

Congregation

◆◆◆◆ **"Beth Yosef"** ◆◆◆◆

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

**Rabbi Aharon Farhi**

*Parashat **Shoftim***

2<sup>nd</sup> Elul 5780

*Maqam Ajam*

Issue # 904

**Mr. Eliyahu Levy, President**

*Haftarat **Anochi Anochi***

August 22<sup>nd</sup> 2020

*Candle Lighting 7:26pm \* Shekiah 7:44pm \* Shir Hashirim 7:00pm followed by Minha Friday Night Shahrith Shabbat 8:15am \* Minha Shabbat 7:10pm \* Shabbat Ends 8:24pm & Rabbenu Tam 8:54pm Time for Talit 4:56am \* Seasonal Hour 78:00 \* Alot Hashahar 4:40am \* Netz Hachama 6:14am Weekday Minha 7:30pm \* Earliest Time for Arbit 6:41pm \* Tzet Hacoachavim 8:19pm \* Chatzot 12:58 Latest Time for Morning Keriat Shema 8:34am \* Latest Time for Morning Amidah 9:52am*

***Selihot Elul Begins Sunday August 23<sup>rd</sup> 4:50am Weekdays & Sundays***

Please do not read this bulletin during Tefillah or Keriat Hatorah

*If a corpse will be found... and it was not known who smote him... they bring an Axed Heifer, an Eglah Arufah... There they shall axe the heifer... This week's Parasha concludes by discussing the laws of the Unsolved Murder: The Axed Heifer, known as Eglah Arufah. What is this Mitzvah about? Why does the Torah command us to bring an Axed Heifer when there is an unsolved murder? Hashem commands us to substitute a heifer who has never produced and bring it to an area that is always fallow, a harsh valley, in place of the murder that destroyed a great potential for production; a human life. Let us venture to explain in detail the points expressed in the Pesukim of this chapter. *If a corpse will be found* – killed with a metal utensil, like a sword, excluding a choked or strangled corpse. *On the land* – excluding hanging from a tree, hidden in a stone pile, or out of sight in any other way. *Gives you to possess it* – excluding outside of Israel. *To inherit* – excluding Jerusalem, where the tribes did not inherit. *Fallen* – not within a tree. *In a field* – not in a river, lake, or ocean. *It was not known who smote him* – if it is known, even to one witness, or even to one who is not able to be a valid witness, still these laws no longer apply. *They shall go out* – the elders themselves go out, not messengers. *Your elders* – two, and *Your judges* – another two – together with the rule that a panel of judges must be uneven in count to ensure a definite chance for majority rulings – therefore a total of five is necessary here. *Elders* – the established elders – from the Sanhedrin Gedolah. *Measure toward the cities that are around the corpse* – why measure? To publicize and spread word of the incident, so that the wife of the corpse should have witnesses that her husband died in order that she can remarry. *The city nearest* – had they been righteous, they would not have deserved for such a tragedy to occur so close to their borders. If two cities are equal in distance: *Rabi Eliezer* says that they each bring*

one heifer. *Our Sages* hold that only one is brought and both sides share the cost. The corpse is buried within the measured area and the elders return. *They bring down... to the harsh valley, which cannot be worked and cannot be sown... – that valley can henceforth never be cared for, and the transgressor receives lashes for his wrongdoings. The Torah cares for potentially rich land and therefore commands only to use a harsh valley which lacks potential for production. They shall axe – with a large, sharp blade. There, the heifer – there shall be its resting place. The Cohanim, the offspring of Levi, shall approach – why does it say the offspring of Levi? To teach us that it is not necessary for them to be Kosher for Kehuna and service – even if they are blemished and cannot perform service, as long as they are from the Levi family, they are included. You shall remove the innocent blood from your midst – when the heifer is buried, worms immediately come forth from the carcass and either lead the way to the true murderer who is then judged and prosecuted, or the worms themselves carry out judgment and enter the murderer, causing a terrible death to follow. The hint to this idea is within the words *Veata Tevaer Hadam Hanaki* (You shall remove the innocent blood) – The last letters of these four words spells 'RIMA' – worms. May Hashem watch over us always, Amen.*

**Insights on the Parasha**

**1** – *It shall be that when he sits on the throne of his kingdom, he shall write for himself two copies of this Torah in a book... and he shall read from it all the days of his life* – The Pasuk in Navi tells us that Shaul was crowned at the age of one. Of course, this is not referring to his actual age, but rather this is symbolic of the fact that he was clean of sin as if he was only one year old. This teaches us that one who accepts the yoke of leading the people and burdens himself with their welfare will be granted forgiveness for all

his sins. The Pasuk further teaches us, that if he wishes to remain clean of all sin, he must carry the Torah with him always, learn from it daily and often, for those who busy themselves with Torah study will be guarded from sin and protected from opportunities of misdeeds. (*Maskeel LeDavid*)

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

20 years after the Temple's destruction, in the year 88AD. When a heavenly voice rang out and said that, although both positions are holy words of life, nonetheless the Halacha follows the rulings of Bet Hillel, why did Bet Hillel merit such a decision in their favor? Bet Hillel were humble and always allowed Bet Shamai to voice their opinion in ruling first. All who humble themselves before others are raised up by Hashem, while those who try to promote themselves over others are then lowered and humbled by Hashem. Those who chase honor, honor runs away from them, while those who run away from honor will be chased and sought after by honor. Those who squander a moment will lose opportunity, while those who value the moment will be successful. Even though Bet Shamai were in fact sharper and more learned than Bet Hillel in Halacha, nonetheless the heavenly voice still sided with Bet Hillel as the deciding opinion. Bet Hillel were in fact the majority, and the Torah teaches us that we lean towards the majority. All who transgress the word of Bet Hillel will receive the death penalty. From that moment forward there was no more disagreement between Bet Shamai and Bet Hillel, only disagreements between one Sage and another. One of the well-known disagreements that had existed between Bet Shamai and Bet Hillel involved the decision whether a man is obligated to perform Yibum on the Tzarat Ervah. Bet Shamai held that it was permitted and Bet Hillel held that it was prohibited. What is a Tzarat Ervah? Yibum is when a brother passes away without children, the surviving brother marries his deceased brother's wife in order to produce a legacy in his brother's memory. If his deceased brother had been married to two women, one of which was prohibited to this surviving brother from the Torah (Ervah), then the other wife is considered a Tzarat Ervah, and according to Bet Hillel will be prohibited from doing Yibum due to her association with the other wife, the Ervah. Bet Shamai would have permitted the Tzarat Ervah to the surviving brother through Yibum.

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

Good advice to improve the overall health of the legs: 1- Relax with your legs slightly elevated a few times throughout the day, even for short 2 minutes periods. 2- One who needs to sit or stand for long periods of time

should take a ten-minute break and lift up his legs ten centimeters. This will greatly improve circulation. 3- In the case of fainting, that is, when not enough blood with oxygen reaches the brain, although naturally those next to the one fainting tend to catch the person who fainted and will not allow him to fall to the ground, it is actually recommended to lay the person down on the ground with his legs elevated above his head, so that within seconds blood with oxygen will reach upwards from the legs to the brain. This is important in order to avoid danger of damage to the brain because a brain without enough oxygen, even for short moments, can be damaged. The Rambam discusses many health tips at length in great detail. Here are some tidbits from his teachings: 1- Do not go to a bathhouse when you are hungry, or immediately after eating, rather you should go after the food has already begun to digest. 2- Boiling hot water should be used, at a temperature which will not cause a burn, but only the head should be washed in such a hot temperature, however the rest of the body should be bathed in lukewarm water.

### ***Rishon LeSion: R' Yaakov Ayash ztl 1750-1817***

After Rabbi Rephael Yedidya Serour blessed the couple, R' Ayash and his wife Rachel, to have a baby boy within a year, when the blessing came to fruition, and when he was old enough, he instructed them to bring the child to him so that the Rabbi himself can teach the boy Torah. The couple left the Rabbi overjoyed, encouraged, and confident in his blessing. Within a year, Yitzchak and Rachel had a baby boy who they named Yehuda at his Milah according to the instructions of the Rabbi. At his third birthday, the father wrapped the little boy in a Talit and brought him to the house of the Rabbi, who kept his promise and spent many hours each day teaching Torah to the young boy Yehuda, until he knew Chumash, Mishnah, and Gemara. The child was very sharp-minded, quick, and profound. His thirst for Torah knowledge could not be quenched. Eventually the Rabbi appointed him as a member of his Bet Din. After the Rabbi's passing in 1738, Rabbi Yehuda took his place as the Rabbi. He would give a speech every Shabbat on Mussar, Aggadah, and Chiddushim on the Parasha. The Shul in Algeria filled to capacity with people from wall to wall who came to hear his words of wisdom and Torah. R' Yehuda established a Yeshiva in the city and produced many Talmidim. He ruled his Rabbinate with a strong hand, and his influence enhanced the lives of all his followers. For twenty-eight years he spread Torah in Algeria. After these years, he suddenly began to feel that evil spirits were blowing amongst the Jews of the city. More and more the people were erupting in disagreements throughout the nation. How they were

boldly, in clear revelation, refusing regulations was truly a phenomenon, of which the city of Algeria had not dared to witness until now. When the phenomenon expanded, he got up and swore that he would leave the city. He would immigrate to the Land of Israel.

### **Mussar: Guarding Your Speech**

Once, a great Rebbe, the 'holy Jew', sent his student Rav Bonis to a city a short distance away. Rav Bonis arrived with other students and went to the local inn. They immediately approached the inn keeper and began questioning the Kashrut of the inn in great detail. Behind the furnace they heard a man, dressed in tattered clothing warming himself by the fire, exclaim to them, "You are indeed very careful with what you put in your mouth, but are you likewise zealous with the words that come out of your mouth?" Hearing these words, they understood that they had learned the lesson intended for them and they could return home with much to think about. When the *Mekubal Rav Shalom Hedayah zt"l* reached Israel from Aram Soba (Halab), he was shown large and spacious houses in the Bucharim neighborhood in Yerushalayim, but instead chose a much smaller and simpler residence in the Ohel Moshe neighborhood. The *Mekubal* explained: "The Bucharim speak Arabic, a language my household is quite familiar with. The residents of Ohel Moshe speak Ladino, a language foreign to my household. It is better for me to live amongst those who speak words unclear to me so that I will have a better safeguard against hearing and speaking Lashon Hara." In Shul we should perhaps avoid sitting next to relatives and friends, so that it would be harder to talk during prayers and services. A wealthy individual, one of the supporters of the Radin Yeshiva, once went to visit the Chafetz Chaim. While they sat together, the Chafetz Chaim's son-in-law (Rav Tzvi Levinson) went into the next room to send an urgent telegram. The Chafetz Chaim, concerned that the conversation might lead to topics not fit to discuss according to the strict letter of the law, explained that in the next room a telegram is being sent – the price of which is calculated based on every word and letter used. We must likewise realize that every word and letter we speak is being calculated in heaven and a price will be established when we are judged by Hashem for our speech. We must therefore always proceed with caution regarding our words.

### **Story**

Rabbi Yitzchak Isaac lived in the city of Kalib, Hungary. He was a great and holy rabbi. As he would stand in front of the Tebah on Shabbat and Yom Tov, his voice would rise up in service, with praises, blessings, and confessions of Hashem's greatness. The

worshippers praying along with him felt as if their hearts melted as the awesome sensation of Gan Eden swept over them. Many people awoke with inspiring thoughts of repentance when they heard the Rebbe's voice ring out in prayer, especially during the high holy days. Many Chassidim came from afar to spend the high holy days in the company of the Rebbe, and would declare that the expenses of the journey and all of the hassle was very worthwhile for the opportunity to pray with the Rebbe. One frequent visitor to Kalib was a wealthy Jew named Zev from Budapest. Although he could not be called a "follower" because his dress code, conversation, and behavior were not exactly the same as the usual followers, nonetheless Zev knew how to discern and recognize the righteousness and greatness of Rabbi Yitzchak Isaac, and made sure to consult with him and receive his blessings in any decision he needed to make, whether in business or in any matter. His carriage and horses recognized the frequent roads of his travels, well acquainted with the roads from Budapest to Kalib. One year, in anticipation of the upcoming high holy days, as he was leaving on his trip to the Rebbe, he said goodbye to his wife and children, and said to them: "I have never been absent from the house during the high holy days, as you know, but today, this year, I must go to the Rebbe and pray together with him, so that we all merit to have a good and sweet new year."

### **Two Halachot: Posek Rav Mordechai Eliyahu**

**1** – A Sefer Torah is not transported unless ten men escort it from one location to the next, or if the threading is undone between the Chumashim. If it is placed in a vehicle to be transported, then ten men are only necessary until reaching the vehicle, and then when you reach the destination ten men should then escort it from the vehicle to the final destination.

**2** – If a mistake is found in a Sefer Torah while it is being read, then another Sefer Torah is taken from the Hechal and used to continue reading while the first remains on the Tebah. At the end of the reading, both are returned to the Hechal. If it is a weekday and someone is available to correct the minor issue, then it is corrected on the spot by the Tebah. It is best for each Shul to have a Sofer pen, ink, and scalpel available just in case a mistake needs to be corrected on the spot in a Sefer Torah.

### **Laws: Shabbat**

**1** – One who transgresses a commandment in the Torah by desecrating Shabbat, his punishment is as follows:

**2** – One who knows it is Shabbat and desecrates it willingly and intentionally is punished with death by stoning, as long as all conditions are met:

**3** – If he was warned before desecrating Shabbat that his actions would be punishable with stoning, and within a moment of being warned he said I don't care and then performed the desecration, if two witnesses can confirm all this in Bet Din, then he is punished with stoning.

**4** – However, if there are no witnesses, or no warning, then we rely on heaven to serve him his punishment, which will be Karet.

**5** – If he desecrated Shabbat also openly in front of ten Jewish people, then he is considered to have served idolatry, and certain consequences take effect: the meat he slaughtered is no longer kosher, and the non-cooked wine he touches becomes unfit for a Jew to drink.

**6** – One who desecrates Shabbat accidentally, for example: if he did not know his action was prohibited, or if he was unaware that it was Shabbat, or if he did not know the stringency of the punishment, then he is punished with Malkut – lashes, and he offers a Chatat sacrifice. One who keeps Shabbat is considered to have kept the entire Torah, while on who desecrates Shabbat is considered to have transgressed the entire Torah.

#### *Sponsors*

\*\*\* **Mr. Farah Hamra, his wife Dina, and their children.** Blessings and success for the entire family, Mazal Tov to the bride and groom **Isaac and Evett Kameo**, Mabrouk, Amen. \*\*\* **Mr. Baruch Young, his wife, and their children.** Blessings and success for the entire family, Amen. \*\*\* **Mrs. Salma Chouika Flah and her children.** Blessings and success for the entire family, Amen. \*\*\* **Mr. Yosef Sayegh, his wife Rachel, and their children.** Blessings and success for the entire family, Amen. \*\*\* **Mr. Natan Cohen, his wife Shella, and their children.** Blessings and success for the entire family, Leilui Nishmat **Moshe Ben Rachel a”h**, Amen. \*\*\* **Mr. Eli Fteha, his wife, and their children.** Blessings and success for the entire family, Amen. \*\*\* **Blessed siblings, brothers and sisters, of the Bawabe Family, and Mrs. Touni.** Blessings and success for the entire family, Leilui Nishmat their brother **Yitzhak Bawabe Ben Simcha a”h**, Amen. \*\*\* **Blessed siblings: Faraj, David, Clod, Edmon, Janett, Rina, Esther, Gila, Syma, and Evon of the Nahum Family.** Blessings and success for the entire family, Leilui Nishmat their mother **Ayala Gazalo Bat Rima a”h**, Amen. \*\*\* **Mrs. Sely Jajati and her children.** Blessings and success for the entire family, Leilui Nishmat their father **Yehuda Leon Ben Jamila a”h**, Amen. \*\*\* **The Shakalo family.** Blessings and success for the entire family, Leilui Nishmat their mother **Touni Mazal Bat Rachel a”h**, Amen. \*\*\* **Mr. Ovadia Avraham, his wife Sabah, and their children: Naim, Yosef, Moshe, and Yonatan.** Blessings and success for

the entire family, Leilui Nishmat their son who passed away at a young age **David Ben Sabah a”h**, Amen. \*\*\* **Mrs. Frieda Hasbani Rabi and her children.** Blessings and success for the entire family, Leilui Nishmat their father **Nissim Sami Hasbani Ben Amilia a”h**, Amen. \*\*\* **Mr. Victor Maleh, his wife Shirley, and their children.** Blessings and success for the entire family, Leilui Nishmat his father **Yehuda Aslan Ben Jamila a”h**, Amen. \*\*\* **Blessed siblings: Soly, Hillel, Arlett, and Sofia of the Bawabe Family.** Blessings and success for the entire family, Leilui Nishmat their father **Yitzhak Zaki Ben Simcha a”h**, Amen. \*\*\* **Mr. Shahoud Mishanie, his wife Nadia, and their children.** Blessings and success for the entire family, Mazal Tov to their son **Moshe and his wife Nadia**, for the bride and groom **Charlie and Rachel**, Mabrouk, Refuah Shelemah for **Nadia**, Amen. \*\*\* **Mr. Moshe Mishanie, his wife Nadia, and their children.** Refuah Shelemah for **Nadia**, blessings and success for the entire family, Mazal Tov to the bride and groom **Charlie and Rachel**, Mabrouk, Amen. \*\*\* **Mr. Avraham Maleh HaLevi, his wife Shella, and their children.** Blessings and success for the entire family, Mazal Tov to their son **Victor and his wife Sarita**, on the birth of a son **Yaakov**, Mabrouk, Amen. \*\*\* **Mrs. Sarita, her husband Eli Salama, and their children.** Blessings and success for the entire family, Leilui Nishmat her father **Yehuda Leon Jajati Ben Jamila a”h**, Amen.

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