

PARSHAH INSIGHTS

If a man will have a wayward and rebellious son... (21, 18)

There never was, nor will there ever be a wayward and rebellious son that will fit all the Torah's requirements for him to be sentenced to death. If so, why did the Torah write this scenario? It was written in order that it will be studied, with people receiving a reward when studying it. (Sanhedrin 71a)

Chazal are saying that upon studying these halochos one will receive a reward. Don't all laws bring reward to those who study them?

Rav Moshe Mordechai Epstein zt'l explains that Chazal do not mean to say that people will receive a special reward for studying this section of the Torah more than studying any other. Chazal are saying that a valuable lesson can be derived from this parsha, which makes it necessary to be studied in depth, although it will never occur in real life.

The Torah is teaching how to protect children, so that they will not abandon the correct path. If a parent acquiesces to every whim and wish of a child, they have accustomed their child to be controlled by his desires. Constant relenting to a child's request for extra meat or more wine can result in a child never being satisfied with what he has been given. With a lack of satisfaction in life, anything is possible to happen, including a deviation from the derech Hashem. Although this halocho will never be relevant, it teaches an invaluable lesson.

You shall not see the ox of your brother...cast off and hide yourself...you shall return them. (22, 1)

Rav Yehuda said, 'If a person is walking in the street and finds kilayim in his garment, he must remove it immediately. Even though he will be disgraced, but "There is neither wisdom, understanding nor counsel against Hashem" (Mishlei 21, 30), which means that one must disgrace himself to fulfill the Will of Hashem... Is this true? In regard to a lost item, the Torah says, 'hide from it', which means that there are instances when one is permitted to refrain from returning a lost item. For example, if the finder is a Torah scholar and the job is dishonorable, he need not return the item...(The Gemara answers) The cases are not similar - returning a lost object is a monetary concern, which is an issue between man and his

friend, therefore a person's pride exempts him from this command. However, kilayim is a prohibition between man and Hashem, which doesn't allow for a person's self-importance to play a role. (Berochos 19b)

When a finder of a lost object returns it to another person it is understandable that it is a mitzva between a person and his friend. However, isn't the command the Will of Hashem? So why isn't it considered a mitzva between man and Hashem?

Rav Elchonon Wasserman zt'l answers that every mitzva between a person and his friend also has a component of between man and Hashem in it. However, Rav Elchonon questions if they are dependent on each other or independent of each other.

The difference would apply in a case where a person would be exempt from his obligation to his fellow man. Is it still the Will of Hashem that he perform that mitzva?

If they are not dependent on each other, then although a person would be excused from his obligation to his friend, he is still required to fulfill the component of between man and Hashem. However, if they are dependent on each other, then in a case where one is exempt from a mitzva between a person and his fellow Jew, the mitzva between man and Hashem will also not apply. Therefore, a Torah scholar, who is excused from the command of returning a lost object, due to it not being compatible with his honor, will also be exempt from the command between man and Hashem.

TABLE TALK

PARSHA DILEMMA

An Amonite or Moabite shall not enter the Congregation of Hashem; even their tenth generation shall not enter the Congregation of Hashem until eternity because they did not greet you with bread and water, on the road, when you were leaving Egypt. (23, 4 - 5)

As the children of Esau who dwell in Seir did for me and the Moabites who dwell in ... (Devorim 2, 29). Not with respect to crossing their land. Rather, in regard to selling you food and water. (Rashi)

The verses seem contradictory. In Devorim (2, 29) according to Rashi it seems that the Moabites did allow the Jewish people to buy food from them, while the Torah in our parsha clearly states that they 'did not greet you with bread and water?' Furthermore, since they hired Bilaam to curse the Jewish people, doesn't withholding food pale in comparison?

לעילוי נשמת

MRS. ROSALIND GREENBERGER

טא ריזל בת ר' חיים יוסף ארי' הכהן ע"ה

יארצייט י"ב אלול

WHO AM I?

- 1 Marriage is the excuse
- 2 Vines were the escape route
- 3 Home was your shelter
- 4 I was last week and this week

Last week's clues: I forgive, yet I am not forgiven, You shouldn't, even though it is a mitzva, I am not a scribe, yet I need a scroll, I was greased.

Answer: A king

Congratulations to: Shauli Farkas

WHO AM I?

- 1 I am fiction, yet I am real
- 2 I am a big 'winer'
- 3 I am needy and meaty
- 4 My end justifies my end

Last week's clues: I was for some, a must, Mistake is my ticket, Death is the escape, My border protects.

Answer: *Ir Miklat*, the City of Refuge.

Congratulations to: Shauli Farkas, Y.D. Solomon

TORAH RIDDLE

How is it possible for a person to eat bread and be satisfied and not be required to say Birchas Hamazon?

Last week's riddle and answer:

What is the significance of the numerical value of the word *Becho*, (firstborn son)?

Answer: The numerical value of the letters in the word *bechor* are 2 (2, 20, 200); symbolizing that a *bechor* receives a double portion.

Congratulations to: Y.D. Solomon

Please send "Who Am I" and "Torah Riddle" answers to onegshabbos@beachwoodkollel.com by next Wednesday. The answers will IY"YH appear in next week's issue

A GLIMPSE OF GREATNESS

After retiring from the position of Rosh Av Bais Din in London, Rav Yechezkel Abramsky zt'l assumed the position of Rosh Yeshiva of Slabodka in Bnai Brak. In his elderly years, after undergoing surgery, he was required to go for walks to regain his strength and improve his health.

On one of these walks, Rav Abramsky noticed a little girl standing on the side of the road crying. He bent down toward her and asked, "Why are you crying?" The little girl responded, "Miriam told me that my dress is not nice."

Rav Abramsky asked her, "What is your name?" She answered, "My name is Shoshana." Rav Abramsky responded, "Go tell your friend Miriam that the Rov said that your name is beautiful and your dress is beautiful." After having been complimented by the Rov, the little girl skipped off merrily.

A few days later, someone asked Rav Abramsky about the conversation with the little girl. He answered, "Chazal (Shabbos 133b) say that one should imitate the ways of Hashem. The prophet Yeshaya (25, 8) says, "May Hashem, G-d, wipe away tears from every face." Why does Yeshaya emphasize every face? The answer is that Hashem wipes the tears even from the face of a little girl. I, therefore, must do the same."

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