Congregation

"Beth Yosef "

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

Rabbi Aharon Farhi
Parashat ***Toledot***
4th Kislev 5787

Maqam Mahour
Issue #1180

Mr. Eliyahu Levy, *President*
Haftarat ***Massa Debar***
November 14th 2026

Candle Lighting **4:21pm** * *Shekiah* **4:39pm** * *Shir Hashirim* **4:10pm** *followed by Minha Friday Night*
Shaharit Shabbat **8:15am** * *Minha Shabbat* **4:00pm** * *Shabbat Ends* **5:20pm** *& Rabbenu Tam* **5:40pm**
Time for Talit **5:43am** * *Seasonal Hour* **59** * *Alot Hashahar* **5:31am** * *Netz Hachama* **6:42am**
Weekday Minha **4:25pm** * *Earliest Time for Arbit* **4:01pm** * *Tzet Hacochabim* **5:15pm** **Chatzot* **11:40**
Latest Time for Morning Keriat Shema **8:28am** * *Latest Time for Morning Amidah* **9:27am**

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In this Parasha there are two blessings, one for *Yaakob* and one for *Esav*. What is the difference between the two blessings? In *Yaakob*'s blessing, the dew of the heavens (*Tal Hashamayim*) is mentioned before the richness of the land (*Mishmaneh Haaretz*). But with *Esav* it is the opposite, and the richness of the land is mentioned before the dew of the heavens. The reason is that *Yaakob*'s eyes are lifted up to the heavens and his trust is in Hashem. For him, the main thing is that "the blessing of Hashem is what brings wealth." That is why the name of Hashem is mentioned at the very beginning of his blessing, as it is written, "*Veyiten lecha ha'Elokim*" (May Hashem give you). But *Esav* is a person of little faith who trusts in his own strength and the power of his own hand. So he first looks to settle in a rich land, which he can fertilize and make even richer with his own hands. *Yaakob*, however, believes that even if the land is poor and bad by its own nature, Hashem will make it good. And if it is good from the start, Hashem will add many more blessings to it. There is another hint in *Yaakob*'s blessing. The number of words in it is 26, the same as the numerical value of the name of Hashem. This teaches us that every good thing that comes into the world comes only in the merit of the Jewish people. That is why we find that wherever Jews settle, the blessing will be there, as it is written, "*Ki sham siva Hashem et haberacha*" (For there Hashem commanded the blessing). Even the nations of the world know and feel this. The Land of Israel itself proves it. Before the Jews settled there, it was like a desert. When the Jews came, it blossomed, rejoiced and flourished, both spiritually and materially. This is why the custom is to say the blessing of "*Veyiten lecha ha'Elokim*" on *Mosa'e Shabbat*, because Shabbat is the name of Hashem. The day of Shabbat has 24 hours, and we add two extensions to it, one before Shabbat begins and one after it ends on *Mosa'e Shabbat*. This gives us the number 26, the same as the numerical value of the name of Hashem. Shabbat is the source of blessing for the whole week. May Hashem protect us, Amen.

Insights on the Parasha

"*Yishak* said to his son, how did you find it so quickly, my son? And he said, because Hashem your *Elokim* arranged it for me." We may ask, why did *Yaakob* answer his father with these exact words, "because Hashem your *Elokim* arranged it for me"? Why did he use the phrase "*hikra Hashem lefanai*"? The answer is that this is what he was telling his father. Your own match came to you through this very expression, when *Eliezer* said at the well of water, "*Hakreh na lefanai hayom*" (Please arrange it for me today). Through

these words, Hashem brought you *Ribka*, my mother. For this food of yours I used the same words and said, *Ribono Shel Olam*, please arrange kosher delicacies for me to bring to my father. And I succeeded with this prayer. When you asked for the delicacies, you wanted them to be kosher. You said "*Sa na kelecha*" (Please take your gear), meaning sharpen your knife so the *shehita* (ritual slaughter) will be kosher. You also said "*Vesuda li sayid*" (Hunt an animal for me), meaning from ownerless animals and not from stolen ones. Now I have brought you food that was slaughtered properly and was not stolen, kosher *lemehadrin* (to the highest standard). (*Or David*)

History in Brief

230 years after the destruction of the Temple, calendar year 300

It once happened that Rabbi *Yohanan* was walking up from *Teberya* to *Sippori*, leaning on his student, Rabbi *Hiya bar Abba*. When they reached a certain field, Rabbi *Yohanan* said, "This field was mine, and I sold it in order to learn Torah." When they reached a vineyard along the way, Rabbi *Yohanan* said, "This vineyard was mine, and I sold it in order to learn Torah." When they reached an olive grove, Rabbi *Yohanan* said, "This grove was mine, and I sold it in order to learn Torah." Rabbi *Hiya* began to cry. Rabbi *Yohanan* asked him, "Why are you crying?" He answered, "Because you left nothing for yourself for your old age." Rabbi *Yohanan* said to him, "Is what I did so small in your eyes? I gave up something that was created in six days, which is the pleasures of this world, and I acquired something that was created in forty days, which is the Torah." Here is another story. Rabbi *Yohanan* and his friend *Ilfa* used to sit together and learn Torah, and they were both very poor. They said, "Let us get up and go into business so we can support ourselves." They went and sat under a shaky wall and ate bread. Two ministering angels came, and Rabbi *Yohanan* heard them. One said to the other, "Come, let us knock this wall down on them and kill them, because they are leaving eternal life and busying themselves with temporary life." The second angel answered, "Leave them alone. One of them is destined to become great in Torah, and it is not yet his time to leave the world." Rabbi *Yohanan* heard their words, but *Ilfa* did not. Rabbi *Yohanan* asked *Ilfa*, "Did you hear anything?" He answered, "I did not hear anything." Right away Rabbi *Yohanan* said, "I will go back and learn Torah." Rabbi *Yohanan* went back, and *Ilfa* did not. Rabbi *Yohanan* became great, and they appointed him Rosh Yeshiva, while *Ilfa* remained in his business.

Health and Recovery

Candies cause children to be hyperactive, that is to say, the more candies a child eats, the more he wants and needs. A sweet drink in the morning will make him ask for more. Why? The blood's sugar level rises rapidly because the refined and concentrated sugar is soaked in the child's blood very quickly through the drink. The sugar level then drops very quickly, and the child feels that he lacks something without knowing what he lacks, and therefore he behaves excessively and asks for more. He cannot express that he lacks the high level of sugar. Therefore it is very important not to give children such sugary drinks, especially for breakfast. Avoid all breakfast products containing sugar. When we give the child candy, we need to know that the amount of sugar that the candy contains is not the size of the candy, but actually twice its size, because the sugar contains water, and in order to turn it into candy, it undergoes a cooking process in which the water evaporates and shrinks and hardens. You should also beware of the coloring in the foods and the preservatives, because the damages and dangers are greater in various beverages and sweets, found in the coloring and preservatives which are abundant in candy. A study of 3,871 three-year-olds over the span of one week was conducted, in which they did not give these children food and preservatives. Only natural food was consumed by these children for one week. In the second week they were divided into two groups. One group was given food containing food coloring and preservatives, while the other group was given food without food coloring and preservatives. The result was that the hyperactive behavior of those who ate food coloring and preservatives was much higher than the other group.

Mussar: Zilzul

Zilzul, or disregard for the honor of another, is an issue that requires much care and consideration. It takes great understanding to know what exactly is classified as Zilzul, whether concerning speech or action. Before speaking or acting, first picture yourself in your friend's situation and then decide whether you would consider it to be Zilzul. If you would be pained through such speech or actions, then don't do it to your friend. Our Sages teach us: People usually realize the faults and problems of others, but not their own. It is actually very hard to recognize and acknowledge your own faults. Many try to flatter the rich or powerful, or just try to collect an audience, by ridiculing and defaming another unjustly. The sins and consequences for such a style of behavior are unbearable. Straightforward and righteous people do not derive pleasure from the imperfections and faults of others. Be especially careful with your wife and workers, for they are not yours to ridicule just because they help you. On the contrary, you must be even more careful with their feelings than anyone else's, because you are expected to show appreciation for their assistance. Just because Hashem granted you a higher position does not mean you can freely rebuke and ridicule those who are subordinate to you. In actuality, on the contrary, you are now more obligated and have a greater responsibility for your actions. Such negative behavior comes from haughtiness and one's chasing after honor. One who fears Hashem will recognize the terrible attribute of haughtiness and distance himself from desiring honor. Do not think you are great just because Hashem has given you potential or power. Think that you will now be held more accountable for your actions than others, and therefore be aware of the outcome and the consequences which will be equivalent in severity. Never be angered or particular when dealing with others, and always try your best to judge others favorably. May Hashem merit us, Amen.

Rishon LeTzion -Maran Chacham Ovadia Yosef (1921–2013)

One Shabbat, the great sages of Israel gathered for a spiritual purpose at the Migdalon Hotel in the city of *Teberya*. Among them were the *Zekan HaMekubalim* (the eldest of the Kabbalists), Rabbi *Yishak Kaduri*, *Hacham Shalom HaKohen*, Rosh Yeshiva of *Porat Yosef*, and the great *Gaon* Rabbi *Meir Mazuz*, Rosh Yeshiva of *Kisse Rahamim*, may the memory of all of them be for a blessing, along with many other rabbis and important figures, with Maran *Hacham Obadia* at their head. When *Mosa'e Shabbat* came that week, Maran wanted to broadcast his weekly *shiur* as usual, and the broadcast van that transmits the satellite broadcasts arrived in *Teberya*. Little by little it became clear that there was a technical problem, because the hotel sits at the bottom of the mountain in a low spot. The crew struggled to pick up the signal and send it out to the whole world. They announced that the *shiur* could not be picked up and that there were several problems, and so they announced that the *shiur* for that week would not be broadcast. When the *Gaon* Rabbi *Meir Mazuz* heard this announcement, he began to calm the broadcast crew. He told them, "Do not give up. Start doing your work as usual, and as soon as Maran begins his *shiur*, everything will work out with the help of Hashem." And so it was. When Maran arrived and began to speak, everything worked without any problem, and all the rabbis and everyone there were astonished. It was a wonder from Heaven, showing how great and mighty is the merit of this *shiur*, which brings merit to the public. Fortunate is the eye that saw all this.

Halab (Aleppo) - Syria

After the UN announced the establishment of the State, on a Monday afternoon in *Halab*, mobs attacked the Great Synagogue and destroyed it. They also burned the synagogue of the *Jamiliya* neighborhood. The army not only failed to stop the furious mobs, it actually helped them and took part. The soldiers lent a hand to the destruction. The gates of the synagogue were made of iron and were hard to open from outside. But the soldiers let some of the angry men climb onto their shoulders, get up on the wall and drop down into the synagogue courtyard, and then they easily opened the gates. This is how large crowds got into the synagogue. They took the *Sifre Torah* out of the *hechalim*, tore the scrolls and trampled the parchment of the holy Torah. Afterwards the firefighters arrived, and they lit and fed the fire

with their own hands. Instead of water, they poured diesel, kerosene and gasoline on the holy books to make the fire spread. They did the opposite of their job, and the flames rose to the heart of the heavens. The sight was horrifying. Holy books, written in holiness and purity by expert *sofrim* who were great in Torah, all went up in flames within a few minutes. Within half an hour, 40 *Sifre Torah* were burned, and afterwards they burned 2,000 pairs of Tefillin. The Jews were afraid to leave their homes, in order to protect their lives.

Laws: Shabbat

1 – The following items are Muktzeh *Machmat Gufo* during Shabbat: stones, soup powder, baking powder, uncooked rice or noodles, a four-cornered garment without Tzitzit, wet clothes, batteries, animals, gypsum, grease, date seeds, uncooked fish, checks, banknotes, glass broken into fragments in which there's no danger, a window that is out of its place, vegetables you can't eat without cooking, monetary coins, stickers, foods that can't be eaten without cooking, a wet rag, a nail, and Matzah from which Challah was not separated.

2 – When reciting Hamotzi, we place two hands on the breads with ten fingers, corresponding to the ten Mitzvot on bread, and corresponding to the ten Melachot performed in making the bread, from plowing until baking. There are also ten words in the blessing of Hamotzi.

3 – It is a Mitzvah to place salt on the table before reciting Hamotzi, which protects from poverty, and according to hidden Torah to dip the bread in the salt three times.

4 – If one speaks between the blessing of Hamotzi and tasting the bread, about something not needed for eating the bread, he must say Hamotzi again. Those who heard his blessing to fulfill their obligation do not need to repeat it, as long as they did not interrupt themselves. They have fulfilled their obligation, and only the one who interrupted must repeat it.

<u>Remember these measurements:</u>
Eiphah = 16.66kg
Seah = 5kg dry / 8.30L liquid
Kav = 925gm
Lug = 230gm
Reviit = 86gm
Beitzah = 57gm

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