In his Sefer Pachad David, Rabbi David Hananiah Pinto explains that if a person wants blessings to rest upon him, he must make himself into a “vessel that can contain blessings”. He must prepare himself to be a vessel for the blessings that Hashem will pour upon him. How can a person do this? Two things are needed. The first, which is a well-known requirement, is Torah study. When a person engages in Torah study, he receives all the blessings mentioned in the Torah. This is because the Torah itself is a source of blessing. Hence Hashem will definitely pour an abundance of blessings upon a person when he studies it. The second requirement is unity. When Jews are perfectly united, when they express their love for one another and are guarantors for each other, Hashem sends blessings upon them in abundance. Not only that, but also, no nation can stand up to them.

The verse testifies to this by using the singular "ראץ" ("see"). This means that if we are all united, Hashem will place before us – before all of the Jewish people – an abundance of blessings. Furthermore, when the Jewish people are united and some misfortune occurs to an individual, another person will come and encourage him. That individual will then realize that his problem is not so serious, and he will regain courage.

Although we will certainly merit blessings when we hearken to Hashem’s voice, we must still ask ourselves what will happen if we don’t obey Him. If the Torah had not stated, “the curse, if you do not hearken”, a person could think: “I’ll do whatever I want and nothing will happen to me.” It is in response to such an attitude that the verse states: If you do not hearken to the voice of Hashem, you will receive curses from Him, for Hashem does not forgo His demands. As the Sages have said (Bava Kama 50a): “Anyone who says that the Holy One, blessed be He, is disregarding [of sin], his life may be disregarded.”

Consequently, we should learn a life lesson here, as well as a moral teaching. In other words, we must study Torah, live in harmony with one another, obey Hashem’s voice and perform His commandments to perfection. In this way we will become suitable vessels for containing blessing, and we will merit the blessings of Hashem for all time.

************************************************************************

RECIPE FOR BLESSING

In his Sefer Pachad David, Rabbi David Hananiah Pinto explains that if a person wants blessings to rest upon him, he must make himself into a “vessel that can contain blessings”. He must prepare himself to be a vessel for the blessings that Hashem will pour upon him. How can a person do this? Two things are needed. The first, which is a well-known requirement, is Torah study. When a person engages in Torah study, he receives all the blessings mentioned in the Torah. This is because the Torah itself is a source of blessing. Hence Hashem will definitely pour an abundance of blessings upon a person when he studies it. The second requirement is unity. When Jews are perfectly united, when they express their love for one another and are guarantors for each other, Hashem sends blessings upon them in abundance. Not only that, but also, no nation can stand up to them.

The verse testifies to this by using the singular " رائع" ("see"). This means that if we are all united, Hashem will place before us – before all of the Jewish people – an abundance of blessings. Furthermore, when the Jewish people are united and some misfortune occurs to an individual, another person will come and encourage him. That individual will then realize that his problem is not so serious, and he will regain courage.

Although we will certainly merit blessings when we hearken to Hashem’s voice, we must still ask ourselves what will happen if we don’t obey Him. If the Torah had not stated, “the curse, if you do not hearken”, a person could think: “I’ll do whatever I want and nothing will happen to me.” It is in response to such an attitude that the verse states: If you do not hearken to the voice of Hashem, you will receive curses from Him, for Hashem does not forgo His demands. As the Sages have said (Bava Kama 50a): “Anyone who says that the Holy One, blessed be He, is disregarding [of sin], his life may be disregarded.”

Consequently, we should learn a life lesson here, as well as a moral teaching. In other words, we must study Torah, live in harmony with one another, obey Hashem’s voice and perform His commandments to perfection. In this way we will become suitable vessels for containing blessing, and we will merit the blessings of Hashem for all time.

************************************************************************

THE BLESSING OF A TORAH LIFESTYLE

Or HaChaim explains that the word "ראץ", which introduces the blessing, is an extraneous word. Its purpose is to teach us that in addition to the blessings themselves, which one earns as a reward for his mitzvah observance, there is an added benefit which accompanies the fulfillment of the mitzvos. That advantage is “that you shall listen”. It is a privilege to be a part of a lifestyle patterned by the Torah, and a person can achieve great satisfaction through it. Abiding by the Torah is in and of itself a most satisfying and soothing pleasure. The verse states (Yeshayahu 55:3): “Listen, and your soul will live.” One who
experiences the invigorating spirit and the joy of the vitality of the Torah feels appreciative of those who encouraged him to obtain it. He also does not focus on the rewards which are due him for its fulfillment, because he feels accomplished and satisfied due to its inherent benefit of providing him a beautiful life of purpose.

This merit is all based upon the initial acceptance of Torah, which is expressed in terms of “listening”. At this stage, the promise of all that which is good does not hinge upon doing or guarding the mitzvos, because listening to the word of Hashem affords a person happiness and contentment. The soul is refreshed, as if one had been offered an elixir of life. The Talmud Yerushalmi teaches (Chagiga 1:7): “The brightness (the wisdom and teachings) of the Torah have the power to return one to perfection.”

The miracles that will occur when the nation crosses the Jordan River will serve as an indication that the nation will succeed as they conquer and inherit the land. -- Rashi

The nation will succeed as they conquer and inherit the land.

Chasam Sofer notes that we see that waters only part, in violation of their original nature imbued in them at the time of Creation, when those who command them to do so are certain in their mission to serve God. If we see that, indeed, the waters of the Jordan River did split (see Yehoshua, Ch. 3), this is a clear and unequivocal sign that the Jewish nation was destined to conquer and to inherit the land.

Earlier, in Parshas Mishpatim, the Torah had addressed the destruction of the idol worship which was to be found in the land as the Jews entered. There, the Torah states (Shemos 23:24): “Certainly destroy and cut down their monuments.” Yet, the Torah there does not instruct us to burn these items in fire. Here, however, in our verse, the Torah does add this command to have these items burned. What is the reason for this additional requirement at this point?

The Gemara (Avoda Zara 53b) presents a question. How are we to understand the command to burn the Asheira trees which were used for idol worship by the inhabitants of Canaan? After all, we know that the land was already presented to our forefathers as an inheritance, and those who entered the land with Yehoshua were merely taking possession of that which was technically already theirs. The Canaanites therefore had no legal right of ownership, and their misuse of these trees had no bearing in creating a formal status of prohibition upon the land and its contents. Why, then, do these trees have to be destroyed?

The Gemara answers that once the Jewish people participated in the worship of the Golden Calf, they demonstrated that the active involvement in idolatry was not objectionable to them. Based upon this attitude, the inhabitants of Canaan were technically involved as agents, as they worshipped items which belonged to the Jews. These items now had the status of idol worship owned by a Jew, whose prohibited status never becomes nullified. Consequently, the only thing to be done was to destroy them.
Rav Yechezkel Avramski explains that we see that before the worship of the Golden Calf, there was no need to declare that these things be incinerated. At that point, the idolatry service of the gentiles did not have the power to prohibit these Asheira trees. This is why, in Parshas Mishpatim, which was before the worship of the Golden Calf, the Torah only commands to have these things cut down and smashed. This was all that was necessary in order to stop the illicit worship. However, after the Jews sinned with the Golden Calf, these items became prohibited not only in worship, but it was also prohibited to derive any benefit from them. Accordingly, the Torah in our verse requires that they be burned and destroyed.

************************************************************************

INTOLERABLE BEHAVIOR

לֹא מֵכַל לָכֶם בַשׁעֵרְךָ מְשָׁרַדְתֶּם עַל־אֲמָרָי יִהְולָךְ בָּךְ אֲמוֹרֵי הָעָדֹת בֶּן־רָעָה אֲמוֹרֵי הָעָדֹת בֶּן־רָעָה אֲמוֹרֵי הָעָדֹת בֶּן־רָעָה אֲמוֹרֵי הָעָדֹת בֶּן־רָעָה אֲמוֹרֵי הָעָדֹת בֶּן־רָעָה

“You will not be able to eat in your cities: the tithe of your grain, and your wine, and your oil; and the firstborn of your cattle and your flocks; and all your vow offerings; and your free-will offerings; and what is raised of your hand.”  Devarim 12:17

Eliyahu Meir Bloch notes that the reason for this is that once Hashem commands this ma’aser should not be eaten outside Yerushalayim, a person should actually feel that he simply cannot do it. For example, if a person is standing at the edge of the roof of a ten story building, the thought of jumping off is not just something he shouldn’t do or isn’t allowed to do. It is beyond that, for he feels that it is something that he cannot do, for doing so would be certain death. Similarly, when Hashem commands that we not do something, although we are technically able to do it, we should consider it as something which we are not capable of doing.

Sometimes a person is inhibited and prevented from doing something wrong because other people are around, and he is afraid of being seen doing this sin. Similarly, a person should feel the presence of the Shechinah before him, as David HaMelech exhorts (Tehillim 16:8): “I have set God before me always.” If a person would develop this attitude properly, he would realize that participating in sin is something which he actually could not do.

Rabbi Yochanan ben Zakkai blessed his students before he died, saying: “May it be the will of Hashem that the fear of Heaven be in your eyes as important as the fear of man.” Although the students were surprised to be given such a small blessing, Rabbi Yochanan clearly pointed out to them that when a person is being viewed by another, if he would sin, the level of embarassment would be tangible. Therefore, the thought of committing a sin in front of Hashem should not only not be undesirable, but it should also be embarassing to the extent that the prohibited act should be beyond his ability to consider at all.

************************************************************************

THE PARABLE OF THE DOCTOR

את כל חניך א-chair אליך מצוות אָתַּךְ אֵין תַּעְשֶׂרֶת לָתוֹלֵךְ אֱלֹהִים אִם נַעֲשֶׂה קַרְבּרִים לְאָנָה קַרְבּרִים לְאָנָה קַרְבּרִים לְאָנָה קַרְבּרִים לְאָנָה קַרְבּרִים לְאָנָה

“The entire matter that I command you, you shall guard it to do; you shall not add to it and you shall not subtract from it.”  Devarim 13:1

It is forbidden to add mitzvos to either the Oral or Written Laws. According to various commentators, this commandment forbids adding prohibitions to the already existing prohibitions of the Torah. Others maintain that this mitzvah of “bal tosif” applies only to positive commandments. Therefore, it is forbidden to place five portions of the Torah in one’s tefillin. Similarly, one may not take two lulavim at the same time on Sukkos, or dwell in a sukkah after the end of the holiday with the intention of fulfilling the mitzvah. It is also forbidden to subtract from the mitzvos. An example of subtracting from a mitzvah would be the actions of a Kohan, who is required to sprinkle the blood of a chattas offering on the four corners of the Altar, if he sprinkles it only on one corner.

Sefer Kiflayim L’Tushia explains that the importance of this mitzvah in relation to the Torah and all its commandments is in understanding that these mitzvos were given to us by a perfect God and that any deviation in observance is an affront to Hashem and to His purpose.
A parable serves to elucidate this point. If a master had ordered his servant to remove some dirt from a garment, and the servant went out of his way to wash, dry and press the garment, the master would most certainly have been pleased with the servant’s hard work and devotion on his behalf in doing more than had been required of him. However, if a doctor prescribed a certain medication for a patient who was ill, and that patient did not take the required dosage but doubled it, the patient would be in violation of following his doctor’s orders and the doctor would definitely have been angry with the actions of his patient.

The difference in the reactions of the master and the doctor centers on the following consideration. While both the servant and the patient disobeyed orders, in the first instance the orders were given for the benefit of the master and, therefore, the more work the servant did the happier his master was. In the case of the doctor and patient, the orders were given for the patient’s benefit and were to have been obeyed to the letter so that the medication would serve its purpose.

Our relationship to Hashem is analogous to that of the patient and doctor. The mitzvos are medicine for the soul. It is, therefore, forbidden to deviate even slightly from the prescribed manner of observing them.

Halachic Corner

Pirkei Avos: Chapter 6 - Rosh Chodesh Elul

According to the Gaon of Vilna

<table>
<thead>
<tr>
<th>Krias Shema</th>
<th>Tefilla</th>
<th>Sunset</th>
<th>Sunrise</th>
<th>Sunset</th>
</tr>
</thead>
<tbody>
<tr>
<td>9:33</td>
<td>10:39</td>
<td>Friday</td>
<td>Sat.</td>
<td>Sat.</td>
</tr>
<tr>
<td>8:57</td>
<td>10:15</td>
<td>7:28</td>
<td>6:15</td>
<td>7:28</td>
</tr>
</tbody>
</table>

According to the Magen Avraham

It is the custom to blow the shofar every morning between Rosh Chodesh Elul and Erev Rosh Hashanah. This custom is based on the Midrash which tells us that on Rosh Chodesh Elul, God commanded Moshe to go up on Mount Sinai to receive the second Tablets. When Moshe went up on the mountain, a shofar was blown to remind the people that they should not sin, as they had done before with the Golden Calf. Rabbi Shamshon Raphael Hirsch explains that this was a great honor to God, as it is stated (Tehilim 47:6): 

"כללקוקビュー וברחתה ינשך הירש: " - “The God of Justice has gone up in the honor of teruah; He appears as God of Mercy with the sound of the shofar.” In the beginning of the pasuk, the word “כללקוקビュー” is mentioned, which refers to the God of Justice. However, after the blowing of the shofar, “כללקוקビュー” becomes "רי" - the God of Mercy.

Therefore, since the shofar saved Bnei Yisrael from sinning, and since Elul is a month dedicated to repentance, we blow the shofar every morning, some beginning with the first day of Rosh Chodesh, while others begin on the second.

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

Questions for Thought and Study

1. How is it clear that מֵרֵי כָּלַק (Mount Gerizim) and מֵרֵי עֹלֶל (Mount Eival) represented blessings and curses? Where were these mountains located? See Rav Shamshon Raphael Hirsch to 11:30

2. Which two words allude that the Beis HaMikdash will be in Yerushalayim? See Ba‘al HaTurim 12:5

3. How do we search out Hashem’s presence "לא לאכש", as commanded in Pasuk 12:5? See Ramban 12:5

4. When are we concerned that the Levi‘im will “be forsaken” (רוֹץ וְטֵבַע), as the Torah says that we should be concerned “לכל ולכלך? (“all your days”)? See Sifrei 12:19

5. Why does the Torah use the term "עָנֵי" (“prophet”) even when referring to a false prophet? See Ramban 13:2

6. Why is only the term “ושר" (“right”) used in Pasuk 13:19 but not “ושר" (“good”) as is used in other places (6:18, 12:28)? See Meshech Chochmah 13:19

This Week’s Likutei Peshatim is Sponsored

- By Hebrew Theological College wishing mazal tov to Rosh HaYeshiva Rabbi Avraham Friedman and his wife Tamar on the birth of a great-grandson, born to Binyomin & Libi Prazansky; and to HTC Board of Regents member Rev. Noah Wolff and his wife Marilyn on the birth of a great-grand-daughter, born to Mr. & Mrs. Ariel Gutnicki.

- By Hebrew Theological College’s Gourmet Torah at Shallots Bistro will take place this Thursday, September 5, 12:35-1:15. Rabbi Dr. Zev Eleff will speak on “Rabbinic Power Rankings: The Case of Rav and Shmu’el”. Complimentary appetizers and a discounted menu available for shiur participants. Men and women invited to attend. Info: Rabbi Joshua Zisook at 847-982-2500 or jzisook@htc.edu.

- By Hebrew Theological College’s Gourmet Torah at Shallots Bistro will take place this Thursday, September 5, 12:35-1:15. Rabbi Dr. Zev Eleff will speak on “Rabbinic Power Rankings: The Case of Rav and Shmu’el”. Complimentary appetizers and a discounted menu available for shiur participants. Men and women invited to attend. Info: Rabbi Joshua Zisook at 847-982-2500 or jzisook@htc.edu.

- By Hebrew Theological College’s Gourmet Torah at Shallots Bistro will take place this Thursday, September 5, 12:35-1:15. Rabbi Dr. Zev Eleff will speak on “Rabbinic Power Rankings: The Case of Rav and Shmu’el”. Complimentary appetizers and a discounted menu available for shiur participants. Men and women invited to attend. Info: Rabbi Joshua Zisook at 847-982-2500 or jzisook@htc.edu.

- By Hebrew Theological College’s Gourmet Torah at Shallots Bistro will take place this Thursday, September 5, 12:35-1:15. Rabbi Dr. Zev Eleff will speak on “Rabbinic Power Rankings: The Case of Rav and Shmu’el”. Complimentary appetizers and a discounted menu available for shiur participants. Men and women invited to attend. Info: Rabbi Joshua Zisook at 847-982-2500 or jzisook@htc.edu.

- By Hebrew Theological College’s Gourmet Torah at Shallots Bistro will take place this Thursday, September 5, 12:35-1:15. Rabbi Dr. Zev Eleff will speak on “Rabbinic Power Rankings: The Case of Rav and Shmu’el”. Complimentary appetizers and a discounted menu available for shiur participants. Men and women invited to attend. Info: Rabbi Joshua Zisook at 847-982-2500 or jzisook@htc.edu.

- By Hebrew Theological College’s Gourmet Torah at Shallots Bistro will take place this Thursday, September 5, 12:35-1:15. Rabbi Dr. Zev Eleff will speak on “Rabbinic Power Rankings: The Case of Rav and Shmu’el”. Complimentary appetizers and a discounted menu available for shiur participants. Men and women invited to attend. Info: Rabbi Joshua Zisook at 847-982-2500 or jzisook@htc.edu.

- By Hebrew Theological College’s Gourmet Torah at Shallots Bistro will take place this Thursday, September 5, 12:35-1:15. Rabbi Dr. Zev Eleff will speak on “Rabbinic Power Rankings: The Case of Rav and Shmu’el”. Complimentary appetizers and a discounted menu available for shiur participants. Men and women invited to attend. Info: Rabbi Joshua Zisook at 847-982-2500 or jzisook@htc.edu.

- By Hebrew Theological College’s Gourmet Torah at Shallots Bistro will take place this Thursday, September 5, 12:35-1:15. Rabbi Dr. Zev Eleff will speak on “Rabbinic Power Rankings: The Case of Rav and Shmu’el”. Complimentary appetizers and a discounted menu available for shiur participants. Men and women invited to attend. Info: Rabbi Joshua Zisook at 847-982-2500 or jzisook@htc.edu.

- By Hebrew Theological College’s Gourmet Torah at Shallots Bistro will take place this Thursday, September 5, 12:35-1:15. Rabbi Dr. Zev Eleff will speak on “Rabbinic Power Rankings: The Case of Rav and Shmu’el”. Complimentary appetizers and a discounted menu available for shiur participants. Men and women invited to attend. Info: Rabbi Joshua Zisook at 847-982-2500 or jzisook@htc.edu.

- By Hebrew Theological College’s Gourmet Torah at Shallots Bistro will take place this Thursday, September 5, 12:35-1:15. Rabbi Dr. Zev Eleff will speak on “Rabbinic Power Rankings: The Case of Rav and Shmu’el”. Complimentary appetizers and a discounted menu available for shiur participants. Men and women invited to attend. Info: Rabbi Joshua Zisook at 847-982-2500 or jzisook@htc.edu.

- By Hebrew Theological College’s Gourmet Torah at Shallots Bistro will take place this Thursday, September 5, 12:35-1:15. Rabbi Dr. Zev Eleff will speak on “Rabbinic Power Rankings: The Case of Rav and Shmu’el”. Complimentary appetizers and a discounted menu available for shiur participants. Men and women invited to attend. Info: Rabbi Joshua Zisook at 847-982-2500 or jzisook@htc.edu.

- By Hebrew Theological College’s Gourmet Torah at Shallots Bistro will take place this Thursday, September 5, 12:35-1:15. Rabbi Dr. Zev Eleff will speak on “Rabbinic Power Rankings: The Case of Rav and Shmu’el”. Complimentary appetizers and a discounted menu available for shiur participants. Men and women invited to attend. Info: Rabbi Joshua Zisook at 847-982-2500 or jzisook@htc.edu.

- By Hebrew Theological College’s Gourmet Torah at Shallots Bistro will take place this Thursday, September 5, 12:35-1:15. Rabbi Dr. Zev Eleff will speak on “Rabbinic Power Rankings: The Case of Rav and Shmu’el”. Complimentary appetizers and a discounted menu available for shiur participants. Men and women invited to attend. Info: Rabbi Joshua Zisook at 847-982-2500 or jzisook@htc.edu.

Park Plaza Senior Living Community enriches the quality of life for our residents through daily shurim, 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 smartphones, tablets and computers. We offer free volunteer assistance to keep your devices safe, Visit tagchicago.org or 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.

Orit Esther Riter, internationally acclaimed Emunah speaker, teacher, and the author of www.dailydoseofemuna.com is coming to Chicago! She will speak on the very much loved & important topic of “Turning Around Your Emotions Through Emuna and Positive Energy”, during which time you will be taught many valuable tools to help you succeed in all areas of your life. Watch your Emuna and your Happiness grow! This Wed., Sept. 4, 7:30 PM, at Adas Yeshurun. Sponsored by Zisa Zimmerman Anetiu.

Guess who’s coming back to town? The one and only original Uncle Moishy at the 6th annual “Taste of Kosher” event at Jewel-Oscoe on Howard Street! Dozens of kosher companies selling delicious products plus live cooking presentation by Chef Adam of Mikee Sauces and a special appearance by world-renowned kosher food maven, The Kosher Guru, plus free face painting, caricatures and balloon sculptures. A fun event for all! Sun., Sept. 8, 12-5. Don’t miss the free Customer Appreciation Kosher BBQ!

The Ezra Multi Service Center is now hiring a Program Associate (PT) to assist in programming & planning for the JUF Uptown Cafe and Chevrah program, which aims to create, foster, & grow an inclusive Jewish community by ensuring that Jews in need have opportunities to stay connected to their heritage & enrich their Jewish identities. Degree in social work or related field with a desire to work for an agency with an urban Jewish social justice agenda highly preferred. Learn more/apply: https://www.jccchicago.org/about/careers/.

The 10th annual Walk4Friendship, Sunday, September 1, 10:00 AM - 1:30 PM, at Sunset Ridge School, 525 Sunset Ridge Road, Northfield. This exciting event brings the community together in celebration of individuals of all abilities. Pre-registration is free, so sign up as a walker, donor, fundraiser, or all three, at www.IL.walk.com!

The Walk4Friendship will feature delicious food by Mizrahi Grill! Inflatables, camel rides, rock climbing wall, airbrush face painting, caricaturist, balloon animals and juggler, Home Depot’s Craft Corner, snacks and treats. Guaranteed fun for the whole family! Benefiting The Stuart I. Raskas Friendship Circle of Illinois.

Looking for a fun and fulfilling opportunity? Lev Chicago Respite is hiring! We are seeking enthusiastic, dedicated staff for our after-school program, serving children with special needs. Monday-Thursday, from 3:30-7:30. Will train. Background check required. Send résumé to rivka@libenou.org.

Congregation KINS is proud to welcome its new Assistant Rabbi, Rabbi Yechiel Bresler, and his wife Davina and family. The community is invited to meet and formally welcome the Breslers to town at an end-of-summer family picnic/BBQ on Sunday, September 8th, 11:00 AM - 2:00 PM, at Central Park in Skokie. Great food, kids activities, moon bounce, a friendly pickup softball game, and more! For more information or to sign up, visit www.congkins.org.

Club J is a special club designed just for Jewish girls in 6th-8th grades to have an opportunity for fun and friendship! We are now hiring dynamic and engaging youth leaders to join our team in making an impact in the lives of Club J participants. Learn more and apply at https://www.jccchicago.org/about/career-listings/.

Darchei Noam Glenbrook looks forward to welcoming Rabbi Yona Reiss, Av Bet Din of the cRe, as our scholar-in-residence next Shabbos, September 6-7. Rabbi Reiss will be speaking at a special Friday night dinner at a lunch open to the entire community. For information on Shabbos hospitality in Northbrook, please contact the shul hospitality at 224-226-2780.

Going to college? Check out Chabad on Campus, your home away from home. Visit www.chabad.edu for a full listing of Chabad centers on campuses worldwide, including 10 in Illinois.

Registration closes this week for the YU Torah Mitzion’s Annual Summer Event, A Taste of the World! September 8th at Noah’s of Lincolnshire (200 Barclay Blvd., Lincolnshire 60069). Enjoy great food, great location, and great company! 6:00 PM Reception, 7:00 PM Dinner. (Under 30? Redeem your discount!) Register at www.torahchicago.org or call the office at 773-973-6557.

NILL-Chicago Institute of Women’s Learning is excited to introduce our new Community Scholar, Mrs. Emma Katz. Join us for a special Inaugural Event to meet and welcome Emma to our community, Tuesday, September 10, 8:00 PM, at Florence & Graham Floral Design (4142 Dempster Street, Skokie).

Ohr Naava presents Avinu Malkeinu! Rav Gav Friedman and Rabbi Wallerstein! Tuesday night, September 17. Inspiration for Elul. At Beis Medresh 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.

Students Grades 4-8 - Come join the After 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 & radioactivity, making glow sticks, plastics, paper & 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.

Learning to Face Cancer as a Jewish Community” - Please join Young Israel of Skokie for an inspirational evening as we hear from Eve Kleinerman, Illinois Regional Director of Sharsheret, who will share information about women’s health and Sharsheret resources in a culturally-sensitive environment. Monday, September 9, 7:30 PM, at Young Israel of Skokie, 8746 East Prairie Road, Skokie.

Community Safety Network, in partnership with Congregation KINS, presents “Civilian Response to Active Shooter Event”, on Monday, September 9, 7:30-9:00 PM. This training and informational program has been developed by the Advanced Law Enforcement Rapid Response Training at Texas State University. The entire community is invited to attend. For information or to RSVP, please email info@csnchicago.org.
Answers:

1. Mount Gerizim and Mount Eival were in the mountains of the tribe of Ephraim. Gerizim was in the north and was barren, indicating a lack of blessing.

2. The words 'לו אלול' ("to the place") (using the פ א פ ה letter formations) can also be פ א פ ה פ א פ ה ("This is Yerushalayim.")

3. Ramban says that when Mashiach comes we will ask "the way to Yerushalayim" so that all of Bnei Yisrael will gather there. Sifrei says that in order to determine the proper place for the Beis HaMikdash one needs to 'search out' a proper prophet to determine its location.

4. We are concerned that the Levi'im will not be taken care of during Shemitta and Yovel when no tithes are given to them, as they don't own their own land.

5. Ramban gives two answers. First, even though this imposter calls himself a "prophet", he should be identified as an imposter. Second, there are times when a person might meditate and even be able to correctly predict future events through dubious manners. Although this person is practicing some level of prophecy, he is not a true prophet and his message must be rejected.

6. Hashem does not rejoice that evildoers will need to be destroyed. So even though this is the 'right' thing to do, it is not considered "good" in the eyes of Hashem.