

## Parshas Shoftim in a Nutshell (Deuteronomy 16:18–21:9)

Moses instructs the people of Israel to appoint judges and law enforcement officers in every city. "Justice, justice shall you pursue," he commands them, and you must administer it without corruption or favoritism. Crimes must be meticulously investigated and evidence thoroughly examined—a minimum of two credible witnesses is required for conviction and punishment.

In every generation, says Moses, there will be those entrusted with the task of interpreting and applying the laws of the Torah. "According to the law that they will teach you, and the judgment they will instruct you, you shall do; you shall not turn away from the thing that they say to you, to the right nor to the left."

Shoftim also includes the prohibitions against idolatry and sorcery; laws governing the appointment and behavior of a king; and guidelines for the creation of "cities of refuge" for the inadvertent murderer.

Also set forth are many of the rules of war: the exemption from battle for one who has just built a home, planted a vineyard, married, or is "afraid and soft-hearted"; the requirement to offer terms of peace

*(continued next column)*



Our Sages refer to a Torah scholar as "a walking Torah scroll." For the guidance which he gives is an extension of the rulings of the Torah and not merely what he thinks is right at the moment.

-- The Rebbe

### Anshei Lubavitch Congregation

Rabbi Levi and Leah Neubort

#### Adult education:

Rabbi Avrohom and Rivky Bergstein

#### Youth Outreach:

Rabbi Eli and Ruty Steinhauser

### Shabbos Schedule

#### Erev Shabbos – Aug 18 / Elul 1

Candle Lighting ..... 7:33 pm

Mincha ..... 7:30 pm

#### Shabbos Day – Aug 19 / Elul 2

Shacharis ..... 10:00 am\*

Torah Reading ..... 11:00 am

Kiddush ..... 12:10 pm

Mincha ..... 7:30 pm

Pirkei Avos/Rabbi's Drasha ... 7:50 pm

Shabbos Ends ..... 8:33 pm

*\*Latest morning Shema is now 9:32 AM. Be sure to recite the Shema at or before that time (even if at home).*

#### Weekday Schedule (not on a holiday):

##### Minyan

Shacharis (Mon-Fri) ..... 6:15 am

Shacharis (Sunday) ..... 9:00 am

Mincha (Sun-Thurs) ..... 1:45 pm

Maariv (Sun-Thurs) ..... 9:15 pm

### Bulletin

*This week's Bulletin  
is sponsored by  
The Berman Law Office .*



before attacking a city; and the prohibition against wanton destruction of something of value, exemplified by the law that forbids to cut down a fruit tree when laying siege (in this context the Torah makes the famous statement, "For man is a tree of the field").

The Parshah concludes with the law of the eglah arufah—the special procedure to be followed when a person is killed by an unknown murderer and his body is found in a field—which underscores the responsibility of the community and its leaders not only for what they do, but also for what they might have prevented from being done. ❖

Eruv: [www.fairlawneruv.com](http://www.fairlawneruv.com)  
Eruv Hotline: 201-254-9190.

**Join us each weekday  
morning Mon-Fri  
as we delve into  
the mysteries of  
Chassidic concepts.  
5:55 am, followed  
immediately by  
Shacharis.**

### Halachic Zmanim

Shabbos, Aug 19, 2023

Eastern Daylight Savings

Earliest Tallis ..... 5:09 AM

Latest Morning Shema ..... 9:32 AM

Earliest Mincha (Gedola) .. 1:35 PM

Plag Hamincha ..... 6:28 PM

Earliest Evening Shema .... 8:19 PM

## Chassidic Masters

### The Human Tree

*Based on the teachings of  
the Lubavitcher Rebbe  
Courtesy of MeaningfulLife.com*

*For man is a tree of the field  
Deuteronomy 20:19*

The tree's primary components are: the roots, which anchor it to the ground and supply it with water and other nutrients; the trunk, branches and leaves which comprise its body; and the fruit which contain the seeds by which the tree reproduces itself.

The spiritual life of man also includes roots, a body, and fruit. The roots represent faith, our source of nurture and perseverance. The trunk, branches and leaves are the body of our spiritual lives — our intellectual, emotional and practical achievements. The fruit is our power of spiritual procreation — the power to influence others, to plant a seed in a fellow human being and see it sprout, grow and bear fruit.

#### Roots and Body

The roots are the least glamorous of the tree's parts, and the most crucial. Buried underground, virtually invisible, they possess neither the majesty of the tree's body, the colorfulness of its leaves nor the tastiness of its fruit. But without roots, a tree cannot survive.

Furthermore, the roots must keep pace with the body: if the trunk and leaves of a tree grow and spread without a proportional increase in its roots, the tree will collapse under its own weight.

On the other hand, a profusion of roots makes for a healthier, stronger tree, even if it has a meager trunk and few branches, leaves and fruit. And if the roots are sound, the tree will rejuvenate itself if its body is damaged or its branches cut off.

Faith is the least glamorous of our spiritual faculties. Characterized by a simple conviction and commitment to one's Source, it lacks the sophistication of the intellect, the vivid color of the emotions, or the sense of satisfaction that comes from deed. And faith is buried underground, its true extent concealed from others and even from ourselves.

Yet our faith, our supra-rational commitment to G-d, is the foundation of our entire tree. From it stems the trunk of our understanding, from which branch out our feelings, motivations and deeds. And while the body of the tree also provides some of its spiritual nurture, the bulk of our spiritual sustenance derives from its roots, from our faith in and commitment to our Creator.

A soul might grow a majestic trunk, numerous and wide-spreading branches, beautiful leaves and lush fruit. But these must be equaled, indeed surpassed, by its roots. Above the surface, there might be much wisdom, profundity of feeling, abundant experience, copious achievement and many disciples; but if these are not grounded and vitalized by an even greater faith and commitment, it is a tree without foundation, a tree doomed to collapse under its own weight.

On the other hand, a life might be blessed with only sparse knowledge, meager feeling and

experience, scant achievement and little fruit. But if its roots are extensive and deep, it is a healthy tree: a tree fully in possession of what it does have; a tree with the capacity to recover from the setbacks of life; a tree with the potential to eventually grow and develop into a loftier, more beautiful and fruitful tree.

#### Fruit and Seed

The tree desires to reproduce, to spread its seeds far and wide so that they take root in diverse and distant places. But the tree's reach is limited to the extent of its own branches. It must therefore seek out other, more mobile couriers to transport its seeds.

So the tree produces fruit, in which its seeds are enveloped by tasty, colorful, sweet-smelling fibers and juices. The seeds themselves would not rouse the interest of animals and men; but with their attractive packaging, they have no shortage of customers who, after consuming the external fruit, deposit the seeds in those diverse and distant places where the tree wants to plant its seeds.

When we communicate with others, we employ many devices to make our message attractive. We buttress it with intellectual sophistication, steep it in emotional sauce, dress it in colorful words and images. But we should bear in mind that this is only the packaging — the fruit that contains the seed.

The seed itself is essentially tasteless — the only way that we can truly impact others is by

***(Continued next page)***

conveying our own simple faith in what we are telling them, our own simple commitment to what we are espousing.

If the seed is there, our message will take root in their minds and hearts, and our own vision will be grafted into theirs. But if there is no seed, there will be no progeny to our effort, however tasty our fruit might be. ❖



## **BERMAN LAW OFFICE**

### **Personal Injury Law**

30+ Years of Helping Clients

**Marc S. Berman, Esq.**

*Attorney-at-Law*

140 E. Ridgewood Ave.

Suite 415

**Paramus, NJ 07652**

Telephone: **(201) 797-4411**

[msb@bermanlawoffice.com](mailto:msb@bermanlawoffice.com)

[www.bermanlawoffice.com](http://www.bermanlawoffice.com)

17-10 River Road, Suite 2C

**Fair Lawn, NJ 07410**

### **Community Announcement**

The parking behind Shomerei Torah is reserved exclusively  
for the women using the Mikvah.

After dusk, PLEASE DO NOT PARK THERE!!

Please respect their privacy!

### **Paterson Minyan**

If any members of the community can attend any of the High Holidays Minyanim benefitting seniors, it would be a great Mitzvah and Chessed opportunity! Help make the Minyan!

The Paterson Shul @Seniors Tower of Paterson located at 510 E. 27th Street/Paterson will have the following High Holiday Minyanim:

#### **Rosh Hashanah**

Minyan on Saturday, September 16th beginning at 9:00a.m.

#### **Yom Kippur**

Night-time Minyan on Sunday, September 24th -- Kol Nidre beginning at 6:45p.m.

Day-time Minyan only for: Shachris & Musaf on Monday, September 25th beginning at 9:00a.m.

We have Talaisim and Machzorim in Hebrew/English and Russian. There is no fee to join, it's a price-less Minyan!

For more information, please email: [JerrySchranz@Gmail.com](mailto:JerrySchranz@Gmail.com) or visit Facebook: The Paterson Shul

## From Our Sages – Shoftim

### ***Judges and officers you shall place at all your city gates . . . (Deuteronomy 16:18)***

*The human body is a city with seven gates—seven portals to the outside world: the two eyes, two ears, two nostrils and the mouth. Here, too, it is incumbent upon us to place internal “judges” to discriminate and regulate what should be admitted and what should be kept out, and “officers” to enforce the judges’ decisions . . .*

*(Siftei Kohen)*

### ***Justice, justice shall you pursue (Deuteronomy 16:20)***

*Why does the verse repeat itself? Is there a just justice and an unjust justice? Indeed there is. The Torah is telling us to be just also in the pursuit of justice—both the end and the means by which it is obtained must be just.*

*(Rabbi Bunim of Peshischa)*

### ***It will be, when he sits upon his royal throne, that he shall write for himself two copies of this Torah on a scroll . . . (Deuteronomy 17:18)***

*The king has two Torah scrolls: one that is placed in his treasury, and the other that comes and goes with him.*

*(Talmud; Rashi)*

*If the ordinary person needs one Torah scroll, a king needs two: because of his greatness, he has a greater need to be reminded of the higher authority to which he must submit.*

*(Yalkut David)*

### ***When you besiege a city for many days to wage war against it to capture it, you shall not destroy its trees by wielding an ax against them, for you may eat from them (Deuteronomy 20:19)***

*One who breaks vessels, tears clothes, demolishes a building, stops up a spring, or disposes of food in a ruinous manner, transgresses the prohibition of lo tashchit.*

*(Mishneh Torah, Laws of Kings 6:10)*

### ***A body . . . lying in the field (Deuteronomy 21:1)***

*[One] who encounters a met mitzvah is obligated to bury it. . . . What is a met mitzvah? The body of a Jew abandoned by the wayside that has no one to bury it. . . . Even a kohen gadol (high priest, who is forbidden all contact with the dead, even his own parent or spouse) is obligated to become ritually impure and bury it.*

*(Mishneh Torah, Laws of Mourning 3:8)*

### ***Our hands did not spill this blood, and our eyes did not see (Deuteronomy 21:7)***

*But would it enter one’s mind that the elders of the court are murderers? Rather, [they declare:] We did not see him and let him depart without food or escort.*

*(Talmud, Sotah 45a) ❖*

## Haftorah for Parshas Shoftim in a nutshell

*Isaiah 51:12-52:12*

This week's haftorah is the fourth of a series of seven "Haftarot of Consolation." These seven haftarot commence on the Shabbat following Tisha b'Av and continue until Rosh Hashanah.

The haftorahs of the past two weeks open with Israel's complaint that they have been abandoned by G-d. Israel is not content with consolations offered by the prophets — instead they demand that G-d alone comfort them. In response, this week's haftorah begins with G-d's response: "I, indeed I, will comfort you."

After briefly reprimanding Israel for forgetting their Creator for fear of human and finite oppressors, the prophet describes the suffering and tribulations which Israel has endured. However, the time has arrived for the suffering to end. The time has come for Israel's oppressors to drink the "cup of suffering" which they had hitherto forced Israel to drink: "Awaken, awaken, put on your strength, O Zion; put on the garments of your beauty, Jerusalem the Holy City, for no longer shall the uncircumcised or the unclean continue to enter you. Shake yourselves from the dust, arise, sit down, O Jerusalem; free yourself of the bands of your neck, O captive daughter of Zion."

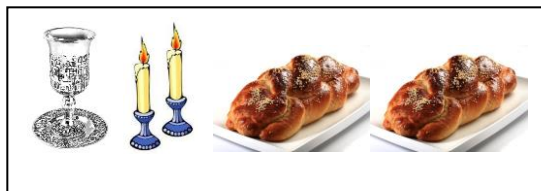
Isaiah extols the beauty of the messenger who will announce the good tidings of Redemption. "Burst out in song, sing together, O ruins of Jerusalem, for the L-rd has consoled His people; He has redeemed Jerusalem."

The haftorah ends by highlighting the difference between the Egyptian Exodus, when the Israelites hurried out of their exile and bondage, and the future Redemption: "For not with haste shall you go forth and not in a flurry of flight shall you go, for the L-rd goes before you, and your rear guard is the G-d of Israel." ❖

**A World of Mental Health Empowerment Awaits you at:**

<http://WWW.CHABAD.ORG/MentalHealth>

שבת שלום גוט שבת!



**Good Shabbos to all!**

**Thank You to:  
The Baal Korei, and  
The Security Volunteers**