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ברק בן יעקב הכהן ז"ל

**MR. BARAK BEN-TOR
ON HIS SHELOSHIM**

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DILEMMA

***The sons of Aaron shall
cause it to go up in smoke...***
(3:5)

Since the posuk uses the word "sons," this teaches that women are not permitted to perform the avoda. (Kidushin 36a)

On the day... to bring their offerings to Hashem. (Tzav 7:38)

Since korbonos are only brought during the day, it is a time bound mitzva, from which women are exempt. If so, why is a special posuk necessary to exclude women from bringing korbonos? (Tosfos Kidushin 36a)

PARSHA INSIGHT

If the witness does not (לוא) relay the information, he shall bear his iniquity. (5:1)

The word לוא is usually spelled without a "vov". If the posuk wanted to write, "If he will relay," the posuk should have written the word with a "vov" and without an "aleph" (לו). If the posuk wanted to write, "If he will not relay," the posuk should have written it with an "aleph" and without a "vov" (לא). Why did the posuk write a combination of these two words?

Shaul sinned once and lost his royal dynasty. Yet, Dovid HaMelech sinned twice and did not lose the royal dynasty. (Yoma 22b)

What was the difference between Shaul's and Dovid's sins that resulted in such opposite consequences?

Who allowed Dovid to merit Olam Habo? His tongue. When he was confronted with his sin, Dovid admitted. This is the meaning of the posuk (Mishlei 18:21) "Life and death is determined by the tongue." (Medrash Tehillim 51)

The difference was not in the sin they had performed. It was in their reaction upon being confronted about them. Shaul said, "I have listened to the Voice of Hashem..." (Shmuel I 15:13), while Dovid said, "I have sinned..." (Shmuel II 12:13). The posuk in Mishlei (28:13) says, "The one who admits that he has sinned and leaves it will be forgiven..." Since Dovid admitted to his sin, Hashem did not remove the royal dynasty from him. On the other hand, Shaul who did not admit to his sin, lost the dynasty, although he had committed only one sin.

This concept embodies the introduction to "Avinu Malkeinu," when we recite "we have sinned before You." Once a person admits to having sinned, Hashem will deal with him in a merciful manner.

We can now understand the Zohar's explanation of this posuk in our Parsha. The Zohar answers that the combination spelling of the word לוא means that there are two messages in this posuk. The posuk can be read with the word being spelled with a "vov" (לו) which means "If he will relay..." and admit to his sin, then "He (Hashem) will carry the sin (away)."

However, if the word is spelled with an "aleph" (לא), which means "If he will not relay..." admit to the sin, then "he (the person) will carry the responsibility of the sin."

One cannot say "I will sin and repent" because repentance is not granted in such a case. However, if one sins, admitting to it is his best option.

A GLIMPSE OF GREATNESS

Rav Chaim Kanievsky shlita was sitting with his brother-in-law, Rav Yitzchok Zilberstein shlita, when Rebitzin Kanievsky brought a distraught woman into the room.

The Rebitzin told Rav Chaim, "This woman is the mother of a large family and is due to give birth to another child soon. Tests have shown that the child has some issues and would be born with defects. The doctors have advised her to take certain pills which would endanger the fetus' life, since this child would be an extra burden anyway. She wants to know what Hashem wants her to do."

After saying some Tehillim, Rav Chaim told the woman, "Doctors make mistakes every day. I am certain the child will be fine. I am waiting for you to call me when you give birth to a healthy child."

A person, who had been in the room during this exchange, built up the courage to ask Rav Chaim, "Usually, doctors know what they are talking about. Why does the Rov feel so confident that the child will be healthy?"

Rav Chaim answered, "Think for a moment why this woman came here. She has a large family and understands quite well the complexities of giving birth to this baby. Yet, she is willing to go through this very difficult situation if that is the Will of Hashem. I am certain that because of her mesirus nefesh for the Will of Hashem, He will merit that she gives birth to a healthy child."

When a person will bring a korban for Hashem. (1:2)

This is why it says "Our days are like a fleeting shadow". (Medrash Socher Tov)

What is the meaning of this Medrash?

Where is the source for the following halocho? One should not say, "For Hashem a korban," he should rather say, "A korban for Hashem." Chazal answer that the posuk says, "A korban for Hashem." (Nedorim 10b)

We are concerned that the person may die after saying the word "For Hashem" and will have uttered Hashem's name in vain. (Rashi)

Based on the Chazal in Nedorim, the Lekudei B'somim explains the words of the Medrash. Since our days are like a fleeting shadow, one must say "A korban for Hashem" and not "For Hashem a korban" because one may say Hashem without finishing his sentence.

The following Chazal in Berochos (54a) seems to contradict the words of Chazal in Nedorim.

Boaz established that one should bless his friend using the Name of Hashem, as the posuk (Rus 2:4) says, "He (Boaz) said to the harvesters, "Hashem should be with you."

According to Chazal in Nedorim, Boaz should have said Hashem's Name before the greeting. He should have said, "With you, should be Hashem," instead of saying, "Hashem should be with you."

Furthermore, when the harvesters answered Boaz, they answered "You should be blessed by Hashem." Why did they say Hashem's Name at the end, if Boaz had said Hashem's Name at the beginning of his greeting? In fact, that is the common way people greet each other. We use Hashem's Name first when we say "Shalom Aleichem" and the responder uses Hashem's Name at the end "Aleichem Shalom." Why?

Chazal (Berochos 17a) attribute Rav Yochanan ben Zakkai's long life to the following fact - "No one ever greeted me (Rav Yochanan ben Zakkai) before I greeted them."

Greeting other people is a merit to receive long years. Therefore, when one is greeting his friend, he can use Hashem's Name first, as Boaz did. However, when responding, one must follow the guideline that Chazal set up in Nedorim, to mention Hashem's Name at the end.

RAFFLE RULES:

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.

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

**Month of Adar/ Nissan:
Boogie Board eWriter**

**Month of Shevat/Adar:
iHome Alarm Clock**
(connects with your audio device)

Shauli Farkas

TORAH RIDDLE

What item, derived from this parsha, should one have on their table?

Last week's riddle: Where is the machatzis hashkel hinted to in Sefer Breishis?

Answer: (Chayei Sarah 24: 22) When Elizer gives Rivka a gold ring weighing a beka. (Ba'al HaTurim)

Congratulations to: Adina Firestone and Batsheva Altose

BNOS

2:30 - 3:30

K: Rochi Altusky 2438 White

1: Toby Strauss 14385 E. Carroll

2-3: Miriam Sofer 2435 Laurelhurst

4: Toby Garfinkel 2506 Claver

PIRCHEI

6:40: Zichron Chaim - Yavne

3rd - 4th: Rabbi Levi -Dock

5th - 6th: Rabbi Giffin -Back Room

BULLETIN

MAZEL TOV

♦ Rabbi and Rebitzin Yakov Z. Katz on the engagement of their granddaughter

♦ Rabbi and Mrs. Arnie Levine / Mrs. Lisa Adler on the engagement of Shayna Levine to Shalom Adler

WHO AM I?

(A Torah Personality)

1. I am known for my will
2. I was a Chosid before the Ba'al Shem
3. I gave you the book of the pious
4. My student planted light
5. I gave you the pleasant songs

Last week's clues: I was known for truth, I wrote truth, I headed Torah and Knowledge, I had insights into the pesukim, I was a Rov in Europe.

Answer: R' Yakov Kaminetzky whose yartzeit was 29 Adar aleph. He wrote Emes L'Yakov and was known as a paradigm of truth. He was the Rosh Yeshiva in Torah v'Daas. He also wrote Iyunim L'Mikro. He was a Rov in Tzitzavyan before coming to the United States.

(Related to the Week)

1. I am named for dirt
2. I am always singular
3. This week I am a hint to theft
4. I was the first name

Last week's clues: I was for the Choshen, I am for your set table, I was for Rabbeinu Yakov, Esther had one (almost).

Answer: Arba Turim