

# DAF TSAFON

7 September 2024  
4 Elul 5784

Shabbat  
Parashat Shoftim  
ArtScroll 1024 Hertz 820



Parasha Shoftim opens with the command to appoint judges in all the cities of Israel. The Torah states: Judges and officers shall you appoint in all your shaarecha — which Hashem, your God, gives you — for your tribe and they shall judge the people with righteous judgment (Deuteronomy 17:18). The Hebrew word for shaarecha is not cities as we would have translated the word in the context of the parasha. Of course, we understand that in the ancient world, judges sat at the gates of the city.

The masters of the kabbalistic and ethical behaviour reinterpret the open sentence to refer not only to the physical appointment of judges at the gates of the city, but symbolically to appoint guards and judges at the gateways of our soul. The human body has the seven openings which are a conduit to four of the five senses i.e., two ears, two eyes, two nostrils and a mouth. The Shalah (Shnei Luchos HaBris) explains that those bodily gates of entry need both officers and judges who are constantly on guard to ensure that only the right matter is absorbed.

This is the standard interpretation of the text. However, I saw a fantastic approach taken by Rabbi Mordechai Kamenetzky, which I would like to share with you. He tells the story of a man waiting in the doctor's surgery for his appointment. While he was waiting, the door opened, and a distinguished Chassidic Rebbe walked in accompanied by his gabbai (personal assistant). It seems that the Rebbe had a very urgent matter to discuss with the doctor who probably told him to come straight into the office. The gabbai walked straight to the door and ushered the Rebbe in to see the doctor. However, before going in, the Rebbe saw the man waiting there.

The Rebbe went over to him and said, "I want to ask you a favour. I am going to be with the doctor just one minute if it's okay with you. If it's not okay with you, I won't go in. One minute is all I need".

The man was taken aback and said, okay, and the Rebbe went inside. He was in there for a minute or so, and then he came out. The gabbai was ready to march straight out the door, but the Rebbe walked over to the man again, and said, "Was it okay with you? I tried hard to make it short, I think it was just a minute or two that I was there. Thank you so much. I really appreciate it". Later the man reported to Rabbi Kamenetzky, "I don't know much about Chassidim and Rebbes, but there's one Rebbe that I could tell you is okay".

Perhaps the Torah is telling us that those who adjudicate and lead are not only responsible to the people while they are in the court of justice. They are responsible, even in their entries and exits as well. By telling us that judges must be appointed at the gates, the Torah may be telling us that the demeanour of the court officers and judges does not merely begin when the judges are performing official judicious acts in court. Our leaders have a tremendous impact wherever they may be.

This lesson is one not only reserved for Chassidic Rebbes and judges, but for each of us as well. In our world, every Jew is a Rebbe. We are viewed as representing the entire Jewish People, our actions can determine the reaction of others towards Jews. Even the way that we behave at the door can impact upon others and who knows what the result can be?

Shabbat Shalom

## Haftarah

*ArtScroll 1199 Hertz 835*

THE END OF ISRAEL'S SUFFERING      Isaiah LI, 12-LII, 12  
*The exiles, says the prophet, need not fear the oppressor for they are protected by God, the Creator, who will bring them comfort and freedom. A new era is at hand in which Israel as God's eternal people will be the means of spreading the message of righteousness and justice. Isaiah calls on Jerusalem to shake off the stupor caused by its great suffering and array herself in festive garments. Messengers bringing the good tidings of deliverance are seen by watchmen on the city's walls – even the waste places join in the rejoicing because God has comforted His people and redeemed Jerusalem. The exiles are told to leave Babylon in orderly manner (unlike the hasty departure from Egypt) for God will protect them on all sides.*

**מזל טוב**

**Wedding anniversary**

Angela and Greg Turek

**מזל טוב**

**Bar and Bat Mitzvah anniversaries**

Barry Hain

Frank Rome

Carmelle Bergman

**SELICHOT SERVICE...**

**28 September / 25 Elul 5784**

**8.00pm**

**We look forward to welcoming you to  
this unique and beautiful service.**

**YOM TOV IS COMING...**

<b>28 September</b>	<b>Selichot service, 8.00pm</b>
<b>2 October</b>	<b>Erev Rosh Hashanah</b>
<b>3 October</b>	<b>Rosh Hashanah, Day 1</b>
<b>4 October</b>	<b>Rosh Hashanah, Day 2</b>
<b>11 October</b>	<b>Kol Nidrei service</b>
<b>12 October</b>	<b>Yom Kippur</b>
<b>17 October</b>	<b>Sukkot, First day</b>
<b>18 October</b>	<b>Sukkot, Second day</b>
<b>24 October</b>	<b>Shemini Atzeret</b>
<b>25 October</b>	<b>Simchat Torah</b>

**Our congregation acknowledges the following  
yahrzeit anniversaries and wishes long life to those  
who are commemorating a yahrzeit  
during the coming week.**

**חיים ארוכים**

Shlomo Anbari

Berta Flachs

Saul Levitan

Otto Lowenthal

Joseph Louis Satill

Alf Schneider

Lena Troy

uncle of Sasson Inbari

mother of Vivienne Beck, grand-

mother of Jacqueline Edwards

and Tania Soulus

brother of Brian Levitan

father of Marion Ball

father of Trevor Satill

father of Barbara Peretz

mother of Fay Marks