

PARSHA INSIGHT***Then Moshe set aside three cities on the bank of the Yardein... (4:41)***

Moshe knew that these three cities would not operate as cities of refuge until the other three cities - the ones inside Eretz Yisroel - would be designated. Nevertheless, Moshe said, "A mitzva will come my way and I will not fulfill it?" (Rashi)

One who loves money will never be satisfied with his money. (Koheles 4:9)

This posuk refers to Moshe, who rushed to designate the cities of refuge outside Eretz Yisroel, even before they would function as cities of refuge. (Makos 10a)

The cities in Aiver HaYarden were not useful until the ones in Eretz Yisroel were designated. If so, why was Moshe eager to separate these cities if he was not fully fulfilling any mitzva?

He (the accidental murderer) shall flee to one of these and live. (4:42)

If a student flees to one of these cities, his Rebbe must go there as well, because the posuk requires that the accidental murderer be able to "live" in the cities. (Makos 10a)

What is the connection between the murderer living in an Ir Miklat and sending his Rebbe there?

On the day of his departure from this world, Rav Shmuel Rozovsky zt"l was speaking with his family. He had been sick for a while and his strength was diminishing. He related the following incident. As the Vilna Gaon lay on his deathbed, he began to bemoan the fact that he was leaving this world. "On this world, for a small amount of money one can fulfill mitzvos, while in the next world, it is impossible to fulfill mitzvos."

Rav Shmuel commented, "It is common that once people begin to lose their independence or their strength leaves them, they wish to leave this world. However, one who fulfills mitzvos knows that every second in this world is an opportunity to fulfill another mitzva. For those who comprehend this concept, mitzvos are not an aspect of life, it is life itself."

With this we can understand why Moshe was eager to perform a mitzva, even if he could not perform it to its fullest. For Moshe, a mitzva was life itself; therefore, every additional bit of life was worthwhile to him. When someone desperately needs air, he will gasp for any air, no matter how stale. That is why Moshe grasped at any possibility of fulfilling a mitzva.

For this reason, an accidental murderer's Rebbe is also sent to the Ir Miklat in which the murderer is hiding. If the student remains there without the ability to learn, in essence he has been sentenced to death because without Torah and mitzvos, it is considered as if one is not living.

This explanation is actually the terminology of the Rambam regarding the halocho of Ir Miklat. *If a disciple is sent to an Ir Miklat, we send his Rebbe there as well... for life without Torah and mitzvos is tantamount to being dead. (Rambam Rotzeiach 7:1)*

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**BEIN
HAZMANIM**

Mincha 7:50

**Night Seder
will follow**

Maariv 9:50

HALOCHO***Bind them as a sign on your arm and let them be ornaments between your eyes. (6:8)***

There are two brochos one must recite when donning tefilin - "to place tefilin" and "on the mitzva of tefilin". (Rema, Orach Chaim 25)

Why is it required to recite two brochos when fulfilling one mitzva?

A sign on your arm and a reminder between your eyes... for with a strong hand Hashem removed you from Mitzrayim. (Bo 13:19)

The Torah in Bo does not make mention of the obligation to place Tefilin on one's arm and head. Secondly, why isn't there any mention in this week's parsha that Tefilin remind us that Hashem took us out of Mitzrayim?

The Taz (6) answers that there are two aspects to the mitzva of Tefilin. 1) To affix them to one's arm and head. 2) They are a reminder that Hashem took Bnai Yisroel out of Mitzrayim.

The reminder to Bnai Yisroel's salvation from Mitzrayim is not dependant on wearing Tefilin. The Tefilin themselves remind Bnai Yisroel of that point because of the parshiyos that are placed inside of them. In Parshas Bo, the Torah is only talking about Tefilin being a reminder of Bnai Yisroel's exodus from Mitzrayim, with the Tefilin themselves being a sufficient reminder. Since the mitzva of wearing Tefilin does not have any connection to that issue, it is not mentioned in Bo. However, the second aspect of the mitzva is to don the Tefilin, which is mentioned clearly in Va'Eschanon. Since this is not to remind Bnai Yisroel of their departure from Mitzrayim, there isn't any mention of that issue in Va'Eschanon.

The two brochos recited when putting on tefilin represent the two aspects of the mitzva.

A GLIMPSE OF GREATNESS

For you are a holy people... (7:6)

The Divrei Yechezkel, the Shinever Rebbe, was very careful with saying the exact truth when he had to express himself. He once had to write a letter to a certain Rov and was challenged by how to write the proper titles for the Rov. To send the letter without any titles would be insulting, while on the other hand, the exact titles were hard to delineate.

He thought to himself, "How do I know his spiritual standing? Do I know if he is a Tzadik to title him HaTzadik? When the Isha HaShunamis refers to Elisha HaNovi, as a "holy man", the gemora questions how she knew that. How could I write "The Holy Rov?" How do I know he is holy?"

When the Shinever Rebbe's son arrived, he placated his father with a proof from this week's parsha. "The Torah refers to Jews as "holy people" when it writes, "For you are a holy people." We also find that Yeshaya (60:21) refers to all of Klal Yisroel as Tzadikim. Therefore, if you would write to this Rov "the Holy Tzadik," you would be following in the ways of the Torah and you do not have to be concerned."

PARSHA DILEMMA

And I prayed to Hashem. (3:23)

Rav Simloai expounded, "Why did Moshe desire to enter Eretz Yisroel? Did he need to eat its fruit? Did he need to be satiated from its food? Rather, Moshe wanted to fulfill the many mitzvos that can only be fulfilled in Eretz Yisroel. (Sotah 14a)

Rav Simloai should have said "Did he want to eat its fruit? Did he want to be satiated...?"

Why did he use the word "need"?

WHO AM I?

1. I was split onto two
2. I appear twice
3. I was commanded once
4. I was given twice

Last week's clues: "Vayishman" refers to me, I cause rebellion, Di Zahav, I was used for the Ba'al.

Answer: Too much money.

Congratulations to: Tal and Ronen Lowenthal

-
1. Of me there are four
 2. We ask different types of questions
 3. We need different types of answers
 4. We are discussed in the spring

Last week's clues: I am named for matzo, I am the refugee, I am not a cake, I am from the fallen ones.

Answer: Og

Congratulations to: Tal and Ronen Lowenthal, Naftoli Stoll

Please submit your "Who Am I" and "Torah Riddle" answers to OnegShabbos@BeachwoodKollel.com answers will IY"H appear in next week's issue

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TORAH RIDDLE

What day of the year is Tu B'Av compared to?

Last week's riddle:

On which date was the Bais Hamikdash destroyed?

Answer: 10th of Av

Congratulations to: Yerachmiel Diamond, Naftoli Stoll

EVENTS

WOMEN'S LECTURE SERIES

Mrs. Shoshana Klahr

The Wife of Job

Zichron Chaim – Yavne

Shabbos 5:15 pm

ATTENTION !!!

Kollel Summer Davening and Learning Program
(Elementary, High School and Bais Medrash)
Shachris - 8:30 Followed by learning
Chavrusas will be arranged

KOLLEL BULLETIN

MAZEL TOV

- ♦ Rabbi and Mrs. Yisroel Denciger on the birth of a boy
Rabbi and Mrs. Shneur Zalman Denciger
- ♦ Moshe Edelstein on his marriage to Shana Maikhor
Mr. and Mrs. Joey Edelstein
- ♦ Mr. and Mrs. Kastia Feldman on the birth of a boy

- ♦ Rabbi and Mrs. E. Nisenbaum on the birth of two grandsons
Mr. and Mrs. Yakov Nisenbaum
- ♦ Mr. and Mrs. M. Scheinerman on the marriage of Sorah Esther
Rabbi and Mrs. Yitzchok Scheinerman
- ♦ Rabbi and Mrs. Eliyohu Rennert / Dr. and Mrs. Avrohom Halle
on the marriage of Chaim to Mimi

OnegShabbos@BeachwoodKollel.com

www.BeachwoodKollel.com

216-382-5314