



# The sorts of tidbits

my father, Rav Meir Zlotowitz zt"l, made sure his family was up to date on  
from the mundane, to the profound, to the 'thanks for reminding me!'



Parashas Vayishlach 5784  
December 1st • 18 Kislev

## V'sain Tal U'matar

This Tuesday, December 5th at Maariv, we begin saying *V'sain Tal U'matar* in *Bareich Aleinu* (those in Eretz Yisrael previously began on 7 Cheshvan). If one forgets *V'sain Tal U'matar* there, he can make it up by saying it in *Shema Koleinu*. If one remembers his omission after passing *Shema Koleinu*, one must go back to the *berachah* of *Bareich Aleinu*. If one has already finished *Shemoneh Esrei*, he must repeat *Shemoneh Esrei*. If one is unsure what he said, until thirty days have passed (Maariv on Thursday, January 4th, 2023), we assume that he *did not say V'sain Tal U'matar*. However, one who repeats the phrase "*V'es Kol... V'sein Tal U'matar*" ninety times (ideally 101 times) is thereafter - in case of doubt - halachically presumed to have said it properly and thus would need not repeat if unsure.

## Chanukah

Chanukah begins next Thursday evening, December 7th. On Thursday, Erev Chanukah, *Tachanun* is omitted at Mincha; *Tachanun* and *Lamenatzei'ach* are omitted throughout Chanukah, as well as *Kel Erech Apayim* before, and the *Yehi Ratzons* after, *Kerias Hatorah*. Fasting and *Hespeidim* are prohibited. *Al Hanisim* is said in *Shemoneh Esrei* and *Birchas Hamazon*. If one forgets, he need not repeat the *Tefillah*, though he may include it at the end of *Elokai Netzor*, and he may recite the compensatory *Harachaman* at the end of *bentching* followed by *Bi'mei Mattisyahu etc.*

Each day at *Shacharis*, the complete *Hallel* is recited. The *Kerias Hatorah* of each day of Chanukah corresponds to the day of the *Korbanos Ha'nesiim* of the Chanukas *Hamizbeiach* (Parashas Naso). Some congregations recite *Mizmor Shir* (Psalm 30) after the *Shir Shel Yom*. Women should recite *Hallel*.

On Wednesday, December 13th, Chanukah coincides with Rosh Chodesh, and the full *Hallel* is recited. *Kerias Hatorah* includes two *Sifrei Torah*; the *keriah* of Rosh Chodesh is leined from the first *Sefer* in three *aliyos* (the first two *aliyos* of the usual four are leined together), followed by one *aliyah* for Chanukah from the second *Sefer*. *Mussaf* of Rosh Chodesh follows. *Davening* ends with *Borchi Nafshi* after the *Yom* (some add Psalm 30 as well).

The *Achronim* agree that there is a minor mitzvah to gather on Chanukah to give thanks to Hashem, and publicizing the miracle. Singing and saying words of praise to Hashem renders a meal a *seudas mitzvah*. There is a *minhag* to eat dairy items in commemoration of Yehudi's defeat of the enemy general by feeding him dairy items. The practice of eating *latkes*, donuts and fried items is based on the miracle surrounding oil (Rabbeinu Maimon, *Ibn Ezra*).

There is a *Minhag* for women to refrain from *melachah* for the half hour after the lighting. Many *Poskim* say this only extends to activities which are restricted on *Chol Hamoed*.

There is a praiseworthy *minhag* of giving gifts to our children's *melamdin* (R' C. Palaggi zt"l). This sets an example of *hakaras hatov* for your child and displays the importance of *chinuch*. A gift accompanied with warm words of thanks is a tremendous source of *chizuk* for our *Rebbeim* and teachers.

## Reminders

Daf Yomi - Friday: Bavli: Bava Kamma 29 • Yerushalmi: Shevi'is 55 • Mishnah Yomis: Yevamos 11:1-2 • Oraysa: Next week is Yoma 36b-38b.

Make sure to call your parents, in-laws, grandparents and Rabbi to wish them a good Shabbos. If you didn't speak to your kids today, make sure to connect with them as well!

## Next on the Calendar

Chanukah begins next Thursday evening, December 7th.

Shabbos Chanukah is next Shabbos, Parashas Vayeishev, December 9th.

## Parshah in a Paragraph

**Vayishlach:** Yaakov sends *Malachim* to Eisav who is approaching with 400 men • Yaakov prepares for his confrontation with Eisav with gifts, prayer, and readying for war • Left alone on one side of the Yabok River, Yaakov battles and defeats the ministering angel of Eisav • Yaakov is given the name Yisrael • Yaakov encounters Eisav and they part in peace • Dina ventures out into the city of Shechem, and is assaulted by its leader's son, Shechem • The Shevatim are outraged and plot revenge • Shechem and his people agree to be circumcised • Shimon and Levi annihilate the male inhabitants of the city of Shechem • Yaakov builds an altar in Bais-El • Rachel passes away during the birth of Binyamin • Reuven moves Yaakov's bed to Leah's tent • Yitzchak passes away at 180 years of age, and is buried by Yaakov and Esav • The descendants of Eisav and the kingdoms of Edom.

Haftarah: Ovadiah (1:1-21) relates the prophecy about the rise and fall of the Kingdom of Edom, the descendants of Esav. Ovadiah was himself a convert from Edom.

## 613 Taryag Weekly

**Vayishlach:** 154 Pesukim • 1 Prohibition

1) It is forbidden to eat the *Gid Hanasheh* (the sciatic nerve) of a kosher animal.

Mitzvah Highlight: Yaakov was saved from the Malach of Eisav, escaping with merely a wound to his thigh. This mitzvah reminds us that despite the constant and ongoing persecution by Esav's descendants, our nation will ultimately be spared and redeemed (Sefer HaChinuch).

## For the Shabbos Table

“וַיְהִי־לִי שׂוֹר וַחֲמֹר”

“And I acquired an ox and a donkey” (Bereishis 32:6)

Rashi explains that it is “Derech Eretz” to reference many oxen in a singular form. Rav Moshe Feinstein z”l explains that when a person references his own possessions, it is proper to be modest and not needlessly boast about them. Thus, Yaakov modestly used the singular form “ox,” although he had many oxen.

We find as well that Eisav proclaims to Yaakov “*Yesh Li Rav*,” “I have an abundance,” and Yaakov replies to Eisav, “*Yesh Li Kol*,” “I have everything.” An “abundance” is measured relative to what is common in society. Eisav looked to the world around him to measure his success and was only content when he exceeded societal standards.

Yaakov, however, confidently proclaimed “I have everything,” as he was satisfied that all his needs were met. Yaakov saw no need to boast about his abundance, as he attached little importance to the status associated with material success and instead focused on everything he was given.

This concept can be illustrated by a true incident which occurred in a ballroom in the United Kingdom. In attendance at the event were many of the UK's dignitaries, including the Queen of England herself. Suddenly, a commotion erupted, as Prime Minister Margaret Thatcher entered the hall. The reason for the commotion? Madam Thatcher was wearing a dress identical to the Queen's! The very next day, the Prime Minister's office sent a letter to the Queen expressing her apologies over the incident. The response from the Queen's secretary was curt and quick in coming: “The Queen of England does not notice what other people are wearing.” Similarly, when we are aware of our own inherent importance and dignity, we are not threatened by the successes, possessions or achievements of others.

## 30 Yom Kodesh Ha'chag

### HALACHOS OF CHANUKAH Menorah: How to Light?

Common practice is to light the candle in the rightmost position on the first night. From the second night and on, the candles are added from right to left; lighting begins with the newest candle and moves to the right. The *neiros mitzvah* should not be used to light one another; rather the *shamash* or another flame source should be used to light all the *neiros*. One should have a lit candle in his right hand prior to reciting the *berachos*, and should position his hand so that the lit *shamash* is positioned closest to the night's new *ner* (so that he does not ‘pass over’ any other *neiros* when lighting the newest *ner*). Those who light adjacent to a doorway may light the rightmost candle first as it is closest to the doorpost. The *berachos* of *L'hadlik Ner Shel Chanukah* and *She'asa Nissim* are recited, as well as *Shehecheyanu* on the first night. Following the *Hadlakah*, *Haneiros Hallalu* and *Ma'oz Tzur* are recited or sung. One should be sure that one wick is reliably aflame before reciting *Haneiros Halalu* (so as not to create a *hefsek* between the *berachos* and the lighting). One may not derive benefit from the menorah lights; for this reason the additional *shamash* is left lit adjacent to the Menorah lights.

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# זמנים לשבת



# Klal Govoah

In Memory of Rav Meir Zlotowitz z"l

Parshas Vayishlach | December 1-2

	ר"ת	שקיעה שבת	סקש גר"א שבת	סקש מ"א שבת	שקיעה Friday Night	הדלקה עש"ק	פוג מנחה עש"ק
<b>Atlanta</b>	6:40	5:28	9:55	9:16	5:28	5:10	4:25
<b>Baltimore</b>	5:55	4:43	9:31	8:49	4:43	4:25	3:43
<b>Boston</b>	5:24	4:12	9:14	8:29	4:12	3:54	3:14
<b>Catskills</b>	5:40	4:28	9:27	8:43	4:28	4:10	3:30
<b>Chicago</b>	5:32	4:20	9:19	8:35	4:20	4:00	3:21
<b>Cleveland</b>	6:09	4:57	9:55	9:11	4:57	4:39	3:58
<b>Detroit</b>	6:12	5:00	10:01	9:17	5:00	4:42	4:02
<b>Lakewood</b>	5:43	4:31	9:23	8:40	4:31	4:13	3:32
<b>Los Angeles</b>	5:55	4:43	9:11	8:32	4:43	4:25	3:40
<b>Miami</b>	6:41	5:29	9:30	8:54	5:29	5:11	4:22
<b>Monsey</b>	5:40	4:28	9:24	8:40	4:28	4:10	3:29
<b>Montreal</b>	5:24	4:12	9:29	8:41	4:12	3:54	3:16
<b>New York</b>	5:41	4:29	9:23	8:39	4:29	4:11	3:30
<b>Orlando</b>	6:40	5:28	9:38	9:00	5:28	5:10	4:22
<b>Passaic</b>	5:41	4:29	9:24	8:40	4:29	4:11	3:30
<b>Philadelphia</b>	5:47	4:35	9:26	8:43	4:36	4:18	3:36
<b>Toronto</b>	5:53	4:41	9:49	9:03	4:42	4:24	3:44
<b>Yerushalayim</b>	5:51	4:34	8:55	8:16	4:34	3:59	3:30

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