

## PARSHAH INSIGHTS

***“And Lot journeyed from the east, thus they parted, each one, away from his brother. (13, 11)***

Avrohom welcomed all strangers to his home. Shouldn't he have also opened his home to his nephew? Why did he separate from him?

Rav Yechezkel Levenstein zt'l answered that the behavior of Lot's shepherds, sanctioned by Lot, was not in accordance with the Spirit of Hashem (13, 7). Avrohom was afraid that he would be influenced by this conduct and therefore found it necessary to separate from Lot.

Rav Reuven Grozovsky zt'l answered in another manner. Rashi (13, 7) says that “Avrohom told Lot's shepherds that they were grazing on a stolen field.” They did not accept Avrohom's rebuke, obviously with Lot's consent. Realizing that his efforts to reason with Lot in regard to laws pertaining to man and his friend would not be accepted, Avrohom separated from him. This conduct is also found when a Rov realizes that someone will not accept his words - a continued warm welcome will not be extended.

***“And he shall be a wild man, his hand against all people, and everyone's hand against him... (16, 12)***

Why did the angel tell Hagar that her son would be a wild man? In addition, why did the angel include this information with the command to Hagar to return to her mistress, Sora?

Rav Doniel Movshovitz zt'l answered that the angel was telling Hagar that Yishmael's future as a wild man was a result of her behavior. By running away from the home of her mistress, Hagar showed that it is permissible for a person to shirk their responsibilities to others. The angel alluded to Hagar that Yishmael was learning this lesson quite well and would also shirk his responsibilities to society, without concern for other people.

The angel was showing Hagar the trait she was inculcating in her son in order to pressure her to return. The angel hoped that if Hagar would accept her responsibility and return to Sora, Yishmael's irresponsible attitude would not continue to develop. The dodging of responsibility by parents leads their children to shun accountability for their actions, as well.

***“This is my covenant... every male among you shall be circumcised.” (17, 10)***

***Avrohom fulfilled all the mitzvas of Hashem, even the Rabbinic ordinance of Eruv Tavshilin. (Yoma 29b)***

Since Avrohom fulfilled all the mitzvas, why didn't he circumcise himself, even without being commanded?

The Brisker Rov explained that in order for one to fulfill the mitzva of bris mila, he must have an 'orlo' skin to remove. 'Orlo' skin is not a physical item; it is a halachic status on that area of the body. Prior to the command from Hashem that all men must be circumcised, this skin did not have the status of 'orlo' skin, it was just an ordinary piece of skin. Therefore, its removal would not have been considered an act of bris mila.

Another approach to answer the above question is as follows. The definition of a covenant is a pact between two parties. Until Hashem commanded Avrohom to circumcise himself, He was not a partner with whom to form a pact. A command to perform a bris was necessary in order to have a partner with whom to make an agreement.

## TABLE TALK

### PARSHA DILEMMA

***... and you shall be a blessing (12, 2)***

This refers to what we say in davening “the G-d of Avrohom.” (Rashi)

The merits of our forefathers have expired. (Shabbos 55a)

Why do we mention our forefathers in Shemone Esrei if their merits have expired?

### WHO AM I?

(Guess who I am from the following clues)

- 1 I was a sister
- 2 I caused suffering
- 3 Beauty was my fame
- 4 I was one seventh of 'profit'

**Last week's clues:** Don't confuse me with a rat, The Torah is not on me, I was the rest, I was the Haman family climb.

**Answer:** *Har Ararat*

**Congratulations to:** aryeh leib and yisroel Hunger, Gretchen Shapiro and Dr. Ricky Prizant

### WHO AM I?

(Guess who I am from the following clues)

- 1 We tested
- 2 I begin with fire
- 3 My end was in a bind
- 4 Ten for Ten

**Last week's clues:** I mean easy, I was a captain, I was a favorite, Was I righteous?

**Answer:** Noach.

**Congratulations to:** aryeh leib and yisroel Hunger

### TORAH RIDDLE

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

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

Where do we find in this week's parsha the prohibition to hunt just for sport?

**Answer:** "He was a mighty hunter before Hashem, therefore it is said, like Nimrod, a mighty hunter before Hashem" (10, 9). Why does the Torah repeat that Nimrod was a mighty hunter? To teach that although Nimrod was a mighty hunter for game, Jews should not behave in that manner (Noda BeYehuda).

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

The following is an excerpt from a speech Rav Yehuda Leib Fine zt'l delivered when Rav Aron Kotler's Yeshiva in Kletsk was dedicated. "While traveling on a train, I overheard a person ask where the city of Lida was located. The response was that Lida was just outside Radin. I was shocked at the answer because Lida was a large city and Radin was a small village. After much thought, I understood a perplexing posuk."

"The Torah states," continued Rav Yehuda Leib, "Avrohom folded his tent and relocated it to the mountain which was east of Bais El, with Bais El on the west of the mountain" (Lech L'cha 12,8). How can the Torah identify the location of a city by saying that it is west of a mountain, when a mountain does not have a specific position? In addition, why is the city of Bais El first used as an identifying point for a location and then the mountain is used as the identifying spot for this purpose?"

"After the conversation on the train, I realized the answer," explained Rav Yehuda Leib. "When a place becomes a center of Torah, it becomes the identifying location of the area's cities.

Since Radin is the home of the Chofetz Chaim and his Yeshiva, Radin is the focal point from which to identify other cities. Even though Lida is a large city, it pales in importance to a city which has a citadel of Torah. The Torah first used Bais El as an identifying point for a location. However, after Avrohom set up his home - a center for generosity and spreading the Torah of Hashem - on the mountain, the mountain became the identifying point from which to locate the cities of the area.

"The same applies to Rav Aron's Yeshiva," announced Rav Fine. "There will be a day when this small city will be used as the identifying point for this area because it will become the primary center of Torah of the area. Neither the size of a city nor its wealth determines its importance; the quality of its Torah scholarship is the seminal factor."

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The Behboudnia and Weiss family on the passing of Mr. Asher Behboudnia

## NEW! FRIDAY NIGHT SEDER AT THE KOLLEL

### Pirchei at Zichron Chaim/Yavne

Grades 3 - 4: 3:40

Grades 5 - 6: 3:40

### Motza'ai Shabbos Avos u'bonim

(Bring your fathers)

7:15 at Zichron Chaim (2203 S. Green)

7:45 at Alexander

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