Congregation

"Beth Yosef "

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

Rabbi Aharon Farhi | **Mr. Eliyahu Levy, *President***

Parashat ***Vayishlah*** | ***Maqam Saba*** | *Haftarat* ***Hazon Obadia***

18th Kislev 5787 | Issue #1182 | November 28th 2026

Candle Lighting **4:12pm *** *Shekiah* **4:30pm *** *Shir Hashirim* **4:00pm** *followed by Minha Friday Night*
Shaharit Shabbat **8:15am *** *Minha Shabbat* **3:55pm *** *Shabbat Ends* **5:12pm** *& Rabbenu Tam* **5:42pm**
Time for Talit **5:53am *** *Seasonal Hour* **55 *** *Alot Hashahar* **6:04am *** *Netz Hachama* **6:58am**
Weekday Minha **4:15pm *** *Earliest Time for Arbit* **3:58pm *** *Tzet Hacochabim* **5:07pm ****Chatzot* **11:43**
Latest Time for Morning Keriat Shema **8:49am *** *Latest Time for Morning Amidah* **9:44am**

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There are several questions to ask about the meeting between *Yaakob* and *Esav*. The *Pasuk* says, "*Vayishlah Yaakob malachim*" (And *Yaakob* sent messengers). *Rashi* says these were *malachim mamash* (actual angels). What does the word *mamash* hint to, and why did he not simply say angels from heaven? Also, after the meeting *Esav* said, "Let us travel and go, and I will go ahead of you". What is the meaning of "I will go ahead of you"? *Yaakob* answered, "I will move along slowly, because the children are tender, and the nursing flocks and cattle are in my care, and if they are driven hard for one day, all the flocks will die." At first he mentioned three things: the children, the cattle and the flocks. In the end he spoke only about the flocks, saying "and all the flocks will die," and did not mention the children and the cattle. Why? Also, what is hinted by the words "driven hard for one day"? One answer resolves all of these questions. The meeting between them took place on *Ereb Shabbat*. The hint to this is the word *mamash*. It is an acronym for the angels who come on *Ereb Shabbat* to every Jewish home and look for *Mitah, Menorah, Shulhan* (bed, lamp, table), whose first letters spell *mamash*. As our *Chachamim* said, there should be a made bed, a lit lamp and a set table. After the meeting ended, *Esav* said to *Yaakob*, "Let us travel and go." *Yaakob* said to him, "Today is *Shabbat*, and I do not travel on *Shabbat*." *Esav* said to him, "I will travel alone," as it is written, "I will go ahead of you." Then you can chase after me in one day, on the first day of the week, and catch up with me." *Yaakob* replied, "I cannot chase after you on Sunday after *Shabbat*, because I have tender children and young flocks and cattle, and I cannot." Why did he not mention the children and the cattle, and speak only about the flocks, as it says, "and all the flocks will die"? Because in truth, when he left *Laban*, all of *Yaakob*'s flocks were young, born only a few days earlier. As it says, "If he said, the speckled ones will be your wages, then all the flocks gave birth to speckled ones, and if he said, the streaked ones will be your wages, then all the flocks gave birth to streaked ones." And "your father gave me the newborns of the flock," which were tender and newly born. That is why *Yaakob* said, "and all the flocks will die," because they were still small, and he did not mention the children and the cattle. May *Hashem* protect us, *Amen*.

Insights on the Parasha

"And *Shimon* and *Levi* took... each man his sword, and they killed every male". How could the righteous sons of *Yaakob* do such a thing and spill innocent blood? The sons of *Yaakob* made a condition with the people of *Shechem*, "Only on this condition will we

agree, that you become like us". This did not necessarily mean circumcision. It meant that they must abolish their *avodah zarah* (idol worship). The people of *Shechem* were circumcised in order to marry the daughters of Israel, but they did not abolish their idol worship. That is why, after all this, *Yaakob* said, "Remove the foreign idols..." and then he buried them. Why did he not burn them? So that if the nations pursued them and asked why they killed the people of *Shechem*, *Yaakob* could say to them, "Here is their idol worship, buried in the ground. They never abolished it and never burned it." (*Rabbenu Efraim*)

History in Brief
230 years after the destruction of the Temple, calendar year 300

Rabbi Yohanan would analyze and explain the words of the *Mishnayot*. Once he did not know how to explain one of the *Mishnayot*, and the rabbis said, "Here is a table, here is meat, and here is a knife, but we have no mouth to eat," until his colleagues came and explained the *Mishnah* to him. Our Rabbis would analyze what they had received from their teachers. Some matters they derived through reasoning and through the principles by which the Torah is expounded. They worked very hard to explain the *Mishnayot*, and to reach the true meaning of the Torah through their expositions. This is the *Gemara* that we have today, and it is the foundation of the Torah from which halachic rulings come. The *Chachamim* of the generation called *Rabbi Yohanan* and *Resh Lakish* "the giants of the world" (*Gedoleh Olam*), and through the questions of *Resh Lakish* many *halachot* were broadened and clarified. *Resh Lakish* said, "When two *Talmidei Chachamim* are pleasant to one another in *halacha* and speak calmly, *Hashem* listens to them." At that time our Rabbis were also busy with *Aggadah*, and *Rabbi Yohanan* said, "One who learns *Aggadah* does not quickly forget his learning." *Rabbi Yohanan* said, "Who are the builders? They are the *Talmidei Chachamim* who are busy with building the world." *Rabbi Yohanan* also said, "One whose father left him a lot of money and wants to lose it should wear expensive clothes, use glass dishes, and hire workers and not sit with them." He also said, "Anyone who steals from his fellow, even something worth a *perutah*, it is as if he takes his soul from him." He also said, "Greeting your friend with a smiling face is better than giving him milk to drink."

Health and Recovery

The flu is one of the most common and well-known illnesses in the world, and it strikes many people during the winter months. There is almost no one who has never suffered from it. It is usually a mild illness that passes after a few days of rest. In rare cases, however, it can cause life-threatening complications that need proper treatment. The flu attacks the respiratory tract, meaning the nose and throat, and mainly causes a runny nose, sore throat, muscle aches, weakness and fever. It is very contagious and spreads through sneezing, coughing and touch. Hands that touched the nose or face, or touched a sick person, can all pass the virus from one person to another. One of the best ways to prevent the illness is to get vaccinated every year. The vaccine starts to work about two weeks after you receive it. The most important thing in treating the flu is rest, rest and more rest. It is also important to drink plenty of fluids such as water or soup, and to rest completely for several days. Use fever-reducing medicine and medicine that helps open the airways, and breathe in steam from water heated on the stove. If these are not enough to recover from the flu and the symptoms do not go away within a few days, you should visit the doctor to rule out complications such as pneumonia.

Mussar: Lashon Hara

1- Anyone who wants to erase the sin of *lashon hara* should read the laws of *lashon hara*, and through this his sin is atoned. **2-** There is a person who spends all his days doing *Mitzvot* and good deeds, but when he comes before the Heavenly Court he finds that nothing is left of all his many merits. Why? Because they were used up and lost on account of the bad things he said about people. **3-** Jerusalem was destroyed in the time of *Bayit Sheni* (the Second Temple) only because of the sin of people speaking *lashon hara* about one another. **4-** When the *Bet Hamikdash* stood, the punishment for speaking *lashon hara* was the illness of *tzara'at* written in

the Torah. Today, when the *Bet Hamikdash* no longer stands, the punishment, *bar minan* (may it not happen to us), is poverty, which is considered equal to *tzara'at*. **5-** The prayer of one who speaks *lashon hara* is not accepted before *Hashem Yitbarach*. **6-** One who speaks *lashon hara* or listens to *lashon hara* deserves to be thrown to the dogs to be bitten. **7-** One who speaks *lashon hara* causes his own sins to be spoken about in Heaven, measure for measure. **8-** The rains are held back, abundance and blessing do not come down from Heaven, and a person loses many things, all because of the sin of *lashon hara*.

Rishon LeTzion Maran Chacham Ovadia Yosef (1921-2013)

Maran set a fixed custom for himself that every Friday was dedicated to writing halachic questions and answers. He would sit there for hours upon hours, from morning until the afternoon. Every week, at noon, his wife the *Rabbanit* would devotedly come to *Rabbenu* with a plate of meat and a cooked dish so that *Rabbenu* could eat and regain his strength, and the *gabbai* would always bring the plate back to *Rabbenu*'s house. After some time, the *gabbai* told the *Rabbanit* that it might be a good idea to add more food in honor of the *Rav*, "because I see that the food on the plate is finished down to the last crumb, and maybe the *Rav* is still hungry." The next week she put double her usual amount on the plate, but once again the food was finished down to the last crumb. The *gabbai* said, "There must be something behind this, and I need to check what is going on." The following Friday he peeked through a hole in the door of the *Rav*'s room. He saw several cats come in through the window, jump on the plate, swallow all the food, even suck the bones, and then leave, while *Maran* did not notice and did not eat anything at all. And so the matter became known.

Halab (Aleppo) - Syria

That night *Halab* was emptied of its Jews. The wealthy and all those with means who managed to escape did so immediately, because there was a feeling of insecurity. As long as there was no ban on leaving the country, people hurried to flee before new decrees came out. The wealthy members of the community, such as *Rahmo Nehmad*, *Jabra Safdieh*, *Abraham Cohen*, *Edmond Nehmad*, *Seyahu Shama* and others, left *Halab* for Beirut together with the families of other members. Only families with few means remained in *Halab*. After the pogrom, the Jewish community was left under the watch of the police, who tightened their control and supervision over the community. The remnant who stayed behind kept going as best they could, and the holy studies continued in the *Talmud Torah* and the *Yeshiva*.

Laws: Barech Alenu

1- We begin saying the blessing of *Barech Alenu* on *Shabbat Kodesh*, December 5, at *Arbit* of *Mosa'e Shabbat*.
2- If someone made a mistake and did not say "*Veten Tal Umatar*" in *Barech Alenu*, and he remembers at the end of that blessing, before he says *Baruch Atah Hashem* of *Mebarech Hashanim*, he goes back and says "*Veten tal umatar libracha*" and finishes in order.
3- If he did not remember until he finished "*Baruch Atah Hashem Mebarech Hashanim*," but has not yet started the blessing of *Teka Beshofar*, he should say "*Veten tal umatar libracha*" right there, after the words "*Mebarech Hashanim*," and continue with the blessing of *Teka Beshofar*.
4- If he did not remember until he started "*Teka Beshofar Gadol*," he continues his prayer until the blessing of *Shema Kolenu*, and before he says "*Ki Atah Shomea Tefillat Kol Peh*" he should say "*Veten tal umatar libracha*" there. (If it is a fast day when he must say "*Anenu*," he first says "*Veten tal umatar libracha*" and afterward says "*Anenu*.")
5- If he also forgot to say it in the blessing of *Shema Kolenu*, and he said "*Baruch Atah Hashem*" and remembered right away, he should say "*Lamedeni Hukecha*," go back and mention "*Veten tal umatar libracha"*, and then finish again with "*Ki Atah Shomea Tefillat Kol Peh*" and so on. If he already finished *Shomea Tefillah* and then remembered that he did not say it, he should say "*Veten tal umatar libracha*" there, before the blessing of *Retzeh*.
6- If he already said the word "*Retzeh*," he goes back to "*Barech Alenu*" and continues with *Teka Beshofar* and the rest of the blessings in order.
7- The same law applies if he remembers in the middle of *Modim* or in the middle of "*Elokai Netzor*." He goes back to "*Barech Alenu*."

8- However, if he finished the last "*Yihyu Leratzon*" verse, even if he has not yet taken three steps back, he goes back to the beginning of the prayer.
9- Even if he made the mistake in the *Arbit* prayer, which is *reshut*, he must do the same as in the other prayers.
10- A woman, whether in *Shaharit* or in her other prayers, follows the same law as a man who made the mistake, and she does as we wrote above.
11- If he is unsure whether he said it or not, and it is within 30 days from the day we begin saying *Barech Alenu*, he is presumed not to have said it in *Barech Alenu*. After 30 days, he does not go back.

Laws: Hanukah

1- This year we begin lighting the *Hanukah* candles on Friday, *Ereb Shabbat*, December 4.
2- On *Ereb Shabbat* we first light the *Hanukah* candle and afterward the *Shabbat* candles. We do not say *Bameh Madlikin* at *Arbit*. It is a *mitzvah min hamubhar* (the best way to do the Mitzvah) to pray *Minha* while it is still daytime *before lighting* the Hanukah candles, and one must put in enough oil on Friday night to last one hour after the lighting.
3- Women have the custom not to do work while the *Hanukah* candles are burning, and one may be lenient and limit this for them to half an hour after the lighting.
4- We light *Hanukah* candles in the *Bet Haknesset* between *Minha* and *Arbit*, even though *tzet hakochabim* (nightfall) has not yet come, in order to publicize the miracle. If possible, they should be lit by a child who has reached the age of *hinuch*. *Hanukah* candles are also lit in the *Bet Haknesset* at *Shaharit*, without a blessing.
5- The first candle each night is called the *ner mitzvah* (the candle of the Mitzvah), and the second, third and so on are called *nerot hiddur* (candles that beautify the Mitzvah). That is why the head of the household himself must light the *ner mitzvah*, while the *nerot hiddur* may be given to children who have reached the age of *hinuch*, to train them in lighting. Children who have not reached the age of *hinuch* should not be allowed to light them. However, the *shamash* candle, which is separate from the *nerot hiddur*, may be lit even by a small child.
6- The time for lighting is about half an hour after sunset (5:00 PM). If one did not light at that time, he can light until 5:15 PM. If he did not light by *tzet hakochabim*, he may light even late at night, until *amud hashahar* (dawn). However, if it is late, he must wake two members of the household if they are sleeping. If he cannot wake them, he should light without a blessing. If he did say the blessing, one should not object.

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