blessed from Shabbat. Esav answered that he was going to die anyway, meaning that if his descendants wouldn't be able to work on Saturday then they couldn't possibly survive anyway. When Yitzchak heard Esav say that Yaakov had already taken his Bechora, he was then happy about Yaakov

also taking the blessings, and told Esav that his brother had already come with trickery, meaning he came with cunning and Torah knowledge with the plan to acquire the awesome day of Shabbat; so says Rabi Yochanan. *“He too shall also be blessed”*, for Shabbat is the source of all blessings. We recite in Kiddush *“Vehaachalticha Nachalat Yaakov Avicha”* – this is Shabbat. Every Motzei Shabbat we recite the Pesukim about the blessings Yaakov received in order to affect these great blessings that Shabbat provides to influence us throughout the entire week to come as well. May Hashem watch over us, Amen.

Insights on the Parasha

1 – The Pasuk says that Yaakov went to Lavan, son of Betuel, brother of Rivka the mother of *Yaakov and Esav*. Rashi comments that he does not know why the Pasuk writes that Rivka was the mother of Yaakov and Esav. The author of Sefer Tehilato Befi explains: Rivka knew that the custom in her family’s city was to marry off the older children before the younger children. She was concerned that if Yaakov came to marry Rachel, then perhaps Lavan will send for Esav so that he can first marry off Leah to him, as everyone already assumed the older son will marry the older daughter, Esav for Leah, and only then will he be able to marry off Rachel to Yaakov. Rivka was concerned that, when called, Esav will come to the city Haran and kill Yaakov. She therefore instructed Yaakov to pretend that he was the older brother, in order to save his life.

History in Brief

100 years after the Hurban, 170AD. Rome ruled to the east and to the west, but it did not rule Babel, as the king of Babel was powerful and victorious against the Roman

army. Rebi Yehuda Bar Ilai said that Rome would one day fall into the hands of Persia Iran. The first Bet Hamikdash built by Shelomo was destroyed by the Babylonians. Hashem punished Babel that it would fall into the hands of Persia Iran. The Second Bet Hamikdash, built by the Persians, the Romans destroyed, so Rome was punished to fall into the hands of the Persians. Rebi Shimon said, if you see Persians taking hold of Israel, know that Mashiach Ben David is approaching. He also said that the times will be very challenging. As the prophet Amos says: The first year, one city will receive rain while the other city won’t. The second year, a famine will hit the world, but not very intense. The third year, an intense famine will hit the world, many people of all ages will die, men, women, and children. Learned scholars will lose their Torah learning. In the fourth year, there will be satisfaction in the world, but it will not be enough. In the fifth year, a great satisfaction will take hold in the world and all will be able to return to learning Torah. In the sixth year the world will increase prayers. In the seventh year the world will fight a great war, until the coming of Mashiach at the end of the seventh year.

Health and Recovery

1 – Figs, grapes, pomegranates, and almonds are healthy for the body whether dried or otherwise. They cleanse the kidneys, increase body mass, and improve overall conditions. Dry figs are in fact better than juicy figs. **2** – One should always be accustomed to eating a proper breakfast before starting his day. **3** – One should not sit down to a meal if he feels it necessary to relieve himself. **4** – One must regularly clear his intestines, as one who is not careful with this will experience terrible health issues. **5** – Elderly people should drink hot water with tea daily. **6** – A person experiencing

digestion issues should distance his meals further apart, and eat lighter.

Gaon Hacham R' Shalom Cohen 1931-2022

In his youth, he spent much time by the Kotel, the western wall of the Bet Hamikdash, with great awe and reverence for the location. When he walked on the steps towards this location, his legs would shake from the holiness of the place. He was amazed with how those who would come from all over Israel during the times of the Bet Hamikdash, i.e. to bring Bikkurim or a Korban, how the holiness would inspire them to draw closer to Hashem and be better. Every Friday Erev Shabbat he would pray by the Kotel, as well as every Yom Kippur Katan Erev Rosh Hodesh. He learned great Yirat Shamayim from the Ashkenazim Rabbanim. When he would perform Birkat Cohanim, the elderly Rav, Av Bet Din in Jerusalem, Gaon R' David Juigreis who was a Levi would come and wash his hands for him, the Cohen. He was overwhelmed to see such an older Rabbi washing hands. Even in Bnei Brak, the Steipler himself would come and help the Cohanim. Hacham Shalom Cohen had a special relationship with Hacham Ovadia Yossef, from youth throughout the years of their life. When his students would be learning different topics in depth, he would advise them to go over to Hacham Shalom Cohen and ask him for guidance.

Mussar: Learning Torah

Torah is one of the three crowns Bnei Yisrael was given. This crown is greater than the crown of priesthood and the crown of kingship. There is no greater Mitzvah than learning Torah, as it says *Learning Torah is as great as all of them*. One who wants to be crowned with Torah should not waste his time. If you think that you'll first earn money and then learn Torah, you will not merit the crown of Torah. Make the Torah your permanent schedule and make work your temporary task.

Do not say when I have time I'll learn, for perhaps you won't have time. It is not in heaven, meaning: to learn Torah you must be a "down to earth" person and not haughty. It is not across the ocean, meaning: one who toils too much in work will not merit Torah. Learn Lishmah (for Hashem's name) and work Lishmah, for then Hashem will help you complete your work successfully and quickly so you can spend more time learning Torah. If a person learns Torah properly, Hashem will deliver the Torah to him with ease and precision, as we find by Avraham Avinu. Hashem testified that Avraham kept the Torah even though nobody taught it to him. Because Avraham toiled in trying to learn the Torah and the concepts of faith, trust, and belief in Hashem, Hashem gave him this great gift. Toiling in Torah distances you from sinning, while wasting valuable time, which could potentially be used for Torah, will just cause more sins and terrible punishment. Even if you are traveling, think about Torah, as our great sages would not go even a 4 Amot distance without thinking in Torah. The Torah will protect and watch over you. May Hashem merit us to toil in Torah, Amen.

Story

After the non-Jewish guest left Nissan's house, they discovered that he had left behind a pouch filled with documents, which totaled a small fortune. He put it aside and planned to find the Goy and return it, to make a Kiddush Hashem. In the meantime, the rain had stopped, and his anger for the Rebbe returned. He left immediately to reach the Rebbe at his current location before he could leave to the next location. When he arrived, he walked inside, cut the line, and strode over to the table where the Rebbe was sitting. He noticed his charity box in plain view, without any embarrassment or shame, just lying there in the Rebbe's Tefillin bag. He reached out his hand to take back what he believed was his, but the Rebbe stopped him, and told him

clearly, “This is now mine, not yours, but the pouch in your home that the guest left behind is now yours to keep.”

Laws: Shabbat

1 – Eyeglasses that are worn frequently (for sight correction) may be worn during Shabbat when going from private domain to public domain. One may not, however, wear reading glasses, since they are often removed while wearing them, which may cause one to carry them in the public domain.

2 – Sunglasses, or even shade clips that connect to eyeglasses, may not be worn in public domain during Shabbat, since one may remove them in the shade and carry them in public domain.

3 – One who forgot and went into the public domain with a Kippah in his pocket, cannot then take it out and wear it on his head so that it will be considered as his clothing, because by wearing the Kippah he is considered to be placing down the object into the public domain. In other words, this is compared to performing an uprooting of something from the private domain and then placing it in the public domain, which is the main prohibition of removing from a domain. Therefore, what should one do when he finds a Kippah in his pocket? If there is a gentile near him, he should give it to the gentile, or if there is a young boy nearby, he should give it to him. If he cannot find a gentile or a little boy, then he can continue walking and pausing every 2 meters until he reaches his home.

4 – Any removal from a domain that is performed in the fashion of wearing clothing, is not considered a form of the prohibition, even when wearing two clothes, one over the other, and going into the public domain, no matter whether he took out the second garment for his own needs or whether he took it out for his friend. This is true even regarding wearing two belts, one on top of the other, and one can be lenient.

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Bella Bat Kahila a”h, Amen. *** **Blessed siblings: Jack, Joey, Raizy, Vera, and Lina of the Sardar Family.** Blessings and success for the entire family, Leilui Nishmat their mother **Rachel Bat Alvira a”h**, Amen.

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