

Congregation



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

Dear readers, we reviewed the numbers for this year. In the weeks where donations exceeded our budget, the surplus came to \$5,400. In the weeks where donations fell short, the shortfall came to \$15,900. We are therefore short \$10,500. Whoever wishes to merit filling this shortfall, with whatever he is able to give, may Hashem bless him and his family physically and spiritually, Amen!

Rabbi Aharon Farhi
Parashat *Nitzabim Vayelech*
23rd Elul 5786

Maqam Nawa
Issue #1175

Mr. Eliyahu Levy, President
Haftarat *Sos Asis*
September 5th 2026

Candle Lighting 7:04pm * Shekiah 7:22pm * Shir Hashirim 6:45pm followed by Minha Friday Night
Shaharit Shabbat 8:15am * Minha Shabbat 6:45pm * Shabbat Ends 8:03pm & Rabbenu Tam 8:33pm
Time for Talit 5:12am * Seasonal Hour 75 * Alot Hashahar 4:57am * Netz Hachama 6:27am
Weekday Minha 7:00pm * Earliest Time for Arbit 6:24pm * Tzet Hachabim 7:58pm * Chatzot 12:54
Latest Time for Morning Keriat Shema 8:42am * Latest Time for Morning Amidah 9:57am

Hatarat Nedarim Rosh Hashanah will be September 5th Mosae Shabbat after Habdalah
The 2nd Hatarat Nedarim will be Thursday September 10th 7:15pm at Ahi Ezer Ave X

***** Rosh Hashanah Friday Night September 11th - September 13th *****
Candle Lighting Ere Rav Hashanah 6:53pm * Shekiah 7:11pm * Minha first night 6:45pm
Shaharit 1st day 8:00am * Minha 1st day 6:30pm * (There is no Tashlich on shabbat)
Candle Lighting 2nd night (before kiddush) 7:52pm
Shaharit 2nd day 8:00am * Minha 2nd day 6:30pm followed by Tashlich * Habdalah 7:50pm

***** Tzom Gedaliah Monday September 14th *****
Fast Begins 5:09am * Fast Ends 7:36pm and for the strict 7:43pm

***** Shabbat Parashat Haazinu *****
Parashat *Haazinu* **Maqam Hussein** **Haftarat *Shuba Yisrael***
8th Tishre 5787 **September 19th 2026**

Candle Lighting 6:42pm * Shekiah 7:00pm * Shir Hashirim 6:30pm followed by Minha Friday Night
Shaharit Shabbat 8:15am * Minha Shabbat 6:20pm * Shabbat Ends 7:40pm & Rabbenu Tam 8:10pm
Time for Talit 5:30am * Seasonal Hour 71 * Alot Hashahar 5:16am * Netz Hachama 6:41am
Weekday Minha 6:30pm * Earliest Time for Arbit 6:06pm * Tzet Hachabim 7:35pm * Chatzot 12:49
Latest Time for Morning Keriat Shema 8:49am * Latest Time for Morning Amidah 10:00am

Hatarat Nedarim for Yom Kippur will be Mosae Shabbat after Habdalah at 7:40pm

***** Yom Kippur Sunday Night September 20th - Monday September 21st *****
Candle Lighting Ere Rav Kippur 6:38pm * Fast Begins 6:50pm * Arbit Kippur 7:00pm
Shekiah 6:56pm (Can Make a blessing on the Talit until 6:56pm)
Shaharit Kippur 8:00am * Minha Kippur Day 4:30pm * Neilah 6:25pm * Habdalah 7:37pm

***** Hag Sukkot Friday Night September 25th - September 27th *****

*Candle Lighting 1st Night 6:30pm * Minha 1st Night 6:30pm * Shekiah 6:48pm*

*Shaharit 1st Day 8:15am * Minha 1st Day 6:10pm * Arbit 7:08pm*

Candle Lighting 2nd Night (before kiddush) 7:28pm

*Shaharit 2nd Day 8:15am * Minha 2nd Day 6:30pm*

Mosae Yom Tob 7:26pm & Rabbenu Tam 7:56pm

***** Hoshana Rabah Thursday Night October 1st *****

Reading will begin on Thursday Night 11:30pm

*Shaharit Hoshana Rabah 5:32am * Time for Tallit 5:46am*

***** Shemini Atzeret Friday Night October 2nd - October 4th *****

*Candle Lighting 1st Night 6:18pm * Minha 1st Night 6:15pm * Shekiah 6:36pm*

*Shaharit 1st Day 8:15am * Minha 1st Day 6:00pm*

Candle Lighting 2nd Night Simhat Torah (before kiddush) 7:16pm

*Shaharit 2nd Day 8:15am * Minha 2nd Day 6:15pm * Habdalah 7:15pm*

***** Shabbat Parashat Bereshit *****

*Parashat **Bereshit***

29th Tishre 5787

Maqam Raast

*Haftarat **Mahar Hodesh***

October 10th 2026

*Candle Lighting 6:05pm * Shekiah 6:25pm * Shir Hashirim 6:00pm followed by Minha Friday Night*

*Shaharit Shabbat 8:15am * Minha Shabbat 5:45pm * Shabbat Ends 7:05pm & Rabbenu Tam 7:35pm*

*Time for Talit 5:56am * Seasonal Hour 66 * Alot Hashahar 5:43am * Netz Hachama 7:02am*

*Weekday Minha 6:05pm * Earliest Time for Arbit 5:38pm * Tzet Hacoachabim 7:00pm * Chatzot 12:42*

*Latest Time for Morning Keriat Shema 9:01am * Latest Time for Morning Amidah 10:07am*

Rosh Hodesh Heshvan will be on Sunday October 11th and Monday October 12th

Those who wish to contact Rabbi Aharon Farhi can call (646) 552-3412

To sponsor our weekly publication, please mail your donation to:

Vaad Tehilim Torah c/o R' A. Farhi

2415 Ocean Parkway, Brooklyn NY 11235

Please do not read this bulletin during Tefillah or Keriat Hatorah

Laws: Yom Kippur

1 – It is an obligation on every single person to ask forgiveness from his parents before Yom Kippur. One who does not do so is called a sinner and is degrading his parent's honor. In case the children do not ask for forgiveness, parents should forgive their children in their hearts anyway.

2 – A husband and wife should make sure to forgive one another for what they might have done wrong to each other throughout the entire year. A student should ask forgiveness from his Rabbi, and a Rabbi or Hazzan should publicly ask for forgiveness from the congregation, while the congregation should respond together “we forgive”.

3 – Just as one is required to do Teshuvah for sins which he had actively performed, such as desecrating Shabbat, Stealing, and Lashon Hara, etc..., so too one is obligated to do Teshuvah for his bad traits and attributes, such as anger, hatred, jealousy, chasing honor and wealth, etc..., whereas the latter group of sins are actually worse.

4 – One who mistakenly made a blessing on a food or drink during Yom Kippur may not taste it; he should instead recite *Baruch Shem Kevod Malchuto Leolam Va'ed*. During any other fast he may and must taste the food to avoid having recited an unnecessary blessing.

5 – One must appease his fellow friend before Yom Kippur for aggravation, humiliation, and physical or monetary loss he may have caused him throughout the year. Be quick to forgive

others and heaven will forgive you quickly as well.

6 – During the 10 days of repentance we recite '*Hamelech Hakadosh*' instead of '*Hakel Hakadosh*'. If one made a mistake and remembered immediately '*Toch Kedeh Dibur*' (enough time to say '*Shalom Alecha Rebbe*'), he may fix it immediately. If not, he returns to the beginning of the Amidah, even if he just said '*Atah*' of '*Atah Chonen*'. If he is unsure what he said, he returns to the beginning of Amidah.

7 – If the Hazan made a mistake during Chazara (repetition of Amidah) and remembers too late, he must return to the beginning of '*Atah Kadosh*' only, but not the beginning of Amidah, since the congregation already said Kedushah, '*Atah Kadosh*' is considered a separate Beracha.

8 – If one made a mistake and did not say '*Hamelech Hamishpat*', he may only fix it if he realized immediately '*Toch Kedeh Dibur*' (amount of time needed to say Shalom Alecha Rebbe). If not, he returns to the beginning of '*Hashiva*' and continues normally. Even if he remembers in middle of '*Elokai Netzor*' he must return to '*Hashiva*' and continue normally. The Ben Ish Chai holds, however, that you do not go back. If one is uncertain what he said, he must return to the beginning, and if he already finished, he should repeat the Amidah, on condition that it may be a Tefillah Nedavah (present).

9 – If one did not mention '*Zochrenu Lechaim*', '*Mi Kamocha*', '*Uchtov Lechaim Tovim*', and '*Besefer Chaim*': If he remembered before saying Hashem's name in the end of the Beracha, then he may fix it. However, if he mentioned Hashem's name in the end of the Beracha, he must continue without fixing them, and mention them at the end of '*Elokai Netzor*'. Only '*Zochrenu Lechaim*' may be said in '*Shema Kolenu*'. If one even forgot that, he may say it after '*Elokai Netzor*'.

10 – During Shabbat, while reciting '*Avinu Malkenu*', '*Chatanu Lefanecha*' is deleted, as well as '*Mechol Uslach*', '*Mechok Berachamecha*', '*Kotvenu Besefer Mechila Uslich Vechaparah*'.

11 – If the Hazan forgot to recite *Hamelech Hakadosh* in the Berachot following Amidah of Arbit Friday night: If he did not conclude the blessing, he returns to '*Magen Avot*', however if he did say *Mekadesh HaShabbat*, then he does not go back.

12 – It is customary to dip in a Mikveh Erev Yom Kippur. If one cannot, he should stand under the shower for about 2 ½ minutes.

13 – We bless the Nerot at home: "*Lehadlik Ner Shel Yom HaKippurim*," without Shehechyanu.

14 – One may not dip even his finger in water. In the morning, one may wash until his knuckles.

15 – The Kohen who washes Birkat HaCohanim may wash completely, as he does all year around.

16 – One who wears leather shoes has committed a Rabbinical prohibition and has also carried in public domain, like during Shabbat.

17 – One must treat his wife like a Nidah.

18 – One must not touch food unless he is feeding a Katan.

19 – Pregnant and nursing women fast during Yom Kippur completely.

20 – A person who is allowed to eat on Yom Kippur does not need to recite Kiddush. However, he must say '*Yaaleh Veyavo*' in Birkat Hamazon with "*Beyom Hakippurim Hazeh*" if he eats 30 grams of bread. If he forgets, he does not repeat or go back.

21 – If a sick person will eat less than the Shiur, he need not make the Beracha of *Netilat Yadayim*.

22 – One who dons the Talit after Shekiah (6:56pm NY) does not make a Beracha. If one removes his Tallit for half an hour, especially after Mincha, he needs to make another Beracha. If he switches his Tallit, a new Beracha is required as well.

23 – It is a great Mitzvah according to Kabbalah to acquire a Sefer Torah for '*Kal Nidre*'.

24 – The Hazzan or the one who holds the Sefer Torah during '*Kal Nidre*' must bless out loud '*Shehechyanu*' and fulfill the congregation's obligation – all must have intention and concentration. '*Baruch Hu Ubaruch Shemo*' is not answered. It is advisable that all should recite the Beracha '*Shehechyanu*' along with the Hazzan quietly and not answer Amen unless you finish first.

25 – "*Sheasa Li Kol Tzorki*" is not recited in the morning. If one accidentally said it, he has what to rely upon.

26 – If one mistakenly said '*Kotvenu*' instead of '*Chotmenu*' in Neila, he has fulfilled his obligation.

27 – The blowing is not done before sunset. Between Ben Hashemashot one may blow, for blowing is wisdom and not work.

28 – One who mistakenly said on Motzaei Yom Kippur, *‘Hamelech Hakadosh’*, *‘Hamelech Hamishpat’* or *‘Zochrenu’* he does not go back.

29 – The custom is to perform Kapparot before Yom Kippur. This custom dates back to the times of the Geonim.

30 – A child under nine years old does not fast at all. A child over nine should be taught to fast partially, according to the child’s strength. This child should not eat during the night.

31 – A child over eleven should fast at least until midday, preferably all day if possible. A boy over thirteen and a girl over twelve fasts like all regular adults.

32 – A woman recovering from child birth, within 72 hours of actually giving birth, is not allowed to fast. Within the first seven days from giving birth, we do not feed her unless she asks for food stating that she needs to eat to stay physically healthy. After seven days, she is just like any other person.

33 – The following are exempt from fasting, and should eat during Yom Kippur: 1) If the doctor, even a non-Jewish doctor, requires his sick patient to eat, even if the patient is unwilling to eat. 2) The elderly who are too physically weak to fast. 3) A sick person who claims he is unfit to fast, but the doctors disagree.

34 – Portions of food should be prepared before Yom Kippur starts for those who cannot fast and are allowed to eat, and should be distributed to them as follows: Each portion should consist of 30 grams. After one portion is eaten, the person allowed to eat must wait ten minutes before eating the second portion of 30 grams, and so on. After two or three portions, if there is no longer any danger and necessity to eat, then the person may not continue eating. The portions for drink should be 40 grams, and the waiting period between each drink should be five minutes.

35 – During Shacharit, it is advisable for the Hazan to say, *“However, I am like a wicked person and not a Tzaddik”* instead of, *“I am a wicked person”*.

36 – The blessing on Besamim is not recited in Havdalah after Yom Kippur, even when Yom Kippur falls out on Shabbat. One should use an existing flame for Havdalah that was lit before

Yom Kippur. However, if he does not have such a flame, then he cannot recite Meorei Ha’esh.

Sponsors

***** Mr. Yehoshua Hadriye and his wife Susan, Mr. Zuki Metta and his wife Stella and their children.** Blessings and success for the entire family, Mazal Tob to the **Abi Haben Sammy Shemuel and his wife Allegra on the birth of a baby boy Mabrouk**, Amen. ***** Mr. Yosef Abboudi his wife Linda and their children.** Blessings success and health for the entire family, **Mazal Tob to the Hatan and Kallah Henry and Linda Mabrouk** and Banim Zecharim, Amen ***** The Hatan Mr. Henry Farhi and wife Linda.** Blessings and success for the entire family, Mabrouk and Banim Zecharim, Amen ***** Mrs. Bella Swed and her children** Blessings and success for the entire family, Leilui Nishmat their father **Eli Swed Halevi Ben Mazal 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. ***** Mr. Eli Levy, his wife Becky, and their children.** Blessings, success and health for the entire family, Amen

This week’s sponsorship total is \$600

367,200 total website visits

+2,300 visits since last publication.

*** * * * ***

www.BethYosef.com



Laws - Sukkot

Many people stand outside at the entrance of the Sukkah and invite the holy Ushpizin into their Sukkah. This is a mistake. The Zohar and Kaf Hachaim advise as follows: First say Leshem Yichud before entering the Sukkah, then actually enter the Sukkah, and only then invite the Ushpizin guests while you are inside the Sukkah.

1 – It is proper that everyone take part in the construction of the Sukkah. If this is difficult for an individual, then he should at least assist with the Sechach.

2 – The Sechach may not rest upon metal beams. Rather, place wood upon the metal and place the Sechach upon the wood.

3 – Material may not be used for the walls unless it is tied down strong enough that it will not budge when the wind blows.

4 – Airspace of three Tefachim invalidates the Sechach. Non-Kosher Sechach invalidates with four Tefachim. Less than these amounts are Kosher, but one may not sit under that spot.

5 – One may instruct a Non-Jew to fix his Sukkah during Yom Tov if it fell down during Yom Tov.

6 – One who did not construct a Sukkah may do so during Chol Hamoed, even on the seventh day.

7 – Paper or plastic chain decorations that span from one side of the Sukkah to the other should be placed within 4 Tefachim of the Sechach and not more.

8 – It's a Mitzvat Aseh (Positive Biblical Commandment) to eat a Kezayit of bread in the Sukkah on the first two nights. Eating cake is not good enough – one must eat bread.

9 – If one forgot Ya'aleh Veyavoh in Birkat Hamazon and remembered only after he already said Hashem's name in the fourth Beracha, he must start all over.

10 – One who wishes to eat 55 grams of bread must eat in the Sukkah and recite the Beracha Leshev Basukkah before Hamotzi. If he forgot to recite it before Hamotzi, then he may do so as long as he is still eating.

11 – If one is in doubt whether he recited Leshev Basukkah, he may not recite it.

12 – Ladies are not obligated to eat in the Sukkah and should not recite the Beracha Leshev Basukkah. Those who are strict and eat in the Sukkah (without a Beracha) will be rewarded. Children from ages five or six should start being trained to eat in the Sukkah.

13 – One should make sure not to build his Sukkah under a roof of a porch or under a tree. It must be built directly under the sky of the heaven.

14 – The Sechach should be added only after the walls are constructed firmly.

15 – Sechach must be of a source that grows from the ground, is no longer attached, and must not be able to become impure.

16 – A woman must not answer Amen to the Beracha Leshev Basukkah in order not to have an interruption.

17 – If it is raining excessively then you are exempt from eating in the Sukkah. One may wait shortly for the rain to stop, as long as he is not in pain from waiting. If the rain stopped before Chatzot, then one may eat a Kezayit of bread in the Sukkah and recite Leshev Basukkah.

18 – One who eats more than 55 grams of cake must eat in the Sukkah, but does not recite the Beracha Leshev Basukkah.

19 – Shehecheyanu is recited on the first two nights and the last two nights of the holiday.

20 – If an Etrog is missing its Pitom (on top) or Oketz (on bottom) some allow its usage for the Mitzvah during Chol Hamoed without reciting a blessing. Some argue and allow the usage with a blessing if an Etrog's Oketz is fastened on with a needle.

21 – One should tie the Lulav before Yom Tov, but may do so on Yom Tov. One must use the Lulav's leaves to tie it and not string or rope.

22 – One should tie together his Lulav personally to show love for the Mitzvah. The Hadassim should be placed: one on the right, one on the left, and one in the middle against the spine, towards the right side. The Aravot should be placed: one on the right and the other on the left.

They are then tied together with the Lulav.

23 – Hosha'anah Rabbah is the last of the 51 days we were given for Teshuvah. We therefore have the custom to stay up all night and read Kerieh Mo'ed, with Selihot, and we learn with happiness and compassion. We must awaken and repent.

24 – If most of the Hadas still has three leaves on a row but some have only two leftover then it is Kosher. If most of the Hadas has only two leaves leftover on a row then it is not Kosher.

25 – An Arava that is missing its top is not Kosher. If most of its leaves are dried up, it is not Kosher. If need be, you could shake it without a Beracha. If most leaves fall off, it is not Kosher. If most leaves are leftover then it is still Kosher.

26 – One recites Leshev Basukkah if he is eating at least 56 grams of bread. Some say it after Hamotzi, but it's better to say it before.

27 – Yehi Shem is said during the days between Yom Kippur and Sukkot.

28 – Even though one is allowed to eat fruit or drink water outside of the Sukkah, he may not do so while in middle of a Seuda. If he is in middle of chewing, he must not leave the Sukkah until he is done. During Shabbat he should eat and drink only in the Sukkah.