



The Greater Washington Community Kollel

# SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

### Never Counted Out

Presented by Rabbi Moshe Sadwin, Kollel Adjunct

**"Know with certainty that your offspring will be strangers in a land not their own — and they will subjugate them and oppress them — four hundred years." (15:13)**

Avram receives a prophecy that his offspring — the future Jewish people — will be enslaved to the Egyptians for four hundred years. Rashi points out that the Jews were not actually in Egypt for four hundred years; in fact, they were under Egyptian rule for a total of only 210 years. The 400-year sojourn actually began with the birth of Yitzchak — when they were still in the land of Canaan. At that time, explains Rashi, the family was already considered to be 'foreigners' living in a land not their own.

The Midrash, however, indicates that this calculation was not known to many of the Jews. As a result, when Moshe brought the Jewish people news that Hashem would redeem them from Egyptian servitude, the people responded that the four hundred years had not yet elapsed; they therefore did not believe that redemption was imminent. Moshe responded: "If Hashem wishes to redeem you, He will overlook the time factor and redeem you anyway."

Rav Pam zt"l perceives in this Midrash a powerful and stirring message for our time. Some may think, "What is the use of praying for Moshiach and the ultimate salvation? We are mired in sin and certainly not worthy of Hashem's redemption!" To this contention Rav Pam provides Moshe's timeless response: If G-d wishes to redeem us, He will overlook any negative factors that may hinder the redemption. It is incumbent upon us to constantly yearn for Hashem's salvation and to continue praying and hoping that we will merit to see it realized soon.

**Wishing you a Good Shabbos!**

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## TABLE TALK

### Point to Ponder

**And they captured Lot and his possessions, the nephew of Avraham, and they left (14:12).**

This verse seems to be written out of order. Why does the verse state "the nephew of Avraham" after mentioning the possessions of Lot? The possessions were not the nephew of Avraham! Seemingly, the verse should have said, "Lot, the nephew of Avraham, and all his possessions."

### Parsha Riddle

**Who was the father of Eliezer, the servant of Avraham?**

Please see next week's issue for the answer.

Last week's riddle:

**Why do some have the custom to repeat Adon Olam after davening?**  
**Answer: The custom is that when one finishes learning a section of Torah, he immediately begins a new section, in order to show his love for it. So too, to show our affection for davening, we immediately start from the beginning. (L'vush)**

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

Parshas Lech-Lecha condemns the inhabitants of Sodom as "wicked and sinners before Hashem exceedingly" (Bereshis 13:13), but does not elaborate on the nature of their villainy. In the book of Yechezkel (16:49), the iniquity of Sodom is specified to be her failure to "strengthen the hand of the poor and needy," and the Rabbinic tradition contains a vivid elaboration of the city's radically pernicious ideology of selfishness, manifested in a systematic program of terror intended to extirpate any tendency toward kindness and charity (Sanhedrin 109a-b).

In the halachic literature, "midas Sedom" ("the attitude of Sodom") is a term of art characterizing an insistence on enforcing one's rights and refusing to accommodate another in spite of the absence of any harm, cost, or even inconvenience that such accommodation would entail. The halachah is that "kofin al midas Sedom" ("we compel [people to refrain from adopting] the attitude of Sodom"), but the scope of this principle is unclear. Some authorities understand it to imply that a property owner must allow someone else the use of his property where he has no reasonable objection to such use. For example, Reuven may not object to his neighbor Shimon's temporary basing of a small ladder on Reuven's property in order to access his (Shimon's) structure, for we tell him (Reuven): "You incur no loss by this – any time you wish, he will remove it" (Yad Ha'Chazakah, Hilchos Shcheinim 8:4, and cf. Magid Mishneh). Others, however, reject this view, insisting on the inviolability of property rights: "How can he utilize his fellow's [property] against his will?" (Tur Choshen Mishpat siman 153. Cf. Shut. Noda Be'Yehudah tinyana Choshen Mishpat #24; Shut. Maharsham 2:153). According to this latter position, midas Sedom only engenders an actionable claim when the defendant is not being asked to waive an outright property right (see Nimukei Yosef Bava Kama pp. 8b-9a).

PRESENTED BY  
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I?

1. I was her last.
2. I became his first.
3. I was replaced by five less.
4. My departure preceded the son.

#### #2 WHO AM I?

1. I am for the eighth.
2. I allow Shabbos transgression.
3. Don't take four skins.
4. I make one complete.

#### Last Week's Answers

**#1 Og** (I was the "refugee," The reason I was saved made Moshe afraid, I came from the "fallen," My knockdown was at the 30 mark.

**#2 The Teivah (ark)** (I was "pitched" all over, My smaller version was not smelly, I am not the Aron Kodesh, I topped Ararat.

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

**WIN a DIXIT Game**



Congratulations to Elyahu Hochberg for answering last week's questions correctly!

Visit [gwckollel.org](http://gwckollel.org) to submit your answers. Answer as many as you can. Each correct answer will entitle you to another raffle ticket and increase your chances of winning!

THE NEXT RAFFLE WILL BE Dec 3.

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