

PARSHAH INSIGHTS

You shall not add to the word that I command you, nor shall you subtract from it, to observe the commandments of Hashem... (4, 2)


Why does the Torah finish the prohibition of adding or subtracting to the command of Hashem with the words, 'to observe the commandments of Hashem'? What is the connection between adding or subtracting a mitzva have to do with fulfilling the word of Hashem?

The Chasam Sofer answers as follows - There are times when someone who wants to ensure the fulfillment of a certain mitzva, blows it out of proportion, and titles it, 'The most important mitzva'. The purpose of his declaration is 'to observe the commandments of Hashem', which means that everyone should fulfill this mitzva.

This attitude is included in the prohibition of adding to the command of Hashem. To stress a mitzva more than Hashem did is adding to the Word of Hashem and is a prohibition.

In the same vein, Rav Eziel Hildesheimer zt'l explained the end of the posuk. People feel that due to the total lack of Torah observance on the part of some Jews, it would be beneficial to limit the amount of mitzvas for them to fulfill. This would allow for these Jews to feel that they are also fulfilling the Torah and 'observing the commandments.'

This attitude is included in the prohibition of subtracting from the Word of Hashem. Hashem commanded all these mitzvahs and when one limits the amount that must be fulfilled, he is transgressing a Torah prohibition.



Only beware for yourself, and greatly beware for your soul... (4, 9)

From where is it derived that one may not curse himself? From the posuk, 'Only beware for yourself'. And anytime the Torah writes the word 'Heeshameir (beware)', he is transgressing a negative prohibition. (Shavuos 36a)

One who does not perform the acts of Bnai Yisroel (transgresses the Torah) may be cursed. (Sanhedrin 85a)

When one curses himself, he becomes a person who is not acting in accordance with the Torah. If so, why is a person who curses himself transgressing a negative prohibition, for as soon as he

curses himself, it is permitted to do so.

He said to the wicked one "Why would you strike your fellow?" (Shemos 2, 13)

'Your fellow', means a wicked person like yourself. (Rashi)

The Maharit (Even Haezer 2, 43) asks as follows – Chazal (Bava Metziah 73) say that a person is permitted to hit a rasha. If so, why would Dasan be penalized for hitting Aviram who was a rasha?

The Maharit answers the above two questions. Even though it is permissible for a person to hit a rasha, a rasha is not allowed to hit another rasha. The reason for this is as follows - permission granted to hit/curse a rasha is not due to the prohibition of hitting a rasha. Rather, it is due to a special dispensation given by the Torah for a person to hit a rasha. Therefore, the dispensation of the Torah has limits as to who receives this permission. The Torah only gave this permission to one who fulfills the commands of the Torah. For this reason, Dasan did not have a dispensation to hit Aviram, because he was also rasha.

A person who curses himself is termed a rasha. This should not be considered a transgression because he is only cursing a rasha. Still, he cannot curse himself because one rasha may not curse another rasha.

TABLE TALK

PARSHA DILEMMA

Let me now cross and see the good Land that is on the other side of the Jordan... (3, 25)

Why did Moshe want to enter Eretz Yisroel - did he want to eat its fruit? Or to indulge in its delicacies? Rather, this is what Moshe desired. There are many mitzvas that Bnai Yisroel were commanded to fulfill that can only be fulfilled in Eretz Yisroel. Let me enter the Land in order that I can fulfill all those mitzvoth, said Moshe. (Sotah 14a)

We are commanded to inherit Eretz Yisroel that Hashem has given us, and not forsake it into the hand of other nations, nor leave it uninhabited. (Ramban Mitzva 4)

Why did Chazal find it necessary to search for a reason for Moshe's interest to enter Eretz Yisroel? Isn't the positive command to inhabit the land, a sufficient reason?

WHO AM I ?

1. Of me there are six
2. Really forty two
3. I taught the love of mitzvahs
4. I am found easily

Last week's clues: I am a powerful tool, I title the last, I can take, I raise you above animals.

Answer: Words

Congratulations to: Shauli Farkas

WHO AM I ?

- 1 I am twice
- 2 Yet I am Ten
- 3 I am words
- 4 Yet I am commandments

Last week's clues: I am not a "Tish", Sometimes I am not on my name, I do not have a keynote speaker, "How" to read.

Answer: Tisha B'Av.

Congratulations to: Neil Parks, Etai Moshe Kahn

TORAH RIDDLE

What is the first mitzva a Bar Mitzva does?

Last week's riddle and answer:

Where is there a source in this week's Parsha to the halocho that one should not eat food cooked by a non-Jew?

Answer: Although Bnai Yisroel offered to buy bread and water from Moav, they did not offer to buy cooked food from them. This indicates the practice not to eat food cooked by a non-Jew. (Tosafos Bava kama 15a)

Congratulations to: Yehoshua Kahn

Please send "Who Am I" and "Torah Riddle" answers to onegshabbos@beachwoodkollel.com by next Wed and be entered in a raffle for an amazing **Velocis RC Racing Car** For the months of Tammuz/Av. The answers will IY'YH appear in next week's issue

A GLIMPSE OF GREATNESS

When you are in distress and all these things have befallen you... (4, 30)

During a year of terrible famine in Russia, Rav Yisroel Salanter zt'l met a very poor man, who was constantly complaining about his sad situation in life and the gnawing feeling of hunger. This time, however, his demeanor seemed more pleasant than usual,

with no complaints emanating from his mouth. Rav Yisroel asked him, "Are you less hungry now?"

The poor man answered, "In the past I was the only one who was hungry. Now everyone is hungry, and the public tragedy is a partial consolation."

Rav Yisroel Salanter zt'l answered, "When the Torah discusses the sins of Bnai Yisroel, the Torah uses the word 'you' in the plural form. On the other hand, when the Torah discusses the tragedies that befall Bnai Yisroel, the word 'you' is in the singular. The reason is as follows - When the public is in distress, one should perceive it as a personal tragedy. Therefore, the Torah uses the singular form because the distress should be felt as personal. A person should not feel comforted due to the public also being in distress, rather it should make him feel all the more upset. Alternately, when the Torah discusses the sins of Bnai Yisroel, it is only referring to the individual person who sinned."

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Mr. and Mrs. Brian Fox on the engagement of Jenna to Yair Polster, son of Mr. and Mrs. Mark Polster

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Dr. and Mrs. Yitzchok Warn on the birth of a boy

Dr. and Mrs. Stan Warn/Mr. and Mrs. Larry Warn
Shalom zachor - 2427 Milton 9:30/Bris - Young Israel 11:30

Mr. and Mrs. Don Weimer on the Bar Mitzva of Yaakov

ATTENTION!

The Kollel Summer Davening and Learning Program for Elementary, High School and Beis Medrash has commenced.

Shacharis at 8:45 followed by learning

Shiurim are in session and chavrusas will be arranged

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