

Parashas Shoftim 5786 • August 15th • 2 Elul

 Reminders

On the second day of Rosh Chodesh, we begin adding **LeDavid Hashem Ori** at the end of *davening*. Nusach Ashkenaz adds *LeDavid* at Maariv and Shacharis and will begin on Thursday night, August 13th during Maariv. Nusach Sefard adds *LeDavid* at Shacharis and Minchah and will begin with Shacharis on Friday, August 14th. The Shofar is sounded along with *LeDavid* at Shacharis on weekdays. *LeDavid* is added through Shemini Atzeres. Many Sefardim begin saying *Selichos* before Shacharis from after Rosh Chodesh Elul.

Kiddush Levana may be recited as of Sunday night, August 16th. The final opportunity is Wednesday night, August 26th.

Pirkei Avos: Perek 6

Daf Yomi - Shabbos: Bavli: Chullin 107 • Yerushalmi: Yevamos 7 • Mishnah Yomis: Keilim 24:15-16 • Oraysa (coming week): Yevamos 95b-97b • Kitzur Shulchan Aruch: 206:7-207:5

Make sure to call your parents, in-laws, grandparents, and Rabbi to wish them a good Shabbos. If you didn't speak to your kids today, make sure to connect with them as well!

 Next on the Calendar

Selichos begin on Motzaei Shabbos Parshas Nitzavim-Vayeilech, September 5th.

Rosh Hashanah begins on Friday night, September 11th.

Yom Kippur begins on Sunday evening, September 20th.

Succos begins on Friday night, September 25th.

 Parshah in a Paragraph

Shoftim: Establishing local courts • Penalties for idolatry • The Sanhedrin • The laws of Kings • Levi'im to receive no portion in the land, as Hashem is their portion • A Kohen or Levi's right to serve in the Beis Hamikdash at all times • Do not engage in sorcery like the gentiles; Hashem has granted you access to prophecy • Laws of witnesses • Preparation and laws of war • Take captives only from distant cities • See *Taryag Weekly* for the various mitzvos.

Haftarah: The Haftarah (Yeshaya 51:12-52:12) brings Hashem's promise that *"I Myself will bring you consolation"*, which will occur at the final redemption. Although the time of the arrival of Mashiach is unknown, it is a fact that he will arrive.

Belief in this tenet brings a measure of consolation and spurs one to anticipate Mashiach's arrival, and the salvation and relief that the redemption will bring.

613 Taryag Weekly

Shoftim: 97 Pesukim • 14 Obligations • 27 Prohibitions

1) Appoint judges and officers. 2) Do not plant trees in the courtyard of the Beis Hamikdash. 3) Do not create an altar from a single stone. 4) Do not sacrifice a blemished animal. 5-6) Heed the Beis Din Hagadol; do not disobey them. 7) Appoint a king. 8) Do not appoint a non-Jewish born king. 9) A king may not possess too many horses. 10) Do not return to settle in Egypt. 11-12) A king must not have too many wives, nor amass treasures beyond his needs. 13) A king should write a Sefer Torah and carry it with him. 14-15) Shevet Levi should not get a portion of the land nor share in the booty of war. 16-18) Give a Kohen specific portions of a slaughtered animal, Terumah from crops and the first shearing of wool. 19) Kohanim and Levi'im families should serve in the Beis Hamikdash in weekly shifts. 20-25) Do not engage in clairvoyance, magic, casting spells, *Ov v'Yidoni*, or speak with spirits of the deceased. 26) Heed true *nevi'im*. 27-28) Do not prophesy falsely, or in the name of *avodah zarah*. 29) Do not be fearful to execute a false *navi*. 30) Establish *Arei Miklat* for accidental murderers. 31) Beis Din shall not be merciful to a murderer. 32) Do not infringe on the boundaries of another's property. 33) Do not render judgment based on the testimony of a single witness. 34) Punish false witnesses with the punishment they tried to inflict. 35) Do not fear opposing nations. 36) Anoint a Kohen for wartime purposes. 37) Attempt peaceful outreach before attacking the nations. 38) Do not allow survivors in war with the seven nations. 39) Do not needlessly cut down a fruit tree. 40) Perform the rite of *Eglah Arufah*. 41) Do not utilize the area where the *Eglah Arufah* rite was performed.

 For the Shabbos Table

וְכָל זִקְנֵי הָעִיר הָעִיר הֵוא הַקְרִיבִים אֶל-הַחֵלֶל
"All the elders of the city nearest to the corpse"
(Devarim 21:6)

When a corpse is found outside a city, the Torah requires that the closest city perform the ritual of *Eglah Arufah*. This seems to indicate a degree of responsibility on the nearby city. Why does the Torah impose this atonement despite absence of proof that the nearby city was at fault?

The Ibn Ezra explains for such a tragedy to have

occurred in its vicinity, the city must not have been free of all guilt. Therefore, the city must take part in atoning for the death. A person was once walking in the Lower East Side of Manhattan when a commotion ensued. It seemed that a tragic accident had occurred, and a young boy was struck by a car. Seeing a yarmulke on the ground the passerby assumed that a Jewish boy was struck. The onlooker went into nearby Mesivta Tiferes Yerushalayim and advised the Rosh Yeshiva of the tragic event. Rav Moshe Feinstein responded that it's impossible for a Jewish boy to have been killed so close to a yeshivah where so many were learning Torah. The Rosh Yeshiva was confident that the merit of Torah study would not have allowed something like this to occur. Sure enough, it came to light that the yarmulke was there by chance, and in fact no Jewish boy was injured.

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