

## PARSHA INSIGHTS

### ***You are the children of Hashem, your G-d... (14, 1)***

*“Bnai Yisroel are My slaves” (Behar 25, 55). Are they My children or My slaves? When Bnai Yisroel are doing the Will of Hashem, they are His children. However, when they are not doing the Will of Hashem, they are His slaves. (Bava Basra 10a)*

Slavery implies that one is subordinate to his master. Non-performance of the Will of Hashem is a sign of insubordination. If so, why are they called His slaves?

The Toldos Adam explains that the fulfillment of doing the “Will of Hashem” is not dependent on the performance of mitzvas alone. One can perform mitzvas and still not be doing the “Will of Hashem.” Although one may be fulfilling mitzvas, he must also include a positive change in his lifestyle. Although one is considered a slave of Hashem when performing mitzvas, he achieves the title of “child of Hashem” when the mitzva has impacted his routine and way of life.

The “Will of Hashem” can be understood in another manner, as well. “Lucky is the man... who gives pleasure to his Creator” (Berochos 17a). How does one give pleasure to Hashem?

The Mesilas Yeshorim (Ch. 18) in the name of the Rokeach explains that one who does mitzvas merely to fulfill his obligation does not give pleasure to Hashem. One must always attempt to fulfill the Spirit of the Law, even if it is not explicitly commanded in the Torah. This is the meaning of doing the “Will of Hashem.”

Based on the above, it can be said that only one who performs mitzvas in accordance with the Will of Hashem attains the title of “child of Hashem.” On the other hand, one who only acts within the guidelines of the Word of Hashem is merely a servant.

### ***The entire matter that I command you, you shall guard it to perform; you shall not add to it and you shall not subtract from it. (13, 1)***

*The ninth principle of Emuna is that the Torah will not be changed and there will not be another ... for it says ‘do not add to it...’ (Rambam Pirush Mishnayos Sanhedrin 10)*

*Mitzvas will become null and void after the revival of the dead. (Nidah 61a)*

The words of Chazal and the position of the Rambam seem to be contradictory. How can mitzvas become null and void after

the resurrection of the dead if the Torah will never be changed?

Rav Elchonon Wasserman zt”l answered that when Hashem gave the Torah, He stipulated that these obligations will only apply until the revival of the dead. Since the obligation to perform mitzvos was only given for a certain amount of time, the Torah after the resurrection of the dead is not being changed.

In answering the contradiction in another manner, Rav Elchonon proposed the following hypothesis. Chazal say that a dead person is not obligated to perform mitzvos (Shabbos 30a). Simply, this only applies to one who is currently dead. Therefore, after being resurrected, one would be obligated to perform mitzvos.

However, it can be said that it is an exemption to anyone who has undergone the process of death. Therefore, the dictum that a dead person is not obligated to perform mitzvos would apply even to one who has been resurrected.

Of course, the Torah will never be changed, as the Rambam posits. However, people will be exempt from fulfilling mitzvos after their revival because once death has occurred, they are exempted from mitzvos even after returning to life.

The difference between the two answers is as follows. The Radvaz (Vol. 2, 644) is of the opinion that there will be two separate revivals of the dead. 1) The righteous will rise before the building of the third Bais Hamikdash. 2) All other people will rise at a later time - before the Great Day of Judgment. Will the righteous during the third Bais Hamikdash be exempted from mitzvos?

According to the first answer of Rav Elchonon that mitzvos only apply until the resurrection of the dead, it can be debated if this halacha is dependent upon the revival of all the dead or dependant on each individual’s revival. However, according to the second answer of Rav Elchonon that the experience of death exempts a person from mitzvos, anyone who has died and been revived would be exempt from mitzvos.

## TABLE TALK

### PARSHA DILEMMA

***“You shall open your hand to your brother, to your poor one, and to the destitute in your land. (15, 11)***

*One should not give more than a fifth of his assets for tzedaka (Kesubos 50a). The mitzva of giving tzedaka only applies up to a fifth of one’s possessions. (Rambam Matnas Aniyim 7, 5)*

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IN HONOR OF THE BIRTH OF TWIN GIRLS TO THE NEIMANS**

Acts of kindness have no prescribed measure. This only applies to kindness that one does with his body. However, acts of kindness performed with one's money have a prescribed amount - until one fifth of his possessions. (Peah 1, 1). Yet, one who wishes to act beyond the letter of the law may give more than a fifth of his possessions. (Rambam Peah ibid.)

If one should not give more than a fifth of his money to tzedaka, why would it be permissible to act beyond the letter of the law?

### WHO AM I?

- 1 Relationship is my hint
- 2 Closeness defines me
- 3 I am calling time
- 4 I usually start with the 'time'

**Last week's clues:** I am the opposite of Hamotzi, Fill for me, I cause favoritism, Don't sit on me

**Answer:** Birchas Hamozon / Bentching.

**Congratulations to:** Gretchen Shapiro and Dr. Ricky Prizant

### WHO AM I?

(Guess who I am from the following clues)

- 1 I'm an investment
- 2 I am not a minyan yet I am ten
- 3 I have many types
- 4 Richness is my result

**Last week's clues:** I am for the snake, I was for Og, I was for Esav, I am for Don's horses

**Answer:** Eikev / heel

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### A GLIMPSE OF GREATNESS

(Gedolim's conduct in their affairs teach us how to conduct ourselves)

Even when Rav Isser Zalman Meltzer zt'l was elderly, he would always rush to answer the door upon hearing a knock. His reason was as follows - perhaps a poor person was at the door and he did not want to cause him additional distress by having to wait. A disciple, concerned about the Rosh Yeshiva's health, asked whether he could answer the door upon hearing a knock.

Rav Isser Zalman responded, "Do you think a poor man's lack of intellect is the reason he is knocking on doors to collect money? This is not true. The posuk says, "Destitute people will not cease to exist within the land" (Reah 15, 11), which means that he is merely fulfilling his mission on earth."

"Therefore," continued Rav Isser Zalman, "I want the merit of assisting him in the task he was given by Hashem to perform on this earth."

### TORAH RIDDLE

How can one learn Torah and not fulfill his obligation to study Torah?

**Last week's riddle and answer:**

*Don't say when I will have the time I will study. (Avos 2:4)*

Where is this hinted to in the parsha?

**Answer:** And now, Yisroel, what does Hashem, your G-d, ask of you? But to fear Hashem, your G-d... (10, 12)

**Month of Tammuz / Av:**

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Please send your "Who Am I" and "Torah Riddle" answers to [OnegShabbos@BeachwoodKollel.com](mailto:OnegShabbos@BeachwoodKollel.com) by next Wednesday. The answers will IY"H appear in next week's issue

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