

Congregation

★★★★★ **"Beth Yosef"** ★★★★★

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

Rabbi Aharon Farhi

Parashat *Shoftim*

2nd Elul 5786

Maqam Ajam

Issue #1172

Mr. Eliyahu Levy, President

Haftarat *Anochi Anochi*

August 15th 2026

*Candle Lighting 7:36pm * Shekiah 7:54pm * Shir Hashirim 7:00pm followed by Minha Friday Night
Shaharit Shabbat 8:15am * Minha Shabbat 7:15pm * Shabbat Ends 8:35pm & Rabbenu Tam 9:05pm
Time for Talit 4:47am * Seasonal Hour 80 * Alot Hashahar 4:30am * Netz Hachama 6:07am
Weekday Minha 7:00pm * Earliest Time for Arbit 6:50pm * Tzet Hacochabim 8:30pm * Chatzot 1:00
Latest Time for Morning Keriat Shema 8:30am * Latest Time for Morning Amidah 9:50am*

***Sponsored by the generous and kind-hearted Mr. Benyamin Khaver, his wife and
their children. Blessings and success for the entire family. Leilui Nishmat Shekooh
Bat Meir Moshe a"h, Mohtaram Bat David a"h, Yitzchak Ben David a"h. May
Hashem bless him and his family spiritually and physically, 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

The Pasuk says "*Tzedek Tzedek Tirdof*" ("Justice, justice shall you pursue"). The *Ben Ish Hai* — whose passing was during the days of *Selihat*, on the 13th of Elul 5669 — asks: "Why does the verse say '*tzedek tzedek*' twice? And why does it say '*tirdof*' (pursue)? It should have said '*tidbak*' (cling to)." The *Ben Ish Hai* answers: the word "*tirdof*" carries two meanings. The first is a term of distancing and war, as in the verse "and five of you shall chase a hundred." The second is a term of running after something in order to draw close to it, to grab hold of it and seize it. Therefore, corresponding to these two types, the verse says "*tzedek tzedek*" twice, to teach us: at all times one must pursue justice, which is truth, and cling to it, and distance oneself from falsehood. Yet on rare occasions one must distance himself from the truth and speak an untruth — as the Chachamim said, "One may change the truth for the sake of peace." For we see that Hashem Himself, in His glory, did so when He said to Abraham, "Why did Sarah laugh, saying: 'and I have grown old'?" In truth, Sarah did not say about herself "and I

have grown old" — she said about her husband, "and my master is old." Rather, Hashem came to teach us that a person should not say: "I am pious, I am a *chassid* who hates falsehood, and I speak only truth and justice; therefore I will not tell an untruth even for the sake of peace." Instead, Hashem teaches us: do not be overly pious. A person is sometimes obligated to change the truth for the sake of peace. This is not called piety — on the contrary, one who insists on speaking the truth even at the expense of peace is a *chassid shoteh* (a foolish pious man) and commits a sin. Here we have a clear commandment: the value of peace is greater than the value of truth. Therefore the Torah said "*tzedek tzedek*" twice, so that we learn: sometimes we cling to the truth, and sometimes we flee from the truth in order to uphold peace. May Hashem protect us, Amen.

Insights on the Parasha

"And when the Levi shall come from one of your gates... and he comes with *all the desire of his soul* to the place that Hashem shall

choose... and he shall serve in the Name of Hashem..." The Gaon Rabbi Shelomo Tabib wrote: The guidance for a Rav, when he comes to examine a new student who wishes to enter his Yeshiva, is hinted in this pasuk. "And when the Levi shall come" — that is, if a student wishes to join the Yeshiva, do not be impressed by his intelligence and sharpness, and not by the way he looks. Rather, examine him to see whether he comes "with all the desire of his soul" to learn Torah, and whether he possesses *yirat Shamayim* (fear of Heaven), which comes before his wisdom. Only then is he fit to serve in the Yeshiva and learn together with the rest of the students learning there.

History in Brief

220 years after the destruction of the Temple, calendar year 270

Rabbi Chanina bar Chama was exceedingly great in Torah, to the point that he was called the Sanhedrin of the Jewish people. It once happened that he was traveling on the road — he was an elderly man and could not walk on his own, so he walked leaning on the shoulder of Rabbi Chiya bar Abba. On the way they heard the sound of people running. He asked, "Why is there a sound of people running?" He was told, "They are running to hear the derasha of Rabbi Yochanan, your student." Immediately Rabbi Chanina said: "*Berich Rachamana*" — Blessed is the Merciful One, who has shown me my fruits, from my student Rabbi Yochanan, while I am still alive. Rabbi Chanina said: "Great is *teshuvah* — for it brings healing not only to the person himself, but brings healing to the entire world." In the year 230 CE, Rabbi Chanina bar Chama passed away during Hol HaMoed Succot. All the Chachamim and the people gathered and made a coffin for him in the marketplace on Hol HaMoed, because he was a great and renowned Rabbi. At that very moment, Rabbi Yochanan was walking in the street and saw everyone running. He asked, "What is this sound of the people? What is this commotion in the city?" They told him, "A great Chacham has passed away, and all the people are running to attend to him." When Rabbi Yochanan learned that the one who passed

away was his own teacher, Rabbi Chanina, he sent for his finest Shabbat garments to be brought to him, and he tore them in mourning. Afterward, whenever Rabbi Yochanan would recite a teaching in the name of his teacher, he would tear his garments over him — and he did this thirteen times, all of them fine garments of silk. They asked him, "Why do you tear all of these?" He said to them: "My teacher is beloved to me, and when I recite a teaching in his name I become deeply moved and stirred, to the point that I said to myself: this is a moment when I am emotionally heated, and I am obligated to tear."

Health and Recovery

1- The best exercises cause the fat that has been stored in the body to burn and decrease from the body. **2-** It is best to bathe only after properly digesting food. Bathing after eating is not healthy, harms the digestive process, and diminishes strength. **3-** When choosing what to eat, focus on nutritional values; what will fill you up in a healthy way and be easy to digest. **4-** Knowledge of nutrition and proper execution of a balanced diet is very important and beneficial for your overall health. **5-** Fasting helps rid the body of unhealthy fat and body mass. Daily exercise also decreases toxins from the body. **6-** When you are hungry, do not just continue eating until your stomach is full. The same is true with drinking. One should not drink a full cup of cold liquid in one shot, and one should not eat quickly. Most importantly, don't just eat sweets and pastries haphazardly when at a party or celebration. **7-** Don't drink too much after eating, as it can harm digestion. **8-** Bathing with clean warm water prevents the development of hemorrhoids.

Mussar: Worrying

Worrying is a terrible attribute which is noticeable immediately upon the face. It is considered degrading by all and isn't found amongst people who trust in Hashem. It destroys one's heart and causes many sicknesses. One who chases after worldly pleasures and doesn't succeed adopts worries and tense feelings upon himself. So much pain for naught! One who worries distances himself from Torah, Mitzvot, and prayers. The only true worries are those felt for sins committed. Such worries must be felt for having rebelled against

Hashem the Creator of all, and for lacking consideration for all the good He does for you. The soul, which grieves over sins, will then be granted solace and mercy from Hashem. Even the righteous worry that perhaps their actions are not up to par. If a famine presents itself, disease, sickness, war, or any other problem, worry that it may have been your sins or lack of proper actions that caused it to come. If a person is successful, he should worry that perhaps he is being rewarded on this world for his Mitzvot and losing out from the next world. If you are honored, do not be overly joyous; rather worry that your honor may be your reward. Worry likewise for your friend and his problems. If your friend's relatives passed on, share his sorrow and feel his pain. Your tears are used by Hashem to save them from their hard times. Also, Hashem counts those tears and saves them for later, so that if a moment arises that requires you to endure a hardship, Hashem considers it as if you already 'paid the bill' when you were pained for others. May Hashem watch over us, Amen.

Rishon LeTzion -Maran Chacham Ovadia Yosef (1921–2013)

Maran's great weekly shiur — the largest in the world — which was broadcast via satellite from the Yazdim synagogue in the Bucharim neighborhood of Jerusalem, became a *tel talpiot* (a landmark that all turn toward) and a powerful institution in its own right. It seems there is not, and never was, any precedent since the giving of the Torah at Har Sinai for a shiur of such enormous scope. Never before had there been a situation in which tens of thousands of faithful Jews sat at a single hour for a Torah shiur, in every land, as the "king" spoke to his listeners — who came and tuned in to hear the Halacha and Hashkafa delivered week after week. From here, instruction went out to the entire Bene Yisrael, including holy communities across the globe in many countries: England, Belgium, Italy, Austria, France, Switzerland, Turkey, Germany, Romania, Morocco, Tunisia, Iran, and more. And how did the shiur begin? It is no secret that Maran, for more than 70 years, wore out his feet going from place to place, from city to city and from country to country, spreading Torah and bringing merit to the wider public

through his many shiurim. Of him it was said that he was "the greatest *mezakeh harabbim* (one who brings merit to the many) in the world," in the sense of "and he turned many away from sin." Through his shiurim he spread the light of Judaism and halacha. This shiur was founded in the year 1973, upon Maran's election as Rishon LeTzion and Chief Rabbi of Israel.

Halab (Aleppo) - Syria

Halab is located near Turkey, and its ground is unstable — the region is frequently prone to tremors and earthquakes. Epidemics such as cholera, smallpox, diphtheria, and others also broke out in Halab and took a heavy toll on the lives of its residents. Living conditions in Halab were not easy; the city suffered from drought and famine. On the one hand, drought prevented a decent yield in the fields; on the other hand, even when the wheat and grain harvest was good, it fell into the hands of wealthy merchants who hoarded it in warehouses. This caused prices of grain and goods to rise. To ease the burden on the residents, the community leaders would collect money or grain from the wealthy in order to help members of the community who could not afford to buy wheat to feed their households. The climate in Halab is dry, pleasant, and healthy. Because of the intense heat in the summer months, residents would sleep on the rooftops or in the courtyards. In the winter, the cold was bone-chilling, and at times snow would fall. It weighed heavily on people of limited means who could not afford to purchase heating to warm their homes. The Jews at first lived around the Great Synagogue and the synagogue called "*Bet HaNasi*". Those Jews whose situation improved moved to live in Jamiliyeh and left the old neighborhoods.

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 Bene 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) unless he reads them with the proper Taamim. 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.

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.

Sponsors

*** **The generous and kind-hearted Mr. David Aharon Farhi, his wife Suzi, and their children.** Blessings and success for the entire family. May Hashem bless them physically and spiritually. Mazal Tob to the **Hatan and Kallah Henry and Linda** and to the engagement of **Yosef and Amy Mabrouk**, May Hashem bless them with happiness, health and children, 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. Shahoud Mishanieh, his wife Nadia, and their children** Blessings and success for the entire family, Mazal Tob to their son **Moshe and his wife Nadia on the birth of their new grandson and to Joey and his wife Michelle on the birth of their new son Mabrouk**, Amen.

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