

PARSHAH INSIGHTS

He sent messengers to Bilam, son of Beor... (22, 5)

Why did Hashem rest His Divine Presence upon a wicked non-Jew? So that the nations of the world should not have an excuse for their behavior and say, "If we would have had prophets, we also would have repented." Therefore, Hashem gave them prophets, yet they breached the fence of the world. Originally, they were restrained regarding immoral behavior but Bilam advised them to behave immorally. (Rashi)

The Meforshim pose the following question on Rashi. Even if Hashem gave the non-Jews a prophet, they still had an excuse for their behavior because their prophet was not as righteous as Moshe and not able to convince them to repent. It is difficult to comprehend how Bilam could be a non-Jewish version of Moshe.

The Lev Aaron answers that Chazal (Avoda Zora 2b) say that Hashem offered the Torah to the gentiles before He offered it to Bnai Yisroel. Each nation had a different issue in the Torah that clashed with their core values and that is the reason for their rejection of it. Although they are nations that have outstanding features, however, without the guidance of Torah on how to implement those attributes, they are destined to failure.

Bilam was the most renowned person in the field of prophecy, with the potential of tremendous spiritual success. Nonetheless, he didn't have direction from Torah. Outstanding prophets without Torah values are destined to fail, even to the point of advising other people to behave immorally.

Balak said to Bilam, "To curse my enemy I sent you, and you have blessed them..." (23, 11)

In a regular year there are 132 days that we do not recite tachanun (days of mercy) and 222 days that we do recite tachanun (days of justice). The numerical value of 'curse' is 132 and the numerical value of 'bless' is 222. This symbolizes that Bilam wanted to curse the 132 days of mercy, and actually ended up blessing the 222 days of justice. (Chasam Sofer)

The number of 132 days of mercy that we do not recite tachanun obviously include the six times a year that Rosh Chodesh is celebrated for two days.

Uncertainty existed during the time of the Bais Hamikdash as to the exact date of Rosh Chodesh, which is the reason we celebrate two days Rosh Chodesh and two days Yom Tov. Since Balak lived before the existence of the Bais Hamikdash, how could Balak's desire to curse the extra day of mercy of Rosh Chodesh take effect if it did not exist?

If one forgot to recite Yaaleh v'Yavo during Mincha at the end of the first day of Rosh Chodesh, he should recite two Shmone Esrais during Maariv of the second night of Rosh Chodesh in order to make up for his missed prayer. (Magen Avrohom Orach Chaim 108, 16)

If the second day is the true Rosh Chodesh, then it must be that the first day of Rosh Chodesh was not really Rosh Chodesh. Therefore, if Yaaleh v'Yavo was missed during Mincha of the first day, it is unnecessary to repeat Shmone Esrai during Maariv of the second night of Rosh Chodesh. (Rabi Akiva Eiger Orach Chaim 108)

What is the reasoning behind the machlokes of the Magen Avrohom and Rabi Akiva Eiger?

Why do we celebrate two days of Rosh Chodesh? 1) We are uncertain which day is Rosh Chodesh. 2) In reality, the moon began to renew at the end of the thirtieth day of the month and completed its renewal on the first day of the new month. (Rambam Kidush Hachodesh 8, 4)

Rabi Akiva Eiger is of the opinion that we celebrate two days Rosh Chodesh because we are uncertain of the true day of Rosh Chodesh. Since only one day can be Rosh Chodesh, one cannot fulfill obligations of the first day on the second day. However, the Magen Avrohom is of the opinion that both days are holy because the process of renewal this month began at the end of the first day and continued onto the second night and day. Therefore, one can fulfill obligations of the first day of Rosh Chodesh on the second day of Rosh Chodesh.

According to the Magen Avrohom, we can understand the words of the Chasam Sofer. The 132 days we do not recite tachanun includes even the extra day of Rosh Chodesh because in essence both days are holy.

TABLE TALK

PARSHA DILEMMA

How can I curse? - Hashem has not cursed. How can I anger? - Hashem is not angry. (23, 8)

**IN MEMORY OF RABBI REUVEN BAUMAN Z"l
 BROTHER OF OUR DEAR NEIGHBOR, RABBI MORDECHAI
 ALTOSE, SAFRIN, AND SIKOWITZ FAMILIES**

My only power is that I know to discern the moment that Hashem gets angry, and He has not gotten angry these days.... (Rashi)

What could Bilam say to curse Bnai Yisroel in the brief moment that Hashem gets angry every day? He could say kalaim (destroy them). (Tosafos Avoda Zora 4b)

Since Bilam would not be able to add the name of the person/nation who he wished to curse because it would be longer than the allotted time, how would his words be detrimental?

WHO AM I?

1. I didn't need doubles, yet I needed a second
2. I was not drunk, yet I was stoned
3. Moshe Duplicate
4. I was not for profit, yet for prophet

Last week's clues: I care for my child, Unemployed, Burnt, One Tone

Answer: Para Aduma

Congratulations to: Aaron Paperman, Yaakov Yisroel Paperman, Yerachmiel Diamond, Elisheva Ehrlich, Dr. Ricky Prizant, Gretchen Shapiro

WHO AM I?

- 1 I come from Kohen
- 2 I became a Kohen
- 3 I didn't spare the spear
- 4 I got peace

Last week's clues: I confuse you, I do opposites at once, I fooled the wisest, I am not read but....

Answer: Para Aduma

Congratulations to: Aaron Paperman, Yaakov Yisroel Paperman, Yerachmiel Diamond, Chaya Leah Ehrlich, Dr. Ricky Prizant, Gretchen Shapiro

TORAH RIDDLE

What was Zimri's real name?

Last week's riddle and answer: How many Para Adumas have there been in history?

Answer: 9

Congratulations to: Yerachmiel Diamond

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

And be entered in a raffle for an amazing

PRIZE

for the months of Sivan/Tammuz.

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

A GLIMPSE OF GREATNESS

(Bilam speaking) "I have sinned, for I did not know..." (22, 34)

Rav Chaim Sanzer zt"l asked one of his disciples, who was a Rov of a community, "Why are you not involved in the difficult situation that so and so (a member of your congregation) is experiencing?"

"I was not aware that he is having any problems," responded the Rabbi.

Rav Chaim rebuked him as follows. "Bilam told the angel, "I have sinned, for I did not know." Why does Bilam call himself a sinner for not being aware of an issue?"

The answer is that even Bilam understood that a person who carries responsibility for others and is not aware of what is transpiring around him, is a sinner."

"Having among your constituents a family in distress," continued Rav Chaim, "without knowing their needs and situation is considered a sin."

KOLLEL EVENTS

CONDOLENCES

Rabbi Mordechai Bauman on the passing of his brother

Mr. Shmully Halpern on the passing of his mother

Avos u'Bonim Learning

5:30 at the Kolllel followed by Mincha at 6:00

ATTENTION!

Kollel Summer Learning Program has commenced

Shacharis 8:45 Followed by learning

Shiurim are in session and *chavrusas* will be arranged.

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