

Congregation

◆◆◆"Beth Yosef"◆◆◆

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

Rabbi Aharon Farhi

Parashat Vayishlah

16th Kislev 5783

Maqam Saba

Issue #1008

Mr. Eliyahu Levy, President

Haftarat Hazon Ovadia

December 10th 2022

*Candle Lighting 4:10pm * Shekiah 4:28pm * Shir Hashirim 4:05pm followed by Mincha Friday Night
Shaharit Shabbat 8:15am * Mincha Shabbat 3:50pm * Shabbat Ends 5:10pm & Rabbenu Tam 5:40pm*

*Time for Talit 6:13am * Seasonal Hour 56:00 * Alot Hashahar 6:02am * Netz Hachama 7:09am*

*Weekday Mincha 4:15pm * Earliest Time for Arbit 3:55pm * Tzet Hacoachavim 5:05pm * Chatzot 11:48*

*Latest Time for Morning Keriat Shema 8:50am * Latest Time for Morning Amidah 9:46am*

Time for Talit next week Parashat Vayeshev 6:19am

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

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2415 Ocean Parkway, Brooklyn NY 11235

Please do not read this bulletin during Tefillah or Keriat Hatorah

The Parasha begins as Yaakov Avinu returns to Israel after being away for twenty years. He will now come face to face with his brother Esav – two grown up brothers, one wicked, one pure. What did Yaakov do in anticipation of this meeting? He prayed, prepared presents, and readied for war if necessary. Esav questioned Yaakov regarding the very generous 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 once upon a time long ago, surely he could accept these presents from Yaakov today, which were much more worthwhile. 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 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 all that the descendants of Esav had done 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. Rabbenu Bacheya teaches us, we can learn quite a bit about the differences between Yaakov and Esav from our Parasha. Esav would limit his words, out of haughtiness, while Yaakov spoke properly. Esav never mentions Hashem

throughout the entire Sefer Beresheet, while during this story alone Yaakov mentions Hashem numerous times. We must follow in the ways of Yaakov Avinu, and always mention and recognize Hashem in our days throughout our lives. Hashem helps us, guides us, blesses us, and we are His faithful servants. May Hashem watch over us, Amen.

Insights on the Parasha

1 – Yaakov expressed himself to Hashem, that he was reduced from kindness and from truth, as he had crossed the Jordan with only his walking stick, and now has split up his family into two camps. *Rav Moshe* asks: what exactly was the truth that Yaakov Avinu was talking about? Yaakov was searching through his soul for imperfections. He came to the conclusion that he had been of higher faith and belief in Hashem, he had achieved greater truth, in the past when he crossed the Jordan with only a walking stick, for then he had nothing of his own and completely and clearly relied only on Hashem. Now, however, after he had amassed significantly more, he realized that while facing a threat he was taking precautions, such as dividing his camp into two, while he could have just relied upon Hashem fully. To this effect he believed that he had become reduced in truth.

History in Brief

100 years after the Hurban, 170AD. The Halacha follows Rebi Shimon whenever he argues with Rebi Meir. Throughout the laws of Shabbat the Halacha follows Rebi Shimon, except for Muktzeh of Prohibition which is biblical. Rebi Shimon protected his generation, with his righteous son Rebi Elazar. They would be able to gain atonement for everyone in judgment, and the years they spent hiding in the cave was not due to their own transgressions. Just as

righteous men would have been able to protect even Sedom and Ammora. They were accompanied by the Holy Shechinah, which revealed to them while in the cave. He was able to enter higher realms without permission. Once, while in Tiberius with Rebi Yossi, Rebi Yehuda, Rebi Chiya, and his father in law Rebi Pinehas Ben Yair, Rebi Shimon explained that when Avraham Avinu traveled, it was written in plural tense, not in singular tense, to teach that wherever he traveled Hashem went with him.

Health and Recovery

There are similarities between sugar and salt - both are white, distilled, and can be harmful. It is necessary to change the way you think about them. Indeed, salt, too, is unhealthy for us, as salt is called: the slow killer. Slow, because as opposed to sugar that kills fast, salt does it slower, but eventually kills too. Table salt is a distilled and cleaned version of sea salt, which is also not recommended. In order to maintain the dryness, bleaching materials and compounds containing aluminum are used, which are harmful to the body. It has long been known that a salt-rich diet increases the secretion of calcium from the body, thus posing a risk of bone loss and fractures in old age. Indeed, excess salt is likely to endanger the health of the elderly and the young. Researchers found that in children ages 8 to 13, excess salt in their diet reduces calcium in their bones. This finding is significant, because bone strength at a young age prevents bone loss in old age and vice versa. Now is the time to ask: Does not the human body need salt, and is it not essential for health? People who lack salt suffer from confusion and other maladies, and if so how will our body get the amount it needs when we minimize the use of salt? The answer is: the amount of salt that the body needs is already received from

meat, from fish and poultry, from bread, and from dairy products, so we already have enough salt in the body. Therefore, there is no need to add any more salt to our diet.

Rishon LeSion:

R' Yaakov Shaul Elyashar 1817-1906

One day a letter arrived from Damascus. They heard of R' Yaakov's greatness and wanted him to come from Jerusalem to help them properly distribute the large inheritance of the Farhi family. He took his walking stick, together with his notes on Torah which he could not leave without, as well as his Talit and Tefillin, and traveled to Damascus. He was greeted like royalty. He went directly to his host and helped solve the situation with great wisdom. Everyone involved was happy and satisfied. As Pesah was fast approaching, he wished to end his visit and return to Jerusalem as soon as possible. He left alone and traveled quickly. He was too deeply engrossed in his learning while traveling to realize that he was entering dangerous territories, and before he knew what was happening, he was surrounded by very bad men who wished to cause him harm for their gain.

Mussar: Derech Eretz

Derech Eretz is beloved before Hashem, for nothing can last in existence without it. One who lacks this important feature and characteristic is worthless, lost in the desert and wilderness. One who possesses this attribute is praised and exalted above in heaven and below on earth. Even the Torah is glorified through him, for Torah clings to Hashem only if it was learnt with Derech Eretz. One who lacks in this area cannot dwell among man, for nobody will consider his words or actions seriously, or even worth their time. What is Derech Eretz? This character trait includes fear of heaven before Hashem, acting with humbleness, selflessness, and speaking softly with people. With Derech

Eretz one will find himself successful with his actions, words, eating, drinking, dress code, and business decisions. The most supreme level of Derech Eretz is to know, understand, and recognize that Hashem is the One who created you and everything else from nothing, constantly does everything within His creation, is the only One Who deserves the credit, and we therefore must perform all His commandments to perfection, cling to His Torah, and be joyous and happy always. *Derech Eretz precedes Torah* – every Sefer has an introduction. The introduction for the Torah is Derech Eretz. Perform Derech Eretz by respecting your parents who worked so hard on you, and still constantly work hard on you, in order to establish you as the person you are today, and the great person you will one day become. Do kindness for the rich, poor, living, and deceased, for existence depends on kindness and care. Pray in Shul with the congregation on time and recite Shema in its proper time, for then Hashem will accept your prayers, which will be a great benefit for everyone, Amen.

Story

Yosef was just like all the other wagon drivers, except he did not transport his passengers using horses, donkeys, or mules. He was the first in their area to own an automobile, something that turned everyone's heads in amazement whenever he drove by. This was not his intention. He had always dreamed of moving to Israel and building a family there. There was a movement at the time in which people were migrating to Israel. He had planned to be a transporter in Israel in order to make a living, and had gone to school in Vilna to learn the necessary skills of being a driver and running a business. He completed the course, but unfortunately his plans of moving to Israel were not coming to fruition. He would serve as a Taxi where he was for the time being, until he could figure out a way to move to Israel.

Laws: Barech Alenu

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.

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