“You are not able to eat in your gates the tithe of your grain, and your wine and your oil.” Devarim 12:17

“...for it is the desire of your soul to eat meat, with all the desire of your soul you may eat meat.” Devarim 12:20

People generally waited to bring all of their obligations when they fulfilled the mitzvah of going up to the Beis HaMikdash.

AN ATMOSPHERE OF HOLINESS

Rabbi Yehoshua ben Korcha says that in fact you are able to eat it, but you are not allowed to do so. - Rashi

Why does the Torah use the phrase “you are not able” to mean “you are not allowed”? Logically, one accepts that one may only offer and eat sacrifices in the Beis HaMikdash, a special holy place. However, one may question the necessity to eat ma’aser sheni (the second tithe) only within the walls of Yerushalayim.

In Oznaim LaTorah, Rav Zalman Sorotzkin points out that even though the Torah (Devarim 14:23) emphasizes that the purpose of eating ma’aser in Yerushalayim is in order to learn to fear Hashem always, why can’t a person achieve the same effect by eating it in his own home in the company of family and friends as a seudas mitzvah? For this reason, the Torah says that one is not able to eat it outside of the walls of Yerushalayim, in order to drive home the point that the only way that the eating of ma’aser sheni will lead to a strengthening of one’s fear and honor for Hashem is to eat it in the holy city of Yerushalayim at the time that the Jewish people gather to celebrate the three festivals – Pesach, Shavuos and Sukkos.

Though technically one could bring his ma’aser sheni to Yerushalayim at any time, people generally waited to bring all of their obligations when they fulfilled the mitzvah of going up to the Beis HaMikdash (פְּרָעהַ שְׁנֵי). The exact prescription for one to be strengthened in his fear שְׁאֹת שֵׁם for the year was to gather with the entire Jewish people, observe the service of the Kohanim in the Beis HaMikdash, and to experience the ten miracles that occurred there, as enumerated in Pirkei Avos (5:5).

This is what Rabbi Yehoshua ben Korcha meant when he said that even though one is physically able to consume the ma’aser sheni outside of Yerushalayim, he is not allowed to do so, because he is not spiritually able to gain the proper result of eating the ma’aser sheni unless in the atmosphere of the holiness of Yerushalayim at the time of the festivals.

BON APETIT?

Eating meat is mentioned three times in this verse. What is the purpose of this obvious emphasis?

There is a fascinating philosophical discussion among the commentators regarding eating. We are human beings, and we possess a mind and a personality which are reflections of the holiness and purity of Hashem’s spirit with which we have been endowed. There are those who say that as human beings we should only eat when we are truly hungry. Eating is a physical activity, which we share in common with all animals. At the point when we busy ourselves with caring for our mundane existence, since we have no choice, we reluctantly must...
acknowledge our physical nature. There are others who say that if we were to wait until we were hungry before taking care of nourishing our bodies and satisfying our hunger, our eating would be with a full appetite and with a degree of greater indulgence. Under these conditions it would be too difficult to dedicate our intentions in eating for the sake of heaven. Therefore, it is better to eat before one becomes noticeably hungry, when the eating can be a controlled, deliberate act of purpose. This approach, in fact, is the philosophical approach preferred by Rambam.

**Rabbi Shimon Sofer** explains that this philosophical mindset can be read into our verse. “When God will broaden your boundary...”, at that moment it is better if you decide to say “I will eat meat.” However, if you wait until “it is the desire of your soul to eat meat”, there is a distinct risk that that consumption will be less of a humane activity, and it may instead become “with all the desire of your soul you will eat meat”, which would be an unfortunate situation.

"אתרי ה' אלוקיכם תובלו אהיה נביא ותתנו משה השם אלKİ אשר עשה נביא ב destroyer his name will be destroyed.ジェ
God your Lord you shall follow, and Him you shall fear; and His commandments shall you keep and to His voice shall you listen; and Him shall you serve and to Him you shall cleave.” Devarim 13:5

It is better to eat before one becomes noticeably hungry, when the eating can be a controlled, deliberate act of purpose.

**OUR JOINT EFFORTS**

At the Knesiya HaGedola that met in Vienna in 1929, the **Gerer Rebbe** spoke. In his message, he pointed out an insight in the way the Torah describes the episode of the false prophet and the one who comes to incite and influence others to participate in idolatry. In the very middle of the paragraph discussing these evil fabrications, the Torah exhorts: “You shall follow God, and Him you shall fear, and keep His commandments and listen to His voice. Serve Him and cleave to Him.” This entire verse is written in the plural (וה尔קך, etc), as if to emphasize how we must all participate in His worship together, as a nation. The paragraph concludes by teaching that the false prophet shall be liable for the death penalty for his crime.

In contrast, in Parashas Ekev (10:20), the Torah teaches a similar theme, but there the entire verse is written in singular (והלך, etc): “Fear God, your Lord, serve Him and cleave to Him, and with His name you shall swear.” What can we learn from contrasting these two verses?

The lesson is that when there are foreign and devious influences in society which attempt to infiltrate our community, we cannot leave it up to the individual to fight the battle alone. We need each other, and it is only in the merit of the community that we can expect to overcome the insidious efforts of the scoffers to encroach upon our youth and their tender minds.

These words were true then, and they are even more relevant in our days, when the powers and influences which undermine Torah have infiltrated our homes and institutions. We must join forces and utilize the communal strength which the Torah advocates for us to persevere.

**UNITED IN DIVERSITY**

“You are children to God, your Lord – you shall not cut yourselves and you shall not make a bald spot between your eyes for a dead person.” Devarim 14:1

According to the conclusion of the Gemara (Yevamos 14a), the Torah here only prohibits the formation of groupings which are in opposition to each other. However, it is allowed to have two Jewish courts in two different cities, with each one ruling according to a different opinion in Halachah.

Someone once approached the **Chafetz Chaim** and was bothered about the many different variations of prayer that are found within the Jewish community. Chassidim pray with their text, while Misnagdim daven using their version of the liturgy. Even among the Chassidim, we find that there are various customs and
Would it not be better if there would be a uniform manner by which the Jews would speak to Hashem?

“We could ask a similar question about the Russian Czar and his army”, began the Chafetz Chaim. “Why does he have so many different soldiers and ranks in his military? Some are infantry, others are cavalry, while still others are assigned to the cannon corps. Would it not be more fair and easier to administer warriors if all had the same jobs? It would seem that this would settle many problems which are necessarily a result of having so many different battalions.

“Yet, we all realize that each branch of the armed forces has a specific role to play. Although their overall objective is to win the battle and the war, nevertheless, the many details required to succeed demand various legions. The infantry can strike with swiftness and detail. The cavalry can overpower, while the cannons can bombard from far away. Even the bugle corps serves a purpose in that it can inspire the troops while frightening the enemy. It is only with a coordinated effort of all the soldiers that the victory can be achieved.

“Our efforts every day constitute a constant battle against the Yetzer Hara. We must always be alert to find ways to trick the Yetzer Hara and to overcome it. We need to have several types of spiritual forces to coordinate, and each must contribute its particular and unique power in defeating this enemy. One group helps to achieve victory by means of its outstanding Torah study. Another possesses the power of prayer, while yet another has the skills of singing and being joyful in the service and in whatever they do.

“The main thing is that everyone should do his job to the best of his ability, and that everyone realize that the victory of the nation is only due to a national effort where everyone works for the sake of Heaven.”

THE COMMON WELFARE OF THE NATION

Rabbi Shimon Shkop explains that any and all physical and spiritual resources which are granted to a person are actually meant as assets of the Jewish people as a whole. An individual who possesses any particular talent or material goods is merely a caretaker or treasurer who is responsible to properly allocate that which he has been provided for the welfare of the nation.

When a royal officer is assigned an item to deliver on behalf of the king, and he fulfills his role properly, he has earned the trust of the king and can expect to be given greater roles with greater responsibilities. Even if he does not excel in other areas, he will nevertheless at least be promoted within the area in which he has performed. The opposite is also true. If, after having been delegated to appropriate a small sum, the officer blunders and fails, he will not be trusted again with any further financial distributions of the king.

When Hashem provides a person with money to spend and to apply with discretion, the person’s own actions and decisions then determine his future eligibility for opportunity. If ma’aser is given and tzedakah afforded, then the task has been successfully fulfilled. This “officer” has proven his worthiness and he will then merit to develop and acquire even greater levels of understanding, as
Hashem entrusts him with greater resources of wisdom and insight. The Gemara (Taanis 7a) tells us that a teacher gains more knowledge from his students than he does from his own instructors or peers. The obvious meaning of this is that the challenge of preparing a lesson forces a person to clearly and thoroughly research a topic more than he would if he studied for his own personal development. According to our explanation, we have arrived at a further insight to this Gemara. The fact that one shares his knowledge by teaching others is a form of tzedakah and kindness. Just as financial charity leads to Hashem’s granting further wealth, this also applies in the realm of Torah study. One who appreciates that his skills are God-given can be trusted with further intellectual capacity, for he will again utilize it to service Klal Yisrael.

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YOU CAN TAKE IT WITH YOU

HaRav Avraham of Kalisk expounds upon this mitzvah with a story. Two people planned to travel from one place to another. They had to transport a large sum of money, and they were concerned that they might be ambushed and robbed along the way. How could they secure the passage of their funds? One of them decided that the safest method was to send his money with the postal service, and that is what he did. The other wanted to save the few dollars of postal fees, and he simply hid the money on his self, deep within the layers of his clothing.

As they traveled, they were indeed accosted by thugs. They searched the first man, and found the few cents he had in his pocket, which he had taken for his meager travel expenses. They took the change, and threw him down. Then they grabbed the other fellow and searched him. They immediately discovered the large sum of cash which he carried. Assuming that he had even more hidden with him, they continued to beat him in order to find where he had the rest of the money. After the ordeal, the second man was forced to return home, injured and defeated.

There are two types of people. Some people know that this world is fraught with danger, and there are many chances for loss. When they acquire some degree of financial resources, they minimize their risk of losing them in this world. They therefore send these monies ahead to the next world by means of the mitzvah of tzedakah and chesed. When the time comes, and the person leaves this world and arrives in the next one, he finds the merit of these monies waiting for him intact.

There are others, though, whose attitude is more selfish and they are uninterested in sharing with those in need. They are not secure that their money will maintain its value unless they personally carry it on their own selves. When their end comes and they travel to the next world, the moment of accounting is harsh and relentless, and they are suddenly faced with the fact that their money has failed them, and they have less to show for it than if they had acted otherwise.

Halachic Corner

Pirkei Avos Chapter 5

According to the Gaon of Vilna

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Rosh Chodesh Elul will take place on Thursday and Friday, Yom Chamishi v’Yom Shishi

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): “לעוֹלַּם אָשֶׁר בָּרָאם ה' בְּכֶמֶל שֶׁפֶם” — “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 “אָשֶׁר” is mentioned, which refers to the God of Justice. However, after the
Looking for a fun and fulfilling opportunity? Lev 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. Sendrésumé and cover letter to rivka@libenu.org.

Questions for Thought and Study

1. What did Bnei Yisrael learn from observing the contrasting appearances of Mount Grizim and Mount Eivai?  
   See Rav Shamshon Raphael Hirsch 11:29

2. In describing how one should listen to Hashem, why does the Torah use six different terms (follow, fear, observe, etc.) in Pasuk 13:5?  
   See Ohr HaChaim 13:5

3. Which word alludes to the tribe upon whose territory most of the Beis HaMikdash was located?  
   See Ba’al HaTurim 12:14

4. Why does the Torah specify “seeking out and investigating” (/'.$$+^24X) regarding ת”מ (idol worship) yet not regarding other capital cases in the Torah?  
   See Ramban 13:15

5. How does bringing שַׁבָּת (the second tithe) increase Torah learning in Yerushalayim, as it says “ְלִשׁוֹנָה לְבָאָלֶהָ” (in order that you learn)?  
   See Ha’amek Davar 14:23

6. Why does the Torah say to “count seven weeks” twice in Pasuk 16:9?  
   See Ohr HaChaim 16:9

This Week Likutei Peshatim is Sponsored

- By Hebrew Theological College wishing mazal tov to Rabbi & Mrs. Shmuel Leib Schuman on the upcoming marriage of their son Zevi to Kayla Jacobs; to Joseph & Aliza Roth on the birth of a son; to HTCT Board of Regents member Dr. Oscar Novick and his wife Bernice on the birth of a great-grandson, born to Zehava & Noam Feit; to HTCT Board of Governors member Abe Sova and his wife Miriam on the birth of a granddaughter, born to Dr. & Mrs. Aryeh Sova; and to HTCT Board of Governors member David Porush and his wife Rochie on the marriage of their daughter Mira to Dani Feit.

- Gourmet Torah at Shallotts Bistro is not meeting in the restaurant, so we are bringing Torah to you. Please join Rosh HaYeshiva Rabbi Avraham Friedman over Zoom on Thursday, August 20, at 12:30 PM. Zoom info: https://zoom.us/j/99921240863 or call in +1 312-626-6799. Zoom ID 999 2124 0863.

- “Yom Tov Digest”, a must have for Elul and Tishrei! A Feldheim publication by Rabbi Ben-Zion Rand. Panoramic in scope, this inspiring volume takes you on a thought-filled journey through Shabbos, Elul and Tishrei, and all the Yomim Tovim. Classical insights, anecdotes and stories – this sefer captures the unique character of all our sacred times. It will energize your Shabbos and Yom Tov and turn them into deeply personal moments. For your copy, contact rand@htc.edu.

- JDBY-YTT is seeking an Executive Assistant to our incoming CEO. The ideal candidate will possess excellent verbal and written communication skills, organizational and computer skills and the ability to multitask. If you would like to join the staff of a fast-growing school and assist in the chinuch habonim v’habanos of nearly 1300 children, please submit a résumé by email only to hr@jdbyytt.org with “Executive Assistant to CEO” in the subject line. Please include several references.

- Joan Sachs Bais Yaakov Elementary School is seeking candidates for the following positions in the General Studies Department for the 2020-2021 school year: permanent subs and primary grades teacher assistants. Scheduled hours will be Monday-Thursday afternoons 12:15-4:00 PM and Friday afternoons 11:45-1:00 PM. Call 773-583-5329 x402 or email to rwechsler@jdbyytt.org.

- Yeshivas Tiferes Tzvi is seeking qualified candidates for the following General Studies positions: 1st and 3rd grade permanent substitutes; 4th grade teacher; assistants at Pre-K & 3rd grade. Applicants should contact Mrs. Jodi Sohl at jsohl@jdbyytt.org or 773-973-6150 ext 209.

- JDBY-YTT is seeking an additional full-time School Nurse to oversee the health of our student body, overseeing and implementing the health and wellness education, and maintaining compliance with governmental medical requirements. The School Nurse will work closely with the administration of the girls’, boys’, and/or Nursery divisions. Interested candidates should email their résumé with “School Nurse” in the subject line to hr@jdbyytt.org.

- Arie Crown Hebrew Day School Early Childhood is seeking creative, dedicated teachers and assistants to work with Kindergarten children. Enthusiastic educators who will inspire our young children to learn through exploration and investigation. Lead teacher candidates must have early childhood degree/teaching experience. General Studies positions available. Shoshana Safirstein ssafirstein@ariecrown.org or 847-908-7977.

- Arie Crown Hebrew Day School seeks outstanding 3rd and 4th Grade General Studies teachers for the upcoming school year. Ideal candidates are passionate about teaching, willing to collaborate, and eager to be part of a great team. We offer ongoing mentoring, coaching, and professional development. All positions are afternoons only. Please send résumé and cover letter to Mrs. Miriam Swann, Director of General Studies, at mswann@ariecrown.org.

- Attention all teachers and school personnel: Let Nefesh Chicago help you prepare to meet and teach your students with a sense of calm, inner strength, caring and reassurance. Our Free Support Line is available to you. Visit www.nefeshchicago.org/support-line or email nefeshchicago18@gmail.com for info on our hassle-free and confidential professional support. Support Line: 773-657-4665. Nefesh Chicago, Supporting Community Mental Health.

- Looking for a fun and fulfilling opportunity? Lev 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@libenu.org.
Because of the success of our first event from July, we look forward to this Monday evening, August 17th, at 8:00 PM. This free Zoom webinar will teach how to help raise needed funds for Hillel Torah, benefiting all of our students. Please visit our website at www.hilleltorah.org to view pictures and find out more about this amazing event...and also visit the websites of our participating sponsors.

Hillel Torah Day School greatly appreciates and thanks the Weiss Family and all of the generous sponsors of our 14th Annual Milton and Ruthel Weiss Memorial Golf Outing. This wonderful event helps raise needed funds for Hillel Torah, benefiting all of our students. Please visit our website at www.hilleltorah.org to view pictures and find out more about this amazing event...and also visit the websites of our participating sponsors.

Hillel Torah Day School thanks the community for their support and participation in our 14th Annual Milton and Ruthel Weiss Memorial Golf Outing and Raffle. We also thank the following members of our Golf Outing Committee for all of their hard work and efforts in making this event a great success; Tzvi Harris, Matthew Koenig, Jacob Kulitzky, Josh Legum, Chaim Lubin, Erik Moscovitch, Ami Robinson, Dov Robinson, Avi Rothner, Daniel Salvadori and Daniel Weiss.

Hillel Torah Day School thanks Maury Aaron and The Sandwich Club for their amazing catering and great food stations along the golf course at our 14th Annual Milton and Ruthel Weiss Memorial Golf Outing. Their food selection was absolutely delicious and enjoyed by everyone attending this very important event for Hillel Torah. For more information about our Golf Outing, please visit our website at www.hilleltorah.org.

La'britut and SHALVA invite women and older girls in the community as we continue the shidduch discussion this Monday evening, August 17th, at 8:00 PM. This free Zoom webinar will teach how to understand the shidduch scene for a happy and healthy marriage. A video of the first event from July is available on the registration page. To register visit http://www.shalvacares.org/events/shidducheventpart2.

By Rochelle & Sherwin Schneiderman, Jeff & Marsha Schneiderman and family, Lynda Sohl & Oscar Stewart and family, Dennis & Miriam Schneiderman and family in loving memory of our father, grandfather, and great-grandfather, Nathan Krasz, on the occasion of his yahrzeit on 30 Av.

Conmemorating the 23rd yahrtzeit of Rabbi Dr. Joseph Babad, descendant of the Minchat Chinuch, who served 40 years as HTC Registrar and Dean of Students. He will be fondly remembered on 27 Menachem Av (August 17), 5771-5772 (5771-5772). - By his grateful talmidim and loving mishpachot: Babad, Bruckenstein, Morduchowitz, Parnass, Pavlov, and Wachsman families of Chicago, New York, and Israel.

In memory of our beloved wife, mother, babby and great-babby, Gertrude Cooper, on the occasion of her first yahrzeit. May her memory continue to inspire all who knew and loved her. - Cantor Reuben Cooper, Shira Cooper, Ely and Ronna Cooper, Rabbi Yaakov and Sima Pentekin, and all the grandchildren and great-grandchildren.

By Sonia Goldberg and family in commemoration of the following yahreheits which are observed during Elul: Goldie Goldberger Zisfein - לְהַלְּכָּה בָּהַמַּשׁ קֶסֶף, on 1 Elul; Rabbi Henry R. Goldberger - בַּרְבּוֹרֵב, on 26 Elul; Rabbi Daniel Goldberger - רַבְּרִיד לַזְהָב בָּהַמַּשׁ קֶסֶף, on 13 Elul. May their memories be for a blessing.

By the DeBofsky, Ginspar, Kay and Mayefsky families in memory of their dear father, grandfather and great-grandfather, Jacob. M. DeBofsky, קָנָא בַּשָּׁאָל שָׁאָל נְאָרָה, on the occasion of his yahrzeit on 26 Av. Always in our hearts and thoughts.

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

Answers:
1. Mount Grizim (also known as Mount Shechem) is lush with vegetation. Mount Eival is just north of it and is barren. Hashem was showing the contrast of blessings and curses if one listens to the Torah in Eretz Yisrael.
2. Each of the six terms represents a different part of the six orders of the Mishnah. (See Ohr HaChaim 13:5 for detailed connections to each section of Mishnah.)
3. The word נְפֹצֵק (your tribes) is numerically equal to נְפֹצֵקָה (the tribe of Yehudah).
4. It can be learned through נְפֹצֵקָה. If strict investigation is necessary to convict an idolator, then certainly strict investigation is needed in connection with all lesser capital cases.
5. A person who brings his tithe to Yerushalayim during the גַּלַּקְתָּה (holiday) season will not have time to eat all the fruits he brings. He will then stay in Yerushalayim to learn (as he has no business there) and eat his own fruits. Alternately, he will give his extra fruit to those learning in Yerushalayim, thus supporting them.
6. According to those who say that counting Sefirah is Rabbinic today (Ro’sh, Ra’n, etc.), it is to teach us that there was no new standing crop available for the Omer offering, then old stored crop is used. According to those who say that counting Sefirah today is Biblical (Rambam), the second mention is to teach us that we must count even when there is no Omer sacrifice brought.