

PARSHA INSIGHTS

He (Avrohom) was sitting at the entrance of his tent, in the heat of the day. (18, 1)

The mitzva of Hachnosas Orchim is to host people who have no place to eat or sleep. (Orach Chaim 333)

It would seem that if a person is not presented with the opportunity to perform a specific mitzva, he is not obligated to fulfill that mitzva. Since no guests arrived at Avrohom's door, why was he distressed over the fact that he could not fulfill the mitzva of Hachnosas Orchim?

Rav Shlomo Heiman zt'l answered that there were two components to the hospitality that Avrohom performed. 1) To fulfill the mitzva of Hachnosas Orchim 2) To teach the world about Hashem and His ways of kindness.

Even when a person is not obligated to fulfill a mitzva, one should seek to perform mitzvos in order to glorify Hashem's Name. It is true that in regard to the mitzva aspect, Avrohom had no obligation nor any reason to be concerned about the fulfillment of the mitzva of Hachnosas Orchim. However, Avrohom had accepted upon himself the following purpose in life – to glorify Hashem's Name. He was distressed that he didn't have an opportunity to increase Kvod Shomayim.

With this premise, Rav Shlomo Heiman answered another question. Hashem wanted to please Avrohom and send him guests. Why did Hashem choose to send Angels in the form of Arabs who worship idols? Why didn't Hashem send Angels in the form of regular G-d fearing people in order for Avrohom to gain what he truly wanted?

Rav Shlomo explained that Hashem knew that Avrohom's main interest was to glorify His Name, and by sending Arabs as guests Hashem afforded Avrohom an opportunity of performing it in a greater manner. When one performs chesed with someone who is not exactly of his ilk, it is a greater act of chesed. Therefore, Hashem sent Avrohom people with whom he totally didn't identify – Arabs – to host and serve. This made Avrohom's hospitality a greater act of chesed and caused a greater glorification of Hashem's Name.



Hashem said, "Due to the outcry of Sodom and Gemorrah being great and because their sin is very grave..." (18, 20)

Rabbi Elozor says, "One who lives in Eretz Yisroel dwells without sin." (Kesubos 111a)

If one who lives in Eretz Yisroel does not perform sins, how could the people of Sodom, which is in Eretz Yisroel, sink into the abyss of decadence?

The Pnei Yehoshua (ibid) explains that the promise of Chazal that one who lives in Eretz Yisroel will be protected from sin applies only to one who lives in Eretz Yisroel for the sake of performing the mitzva of 'dwelling in the Land'. However, one who lives in Eretz Yisroel for other ideals is not protected from sin by this promise.

Since the people living in Sodom were not living there to fulfill the mitzva of 'residing in Eretz Yisroel', they were not protected, and fell into perversion.

TABLE TALK

PARSHA DILEMMA

And Avrohom raised his eyes and saw – and behold a ram! – caught in the thicket... (22, 13)

It (ram) was created for this purpose during the Six Days of Creation. (Rashi)

An old animal is invalidated from being a korban. (Tosfos Yoma 65b)

Since the ram was 2,089 years old, how could it be brought as a korban?

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שיינדל פייגה בת עקיבא

WHO AM I ?

1. I melt the wicked
2. I stop guests
3. I am for the future
4. I am without sunscreen

Last week's clues: My beginning is dark, I usually have two dozen, This week I will have more, A hook differentiates between me and the sea.

Answer: Day (yom)

Congratulations to: Ehrlich Family

WHO AM I ?

1. I happened on Purim
2. I happened to cities
3. I happened to the letter Nun
4. Pick up your Esrog...

Last week's clues: I mean confusion, I caused miscommunication, G-dly fight, Dispersion.

Answer: Bris

Congratulations to: Yerachmiel Diamond

TORAH RIDDLE

Which mitzvo is greater than greeting Hashem?

Last week's riddle and answer: How old was Avrohom when he went to Eretz Yisroel for the first time?

Answer: 70

Please send "Who Am I" and "Torah Riddle" answers to onegshabbos@beachwoodkollel.com by next Wed.

And be entered in a raffle for an amazing

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for the months of Tishrei/Cheshvan

The answers will IY"H appear in next week's issue

A GLIMPSE OF GREATNESS

And Avrohom escorted them to send them... (18, 16)

*To escort them: he (Avrohom) thought they were guests... as it says, "and he planted an aishel," aishel is an acronym for **achila** (eatin), **shiseeya** (drinking), **levaya** (escorting). (Rashi Kesubos 8b)*

A wealthy individual in Vilna, who was famous for his hospitality, lost his home to a fire, destroying all his wealth. People approached the Vilna Gaon for an explanation as to why such a tragedy occurred to such a caring and hospitable person.

The Gaon answered as follows. Chazal say that there are three aspects to Hachnosas Orchim. 1) Feeding 2) Drinking and 3) Escorting. This wealthy person did provide food and drink to his guests, but did not escort them when they left. The first letters of these three words spell aishel. However, if you remove levaya (escorting) from the acronym, the remaining letters spell aish (fire). This is the reason that this person suffered a fire and lost his money.

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The Schabes Family upon the passing of Mrs. Retha Schabes

FRIDAY NIGHT LEARNING

The Kollel Bais Medrash will be open

Learning: 8:00

MOTZOEI SHABBOS LEARNING

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