

PARSHAH 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; 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. Isn't one's non-performance of the Will of Hashem a sign of his being insubordinate? 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 mitzvos alone. One can be doing mitzvos and still not be doing the 'Will of Hashem.' The fulfillment of mitzvos must include changing one's lifestyle in a positive manner. Although one is considered a slave of Hashem when performing mitzvos, one does not achieve the title 'child of Hashem' unless he has allowed the mitzva to affect his routine and his whole 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 mitzvos 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.'

One who does mitzvos based on the 'Will of Hashem' attains the title of 'child of Hashem.' One who acts only 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 is that the Torah will not be exchanged and there will not be another ... for it says 'do not add to it...' (Rambam Pirush Mishnayos Sanhedrin 10)

Mitzvos 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 mitzvos become null and void 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. The Torah is not being changed because the obligations of mitzvos have a time limit.

To answer the contradiction in another manner, Rav Elchonon says as follows. Chazal say that a dead person is not obligated in mitzvos (Shabbos 30a). This not only applies while one is dead, it is an exemption to anyone who has died and therefore would apply even upon his resurrection. Of course, the Torah will never be changed, as the Rambam posits. However, people will be exempt from fulfilling mitzvos after the revival because once death has occurred, he has been exempted from mitzvos even after he returns 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) Everyone else 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 that mitzvos apply only till the resurrection of the dead, it can be debated if this halacha is dependent upon the revival of all the dead or is dependent on each individual's revival. However, according to the second answer that death exempts a person from mitzvos, anyone who has died and been revived would still 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)

Acts of kindness have no prescribed measure. This only applies to kindness that one does with his body; however, acts of kindness

done 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. Don't confuse me with the ocean
2. I do not start a car
3. It is not I that enables me
4. Yet I translate the first this week

Last week's clues: I am not a press, I am not for weights, I am not an adjective for a dance, I am not Birkas Kohanim.

Answer: *Birkas Hamozon* / bentching

WHO AM I?

1. I am red
2. I am not read
3. I am a drink
4. Do not drink me

Last week's clues: On me is the snake bite, On me was the Og chop, I was the grip on the red one, I am not a eel rather a...

Answer: The Heel.

Congratulations to: Yerachmiel Diamond

TORAH RIDDLE

Rav Papa was walking up his steps, and the step broke under him... Chiya bar Rav asked Rav Papa, "Did a poor man come to your house and you did not give him money?" (Bava Basra 10) Where is there a source in the parsha that 'steps break for not supporting the poor'?

Last week's riddle and answer:

How do the obligation to recite Birkas Hamozon and daven Shachris differ?

Answer: Birkas Hamozon is a Torah obligation, while davening Shachris is a Rabbinic mandate (according to the Ramban).

Congratulations to: Yehoshua Kahn

Please send "Who Am I" and "Torah Riddle" answers to onegshabbos@beachwoodkollel.com by next Wed

Congratulations to our winner

Asher Edelstein

of the

Velocis RC Racing Car

A GLIMPSE OF GREATNESS

Even when Rav Isser Zalman Meltzer zt'l was older, he would always rush to answer the door whenever he heard a knock. Concerned that perhaps it would be a poor person, he did not want to cause him additional distress by having to wait. A disciple, worried about the health of the Rosh Yeshiva, 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 collecting money door to door? This is not true. The posuk says, "For destitute people will not cease to exist within the land" (Reah 15, 11). He is merely fulfilling his mission on earth."

"Therefore," continued Rav Isser Zalman, "I rush to the door to assist him in his assignment. Waiting an extra moment would only impede his ability to fulfill his task on earth."

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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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