ONE ACT LEADS TO ANOTHER

Da'as Zekeinim points out that the sequence of the various topics discussed at the beginning of the parasha is significant. We find here a graphic example of the rule (Avos 4:2): “One sin leads to another.” If a person takes a captive woman from the battle as a wife (איהה י筌ו א"ו - 21:11), this will lead to strife and contention in his house between her and his Jewish wife. This will result in one of the wives being despised (תסקה ד'ו - 21:15). Ultimately, the son he has from this captive woman will be a rebellious and recalcitrant son (ב ו"רו פורה - 21:18). This son will adopt a criminal type of lifestyle, to the point that he will be executed by a beis din (תסניא ד'ו - 21:22). This is why these topics are presented in this sequence.

Later, Da’as Zekeinim (on 22:6) once again comments about the sequence of mitzvos presented in the parasha. A person first has the opportunity to send away the mother bird before taking the contents of the nest (섬יקא ו"ו - 22:7). The person merits long life, during which he establishes his house where he builds a fence around the roof (סמקא - 22:8). He acquires a field where he observes the laws of kil’ayim (22:10), and he buys beautiful clothing upon which he ties the tzitzis strings (22:12). Hence, one mitzvah leads to another.

It is a bit peculiar that Da’as Zekeinim refers to marrying the captive woman as a sinful act. The Torah actually allows this to occur, albeit in deference to one’s yetzer hara, but it is nevertheless permitted as long as a person follows certain guidelines. Why, then, is this referred to as the first of a series of sins?

We see that a person is expected not only to stay clear of sin itself, but he is also expected to avoid general types of conduct which result when he has not battled his yetzer hara with enough tenacity. This man who takes the captive woman as a wife has not fought his yetzer to defeat it, but rather, he has succumbed and has allowed his yetzer to take control of him. The taking of two wives is not sinful in and of itself. Yet, the fact that it led to animosity, and even hatred, indicates that he was not emotionally prepared to handle the situation. He entered into a two-wife relationship out of weakness, and without exercising restraint, before he was ready to proceed with success. This is a sign of capitulation to the yetzer hara, which tries to overwhelm a person to enter situations without being prepared. The recalcitrant son who is put to death is also a tragedy of impulsiveness and addiction. The boy adopts the street culture and develops criminal tendencies due to haste and the lack of discipline.

The effectiveness of good traits is always greater than that which we find with sin. A person is rewarded not only when he actually succeeds in performing mitzvos, but also as soon as he acts in meritorious ways. As soon as a person shows the will to do a mitzvah, the doors open up in front of him, and he meets with heavenly assistance to achieve his mission. This is the manner by which one mitzvah leads to another.

A BIRD’S MOTHERLY INSTINCT

Da’as Zekeinim indicates that he was not emotionally prepared to handle the situation.
“If a bird’s nest should happen to be before you in the way, in any tree or on the ground, with young ones or eggs, and the mother is sitting upon the young or upon the eggs, you shall not take the mother with the young. You must send away the mother and then take the young birds in order that it be good for you and you shall have length of days.” Devarim 22:7

the mitzvah of honoring one’s parents. The mitzvah of honoring one’s parents is motivated by two factors, both the Torah’s commandment as well as the feeling of the child to attempt to give back to his parents a small part of what they gave him. We find that the Gemara (see Kiddushin 31a) mentions cases of non-Jews who went to great lengths to honor a parent, even though it is not a mitzvah for them. It is very easy for the aspect of “returning a favor” to nullify the understanding that in many ways one’s parents placed their lives on the line for their children, demonstrating that they were not merely doing something nice for their children by placing the continual existence and nurturing of their family as a central focus. Rambam (Hilchos Shechitah 13:7) writes that the Torah only forbids catching a bird because it is unable to escape due to the fact that it is protecting its young. One is not allowed to use the trust of the mother bird to defend her young at all costs against her. Rather, one needs to recognize that Hashem put into all creatures the ability to put themselves at risk for the continuation of all species, mankind, and the Jewish people. This keeps His creations forthcoming. Through the mitzvah of sending away the mother bird, a person recognizes this concerning his own parents, raising the mitzvah of honoring one’s parents to a higher level and earning, measure for measure, the reward of length of days.

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LIMITED LIABILITY

The roof of a shul or of a Beis Midrash is exempt from the law of Ma’akeh. This is learned from the wording of the verse which specifies “your roof”. This comes to exclude the roof over a building that is not a dwelling and is not owned by anyone specific. - Gemara, Chullin 136a

The Shulchan Aruch and Rambam rule according to this Gemara that the roofs of these buildings are not required to be closed and secured. Yet, this seems to be enigmatic. Chazal have determined that the Torah forbids us from maintaining any situation which is dangerous. We are not allowed to have an open pit in our yard, or a broken ladder standing in our property. These are situations which are accidents waiting to happen, and we must exercise proper precautions and safeguards to prevent misfortunes. Why should the Torah allow for this exception and tolerate the roof of a shul to remain unfenced?

Chazon Ish explains that the truth is that it is not because of the height of a roof that the Torah demands that we guard it. Anything that we would normally protect ourselves against is generally left for the individual to care for himself, and the Torah does not directly legislate in these areas. It is for this reason that it is permitted to climb a tree, or to climb to perilous heights to build a roof, even without a guardrail being built around the work area. As far as the danger is concerned, a person himself is expected to proceed with appropriate care and discretion for his own welfare in order not to fall.

Accordingly, the rule of Ma’akeh really should not apply to any roof. Yet, the Torah teaches us a special rule in the case of one’s private dwelling in that we must construct a railing in order to protect one who might otherwise fall. This being the case, we can only apply the rule to the extent that the Torah itself mandates its application. In all other cases, such as the roof of a shul or that of a Beis Midrash, we revert back to the normal mode of relying upon the individual to watch out for himself when in danger.

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A COMMUNAL CAUSE

Sefer Devarim is a sefer that deals with mitzvos of the tzibbur as well as mitzvos of the King. Rav Yaakov Kamenetsky asks why the halachos of those who may not marry among the Jewish people are listed here. These halachos belong in Sefer Vayikra in connection with the forbidden relationships! He answers that family and marriage are
not as private as we think they are. Since a young man or woman who gets married now joins Khal Yisroel and is part of a tzibbur, and anyone who is prohibited from getting married is disqualified from joining the community, it then makes sense that permissibility of marriage is really an issue of the Torah and belongs in this sefer. This seems to be the reason why a chosson exempts a whole minyan from saying Tachanun (which is not true in the case of an aveil), because his marriage is our marriage and we are all connected to one another.

Rav Shamshon Raphael Hirsch tells us that a ‘יהוה יוהי’ must be a gathering of people that further Hashem’s purpose in the world. For that reason kiddushin must be kept clean and pure of certain elements of society that would limit them from their higher calling. There is a moral element to this, and a פֹּקֵר represents the worst parts of any society: people who were allowed to be together with others but chose to sin instead. Marriage cannot only be about the physical – it must contain an aspect of kedushah, which this child’s ancestors lacked. Although he is a full son when it comes to inheritances and keeping halachos, he is not able to join מֵה יָד יָדָי."  

THE HOLY JEWISH CAMP

Ramban points out that in war, and even more so under battle conditions, the conduct of soldiers is generally compromised, to say the least. When faced with the mission to destroy and to kill an enemy, the human side of a person, which practices compassion and care, is put out of a person’s consciousness, and this is why we often find soldiers eating as animals, stealing and pillaging far beyond that which is called for in order to accomplish their combat mission. It is not unusual for conquering soldiers to unabashedly abuse the civilians, and to do the unthinkable. This, however, is the reality of a non-Jewish camp. For a Jewish soldier, the Torah commands that even under such conditions he must guard himself from acting in any manner which is wrong. The Torah expects a Jewish soldier to remain a human being even when under stress, and even under compromised conditions. He is simply expected to remain civil and reasonable, with no lapse in decency and integrity.

We see that even at a time when human nature would result in weakness and a readiness to commit all types of despicable acts, yet Hashem demands that a Jewish soldier use his mind and soul to conduct himself with holiness. The standards of the Torah define the greatness of man, and a Torah-mentch can be expected to remain steady and consistent even under adverse conditions.

TZEDAKAH ENABLES

From here we see that the Torah spoke only of the time of harvest, at a time when you put grapes into the vessel of the owner. But if he comes to hoe or to cover exposed roots [or to do any work prior to harvesting] he may not eat. -- Rashi

We have a general rule that “the reward for mitzvos is not given in this world” (Kiddushin 39b). Our mission is to do the mitzvos today (in this world), and the reward is for tomorrow (in the World-to-Come). The mitzvos of tzedakah and the support of Torah scholars are unique in that the verse states (Malachi 3:10): “Bring all the tithes into the storage house, and let it be food for My house...Test Me with this, says God.” The Gemara (Ta’anis 9a) teaches us from the verse (Devarim 14:22) ‘_truth, you shall certainly tithe the crop’ - that if one designates the portions for the gifts properly, he can anticipate becoming wealthy. The rule here is that the reward for tzedakah is given in this world. Why is this mitzvah different than others?

The Admur’r from Satmar deals with this issue based upon the mitzvah described in our verse. Although the Torah allows a worker who is harvesting grapes to eat grapes from the vineyard as long as he is working, he is nevertheless prohibited from collecting grapes to fill his basket to take away from the vineyard. Rashi also points out that the worker may only eat while he is involved in the picking of grapes and not while he is busy with other labors to which he is assigned. It is only when he picks grapes and collects them for the owner that he may also select grapes and eat them for himself.

The lesson is that as long as we are involved in the performance of any of the mitzvos, we are earning merit, but we do not yet partake of that reward in this world. However, when we perform the mitzvah of tzedakah, we are directly involved in providing for the needy. This is considered as if we are directly placing goods into...
the receptacle of Hashem, as we take care of the needs of His dependents. It is therefore proper that as we place provisions into the bowl of Hashem, we have permission to also take from these same resources for ourselves at the same time. This is why the mitzvah of tzedakah is different from other mitzvos.

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**Halachic Corner**

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Shaatnez can be found in a variety of forms. The term “shaatnez” is actually darkened to show that a mixture of wool and linen must be carded, spun, and plied together to be considered shaatnez. However, if the wool and linen are combined by sewing, embroidering, or reinforcing, this also constitutes a ḥerem for shaatnez. For this reason, shaatnez can exist in the linings or interfacings or button threads of suits and coats, or anywhere in women’s sweaters. Shaatnez can even be found in ties! According to the interpretation of Rambam, every form of combination of wool and linen is prohibited by Biblical law. Even a single thread of the other kind in the whole garment makes the garment forbidden. An example of this is where items are made with “reprocessed fibers”. According to some poskim, such items should be checked for possible shaatnez content. An example of this has been found in some oven mitts from China. One should consult with a rabbinical authority or a sha’atnez expert when in doubt.

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**Questions for Thought and Study**

1. How do we know that the law of the anak avel ("a woman captured in battle") is not talking about wars in Eretz Yisrael? See Sforno 21:10
2. If a rebellious son ((בנו רע מ玅) is killed only due to potential sin, why is he given the death by stoning (סלפוקים), which is more severe than the punishment of an actual murderer who gets ṣiyin (choking)? See Meshech Chochmah 24:5
3. Why does the Torah command not to plow with a ox (אָם) and a donkey (יָנָן) specifically, when the prohibition applies to all animals working together? See Sifrei 22:10
4. If a newly married husband (less than 1 year) wants to go to war and his wife consents, how do we know that he still may not go to war? See Meshech Chochmah 24:5
5. Why do the Torah commands need to be told to “remeber” (לֹא תִשְׂכַּל) as mentioned in the Shabbos of Chizuk on Shabbas Shuva-Parashas Vayelech, October 5th. See Ramban 25:17

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**This Week Likutei Peshatim is Sponsored**

- By Rabbi Menachem Teller, the Hebrew Theological College wishing mazal tov to Rabbi Dovid & Bonnie Kupchik on the upcoming marriage of their son Alex to Kinneret Braun; to HTC Board of Governors member Moshe Kahn and his wife Shoshi on the Bar Mitzvah of their grandson, Ami Chase; and to HTC Board of Regents member Shmuel Brandman and his wife Rivka on the engagement of their granddaughter, Aniel Goldberg, to Shua Weiss.
- Hebrew Theological College invites the community to its annual Rabbi Zvi Menachem Teller Shabbos of Chizuk on Shabbas Shuva-Parashas Vayeilech, October 5th. Please join us for a Shabbos Family Lunch at Congregation KINS at 12:15. Speaker: Rabbi Moshe Revah, Rosh Yeshiva, HTC.
- Hebrew Theological College’s Gourmet Torah at Shallots Bistro will take place this Thursday, September 19, 12:35-1:15. Rabbi Gavriel Bachrach 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 zisook@htc.edu.
- Blitstein Institute is proud to present a Computer Programming Bootcamp, beginning after Succos, for women of the community. Jumpstart your professional life in the lucrative field of Computer Sciences. Learn how to create useful and beautiful websites using WordPress, the popular web framework that powers 1/3 of the world’s websites. Classes begin Sunday, October 27. For more information, please contact Mrs. Beryl Mann, 773-973-0241. Scholarships available for the first 8 students to register.
- Hebrew Theological College is very pleased to welcome Rabbi Hertzl Yitzhak to the men’s and women’s campuses as our chair of the Psychology Department, and Mr. Paul Pinkus, as chair of the Business Department. We know both will provide excellence in programming, opportunities, guidance and service to our students, along with our other Department Chairs.
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**Sunday Activities**

- 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.
- 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.
- Are you downtown? Got 5, 15, 30 or 45 minutes? Learn & daven at M. Geller, Ltd, 29 E. Madison, 1:05 PM, 30 minute shiur; 1:35 Mincha; 1:47, 5 minute dvar Torah. Shiurim led by: Gedalia Freeman, May his memory be for a blessing.
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**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.
Blinstein Institute thanks Rabbi Reuven Gross for the inspirational speech to the students in the Honors Program on “Using One’s Talents to be Mekadesh Shem Shamayim”.

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Blinstein Institute invites students, alumnae and women of the community to “Hatoras Nedariaim and a Drasha on Teshuvah” by HaRav Avraham Friedman, Rosh HaYeshiva of Bais HaMidrash L’Torah, Wednesday evening, September 25, 8:00-9:00 PM, at the Blinstein Institute Library, 2600 Touhy.

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

Ohr Naava presents Avinu Malkeinu 14! Rav Gay Friedman and Rabbi Wallerstein! This Tuesday night, September 17. Inspiration for Elul. At Beis Medrash Mikor Hachaim, 2849 West Chase Avenue. Separate seating for men and women. Doors open at 7:30; event starts at 8:00. VIP tickets also available. For more information, go to www.OhrNaavaevents.com or call 773-614-1292.

Last chance for Bais Yaakov High School of Chicago’s “Succos in Yerushalayim” Raffle - Drawing September 16th! Entry tickets are $10; Prize: 7 round-trip airfares to Eretz Yisroel, 11 days luxurious accommodations and $1,000; or take $12,000 cash! Second Prize: 6 round-trip airfares to anywhere in the continental United States! Add the $50 Chai option to be able to win an additional $18,000! Call 872-241-4540 or www.succoraffle.com.


As we approach one year since the brutal murder of Eliyahu της 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, September 22. Torah Parade leaves the Moscowitz home, 6554 N. Francisco Avenue, Chicago, at 3:00 PM, and heads to Congregation Bnei Ruven, 6350 North Whipple Street, with Hakados, dancing and music in the Torah dedication, visit BneiRuven.org to 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, on Tuesday, September 24th, at 8:00 PM, at the WiFi Bet Midrash, 8170 McCormick Blvd. in Skokie.

Please make a note on your calendar! The next Chicago Community Kollel Shabbos Afternoon Shiur in Lincolnwood will be held on Shabbas Parashas Vayeilech/Shabbas Shuva, October 5th, at 4:30 PM, at the home of Mr. and Mrs. Dennis Ruben, 6519 North Central Park. Special Guest Speaker: Rosh Kollel, HaRav Moshe Francis. We hope you will join us!

No Shame On U on Sunday night, Nov. 3, at Holiday Inn Chicago North Shore in Skokie for our 5th Annual Event featuring actor & mental health advocate Sean Astin who will speak about mental health awareness & living with a relative with bipolar disorder. Attendees will have an opportunity for a photo with Sean. Student prices available. An ICJA teen will share his mental health journey. Early bird prices ends this Sun., Sept. 15. For more info & to RSVP: www.nson2019.eventbrite.com or Miriam@noshameonu.org.

Hanna Sacks Bais Yaakov would like to thank Mr. and Mrs. Dovid and Shira Berkowitz for graciously hosting the new weekly alumni shiur, Tuesday nights, 8:30-9:30 PM, at their home, 7421 N. Francisco Avenue, Chicago. The shiur is given by Mrs. Basya Cohen for single alumni.

Darchei Noam Glenbrook invites the community to join us for a special Rabbi David Fohrman video shiur next Saturday night, September 21, at 9:00 PM, followed by Selichot at 10:15 PM, featuring AY Karsh. For information call the shul at 224-306-9364.

Science Carnival for the whole family! Join the Walder Science Center on Sunday, September 15th, from 12:30-3:30 PM, for an exciting collection of science exhibits, activities, and, of course, our famous Live Science Show (2:00 PM) for the whole family! Expanding space, new exhibits, prizes and giveaways! Chicago Food and Beven a BBQ Lunch Menu! We are located at 3050 W. Touhy Avenue in the Albany wing of Congregation Adas Yeshurun.

This Monday evening! An Evening of Inspiration with Rabbi Moshe Weinberger. Monday, September 16, 8:00-9:45 PM, at Arie Crown Hebrew Day School (4600 Main Street, Skokie). For men and women. Presented by the YU Torah Mitzvon Kollel's Aron and Rivka Friedman Living Torah Series. For more information, call the kollel office, 773-973-6557.

It’s been a year since we were inspired by the Project Focus initiative. The Circle Back, Rise Above event for women and post-seminary girls will be an evening of circling back to Project Focus and reflecting on how the care technology plays in our busy lives. The event will take place on Sunday, September 15, at 8:00 PM, at Phamore, 3412 Touhy Avenue. Speakers will include HaRav Dovid Zucker, Mrs. Debbie Selengut, and a panel discussion moderated by Mrs. Faigie Zelcer.

This Shabbos, Parashas Ki Seitzei, The Skokie Community Kollel invites you for a Shabbos with Mrs. Dovid Horwich JCC in West Rogers Park. jccchicago.org.

•Club J Starts Wednesday, September 18. Club J is a special get-together for Jewish teen girls in 6th-8th grade. They can work out, play games, go swimming or just hang out and talk. Every other Wednesday at 6:30 PM at Bernard Horwich JCC in West Rogers Park. jccchicago.org.


Yachad’s High School Leadership Board is looking forward to its annual Shabbaton taking place this Shabbos in Skokie! Thank you to the Bakers, Hermans and Drapkins for hosting meals, and to Rena Rosen for joining us and sharing her personal story.

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 all of your questions. Arrangements can be made for delivery to locations in Skokie, the North Shore, and other central locations in the Jewish community. Come see their showroom! - The Schur Family.

The Wi-Fi Chaver recommends that you start your day with a Good Morgan! Good Morgan Cafe! 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.

Please join Solène at their Chicago Hat & Jewelry Trunk Show, Tuesday, Sept. 17, 1-9 PM, and Wednesday, Sept. 18, 9:00 AM - 12:00 PM, hosted at the Rothner home, 9140 Kedvale, Skokie. New Fall Collection, dressy and casual hats, fascinators, baseball caps, headbands, & more. Classic & contemporary fine jewelry. 14K/18K gold and diamonds in all price points. A portion of all proceeds to be donated to Bnei Akiva.

Looking forward to the variety of Emma’s Bagel Café’s challahs for the Yomim Tovim - all “in the round”; Mindy’s or their regular recipe. Available in plain, sesame, poppy, whole wheat, raisin, everything, or streusel topping. Rolls also! You should order by 9/16 or come and get what you need at the restaurant or the several retail outlets that will carry them. Remember, they are open every Erev Yom Tov until 2:00 PM. - Roman.

I would like to thank the Klausners for their annual tradition of delicious simanim eaten on Rosh HaShanah (משה), please find the Klausners in Acheinu and place an order. Shanah tovah – a good gantshach year to all. - Margie S.

By the Merzel family thanking the community for their expressions of condolence, the kindness and support extended, the memories shared, and for providing all the meals during the shiva for Joanne Halpern, ויהי. It was most appreciated. May we share in simchas in the future.

By the Albert Milstein family in loving memory of their father and zayde, Shaya Milstein, ויהי, on the occasion of his yahrtzeit on 16 Elul, and their mother and bubbe, Regina (Ruth) Milstein, ויהי, on the occasion of her yahrtzeit on 19 Elul. May their memory be for a blessing. (Kehilath Jacob Beth Samuel)

By the Lorber, Freedman, and Kahrno families, on the occasion of the sixth yahrtzeit, 19th of Elul, for Sarah Lorber, ויהי, beloved mother, grandmother, great-grandmother, aunt, and great-aunt, in loving memory.

In hallowed and cherished memory of our beloved father, grandfather and great-grandfather, Rabbi Aaron M. Rine, ויהי, distinguished Rabbi of Albany Park and West Rogers Park for over 40 consecutive years, commemorating his 23rd yahrtzeit. May his memory be for a blessing. - His loving family.

In memory of our beloved father, zaid, on the occasion of his 21st yahrtzeit on 20 Elul, May his memory be for a blessing. We misses you. - Arlene, Lee & Gil, Mindy & Louis, Cheryl & Gary, Eric, and their families. (Ezras Israel, Shaarei Tzedek, Eretz Yisrael, Or Torah)

By Debbie, David and Avi Dobkin, Alise and Rabbi Yoni Gold, Sarah and Rabbi Jonny Chapman, and Hallie and Avi Geller in memory of our dear brother and uncle, Larry (Baruch Leib) Dobkin, ויהי, on his 7th yahrtzeit on 16 Elul.

By Joseph & Renee Silberman, Donny, Ricky & Adina, Jason & Matthew Silberman, and Estella Levin in loving memory of beloved mother and grandmother, Mama Manya Birnberg, ויהי, on her 9th yahrtzeit on 14 Elul. We all remember Mama Manya for her kindness, wisdom, overflowing love and strength. Her lessons and dreams live on in our hearts. May her neshama have an alyah.

By Earl & Andrea Brody, Carol Vollen, Holly Kahan, grandchildren, and great-grandchildren, in loving memory of their mother, grandmother, and great-grandmother, Alice Brody, ויהי, on the occasion of her yahrtzeit on 17 Elul.

By Rabbi Yaakov Miller and family, Kenneth Miller and family, and Glenn Miller and family in loving memory of Irving Miller, ויהי, on the occasion of his 18th yahrtzeit on 19 Elul. He was a loving husband, father, father-in-law, grandfather, and great-grandfather, who is missed every day. The memory of his wit and wisdom continues to bring happiness to our lives. (Yerushalayim, Bnei Shalom of Buffalo Grove, Ateres Yehoshua)

By the Jacobson, Stein, and Aaron families in loving memory of our beloved husband, father, grandfather, and great-grandfather, Irwin Jacobson, ויהי, on the occasion of his 16th yahrtzeit on 15 Elul.

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

Answers:

1. The Torah says ‏רמב"א‏ "(when you go out)", indicating that these are only wars outside of Eretz Yisrael. Also, in wars in Eretz Yisrael, Bnei Yisrael were not allowed to take captives.

2. By rebelling, it is as if the rebellious son is cursing his parents. Therefore, he is given the death sentence (stoning) (Vayikra 20:9) for his rebellion.

3. Typically, a man plows while working with a ‏שֶׁמֶן‏ or a ‏אַרְגָּבָה‏. By mentioning these two animals, the Torah is saying that a man can work with his animal, but it is prohibited to have two different breeds of animals work together.

4. The next pasuk (24:6), which says that one may not take important objects as collateral indicates that this may not be done even with consent. Similarly, a newlywed may not go to war even with the consent of his wife.

5. Sifrei says that the repetition is a command to verbally say the section regarding remembering Amalek (as we do before Purim). Ramban says that this is a command to not only remember Amalek but also to recognize Hashem’s kindness in saving us from Amalek.

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

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