

## SPONSOR

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AND MRS. LARRY  
DANCZIGER**

**IN MEMORY OF HIS  
FATHER'S 23<sup>RD</sup>  
YARTZEIT ON 11  
TAMMUZ**

## DILEMMA

*This is the teaching regarding adam (man) who would die in a tent... (19:14)*

*One does not contract tumeh through being under the same roof as the dead body of a non-Jew. The proof is from the fact that the posuk uses the word "adam" in the context of this halocho, and Jews are called "adam", while non-Jews are not called "adam." (Yevomos 61a)*

*You shall observe My decrees and My laws, which ha'adam (man) shall carry out and by which he shall live - I am Hashem. (Acharei Mos 18:5)*

*The Torah wrote the ambiguous word "ha'adam" (man) instead of "kohanim, levi'im and yisroelim," to teach that even a non-Jew can elevate himself through Torah. (Bava Kamma 38a)*

Does the word "adam" include or exclude non-Jews?

## KOLLEL MINYONIM

SHACHARIS

MONDAY / THURSDAY 7:25

TUESDAY / WEDNESDAY  
AND FRIDAY 7:30MINCHA

7:45

MA'ARIV

9:50

## PARSHA INSIGHT

*This is the decree of the Torah... (19:2)*

Why does the Torah introduce the laws of Parah Aduma as "the decrees of the entire Torah," when they are only the decrees of the Parah and the laws of purity and impurity?

*Moshe and Aaron gathered the congregation before the rock... Moshe raised his arm and struck the rock... Hashem said to Moshe and Aaron, "... you will not bring this congregation into the Land that I have given them." (20: 9-12)*

*Of Levi, he said: "Your Tumim and Your Urim befit your devout one, whom You tested at Massah, and whom You challenged at the water of Meriva." (V'zos Habrocho 33:8)*

*That You (Hashem) found Aaron complete in his faith at Meriva... (Unkelos)*

Aaron was punished for his participation at Mei Meriva, when Moshe hit the rock instead of speaking to it. If Aaron's actions were considered to be a sin, how could it prove that he had faith in Hashem?

The Nefesh Hageir answers that the proof of Aaron's faith in Hashem was from his reaction to the punishment Hashem dealt him. Aaron could have claimed that he was innocent, since he did not hit the rock, nor did he call Bnai Yisroel "rebellious people." When Hashem told Aaron that due to his sin, he would not merit to enter Eretz Yisroel, he did not complain, "It was not me." He accepted Hashem's verdict. For this reaction, Moshe said, "Hashem found Aaron complete in his faith at Mei Meriva."

There must have been numerous times that Aaron's faith was evident. Why did Moshe specifically use this incident to prove the faith of his brother?

*To relate Your faith in the night. (Tehilim 92:3)*

Shouldn't we relate our faith in Hashem all the time? Why does the posuk tell us to relate it at night?

Rav Shlomo Levenstein answers that during the "day" when life is smooth, it is easy to have faith in Hashem. The difficult times are when it is "night," with life looking bleak and hopeless, to have faith in Hashem.

When everything was going well for Aaron, any indication to the strength of his faith was minimal. However, when he was punished by Hashem and had questions as to why it was happening, he remained silent. At that point, his true faith was clearly evident.

We can now answer the first question. Of course, the halochos of Para Aduma are the halochos of purity, not the halochos of the Torah. However, one's observance of this mitzvah, which is difficult to understand, makes it clear that his observance of the Torah is not based on logic. It is based on the person's true commitment to Torah. For this reason, the posuk says, "this is the decree of the Torah" because it proves one's attitude to the entire Torah.

With this premise, we can also understand why "the world" calls the third Shabbos meal "shalosh seudos," which literally means three meals. Shouldn't it be called "seuda shlishis"?

Before the first two Shabbos seudos, a person is hungry. After having worked all day Friday and after having slept Friday night, one is hungry. However, when the third seuda is served, with a person having finished eating a short time earlier, there is not much appetite to eat. However, one eats it because "it is a mitzva." That meal proves that all the other meals on Shabbos were also eaten because he viewed them as a mitzva. With the third meal elevating the other two meals to be "mitzva meals," we can understand why it is called "shalosh seudos" – three mitzva meals.

**“Because you did not... sanctify Me in the eyes of Bnai Yisroel... (20:12)**

*If you would have spoken to the rock, the water that came forth would have been clearly from Me... (Rashi)*

Since Moshe hit the rock, it was unclear if there was water in it beforehand, which had been released when the rock was hit. Sometimes it is hard to discern the truth.

A person came to Rav Elyashiv and related the following incident. “My wife was having trouble feeding the baby. We went to Rebitzin Kanievsky and told her the problem. The Rebitzin told us to mix certain vegetables together and eat them, which would rectify the problem. My wife followed her instructions and sure enough, the issue was resolved. I wanted to relate this incident to you, Rav Elyashiv, because Rebitzin Kanievsky probably learned this remedy from her mother, Rebitzin Elyashiv.”

Rav Elyashiv responded, “You think Rebitzin Batsheva got this potion from someone? It is not a potion. Her tefilla changed the situation. If you would try this remedy without the brocho of the Rebitzin, it would not work.”

**H ALOCHO**

**Moshe said to them, “Listen now, you rebels...” (20:10)**

Moshe’s level of prophecy was such that Hashem’s message was delivered through Moshe’s mouth. Moshe was considered to be the “Mouth of Hashem.” If so, why would he be punished for saying these words? Wasn’t it as if Hashem was saying it?

**They (Bnai Yisroel) caused anger at Mei Meriva and they made it bad for Moshe, since they caused him to utter with his lips. (Tehillim 106:32-33)**

*When a person gets angry - if he is a prophet, his prophecy leaves him. (Pesochim 66b)*

Since Bnai Yisroel got Moshe angry, Moshe lost his prophecy. Therefore, what he said was no longer the “Word of Hashem.” This is the reason he was held accountable.

**WHO AM I?**

**(Related to the Week)**

1. I was hurt for words
2. I hurt for words
3. My replica was the salvation
4. The saf makes me copper

**Last week’s clues:** I am for humans, I am for animals, I am for the first, I am for the kohen.

**Answer:** Bechor

**Congratulations to:** Yerachmiel Diamond, Aryeh Leib and Yisroel Hunger, Yehuda Neiman, Gretchen Shapiro. Y.D. Solomon

**(A Torah Personality)**

1. My father is in the back
2. I am surrounding by houses
3. I can be found in many chumashim
4. I am also after my father
5. I created the stone, the path, the Choshen and the instructor

**Last week’s clues:** I was a prayer, I collected embarrassment, I caused Krias Yam Suf, I caused Pesach Sheni, My extraction formed the eigel.

**Answer:** Yosef ben Yakov whose yartzeit was 1 Tammuz. Yosef was named as a prayer for having “additional children”. His name also meant “Hashem has gathered in my (Rochel’s) embarrassment. When the Yam Suf “saw Yosef” it split. Pesach Sheni was created for those who were tamei for carrying Yosef’s casket. The tablet that said “alei shor” that was thrown into the Nile and caused Yosef to rise to the top was thrown into the fire and caused the eigel to emerge.

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

**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 Tammuz / Av:**

- Monster NCredible NTune
- On-Ear Headphones

**SUMMER BOYS PROGRAM**

**NEW TIME:  
SHACHRIS - 8:45**

**FOLLOWED BY LEARNING**

**CHAVRUSAS  
WILL BE ARRANGED**

**TORAH RIDDLE**

What are the meanings of the word with the letters “nun” and “samech”?

**Last week’s riddle:**

Why did Hashem choose the ketores as the means with which to stop the plague?

**Answer:** Since Nadav and Avihu died while bringing ketores, and the 250 men of korach died while involved with the Ketores, people thought the ketores was “a murderer” so Hashem used it now to save their lives.

**Congratulations to:** Aryeh Leib and Yisroel Hunger, Dr. Ricky Prizant, Y.D. Solomon

**BULLETIN**

**MAZEL TOV**

♦ Mr. and Mrs. Noach Lipins on the Bar Mitzva of Reuven // Mr. and Mrs. Dovid Lipins