

Youth Minyan

OHHEL SARA NEWSLETTER

SHABBAT Shoftim 6-7 Elul 5775

Shabbat Schedule

Candlelighting— 7:26 PM
MIncha & Arvit— 7:05 PM
Shaharit — 8:45 AM-11:20 AM
Shiur by Rabbi Abo – 6:00 PM
Minha & Seudat Shlishi – 6:50 PM
Arvit & Motzei Shabbat - 8:27 PM

Joke of The Week

Once upon a time a powerful Emperor of the Rising Sun advertised for a new Chief Samurai. After a year, only three applied for the job: a Japanese, a Chinese and a Jewish Samurai. "Demonstrate your skills!" commanded the Emperor.

The Japanese samurai stepped forward, opened a tiny box and released a fly. He drew his samurai sword and *Swish!* the fly fell to the floor, neatly divided in two!

"What a feat!?" said the Emperor.

"Number Two Samurai, show me what you do."

The Chinese samurai smiled confidently, stepped forward and opened a tiny box, releasing a fly. He drew his samurai sword and *Swish! *Swish! * The fly fell to the floor neatly quartered.

"That is skill!" nodded the Emperor.

"How are you going to top that, Number three Samurai?"

Number Three Samurai, Obi-wan Cohen, stepped forward, opened a tiny box releasing one fly, drew his samurai sword and *Swoooooosh! * flourished his sword so mightily that a gust of wind blew through the room. But the fly was still buzzing around!

In disappointment, the Emperor said, "What kind of skill is that? The fly isn't even dead."

"Dead, schmead," replied the Jewish Samurai. "Dead is easy. Circumcision... THAT takes skill!!!"

Judge Yourself Before Judgment Day

It is no coincidence that the parsha of judges (Shoftim) always comes very close to the Judgement Day, Rosh Hashanah. In this parsha Hashem tells the Jews how we should appoint judges and to what standards they should be held, but as we all know, every aspect of the Torah can also be applied to the individual. This means that each and every one of us must be a judge for ourselves. We judge situations and people, hopefully favorably, every single day. However, what I would like to suggest is much deeper than that and can actually help us get through Rosh Hashanah with a favorable judgment for next year.

When one imagines a judge, whether it is from a movie or personal experience, what comes to mind is a person donned in a dark gown, sitting high above the courtroom floor, holding a solid wood gavel. The case proceedings go forward with words back and forth on many sides and the judgment is passed with words. One would think, then, that speaking the words are the most important things in a case, but that is not true at all. Yes, the words are important, but the real case occurs on paper. Every courtroom has a scribe sitting quietly in the corner, typing up every word that is said. And after the case, the judge writes his judgment on paper and reflects on what occurred there. It is these papers that are reviewed by future judges and lawyers to make rulings in their own case.

Every year all creations are judged by the Creator. And every year we ask Hashem to **"inscribe us in the book of good life."** Did you ever wonder why Hashem needs to write down his judgment? Hashem knows everything and does not need to write anything down! We write things down because we forget, but Hashem cannot forget. So it must be that He is trying to tell us something, to hint to us on how we can judge ourselves and give Him the chance to give us a favorable ruling!

So how can we get this favorable ruling? We must look at all of the things that we can improve about ourselves and write them down. Then we must write down how we can go about fixing those shortcomings in ourselves. Finally, based on what is most important and practical for the moment, we must choose one and **ONLY ONE**, of these things to begin working on. If we come with this list prepared at the moment of our judgment on Rosh Hashanah Hashem will accept it as evidence that we already have a plan and are improving. Because of this plan He will not need to "go hard" on us, rather he will help us in going towards the right direction by giving us health and wealth to achieve our goals. If you think this is too good to be true, then you are underestimating Hashem's goodness. If you still have doubts, the only way to find out is to try it and come back to me next year! Shabbat Shalom and Shana Tovah!

TO PAY YOUR BALANCE, DONATE,
OR JOIN OUR EMAIL LIST PLEASE
EMAIL

TorathHaimOhelSara@gmail.com
Or Call Moshe @ 3475535964

(turn the page)

Weekly Schedule

Art Class (5-8yrs)
Sunday 10-11 AM

Sunday Program (5-13yrs)
11:00 AM-12:30PM

Torah and Me With Rabbi B
Will Resume In September

Parsha In a Nutshell

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 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. —Reprinted Permission of Chabad

Friday Night Kiddush Inspiration

This is where it all begins, with the First Meal, and the first blessing over the wine. These words, more than any others, are going to set the pace for Shabbat.

"...so the heavens and the earth were finished..." (Genesis 2:1)

God is Creator. And since part of the definition of "God is One" is that He has no needs, then this act of creation must be one with no desire for return. It is an act of giving based on the purest love.

We get a taste of it in our own lives when we give to a newborn baby. In the first stages, there is nothing the baby can give back to us (except spit-up and dirty diapers), and yet we continue to give, and our love continues to grow.

If you give charity anonymously, helping others who will never know that it came from you, gives you a similar feeling of giving without any agenda, without ever expecting anything in return.

The kiddush continues:

"...[He] made us holy... favored us... gave us His holy Shabbat... marking the Exodus from Egypt..."

Who is this Creation for? It is for us. God created the world for us, gave us Shabbat, took us out of Egypt, and made us special.

The message is clear: God loves us. God created the world for our benefit.

The word kiddush is from the same root as kodesh — holy; to elevate the physical to a level of spirituality. It is part of our challenge in this world to take the physical pleasures that the Almighty has provided and use them for a higher purpose.

Let's face it, we can use the physical or abuse it. We can drink wine to excess and fall down drunk, or we can pour wine into a silver cup, and say a blessing over it, designating the next 24 hours as special; 24 hours of experiencing the more refined things in life: friends, nature, singing, discussion, prayer...

And wine brings joy. What greater joy could there possibly be than knowing that God is there, watching over all that He created with love.

The curtain is rising, and Shabbat begins.

—Adapted From *Friday Night and Beyond*— By Lori Palatnik Aish.com

WEEKLY HALACHA

1. If one is at a pool or beach must he wear a kippah?
A. If he is swimming or active he does not need to wear his kippah, but if he is just relaxing on his beach chair he must put on his kippah.
2. If one needs to go to the bathroom and relieve oneself, but he is in the middle of something can he wait?
A. If one **urgently** needs to go, one cannot postpone it and must go!