

Congregation

◆◆◆"Beth Yosef"◆◆◆

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

**Rabbi Aharon Farhi**  
**Parashat *Shoftim***  
7<sup>th</sup> Elul 5782

**Maqam Ajam**  
Issue #998

**Mr. Eliyahu Levy, President**  
**Haftarat *Anochi Anochi***  
September 3<sup>rd</sup> 2022

*Candle Lighting 7:08pm \* Shekiah 7:26pm \* Shir Hashirim 7:00pm followed by Minha Friday Night  
Shaharit Shabbat 8:15am \* Minha Shabbat 6:50pm \* Shabbat Ends 8:06pm & Rabbenu Tam 8:36pm  
Time for Talit 5:10am \* Seasonal Hour 75:00 \* Alot Hashahar 4:55am \* Netz Hachama 6:25am  
Weekday Minha 7:05pm \* Earliest Time for Arbit 6:27pm \* Tzet Hacoachavim 8:01pm \* Chatzot 12:55  
Latest Time for Morning Keriat Shema 8:40am \* Latest Time for Morning Amidah 9:55am*

***Selihot weekdays and Sunday at 4:50am in Beth Yosef***

*Sponsored by: Jojo Shehebar, his wife Teri, and their children. Spiritual and physical blessings  
and success for the entire family, Leilui Nishmat his mother Marcel Bat Shafika a"h, 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

*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 found between cities? Hashem commands us to substitute a heifer who has never produced an offspring 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 usually 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. After they bury the corpse and ax the heifer, they wash their hands

over the animal's carcass and say that their hands were not responsible for spilling the innocent blood. Why is the word in the Pasuk for 'spill' written with a letter Heh at the end, 'Shafechah' when it should have been written with a letter Vav at the end instead, 'Shafechu'? This hints to the fact that there are 5 things, the numerical value of letter Heh, that have been lost when the man was murdered, his five senses: hearing, sight, touch, taste, smell. Why do we ax the heifer? To bring atonement, so that the responsibility and punishment doesn't fall on someone else nearby during the prosecution in heaven. *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** – "*Righteousness, righteousness, shall you pursue, for the sake of life.*" The Pasuk writes this to Bnei Yisrael in order to instruct regarding the appointing of righteous judges who will seek the truth, and in this way Bnei Yisrael will be able to survive and flourish. One must ask: Why does the Pasuk double its language by saying 'righteousness' twice? The name of Hashem, letter Yod with the letter Heh, if added to the two words Tzedek Tzedek, one letter for each, the words become Tzaddik and Tzedakah. If a person will be a Tzaddik and give Tzedakah, if that is what he pursues in this world, then he will inherit life and holy land, meaning he will merit great blessings in this world and in the next world.

### **History in Brief**

*100 years after the Hurban, 190AD.* Rabi Yehoshua Ben Karcha, the son of Rabi Akiva, was once asked by a heretic: If Hashem knows the future, what will come to pass, why does the Pasuk say regarding the generation of the Great Flood that Hashem was emotional about destroying His creations. Did He not know that his would happen? Rabi Yehoshua asked him if he had ever been blessed with a son, and he answered that he did have a son. He then asked how he felt when the baby was born. The man explained that he was very emotional, with great happiness. Rabi Yehoshua then asked him, if he knew the baby would one day die, hopefully after a long life, should that affect how he feels when the baby is born, or during any other point

in his life? The heretic answered of course not, we are happy during happy times, and sad during sad times. Rabi Yehoshua answered that the same is true with Hashem, who does know what will happen, but does not need to feel it until it actually happens. Rabi Yehoshua Ben Karcha was the Rebbe of Rabi Yehuda Hanasi, also known as Rabbenu Hakadosh. He lived a long life like his father Rabi Akiva. When Rabbenu Hakadosh asked him why he lived so long, he replied with amazement – do you want me not to? He explained that he wanted to know because the lesson would be valuable and surely a lesson from the Torah, and perhaps he can do the same. He answered that during his life he never gazed into the face of a wicked person. When he was passing away, Rabbenu Hakadosh asked him for a blessing. Rabi Yehoshua blessed him as follows: May it be Hashem's will that you live to half my lifetime and no more so that your children should inherit your greatness after you.

### **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 he will be well-hearted, with average 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.

### **Rishon LeSion:**

#### ***R' Yaakov Shaul Elyashar 1817-1906***

In Heshvan 1852, one of the great sages of Jerusalem, Rabbi Binyamin Navon, became very ill with his last

sickness before leaving this world. He called R' Yaakov to his bedside and gave over his last will. All his life he supported orphans and widows, and borrowed when he did not have enough money to give. He asked R' Yaakov if he could please settle his debts for him. R' Yaakov happily placed the burden on his own shoulders. He knew that with this he would be able to repay R' Binyamin back for everything that he had done for him. When he passed away, after the week of mourning, R' Yaakov went to his grave and asked him for help to clear out all the debts within a year. The great merit of the Mitzvah helped him, and he was able to clear out all debts within six months. One day a letter arrived from Damascus. They had heard of his greatness, and needed his help regarding dividing the inheritance of the Farhi family. He took his walking stick and a small bag and began his journey to Damascus. He also took with him some of his notes and transcripts on Torah, which he couldn't part with, along with his Talit and Tefillin.

### **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.

### **Story**

When the Rebbe asked Bella if she had a full Ruble coin in her home, she first looked at him in wonder and told him that she had nothing, but then she remembered that she had an old Pushka with Tzedaka money that she hadn't distributed to charity. Bella understood that it had been years since they last emptied it and gave it away. Perhaps there was a full Ruble coin in the

Pushka. She quickly ran home and returned shortly after with the coin. When she gave it to the Rebbe, he blessed her with a respectable livelihood for her and her children. She would soon be relieved of the poverty they had endured for years. Bella returned home full of happiness and hope. The carriage of the Rebbe continued on to the home of Shimon the wealthy businessman. When Nissan returned home from a hard day of work, he wondered where his wife and daughters were. His son Nachum explained to him that they had gone out to meet up with the Rebbe as his carriage drove past the gates of the city. What? Hadn't he told his wife not to go to the Rebbe? Here he was, working very hard to support his family, while they went behind his back and against his wishes! He paced through his house unable to rest. He turned to his Pushka in which he routinely donated, now adding up to a full Ruble. He wished to play with the coin in his hand, but it too was gone!

### **Laws: High Holidays**

- 1** – The month of Elul and the Ten Days of Teshuvah are days in which all must examine their actions and increase their Torah study and righteous deeds. All should repent fully from their sins and evil ways, whether committed upon another person or committed against Hashem.
- 2** – It is customary for one who is writing a letter to his friend to place on top *May you be written for a good year*.
- 3** – All should arise early in the morning to recite *Selihot* from Rosh Hodesh Elul until Yom Kippur, for these days 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. 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.
- 4** – One who arises to say *Selihot* before Alot Hashachar should recite *Tikun Chatzot* before *Selihot* - it is more important.
- 5** - 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. A person saying *Selihot* alone may not recite the 13 attributes (13 Midot) unless he reads them with the proper Taamim (Torah musical notes).
- 6** – One who hears the *Selihot* electronically but live nonetheless should respond to everything, even

Kaddish. However, if one hears a recording, he should not answer to the 13 Midot or Kaddish.

**7** – One should immerse in the Mikveh on Erev Rosh Hashanah. If it is hard for him, he should instead stand under the shower's running water for a total of nine Kavim (13 liters), approximately three minutes. The temperature of the water doesn't matter. Shave, bathe, and wear clean clothing on Erev Rosh Hashanah.

**8** – The prayers of the Holidays must be said with great concentration, for prayers without thoughts are like a body without a soul. One whose thoughts and realization of the power of the day brings him to tears while he prays hasn't committed a sin of being in pain during the Holiday, but on the contrary he will be blessed.

**9** – When the Sheliach Tzibur repeats the Amida, all should say quietly the words along with him, with feeling, concentration, and tears. However, when he gets up to the end of the blessing, don't recite the actual blessing, as it will be a wasted blessing, rather say Baruch Hu Ubaruch Shemo and Amen.

**10** – Oseh Hashalom should be said at the end of Kaddish Titkabal after the Amida during the days between Rosh Hashanah and Yom Kippur. Other Kaddish should be said as regular.

**11** – Women must pray Mussaf on Rosh Hashanah and Yom Kippur, and Tefillat Neilah, since there are important Pesukim of mercy and repentance recited there. Other Mussaf prayers of the year are not mandatory for women. It is good for them to hear the Chazzan all year around anyway, and those who even wish to pray will be blessed.

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entire family, may Hashem bless her children with their marriage partner in the right time: **Mirel, Nissim, and Yosef**, Amen. \*\*\* **Blessed siblings: Jack, Joey, Raizy, Vera, and Lina of the Sardar Family.** Blessings and success for the entire family, Leilui Nishmat their mother **Rachel Bat Alvira a"h**, Amen. \*\*\* **Mr. Shlomo Shalouh HaCohen, his mother Selly, his wife Lillian, and their children.** Blessings and success for the entire family, Leilui Nishmat his father **Yosef Shalouh Ben Amilia a"h**, Amen. \*\*\* **Mr. Isaac Shakalo and his sisters: Gracie, Shella, Violet, Stella, and Claudi.** Blessings and success for the entire family, Leilui Nishmat their mother **Bella Bat Kahila a"h**, Amen. \*\*\* **Mr. Victor Guindi HaCohen and his children Henry, Freddy, and Bella.** Blessings and success for the entire family, Leilui Nishmat their mother **Nadia Chaya Bat Victoria a"h**, Amen. \*\*\* **Mr. Leon Farhi, his wife Eva, and their children.** Blessings and success for the entire family, Leilui Nishmat **Rachel Sithon Bat Bahia a"h**, Amen. \*\*\* **Askan Tzibur Mr. Isaac Jade and his family.** Blessings & success for the entire family, Leilui Nishmat his mother **Jamila Bat Bahie a"h**, Amen.

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