

Congregation

★ ★ ★ "Beth Yosef" ★ ★ ★

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

Rabbi Aharon Farhi

Parashat *Ki Tabo*

16th Elul 5786

Maqam Siga

Issue #1174

Mr. Eliyahu Levy, *President*

Haftarat *Koumi Ori*

August 29th 2026

*Candle Lighting 7:16pm * Shekiah 7:34pm * Shir Hashirim 7:00pm followed by Minha Friday Night
Shaharit Shabbat 8:15am * Minha Shabbat 6:55pm * Shabbat Ends 8:14pm & Rabbenu Tam 8:44pm
Time for Talit 5:05am * Seasonal Hour 76 * Alot Hashahar 4:50am * Netz Hachama 6:21am
Weekday Minha 7:00pm * Earliest Time for Arbit 6:34pm * Tzet Hacocharim 8:09pm * Chatzot 12:56
Latest Time for Morning Keriat Shema 8:38am * Latest Time for Morning Amidah 9:54am*

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Please do not read this bulletin during Tefillah or Keriat Hatorah

In less than two weeks the outstanding day of Rosh Hashanah, the Day of Judgment, will be upon us. On this day the future of all living beings will be decided. Who will live, how much longer, in what conditions, for good or otherwise, heaven forbid. We are now completing a year that encompassed many blessings and many tragedies. Everything had already been decided from last year's Rosh Hashanah! What will transpire next year is now in our control. It is up to us to dictate what kind of year we are going to experience. We must believe this with all of our heart and soul, for then we will make sure to take the proper precautions in order to ready ourselves for this awesome day. Fortunate is the one who increases his good deeds and decreases his sins, for then the scales will tip in his favor. This is really not that difficult, even though it is of supreme importance, since every feeling of regret, every thought of repentance and resolution, will cause the scales to tip a little bit more in our favor. One thought must be remembered and kept in mind at all times: Although we perform many Mitzvot every day, we mustn't forget to do them Leshem Shamayim, for the sake of, and in the name of, Heaven, for one who does so with sacrifice and humbleness will receive many times more blessings and protection than one who does the Mitzvot otherwise. We pray on Rosh Hashanah that the old year should end along with its curses, and the New Year should begin with blessings.

Appropriately, our Parasha discusses blessings and curses. The Parasha first discusses the laws of Bikkurim, always while we are in the midst of the month of Selihot and days of mercy, in preparation

for judgment. What can we learn from the topic of Bikkurim? An owner of a field comes and stands before a Cohen with his new fruits and declares a few words, which Rashi explains serves to prove that he appreciates what Hashem has done for him and that he does not take his blessings for granted. Hashem has given him a field with trees and has allowed them to sprout fruits. It is not good enough for him to just say 'thank you', rather he must perform an action to show his gratitude. He takes his first fruits and carries them in a basket to Yerushalayim, to the holy Temple, and places them before the holy Altar. He then waves them there and recites the declaration stated in the chapter of Bikkurim. This entire Mitzvah is in essence a complete performance of Hakarat Hatob, gratitude and recognition. May Hashem grant us opportunities to repent from our sins and to thank him for all His kindness. May we one day merit to bring actual Bikkurim to Yerushalayim, and may we be written for a year of life and only blessings, Amen.

Insights on the Parasha

1- "Today Hashem Elokecha commands you to do" - The Zohar explains that the day referred to in this Pasuk is Rosh Hashanah. Rosh Hashanah is the day that the rest of the year depends upon, for life, health, livelihood, goodness and blessings. The Pasuk says both names, Hashem Elokecha, to teach us that Elokim, the name of strict judgment, will switch to the name of Hashem, to a judgment of mercy, on Rosh Hashanah. Every day that you attend Selihot, you create a ministering angel to serve in your defense during the day of judgment.

These angels will help tip the scale in your favor. (R' Yosef Ben Harush)

2- "*Hashem will lead you and your king... among all the peoples where Hashem will lead you.*"

These Pesukim teach us that although we are in exile, the Pasuk does not use the word Galut, exile, but rather uses words for leading and accompanying, because while in exile Hashem does not just cast us away as if unwanted, on the contrary Hashem is exiled along with us, leads us forward, and holds our hand like a father taking his son to Yeshiva, as the Pasuk says that throughout all our pain Hashem suffers with us. (Lehem Abirim)

History in Brief

210 years after the destruction of the Temple, calendar year 280

Rabbi Yohanan was an orphan from the womb and from birth, and he never knew his father or his mother. When his mother became pregnant with him, his father died, and at the time of his birth, his mother died. When he grew up, *Rabbi Yohanan* said this: "Fortunate is the one who never saw them," meaning his parents, for he was never at risk of failing in the misvah of honoring one's father and mother, the most serious of the serious misvot. He was raised in the home of his grandfather, and he had an excellent memory. He once said: "I remember the women who were with my mother at the time of my birth." Besides *Rabbi Hanina bar Hama*, *Rabbi Yohanan* also learned Torah from *Hizkiya*, the son of *Rabbi Hiyya*, and from *Rabbi Oshaya*, the son of *Rebi*. *Rabbi Yohanan* was among the most handsome men in Yerushalayim. He would go and sit at the gates of the mikveh, and he would say: "When the daughters of Israel come up from the immersion of misvah, let them see me, so that they will have sons as beautiful as me who learn Torah like me." They said to him: "Our master, are you not afraid of the evil eye?" He said to them: "I am from the children of *Yosef*, over whom the evil eye had no power."

Health and Recovery

The Rambam, Maimonides, wrote: overeating and gluttony has an effect on the body of every person like a deadly drug, comparable to poison, and is the main reason for all sicknesses. Most sicknesses that people contract are nothing but a direct result of eating unhealthy foods, or even healthy foods that are eaten in too much quantity,

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: 10 days of repentance

The author of *Mussar Hachamim zt"l* writes: Let us discuss a person who keeps Kosher, purity, prays three times a day, recites the appropriate Berachot well before and after, and is good natured. What more could you ask for? Well, there is a parable of a man who gives one hundred dollars to a store owner as credit. He then sends his son daily with a list of groceries, to be paid for by using the advanced credit. After a while, however, the math is done and the man is billed one thousand dollars for his purchases. He had indeed bought a lot more than his credit had allowed. It is true that we perform many Mitzvot and good deeds, but we must keep track of our transgressions and misdeeds as well. Hashem grants us life, health, happiness, family, prosperity, and so much all for free! We must not believe that we have earned it all. If Yaakov Avinu thought that he had been rewarded already for all of his righteous acts and was afraid he hadn't anything leftover, what can be said about our outstanding debt?! We now stand before the collector, Hashem, without the payment. Time passes hour after hour, day after day, and week after week. We are constantly increasing in our debt to Hashem. Be wise and save every moment of your life. Use every opportunity to succeed and grow higher and greater. Fulfill Hashem's will and do not get caught up with the worthless distractions of this world. Know your purpose and goal: serve Hashem and fulfill His commandments! As the

awesome days approach, we must not allow them to pass us by without using the opportunity to improve. Who wishes to live? One who guards his tongue from evil: First of all, be careful with 'Rechilut', the act of telling someone what others had said against him or plan to do to him. Secondly, one may not believe or even listen to 'Rechilut', even when written or signed without speaking. Third, distance from those who ask "What did he say about me?". Fourth, when asked such a question, try to first avoid, then twist and bend the truth. If all else fails, lying is permitted for peace. Five: if asked "Who did this", just respond "Not I". Six: listening even without believing is forbidden, not to mention taking action. However, seven: one may warn others in order that they protect themselves, on condition that: 1- they are in danger, 2- there is a purpose, and 3- he will not exaggerate or even tell more facts than need be. May Hashem watch over us, Amen.

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

Maran's shiur ran for two full hours. An hour and a half was a shiur in halachah, and about half an hour was on the weekly parasha. This was especially true during the days of Selihot, when thousands would gather for the Selihot with Maran himself serving as the Hazzan. It was said about him: "Whoever has not seen and heard the Selihot from the mouth of Maran has never seen Selihot in his life." In the year 1993, thousands of appeals and requests arrived from the cities and villages of the outlying towns and the other regions of Israel: "We too want to enjoy the Torah of Maran, the light of Israel, Rabbenu Obadia Yosef." The response was: "How is it possible to reach every place?" Then *Rabbi Yehuda Hizkiya*, raised the idea of transmitting the Maran's shiurim by satellite broadcast. Everyone doubted the initiative and claimed it would not be accepted by the public, and in those days the technology was also much more difficult than it is today.

Halab (Aleppo) - Syria

The train reached the city of Halab in the year 1900. Public transportation ran by way of electric trolley cars, and electricity was supplied to most of the homes of the Jews of Halab in that year. However, there was still no running water system in the city, and water piping only reached the city in the year 1920. In that year,

many Jews emigrated to America. In 1920, the young man *Salim Shayo* emigrated to Mexico, and he was astonished there by what his eyes saw. He sent a letter and asked that it be hung on the door of the great synagogue, in which he wrote in large letters: "Every Jewish young man should sell all that he has and come emigrate to Mexico, for there the gold and silver are found." For the young men in Halab had no work at all, and it was impossible to earn even pennies. Therefore, many young men in Halab who had no work asked their parents for permission to leave their families and emigrate to Mexico. After negotiation and back and forth with their parents, they fled from their parents' homes, against their parents' will but for their own good, to Mexico. There the community of Halabis in Mexico began to be established, and it has grown until this very day to hundreds of Halabi families, *bli ayin hara*.

Laws: Rosh Hashanah

1- Women recite during candle lighting '...*Lehadlik Ner Shel Shabbat V'Yom Tob*'. 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 Ratson" is recited after tasting the date. Then comes the pomegranates. Before eating from them one should say the "Yehi Ratson" 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 Ratson" 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 Ratson" is recited and then it is eaten. But if the leek is raw, one is not obligated to eat it since it is sharp. Then comes Swiss chard (Silka). After that, a Beracha of Shehakol is recited on the head of lamb and is eaten with a "Yehi Ratson" 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 Veyabo' 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'aretz 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 Shacharit and Mincha, but not in the Kaddish Titkabal of Arvit, or at the end of Selichot. 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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