



# ליקוטי פשטים

בראשית

HEBREW THEOLOGICAL COLLEGE

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כ"ז תשרי תשע"ג  
דף היומי: שבת י'

יוצא לאור כל עש"ק ע"י תלמידי ישיבת בית המדרש לתורה  
לעילוי נשמות מאיר ב"ר אליהו שמשון ומחלה ב"ר שמואל סטקר ויהודה לייב ב"ר יעקב ושרה לאה ב"ר שמואל קליין  
נדבת בניהם אלעזר ואיטה סטקר

## NO MISTAKE ABOUT IT

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ  
בְּרֵאשִׁית אֲ:כ"ו

“And God said: ‘Let us make man in our image, after our likeness.’”

Bereshis 1:26

Although the angels did not assist Hashem in man’s creation, and the expression here leaves room for heretics to form a basis for attacks, the verse does not refrain from teaching us proper conduct and humility - that the greater one should consult with the lesser one. - Rashi

The risk in having the verse include a phrase which may let heretics form a basis for their misguided beliefs does not seem worth the price of teaching a simple lesson in proper conduct. This may be compared to a situation where a business proposition is offered which, if it is successful, will result in a profit of a dollar. If it fails, however, the entire principal will be lost. This is certainly a foolish proposal, for the risk does not justify the investment. So too, in our case, if a person interprets the verse properly, he will gain a lesson in how a person should conduct himself with his subordinates. Yet, if someone reads the verse improperly, he may be led to deny the omnipotence of Hashem, and he will lose his share in this world and the next. Is this danger worth the cost of a simple lesson which may be gained?

The **Bais HaLevi** notes that the truth is that the danger is not great. Generation after generation, students study this verse, and they learn it properly and do not err. They are taught to translate the verse correctly, as it is explained in the commentary of Rashi, and no one corrupts the terminology to result in any mistaken understanding. It is only those who want to arrive at a misconception who twist the verse to advance their own agenda. When someone wants to find a place upon which to root his fallacies, he alone will manipulate the verse to form a basis for his claims. For such a person there is no counsel, because even if the Torah would express itself with great caution, he would still maintain his position of apostasy. There is no reason to refrain from teaching *derech eretz* when the only risk is an unfounded claim of skeptics.

*Generation after generation, students study this verse, and they learn it properly and do not err.*

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## FIT FOR FOOD

וַיֹּאמֶר אֱלֹקִים הִנֵּה נֹתַתִּי לָכֶם אֶת כָּל עֵשֶׂב  
זֶרַע זֶרַע אֲשֶׁר עַל פְּנֵי כָל הָאָרֶץ וְאֶת כָּל הָעֵץ  
אֲשֶׁר בּוֹ פֵרִי עֵץ זֶרַע זֶרַע לָכֶם יְהִיָּה  
לְאֲכִלָּה...וַיְהִי כֵן” בְּרֵאשִׁית אֲ:כ"ט-ל”

“And God said: ‘Behold, I have given to you all herbage yielding seed that is on the surface of the entire earth, and every tree that has in it seed-yielding fruit; it shall be to you for food.’...And it was so.”  
Bereshis 1:29-30

The world was created with ten utterances. -- Avos 5:1

When counting the number of utterances of Creation, the Gemara (Megilla 21b) notes that the words “וַיֹּאמֶר אֱלֹקִים” - “And God said” - only appear nine times throughout the account of Creation. Nevertheless, the Gemara explains that we are to include the opening statement of “In the beginning God created the heavens and the earth” as

an utterance of creation, thus bringing us to our grand total of ten.

The **Vilna Gaon** explains that the tenth utterance of creation to which the Mishnah refers is actually to be found in our verse. Yet, it does not seem as if there is anything being created in our verse, and that it is simply a clarification to man that the vegetation of the earth is his to eat. Nevertheless, with this statement, the very nature of the greens and herbage of the land, and how they affect man, were established for the first time. Until this statement was issued, the vegetation of the land was not suitable for human or animal consumption. Although the animal kingdom, including man, had a need to eat, the fruits and vegetables and other plants were not fit for animal digestion. With this decree, “It

*With this decree, these items now became fit for food.*

shall be to you for food”, these items now became fit for food, and only then did they have the ability to meet the needs of the animal kingdom, to be broken down by their systems for their nutritional value.

In **Mishnos Ahron, Rabbi Ahron Kotler** points out that we can now understand why this proclamation, which concludes in Verse 30, signs off by stating: “And it was so.” This is because this statement, which declares vegetation as food for animals, is not merely a statement of fact but is actually a command and directive wherein the grasses were assigned a new function. The Torah therefore informs us that this new purpose in creation was accepted and applied to reality.

The Torah states (Devarim 8:3): “For it is not by bread alone that man will live; rather it is by all that which comes out from the mouth of Hashem.” This can be understood to be conveying the message of our verse. The fact that bread sustains and satisfies the hunger of man is not an inherent aspect of bread being what it is. Rather, once Hashem declared that bread is to be a staple of man’s diet, it then was infused with a constant character to do just that, for it now has the power to fulfill man’s food needs.

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### FOCUS ON SHABBOS

וַיְכַל אֱלֹקִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיְשַׁבֵּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיְבָרֶךְ אֱלֹקִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדְּשֵׁהוּ אֵתוֹ כִּי בּו שָׁבַת מִכָּל מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹקִים לַעֲשׂוֹת”

Hashem blessed the Shabbos with the manna, for all of the days of the week there would descend to them an omer per person, but on the sixth day, double bread would descend. And He hallowed it with the manna that it should not descend at all on Shabbos, and the verse is written with reference to the future. -- Rashi

“And God completed, on the seventh day, His work which He had done, and He abstained on the seventh day from all His work which He had done. And God blessed the seventh day and sanctified it because on it He abstained from all His work which God created to do.”

Bereshis 2:2-3

**Sefer Sha’arei Aharon** asks: In what way is the falling of the manna in the desert an indication or fulfillment of a blessing for the Shabbos? When we think of the seventh day being blessed, we would expect there to be some

degree of noted abundance, or for the day to be bestowed with some element of proliferation of provisions. Yet, the manna for Shabbos was given in the same amount as it was for the weekdays, only that it fell on Friday as an additional portion together with that of Friday.

Nevertheless, the blessing was that the portion of manna for Shabbos was provided without any effort at all on the part of the receivers. This was in sharp contrast to the rest of the week, when everyone had to go out and collect his portion of manna. In fact, Rashi (Shemos 16:22) points out that the people did not notice any difference in bringing in the manna on Friday than on previous days, and only when it was measured did it turn out to be a double portion as compared to other days. This means that the provisions for Shabbos, although as plentiful and satisfying as the portion of any other day, came effortlessly.

*The provisions for Shabbos, although as plentiful and satisfying as the portion of any other day, came effortlessly.*

Hashem sanctified the seventh day, as Rashi comments, by not having manna fall on Shabbos. The concept of holiness here, as always, indicates something that is set aside and is separate from the mundane and routine. In this context, the necessity to toil and work in order to sustain one’s physical existence does not occur on Shabbos. It is therefore a day which is dedicated fully to the pursuit of spiritual matters. With the manna having already been provided during the weekdays, Hashem allowed the people to focus their attention totally upon His service. This is also the reason the Jewish people are conferred with the title of being a “holy people”, because they are unique and special in that they are committed to the mission of representing God’s name in the world. This role is a primary goal of the day of Shabbos, and it carries over throughout the week as a Jew conducts himself according to Torah standards of morals and ethics even in his mundane pursuits.

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### THE DESIGNER’S CLOTHING

וַתִּפְקַחְנָה עֵינֵי שְׁנֵיהֶם וַיֵּדְעוּ כִּי עֲרִמְמִם הֵם וַתִּפְרָר וַיֵּלֶךְ תְּאֵנָה וַיַּעֲשֵׂה לָהֶם חֲגֹרֹת”

**Reb Mendele of Vizhnitz** derived an important lesson from this pasuk. He noted that it had become customary for both men and women to dress quite extravagantly. People were spending a great deal of their time

“The eyes of both of them were opened and they realized that they were naked. And they sewed together fig leaves and made aprons for themselves.” Bereshis 3:7

and money trying to appear as royalty.

**Sefer Tzemach Tzedek** uses a parable that illustrates this very well. There was a king who had a dear friend. Once, this friend committed a crime against the king, for

which he deserved death. However, due to the king's great love for his friend, he was spared. Instead, the king commanded that the friend and all of his descendants wear a special collar as a sign that he should have been executed but was spared by the king. The friend observed the sentence strictly, wearing a simple collar. His son, however, wore a silk collar, and his grandson a golden collar. Eventually, the original purpose for the collar was forgotten, and when people saw the golden collar they thought that it was an ornament. However, an old man who remembered the original crime revealed the truth to everyone.

*When people saw the golden collar they thought that it was an ornament.*

The application of the parable is simple. Before their sin, Adam and Chava did not need clothing. When they sinned, they were liable to be put to death, but Hashem, in his great love, spared them. He minimized the punishment, causing them to require clothing. Therefore, they covered themselves with fig leaves. The need to wear clothes is therefore the result of a sin. Yet, we, Adam and Chava's descendants, seem to have forgotten this, as we have made clothing an object about which we are proud, and a great deal of effort and money is spent in order to dress in a luxurious fashion. Perhaps, although we should dress with dignity, in light of this negative reason for the need to wear clothing, we should try to keep the lavishness of our clothing from playing too important a role in our lives.

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A WANDERER NO MORE

“וַיֵּצֵא קַיִן מִלְפָּנֵי ה' וַיֵּשֶׁב בְּאֶרֶץ נוֹד”  
בְּרֵאשִׁית ד':ט"ז

“And Kayin went out from before Hashem and lived in the land of Nod.”  
Bereshis 4:16

Originally Kayin was told that he would be נָע וְנָד, which means not only one who is exiled from his home but one who is constantly moving and has no place at all to rest. Yet, now we are told that Kayin settled in the land of Nod.

Though he was indeed exiled from his home, the curse to be constantly wandering was not implemented. How do we explain this change in the decree?

**Sefer Kehillos Yitzchak** points out that every sin has two aspects to it, the actual sin itself, and the effect it has on a person that makes it easier to do the next sin. From the standpoint of the sin itself, there are some sins for which teshuva alone will not atone without suffering or even death. However, if a person does true teshuva, involving remorse for the past, confession, and a determination not to repeat it in the future, he can remove the effect it has on him to sin again.

*If a person does true teshuva, he can remove the effect it has on him to sin again.*

Two devastating outcomes affected Kayin after the murder of his brother Hevel. The decree to be exiled resulted from the act of murder itself. The decree to be a perpetual wanderer was to make him realize that once he did one act of violence, it will be easy to do a second act of violence. He therefore would have to wander from place to place. However, Kayin did teshuva, and though it could not completely atone for the act of murder, it did neutralize the tendency to repeat such an act. Thus, the need to be a wanderer no longer existed and the Torah tells us that he went into exile and settled in Nod.

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LIMITED LIFESPANS

“וַיְהִי כֹל יְמֵי אָדָם אָשָׁר חַי תְּשַׁע מֵאוֹת שָׁנָה וְשָׁלְשִׁים שָׁנָה”  
בְּרֵאשִׁית ה':ה'

“And all the days that Adam lived were nine hundred and thirty years.”  
Bereshis 5:5

The wording of the verse is unusual in that it lists the years of Adam “that he lived”. These words are seemingly unnecessary, and we do not find a verse describing the lifespan of anyone which is worded in this manner other than here

and in the case of Avraham, in Bereshis 25:7. What are we to learn from this phrase?

**Reb Yaakov from Kelenberg** points out that according to the Midrash, Adam was supposed to live a full thousand years, seventy more than the nine hundred and thirty years which he actually did live.

*Adam and Avraham had each been granted a lifespan longer than they actually lived.*

These missing seventy years are those that he bequeathed to David HaMelech. Similarly, Avraham was supposed to live a full one hundred and eighty years, but he left this world at age one hundred seventy-five, which was five years early. According to the Midrash (Bereshis Rabba 63; also see commentary of Rashi 25:30), the reason was in order for Avraham to avoid witnessing the evil tendencies of Eisav.

Accordingly, Adam and Avraham had each been granted a lifespan longer than they actually lived. This is why the verse in each of these two cases specifies the number of years “that he lived”, because each one did not live out the years apportioned for him.

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RELATIVELY SPEAKING

וַיִּרְא ה' כִּי רַבָּה רָעַת הָאָדָם בְּאָרֶץ... וַיֹּאמֶר ה' אֶמְחָה אֶת הָאָדָם בְּרֹאשִׁית וְהָיָה...
“And Hashem saw that the wickedness of Man was great upon the earth...And Hashem said: ‘I will dissolve Man.’”
Bereshis 6:5,7

According to the Rebbe of Brisk, HaRav Yosef Dov Soloveichik, זצ"ל, we can understand from the words of Rambam (Hilchos Teshuva 3:2) that the “great evil” of man which earned them the verdict of annihilation was in that their sins were greater than their merits. This, in and of itself, earned them the verdict of being deserving of being destroyed. This balance is not merely a calculation of how many sins or how many

merits were earned, but it is a comprehensive calculation of qualitative actions and their importance. Some merits are great and they outweigh many sins, while some evils are exceedingly destructive and many merits may be necessary to counter their damage. As the verse states (Kohelles 9:18): “Wisdom is better than weapons of war, but one sinner causes much good to be lost.” The evaluation of each and every action and its relative significance is something that only Hakadosh Baruch Hu, with His infinite wisdom, can determine.

Some merits are great and they outweigh many sins.

Halachic Corner

Table with 6 columns: According to the Gaon of Vilna, According to the Magen Avraham, Zmanim for Parashas Bereshis 5773, Krias Shma - Sat., Tefila - Sat., Sunset, Sunrise, Sat., Sat. Values include times like 9:48, 10:44, 6:14, 7:00, 6:13.

Rosh Chodesh Cheshvan will take place Tuesday and Wednesday, Yom Shlishi v'Yom Revi'

Even though a person hears all of the Torah read on Shabbos throughout the year, every man is still obligated to read by himself וְאָחַד תִּרְגֹּם - the parasha of that week twice and the Targum (Onkelos) on it once (שׁוֹרֵעַ אֶרְחֵם סִי רַב־הָ). If one does not understand the Targum, as is often the case, it is appropriate that the commentary of Rashi should also be studied. In fact, there are many sections which cannot be fully understood with Targum alone (e.g. parts of Vayikra). It is best to finish this double reading of the parasha and the single reading of the Targum before eating lunch on Shabbos. If this is not possible, then it should be done before Mincha since the parasha of the following week is read during Mincha. There are also those who say that a person can fulfill his obligation by finishing the parasha with Targum (and/or Rashi) by Tuesday night of the following week, and others who say until Simchas Torah (שֶׁם סַעִי ד'). Whoever finishes this obligation with the reading of the congregation no later than Shabbos morning will be rewarded with an extended life (בְּרִכַּת ח').

Questions for Thought and Study

- 1. According to Ramban, the angels were not created until day two of Creation. If this is so, to whom is Hashem talking when He says "וַיִּהְיֶה אֹרֶךְ" - "Let there be light"? See Ramban 1:3
2. Why is the letter "ה" added specifically to the sixth day - "וַיִּהְיֶה הַשֶּׁשִּׁי"? See Rashi 1:31
3. Why doesn't the Torah say "וַיְהִי עֶרֶב וַיְהִי בֹקֶר" - "And it was evening and it was morning" in connection with the seventh day of Creation - Shabbos? See Kli Yakar 2:3
4. Why is the word "וַיִּצְרָה" - "And He created" - regarding man written with two Yuds, while regarding the animals it is only written with one? See Rashi 2:7
5. What proof does Ramban bring from this week's parasha against Rambam's theory as to why Bnei Yisrael bring sacrifices? See Ramban 4:3

This Week Likutei Peshatim is Sponsored

By the Hebrew Theological College wishing mazal tov to Rabbi & Mrs. Binyomin Olstein on the Bar Mitzvah of their son Dovid; to Blitstein Institute student Aviva Elijah and her husband Yona on the birth of a son; and to Sharon & Seymour Gertz on the birth of a granddaughter, born to Stacey & Avi Zanjirian, and great-grandparents, HTC Board member Paul Rosenberg and his wife Doris.

Hebrew Theological College's Gourmet Torah at Shallots Bistro will take place next Thursday, October 18, 12:35-1:15. Rabbi Shmuel Schuman will speak on "Developing Gratitude Without Attitude". Complimentary appetizers as well as a discounted menu available for shiur participants. Men & women invited to attend. More info: Rabbi Joshua Zisook at 847-982-2500 or jzisook@htc.edu.

Yeshiva Women of HTC reminds its members and friends of our exciting trip to the Chicago History Museum on Sunday, October 28, at 10:00 AM. We will view their new exhibit, "Shalom Chicago", depicting the Chicago Jewish community's rich history and contributions to our city's growth and development. The bus will depart from and return to HTC. For reservations call 847-982-2500.

The Annual Banquet of Hebrew Theological College, "Celebrating Nine Decades", will be held Tuesday, November 20. HTC will honor Saul Rosen, HTC Legacy Awardee; Yasha and Nancy Gofman, Pillar of Chesed Awardees; Dr. Yakov and Jona Weil, Etz Chaim Awardees. To RSVP call 847-982-2500.

By the Hebrew Theological College announcing that Rabbi Avraham Friedman's Sunday morning Gemara shiur will resume this Sunday, 9:00-9:50, learning Masseches Baitza.

Cong. KINS, in conjunction with Blitstein Institute, will hold its weekly Shabbos Shiur on Shabbos, Parashas Bereshis, October 13, 4 PM, at Cong. KINS, 2800 North Shore. Speaker: Dr. Esther Shkop. Are you downtown? Got 5, 15, 30 or 45 minutes? Learn and daven at M. Geller, Ltd, 29 E. Madison, Ste 1805. 1:05 PM, 30 minute shiur; 1:35 Mincha; 1:47, 5 minute dvar Torah. Shiurim led by Rabbanim from: Monday- HTC- Rabbi Joshua Zisook; Tuesday- Chicago Community Kollel- Rabbi Moshe Sterman; Wed.- Rabbi Aryeh Weiss; Thursday- Rabbi Daniel Goldberg. Info: 312-984-1041.

Park Plaza, located in the heart of West Rogers Park, the premier kosher Jewish senior living community, has apartments for rent or for your simcha - with or without meals from our gourmet kosher dining room. Come stay with us, eat with us, and daven daily in our shul. Low rates available. For information, visit us or call Yehuda at 773-465-6700.

Congregation KINS, 2800 W. North Shore, Chicago, presents its Annual Art Auction of outstanding Judaic and Mixed Media Art, including original oils, enamels and engravings, this Saturday night, October 13, 2012. Dairy refreshments will be served. Viewing at 8:15 PM; auction at 8:45. For more information visit our website at [www.congkins.org](http://www.congkins.org) or call our office at 773-761-4000.

Joan Dachs Bais Yaakov – Yeshivas Tiferes Tzvi invites you to join us for Yeshivas Tiferes Tzvi's monumental groundbreaking ceremony on Sunday, October 21. Join us as we celebrate this historic occasion, begin building our future, and continue Building Generations. The event will begin at 1:00 PM at the site of our future home on the corner of Rosemont and California. Looking forward to seeing you there and sharing with you in this tremendous simcha!

Mazal tov to Mr. & Mrs. Menachem and Sora Dunst, winners of the 1st Early Bird Drawing of the Joan Dachs Bais Yaakov-Yeshivas Tiferes Tzvi Annual Grand Raffle! You too can be a winner! Order your tickets before October 22 for a chance to win your choice of \$500 cash or 10 free tickets for the grand raffle. The drawing for the Grand Prize of \$20,000 & other prizes will take place at the annual Melava Malka on Nov. 24. Info: 773-465-8889 x600, [www.raffle.jdbyytt.org](http://www.raffle.jdbyytt.org), or [raffle@jdbyytt.org](mailto:raffle@jdbyytt.org).

Rabbi Yitzchak Etshalom will be the Scholar-in-Residence at KJBS for the weekend of October, 19-20, Parashat Noach. Rabbi Etshalom is a dynamic & exciting educator, a published author, radio host & songwriter. He serves on the faculty of Yeshiva University of Los Angeles High Schools, where he is Chair of the Bible Dept. & Director of Judaic Curriculum. In addition, he teaches at Young Israel of Century City, & his podcasts on Daf Yomi & T'nakh have attracted an international following.

Rabbi Etshalom will also speak throughout Shabbat, including following a communal dinner at KJBS. He will speak following the 9:00 AM minyan Shabbat morning, before Mincha and at Seudah Shlisheet. Please call the Shul for more information at 773-539-7779 or e-mail [kjbsoffice@gmail.com](mailto:kjbsoffice@gmail.com).

Are you a single boy or girl, frum, from Chicago or studying in Chicago, and searching for your bashert? Set up a meeting and email your résumé to [MyChicagoShadchan@gmail.com](mailto:MyChicagoShadchan@gmail.com) or call Mrs. Faith Shabat at 773-600-0350. Endorsed by SimchaLink and Rabbi Shmuel Fuerst.

Barry and Harriet Ray invite the community to meet with Rabbi Daniel Lehrfield for the completion of a Sefer Torah written in honor of the Rosh HaYeshiva's 70th year and 45 years of תורה. A Buffet Melave Malka will be hosted at their home, Motzaei Shabbos, October 20, at 8:00 PM, at 6724 Central Park, Lincolnwood. For additional information please call 847-329-7525.

Calling all women - a new Rosh Chodesh learning series just for you! First session, "Water, Water Everywhere: Noah, the Flood and Beyond", this Tuesday, October 16, Rosh Chodesh Cheshvan, at Congregation Or Torah, 7:30-8:30 PM. Join us for interactive learning with the YU Torah Mitzion Kollel wives, followed by a shiur with Mrs. Aliza Rosenbaum. This program is brought to you by NILI - Chicago's Institute of Women's Learning, an initiative of the YU Torah Mitzion Kollel of Chicago.

Learn about real "Self-Sacrifice & Love of the Jewish People" through the story of Sgt. Shmuel Weiss זצ"ל. Yeshivat Har Hamor, with Cong. KINS & YU Torah Mitzion Kollel, welcome Chicago native Rabbi Aryeh Weiss, father of Shmuel Weiss & Dir. of American Friends of Yeshivat Har Hamor, this Wed., Oct. 17, 8 PM, at KINS (2800 North Shore), who will speak about Sgt. Shmuel Weiss, ז"ל, the medic of his platoon in the IDF Golani Brigade who sacrificed his life in an act of love & bravery trying to save a wounded comrade.

JCC Chavayah Overnight Camp for Girls is open for registration. Now 3½ weeks, June 30-July 23, with 3 Shabbos celebrations! Experience 600 acres of lake and outdoor activities plus cultural arts, sports, swimming and ruach-filled Shabbos programs in our Torah-rich environment, guided by Mrs. Bracha Polstein. Fee assistance available. Register before November 30 for best prices. Call Wendy Singer at 773-761-9100 or visit [www.gojcc.org/chavayah](http://www.gojcc.org/chavayah).

Announcing JPAT: Journey of Parents' Awareness in Torah, a program for parents of young children to explore perspectives & implementation of Torah values in day-to-day living & parenting. Opening event: Sun., Oct. 28, 7:30-9:30 PM. Program includes sumptuous dinner, presentation by Dr. David Pelcovitz (Yeshiva Univ.), workshops & group discussions. Cost: the cost of your babysitter. Space limited. Sponsored by YU Torah MiTzion Kollel, ICJA, & the Rothner Family. Contact: Daniel Harris: 773-973-1450 x112.

Join Hillel Torah Day School on Sunday, October 14, at our Hachnasat Sefer Torah for the Emuna Shir Weiss z"l Sefer Torah Campaign starting 11:30 AM at Hebrew Theological College. Visit the Hillel Torah website at [www.hilleltorah.org](http://www.hilleltorah.org), or call 847-674-6533 for additional information on how you can still participate in our Sefer Torah Writing Campaign.

Dr. Ben Zion Katz will speak about his newly-published book, "A Journey Through Torah", 10:00 AM, this Sunday morning, Oct 14, 2012, at Or Torah Congregation, 3800 Dempster in Skokie. Light refreshments will be served.

Rabbi Eliyahu Millen, Rabbi Eliezer Samber, and Rabbi Zvi Zimmerman would like to invite the whole community to an annual event, to hear our Rosh HaYeshiva of Yeshivas Bais Yisroel in Yerushalayim, HaRav HaGaon Rav Daniel Lehrfield, speak on the topic of "How to be Mechanech Our Children Properly in These Trying Times of Ikvasa D'Meshicha", this Monday night (October 15), at 8:15 PM, at Bais Chaim Dovid, 3462 Devon. We look forward to greeting you there.

The Chicago Rabbinical Council is proud to announce that Rabbi Akiva Niehaus will be joining the cRc as its newest Rabbinic Kashrus Coordinator. Rabbi Niehaus will specialize in the kashrus needs of the transportation industry. Rabbi Niehaus has been in the Chicago Community Kollel since 2006. He is most known for his publication, Sherry Casks; A Halachic Perspective, now in its 2nd printing. The cRc is excited to have such a noted talmid chochom join their team of kashrus Rabbonim & professionals.

Keep the inspiration of Sukkos & Simchas Torah going - Make A Plan for Torah. Night seder at Yeshurun begins Monday night. Our chaburah will be learning the fourth Perek of Masseches Brachos. Rabbi Zev Cohen's shiurim will resume Thursday night with his weekly 'Shaylah of the week' Shiur at 8:45 PM. Save November 2-3 for our annual Ray Stein Memorial Scholar-in-Residence with Rabbi Zev Leff. Come and hear Eretz Yisroel's most sought-after English-speaking Rav.

Save the date for the Associated Talmud Torahs of Chicago 83rd Annual Awards Banquet, Expanding Horizons, recognizing the Davis Family for establishing the School Learning Communities Program for Teachers, and Mrs. Bluma Broner and Mrs. Marsha Sheinfeld for their efforts on behalf of the Ptach Program. Please mark your calendar for Tuesday, December 18, 2012. For further information, please call the ATT at 773-973-2828 or go to [www.att.org](http://www.att.org).

By Chai Lifeline Midwest welcoming Keren Bider. We are happy to let the community know that Keren recently joined Chai Lifeline Midwest and will be serving as Coordinator of Volunteers and Programming. Feel free to contact Keren at [Kbider@chailifeline.org](mailto:Kbider@chailifeline.org) and let her know that you'd like to get involved. She is looking forward to hearing from you.

Now is the time for our community to make itself heard. Your participation in the Madraigos Midwest Inaugural Banquet, honoring Rabbi Morris & Delecia Esformes, will speak volumes about your commitment to the emotional/spiritual well-being of all our children. Rabbanim, principals, teachers & parents have voiced their overwhelming support for the critical work of Madraigos. Now it's your turn. Please join us Nov. 7 at the Hyatt Regency OHare. 773-478-6000 [www.madraigosmidwest.org](http://www.madraigosmidwest.org).

"Our family has benefited greatly from Madraigos. The parent support group allows us to discuss issues affecting our family with other parents undergoing similar experiences. With the help of the group, we have all come a long way towards using our challenges as tools for our spiritual growth. Rachie Karesh met weekly with our daughter for a while and it was always an uplifting experience. Yankie Greenberger has always been there for my son when he needed it most." - Grateful parents.

ICJA girls' play is looking for a volunteer director for this year's production. She will need to be available for Tuesday and Thursday evening practices. For more information or if you are interested, please call the office at 773-973-1450 and ask for either Ms. Topper or Mrs. Feder.

The Associated Talmud Torahs of Chicago will recognize its long time benefactor, the Crain-Maling Foundation, for its continuous generous support and encouragement of Jewish Education with the announcement of the Crain-Maling Education Center at the ATT at its 83rd Annual Awards Banquet. Please join us on December 18, 2012, as we celebrate the Foundation's commitment.

AMIT announces our annual Scholarship Dinner, Wednesday evening, November 14, at the Evanston Golf Club. We are proud to honor Eudice Greenfield with the Nina Bellows Leadership Award. We are excited that Barak Avraham, an AMIT graduate will be sharing his experiences with us. Please join our chairs, Miriam & Bernie Neuman and Fraydie & Bernard Matkowsky, on November 14. For more information and to make reservations, please call the AMIT office 847-677-3800.

Congratulations to our wife and mother, Lauren Silverman, and her partner, Janis Levine, on the occasion of their 10th anniversary as the owners of MOREganized.net, a professional organizing and clutter counseling service. For a decade, you've been organizing homes and businesses in the Jewish community with professionalism, grace, and confidentiality. We wish you many more years of success. With pride and love, David, Jessie, Adam, Matt, Rebecca and Joshua.

To Dovid Siegel, the best dentist in the world. - D. Harris.

Emma's Bagel Cafe - formerly Bagel Country - is looking forward to welcoming all to their grand re-opening soon. Until then, we are happy to offer our catering services for all occasions, so please call and let us know how we can help your personal or business needs. - David E.

By Max & Silvia Panitch in honor of the wedding of our son Jonathan to Elizabeth Sinnreich, Sunday, October 14. Mazal tov to our machatunem, Naomi and Abe. We are delighted to welcome Elizabeth and her parents into our family. We are blessed that our families and friends will celebrate this simcha.

By Lori & Steve Neren, Asher, Benji, Aliza, Bayla, and Nechama in honor of the engagement of our daughter and sister Ariella to Aron Dinowitz of Baltimore, MD. We wish mazal tov to Rabbi Yanky & Cathy Dinowitz and their family and look forward to sharing many simchas together.

The family of Sarah Riebman, ע"ה, would like to thank family and friends for all the kindnesses extended during the difficult time of our loss. The efforts made to attend her funeral on Friday noon, to provide us with food during shiva, for Shabbos and for Yom Tov, and the support and expressions of condolences brought us much comfort. Words cannot express our gratitude for all that you did.

The Dedication Service for Philip Burnstein, ז"ל, at Memorial Park, 9900 Gross Point Rd, Skokie, will take place October 21st, at 2:00 PM (office entrance). Call 847-340-8281.

By Rabbi Dr. Yisroel & Shoshana Rich and Rabbi Dr. Avraham & Shirley Isenberg and their families in loving memory of their beloved father and saba, Mr. Sam Mermelstein, ז"ל, שלום בן אלקסנדר הלוי, ז"ל, on the occasion of his eighth yahrtzeit on 1 Cheshvan. His love and devotion to his family are an inspiration to us all. May his memory be for a blessing.

By Dr. & Mrs. Gilbert Lanoff in memory of his father, Arthur Lanoff, ז"ל, on the occasion of his yahrtzeit on 3 Cheshvan. (Yehuda Moshe)

By the Belsky/Nudelman and Meyers families in loving memory of Larry and Shalva's beloved father, חיים יעקב בן שמואל, ע"ה, whose thirteenth yahrtzeit is 2 Cheshvan.

By Ruth and Jerry Kirschner and family, Gail and Dr. Mel Friedman and family, Karen and Stephen Moss and family in loving memory of our adored mother and grandmother, Sylvia Kirschner, צביה בת מנחם מענדל, ע"ה, on the occasion of her 6th yahrtzeit on Rosh Chodesh Cheshvan - October 17, 2012. May her memory always be for a blessing. (Baron Hirsch Synagogue, KJBS)

Likutei Peshatim is endowed by Les & Ethel Sutker in loving memory of

Max and Mary Sutker and Louis and Lillian Klein, ע"ה. May their memory be for a blessing.

Answers:

1. Ramban has two explanations. One explanation is that this "saying" was really a desire but not actual speech. Another explanation is that this was not a "statement" but rather a thought, and the actual action did not occur until near the end of the day.
2. Hashem, as He was completing Creation, noted that Creation was conditional on Bnei Yisrael accepting the 5 (ה) Books of the Torah in the future.
3. Shabbos is a day of either all work or all rest; there is no difference between night and day. Shabbos is all work regarding learning Torah, and regarding physical labor it is a complete day of rest.
4. The two Yuds represent creation of man for this world and for the next. Since animals don't have Olam Haba, it is only written with one Yud.
5. Rambam holds that Bnei Yisrael were told to bring sacrifices to Hashem to wean them off idolatry of animals. (Moreh Nevuchim 3:46) Ramban says that this can't be true because Kayin and Hevel brought sacrifices before idolatry existed.

Prepared by the faculty, Kollel, and student body of Hebrew Theological College under the direction of Rabbi Ben-Zion Rand, Editor  
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