

Congregation

◆◆◆◆ **"Beth Yosef"** ◆◆◆◆

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

Rabbi Aharon Farhi
Parashat *Ki Tetze*
9th Elul 5780

Maqam Saba
Issue # 905

Mr. Eliyahu Levy, President
Haftarat *Roni Akarah*
August 29th 2020

*Candle Lighting 7:15pm * Shekiah 7:33pm * Shir Hashirim 7:00pm followed by Minha Friday Night Shahrarit Shabbat 8:15am * Minha Shabbat 7:00pm * Shabbat Ends 8:13pm & Rabbenu Tam 8:43pm Time for Talit 5:06am * Seasonal Hour 75:00 * Alot Hashahar 4:51am * Netz Hachama 6:21am Weekday Minha 7:30pm * Earliest Time for Arbit 6:35pm * Tzet Hacoachavim 8:08pm * Chatzot 12:56 Latest Time for Morning Keriat Shema 8:36am * Latest Time for Morning Amidah 9:51am*

Selihot 5:10am Weekdays & Sundays

Please do not read this bulletin during Tefillah or Keriat Hatorah

This week we begin our Parasha with the topic of *'The woman of beautiful form'*. Harav Mordechai Hacohen asks: What is the true beauty of a woman? Shelomo Hamelech explains the answer by sanctifying the concluding verses of Proverbs with the famous paean to the righteous woman, which is chanted in Jewish homes to begin the opening Shabbat meal. The word 'Chayil' used in Scripture implies more than just valor; it includes the possession of whatever attributes are needed to carry out the task at hand. *"Grace is false, and beauty vain; a woman who fears Hashem, she should be praised!"* The outer beauty is worthless without the inner beauty. There are many qualities of the woman that Shelomo Hamelech praises: *"She stretches out her hand to the distaff"* to spin thread, *"She made for herself luxurious bedspreads"*, and *"She makes a cloak and sells it"*. But what is the foundation of her success? What is her true praise? The Midrash states that this hymn contains an alphabetical acrostic as a further allusion to her all-encompassing virtues. Just as Hashem created the Torah with twenty-two letters, so too the praises of the woman of valor is written with all of the twenty-two letters. Girls are to be raised to become women of accomplishment, to be complete, just as the Torah is complete. They are to be the foundation of the home, the caretaker of the household, the Kosher mothers of our nation, women of mercy and kindness, *"She spreads out her palm to the poor, and extends her hands to the destitute"*, educators for their children, to raise them in the ways of Hashem, according to the customs and traditions that have been passed on by our ancestors, *"She opens her mouth with wisdom, and the teaching of kindness is on her tongue. She anticipates the ways of the household, and does not eat the bread of laziness"*. In short, the paean is written to the woman of valor, the woman of accomplishments. This is compared to the chapter of Psalms written by David Hamelech *'Tehillah LeDavid'*, which we read three times a day for the sake of the Pasuk, *"You open your hand and satisfy the desire of every living thing"*. This chapter describes

Hashem's great amount of mercy that He influences upon us. As well, this also contains an alphabetical acrostic to teach us that the praises written here are not coincidental, but purposely written, all in the same chapter. The alphabet shows order and structure. Hashem blesses the world with His kindness every day, and kindness is actually one of the foundations of the world. The chapter written describing the woman of valor is likewise in alphabetical order, which teaches us that the praises were not grouped by coincidence, but with purpose and design. Although in 'Ashre' the first letters of the verses follow the alphabet, the letter Nun is omitted, since it can be taken as an illusion to Nefillah, 'downfall'. Nonetheless, knowing that downfalls would take place, the Psalmist comforted us by saying, *"Hashem supports all the fallen ones"*. However, in *Eshet Chayil* the letter Nun is functional. After the praises of the woman of valor, the letter Nun is used to start off *"Her husband is distinctive in the councils, when he sits with the elders of the land"*. Why is the letter Nun used and why is her husband mentioned here within her praises? The answer is as follows: everyone has times when they fall. When a woman falls, her husband rushes from his distinctive place in the councils and stands in aide by her side, giving her strength and courage to continue and rise once more. The lesson here is that a woman must work together with her husband to achieve success. No matter how successful she may be, no matter how complete she may become, she always needs her husband for support and help, and she mustn't ever think that she could do just fine on her own. Only when she helps her husband and her husband is by her side can she be called a complete and accomplished woman, a woman of valor. She mustn't ever act against his will, even by means of kindness, and instead must always honor him, for then she will succeed in producing a family of greatness, as Shelomo Hamelech concludes. *"Her children have risen and praised her; her husband, he extolled her; and let her be praised in the gates by her very own deeds"*, Amen.

Insights on the Parasha

1 – “*You shall observe and carry out what emerges from your lips, just as you vowed voluntarily for Hashem*” *Harav Chida* explains that this is not just a commandment to fulfill vows that you made to Hashem, rather this commandment also comes to teach us that if one vowed to his friend, it is compared to vowing to Hashem, and the punishment for not fulfilling your words is just as severe. When one promises something to another, he should be prepared to fulfill his words with the same priority and urgency as if he has vowed a voluntary gift to Hashem – with the understanding that breaking your vow will likewise bring great punishment.

2 – “*So that you do not place blood in your house if a fallen one falls from it.*” Do not think that a protective fence is not necessary since Hashem causes those who deserve what’s coming to them to fall from your roof, for Hashem only allows tragedy to occur through those who are not righteous and allows merits and good things to come through those who are straight and proper. Someone has to be involved, but it does not have to be you! If you do not put up a protective fence, then although the person deserved whatever he received as punishment, still it did not have to occur through you and only happened through you because you deserved to be obligated once you ignored the Torah’s commandment to put up a fence. (*Binah Leitim*)

History in Brief

20 years after the Temple’s destruction, in the year 88AD. After the Churban, the Jews would pay taxes to the Romans every year. Once, the Jews wished to send a present to the Caesar. Who should deliver it? The Sages chose R’ Nachum (Eish Gam Zu) who was known for his miracles. They sent him off with precious stones, pearls, diamonds, and jewels. On his way to Rome he stopped by an inn to spend the night. When asked what he was carrying, he responded that he was delivering taxes to the Caesar. While he slept, the innkeeper took all the jewels and replaced them with dirt. In the morning, upon checking his package and realizing the goods had been replaced with dirt, he exclaimed, “*Gam Zu LeTova*” – this too is for the best! When he reached the Caesar and presented what he was carrying, now filled with dirt, initially the Caesar was furious with the Jews who were mocking him, and he sentenced R’ Nachum to death, who exclaimed that this too was for the best. Eliyahu Hanavi then came down to the Caesar, disguised as one of his ministers, and wondered if perhaps this dirt was not ordinary, but rather included mystical properties and powers, perhaps the same dirt as their forefather Avraham Avinu had miraculously used to win in battle against

the kings to save Lot. Perhaps the Romans can use this magical dirt to defeat the stubborn enemy in a nearby region that they had thus far been unsuccessful in their campaign against. He suggested that they send the dirt to the front line and see what will happen. Indeed, the Caesar listened. The Roman army used the dirt and were able to defeat their enemies. The Caesar then filled R’ Nachum’s basket with precious jewels to deliver to the Jews as a token of his gratitude for their precious gift which helped him defeat his enemies. R’ Nachum exclaimed that this too was for the best. On his return trip home, he passed by the inn once again and told the innkeeper all that had happened. The innkeeper immediately filled his wagon with similar dirt and presented it to the Caesar, claiming that it was actually his dirt from his yard all along, not from the Jews, and now he was offering all of it to the Caesar, in exchange for a small fortune of course. However, when the Caesar tested the dirt, he found it to be nothing but ordinary dirt, and immediately ordered the execution of the innkeeper, who appeared to be mocking him. This is why R’ Nachum was titled Eish Gam Zu.

Health and Recovery

When a person comes out of the bath or shower, he should quickly dry off, put on his clothes, and cover his head, so that he will not be affected by the cold air compared to his warm shower, even during hot days, as the blood vessels dilate, including the blood in the legs, and through gravity more blood will then accumulate in the lower part of the body at the expense of the upper part of the body, giving the result which will manifest in a drop in blood pressure, causing dizziness, falling, fainting, and loss of consciousness. Therefore, following bathing one should warm himself up to return the blood vessels to their normal state. A person should not enter a bath closely following a meal, because during digestion, a larger-than-normal amount of blood reaches the walls of the stomach for digestion, causing less blood to be available for other areas, which is especially dangerous for the upper part of the body when a person bathes immediately after eating. It is also advisable to avoid bending over in the shower. When there is no choice, care should be taken not to bend over with the head downwards but to bend with the knees downwards. Many women, without noticing, being carried away with their maternal love, tend to pick up and carry their children or their grandchildren in their arms, even though the children are no longer small babies and now weigh too much for them to carry. This is most problematic when it comes to middle-aged grandmothers who pick up and carry their grandchildren who weigh too much for them to carry, risking injury to their back, legs, arms, and other areas.

Rishon LeSion: R' Yaakov Ayash ztl 1750-1817

When the Jewish people of Algeria dared to oppose the Rabbi's decrees and authority, R' Yehuda Ayash got up and swore that he would leave and immigrate in the Land of Israel. The rumor of the imminent departure of their revered rabbi fell on the Jews of the city like thunder on a clear day. Many delegations consisting of the great and good people of the city, as well as the common people, came to his house to beg before him that he should not leave them. They promised him that they would repent for their wrong deeds and remove their audacious nature. Rabbi Yehuda accepted their words of repentance, but his desire for the land of his ancestors overcame their cry and he answered in the negative to all the delegations. The unfolding events of the times stood in favor of the community of Algeria, delaying the Rabbi's departure, and they wished to take advantage of Rabbi Yehuda to the fullest for whatever remaining time they would still have him in their city. Those were days of wars, and most of the roads were broken and blocked. There was real danger to life for those who traveled at that time, and Rabbi Yehuda remained in the city unable to begin his journey to Israel until the wars passed. In Elul of 1756, Rabbi Yehuda packed his belongings and finally set off on his journey. Accompanied by his family, he made his way to Israel by ship through Italy. Wherever he passed through he was honored as a king. He arrived in Jerusalem in 1758. In the holy atmosphere, he was privileged to fulfill his wish: to spend his time for Torah and Avodah unhindered, without the yoke of the rabbinic responsibilities. Rabbi Yehuda however only enjoyed Jerusalem for two years, as after two years, in 1760, Rabbi Yehuda Ayash returned his holy soul to heaven at the age of sixty years old.

Mussar: Month of Elul

There are many reasons to repent during this month. Every Jewish person must make sure that he has established a proper connection between himself and Hashem during these times of Ratzon and Rachamim (times when Hashem waits for us to do Teshuvah so that He can cleanse our souls). Hashem guarantees us a path back as long as we try our best and do our part. When a person tries to open a lock with the wrong key, does he not try foolishly over and over again even without someone guaranteeing success? We are indeed guaranteed success from Hashem as long as we just try to repent and change our ways. Every Monday and Thursday we recite *Your hand is outstretched to accept those who repent*. Why should we not take advantage of this great fact? It is a gift that we are actually obligated to use wisely. Calculate how much Hashem has done for you and your family throughout this past

year, or at least try as best as you can to remember as much as possible. Have we thanked Him enough for everything? Have we instead repaid him wrongly with bad deeds and sins? This as well needs to be corrected. Hashem is waiting for us all year, until the month of Elul, the month of mercy. He wishes to cleanse us from our blemishes that we have inflicted on ourselves through sinning. Hashem is now very close during this great month. We must be joyous of his closeness and utilize the opportunity properly. The King of all kings Who possesses all strengths and abilities is now among us. We must ask and pray for health, happiness, and success as well as repentance and forgiveness. These are the greatest days of the year and we must not allow them to just simply slip away without the proper work. May Hashem watch over us, Amen.

Story

Zev, the wealthy Jew from Budapest, would often receive blessings from Rabbi Yitzchak Isaac in the city of Kalib, Hungary. He also received important advice from the Rebbe from time to time. One year, in anticipation of the upcoming high holy days, he planned to spend the holiday with the Rebbe instead of his family for the first time. Upon leaving on his trip to the Rebbe, he said goodbye to his wife and children, and told them: "I have never been absent from the house during the high holy days, as you know, but today, this year, I must go to the Rebbe and pray together with him, so that we all merit to have a good and sweet new year." He promised to see them all again soon, after the holidays. His wife could not understand why he needed to pray with the Rebbe. Their Shul had very capable Chazzanim and Rabbanim! He explained to his wife that she was correct, but the prayers with the Rebbe were special beyond comparison. Perhaps she would like to come with him! They could rent a nice house near the Rebbe's Shul and enjoy the holidays as a family. If she would experience it for herself, she would definitely understand! His wife laughed from deep within her throat, not fathoming how he could even suggest that they all travel so far during such an important time of the year when it was clearly unnecessary to her. Nonetheless, she understood how important this must have been for her husband, and she gave him her blessings to go and enjoy the spiritual uplifting experience. Zev then spent the high holy days that year, as well as in many more years to come, with the Rebbe, praying and filling himself with holiness, drawing closer to Hashem year by year.

Two Halachot: Posek Rav Mordechai Eliyahu

1 – If a mistake is found in a Sefer Torah and there is no other Torah available to continue reading from, then

the reading may be completed from this Sefer Torah without reciting the Berachot. When reciting the Mizmor *Ashre*, have in mind with concentration when reciting *Poteah Et Yadecha* that all livelihood is from Hashem. If you did not recite it with concentration, then you should go back and read that Pasuk again.

2 – We recite Yehi Shem on the following days: Rosh Hodesh, Chanukah, Purim, as well as the 14th and 15th of Adar 1 during a leap year, Erev Pesah, Erev Rosh Hashanah, Erev Yom Kippur, the 9th of Av, and in a mourner's house where we also skip *Vaani Zot Beriti* in *Uba Lesion* and instead go straight to *Ve'ata Kadosh*. Be careful to recite the Kedusha of Uba Lesion with the Minyan, so that if you are behind you should skip *Ashre* and *Lamnatzeah* in order to recite Kedusha with a Minyan and afterwards make up whatever you skipped. If you are praying alone, recite the Kedusha with Taamim of Neviim.

Laws

1 – The 40 days of Selihot (atonement) are days of mercy and forgiveness. One should therefore make sure to rise early in the morning in order to recite the Selihot. The entire Selihot in general, and the "Yag Midot" (13 attributes – *Vaya'avor*) in particular, should be recited with concentration and devotion, with a broken and sad heart.

2 – One should be thinking of correcting his deeds and doing Teshuvah (repentance) while reciting Selihot. During this time of year Teshuvah is easily accepted. One should increase his acts of Mitzvot in preparation for the Day of Judgment.

3 – One should be extra careful to pause between the first and second recitation of Hashem's name when saying *Vaya'avor* since they have different meanings and a different tune of pronunciation. One who fails to do could face great punishment, Chas Ve'Shalom.

4 – The month of Elul is the prime time for doing Teshuvah and increasing one's daily amount of Torah study and Mitzvot. One should have special concentration while reciting the blessing of *Hashivenu* during the Amidah, having in mind all those who have strayed off the path of Torah and Mitzvot. This is especially important if some of those people are one's relatives or friends, as this is the time that Hashem accepts the Teshuvah of all those who seek Him.

5 – One should recite Birkat Hashahar and Birkat HaTorah before reciting Selihot.

Sponsors

*** **Rabbi Aharon Leiber, his wife Pessie, and their children.** Blessings and success for the entire family, they wish blessings and success for: **David, Leon, Avraham, and Jack of the Farhi Family,** Amen. ***

Mr. Joey Rephael Sardar, his wife Bella, their parents, and their children. Blessings and success for the entire family, Amen. *** **Mr. Eli Levy, his wife Becky, and their children.** Blessings, health, and success for the entire family, Leilui Nishmat **Rosalyn Bat Chava a"h,** Amen. *** **Mr. Victor Maleh, his wife Shirley, and their children.** Blessings and success for the entire family, Leilui Nishmat his father **Yehuda Aslan Ben Jamila a"h,** Amen. *** **Mrs. Nina Always Nawama, her husband Gabriel, and their children.** Blessings and success for the entire family, Leilui Nishmat her father **Asher Ben Sara a"h,** Amen. *** **Mrs. Leah and her blessed children: Yehoshua, Jack, Miriam, and Klemance of the Salama Family.** Blessings and success for the entire family, Leilui Nishmat their father **Yitzchak Zaki Ben Miriam a"h,** please join us for **Derush Leilui Nishmat on Thursday August 27th in Beth Yosef 2108 Ocean Parkway, Minha and Arbit at 7:30pm followed by the Derush, Tizku L'Mitzvot, Amen.** *** **Mrs. Sely Jajati and her children.** Blessings and success for the entire family, Leilui Nishmat their father **Yehuda Leon Ben Jamila a"h,** Amen. *** **Blessed siblings: Faraj, David, Clod, Edmon, Janett, Rina, Esther, Gila, Syma, and Evon of the Nahum Family.** Blessings and success for the entire family, Leilui Nishmat their mother **Ayala Gazalo Bat Rima a"h,** Amen. *** **The Shakalo family.** Blessings and success for the entire family, Leilui Nishmat their mother **Touni Mazal Bat Rachel a"h,** Amen. *** **Mr. Ovadia Avraham, his wife Sabah, and their children: Naim, Yosef, Moshe, and Yonatan.** Blessings and success for the entire family, Leilui Nishmat their son who passed away at a young age **David Ben Sabah a"h,** Amen. *** **Mrs. Frieda Hasbani Rabi and her children.** Blessings and success for the entire family, Leilui Nishmat their father **Nissim Sami Hasbani Ben Amilia a"h,** Amen. *** **Blessed siblings: Soly, Hillel, Arlett, and Sofia of the Bawabe Family.** Blessings and success for the entire family, Leilui Nishmat their father **Yitzchak Zaki Ben Simcha a"h,** Amen.

This week's sponsorship total is \$750. Weekly cost of production and distribution total is \$1300. Tizku L'Mitzvot, Amen!

Since we launched our newly designed website in April 2020, we already had **15,100** visitors!

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