

Ohr Pinchas Parsha Sheet

in loving memory of Reb Pinchas Mandel, Z.L. H.K.M.

Parsha Shoftim

**KHAL BNEI YISRAEL
SPERLING ADULT LEARNING CENTER
COMMUNITY OF JEWISH FRIENDS**

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Davening will be held:

FRIDAY NIGHT – 10 MINUTES AFTER CANDLELIGHTING

SHABBOS MORNING 9:15

HOT KIDDUSH: KUGEL AND CHOLENT !

***HALACHAH CLASS 1/2-HOUR BEFORE MINCHAH
MINCHAH 10 MINUTES AFTER CANDLELIGHTING
FOLLOWED BY SHALOSH SEUDOS AND MAARIV***

Have a great and joyous Shabbos!

PARSHA SHOFTIM

- 1) Ch.16 v.18 "A righteous judgment." Ohr HaChaim says according to kabalistic sources, 'tzedek' (righteous) refers to the court of the Higher Worlds—and since we know that the amount of money that one will earn is decided upon in the Higher Worlds on Rosh Hashanah, therefore if a Jewish Court in this world gives out a 'righteous judgment', i.e. according to Torah Law, then it is the same judgment of the *Tezedek* court of the Higher Worlds which was already decided upon during Rosh Hashanah.
- 2) Ch.16 v.19-20 "And you shall not take bribery, etc. righteousness you shall seek [*lit.* "chase after righteousness, righteousness," the word righteousness is repeated twice] in order that you shall live and inherit the land that Hashem your G-d is giving you." Kli Yakar says we find the sages in Ethics of Our Fathers, Chapter 5 say that the punishment for the perversion of justice is that swords of war come to the world. Therefore, the word for bribery in Hebrew is *shochad* which can also be translated as 'sharp' (*chad*), hinting to the sharpness of a sword—also in the Ethic of Our Fathers, it states that for the sin of delaying justice, Hashem punishes with the sword of war—therefore the verse here says one should "chase after," the pursuit of justice and if you will adhere to the Torah and not prevent justice and speedily expedite justice, the reward will be, "you will live," i.e. the sword of war will not kill you. "And you will inherit the land," Rashi comments that if the Jewish Children appoint honest judges they are worth staying alive—says Kli Yakar, because, "if there is no fear of governmental jurisdiction a man would eat his fellow man alive." (Ethics of Our Fathers, Chapter 3) and, "they will inherit the land," because perverting the law causes destruction of the world, which was the cause of the flood in the beginning of the world (see Parsha Noach).
- 3) Ch.17 v.3 "And he has gone astray [after his evil inclination—Targum Yonatan] and worshipped strange gods, etc. and to the sun or moon, etc. which I have not commanded to worship them." Seforno explains this verse as follows: the sun and moon and other natural elements were never appointed to do anything out of their own choice; in fact, quite on the contrary, they are only there to serve specific functions of their creator—which is in direct opposition to the philosophy of the idol worshipper who mistakenly thins that every false god, idol. Etc. has the choice to punish or reward people—and therefore rewards those who worship them.
- 4) Ch.17 v.5 The idol worshipper is punished in the city that he worshipped the idol, says Seforno, to prove to him that the god he worshipped was gales and would not protect him during his time of need.

5) Ch.17 v.6 "The dead one shall be put to death." Bal HaTurim comments, the evil people are considered dead even while they are still alive—therefore the Torah refers to them as such.

6) Ch.17 v.11 "... do not go astray, etc. right or left." Ramban says that the Torah was given to the children of Israel to heed everything that the sages of the Great Court in the Temple says because their words are said through the medium of *ruach hakodesh* (a level of prophecy) and Hashem protects them from making mistakes—therefore even if what they say seems clearly wrong, as if they would be saying that the right side is the left side or vice versa, etc. Furthermore, Ramban says it does not make a difference whether they arrived at their decision by way of word of mouth from generation to generation, straight from Moshe Rabeinu from Mt. Sinai, or if they came to their decision from a verse in the Torah or if they just understand that this is Hashem's will. Ramban goes on to say that this is a very great mitzvah because Hashem gave His Torah in written form and not all people think alike. Therefore there will be much controversy as to its meaning which can cause the Torah to be split into many different Torahs. Therefore the Great Court in the temple must be adhered to, as it is in front of Hashem.

7) a) Ch.17 v.14 "When you will come to the Land [etc.] and you will say, 'Let us appoint a king upon ourselves like all the nations.'" Ramban says the Torah is telling us there is a positive commandment that, after the Jewish children settle and inherit the land, they should approach the Kohanim and the Judges and ask them to appoint a king.

b) Another interpretation quoted by Kli Yakar is that the Torah is merely saying a prophecy that one day the Jewish Children will ask for a king and Hashem allowed them to make a king—but it is a positive commandment.

c) Ohr HaChaim asks that the verse seems to contradict itself: first, it says, "and you will say let us, etc." which insinuates that the Jewish Children wanted it, but it is not necessarily a good thing—then it says, "put upon yourself a king," which insinuates that it is Hashem's will? The answer is: There can be two reasons for asking for a king—a) so that the people should feel secure when they will make sure that they will be victorious. This is the way of the nations of the world—and Hashem despises this attitude because the criteria for such a king is his physical strength and not necessarily one who is righteous. In addition, this would deter the people from having faith in Hashem. b) However, another completely different attitude may be, the people may want a king that will be an honor and pride for Israel in whose merit they will win wars, etc. as we find throughout history, that during the good times when the leaders—the kings and judges—were righteous like King David—this attitude is favorable in His eyes, and for this reason the verse says that you may appoint a king that, "Hashem your G-d will choose," not a

king that is, "like all the nations, etc." as we find the king was appointed by a court of seventy elders and by word of a prophet (Sifri and Tosefta, Sanhedrin 83).

- 8) Ch.17 v.18 "And it will be when he will sit on the throne, etc." Rashi says if he will be careful about the three above-mentioned things (not to have an abundance of women, money and horses) his kingdom will be a lasting one. Kli Yakar comments that these three things are hinted to in the Hebrew word for throne. *Kisay*: 'kof'=*kesef* (money); 'samach'=*susim* (horses); 'aleph'=*ishah* (woman).
- 9) Ch.17 v.20 "So that he should not feel higher in his heart." Ramban says from this verse we may derive that it is actually a sin to be haughty—because even a king may not consider himself higher than his inferior brothers. The negative attribute of haughtiness is disgusting to Hashem as King Solomon says in Mishlei Ch. 16 and the Prophet Jeremiah says, we may only be proud of our connection with Hashem (Yirmiyahu Ch. 9).
- 10) Ch.17 v.20 "Amongst the Jews." Kli Yakar says one who only has security in horses and chariots seeks advice and help from the nations of the world, not from, "amongst the Jews." In addition, the Jews will only be helped by Hashem who is found only amongst us, as it says (D'varim Ch. 23, v.15) "...for Hashem your G-d goes within your camps," the king will lengthen his days from He Whom goes between the Jewish Children.
- 11) Ch. 18 v.3 "...and you shall give the priest the arm, cheeks and the stomachs." Kli Yakar explains this verse to mean as follows: you should not do as the nations (mentioned prior) do, but you should go with Him with simplicity and hope only to Hashem and do not seek after what the future will bring, but whatever comes upon you, accept with simplicity—only then will you be with Hashem and part of Him. Ohr HaChaim adds that if we are simple with Hashem and do not seek to know the future, then the bad luck that you might have will not come to happen as we find by our Father Abraham—since he went with Hashem with simplicity—even though according to his luck, he was not destined to have children, Hashem changed it and he had children (Tractate Shabbos 156).

Good Shabbos