

SPONSOR

**SPONSORED IN
MEMORY OF
JOYCE BERNZWEIG,
SHAINDEL BRACHA
BAS YOSEF, A'H
ON THE OCCASION
OF HER THIRD
YAHRTZEIT,
6-AV-5776,
BY THE SETNIK
AND MILLSTEIN
FAMILIES.**

**MAY HER NESHAMA
HAVE AN ALIYAH.**

DILEMMA

The children of Gad and the children of Reuven came and said to Moshe... "The land Hashem smote before the assembly of Yisroel, it is a land of livestock and your servants have livestock." (32:1)

He (Gad) chose the first portion for himself (he chose to receive his land on the other side of the Jordan), for that is where the lawgiver's plot (Moshe's grave) is hidden. (V'zos Habrocho 33:21)

Did Gad desire to live on the other side of the Jordan because his large amount of livestock did not have enough land to graze on or because he wanted to live in the proximity of Moshe's grave?

In addition, since Reuven is the older brother, why does the Torah list Gad first?

PARSHA INSIGHT

A vow to Hashem... (30:3)

Rav Shmuel bar Nachmani said in the name of Rebbe Yonoson, "Three people asked improperly; two were answered properly and one was answered improperly. Eliezer the servant of Avrohom asked improperly when he said that the girl who offers him a drink will be taken as the wife for Yitzchok. This was improper because she could have been lame or blind. He was answered properly, as Rivka was the one who offered him a drink.

Shaul's request was improper when he promised his wealth and daughter to whoever would defeat Goliath. If the victor would have been a manzer, he would have been compelled to marry off his daughter to a forbidden partner. He was answered properly, as Dovid defeated Goliath.

Yiftach's request was improper when he promised that if he would win the war, he would sacrifice the first item that would leave his house as a korban to Hashem. This was an improper request because it could have been a non-kosher animal, which is invalid for a korban. He was answered improperly, as his daughter was the first to leave his house. (Taanis 4a)

Why did Yiftach suffer consequences from his improper request, while Eliezer and Shaul received positive answers to their improper requests?

Rav Doniel Levi answered that Eliezer and Shaul were involved in matters between man and man. On the other hand, Yiftach was promising a korban, which was a matter between him and Hashem. When being involved with Hashem and spiritual matters, one must be very careful with his words. Yiftach suffered because he was involved in a ruchniyos matter, which sometimes may generate an undesirable result.

A GLIMPSE OF GREATNESS

If a man takes a vow to Hashem... (30:3)

Rav Chaim Kanivsky shlita related the following story to one of his grandchildren:

"I wanted to memorize Maseches Kidushin. My plan was that with this masechta on constant recall, I would be able to learn even while travelling or standing in line. I memorized half of the masechta, but then realized that this was infringing on my other learning obligations, so I stopped."

The grandson asked him, "Zaidy, would that not be classified as a neder that one must fulfill?"

Rav Chaim answered, "That incident occurred before I reached the age of vows (twelve years old), so I was not bound by it."

When Rav Yakov Kaminetsky visited Eretz Yisroel in his later years, his grandchildren were surprised to see him putting on Rabbeinu Tam's Tefilin. They questioned him about it, and he answered as follows:

"When I came to Yeshiva Torah V'Daas fifty years ago, Rav Sharga Faivel Mendelovitch tried to convince me to wear Rabbeinu Tam's Tefilin. Seeing that I was not interested, he told me, "The Chofetz Chaim wore them." I answered that the Chofetz Chaim wore them at the age of ninety. When I will turn ninety, I will bli neder also wear Rabbeinu Tam's Tefilin."

"Now that I am ninety, I was fulfilling that quasi vow and began to wear Rabbeinu Tam's Tefilin."

If a man takes a vow to Hashem... (30:3)

One who vows not to benefit from a Shofar, may use it on Rosh Hashono for Tekias Shofar. Similarly, one who vows not to benefit from a body of water, may use that body of water as a mikveh to purify himself from tuma. (Rosh Hashono 28a)

The Rambam rules that one may use a shofar that he had vowed not to use. However, the Rambam permits a person to use a mikveh that he had vowed not to use. What is the difference?

We must first explain why a person is permitted to fulfill a mitzva using an item which he had disallowed himself to benefit from. The reason is because when a person fulfills a mitzvah, the benefit and pleasure he derives from fulfilling it is not categorized as a benefit (Rosh Hashono 28a).

There are two types of mitzvos - voluntary mitzvos and obligatory mitzvos. Blowing Shofar on Rosh Hashono is an obligatory mitzva, while shechting an animal to eat is a voluntary mitzva because a person is not obligated to eat meat.

When a person is tamei, does he have a mitzva to go to the mikveh and become tahor or is it voluntary? This is a machlokes in Yoma 8a. The Rambam rules that there is no mitzva to purify oneself - it is voluntary on his part (Avi Ezri Maaseh Hakorbonos 10:1).

Since going to the mikveh is a voluntary mitzva, it is not considered an action that is beneficial to a person when he immerses in a mikveh (Koveitz Shiurim Chulin 8a). This is the reason that Rambam rules that one may enter a mikveh that he has vowed not to benefit from.

TORAH RIDDLE

When does a person need atonement, even though they did not perform a sin?

Last week's riddle: What two connections are there between the letter "vav" and Eliyohu HaNovi?

Answer: 1) the broken vav in Shalom 2) the five time Eliyahu's name appears without a vav and Yakov's name appears with an extra vav

Congratulations to: Yerachmiel Diamond

WHO AM I?

(Related to the Week)

1. I was for Yakov
2. I was for the journeys
3. I am a mitzva
4. I was for the Kohen Gadol on Yom Kippur

Last week's clues: This week I am a "nun", In a few weeks I will be a "ayin", The "daled" ensures no idolatry, Near the end I am a "hey".

Answer: The large letters in the Torah.

Congratulations to: Lowenthal Family, Hunger Family

(A Torah Personality)

1. I was a life helper
2. I brought the Yeshivos to my city
3. My mail got delivered without an address
4. I am known for multi-tasking
5. I was the leader of Pre-War Europe

Last week's clues: I produced the Palm Tree, I received the real Semicha, My Rebbi set the table, My Rebbi was married to my sister, I made a Pomegranate Orchard.

Answer: Rav Moshe Cordevaro whose yartzeit was 23 Tammuz. He wrote the Tomer Devorah. He received Semicha from the MaHari Beirav. One of his Rabbeim was the author of the Shulchan Aruch. His other Rebbi was Rav Shlomo Alkabeitz, the author of Lecho Dodi, who was married to Rav Moshe's sister. He wrote the Pardes Rimonim

Congratulations to: Yerachmiel Diamond, Hunger Family

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

Month of Tammuz / Av:

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BULLETIN

MAZEL TOV

◆ Mr. and Mrs. Stan Fireman on the birth of a granddaughter

◆ Rabbi and Mrs. Yitz Frank on the birth of a boy

Shalom Zachor in Yavne after 9:30

Bris Sunday Morning in Heights Jewish Center Shacharis 8:00

◆ Dr. and Mrs. Michael Gottesman on the birth of a boy

Dr. and Mrs. David Gottesman

◆ Rabbi and Mrs. Chaim Helman on the Bar Mitzva of Yosef Yehuda

SUMMER BOYS PROGRAM

NEW TIME:

SHACHRIS - 8:45

FOLLOWED BY LEARNING

CHAVRUSAS WILL BE ARRANGED