

## PARSHAH INSIGHTS

***And the men who were at the entrance of the house were struck with blindness, from small to great; they tried vainly to find the entrance. (19, 11)***

After the people of Sodom became blind, they should have realized that Hashem had thwarted their plan to attack the angels. If so, why did they attempt to storm the door? In addition, without the ability to see, what did they hope to accomplish?

The Sforno answers with the following quote from Chazal (Eiruvin 19a): “Wicked people do not renounce their evil ways, even when they are standing at the entrance of Gehinom.” Even after being punished with blindness, the wicked people of Sodom refused to change their ways.

However, it is difficult to understand why they would persist to do something that would not bring them any gain?

The Brisker Rov zt”l explains as follows. The posuk states, “Let us... confuse their language; they should not understand each other’s language (Noach 11, 7). Rashi explains, “One would ask for a brick, and the other one would bring plaster...”

Why was it necessary for Hashem to add the delivery of wrong materials to disrupt the building of the tower? Wouldn’t the inability to understand each other have been enough?

The Brisker Rov explained that wicked people never change their ways because when they rebel against Hashem, they become so entrenched in sin, they lose the ability to remove themselves from their foolish ways. If Hashem had caused the builders of the tower only not to understand each other, they still would have attempted to continue their evil plans. Delivering wrong materials for building convinced them that it was impossible to build their tower, which was the only way to totally thwart their wickedness.

Blindness did not halt the people of Sodom from looking for the entrance to the house because one who is entrenched in sin loses the ability to see the clear message from Hashem. They searched for the door, even though they knew they couldn’t accomplish anything, because when one is wallowed in sin, he cannot extricate himself from it and follows it blindly.

***“I will fetch a morsel of bread...He took cream and milk... (18, 5 & 8)***

***Although he had asked Sorah to bake bread, he took cream but did not take bread, because that day Sorah became impure,***

***rendering the dough impure, as well. (Rashi)***

Avrohom ate regular food only while he was pure, just as one eats holy food only in a pure state. Therefore, Avrohom did not feed impure bread to his guests. (Bava Metziah 87a)

Why was Avrohom machmir for his guests, if they were not stringent in this area?

The Shaar Hamelech (Ishus 9, 16) rules that if a person is stringent about a certain matter, he is not permitted to be lax about it with his friend, even if the friend is not machmir in that area. Therefore, Avrohom could not feed his guests impure bread if he himself would not eat it. (Pardes Yosef)

Since Avrohom thought his guests were Arabs, this halocho would not apply to them at all. If so, why would he be obligated to make sure that their bread was not impure?

Rav Shlomo Heiman zt”l explained that in essence, the mitzva Avrohom was performing was not a real mitzva because the guests were angels. He was teaching the model of *hachnosas orchim* to future generations. Therefore, Avrohom was teaching an additional halocho that could be pertinent to *hachnosas orchim*.

We can understand Avrohom’s reluctance to feed impure bread to the guests in another manner. The guests visited Avrohom on Pesach (Tosfos Rosh Hashono 11a). Since on Yom Tov it is forbidden for a Jew to bake for a non-Jew (Beitzah 21b), how was Avrohom permitted to prepare food for them?

The Bais Ephraim (introduction to Yore Deah) explains that one is permitted to bake for a non-Jew on Yom Tov if the Jew may also partake from the food. (Rambam Yom Tov 1, 14)

Although bread that was baked on Yom Tov would be permitted to eat, however, here the dough became impure and was forbidden to be baked for Avrohom, and therefore could not be served to his guests.

## TABLE TALK

### PARSHA DILEMMA

***“Let some water be brought... (918, 4)  
“By means of a messenger.”***

Hashem sent Bnai Yisroel water in the desert through a messenger, which resulted in a tragedy.” (Rashi)

Avrohom sent Yishmoel to prepare the calf for the guests to teach him the mitzva of *hachnosas orchim* (Rashi 18, 7). It is reasonable to assume that he sent Yishmoel to fetch water for them to teach

him the same lesson - hachnosas orchim. If so, why did Hashem punish Bnai Yisroel?

### WHO AM I?

(Guess who I am from the following clues)

- 1 We are three yet not fore
- 2 It was not Purim yet we did *v'nahapoch hu*
- 3 We were not comedians, yet we caused laughter
- 4 We promised a 'sunny' experience

**Last week's clues:** I was a sister, I caused suffering, Beauty was my fame, I was one seventh of 'profit'.

**Answer:** Sorah

**Congratulations to:** Simcha Bauman, Ronen Lowenthal, Baruch Neiman, Yehuda Neiman, Gretchen Shapiro and Dr. Ricky Prizant, Shmuel Aaron Shyken.

### WHO AM I (Junior)?

(Guess who I am from the following clues)

- 1 I the last of last's
- 2 In the end I was rammed
- 3 I caused death
- 4 My reminder is not your chauffer

**Last week's clues:** We tested, I begin with fire, My end was in a bind, Ten for Ten.

**Answer:** The ten trials of Avrohom.

**Congratulations to:** Ehrlich family, Ronen Lowenthal, Baruch Neiman, Yehuda Neiman, Gretchen Shapiro and Dr. Ricky Prizant, Shmuel Aaron Shyken

### TORAH RIDDLE

Why are there specifically eighteen brochos in Shemoneh Esrei?

**Last week's riddle and answer:**

Who was the father of Eliezer, the servant of Avrohom?

**Answer:** Nimrod

**Congratulations to:** Ehrlich family, Dr. Ricky Prizant

Please send "Who Am I" and "Torah Riddle" answers to [onegshabbos@beachwoodkollel.com](mailto:onegshabbos@beachwoodkollel.com) by next Wed. and be entered in a raffle for a "High end designer watch" for the month of Cheshvan/Kisleiv. The answers will IY"H appear in next week's issue

### A GLIMPSE OF GREATNESS

(Gedolim's conduct in their affairs teach us how to conduct ourselves)

When the Nazis invaded Vienna in 1938, they searched for the rabbinic leaders in order to humiliate them in front of their followers. When they found the Kapitshtinitzer Rebbe, they disgraced him by commanding him to scrub the streets. The news that the Kapitshtinitzer Rebbe was cleaning streets spread like wildfire throughout the Jewish community. People tried everything within their power to have the Rebbe released.

After being offered a huge bribe, a Nazi officer relented and agreed to allow another Jew to take the place of the Rebbe. Considering it a privilege to save the honor of the Rebbe, a certain person volunteered to replace the Rebbe and scrub the street. The Rebbe wouldn't hear of it and declared, "Another Jew should clean the street instead of me?"

Years later, someone asked the Rebbe how he was able to bear the pain he endured during those years. The Rebbe responded, "Although it was terrible, I was able to sustain being shoved, humiliated and beaten. However, hearing that other Jews were likewise degraded was something that my heart could not bear."

## KOLLEL BULLETIN BOARD

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Mr. and Mrs. Joseph Edelstein on the engagement of their daughter CZ to David Shapiro.

Rabbi and Mrs. Ephraim Nisenbaum/Mr. and Mrs. Motti Scheinerman on the engagement their children Sora Faiga to Yossi.

### NEW! FRIDAY NIGHT LEARNING AT THE KOLLEL.

#### SHABBOS EVENING SHIURIM

Beachwood ..... Dr. and Mrs. Stan Warn  
8:15 - Parsha 2400 Blossom

### No Pirchei

#### Motza'ai Shabbos Avos u'bonim

(Bring your fathers)  
7:00 at Zichron Chaim (2203 S. Green)  
7:45 at Alexander

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