

Congregation

◆◆◆"Beth Yosef"◆◆◆

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

**Rabbi Aharon Farhi**  
*Parashat Vayetze*  
6<sup>th</sup> Kisle 5785

*Maqam Ajam*  
Issue #1097

**Mr. Eliyahu Levy, President**  
*Haftarat VeAmi Teluim*  
December 7<sup>th</sup> 2024

*Candle Lighting 4:10pm \* Shekiah 4:28pm \* Shir Hashirim 4:05pm followed by Minha Friday Night  
Shaharit Shabbat 8:15am \* Minha Shabbat 3:55pm \* Shabbat Ends 5:10pm & Rabbenu Tam 5:40pm  
Time for Talit 6:12am \* Seasonal Hour 55 \* Alot Hashahar 6:01am \* Netz Hachama 7:07am  
Weekday Minha 4:10pm \* Earliest Time for Arbit 3:56pm \* Tzet Hacoachavim 5:05pm \* Chatzot 11:47  
Latest Time for Morning Keriat Shema 8:46am \* Latest Time for Morning Amidah 9:41am*

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**Vaad Tehilim Torah c/o R' A. Farhi**  
**2415 Ocean Parkway, Brooklyn NY 11235**

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The Pasuk relates about Yaakov Avinu: ***He dreamt, Behold! A ladder was set earthward and its top reached heavenward; and Behold! Angels of Hashem were ascending and descending on it. Behold! Hashem was standing over him...*** In this Pasuk the Torah mentions the earth before the heavens. Sometimes the Pasuk mentions the heavens before the earth, for example, the first Pasuk in the Torah begins by mentioning first the creation of heavens and then the creation of earth. There are many other Pesukim that mention both ways. We will explain the significance of the order. When Hashem created the world, the influence was all in heaven. The heavens were the source of all influence to come to the world. Once man was created, he became the source of influence from earth, through his actions and deeds. Without man, the influence would be sourced from heaven and would not come down to earth. Man through his performance of Mitzvot, brings blessings down to earth from heaven. Therefore, Pesukim that discuss the creation of

heaven and earth, before the creation of man, mentions the heavens first as the source of influence, but after man was created, he became the source of influence from earth. The Pasuk also says here that the angels were going up and coming down. Why weren't they coming down and then going up? Because they were actually created on earth through the actions of man, and therefore first went up and then came down. The Pasuk also mentions that Yaakov realized that Hashem was in that place, because through man's actions Hashem is here with us on earth, as the Pasuk says that Hashem was standing over him. Man is here on earth, and therefore earth is now the source of all influence, to bring blessings down to us from the heavens through our actions. May Hashem watch over us, Amen.

**Insights on the Parasha**

**1** – Regarding the sons born from the maidservants Bilha and Zilpa, the Pasuk says that a son was born to Yaakov, teaching us that Yaakov considered them

his children, as one of the Shevatim, just like the sons of Rachel and Leah. It also says regarding the fifth and sixth sons of Leah that they were born to Yaakov, to teach us as well that Yaakov considered them Shevatim, even though Leah was giving birth to more sons than his other wives, they were also counted amongst the twelve Shevatim, and Yaakov accepted them all equally.

**2** – “*I am Hashem of Avraham your father, and of Yitzchak*” Why did Hashem only say ‘*your father*’ by Avraham and not by Yitzchak when speaking to Yaakov? Hashem told Avraham that within Yitzchak shall be his seed of descendants. Within, but not completely – understood to mean that Avraham would be considered the father of Yaakov but not Esav. This is why it says Avraham ‘*your father*’, for he was only considered his father and not Esav’s father. Yitzchak, however, was the actual father of both and the Pasuk cannot call him the father of Yaakov exclusively.

### ***History in Brief***

*180 years after the Hurban, calendar year 250.* One of the colleagues of Rebbe was R’ Benaah the son of R’ Ulah. He would teach: Toiling in Torah Lishma creates a medicine of life. One of his students was R’ Yochanan. R’ Benaah was a great Hacham, a judge, who understood the foundational knowledge of Torah, and performed great deeds. One time, someone spoke against him to the ruler, but when he discussed matters with the ruler, the ruler understood that he was a great Hacham and appointed him as the judge over all, not just over the Jewish people. He would provide his services in many cities. He was an expert in knowledge of gravesites, and provided warnings to Cohanim regarding exact locations of impurity from a gravesite. One time he entered the Maarat Hamachpelah to calculate the gravesite

location and he came to the resting place of Avraham and Sarah. Eliezer was standing at the opening, and he asked Avraham Avinu if he could enter. He was allowed to enter, he saw the feet of Adam Harishon, which were exceedingly large and as bright as the sun, and he saw the immense beauty of Yaakov Avinu, of which he had never seen such beauty in all the world. A voice rang out and told him to stop, to not proceed any further, and to leave. Immediately he ran from the cave in fear.

### ***Health and Recovery***

Parents should try to get their children on the right diet early in life, a diet with little sugar, very little candy, and without food coloring. Pay attention to the nutritional values of food products, and do not get distracted by impressive packaging. It is appropriate to accustom the children to enjoying the fresh fruits of the season, which are the natural sweets Hashem gives us, such as apples, pears, grapes, citrus fruits, and watermelon. You can also serve them unsweetened dry fruits, such as raisins, dates, plums, and apricots. We must instruct all who give little children sweets: Please, minimize, do not let the bad habits begin and spoil the healthy bodies of our children. Anyone who can help spread this important message will be blessed. Of course, there should always be healthy food available in the house ready to enjoy. When the child comes home hungry and needs to eat, it is appropriate to have vegetables, fruits, and healthy snacks ready. When we educate our children in self-restraint, it will prove vital not only for maintaining their health, but also to ensure their overall success in the future. A smart note regarding education: Many parents make the mistake of asking the children what they want to eat. This is a mistake. The child should not be asked because there is no limit

to the child's wishes. You have to give them a choice of selected foods: Can I give you cheese or eggs? An apple or a banana? Etc. You cannot ask him what he wants. It is therefore necessary for every wise person to prepare the correct food and drink not for the purpose of pleasing the taste buds, but with the understanding of what is beneficial to the function, growth, and overall health of the body in order to benefit all organs.

### **Mussar: *Tikun of the Soul***

We must understand that our souls have been created by Hashem the Creator and Master of everything. They are portioned directly from Hashem. The soul resides in, and is clothed by, the intelligence and understanding of man, and is grouped with the physical and mundane thoughts. When a person fulfills the Torah and purifies his mind, he is revealing his soul and releasing it from its binds to the mundane and physical. He has uncovered it from its wraps and he becomes a purified being. However, if a person thinks improperly and stores impurity within his mind, then he is suffocating the soul and embarrassing it. One must correct and complete his soul, not harm it. He is distancing himself from Hashem and his soul from its pure source. Suddenly, Hashem isn't helping him and the problems begin. He can't think straight or correctly as he has invited the impurity into his thoughts. He distances further and further away and everything seems black and depressing. Everything is Hashem's and He sustains all. If a horse is trotting, if a fruit is growing, if the sun is rising, and if technology is developing, everything is from Hashem. Impurity destroys your soul and distances you from Hashem, the source of all blessings. Have mercy on yourself and your soul and only act and think with purity, for fortunate are we in this world and the next

when we succeed in doing so. May Hashem merit us, Amen.

### **Rishon LeSion:**

#### ***Maran Hacham Ovadia Yossef 1921-2013***

Hacham Ovadia in his youth would help his family by working in his father's store. He would sit down by the cash register, open up a Gemara, and become so immersed in his learning that customers would need to speak loudly and bang on the table to get his attention. He would help them find whatever they needed and go back to his learning. The customers would then need to get his attention again in order to give him their payment. He would place the money in the empty cash register and continue learning. Word spread amongst the children in the neighborhood that the young boy would not realize if they went in and took whatever they wanted without paying. Unfortunately, some children took advantage while the young Ovadia was fully immersed in the Gemara. Many years later, when Hacham Ovadia grew up and became the Chief Rabbi, one man came to visit him to beg him for forgiveness. As a child he had stolen from his store while he was learning and he came to make amends. Hacham Ovadia smiled at him and strengthened him with words for doing Teshuvah many years later.

### ***Story***

With the assurance of the Rebbe, Shmuel Aryeh returned to his city and went home, trusting that Hashem will make sure everything would work out for the best. When he saw his wife approaching with something in her hand, he got worried for a moment and began running away, thinking she was warning him of some danger that awaited when he arrived. But she screamed after him to return. This was his wife, whom he had left behind to take care of all the

children on her own, with fear and trepidation for what the future would hold. She told him not to worry! The general had personally paid them a visit the other morning, asking them for forgiveness, and even gave copper rings to the children as gifts, a token of his sincerity. He told her that he was sorry for what had happened, and if Shmuel Aryeh didn't return on his own, he would send his army to go find him and return him home with great honor.

### **Laws**

**1** – Dunking your hands in a bucket of water, or just placing your hands under the running faucet, does not remove the impurity from the hands, and a blessing cannot be recited. However, if you have no other options, then you can pray afterwards, but cannot recite Netillat Yadayim.

**2** – If afterwards you have a vessel to use for Netillat Yadayim, you should wash your hands in the alternating fashion three times, but you cannot then recite Netillat Yadayim.

**3** – If you did not sleep at all throughout the night, you can wash Netillat Yadayim but you do not recite a blessing.

**4** – If you only slept for a very short amount of time during the night, or you did not sleep in a bed, some say you can recite a blessing after washing Netillat Yadayim.

**5** – If you sleep with your hands covered, i.e. wearing gloves, then you wash your hands Netillat Yadayim in the morning but do not recite a blessing.

**6** – Even if you went to sleep after midnight, but slept regularly, then you wash your hands Netillat Yadayim in the morning and recite a blessing.

**7** – If you went to sleep before midnight, but woke up before midnight, you wash without a blessing. If you recited a blessing, there is an opinion to rely upon. If you are going back to sleep right away, then there is no need to wash your hands at all, until you wake up again in the morning.

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