

PARSHA INSIGHT

We learned in a Braisa, “All matters are judged on Rosh Hashono and finalized on Yom Kippur, these are the words of Rebbi Meir. Rebbi Yehuda says, all matters are judged on Rosh Hashono and finalized in their proper time, the grain on Pesach... people on Yom Kippur. Rebbi Yossi says that people are judged anew every day. (Rosh Hashono 16a)

People daven for sick people daily. Why? Wasn't their verdict decided on the previous Rosh Hashono / Yom Kippur? According to the opinion of Rebbi Yossi that people are judged anew every day there is reason to daven for them daily. (Rosh Hashono 16a and Rashi).

Does that mean that according to the Rabanan there isn't any tefilla of Refoeinu in Shemoneh Esrei or a brocho of Birchas HaShonim for parnasa?

On Rosh Hashono, Hashem determines the “who and when” - who will get sick and exactly when they will get sick. The length of the sickness is not decreed on Rosh Hashono. Therefore, to daven for the prevention of an illness after a decree on Rosh Hashono / Yom Kippur has no purpose. However, davening for an illness to be healed is appropriate. The same principle applies when one davens for rain. After the decree is finalized, one cannot daven to increase the amount of predetermined rainfall. However, one can daven that the rain should fall at the most suitable times when it can be most effective, thereby using the amount of predetermined rain to suffice for the entire year. (Tosfos)

On Tosfos' question, the Nesivos answers as follows - Chazal say, “One should pray to not get sick because if he gets sick, Hashem will demand proof that he is worthy to be healed.” (Shabbos 32a)

The Nesivos (Emes L'Yakov) asks as follows - According to the Rabanan that everything is decreed on Rosh Hashono / Yom Kippur, why should a person pray not to get sick, if it was already decreed. Also, since Hashem knows everything, how could a person bring an additional proof to Hashem that he is worthy?

The Nesivos explains that there are two forms of difficulties that Hashem brings upon a person. 1) Punishment for improper conduct. 2) A wake up call, to cause a person to do teshuva.

Punishment for a person's improper conduct is decided on Rosh Hashono. Although Hashem could punish a person immediately after he has sinned, in His Mercy, Hashem waits until He 'sits' on His Merciful Throne.

However, if a person needs a wakeup call, Hashem cannot wait until Rosh Hashono because it will be too late by then. Therefore, Hashem sends difficulties during the year that may not have been decreed on Rosh Hashono.

A wakeup call in middle of the year so that a person will not further deteriorate is for the purpose of pushing him to do teshuva. With issues at hand, we can understand the type of proof one has to bring. Hashem is looking to see if the person has received the message, which can only be proved by showing his true merit.

A GLIMPSE OF GREATNESS

It will be when all these things come upon you... you will take it to heart... you will return unto Hashem, your G-d. (30:1-2)

The Steipler Gaon related the following incident to Rav Yakov Galinski. “A man came to me with the following problem. In the apartment building where he lived, there were neighbors who bothered him and made life difficult. He wanted to know if it was a good idea to move. I answered that it would be smarter to daven to Hashem that the situation should resolve itself.”

“After a few months, the man returned and asked me to forgive him. I was confused. Why would he think that I have hard feelings against him? The man explained, “I did not listen to your advice and I moved. However, the neighbors in the new building are worse than the neighbors I had in the first building. I am sure it is because of the Rov's hard feelings that I am suffering with the new neighbors. So please forgive me.”

I told him, “I have no hard feelings. But the result of your action proves that my advice was correct. Hashem sends difficulties to people as a result of their actions. If one is having trouble with his neighbors, the cause for it is not the neighbors, rather Hashem. When one moves, he is forgetting who runs the world. For the same reason you had problems with the first neighbors, you are now having trouble with the new neighbors. You never addressed Hashem's issues with you. My feelings are not relevant at all to this situation.”

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DILEMMA

You are standing today, all of you... all the men of Yisroel. (29:9)

(Hashem) reign over the whole world, all of it... (Rosh Hashono Davening)

Why do we use a double terminology of “all”? If it says “all of you” why does the posuk repeat, “all the men of Yisroel”?

If we are asking that Hashem reign over the whole world, why do we add “all of it”?

The hidden sins are for Hashem, our G-d, and the revealed sins are for us and our children... (29, 28)

Every Jew is responsible that his fellow Jew should perform mitzvos (Eiruvin 43b).

Women are not included in the halocho of Arvus - responsibility of one Jew for another (Rosh Brochos 20b) This applies to all mitzvos, whether women are obligated to fulfill them or not. (Dogul Meirevava Orach Chaim 271)

Chazal in Brochos (48a) relate that Shimon ben Shetach drank a cup of wine and recited Birchas HaMazon for Yanai HaMelech and the Queen (Shimon ben Shetach's sister) who had eaten a meal. Chazal conclude that the halocho is not like Shimon ben Shetach, because he only drank wine and did not eat bread. This implies that had he also eaten bread, he would have been able to recite Birchas HaMazon for the queen to be yotzei. It would have qualified under the halocho of one person being motzi another person.

Rav Akiva Eiger asks on the Dogul Meirevava as follows - Being a poor man, Shimon ben Shetach would not have eaten enough to create a d'Oraiso obligation to recite Birchas HaMazon, only a Rabbinic obligation. On the other hand, his sister who was royalty ate a lavish meal, and therefore had a d'Oraiso obligation to recite Birchas HaMazon. The halocho of one person being motzi another person is only when both are on the same level – two d'Oraisos or two d'Rabbonons. However, if one is d'Oraiso and the other is d'Rabbonon, the halocho of responsibility for a fellow Jew applies. We therefore, can deduce from here that a woman is included in the halocho of responsibility and a man can be motzi her. (Responsa Rav Akiva Eiger Orach Chaim 7)

To answer Rav Akiva Eiger's question on the Dogul Meirevava - there are two ways to understand arvus – a person's ability to fulfill a mitzva for a fellow Jew, even though he is not obligated in it now. 1) A person may perform a mitzva to be motzi another person, even though he has already fulfilled the mitzva. 2) He is obligated in his fellow Jew's obligation.

The Dogul Meirevava (Tzelach Brochos 20b) holds that the Torah's rule of arvus is that a person becomes obligated in his friend's obligation. Therefore, since Shimon ben Shetach was fulfilling the obligation of Yannai, he was obligated in a Torah obligation to recite Birchas HaMazon. Once he was obligated on a d'Oraiso level, he can recite Birchas HaMazon for the Queen without the concept of arvus.

RAFFLE RULES:

MONTHLY RAFFLE

1) Earn one ticket for every week that you correctly answer a "Who Am I" or "Torah Riddle".

2) Only answers that are submitted via email will qualify. OnegShabbos@Beachwoodkolel.com.

3) You can only earn a ticket for answering questions from that week's "Oneg Shabbos"

Prize for Month of Elul and Tishrei:

"Elegant Black Watch with Gold Numbers"
(valued at \$250)

TORAH RIDDLE

On what date was the world created?

Last week's riddle:

What connection is there between the Seder on Pesach and the parsha this week?

Answer: The pesukim in the beginning of the parsha are the pesukim discussed in Maggid at the Seder.

Congratulations to: Lisa Adler Family, Lowenthal family, Neil Parks, The Smith Family, Y.D. Solomon, Gretchen Shapiro and Ricky Prizant

Kollel Minyonim Schedule

Selichos:
Sunday: 6:45
Wednesday - Friday 6:50

Mincha:
Thursday 2:45

WHO AM I?

(A Torah Personality)

1. Yehoshua became from me
2. I was the merit for Esther
3. I was the most beautiful
4. I was the first of four
5. I was to be listened to

Last week's clues: My Rebbi's Yartzeit is also this week, I learned with the water man, I transplanted the Yeshiva to Bnei Brak, I built and fundraised for many institutions, Named for King in Mitzrayim and Yerushalayim, I am known by the Yeshiva's hometown.

Answer: Rav Yosef Shlomo Kahanamen, whose yartzeit was 20 Elul. His Rebbi was the Chofetz Chaim whose yartzeit was on 24 Elul. While in Radin he learned with Rav Elchonon Wassermn. He transplanted the Ponovizh yeshiva to Bnei Brak, among many other institutions. He was known as the Ponovizher Rav.

Congratulations to: Lisa Adler Family, Becker Family, Yerachmiel Diamond, Y.D. Solomon

(Related to the Week)

1. I will be for Moshiach
2. I am for inauguration
3. I am for repentance
4. I cause Hashem to move

Last week's clues: I am before Shavuos, I am before Rosh Hashono, Quiet, Punishment. **Answer:** The tochecha.

Congratulations to: Lisa Adler Family, Efrogmsn Family, Ronen Lowenthal, Meir Malcmacher, Gretchen Shapiro and Ricky Prizant, Neil Parks

KOLLEL BULLETIN

MAZEL TOV

- ◆ Mr. and Mrs. Larry Dancziger on the birth of a granddaughter
- ◆ Mr. and Mrs. Shea Sauber on the birth of a son
- ◆ Mr. and Mrs. Moshe Neuman & Mr. Lazar Neuman