DECLARATION OF JOY

Rashi explains that the third year is called “the year of the tithe”, since it is unlike the first two years of the ma’aser cycle when one separates both ma’aser rishon and ma’aser sheni. In the third year one separates only ma’aser rishon and a different tithe - ma’aser ani.

The verse introduces the halachah of vidui ma’aser. Before Pesach in the fourth year of the ma’aser cycle, one removes from his house all tithes that have not been given away, and declares (vidui) that he has been careful of the holiness of the tithes, giving away what he could give away, and eating with proper holiness those tithes that are his to eat.

Yet, if the Torah identifies this as the third year, why is it necessary to identify it as “the year of the (one) ma’aser”. Furthermore, why does the vidui include a reference to the fact that one properly handled the ma’aser sheni in a year when there is no ma’aser sheni?

Dorash Moshe notes that often, when a person is exempt from a mitzvah, the tendency is to feel relieved that he has fewer obligations to fulfill. There are very particular laws concerning the handling and eating of ma’aser sheni, particularly the fact that it must be taken to Yerushalayim and eaten there. Therefore, the Torah requires that a person declare the fulfillment of his past obligations with a joy that creates a longing to fulfill the mitzvah. It is as if the Torah is encouraging a person to feel that he wishes he could do it this year. If a person achieves such a feeling, then he is credited as if he actually did the mitzvah. He would have willingly done it had not the Torah exempted him.

Though there are many mitzvos that unfortunately we are not able to fulfill nowadays, if our attitude is that we would joyfully fulfill them if we had the opportunity, then we can still be credited for those mitzvos.

A PURSUIT IN AND OF ITSELF

The verse mentions that the commitment of the Jews to serve Hashem encompasses many aspects. They must declare Hashem as their Lord, to go in His ways, and to keep and observe the statutes, mitzvos and laws. Finally, the verse concludes that the Jews must also listen to the voice of Hashem, which is a reference to the mitzvah of the study of the Torah. Surely, the study of Torah is one of the most fundamental mitzvos and a basic component of one’s relationship with Hashem and of one’s spiritual agenda. Why, then, is the mitzvah of learning Torah listed only at the end of this verse?

Or HaChaim HaKadosh explains that the verse is teaching us that even if a person is very accomplished in his mitzvah observance, and he is aware of what is expected of him, he should never think that he has succeeded in
when one arrives at the realization that he must fulfill the mitzvah is a pursuit in and of itself, and there is no moment when a person can exempt himself from it until the day he leaves this world.

HYPOCRISY: A RECIPE FOR CURSE

HaRav Shamshon Raphael Hirsch notes that it is sins which as a rule escape the attention of the human courts that are placed here under the rule of Hashem's dispensation of blessing and curse. In Verses 15 and 24 this is specifically stated by the word "כursed" - "in secret". If the other sins are such that by their nature they remain secret sins, this express mention of "כursed" at the beginning and at the end of the list stresses all the more the secret character of sinning as the motive for these proclamations of “cursed”.

Thus, these curses particularly affect anyone who, under the cloak of apparent outer respectability, actually in secret practices moral and social depravity.

Going through all the curses, this theme of clandestine sins which are covered up by outward decency seems to prevail. Thus, all blessing is denied to: one who outwardly plays the pious person devoted to Hashem but in secret denies the exclusive existence of One God and His rule; one who outwardly is respectful to his parents but inwardly considers himself vastly superior to them; one who in the eyes of men preserves the reputation of an honest man, but when he is not being observed does not hesitate to injure the rights of his fellow man to his own advantage; one who is full of enthusiasm for the welfare of his neighbors in the presence of clever and intelligent people, but takes advantage of shortsighted and blind people and pushes them into misfortune; one who grovels before the powerful but denies the weak and helpless their rights; one who pretends to be a highly respectable member of society yet wallows in sexual licentiousness in intimate privacy; one who does not actually dig a dagger into his neighbor, but under the cloak of conversation murders his happiness, his peace and his honor; one who enjoys the highest confidence in his community but misuses it in secret corruption; and, finally, one who, even if he lives correctly and dutifully for himself, still looks with indifference on the abandonment of the duties of the Torah in his immediate and wider circles.

THE HEAVENLY VOICE/ELUL*

Our Sages (Zohar 3:126a; Pirkei D'Rabbi Eliezer 15) reveal to us that every day a heavenly voice emanates from Har Sinai and proclaims, “Return, wayward sons!” (Yirmiyahu 3:14,22).

Every Jewish person merits hearing this voice on his own level, and even though it is not necessarily audible, his subconscious is aware of it. This voice is what stirs a person to repent and reconsider his ways on a regular basis.

The Kedushas Levi points out that the Gemara notes that the system of teshuvah is not without exception (Chagigah 15a). This voice is quoted as proclaiming that all may repent, except for “Acher.” Acher refers to Eliasha ben Avuyah, but literally means “another,” or an outsider.

The process of teshuvah works only when one arrives at the realization that he must fulfill his duties and is motivated to do so. A person must ultimately be self-motivated. We also learn that each person must interpret the
message of teshuvah for himself, and not assume that the message to repent is directed at everyone else except himself.

Our pasuk teaches, “It shall be that if you listen to the voice of God, your Lord, to perform all of His commandments that I command you this day, then God, your Lord, will make you supreme over all the nations of the earth.” The verse opens with the words “It shall be – הָיְתָהוּ”. This generally indicates a state of joy and satisfaction (Vayikra Rabbah 11:7). The upbeat and happy mood is generated when “you listen to the voice of God, your Lord”. A person is most fortunate when he is attentive and alert to the call from Har Sinai that calls to him to repent.

There is a daily call from Sinai to each person beckoning him to do teshuvah. A persons is fortunate when he is attuned to the call and acts upon it.

*This article is an excerpt from “A Yom Tov Digest” by Rabbi Ben-Zion Rand, recently published by Feldheim.

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MITZVOS WITH JOY

ברוך אתה ברוך אתה ברכה אתה
ברוך אתה ברכה אתה

“Blessed shall you be when you come in and blessed shall you be when you go out.”

Devarim 28:6

“The Ksav Sofer explains that this concept is a difficult one to grasp. The Gemara (Eiruvin 13b) says that a person’s soul would be better off if it had never been brought into this world. How, then, can the pasuk say "ברוך אתה ברכה אתה" - "blessed shall you be when you come in". Tosafos tells us that if someone is a tzaddik this does not apply to him. In this case, it is good for him and for his entire generation that he was placed in the world. Accordingly, the Ksav Sofer explains that this is the blessed situation about which our pasuk speaks. If a person leaves the world completely free of sin, then retroactively we would know that it was a brachah for him to come into the world in the first place. Therefore, the pasuk asks, “when is it ‘blessed shall you be when you come in’”? And it answers that it is only after we see "ברוך אתה ברכה אתה" – “blessed shall you be when you go out”. That is, if his leaving this world was like his original coming into it – free of sin.

Imrei Aharon writes that it is interesting to note, however, that towards the end of the curses (v. 47), the pasuk tells us that the reason we would be punished and receive the curses is that we did not do the service of Hashem with joy. ד“But you did not serve God your Lord with joyfulness and with gladness of heart, by reason of the abundance of all things.”

Devarim 28:47

There is a specific commandment that one must perform mitzvos with joy.

A SOUR MOOD IS UNWELCOME

One of the devout followers of the great
Rabbi Simcha Bunim from Pshischa had a melancholy character. As a result, he was intolerant, quick to anger, and insensitive with regard to others. Once, he arrived in the town of Pshischa after Shabbos, and explained that he had attempted to arrive and spend Shabbos with the Rebbe, but that some unforeseen circumstances along the way had delayed him on Friday and he was forced to spend Shabbos short of his destination. The Rebbe responded to his story in a rather sharp fashion. “Shabbos is a wonderful host,” the Rebbe explained. “When Rosh Chodesh occurs on Shabbos, the guest (Rosh Chodesh) is given the honor of Maftir. The Haftarah is that of Rosh Chodesh and not the regularly scheduled Haftarah. Rosh Chodesh is also given the esteem of having the Musaf recited in its honor. When Yom Yom falls on Shabbos, it is granted all the Tefillos, and the reading of the Torah in its honor as well. When Yom Kippur falls on Shabbos, the holy Shabbos even forfeits its festive meals, and is gracious enough to submit to its guest, Yom Kippur. Yet, there is one situation where the Shabbos holds its own and does not accommodate its visitor.

When Tisha B’Av falls out on
Shabbos, the Shabbos holds firm and does not yield any of its status to the day of mourning, and the observance of the sadness is delayed until Sunday. The reason for this is that a guest whose mood is sour and pessimistic is never welcome for Shabbos, and it is better for him to come afterwards.

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**SELICHOS**

The **Maggid of Dubno**, in his Sefer Ohel Ya’akov, presents a parable. Two people approached the doorway to the home of a wealthy man, each wanting to gain entry and to meet with the owner of the house. One of them was a merchant who had been given merchandise to sell, and he was now coming to pay the man the money the investment had realized. The other was a beggar who was coming to ask for a donation. Obviously, when the merchant knocks on the door he will simply tell the attendant that he needs to meet with the owner in order to give him money. He can certainly expect that he will be ushered in to the office of the businessman to deliver his payment. On the other hand, the beggar can only hope to finish his business while standing outside. He anticipates reaching out with his hand and waiting outside while a few coins will hopefully be put in his palm as he stands in the street.

As we stand and begin Selichos, if we would have accumulated some merit of Torah and mitzvah observance, we could have hoped to be invited within the palace of the King in order to make our delivery and to appeal for a year of fortune and happiness. We would then be meritorious and deserving to receive the appropriate earned reward.

Yet, we know of our inadequacies, and we realize that we come as lowly beggars at the door, hoping and praying for a meager handout. “We knock at Your door” – for we are humbly approaching from the outside, holding out our hands for God to respond to our supplications.

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**Halachic Corner**

**Pirkei Avos: Chapters 3 & 4**

One must hurry while going toward the synagogue or the Beis Midrash, or when going to perform some other religious duty, for it is said (Hoshea 6:3): “Let us know, let us press on to know God.” We also learn (Tehillim 119:32): “I will run the way of Your commandments.” Therefore, it is permissible to hurry, even on Shabbos, to perform a religious act, but it is forbidden to rush directly into the synagogue or into the Beis Midrash. When arriving at the entrance of the synagogue, one should tarry for a while and should not enter suddenly. One should tremble with awe before the splendor of God’s glory and should recite the verse (Tehillim 5:8): “...מִקְשָׁת תָּרוּמָה - “But as for me, in the abundance of Your kindness...” which is tantamount to begging for permission to enter. Thereafter, one should proceed with fear and awe, as when walking before a king.

HALACHIC CORNER IS DEDICATED BY BENYOMIN FREEMAN IN MEMORY OF HIS FATHER GEDALIA FREEMAN. MAY HIS MEMORY BE FOR A BLESSING.

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**Questions for Thought and Study**

1. How many righteous people, such as our forefathers (תהלים), can be minimally found in Eretz Yisrael at all times? Why? (Ba’al HaTURIM 26:1)
2. Why do people who bring the first fruits to the Beis HaMikdash have to place them before the ארון (Altar) and not give them directly to the Kohanim? (Sforno 26:4)
3. What was written on the large stones that were placed next to the Jordan River? (Ibn Ezra and Ramban to 27:3)
4. How does the Torah indicate the three things that Bnei Yisrael must do in order to avoid the קבּלוּ (curses)? (Ohr HaChaim 28:15)
5. Did Bnei Yisrael eat any bread while in the wilderness or did they just eat the מanna? (Ramban 29:5)

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**This Week Likutei Peshatim is Sponsored**

- By Mrs. Helen and Rabbi Zvi Haskell in memory of their son Binyomin to Rabbi & Mrs. Travi Haskell on the upcoming marriage of their son Binyomin to Devorah Gordon; to Rabbi & Mrs. Chaim Twerkski on the birth of a grandson, born to Moshe & Yocheved Safrin; and to HTC Board of Governors member Steve Miretzky and his wife Malka on the marriage of their son Ephraim to Zahava Rothberg.
- Hebrew Theological College invites the community to its upcoming Rabbi Zvi Menachem Teller שיבוץ שבועות סדרת הרצאות at Shabbos of Chizuk on Shabbs Shuva-Parashas Vayelech, October 5th. Please join us for a Shabbos Family Lunch at Congregation KINS at 12:15. Speaker: Rabbi Moshe Reval. Rosh Yeshiva, HTC. Reservations required. Free babysitting available during the program. To RSVP, visit htc.edu/chizuk or call 847-982-2500 x1137.
- Hebrew Theological College’s Gourmet Torah at Shallotts Bistro will take place this Thursday, September 26, 12:35-1:15. Rabbi Zvi Zimmerman will speak. Complimentary appetizers as well as a discounted menu available for shiur participants. Men and women invited to attend. For more info: Rabbi Joshua Zisook at 847-982-2500 or jzisook@htc.edu.
**Bliststein Institute** invites students, alumnae and women of the community to “Hatoras Nedairam and a Drasha on Teshuvah” by HaRav Avraham Friedman, Rosh HaYeshiva of Beis HaMidrash L’Torah, this Wednesday, September 25, 8:00-9:00 PM, at the Bliststein Institute Library, 2600 Touhy.

**Bliststein Institute** invites students and alumnae to the Annual Pre-Rosh Hashanah Melave Malka this Motza’ei Shabbos, September 21, at 11:15 PM, at the home of Rabbi and Mrs. Binyomin Olstein. Rebbezten Tobic Teller, Principal of Hanna Sacks Bais Yaakov High School, will speak on “Teshuvah”. Selichot will follow the event at HTC.

By Hebrew Theological College announcing that Rosh HaYeshiva Rabbi Avraham Friedman’s Sunday morning Gemara Shuir will meet this Sunday at 9:30 AM because of Selichos.

Need help building and taking down your sukkah? Let Fasman Yeshiva High School boys do it for you. Call 312-469-0632 to schedule your appointment now. Limited spots available.


**Bliststein Institute** is proud to present a Computer Programming Bootcamp, starting after Succos, for women of the community. Jumpstart your professional life in the lucrative field of Computer Sciences. Learn how to create useful & beautiful websites with WordPress, the popular web framework that powers 1/3 of the world’s websites. Classes begin Sunday, October 27. Info: Mrs. Biny Minn, 773-973-0241. Scholarships available for the first 8 students to register. Stay tuned: High School Computer Science Principles class coming - no charge.

Park Plaza Senior Living Community enriches the quality of life for our residents through daily shiurim, live music, exercise classes, lectures, outings and much more. Park Plaza also has beautifully furnished apartments for rent: daily, weekly and long term or for your simcha. For more information, visit our website at www.park-plaza.org or contact Adina at 773-465-6700 or at adina@park-plaza.org.

TAG Chicago is here to help! Offering filtering solutions for smart phones, tablets and computers. We offer free volunteer assistance to keep your devices safe. Visit tagchicago.org. call 847-920-8245 or email Help@TAGChicago.org to book your appointment. 8150 Central Park, Skokie. Remember - “Call before you buy!” We will help guide you.

The Dedication for the Congregation KINS Mezuzah Project in Memory of Avi Kares, z”l, will take place this Motzai Shabbat, September 21st, at 10 AM at Congregation KINS. The Dedication will be followed by Selichot at 11 PM. The entire community is invited to attend. There are a few mezuzah locations still available to be sponsored. For more information, or to sponsor one of the remaining mezuzah locations, please visit www.congkins.org or contact the shul office at 773-761-4000.

As we approach one year since the brutal murder of Eliyahu Tow Moscowitz, let’s join together once again in unity, this time to celebrate the completion of Eliyahu’s Torah, written in his memory. Sunday, 22 Elul 5779. 9:45 AM, 22 Elul 5779, 10 AM, 22 Elul 5779, 11 AM. Chicago Avenue, 3:00 PM, and heads to Congregation Bnei Ruven, 6350 N. Whipple Street, with Hakafos, dancing and reception. To participate in the Torah dedication, visit BneiRuven.org/donate.

Wisdom of Torah Institute will present a lecture – “Forgiveness and Atonement – Which is Divine?: Variations of Repentance in Light of Psalm 130”, by Dr. Esther Shkop this Tuesday, September 24th, at 8:00 PM, at the WiFi Bet Midrash, 8170 McCormick Blvd. in Skokie.

Or Menorah, 7006 California, invites all Sat. night at 10:00 for Selichot, led by Chazan Daveed Rine & Rabbi Doug. Lowest dues & seats for the High Holydays, new member incentives, with haimish davening & not overcrowded. Supervised Gun too- so join us! Our weekly schedule: Fri. evening 10 min. after licht; Shabbos morning 9:15 w/kiddush; Shabbos Mincha w/Seudah Shlishis 30 minutes before sunset, followed by Maariv.


Rabbi Shmuel Fuerst ה”ס שלמה פרסט and the mispalilim of the Agudas Yisroel of Peterson Park wish mazal tov to Rabbi Ezriel Cziment חסיד Elaine and his entire night seder chaburah for finishing Mesachtes Mezuzah. This past week. The chaburah is now starting to learn Mesachtes Chullin. Anyone who would like a chavura and to join this chaburah, please call 773-919-3935.

Join Madraigos Midwest for a morning of “Dancing out the Stigma of Mental Health” with Frumba and Rabbi Shmuel Fuerst. This is an exciting raffle with amazing prizes! Register or buy raffle tickets at www.madraigosmidwest.org/zumba. To pay at the door, please arrive by 9:30 AM.

Congregation Beth Shalom Ahavas Achim, 5665 N. Jersey Avenue, invites everybody to our 10:00 AM Shacharim followed this Saturday night, September 21st, and continuing nightly until Erev Yom Kippur. Wishing you buena suerte and a mespermah Torah.

Bais Yaakov High School of Chicago wishes mazal tov to Rabbi Ezriel Cziment חסיד Elaine and his entire night seder chaburah for finishing Mesachtes Avoda Zora this past week. The chaburah is now starting to learn Mesachtes Chullin. Anyone who would like a chavura and to join this chaburah, please call 773-919-3935.

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HSBY would like to congratulate our Summer Scholarship Raffle early bird winners - Mr. and Mrs. David and Jenny Nadoff - for a gift certificate to Evitas. You can still enter and help to support Jewish education. Grand Prize: $2,500; First Prize: $1,500; Second Prize: $500. For info: call 773-338-9222 ext. 19, email Raffle@hsby.org or go online to www.hsby.org/raffle.

This Sunday! Help package food for those in need this holiday season with the YU Torah Mitzvon Kollel and Maot Chitim. Sunday morning, September 22nd, 6:20 AM Shacharit, packaging to follow at the Maot Chitim warehouse (6211 Monroe Court, Morton Grove).

All women in the community are invited to a Pre-Rosh Hashanah Shiur with Mrs. Emma Katz, Kollel Ner Shlomo- Rabbi Nachum Pollack; Tues.- Chicago Community Kollel- Rabbi Shmuel Sussman; Wed.- Natan Hakimi; Thurs.- Chabad- Rabbi Zelik Moscovich. Info: 312-984-1041.

• Bais Yaakov High School of Chicago wishes mazal tov to this year’s First Prize winner of the Succos in Yerushalayim Raffle, the Abikher family of Monsey, NY. The winner of the Second Prize, 6 round-trip airfares within the US, is the Mermelstein family of Chicago. Thank you to all who participated and may we all merit to spend Succos in Yerushalayim hab’nuya bimheira biyameinu!

• Darchei Noam Glenbrook invites the community to join us for a special Rabbi David Fohrman video shiur this Motzaei Shabbos, September 21, at 9:00 PM, followed by Selichot at 10:15 PM, featuring AY Karsh. For information call the shul at 724-306-9364.

• HSBY would like to congratulate our Summer Scholarship Raffle early bird winners - Mr. and Mrs. David and Jenny Nadoff - for a gift certificate to Evitas. You can still enter and help to support Jewish education. Grand Prize: $2,500; First Prize: $1,500; Second Prize: $500. For info: call 773-338-9222 ext. 19, email Raffle@hsby.org or go online to www.hsby.org/raffle.

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• All women in the community are invited to a Pre-Rosh Hashanah Shiur with Mrs. Emma Katz, NILI Community Scholar. “Does God Owe Us Anything? Lessons from Chana on Maximizing Our Rosh Hashanah”, this Wednesday evening, September 25, 8:00 PM, at the home of Lisa Glass (6714 Central Park, Lincolnwood). Presented by NILI-Chicago Institute of Women’s Learning.

• Elevate your Selichot with the YU Torah Mitzvon Kollel with a Pre-Selichot Kumzits. Motzaei Shabbat, September 21, at Congregation KJBS (3701 Devon) 11:45 PM, Selichot to follow at 12:45 AM.

Coming next week! Please join us for Chicago Community Kollel's Annual Teshuva Drasha with very special guest speaker, HaRav Avraham Schorr, Rabbi Cohen this Motzaei Shabbos, September 21, at 12:15 AM, followed by Selichos at 12:45 AM. The Shmooze will be available live at www.adasyeshurun.com/live.

Trying to find the right Minyan that works with carpool? See the conveniently-timed Selichos at Khal Ohr Yisocher Chodorov. 6 Daily Selichos for the week before Rosh Hashanah: 6:25, 6:35, 7:25, 7:35, 8:25, 8:35. Shacharis: 6:45, 7:15, 7:45, 8:15, 8:45, 9:15 AM. Mondays and Thursdays Shlichos/Shacharis start 5 minutes earlier. Mincha/Maariv 10 minutes before shkia (S-Th). Late Maariv (S-Th) 9:30 PM.

Sukkot Fest is Thursday, October 12. Save the date for family fun, including inflatables, petting zoo, Krav Maga, British Swim School, Hot Shots Sports activities, crafts, face painting, community resource fair & more! Bernard Horwich JCC in W. Rogers Park. Register: jccchicago.org/sukkotfest.

Join Yachad's teens and adults as we go apple picking at Apple Holler, just over the WI border! Bus ride, hay ride and 1/4 peck apples included. October 6. For more info: bakerd@ou.org, Yachad.org/Chicago. #BecauseEveryoneBelongs.

JDBY-YTT is seeking to hire a part-time Department Head assistant to create and manage systematic schedules and day-to-day workflow. The ideal candidate will be highly computer literate and adept at learning new programs, have excellent communication skills, be able to multi-task and be detail oriented. To apply for this position, please send your résumé with “Department Head Assistant” in the subject line to hr@jdbyytt.org.

Wishing hatzlacha to Kesher STaM on being the local source for all your sukkah needs. They carry a large selection of Panel and Vinyl Snap Sukkahs, Schach Mats, Bamboo Poles and Evergreen Bundles. They also carry sukkah decorations, posters, bee traps and more. Please call, and they will help answer any sukkah questions!

Yachad.org/Chicago. #BecauseEveryoneBelongs.

The Wi-Fi Chevra recommends that you start your day with a Good Morgan! Good Morgan Café! Located in the Wi-Fi Building on McCormick Blvd., Good Morgan offers a delicious array of breakfast and lunch specials daily. Try their delicious Belgian waffles or omelet specials! Don’t miss their famous fried whitefish sandwich and other tasty sandwiches and wraps. Open daily 8:30 AM to 4:30 PM.

Yehuda and Rivkie Friedman thank the community for their kindness and generosity these past four months. We are blessed to live in a community filled with people who were continually praying for Rivkie, provided countless meals for our family, treats and activities for our children, help with making our son’s Bar Mitzvah, and care and supplies for our newborn. We wish everyone a year overflowing with bracha.

By Lisa Solomon in honor of the birth of granddaughter Rivka, and wishing mazal tov to Rivka’s parents, Rabbi Eliezer & Chana Solomon in Baltimore. May she be a source of much nachas and joy for the entire Solomon and Felberman families.

In loving memory of our dear mother, grandmother, great-grandmother, and great-great-grandmother, Sarah Rubenstein, רתי, on the occasion of her 25th yahrtzeit on Elul 20. Her gentle and kind ways have been an inspiration to all who knew her. May her memory be for a blessing. - Flora Lee & Alvin Weiss. (Kehilath Jacob Beth Samuel)

In loving memory of Dorothy Katz Abrams, רתי, dearly beloved wife, mom, gram & great-gram on her 1st yahrtzeit on 27 Elul. By Joseph Abrams, Arleen & Steve Isaacs, Jeffrey & Bonnie Abrams, Sherry רוני & Barry (Ann) Goldberg: Rabbi Arie, Dr. Julie & Eiran, Dan & Lauren, Dr. Randy & Bethany, Rabbi Alison, Jordan & Michelle, Dr. Leah רינה, Shifra, Talia, Lilah, Ariella, Jesse, Raphael, Ruby, Milo, Asa, Asher. She was a gentle, Southern lady, deeply loved and missed!

By the Bulgatz family in memory of their beloved husband, father, and grandfather, Victor Bulgatz, ויצא, on his 18th yahrtzeit on 21 Elul. May his memory be for a blessing. (Congregation Mishne U’gmon)

Likutei Peshatim is endowed by Les & Ethel Sutker in loving memory of Max and Mary Sutker and Louis and Lillian Klein, רתי. May their memory be for a blessing.

Answers:

1. There are always thirty righteous individuals in Eretz Yisrael. This is because the word ויהיו can be transposed to spell ויהיו (forefathers) and the word יי (when) is numerically equal to 30.

2. This was to show that the first fruits are brought to be given to Hashem. Hashem only allows the Kohanim to take it as part of the gifts of being a Kohen.

3. According to Ibn Ezra, only an abridged list of all 613 mitzvos were listed on the stones. According to Ramban, not only was the whole Torah written, but also it was written in seventy languages.

4. The word אמשך (“and it will be if you do not listen”) are referring to one’s responsibility to learn Torah. The word ימשך (“to keep”) is referring to not transgressing the negative prohibitions. The word ימשך (“to do”) is the commandment to do all the positive commands.

5. One explanation is that Bnei Yisrael did eat bread, but they needed the γφ to sustain them in the wilderness. Another explanation is that they did not eat any bread at all during the first 39 years. In the last year, as they interacted with other nations, they purchased bread.

Prepared by Rabbi Ben-Zion Rand, Editor, and Mrs. Naomi Samber, Managing Editor

To sponsor Likutei Peshatim for a future Shabbos, call Naomi Samber, 847-982-2500, Fax 847-982-2507, email samber@htc.edu

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