

PARSHA INSIGHTS

So that you may relate in the ears of your son ... that I made a mockery out of Mitzrayim... (10, 2)

Why did Hashem use the term “mockery” only in regard to the makos described in this parsha? What quality is inherent in these makos that show more mockery of the Mitzreem than in any other mako?

The Egyptian mindset was that the world was governed by many different forces and gods. Therefore, although the Jewish G-d was overpowering their gods at this time, it does not mean that their god is wrong. It only means that in the battle of gods, their god had a weak moment and was unable to protect them.

In the series of makos in Parshas Bo, Hashem smote the Egyptians in a manner that proved that there is only one G-d. The Egyptians thought they could use the mako of locusts to supply themselves with food and pickled them. When all the locusts flew away, even the pickled ones, Hashem proved that He is in control, and even what the Mitzreem used for their benefit was taken away from them.

The same holds true in regard to the Korban Pesach and the month of Nisan. The Egyptians worshipped sheep - it was their god. Hashem commanded Bnai Yisroel to slaughter the sheep. Everyone understands that when a god is killed, he is not a god.

Furthermore, Hashem redeemed Bnai Yisroel during the month of Nisan, whose constellation is a sheep. If the sheep was a god, then at least during its month it should have control. Hashem demonstrated that He is the only G-d and power in the world.

These makos proved that their god could be overcome. Since these types of makos are performed only in this parsha, it is why in this parsha Hashem refers to His treatment of the Mitzreem as a mockery of them.

No uncircumcised male shall eat from it. (12, 48)

If the parents of an uncircumcised boy were in jail and could not have their son circumcised, they are still forbidden to eat the Korban Pesach. (Yevomos 71b)

A child that is born during twilight on Friday as it turns into Shabbos (Halochos is uncertain whether it has the status of Friday or Shabbos), cannot be circumcised on Friday, since the child may have been born on Shabbos and Friday is only the seventh day. The child may not be circumcised on Shabbos because the child may have been born on Friday and then Shabbos is not the eighth day - a bris may be performed on Shabbos only if it is the eighth day. Therefore, the baby is circumcised on Sunday. (Shabbos 137a)

In a year that Pesach is on Sunday, the Korban Pesach is eaten on Motzoei Shabbos. If a boy was born the previous Friday night during twilight, are the parents considered parents of an uncircumcised son and not permitted to eat the Korban Pesach? Although their inability to circumcise their son is out of their control, but being in jail is also out of their control and even so they are invalidated from eating the Korban Pesach.

The Steipler (Yevomos 43) explains that this depends how we understand the status of a boy born during twilight Erev Shabbos in regard to bris milah. Does the prohibition of circumcising the child on Shabbos 1) Prevent the obligation from being fulfilled, or 2) Prevent the obligation from being required?

If the parents have an obligation to circumcise their son, then their uncircumcised son would invalidate them from eating the Korban Pesach. However, if the obligation does not even go into effect, then the parents would be permitted to partake in the Korban Pesach.

TABLE TALK

PARSHA DILEMMA

Matzos and bitter herbs you shall eat it (Korban Pesach). (12, 8)

One cannot fulfill their obligation with matzo from which teruma and ma'aser had not been tithed. (Pesochim 35a)

If one only has non-tithed matzo, why doesn't the positive command to eat matzo override the negative command of abstaining from food that has not been tithed? (Shaagas Aryeh 96)

WHO AM I?

1. I am number eight not four
2. I was in a pickle
3. We finished the leftovers
4. I defined the borders

Last week's clues: I was proof of Hashem, I was from a finger, I am tiny, I came from the sand. **Answer:** Kinim

Congratulations to: Avi Farkas, Tal & Ronen Lowenthal

WHO AM I?

1. Time sensitive
2. I cause fasting
3. I cause redeeming
4. I was deadly

Last week's clues: I defied nature, I made them go inside, I was suspended, I am waiting for Gog and Magog. **Answer:** Borod

Congratulations to: Tal & Ronen Lowenthal

A GLIMPSE OF GREATNESS

It shall be yours for examination... (12, 6)

It was time to redeem Bnai Yisroel but they did not have any mitzvos with which to merit redemption. Hashem therefore commanded them to perform the mitzvos of Mila and bringing the Korban Pesach in order to merit being redeemed. (Rashi)

A Swiss bochur went to learn in Mir Yeshiva. On his way home, he decided to stop in Radin to see the Chofetz Chaim. The train stopped in the station of the nearest city and he hired a wagon to travel to Radin. Another passenger also disembarked and accompanied him in the wagon.

While they were together, the bochur introduced himself to his fellow passenger. "My name is Tzvi Levenson," the passenger responded. Immediately, he recognized the name and realized that his fellow passenger was the son-in-law of the Chofetz Chaim and the Rosh Yeshiva in Radin.

"The reason I am travelling to Radin is to see the Chofetz Chaim," the bochur told Rav Levenson.

"It will be very late at night when we arrive in Radin. Why don't you sleep in my house tonight and in the morning you can go see my father-in-law," Rav Levenson offered.

When they arrived in Radin, Rav Levenson set up a bed. The bochur lay down to warm his freezing bones. Suddenly, he realized that he had not davened Ma'ariv. He thought to himself, "I am still very cold. I will wait a few minutes to warm up and then I will daven." He immediately fell asleep. Upon awakening in the morning, he totally forgot that he had missed Maariv.

After davening, he walked to the Chofetz Chaim's house and pulled out a paper with a question he had wanted to ask him. As soon as he entered, the Chofetz Chaim related the following thought. "I remember when inflation was so bad that people did not care about losing copper coins. In fact, if they fell down, they wouldn't even bother to retrieve them. Nowadays, there is such poverty, that people are extremely careful with every coin."

"The same is true in regard to mitzvos. When Bnai Yisroel were in Mitzrayim, they were at the forty ninth level of impurity. Hashem had to give them two mitzvos in order to merit redemption. Don't two mitzvos seem paltry? The answer is that when a spiritual decline has occurred due to a lack of mitzva performance, even two mitzvos have tremendous value."

"Conversely, the same holds true. I remember when there were many Torah scholars, with Torah and mitzvos observed to their maximum. At that time, if one would forget to daven Maariv and miss the mitzva of Krias Shema at night, it was not so detrimental. However, in our days, Torah observance has unfortunately waned. When one misses any mitzva, the ramifications are far greater. Therefore, one must be careful not to slack off in the performance of any mitzva."

The bochur was dumbfounded at the Divine Inspiration of the Chofetz Chaim. His need to ask a question was already gone. The visit had already taught him a tremendous lesson.

TORAH RIDDLE

Pharaoh said to Moshe and Aaron, "Who and who is going? Moshe said, "With our youngsters and our elders we shall go." (10, 8 & 9)

What was being prophetically hinted to here?

Last week's riddle:

What is the similarity between the first three of the Ten Plagues, and the first two of the Aseres Hadibros? **Answer:** Moshe did not perform the first three plagues and did not deliver the first two of the Ten Commandments. **Congratulations to:** Tal Lowenthal

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

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Zichron Chaim	2203 South Green Road
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3:50-Grades 3 – 4: Zichron Chaim – Yavne (Dock) 2475 S. Green
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