

## SPONSOR

**SPONSORED BY  
LARRY AND LORETTA  
DANCZIGER  
IN HONOR OF HER  
FATHER'S YARTZEIT  
6 IYAR  
AND HIS MOTHER'S  
YARTZEIT 15 IYAR**

## PARSHA INSIGHT

***You shall love your fellow man as you love yourself... (19, 18)***

*A non-Jew approached Shammai and asked, "Please convert me and teach me the entire Torah while I stand on one foot." Shammai dismissed him. He then approached Hillel with the same request. Hillel answered, "What you don't want done to you, don't do unto others. This incorporates the entire Torah; everything else is an elucidation of this concept - go study it." (Shabbos 31a)*

When Hillel told the non-Jew that the mitzva of loving your friend encapsulates the entire Torah, he implied that the performance of this mitzva impacts beyond a person's interaction with his friend. How does it apply to one's relationship with Hashem?

Furthermore, why did Hillel use the Aramaic translation of the mitzva, "What you don't want done to you, don't do unto others?" Why didn't Hillel use the wording of the posuk "You shall love your fellow man as you love yourself?"

*Rebbi Akiva said, "This is a fundamental rule in the Torah." (Rashi)*

*Two people are traveling and only one of them has a jug of water. If they both drink from the jug, neither will survive; however, if its owner drinks the water, he will survive. Ben Petura maintains that both should drink, so that neither should cause the death of the other. Rebbi Akiva argues and maintains that the posuk, "Your brother shall live with you" teaches that one's life comes before the life of his friend and therefore the owner of the jug should drink the water. (Bava Metzia 62a)*

The two statements of Rebbi Akiva seem to contradict each other. On one hand, Rebbi Akiva taught that one must equate his friend with himself. Yet, Rebbi Akiva also taught that one must prefer himself over his friend. How do we reconcile these two statements?

The Chasam Sofer (Toras Moshe Choshen Mishpot 164) answers as follows. There are two aspects to a person's life. 1) His spiritual life, which includes his share in Olom Habo. 2) His physical existence, which applies to this world.

A person is obligated to assist his fellow man. However, there is a difference regarding to preference. When dealing with one's physical existence, Rebbi Akiva rules that *chayecha kodmim* - one's own life takes precedence. However, with regard to spiritual matters, one must sacrifice personal Torah study in order to teach others.

The Chasam Sofer explains - Every word of Torah studied by a person helps him acquire eternal spiritual life. When a person has an opportunity for himself and an opportunity to teach another person, he must give preference to the other person, as the Torah command of "love your fellow as yourself" applies to spiritual / eternal life.

We can now understand Hillel's response. He wanted to tell the non-Jew about both types of mitzvos - 1) interaction with man and 2) one's relationship with Hashem. Hillel purposely used the translation of the posuk to imply both concepts. The translations of the words only discuss a person's relationship with another person, while the posuk applies to one's relationship with Hashem, as per the Chasam Sofer. They are a message to the non-Jew that one must fulfill both types of mitzvos, with total compliance of these two categories considered fulfilling the entire Torah.

## DILEMMA

***Your mother and your father  
you shall revere and My  
Shabbos you shall observe...  
(19:3)***

*The Torah juxtaposed observance of Shabbos to fearing one's parent, to teach that even if one's parent commands him to desecrate Shabbos, the child should not listen. The same holds true for all mitzvos. (Rashi)*

Why would the Torah specifically teach us this halocho in regard to Shabbos? Couldn't this halocho have been taught in regard to any mitzva?

Furthermore, if one's parent is recognized by halocho as a rosho, there is no obligation to honor or fear them (Yoreh Deah 240:15).

Therefore, if a parent commands a child to desecrate Shabbos, the parent would be considered a rosho, which would exempt the child from having to adhere to their command. If so, why is a special drosho necessary to teach that the child does not have to listen to his parent?

## A GLIMPSE OF GREATNESS

***A time to do for Hashem, break your Torah. (Tehillim 119:126)***

*One who designates time to study Torah and says I will only study then and fulfill my obligation to learn, but I will not study any other time, even if I have the opportunity, is breaking the Torah. (Yerushalmi Berochos 68a)*

A wealthy donor met with the Netziv, Rav Naftoli Tzvi Yehuda Berlin, the Rosh Yeshiva of Volozhin, to discuss contributing a donation to the Yeshiva.

"Please tell me the schedule of the bochurim in the yeshiva," the donor asked. "Sure," the Netziv replied, "They eat breakfast at ten o'clock and supper at five o'clock."

The donor was perplexed. "I am sorry, I do not understand. What is their schedule for learning?"

The Netziv answered, "When do they learn? There is no schedule for learning - they learn all day. The only schedule that they have is to stop learning when they have to eat."

***Your mother and your father you shall revere...I am Hashem, your G-d. Do not turn to the idols... (19:3& 4)***

Why does the Torah list the prohibition of worshipping idols immediately following the mitzva of honoring one's parents?

Rav Yakov says, "When the Torah writes mitzvos together with their reward, the reward is in regard to the era of the resurrection of the dead. However, when the Torah writes the mitzva of honoring one's father and mother, it is written "So that your days (on earth) will be prolonged" (Va'eschanan 5:16). In regard to sending away a mother bird from its nest, it is also written, "And you will live (on earth) long." (Ki Seitzei 22:7)

A father told his son, "Climb the tower and fetch for me some young birds." The son climbed the tower, sent away the mother bird and took the young. While descending, he fell and died. Where is the good and long life that the Torah promised? Evidently, the "good long life" refers to the world of good and the world of long life - Olam habo.

The Gemora challenges Rav Yakov and says, "Perhaps the boy was contemplating about committing a sin and therefore was not rewarded for performing the mitzva?" The Gemora answers, Hashem does not punish people for thoughts about committing sins, only for an act of sin. The Gemora asks, "Maybe the boy was contemplating committing idolatry, for which one is punished for the thoughts as well? (Chullin 142a)

Based on this Chazal, the Chasam Sofer explains the following pesukim. "I am Hashem, your G-d" is referring to Hashem giving reward to those who fulfill the mitzvos. Hashem is warning that there is one transgression that will prevent a person from receiving reward for honoring his parents - idolatry. The posuk juxtaposes the two issues to teach that even though Hashem rewards a person in this world for honoring his parents (unlike Rav Yakov), it can be lost through the sin of idolatry.

**RAFFLE RULES:**

- 1) Earn one ticket for every week that you correctly answer a "Who Am I" or "Torah Riddle" from that week
- 2) Only answers that are submitted via email will qualify.

[OnegShabbos@BeachwoodKollel.com](mailto:OnegShabbos@BeachwoodKollel.com)

**Winner Month of Adar/ Nissan  
Boogie Board eWriter:  
Eliezer Garfinkel  
Month of Adar/ Nissan  
Prize To Be Announced**

**PIRCHEI**

**Zichron Chaim - Yavne**

**5:25 - 3<sup>rd</sup> - 4<sup>th</sup>:** Rabbi Levi -Dock

**6:30 - 7:15 - 5<sup>th</sup> - 6<sup>th</sup>:** Seder

**BNOS**

**2:30 - 3:30**

**K:** Rivky Nisenbaum 2462 Claver

**1:** Avigail Olgin 2455 Bromley

**2-3:** Ahuva Schwartz 14470 E.Carroll

**4:** Riva Abramowitz 2421 Elmdale

**BULLETIN**

**MAZEL TOV**

- ♦ Mr. and Mrs. Akiva Cooperman on the birth of a boy // Mr. and Mrs. Gershon Ireland  
*Shalom Zachor at the Cooperman home 4429 Baintree after 9:30*
- ♦ Mr. and Mrs. Stan Fireman on the engagement of Aron Yedidya
- ♦ Mr. and Mrs. Yisroel Mendenhall / Mr. and Mrs. Ben Katz on the birth of a grandson

**WHO AM I?**

**(A Torah Personality)**

1. I am known by my Shevet
2. My children are known by their city
3. My grandfather established the mother
4. I worked with the pillar
5. I am known for the house

**Last week's clues:** My four year Rabbonus gave me my name, My father was the Chacham..., I fought the Shabsai..., I gave you Heavenly bread, My last name is not my descent.

**Answer:** R' Yaakov Yisroel Ashkenazi Emden - the Yaavetz, whose Yartzeit was 30 Nissan. He was called Emden since he was Rov there - but he was only there for four years when he was young. His father was the Chacham Tzvi. He fought against the followers of Shabsai Tzvi. He wrote Lechem Shomaim - a pirush on Mishnayos. His last name was Ashkenasy even though he was on Sephardic descent.

**Congratulations to:** Hunger family

**(Related to the Week)**

1. I am for a boy
2. I am for a tree
3. I am for eight days
4. I am for three years

**Last week's clues:** I cause wealth, I allow entering, I am for smoke, Breath is good for me.

**Answer:** Ketores

**Congratulations to:** Aryeh Leib and Yisroel Hunger, Ronen Lowenthal

**TORAH RIDDLE**

***You shall not eat over the blood... (19:26)***

Besides the prohibition to eat meat while there is blood in it, what other prohibitions are derived from this posuk?

**Last week's riddle:**

How is the halochos of shechting a wild animal stricter than a regular animal? How is it more lenient?

**Answer:** The blood of a wild animal needs to be covered with dirt, yet the fats of a wild animal can be eaten.

**Congratulations to:** Yerachmiel Diamond, Ehrlich Family, Hunger family, Lowenthal family, Naftoli Stoll

**SUMMER ZMAN**

Shacharis 7:30 Mincha 7:45 Ma'ariv 9:50