A woman who takes a vow of nezirah, and her husband heard and nullified it for her, but, unaware that her husband had revoked the vow, she violates her vow and drinks wine, and becomes impure by contact with the dead. This is the one of whom the pasuk speaks, who needs forgiveness even though her vow is nullified. - Rashi from Pasuk 6

The pasuk refers to a woman who takes a vow of nezirah, and her husband heard and nullified it for her, but, unaware that her husband had revoked the vow, she violates her vow and drinks wine, and becomes impure by contact with the dead. This is the one of whom our pasuk speaks, who needs forgiveness even though her vow is nullified. - Rashi from Pasuk 6

The Gemara (Kiddushin 40a) tells us that sinful thoughts are not in and of themselves considered as sinful acts unless the person actualizes his thoughts into action. There is a famous inquiry regarding how to understand this rule. We know that every intentional sin is preceded by a

"And Moshe spoke to the heads of the tribes of Bnei Yisrael saying: "This is the thing which God has commanded."

BeMidbar 30:2

However, when the word "הוה" precedes the noun, the word indicates that a matter of exceptional and unique importance is being considered. The Torah uses the phrase "הוה עדה - "this is the thing" or "this is the word" - ten times. In each case, the verse is an illustration of the importance and impact of man’s power of speech.

In our pasuk, the Torah teaches us that through the power of the words that come out of one’s mouth, man can transpose an object from the realm of the permitted to the realm of the forbidden, or change an act from being optional to being obligatory. We have difficulty understanding why certain foods are prohibited by the Torah, but we rely on the infinite wisdom of God. Who tells us that these foods are in some sense “unfit” for the Jewish soul. But when man forbids a certain food to himself through a vow, it is even more difficult to comprehend how this piece of bread, through its newly conferred status of “forbidden food”, can possibly be “unfit” for anyone’s soul, since it was quite healthy and acceptable only a few moments before!

To stress this extraordinary and far-reaching power of man’s speech, his ability to alter the very spiritual properties of an object, the Torah uses the expression "יהוה עדה - "this is the power of speech".

Perhaps this idea can help us to understand why, unlike all other portions of the Torah, this chapter in particular was related to Bnei Yisrael through the heads of the tribes, and not directly. The head of the tribe, elsewhere referred to as "ישראל", has a certain halachic status. All people are commanded to show him respect, and if he sins he must bring a special kind of sin offering, unlike that brought by a commoner. (See Vayikra 4:22 ff., Shemos 22:27)

How was this exalted status attained? It was through the declaration of the congregation’s representatives. Thus, the heads of the tribes were themselves a personification of the idea that through a mere utterance a halachic status can be conferred upon a heretofore ordinary object. It is for this very reason that they were chosen to convey the message to the people about the power of vows, oaths, and utterances of one’s mouth.

"If a woman does not hear what her husband says, she shall hinder him and he shall nullify her vow that is upon her or the utterance of her lips by which she had prohibited something upon herself, then God will forgive her."

BeMidbar 30:9

HaKesav VeHaKabbalah shows that there is a difference in meaning between those times when the word "הוה" precedes the word it modifies, such as "יחה מעבר", and those occasions when "יחה", follows the word it modifies, such as "יהם חיות" or " переходים". In the latter case, the word "Ћהה" merely serves to stress that we are dealing with this house or day rather than another. In the former case, there is a difference in meaning between "This is the thing" and "This is the power of speech."

The Gemara (Kiddushin 40a) tells us that if a woman does not hear what her husband says, he shall hinder her and he shall nullify her vow that is upon her or the utterance of her lips by which she had prohibited something upon herself, then God will forgive her.

Through a mere utterance a halachic status can be conferred upon a heretofore ordinary object.

SINFUL THOUGHTS

"If the husband of the woman who takes a vow of nezirah hears her and nullifies it for her, but, unaware that her husband had revoked the vow, she violates her vow and drinks wine, and becomes impure by contact with the dead. This is the one of whom the pasuk speaks, who needs forgiveness even though her vow is nullified. - Rashi from Pasuk 6

The Gemara (Kiddushin 40a) tells us that sinful thoughts are not in and of themselves considered as sinful acts unless the person actualizes his thoughts into action. There is a famous inquiry regarding how to understand this rule. We know that every intentional sin is preceded by a
sinful thought, as this is when the consideration of a particular act is present in the person’s heart and mind. Is this deviant thought process part of the sinful act, deserving of its own punishment?

Rabbi Raphael HaCohen from Hamburg notes that on the one hand, we could simply say that thoughts are themselves not sinful, and that they are only the early stages of sin. Although undesirable, they are just a preliminary aspect of the sin, which itself is only fulfilled when the action is perpetrated. Accordingly, when the ideas are carried through into the form of action, it is only then that the evil deeds are worthy of retribution. On the other hand, perhaps sinful thoughts are indeed considered as the beginning of a crime, and liability could already be earned. However, until the person commits the act, no reaction against the sinner is appropriate, as a status of innocence must be honored, and perhaps the thoughts will never materialize. When, however, the sinful act is done, the punishment is fitting not only for the action, but for the thoughts as well.

It seems, though, that the correct explanation is the second approach, and that evil thoughts are in and of themselves considered to be part of the crime process. Man has been bestowed with the opportunity to think and discern. Because this capacity has been granted, man is held fully responsible to exercise control, and to avoid conspiring and plotting to sin.

An indication that this approach is accurate can be seen in the comment of Rashi on our verse. A married woman vowed to be a nezira. Unbeknownst to her, her husband heard about her commitment and he nullified the vow. Being unaware of the nullification, and with wanton disregard, she grabbed a cup of wine and drank it, assuming that it was a sinful act. It is obvious that the act cannot be considered as a sin, because the status of being a nazira was cancelled. Yet, her intent to sin is the issue. In general, if we do not consider sinful thoughts to be part of the violation, but merely as a necessary introduction, then the woman in our case would be totally innocent. She would be culpable for neither her thoughts nor her actions. However, the verse clearly states that the woman is in need of forgiveness. If it is not for her deed, which was technically not a sin, then it must be that she is in need for forgiveness for her intent to sin.

We see, therefore, that the thoughts and plans one has in order to sin are themselves a sin. No consequences are levied against the person before he acts, however, because until he actually carries out the dastardly act, we must judge the person with a status of kashrus. In our case, where the woman planned to sin and she followed through with her plot, her status has been altered and she has forfeited her condition of kashrus. Accordingly, she is in need of forgiveness for her evil plans.

CREATING SPIRITUAL WORLDS

“With the sword” - Bilaam came against Israel and exchanged his craft with Israel’s craft, for Bnei Yisrael triumph only with their mouth, through prayer and supplication, and Bilaam came and seized their craft by cursing them with his mouth. They, too, came against him and exchanged their craft for the craft of the other nations, who come with the sword, as it says (Bereshis 27:40): “By your sword you shall live.” -- Rashi

When a person guards and monitors his mouth and tongue to not speak any forbidden words, one of the many things he accomplishes is that he protects and perfects his art of speech, the most important tool possessed by a Jew. With a polished and pure mouth, every word of Torah and prayer he utters will be able to immediately ascend to the highest heavens.

In Shmiras HaLashon, the Chafetz Chaim elaborates and explains that the Torah compares one who prays to a craftsman (see Rashi on our verse and on Shemos 14:10). If he is talented and creative, an artisan can fashion great things. Yet, no matter how capable he is, a craftsman can only perform his trade if he has the proper tools. Even if he is the king’s personal aide, and he has brilliant ideas, he can only succeed if his tools are prepared and well-calibrated. If he is forced to use tools that are broken or damaged, the inferior outcome of his work will testify to the fact that he was forced to compromise. However, if a worker has access to the proper tools, ones that are intact and polished, sharpened and well-adjusted, he can use them to perfection and create a masterpiece.

Applying the parable of a craftsman, we now realize that Hashem has provided each of us with the power of speech. We are commanded to use our mouths to fashion words of purity and holiness, as we can fulfill thousands of mitzvos of chessed, prayer, and most of all, Torah, with our mouths. These words have the power to build worlds, both in the spiritual sense as well as in the physical sense, as
we find (Yeshayahu 51:16): “And I have placed My words in your mouth...to implant the heavens and to set a foundation for the earth.” The holy words spoken by a person in this world literally create spiritual entities and countless holy angels of merit in the upper spheres, all of which will serve in the merit of his soul.

WATCH WHAT YOU SAY

Even though one hears the entire Torah read publicly in the synagogue during the course of all the Shabbos days of the year, he is required each week to personally read the Torah portion of that week, the text twice, and its Targum once. This obligation applies even to the verse “Ataros v’Divon”. -- Shulchan Aruch O.C. 285:1

Why does the Gemara (Berachos 8a), which is the source of this halacha, choose the names of these cities as simple examples of words or names that have no translation in Aramaic? Why doesn’t the Gemara just use the names Reuven and Shimon as examples?

The Gemara (Sanhedrin 63b) tells a story about Rava, who greeted Rav Huna upon his arrival from having traveled. Rava asked Rav Huna, “Where did you sleep?” When Rav Huna told him he had stopped at a place called Kolbeno, Rava was shocked. Rava exclaimed, “The Torah tells us that we are prohibited from sleeping?” When Rav Huna told him he had stopped at a place called Kolbeno, Rava exclaimed, “The Torah tells us that we are prohibited from sleeping!”

Rav Huna answered Rav and told him that Rav Yochanan had ruled that any idolatry which is listed in the Torah itself is allowed to be mentioned.

The Chasam Sofer explains that even with the ruling of Rav Yochanan, it is still only permitted to mention the name of an Avoda Zara if there is a purpose in doing so. However, to repeat the name of an idol for no apparent reason, for example to repeat many times over a verse in which the name appears, would perhaps be unacceptable. Nevertheless, the lesson of the Gemara in Berachos is precisely to teach us that this is permitted. Ataros and Divon were names of idols, but now we are allowed to repeat these names as we review the weekly Torah portion, by saying them twice, and even a third time as translation.

Halachic Corner

Pirkei Avos: Chapter 2

According to the Guem of Vilna

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According to the Magen Avraham

Upon concluding the silent reading of the Amidah, the chazan walks backwards three steps, and remains standing as long as it takes one to walk four cubits (approximately 3 to 5 seconds). Then he returns to his place and says in an undertone, "Ataros Divon Ya’zar and Nimrah and Cheshbon and El’alei and Sevam and Nevo and Be’on.” BeMidbar 32:3

Halachic Corner is dedicated by Benyomin Freeman in memory of his father Gedalia Freeman, z”l. May his memory be for a blessing.

Questions for Thought and Study

1. Which two sins can a man have if he improperly revokes the vow of his wife, as indicated by the statement "כבר יאכז" ("surely revoke")? See Ohr HaChaim 30:16
2. How do we know that Bnei Yisrael were completely unified in the war against Midian? See Ba’al HaTurim 31:4
3. How did the heads of the tribes indicate complete trust in Moshe and Elazar? See Rambam 31:13
4. How did the taking of the spoils of war make the soldiers of Bnei Yisrael like Kohanim? See Ohr HaChaim 31:54
5. The term "ותקן" ("and it will be") is usually indicative of future joy. Why is "ותקן" used in Psak 33:55 when describing the punishments for not completely driving out the inhabitants of Canaan? See Ohr HaChaim 33:55
6. Why is the section concerning the inheritance of women written right after the section concerning the cities of refuge? See Ibn Ezra 36:1

This Week Likutei Peshatim is Sponsored by Hebrew Theological College extending heartfelt condolences to Rabbi & Mrs. Dovid Kupchik on the loss of his mother, Evelyn (Kupchik) Rothman, z”l.
• Hebrew Theological College’s Gourmet Torah at Shallots Bistro will take place this Thursday, August 8, 12:35-1:15. Rabbi Aharon Gaffen will speak on “Eichah: an interplay of prophecy and Zohar.” Complimentary appetizers as well as a discounted menu available for shuir participants. Men and women invited to attend. For more info: Rabbi Joshua Zisook at 847-982-2500 or jzisook@hct.edu.

• This Sunday Night! “How to Teach the Holocaust to our Children?” Blitstein Institute of HTC, the ATT, the IL Holocaust Museum, and Yad Vashem invite the public to an important event, August 4th, at 7:00 PM. This presentation will open a 3-day symposium geared to educators, community leaders and life-long learners. The Sunday night event, open to the public, will feature Rabbi Daniel Raccach, Ravv of Cong. Ohel Sholom and Dr. Robert Rozzet, Senior Historian at Yad Vashem.

• At this important event, Rabbi Binyomin Olstein will present opening remarks. Special presentation: Rabbi Avrohom Shimon Moller of the Associated Talmud Torahs will interview U.S. Veteran, Eyewitness, and Camp Liberator Mr. Larry Yellin. The event will take place at the Illinois Holocaust Museum, 9603 Woods Drive, Skokie. No cost for this event. Register for the public event at: https://bit.ly/2xG1ZRI.

• Educators, community leaders, & lifelong learners - join this summer Institute for Orthodox Educators, at IL Holocaust Museum, with Rabbi Moshe Cohn & Dr. Robert Rozzet of Yad Vashem, Rabbi Binyomin Olstein, & noted Rabbanim, Rabbi Reuven Gross, Rabbi Avrohom Shimon Moller, Rabbi Michael Myers, & Rabbi Daniel Raccach. ATT continuing credits & a generous stipend offered to educators. https://www.iholcaustmuseum.org/teaching-the-holocaust-summer-institute-for-orthodox-educators/.

• This Symposium is generously supported by Mr. Rudolph Tessler, the Davis Family, the Hartman Family, and the Rajchenbach Family. There is no cost to attend these events. For information, please call Mrs. Chani Friedman of the ATT: 773-973-2828.


• 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 offers beautiful, fully 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.

• Attention High School & Seminary graduates: Get a real education with expert faculty & interaction with friends in the classroom. Spend your time in an environment of real spiritual growth. Get real credits for your classes that are accepted at prestigious schools across the country. Get a real degree, real fast - accepted by top tier employers. Gain real knowledge that you will use for life. Blitstein Institute for Women: It’s the Real Thing. Fall semester begins Sept. 3. Call Mrs. Mann at 773-973-0241.

• 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.

• Ida Crown Jewish Academy will be offering Sports Clinics in wrestling, baseball, fencing, girls and boys basketball and cross country with our own Ida Crown coaches and players for students in grades 3-8. Sports Clinics will be held on August 19, 20, and 21. Come find out what it’s like to be an Ida Crown Ace! All kids welcome! For more information and to register, visit our website at www.icja.org or call 773-973-1450.

• The Chicago Mitzvah Campaign is conducting another Tefillin checking opportunity, Sunday, August 4th, through Thursday, August 8th, at Bais Chaim Dov in Lincolnwood, 3461 Devon Avenue. Expert batim macher will also be available for batim repairs. CMC is endorsed by Vaad Rabbanim, Rabbi Olstein, Rabbi Zvi Zimmerman on “Dovid Hamelech's Life: A Microcosm of our Struggle to Rebuild the Bais HaMikdash.” Sun., Aug. 4, 10:30, at Adas Yeshurun.

• JCC Chicago seeks outstanding Early Childhood Assistant Teachers for Fall 2019. Be part of a team of educators, social workers and specialists who support the whole child through a developmentally appropriate curriculum embracing Jewish life and complementing the home. We’re looking for those who are enthusiastic about guiding each child to their potential towards future success. Visit www.jccchicago.org/careers for more information and to apply online.

• Super Science Sunday fuses fun & learning for kids in grades N-8! Join us each week in our lab to explore exciting science experiments & activities. Grades 1-6 meet weekly at 10:15, boys grades 4-8 at 1:45, & boys grades 1-3 at 3:30. We also offer special sessions for Kindergarten & Nursery students, meeting at 10:15, 1:45, & 3:30. Fall sessions begin Oct. 27. Space is limited, so reserve your spot now! Visit us at www.walderlab.org/sunday, email programs@walderlab.org, or call 773-649-5360 for info or to sign up.

• Tisha B’Av at KINS: Shacharit 7:00, 7:45 & 8:30. 8:30 minyan to be followed by “Kinnot & Commentary” with Rabbi Menachem Penner, Dean, REITS Yeshiva Univ. Lectures: 10:30 AM- Rabbi Michael Myers “Galus America” & “The Last Stop?”, 11:30- Ravv Rabbi Yona Reiss “The Tisha B’Av Man - Ohr Mandate to Mourn”; 12:30- Rabbi Daniel Raccach “A People of Honor - The Way Home” Mincha 1:40 & 7:35. 5:45 PM Documentary “Who Will Write Our History”. Info: 773-761-4000 or www.congkins.org.

• Congregation KINS invites the community Shabbat afternoon, August 10, 5:00 PM, when Rabbi Menachem Penner, Dean, YU/REITS, will be giving a shiur – “Can Martyrdom be Coerced?”

• Madraigos Midwest is hosting our first High School Girls Retreat weekend supported by the Walder Foundation. Friday, August 30th - Sunday, September 1st. at the Northbrook Hilton. Our Guest Speaker for the weekend is Adrienne Gold, Momentum Trip Leader, who will lead us in a weekend of pampering, mind, body, and soul. Registration is open at www.madraigosmidwest.org/retreat. For more info call our office at 773-478-6000 or email us at info@madraigosmidwest.org.
Madraigos Midwest is hosting a community event for all women, mothers & daughters, with Momentum Trip Leader Adrienne Gold, Sunday, 9/1, 10:30 AM, at Northbrook Hilton. Adrienne will speak on “Beauty & Self Esteem in the Glare of the Media”. Brunch served. It’s the concluding event for our High School Girls retreat. RSVP to info@madraigosmidwest.org. Make donations for women, or teens (reduced donation) on our donations page. No charge for girls attending the retreat. We hope their mothers come as well!

Private, co-ed Modern Orthodox Jewish college preparatory high school seeks marketing associate to communicate to stakeholders in print and digital formats to students, teachers, prospective families, alumni, donor and community members. Will oversee graphic designer to produce print material. Channels include, but are not limited to: website, social media, email marketing and print marketing. Knowledge of Adobe Creative Suite and iMovie preferred. Email aburson@icja.org.

Yachad is currently looking for a Director of the Chicago Region. The Director will be responsible for developing inclusive social recreational programs for individuals with and without disabilities throughout the Chicagoland area. They will be responsible for supervising part-time program staff, first point of contact for families, and monitoring budget. If interested, please send résumé and cover letter to Chani Herrmann at Herrmann@ou.org.

This Sunday, August 4, join the Choshen Mishpat Kollel at Adas Yeshurun for a Yom Lyun all about credit cards and kinyanim-Shuirim, with guest magid shuir from the BHI, Reb Chaim Mordche Meisles נִירָא, to begin (following breakfast spread) at approximately 9:15 AM.

Then join the Choshen Mishpat Kollel for the week (August 5-9) in the Bais Medrash of Adas Yeshurun for our Yarchei Kallah (Monday-Friday 9:30-12:30) entitled “Prime Halacha”, with self-contained new daily sugyas about common internet retail shailos. Daily breakfast, chavrusas and chaburas - bring your friends! For more information (still time), call 773-682-5892 or torahchicago@gmail.com.

Please join Lincolnwood Jewish Congregation A.G. Beth Israel (7117 N. Crawford in Lincolnwood) on Sunday, August 25, 2019, for a Gala Dinner (A Taste of Israel) and Laughter, featuring The Baruch Meir Bar Mitzvah Show (comedian Brett Walkow). Mincha- 4:45 PM, Cocktails- 5:00 PM, Dinner- 6:00 PM, and Entertainment- 7:00 PM. Maariv after the show. Early bird special until August 6th. Reservations due by August 18. RSVP to the shul office or at www.ljcaogi.org.

Our monthly J-Fit Pass gives you access to a variety of classes and exercise facilities at Bernard Horwich ICC in West Rogers Park. Available to families and individuals ages 16+. Daily passes can also be purchased at the front desk, open gym time, modern equipment and separate-gender workout rooms. jccchicago.org or call 773-761-9100.

Yachad’s Kickoff BBQ is going to be amazing! Great friends, entertainment, memories, location, and, of course, excellent food! Also, we’re planning a special surprise to be revealed at the event! First Sunday 1st – for teens, adults and peers. For registration and information: Yachad.org/Chicago.

Herrmann@ou.org.

Students Grades 4-8 - come after the School Program in Science (M/W) & Robotics (T-Th) at Walder Science Center, in Adas Yeshurun building. Science Program students will have a blast studying chemical reactions & making their own glow sticks, plastic ink, & more! Our T-Th group will experiment with cutting-edge skills of Robotics & Coding, now revolutionizing technology, medicine, & education. Separate boys & girls classes/locations. Sign up/info: www.walderlab.org, 773-649-5360, programs@walderlab.org.

Rabbi Zev Cohen will be giving his Summer Halacha Series Shiur for Women this Tuesday, August 6, at Adas Yeshurun from 2:00-3:15 PM, on the topic of “Responding to Modern Day Society: The Halachic Challenges”.

This year, be prepared for Tisha B’Av. Chicago Community Kollel and Persian Hebrew Congregation present “The Light of Tisha B’Av”, featuring Rabbi Moshe Revah, Rosh Yeshiva of HTC and Rov of Ohel Tefila, and Rabbi Yoel Steinmetz, at the Persian Hebrew Congregation 3820 Main Street, Skokie, IL. For men and women. Come and be inspired.

Sha’arei Tzedek Mishkan Yair invites the community to “Astar Panai - I Will Hide My Face”, an amazing film about the Klausenberger Rebbe--a true story of heroism in the darkest of times. Tisha B’Av afternoon at 2:30 PM and 6:00 PM, 2832 Touhy Avenue. English and Hebrew with English subtitles. Nominal suggested donation - reduced cost for students and children.

This Shabbos, Chicago Community Kollel invites all to its Annual Yarchei Kallah Program Aug 3-9, with special guests: Rav Naftali & Tehila Jaeger. Shabbos Parshas Mattos/Maasei, HaRav Jaeger will speak at the Kollel after 8:00 AM Shacharis & at Shalosh Seudos following Mincha at 7:30 at Agudas Israel of WRP. Daily Learning for Men at the Kollel with Rosh Kollel, HaRav Dovid Zucker, Sunday-Friday, Aug. 4-9, Chavrusas 9:15-11:15 AM, Shuir 11:15-12:15 on עְשָׁרָה דְּבָרִים וַעֲקָרָה, followed by Maariv at the Kollel, 6506 N. California.

Rebbetzin Jaeger’s shiur for women on “Nurturing Our Self-Esteem and Vivifying Our Homes With It” will take place at 6:00 PM at Khal Chassidim.

CCK Yarchei Kallah will also feature a Sunday Morning Shiur for Men on August 4, given by HaRav Jaeger on מַעַקֵּב הַנֶּפֶשׁ וְנַפְסּ הַנָּפֶשׁ at Bais Medrash Torah U’Tefillah-Ateres Shmuel, 2823 W. Touhy, following 8:00 Shacharis at 8:45 AM. On Monday evening, August 5th, on the occasion of the 6th yahrzeit of Rebbetzin Rivka Zucker, וֹדָדָוֹת הַנֶּפֶשׁ נַפְסּ הָרְשִׁיס, HaRav Naftali Tehila Jaeger will give a drasha on the topic of עֵצֶרֶת נַפְסִים שֶׁל עוֹשִׂים לָחֵי נָפשֵׁנוּ, on 8:30 PM, followed by Maariv at the Kollel, 6506 N. California.

The Chicago Community Kollel's Yarchei Kallah Morning Women's Shiur will be held Mon.-Wed., Aug. 5-7, at Cong. Sha'arei Tzedek Mishkan Yair, 2832 Touhy, 10-11:15; Mon, 8/5, Rebbetzin Tehila Jaeger will speak on “Rachav (Sefer Yehoshua): The Power to Recreate Oneself”; Tues., 8/6, on "Tzalfont: The Mother of Shimshon (Sefer Shoftim-The Book of Judges)", Wed., 8/7, Rosh Kollel, HaRav Moshe Francis will speak on “Enablers, Facilitators & Accomplices Who Help Others Commit an Aveira”. More info: 773-262-9400.

Having trouble figuring out how to navigate government assistance programs? Chicago Chessed Fund is here to help! Bring with new applications, renewals, appeals, and issues. Whether you need help with Medicaid, SNAP (food stamps), LIHEAP (gas & electric bills), or other CEDA utility programs, we’ll guide you through the confusing processes and paperwork. Contact Chani Goldman at 847-679-7799 x166 or chani@chicagochesedfund.org with any questions.

From Daniel Weiner thanking Congregation Kesser Maavir for publishing the works of Rabbi Meyer Juzint ש"כנ. His insights on Chumash in “Nechamas Meyer” are moving and his personal stories of surviving the Holocaust in “The Chain of Miracles” are a fitting read on Tisha B’Av. They are available at the shul office and at KesserMaavir.org/Juzint.

The JDBY-YTT Business Office is seeking a full-time Receptionist/Assistant: The ideal candidate will be organized, detail-oriented and have some familiarity with computers and Office programs. Some graphic design skills are preferred. Please submit a résumé by email only to hr@jdbyytt.org and include “Receptionist/Assistant” in the subject line. Please include several references.
In loving memory of our dear Yisroel Yaakov, By Rabbi Sidney & Sharon Pick and Jacob, in loving memory of our beloved father and grandfather, Israel Pick, (Bais Chaim Dovid, Khal Chasidim, Mikor Hachaim, KINS) in memory of our beloved mother, grandmother and great-grandmother, Sophie Gutmann, (Pinkus, Cooper, Truman & Sutker, Max and Mary Sutker and Louis and Lillian Klein, Netanel, Adina, Truman, Israel, Bambi & Albin families in memory of their father, grandfather, and great-grandfather, Nathan Rubenstein).

In loving memory of our mother, grandmother and great-grandmother, Rose Sadur, (Bentzion, Hannah Rose, Avigail and Betzalel Harris, in memory of our beloved mother, grandmother, and great-grandmother, Rose Sadur, יرار, on the occasion of her yahrtzeit on 4 Av. May her memory continue to inspire all who knew and loved her.

In loving memory of our dear Yisroel Yaakov, By the Perman, Dennis, and Askotzky families, in loving memory of their husband, father, and grandfather, Sherwood Perman, יرار, in memory of our beloved mother, grandmother, and great-grandmother, Rose Sadur, יرار, on the occasion of his twentieth yahrtzeit on 7 Av, corresponding to July 19, 2018. May his memory be for a blessing.

In loving memory of our mother, grandmother and great-grandmother, Sophie Gutmann, בברכה, on the occasion of her ninth yahrtzeit on 5 Av. Her warmth, dignity and love for her family remain an inspiration for all of us. - Miri and Abe Sova and family, and Ricki and Aaron Jacoby and family. (Bais Chaim Dovid, Khal Chasidim, Mikor Hachaim, KINS)

In love of memory of Eitan Hillel ben Mishael & Chanah Esther on the occasion of his ninth yahrtzeit on 6 Menachem Av. May his memory be for a blessing. - Mark & Cathy Campbell and family.

In loving memory of our beloved father and grandfather, Israel Pick, יرار, in commemoration of his twentieth yahrtzeit on 7 Av. May he be a merit and yishuv for his family and for all of Kif Yisrael and may his memory be for a blessing. (Bais Chaim Dovid, Khal Chasidim, Mikor Hachaim, KINS)

In memory of Moshe Menora יرار, Ricky Menora יرار, Racheli Menora יرار, and Sara Klein יرار, on the 9th yahrtzeit of their passing on the 2nd of Av. By the Schreiber, Menora, Klein, Israel, Lieber and Redfern Families.

In loving memory of our dear Yisroel Yaakov, יرار, on his 4th yahrtzeit on the 2nd of Av. - Yosef and Bracha Polstein, Mordy & Aliza, Yehuda & Mashi, Moshe & Tzippy, Chana Malka & Yaakov Arhey, Arhey & Elieheva, Etti and all his many nephews and nieces who miss their Uncle Yissay very much. Our love for you will remain in our hearts forever. May your neshama have an Aliyah.

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

Answers:

1. He is responsible for vows that she transgresses for vows that he could not revoce (physical affliction or those that affect their relationship). He is also responsible for vows that she transgresses that he could revoke but did it too late.

2. Pasuk 31:4, which describes all the troops that went to battle, begins and ends with the letter 'n' (corresponding to the number one). This indicates that they went to war united to battle for Hashem.

3. They could have been present when the spoils of war were divided by Moshe and Elazar. Pasuk 31:31 does not mention the princes, to indicate that they completely trusted Moshe and Elazar and declined to be present when the spoils were divided.

4. As alluded to in Pasuk 31:54, when one has a chance of sin and one overcomes the temptation, it is as if one brought a sacrifice to Hashem. The soldiers, to avoid sinning when they took the jewelry from the Midianite women, covered the faces of the women (who had previously tempted them to sin) with dirt to avoid looking at them. This made the soldiers like Kohanim, who bring sacrifices before Hashem.

5. The Torah is warning Bnei Yisrael that if they think leaving inhabitants in Canaan will be joyous, as dirt is alluded to in Pasuk 31:54, when one has a chance of sin and one overcomes the temptation, it is as if one brought a sacrifice to Hashem. The soldiers, to avoid sinning when they took the jewelry from the Midianite women, covered the faces of the women (who had previously tempted them to sin) with dirt to avoid looking at them. This made the soldiers like Kohanim, who bring sacrifices before Hashem.

6. After the tribe of Menashe was told to give up land to the Levi'im for cities of refuge, they were told to give up land to daughters who inherit their fathers as well.

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