

Congregation

◆◆◆"Beth Yosef"◆◆◆

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

**Rabbi Aharon Farhi**  
*Parashat **Ki Tavo***  
21<sup>st</sup> Elul 5782

*Maqam Siga*  
Issue #1000

**Mr. Eliyahu Levy, President**  
*Haftarat **Koumi Ouri***  
September 17<sup>th</sup> 2022

*Candle Lighting 6:45pm \* Shekiah 7:03pm \* Shir Hashirim 6:30pm followed by Minha Friday Night  
Shaharit Shabbat 8:15am \* Minha Shabbat 6:25pm \* Shabbat Ends 7:43pm & Rabbenu Tam 8:13pm  
Time for Talit 5:27am \* Seasonal Hour 72:00 \* Alot Hashahar 5:13am \* Netz Hachama 6:39am  
Weekday Minha 6:40pm \* Earliest Time for Arbit 6:12pm \* Tzet Hacoachavim 7:38pm \* Chatzot 12:50  
Latest Time for Morning Keriat Shema 8:49am \* Latest Time for Morning Amidah 10:01am*

*Sponsored by: **Mr. Toby Cohen, his wife Shella, their parents, and their children.**  
May Hashem bless their family with spiritual and physical success in all that they do,  
Leilui Nishmat his uncle **Ezra Cohen Ben Zakie a"h**, Amen.*

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

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**Vaad Tehilim Torah c/o R' A. Farhi**  
**2415 Ocean Parkway, Brooklyn NY 11235**

Please do not read this bulletin during Tefillah or Keriat Hatorah

In this week's Parasha, we read about Bikkurim and Viduy Maaser. Bikkurim is brought when the first fruits ripen, from the seven species: wheat, barley, grapes dates, figs, pomegranates, and olives. The owner brings some to the Bet Hamikdash and declares regarding Hashem's kindness: *Hashem saved Yaakov from Lavan... took Bnei Yisrael out of Egypt... gave us the land of Israel...* This is the declaration of Bikkurim, which is recited loud and proud. Then we have the recitation of Viduy Maaser: this is read low and humbly. When? At the end of the third and sixth years of the Shemitah cycle, while giving Maaser Rishon to the Levi and Maaser Ani to the poor, such as converts, orphans, and widows. What is recited in the Viduy? *I removed the tithes from my house... I have done as commanded... I did not transgress or forget... I did all that Hashem asked... Now, bless Bnei Yisrael from heaven...* What is the matter of confession here? Does he confess to any sin? On the contrary, he is saying that everything is as it should be, and he did not violate anything? The answer is, it is because of the fact that he is saying how well he did that he actually requires Viduy. He seems to be boasting haughtily, and therefore needs to recite Viduy to atone. This is why it is called Viduy Maaser. We instruct him

to humble himself, break his heart, as David Hamelech writes, a broken spirit is a sacrifice to Hashem. When a person reaches this level of humility, he has elevated himself to a degree that he can now pray and ask for Hashem's blessings, not just for himself, but for all of Bnei Yisrael, as the words of the Viduy continue to prayer on behalf of Bnei Yisrael. How great is the power of humility, coupled with the power of charity through tithes, that it enables one to ask Hashem for blessings. Charity has the power to bring forth mercy and salvation. May Hashem watch over us, Amen.

### **Insights on Selihot**

We pray that Hashem, our Father and King, with great mercy, erases the documents of claims against us. There are two ways to erase something. The first way is with an eraser or with a chemical or some other substance. The second way to erase something would be to shave off the top layer. The simple difference between the two is that in the first instance, the document is fully intact, while in the second instance the document has been compromised. We, of course, would prefer the first instance and we therefore pray that Hashem erases with great mercy. There are likewise two ways of

gaining atonement. The first is through pain and suffering. The second is through action, as it says one who is forgiving will be forgiven as well for all his sins. Forgiving others is clearly the better option. (*Pnei Meir*)

### ***History in Brief***

*100 years after the Hurban, 190AD.* Rebi Shimon Bar Yochai learned Torah despite poverty and hard times. As he would walk to Bet Midrash, he would carry a basket on his shoulder and sell random simple items to people on the way. He would say that work is honorable and respectable for a person. He didn't just learn Torah from his Rebbe, he would serve him and provide his needs, as servicing Torah is greater than even learning Torah. He would risk his life and sacrifice for the sake of learning Torah, as he would learn from Rabi Akiva while his Rebbe was imprisoned. He wrote the Sifri, Midrash Halacha on Chumash Bamidbar and Devarim, and Sefer Mechilta of Rabi Shimon on Sefer Shemot. He had many students, some of which were great sages of the world: Rebi Yonatan and Rebi Yehuda Ben Gerim, to whom he sent his son to receive their blessing. The generation established the Halacha as Rebi Shimon, even in regards to his colleague Rebi Meir who was in fact greater. Rava says: a pregnant woman should pray before birth that her child should be like Rebi Shimon, and then she will have an easy labor and delivery.

### ***Health and Recovery***

The Rambam, Maimonides, wrote: overeating and gluttony has an effect on the body of every person like a drug of death, equipped with poisonous similarities, and is the main reason for all sicknesses. Most sicknesses that people contract are nothing but a direct cause of eating unhealthy foods, or even healthy foods that are eaten in gourmandizing fashion, filling the stomach beyond normal capacity, as Shelomo Hamelech teaches: "One who guards his mouth and tongue saves himself from the troubles of his being." How does one guard his mouth, if guarding his tongue means not speaking Lashon Hara? The intention of the lesson is that you

must guard your mouth from eating bad food or in general overeating a lot of food. Now we will explain the damages caused by filling the belly to capacity. The process of digestion is done by the movement of the stomach muscles and the mixture with the stomach juices. It is clear that the fuller a balloon is, the more difficult it will be to have adequate movement and mixture. This movement is due to contraction and expansion. It is designed to knead the food well along with the stomach juices, so the fuller the stomach is, the more food that is consumed, the more difficult it will be to mix with the stomach juices. What is the result? The muscles in the digestive system are weakened, the benefits from the food is decreased, the weight of the person will increase, and the body's fat will then increase.

### ***Pruzbul - Shemitah Loan Amnesty***

It is a great Mitzvah to heed the words of the Sages and write a Pruzbul document because of the Shemitah of money that will take effect at the end of the year 5782. The *Chatam Sofer* writes that one who does not write a Pruzbul may not have an Aliyah when that portion of the Torah is being read, for he has not fulfilled the commandment. It is a positive biblical commandment that loans are terminated with the coming of the sabbatical year, when the sun sets and Rosh Hashanah begins. One who collects or even claims a loan after it was terminated by the sabbatical year has transgressed a negative commandment. Without a Pruzbul even checks may not be cashed. However, loans made with collateral may be collected and are not terminated. A loan in which the due time for payment agreed upon is after Rosh Hashanah is not terminated since the loan was not yet completed. Also, if one creates a loan during the month of Elul it is not terminated, since the basic time frame for a loan is thirty days, and such a loan as this was therefore not yet completed. The Pruzbul is as follows: in front of Bet Din declare - *'I am hereby informing you, the following judges (declare their names), that I wish to claim and collect any and all of my loans any time that I choose'*. This is then written as a document and

signed by the judges and/or witnesses. Specific loans and names of loans need not be written in detail. A Pruzbul only works for the loans made before the Pruzbul. The judges may not be relatives. Orphans under the ages thirteen (boys) and twelve (girls) do not need a Pruzbul. If one is in charge of a charitable collection agency, he must write a Pruzbul. One who has lost his Pruzbul during the sabbatical year may still claim and collect. One who forgot to write a Pruzbul and remembered Erev Rosh Hashanah after the time that he may no longer write, may recite the Pruzbul to two witnesses, even during Ben Hashemashot (twilight). One may appoint a messenger to create the Pruzbul in Bet Din on his behalf. In order to fulfill the positive biblical commandment that loans are terminated with the coming of the sabbatical year, lend something (a few dollars) to someone with the payment due before Rosh Hashanah. After the Pruzbul has been made, when your friend returns with this loan, declare that you wish for the loan to be terminated with the coming of the sabbatical year. By doing this, you are meriting to fulfill a positive biblical commandment which is very special.

**Mussar: *Fortunate is the generation that understands the Shofar's blows***

The Rambam writes: A person whose nature is to enjoy this world and indulge in its pleasures forgets the purpose of life and creation. He is riding on the chariot of pleasures and is being led to destruction by the Yetzer Hara. He hasn't any idea where to turn. He is in a deep slumber and cannot understand his surroundings. Hashem gave us the month of Elul out of mercy. He gave us Rosh Hashanah, the 10 day of repentance and Yom Kippur in order to awaken us from whatever degree of sleep we may be in, so that we should use our own intellect and logic and not that of the Yetzer Hara. In the Amidah, the Beracha of repentance (Hashivenu) is preceded by the Beracha of knowledge (Atah Honen) since one needs intellect in order to do what's right. Therefore, David Hamelech A"H said: *Fortunate is the generation that knows the Shofar's blows*. It does not say 'hear', rather

'know' – for thoughts and knowledge is what is significant. Fortunate is Yisrael who knows which path to follow in life – the knowledgeable path. A Shofar has a wide top and a narrow bottom in order to signify that we must decrease our worldly matters while having pity for those who increase, and we must increase our spiritual matters. We must understand the purpose of the Shofar. There is a Mashal (parable) of an ignorant villager who saw a huge fire and heard the alarm sound off. He thought that the alarm was meant to extinguish the flames and so he purchased more alarms in order to successfully put out the fire. The people of the village mocked him and explained that the alarm was only meant to warn people of the fire and to run to safety. The alarm does not extinguish the flames! Some believe that the Shofar brings repentance. This is the same mistake the ignorant villager made! The Shofar's purpose is to awaken Bnei Yisrael to take action and repent, extinguishing the fire of the Yetzer Hara. May we be written for a good year, 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** – Some have the custom that the head of the household recites the blessings as well as the Yehi Ratzon and everyone else fulfills their obligations by reciting Amen afterwards. In any event, if you hear another recite a Yehi Ratzon, you should recite Amen afterwards.

**4** – If one is tired during Rosh Hashanah and needs to rest, he may only do so after Hatzot (midday). One should not be angry, even in his mind, during Rosh Hashanah, since it might be bad for the person during these days, besides for the prohibition of being angry that is all year

round. Be friendly, smile, and don't be particular or stubborn about anything.

**5** – Shehechyanu is recited at the end of Kiddush on both nights, but not in the day.

**6** – One who forgot to say 'Yaaleh Veyavo' in Birkat Hamazon on Rosh Hashanah should follow these rules: If he said Hashem's name in the Beracha but did not say Boneh Yerushalayim, then he should say with Malchut, "*Baruch Atah... Asher Natan Yamim Tovim Le'amo Yisrael, Et Yom Hazikaron Ve'et Yom Tov Mikraei Kodesh Hazeh, Baruch... Melech Al Kol Ha'aretz Mekadesh Yisrael Veyom Hazikaron.*" If he remembered after he began the fourth Beracha, he can end the Beracha with "*Asher Natan Yamim Tovim...*" However, if he began to say "Hakel Avinu Malkenu" then he may not go back and must continue as usual.

**7** – The blower of the Shofar and the congregation must be careful not to speak between the Beracha and the blowing. 'Baruch Hu Ubaruch Shemo' must not be recited for this Beracha.

**8** – One is forbidden to talk during the blowing until the end of Mussaf.

**9** – A Shofar is Muktzeh on Shabbat and may not be touched. Women are accustomed to be strict and come to Shul to hear the Shofar. If a woman or man cannot make it to Shul, a blower may blow for her or him. However, it is forbidden for her, or for her blower, to make the Beracha, if the blower already fulfilled his obligation. For a man, however, a Beracha may be recited.

**10** – The blower and congregation must have in mind to fulfill their obligation to hear the Shofar. After prayers blowing without purpose is prohibited.

**11** – During the Ten Days of Repentance, *Oseh Hashalom* is recited at the end of the Amidah, and the Chazzan recites it in Kaddish Titkabal of Shacharit and Mincha, but not in the Kaddish Titkabal of Arbit, or at the end of Selihot. However, Friday night when the Chazzan recites the Beracha of Seven after the Amidah, if he then says *Oseh Hashalom* in that Kaddish Titkabal, he has what to rely upon.

#### *Sponsors*

\*\*\* **Mr. Aslan Zayat, his wife Frieda, and their children.** Blessings and success for the entire family, Mazal Tov to **Mark and Bella** on the birth

of a son **Moshe**, Mabrouk, Amen. \*\*\* **Mrs. Nina Alwaysa Nawama, her husband Gavriel, and their children.** Blessings and success for the entire family, Leilui Nishmat her mother **Paulette Bat Mazal a"h**, Amen. \*\*\* **Blessed siblings: Jack, Joey, Raizy, Vera, and Lina of the Sardar Family.** Blessings and success for the entire family, Leilui Nishmat their mother **Rachel Bat Alvira a"h**, Amen. \*\*\* **Mr. Shlomo Shalouh HaCohen, his mother Selly, his wife Lillian, and their children.** Blessings and success for the entire family, Leilui Nishmat his father **Yosef Shalouh Ben Amilia a"h**, Amen. \*\*\* **Mr. Isaac Shakalo and his sisters: Gracie, Shella, Violet, Stella, and Claudi.** Blessings and success for the entire family, Leilui Nishmat their mother **Bella Bat Kahila a"h**, Amen. \*\*\* **Mr. Leon Farhi, his wife Eva, and their children.** Blessings and success for the entire family, Leilui Nishmat **Rachel Sithon Bat Bahia a"h**, Amen. \*\*\* **Mr. Leon Aharon Farhi, his wife Eva, and their children.** Blessings and success for the entire family, Mazal Tov to **Rabbi Aharon Farhi on his birthday!** May Hashem bless him with health and strength in his Torah and Avodat Hashem until the age of 120, Amen. \*\*\* **Mr. Larry Hefes, his wife Karen, their parents, and their children.** Blessings and success for the entire family, Mazal Tov to **Rabbi Aharon Farhi on his birthday!** May Hashem bless him with health and strength in his Torah and Avodat Hashem until the age of 120, Amen. \*\*\* **Mr. Shlomo Avraham Guindi HaCohen, his wife Batya, and their children.** Blessings and success for the entire family, Leilui Nishmat his father **Avraham Ben Esther a"h**, Amen.

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