

PARSHAH INSIGHTS

It is true that You alone are the One who judges... who remembers all that was forgotten. (U'Nesane Tokef)

Why do we only recite that Hashem remembers the actions that we forgot and not mention that He recalls the actions that we remember?

The Rizhiner Rebbe points out that it is true - Hashem only focuses on the actions that we forgot. When a person sins and remembers the episode and the severity of his transgression, Hashem says, "He remembered his sin, I do not need to focus on it." However, if a person sins and forgets about it, Hashem says, "He forgot about the sin he perpetrated against Me. Since no one is remembering that transgression, I will remember it and spotlight it."

This holds true in regard to good deeds, as well. If a person performs a good deed without fanfare and does not play it up, it tends to be forgotten. However, Hashem declares, "He did not make a big deal out of his good action, I will showcase it and reward him accordingly." However, if a person performs a good deed amidst great publicity and makes sure everybody is aware of it, Hashem says, "Since he made sure everybody would remember his good deed, there is no need for Me to focus on it."

The hidden things are for Hashem, our G-d, but the revealed things are for our children and us, forever... (29, 28)

The revealed things are for our children and us, in order to destroy the evil from our midst. If we do not carry out judgment against the perpetrator, Hashem will punish the multitudes. (Rashi)

This is the source that teaches that every Jew is responsible for the obligations and actions of his fellow Jew (*arvus*). A Jew can fulfill his obligation to perform a mitzva when his friend recites a brocho for him. This halacha applies even if the friend had already fulfilled his own obligation.

Women are not included in the halocho of arvus (Rosh Brochos 20b). This applies to all mitzvos, whether women are obligated to fulfill them or not (Dogul Mervovo Orach Chaim 271). This means that neither men nor women can be motzi each other in any mitzva.

In regard to mitzvos that women are obligated to fulfill, they are included in the halocho of arvus (Teshuvos Reb Akiva Eiger 1, 7). This means that in those mitzvos that women are obligated, they

can be motzi men and men can be motzi them.

What is the basis of the argument between the Dogul Mervovo and Reb Akiva Eiger?

Rav Shlomo Zilberstein shlita explains that there are two ways to understand the exemption of women from the principle of *arvus*. 1) The second posuk (29, 29) in the source for the halacha of *arvus* states, "You are standing today, all of you before Hashem, your G-d, your heads, your Tribes, your elders and your officers, all the **men** of Israel." The words, 'All the men' exclude women from this halacha. 2) *Arvus* is a component of each individual mitzva. This means that there are two parts to every mitzva (a) A person is obligated to fulfill the mitzva incumbent upon him (b) A person is also obligated to assist others in the fulfillment of their mitzvos. Since *arvus* is a part of every mitzva, then a mitzva that does not apply to women would not include the concept of *arvus*.

These two ways to understand the exemption of women are the reasons behind the argument between the Dogel Mervovo and Reb Akiva Eiger. The Dogel Mervovo maintains that women are not included at all in the halacha of *arvus*. Therefore, even if they are obligated to do a specific mitzva, they would not be able to be motzi another person or vice versa because they were not included in the idea of *arvus*.

However, Reb Akiva Eiger is of the opinion that women are not totally exempt from *arvus*. In order to ascertain if a man could be motzi a woman in a specific mitzva, we first have to determine if women are commanded in that mitzva. In a mitzva that women are commanded, they would also be included in the *arvus* component of that mitzva and would be able to be motzi men and vice versa. However, in a mitzva that women are not commanded, they would not be included in the *arvus* part and a man would not be able to be motzi them.

TABLE TALK

PARSHA DILEMMA

For you to pass into the Covenant of Hashem, your G-d... with whoever is here, standing with us today before Hashem, our G-d, and with whoever is not here with us today. (29, 11 and 14)

"Whoever is here standing with us today" only teaches that those who stood at Har Sinai were sworn into the Covenant. How do we know that all future generations were also sworn into the Covenant? The posuk continues, "Whoever is not here today." I only know that they were sworn into the Covenant of Hashem regarding the mitzvos given on Har Sinai. What about the mitzvos that were commanded later (reading the Megilla) - how do we know that Bnai Yisroel were sworn to fulfill those as well?

Therefore, in the Megilla it is written, "The Jews confirmed and undertook upon themselves" (Esther 9, 27), to teach that they confirmed what they had already committed to fulfill (on Har Sinai). (Shavuot 39a)

If someone swears that he will not fulfill a Rabbinical mitzva (reading the Megilla), he is bound by his oath. (Yoreh Deah 239)

How can one swear not to fulfill the mitzva of Megilla, when he is bound by the oath that he swore on Har Sinai that he would fulfill the Rabbinic mitzvos and read the Megilla?

WHO AM I?

(Guess who I am from the following clues)

- 1 I am standing yet I am walking
- 2 I contain the remedy for last week
- 3 You do not need a travel agent
- 4 Be a song writer

Last week's clues: I am caused by the first, I am part of the 'order', History is my essence, I am loud.

Answer: Bekurim.

Congratulations to: Ronen Lowenthal, Dr. Ricky Prizant

WHO AM I?

(Guess who I am from the following clues)

- 1 I begin in the middle
- 2 I will be seven this year
- 3 I will be four later
- 4 I mean excuse me

Last week's clues: Confess for me, I am ten, but do not daven with me, I am holy, I cause blessing.

Answer: Maaser

Congratulations to: Lowenthal family, Dr. Ricky Prizant and Gretchen Shapiro

TORAH RIDDLE

What is the most amount of days (not including Rosh Hashana and Yom Kippur) that we recite selichos in any year?

Last week's riddle and answer:

Which letter does not appear in the Parsha of Bekurim?

Answer: Samech

Congratulations to: Ronen Lowenthal

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

A GLIMPSE OF GREATNESS

During the Bolshevik Revolution, a bochur from Radin Yeshiva was captured by soldiers and immediately taken to be shot. They

faced him against a wall and a soldier aimed his gun at him. He pulled the trigger but the weapon didn't fire. He tried again, with the same non-result. Realizing that the bochur was Heavenly protected, the soldiers released him unharmed.

Although he was saved from immediate death, the fear of the incident caused all his hair to turn white.

When the Chofetz Chaim heard the story, he said that the following lesson could be learned from it. "You see how far removed we are from recognizing how our lives are in danger during our Heavenly judgment on Rosh Hashono. If we would truly realize the extent of the danger we are in at that moment, our hair would also turn white. We must take a lesson from this episode to recognize how dependant we are on Hashem's Mercy during our judgment on Rosh Hashono."

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MAZEL TOV

Rabbi and Mrs. Yossi Freedman on the birth of a boy.

Rabbi and Mrs. Chaim Helman on the birth of a boy.

Wishing the entire community and all of Klal Yisrael a kesiva vachasima tova!

No Pirchei this week

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