

Congregation

◆◆◆◆ **"Beth Yosef"** ◆◆◆◆

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

Rabbi Aharon Farhi

Parashat Nitzavim Vayelech *Maqam Nahwand*
23rd Elul 5780 Issue # 907

Mr. Eliyahu Levy, President

Haftarat Sos Asis
September 12th 2020

*Candle Lighting 6:52pm * Shekiah 7:10pm * Shir Hashirim 6:45pm followed by Minha Friday Night
Shaharit Shabbat 8:15am * Minha Shabbat 6:35pm * Shabbat Ends 7:50pm & Rabbenu Tam 8:20pm
Time for Talit 5:22am * Seasonal Hour 73:00 * Alot Hashahar 5:07am * Netz Hachama 6:35am
Weekday Minha 6:45pm * Earliest Time for Arbit 6:15pm * Tzet Hacoachavim 7:45pm * Chatzot 12:51
Latest Time for Morning Keriat Shema 8:46am * Latest Time for Morning Amidah 9:59am*

Selihot 5:10am Weekdays & Sundays

Hatarat Nedarim for Rosh Hashanah:

**September 12th Motzei Shabbat Parashat Nitzavim-Vayelech after Havdalah,
& again, Thursday September 17th at 7:30pm after Minha & Arbit,**

Women should have in mind this year during Hatara to rescind their tradition to hear the Shofar.

*** * * Rosh Hashanah * * ***

Friday Night September 18th – Sunday Night September 20th

*Erev Rosh Hashanah Friday September 18th Candle Lighting 6:40pm * Shekiah 6:58pm * Minha 6:45pm
Shaharit Both Days Rosh Hashanah 8:00am * Minha 1st Day 6:40pm – No Seder Tashlich on Shabbat
Candle Lighting 2nd Day Before Kiddush 7:42pm * Minha 2nd Day 6:20pm & Seder Tashlich * Ends 7:39pm*

The Tzom Gedaliah Fast Monday September 21st

Fast Begins 5:17am, and Concludes 7:25pm, for the strict 7:32pm, Minha Tzom Gedaliah 6:45pm

Shana Tova Umvoret Ketiva Vhatima Tova Lanu Ulchol Am Yisrael, Amen!

Sponsored by: The respectable young man, engaged to be wed, ***Mr. Albir Leon Farhi.***
Blessings and success for the entire family, Mazal Tov to his fiancée the bride ***Miss Grace Kassin,***
may they be blessed with building a beautiful family together, Mabrouk, Amen.

Please do not read this bulletin during Tefillah or Keriat Hatorah

"You are all standing today before Hashem" The day hinted to in this Pasuk is Rosh Hashanah, the day that we stand in judgment before Hashem. Rabi Shalom Meir explains: There are two different terms that seem similar – a beginning and a leader. The two are not the same. The leader of an army is not necessarily at the beginning. The driver of a chariot is the leader while the front wheel is at the beginning but not the leader. Rosh Hashanah is the beginning and the leader of the year, for all decrees carried out during the year are signed on Rosh Hashanah. Will one be signed for life, health, wealth, comfort, and happiness, or otherwise? Everything is decided on Rosh Hashanah, the leader and beginning of the year. One who merits to gain Hashem's mercy and recognition on this one day will enjoy a wonderful year. How can we merit to come out of judgment with a positive verdict? Through repentance and remorse. However, it is a day of justice. This is the month of the 'scales' since Hashem weighs our actions – our righteous deeds on one side of the scale and our sins on the other. If the right side, the Mitzvot side, is heavier, then we will enjoy a wonderful year of blessing. Understand that all you need is just one more Mitzvah to tip a 50/50 scale and come out a winner. We come before Hashem as peasants, praying that He have mercy on us and grant us what we don't really deserve. We must plead and beg Hashem for mercy. There is one Mitzvah that awards great

merit to those who perform it. What is it? The Yerushalmi says: "All the Mitzvot of the Torah are not equal to one word of Torah learning!" What we have is a very powerful solution to winning in judgment and attaining mercy in order to merit a year of health, wealth, happiness, peace, tranquility and prosperity. Learning Torah is a Mitzvah that grants reward to its performer in this world and keeps the principle reward for the next world. May we merit to be written for a wonderful year and a long life, Amen.

Insights on the Parasha

1 – *"My anger will flare against it on that day and I will forsake them"* – The Pasuk first speaks regarding an individual, 'it', but then addresses many, 'them'. This teaches us that when an individual sins, he has the power to cause destruction for many others.

2 – *"It will say on that day, 'Is it not because Hashem is not in my midst that these evils have encountered me?' But I will surely have concealed My face"* The question is: if the sinner acknowledges that his sins have caused suffering to befall him, why is it then necessary for Hashem to hide His face from him? The understanding is as follows: the sinner thinks that he is suffering because of transgressions he has committed between himself and Hashem. Hashem, however, wishes to teach him that this is not true. While, Hashem can forgive the sins that the sinner

has committed against Hashem, the sinner is in fact being punished and is suffering because of the sins he committed against other people, which cannot be forgiven until the sinner appeases the person and asks for forgiveness. It is therefore because of the sins that man commits against others which causes Hashem to conceal His face from the sinner.

Insights on Rosh Hashanah

1 – Why is judgment set forth on the month of Tishre? When people judge others, they set dates for friends at a time when things seem to be going their way, and they set their enemies' judgment at a time when times look rough. Hashem, however, judges everyone at a favorable time: During the month in which we have holidays and we will be performing Mitzvot, such as Shofar, Sukkah, Lulav, Etrog, Hadas and Aravah. It is also during the seventh month corresponding to the seven Mitzvot we perform.

2 – Honey, grapes and figs are eaten on Rosh Hashanah since Avigail the wife of Naval brought these to David, and our Sages teach us that she brought it on the day which was Rosh Hashanah.

History in Brief

The only Bet Knesset Shul in Beirut: Magen Abraham. In 1925, a Shul was built in Beirut, which they named after the wealthy donor Avraham Sasson who lived in Kolkata, India and funded this project. Due to difficulties in financing the construction, the head of the Jewish community in Lebanon, Mr. Yosef Farhi, came to the rescue and assisted in the purchase of religious articles and the interior design of the synagogue. In the courtyard of the synagogue there were a number of social institutions for the community as well. With the outbreak of the Lebanese Civil War, Beirut was divided into 'East' and 'West'. The synagogue remained in the west, under the control of PLO militias, who guarded it and the Jews of the area lest they be harmed in battle, but the synagogue itself was expropriated by them for the purpose of storing equipment and ammunition. In 1976, due to the prolongation of the fighting, Rabbi Yosef Farhi decided to move all the Sifre Torah to Geneva. He entrusted them to Edmond Safra, the Jewish banker of Lebanese descent, who kept them in his bank safes. Most of the books were later transferred to Sephardic synagogues in Israel. Since 1991, only two Jews have remained in the Wadi Abu Jamil area of Beirut, and in the whole of Lebanon, only 60 Jews remain, as the community has virtually ceased to exist. At the end of the civil war, Lebanese Prime Minister Rafic al-Hariri decided to rehabilitate the synagogue and surround it with a garden. The plan did not materialize, but the synagogue was considered a reserved place. The synagogue is inactive, but it is still standing and the authorities in Lebanon have even preserved it as a historic site. It is a few kilometers from the port of Beirut. Unfortunately, in an explosion last month in the port of Beirut, the synagogue that has stood on its own to this day, has been badly damaged, and it is doubtful whether it will be possible to restore it.

Health and Recovery

The most beneficial walking conditions for a person are as follows: 1 - Shoulders should be pulled back. 2 - Head should be straight and not tilted in any direction. 3 - Closed mouth. 4 - Inhale air through the nose and exhale through the mouth. 5 - Avoid talking on a cell phone or with a friend while walking. 6 – Concerning an older person walking, it is important to pay attention that the hands will be freely swinging to the sides of the body, and not stiffened, so that he will be able to walk faster, at a similar pace to young people, which is for the purpose of balance so that he does not fall. The movements of the hands

give the body balance and equilibrium in such a way that when the left leg is extended forward, in contrast the right hand is extended forward, and when the right leg is extended forward the left hand in front is extended forward. This situation gives us balance and equilibrium. Generally, the younger the person, the faster he can move. On the other hand, it is not easy to walk fast with your hands close to your body. Hands that carry objects or are in pockets, will slow down the pace of walking, and prevent brisk walking. Walking improves mental ability and can help prevent, slow down, and even stop some of the process of brain deterioration in adults, much more so than other physical exercises. It has also been found that walking, especially briskly, is effective in treating depression, and sometimes more successful than medication.

Rishon LeSion: R' Yaakov Ayash ztl 1750-1817

The sages of Jerusalem found in Rabbi Yaakov Ayash the right person to fulfill the mission as their emissary in the Diaspora. In the beginning of his mission, he decided to travel to North Africa. Everywhere he went a feast was held in his honor and the local Jews did their best to donate to the Land of Israel according to their ability. For a long time, Rabbi Yaakov toured through Morocco and Algeria, and then traveled to Italy to print his father's books 'Mateh Yehuda' and 'Shivtei Yehuda' with the help of Hashem. Success shined down upon his face, and he quickly finished printing the books. He collected his belongings and decided to make his way back. Suddenly there was a knock on the door of his room. The leaders of the Italian community of Siena entered the room and said: "Rabbenu! We heard that the rabbi is leaving our country and returning to Jerusalem. Are you abandoning the flock? In whose care will you entrust us? Who will take your place?" The decision was difficult: on the one hand he placed the Land of Israel, the Holy Land, while on the other hand he placed the spiritual condition and future of the Italian communities. He answered them: "Ok, I will stay here." So it was, for twenty years Rabbi Yaakov remained in Italy and served the community of Siena and the community of Ferrara. Many disciples flocked to his door from all over Italy to drink his words thirstily, as his answers in Halacha enlightened the eyes of the inhabitants throughout the land.

Mussar: The 10 Days of Repentance

The author of *Mussar Hachamim* zt"l writes: Let us discuss a person who keeps Kosher, purity, prays three times a day, recites the appropriate Berachot properly before and after eating and drinking, and is good natured. What more could you ask for? Well, there is a parable of a man who gives one hundred dollars to a store owner as credit. He then sends his son daily with a list of groceries, to be paid for with the credit. After a while, however, the math is done and the man is billed one thousand dollars for his purchases. He had indeed bought more than his credit had allowed. It is true that we perform many Mitzvot and good deeds, but we must keep track of our transgressions and misdeeds as well. Hashem grants us life, health, happiness, family, prosperity, and so much all for free! We must not believe that we have earned it all. If Yaakov Avinu thought that he had been rewarded already for all of his righteous acts and was afraid he hadn't anything leftover, what can be said about our outstanding debt?! We now stand before the collector, Hashem, without the payment. Time passes hour after hour, day after day, and week after week. We are constantly increasing in our debt to Hashem. Be wise and save every moment of your life. Use every opportunity to succeed and grow higher and greater. Fulfill Hashem's will and do not get caught up with the worthless

distractions of this world. Know your purpose and goal: serve Hashem and fulfill His commandments! As the awesome days approach, we must not allow them to pass us by without using the opportunity to improve. *Who wishes to live? One who guards his tongue from evil:* First of all, be careful with *'Rechilus'*, the act of telling someone what others had said against him or plan to do to him. Secondly, one may not believe or even listen to *'Rechilus'*, even when written or signed without speaking. Third, distance from those who ask "What did he say about me?". Fourth, when asked such a question, try to first avoid, then twist and bend the truth. If all else fails, lying is permitted for peace. Five: if asked "Who did this", just respond "Not I". Six: listening even without believing is forbidden, not to mention taking action. However, seven: one may warn others in order that they protect themselves, on condition that: 1- they are in danger, 2- there is a purpose, and 3- he will not exaggerate or even tell more facts than need be. May Hashem watch over us, Amen.

Story

As word began to spread through Budapest that the Rebbe was coming to visit, the home of Zev was alive with song and happiness. He thrilled his family with the news of his Rebbe's arrival. They would now have the opportunity to meet the Rebbe and witness for themselves why he traveled to the Rebbe every year. Zev turned to his wife and said, "I heard that the reason the Rebbe is visiting is because he is collecting money for the Mitzvah of Hachnassat Kallah, to fund a wedding for the needy. For this Mitzvah the Rebbe interrupted his learning and endures the hardship of traveling. But I will offer him a worthwhile deal that will free him from wasting so much time. The Rebbe will benefit, and so will we..." Then Zev went out and stood in the long line at the revered guest's hotel. The Gabbaim who came with the entourage from Kalib knew him, patted him on the shoulder and brought him closer to the front of the waiting line. As he stepped in, he opened and said: "Shalom Aleichem Rebbe" and kissed the rabbi's hand. He welcomed the rabbi and expressed his overjoy. The rabbi replied: "It is also my pleasure and a satisfaction for me to meet with you, but as you know the reason I bothered to travel to your city is because a great Mitzvah of bringing a bride into marriage has come, and all of you can share and be a part of it. I will remind you of the great rewards awaiting those who take this opportunity and invest spiritually by helping her get married. I need three hundred rubles, and I intend to visit all the wealthy observant Jews here in the city until I collect the full amount. However much you can participate in this Mitzvah will bring blessing upon you and your family in whatever you desire."

Laws: Yom Kippur

1 – It is an obligation on every single person to ask forgiveness from his parents before Yom Kippur. One who does not do so is called a sinner and is degrading his parent's honor. In case the children do not ask for forgiveness, parents should forgive their children in their hearts anyway.

2 – A husband and wife should make sure to forgive one another for what they might have done wrong to each other throughout the entire year. A student should ask forgiveness from his Rabbi, and a Rabbi or Hazzan should publicly ask for forgiveness from the congregation, while the congregation should respond together "we forgive".

3 – Just as one is required to do Teshuvah for sins which he had actively performed, such as desecrating Shabbat, Stealing, and Lashon Hara, etc., so too one is obligated to do Teshuvah for his bad traits and attributes, such as anger, hatred, jealousy,

chasing honor and wealth, etc.,..., whereas the latter group of sins are actually worse.

4 – One who mistakenly made a blessing on a food or drink during Yom Kippur may not taste it; he should instead recite *Baruch Shem Kevod Malchuto Leolam Va'ed*. During any other fast he may and must taste the food to avoid having recited an unnecessary blessing.

5 – One must appease his fellow friend before Yom Kippur for aggravation, humiliation, and physical or monetary loss he may have caused him throughout the year. Be quick to forgive others and heaven will forgive you quickly as well.

6 – During the 10 days of repentance we recite *'Hamelech Hakadosh'* instead of *'Hakel Hakadosh'*. If one made a mistake and remembered immediately *'Toch Kedeh Dibur'* (enough time to say *'Shalom Alecha Rebbe'*), he may fix it immediately. If not, he returns to the beginning of the Amidah, even if he just said *'Atah'* of *'Atah Chonen'*. If he is unsure what he said, he returns to the beginning of Amidah.

7 – If the Hazan made a mistake during Chazara (repetition of Amidah) and remembers too late, he must return to the beginning of *'Atah Kadosh'* only, but not the beginning of Amidah, since the congregation already said *Kedushah*, *'Atah Kadosh'* is considered a separate Beracha.

8 – If one made a mistake and did not say *'Hamelech Hamishpat'*, he may only fix it if he realized immediately *'Toch Kedeh Dibur'* (amount of time needed to say *Shalom Alecha Rebbe*). If not, he returns to the beginning of *'Hashiva'* and continues normally. Even if he remembers in middle of *'Elokai Netzor'* he must return to *'Hashiva'* and continue normally. The *'Ben Ish Chai'* holds, however, that you do not go back. If one is uncertain what he said, he must return to the beginning, and if he already finished, he should repeat the Amidah, on condition that it may be a Tefillah Nedavah (present).

9 – If one did not mention *'Zochrenu Lechaim'*, *'Mi Kamocha'*, *'Uchtov Lechaim Tovim'*, and *'Besefer Chaim'*: If he remembered before saying Hashem's name in the end of the Beracha, then he may fix it. However, if he mentioned Hashem's name in the end of the Beracha, he must continue without fixing them, and mention them at the end of *'Elokai Netzor'*. Only *'Zochrenu Lechaim'* may be said in *'Shema Kolenu'*. If one even forgot that, he may say it after *'Elokai Netzor'*.

10 – During Shabbat, while reciting *'Avinu Malkenu'*, *'Chatanu Lefanecha'* is deleted, as well as *'Mechol Uslach'*, *'Mechok Berachamecha'*, *'Kotvenu Besefer Mechila Uslich Vechaparah.'*

11 – If the Hazan forgot to recite *Hamelech Hakadosh* in the Berachot following Amidah of Arbit Friday night: If he did not conclude the blessing, he returns to *'Magen Avot'*, however if he did say *Mekadesh HaShabbat*, then he does not go back.

12 – It is customary to dip in a Mikveh Erev Yom Kippur. If one cannot, he should stand under the shower for about 2 ½ minutes.

13 – We bless the Nerot at home: "*Lehadlik Ner Shel Yom HaKippurim*," without *Shehechyanu*.

14 – One may not dip even his finger in water. In the morning, one may wash until his knuckles.

15 – The Kohen who washes Birkat HaCohanim may wash completely, as he does all year around.

16 – One who wears leather shoes has committed a Rabbinical prohibition and has also carried in public domain, like during Shabbat.

17 – One must treat his wife like a Nidah.

18 – One must not touch food unless he is feeding a Katan.

19 – Pregnant and nursing women fast during Yom Kippur completely.

20 – A person who is allowed to eat on Yom Kippur does not need to recite Kiddush. However, he must say ‘*Yaaleh Veyavo*’ in Birkat Hamazon with ‘*Beyom Hakippurim Hazeh*’ if he eats 30 grams of bread. If he forgets, he does not repeat or go back.

21 – If a sick person will eat less than the Shiur, he need not make the Beracha of Netilat Yadayim.

22 – One who dons the Tallit after Shekiah (6:43pm NY) does not make a Beracha. If one removes his Tallit for half an hour, especially after Mincha, he needs to make another Beracha. If he switches his Tallit, a new Beracha is required as well.

23 – It is a great Mitzvah according to Kabbalah to acquire a Sefer Torah for ‘Kal Nidre’.

24 – The Hazzan or the one who holds the Sefer Torah during ‘Kal Nidre’ must bless out loud ‘Shehechyanu’ and fulfill the congregation’s obligation – all must have intention and concentration. ‘Baruch Hu Ubaruch Shemo’ is not answered. It is advisable that all should recite the Beracha ‘Shehechyanu’ along with the Hazzan quietly and not answer Amen unless you finish first.

25 – ‘*Sheasa Li Kol Tzorki*’ is not recited in the morning. If one accidentally said it, he has what to rely upon.

26 – If one mistakenly said ‘Kotvenu’ instead of ‘Chotmenu’ in Neila, he has fulfilled his obligation.

27 – The blowing is not done before sunset. Between ‘Ben Hashemashot’ one may blow, for blowing is wisdom and not work.

28 – One who mistakenly said on Motzaei Yom Kippur, ‘Hamelech Hakadosh’, ‘Hamelech Hamishpat’ or ‘Zochrenu’ he does not go back.

29 – The custom is to perform Kapparot before Yom Kippur. This custom dates back to the times of the Geonim.

30 – A child under nine years old does not fast at all. A child over nine should be taught to fast partially, according to the child’s strength. This child should not eat during the night.

31 – A child over eleven should fast at least until midday, preferably all day if possible. A boy over thirteen and a girl over twelve fasts like all regular adults.

32 – A woman recovering from child birth, within 72 hours of actually giving birth, is not allowed to fast. Within the first seven days from giving birth, we do not feed her unless she asks for food stating that she needs to eat to stay physically healthy. After seven days, she is just like any other person.

33 – The following are exempt from fasting, and should eat during Yom Kippur: 1) If the doctor, even a non-Jewish doctor, requires his sick patient to eat, even if the patient is unwilling to eat. 2) The elderly who are too physically weak to not eat. 3) A sick person who claims he is unfit to fast, but the doctors disagree.

34 – Portions of food should be prepared before Yom Kippur starts for those who cannot fast and are allowed to eat, and should be distributed to them as follows: Each portion should consist of 30 grams. After one portion is eaten, the person allowed to eat must wait ten minutes before eating the second portion of 30 grams, and so on. After two or three portions, if there is no longer any danger and necessity to eat, then the person may not continue eating. The portions for drink should be 40 grams, and the waiting period between each drink should be five minutes.

35 – During Shacharit, it is advisable for the Hazan to say, ‘*However, I am like a wicked person and not a Tzaddik*’ instead of, ‘*I am a wicked person*’.

36 – The blessing on Besamim is not recited in Havdalah after Yom Kippur, even when Yom Kippur falls out on Shabbat. One should use an existing flame for Havdalah that was lit before Yom Kippur. However, if he does not have such a flame, then he cannot recite Meorei Ha’esh.

Sponsors

*** **Mr. Shelomi Shoshani, his wife Semadar, 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 Raizel Bat Chava a”h**, Amen. *** **Mr. Taleb Hara, his wife Becky, and their children.** Blessings and success for the entire family, Leilui Nishmat **Yitzchak Salama Ben Miriam a”h**, 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. *** **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. 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**, Amen. *** **Mrs. Bella Shakalo and her children: Isaac, Gracie, Shella, Violet, Stella, and Clod.** Blessings and success for the entire family, Leilui Nishmat their brother and her son **Rachamim Ben Bella a”h**, Amen.

This week’s sponsorship total is \$1,600.

Tizku L’Mitzvot, Amen!

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