

PARSHA INSIGHTS

And these are the ordinances that you shall place before them. (21, 1)

Before 'them' means the Jewish court and not in front of a secular court. (Rashi)

What is wrong with going to a secular court on an issue that the secular world is in agreement with the laws mentioned in the parsha?

"And these" - Whenever the Torah uses the word "these" it indicates a disconnection from the previous discussion. When the Torah uses the words "and these" it is implying that there is a connection to the previous discussion. Here the Torah used the word "and these" to teach that just as the commandments in the previous parsha were commanded to Moshe on Har Sinai, so too these commandments were commanded to Moshe on Har Sinai. (Rashi)

If these are logical requirements needed to maintain a tranquil society, what is the difference if they were commanded on Har Sinai?

Any idea emanating from human intellect is subject to the fallacies and mistakes of humans. The rules they implement may carry man's inherent problems with them. Although the general concept of these laws may be correct, but when to apply them and their details are subject to a human being's flaws.

However, when Hashem creates a law, there is no room for error.

The Torah therefore emphasized that the rules to maintain a safe and serene society are Hashem's edicts as well. Since there is room for human error when a law is conceived by man, it is prohibited to go to a secular court even for community laws that the secular world agrees with.

And these are the ordinances that you shall place before them. (21, 1)

What does "before them" mean?

Doing what is right and just is more preferable to Hashem than an offering. (Mishlei 21, 3)

What is the source for Shlomo HaMelech's words?

Rav Chaim Cohen zt"l answers that the juxtaposition of "before them" to the end of the preceding parsha is the source. In the end of Parshas Yisro, the Torah discusses the mizbeich. When the

Torah says "before them" it means the value of what is discussed in this parsha, Mishpotim. The laws governing man's behavior towards his friend discussed in this parsha have more value than what was discussed at the end of the preceding parsha - the bringing of a korban on an altar. If a person behaves in a corrupt manner and brings a korban, he is less desirable to Hashem than the person who acts in a just manner who has not brought a korban.

If a man shall give money or vessels to his fellow man to safeguard... he shall pay... (22, 6)

A man to his fellow man exclude if a man has items of Hekdesh in his house to watch and they are stolen, he does not have to pay. (Bava Kamma 62b)

Why are the rules different whether the item is a hekdesh item or a personal item? Usually halachos regarding a possession of hekdesh is stricter than those owned by people. Why is the halacha more lenient in this case?

If its owner is with him, he shall not pay... (22, 14)

If the owner of the item is working with the shomer, then the shomer does not pay if it is stolen or lost. (Bava Metzia 95a)

Based on this halacha, the Ohr HaChaim answers that the "owner of hekdesh" is Hashem and He is always working with a person and involved with him. If Hashem would refrain from assisting a person for a moment, he would cease to exist. The Torah is ruling that a shomer is not liable for hekdesh property because while working on a hekdesh item, he is always working with its "Owner".

TABLE TALK

PARSHA DILEMMA

And he shall provide for healing. (21, 19)

Heal me Hashem and I will be healed. (Yirmiyohu 17, 11)

The word "heal" in this week's parsha refers to healing performed by a doctor and is pronounced "v'rapo yirapei" with the letter "pay". However, in Yirmiyohu the word "heal" is referring to Hashem's healing and is pronounced "refoeini ... v'neirofei", with the letter "phay."

Why is the word changed from the hard letter "pay" to the soft letter "phay"?

WHO AM I ?

1. We witnessed the jumping
2. We were covered in blood
3. A mitzva is named for us
4. We are not a bore yet we have a bore

Last week's clues: I was two yet I was four, I am in the front of the Shul, I was rock hard, I am not related to the Ipad.

Answer: Luchos / tablets

Congratulations to: Yerachmiel Diamond, Avi Farkas, Moishe Kohn, Sorah Stoll

WHO AM I ?

1. I must be covered
2. Fill me up
3. I am not a bore yet I am a bore
4. I am not for humans or vessels

Last week's clues: Smokey, Quaking, Lightning, Noisy.

Answer: Matan Torah / Har Sinai

Congratulations to: Yerachmiel Diamond, Avi Farkas, Moishe Kohn, Sorah, Shifra Perel & Naftoli Stoll

A GLIMPSE OF GREATNESS

He shall work for six years, and in the seventh year he shall go free... (21, 2)

A very long line of people was waiting to speak to Rov Mordechai Sharabi. People were mumbling amongst themselves about the powers of the Rov. "He is a mekubal and dabbles in the secrets of the Torah and the Zohar," they said. Their words reached the ears of the Rebitzten. She came out to the people waiting in line and told them as follows.

"Do you think that whoever wishes to be a mekubal could just put on a fancy coat and assume that title? I can testify that my husband worked very hard to reach this lofty level. For six years he totally dedicated himself to Torah study and serving Hashem. He also fasted and worked on his midos in a very intense manner during that time."

"After six years, he homiletically interpreted the posuk, "He shall work for six years and in the seventh year he shall go free" in the following manner. After six years of intense service of Hashem, one may stop fasting, and then enter the outside world to teach and help others. With this background, my husband attained his superior level. Just as Chazal (Megilla 6b) say that one cannot attain Torah knowledge without effort, so too one cannot attain purity without effort. Do not be fooled to think otherwise."

TORAH RIDDLE

What is the connection between Moshe's going to Hashem alone to receive the Torah and Moshe's appearance to Pharaoh in Mitzrayim?

Last week's riddle:

What similarity is there between Shimshon Hagibor and Matan Torah?

Answer: 1) Shimshon uprooted a mountain and Har Sinai was uprooted during Matan Torah. 2) Shimshon's physical blemishes were healed and Bnai Yisroel's physical blemishes were healed during Matan Torah.

Congratulations to: Sorah Stoll

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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Motzoei Shabbos Pirchei Learning

(bring your fathers)

Zichron Chaim
Grades 3 - 8

2203 South Green Road
7:30 - 8:30

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

*****There is no Bnos this week*****

Kollel Davening Schedule

Shacharis 7:30

Mincha 2:45

Maariv 7:45 / 9:50

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