

## PARSHA INSIGHTS

***Avrom passed into the land and reached as far as the site of Shechem... (12, 6)***

*To pray for the sons of Yakov, when they would come to wage war in Shechem. (Rashi)*

*“Did you ever arrange your prayers before the tragedy?” (Iyov 36, 19) Rav Elozor said, one should always pray for Hashem’s protection and salvation before difficulties set in. (Sanhedrin 44b)*

What is unique about davening before difficulties arise? It is reasonable to think that when a person engages a hardship and turns to Hashem for salvation, he is recognizing the supremacy of Hashem. However, when there are no difficulties, why does davening reward a person with success?

The Mabit answers as follows. Hashem does not change nature unnecessarily nor publicly. Therefore, when one prays before a difficult situation arises, Hashem can prevent the difficulty without changing nature. However, once the difficulty has arrived, Hashem must change nature to alter the situation, which is a feat that is more complicated to accomplish. (Nothing is difficult for Hashem to do; however, He works within the guidelines that He established.)

In another manner, the Mabit explains the benefit of davening before a difficult situation. When one davens when everything is good and comfortable, it is obvious that he recognizes that everything comes from Hashem. On the other hand, when one asks Hashem for assistance when a difficult situation arises, it is the difficulty that spurred the prayers, not the recognition of his total dependence on Hashem. Davening out of total dependence on Hashem guarantees a person that his tefilla will be accepted.



***Sorai, Avrom’s wife, had borne him no children; and she had an Egyptian maidservant, Hagar... She gave her to Avrom, her husband, as a wife. (16, 1 – 3)***

*‘Children who are born to them (Egyptians) in the third generation may enter the Congregation of Hashem.’ (Ki Seitzei*

*23, 9).*

*However, until the third generation, one is prohibited to marry an Egyptian. (Yevomos 54a)*

*Avrom fulfilled all the commands of the Torah (Yevomos 100b).*

If so, how could Avrom marry Hagar, an Egyptian?

Based on the reason for the prohibition to marry an Egyptian, the Paneach Roza (Baalei HaTosafos – Chayei Sorah 25, 1) answers as follows.

*Therefore, Edom who went out ahead of Bnai Yisroel with the sword has not been abhorred, and similarly, **Mitzrayim who drowned them...** (Rashi Ki Seitzei 23, 9)*

Rashi is teaching us that the reason Egyptians cannot marry until the third generation is because of the atrocities they carried out against Bnai Yisroel.

There is a difference whether a prohibition is not dependent on a specific situation or if a prohibition is due to an occurrence. A prohibition based on an occurrence does not apply if the occurrence didn’t occur yet – not even for Avrom who observed the commandments before they were commanded. Therefore, as long as these atrocities had not been performed, the prohibition did not apply.

## TABLE TALK

### PARSHA DILEMMA

***“Behold, now I have known that you are a woman of beautiful appearance.” (12, 11)***

*An Aggadik Medrash says: Until now he had not noticed the quality of beauty as a result of their modesty. But now he recognized her quality of beauty through an incident. (Rashi)*

*Avrom was obligated to recognize the qualities of his wife before he married her, as the Gemora (Kidushin 41a) rules, “It is forbidden for a man to marry a woman without recognizing her because perhaps after their marriage he will recognize a quality that he dislikes and will dislike his wife.” If so, how was Avrom permitted to marry Sorai without recognizing her?*

Avrom recognized her before they got married, but due to their extreme modesty he did not recognize her beauty afterwards. Avrom assumed that due to aging, Sorai lost her quality of beauty. However, after the incident, Avrom realized that she still possessed qualitative beauty and therefore commented, "now I have known..." (Maharsha Kidushin 41a)

Chazal relate that aging was a phenomenon that occurred only once people were unable to differentiate between Avrohom and Yitzchok. Avrohom then davened that he should appear older, due to his age (Bava Metziah 87a). This occurred many years after Avrohom went to Mitzrayim (Yitzchok was not born yet). If so, why would Avrom have assumed that Sorai would have looked any different due to her age?

### WHO AM I?

1. My beginning is dark
2. I usually have two dozen
3. This week I will have more
4. A hook differentiates between me and the sea

**Last week's clues:** I am not nature, I refer to a box, In English I am for Torah, In the end I got stuck in 'a rut.'

**Answer:** *Teivah*

### WHO AM I?

1. I mean confusion
2. I caused miscommunication
3. G-dly fight
4. Dispersion

**Last week's clues:** I was of the pieces, I am for the ighth, I am mentioned twice this week, I am not ribis.

**Answer:** *Migdal Bavel*

### TORAH RIDDLE

How old was Avrohom when he went to Eretz Yisroel for the first time?

**Last week's riddle and answer:** Who in the Torah had a father and father in law who had the same name?

**Answer:** Noach. His father's name was Lemech. His wife was Na'ama, whose father's name was also Lemech.

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 an amazing  
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### A GLIMPSE OF GREATNESS

*...and the souls they had made in Charan... (12, 5)*

*Whoever teaches someone Torah, it is as if he created him, as the posuk says, "The souls they made in Charan." (Sanhedrin 99b)*

In Dubno, there was a poor man who survived by collecting money. He lived in the shul and slept in the Hachnosas Orchim house with his son. Suddenly the father died, leaving the young boy all alone. The Magid from Dubno, Rav Yakov Kranz zt'l, brought him into his house and raised him like a son.

When the Magid died, the Heavenly Tribunal showed him fifty seforim that he had authored. The Magid was confused, "I did not author these books. Why am I getting credit for them?"

They told him, "It is correct you did not author them, however, the boy you raised authored them. You are considered the author because you developed him. He started off as a poor orphan and has grown into the great Rav Shlomo Kluger.

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