

*Joseph S. Jemal Synagogue*

*Al & Sonny Gindi Building*

83 Hathaway Avenue, Deal, NJ 07723

*Shabbat  
Ki Tabo*

*September 5th 2015*

*Edmond J. Safra Synagogue*

*Mourad & Sarine Kattan Building*

75 Hathaway Avenue, Deal, NJ 07723



## Blessings

*The* Perasha begins with the words, "It will be when you enter the Land (Eretz Yisrael). The word 'vehayah' –'it will be' seems to be extra. The answer is that this word, 'vehayah' denotes happiness. The Torah is teaching that the Jews will experience true happiness when they are redeemed from exile and brought to Eretz Yisrael. As King David writes in Tehillim, "When G-d will return the exiles of Zion. Our mouths will be filled with laughter."

ברוך אתה בעיר - ברוך אתה בשדה

In this week's Perasha, we find the words, "Blessed shall you be in the city and blessed shall you be in the field." (28:3) wouldn't it have sufficed to state that you shall be blessed everywhere? The answer can be derived from our patriarch Yitzchak, who had two sons, Yaakov and Eisav. Eisav was a skilled hunter and is described in the Torah as 'ish sadeh' – a man of the field. On the other hand, Yaakov was a Torah scholar and is

described as 'yosheib ohalim' – a dweller in tents – which means that he was a city dweller.

Originally, Yitzchak wanted to bless Eisav, but Yaakov managed to obtain the blessing instead. In response to his heart rendering plea, Eisav was also blessed.

The Torah promises that for listening to Hashem and observing His commandments one will merit all the blessings: both those of 'ba'ir' which were given to Yaakov – the city

dweller – as well as those of 'basadeh' – given to Eisav – the man of the fields. "and you shall rejoice in all the goodness..."

What is Tov? Torah. Thank G-d we have a variety of classes and learning groups in our Synagogues throughout the summer.

As the summer season draws to a close, my blessings to the entire congregation, wherever they may live, parallel to the words of the Perasha, - May Hashem bless you in full measure, in the city and in the field, and may you all merit a wonderful

New Year, one of happiness and joy, full of all of Hashem's blessings. Amen.

*Shabbat Shalom,  
Rabbi Isaac Farhi*



*This Week's Newsletter is dedicated in honor of  
The Rabbi's Cantors & Mesadrim  
For all their devotion to our Synagogues throughout the summer  
The entire congregation.*

# The Attitude of Gratitude

"And you shall rejoice with all the good that Hashem has given you"

(Debarim 26:11)

*We* are commanded by the Torah to be happy and satisfied with everything that Hashem has given us. Unfortunately, this is sometimes a difficult task because it is human nature that "a person who has one hundred wants two hundred." Often, this desire for more prevents us from enjoying what we have.

Happiness is not based on what you actually have. It is based on your attitude towards it. If you feel that you will be happy if you only had a little bit more, then you will never be happy. Because even if you do get a little more, you will again wish that you had a little bit more. As it is taught in Pirkei Abot, - Who is wealthy? He who happy with his lot." Imagine that a person had a rich uncle that he didn't know about, and then the uncle died and left him a vast fortune. However, the executors of the will couldn't locate him, so he never received the inheritance. Even though he had great wealth coming to him, could he be considered wealthy? He is not able to get any enjoyment from it. In fact, he isn't even aware that it exists. It is the same thing with us. We cannot truly feel happiness until we make an effort to see what we really have. Even though you have eyes, legs, a mind and countless other functioning body parts, you cannot be considered wealthy unless you appreciate these gifts and take pleasure in them.

## APPRECIATION THE KEY TO HAPPY LIVING

*What* does a Jew do when G-d blesses him with a new crop? As described in this week's parashah, he brings the first fruits – the bikurim – to the Beit HaMikdash, and makes the special viduy declaration over them. The purpose of this mitzvah is to declare that one is grateful for all the good that he is given by G-d. This is also the reason why the declaration is called viduy – a term that usually means confession. The viduy over the first fruits is a confession of gratitude. This whole procedure was done with pomp and ceremony which included a parade with fancy baskets and bulls adorned in gold. The viduy itself was recited in a loud voice.

This is not the only place where the Torah commands us to show that we are grateful (makir tovah). Wise people know that the difference between the happy and the despondent is usually not due to money, pleasure, honor, or the like. Rather, happy people are happy because they know how to appreciate what they have been given. And if their cup appears to be half empty, they know that it's really half full. Even if they have almost no money/pleasure/honor, they feel appreciative to G-d for bringing up the sun each morning. This alone can fill one's heart with happiness. But aside from the benefit a person derives from perceiving the world this way, the Jew is obligated by G-d to thank Him for the sun every day in the morning prayers. Although many people would be more thankful to G-d for winning the lottery, this is a grave mistake.

If we take a moment to ask ourselves what we need most for survival, we might be inclined to mention money, support, family, friends, house, car, iPhone, etc. But the Hovot HaLevovot helps us see that we are way off base. He makes the following remarkable observation: What we need most, G-d gives us in the greatest abundance and at the cheapest price – despite the high demand. The thing we really need most is air. Thus G-d made sure that air is free and freely available. The next most important thing for survival is water. Not surprisingly, water is the second most abundant item on the planet. Third is food – also available in abundance... Just thinking about how much G-d actually supports us should inspire us to be appreciative (and to remember just how much we need Him).

Why do people sometimes avoid feeling appreciation? The answer is that appreciation creates obligation – the obligation to recognize that we are not in power; the obligation to be thankful to G-d, and to obey His every word.

One way to increase our capacity to be appreciative to G-d is to view ourselves as guests in His world. Concerning guests, the Talmud says: What is the difference between a good guest and a bad one? A good guest says: "Whatever the host made or did was to accommodate me." The bad guest says: "Whatever the host made or did was for himself. I am just tagging along" (Berachot 58b). With regard to our visit in this world as well, we have to choose what kind of guest we want to be. Do we want to be a good guest and say: "G-d brought the sun up for me today," or do we want to be a bad guest in this world and say: "G-d had to bring up the sun anyway. I just happen to be here"?

Our Rabbis teach that when we wake up in the morning and bless G-d for opening our eyes, we need to be thankful to G-d for creating light as well – and all the benefits we get from light. We even need to be thankful to G-d for putting it into the human mind to invent glasses. Indeed, the glasses sitting right on our nose can serve as a reminder of all these kindnesses. It seems, that Moshe Rabbeinu himself made use of a "built-in" reminder to keep G-d's kindness to him in the forefront of his mind. We see this in his reluctance to accept G-d's request that he lead the Jews out of Egyptian slavery. Moshe emphasized that his lisp would prevent him from doing the job effectively. But why, we wonder, didn't Moshe ask G-d to cure the lisp? The explanation seems to be that Moshe did not want to ever forget his gratitude to G-d for saving his life as a baby when Pharaoh put him to the test. The Midrash tells us that a dish of gold and a dish of coals were put in front of the baby Moshe. Had he reached for the gold, this would have "clinched" the stargazers' case that Moshe was destined to be the redeemer of the Jews – and Pharaoh would thus have put him to death. But G-d saved his life by having an angel push his hand away from the gold, and over to the coals. The baby Moshe grabbed some coal, and put it to his lips, causing himself a permanent lisp. Moshe wanted this lisp to remain with him in order to always remember this miracle, and keep up his gratitude to G-d for it. Moshe's level of appreciation may be the reason why he was chosen to be our Teacher.

Those who are ungrateful for the goodness received from others will not be happy because they will not feel thankful for the goodness received from G-d. Only gratitude and appreciation can make a person happy throughout life.

(Rabbi Yosef Farhi [www.thinkingaboutme.org](http://www.thinkingaboutme.org))

# BACK TO SCHOOL (for Parents!)

• **Ensure a strong, stable husband and wife relationship**- A happy marriage will almost always result in happy children.

• **Teach by example** – the most effective means of education is emulation; children learn from what they observe far more than they do from verbal instruction.

• **Exhibit absolute commitment** – Ensure that the child knows that he is your primary concern and top priority so that he doesn't feel insecure when you need to tend to other responsibilities.

• **Unlimited and unconditional giving** – train yourself to continuously give

of yourself for your children, as giving breeds love.

• **Compassion** – Feel the child's pain, and share in his concerns and frustration.

• **Remember that children are a joy not a burden** – Accept them the way they are.

• **Communication** – speak to your children often and meaningfully.

• **Label the action not the child** – the child is always good even if the action is bad.

• **The four C's for criticism** – concise, clear, coherent, companionate,

• **Respect** – the more parents show respect for their children the more likely the children are to respect them.

• **Selfesteem** – do whatever is necessary for the child to feel good about himself.

• **Family experiences** – Shabbat and holidays should be a time for parents to interact meaningfully with their children.

• **Educate toward Yirat Shamaiyim (fear of heaven)** – make G-d, Torah, and Mitzvot and a central focal point of the home.

• **Pray for your children's development** – do your best but recognize that you cannot succeed without the Almighty's help.

## Count your Blessings

“And you shall rejoice with all the good that Hashem has given you”  
(Debarim 26:11)

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so he never received the inheritance. Even though he had great wealth coming to him, could he be considered wealthy? He is not able to get any enjoyment from it. In fact, he isn't even aware that it exists. It is the same thing with us. We cannot truly feel happiness until we make an effort to see what we really have. Even though you have eyes, legs, a mind and countless other functioning body parts, you cannot be considered wealthy unless you appreciate these gifts and take pleasure in them.



## MAQAM OF THE WEEK

*For Shabbat Ki Tabo (Deuteronomy 26:1- 29:8), the prayers are conducted in Maqam SIGAH-IRAQ. SIGAH, which is used for reading the Torah, is used to mark Temple ceremonies. The beginning of the Torah portion discusses the pilgrimage to the Temple when conducting the ceremony of the first fruits. Since the pilgrimage to the Temple is done on the Shalosh Regalim holidays, Maqam Sigah, the maqam used for these holidays, is applied here. HAZZANUT: Only one Selihot melody for Semehim: [Sigah] Selihot melody (Adon Yahid Yasad, page 67). ALIYOT: Tradition is NOT to stop in the middle of the Tokheha (rebuke) portions. Also, the Aliyah of Samukh reads from 27:9-28:69*

(Submitted by David M. Betesh Sephardic Pizmonim Project, [www.pizmonim.com](http://www.pizmonim.com)).



Shabbat Ki Tabo Prayer & Class Schedule

Friday, September 4th 2015

Minha & Arbit 6:30, 6:45 pm  
Candle Lighting 7:05 pm

Shabbat September 5th 2015

Shahrit 6:20, 6:45, 8:00, 9:00, & 9:10 am  
Minha Gedola 1:45 pm  
Classes 5:00 & 5:30 pm  
Minha followed by Seuda Shelisheet 6:30 pm  
Arbit 7:40 pm  
Shabbat Ends 8:02 pm

You may call in your dedications for sebet, Kiddush, breakfast for the week seuda shelisheet, or newsletters.  
Our Office # is 732-531-0535. Or Email safrashulnj@gmail.com

Please join us weekly for a special Torah Learning Experience!

Shabbat Morning after first Minyan:

Breakfast Class

R' Leon Hazan - Perasha Lessons

After Kiddush

Various Topics in Halacha - R' David Ashear  
Perasha in depth - R' Nathan Escava  
Practical questions from Perasha - R' Leon Hazan

Shabbat Afternoon

5:00 pm

R' Leon Hazan - Double Daf Yomi  
R' David Ashear - Practical Lessons from Perasha  
R' Nathan Escava - Halachot Shabbat

5:30 pm

Perasha - Rabbi Isaac Farhi  
Hovot Halebabot - R' David Ashear  
General Halacha - R' Victor Antebi  
Sefer Shemul - R' Nathan Escava  
Multi Level Mishnayot - R' Leon Hazan

**Father & Son Minyan Update!**

The following boys read so beautifully from the Torah this past Shabbat.

- Joel Nasar**
- David M. Assoulin**
- Judah A. Cohen**
- David A. Cohen**
- Ikey Greenstein**
- Izzy Esses**
- Norman Esses**
- Ikey Tebele**

**Why not your son/ grandson? Call the Rabbi at 7325802925 to make arrangements**

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