

### PARSHAH INSIGHTS

***When you arrive in the land of Canaan that I gave you as a possession and I will place a tzoraas affliction upon a house in your possession..... (14, 34)***

When Bnai Yisroel will conquer the Promised Land, it will be called “Eretz Yisroel”. If so, why does the Torah refer to the land in which they will enter as “the land of Canaan”? In addition, why does the Torah repeat itself and say that I give you “as a possession” twice?

Rav Iser Zalman Meltzer zt'l explains that the source of the word Canaan is ‘hacna’ah’, which refers to one who makes himself subservient. In order to merit Eretz Yisroel, one must recognize that Hashem is giving it to us and it is based on our subservience to Him.

Therefore, the Torah repeats the words “that I give you as a possession” to teach that Hashem will place a tzoraas affliction upon a house that you view as “your” possession. When one thinks the land belongs to him, the result may be affliction and even destruction. As soon as one begins to think he is in charge and disregards Hashem, afflictions arrive and even cause his home to be destroyed. When one understands that everything he owns is a gift, then Hashem will protect him.

***On the eighth day, the flesh of his foreskin shall be circumcised. (12, 3)***

A male who will not circumcise the flesh of his foreskin shall be cut off from his people. (Lech L’cha 17, 14)

When does one receive the punishment of kares for not removing his foreskin?

The Rambam (Pirush HaMishnayos Shabbos Ch. 19) says, “One does not get kares for not removing his foreskin until he dies without having removed it. One is not liable while he is alive”.

The Raavad disagrees and maintains that one who does not remove his foreskin is liable to receive kares every day. Upon removing his foreskin, he has rectified his transgression and is not liable.

Regarding most sins punishable by kares, upon their transgression one is punished. Why, in regard to circumcision, does the Rambam maintain that the punishment of kares is only upon death?

The MaHari Bei Rav explains that the Rambam deduced his opinion from the wording of the posuk. Had the verse stated, “did not” remove his foreskin, it would have meant that he is liable

immediately. However, the verse states, “he will not” circumcise, which implies that at this point the person has not yet removed his foreskin. Since there is still opportunity to remove it, he is not to be punished. Only a person who died and didn’t remove his foreskin is punished with kares.

### TABLE TALK

#### WHO AM I?

1. We are double
2. When ‘more happiness’ is double we are single
3. Fourteen becomes seven
4. I make davening longer

**Last week’s clues:** In Hebrew I am winged, In Aramaic I am four legged, In Megilas Esther I am mentioned twice, In the Midrash I am the sound of Moshiach.

**Answer:** The word *Tor*.

**Congratulations to:** Yerachmiel Diamond

#### WHO AM I?

1. We are not a shape
2. You count on us
3. Dazed and weak but not really
4. We have a no-cut contract

**Last week’s clues:** We are locks without keys, You owe us money, Sometimes we are wet behind the ears, We have a no-cut contract.

**Answer:** Payos.

### TORAH RIDDLE

Why do snakes have spots?

**Last week’s riddle and answer:**

How can one miss counting a day of the Omer and still be able to recite a brocho the next day?

**Answer:** If one only counted the weeks and days of that week, even if he did not count the total amount of days, he may count the next day with a brocho. (Mishna Berura 489, 38)

**Congratulations to:** Yerachmiel Diamond, Ronen Lowenthal

**THIS SUNDAY!**



# Chanukas Habayis Dinner

## 4.30.17

CHANUKAS HABAYIS • 2840 SOUTH GREEN ROAD • 12:30 PM  
DINNER • GREEN ROAD SYNAGOGUE • 7:00 PM

GRACED BY THE PRESENCE OF  
THE ESTEEMED ROSHEI YESHIVA



*HaGaon HaRav  
Meir Tzvi Bergman Shlita*



*HaGaon HaRav  
Aryeh Malkiel Kotler Shlita*



GUEST SPEAKER

*Rabbi Eytan Feiner*

ROV, THE WHITE SHUL, FAR ROCKAWAY

GUESTS OF HONOR

*Lippman Kanfer  
Family Foundation*

KESSER SHEM TOV AWARD

*David and Elana  
Pollack*

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