

**PARSHA INSIGHT*****So now, write this song for yourselves. (31:19)***

*Everyone is obligated to write a Sefer Torah for himself. (Yoreh Deah 270:1))*

*The Sefer Torah must be written with black ink. (Yoreh Deah 271:6)*

*The Torah that Hashem gave Moshe by Matan Torah was written in black fire on white fire. (Yerushalmi Shekolim 1:1)*

*Rebbi Chelbo said in the name of Rav Huna, "A person who sees a Sefer Torah that is destroyed must tear his clothes two times - once for the parchment and once for the words of the Torah." (Moed Kattan 26a)*

Why should a person be required to rip his garments for the destroyed parchment? Isn't the parchment merely a means to write upon it the words of the Torah?

***For it is not an empty thing for you... (Haazinu 32:47)***

*Rav Mani explains, "It is not empty, and if it seems empty, it is because you have not studied Torah properly." (Yerushalmi Peah 1:1)*

The Nesivos (Chavas Daas) says that if a person thinks that the white margins in a Sefer Torah are empty spaces, he is incorrect. Torah on a higher spiritual level resides even in the white spaces between the words of a Sefer Torah and in its margins.

Rav Chaim Mordechai Katz zt'l explained the following Chazal with the same thought – there is nothing superfluous in the Torah, neither the margins, nor the tagin, nor the kutzin on the yuds. When the Torah was completely written, Moshe asked Hashem, "Why don't you give it to Klal Yisroel?" Hashem responded, "I still have to add the tagin on the letters and the kutzin on the yuds. In the future, there will be a person named Akiva ben Yosef who will expound on every tag and every kutzo shel yud." (Shabbos 89a)

Rav Katz asked – Instead of giving Rebbe Akiva a source for additional droshos, don't write the tagin, nor the kutzin, and Rebbe Akiva won't have a source for droshos?

Rav Katz answered that Rebbe Akiva will learn the Torah with such deep understanding that he will remain with kashyos on the Torah. Therefore, Hashem said, I must write tagin and kutzin on the yuds so that he will have answers to his kashyos.

With the same premise that there is more to the Torah than just its letters and words - Rav Levi Yitzchok M'Berdichev explains Yeshayahu's (51:4) prophecy which describes the times of Moshiach, "A New Torah will come forth from Me (Hashem)."

How can Hashem produce a new Torah? Isn't one of the Thirteen Principles of Faith that the Torah will not be altered in any way and will not be exchanged?

Rav Levi Yitzchok answers that living during the time of Moshiach will bring Bnai Yisroel to a spiritual level that so much more of the Torah will be comprehensible to them, which will make it seem to them as if a new Torah was given.

This is the reason why a person who sees a destroyed Sefer Torah must rip his garments twice. 1) For the Torah that is in the black letters, and 2) the Torah that is contained in the margins of a Sefer Torah. They contain divrei Torah, accessible to a person on a higher spiritual level, and according to Reb Levi Yitzchok M'Berdichev will be ultimately revealed upon the arrival of Moshiach.

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**DILEMMA**

***One who needs to eat on Yom Kippur recites Ya'aleh v'Yavo in Birchas HaMazon. (Orach Chaim 618:10)***

*Even though there is a difference of opinion in regard to reciting Ya'aleh v'Yavo on Yom Kippur, however since it is a request, there is no concern that it's a brocho in vain and it could be recited. (Shaar Hatzion 21)*

*One who forgot Ya'aleh v'Yavo on Rosh Chodesh does not recite it by the Horachamons. However, one who forgot Al Hanisim does recite it by the Horachamons. When reciting Al Hanisim there is no concern of it being a brocho in vain because it does not contain Hashem's Name. However, Ya'aleh V'yavo, which does contain mention Hashem's Name cannot be recited later, out of concern that it is a brocho in vain. (Biur Halocho 188)*

It seems to be a contradiction in the Chofetz Chaim (he wrote both the Shaar Tzion and the Biur Halocho) because he writes that Ya'aleh v'Yavo on Yom Kippur is not a brocho in vain, while on Rosh Chodesh it is a brocho in vain.

**A GLIMPSE OF GREATNESS*****I will hide my face on that day. (31:18)***

The Magid of Mezritch was walking in a public park and heard someone crying. He looked around and noticed a young girl behind one of the bushes who was crying. "Why do you cry?" he asked her.

She began to sob and told the Magid how she had been playing hide and seek with her friends and that the friends had left for home without looking for her. The Magid told her, "You do not need to cry. You could go home as well."

As the girl left, the Magid broke down in tears, "Hashem, You said that due to our sins, You will hide from us. Yet we go about our daily lives, not even trying to find you. In response to our lack of interest in You, what are You doing? The posuk in Yirmiyohu (3:17) says that You say, "In My hiding place, My soul cries." "Please Hashem, do not wait for us to seek you. Do not remain in Your hiding place. Please return home to Yerushalayim, just like I told the little girl."

**So now, write this song for yourselves. (31:19)**

*Everyone is obligated to write a Sefer Torah for himself. (Yoreh Deah 270:1))*

If a person borrows a Sefer Torah, does he have to pay if an onais (uncontrollable circumstance) occurs?

*If a person borrows an item, for the purpose of giving off an impression that he is a wealthy person, is he liable if an onais happens? What is the definition of a borrower? Is it a person who borrows an item of monetary value? Therefore, in this instance since he borrowed an item of monetary value, he is considered a borrower. Or is it a person who derives monetary benefit from using the item? Therefore, in this case, since he is not using the item and does not derive monetary benefit from using it, he is not considered a borrower. (Bava Metzia 96a)*

The Ketzos (72:29) and the Nesivos (72:17) argue whether the rule of “Mitzvos were not given in order for a person to have benefit from them” (Rosh Hashono 28a) also applies to the mitzva of Torah study. The Ketzos maintains that it is included. Therefore, even when a person studies from a Sefer Torah, since he did not receive benefit (according to Torah law) from it, his status of “borrower” would be part of the question of the Gemora above.

The Nesivos is of the opinion that Torah study is not included in the above rule. Therefore, if one borrows a Sefer Torah and studies from it, he would be deriving benefit from it. According to all the sides in the above Gemora, he would be considered a “borrower,” which would make him responsible even for unforeseeable circumstances.

**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@Beachwoodkollel.com](mailto:OnegShabbos@Beachwoodkollel.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)

8:30 Shacharis  
Begins on Thursday

**TORAH RIDDLE**

How many Shabbosim are named for their haftorah? Which ones?

**Last week’s riddle:**  
On what date was the world created?

**Answer:** Either 25<sup>th</sup> of Adar or the 25<sup>th</sup> of Elul. (Tosfos Rosh Hashono 8a)

**Congratulations to:** Lisa Adler Family, Efroymsen Family, Neil Parks, Y.D.Solomon, Sorah, Shifra, Tuli and Yocheved Miryam Stoll, Ricky Prizant and Gretchen Shapiro

**Kollel Minyonim Schedule**

**Selichos:**

Monday: 6:50                      Tuesday: 7:00

**Mincha:**

Sunday and Monday: 2:45

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A GMAR CHASIMA TOVA**

**KOLLEL BULLETIN**

**MAZEL TOV**

- ♦ Mr. and Mrs. Josh Mendelson on the birth of a boy  
Mr. and Mrs. Dennis Mendelson / Mr. and Mrs. Martin Lipman  
Shalom Zachor at the Mendelson’s 14400 Washington Blvd.
- ♦ Rabbi and Mrs. Yitzchok Friedland on the birth of a boy
- ♦ Rabbi and Mrs. Dovi Zilber on the birth of a girl

**WHO AM I?**

**(A Torah Personality)**

1. My city lives on through my family
2. I am a Volozhiner descendant
3. The Rov
4. I was makpid on pikuach nefesh
5. I am from the House of Levi

**Last week’s clues:** Yehoshua became from me, I was the merit for Esther, I was the most beautiful, I was the first of four, I was to be listened to.

**Answer:** Sorah Imeinu, whose “yud” was added to Yehoshua. Esther merited to rule 127 countries on account of Sorah’s life. The gemora says hse was the most beautiful woman created. She was the first of the four imahos. Hashem told Avrohom, “Listen to Sorah”.

**Congratulations to:** Lisa Adler Family, Becker Family, Benyamin Mayer Efroymsen, Sarah Feignebaum, Neil Parks, Y.D.Solomon, Sorah Stoll, Ricky Prizant and Gretchen Shapiro

**(Related to the Week)**

1. I am called a song
2. I am called testimony
3. I mean teaching
4. I am married

**Last week’s clues:** I will be for Moshiach, I am for inauguration, I am for repentance, I cause Hashem to move.

**Answer:** The Shofar

**Congratulations to:** Lisa Adler Family, Becker Family Benyamin Mayer Efroymsen, Sarah Feignebaum, Ronen Lowenthal, Sorah Stoll, Ricky Prizant and Gretchen Shapiro