

## PARSHA INSIGHTS

### ***The Kohen who is exalted above his brethren... (21, 10)***

*Why is the Kohen called exalted? Because he must be exalted in five things, 1) Wisdom, 2) Strength... that he is strong. (Vayikra Rabba 26, 9)*

Why is strength a prerequisite for becoming a Kohen Godol?

*Who is a strong man? One who conquers his evil inclination. (Avos 4, 1)*

Why is one who conquers his evil inclination called strong?

Rav Chaim Shmuelevitz zt'l explained that the word strong is the antonym of lazy. Laziness is a product of a person not putting his heart and mind to accomplish a goal. Such a person is full of excuses as to why he cannot do what is necessary to reach his goal.

The opposite of lazy is a person who focuses his attention strongly on his goal. He will not allow anything to deter him nor stand in his way, which will ultimately lead to success.

There isn't a reason to commend a person who is born with positive attributes – it is a gift from Hashem. However, when a person focuses on those attributes and uses them to produce positive results, there is validity for him to be respected.

When Hashem lists the prerequisites for choosing a leader, the inclusion of the attribute of strength alludes to one who focuses his attention on his goal and accomplishes his mission. It is a most commendable trait necessary for a leader of Bnai Yisroel.

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### ***You shall count for yourselves... (23, 15)***

Why don't we recite the brocho of *Shehecheyonu* before we start to count the Omer? Why is it different than any other mitzva we perform for the first time that year?

The RaShBa (1, 126) answers that the counting of the Omer is a

countdown to when we will bring the *Shtei Halechem* (two loaves of bread) on Shavuos. Since we currently do not have a Bais Hamikdash, a feeling of its loss rises in our heart when we recall the proper way to count the Omer, as *Shehecheyonu* is only recited with a heart full of joy.

The RaDVaZ answers in another manner. The focus of the counting of the Omer is a countdown towards the day the Torah was given, rendering our counting as a preparation for Matan Torah. With the following premise, we can answer why we don't recite *Shehecheyonu* on the mitzva of counting the Omer.

When we build a Sukka, we do not recite *Shehecheyonu* because it is only a preparation for the main mitzva of "Dwelling in a Sukka" (Emor 23, 42). In line with that reason, we do not recite *Shehecheyonu* for counting the Omer because it is a preparation for another mitzva.

## TABLE TALK

### PARSHA DILEMMA

#### ***From the morrow of the rest day... (23, 15)***

*Bnai Yisroel counted the Omer in the desert after they left Mitzrayim. (Tosfos Menochos 45b)*

It seems that the counting of the Omer is based on the Omer sacrifice. If so, why when we count the Omer do we say, "Days to the Omer", shouldn't we say Days from the Omer?

Since the Rambam includes the mitzva to count the Omer in Hilchos Korbonos (Temidin 7, 24), it would also seem that the mitzva of Counting the Omer is connected to the sacrifice of the Omer and is not an independent mitzva. If this is the case, how were Bnai Yisroel able to count the Omer after leaving Mitzrayim, as their counting was not able to connect to an Omer that was sacrificed?

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**15 IYAR**

## WHO AM I ?

1. I am the scrambled parsha
2. I am not royalty
3. I may be chol hamoed
4. I have an acquisition daily

**Last week's clues:** Keep far, I have no feet, I am not for your bed, I am not a knot rather...

**Answer:** *Sheker* (lie)

## WHO AM I ?

1. I am first
2. I run in the family
3. I eat special food
4. I catch and sprinkle

**Last week's clues:** I am for the field, I am for your head, I am for the poor, I am not for cut.

**Answer:** Peah / Payus

## TORAH RIDDLE

*Until the morrow of the seventh week, you shall count fifty days (23, 16)*

How many days of the Omer do we count? Why?

**Last week's riddle:** Why was Og, King of Boshon, named Og?

**Answer:** If one only counted the weeks and days of that week, even if he did not count the total amount of days, he may count the next day with a brocho. (Mishna Berura 489, 38).

Please send "Who Am I" and "Torah Riddle" answers to [onegshabbos@beachwoodkollel.com](mailto:onegshabbos@beachwoodkollel.com) by next Wed.

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

## A GLIMPSE OF GREATNESS

*You shall not desecrate My Holy Name, rather I should be sanctified among Bnai Yisroel. (22, 32)*

Rav Shraga Feivel Frank zt'l (the father-in-law of Rav Moshe Mordechai Epstein zt'l and Rav Isser Zalman Meltzer zt'l) owned a leather store. One day, a traveling businessman came to the store and wanted to purchase a large quantity of leather. He asked Rav Shraga Feivel if he could receive a discount, as he was purchasing in bulk.

"I am sorry," Rav Shraga Feivel answered him. "In general, my profit margins are extremely low, which do not give me the opportunity to make a large profit. If I sell you the leather for a

cheaper price, I will almost lose my entire profit. Here is a list of other leather merchants, maybe they can give you a better deal."

After shopping around, the businessman realized that Rav Shraga Feivel's price without a discount was the cheapest deal in town. He returned to Rav Shraga Feivel to buy the leather. "Okay," answered Rav Shraga Feivel, "but I am planning to give you a discount."

Noticing the perplexed look on the businessman's face, he explained as follows. "When you left my store, I regretted sending you away because even at the price you requested, I would have made a decent profit due to the quantity of your purchase. Now that you returned, I feel obligated to sell you the merchandise at the price that I had already decided in my mind to sell it to you. As the posuk in Tehilim says, *'Who will dwell in Your holy mountain? One who walks in perfect innocence and does what is right and speaks the truth that is in his heart. (15, 1)*

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