

Congregation

★ ★ ★ "Beth Yosef" ★ ★ ★

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

**Rabbi Aharon Farhi**

*Parashat **Ki Tese***

13<sup>th</sup> Elul 5785

*Maqam Saba*

Issue #1131

**Mr. Eliyahu Levy, President**

*Haftarat **Roni Akarah***

September 6<sup>th</sup> 2025

*Candle Lighting 7:02pm \* Shekiah 7:20pm \* Shir Hashirim 6:30pm followed by Minha Friday Night  
Shaharit Shabbat 8:15am \* Minha Shabbat 6:45pm \* Shabbat Ends 8:01pm & Rabbenu Tam 8:31pm  
Time for Talit 5:14am \* Seasonal Hour 75 \* Alot Hashahar 4:59am \* Netz Hachama 6:29am  
Weekday Minha 6:45pm \* Earliest Time for Arbit 6:32pm \* Tzet Hacoachavim 7:56pm \* Chatzot 12:54  
Latest Time for Morning Keriat Shema 8:44am \* Latest Time for Morning Amidah 9:59am*

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

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This week's Parasha is filled with Mitzvot, both positive and negative commandments, with many directly focusing on exercising concern for others, whether human or animal, as all of creation is required to be cared for with consideration. Sending away the mother bird, helping unburden a donkey from its load, etc. Hashem has mercy on every creature, even trees. Man must learn from Hashem to be compassionate, considerate, and caring, to worry for others' needs, and to be helpful and charitable. For emulating Hashem's ways, you will be blessed with great rewards. On the flip side, the Torah warns us to avoid sinful deeds that lead to terrible capital punishment of death such as stoning. Hearing about the punishments makes us nervous and worried, because according to the letter of the law many are sinful and deserving of terrible punishments, but Hashem does not immediately carry out the punishments, as the Mishnah teaches us: a Bet Din that passes a verdict of death even once every seventy years is considered a destructive court. The Torah's ways are pleasant and peaceful. This is why the Torah says many

times, the people will listen and be cautious from sinning, in order to distance from punishments. When we worry and are concerned, when we then proceed with caution, we are rewarded even for sitting idle instead of sinning, as if we have fulfilled Mitzvot! Every year we read the entire Torah in Shul, as the Mitzvot correspond to the parts of a person. We internalize the holiness and every limb, bone, and sinew are satiated from hearing the Mitzvot. Hashem then gives our bodies health and strength, and saves us from sickness and weakness. May Hashem watch over us, Amen.

### **Insights on the Parasha**

*Send away the mother and take the young for yourself.* Can man really capture the mother so easily, when she could just fly away, that the Torah has to command us not to keep the mother but rather send her away? When the mother realizes that her young is being taken, she becomes concerned for their welfare and then goes directly into the hands of the one taking her young. Therefore, the Torah commands us not to take advantage of this situation and

keep both the mother and young – one must send away the mother. (*Ben Ish Hai*).

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

*220 years after the Hurban, calendar year 290.* Rebi Chiya had two sons who were Hachamim, one was Rebi Yehuda and the second was Rebi Chizkiyah. They were Chasidim, in their merit blessing returned to Israel. Many times, the Gemara quotes from Tana Debe Chizkiyah, referring to the son of Rebi Chiya. One time they were eating with their father and Rabbenu Hakadosh, without speaking. Rebbe instructed them to drink more wine so that they would speak. They drank and said, the son of David will not come until the two courts of Israel are finished, which are: the Rosh Hagolah in Babel and the Nasi in Israel. Rebbe replied, are you putting thorns in my eyes, to mention that my position as Nasi should finish? Their father Rebi Chiya answered, Rebbe do not let this be bad in your eyes. You gave them *wine, Yayin*, which has the numerical value of seventy, and *Sod, secret*, also has the numerical value of seventy. When wine enters, the secrets come out. Rebi Chizkiyah would teach: Shalom, peace, is the most important Mitzvah, as you must even leave your comfort and run after it, both figuratively and literally. His son Rebi Yehuda married the daughter of Rebi Yanai. He would learn all week and when he came home Erev Shabbat for candle lighting, a pillar of fire would accompany him. When his father-in-law Rebi Yanai would visit, Rebi Yehuda would wait for him from a high vantage point so that he could see him from a distance and stand out of respect for him.

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

**1-** The best exercises cause the fats that had been stored in the body to burn and decrease from the body. **2-** It is best to bathe only after

properly digesting food. Bathing after eating is not healthy, harms the digestive process, and diminishes strength. **3-** When choosing what to eat, focus on nutritional values; what will fill you up in a healthy way and be easy to digest. **4-** Knowledge of nutrition and proper execution of a balanced diet is very important and beneficial for your overall health. **5-** Fasting helps rid the body of unhealthy fats and body mass. Daily exercise also decreases toxins from the body. **6-** When you are hungry, do not just continue eating until your stomach is full. The same is true with drinking. One should not drink a full cup of cold liquid in one shot, and one should not eat quickly. Most importantly, don't just eat sweets and pastries haphazardly when at a party or celebration. **7-** Don't drink too much after eating, as it can harm digestion. **8-** Bathing with clean warm water prevents the development of hemorrhoids.

### ***Mussar: Selihot***

Everyone should arise early for Selihot, starting from Rosh Hodesh Elul. 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 who rub sleep from our eyes please our Master greatly and quicken the coming of the redemption. However, after arising we must do the proper actions, for if not, we will be held accountable for two misdeeds: for unnecessarily depriving our bodies of sleep in this world, and for not preparing for the next world. Our actions must be as follows: Rise quickly and efficiently, wash hands and eyes, understand that you will be serving Hashem from head to toe, and advance to Shul. Recite Selihot slowly and concentrate on the meaning of the words. Think: "*We will check our ways, change them, and return to Hashem*", as well as "*We will*

*return full heartedly, accept our prayers”.* 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 Tamid offering, as well as caused suffering to Heaven. We must arise early to request and beg forgiveness from the Ultimate Master. May Hashem grant us forgiveness and atonement for all of our sins, Amen.

### **Rishon LeSion:**

#### ***Maran Hacham Ovadia Yossef 1921-2013***

In 1947, Hacham Ovadia was asked by many Rabbanim to serve as a rabbinical authority and leader of the Bet Din in Cairo, Egypt. There were ongoing conflicts between Israel and Arab countries, including Egypt, but this did not stop Hacham Ovadia from leaving his extended family and students behind and traveling with his young family, his wife and children, in order to spread Torah. Before agreeing to move to Egypt, he worked through the question in Halacha, whether he was allowed to return to Egypt, as the Torah says that we are not allowed to return to Mitzraim. After much research, he concluded that he was allowed to go because he did not intend to move there indefinitely and planned to eventually move back to Israel one day. Especially since he was going in order to spread Torah. He also learned from the examples set by the Rambam and the Radbaz and many other Sages who lived in Egypt with intentions to one day move to Israel.

### **Story**

#### ***Mekubal Rabbi Leib Sarah zt”l 1735-1796***

One time, Rabbi Leib extended his Seudah Shelisheet meal after Shekiah, and saw two participants discussing a mundane topic unbefitting of Shabbat. He scolded them that they should not desecrate the holiness that

they are adding to Shabbat after Shekiah by speaking mundanely. He told them to recite Birkat Hamazon, say Baruch Hamavdil, and then they can continue their discussion outside. Rabbi Yitzchak Isaac was an orphan whose widowed mother supported them by herding geese. Rabbi Leib saw with Ruach Hakodesh that this orphan was a reincarnation of a great and holy soul. He influenced the mother to allow him to arrange for the child to learn Torah and she agreed. He hired R' Shmuel Shmalaka and advised him that this young orphaned boy has a very special soul. He entrusted him in his care so that he can learn and grow to one day be a leader in our nation. He grew up to be the renowned Rabbi Yitzchak Isaac, may his merits protect us, 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 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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