Rabbi Shimon ben Lakish said: The Holy One, blessed be He, places an additional soul in a person on the eve of Shabbos, and it is taken from him after Shabbos ends, as it is stated (Shemos 31:17), “On the seventh day, He ceased from work and rested.” This can be expounded homiletically to mean that once one has completed the Shabbos, woe, he has lost the extra soul (קשת יקריה) that he had received at its beginning. – Gemara Beizra 16a

The sorrow and loss when this extra soul departs occurs on Motzaei Shabbos, when Shabbos ends. In fact, it is for this reason that the Havdalah service includes with it the taking of a fragrant spice. The shock and jolt which our soul suffers with the setback of losing this added spirit that we enjoyed during the Shabbos is somewhat offset with the inhaling of a sweet smell which should refresh and invigorate our spirit. It is surprising, however, that the verse alludes to this anguish with the very words that introduce the Shabbos, when it is actually not until the closing moments of the Shabbos day that the emotion of woe and sadness overcomes us.

The Rebbe, Rabbi Avraham Mordechai of Gur, notes that the message here is that a person must note and realize that the added spiritual charge which one receives as the Shabbos is ushered in is only temporary. Immediately, with the onset of the Shabbos, one must already appreciate that the precious opportunity for growth and gain must be utilized to the utmost, for the קשת יקריה – the extra soul – will not remain beyond its allotted time.

What Were They Thinking?

Many of the commentators wonder how it could be that the very nation that had proclaimed “We will do and we will hear” only a few days earlier could now falter and experience such a drastic collapse whereby they participated in the construction of a graven image for idol worship.

Beis HaLevi explains that we should understand that every mitzvah in the Torah contains within its fulfillment a multitude of deep and profound mystical and metaphysical meanings. When the mitzvah is performed, many of these effects are realized in the higher worlds. In particular, the construction of the Mishkan was a relatively complex process which was composed of many aspects and countless details. Its effect was the bringing of the Shechina to within the Jewish camp. The average person did not fully appreciate the significance of the Mishkan and how it was to serve its role for the Jews and for the world, but they trusted that Moshe did know all of its secrets and that he knew how to fashion the Mishkan so that it would reflect these lofty concepts and how it was to function
properly. When Moshe did not return from Har Sinai as expected, the Jews anxiously considered how to now form a Mishkan without him. Moshe, who was the one who stood between them and Hashem, was now gone. The Jews set out to create an image which would serve as a focus whereby their spiritual aspirations could be concentrated, and by whose means their individual and national service of Hashem could be perfected.

Their mistake was that although the actions of man here on earth have an effect upon the upper worlds, and we can directly influence these elevated spheres, this can only occur when our deeds are legislated according to the Torah itself. Ultimately, the construction of the Mishkan was a fulfillment of this design, when the input of the people resulted in the bringing of the Shechina among the nation. However, any effort or gesture which is not mandated by the Torah cannot have the desired outcome of increasing the honor of Heaven. In fact, the opposite is true, for such acts which are abrogations of Halacha are patently sinful. This was the tragic error of the people, where the result was not holiness, but rather a golden image which caused death and destruction.

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VICTIMS OF A FALSE ACCUSATION

What is the meaning of this statement? Could the Jews be so foolish as to attribute all the miracles and the very exodus from Egypt to this golden image which they had just fashioned from their own materials?

**Ksav Sofer** points out that we know that many non-Jews accompanied the Jews as they departed from Egypt. As the verse (12:38) tells us that “a great mixture went up with them”. These non-Jews did not leave Egypt for the sake of Heaven. Rather, they noticed and coveted the large number of flocks and cattle, together with the gold and silver that the Jews had collected before they left. Now, as the Golden Calf arose from the melting cauldron, this multitude took advantage of the opportunity to incite the Jews. They accosted the Jews and claimed, “We know that even you did not follow Moshe into the desert for any good reason. It is not because you trust in Hashem or that you believe in your destiny as a people. You all left in order to follow after the riches which you anticipated to collect.” Then, the members of this great mixture of non-Jews pointed to the golden image itself and questioned the Jews. “Is this gold not the true god which you follow? You are all just as us! This icon of gold and riches is what convinced you to travel into the desert!”

In fact, the Jews never made this assertion about the meaning of the Golden Calf, but it was rather the non-Jews among them who falsely accused the Jews of this suspicion. Yet, this was enough to cause many individuals to second guess their true motives, and the Jews became confused enough to become disoriented for a few hours while bedlam prevailed.

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PUBLICITY AND POMP

The first set of the Tablets of the Law, which were given amidst much fanfare and publicity, were ultimately destroyed. The second set of the Tablets, which were given in a private and quiet manner, remained indefinitely. – Midrash

**Sefer Imrei Da’as** notes that this Midrash seems to associate the public giving of the Torah with the fact that this set of the Tablets was doomed to be destroyed. The gala and ostentatious production, with all its glitter and pomp, attracted an element of honor, and this attention clearly diminished the true, deep essence of what the Torah represents. We must wonder, then, why Hashem allowed and even designed this event to be so grandiose, when this entailed a danger and undermined the very integrity of the Tablets themselves.

As the Golden Calf arose from the melting cauldron, this multitude took advantage of the opportunity to incite the Jews.
At that point in the history of the world, idolatry was rampant. The world was in a state of darkness and turmoil. The moment had come for a wake-up call to shake the very foundations of people’s misguided ideologies. The mesmerizing full of pagan beliefs had to be confronted with a major shock in order to awaken the world from its slumber, and this was accomplished with the Revelation at Har Sinai. This is why Hashem determined that the presentation of the first set of Tablets of the Law be accompanied by a major earth-moving event. The name of Heaven was promoted in this highly charged and publicized experience, which, until this very day, has changed the direction of the entire world.

The lesson we see from here is that when we have the opportunity to promote the glory of Torah in the world, we have to be prepared to do whatever is necessary, even if it demands some degree of self-sacrifice, and even if we might encounter some elements of loss.

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**AN ANGEL ALONG THE WAY**

Hashem had already informed Moshe Rabbeinu in Parshas Mishpatim (23:20) that He would send an angel along with the Jews wherever they went, and Moshe seemed not to be disturbed by this announcement. Here, after the Golden Calf, Hashem tells Moshe that he would send an angel with him and Moshe responds that if You’re not coming with us, God, we don’t want to go any further! What changed?

This can be explained through a parable. A father wanted to spend lots of time with his only son. He had work to do, but he kept coming home to see how the son was doing, to check if he needed anything, and to make sure he had food and drink. If he couldn’t go to check on his son for whatever reason, he made sure to send someone else in his place. One time the son talked back to his father, telling him he couldn’t stand seeing him every day! This made the father very upset. He told his son how disappointed he was, and that he thought this would be a good time for him to go on a certain business trip that he had been neglecting for a long time. Someone else would look after him instead for the next few weeks. That way he wouldn’t have to see his son and remember how upset he had made him. The son realized what he had done, and begged his father to stay! He hadn’t realized how much his father’s visits really meant to him!

In the holy sefer Mei HaShiloach we learn that before the Jews sinned, Moshe understood that Hashem was treating the Jews in the best way and wasn’t worried about an angel going along for the ride, since Hashem would be in charge, and He wouldn’t want to miss a second of being together with the Jews. Now, after the sin, he realized that the angel would be taking the place of Hashem in terms of direct and daily supervision of the Jews’ travels, and it was as if He didn’t want to have anything to do with them, which made Moshe beg Hashem to reconsider.

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**Halachic Corner**

Parshas Parah
Zemanem for Parshas Ki Sisa 5780

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Some follow the practice of rising for the morning Amidah prayer, when the shliach tzibbur begins reciting הַלְהוּ הָאֲשֶׁר הָיְתָה כְּלֵי קַעֹר - “Praises to the Supreme God”. (Mishna Brura) The reason for this is that our sages said (Brachos 31a): “One does not commence Shemoneh Esrei in a condition of sadness, laziness, frivolity, from conversation, from levity, or from wasteful words, but rather from the joy of fulfilling a mitzvah.” Accordingly, we prepare ourselves for the morning Amidah by standing up when arriving at the passage: מִתְנַשֵׁה נִשְׁתָּה - “Moshe and Bnei Yisrael exclaimed a song to You with great joy.”

The conclusion of the brachah after Shema is אֲשֶׁר יַעֲבֹר מִצְרַיִם - “He redeemed Israel”, whereas in Shemoneh Esrei the seventh brachah concludes אֲשֶׁר יַעֲבֹר מִצְרַיִם - “He is the redeemer of Israel.” Since the brachah after reading the Shema refers to the redemption of Israel from Egypt, it is in the past tense. In the Shemoneh Esrei, however, we pray for the present and the future redemption.
Questions for Thought and Study

1. What is difficult to understand regarding the command for the Kohen to wash his hands and feet that it is called a קֵדֶם ("statute" – which is usually a decree that is difficult to understand)?  
   See Ohr HaChaim 30:21

2. What does the Torah mean when it says that the spices that Moshe should take are סָלֵד – literally “salted”?  
   See Ramban and Rashi to 30:30

3. What is the special “sign” ( התורה) that Hashem has with Bnei Yisrael regarding Shabbos as opposed to all the other nations?  
   See Malbim 31:17

4. How could Bnei Yisrael “see” ( מְגַלָּה) that Moshe was delayed when descending from Har Sinai?  
   See Ohr HaChaim 32:1

5. How was the death of the idolators who worshipped the Golden Calf different than the usual punishment for idolators?  
   See Ramban 32:27

6. Why is the commandment regarding פסח (Passover) written right after the prohibition of creating "molten gods" ( מְגַלָּה)?  
   See Da’as Zekaynim and Ba’al HaTurim to 34:19

This Week Likutei Peshatim is Sponsored

1. By Gedalia Freeman in memory of his father. May his memory be for a blessing.

Halachic Corner is dedicated by Benyomin Freeman in memory of his father. May his memory be for a blessing.

1. Why is the commandment regarding בְּשֵׁלוּש (shlish) – Nebi-Mukhama so difficult to understand?  
   See Ohr HaChaim 54:1

2. What is the special “sign” ( התורה) that Hashem has with Bnei Yisrael regarding their clothing drive back? This is an amazing opportunity for our community to help the poor in Israel by donating your “like new” clothing in excellent condition. This year we are collecting coats, baby clothing and shoes, kids clothing and shoes, women’s clothing and accessories (no shoes), linens, towels, blankets, backpacks and costumes. No men’s clothing and no adult shoes.

3. By Hebrew Theological College wishing mazal tov to Rosh HaYeshiva Rabbi Avraham Friedman and his wife Tamar on the birth of a great-granddaughter, born to Yisroel and Zahava Brog; and to Mordechai & Dr. Chani Tessler on the birth of a granddaughter, born to Yeshai and Michal (Tessler) Bane.

4. Attention alumni & students returning from Yeshiva in Israel! Join us at HTC for a special pre-Pesach iyun shiur in Arvei Pesachim with Rav Moshe Revah, starting this Sunday, Mar. 15, – April 1st, 9:15 AM -12:30 PM, followed by complimentary lunch. Mincha at 1:30 followed by a bekius shiur in Arvei Pesachim with Rabbi Zvi Zimmerman until 3:00. Shacharis 7:40 AM, then complimentary breakfast. No cost to attend, but RSVP required for lunch. More info: Rabbi Josh Zisook at jzisook@htc.edu or 847-982-2500 x1113.

5. How to pay for college? FAFSA, grants and scholarships. Learn about how to: pay for seminary/yeshiva; apply for FAFSA; apply for grants/loans; earn college credits in Israel; apply to HTC/Touro. Please join Hebrew Theological College for an informational session via online Zoom meeting for parents of 11th & 12th grade girls and boys, Wednesday, March 18, 8:00 PM. To join the meeting, go to www.htc.edu/financialaid.

6. Beitstein Institute is proud to present The Samuel T. and Sarah W. Cohen High Tea & Torah Lecture Series: Torah Giants and Their Writings. This series explores past gedolim and their legacy to Klal Yisrael. This month’s lecture, “The Alter of Slobodka”, will be given by Chani Tessler and will take place on Tuesday, March 17, at 1:30 PM, at Shabbats Bistro, 7016 Carpenter Rd., Skokie. Open to women of the community. Tea and treats will be served. Come before the lecture & receive 10% off your lunch order.


8. TAG Chicago is here to help! Now selling kosher email, talk & text, and talk-only phones. 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.

9. Most days I can’t tell you what the date is but I can tell you how many days left to camp. Join Camp Maayan Midwest for a summer you don’t want to miss. To apply for camp or to find out more information, please call us at 847-440-4940 or visit campmaayan.com.
By Fasman Yeshiva High School wishing hatzalah to our very own students, Zev Popel and Avi Edelson, on their car cleaning for Pesach. They have appointments starting this Thursday, March 19th! They have an early bird special. Hurry quickly and reserve your appointment before it is too late! To book your appointment, please email psaicharcleaning@gmail.com!

By - Hebrew Theological College wishing mazal tov to the following Beis Midrash and Fasman Yeshiva High School students who have just completed the entire Meseches Berachos along with the Daf Yomi cycle and are now beginning Masseches Shabbos. May they be zocheh to much continued success in their learning. The mesay'im: Eli Bitton, Asher Finkel, Doni Finkel, Simcha Finkel, Hudi Finkel, Ari Gertz.

•Registration for 2020 Skokie Youth Little League Baseball is open! Skokie Youth is a Shomer Shabbos league for children between Nursery through 9th grade. You do not have to be a Skokie resident to play! The April through June. Register online at skokieyouth.org. Registration closes March 22nd. Questions? Email us at Info@skokieyouth.org.

•Have you ever wanted to write your own Sefer Torah? Too expensive, too complicated? Not anymore! KCT is proud to invite you to participate in the Sefer Torah Raffle. One ticket gives you 1/613 chances to win. You choose what to do with the Torah- shul, yeshiva, kollel, army base... For more information: www.skokieshul.org/orraffle. Hurry, while tickets last!

•La'bruit, No Shame on U, and Refua311 present a discussion about mental health treatment and the shiduch scene, this Sunday, March 15th, at Shaarei Tzedek, for women and girls 16+. This free event will feature a keynote address by Rabbi Zev Cohen, followed by a Q&A panel with psychiatrist Dr. Nehama Dresner, therapist, Rachel Zimmerman, and Shadchan Freyda Leah Falik. Doors open at 7:00 PM. Program begins at 7:15.

•Suicide in the Jewish Community - Continuing the Conversation”. Rabbi David-Seth Kirshner of Closter, NJ, offers a personal account of suicide loss, how his family learned to cope, and how he helps communities heal. Tuesday, March 24, 7:00-9:00 PM, 3220 Big Tree Lane, Wilmette. Presented by JCFS Chicago, MISSD, & No Shame On U. Free of charge. JCFS.org.

•The Tannielle Miller Foundation has postponed the Rabbi Fohran Lecture scheduled for March 22nd at Congregation Or Torah. We wish everyone good health, appreciate our community’s support, and will announce the reschedule date once we have one. Shabbat shalom.


•Free Pesach car wash sponsored by Alderman Debra Silverstein. Valid March 29 - April 7 at: Fast Car Wash, 7130 N. Western; Speedy Car Wash, 5724 N. Lincoln; Uptown Car Wash, 4900 N. Broadway; Niles Car Wash, 900 Civic Center Dr. (Niles). Includes free exterior car wash plus one free self-serve vacuum. Pick up tickets at 50th Ward Office, 2949 Devon, starting Monday, March 23, during normal business hours. For more information: 773-262-1050.

•Due to ongoing health concerns surrounding the COVID-19 Corona virus, Nefesh B’Nefesh has made the difficult decision to cancel the scheduled “Real Estate & Insurance” seminar schedule for 3/17 at DoubleTree by Hilton Chicago-North Shore. As an alternative, we will be offering live broadcast sessions & presentations on an all-encompassing slate of Aliyah resources for retirees, families, medical & young professionals looking to make Aliyah, Sunday, Mar. 15. For Registration & Schedule visit: www.nbn.org.il/mega2020.

•Yeshivas Hakayitz 2020 enrollment is now open. Eligibility: Boys entering grades 6 through 11. Camp dates: June 30 - July 27. Join the 200 campers & counselors from coast to coast for the 41st year of summer camp’s most unique experience. We offer exciting Torah Studies, competitive sports leagues, electives, bunk activities, awesome daily trips, & the most inspiring Shabbosos. For application, related camp media, and more info: please visit yhk.htc.edu.

•Kayitz Adventure Trip 2020 for boys currently in grades 7 & up, Aug. 16-19. Whether you are enrolling your son in Yeshivas Hakayitz or not, this is a 5 full day, jam-packed adventure of great fun. Beautiful Camp Aq-Wa-Kiya on Stony Lake & Michigan’s west coast is our home. Adventures include instructional sailing & skiing, tubing, water-skiing, target sports, high ropes course, SUP, zipline, target sports, Lake Lake boating, sand dune jeep tours, hikes, sandboarding, horseback riding, & more. See details: yhk.htc.edu.

•Yachad Chicago is now hiring! Join our expanding team as we launch brand new programs & services for individuals with special needs in the Chicago community. Yachad, an agency of the Orthodox Union, is dedicated to enhancing life opportunities of individuals with disabilities, ensuring their participation in the full spectrum of Jewish life. Open position: Yachad Chicago Regional Director. Be part of Yachad Chicago’s team & help make a difference in the Jewish community! For info & to submit a résumé: herrmann@ou.org.

•Is the virus impacting your plans? Speakers, families, or guests can’t attend your event? Remote Access, a service of Deja Views can help. People in different locations can safely participate in your event (speak, learn, interact, even make donations) with each other. New times require new resources – Remote Access is more affordable to you. Contact Dina for more information.

•Please join Hillel Torah for the premier screening of our 8th Grade students’ documentary, “Names, Not Numbers, A Movie in the Making”, on Sunday, March 29th, at 10:30 AM. This poignant film documents the lives and losses of seven Holocaust survivors as they were interviewed by our students. It will be shown at Fairview School, 7040 N. Laramie in Skokie, and the doors open at 10:00 PM. Please visit www.hilleltorah.org for more information and dedication opportunities.

•Rec event rescheduled - The Chicago Rubincillical Council and Congregation Or Torah presentation of “The Role and Relevance of the Contemporary Beit Din: What Everyone Needs to Know”, featuring Rabbi Yona Reiss, cRec Av Beit Din, and Mr. Stephen Landes, of Counsel, Locke Lord LLP, 3800 Dempster Street, Skokie, has been rescheduled for Sunday, May 3, 10:00-11:30 AM. For more information: 847-679-3645 or office@ortorah.org.

•Mesivta Shaarei Adirim thanks our many friends and supporters who participated in our monumental Haschulas Kesivas Osios for the Walder Family Sefer Torah. A special thank you to our executive board member, Mr. Dovid Ray, for all his efforts in spearheading this event. Many thanks to Larry Engelehart and Deja Views for all their photography and audio visual enhancements.
Thank you Chicago for another record-breaking year. Thanks to your generous contributions, the Chicago Purim Fund distributed $175,000 to financially challenged families in Chicago on Purim day!

By Hashem’s blessings, mazel tov to the new baby boy Aidan Shalom (Aiden William) Fanitch, born February 27, 1:00 PM, at 3:47 AM, 7lbs 0oz, to proud parents, Liz and Jonathan, sister Arya, grandparents Naomi, Abe, Silvia and Max, uncles and aunts, cousins, and the whole family. We are all enjoying the beautiful news. – The Panitch and Sinnreich families.

By Ronald & Shira Abrams and Rabbi Abraham & Rosalyn Cooper and families in memory of their father, grandfather and great-grandfather, Max Abrams, ז"ל, on the occasion of his 11th yahrtzeit on 22 Adar. May his memory be for a blessing.

In loving memory of our dear mother and grandmother, Esther Silberman - אסתר בתעספיא, ז"ל on the occasion of her sixteenth yahrtzeit on 18 Adar. Her smile and strength live on in our hearts. May her memory be for a blessing. - Joseph and Renee Silberman and family.

By Howard, Susan, Joel, Kim, Benjy, Shosh, Yitz, Noam and Azriel Goldman in memory of their father, grandfather, and great-grandfather, Cecil Goldman, ז"ל, on his 14th yahrtzeit on 20 Adar, corresponding to March 16, 2020. May his memory be for a blessing. (Anshe Motele; Highland Park, IL; Beit Shemesh, Israel).

By Ilene & Phil Finkel, Rachel Leah & Hershel Belkin, and families, in memory of our father, zaidie, and great-zaidie, Seymour Cooper, ז"ל, on the occasion of his 15th yahrtzeit on 22 Adar. He was a role model for us all. May his memory be for a blessing. (Lubavitch Chabad of Skokie).

By David, Debbie and Avi Dobkin, Alise and Yoni Chapman, Hallie and Avi Geller and families in loving memory of our father and zaydie Arnold Dobkin, ז"ל, on the occasion of his yahrtzeit on 19 Adar. May his memory be for a blessing.

By the family of Esther Tehela Routberg on her 19th yahrtzeit, 24 Adar, reminding the community of the Medical Supply Gemach. For more information, please call Mrs. Hupert, 773-761-4624. We should hear besoros tovos.

By Karen & Yossi Sarfaty (Beer Ganim, Israel), Esther & Glenn Kapetansky (Or Torah), Judy & Barry Rubin (New Jersey), and families, remembering our dear father and saba, Cyril Ben Rubin – ברוך בראו, ז"ל on his 33rd yahrtzeit on 19 Adar. May he be a meilitz yosher for his family and all Klal Yisrael.

In commemoration of the tenth yahrtzeit of our beloved son, father, grandfather, brother, and husband, Harvey Schultz - חיים הלוי בן פרס, ז"ל, on his 4th yahrtzeit on 21 Adar. May his neshama have an Aliya.

To commemorate the third yahrtzeit of Pearl Rubenstein, רחל גלק, ז"ל on 18 Adar. She was the perfect wife, mother, grandmother, and great-grandmother, loved by everyone who was privileged to know her. - The Rubenstein, Goldblatt, Schnair, Friedman, Wilson, and Augustin families.

In commemoration of the tenth yahrtzeit of our beloved son, father, grandfather, brother, and husband, Harvey Schultz - חיים הלוי בן פרס, ז"ל, and we perpetuate his memory through the continuation of the Harvey Schultz Memorial Scholarship Fund at Fasman Yeshiva High School.

By Stacy Kirshenbaum and family, Lisa Shyman and family, and Greg Jackson and family, in loving memory of their father and grandfather, Arthur Jackson, ז"ל, on the occasion of his yahrtzeit on 19 Adar.

In loving memory of R’ Shalom ben R’ Chayim Aharon, ז"ל, on his 33rd yahrtzeit on 19 Adar. May he be a meilitz yosher for the ganztz mishpacha! - Chayim Knobloch and Family.

In loving memory of Harvey Schultz – חיים הלוי בן פרס, ז"ל. It has been 10 years that his humor and love have been missing from our lives. May he be a meilitz yosher for his family and all Klal Yisrael.

By Elizabeth & Larry Feder and family in loving memory of our mother Mrs. Pearl Schonfeld –PEARLE SCHONFELD מצפת בת קיסריה, ז"ל, on her yahrtzeit on 18 Adar. May she be a Meilitzas Yosher for her family and all Klal Yisrael.

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

Answers:
1. It is difficult to understand why the Kohen is required to wash his hands and feet even after he has immersed in the mikvah. The Kohen is also punished with death (by Heaven) for neglecting to wash his hands and feet.

2. Rashi (based on Onkelos) says that יד랭 means “destroyed” or “obliterated”, that the spices have to be thoroughly crushed (and unrecognizable) when mixed together. Ramban says that it means to be salted (literally), and salt was added to all of the spices.

3. The sign is that Shabbos will be on the seventh day of the week (Saturday). Even if other religions will try to establish a “day of rest”, it will be on a different day (e.g. Sunday) and not the holy day of Shabbos, which is exclusively for Bnei Yisrael.

4. The Satan tricked Bnei Yisrael and showed them the funeral bier of Moshe, indicating that he would die and not descend from Har Sinai.

5. One explanation is that there were so many worshippers of the Golden Calf that they were not all warned and were killed anyway. They were not killed with stoning (the usual punishment for idol worship) but were killed by the swords of the Leviim. Another explanation is that they were warned and brought to court to be killed by stoning. The Leviim used swords to gather them up and bring the idolators to court. Alternately, even if the idolators were judged in court, they were judged as “a wayward city” (יהב ירר בירושלם), and were killed by sword by the order of the court.

6. Da’as Zekaynim says that this is to indicate that just as it is prohibited to have any benefit from תנים (unleavened bread) on Pesach, it is also prohibited to obtain any benefit from a false image or idol.

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

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