

PARSHA INSIGHT

Moshe brought the people forth from the camp toward Hashem, and they stood under the mountain. (19, 17)

Rav Avdimi bar Chama bar Chasa taught, "Hashem held the mountain over the heads of Bnai Yisroel and told them, "If you accept the Torah, fine; if not, 'shom' (there) you will be buried. (Shabbos 88a)

Hashem holding the mountain over their heads implies that they would be buried on the spot if they do not accept the Torah. Why did Hashem use the word *shom* (there) to describe where they will be buried? Wouldn't the word "here" be the correct word?

One should not say, "When I have the time I'll study," because maybe you will not have the time. (Avos 2:4)

Understood simply, the Mishna is teaching that if a person procrastinates and delays his Torah study to when he has more time, he may never reach that situation and will not end up studying Torah.

Rav Shach explained the Mishna in another manner. People have a tendency to stall their Torah learning until they have a time without difficulties, no issues to grapple with and their life running smoothly.

However, that is the life of an Angel. Angels have no issues to contend with, and therefore are not rewarded for their service of Hashem. On the other hand, humans are purposely placed by Hashem into demanding situations, in order for them to overcome those trials and develop themselves. A reward is given to a person for developing his character in accordance with Hashem's Will.

With this view of man's purpose in life, the Mishna in Avos can be explained in a different way. A person should not say, "When I have the time, I will study" because maybe Hashem purposely set up his life in this manner in order to see if he will produce and learn even when he doesn't have time.

With this perspective on life, Rav Chaim Shmuelevitz explained why Chazal said that Hashem would bury Bnai Yisroel "there," rather than "here." The word "there" refers to a different place and time where all man's pre-occupations and concerns will not exist.

Hashem was telling Bnai Yisroel, "If you wait until "there," until life is easy in order to learn, then your downfall will be near. You will never learn because the definition of a human serving Hashem is to live with the challenges that life presents and overcome them. Therefore, if you accept the Torah in your present situation with all its trials and tribulations, fine. If not, you will never start to learn and only experience a spiritual demise.

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KLETTER
IN MEMORY OF HIS
GRANDMOTHER
 חוה בת חיים ע"ה
ON HER 42nd
YARTZEIT כ"ו שבט

DILEMMA

V'samta alei'hem (you shall appoint them) leaders of thousands... (18:21)

Va'yeetain osom (he (Moshe) placed them) leaders of thousands... (18:25)

Why is the word 'sima' (v'samta - appoint) used when Yisro was giving the advice to Moshe, and the word 'nosan' (va'yeetain - placed) used when relating what Moshe had done?

H ALOCHO

Hashem called to him (Moshe) from the mountain, saying, "So you shall say to the House of Yakov and speak to Bnai Yisroel." (19:3)

The House of Yakov refers to the women. (Rashi)

Women are not obligated to perform all the mitzvos. If so, why did Hashem want Moshe to begin the process of Matan Torah with first speaking to the women and afterwards to the men? Wouldn't it make sense that the men, who are accepting more obligations, should be spoken to before the women?

If a man sells his property, the buyer must have the seller's wife remove her liens from the property. However, if the wife wrote her consent to remove the liens from the property after her husband had signed the deal, she can claim, "I was trying to please my husband." Therefore, a buyer must make certain that the wife of the seller relinquishes her rights to the property before the seller signed the sale. (Even HaEzer 90:17)

From this halocho we learn that a wife's consent after her husband has already consented is not considered an agreement. The reason being - she can excuse herself by claiming, "The only reason I agreed is because I wanted to make my husband happy." A wife's consent is considered authentic only when she agrees to the issue before her husband agreed.

With this principle, the Me'am Lo'eiz explains why Hashem wanted Moshe to speak to the women first. Hashem did not want the women to claim at a later date, "We never really intended to accept the Torah - we accepted the Torah afterwards because we were just trying to placate our husbands."

You shall make known to them the path in which they should go. (18:20)

“The path” refers to kind deeds. (Bava Kamma 100a)

After World War I, Rav Boruch Ber Leibowitz, Rosh Yeshiva of Kamenetz, and his family were returning from Russia to Poland by train. As the train went from station to station, additional refugees boarded the train. At one station, a woman with two little boys tried to board the train. With the train being overcrowded, the woman was denied entry.

Rav Boruch Ber was bothered that the woman would have to wait approximately twenty hours alone with two little boys in a hostile environment. He told his family, “Let us get off the train and wait with this woman for the next train, so that she will not be alone.”

RAFFLE RULES:

- 1) Earn one ticket for every week that you correctly answer a “Who Am I” or “Torah Riddle”.
- 2) Only answers that are submitted via email will qualify. OnegShabbos@Beachwoodkolel.com.
- 3) You can only earn a ticket for answering questions from that week’s “Oneg Shabbos”

Month of Shevat/Adar:

iHome Alarm Clock

(connects with your audio device)

TORAH RIDDLE

Please save us three hours... (Hoshana Rabba davening)

What does “three hours” refer to?

Last week’s riddle:

Which two pesukim in the Torah contain all the letters of the “Aleph Bais”?

Answer: 1) Beshalach 16:16
2) Va’eschanan 4:34

FRIDAY NIGHT SHIRUM

University Heights:

8:15 - Parsha

Rabbi & Mrs. Dovid Fant 14350 Washington Blvd

WHO AM I?

(A Torah Personality)

1. I was very Sharp
2. I had a seer as a Rebbe
3. I fought for Hashem’s seal
4. My name means Comfort
5. I taught “New Mountains”
6. My son-in-law was “Stones of the Crown”

Last week’s clues: I am known for the living, I did not reach counsel, I translated the nation of the foreign tongue, Lion, I brought you the path of Hashem.

Answer: Rabbi Aryeh Kaplan whose yartzeit was 14 Shevat. He authored the “Living Torah”, He died at the age of 48. He translated “Me’am Loez into “The Torah Anthology”. He also translated the Derech Hashem.

Congratulations to: Avi, Shauli, & Zevi Farkas, Y.D. Solomon

(Related to the Week)

1. I was from the binding
2. I will be for Moshiach
3. I am remembered at the beginning
4. I cause trembling

Last week’s clues: Remember me, Forget me, I was for Purim, Incomplete throne of Hashem.

Answer: Amalek

Congratulations to: Moshe Compton, Shauli Farkas, Reuven Schlanger, YD Solomon, Sorah and Tuli Stoll

BNOS

CANCELLED THIS WEEK

PIRCHEI

4:35: Zichron Chaim - Yavne

3rd - 4th: Rabbi Levi -Dock

5th - 6th: Rabbi Giffin -Back Room

AVOS UBONIM

Motzoei Shabbos

Grades 3 – 8
(bring your fathers)

7:30 - 8:30: Zichron Chaim
(2203 S. Green Rd.)

7:45 - 8:45: Aleksander Shtiebel
(4380 Univ. Parkway)

Evening of Inspiration

Rav Moshe Tuvia Lieff

“Life is a Journey...

Where Am I Heading”

February 14th Sunday

Green Road Synagogue 8:00

BULLETIN

MAZEL TOV

- ◆ Rabbi and Mrs. Avrohom Gibber on the birth of a girl
The Community is invited to a Kiddush after 11:00 in their home 2428 Laurelhurst
- ◆ Rabbi and Mrs. Dovid Osher Schnurman on the Bar Mitzva of Tzvi
Rabbi and Mrs. Moshe Landau
- ◆ Mr. and Mrs. Jeff Zuckerman on the engagement of Shani