

## SUMMER BOYS PROGRAM

NEW TIME:  
SHACHRIS - 8:45  
FOLLOWED BY  
LEARNING  
CHAVRUSAS  
WILL BE ARRANGED

## SPONSOR

**SPONSORED BY  
MICHAEL AND  
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**IN MEMORY  
OF HIS MOTHER  
MRS. HORTENSE  
HYMAN**

הענדל בת בנימין ע"ה

## DILEMMA

*We remember the fish that nochal (we ate) in Mitzrayim free of charge... (11:5)*

The word "nochal" is the future tense of the word "ochal" (to eat). If Bnai Yisroel were referring to the food they ate in Mitzrayim, why didn't the posuk use the past tense "ochalnu?"

## PARSHA INSIGHT

### *When you go to wage war... (10:9)*

The words of the posuk are "ki savou," which means when you will come or bring. Logically, the next word should be 'l'milchomo, which means "to" war, not "milchomo" (war) without a 'l'.

### *When the Aron would journey, Moshe said, "Arise, Hashem and let your foes be scattered..." (10:35)*

Moshe placed an upside down "nun" before this posuk and after the next posuk, to separate between tragedy and tragedy. (Rashi)

The pesukim after the "nun" discuss the fire that Hashem brought upon many of Bnai Yisroel, which consumed them - definitely a tragedy. However, the pesukim that precede the "nun" discuss Bnai Yisroel's running away from Har Sinai, attempting to distance themselves from the Torah. Why is this referred to as a tragedy? Isn't it a sin?

*It was taught in the name of Rebbi Elozar, "The sword and the Torah were given wrapped together. Hashem told Bnai Yisroel - if you are involved in the Torah, then you will be spared from the sword; on the other hand if not, the sword will come after you. (Vayikra Rabba 35:6)*

The Chasam Sofer explains this Medrash and thereby answers why running away from Har Sinai is called a tragedy. When a person sins, Hashem punishes him. There are many calculations made by Hashem to decide the proper way and time to punish a person. However, when a person forgoes his Torah study, there are no decisions to be made; the sword is ready to strike him.

With the thought of this Medrash, the Chasam Sofer answers that Bnai Yisroel's running away from Har Sinai was not merely a sin, it was a tragedy because it uncovered a sword that has the ability to immediately strike. These pesukim are truly tragic, as the sword of destruction has been unleashed upon a person.

With this premise, the Ben Ish Chai explains why the posuk does not write l'milchomo, rather going milchomo, without a 'lamed'.

*(Yitzchok) said, "The voice is the voice of Yakov, but the hands are the hands of Esav." (Toldos 27:22)*

*As long as the voice of Yakov is heard in the Batei Medrash, the hand of Esav will have no power. However, when the voice of Yakov is silent, Esav's hands will have power. (Breishis Rabba 65:20)*

War is a direct result of Bnai Yisroel's level of limud HaTorah. When Bnai Yisroel study Torah, there is no war. The wording in the posuk is actually perfect. It translates as follows, "When you will bring war" because Bnai Yisroel control whether or not war will be brought upon them.

## A GLIMPSE OF GREATNESS

### *Carry them in your bosom as a nurse carries a suckling... (11:12)*

During the beginning of World War II, Lithuania was a free country. All the Yeshivos congregated in Vilna and its surrounding communities. Among the bochorim in Vilna was Rav Yakov Galinsky.

One day, Rav Chizkiyahu Mishkovsky told young Yakov, "Tomorrow I will take you to see Rav Chaim Ozer Grodzensky." Yakov spent the whole night reviewing the first Mishna in Yevomos, which the Yeshiva was learning, in preparation to any questions Rav Chaim Ozer would pose. He reviewed the case of every tzora (co-wife) clearly.

Morning arrived and young Yakov accompanied Rav Mishkovsky to Rav Chaim Ozer's home. When their turn arrived, Yakov entered and greeted the Godol Hador. He was sure that the first question he would be asked was which Masechta he was learning.

Rav Chaim Ozer greeted him and asked, "When was the last time you received a letter from your parents?" Yakov answered, "It has been a few months because they are in conquered territory."

Rav Chaim Ozer continued, "Do you have a blanket to protect you from the cold?" Yakov responded, "Yes." Rav Chaim Ozer continued, "Could I please see your shoes." Yakov was embarrassed because his shoes were tattered. Rav Chaim Ozer took one look at the shoes, gave Yakov some money and told him, "Go buy a new pair of shoes."

When Rav Yakov Galinski would relate this personal encounter he would conclude, "Rav Chaim Ozer was not concerned about the tzoros (co-wives) of Yevomos, he was concerned with my personal tzoros (difficulties). I began to cry because someone cared for me."

**Two men remained behind in the camp... and they prophesized in the camp... Yehoshua son of Nun, servant of Moshe... spoke up and said, "My lord Moshe, incarcerate them." Moshe said to him, "Are you being zealous for my sake? I wish that the entire people of Hashem could be prophets..." (11:26-29)**

*Since they were prophesizing about the future in the presence of Moshe, it was considered a slight to Moshe's greatness. Therefore, Yehoshua wanted them destroyed. Yet, Moshe forgave them and was happy that his people were great enough to become prophets. (Ramban)*

**Aaron said to Moshe, "I beg you... do not cast a sin upon us, for we have been foolish and we have sinned." (12:11)**

*It seems from Aaron's words that Miriam was punished because she offended Moshe. He therefore begged Moshe to forgive her. This request was based on Aaron's assumption that Moshe's greatness was his Torah scholarship, with a Torah scholar being permitted to forgo on his honor (Kidushin 32b).*

*However, Aaron was incorrect. Moshe had the status of a king (Zevachim 102a), who is not permitted to waive a breach of his honor (Kidushin 32b). (Ohr Hachaim)*

If Moshe had the status of a king and was unable to relinquish his honor in regard to Miriam's offending him, how was he able to forgo on his honor with the incident of the two people prophesizing in the camp?

Rav Dovid Soloveitchik explained in the name of his father, the Brisker Rov, that Moshe had two identities. He was considered outstanding due to his Torah scholarship and due to being the King of Bnai Yisroel. Whether Moshe was permitted to overlook a degradation of his honor depended on which aspect of his persona was insulted.

When the two people prophesized in the camp, they were challenging his status of Torah scholar. With being the greatest Torah scholar not being a requirement to become a King, their complaint only challenged Moshe's Torah scholarship, which he was permitted to waive.

However, when Aron and Miriam were labeling Moshe as a sinner, they were challenging his position as a King because a King must live up to a high standard. A challenge to his royalty does not permit a King to forgive a breach to his honor.

**RAFFLE RULES:**

- 1) Earn one ticket for every week that you correctly answer a "Who Am I" or "Torah Riddle" from that week
- 2) Only answers that are submitted via email will qualify. [OnegShabbos@BeachwoodKollel.com](mailto:OnegShabbos@BeachwoodKollel.com)

**Month of Iyar / Sivan:**

Canon PowerShot ELPH 135 digital camera  
With 8 GB SD card and camera case

**WHO AM I?**

**(Related to the Week)**

- 1. For my brother I was happy
- 2. For myself and my Shevet I was sad
- 3. For my children I was silent
- 4. For others I was peaceful

**Last week's clues:** We were lazy, We were the first, We were the police force, We are all mentioned separately.

**Answer:** The Nesi'im

**Congratulations to:** Lisa Adler family, Shmikler family

**(A Torah Personality)**

- 1. You are called by my name
- 2. I was not allowed into the Heavenly Yeshiva
- 3. I was the first do to Yibum
- 4. I saved Chananya, Mishoel and Azarya from fire
- 5. Royalty

**Last week's clues:** I was a Sofer by profession, I gave you the voice for safrus, I gave you the spoon of life, I was named because of my work, I am not related to Rav Akiva Eiger's family.

**Answer:** R' Yaakov Chaim Sofer, whose Yartzeit was 9 Sivan. He wrote Kol Yakov on hilchos Safrus. He wrote Kaf HaCHaim on halocho. He was given the name sofer, since he was a sofer by profession.

**Congratulations to:** Lisa Adler family, Hunger family, Y.D. Solomon

**BNOS CLOSING EVENT**

**2:30-4:00** Kindergarten – 6<sup>th</sup>: 4450 Churchill

**BULLETIN**

**MAZEL TOV**

- ♦Mrs. Lisa Adler / Mr. and Mrs. Arnie Levine on the marriage of Sholom and Shayna Mrs. Molly Roth // Mr. and Mrs. Fed Labrie
- ♦Mr. and Mrs. Ben Baskin on the birth of a boy // Dr. and Mrs. Yehuda Baskin
- ♦Rabbi and Mrs. Yehuda Cahan on the marriage of Yakov
- ♦Dr. and Mrs. Pinchos Mikhli on the Bar Mitzva of Ezra Mr. and Mrs. Boris Mikhli // Mr. and Mrs. Louis Schonfeld
- ♦Mr. and Mrs. Feivel Schwartz on the marriage of Rutie
- ♦Rabbi and Mrs. Aaron Sonnenschein on the birth of a girl
- ♦Mr. and Mrs. Mitchell Spero on the marriage of Ezra
- ♦ Mr. and Mrs. Aryeh Weiss // Mr. and Mrs. Mordechai Richelson on the marriage of Yosef Chaim and Esti // Mr. and Mrs. Asher Behboudnia

**TORAH RIDDLE**

What is the similarity between the Menora and the eigel?

**Last week's riddle:** This parsha has 176 pesukim. What other parts of Torah have 176?

**Answer:** Maseches Bava Basra has 176 blatt and the 119<sup>th</sup> perek in Tehillim has 176 pesukim

**Congratulations to:** Lisa Adler family, Abramowitz family, Hunger family, Yehuda Neiman, Shmikler family, Y.D. Solomon, Shifra Stoll