

Congregation

◆◆◆"Beth Yosef"◆◆◆

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

Rabbi Aharon Farhi

Parashat Shofetim

4th Elul 5784

Maqam Ajam

Issue #1088

Mr. Eliyahu Levy, President

Haftarat Anochi Anochi

September 7th 2024

*Candle Lighting 7:00pm * Shekiah 7:18pm * Shir Hashirim 7:00pm followed by Minha Friday Night
Shaharit Shabbat 8:15am * Minha Shabbat 6:45pm * Shabbat Ends 7:59pm & Rabbenu Tam 8:29pm
Time for Talit 5:16am * Seasonal Hour 74 * Alot Hashahar 4:59am * Netz Hachama 6:30am
Weekday Minha 7:00pm * Earliest Time for Arbit 6:22pm * Tzet Hacoachavim 7:54pm * Chatzot 12:53
Latest Time for Morning Keriat Shema 8:41am * Latest Time for Morning Amidah 9:55am*

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Please do not read this bulletin during Tefillah or Keriat Hatorah

Every year, we read this week's Parasha, Shofetim, in the beginning of the month of Elul, as we begin waking up early to recite Selihot daily. Hashem commands Bnei Yisrael: *Judges and officers shall you appoint for yourself*. Why is this grammatically written as if speaking to an individual? Although this is simply a commandment that judges and officers should be appointed jurisdiction over the entire public, the Torah wrote the commandment in singular form to include another important part to the commandment: Each and every person must appoint judges and officers upon *oneself*, and must guard himself *from* himself. When proper judgment is exercised on earth, then there is no need for judgment to be exercised in heaven. This is always read within the month of Elul, while we recite Selihot daily and repent for our misdeeds that we have committed throughout the year and throughout our life, to teach us that before a person can properly repent for his sins and change his ways, he must first inspect himself and scrutinize his deeds and actions. If we are acting responsibly by judging ourselves and correcting our ways in this world, then there will be no need to be judged or prosecuted again in the next world. We will then be spared from terrible potential suffering. Now that the month of Elul has arrived, which is in essence a month of mercy and repentance, we must use it to the fullest to prepare for the month of Tishre, the

powerful month of Rosh Hashanah and Yom Kippur, when we will be brought to judgment for all of our misdeeds. When we spend about an hour each morning pouring out in prayer and asking for forgiveness from Hashem, this is the essence of Teshuvah. We spend the hour with worthy speech, each word reaching up to heaven, making an impact on ourselves and on the world. Rising up from your bed at an hour when sleep is so sweet, spending the time speaking words of Torah, as if studying Gemara, fulfilling the will of Hashem, this creates a pleasant energy that reaches Hashem. When we judge ourselves, analyze our own deeds, as this Parasha begins, and appoint ourselves as officers over our actions, thoughts, and speech, we correct ourselves, purify ourselves, and save ourselves from further judgment from the heavenly court. We begin Selihot asking man why he slumbers, and instruct man to get up and recite Selihot. Who are we talking to? If we are speaking to ourselves, haven't we already woken up early to recite Selihot? If we are speaking to others who are still sleeping, can they hear us? Rather, we are indeed speaking to ourselves, because although we may have woken up early today, perhaps tomorrow we may tell ourselves that we deserve a day off after already attending a day of Selihot. Perhaps we may convince ourselves to sleep in and succumb to the sweet hour of sleep. So, we tell ourselves

in advance, do not slumber tomorrow, make sure to wake up early again and come to Shul to recite Selihot. For forty days we mustn't miss even one day of Selihot, we mustn't slumber, we must continue tomorrow to come to Shul. When we are strong and committed, Hashem will recognize our resolve, recognize how we have appointed judges and officers over ourselves, and therefore will not need to be brought to judgment for our sins, thereby saving us from pain, suffering, and instead shower us with another year of blessings and forgiveness. May Hashem watch over us, Amen.

Insights on the Parasha

1 – Our Sages ask: Why is Shofetim discussed in the Torah right next to the Mizbeah, the Altar? Rav Meir Shapira explains: A judge of Israel must be like a Mizbeah. A Mizbeah is filled with earth and coated with copper. A judge over our nation must be humble internally, like dust and earth, but must be tough as iron and copper on the outer shell, serving as a savior for the oppressed.

2 – *This shall be the due of the Cohanim from the people...whether of an ox or of the flock: he shall give the Cohen the foreleg, the jaw, and the maw.* The Pasuk first commands us to give the gifts to the Cohanim, plural, but then commands to give to the Cohen, singular. This is because there is a simple difference between giving an ox and giving a sheep. While an ox is large and these gifts can be shared amongst many Cohanim, plural, the sheep is small and therefore the gifts are only enough to be enjoyed by one Cohen.

History in Brief

150 years after the Hurban, calendar year 220. One of Rebbe's colleagues was Rebi Elazar Hakafar, who would teach that jealousy, desire, and honor can remove a person from the world. He would also teach regarding the Pasuk that says the pauper will never cease from the world: in every family there is someone who is stricken with poverty, whether a father, a son, a grandfather, a grandson, and it is incumbent upon each and every one of us to pray for that

family member that Hashem have mercy on him, and provide him with a livelihood, because poverty never ceases, and it is a wheel that turns continuously throughout the world. He would also teach: the living will pass, and those who passed will live again, all are judged, recognizing Hashem as the Creator, Who knows all, is the Judge, Witness, and Almighty, He will judge one day, Blessed is He, Who never forgets, is just without any corruption, does not take bribes or show favor, for everything is His, and everyone will need to answer on that day before the King of all. He would teach: peace is great, for the Amidah concludes with peace, and the Birkat Cohanim concludes with peace, for a people who even sins by committing idolatry if they are peaceful then the Satan cannot touch them. On the contrary, a people that is fighting and not at peace, then pain and suffering awaits them at their doorstep. He would teach: Love those who criticize you and hate those who flatter you. Pray each day in Shul, and love the Bet Midrash, as one day the Shuls and study halls of the diaspora will be brought to Israel.

Health and Recovery

Sleeping after a meal, whether dairy or meat, is harmful, but sleeping after eating fruits and vegetables is not harmful. However, drinking after eating fruits and vegetables is harmful. Do not take medicine without water or other liquids, for fear of ulcers developing in the esophagus. When taking medication in the middle of a meal or at the end of a meal one must drink a little water, so that the pill will not get stuck in the middle of the esophagus and cause damage. You should drink water about twenty minutes before a meal, which will prevent you from drinking during the meal, as the body will become saturated and you will not need to drink water during the meal. A reason why people drink water during a meal is due to the amount of salt and spices in the food. The greater the amount of salt and spices, the greater the thirst and the need to drink while eating, which is the main reason for the habit of drinking water while eating, causing one to drink large quantities while eating. The brain then does not register when the

person has eaten enough food and the person does not know when to stop eating, causing him to overeat. The brain, according to nature, will only advise that one is full 20 minutes later, after already overeating. When one drinks during a meal, the person's command is delayed, and the person eats more food than he needs, because the drink hastens one to put excess food into the stomach. Heed this good advice: chew the food well in your mouth, without drinking, and you'll find yourself dieting much easier, even without your intention. Settle for a small amount of food and enjoy every bite slowly.

Mussar: Honoring Parents

The obligation to honor your parents is so great the Pasuk compares it to honoring Hashem. As well, disrespecting them is a great sin. Unfortunately, nowadays children, and even adults, are very lax and unjust with this terrible sin, causing their parents unnecessary pain and suffering daily. Hashem will serve them justice one day and they will eat the fruits of their sins in this world, having to deal with children who will disrespect them as well, measure for measure, while the principal punishment for their sins remains intact for the world to come. Yaakov Avinu was away from his parents for twenty-two years, not serving his parents, and was therefore punished that he be separated from Yosef for twenty-two years. There is no escaping justice; everyone is punished according to their level. Yosef's life was shortened because he remained silent when told *Your servant Yaakov*, which was disrespectful to his father. For a parent to forgive a wrong action or disrespectful gesture committed against them is not simple. We must be very careful to always be respectful and honor them as best we can. We mustn't ever stray from their wishes, cause them to yell or scream, anger them, or embarrass them in any way. Each time that we fulfill their words, we fulfill a great Mitzvah from the Torah. We can learn a great lesson from the following story: a student was once learning by his Rabbi and went home to eat something while the Rabbi clarified a certain difficulty. When he was done eating, his mother asked him to perform a chore. Not wanting to miss the lesson, he told her that he'd do it later. On the way back to the class, he realized that the purpose of his learning was in order to perform the Mitzvot,

and he therefore returned home to help his mother. When he finally arrived back to learn, his Rabbi asked him which great Mitzvah he had performed while he was gone, for the great Sage Abaye had accompanied and escorted him back into the class. Abaye was an orphan and never had the opportunity to honor his parents. He therefore joins in presence with those who fulfill the great Mitzvah that he was never able to do. May we fulfill this Mitzvah properly, Amen.

Rishon LeSion:

Maran Hacham Ovadia Yossef 1921-2013

Throughout his life, when he remembered his mother, he would be filled with gratitude towards her, and when he authored his first work "Yabia Omer" he wrote: May it be the will of Hashem that this work be dedicated for the ascension of the soul of his dear mother, who sacrificed greatly so that her son could learn Torah, and in her merit was all that he had accomplished. May her soul be bound up in the bonds of eternal life with our nation's great righteous women, and may she rise again with the Final Redemption at the end of days. Maran would visit her gravesite each and every year on the day of her Yahrzeit, along with relatives, children and grandchildren. One time, when they finished praying at her Kever, as each prepared to leave, Maran humbly did not ask anyone for a ride back, and each did not offer a ride because their car was already full, and each thought someone else will provide Maran with a ride. He was left alone in the cold winter day to walk back by foot the entire long way home by himself. When they arrived home, the one who had driven the Rav earlier to the cemetery became very sick and was rushed to the hospital. The doctors informed them that he was very sick and was in need of mercy from heaven. The family realized their error and rushed to ask forgiveness from Maran. Hacham Ovadia forgave them with a full heart, and the sickness went away.

Story

Shmuel Aryeh owned and operated a very successful restaurant in Munkash (Munkacs). Every day, throughout all hours of the day and night, the establishment was packed to overcapacity with patrons, hungry and thirsty for the excellent food and drink being served.

Everyone praised Shmuel for his superb service and outstanding meals. Shmuel Aryeh thanked Hashem for his success, but now his lips filled with prayer to Hashem for salvation. What was the cause for his worries? There was a war in their country, and the general of the army was arriving with his soldiers to Munkash. The city would quickly turn into a pond void of fish. The citizens of the city had the responsibility, a patriotic duty, to support the soldiers whenever they passed through. Jews and non-Jews, whether they like it or not, would have to provide the soldiers with whatever they needed, so they could continue fighting and protecting. The large and popular restaurant of Shmuel Aryeh would definitely become a favorite place to eat for these hungry and thirsty soldiers, and he was concerned that his generosity would bankrupt him.

Laws

1 – While praying, learning, hearing the Torah or Megillah, reciting Hallel, if one feels the need to use the restroom, if one thinks that he would be able to wait seventy-two minutes, then he can continue and go afterwards.

2 – But, if he knows that he would not be able to wait seventy-two minutes, then he must go immediately so as not to transgress the commandment to not make oneself repulsive.

3 – In the morning, if one needs to use the bathroom, he should do so first and then afterwards wash his hands.

4 – A person must wash his hands in the morning before doing other things, because: 1- while sleeping, a portion of the soul leaves the body and ascends to judgment for all that he had done that day. Impurity enters the body in place of that void. Washing removes that impurity. 2- When the soul returns, the impurity goes to the hands, and is removed from the body after washing the hands. 3- Praying, reciting blessings, and learning Torah is forbidden before washing the hands and removing the impurity. 4- Just as the Cohanim wash their hands before serving Hashem, so too we must wash our hands before beginning our day of serving Hashem.

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success for the entire family, Mazal Tov to **Hacham Moshe Salama HaCohen and his wife Dolly** on the birth of a son **Natan**, Mabrouk, Amen. *** **Mr. Edmond Sardar HaLevi, his wife Vicky, their parents, and their children.** Blessings and success for the entire family, Amen. *** **Mr. Edmon Nahum, his wife Lina, and their children.** Blessings and success for the entire family, Leilui Nishmat the pure soul of the young child **Yosef Chaim Ben Olga a”h**, Amen. *** **Mr. Ezra Shasho HaLevi and his daughters: Lydi, Silva, Noura, and Tova.** Blessings and success for the entire family, Leilui Nishmat his wife and their mother **Nina Sarah Bat Silva Sabour a”h**, Amen. *** **Blessed siblings: Avraham, Morris, Edward, Rimon, Esther, Berta, and Norma, of the Cohen Family.** Blessings and success for the entire family, Leilui Nishmat their mother **Joul Bat Bahie a”h**, Amen. *** **Mrs. Suzi Farhi, her husband David, and their children.** Blessings and success for the entire family, Leilui Nishmat her brother **Avraham Ben Linda a”h**, Amen. *** **Mr. Natan Katri, his wife Sally, and their children.** Blessings and success for the entire family, Leilui Nishmat his mother **Liza Bat Sarah a”h**, Amen. *** **Dr. Fouad Albakdadi, his wife Mazal, and their children.** Blessings and success for the entire family, Leilui Nishmat grandmother **Esther Bat Bida a”h**, Amen. *** **Mr. Farah Hamra, his wife Dina and their children.** Blessings and success for the entire family, Mazal Tov to the bride and groom **Morris and Rutty** and to the **Farhi Family**, Mabrouk, Amen. *** **Dr. Fouad Albakdadi, his wife Mazal, and their children.** Blessings and success for the entire family, Mazal Tov to the bride and groom **Morris and Rutty** and to the **Farhi Family**, Mabrouk, Amen. *** **Mr. Taleb Hara, his wife Becky, and their children.** Blessings and success for the entire family, Refuah Shelemah for **Becky**, and Mazal Tov to **Hacham Moshe Salama HaCohen and his wife Dolly** on the birth of a son **Natan**, Mabrouk, Amen.

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