Congregation

"Beth Yosef "

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

Rabbi Aharon Farhi
Parashat ***Vayetze***
11th Kislev 5787

Maqam Ajam
Issue #1181

Mr. Eliyahu Levy, *President*
Haftarat ***Veami Teluim***
November 21st 2026

Candle Lighting **4:16pm** * *Shekiah* **4:34pm** * *Shir Hashirim* **4:05pm** *followed by Minha Friday Night*
Shaharit Shabbat **8:15am** * *Minha Shabbat* **3:55pm** * *Shabbat Ends* **5:15pm** *& Rabbenu Tam* **5:45pm**
Time for Talit **5:48am** * *Seasonal Hour* **58** * *Alot Hashahar* **5:40am** * *Netz Hachama* **6:50am**
Weekday Minha **4:20pm** * *Earliest Time for Arbit* **3:57pm** * *Tzet Hacochabim* **5:10pm** **Chatzot* **11:41**
Latest Time for Morning Keriat Shema **8:34am** * *Latest Time for Morning Amidah* **9:32am**

Those who wish to contact Rabbi Aharon Farhi can call **(646) 552-3412**
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The *Pasuk* says, "And behold, the angels of *Hashem* were ascending and descending on it [the ladder]." This is the explanation of the *Pasuk*. Who are these angels? They are the prosecuting angels who bring accusations against Israel. And why were they ascending and descending? Because they saw that the image of *Yaakob* was engraved on the *Kisseh HaKabod* (Throne of Hashem). So they came down and wondered, how can *Yaakob* be up above, and yet here he is down below?

One may ask, why was the image of *Yaakob* engraved on the *Kisseh HaKabod*, and not the image of *Abraham* or *Yishak*? Why specifically *Yaakob*? This is a hint to the three *Batei Mikdash* of Israel, which are: the First Temple, which *Shlomo* built, the Second Temple, which *Ezra HaSofer* built, and the Third Temple, which *Hashem* Himself will build in His glory, and it will be in the merit of *Yaakob*. The First Temple, which stood in the merit of *Abraham*, was destroyed because *Yishmael* came from him. The Second Temple, which stood in the merit of *Yishak*, was also destroyed, because the wicked *Esav* came from him. But the Third Temple is in the merit of *Yaakob*, from whom came the *Shebatim* (the 12 Tribes). Therefore *Hashem* engraved the image of *Yaakob* on the *Kisseh HaKabod*, to teach us that just as *Hashem* and His *Kisseh HaKabod* live and endure forever, so too the Third Temple, which will be built in the merit of *Yaakob*, will remain standing forever. That is why *Yeshayahu HaNabi*, when speaking about the future, said, "Go to the house of the G-d of *Yaakob*." He called it by the name of *Yaakob*. That is also why *Abraham* called the First Temple a "*Har*" (mountain), meaning a place where no one lives. *Yishak Abinu* called it a "*Sadeh*" (field), which is also a place where no one lives, because it was destroyed. But *Yaakob* called it a "*Bayit*" (house), a place where people live and dwell. May *Hashem* protect us, Amen.

Insights on the Parasha

1- "And *Yaakob* deceived *Laban*, in that he did not tell him that he was fleeing." What does "that he was fleeing" teach us? If a person runs away from a place, he certainly will not announce it. Rather, this is the explanation. When *Yaakob* arrived in *Haran*, he did not tell *Laban* that he was running away from his brother *Esav*, who wanted to kill him. If he had told him about *Esav*, *Laban* would never have given him his daughters as wives, and he would have stopped him from leaving, even when he caught up with him. *Laban* would have said to him, "If you travel to your father, *Esav* will come and kill my daughters and my grandchildren." Therefore *Laban* never heard and never knew that *Yaakob* had fled from his brother *Esav*.

2- *Yaakob* said to *Laban*, "And you changed my wages ten times." How does the count come out to ten times? *Yaakob* worked with *Laban*'s sheep for six years, and *Laban* had to pay him twice every year, because sheep give birth twice a year. What did *Laban* do? He paid *Yaakob* once in the first year and once in the last year. For six years he owed him twelve payments. So he gave him one payment at the beginning and one at the end. It turns out that in six years he paid him twice, when he had to pay him twelve times, so he stole from him ten times.

History in Brief

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

Rabbi Yohanan was a great man in his generation, and *Yissurim Shel Ahaba* (afflictions of love) came upon him. In his own home, too, many hardships befell him one after another. He had ten sons, and he buried them all in his lifetime. Nine died natural deaths, and the tenth fell into a large boiling pot, and his flesh melted away. *Rabbi Yohanan* took a piece of his son's little finger and wrapped it in his cloth, as a sign of his grief. He would look at it and use it to comfort people who were suffering, saying, "This mourning atones for one's sins." Another story is told that thieves robbed *Rabbi Yohanan*'s money, and *Resh Lakish* chased after them and brought it back. At that time, *Rabbi Yohanan*'s entire occupation was Torah alone. Many students who lived in *Babel* (Babylonia) went up to *Eres Yisrael* and studied in the *Yeshiva* of *Rabbi Yohanan*. Among these students was one who was great in Torah, and his name was *Zeiri*. *Rabbi Yohanan* asked him to marry his daughter, but *Zeiri* did not want to. One day, *Rabbi Yohanan* was walking on the road with *Zeiri*, and they came to a puddle of water. *Zeiri* lifted his teacher *Rabbi Yohanan* onto his shoulders and carried him across the puddle. Right away *Rabbi Yohanan* said to him, "Our Torah is good enough, but our daughters are not good enough?" At that era, the great *Yeshivot* in the cities of *Eres Yisrael* closed down, and everyone came down to hear words of Torah from the mouth of *Rabbi Yohanan*.

Health and Recovery

Sugar is not as innocent and pure as it looks, and there is no difference between white sugar and brown sugar. If you do not succeed in giving up white sugar all at once, it is worthwhile to cut it down very, very much in your food and drink until you are completely free of it, and this is especially true for children. Here is an example of the importance of setting a personal example. When the angel commanded the mother of *Shimshon* to keep her son from drinking wine, because he would be a *Nazir* (Nazirite), he commanded her that she too must refrain from drinking wine. The author of the *Sefer Or KiShlomo* asks why he commanded her to refrain from drinking wine as well. She is not a *Nazir*, only her son will be a *Nazir*. He answers that we learn from here a great rule for every matter. It is impossible to demand that children be more careful in their behavior than their parents. Since she has to raise her son to be a *Nazir*, it makes no sense for her to make sure that no intoxicating drink ever touches his lips, while at the same time allowing herself to drink after the birth. That way she would never succeed in raising her son to be a *Nazir*, and the same applies to every single thing. From this we also learn about our own topic. If parents follow the guidelines themselves and then also explain to their children the reasons for their behavior, then usually, as experience shows, the children will take these things in and apply them, sometimes even more than the adults. As is known, children have a well-developed sense of justice, and when they commit to something, they go all the way and do not "cut corners." Children are ready, and even want, to accept boundaries, but it is hard for them to accept decrees. The difference between boundaries and decrees is the explanation! The child wants an explanation! And if he receives it together with a personal example, the results will surprise you. Therefore, the public must be educated, especially young parents, that sweets are our enemy. They are not an essential food, and all foods that contain sugar are a real danger to our health, especially when it comes to obesity and the health of our children's teeth.

Mussar: Tikkun HaNeshama

We need to know and believe that our soul was created by *Hashem*, Who is the *Ein Sof* (the Infinite One), blessed is He, and that the

soul is truly a *Helek Eloka Mimaal* (a portion of *Hashem* from above). It is clothed within a person's brain, which is where the soul rests. The soul is dressed and covered in ten garments, one above the other, and the outermost garment is physical thought and worldly desires. When a person merits, he purifies his thoughts with holiness and purity through serving *Hashem*, through *Gemilut Hasadim* (acts of kindness), and through Torah study. He removes one garment after another until he merits to reveal his soul itself, because he has stripped away the garments that cover it. When a person reaches this level, it is called the *Tikkun* (repair) of his soul. But if a person follows impure thoughts that are not in the way of the Torah, he lowers his soul and disgraces it, and he has not repaired it at all. He finds himself far from *Hashem*, far from His *Hashgaha* (Divine supervision) and His kindness, and he runs into many problems and difficulties, to the point that he cannot bear what he is going through, and everything becomes dark before him. This is the *Galut HaShechina* (exile of the Divine Presence) within his soul, and it becomes a filthy layer on the garments of the soul. If he wants to repair what he has damaged, he must believe that *Hashem* gives life to everything, creates and sustains the entire creation, and that everything is His. *Hashem* clothes Himself in the inanimate, the plants, the animals, and mankind, and in every movement in the world, the Master of the World is there. If you see a horse walking, or a fruit growing and ripening, or the sun shining, or a car or an airplane moving, you must know that the One Who moves, drives, and grows everything, and Who influences everything, is *Hashem*. Fortunate is the one who believes this, and fortunate is his portion in this world and in the World to Come. May *Hashem* grant us merit, Amen.

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

Besides his genius in Torah, in learning, and in *Halacha* rulings, *Hacham Obadia* also elevated the world of *Dayanut* (rabbinic judgeship), and he served as a judge for about 70 years. Throughout his life he served as a *Dayan*, *Ab Bet Din* (head of the rabbinical court), Rabbi, and President of the Supreme Rabbinical Court of Appeals, and he also ruled on difficult and complicated cases that came to his door from all the rabbinical courts in Israel and abroad. One morning, the phone rang in the home of *Maran*'s son-in-law, *Rabbi Mordechai Toledano Shelit"a*. On the other end of the line was the voice of *Maran*, saying, "Good morning, *Rabbi Mordechai*. I wanted to ask you, what do you think about becoming a partner with *Hashem*?" The Rabbi was stunned by this question, and he answered, "But what exactly does the Rabbi mean?" *Maran* answered, "I mean the words of the *Gemara*, 'Whoever judges a case with complete truth becomes a partner with *Hashem* in the act of creation.' I wanted to let you know that soon there will be an exam for *Dayanut* at the Chief Rabbinate, and I suggest that you take the exam, become a *Dayan* in Israel, and take part in the partnership with *Hashem* in the act of creation." *Maran* also raised up an entire generation of *Dayanim*. He did not only teach them and give them certification for *Dayanut*, he also placed them in rabbinical courts all over the world. When difficult and complicated questions came to their table in matters of marriage, conversion, *Agunot* (women who cannot remarry because their husbands are missing or refuse a divorce), *Mamzerut* (illegitimacy), and more, they turned to *Maran*, who was the only one in his generation who mastered every difficult matter, and he got them out of the tangle they were caught in. He took upon his shoulders full responsibility for every ruling he issued.

Halab (Aleppo) - Syria

On the day of the riots in *Halab* (1947), they burned all the synagogues and also the *Batei Midrash*. The fires went on all night. The rioters also attacked Jewish homes, looted them, and set them on fire. When the soldiers arrived and broke up the mob, the police commander, the same man who had promised to give the Jews his protection, saw what the rioters had done, and there was a big smile on his face. His expression did not change when he saw the destruction. He did not look shocked at all by what he saw. Rather, he was

pleased and kept smiling. It all happened at once, in a single day, and because of our sins, everything was lost. A Jew named *Ezra Zarif* owned a grocery store, and the rioters tortured him, shoved him around, beat him, threw him out of his store, and looted all the merchandise in the store before his eyes. The mobs also tried to break into the building of *Rabbi Yishak Shehebar*, *Alav HaShalom*, and get into his home, but the *Hashgaha* of *Hashem* was there to help him. In his building lived an Arab who had a store on the ground floor, where he sold candy to children. He was a good man. He took a pistol, stood at the entrance of the building facing the mob, and shouted at them, "Anyone who comes close, I will shoot!" This Arab guarded the Rabbi's home and did not let anyone come into the building. May his memory be blessed.

Laws: The Water of Netilat Yadayim

1- One should be careful with the water of *Netilat Yadayim* (ritual hand washing) not to throw it in a place where people walk over it, because there is a *Ruah Raa* (impure spirit) in it. But it is permitted to throw it on a slope where it runs off and is lost and people do not walk over it, or into the sea, or into a river. One does not necessarily need to wash into a vessel placed underneath.

2- It is forbidden to benefit from the water of the morning *Netilat Yadayim*. One should not give it to an animal to drink, nor water plants with it, nor wash anything with it, such as dishes and the like.

3- It is also forbidden to say a *Beracha*, or to recite *Shema* or study Torah, facing the water of the morning *Netilat Yadayim*. But it is permitted to cover the water and then say the *Beracha* or read, or to pour into it a *Rebiit* of clean water, and then it is permitted to read.

4- If by mistake this water spilled on the ground and stayed there until it dried, it is permitted to step and walk over that spot.

5- If someone else comes to pour water over his hands, that person must first wash his own hands, and only then pour water over his friend's hands.

6- A non-Jew may not pour the morning water over his hands, nor may his wife when she is a *Niddah* (in a state of ritual impurity), nor any other woman. But they are permitted to bring the water to him, and he pours it himself.

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