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 משה יוסף בן אהרן דוד**

DILEMMA

Tzav (Command) Aaron and his sons... (6:1)

The word tzav is a word that connotes a command - to be scrupulous. Rebbi Shimon explained, "Since there is a loss while bringing an olah, the Torah especially needed to urge the Kohanim to be involved." (Rashi)

Why is there a loss while bringing an olah? Although kohanim do not receive any of the meat of an olah, they do receive the hide of the animal - why is there a loss?

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A GLIMPSE OF GREATNESS

The flesh that touches any contaminated thing may not be eaten... (7:19)

Why does a pure person become impure when he comes in contact with an impure item? While on the other hand, one who is impure does not become pure when he comes in contact with a pure item? (Kotzker Rebbe)

A young man who was in the Bais Medrash of the Ba'al HaTanya was in contact with people influenced by the "enlightenment movement." Concerned for his spiritual well being, the Ba'al HaTanya tried to explain to him that people are influenced by those with whom they associate. Maintaining those friendships will spiritually destroy him.

"I don't understand the reason for concern," the young man replied. "You see how long I been in the yeshiva, yet I have not become a chosid. So too, I can associate with those type of people and will not be influenced."

The Ba'al HaTanya answered him as follows. "Food that comes in contact with a holy item only assumes the holiness of the item if it absorbs some of the holy item (Zevachim 97a). However, when food comes in mere contact with an impure item, it becomes impure."

"We learn from this halocho that it is harder to be influenced positively than it is to be influenced negatively. Therefore, although your exposure to the yeshiva's derech has not influenced you in a positive way, your mere contact with those friends will spiritually destroy you."

PARSHA INSIGHT

Charging them that they should observe annually the fourteenth and the fifteenth of Adar, as the days when the Jews gained relief from their enemies... (Esther 9:21-22)

Why do we celebrate the day when Bnai Yisroel rested from the war? Shouldn't we celebrate the day when Bnai Yisroel were victorious and won the battle?

Amalek came and battled Bnai Yisroel in Rephidim. (Beshalach 17:8)

"Rephidim" actually connotes the cause of the attack. The word is a contraction of the words "rofu yideyhem min haTorah" - the Jews had weakened their hands from Torah study. (Mechilta)

Why would Amalek care that the Jews had slacked off from their Torah study and therefore attack them?

We must first define man's battle with the yetzer hora.

Rebbi Shimon ben Lakish taught, "A person's evil inclination tries to overcome him and kill him everyday... if not for Hashem's assistance, a person would falter." It was taught in the Yeshiva of Rebbi Yishmoel, "If one encounters this disgusting one (the evil inclination), drag him into the Bais Medrash. If he (the evil inclination) is like a rock, he will melt... (Suka 52a)

Why is there a need for a person to battle against his evil inclination - Why doesn't he just run to the Bais Medrash?

It is simple that one must fight the sinful ideas laid out before him by the yetzer hora. However, the yetzer hora has an additional tactic that is very destructive - he wears a person down. After fighting and more fighting with the yetzer hora, a person loses his energy to ward off his advances and falls prey to its scheme.

To solve this additional problem, it was taught in the Yeshiva of Rebbi Shimon ben Lakish to run to the Bais Medrash. A person will find in the Bais Medrash a spirit of freshness, so that he can rejuvenate himself and be able to battle the yetzer hora.

Amalek's tactic was as follows - attack at a moment of weakness, as the posuk says, "you were weak and tired." In response to that tactic of Amalek, the way to succeed is to study Torah which will prevent a person from having moments of weakness.

When Bnai Yisroel slacked off from their Torah study, Amalek attacked. Being in a weaker spiritual state, Bnai Yisroel were vulnerable to being attacked.

For Klal Yisroel to celebrate winning of the battle would have been premature because a war is truly won only after one also has the ability to maintain that victory. True celebration was possible only after Bnai Yisroel rested and rejuvenated themselves, which would in turn then give them the capability to not fall prey again to Amalek.

HALOCHO

This is the Torah (law) of the Olah... (6:1)

Why does the posuk use the word Torah? To teach us how dear Torah study is to Hashem. A person must spend all his money to enable Torah study for himself and his sons. (Tanchuma 14)

One is not permitted to spend more than a fifth of his money for the performance of a mitzva. (Kesubos 50a)

The two above halachos seem to be in contradiction, asks the Chofetz Chaim (Likudei Halochos Yoma 35b). How could a person spend all his money for Torah study, if there is a halocho that one must not spend more than a fifth of his money for the ability to perform a mitzva?

Why does halocho rule that a person should not spend more than a fifth of his money on a mitzva?

A person must be careful not to make himself dependant on people. Therefore, when a person is on his deathbed, he is permitted to spend more than a fifth of his money for the performance of a mitzva. (Kesubos 67b)

Hashem does not want people to be repelled by mitzvos. This may result when one sees a person become dependent on others due to their fulfillment of mitzvos. Therefore, Hashem limits a person's spending on a mitzva to a fifth of his possessions. (Chavatzes HaSharon)

When a murder has occurred, an am ha'oretz who does not study Torah is a suspect. Since he does not care for his own life - as he does not study Torah - he probably does not care for the life of others as well and may murder them. (Pesochim 49b)

Torah study is the life of a Jew, and one who neglects it is viewed as a murderer of himself. Therefore, just as in regard to saving one's life, one could spend all his money (Tosfos Gittin 45a), so too, one could spend all his money in order to save his own life by studying Torah.

The Rema (Yoreh Deah 246:2) rules that the limitation of a fifth does not apply to supporting Torah institutions. This ruling is quite understandable because Torah study is considered the life blood of a Jew.

RAFFLE RULES:

- 1) Earn one ticket for every week that you correctly answer a "Who Am I" or "Torah Riddle".
- 2) Only answers that are submitted via email will qualify. OnegShabbos@BeachwoodKollel.com.
- 3) You can only earn a ticket for answering questions from that week's "Oneg Shabbos"

**Month of Adar/ Nissan:
Boogie Board eWriter**

WHO AM I?

(A Torah Personality)

1. I have words
2. I have droshos
3. I have letters
4. I was in the east - just lower
5. I was a Rov in Europe

Last week's clues: I am known for my will, I was a Chosid before the Ba'al Shem, I gave you the book of the pious, My student planted light, I gave you the pleasant songs.

Answer: R' Yehuda HaChasid whose yartzeit was 9 Adar beis. He wrote a tzava / a will, which has halachic impact today. He wrote the Sefer HaChasidim. He wrote "Anim Zemiros". His student was the Ohr Zarua.

Congratulations to: Yerachmiel Diamond, Hunger family, Daniel and Sandra Spivak, Sruly Zimberg

(Related to the Week)

1. I cannot be a korban
2. I am the siman now
3. I am mentioned every night
4. I am fishy business

Last week's clues: I am named for dirt, I am always singular, This week I am a hint to theft, I was the first name.

Answer: Adam **Congratulations to:** Yerachmiel Diamond, Aryeh Leib and Yisroel Hunger, Daniel and Sandra Spivak, Sruly Zimberg

BNOS

2:30 - 3:30

K: Chana Davidovich 14385 Washington

1: Rashi Klahr 14390 East Carroll

2-3: Atara Schwartz 14341 Washington

4: Chani Fleisher 14449 Summerfield

TORAH RIDDLE

Whose name appears twice in the Megilla - but is spelled differently each time?

Last week's riddle: What item, derived from this parsha, should one have on their table? **Answer:** Salt

Congratulations to: Yerachmiel Diamond, Ronen Lowenthal, Daniel & Sandra Spivak

PIRCHEI

**** THERE IS NO PIRCHEI THIS WEEK ****

BULLETIN

MAZEL TOV

- ◆ Rabbi and Mrs. Pinchos Beer on the birth of a boy / *Shalom Zachor at their home 2423 White after 8:45*
- ◆ Mr. and Mrs. Reuven Gancz on the engagement of Yoni
- ◆ Dr. and Mrs. Howard Goldman on the engagement of Josh
- ◆ Mr. and Mrs. Zev Jacoby on the birth of a girl // Mr. and Mrs. Irwin Jacoby / Mr. and Mrs. Zack Cohen
- ◆ Mr. and Mrs. Jeff Zuckerman on marriage of Shani

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