

## PARSHAH INSIGHTS

***On the eighth day there should be a holy convocation for you... it is an assembly... (Emor 23, 36)***

*I kept you assembled with me. Similar to a king who invites his son for a specific number of days, for a party. When it came time to part, the king told his son, "My son, please remain another day, your parting from me is difficult." (Rashi)*

How are we to understand this last day of partying? If it was difficult to separate from Bnai Yisroel after Sukkos, why would another day make it easier? Won't it work adversely?

***Moshe brought back the word of the people to Hashem. (Yisro 19, 8)***

*This teaches us that Moshe received reward for each step up and for each step down. (Yalkut Shimoni 276)*

It is understandable that for the arduous ascent up to Har Sinai, Moshe would receive reward. However, why was Moshe deserving of a special reward for descending the mountain, when there is no difficulty in doing so?

Rav Berel Povarsky shlita answered that Moshe had lived in Heaven for forty days and had risen to very lofty spiritual levels. When Moshe came down the mountain, he was descending from that high level. Without a proper descent, there could have been a total loss of the high level he had attained.

This difficulty during descending entitled Moshe to reward for each step down. To know how to descend and relate to the world without losing one's high level is a difficult feat to accomplish.

With this principle, Rav Yeruchom Levovitz zt'l answered the above question. Shmini Atzeres is not intended to further the bond between Bnai Yisroel and Hashem. It is to allow Bnai Yisroel to remain connected with Hashem on the same level they had attained during Yomim Norayim and Sukkos.

***The Torah that Moshe commanded us is the heritage of the congregation of the Yakov. (V'zos HaBrocho 33, 4)***

*A non-jew who studies Torah is liable the death penalty, as the*

*posuk says, 'a heritage for the congregation of Yakov,' a heritage for Bnai Yisroel and not for a non-jew.*

*Why don't we include this prohibition among the seven laws for Bnai Noach? Because the basic prohibition is already included in their seven laws. Since the reason for a non-jew's prohibition is either on account of stealing the Torah that belongs to a Jew, or the Torah is married to the Jews, and it would be immoral to take someone else's wife. Both these laws already apply to Noachides and therefore the prohibition to study Torah is not added to their laws. (Sanhedrin 59a)*

***He did not do so for any other nation, such judgments they know not them... (Tehilim 147, 20)***

*One may not teach Torah to a non-jew since the posuk says, 'He did not do so for any other nation, such judgments they know not them...' (Pesukei D'zimra)*

Tosafos asks why do we need to derive that halocho from a posuk in Tehilim, when the posuk in V'zos Habrocho already prohibits a non-jew from studying Torah. Therefore, it would be forbidden for a Jew to teach a non-jew, on account of causing him to sin (lifnei eever).

If one is not prohibited to perform a certain act, is it permissible for him to cause someone who is prohibited to perform that act to perform it?

The Emunas Shmuel (Siman 14) rules that in order for one to transgress the prohibition of lifnei eever (causing a fellow Jew to sin), a person himself must be prohibited to transgress that command.

According to the Emunas Shmuel, how can we derive the prohibition of teaching a non-jew Torah from Sanhedrin? We know that a Jew does not have the prohibition of learning Torah, and therefore would not be prohibited from teaching a non-jew Torah (merely on account of lifnei eever).

Rav Michael Elias shlita answered that even though a Jew is not prohibited in Torah study, however, in the basic prohibition - stealing and immorality - a Jew is included. That would suffice in prohibiting a Jew from causing a non-jew to study Torah.

לעילוי נשמת ר' זאב מאיר בן ר' יעקב שמעון ז"ל

**MR. MICHAEL POLLACK A"H**

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**כ"י תשרי ON HIS YARTZEIT**

## TABLE TALK

### PARSHA DILEMMA

*Sisu v'simchu b'simchas haTorah (Rejoice and be glad on Simchas Torah). (Piyut on Simchas Torah)*

*The Jews had light gladness and joy (Simcha v'sason) (Esther 8, 16)*

*The word "simcha" (glad) refers to the beginning of happiness while "sason" (joy) refers to the climax of happiness. (Vilna Gaon ibid)*

Why does the paytan tell us to first have "sason" and then "simcha" if "sason" is at the end, according to the Vilna Gaon?

Please send "Who Am I" and "Torah Riddle" answers to [onegshabbos@beachwoodkollel.com](mailto:onegshabbos@beachwoodkollel.com) by next Wed.

And be entered in a raffle for an amazing

#### PRIZE

for the months of Tishrei/Cheshvan

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

### WHO AM I?

1. Don't confuse my beginning with eat
2. Sometimes I wear a gartel
3. In the beginning, I am upside down
4. I am one of four

**Last week's clues:** I was travelers protection, I am from the sky, I am not 'answer me', I was earth moving.

**Answer:** Ananei HaKavod

### WHO AM I?

- 1 I am a full body fulfillment
- 2 I make you homeless
- 3 I am your residence
- 4 I am the name and sake

**Last week's clues:** I am mostly green, I am leafy, I partly smell, Don't think I have a pit.

**Answer:** The Four Minim

**Congratulations to:** Yakov Ludman

## TORAH RIDDLE

Why does the Torah end with the letter *lamed*?

**Last week's riddle and answer:** How many mitzvot are performed by the entire body?

**Answer:** Two. 1) Sititng in the Sukkah, 2) Mikveh

**Congratulations to:** Dr. J. Solomon

## A GLIMPSE OF GREATNESS

One day in the middle of the World War I, Rav Yechiel Mordechai Gordon, the Rosh Yeshiva in Lomza was pondering how he could obtain bread and food for the bochurim in his Yeshiva, when there was a knock on the door.

A bochur from the Chofetz Chaim's Yeshiva in Radin entered and asked if he could join the Lomza Yeshiva. "Why would you join a new Yeshiva in these uncertain and dangerous times?" Rav Gordon asked the bochur.

The bochur simply answered, "When I went to get a brocho from the Chofetz Chaim before leaving, the Chofetz Chaim told me, "Whoever accepts upon himself the yoke of Torah, will have the yoke of foreign kings removed from him. (Avos). If you follow this derech, you will have nothing to be concerned about."

As they began learning together, Rav Gordon realized that this bochur was very befitting for his Yeshiva. However, he was concerned with the responsibility of feeding another mouth. As he was contemplating, a knock was heard at the door. In walked a man carrying a sack. He unloaded its contents on the floor, pouring out many rolls of bread. "My wife baked bread for the Yeshiva today," the man exclaimed.

Rav Gordon turned to the bochur and said, "You see that the Chofetz Chaim's brocho to you came to fruition immediately As soon as you accepted the yoke of Torah, all other responsibilities were removed - bread arrived right away. One who truly desires to study Torah will receive from Hashem the time and ability to do so."

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