

**PARSHA INSIGHT**

***Do not drink wine which intoxicates... in order to distinguish between the sacred and the profane... (10:9 - 10)***

*If one's mind is intoxicated, he cannot properly think, which leads to the inability to discern what is correct and what is not. (Eiruvim 64a)*

*If one cannot think, he cannot differentiate between what is holy and what is mundane. (Yerushalmi Berochos 5:2)*

According to the Yerushalmi, the posuk is understood simply - a kohen must be able to discern between what is tamei and what is tohor, and therefore cannot be under the influence of alcohol.

However, the words of the Yerushalmi can be understood in another manner.

*Just as the days between the first days of Sukkos and Shemini Atzeres are 'Chol Hamoed,' similarly the days between Pesach and Shavuos are 'Chol Hamoed.'* (Ramban Emor 23:36)

Chol Hamoed are happy days where one is not permitted to be in mourning (Moed Katan 14b). According to the Ramban that this period has the status of Chol Hamoed, why is it permitted to mourn the death of Rebbi Akiva's students during this time?

There are two types of happiness - 1) External 2) Internal. When a person is externally happy, he is under the influence of an outside item - food, drink or occurrence that is causing him to feel externally happy. However, internal happiness is derived from one's neshoma, which is the ultimate in happiness.

Based on the two types of happiness, we can explain why it is permitted to mourn during Sefira, even though its status is Chol Hamoed. The Mayan Hashovua explains that there is a difference between the Chol Hamoed between Pesach and Shavuos and other Chol Hamoeds. Chol Hamoed is a time for a person to be happy. The mitzva to eat meat and drink wine are external items that cause happiness. There is also a requirement for the neshoma to be happy, which prohibits a person from exhibiting external signs of sadness.

However, Chol Hamoed between Pesach and Shavuos are days of preparation for kabalas haTorah. Torah is internally gratifying and causes a person internal happiness, which is the true happiness. The days leading up to Shavuos are not days where ones happiness is on public display. On the contrary, the object is to be happy internally.

Mourning on Rebbi Akiva's students is not in contradiction to the Chol Hamoed between Pesach and Shavuos because mourning is external and does not conflict with the internal happiness associated with this Chol Hamoed.

Kohanim cannot enter the Bais HaMikdosh while intoxicated because working in the Bais HaMikdosh is also an internally gratifying experience (Vayikra Rabba 1:1). If a kohen would work while intoxicated, he would not be able to experience the internal happiness that one attains while working in the Bais HaMikdosh.

**DILEMMA**

***An oven or stove shall be smashed... (11:35)***

*They are portable items... (Rashi)*

*One may think - once the oven is secured to the ground it will not contract tuma... (Shabbos 125:1)*

*One should not think that an oven which is secured to the floor is comparable to a house and does not contract tuma. Rather, even an oven that is secured could contract tuma. (Rashi)*

Do only portable ovens contract tuma, or even secured ones?

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**TORAH RIDDLE**

When are women permitted to drink from the havdolo wine?

**Last week's riddle:**

We abstain from a certain food item on Rosh Hashono. At the Seder, Chazal tell us to eat them. Which food is it?

**Answer: Nuts**

**SUMMER ZMAN**

Shacharis 7:30

Mincha 7:45

Ma'ariv 9:50

***These you shall abominate from among the birds, they may not be eaten (because) they are an abomination - the eagle... (11:13)***

When an animal is born from its mother, it assumes the mother's kashrus status.

However, a bird hatches from an egg. Why is an eagle not kosher? Didn't it develop inside of an egg and hatch from it, with no connection to a mother? This must be a new halachic rule that Hashem set up (which means that there is a new set of rules for the kashrus of birds). (Ohr Zaruah Treifos 436)

The Ohr Zaruah's discussion must be explained. Isn't an eagle not kosher because it is a member of the species of eagles? What does its kashrus status have to do with from where it was born?

Rav Michel Shurkin explained that the concept of a non-kosher animal can be understood in two ways. 1) An animal born from a non-kosher mother may not be eaten 2) Certain species of animals may not be eaten.

The Ohr Zaruah first understood that non-kosher animals are designated as such because they were born from a non-kosher mother. Therefore, he was bothered - how can a bird be non-kosher if it is not born.

However, the Ohr Zaruah concluded that "This must be a new halachic rule that Hashem set up for the rules of kashrus" - which means that a bird is not kosher because its species is not kosher. Therefore, even birds who have no ancestry at all, can be non-kosher.

**A GLIMPSE OF GREATNESS**

***... A fire came forth from before Hashem and consumed them (Nadav and Avihu) ... and they died before Hashem... (10:2)***

They died because they issued a halachic ruling in front of their Rebbi, Moshe. (Eiruvin 63a)

Rav Ezra Attia was learning in Yerushalayim during World War I. The Turks, who governed Eretz Yisroel at the time, would grab able bodied men and send them to the battlefield. Fearing for his life, Rav Ezra ran away to Egypt.

He spent his days and nights learning and delving into the depths of Torah. One day, one of the local people approached Rav Ezra with a halachic question. Rav Ezra responded, "I will answer you in approximately an hour."

Rav Ezra walked a half hour to the house of the Rov. After presenting the question to the Rov, he proceeded to show him the sources in the gemora, the various opinions on the subject, and gave his outlook on the matter.

After the Rov was duly impressed, the Rov said, "Very nice and well done. With your clarity on the issue and your view clear, I don't understand why you walked all the way to my home to discuss this with me?"

Rav Ezra responded, "I need permission to issue a ruling in the Rov's city." The Rov responded in laughter, "With you being so well versed in Torah, I should be coming to you."

Rav Ezra was persistent, "Am I permitted to issue a ruling on this?" The Rov answered, "Certainly." With permission in hand to rule from the Rov, Rav Ezra walked back to the fellow who had asked the question and issued a ruling.

Please submit answers to  
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**WHO AM I?**

1. My cheeks look like yours
2. Don't confuse with with a cup
3. I am around at night
4. I howl

**Last week's clues:** I am for Purim, I am for Pesach, I am not to kvetch, I make you happy.

**Answer:** Wine

1. I am for Moshiach's time
2. My kids go on my back
3. I am not kosher
4. I am the forerunner to the airplane

**Last week's clues:** I make the new, old, I make you count, I am a korban, I am not "saying".

**Answer:** Omer

**KOLLEL BULLETIN**

**MAZEL TOV**

- ♦ Mr. and Mrs. Morry Blech on the birth of a grandson
- ♦ Rabbi and Mrs. Alexander Charlop on the birth of a boy  
*Shalom Zachor after 9:00 in Zichron Chaim – Yavne*
- ♦ Dr. and Mrs. Elliot Dickman on the birth of a grandson
- ♦ Mr. and Mrs. Benyomin Kiss on the birth of a girl
- ♦ Dr. and Mrs. Shaya Lempel on the birth of a boy  
*Shalom Zachor after 9:00 in their home 2554 Lafayette*

- ♦ Rabbi and Mrs. Yitzchok Margareten on the engagement of Rivky
- ♦ Mr. and Mrs. Avromi Pollak on the birth of a girl  
Dr. and Mrs. Mark Berkowitz / Mr. and Mrs. Arthur Pollak
- ♦ Rabbi and Mrs. Moshe Stoll on the engagement of Temi
- ♦ Rabbi and Mrs. Yosef Wainbrand on the birth of a boy
- ♦ Mr. and Mrs. Yitzchok Weiser on the birth of a boy

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