

PARSHA PERSPECTIVES RABBI CHONA MUSER



After stating many of the mitzvos, the Torah writes, “And you shall guard everything that I have said to you, and the names of other gods you should not mention” (Shemos 23:13). What is the connection between the, seemingly, unconnected first part of the pasuk and the second? Rashi explains that the Torah is telling us that worshiping other gods, *avodah zarah*, is equal to violating all of the mitzvos and not worshiping other gods is equal to keeping all of the mitzvos.

We can easily understand why *avodah zarah* is equal to violating all the mitzvos. As the Ramban explains, one who acknowledges other gods is invalidating everything that Hashem commanded. But why is the reverse true? How, by refraining from *avodah zarah*, is one considered as if he kept all of the mitzvos? After all, a person may realize that *avodah zarah* is pointless, but still have no interest in keeping the mitzvos.

In the Shabbos morning davening, we say, “There is nothing like Your value in the world.” Everyone has a set of values, some less important and some more important. Often there is something that is a person’s highest value: It may be money, honor, or even collecting stamps. Yet the only true and absolute value is Hashem. The Rambam writes that everything a person does, such as eating, drinking, and exercising, should be done for the service of Hashem. Eating and drinking often become a value in and of themselves, and many view sports as a supreme value. Taking anything that should be used in the service of Hashem and giving it importance outside of this service, is to a certain extent, making it an *avodah zarah*.

We can now understand why a person who refrains from *avodah zarah* is considered as if he kept all of the mitzvos. By refraining from all manner of *avodah zarah*, he shows that he views everything in the world as a means of serving Hashem and acknowledges that nothing has intrinsic value outside of this service. Such a person can be considered as if he kept all of the mitzvos, since everything he values is for a single purpose – the fulfillment of Hashem’s mitzvos.



AMUD-A-WEEK SCHEDULE ERUCHIN 2A

Short & Sweet - Rabbi Menachem Greenblatt
Maggid shiur of the Amud - R' Jonathan Fruchter



YOUR DEDICATION MESSAGE CAN GO HERE

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ZMANIM CANDLELIGHTING: 5:23 SOF ZMAN KRIAS SHEMA MA: 8:52 GRA: 9:32 AM
SHABBOS ENDS 6:27 PM RABBEINU TAM: 6:55 PM

Short & Sweet

RABBI YITZCHOK SHIMON HESS



One of the mitzvos in this week's parsha is the prohibition of eating a *treifa*, an animal that was internally wounded in such a manner that it will die within the next 12 months. The pasuk states "*U'basar basadeh treifa lo to'cheilu, lakelev tashlichun oso*"; you shall not eat the flesh of an animal that has been torn in the field, to the dog you shall throw it. The commentators point out that the letter *nun* at the end of the word *tashlichun* is seemingly extra, as the pasuk could have simply stated *lakelev tashlichu*, you shall throw it to the dogs, without the *nun* at the end.

The Baal HaTurim offers a novel explanation. The Gemara in Baba Basra (25a) says that forbidden meat must be disposed of no less than 50 amos away from the city, due to the foul odor that will emanate from it. When the pasuk tells us that a *treifa* is forbidden and should be thrown to the dogs, the intention is that it should be thrown to them 50 amos outside of the city. This is what the extra *nun* of the word *tashlichun* is hinting at. The numerical value of the letter *nun* is 50, the pasuk is telling us *tashlichun-nun*, you should throw it [to the dogs] 50 amos away! (See also sefer Taima D'kra from Rav Chaim Kanievsky which takes a similar approach)

What Would You Say?

RABBI ELIYAHU CHAIM GOLDSTONE



Recap: How should one keep Shabbos in outer space?

Answer: The Gemara in Shabbos (69b) says that if someone is in the desert and lost track of the days of the week, he should count six days and observe the seventh day as Shabbos, so that he too can take part in Shabbos. Although technically, it may not actually be Shabbos, i.e. the seventh day of the week, the Rabbis instituted that he should observe his own Shabbos. The Tiferes Yisroel (Berachos, end of the first chapter) applies this to those who go whaling near the North Pole, where there is no nightfall in the summer months. In such an instance, one should calculate six twenty-four-hour periods and keep Shabbos on the seventh one. The Tiferes Yisroel continues by saying that each person should calculate the days based on the location from which they departed. Thus, in the North Pole, if an individual departed from New York and another from Tel Aviv, they would keep Shabbos on different days: the American would keep Shabbos as he would in New York, and the Israeli would keep Shabbos on the day he would in Israel. In our outer space hotel, each person would need to keep Shabbos based on the location from which they departed. Therefore, the hotel would need to accommodate each patron's independent schedule.

Note: Although we quoted the Tiferes Yisroel, there are numerous opinions and questions that need to be sorted out. Obviously, a Rabbi should be contacted to sort out all potential issues.

Kasha Korner

RABBI CHEZKY FREUND



Which pasuk in this week's parsha has three verbs, and all three are repeated twice in the same pasuk?

LAST WEEK'S KASHA:

Q. Which pasuk in this week's parsha has three verbs, and all three are repeated twice in the same pasuk?

A: 1. At the beginning of the parsha, we learn that Moshe named his son Eliezer as gratitude for being saved from the sword of Pharaoh.

2. At the end of the Parsha, regarding making the Mizbeach, an altar, a sword is mentioned.

Congratulations: Shimmy, Shmuli, Dovy, Joshua, Mordechai, Zeli, Akiva, Akiva, Aryeh, Daniel, Daniel, Jonathan, and DR.

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▶ **Oneg Shabbos for Men - 8:45PM**
YECHIEL & CHAYA SARA DEL CASTILLO
TOPIC: STORIES FROM MY REBBEIM IN AMERICA & ERETZ YISROEL

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▶ **Shabbos Afternoon Shiur for Women - 3:30PM**
MAYER & ESTHER KLEIN 7947 STANFORD TOPIC: THE SELFLESSNESS OF PURIM

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▶ **Parsha Shiur**
AGUDAS ISRAEL

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Rabbi Plotnik is a Maggid Shiur at Yeshivas Kesser Yonah in Chicago.

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