SIRENS AND ALARMS

In Parashas Nitzavim, which is read in the Torah before Rosh Hashanah every year, we are told (Devarim 30:14): “וְהָעַשֶּׁהָ מֵהֲדַעְתֶּן הָאֵין הָאָדָם יָכֹשׁ בְּעִמָּתָּן; – this matter is very near to you, It can be attained merely by saying something and thinking deeply about it. Ramban explains that this pasuk is referring to the mitzvah of teshuvah. We are also told (ibid. v.11-12) that teshuvah is not in some distant place nor in heaven or overseas. It is right here for us to take it.

In the great and holy sefer, the Mesilas Yesharim, Rabbi Moshe Chaim Luzatto notes that most of what he writes in describing the purpose of our very existence as Jews is well-known. Yet, since these ideas are so familiar to everyone, people do not think at all about them. I think that the mitzvah of teshuvah is also in this category. We all know of its importance. But, as Mark Twain said about the weather, we all talk about it, but what does anyone do about it?

This year, 2020, to me is a hint that we are to use our 20:20 perfect vision to see what our purpose is in this world. We have had plenty of time to think about what the power of the Almighty is and that it is He who is really controlling the whole show. The most powerful nations of the world cannot do anything in this situation and we who are realize that it is Hashem who is calling the shots.

Rambam (Hilchos Teshuvah 3:4) writes that although it is a mitzvah to blow the shofar on Rosh HaShanah, there is a hint that it is a wake-up call for each of us: – wake-up sleepy ones from your slumber. Oftentimes we set our alarms but then fall back to sleep. So, too, with the shofar. It arouses us for a moment or perhaps throughout the month, but as we all know so well, we go back to our pleasant sleep until the next Elul.

In the early 1940s, the great gaon and tzaddik, the Chazon Ish, was once seen crying and screaming with great trepidation. The Chazon Ish was known to be a very calm person. It wasn’t his derech to be so emotional. His chavrusa was shocked. What is the problem Rebbe? The Chazon Ish answered, “The hoont (the mad dog) Hitler has been screaming for years that he is going to kill all of the dirty Jews in the world. I was never afraid as long as the great roshei yeshiva, Rav Shimon Shkop and Rav Boruch Ber Leibovitz, were still teaching in their great yeshivos. Now, however, I have learned that they have both passed away, and I am afraid of the hoont.”

This year we all heard so many sirens that were our wake-up call of Who is controlling the situation. In the last several months Klal Yisrael has lost some great lions of Torah, two of them my own rabbim, the great Novominsker Rebbe, who taught for many years in our yeshiva, and HaRav Zalman Nechemia Goldberg, who was also my rebbe in kollel and certainly one of the gedolei hador. Both passed away in the past few months. We have lost the protection of their enormous Torah. Let us do what we are capable of doing, return to Hashem with all our hearts, and through this may we be zoche to the geulah shleimah.

Wishing you all a gut gezunt yohr. HaRav Avraham Friedman, Rosh HaYeshiva

WITH KINDNESS AND ACTS OF CHARITY

The Days of Awe are upon us. We have arrived at the moment of judgement before Hashem. Our lives and the lives of our families, our community, and in fact the fate of the entire world is being decided. We desperately seek guidance, counsel, and advice regarding how to best prepare ourselves and present our case to be meritorious.

In his sefer Sichos Avodas Levi, Rabbi Yaakov Yitzchok Ruderman directs us to the Gemara (Rosh HaShanah 18a) where this issue is addressed. The Gemara reveals that it is the performance of kindness to others that is a critical key to earning a successful judgement.

Where is the source that a judgement that is accompanied with an oath cannot be
In preparation for the akeidah, Avraham raised his hand and split two logs. Obviously, every event detailed in association with the akeidah was essential. Yet, the emphasis which is placed upon this concluding aspect of the event?

The offering of the ram demonstrates an element of the greatness of Avraham Avinu. After the momentous test of the akeidah with Yitzchak was completed, Avraham was immediately prepared to follow through and offer the ram which availed itself. The Midrash (Yalkut Shimoni, Vayera 98) notes that when the same word (יהויה) in the context of the akeidah as well as in reference to the splitting of the waters of the Yam Suf. This teaches us that there is an association between these events. The Midrash states that it was in the merit of the splitting of these logs by Avraham that the Jewish people merited to have the waters split at the sea as they were being pursued by the Egyptians. What is the connection between these events, and what can we learn from it and from the bringing of the ram on the altar instead of Yitzchak?

There are many examples in Tanach (as elaborated upon in the various Midrashim) which teach and illustrate this principle. The yetzer hara knows the value of chessed, and it tries to undermine our resolve to fulfill this mitzvah. The Chofetz Chaim relates that he was in Vilna and he met a tzedakah collector who was collecting funds for the poor in Brisk. He then goes on to say that when he was in Brisk he met a different collector who was representing the poor of Vilna. The Chofetz Chaim commented that the yetzer hara knows that the greater mitzvah is to support the local poor. Although people will inevitably give tzedakah, this act of chessed is so great that the yetzer hara wants to at least diminish the complete mitzvah, so he works to have people supporting the poor of other cities rather than their own.

Rabbeinu Yonah writes (Shaarei Teshuvah, 3:54): One should always be considering methods and manners of how to benefit others. This is the way by which one succeeds to perform chessed, as we find (Mishlei 27:9): “Ointment and perfume rejoice the heart, so does the sweetness of a man’s friend by hearty counsel.” Chessed begins with a mindset to be on the alert to help others. If we sincerely possess a love for Klal Yisrael, it will translate to our doing something about it. And as we are dedicated to the welfare of Hashem’s people, He will, in turn, grant us a degree of favor in our judgement during these ominous Days of Awe.

...AND THE RAM THAT WAS TIED TO THE ALTAR
principal challenge was that Avraham was commanded to bring his son upon the altar. As much as this presented itself as a great challenge, as this was, it was clear to Avraham what he had to do. Hashem decreed that Yitzchak was to be offered on the altar, and Avraham knew that His will had to be fulfilled. It is amazing, nevertheless, to consider the actions of Avraham as he was able to follow through to function with clarity and conviction and overcome any personal conflicts that he faced and any reluctance he might have had. Yet, he was able to raise the axe when necessary to chop logs for the offering. We might have expected him to lose his strength and to feel physically weak or to faint. We see, though, that Avraham functioned with impressive will power, and with a controlled hand. He was obviously accepting and confident in performing Hashem’s command, with no reluctance at all. This in and of itself was a success in demonstrating his trust in Hashem’s word.

At the moment of his passing the test, we find that Avraham should have been satisfied and confident in his performance. Yet, the Midrash tells us that he felt that his efforts might have been rejected in some fashion, as he was denied the act of offering his son. He wondered whether this was a sign of having failed to some degree. When Hashem showed him the ram, and Avraham offered it up, he declared about each procedure (Bereshis Rabbah 56:9), “Please, God, let its blood be considered as the blood of Yitzchak. Let its limbs be considered as the limbs of Yitzchak.”

This, then, is the hallmark of a Jew. Even as we successfully perform our mitzvos, we proceed with caution, reviewing our deeds and analyzing whether we indeed fulfilled the mitzvah properly and with the proper intent and in an appropriate manner.

When we highlight the bringing of the ram, this places a focus not only upon our successful performing of mitzvos, but it shows that we are occupied with the ultimate goal of fulfilling the will of God in all we do.

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

SUBMITTING BEFORE THE KING

Rabbi Yitzchok said: Any year which is “poor” in its beginning will become prosperous at its end, as it states (Devarim 11:12): “From the beginning of the year…” (The word דָּבָר is spelled דָּבָר, without the letter נ; thus it can be read to mean מָפֵר, “from the poverty”). The verse “concludes תַּאֲנָה רַבֵּה – to the end of the year”. This indicates that the year will have a future. Rashi explains that “poverty” of the year refers to the prayers of the Jewish people being offered in a manner of supplication, where the people ask as if they each are as a poor person standing at a door at the mercy of the home owner. Tosafos explains that this refers to the Jewish people as they daven on Rosh HaShanah. They come with broken hearts. Because of this lowly spirit, they will be treated with great mercy. -- Rosh HaShanah 16b

The Gemara (Rosh HaShanah 26b) describes the various opinions regarding the shape of the shofar. The Gemara concludes that it is best if the shofar is bent, as its shape demonstrates that our stature should be bent, as a sign of our submission to Hashem in our judgement. In his explanation of this ruling, Mishnah Berurah (O.C. 581 #25, 586 #3) writes that although we are confident that if we do what we are supposed to do, nevertheless, a person must be fearful and nervous about the judgement, and due to this trepidation, he will prevail. Even if a person does not feel fearful, he should still bend his body and express his prayers as if he is crying and weeping. We find that outward physical actions do have the effect of influencing one’s inner emotions (see Messilas Yesharim, Chapter 7, and Sefer HaChinuch, Mitzvah 16). One of the reasons given by the Tur (O.C. 581) for the sounding of the shofar is in order to frighten a person and shake his spirit to arrive at a sense of teshuvah. “Will a shofar (alarm) be sounded in a city, and the people not be shaken?” (Amos 3:6). The reason that many people do not respond with fear when they hear the shofar is that they are in a deep psychological slumber and a spiritual daze.

In his sefer Or Yisrael (Letter #7), Rabbi Yisrael Salanter writes that a person who cares about himself, about his wife and about his children, cannot let the moments of Elul, Rosh HaShanah and the period of judgement pass without facing his responsibility and improving his actions. He must, at least, approach the ordeal of judgement with a broken spirit and a broken heart. Having this mindset will already help save him from the imminent danger which is hovering above him.

The lesson we see is that after all, we are totally dependent upon Hashem and His mercy. There is no merit which can justify our existence, as the judgement process is serious. This, however, is precisely the key to our success. A lowly spirit serves two purposes. First, it indicates a sincere attempt on a personal level to begin the teshuvah process, where we cry out and say that we will try to do our best to improve. Secondly, when one approaches Hashem with a broken heart, it shows that we accept Him as our King, and we submit to Him and His will. We are assured, as we approach the days ahead with humility and with our heads bowed, that our verdict will be one of a year of only good. We look forward to a year of Hashem’s mercy, where He will certainly grant us health, prosperity, consolation and salvation.

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

Although we are confident that if we do what we are supposed to do, nevertheless, a person must be fearful and nervous about the judgement.
Dear Readers:

The outlook of a Jew is unlike that of the world at large. People throughout the world have no system with which to deal with the multiple and complicated problems which the world faces. No one has to explain the havoc of pandemic, economic shut-down, domestic and international political chaos, and natural disasters of epic proportions. Yet, these are all happening at the same time! As Jews, however, we know where to turn to seek solace and direction, in times of calm, and even during times of distress. We know that there is not only an address to which to turn, but more importantly, we also know that it is the only address to which we turn. יא האל שמש לא ואмир שלמה This is not merely a consolation as a last resort. It has always been our first destination for everything from routine times to times of catastrophe. The only thing that has changed this year is that it has become perfectly clear that there is nowhere else to turn. The human resources of medical knowledge, economic structure, and government’s ability to control and solve natural events, such as hurricanes and wildfires – all have been shown to be futile and woefully incapable of being our reliable saviors.

We are taught how to respond when faced with the unknown. King David had counted the people, and he was informed by the prophet Gad that he would be faced with the tragic decision of which of three punishments he would choose to endure. The choices for King David were seven years of hunger, three months of defeat in battle, or a three-day death plague. King David chose the last, because that would be inflicted directly by God, Whose mercy is ever-present. This choice proved to be a wise one, as Hashem mercifully halted the plague after only half a day. Let us make an observation. A plague is deadly. It is unpredictable and beyond comprehension. The medical experts seem to be scrambling in the guidelines they issue, and the victims seem to be of all ages, as it is indiscriminate and seemingly without any perceivable logic. In a word, it is inflicted directly by Hashem. Yet, as King David noted, this is the consolation. We are not at the mercy of an external villain, who could be ruthless. We are rather subject to a moment of wrath from the heavens. This, however, is by no means hopeless. Rather, it is up to us to daven with supplications, to earn His mercy and have the situation alleviated, and with Hashem’s mercy, it could even be solved within half a day.

We are still struggling to return to our shuls and batei midrash. We have to earn our way back in. Let us join together in submission to Hashem’s reign, and seek to improve how we treat these holy halls of prayer and Torah study. We can each resolve to cease all our rude behavior while visiting and using these hallowed chambers. It is obvious that once we earn a renewed invitation to enter our shuls, God would not want us coming in while injured or maimed in any way. His invitation will unquestionably include with it a license to health and vigor.

Let us daven to soon merit to declare (Tehillim 27:4): “Would that I dwell in the house of God all the days of my life, to behold the delight of God and to visit His sanctuary all the days of my life.”

Rabbi Ben-Zion Rand, Editor

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

Likutei Peshatim is prepared with great dedication under the devoted direction of Rabbi Ben-Zion Rand, Editor, and Mrs. Naomi Samber, Managing Editor. With the dedicated assistance of Mr. Yaakov Shachter, Dr. Yakov Weil, and Mr. Jeremy Gottesman, who have given of their time, energy and effort, this major weekly project has been possible. The result can be seen in the inspirational, informative and thought-provoking Divrei Torah found in every issue. We hope that Likutei Peshatim enhances our Shabbos, and that, with God’s help, we will continue to serve the Chicago Jewish community through Likutei Peshatim and other HTC Community Service shiurim and lectures.

We are pleased to list below the many Chicago area congregations and institutions which receive Likutei Peshatim every Erev Shabbos. Additionally, over 1,600 subscribers around the world receive the e-mail edition of Likutei Peshatim weekly. We are truly grateful to the Crain-Maling Foundation for their generous sponsorship of the e-mail edition.

Adas Bnei Israel
Adas Yeshurun
Agudath Israel
Agudas Yisroel of W. Rogers Park
Ahavas Achim
Akiba Schechter Jewish Day School
Anne M. Blitstein Teachers Institute
Anshe Motel
Anshe Sholom Bna’i Israel
The Ark
Atereth Yehoshua
Bais Ahvaz Yisroel-Buffalo Grove
Bais Chaim Dovid
Bais Menachem
Bais Menachem
Beth Hizkiah
Bnai Sholom of Buffalo Grove
Bnei Akiva
Bnei Ruven
Central Av. Syn. - Chabad Hland Pk
Chai Center of the North Shore
Chesed L’Avrohom
Chicago Community Kollel
Darchei Noah of Glenbrook
Ezras Israel
Heritage Russian Jewish Cong.
Jewish Children’s Bureau
Kehillath Jacob Beth Samuel
Kehillat Chovevei Tzion
Kesser Maariv
K.F.N. S.
Kollel Torah Chesed
Lake Drive Synagogue
Lwd Jewish Cong. A.G.B.I.
Lubavitch Chabad of Evanston
Lubavitch Chabad of Gold Coast
Lubavitch Chabad of Niles
Lubavitch Chabad of Northbrook
Lubavitch Chabad of Skokie
Mikvah Chabad of Wilmette
Mikor HaChaim
Mishna U’Gemora
NCSY
Ohel Shalom Torah Center
Ohr Yisrocher Chodorov
Or Menorah
Or Simcha-North Shore Jewish Ctr
Or Torah
Park Plaza Retirement Center
Persian Hebrew Congregation
Poule Zekel
Sephardic Congregation
Shaarei Tzedek Mishkan Yair
Sheeris Yisroel
Shevet Achim
Skokie Central Congregation
Skokie Valley Agudath Jacob
Tannenbaum Chabad House
West Ridge Rehab Center
Yehuda Moshe
Young Israel of Northbrook
Young Israel of Skokie
Young Israel of West Rogers Park
## Halachic Corner

According to the Gaon of Vilna

<table>
<thead>
<tr>
<th>Krias Shana - Sat. &amp; Sun.</th>
<th>Tfilla - Sat. &amp; Sun.</th>
</tr>
</thead>
<tbody>
<tr>
<td>9:39</td>
<td>9:40</td>
</tr>
<tr>
<td>10:41</td>
<td></td>
</tr>
</tbody>
</table>

According to the Magen Avraham

<table>
<thead>
<tr>
<th>Sunrise</th>
<th>Sunset</th>
</tr>
</thead>
<tbody>
<tr>
<td>9:03</td>
<td>9:04</td>
</tr>
<tr>
<td>10:17</td>
<td></td>
</tr>
<tr>
<td>6:55</td>
<td>6:53</td>
</tr>
<tr>
<td>6:52</td>
<td>6:35</td>
</tr>
<tr>
<td>6:36</td>
<td></td>
</tr>
</tbody>
</table>

On the first day of Rosh HaShanah (or on the second day if the first day is Shabbos), after Minchah, the prayer of Tashlich is said near an ocean or river. If one does not have access to an ocean or a river, one may recite Tashlich near a spring or well, or even an ingathering of rain water. One recites verses from Michah (7:18-19) as well as other verses of compassion from Tehillim, all of which can be found in the Rosh HaShanah Machzor. Some add a prayer composed by Rabbi Chaim David Azulai. One should then shake out his pockets three times to symbolize his heart's intention to cast away sin, and to achieve total purification.

Since the pursuit of a livelihood without a strong moral code can lead one to sin—dishonesty or theft—it is appropriate to pray for an honest source of livelihood during Tashlich. This is fitting on Rosh HaShanah, since Judaism teaches that a person does not actually make a living, but rather he merely takes that portion of sustenance which was divinely ordained for him.

---

**Questions for Thought and Study**

1. Why in Selichos do we say a full Kaddish at the end, which we normally only say at the end of a prayer with Shemone Esrei?  
   See Ta'amei Minhagim

2. Why is Rosh HaShanah called “Yom Teruah” and not “Yom Tekiah”?  
   See Menoras HaMaor 293

3. Which Tanna do we emulate by eating the pomegranate on Rosh HaShanah? What is unique about the pomegranate?  
   See Chagigah 15b

4. What is the “garment” that we wear on Rosh HaShanah that reminds Hashem of our purity on the day we received the Torah?  
   See Kedushas Levi

5. How do we “confuse the Satan” on the first day of Rosh HaShanah when it is Shabbos and we don’t blow the Shofar (as it is this year)?  
   See Ta’amei Minhagim

---

### This Week Likutei Peshatim is Sponsored

- **By** Gedaliah Freeman,vasion of the son of the name of father God. May his memory be for a blessing.

---

### Halachic Corner is dedicated by Benyomin Freeman in memory of his father Binyomin Olstein, Menahel Ruchani, and Rabbi Yisroel Kaplan for participating in Hataras Nedarim for all Klal Yisrael. May Hashem answer all our tefilos, this Rosh HaShanah, l’tova.

---

### JDBY-YTT Business Office is seeking an Executive Assistant to our CEO. Part-time or full-time options available. The ideal candidate will have writing experience, as well as excellent verbal communication skills; be well-organized; ability to learn new software/programs; and able to multitask. Experience preferred. Please submit a résumé by email only to hr@jdbyytt.org with “Executive Assistant to CEO” in the subject line. Please include several references.

### Yeshivas Tiferes Tzvi is seeking qualified candidates for the following General Studies afternoon positions: Pre1A teachers’ assistants, 3rd grade teacher, 4th grade teacher. Applicants should contact Mrs. Jodi Sohl at jsohl@jdbyytt.org or 773-973-6150 ext. 209.

### Joan Duchs Bais Yaakov Elementary School is seeking a 3rd grade teacher, primary grades assistants, and permanent subs in the General Studies Department. 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 résumés to rwechsler@jdbyytt.org.

### Rabbi Zvi and Rachel Zimmerman invite the community to meet with Rabbi Doniel Lehrfield, Rabbi Binyomin Olstein, Menahel Ruchani, and Rabbi Yisroel Kaplan for participating in Hataras Nedarim for students and women of the community. Rabbi Friedman inspired the women with an uplifting speech about the Yomim Noraim. Special thanks to Sarah Burnstein for all her help.

---

### This Week Likutei Peshatim is Sponsored

- **By** Hebrew Theological College wishing mazal tov to Rabbi Aaron & Debbie Cardash on the engagement of their daughter Ahuva to Daniel Segal, FYHS alumnus; and to Dr. Sam & Rita Lipshtiz on the birth of a grandson, born to Aveschi and Tami Lev.

---

### Questions for Thought and Study

1. What is Rosh HaShanah called “Yom Teruah” and not “Yom Tekiah”?
2. Which Tanna do we emulate by eating the pomegranate on Rosh HaShanah?
3. What is the “garment” that we wear on Rosh HaShanah that reminds Hashem of our purity on the day we received the Torah?
4. How do we “confuse the Satan” on the first day of Rosh HaShanah when it is Shabbos and we don’t blow the Shofar (as it is this year)?
5. What is the “garment” that we wear on Rosh HaShanah that reminds Hashem of our purity on the day we received the Torah?

---

### This Week Likutei Peshatim is Sponsored

1. Why in Selichos do we say a full Kaddish at the end, which we normally only say at the end of a prayer with Shemone Esrei?  
   See Ta’amei Minhagim

2. Why is Rosh HaShanah called “Yom Teruah” and not “Yom Tekiah”?
   See Menoras HaMaor 293

3. Which Tanna do we emulate by eating the pomegranate on Rosh HaShanah?
   See Chagigah 15b

4. What is the “garment” that we wear on Rosh HaShanah that reminds Hashem of our purity on the day we received the Torah?
   See Kedushas Levi

5. How do we “confuse the Satan” on the first day of Rosh HaShanah when it is Shabbos and we don’t blow the Shofar (as it is this year)?

---

### Halachic Corner is dedicated by Benyomin Freeman in memory of his father Binyomin Olstein, Menahel Ruchani, and Rabbi Yisroel Kaplan for participating in Hataras Nedarim for all Klal Yisrael. May Hashem answer all our tefilos, this Rosh HaShanah, l’tova.
Gourmet Torah at Shallots Bistro is not meeting in the restaurant, so we are bringing Torah to you. Please join us over Zoom this Thursday, September 24, at 12:30 PM. Zoom info: https://zoom.us/j/99921240863 or call in +1 312-626-6799. Zoom ID 999 2124 0863.

The cRe Beth Din wishes our community the best for the coming Yemeni HaDin, and a year of Rachamim veChaim veShalom.

Purchase a raffle ticket for the Foundations for Our Future Campaign and support the Chicago Mikvah Association which proudly runs six local mikvaos for the Chicago community. Enter to win $50,000 Tuition towards your choice of Yeshiva, Seminary, School or College (or cash value option $36,000 cash!) or Second Prize: One Million Airlines Miles! Big Prizes. Beautiful Traditions! www.rayze.it/chicagomikvah.

Ith and 12th graders are invited to learn and compete internationally with other Jewish high school students exploring “Astronomy and its Judaic Relevance.” Participants study selected readings and video lectures and compete through a series of 8 exams and a final project. Awards include prize money, a full college scholarship, and a trip to Israel! Sign up/info: http://walderlabcontest/. jsc@walderlab.org or 773-649-5360.

Super Science Sunday fuses fun and learning for kids in grades N-6! Join Walder Science on Sundays on Zoom for exciting experiments and activities. Girls grades 1-3 meet weekly 9:30-10:15 AM, girls grades 4-6 10:20-11:05 AM, boys grades 1-3 1:45-2:30 PM, boys grades 4-6: 2:35-3:20 PM. Special Thanksgiving & Chanukah: Sunday, November 21, 9:30 AM and 3:30 PM. Space is limited; reserve your spot now. Sign up/info: www.walderlab.org/sunday or 773-649-5360.

Congregation KINS is proud to present the 4th in a series of Zoom conferences focusing on STEMM (Science, Technology, Engineering, Medicine, and Mathematics) and its correlation with Torah. The class will take place this Tuesday, September 22, at 1:00 PM. The speaker will be Rabbi Ari Zucker; his topic will be “The Miracle of the Jewish Calendar”. To access the KINS Zoom Room, just visit www.congkins.org.

Aseres Yemei Teshuva, get ignited! 12+ hours. 5 days. One nation, ignited. Join Ohr Naava’s Annual Avinu Malkenu event to fuel your year & inspire your Yiddishkeit – a virtual event spanning the entire Aseres Yemei Teshuva. Engaging speakers, sessions, & live roundtables each day, including: Rabbi Zachariah Wallerstein, Rav Gav, & Ask the Rabbi with Rabbi Zachariah Wallerstein, Rabbi Yossi Bensoussan & Rabbi Ari Bensoussan. Submit questions to asktherabbi@fwdnyc.com and watch the answers live!

Join Wi-Work, the brand-new kosher co-working space located in the WiFi Building in Skokie! Featuring a kosher coffee bar, member lounge, meeting spaces, private offices, open workstations and more. Be a part of the hottest trend in office space, and enjoy the kosher food and amenities the WiFi Building has to offer!

New Year! New Office! Mazal tov to OFFIX USA on opening up a new location on Lincoln and Touhy. Brand new beautiful, private, fully-furnished offices – available October 1st. Kosher kitchen and more. Be a part of the hottest trend in office space, and enjoy the kosher food and amenities the WiFi Building has to offer!

A community reminder that Kesher Stam is your local source for all your Sukkah needs. They carry a large selection of Panel and Ease Lock Sukkahs, Schach Mats, Bamboo Poles and Evergreen Bundles. They also carry sukkah decorations, posters, bee traps and more…Visit their new website. For more information, call Jacob Levine at offix-usa. - Lior David.

Touhy. Brand new beautiful, private, fully-furnished offices – available October 1st. Kosher kitchen and more. Be a part of the hottest trend in office space, and enjoy the kosher food and amenities the WiFi Building has to offer!

Can’t make it to Israel this year for Succos? Bring your large “family reunion” to Cassopolis, Michigan for a Succos like no other – a beautiful serene lakeside property with a lakeside sukkah, featuring 11 gorgeous new bungalows and a campus full of fun for the family. For more information please contact Camp Maayan Midwest.

By Jonathan and Yocheved Neuman and family in loving memory of our beloved father and grandfather, Louis Max Sutker in memory of his father, Louis Max Sutker, on the occasion of his yahrtzeit on 9 Tishrei.

By Dr. & Mrs. Moshe Nitekman in memory of his father, Max and Mary Sutker and Louis and Lillian Klein, on the occasion of his yahrtzeit on 3 Tishrei. (Adas Bnei Israel, Chesed L’Avrohom).

By Jonathan & Yocheved Neuman and family in loving memory of our beloved father and grandfather, Louis Max Sutker in memory of his father, Louis Max Sutker, on the occasion of his yahrtzeit on 9 Tishrei. (Adas Bnei Israel, Chesed L’Avrohom).

By Sylvia Goldberg and family in loving memory of her beloved father-in-law, Benjamin Goldberg, on the occasion of his yahrtzeit on 4 Tishrei.

By Dr. Shimi & Hayava Krauss and Rabbi Sender & Tova Kutner in loving memory of their father and father-in-law, Rabbi Ephraim Kamin, on the occasion of his second yahrtzeit on 3 Tishrei. (Adas Bnei Israel, Chesed L’Avrohom).

Likutei Peshatim is endowed by Les & Ethel Sutker in loving memory of Max and Mary Sutker and Louis and Lillian Klein. רבי ברכה יואל פָּשָׁתִים יִתְקַרְבּוּ. וְיִהְיֶה בָּהֶם אוֹר וּצְדָקָה וּלְדוֹתְךָ בַּכּוֹרָה וּבַבְּרִיּוֹת בֵּית הָעִיר. May their memory be for a blessing.

Answers:
1. The structure of Selichos represents a full prayer service. The introductory verses before Selichos represent Pesukei D’Zima. The 13 attributes (13 attributes) represent Shemoneh Esrei and, we say Tachanun afterwards like a prayer service as well.
2. The Tekiah blast is one long straight sound. The Teruah sound is a “broken” blast. This represents us as we consider ourselves “broken” and looking to be repaired on Rosh HaShanah through teshuvah.
3. Rabbi Meir wanted to continue to learn from “Acher” (Elisha ben Avuyah) even after he became an apostate. Rabbi Meir derived that he could do this using a pomegranate, which has a worthless peel and a delicious fruit inside, as an example. We ask Hashem to ignore our “peel” (our sins) and look deep inside us to find our mitzvos and good deeds.
4. The sound of the shofar that continually grew stronger at the time of the giving of the Torah (see Shemos 19:19) represents the “garments” that we wore at the giving of the Torah.
5. Since the two days of Rosh HaShanah are considered a “Yoma Arichta” (“an extended day”), we are not judged until the second day. When the shofar is blown on the second day (Sunday) the Satan is confused and loses the ability to accuse Bnei Yisrael.

To sponsor Likutei Peshatim for a future Shabbos, call Naomi Samber, 847-982-2500, Fax 847-982-2507, email samber@htc.edu

Details listed in the Sponsorship Section are the responsibility of the sponsors and not of Hebrew Theological College

Please do not read Likutei Peshatim during the Torah reading or during the repetition of the Shmonoh Esrei

LIKUTEI PESHATIM HAS TORAH CONTENT - PLEASE TREAT IT RESPECTFULLY.

A partner with the Jewish United Fund in serving our community.