

PARSHAH INSIGHTS

Behold! You have risen up in place of your fathers, a society of sinful people, to add more to the Burning Wrath of Hashem against Yisroel. (32, 14)

A response that reminds Bnai Gad and Bnai Reuven of Hashem's Burning Wrath seems a bit harsh to their apparently innocent request to dwell on the other side of the Jordan. Why was this seemingly heavy reminder included?

Rav Eliyohu Meir Bloch zt'l explains that people with good intentions whose actions result in dividing a community are unfavorable in Hashem's Eyes and earn His Burning Wrath. Shattered unity pales in comparison to a problem requiring a resolution. Hashem was upset with the request of Bnai Gad and Bnai Reuven to separate from Klal Yisroel because they were causing a breakdown in societal relationships.

We can understand the problem of their request in another manner, as well. The verse states, "The children of Gad and the children of Reuven said to Moshe, saying, 'Your servants shall do as my master commands.'" In analyzing the psukim, we do not find a command from Moshe in regard to inheriting the other side of the Jordan. Moshe only agreed to their request and added some stipulations. Why does the posuk say that Moshe had given a command?

Rav Chaim Voloziner zt'l points out that in Bnai Gad's and Bnai Reuven's request to inherit land on the other side of the Jordan, Hashem's Name is not mentioned. Moshe realized from their words that they believed they were in control of their destiny and were relying on their strength to fulfill their goals.

Moshe, therefore, purposely injected Hashem's name in his response to them, thereby teaching them that their fate was in Hashem's Hands. These words of Moshe are the 'command' which the children of Reuven and Gad were referring to. They now recognized that their strength was not their own, rather emanated from Hashem.

We can now understand why the request of the sons of Reuven and Gad added to the Wrath of Hashem against them. Since they did not include Hashem in their request, they showed their reliance on their own power. When one fails to exhibit that Hashem is in control, it adds to His Wrath against Bnai Yisroel.

Yair, son of Menashe, went and captured their villages, and called them Chavos Yair. Novach went and captured Kerioth and her suburbs, and called it Novach, after his own name. (32, 41 – 42)

When the Torah writes Novach, the Torah adds that it is named after Novach. However, when the Torah writes Chavos Yair, the Torah does not mention that it was named after Yair. Why?

This can be explained as follows. If a man's name is Reuven and a scribe writing a 'get' wrote it backwards, the 'get' is invalid. What is the halacha in the following scenario - if a man has two names and a scribe writing a 'get' for him writes the names out of order, is the 'get' kosher?

What is the status of the name of a person who has two names?
1) One long name which contains two words. 2) Two distinct names.

The Avnei Nezer (Even HaEzer 175) is of the opinion that two names are two separate names. Therefore, even if they are written out of order, the 'get' is kosher because both names were written, albeit out of order.

However, the Chazon Ish maintains that two names are one long name. Therefore, if they are written out of order, it is similar to where one name on a 'get' was written backwards, thereby rendering the 'get' invalid.

Rav Eliezer Silver zt'l brought a proof from our posuk to the opinion of the Chazon Ish. The reason why the Torah does not write that Chavos Yair was named after Yair is because he added a second name, Chavos, to the city's name. An added name transforms the original name into a totally new name and therefore, Chavos Yair was not considered to be 'in his (Yair's) name.'

TABLE TALK

PARSHA DILEMMA

Moshe spoke to the people, saying, "Arm men from among yourselves." (31, 3)

The word 'men' means righteous men. (Rashi)

Women do not wage war and therefore, the posuk did not need to specify men. Therefore, Rashi says, that the word "men" is extra

and means that the people who are going to war should be righteous. (Sifsei Chachomim)

The premise of the Sifsei Chachomim that women do not wage in war is arbitrary. Although women do not participate in voluntary wars, the Mishna (Sota 44b) says that a bride from under her chupah does take part in a war, which is a war for a mitzva. If so, the word 'men' is not extra.

WHO AM I ?

1. I am not your traveling stick
2. My likeness was two weeks ago
3. I am not and M & M
4. I finish In the Desert

Last week's clues: Sticks and then stones killed me, **Boycotted**, I am not a "M'aseif" rather..., I Taught Shabbos importance.

Answer: Tzelofchod (The Mekosheish)

Congratulations to: Chava Tehilla Fireman, Yerachmiel Diamond, Ehrlich Family, Lisa Adler Family

WHO AM I ?

- 1 I am not between Mitzrayim
- 2 Nazir like
- 3 I banned the band
- 4 In the spring there were seven now there are...

Last week's clues: I am alive, I have a special chair, Don't confuse me with the Rebbe's Tish, I am a good doctor.

Answer: Eliyohu HaNovi / HaTishbee.

Congratulations to: Yerachmiel Diamond, Ehrlich Family, Lisa Adler Family

TORAH RIDDLE

Why didn't the Shevotim of Reuven and Gad, and half of Menashe see blessing from their wealth?

Last week's riddle and answer:

In this week's parsha, there is a hint that one should wake up a bit later on Shabbos morning than he wakes up during the week. Which posuk alludes to this matter?

Answer: "The one lamb you shall make in the morning." (28, 4) "And on the Shabbos day, two male lambs in their first year." (28, 9)

Regarding the daily Tamid, it says, "In the morning". In regard to the Shabbos Tamid, it does not say "In the morning." This is a hint that one should wait until after the morning. (Rema Orach Chaim 281, 1)

Please send "Who Am I" and "Torah Riddle" answers to onegshabbos@beachwoodkollel.com by next Wed and be entered in a raffle for an amazing

Velocis RC Racing Car

For the months of Tammuz/Av.

The answers will IY"YH appear in next week's issue

A GLIMPSE OF GREATNESS

During World War II, after European refugees had arrived in the United States, someone came to the Kopitshinitzer Rebbe to ask for an old hat for one of the refugees who was a Rov. The Rebbe immediately gave his new hat for the Rov.

The person requesting the hat hesitated to accept the new hat, in concern of what the Rebbe would wear. Noticing the apprehension, the Rebbe said, "Don't worry, I have another hat to wear." The Rebbe immediately got out of his chair and took an old hat out of the closet and said, "I can wear this hat."

Feeling bad that the Rebbe was giving up his new hat, the person said to the Rebbe, "Let's make a deal. The Rebbe will give me the old hat for the refugee Rov, and the Rebbe will wear the new hat."

The Rebbe smiled and answered, "Listen to me, my dear Yid, I have two hats – one for this world and one for the next world. The hat I give to you for the refugee Rov will be the hat I will merit to wear in the next world. Do you want me to wear a beautiful hat during my short stay in this world and remain with an old hat forever in the world to come?"

KOLLEL BULLETIN BOARD

MAZEL TOV

Dr. and Mrs. Benjamin Miller on the birth of a baby boy

ATTENTION!

The Kollel Summer Davening and Learning Program for Elementary, High School and Bais Medrish has commenced.

Shacharis at 8:45 followed by learning

Shiurim are in session and chavrusas will be arranged

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