

PARSHA INSIGHTS

Do not make your souls abominable by eating a crawling bug; don't contaminate yourselves by eating them, lest you will become contaminated. (11:43)

Any open vessel that has no cover fastened on it is contaminated. (Chukas 19:15)

Rav Yosef Knapo zt"l pointed out a lesson to be learned from Parshas Para and Shmini. The Torah states that any open vessel will contract impurity when it is in the vicinity of impure items. If it is sealed, the impurity cannot enter.

People have mouths, ears and eyes – all are open to the outside world. There are food items that are not permitted to be eaten, issues not to be discussed or heard, nor things permitted to gaze at. The Torah is teaching that when one lives in an environment where prohibited items are prevalent, one must ensure that his openings are sealed. One must guard against impurities entering and spiritually decimating us.

A secular Jew had attended many Torah seminars and put in many hours of Torah study. He had reached a level that he was finally ready to commit to the fulfillment of a single mitzva. His mentors were excited but were uncertain which mitzva to advise him to observe. They went to Rav Shach zt"l for advice and he told them, "Tell him to keep kosher." They pointed out to Rav Shach that there were more severe prohibitions that this person was transgressing. Rav Shach responded as follows. "Why do you think his hours upon hours of Torah study have had little impact? His soul is tainted with forbidden food. If he keeps kashrus, his soul will become clean and his Torah study will be able to positively affect him. This will ultimately bring him to an increase of mitzva observance."

Perform the service of the sin-offering. (9: 7)

Why does the posuk use the word "Torah" (Tzav 6:18) when referring to the laws of the korbonos? To teach that one who involves himself in studying the laws of korbonos achieves atonement as if he brought a korbon. (Menochos 110a)

Avrohom said to Hashem, "Maybe my descendants, Bnai Yisroel, will sin and you will destroy them, as you destroyed the generation of the flood." Hashem answered, "They can bring a korbon and receive atonement." Avrohom asked, "That will help when they have a Bais Hamikdosh, but when the Bais Hamikdosh is destroyed they will not be able to bring a korbon and will be destroyed on account of their sins." Hashem answered, "When Bnai Yisroel will read the sections in the Torah regarding korbonos, I will consider it as if they actually brought the korbon." (Taanis 27b)

One who studies the sections of korbonos should study only during the day (Shulchan Aruch Orach Chaim 1).

One should study these sections while standing (Olas Tomid 8). One is permitted to sit while studying these sections (Eliyohu Rabba 1: 10).

The Chasam Sofer (Tazria) is of the opinion that women who study the sections about korbonos do not achieve atonement as if they brought a korbon. The Binyan Shlomo maintains that women may study the halochos of korbonos in order to be considered as if they brought a korbon. What is the reasoning behind these arguments?

There are two ways to explain the concept of "one who studies the parsha of korbonos creates atonement." 1) Torah study - by itself - of these specific halochos has the capacity to atone (as per the specific incident). 2) Reading the parsha is considered as if the korbon was sacrificed on the mizbeyach.

From Chazal in Menochos 110a it seems that atonement is achieved through the Torah study. However, from Chazal in Taanis 27b it seems that when one studies these parshiyos it is considered as if the korbon was sacrificed.

Based on the above, we can explain the machlokos. The Eliyohu Rabba holds that the study of these halochos is a type of Torah study that atones. Therefore, it can be studied sitting or standing and even during the night because in essence it is Torah study with the additional feature of atonement. For this same reason, the Chasam Sofer maintains that a woman cannot take advantage of this type of atonement because they are not included in the mitzva of Torah study.

However, the Shulchan Aruch who requires the parsha of korbonos to be studied during the day and the Olas Tomid who maintains that it must be studied in a standing position are of the opinion that studying these sections are considered as if the korbon was sacrificed on the mizbeyach, which operates only during the day, with a kohain standing. In accordance with this reasoning, the Binyan Shlomo allows women to attain atonement through studying these sections because its learning is a different type of sacrifice on the mizbeyach, in which they are included.

TABLE TALK

PARSHA DILEMMA

Moshe said, "This is the thing Hashem commanded you to do... (9:6)

The Mishkan had already been completed. If so, what else should Bnai Yisroel do in order for Hashem to rest His Presence on the Mishkan? Shouldn't Moshe have used the word 'that you did', not 'that you do'?

WHO AM I?

1. I was a mitzvah this week
2. I will kill you in the Bais HaMikdosh
3. I bring out your essence
4. I work like money and anger

Last week's clues: My niece was my wife, You can find me in the spices, My enemy was my slave, I was a life saver.

Answer: Mordechai

Congratulations to: Lisa Adler Family, LaBrie Family, Neil Parks, YD Solomon, Naftoli Stoll

WHO AM I?

1. I am for food
2. Nowadays I am for phones
3. I could even be for a sheitel
4. I have many symbols

Last week's clues: Don't confuse me with a greenhorn, I was a prophetess, My identity was a secret, Hashem will hide His face.

Answer: Esther

Congratulations to: Lisa Adler Family, LaBrie Family, Neil Parks, YD Solomon, Naftoli Stoll

A GLIMPSE OF GREATNESS

A pure man shall gather the ashes of the cow and place it outside the camp... (19:9)

Rav Shmuel Heller zt"l, the Rov of Tzefas in the late 1800's, related that an Arab farmer was plowing on a mountainside in Eretz Yisroel and hit a hard object. After digging, he found a golden box containing ashes. Excited with the value of the box, he brought it home.

When he fell asleep that night, an old man appeared to him in a dream and said, "Return the box to where you found it - it is holy." Shaken up, the Arab poured the ashes into a jar and buried them from where he had taken them. That night he had another dream and the same old man said, "Return the ashes to the golden box. They are from a Para Aduma and the box is from the Bais HaMikdosh. They are to be used when Moshiach arrives and for Bnai Yisroel to use at that time."

The Arab did not want to part with his newly found wealth, so he told himself, "Dreams are empty - there is nothing to it." The next day the Arab's son died but the Arab refused to listen to the dreams. After his second son died and he became ill, he decided to bury the golden box.

TORAH RIDDLE

For which two sins were special korbonos brought during the inauguration of the Mishkan?

Last week's riddle:

What do the Eitz HaDaas and Haman have in common?

Answer: Hashem asks Adam if he ate from the tree, with the words "Hamin hoeitz". Hamin is spelled the same as Haman.

Congratulations to: Neil Parks, YD Solomon

Please send your "Who Am I" and "Torah Riddle" answers to OnegShabbos@BeachwoodKollel.com by next Wednesday.

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

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Pirchei 6:30

Grades 3 - 4: Zichron Chaim - Yavne (Dock) 2475 S. Green

Pirchei 5:00

Grades 5 - 6: Rabbi Mordechai Giffin 14370 Washington

Grades 7 - 8: **No Pirchei This Week**

Bnos 2:30 - 3:30 (Please be considerate and pick up on time)

Grades K - 1 Shira Schultz 4345 University Pkwy.

Grades 2 - 3 Hadassah Schlesinger 2527 Rubyvale

Grades 4 - 5 ***Note Change - No Bnos***

Kollel Davening Schedule

Shacharis 7:30

Mincha 2:45

Maariv 7:45 / 9:50

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