

Congregation

◆◆◆"Beth Yosef"◆◆◆

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

Rabbi Aharon Farhi
*Parashat **Ki Tese***
14th Elul 5782

Maqam Saba
Issue #999

Mr. Eliyahu Levy, President
*Haftarat **Roni Akara***
September 10th 2022

*Candle Lighting 6:56pm * Shekiah 7:14pm * Shir Hashirim 7:00pm followed by Mincha Friday Night
Shaharit Shabbat 8:15am * Mincha Shabbat 6:40pm * Shabbat Ends 7:55pm & Rabbenu Tam 8:25pm
Time for Talit 5:18am * Seasonal Hour 7:40:00 * Alot Hashahar 5:03am * Netz Hachama 6:32am
Weekday Mincha 6:55pm * Earliest Time for Arbit 6:18pm * Tzet Hacoachavim 7:50pm * Chatzot 12:52
Latest Time for Morning Keriat Shema 8:45am * Latest Time for Morning Amidah 9:59am*

Selihot weekdays and Sunday at 4:50am in Beth Yosef

Those who wish to contact Rabbi Aharon Farhi can call (646) 552-3412

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Please do not read this bulletin during Tefillah or Keriat Hatorah

In this week's Parasha we discuss the Mitzvah of Yibum: "...Her brother in law shall take her as a wife... but if the man will not wish to marry his sister-in-law... she shall remove his shoe and spit before him..." The Mitzvah of Yibum requires a man to marry his deceased brother's widow after his brother passes away without children of his own. When one passes away without children, there is a need for a Tikun, a correction, to be performed. The question is: What difference will it make to the deceased buried in the ground whether or not he had produced children? The answer is simple: the actions performed in this world have a direct effect on our existence in the next world. By producing children in this world, we create a connection between this world and the next world. When a man passes without fulfilling this, his brother and his wife are commanded to take action on his behalf by producing a child that will complete the connection, through true kindness and purity. Now, a brother does not 'inherit' the wife when his brother passes away, like land or a vehicle, nor is Yibum always performed whenever a brother passes without children. If either the brother or wife is too old, too weak, or too sick, then the Mitzvah of Yibum does

not apply and they do not get married, just as a brother-in-law and sister-in-law may not marry without the Mitzvah of Yibum. If Yibum is not applicable, then Chalitzah must be performed in order to sever the bond. When required, Chalitzah is unfortunate, as the deceased brother will not have children born in this world, neither through him nor through the kindness of a brother. The sister-in-law spits, not directly at the brother-in-law, but in his direction, in order to symbolize the unfortunate turn of events, as it is truly their will to fulfill the Mitzvah in honor and for the merit of the deceased, however they are unable to take advantage of the opportunity. His beloved wife and his caring brother understand the pain of their loved one that has passed away, and they would have been willing to produce a child in order to honor and bring merit to him, but they sometimes cannot. The brother's shoe is removed – the shoe represents dignity, to walk with protection from the ground, and removing the shoe shows humility. In front of those gathered, she removes his shoe and spits, in his direction but not directly at him, as if to declare that they regret not being able to fulfill the Mitzvah and thereby release the deceased from pain. With

Chalitzah, they are able to release themselves from the bond of Yibum and begin a new chapter in their lives. They have done what they could for the sake of their beloved husband and brother, and ask heaven for mercy and atonement, while praying for the soul of their loved one. May Hashem watch over us, Amen.

Insights on the Parasha

1 – The Pasuk discusses marriage and then discusses the importance of not taking as collateral something that is important to livelihood. What is the connection between marriage and collateral? Our Sages explain that the Torah is teaching us a valuable lesson for life: as one gets married and starts to build his life, he must never put himself in a situation of overwhelming debt that would affect his livelihood, especially just for the sake of luxuries and extras. One should learn, and teach his family, to be satisfied with what they have and what they can afford, and should not put themselves at risk unnecessarily by borrowing and getting into debt. (*Otzar HaChaim*)

History in Brief

100 years after the Hurban, 190AD. After 24,000 students of Rebi Akiva perished for not respecting one another, Rebi Akiva who was already advanced in age took his walking stick and went south to teach Torah to new students. These few new students would spread Torah throughout the world once again: Rebi Meir, Rebi Yehuda, Rebi Yossi, Rebi Shimon Bar Yochai, Rebi Elazar Ben Shamua, Rebi Yochanan Hasandelar, and Rebi Eliezer Ben Yaakov. These students returned the spiritual splendor of Torah to the world, even during a time when the Romans decreed against the Torah. Rabi Shimon Bar Yochai was born before the destruction of the second Bet Hamikdash. His father R' Yochai was a respectable sage who would represent the Jews when speaking to the government of their

behalf. Growing up amongst great peers such as Rebi Meir, they would appoint Rebi Shimon as their authoritative figure, to lead the Sanhedrin. Originally Rebi Akiva chose Rebi Meir to lead. When Rebi Akiva noticed that Rebi Shimon preferred the position, he told his student that it is sufficient that Hashem and his Rebbe recognize his greatness. After Rebi Akiva was murdered by the Roman, and Rebi Shimon was appointed to lead, he said that Rebi Akiva had retracted from his original thoughts on Rebi Shimon. Realizing that he had said something unflattering about his Rebbe, Rebi Shimon then fasted many times, until his teeth turned black, to repent for this.

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, because 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, resulting in decreased blood pressure, potentially causing dizziness, falling, fainting, and loss of consciousness. Therefore, following a bath or shower 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.

Hacham R' Shalom Cohen 1931-2022

Rosh Yeshivat Porat Yosef

Nasi Moetzet Chachmei HaTorah

Am Yisrael unites in mourning over the loss of the great Gaon R' Shalom Cohen ztl. The pain of our loss is felt by our brethren throughout the world. At the age of 91 he passed away after a brief sickness. Born 12th Heshvan 1931 to Gaon R' Ephraim Cohen, Rosh Yeshiva of Mekubalim Oz VeHadar in the old city Jerusalem. His father came from Iraq and was one of the prestigious Rabbanim in Jerusalem. He was named Shalom after the Mekubal the Rashash, R' Shalom Sharabi ztl, one of the greatest Mekubalim of our nation in the last couple of hundred years. The young Shalom grew up in a home of Torah greatness. In his youth he learned in the Yeshiva Porat Yosef, when Gaon Hacham Ezra Attie ztl was the Rosh Yeshiva. The young Shalom spent his time deeply immersed in Torah and Talmud study, and became very close to his Rebbe Hachem Ezra Attie until the last days of his Rebbe's life. Hacham Shalom would teach Shiurim and Divre Torah on the Hillulah of his Rebbe, in his honor and memory.

Mussar: *Selihot*

Forty days before Yom Kippur, we rise early to recite Selihot in the morning starting from Rosh Hodesh Elul, as we say in Selihot, during the night we awaken to serve Hashem, and as David Hamelech writes, during the night we sing praise to Hashem. How fortunate are we to have the opportunity to break our desires and wake early during the night while the love for sleep is strong. We must wake the morning,

and not the other way around. We rub sleep from our eyes in order to please our Master and quicken the coming of the redemption. Maran Shulchan Aruch writes on the first page of Orach Chaim: wake early to serve Hashem, and awaken the morning. One who does so fulfills the Mishnah of Rebi Yehuda Ben Tema who says to be strong like a lion to serve Hashem. When we recite Selihot, we are also learning words of Torah for that hour, combined with songs of praise to Hashem. We recite the Selihot slowly and concentrate on the meaning of the words. "*We will check our ways, change them, and return to Hashem*", as well as "*We will return full heartedly, accept our prayers*". We recite Viduy and repent for our sins. Review the actions you have done the entire year and repent for this lifetime and any previous lifetimes. Our sins destroyed the Temples and cancelled the daily Tamid offerings, as well as caused suffering to Heaven. We must arise early to request and beg forgiveness from the Ultimate Master. When we recite the Viduy and Selihot, we are causing great actions to transpire in heaven. May Hashem grant us forgiveness and atonement for all of our sins, and may we be written for a year of life and goodness, Amen.

Laws: *Rosh Hashanah*

1 – Women recite during candle lighting '*...to kindle the light of Yom Tov*'. On the first night of Rosh Hashanah one lights before nightfall, the same as Erev Shabbat, and on the second night one lights before Kiddush.

2 – It is customary to dip the bread in sugar or honey after making the Hamotzi blessing. Nuts and black grapes should not be eaten on Rosh Hashanah. There are those who have the custom not to eat any sour or bitter foods on Rosh Hashanah.

3 – There are two different customs regarding the order of eating the different foods. The first custom is as follows: After Kiddush and before making Netillat Yadayim, one should make "Ha'etz" on a date and have in mind to

exempt all other fruits which have the same Beracha. A special “Yehi Ratzon” is recited after tasting the date. Then comes the pomegranates. Before eating from them one should say the “Yehi Ratzon” and then eat. Then comes the beans (Rubya or Lubyah in Arabic) with a Beracha of “Borei Peri Ha’adamah” which should also be in mind to exempt all other vegetables. After eating some beans a special “Yehi Ratzon” is recited. Then comes the pumpkin and carrots as a Siman that Hashem should rip up our harsh decrees. Then comes the leek. If it is cooked then a “Yehi Ratzon” is recited and then it is eaten. But if the leek is raw, one is not obligated to eat it since it is hot. Then comes swiss chard (Silka). After that, a Beracha of Shehakol is recited on the head of lamb and is eaten with a “Yehi Ratzon” following. If one cannot find the head of a lamb or sheep, he can take the head of a different animal, ram or bird, and shouldn’t say in memory of Yitzchak’s Akeda, but just that the year should be as the head and not as the tail. If he wants to also say in memory of Yitzchak’s Akeda, he should include meat from a sheep or lamb with the other head from a ram or bird and doesn’t necessarily need the head of the sheep or lamb.

4 – All of the above applies only if one is eating before Netillat Yadayim. One should be careful to eat very little of each food so that he may not enter into uncertainty concerning whether it’s necessary to recite Beracha Acharona. Even if one does eat the Shiur, a Beracha Acharona is not recited.

5 – The second and more proper custom is to make Kiddush and Netillat Yadayim. Then a piece of bread weighing 30 grams should be eaten. After that one should continue with the order mentioned above, except for the Beracha of “Ha’adamah” which should not be recited on cooked vegetables that are common during a meal, rather on the raw carrots. Also, a Shehakol is not recited on the cooked lamb’s or sheep’s head, only a Yehi Ratzon is recited.

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