

## PARSHA INSIGHT

***When Hashem destroyed the cities of the plain, He remembered Avrohom, so He sent Lot from amidst the upheaval... (19:29)***

*What does remembering Avrohom have to do with saving Lot? When they had entered Mitzrayim, Avrohom had claimed to Pharaoh that Sorah was his sister (Lech Lecha 12:9). Lot knew that Sorah was Avrohom's wife, not his sister, but did not reveal the truth. Since Hashem remembered that Lot had compassion for Avrohom, Hashem had empathy for Lot and saved him. (Rashi)*

Was this considered Lot's greatest deed, which merited that Hashem should save him? Lot had just invited guests into his house, following in the footsteps of Avrohom, against the laws of Sodom. Why didn't fulfilling the mitzva of hachnosas orchim under dangerous circumstances merit him salvation?

*One should rather be a tail for a lion than be a head for a fox. (Avos 4:16)*

Rav Yechezkel Levenstein points out that associating with a lion, even as a tail, with trivial action, still carries the weight of a lion. On the other hand, one who links himself with foxes, even if he is its head and plays a significant role, he only personifies the secondary level of a fox.

Since Lot had chosen to associate with Sodom, his actions were tainted, even though he performed a mitzva under extenuating circumstances and risking his life. When one is involved with secondary characters, he does not merit to be saved. On the other hand, although keeping Avrohom's secret was less significant, he was saved because he was part of Avrohom's camp.

Another way to explain why Lot's hachnosas orchim was not a sufficient reason to merit salvation is as follows.

***What can you give me, since I am childless and the steward of my house is Damesek Eliezer. (Lech L'cha 15:2)***

*He would draw from the teachings of his Rebbi, Avrohom, and pass it on to others. (Yoma 28b)*

Avrohom added the comment about Eliezer when he was discussing the fact that he did not have children. Why?

Rav Matisyohu Salamon explained that Avrohom was a builder - constantly adding on to the spiritual levels he had attained. He wanted a son who would continue on the path of building upon the foundation that he had laid. Although Eliezer was a student of Avrohom, he only repeated the lessons and ideas of Avrohom, without personal spiritual growth. With Eliezer's status being as such, Avrohom was explaining to Hashem why he felt that Eliezer would not be an appropriate heir.

With this understanding of Eliezer's level, the Alter of Kelm explains why Lot's hachnosas orchim didn't merit salvation for him - they were only mimic acts of Avrohom's. However, Lot's silence was not a virtue he had learned from Avrohom (since the opportunity had only presented itself now), rather it was a good quality that he had developed on his own. Personal growth is a merit for salvation.

## A GLIMPSE OF GREATNESS

***And behold three men were standing over him... he ran towards them... (18:2)***

*When one returns home from shul on Friday night, he should hurry to say Kiddush, in order to remember Shabbos when it commences. If he is not hungry, it is permissible to wait a little because Shabbos was mentioned during Ma'ariv. However, if he has guests, he should start the meal immediately. (Mishneh Berura 271)*

When the Chofetz Chaim would host poor people on Shabbos, he would start the seuda immediately, without singing "Shalom Aleichem." He would sing it after the meal began. Rav Leib Chasman asked the Chofetz Chaim for the reasoning behind this custom.

The Chofetz Chaim answered, "Sholom Aleichem is recited to welcome the Malochim. However, they do not have hunger pangs and can wait until the guests have been relieved of their hunger."

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 י"ט חשוון**

## DILEMMA

***For I (Hashem) have loved him (Avrohom), because he commands his children and his household after him that they should keep the Way of Hashem. (18:19)***

*Why do I (Hashem) love him (Avrohom)? Because he commands his household to follow in My ways. (Rashi)*

Hashem tested Avrohom with ten tests and he passed them all. Shouldn't that be a greater sign of commitment to Hashem and cause Hashem to love him than commanding his children to follow the Way of Hashem?

Winter Zman Schedule

Shacharis 7:30

Mincha 2:45

Ma'ariv 7:40 / 9:50

***I will descend and see: If they act in accordance with its outcry which has come to Me ... (18:21)***

*If they do not repent, I will destroy them, and if they repent, I will not punish them. (Unkelos)*

*Hashem will shine His countenance upon you, if you repent. One may think all people could do teshuva, therefore the posuk says "to you" - you can use the power of teshuva, but the other nations do not have the ability to do teshuva. (Tanchuma Ha'azinu 4)*

If the option of teshuva was not given to people from other nations, how could teshuva help for the people of Sodom? Similarly, the Minchas Chinuch (364) asks how were the people of Ninveh (Yona 3:8) able to do teshuva.

Rav Elchonon Wasserman (Koveitz Ha'aros, Aggados 3) explains that there are two components to every mitzva that a Jew performs. His fulfillment of the mitzva and the positive spiritual influence he has created in the world.

These two aspects also apply when a person transgresses an aveira. In addition to transgressing the Will of Hashem, he has added a negative spiritual influence in the world.

A non-Jew who does not have a neshoma that is connected to the spiritual powers of the world, cannot cause spiritual damage when he sins. It is sufficient for a non-Jew to just regret his actions, in order to not be accountable for his sin. Teshuva is only necessary to remove the spiritual deficiencies one has created with his sins, to which a non-Jew has no connection. Therefore, the people of Sodom and Ninveh only had to regret their sins, thereby sparing themselves punishment.

Jews, on the other hand, who create adverse spiritual effects in the world when they sin, also need teshuva. Just regretting their sin is not sufficient to retract the spiritual deficit they created in the world when they sinned. Without teshuva, they would be punished for bringing a destructive spiritual force into the world.

**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](mailto:OnegShabbos@BeachwoodKollel.com).
- 3) You can only earn a ticket for answering questions from that week's "Oneg Shabbos"

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**TORAH RIDDLE**

What three halochos of Hachnosas Orchim are derived from one word in this parsha?

**Last week's riddle:** Why should Yitzchok be named Yitzchok? (2 Reasons)

**Answer:** 1) Since Avrohom laughed when he heard he would have a son. 2) Yud = 10 for ten tests that Avrohom passed. Tzadi = 90 for Sorah's age when Yitzchok was born. Ches = since he received his bris at 8 days. Kuf = 100 for Avrohom's age when Yitzchok was born. (Rashi)

**Congratulations to:** Hunger Family, Hershy and Gavi Krash, Dovid Lefkowitz, Dan Lowenthal, Yehuda Neiman, Sikowitz Family

**WHO AM I?**

**(A Torah Personality)**

1. I am not in the Shulchan Aruch
2. I turned two centuries
3. I started the flag
4. My Father Helped me
5. I had a golden background

**Last week's clues:** I am known for crying, I was known for not crying, I sacrificed for my sister, My sister sacrificed for me, My husband's curse killed me.

**Answer:** Rochel Imeinu. She is known for crying on behalf of Bnai Yisroel as the posuk says, "Kol b'romo nishma". She is known for the sister with nicer eyes, since her sister cried a lot after she was told she would marry Esav. She gave the secret signs to Leah, in order that Leah should not be embarrassed when Yakov asked her for the sign. Leah sacrificed have a seventh shevet, in order to allow Rochel to have a second shevet. When Yakov could not find Lavan's idol, he said, "Whoever took it should die", Rochel who had taken it died when she gave birth to Binyomin.

**Congratulations to:** Becker Family, Yerachmiel Diamond, Eliana Friedner, Aryeh Leib Hunger, Ronen Lowenthal, Hershy and Gavi Krash, Dovid Lefkowitz, Yehuda Neiman, Neil Parks, Sikowitz Family, Y.D. Solomon

**(Related to the Week)**

1. My anniversary is Erev Shabbos
2. People got into "hot water"
3. I gave you the Rainbow
4. I was in 1656

**Last week's clues:** Avrohom, Yehoshua, Sorah, Yakov.  
**Answer:** People whose names were changed.

**Congratulations to:** Becker Family, Yerachmiel Diamond, Aryeh Leib Hunger, Ronen Lowenthal, Hershy and Gavi Krash, Sikowitz Family, Y.D. Solomon

**BULLETIN**

**MAZEL TOV**

Mr. and Mrs. Nochum Efroymson on the Bar Mitzva of Benjamin Mayer

**PIRCHEI**

**5:10: Zichron Chaim - Yavne**

3<sup>rd</sup> - 4<sup>th</sup>: Rabbi B. Levi - Dock

5<sup>th</sup> - 6<sup>th</sup>: Rabbi M. Giffin - Back Room

7<sup>th</sup> - 8<sup>th</sup>: Rabbi Y. Compton - Bais Medrash

**BNOS**

**2:30 - 3:30**

<b>Kindergarten</b>	Shoshana Berkowitz	2439 Milton
<b>Grade 1</b>	Mindy Reichman	4365 Churchill
<b>Grade 2-3</b>	Chanie Denciger	2436 Claver
<b>Grade 4</b>	Elisheva Chafetz	2585 Lafayette