

PARSHA INSIGHT**Avrohom came to eulogize Sorah and to bewail her. (23:2)**

Sorah's death is written immediately after the episode of the Akeida because upon hearing the news of the Akeida – that her son was bound to be slaughtered but saved at the last moment - her soul departed and she died. (Rashi)

People involved in the performance of a mitzva are not harmed. (Pesochim 8a)

Avrohom's final nisoyon (test) was the Akeida. Rav Chaim Kanievsky shlita asked as follows - How could the performance of a mitzva - the Akeida - be the cause for Avrohom to lose his wife Sorah? Why didn't the performance of the mitzva protect him?

Rav Chaim explained with the following principle. If it has been decreed that a person should live at a specific moment, then a dangerous situation cannot harm him if he is performing a mitzva. However, if it has been decreed that it is time for a person to pass away, the performance of a mitzva will not prevent that decree from being implemented.

Therefore, Avrohom was not protected by the fulfillment of the mitzva of the Akeida because it had been decreed from Above that it was time for Sorah to pass away.

With this concept, Rav Yehuda Assad explained the above Rashi in a novel manner.

And it happened after these things... "Please take your son..." (Vayeira 22:1). After the thoughts that occurred, Avrohom thought, "I made a feast to celebrate Yitzchok's birth. Yet I did not bring a single korban to Hashem." Hashem told Avrohom, "Do not worry; you will fulfill that mitzva when you do not refuse to sacrifice your son." (Breishis Rabba 55:4)

This conversation occurred thirty five years earlier (Yitzchok at the time of the party for his weaning was two years old, while at the time of the Akeida, he was thirty seven). Why did Hashem wait to present the test of the Akeida to Avrohom until now?

When Rashi asked, "Why was Sorah's death juxtaposed to the Akeida, the question simply understood is as follows, "Why did the Torah juxtapose the writing of these two incidences?"

Rav Yehuda Assad explained Rashi's question differently. Why was the Akeida delayed until it was time for Sorah to die? Why didn't it occur thirty five years earlier, when Avrohom regretted not sacrificing a korban to Hashem?

Rashi answers that since Sorah was supposed to die as a result of hearing about the Akeida, Hashem needed to delay the Akeida until it was time for her demise. The Akeida couldn't have happened when Yitzchok was two years old because then she would not have died as a result of hearing the news.

A GLIMPSE OF GREATNESS**Now Avrohom was old... (24:1)**

Our success to establish and operate a Yeshiva is not on account of our abilities. It is due to our adherence to the path and guidelines that were transmitted to us from our Rabbeim. They received their tradition from their Rabbeim, dating back to Shem and Eiver, who taught Yaakov Avinu and gave birth to the Shevotim and Bnai Yisroel. (Rav Moshe Shmuel Shapiro zt"l)

A seforim seller came to Be'eir Yakov to sell his seforim. This person had spent many months researching the correct pronunciation of the words "mashiv ha'ruach u'morid ha'gushem." Should the word ha'gushem be pronounced gushem with a komatz or geshem with a segol?

Although the majority of sidurim had the word gushem with a komatz, his research showed that the correct pronunciation was geshem with a segol. He presented his findings to the bochorim in Be'eir Yakov, who agreed with his conclusion. Convinced of that position, they wanted to change the word used by the shaliach tzibbur in the yeshiva from gushem to geshem.

Before doing so, they asked the Rosh Yeshiva, Rav Moshe Shmuel Shapiro for permission. He told them, "No! We do not change our mesora. My father, Rav Aryeh Shapiro said gushem with a komatz. He learned this pronunciation from his father Rav Refoel Shapiro from Volozhin, who learned it from the Netziv (his father-in-law). The Netziv learned it from his Rebbi, Rav Itzele from Volozhin, who had been handed the tradition from his father, Rav Chaim Volozhiner, who learned it from the Vilna Gaon. How can we change what has been transmitted to us from the Vilna Gaon? If he said gushem with a komatz, we will also say gushem.

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DILEMMA

Now Avrohom was old, well on his years, and Hashem blessed Avrohom with everything. (24:1)

The numerical value of "bakol" (everything) is fifty two, the same value as "ben" (son). Since Avrohom had a son, he needed to marry him off. (Rashi)

Why did Rashi need to reiterate that "since Avrohom had a son?" Didn't Rashi just say that Avrohom had a son? Rashi should have just said, "He needed to marry him off."

**He (Yitzchok) married Rivka... (24:67)
Avrohom took a wife... (25:1)**

Why did Avrohom wait to get married until Yitzchok was married?

Winter Zman Schedule

Shacharis 7:30
Mincha 2:45
Ma'ariv 7:40 / 9:50

Avrohom rose up from the presence of his dead... “That I may bury my dead from before me.” (23:3 - 4)

A person whose dead relative is lying in front of him is exempt from reciting Shema, davening and putting on tefillin. (Berochos 2, Mishna 1)

From the words of the Mishna it seems that only if a relative is lying before him, but if the relative is in a different room, he is obligated to recite Shema. This is difficult to understand because we learned that even if one is not with a dead relative, he is not obligated to recite Shema... Rav Ashi answers, since the obligation to bury the dead rests on the relative, no matter where the relative is, it is halachically considered as if the dead is in front of the relative. Just as we find by Avrohom - he got up from before Sorah and referred to her as “before me.” (Berochos 18a)

If a relative recited Shema or performed a mitzva before the burial of the dead, must the mitzva be redone? Does the performance count even though it was done while being exempt?

A person whose dead relative is lying in front of him is not obligated to perform mitzvos. Why? Rashi (Berochos 17b) says because the relative is pre-occupied with the burial. This seems not to be an exemption, rather due to his being pre-occupied.

However, Tosfos understands that the posuk specifically exempts a person who is involved with the dead from performing mitzvos.

Therefore, according to Rashi, one who performs a mitzva while preoccupied with the burial need not perform the mitzva again after the burial because he was not excluded, merely not obligated. However, according to Tosfos, the person is excluded from the mitzva. Therefore, his performance of the mitzva at that time was meaningless, and he would need to perform the mitzva after the burial.

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 Cheshvon:
Ninjago 658 pc. Lego Set**

TORAH RIDDLE

How does this Parsha prove the scholarship of Shimshon’s father?

Last week’s riddle: What three halochos of hachnosas orchim are derived from one word in this parsha?

Answer: The word “aishel” is the acronym for **aleph** - achila (eating), **shin** - shtiya (drinking), **lamed** - levaya (escorting). A host must give his guest food and drink and then escort him when he leaves.

Congratulations to: Abramowitz Family, Aryeh Leib Hunger, Krash Family, Lowenthal family, Y.D. Solomon, Naftoli & Yocheved M. Stoll

WHO AM I?

(A Torah Personality)

1. My burning caused burning
2. I made the ascend for the last gate
3. My students are in the back of the blessings
4. I am famous in regard to repentance
5. Issur V’heter

Last week’s clues: I am not in the Shulchan Aruch, I turned two centuries, I started the flag, My Father helped me, I had a golden background.

Answer: Rav Shach whose yartzeit was 16 Cheshvon. He was not to be confused with the Shach, the commentary on the Shukchan Aruch. Rav SHach was born in 1898 and died in 2001, turning the 20th and 21st centuries. He founded “Degel HaTorah” in Eretz Yisroel. His sefer “Avi Ezri” means my father helped me (and was reference to his father R’ Ezriel). He spoke in front of the Golden Aron in Ponovezh giving him a golden background.

Congratulations to: Hunger family, Y.D. Solomon, Naftoli Stoll

(Related to the Week)

1. I am everything
2. I am a son
3. I am a daughter
4. I am fifty two

Last week’s clues: My anniversary is Erev Shabbos, People got into “hot water”, I gave you the Rainbow, I was in 1656.

Answer: Mabul.

Congratulations to: Becker family, Aryeh Leib and Yisroel Hunger, Krash Family, Ronen Lowenthal, Y.D. Solomon

BNOS

2:30 - 3:30

Kindergarten	Rochie Altusky	2438 White
Grade 1	Heidi Denciger	2436 Claver
Grade 2-3	Tzippy Chafetz	2585 Lafayette
Grade 4	Sorah Berkowitz	2439 Milton

**AVOS
UBONIM**

**Motzoei Shabbos
Pirchei Learning**

Grades 3 – 8
(bring your fathers)

7:00 - 8:00:
Zichron Chaim
(2203 S. Green Rd.)

7:45 - 8:45:
Aleksander Shtiebel
4380 University
Parkway

BULLETIN

MAZEL TOV

- ♦ Mr. and Mrs. Heshy Platschek on the Bar Mitzva of Moshe // Mrs. H. Jakobowitch
- ♦ Mr. and Mrs. Gary Israelstam on the Bar Mitzva of Aaron

CONDOLENCES

- ♦ Schonfeld Family on the passing of Nochum.