

Congregation



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

Rabbi Aharon Farhi

*Parashat **Re'eh***

29th Av 5785

Maqam Raast

Issue #1129

Mr. Eliyahu Levy, President

*Haftarat **Roni Akarah***

August 23rd 2025

*Candle Lighting 7:25pm * Shekiah 7:43pm * Shir Hashirim 6:45pm followed by Minha Friday Night
Shaharit Shabbat 8:15am * Minha Shabbat 7:05pm * Shabbat Ends 8:23pm & Rabbenu Tam 8:53pm
Time for Talit 4:57am * Seasonal Hour 78 * Alot Hashahar 4:40am * Netz Hachama 6:15am
Weekday Minha 7:00pm * Earliest Time for Arbit 6:40pm * Tzet Hacoachavim 8:18pm * Chatzot 12:58
Latest Time for Morning Keriat Shema 8:34am * Latest Time for Morning Amidah 9:52am*

***Sunday 8/24 & Monday 8/25 will be Rosh Hodesh Elul
Selihot Begins Tuesday Morning 8/26 @ 4:50am***

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

Parashat Re'eh is read every year before Rosh Hodesh Elul, the month when we ask for mercy in judgment and busy ourselves with Selihot. The Rambam says: during this month of mercy we must increase our contributions to charity and our performance of good deeds. The Rambam does not specify any other Mitzvah, such as Tefillin, but rather he specifies charity. Parashat Re'eh in fact mentions many instances of charity, during the paragraph which commands us to be warm-hearted and open-handed to our brethren, such as: "You shall surely open your hand", "You shall surely give", and "You shall lend him his requirement", as well as regarding your Jewish Bondsman: "Adorn him generously". All instances mentioned are each different forms of charity. In Parashat Emor, when the Torah discusses the Moadim, listing the holidays, it first mentions Shabbat and afterwards mentions Pesah, Shavuot, Rosh Hashana, Yom Kippur, and Sukkot. Between Shavuot and Rosh Hashana, the Torah mentions the Mitzvah of leaving behind certain amounts for the poor when

harvesting your field. Why was this Mitzvah of charity mentioned right in middle of listing the Moadim, specifically right before Rosh Hashana? This was intended to hint the importance of making charitable contributions to the needy during the month of Elul, right before Rosh Hashana. Tzedakah has the power to annul decrees and save from strict judgment. In fact, charity has the ability to save from death. Besides for Tzedakah, a person should also spend more time with prayers and Selihot. Even though the Gemara says that: reproduction, longevity, and livelihood are all based on a person's Mazal, and not directly related to a person's merits, nonetheless if a person serves Hashem with dedication and devotion, he can merit the blessings of children, wealth, and extended years of life, even if his Mazal would not have provided him with such blessings. Hacham Ovadia Yossef zt"l explains: even when Mazal denies a person of livelihood, offspring, or longevity, nonetheless prayer can override the restrictions and completely change the course of your future, as the Pasuk hints: if

you serve Hashem (through prayer) then your bread and water will be blessed (livelihood) nobody will be barren in your household (offspring) and the number of your days will be filled (longevity). There is no greater form of service to Hashem today than praying with concentration and devotion. May Hashem watch over us, Amen.

Insights on the Parasha

The Pasuk says: *"You are children to Hashem... you shall not make a bald spot... for a dead person"* What is the connection in the Pasuk? It first tells us that we are children of Hashem, and then prohibits the degree of mourning over the passing of a loved one. The Pasuk is in fact referencing the resurrection of the dead in the world to come. If a person has faith in Hashem, he will understand that the deceased will return one day, and therefore there is no need for excessive mourning that includes self-inflicting harm. There is no need to pull out hair or cut the body over a death when a person has belief in resurrection. The Yetzer Hara then comes and tries to confuse the person, making him question the authenticity of resurrection. He asks us, how can we believe in resurrection, when death is the highest level of impurity, and surely Hashem is like a Cohen who must distance from impurity and from contact with death. How can it be that Hashem will open up the graves of impurity to resurrect the dead? The Pasuk therefore first explains, we are children of Hashem, and even a Cohen may become impure from the death of a child. (Eretz Tov)

History in Brief

220 years after the Hurban, calendar year 290. Rebi Chiya explains what he would do to make sure that Torah is never forgotten from our nation. He would personally plant flax seeds, grow flax, and make Tzitzit strings as well as deer traps. He would catch deer, slaughter them, and give the meat to poor orphan children. From the skin he would make parchment on which he would write the five books of the Torah, each book separately. All actions in the process would be performed with holy intentions for the sake of

heaven. He would then take five students and teach one book to each student. He would then tell them to teach each other so that they would know all five books of the Torah. He would then do the same thing with six students and the six Sedarim of Mishnayot. They would continue teaching and learning, and then spread Torah throughout the nation so that Torah is never forgotten. Rabbenu Hakadosh was overjoyed from hearing such a plan, praising the ways of Rebi Chiya and calling him a great man, a holy man, and an accomplished man. From that day forward Rebbe would give great respect to Rebi Chiya. He would allow Rebi Chiya to enter Bet Midrash before all others. One time, Rebi Yishmael entered a room and Rebi Chiya did not stand up for him. He asked Rebbe, is this the one whom you praise and respect? Rebbe asked Rebi Chiya why he didn't stand up for Rebi Yishmael. Rebi Chiya apologized, and even accepted all the punishment in the world for his oversight, because at that moment he was engrossed in Sefer Tehillim with his eyes closed and he did not realize at all that Rebi Yishmael had even walked in.

Health and Recovery

Adam was instructed to eat vegetation, herbs, and fruits, from that which grows forth from the ground. Due to generation decline and sins, after the Great Flood man was instructed to also eat meat from animals, with many laws and guidelines. Due to the food that man eats, many sicknesses form as a result. It is in our power and is therefore our responsibility to heal our bodies naturally, and we must do so according to our abilities. The body in essence does not need external supplements in order to heal itself, it is designed to do so naturally. What we need to learn is how not to do things that prevent the body from naturally healing itself, and not to directly damage the body. We are the ones that cause the damage and prevent our own healing. A broken bone can heal by itself through rest and the proper care. The body knows how to heal wounds caused by external factors. Hashem created the body to be self-sufficient. We need to learn how not to damage the body, and not to get in the way of the healing process and allow

the body to do what it knows how to do naturally.

Mussar: Tehillim

There are many great advantages that are acquired when one reads and learns Tehillim. David Hamelech a"h prayed that every Jew who recites Tehillim will be rewarded greatly, as if he learned through very difficult topics of the Talmud such as Negaim and Aholot, and will be granted a Tikkun for the sin of the Berit (wasted seed, family purity). One who recites Tehillim in public will receive many times the reward. Being accustomed to its recitation will protect you, your loved ones, and your generation from punishments and bad occurrences. Blessings and success will be poured upon you from heaven. Kaddish recited after completing the Tehillim reading with a Minyan will greatly increase the protection from evil and danger. One who wishes to connect his soul to Hashem should take upon himself to read Tehillim. Tehillim is as distinguished as the five books of Moshe Rabbenu. Fortunate is the one who recites Tehillim with song and concentration and not in a rush, for it will then be very pleasant to Hashem. Even if you do not know what you are saying there are still great advantages and merits to obtain. If one is ever in danger, he should recite Tehillim without interruption and with great concentration every day, for then he will develop into a spiritual being that is protected from the harms of the physical world. How great are the ones who pay others and sponsor Tehillim reading. Read Tehillim word by word, letter by letter, and sing it with enjoyment. Understand the meaning of the words in this great prayer. The great *Tzemach Tzedek* says: if people knew the effect that reading Tehillim has in the upper worlds and the power it creates, they would be reading it constantly. Know that Tehillim has the great power to break through the separations between us and Hashem. May we ascend higher and higher, Amen.

Rishon LeSion:

Maran Hacham Ovadia Yossef 1921-2013

In his early years of marriage, Hacham Ovadia had very little money to spend on basic

necessities, so he didn't even spend on bus fare and instead walked, through all weather, such as heat, cold, rain, snow, etc. They didn't have money to make a wedding. They didn't have money to purchase basic furniture for their one room apartment. Everything in their living conditions was basic and minimal, or less. Nonetheless, they blessed Hashem for all that they had, and didn't remember the hardship. His in-laws bought him second hand clothing that others had worn already for years. There was a Jewish man in Jerusalem who had medical issues with his legs. He went to many doctors and tried a number of different medications and treatments, but was unsuccessful in finding a cure. He visited the home of Maran to receive a blessing. The Rabbi asked him if he ever hurt someone and never made amends. He couldn't remember, but the Rabbi pushed him to remember, until finally he recalled a time in his youth when he joined a number of his friends to make fun and ridicule a poor boy who was wearing torn up shoes. Maran instructed him to find the boy who was now grown up and beg him for forgiveness. How could he find him? This sin was committed so many years ago when they were young children? The only thing he could remember was that the boy's name was Yosef. Maran looked him deep in the eyes and told him, I am Yosef, I forgive you, I forgive you, I forgive you! Maran then blessed him with Refuah Shelemah and his leg pain and suffering went away and never returned.

Story

Mekubal Rabbi Leib Sarah zt"l 1735-1796

A Shamosh attendant of Rav Leib Sarah was an older man of advanced age, who relates the following story: before the Rebbe passed away, he called him in and thanked him for his many years of service. He then offered for him to ask for a blessing that he would be able to bless him with before his passing. He was a simple man who just wanted his wife to be healthy. She was sick and the doctor had told her to make sure to drink enough milk every day. So he asked the Rebbe to bless his cow so that the milk would flow in abundance and wouldn't dry up. The

Rebbe put his hand on the man's head and blessed him with a long life as well as his cow to always have a great supply of milk. The blessings came true, and he lived a long life. Another story: The Rebbe came to a village in middle of the night and went to the home of a Jewish man. He told him, go immediately to the palace of the leader and wake him up with instructions to come see me, Rabbi Leib Sarah, immediately. The man was scared, this leader was known to be wicked and cruel, surely he would kill him for bothering him in middle of the night! The Rebbe told him not to worry, and blessed him to live a life of 120 years with health and strength. The Jewish man went to the palace and delivered the message.

Laws

1 – If you prayed already but need to recite Cohanin in another Minyan or if you are called up to the Torah for an Aliyah, you do not need to check the Tzitzit when putting on a Talit because that will cause a delay to the Minyan and a burden on the people. You also do not need to check the Tzitzit any time you are not reciting a blessing, i.e. borrowing a Talit from a friend.

2 – If when putting on a Talit your hands are not clean, or you are in a not clean area, then you cannot recite a blessing and must wear it without a blessing. If he is able to recite a blessing later while he is still wearing it, then he holds the Tzitzit and recites the blessing.

3 – To recite a Beracha Acharona for eating 28 grams, you must eat the required amount within 4-7 minutes. If it took you more than seven minutes to eat 28 grams, then you cannot recite Beracha Acharona.

4 – When drinking 86 grams of liquid, it has to be done at one shot within 30 seconds in order to require a Beracha Acharona.

5 – Hot tea and coffee, or freezing cold beverages or ice cream, or drinking something sharp like whiskey or Arak, do not require a Beracha Acharona because it takes too long to consume.

6 – Boreh Nefashot covers all foods, even those that do not require a blessing beforehand, i.e. when eating fruits or vegetables with Shehakol, then Boreh Nefashot covers everything.

7 – Al Hamihya or Al Ha'etz or Al Hagefen does not absolve from Boreh Nefashot, and vice versa, Boreh Nefashot does not absolve from Beracha Acharona Me'ein Shalosh.

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