

"We turned and ascended by way of the Bashan and Og King of Bashan went out toward us. Hashem said to me, 'Do not fear him for in your hand I have given him.'" (3:1,2)

Hashem told Moshe not to be concerned with Og, for He had promised that Og would fall into Moshe's hands. The *Midrash* explains Moshe's apprehension and Hashem's reassurance. Og had assisted Avraham by bringing him the news of Lot's capture. This merit might have been a sufficient reason for Hashem to spare Og. Hashem responded that although Og's actions were noble, his intentions were deceiving. He informed Avraham of Lot's capture only because he sought to lure Avraham into the battle. He had hoped that Avraham would be killed, so that Og would be able to take Sarah for himself. As a result of his devious intentions, he was destined to die at the hands of Avraham's descendants.

In recounting Og's intentions, the *Midrash* adds that he was called Og because he came to Avraham on *Pesach*, and Avraham was eating *umdnudug*, round matzo crackers. This added statement is enigmatic. What concern of ours is it that Og was given his name specifically because he arrived at Avraham's house as he was eating "*ugos*"? What does his name and its source have to do with the individual and his evil intentions?

Horav Meir Bergman, Shlita, offers a novel response. In truth, was something really wrong with Og's action? If he were to rescue Lot, the only chance for success would be if he went to Avraham and notified him of Lot's plight. If this is so, why is he criticized? His ulterior motive for seeing Avraham "removed" from the scene blemished what might have been an act of virtue. This was Hashem's response to Moshe, "Worry not concerning Og's virtue, for you see only the action which is truly meritorious. I see the hidden intentions of the heart, which transform this seemingly innocuous act into an iniquitous one."

In truth, this same idea is to be inferred from the concept of the matzoh/cracker.

According to *halachah*, a simple, unleavened cracker or *vdug* becomes matzoh only when it has been prepared from the beginning *l'shem mitzvas matzoh*, for the express purpose of *matzoh*. Without proper *kavanah*, intention, it is nothing more than a mere cracker. When the evil Og entered Avraham's home to relate to him the news regarding Lot, he should have learned a lesson from observing Avraham eating the *matzos*. He should have derived the profound importance of *kavanah*. He should have then realized that the virtue of his actions was contingent upon his intention. He ignored the lesson. He saw the *matzo* and thought of a cracker, an *vdug*. Hence, his name Og, which is derived from his lack of perception, is well earned.