

PARSHAH INSIGHTS

And I said to my master, "(Oolai) Perhaps the woman" (24, 39).

The word "oolai" means perhaps; however, it is spelled without a 'vav' to be read as 'alai', which means to me. This alludes to the fact that Eliezer was looking for a shidduch for his daughter and hoped that Avrohom would allow Yitzchok to marry her. (Rashi)

When Eliezer was discussing with Avrohom the issue of finding a shidduch for Yitzchok (24, 5), there is no hint that Eliezer wanted that Yitzchok should marry his daughter (the word 'oolai' is spelled with a 'vav'). Why didn't Eliezer have this intent in his discussion with Avrohom, with this desire only surfacing when he related the story to Besuel?

On the basis of the following premise, Rav Avrohom Mordechai M'Ger zt'l answered as follows - "The atmosphere in which a person finds himself influences his thought process." When Eliezer was in the environment of Avrohom, he realized that matching Yitzchok with his Canaanite daughter was not a viable option. Realizing the sanctity of Avrohom and his home, in addition to Avrohom's status in the world, clarified for Eliezer in a very succinct way that a shidduch between his daughter and Yitzchok would not be suitable.

However, upon arriving in the home of Besuel and seeing its spiritual decadence, his thinking became transformed. This allowed his mind to entertain options of shidduchim that were totally incompatible. This is the reason the posuk alludes to the fact that there was a change in Eliezer's mind only when he encountered Besuel.

And Avrohom said to his slave, Eliezer... (24, 2)

Avrohom got upset with Eliezer. Eliezer became so frightened by the intensity of Avrohom's anger that his tooth fell out. (Maseches Sofrim 21, 9)

If a master knocks out the tooth of his slave or maidservant, they shall go free... (Mishpotim 21, 27)

One who hurts his friend by scaring him, Bais Din cannot extract money from him; yet, he has a Heavenly obligation to pay for the damage. (Kidushin 24b)

Why wasn't Avrohom obligated to free Eliezer when he caused

his tooth to fall out?

The Mishnas Yaavetz (Yoreh Deah 32) answers that the halocho that a master must free his servant when he knocks out his tooth is not a payment for the tooth. Obligating a master to free his servant upon knocking out his tooth is a fine from the Torah for performing an act of knocking out a servant's tooth. Since Avrohom did not knock out Eliezer's tooth through an action, he was not obligated to free him from servitude.

TABLE TALK PARSHA DILEMMA

Now Avrohom was old... (24, 1)

Until the time of Avrohom there was no such concept as old age. Avrohom and Yitzchok looked exactly alike. One who wished to speak to Avrohom would mistakenly speak to Yitzchok. Therefore, Avrohom asked Hashem that he should give him the physical appearance of the elderly, so that he would be distinguishable from Yitzchok. (Sanhedrin 107b)

And Sorah laughed in her insides, saying, "After I have withered, shall I again have clear skin?" (Vayeira 18, 12)

Sora wondered, "After my skin has wrinkled, will it smooth out?" (Bava Basra 87a)

If Sorah's skin had wrinkled and she had withered, what do Chazal mean when they say that there wasn't any concept of old age before Avrohom davened for it?

WHO AM I?

- 1 I am very Ogly
- 2 Don't confuse me with Damascus
- 3 Hashem helper
- 4 I meant 318 soldiers

Last week's clues: Blowy reminder, I didn't bind a sefer, I caused blindness, I am tenth

Answer: Akeida

Congratulations to: Shlomo Davidovich; Yerachmiel Diamond; Noach Ehrlich; Chaim Tzvi Freedman; Aviva, Riki, Sari and Sruli Klein; Zevi Klein; Ronen Lowenthal; Shraga Faivel Scheinbaum; Shmuel Shyken

WHO AM I?

- 1 I was the mother's

- 2 I was the wife's
- 3 Cloud and light
- 4 I was doughy

Last week's clues: I made people laugh, I am the second, Mincha is mine, Korban

Answer: Yitzchok.

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TORAH RIDDLE

What was Eliezer's other identity?

Last week's riddle and answer:

Why do we tie our left shoe first?

Answer: Avrohom refused to take even a shoe strap from the king of Sodom as payment for winning the war (Lech L'cha 14, 23) in order that the Sodomite king should not say he made Avrohom wealthy. As reward for that sacrifice for Hashem's glory, Hashem rewarded Bnai Yisroel with the mitzva of Tefilin. (Chullin) Since by the means of shoe straps we merited the mitzva of Tefilin, which is wrapped on the left hand, we tie our left shoe first. (Rav Akiva Eiger Orach Chaim 2, 4)

Congratulations to: Yerachmiel Diamond; Chaim Tzvi Freedman; Ronen Lowenthal; Eliezer Roffman; Shraga Faivel Scheinbaum

Please send "Who Am I" and "Torah Riddle" answers to onegshabbos@beachwoodkollel.com by next Wed. and be entered in a raffle for a **"Toyota 4x4 Remote-Control Truck"** For the months of Cheshvan/Kislev. The answers will IY"H appear in next week's issue

A GLIMPSE OF GREATNESS

And he (Eliezer) said, "A slave of Avrohom I am." (24, 34)

In attempting to avoid honor when arriving in a city, the Chofetz Chaim did not reveal his identity to anybody. He went to the Bais Medrash and began learning. After Ma'ariv, a local baal habos invited him to his home for supper.

As they began leaving the Bais Medrash, the Chofetz Chaim turned to his host and said, "I am the one who wrote the sefer Chofetz Chaim." Excited to be hosting such a venerable sage in his home, the man happily continued home with his guest. As they were walking, the host turned to the Chofetz Chaim and said, "You came to town and did not reveal your identity to anyone. Why did you reveal it to me?"

The Chofetz Chaim answered, "I really don't want my identity known to the public but I learned a lesson from Eliezer, the servant of Avrohom. When he arrived at Besuel's home, he did not tell him who he was. However, before they placed food in front of him, he told them, "I am Eliezer, the servant of

Avrohom." The reason he identified himself is because Eliezer wanted to ensure that the food they would serve him would be acceptable to the standards of a servant of Avrohom."

"The same applies to my situation," continued the Chofetz Chaim. "My desire is that people not know who I am. However, when I realized I was going to eat by you, I had to reveal my identity. I wanted you to realize that I am scrupulous in mitzva observance and the food you serve me should be on par with that standard."

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SHABBOS EVENING SHIUR
Beachwood.....Dr. and Mrs. Dovid Gutman
8:00 – Parsha 2361 Beachwood Blvd



Pirchei

- 1-2 Grade: 3:30 at Yavne (Downstairs)
- 3-4 Grade: 2:55-3:25 at the Kollel
- 5-6 Grade: 2:55-3:25 at the Kollel
- 7-8 Grade: 4:05 Shiur/Seder at Yavne (Upstairs)

No Bnos

Motzai Shabbos Father and Son Learning

Opening event at Heights Jewish Center at 7:00



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FRIDAY NIGHT LEARNING PROGRAM

Beginning this Friday night,
the Kollel Bais Medrash will be open
for men and boys to come and learn.
Cholent will be served.