

Congregation

◆◆◆"Beth Yosef"◆◆◆

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

Rabbi Aharon Farhi
*Parashat **Ki Tese***
9th Elul 5783

Maqam Saba
Issue #1042

Mr. Eliyahu Levy, President
*Haftarat **Roni Akarah***
August 26th 2023

*Candle Lighting 7:21pm * Shekiah 7:39pm * Shir Hashirim 7:00pm followed by Minha Friday Night
Shaharit Shabbat 8:15am * Minha Shabbat 7:00pm * Shabbat Ends 8:19pm & Rabbenu Tam 8:49pm
Time for Talit 5:00am * Seasonal Hour 77 * Alot Hashahar 4:45am * Netz Hachama 6:17am
Weekday Minha 7:30pm * Earliest Time for Arbit 6:38pm * Tzet Hacoachavim 8:14pm * Chatzot 12:57
Latest Time for Morning Keriat Shema 8:36am * Latest Time for Morning Amidah 9:53am*

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Please do not read this bulletin during Tefillah or Keriat Hatorah

"If a bird's nest happens to be before you on the road... You shall surely send away the mother and take the young for yourself" There are specific details how to properly fulfill this Mitzvah: the mother must be sent away while sitting upon the eggs or her young, but not the father. How can you tell the difference? The father sits during the day and the mother sits during the night. Also, the young have to be fit for consumption and Kosher, and the eggs as well have to be Kosher. The mother is held by the wings and shooed away. If she returns, even many times, you must send her away until she does not return. Her wings must be inside the nest touching it. If she was upon the young or eggs and her wings were not touching the nest, or if her wings protruded and were touching the outside of the nest, then she is not sent away. If one took the children with the mother, then he does not get punished with lashes since he can still fulfill the Mitzvah. If another takes away the mother and sends her away, or if the mother escapes from him, then lashes are given, since the Mitzvah can no longer be fulfilled, and behold it says *"You shall surely send away"*. If one clips the mother's wings and then sends her away, lashes are given and we keep the mother bird by him until her wings grow back and she is properly sent away. If the mother dies or is slaughtered before being sent away, lashes are given, for the Mitzvah can no longer be fulfilled. Only once all conditions are met can fulfillment be properly achieved. We also learn from this week's Parasha the Mitzvah of wiping out Amalek. Why was this Mitzvah written at the end of this week's Parasha right before the Mitzvah of Bikkurim which is written in the beginning of next

week's Parasha, Ki Tavo? Amalek was called the first in the Pasuk. They were the first to attack, and commanded first to be eradicated. Bikkurim is also called the first, as it is a Mitzvah to donate the first of the fruits of the field and bring them to the Bet Hamikdash. What is the meaning behind this connection? Amalek is the offspring of Esav, who was the firstborn of Yitzchak. Esav's descendants wish to claim that as firstborn the inheritance of the land really belongs to them, not the offspring of Yaakov who was born second. Man, who wishes to claim ownership of his first fruits, which he worked and toiled so hard to produce, is commanded through the Mitzvah of Bikkurim that he must give them away and cannot keep them. The Torah is teaching us that Hashem is the owner of everything, not us. The holy land of Israel is also not an inheritance, there are no rights based on birth, rather ownership is given from Hashem based on merit. Hashem decides to give Israel to the offspring of Yaakov, Bnei Yisrael, not Esav, not Amalek. We are commanded to wipe out the people of Amalek, wipe out their claim of inheritance, and fulfill the Mitzvah of Bikkurim to remember that everything belongs to Hashem, not us, and even after all the work and toil we do to the land, the fruits are not earned by us but rather they are a gift from Hashem, merited to us from the true owner of everything. Without Hashem's gift, we have no claim to land, fruit, or anything else. We give away our first fruit to the Cohen, we keep what Hashem allows us to keep, and we wipe out Amalek, those who claim that they are the owners through inheritance, in Hashem's honor. May Hashem watch over us, Amen.

Insights on the Parasha

1 – Regarding a laborer’s right to eat while engaged in harvesting crops, the Pasuk says: *When you come into the vineyard of your fellow, you may eat grapes as is your desire, to your fill, but you may not put into your vessel.* This is a lesson in Mussar. A person comes to this world to do work, but a person has physical and spiritual needs. He has to satiate his soul with Torah and Mitzvot, and he has to care for his body with its physical needs. *To your fill* – there’s a limit to the physical needs. Do not waste your time with the mundane more than is necessary. If you have more than you need, give to charity in order to satiate the soul. A person must remember, *but you may not put into your vessel* – if a person gains more physical than he needs, he can’t take it with him, if he doesn’t need it for his physical upkeep, it will remain in this world, of no benefit to him in the next world, and he would have wasted his time in this world working to amass it while he could have worked on spiritual gains which he will bring with him to the next world.

History in Brief

130 years after the Hurban, 200AD. After Rebi Meir paid a bribe of golden coins to the guard and saved his sister-in-law from the house of harlotry, the Caesar found out and sentenced the guard to be hanged to death. The guard spoke the words “Elaka D’Meir Aneni” and he disappeared. The Caesar couldn’t believe what happened, and they told him R’ Meir must have taught him this. They were instructed to bring R’ Meir before the Caesar, but R’ Meir ran away and hid in the house of harlotry, thinking they would never search for him there. When they entered to search anyway, he hid his identity by dipping one finger in a non-kosher soup of pig on the fire and made it look like he tasted it but instead tasted a different finger, making it look like he was eating non-kosher which R’ Meir would never do. Some say Eliyahu Hanavi saved him by changing his appearance to look like a harlot who was hugging R’ Meir. His pursuers exclaimed that this surely cannot be R’ Meir, and they left. When his wife Beruria wrote a

Sefer, she included with anger that that although it is written that women have weaker minds than men, she wrote that this does not apply to Beruria. Her husband R’ Meir told her that the day will come that she will reconsider and agree to the words of the Sages. According to Rashi (Avodah Zara 18b), because Beruria made light of the Talmudic assertion that women are “light-minded”, to vindicate the Talmudic maxim, Rabbi Meir sent one of his students to seduce her. Though she initially resisted the student's advances, she eventually acceded to them. When she realized what she had done, she committed suicide out of shame. (Other sources have it that she fell ill emotionally due to shame, and a group of rabbis prayed for her death and peace.) Rabbi Meir, in turn, exiled himself from Israel out of shame and fled to Babylonia. Eventually R’ Meir returned to Israel where he passed away.

Health and Recovery

Fresh bread - even when made from whole wheat flour, simply cannot be chewed properly enough in the mouth. Therefore, the best way to eat fresh bread is to first dry it up by placing it in a toaster until it becomes toasted, so that it can then be chewed properly. During Shabbat, the suggestion is to slice the bread before Shabbat and dry it in the oven. Once you have eaten the required portion amount from the fresh Hamotzi bread, afterwards only eat from the toasted bread. During times when bread cannot be dried in the oven or in the toaster, the bread can be left out for a while in the air to dry. Bread that is sealed in a plastic bag remains fresh for a few days, and is still considered fresh regarding purposes of this discussion. The Ben Ish Chai writes: Do not eat any baked goods when they are still hot as doing so can be dangerous, rather you need to wait until the baked product has cooled down. Do not eat any baked products, even a slice of toast, when it's still hot, even though it may taste better. Now we will mention reasons why people sometimes swallow too quickly: 1 – Speech; talking with food in the mouth is dangerous and can cause one to swallow too soon. 2 – Sight; when the eye sees food ready to enter the mouth and desires it, this

can cause one to swallow too quickly. 3 – Hearing; when you hear your name being called, or when the phone rings, or when the doorbell rings, all of these can cause one to swallow in haste. 4 – Thinking; reading or thinking about different matters distracts from chewing and causes food to reach the throat quicker and then swallowed in haste.

Mussar: *Sefer HaMidot*

1- One who does not accept rebuke will eventually incur suffering. 2- One who spends time preparing for prayer, even if he doesn't end up concentrating during the prayer, will be saved from suffering. 3- Haughtiness causes one to lose Hashem's kindness. 4- Saying Tikun Chatzot saves one from judgment. 5- Staying awake all night saves one from terrible judgments. 6- Visiting a Tzaddik sweetens one's judgment. 7- Giving money to Tzedaka also sweetens one's judgment. 8- Laziness causes bad things to eventually befall a person. 9- Learning Torah causes one's prosecutors to turn away. 10- Falling may sometimes be a kindness, and could even be inflicted instead of an actual death decree. 11- Sometimes the Gadol Hador's Mitzvot that are done in public erase the judgments of the people. 12- Upon hearing troubles and problems, one should say "Lo Alenu" – not upon us. 13- Toiling in Torah study at night allows Hashem to bestow kindness throughout the day and shield us from sickness. 14- One who doesn't pray for the generation will eventually be punished gravely. 15- If one is sick in the house, ask a Hacham to pray for him and bless him. 16- The gates of livelihood are opened for those who do not speak during Chazarah, Kaddish, and Torah. May Hashem bless us, Amen.

Rishon LeSion: *R' Yaakov Meir 1856-1939*

On a summer day in Yafo, amongst the many people walking the streets that day, were two distinguished guests, R' Pinto from Jerusalem accompanied by the wealthy Azaria Biton. They went to the expert money changer in the area who was known for his honesty and expertise in the industry. When they met with him, R' Pinto

quickly felt like he knew this man, and after a short conversation he confirmed that this was in fact R' Yaakov Meir, one of Jerusalem's wisest scholars. He was pained to see that he was busy with work instead of learning and teaching Torah. R' Yaakov Meir was the son of the successful merchant Calev Mercado. In his youth, he learned from all the great Rabbanim. At the age of fifteen he assisted the Mekubal R' Azriel, and the Rishon LeSion R' Avraham Ashkenazi. He had been involved with all the great Sages of Jerusalem in his youth, who would speak with him in Divre Torah. In 1872, he got married and needed to support himself financially. He did not wish to use his Torah knowledge in order to make a living, and so he went out to work in order to feed his family through the labor of his hands.

Laws: *Days of Selihot*

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 so will be punished greatly, 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 the Birchot Hashachar and Birchot HaTorah before reciting Selihot.

6 – One should recite the Selihot loudly and clearly, word by word, so that he may fulfill the verse *we shall check our deeds and investigate them and we shall return to Hashem*.

7 – One should think of all the actions and deeds he performed during that year and all previous years, figuring out which of those deeds caused a blemish in his soul and in all of the spiritual worlds.

8 – One should think and imagine that on Rosh Hashanah he will be standing in front of the mighty Judge and Ruler of all worlds, Who will have three books of life and death opened before Him.

9 – One should repent for both wrongful actions and words. All must set precautionary measures and produce spiritual boundaries for himself in order to be protected from ever returning to his previous wrong deeds.

10 – All should arise early in the morning to recite ‘Selihot’ from Rosh Hodesh Elul until Yom Kippur, for these are the days that Moshe asked Hashem to forgive Bnei Yisrael for the sin of the golden calf, and Hashem forgave them on Yom Kippur. Hashem said to Moshe, *“I forgive as your words”* - This means, Hashem will forgive us according to our words that we pray during this time.

11 – The proper time to recite Selihot is early in the morning, as it says in Selihot, *“We arise while it is still night”*, for the break of dawn is a time that Hashem increases kindness and mercy in the world.

12 – A person saying Selihot alone may not recite the 13 attributes (13 Midot). He may also not recite parts of Selihot that are in Aramaic, such as Rachamana, Mahe U’mase, Da’ane La’anieh, and Maranah D’bismaya. A Minyan is required for all of the above.

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his wife Rania, their parents, and their children.

Blessings and success for the entire family, Mazal Tov to the bride and groom **Benny and Jessy,** Mabrouk, Amen. *** **Mr. Albir Farhi, his wife**

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Blessings and success for the entire family, Mazal Tov to **Ricky and Mayra Shehebar** on the birth of **Terry,** and Mazal Tov to **Joey and Sarah Yedid** on

the birth of **Yitzchak,** Mabrouk, Amen. *** **Mrs. Nina Alwaya, her husband Gavriel, and their**

children. Blessings and success for the entire family, Leilui Nishmat her father **Asher Ben Sarah a”h,** Amen. *** **Mrs. Tania Antabi and**

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of the Halabi Family. Blessings and success for the entire family, Leilui Nishmat their sister **Sonia**

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Yehuda Ben Rima a”h, Amen.

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