

Congregation

★ ★ ★ "Beth Yosef" ★ ★ ★

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

Rabbi Aharon Farhi
Parashat *Ki Teseh*
9th Elul 5786

Maqam Saba
Issue #1173

Mr. Eliyahu Levy, *President*
Haftarat *Roni Akarah*
August 22nd 2026

*Candle Lighting 7:26pm * Shekiah 7:44pm * Shir Hashirim 7:00pm followed by Minha Friday Night
Shaharit Shabbat 8:15am * Minha Shabbat 7:05pm * Shabbat Ends 8:25pm & Rabbenu Tam 8:55pm
Time for Talit 4:56am * Seasonal Hour 78 * Alot Hashahar 4:41am * Netz Hachama 6:14am
Weekday Minha 7:00pm * Earliest Time for Arbit 6:40pm * Tzet Hacocharim 8:20pm * Chatzot 12:58
Latest Time for Morning Keriat Shema 8:35am * Latest Time for Morning Amidah 9:53am*

Sponsored by the generous and kind-hearted Mr. Yossi Zaaferani, his wife Evy, their children and their parents. Blessings and success for the entire family. Wishing a Mazal Tob to Rabbi Aharon Farhi and family on the wedding of Henry and Linda Mabrouk and may they be blessed with banim zecharim. May Hashem bless him and his family spiritually and physically, Amen.

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

The Pasuk says: "You shall make for yourself twisted fringes". Why did the Torah command us to place *Sisit* on the corner of a garment? What does this Mitzvah come to teach us? Rabbi Meir Simcha explains: This world was placed in the hands of man, who has free will, and who has the power to complete the creation and bring it to its full perfection, as it is written: "And the earth He gave to mankind". This is how the world was created — as the Chachamim taught: do not read "*BeHibar'am*" ("when they were created"), but rather "*BeAbraham*" — meaning, the complete man is capable of bringing creation to its perfection. When a person fulfills his purpose and carries out the will of his Creator, he is then able to draw out from creation many hidden powers that go beyond the bounds of nature. We find this in the years of Rabbi Shimon ben Shatah, when wheat grains grew as large as kidneys and barley grains as large as olive pits. And with Obed Edom, who brought the Aron into his home — blessing entered his family, and his wife and his eight daughters-in-law each gave birth to six children at one time, and other examples like these. And why is Hashem's

Name called "*Sha-dd-ai*"? Because He said to His world, "*Dai*" ("Enough"). That is, the powers hidden within the world — Hashem limited them and told them "enough." But these powers, which are not available to us now, stand ready and waiting for the complete man to bring them out from potential into reality, when he fulfills the purpose of the Creator by keeping the ways of Hashem. This is why the Chachamim said: one who judges a case truthfully becomes a partner with Hashem in the act of creation, and one who learns Torah for its own sake is considered as if he built the palace above and the palace below — because one who fulfills his obligation in this world becomes a partner in the creation of the world. This was Hashem's intention when He left things in creation seemingly "unfinished" — even in the body of man himself, whom He created with the *Orlah*, so that through fulfilling the Mitzvah of *Milah*, man completes the creation of his own self. So too, the *Sisit*: it resembles the creation, which is itself called a garment, as it is written: "He wraps Himself in light like a garment". Likewise, when a person weaves a garment, it is not complete until he fulfills in it the Mitzvah of

placing *Sisit*, which is the command of the Creator. Only then are all the garments perfected and complete. So too, every Mitzvah that Am Yisrael performs, and all the time they spend learning Torah, they are likewise completing the creation, drawing out the hidden powers of Hashem embedded in the creation so that mankind may benefit from them. May Hashem protect us, Amen.

Insights on the Parasha

"Forty lashes he shall strike him, he shall not add". The Chachamim said: we do not administer forty lashes, but only thirty-nine. One may ask: if so, why does the Pasuk say forty? The answer is: "forty lashes" corresponds to the forty days that Moshe stayed in heaven to receive the Torah — and this person transgressed the Torah, therefore he is lashed forty times, measure for measure. If so, why did the Chachamim subtract one lash and establish specifically 39 lashes? The answer is that in truth, Moshe Rabbenu did not stay in heaven exactly forty days, but rather 39 days. For Hashem set the date of Ma'amad Har Sinai for the sixth of Sivan, and Moshe Rabbenu added a day of his own accord, and the Torah was given on Shabbat, the seventh of Sivan. The day after the seventh of Sivan — that is, on the eighth of Sivan — Moshe ascended on high, and he came down on the 17th of Tammuz. If we count from the eighth of Sivan until the end of the month, that comes to 23 days, plus another 17 days of the month of Tammuz — a total of 39 days, and not forty. Therefore the Chachamim established the lashes at 39 and not 40, corresponding to the 39 days that Moshe stayed in heaven. Measure for measure. (*Yaarot Debash*).

History in Brief

220 years after the destruction of the Temple, calendar year 270

Rabbi Hanina bar Hama passed away, along with his famous colleagues. They were all counted among the last of the *Tanna'im*, and they were called the generation of transition. The first generation of the *Tanna'im* included *Rabban Shimon ben Gamliel*, *Rabbi Akiba*, and others, and they all lived long lives, followed by *Rabbenu HaKadosh* (*Rabbi Yehudah HaNasi*). That first generation traces back to the *Tanna Shimon HaSaddik*, who lived about three hundred years before the *Hurban*, and his generation was known as the *Anshe Keneset*

HaGedolah (the Men of the Great Assembly). About two hundred years after the *Hurban*, in the year 270, the second generation of the *Hachamim* of *Eretz Yisrael* began, headed by *Rabbi Yohanan*, the student of *Rabbi Hanina bar Hama*, in *Sippori* in the Galilee. This is *Rabbi Yohanan bar Rabbi Yitzhak Nappaha*, so called because his father, *Rabbi Yitzhak*, was a blacksmith. He was a descendant of *Yosef Hasadik* the son of *Yaakob Abinu*, and he was handsome and beautiful in appearance. He was also given another name: "*Lahshan*" (the whispered one). Why? When he was still in his mother's womb, one Yom Kippur his mother smelled the aroma of a meat dish and craved it. The halachah in such a case is to whisper in the mother's ear that it is Yom Kippur — if the child settles in her womb, good; and if not, she is fed until her mind is at ease. They whispered in her ear, her mind settled, and from her came *Rabbi Yohanan*. For this reason he was called *HaLahshan*, in memory of that incident.

Health and Recovery

Do not drink water for a little while before eating, so that the digestive system does not cool down and then be unable to digest the food properly. Even while eating you should not drink liquids, only wine, and after an hour and a half or two you should drink water. Do not drink after bathing, and especially while bathing. Do not delay for even a minute from going to the bathroom, and do not eat until one has examined himself well enough that he does not need the bathroom. A man should always strive to have his bowels loose all his life, and should be closer to liquid than solid. This is a big rule in medicine. If not, bad sicknesses can come upon him. A person who wants to maintain his health needs to know and be careful of his movements, as if they are like joy, worry, anger, and fear, which are mental actions. The educated person should be happy with his portion all the days of his life, and not care about a world that is not his own, nor seek benefits not his own, for then his heart will be at ease, with moderate joy, with reason to increase in natural warmth. People should not be too joyous or excited while eating, for such emotions can decrease the natural body temperature. In fact, people who are obese, their body temperature is lower due to their narrow arteries decreasing in blood flow speed, which is the source of body heat. Joy will then cool the body and decrease natural heat from the heart, bringing the person to danger.

Mussar: Love for Torah

Anyone fortunate enough to toil in the study of Torah with his heart and soul will merit the true and everlasting joy and happiness of the Torah. There is no comparison or imitation. One who has this needs nothing else, as the Ran explains, "Once the Torah shows you its true face, you will not desire any reward in this world, and you will be satisfied only and definitely through the Torah". We must overpower our evil inclination. We must be patient and we must eat, sleep, and relax properly in order to learn well. Never forsake your learning. Why does one have a hard time when he first sits down to learn? - Because a person is physical and the Torah is completely spiritual. One must subjugate his physical being and humble himself before the Torah in order that its spirituality enters his body. Continue learning page after page and you will realize that you are accomplishing and acquiring true feelings of joy and happiness. In the worlds above there is nothing else besides the joy of Torah. One who learns Torah is given access through all the gates, and anything he needs, both physically and spiritually, is available to him. May Hashem allow us the privilege and ability to toil in learning Torah, Amen.

Rishon LeTzion -Maran Chacham Ovadia Yosef (1921–2013)

The great weekly shiur, broadcast by satellite, began in 1973, when Maran was chosen as *Rishon LeSion* and Chief Rabbi of Israel. In him was fulfilled the pasuk "Though your beginning was small, your end shall flourish greatly". It started in a small hall with only a few people, but over the years the students and listeners grew and multiplied. The scene was breathtaking: every *Mosa'e Shabbat Kodesh*, Jews from all across Yerushalayim would stream, dressed in their Shabbat clothing, to the largest shiur in the world — to hear the word of Hashem and to delight in His Torah. The great hall in the Bucharim neighborhood would fill from end to end, with no room to spare. It was heartwarming to see the street of the *Bet Midrash* and all the surrounding streets: every shop filled with the tens of thousands who came from all over Yerushalayim and its surroundings to hear the words from Maran's mouth — halachah, novel insights, explanations, interpretations of the pesukim, *aggadot*, and more — all of them taking their seats in honor

of the Torah. And when Maran arrived at the shiur, everyone rose to their feet, gripped with tremendous emotion, and burst into sweeping, mighty song: "*Yamim Al Yeme Melech Tosif...*" ("May You add days upon the days of the king...") — "Long live our master, our teacher, and our rabbi, the leader of our generation!"

Halab (Aleppo) - Syria

Mrs. Rachel, the wife of the *Nasi* of Israel, Yitzhak Ben-Zvi, visited the city of *Halab* in 1943 and recorded the following: In this community there was a great gap between the wealthy and the poor. The wealthy lived in the neighborhood called *Jamiliyah*, while the poor lived in the old streets, where families of ten people lived in apartments of four by four meters. In those days, a person who had \$1,000 or \$2,000 was considered wealthy, and one who had \$5,000 or \$6,000 was considered comfortably rich. From 1910 until 1915, an average family in *Halab* needed about \$26 a month — less than one dollar a day — and with that the family would manage without any hardship. Inside the Great Synagogue of *Halab* there is a small cave called *Me'arat Eliyahu HaNabi*, and in it was kept the famous *Keter Aram Soba* (the Aleppo Codex), the oldest manuscript of the *Torah*, *Nebi'im*, and *Ketubim* in existence in the world. It is said that the Rambam held it in his hands, and he based the halachot of writing a *Sefer Torah* on this Codex. Right beside the synagogue are the graves of *saddikim*, and the community's custom on the eve of the *Yamim Nora'im* was to light oil lamps at the graves of the *saddikim*, so that they would stand before Hashem and pray for the salvation of Am Yisrael. Maran, our teacher and rabbi, *Hacham Yom Tob Yedid HaLevi*, had the custom every *Ereb Shabbat* of lighting a memorial candle at the grave of his grandfather, the *mekubal*, the gaon *Yom Tob Yedid HaLevi* the First, to assist him both materially and spiritually, Amen.

Laws: Selihot

1- The 40 days of Selihot 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'abor*) 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'avur 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'bishmaya. A Minyan is required for all of the above.

Sponsors

*** **Mrs. Rosette Cohen, her children and grandchildren.** Blessings, health and success for the entire family. Mazal Tob to her son **Toby and his wife Shella** on the wedding of the **Hatan and Kallah Jack and Jennifer** May Hashem bless them with banim zecharim Mabrouk, Amen. *** **Mr. Eli Levy, his wife Becky, and their children.** Blessings success and health for the entire family, Amen. *** **Mr. Shlomo Gal and his children.** Blessings success for the entire family, Amen. *** **Mr. Eli Lozieh, his wife Ketty and their children.** Blessings success for the entire family, Leilui Nishmat her mother **Evette Bat Sarah a"h**, Amen. *** **Mr. Albert Shaya, his wife Shoshana, and their children.** Blessings and success for the entire family, Leilui Nishmat his father **Moshe Ben Miriam a"h**, Amen *** **Mr. Victor Harari and his brothers.** Blessings and success for the entire family, Leilui Nishmat their mother **Janet Bat Zakieh a"h**, Amen. *** **Mrs. Brenda Heffez and her blessed children: Larry, Gabriel, and Jack.** Blessings and success for the entire family, Leilui Nishmat their father **Avraham Ben Dora a"h**, Amen. *** **Mrs. Norma Assa and her children.** Blessings and success for the entire family, Leilui Nishmat her husband and their father the Shochet **Hacham Yosef Ben Najla a"h**, Amen.

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