

Congregation

◆◆◆"Beth Yosef"◆◆◆

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

Rabbi Aharon Farhi
Parashat Vayeshev
23rd Kislev 5783

Maqam Nahwand
Issue #1009

Mr. Eliyahu Levy, President
Haftarat Ko Amar
December 17th 2022

*Candle Lighting 4:11pm * Shekiah 4:29pm * Shir Hashirim 4:05pm followed by Minha Friday Night
Shaharit Shabbat 8:15am * Minha Shabbat 3:55pm * Shabbat Ends 5:12pm & Rabbenu Tam 5:42pm
Time for Talit 6:19am * Seasonal Hour 55:00 * Alot Hashahar 6:08am * Netz Hachama 7:14am
Weekday Minha 4:15pm * Earliest Time for Arbit 3:58pm * Tzet Hacoachavim 5:07pm * Chatzot 11:52
Latest Time for Morning Keriat Shema 8:53am * Latest Time for Morning Amidah 9:48am*

Shabbat 12/24 and Sunday 12/25 will be Rosh Hodesh Tevet

Minha 2:00pm Friday 12/23 Erev Shabbat Chanukah Parashat Miketz

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Spiritual and physical blessings and success for the entire family, special thank you to **R' Aharon Farhi**
with blessing from heaven for his self-sacrifice each week in spreading Torah to the public, Amen.

Time for Talit next week Parashat Miketz 6:23am

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

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Please do not read this bulletin during Tefillah or Keriat Hatorah

The story of Yosef's brothers selling him as a slave to Arabs is bewildering. We bear witness to an unusual relationship between Yosef and his brothers, based on jealousy and hatred. The Pasuk states that Yosef's brothers realized how Yosef was loved by his father more than they were loved. This bothered them, made them jealous, and they hated him as a result. The question is: How could these holy brothers fall prey to transgressing the commandment *not to hate your brother in your heart* – to the point that they even declared 'let us go now and we will kill him', to additionally intentionally transgress the commandment *do not kill*? All because Yaakov gave Yosef the Ketonet Pasim, a special tunic? Can the gift of one fancy tunic cause such a terrible downfall in spiritual level? Isn't it natural for a father to always appreciate and fuss over the youngest child, a child that was born to the father in his advanced age? How can we understand their behavior? Allow us to digress from the obvious, and explain that the brothers saw the situation differently, as follows: Avraham had two sons, Yitzchak and Yishmael, and while Avraham brought Yitzchak closer to serving Hashem and blessed him, he gave gifts to Yishmael and sent him away during his lifetime, in order that Yishmael not inherit Avraham along with Yitzchak. Yitzchak as well had two sons, Yaakov and Esav, and while Esav was given Mount Seir, Yaakov was blessed that the chosen nation would descend from his offspring. These brothers of Yosef realized that while Yaakov their father had sent them away to shepherd the sheep, he had kept behind Yosef and was teaching him all of the Torah that he had

acquired while learning in the Midrash of Shem and Eber. They feared that their father would follow the same route as his fathers, planned to settle with his other children, pushing them to the side, while Yosef would emerge as the father of the chosen nation that would receive the Torah at Har Sinai. Yosef indeed even had dreams that indicated these ideas, and their father, who was in fact concerned over the fulfillment of the dreams, thus produced the fancy tunic. They therefore judged Yosef as an instigator and troublemaker by publicizing such dreams, and they decided that he must be taken care of at once in order to secure their position in history. If this was the path that Yosef planned to take, seemingly shutting them out of their inheritance for future generations, then they would resolve to send him away, send him loose amongst the Goyim, and allow him to face the challenge of becoming lost from their future nation. Yosef Hatzaddik, loved dearly by his father, was forced to spend the prime years of his youth away from his father, away from his birthplace and hometown. Taken to a distant and strange land, he was positioned in the care of unimportant individuals. Everything strongly indicated that he would be forced to live a simple and quiet life, certainly not popular or important enough to gain the attention of the people. Nonetheless, his claim to fame sprouted forth while in these unpromising circumstances. Being sold as a slave to a servant of Pharaoh was actually an integral part to Hashem's master plan that successfully secured his position as the viceroy, giving him unbelievable responsibility over Egypt, a superpower at the time. The

Zohar explains that the entire story was Hashem's plan, in order to fulfill Hashem's promise to Avraham during the covenant treaty. Yosef did not fault his brothers for their actions, rather he understood that it was all Hashem's master plan, and he forgave them. The *Seforno* explains: In his first dream, Yosef described his sheaf as *rising and standing*. This refers to his rise to power as the viceroy of Egypt, which was not merely temporary, but remained standing and secure over a substantial period of time – throughout the rest of his life. At the age of 30 he stood before Pharaoh, appointed as viceroy, where he would remain in power until he passed away at the age of 110, 80 years later. No other King mentioned in Tanach lasted in power longer than Yosef. From this we can learn the outstanding and unbelievable ways of Hashem. We really cannot begin to understand what Hashem is planning for us. A person could be suffering and yet that specific form of pain is actually building the foundation for his ultimate salvation. Why did the holy brothers of Yosef have to be the messengers of Hashem to carry out this plan? The Lubavitcher Rebbe explains: Bnei Yisrael's salvation had to result specifically from the brothers selling Yosef. When the brothers threw Yosef into a pit and then sold him as a slave, they became dominant over him. Their dominance continued even after he became the ruler over Egypt, translating their dominance over Yosef as their dominance over Egypt as well. Thus, Egypt could never truly dominate over Bnei Yisrael, and as a result of this power, they were able to merit salvation. This is why the brothers had to be the messengers of Hashem to sell Yosef. The *Chafetz Chaim* teaches us: all terrible and unfortunate obstacles that we have been facing throughout our nation's exile will one day be revealed to us as the integral components to the foundation of our final and absolute salvation – similar to the story of Yosef. In the future we will realize the entire picture. Now, however, we are not privy to all the details. In *Sefer Yeshaya*, the Prophet describes how we will one day thank and praise Hashem for all the suffering and pain inflicted on our nation throughout exile, as at that time the details of their importance within the master plan will be as clear as day for all of us to see. May Hashem watch over us, Amen.

Insights on the Parasha

1 – The Pasuk states that Yaakov Avinu was unable to be consoled by his family while mourning for the loss of Yosef, they tried and were unsuccessful, but the Pasuk does not describe how Yaakov's children actually tried to console him. The *Or Hachaim* explains: Yaakov's children reasoned that one who has lost an only child would mourn perhaps for an extended period of time, with sackcloth and ripped clothing, since the empty void from losing an only child cannot be filled or replaced. Yaakov, however, had 11 other sons, many daughters, and plenty of family members to clear out the sadness caused by missing Yosef, just one son among many others. They therefore tried to console him by keeping him company,

being around him constantly, so that their presence can fill any void of missing Yosef. This plan, however, did not bear fruits, because Yosef was in fact still alive.

Chanukah!

The Greeks that governed Israel did not wish to absolutely control the lives of the Jewish people. All they wanted was for the Jewish people to completely disregard the Torah and join the Greek faith, specifically regarding whatever obligations the Greeks had decided were important to observe as law at that point in history. Matityahu and his family, the Hasmoneans, understood that this was actually a wicked plot devised by the Greek king Antiochus to destroy the Jewish nation without having to shoot even one arrow. The Greek War against the Hasmoneans was not aimed at the physical existence of the Jewish people; on the contrary, they were prepared to grant the Jews far-reaching rights, and to allow them to enjoy all the achievements of Greek culture and science. The struggle was against the Jewish soul: the Greeks sought to separate the Jewish people from its holiness, and to turn it into a nation like all other nations. When they conquered the Jews and were able to destroy the Bet Hamikdash, as other rulers had done, they in fact did not care to destroy it. They did not mind the existence of a spiritual and cultural center where people could express their feelings and beliefs. They also did not pour out the oil that was used to light the Menorah. They did not care if the Jews used the oil to light the Menorah, as if saying, "You can continue working and performing the services in the Temple, along with the lighting of the Menorah, for all other nations also offer sacrifices and light candles, as much as anyone else, to whom they love and believe in. You, too, may continue to fulfill the customs of your forefathers, but with one catch: you must continue the services without the purity of the oil." Oil naturally does not mix in with water but instead floats up, thus the purity of the oil symbolizes the super-rationality between spiritual and physical, as is the essence of the Jewish people using non-intellectual things. In fact, it is impossible to distinguish between unclean oil and pure oil, by use of neither taste nor smell, as they contain no substantial differences. The Greeks would ask: "Do you want to remain Jews? Do you want to continue studying your Torah? We have no objection! Do you want to observe Mitzvot? Why not! However, we strongly oppose the non-intellectual values that you attribute to Torah and Mitzvot, regarding the holiness you give them. For example: If a holy scroll falls on the floor, you go crazy and fast as a result of what happened, while for all the books in the world you would surely not fast, and do not regret if a person would be the one to fall! why don't the books grieve over the fall of a person?" The Greeks, in fact, were very supportive of commandments that have reason and logic, such as honoring parents, holidays based on historical miracles, while wondering what could possibly be the problem with wearing Shatnez? Why not work on Shabbat? Why do you not eat meat with milk and

the like? Although the Greeks managed to defile all the oils, only one small jug of oil remained sealed, with the seal of the high priest. They simply could not defile that one. This little jug of oil symbolizes the inner-most points of the Jew. There is an evil inclination that asks us the same type of questions that were asked by the Greeks, as the Greeks seek to separate the Jews from the sanctity of the Torah and absolute adherence to Hashem. This is all in fact very difficult to overcome. Thus, one can and must always then awaken the small jug that remains pure within us, the innermost essence of a Jewish soul, which one can utilize in order to overcome any and all spiritual difficulties.

Health and Recovery

The foot of a diabetic is a dangerous area of the body from which trouble begins. A diabetic must guard his feet most, because the nerves that communicate sensations to the brain are impaired, so they no longer feel pain or impact like a healthy person. As a result, if they experience sores or cuts on their feet or legs, by the time they realize the damage and potential harm the situation will have already deteriorated to a point that is very difficult. That is why it is important to examine each foot daily. Pay attention to any soreness, redness, or abnormalities, and not walk around barefoot. Maintain good hygiene and cleanliness of your feet and wipe them well after washing. It is advisable to wear cotton socks, as well as wearing properly fitted shoes that will not cause pressure or scraping to the feet. It is important to trim your toenails carefully. Sometimes, neglect can be the difference between healing and amputation. It is imperative for patients with diabetes to be cautious of everything that we have discussed. As well, much care is required to maintain proper gum health, as neglect in gum treatment can result in the development of heart disease, kidney failure, stroke, and osteoporosis. This is because the gums are saturated with blood vessels, so when there is inflammation, the problem comes into direct contact with the blood.

Rishon LeSion:

R' Yaakov Shaul Elyashar 1817-1906

With Pesah fast approaching in the coming days, R' Yaakov ended his visit to Damascus and began his journey to Jerusalem. He traveled alone and went quickly. While engrossed in learning he didn't 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. They first grabbed his documents, all his precious handwritten notes on Torah insights that he had been collecting since his youth. They didn't see any value to it but took it anyway. Then they grabbed his Talit and Tefillin, inspecting them for a hidden compartment where diamonds might be stored. Frustrated at not finding anything of value, they took his clothing, and left him on a small rock to recover from their encounter. They may not have seen the value, but to R' Yaakov those notes were his most treasured

possession. Suffering in physical, mental, and emotional pain, he picked himself up and continued on his journey, arriving to Jerusalem three days before Pesah.

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 are 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 is categorized into different categories: One who speaks negatively about somebody that did something bad to him and others hear and are quiet, since it appears like they agree to what he said, those listeners are also guilty of Lashon Hara; 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; If a person speaks about a Baal Teshuva's previous sins, this is a great sin because he did Teshuvah and his sins became Zechuyot. Furthermore, he is causing the Baal Teshuvah to stumble and he might go back to his old ways; 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; If a Talmid Hacham or Yerei Shamayim sins because the Yetzer Hara got him once, don't suspect him because for sure he did Teshuvah afterwards; It is forbidden to be happy about your friend's shame; One who speaks about kosher Gabbaim and says they are thieves, his sin is too great to carry. Hashem should forgive us, Amen.

Story

Yosef used the automobile that his mother purchased for him to transport passengers to and from the city, for a respectable fee. The wagon drivers went to the Rabbi to complain that Yosef was taking all their customers and causing their families to lose their livelihood. The Rabbi told them to listen to his advice, learn how to drive like Yosef had done, purchase an automobile, and run a taxi business, because the world was obviously changing and soon enough the horse and carriage form of transport will become obsolete. One driver spoke up, raising the issue that the taxi would cost a large investment. The others agreed. The Rabbi recommended that they partner up into groups and invest together and take turns working. The pay would be more, and the work would be less. They were happy with the Rabbi's plan and left to discuss in more detail amongst each other. A few months later, a large bus arrived, with the ability to transport more passengers than five carriages combined. This was what they had decided would be best for the future of their business.

Laws: Chanukah

- 1 – We begin lighting the Chanukah lights this year on Sunday night, the 18th 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 Arvit, 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.

Sponsors

*** *Anonymous*. Blessings and success for the entire family, Amen. *** *Mr. Avraham Abraham and his family*. Blessings and success for the entire family, Amen. *** *Mrs. Touni Levy Shrem, her husband Shaul Shahoud, and their children*. Blessings and success for the entire family, Leilui Nishmat her brother *R' Avraham Shrem Ben Rachel a"h*, Amen. *** *Mr. Moshe Dahab, his wife Esther, and their children*. Blessings and success for the entire family, Mazal Tov to the bride and groom *David and Fortune*, Mabrouk, Amen. *** *Mr. Eli Levy, his wife Becky, and their children*. Blessings, health, and success for the entire family, Amen. *** *Mr. Toby Cohen, his wife Shella, and their children*. Blessings and success for the entire family, Leilui Nishmat her father *Avraham Ben Badia a"h*, Amen. *** *Mr. Isaac Shakalo and his sisters: Gracie, Shella, Violet, Stella, and Claudi*. Blessings and success for the entire family, Leilui Nishmat their mother *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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