

PARSHAH INSIGHTS

And the pig, although its hoof is split and completely separated, it does not chew its cud – it is unclean to you. (11, 7)

Eisav has been compared to a pig, as Dovid HaMelech (Tehilim 80, 14) says, “A swine of the woods shall devour it” (Rashi Toldos 25, 34). Why is Eisav compared to a pig?

Rav Moshe Mordechai Epstein zt'l explained that the two signs which determine the kashrus of an animal - split hooves and chewing its cud - can also be used to identify the 'kosher status' of a person. Split hooves, which are on the outside of a person, represent man's behavior to the outside world and his interaction with other people. Chewing the cud, which occurs on the inside of a person, represents man's interaction with Hashem.

Some people think that interacting well with people and promoting harmony among them while neglecting their obligation to Hashem is acceptable. A pig, with only an outward sign of kashrus teaches that even if one is peaceful with others but lacks in his relationship with Hashem, he is not kosher.

Eisav is compared to a pig because his philosophy is that a good relationship with other people is the most important credential of a person, even if it causes deficiencies in his involvement with Hashem. In truth, for a person to be considered “kosher,” it is necessary for him to possess both features.

Moshe summoned Mishoel and Eltzaphan... and said to them, “Approach, carry your brothers out of the Sanctuary to the outside of the camp.” (10, 4)

It seems that Moshe did not summon Elozor and Isomor to carry the bodies of Nodov and Aveehu out of the Bais Hamikdash. This implies that Elozor and Isomor were on the level of a Kohain Godol, who is prohibited from spiritually contaminating himself to anyone, even in his family.

However, in (10, 19) Moshe prohibited Elozor and Isomor from performing the Service in the Bais Hamikdash. Simply, it is because they had the status of a regular Kohain who is prohibited to perform a Service in the Bais Hamikdash before his relative is buried. Was their status like a regular Kohain or a Kohain Godol?

Rav Yosef Zusmanowitz zt'l explained that Elozor and Isomor

had the status of a regular Kohain, which forbid them to perform a Service before their relative was buried. Although they were not of a higher spiritual status, they were still forbidden to become tamei to their brother. The following is the reason behind this prohibition. A Kohain Gadol is not permitted to become tamei to his relatives because he was anointed to perform the Service of Hashem. Normally, a Kohain does not need to be anointed because he inherits this status from his father. However, Elozor and Isomor were born before their father became a Kohain and could not inherit the status of Kohain from their father. Therefore, it was necessary to anoint them to become regular Kohanim. The halocho is that an anointed Kohain is prohibited to become tamei to his brother, which prohibited Elozor and Isomor to retrieve the bodies from the Bais Hamikdash. Therefore, Moshe commanded others - Mishoel and Eltzaphan - to remove the bodies from the Bais Hamikdash.

TABLE TALK

PARSHA DILEMMA

And Aharon was silent (Vayeedom). (10, 3)

Why does the posuk use the word Vayeedom (which has connotations of being like a rock) when describing Aharon's remaining quiet? The word usually utilized in this context is vayishtok or vayacharish?

In addition, what was unique about the silence of Aharon that he received such a great reward?

WHO AM I?

- | | |
|---|---|
| 1 | In Hebrew I am winged |
| 2 | In Aramaic I am four legged |
| 3 | In Megillas Esther I am mentioned twice |
| 4 | In the Midrash I am the sound of Moshiach |

Last week's clues: I did a cold job, My descendant was not wilderness food, Weakness gives me strength, I am a lick.

Answer: Amalek.

WHO AM I?

- | | |
|---|---------------------------|
| 1 | We are locks without keys |
| 2 | You owe us money |

- 3 Sometimes we are wet behind the ears
- 4 We have a no-cut contract

Last week's clues: I am your finger, I hold flour, Don't daven with me, I defeated Haman's money.

Answer: *K'meeza*

TORAH RIDDLE

Usually, if a person misses a day of counting the Omer, he may not continue to count further with a brocho. How can one miss counting the day of the Omer and still be able to recite a brocho the next day?

Last week's riddle and answer: Why is the *Mishkan* called the '*Mishkan HaEidus*' / the '*Mishkan* of Testimony'? What does it bear testimony to?

Answer: It bore testimony to the fact that Hashem forgave Bnai Yisroel for the sin of the *Golden Calf*.

Please send "Who Am I" and "Torah Riddle" answers to onegshabbos@beachwoodkollel.com by next Wed. The answers will IY"H appear in next week's issue



A GLIMPSE OF GREATNESS

During the 1990's, a frum doctor made aliya to Eretz Yisroel from the United States and joined the Israeli army. He was stationed at Meoras Hamchpeila on a day that Arabs were permitted to do their praying. When the Arabs began to riot, one of them pulled out a knife and was immediately killed by the doctor/soldier. With the riot escalating, the doctor/soldier ultimately killed over twenty Arabs.

Understandably, the world made a big deal about the incident. In fact, many chosheve Rabbonim, led by a very well respected Av Bais Din, signed a kol koreh condemning the action that had occurred and declaring that this was not the way of Bnai Yisroel. A delegation was sent to Rav Shach to request of him to sign onto the declaration. Upon reading what had been written, Rav Shach began to cry and refused to add his name to the manifesto.

Rav Schach explained his refusal to sign as follows. "Although what had happened was deplorable, however, an almana and yesomim are in the picture. Should they see it, they will be devastated upon realizing that Rabbonim have castigated their husband and father publicly. With the Torah view on hurting an almana and yesomim in a very harsh way, I can't sign," he said.

When the delegation returned to the Av Bais Din with Rav Schach's reaction, he also broke down and declared, "How did I have such a lack of sensitivity to the mindset of an almana and yesomim".

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CONDOLENCES

Mr. Martin Lipman on the passing of his mother



Pirchei

There is no Pirchei this week.



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