

**PARSHA INSIGHTS**

***Hashem spoke to Moshe on Har Sinai, saying: "Speak to Bnai Yisroel and say to them... You shall observe a Shabbos rest... six years you may sow your field... but on the seventh year there shall be a complete rest... (25:1 - 4)***

*Why does the Torah point out that Hashem commanded shemitta on Har Sinai, when in fact, all the mitzvos were commanded there? To teach us, that just as all the details of shemitta were given to Moshe on Har Sinai, so too all the intricacies of all the mitzvos were given to Moshe on Har Sinai. (Rashi)*

Why did the Torah choose the mitzva of shemitta to relay this message?

Rav Chaim Vital answers that when Bnai Yisroel received the Torah on Har Sinai, there were those who maintained that in order to connect with the Torah one must study it all day, while those who cannot or do not study won't achieve a relationship with Hashem and the Torah. Hashem chose to connect shemitta with Har Sinai to refute that philosophy and send an additional message – as long as a person dedicates some of his day to Torah study, he can maintain his connection with Hashem.

The reason an association can occur even without full time Torah study is based on the following moshol and idea of the Kuzari (3:5). Although the majority of a tree is wood and leaves, the purpose of the tree's existence is its fruit. The same applies to the way a person lives his life - although he may be required to spend most of his day outside of the Bais Medrash, if he proves that the purpose of his life is Torah study, he will be linked to Hashem.

***You shall hold them (slaves) as a heritage for your children to inherit as a possession; you shall work them forever... (25:46)***

*One who frees his slave transgresses a positive command of "you shall work them forever. (Gittin 38a)*

*If a person performs anything that the Torah commands not to do it, it does not go into effect. (Temura 4b)*

How could a person freeing his slave ever go into effect, if freeing a slave is a transgression?

We must first understand why when a person transgresses a command in attempting to creating a 'chalos', it does not go into effect. Is it because 1) A person does not have the ability to create a 'chalos' when the Torah does not permit the act that creates it. 2) The Torah itself blocked a 'chalos' that the Torah does not want to occur. The method used by the Torah is the insertion of that obstruction into the act one performed while transgressing that prohibition.

The Chasam Sofer explains that the difference between these two explanations is whether this halocho applies to one who transgresses a positive command, not a prohibition. According to the position that a person does not have the power to create something that the Torah does not want to happen, then even if one transgresses a positive command to create a 'chalos', it will not go into effect. However, if the Torah vetoed a 'chalos' created by a prohibited act, and a direct prohibition was not written in the Torah, (there is just an inference from a positive command that the Torah did not desire this 'chalos'), then it would go into effect.

Since the Torah did not explicitly prohibit a person to free his slave, it is only inferred from the command to 'forever work', then the owner's act of emancipating his slave would be valid.

**TABLE TALK**

**PARSHA DILEMMA**

***Each of you shall not aggrieve his fellow man, and you shall fear your G-d... (25:17)***

*Here is recorded the prohibition against giving bad advice. If one will ask, "Who knows if I am purposely giving bad advice"? The posuk says, "You shall fear your G-d" because He knows what your intentions are... (Rashi)*

***In front of the blind, do not place a stumbling block. (Kedoshim 19:14)***

*For someone who is blind in a matter, do not give advice that will make him stumble. (Rashi)*

Why did the Torah give two prohibitions for the same violation?

## WHO AM I?

1. I am for Rosh Hashono
2. I am not your driver
3. I am for Yom Kippur
4. I am for Yovel

**Last week's clues:** I am not to say, I was for the Mon, Tenth of an eifa, For the new from the new.

**Answer:** Omer

**Congratulations to:** Ronen and Tal Lowenthal, Neil Parks

## WHO AM I?

1. I am the source of hatred
2. I was humble
3. I almost became a grave
4. No trespassing

**Last week's clues:** I am for the animal, I am for the Kohen, I am the same backward and forward, If my middle loses its leg I'd become water.

**Answer:** mum – a blemish

**Congratulations to:** Ronen and Tal Lowenthal,

## A GLIMPSE OF GREATNESS

### *My sanctuary you shall revere. (26:2)*

*This also refers to a Bais Medrash and Bais Knesses. (Megila 29a)*

Rav Yehuda Sekoli was a kohen who was able to trace his lineage to the family of Eili the Kohen. One day he was delivering a shiur and a mouse scurried across the Bais Medrash. Rav Yehuda chased the mouse, quickly picked it up with the edge of his shirt and threw it out of the Bais Medrash.

Watching in bewilderment, the bochorim were astonished as to why the Rosh Yeshiva was doing this. Seeing their shock, he said, "The Mishna (Eiruvim 104b) says that if a rodent was found in the Bais HaMikdosh, a kohen would remove it with his belt. A Bais Medrash is a miniature Bais HaMikdosh. I wanted to fulfill this halocho is some way, especially since I am a kohen."

## TORAH RIDDLE

Besides Sefiras HaOmer, when are seven sets of seven counted?

**Last week's riddle:**

### *An eye for an eye... (24:20)*

*The monetary value of the eye must be paid (Bava Kamma 83b).*  
Where is this hinted to in the posuk?

**Answer:** *Ayin tachas ayin.* Tachas also means 'under'. Look at the alef-bais letters under (after) the letters in the word 'ayin'. After 'ayin' is 'pey'; after 'yud' is 'kof'; and after 'nun' is 'samach'. Those three letters, rearranged, spell kesef - money.

**Congratulations to:** Tal Lowenthal, Y.D. Solomon

Please send your "Who Am I" and "Torah Riddle" answers to [OnegShabbos@BeachwoodKollel.com](mailto:OnegShabbos@BeachwoodKollel.com) by next Wednesday. The answers will IY"H appear in next week's issue

## KOLLEL BULLETIN BOARD

### MAZEL TOV

Mr. and Mrs. Harry Brown on the engagement of their granddaughter  
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Mr. and Mrs. Herb Schabes  
Dr. and Mrs. David Weinerman on the birth of a daughter

### CONDOLENCES

Mrs. Alyssa Levi on the passing of her father

Mr. and Mrs. Harold Fantl invite the community to a Shalom Zachor in the Freiman's home 2422 Elmdale starting at 9:00

### Pirchei 5:25

Grades 3 – 4: Zichron Chaim – Yavne (Dock) 2475 S. Green

### Pirchei 5:30

Grades 5 – 6: Rabbi Mordechai Giffin 14370 Washington

### Pirchei 4:00

Grades 7 – 8: Rabbi Alexander Charlop 14500 Summerfield

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

Grades K - 1Riva Abramowitz 2421 Elmdale

Grades 2 - 3 Shirra and Dena Nisenbaum 2362 Milton

Grades 4 - 5 Shifra Perel Stoll 2542 Claver

### Summer Zman

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

Mincha 7:50

Maariv 9:50

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