

PARSHAH INSIGHTS

If a man will have no redeemer (relative), however, his means suffice and is able to acquire enough for his redemption...(25, 26)

Is it possible for a Jew not to have any relatives? Isn't there anyone in his family tree? This must refer to a Jew who does not have any relatives who are interested in redeeming him. (Rashi)

Why does the Torah use the term “no redeemer” if in truth he has redeemers who lack an interest in redeeming him?

Rav Moshe Feinstein zt'l answers that the Torah is teaching a valuable lesson in relationships. The definition of a relative, friend or any relationship is not the actual relationship. A relative is defined by the assistance and benevolence from one to another that is a product of that association.

Therefore, if someone has a relative who will not assist him, in the Torah's eyes he is not considered a relative. Therefore, the Torah refers to this individual as someone who has no relatives. A relative or friend who does not act on their relationship is not a relative, nor a friend.

If your brother becomes impoverished... you shall strengthen him... (25, 35)

Rebbe Yochanan Ben Zackai saw a young lady searching for barley in the dung of Arab animals... She told him, “I am the daughter of Nakdimon ben Gurion” (who was a very wealthy man). He asked her, “Where did your father's wealth disappear?”

She answered, “They used to say in Yerushalayim that the way to guarantee the survival of one's money for future generations is by giving tzedaka. However, my father did not give tzedaka properly and therefore his money was lost.” Nakdimon Ben Gurion did not give tzedaka? He gave tzedaka but he intended that it should bring him honor. (Kesubos 65b)

Chazal (Pesachim 8b) say that one who gives tzedaka with the condition that his son should live has fulfilled the mitzva of tzedaka. This implies that giving tzedaka for one's own benefit is in compliance with the mitzva of tzedaka. If so, why was Nakdimon ben Gurion punished when he intended that his tzedaka contributions should bring him honor?

The Maharsha answers that giving tzedaka with the intention to accumulate personal honor is the only side benefit which is not permissible. The utilization of a mitzva for glory and to receive personal accolades is utterly detestable to Hashem.

Rav Chaim Ozer Gorodzinski zt'l answers in another manner. There are two benefits when one performs a mitzva. 1) Its reward 2) The segula (omens) one merits for performing the mitzva. These two aspects differ when the intent of the person is viewed. In regard to the reward for the performance of a mitzva, one need not fulfill the mitzva with the proper intentions. Even the fulfillment of a mitzva for one's own needs merits reward.

However, the segula (omens) received from the performance of a mitzva can only be earned if the mitzva was fulfilled solely for the sake of Hashem. Although Nakdimon ben Gurion gave tzedaka and would receive reward for the mitzva, he did not merit the segula that his money should remain with his family because he did not perform it solely for Hashem's Honor.

TABLE TALK

PARSHA DILEMMA

If you will say, What will we eat in the seventh year?... I will ordain My blessing for you in the sixth year and the crop will yield a crop for three years. (25, 21 – 22)

The sequence of the pesukim implies that Hashem will ordain his blessing only due to people's questions. Why won't people merit these blessings just for complying with the laws of Shemita?

We must also understand the words of the posuk, “the crop will yield a crop for...” Shouldn't the posuk have written, “the ground will produce a crop for...”?

WHO AM I ?

1. I am a life saver
2. I am the fifth cap
3. Untax you
4. I am not a righteous lady

Last week's clues: I can be extra, I can be a lack, I am for animals, I am for some people.

Answer: *Mumim* / blemishes

Congratulations to: Yechezkel Schulgasser

WHO AM I?

- 1 I do not lag behind
- 2 My number is my name
- 3 Don't get burnt
- 4 Glory of glory

Last week's clues: I am not for ice cream, A fatherly tradition, I may redeem you, Give me your bread.

Answer: Kohen

Congratulations to: Yechezkel Schulgasser

TORAH RIDDLE

If one loses count of when Shemita is, how can he figure it out?

Last week's riddle and answer: For how many negative prohibitions in the Torah will a person who transgresses them be punished with lashes?

Answer: 207 (Rambam Hilchos Sanhedrin Perek 19)

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

POLAROID ZIP WIRELESS PHOTO PRINTER

for the months of Nisan/Iyar.

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

A GLIMPSE OF GREATNESS

After the Shemita year in 1953, the farmers of Moshav Komemius wanted to plant grain for the upcoming year. They searched for seeds that were grown under kosher conditions during the Shemita year. After a long search, they discovered that a certain Moshav had not disposed of their bad seeds from the year prior to Shemita.

The farmers of Komemius were told that these seeds would not produce. Uncertain about what to do, they asked their Rov, Rav Binyomin Mendelson zt'l, for advice. Rav Mendelson told them, "If that is the only option, we have no choice but to purchase them. We cannot compromise on halocho."

Concerned for the success of their crop, the farmers approached the Chazon Ish to find out if they would be permitted to plow their fields on Chol Hamoed Sukkos. Since it may rain

immediately after Sukkos, this may be their only chance to successfully grow the seeds, they claimed.

The Chazon Ish answered, "Even if you plow during Chol Hamoed, you are not guaranteed that the rains will come at a time which is beneficial for the crops. The rains may come even earlier and ruin the crops." Following the ruling of the Chazon Ish, they did not plow during Chol Hamoed.

After Sukkos, the farmers of Komemius plowed and planted the bad seeds. That year, the rains did not arrive until Chanuka. The farmers of other moshavim who had planted earlier totally lost their crops. Only the farmers of Moshav Komemius grew a good crop that year and far surpassed all expectations. Such is the merit of those who follow the commandments of the Torah and the advice of its Sages.

KOLLEL EVENTS

MAZEL TOV

Mr. and Mrs. Chaim Cohen on the Bar Mitzva of Elya

Mr. and Mrs. Amir Jaffa on the engagement of Eli
Mrs. Ita Klein

Mr. and Mrs. Naftoli Wolf on the Bar Mitzva of Yonah
Rabbi and Mrs. Srully Wolf

Pirchei

Grade 1-2: 3:30-4:05 at Yavneh (downstairs)

Bnos

- K: Sori Gross – 14430 Washington
- 1: Leah Salamon – 23953 Timberlane
- 2: Adina Reichman – 2428 Bromley
- 3: Rochel Compton – 2537 Claver
- 4: Adina Sikowitz – 2438 Milton

Avos u'Bonim Learning

5:00 Mincha at Yavneh (upstairs) followed by learning
5:15 Mincha at Kahal Zichron Asher Zelig (4513 Churchill)
5:30 at the Kollel followed by Mincha at 6:00

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