

PARSHA INSIGHTS

Moshe replied to Hashem, "Please my Lord, I am not a man of words... for I am heavy of mouth and of speech." Hashem responded to him, "Who makes a mouth for man...? Is it not I, Hashem? Now, go!... (4, 10 - 12)

Moshe knew that Hashem would assist him while delivering his speech. He was confused because he was still having difficulty speaking and if he was sent to speak to Pharaoh, he should not be experiencing any problems with his ability to speak. Hashem responded, "Now, go" which means that Hashem sends divine assistance to a person, but he must take the first step. Once the person has begun, Hashem's assistance follows. (Ohr HaChaim)

The following is Moshe's effort.

Moshe thought, "I will turn aside now and look at this great sight..." (3, 3).

At that point, Moshe took five steps towards the burning bush to gaze at it. (Shemos Rabba 2, 6)

Since many miracles occurred during Moshe's birth (Sotah 12a), it is clear that he was destined for greatness. In addition, many prophecies were forecast in regard to Moshe's future position as the redeemer of Bnai Yisroel (Megilla 14a).

Had Moshe not taken five steps towards the burning bush, all his potential would never have surfaced, nor come to fruition. If Moshe would not have moved to the bush, he would have continued living the life of a shepherd and would never have become the great leader of the Jewish Nation. Due to his effort of paying attention to Hashem and the opportunities for growth that Hashem was offering, he reached his potential.

As when we left Mitzrayim, we will merit the miracles of the Final Redemption. (Micha 7, 15)

The Final Redemption will arrive due to the merits of Moshe. The Redemption has not arrived yet because as long as Bnai Yisroel are not studying Torah, Moshe does not want to redeem them. Moshe who brought us the Torah does not want to redeem a nation who is lacking in Torah study. (Ohr HaChaim Tetzaveh 27, 20 quoting the Zohar 8, 1)

In combining both ideas of the Ohr HaChaim, it can be said that if Bnai Yisroel would take five steps towards the Bais Medrash and increase their Torah study, they would merit the Final Redemption.

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

If one raises his hand to hit a fellow Jew, he is called a "rasha." The proof is from the Torah's referencing the one who raised his hand as a "wicked one". (Sanhedrin 58b)

One who raises his hand to hit a fellow Jew is only rabbinically invalidated as a witness (Rema Choshen Mishpat 34, 4). This is because according to Torah law, since there is no punishment of malkos for this transgression, he is valid. (Gr"a)

According to Torah law one who raises his hand to hit a fellow Jew is an invalid witness. (Maharitz Chadoshos 25)

To explain the machlokes, we must understand why in order to be an invalid witness one must transgress a command that deserves malkos. 1) To be an invalid witness, one must be a rasha. To obtain the title rasha one must deserve malkos. 2) The stipulation of losing the ability to testify is that one must transgress a command that carries with it the punishment of malkos.

The difference between these two views would be in a case of one who raises his hand against a fellow Jew. Merely raising one's hand identifies a person as a rasha, however he is not punished with malkos.

The Maharitz is of the opinion that a person is invalid to testify because he is a rasha. Since one who raises his hand to strike another Jew is a rasha, he would then be an invalid witness according to Torah law.

However, the Rema is of the opinion that only one who is punished with malkos is an invalid witness. Therefore, since one who raises his hand to hit another Jew is not punished with malkos, he would not be invalid according to Torah law, only according to rabbinical law.

TABLE TALK

PARSHA DILEMMA

"Vayehei" (It happened in those days) that Moshe grew up and went down to his brethren... (2, 11)

The word "Vayihe" connotes a misfortune. (Megilla 10b)

What tragedy was occurring that the Torah introduced this parsha with the word "Vayehei"?

**IN MEMORY OF OUR DEAR MOTHER AND GRANDMOTHER,
MRS. TOBY SALAMON, RIVKA TOBEH DEVORA BAS R' CHAIM YOSEF MEIR A"H,
ON HER 14TH YAHRZEIT
SPONSORED BY RUTHIE & SAM SALAMON & CHILDREN & GRANDCHILDREN**

WHO AM I?

1. I was humble
2. I had a bush
3. I reference hatred
4. Unity was accomplished in my presence

Last week's clues: I was said to grandchildren, I am said at night, Some sing me, I am angelic. **Answer:** Hamaloch Hagoel
Congratulations to: Yerachmiel Diamond, Ronen and Tal Lowenthal, Malki Millstein, Sorah, Shifra Perel and, Naftoli Stoll

WHO AM I?

1. I was a sign
2. I am for Loshon Horah
3. I could remind you of snow
4. I could get you locked up

Last week's clues: I gave the bechora to Yosef, I caused Levi to work in the Bais Hamikdosh, I made Yehuda King, I am the personification of repentance. **Answer:** Reuvein
Congratulations to: Yerachmiel Diamond, Tal and Ronen Lowenthal

A GLIMPSE OF GREATNESS

She saw the basket among the reeds... and she took it (2, 5)

While the Chida was visiting France and standing on the edge of the Seine River, he suddenly heard a commotion. A child had fallen into the river and was being swept away by the strong current. The Chida saw that the child was starting to drown and noticed that the child was drifting towards him. As the child came near, the Chida valiantly jumped into the river and rescued the child.

After saving the child, he was introduced to the mother of the child. Upon approaching her, he realized that she was the queen of France and the child he had saved was none other than her son, the prince. "I will give you as much money as you want," she said. "How much should I give you?"

The Chida responded, "There are items that are more valuable than money" (Tehillim 119, 72). I know that there are many rabbinical manuscripts locked in the private libraries of the palace. Please allow me access to them, so that I may study them."

TORAH RIDDLE

"Shall I go summon a Jewish wet nurse?" (2, 7)

The baby refused to nurse from a non-Jewish woman, because Hashem said, "Shall the mouth that will converse with the Divine Presence drink unclean milk?" (Rashi)

Which halocho is derived from this?

Last week's riddle:

The scepter shall not pass from Yehuda... (49, 10)

When in Jewish history was this command transgressed?

Answer: When the Chashmonoim (from Shevet Levi) ruled Bnai Yisroel after their victory over the Greeks.

Congratulations to: Yerachmiel Diamond, Tal Lowenthal, Neil Parks

Please send your "Who Am I" and "Torah Riddle" answers to onegshabbos@BeachwoodKollel.com by next Wednesday. The answers will IY"YH appear in next week's issue

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Rabbi and Mrs. Dovid Chavkin invite the community to a
Shalom Zachor at their home 2424 Laurelhurst

Motzoei Shabbos Pirchei Learning

(bring your fathers)

Zichron Chaim 2203 South Green Road
Grades 3 - 8 7:00 - 8:00

****There is no Pirchei this week****

Bnos 2:30 - 3:30 (Please be considerate and pick up on time)

Grades K - 1 Tzippy Chafetz 2585 Lafayette
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Grades 4 - 5 Estee Levi 2504 Rubyvale

Kollel Davening Schedule

Shacharis 7:30 Mincha 2:45 Maariv 7:45 / 9:50

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