

PARSHAH INSIGHTS

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

Eisav has been compared to a pig, as the posuk (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, represent the behavior of a person to the outside world and how he interacts with other people. Chewing the cud, which is on the inside, represents a person’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 the outward sign of kashrus teaches that even if one is peaceful with others but lacks in his interaction with Hashem, he is not kosher.

Eisav is compared to a pig because the most important thing to him was getting along with other people, even to the detriment of his involvement with Hashem.

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

Moshe did not summon Elozor and Isomor to carry the corpses of Nodov and Aveehu out of the Bais Hamikdosh. This implies that they were on the level of a Kohen Godol, who is prohibited from becoming spiritually contaminated to his brother.

However, in (10, 19) Moshe prohibited Elozor and Isomor from performing the Service in the Bais Hamikdosh. This would categorize them as regular Kohanim who are prohibited to perform the Service in the Bais Hamikdosh before their relative is buried. Why are Elozor and Isomor obligated to the stringencies of a Kohen Gadol and a regular Kohen? Were they considered regular Kohanim or Kohanim Gedolim?

Rav Yosef Zusmanowitz zt'l, explains that Elozor and Isomor had the status of regular Kohanim and were therefore forbidden to perform the 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 reasoning is as follows: a Kohen Gadol is not permitted to become tamei to his relative is because he was anointed to perform the Service of Hashem. Usually a Kohen does not need to be anointed to become a regular Kohen because he inherits this status from his father. However, Elozor and Isomor who were born before their father became a Kohen could not inherit this status from their father. Therefore, it was necessary to anoint them to become regular Kohanim. One who is anointed is prohibited to become tamei to their brother, which prohibited Elozor and Isomor to retrieve the corpses from the Bais Hamikdosh. As a result, Moshe commanded Mishoel and Eltzaphan to remove the corpses from the Bais Hamikdosh.

TABLE TALK

PARSHA DILEMA

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

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

In addition, what was unique about the silence of Ahron that he deserved so much 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 Moshiaich

Last week’s clues: Mouth speak, jump over, I am the first, I create Order

Answer: Pesach

Congratulations to: Shnuel Shyken, Eric Mack, Yerachmiel Diamond, Zecharya Rais, Eliezer Lerman

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 big, not really, I precede spring holiday, say "Telling", sheepish celebration

Answer: Shabbos HaGadol

Congratulations to: Shmuel Shyken, Eric Mack, Yerachmiel Diamond, Eliezer Lerman

TORAH RIDDLE

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 Shabbos HaGodol called Shabbos HaGodol?

Answer: 1) To commemorate the **big** miracle of the Egyptians not harming Bnai Yisroel who had taken their God (the sheep) into their homes. 2) It was customary to bake a **big** bread for Shabbos before Pesach, in order to use up all the chometz flour.

Congratulations to: Yerachmiel Diamond, Eliezer Lerman

Please send "Who Am I" and "Torah Riddle" answers to onegshabbos@beachwoodkollel.com by next Wed.

and be entered in a raffle for an amazing

"Air Hogs Robo Trax All Terrain Tank – RC Vehicle with Robot Transformation"

For the months of Adar/Nissan.

The answers will appear in next week's issue

A GLIMPSE OF GREATNESS

A young bochor from the Yeshiva in Radin, with great potential for the future, passed away. At the funeral, Rav Yehuda Leib Fine, the Slonimer Rav said, "The Torah commands (Shoftim 20, 19) that when Bnai Yisroel lay siege to a city, it is prohibited to destroy its fruit bearing trees because it is a waste of Hashem's Creation."

"A young Torah scholar will bear much fruit during his lifetime through the dissemination of the ideas and the ideals of the Torah. If so, asked Rav Fine, how is it possible that such a tragedy should befall such an outstanding Torah scholar?"

"The answer is," explained Rav Fine, "Chazal (Bava Kama 91b) say that the prohibition of destroying a fruit bearing tree applies only if the fruit has value. However, if the world values the wood of the tree more than its fruit, then it is permitted to cut down the tree for its more valuable asset - its wood."

"Therefore," Rav Fine continued, "Hashem destroyed a fruit bearing tree of Torah because people don't value its fruit – the Torah and those who study it."

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Pirchei

Grade 1-2: 5:05 – 5:45 at Yavneh (downstairs)

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Father Son Learning

5:00 Mincha at Yavneh (upstairs)

5:15 Mincha at Kahal Zichron Asher Zelig (4513 Churchill)

**6:00 Mincha on Shabbos afternoon
begins this week at the Kollel**

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