

Congregation

◆◆◆ "Beth Yosef" ◆◆◆

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

**Rabbi Aharon Farhi**  
**Parashat *Ki Tavo***  
18<sup>th</sup> Elul 5784

**Maqam Siga**  
Issue #1090

**Mr. Eliyahu Levy, President**  
**Haftarat *Koumi Ouri***  
September 21<sup>st</sup> 2024

*Candle Lighting 6:37pm \* Shekiah 6:55pm \* Shir Hashirim 6:30pm followed by Minha Friday Night  
Shaharit Shabbat 8:15am \* Minha Shabbat 6:15pm \* Shabbat Ends 7:35pm & Rabbenu Tam 8:05pm  
Time for Talit 5:33am \* Seasonal Hour 71 \* Alot Hashahar 5:18am \* Netz Hachama 6:43am  
Weekday Minha 6:20pm \* Earliest Time for Arbit 6:01pm \* Tzet Hacoachavim 7:30pm \* Chatzot 12:48  
Latest Time for Morning Keriat Shema 8:51am \* Latest Time for Morning Amidah 10:02am*

**Hatarat Nedarim: Motzei Shabbat, & again Tuesday at 6:45pm in Ahi Ezer Ave X.**

\*\*\* **Rosh Hashanah** \*\*\*

*Erev Rosh Hashanah Wednesday October 2<sup>nd</sup> Perform Eruv Tavshilin*

*Candle Lighting 6:17pm \* Shekiah 6:35pm \* Minha 6:15pm*

*Shaharit 1<sup>st</sup> Day Rosh Hashanah 8:00am \* Minha 1<sup>st</sup> Day 5:50pm followed by Seder Tashlich*

*Candle Lighting Second Day Rosh Hashanah October 3<sup>rd</sup> Thursday Night Before Kiddush 6:14pm*

*Shaharit 2<sup>nd</sup> Day Rosh Hashanah 8:00am \* Minha 2<sup>nd</sup> Day 6:15pm*

**Parashat *Haazinu***  
3<sup>rd</sup> Tishre 5785

**Maqam Husseni**

**Haftarat *Shuva Yisrael***  
October 5<sup>th</sup> 2024

*Candle Lighting 6:14pm \* Shekiah 6:32pm \* Shir Hashirim Friday Night 6:15pm followed by Minha  
Shaharit Shabbat 8:15am \* Minha Shabbat 5:55pm \* Shabbat Ends 7:13pm & Rabbenu Tam 7:43pm  
Time for Talit 5:49am \* Seasonal Hour 68 \* Alot Hashahar 5:35am \* Netz Hachama 6:57am  
Weekday Minha 6:00pm \* Earliest Time for Arbit 5:43pm \* Tzet Hacoachavim 7:08pm \* Chatzot 12:44  
Latest Time for Morning Keriat Shema 8:59am \* Latest Time for Morning Amidah 10:07am*

**Hatarat Nedarim: Motzei Shabbat, & again Thursday October 10<sup>th</sup> at 6:30pm in Ahi Ezer Ave X.**

*The Tzom Gedaliah Fast will be pushed off to Sunday October 6<sup>th</sup>  
Fast Begins 5:36am \* Fast Concludes 6:55pm, for the strict 7:06pm*

*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**

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Please do not read this bulletin during Tefillah or Keriat Hatorah

This week's Parasha teaches us about the laws of Bikkurim, the first of the new crop. A person goes into his field and notices the first of his figs. He ties a string, *Gami*, around the branch to indicate its importance and declares it as Bikkurim. Why does the Gemara specifically mention a fig? Because this Mitzvah corrects the sin performed when Adam Harishon ate from the Etz Hadaat, the Tree of Knowledge. This Mitzvah links six things that are called Reshit, the first: 1- Hashem, 2- The

Torah, 3- Bnei Yisrael, 4- Bikkurim, 5- Challah, and 6- Maaserot. All are linked through Hakarat HaTov, recognition of goodness. The three letters in the word *Gami* stands for *Gedolim Maaseh Hashem*, the greatness of Hashem's actions. Learning Torah brings us closer to Hashem. Giving Tithes and Bikkurim recognizes that everything comes from Hashem, through rainfall and nature. We recognize and thank Hashem for our sustenance. Last week's Parasha concluded

with the Mitzvah to eradicate Amalek, who attacked when Bnei Yisrael questioned Hashem's goodness and were not appreciative, as Amalek never shows appreciation. We mention Lavan when bringing Bikkurim, because Lavan did not appreciate Yaakov Avinu after his loyal services of twenty years. We mention the Exodus from Egypt as well, to thank Hashem and recognize with appreciation that Hashem redeemed us from slavery. *Hodu* has two meanings, 1- to *thank* Hashem, and to 2- *recognize the truth* that everything is from Hashem. We mention in this week's Parasha both *blessings* and *curses*, as we approach Rosh Hashanah, to thank Hashem for our blessings, recognize the goodness, and to pray to be safe from curses and punishment in the coming year. May Hashem bless us with a year of life, peace, health, strength, happiness, and success, Amen!

### **Insights on the Parasha**

1 – Our Sages teach us, if a person thinks of committing a sin but does not do so, he is not credited for the sin, unless the sin is idolatry. We see this in this week's Parasha, as the Pasuk curses one who *will* commit idolatry, meaning he intends to, even if he doesn't actually do so, but only curses one who has actually performed a sin such as cursing his parents, moving the boundary of his friend, taking bribes, etc. the wording of the Pasuk teaches us that regarding idolatry one is credited for even the thought, but with all other sins, he is only credited if he actually performs the sin.

2 – When bringing Bikkurim, one declares: *I have not eaten of it in my intense mourning (Oni)*. *Oni* also refers to *Ani*, poor people. He is declaring that he has not stolen the tithes that should be earmarked for the poor, as the word *On* can refer to *Mamon*, money.

### **History in Brief**

*150 years after the Hurban, calendar year 220.* One of Rebbe's colleagues was Rebi Yossi Ben Zimra, whose daughter was married to the son of Rabbenu Hakadosh. He would teach: if one prays in the merit of himself, then he would be dependent on the merit of others, but if one prays in the merit of others, then he can be dependent of his own merits. We learn this from Moshe Rabbenu, who prayed in the merit of the Avot, and Hashem answered him in his merit, as it says that

Hashem would have destroyed Bnei Yisrael if not for the prayers of Moshe who stood in the way. He would teach: it says '*Vayiven*' when Hashem created woman from man's bone, derived from the word for '*Bina*' understanding, as a woman was given a special understanding. He also taught: man's limbs are external, besides for the tongue, which is not only internal, but it is even closed off by two extra walls, the lips and the teeth, and yet man still uses this internal organ, passing through the double barrier, in order to speak Lashon Hara. The Satan tried to speak against Avraham Avinu, who was blessed with a son at the age of one hundred, and yet didn't sacrifice even one dove in thanks. Hashem answered the Satan that if He would ask Avraham to even sacrifice his own son, he would readily do so. That was the test of Akedat Yitzchak.

### **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.

**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 days 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** – There are two customs as to what the order of eating the different foods is. 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 Lubya 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.

**6** – 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.

**7** – 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.

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

**9** – 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'arets 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.

**10** – 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.

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

**12** – 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.

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

**14** – 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 Shaharit and Minha, 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.

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