

PARSHA INSIGHTS

If you will follow My decrees... (26: 3)

The command to fulfill mitzvos is listed separately in this posuk. If so, what is being referred to by the command of "follow My decrees"? This refers to toiling in Torah and studying it. (Rashi)

(Hashem says) I created the evil inclination and I created the Torah as its antidote. (Kidushin 30b)

If a person sees that his evil inclination is overpowering him, he should study Torah because it is the antidote to the evil inclination. If he was not successful in thwarting the yetzer hora, he should recite shema, thereby focusing on fearing Hashem. If he was still unsuccessful, he should remember that one day he will pass away and have to give a reckoning of his actions to Hashem. (Berochos 5a)

If there are other antidotes to overpowering the evil inclination - reciting krias shema and remembering the day of death - why are they not listed in Kidushin as antidotes for the evil inclination?

The Yismach Yisroel answers that in truth there is only one way to overpower the evil inclination - through Torah study. However, if one approaches Torah study with wrong intentions and an incorrect comprehension of the value of Torah, then the evil inclination will not be conquered.

Chazal in Berochos are giving a person two ways to improve his approach to Torah study. If a person perfects his fear of Hashem and realizes that the interaction he has with Him is valuable, then his Torah study will improve. Recognizing the value of a relationship with one's Creator will bring a person to more Torah study, thereby meriting a triumph over his evil inclination.

Any tithe of the land, of the seed of the land, of the fruit of the tree, belongs to Hashem... (27:30)

Rebbi Yosi HaGalili says, "since matzo must be able to be eaten at home, and ma'aser sheni can only be eaten in Yerushalayim, one cannot use maaser sheni produce in making matzo. Rebbi Akiva argues and maintains that one can make matzo from maaser sheni produce. The following is his reasoning. Since one may contaminate maaser sheni, it will lose its status of holiness and thereby will not be restricted to be eaten only in Yerushalayim. (Pesochim 38a)

One cannot use an esrog from maaser sheni produce, since one may contaminate it and it is prohibited to cause tuma to maaser sheni produce. (Suka 35b)

According to the gemora in Suka one is not permitted to cause impurity to maaser sheni. On the other hand, the gemora in Pesochim allows the usage of maaser sheni matzo because of the ability to contaminate it.

Indeed the gemoras are arguing. The Zera Avrohom (41:19) points out that the reason behind their positions is based on a different machlokes.

Hashem spoke to Aaron, saying, "And behold I have given you the safeguard of My teruma." (Korach 18:8)

You must safeguard the tithes from becoming tamei. (Bechoros 34a)

Rebbi Meir is of the opinion that maaser sheni has the same status of holiness as all other tithes and the Rabonon argue and maintain that it does not. (Kidushin 24a)

The Zera Avrohom explains that the above two gemoras are arguing whether maaser sheni has the same sanctity as all other tithes. According to the gemora in Pesochim, one is allowed to contaminate maaser sheni because it holds like the Rabonon who maintain that it is a "lesser degree" of holiness. However, the gemora in Suka forbids a person to cause spiritual contamination to maaser sheni because it holds like Rebbi Meir, who maintains that maaser sheni cannot be contaminated because it has the same kedusha as all other tithes.

TABLE TALK

PARSHA DILEMMA

And you will dwell securely on your Land. I will provide peace in the Land, and you will lie down with nothing to frighten you... and a sword will not cross your Land. 26:5 - 6)

Hashem promises that they will dwell securely in the Land, which implies that no one will engage in war with them. Why does the posuk add that they will have peace in the land?

WHO AM I ?

1. I am walking, but your legs do not move
2. I am similar to water
3. I am to teach
4. I am for night and I am for day

Last week's clues: I am for Rosh Hashono, I am not your driver, I am for Yom Kippur, I am for Yovel.

Answer: Shofar

Congratulations to: Neil Parks, Stoll Children,

WHO AM I ?

1. I cause fires
2. I am not a log of wood
3. I unite nusach Ashkenaz and Sefard
4. I am glory of glory

Last week's clues: I am the source of hatred, I was humble, I almost became a grave, No trespassing.

Answer: Har Sinai

Congratulations to: Neil Parks

A GLIMPSE OF GREATNESS

If you will follow My decrees and heed My commandments... and you will reside securely on your land. (26:3 - 5)

The sword and the book (Torah) were handed down from Heaven, bound together. Hashem told Bnai Yisroel, "If you are committed to the Torah, its study and fulfillment, then you will be saved from the sword. However, if you forsake it, the sword will kill you. (Vayikra Rabba 35: 6)

What does the posuk (Tehilim 122:2) "Our feet stood at the gates of Yerushalayim" mean? Who caused our feet to stand firm and be victorious in war? The "gates of Yerushalayim" means the Bais Medrash where Torah is studied. (Makos 10a)

During World War II, there was a petition to urge Jews to recite Tehillim on behalf of their brethren who were under the rule of Nazi Germany. When the Steipler was approached to sign on, he instructed, "The main way to merit conquering of the enemy is to increase Torah study, as Chazal say in Makos. However, a few perokim of Tehilim after davening would also benefit."

Similarly, when Rav Shneur Kotler was sick, a petition to urge people to recite Tehilim on behalf of Rav Shneur was circulated. When the petition was brought to the Steipler to sign, he signed it and added the following, "Torah study is a merit for his recovery. The more one studies Torah, the more potent his prayers become. The reason why the Torah is called "Rachmona (merciful)" is because studying it brings mercy from Hashem."

TORAH RIDDLE

How is it possible for two people to be in the same room davening the same shemoneh esrei, with one being obligated to repeat it, while the other is not obligated to repeat it?

Last week's riddle:

Besides Sefiras HaOmer, when is there another time that seven sets of seven are counted?

Answer: Seven cycles of seven years are counted until Yovel.

Congratulations to: Neil Parks, Naftoli Stoll

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

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Summer Zman Has Begun

Shacharis 7:30 (7:25 Monday and Thursday)

Mincha 7:50

Maariv 9:50

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