



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

Avraham dispatches his trustworthy servant, Eliezer, on a sacred mission to find a suitable wife for his son, Yitzchak. Avraham instructs Eliezer not to arrange a match with the local Canaanite tribes because they were steeped in idolatry. Rather, a mate should be chosen from Avraham's own homeland and family. Avraham then asks Eliezer to take an oath that he would not deviate from the instructions.

Avraham's insistence on an oath seems difficult to understand. Eliezer was not a simple servant, but a trusted person of great integrity and stature. Indeed, the Torah describes him as the senior executor of Avraham's household and possessions. If he could be trusted with Avraham's great wealth, he could surely be trusted to carry out this straightforward mission. If so, why was it necessary to extract an oath?

Rabbi Chaim Soloveichik answers that Avraham had no reservations about Eliezer's integrity and had full confidence in Eliezer's stewardship over his vast wealth. The mission to find a suitable mate for Yitzchak, however, was another matter. Eliezer was being sent to find the person who would complement this future Patriarch and be worthy to carry on the Jewish nation. Accordingly, Avraham implemented extra safeguards to ensure the integrity of the mission. Rabbi Soloveichik continues that this is characteristic of the conduct of the righteous. In regards to material concerns, reasonable assurances and protections are sufficient. In spiritual matters, however, the righteous take extra precautions and implement additional safeguards because of the great significance they attach to these important matters.

As parents, we are rightly concerned with the physical and emotional development of our children. We take pains to ensure that they receive proper nutrition and exercise sufficiently. We labor to shield them from harmful and toxic exposures, however small. And we make certain that our children are well-educated and well-read.

Are we equally concerned, though, about our children's spiritual development? Are we ensuring that they are receiving sufficient spiritual nourishment and shielding them from harmful exposures? Are we making sure they are sufficiently educated about their special heritage and deeply imbued with our timeless Jewish values?

Let us take the lesson of our forefather to heart and concern ourselves not only with our children's physical and emotional development, but with their spiritual development as well. Only in this way can we be sure that our great legacy and heritage will be passed on to the next generation.

Have a wonderful Shabbos!

Rabbi Menachem Winter

TABLE TALK

POINT TO PONDER

She (Rivka) descended to the spring, filled her jug, and ascended (24:16).

It does not say that she drew the water, only that she descended to the spring. This is because the water rose up to her, and she did not need to bend down and draw it (Beraishis Rabba 60).

So she (Rivka) hurried ... and kept running to the well to draw water... (24:20)

Why did she need to draw water? It should have risen up to her as it did when she originally went to draw water!

PARSHA RIDDLE

Sarah's lifetime was one hundred years, twenty years, and seven years... (23:1) What connection is there between Sarah and Queen Esther?

Please see next week's issue for the answer.

Last issue's riddle:

One who prays on behalf of another person and needs a salvation for that very same issue, will be answered first (Bava Kama 92a). Where do we see an application of this in this parsha?

Answer: When Avraham davened for Avimelech to be healed – he merited that his wife Sarah would be healed, and would be able to have a child.

TIMELESS WISDOM

So she (Rivka) hurried ... and kept running to the well to draw water... (24:20)

Eliezer was amazed at her enthusiasm to do a mitzvah, and that is why he chose her (Seforno).

There was a non-Jew who hatched a plan to bring harm to the local Jewish community. He learned all he could about Yiddishkeit. After he completed his learning, he applied to, and was accepted by, the yeshiva of Rav Yonoson Eibshitz. He was hoping to hear the rabbis or students speak disparagingly about non-Jews, which he could then publicize, creating an uproar and great damage to the Jewish community.

During his first day in Yeshiva, the Rosh Yeshiva entered and looked around to see how the students were learning. He immediately made a bee-line for this con-artist and engaged him in conversation. It was not long before the young man had to admit his evil plan to Rav Eibshitz. The students were amazed at the Rosh Yeshiva's ability to find the mole. Rav Eibshitz explained, "A Jew has a neshama (soul) within him that longs for Torah and Ruchniyus (spirituality). That is why we "shuckle" when we are involved in spiritual activity; because our soul is jumping and yearning for more. When I entered the Bais Medrash I saw all the bochurim learning with passion and excitement. This man, though, looked as if he was trying to solve a complex math problem. I immediately realized that it is impossible for him to be a Jew. How could a person learn without enthusiasm? That is why I interrogated him, revealing the truth of who he was and what his intentions were."

KIDS KORNER

WHO AM I?

#1 WHO AM I?

1. I spoke a lot.
2. I did a little.
3. Don't confuse me with a pencil.
4. I am the opposite of Avraham.

#2 WHO AM I?

1. We had light all week.
2. Our dough was fresh.
3. For us it was cloudy.
4. We are one and two of three.

All children 13 and under who answer a "Who Am I?" correctly will be entered into a raffle to



Please visit www.gwckollel.org to submit your answers.

The next raffle will be November 26th!

Answer as many as you can because each correct answer will entitle you to another raffle ticket and increase your chance of winning!

LAST ISSUE'S ANSWERS

- #1 Lot's wife** (I looked; was from Sodom; now have a sodium content; am not a foundation but am a pillar.)
- #2 Yitzchok** (I was the 1st for 8 days; am 2nd of the 3; named for laughter; my brother tried to kill me.)

CONGRATULATIONS TO:

Betzalel Komarow

Please see next week's issue for the answers to this week's questions.

KOLLEL BULLETIN BOARD

The Greater Washington Community Kollel, in conjunction with Young Israel Shomrai Emunah, invites men and women of the community to a Business Ethics lecture by Rabbi Dr. Barry Freundel entitled "The Intoxicating Effects of Money and its Halachic Consequences."

At Shomrai Emunah, 1132 Arcola Ave., Sunday, November 3, at 9:30 AM