



The Greater Washington Community Kollel

# SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

### Seek It Like Silver

**Presented by Rabbi Zacharia Schwartz, Kollel Adjunct**

In Parshas Chayei Sarah, the Torah relates the story of Eliezer's mission to locate a wife for Yitzchak. Eliezer understood that the woman who would marry the son of Avraham — who himself exemplified care for and love of people — must demonstrate kindness and concern for others. To this end, Eliezer determined that the woman who was destined for Yitzchak would be the one from whom he would ask for a drink but who would offer to not only give him water, but to quench the thirst of his camels as well. Why did Eliezer's test require the woman to offer more than he requested? If Eliezer felt that she should offer water to both him and his camels, why did he not just ask for that?

One straightforward yet instructive answer is that Eliezer was not simply searching for a woman who was willing to act kindly when requested. He was looking instead for someone who sincerely and proactively pursued opportunities to assist others. Eliezer understood that a true *ba'alas chesed*, a woman of kindness, is one who seeks to help and does not just respond affirmatively to requests.

Eliezer's example serves as a fundamental lesson, not only in our approach to acts of kindness but in our service of Hashem in general. Of course, any mitzvah that we observe has immeasurable value. Yet there is something extra special about the mitzvos that we perform by actively pursuing them rather than waiting for them to knock on our door. When we perform mitzvos in this manner, it demonstrates the degree to which we value them and how much they are truly part of our being. May we always strive to seek out opportunities for mitzvos!

**Wishing you a Good Shabbos!**

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## TABLE TALK

### Point to Ponder

**And Avraham proceeded and took a wife whose name was Keturah. (25, 1)**

This is Hagar, but she is called Keturah because her deeds were as pleasing as incense.

**And she (Hagar) went and she strayed in the desert of Beer-Sheva (Vayeira 21, 14)**

She went back to the idols of her father's household. (Rashi)

If Hagar returned to idolatry, how can she be called Keturah? How can her deeds be pleasing if she was one who served idols?

### Parsha Riddle

**What was the name of Lot's wife?**

Please see next week's issue for the answer.

Last week's riddle:

**What three laws of Hachnosas Orchim are derived from one word in this parsha?**

**Answer: The word "Aishel" is an acronym for Aleph - achila/eating, Shin - shtiya/drinking, Lamed - levaya/escorting. A host must give his or her guest food and drink, and then escort him or her when he or she leaves.**

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

*Parashas Chayei Sarah opens with the account of Avraham's purchase of the Cave of Machpelah and containing field from Ephron the Hittite. As we have previously noted, several commentators infer from a careful reading of this narrative that in addition to purchasing the property itself from Ephron, Avraham also made sure to secure permission from the children of Heth to utilize the property as a burial site, since "it is inappropriate for someone to do something on his own property that will result in injury or suffering to his neighbors without their consent" (Ralbag), and the Mishnah indeed restricts burial of the dead to a distance of at least of fifty cubits from a city, due to the foul odor entailed (Bava Basra 25a, Rashi there).*

*One common application of the principle that even within one's own property one must be careful to avoid disturbing his neighbors is noisy activities. There is a dispute among halachic authorities over whether a neighbor may object to a craftsman wishing to produce his wares in his home on the grounds that the noise of the hammering prevents him from sleeping. This applies to normal, healthy individuals who will be merely disturbed by the noise, but someone who is ill or unusually sensitive, such that he will be actually harmed by it, may certainly object (Shulchan Aruch CM 156:1 and Aruch Ha'Shulchan seif 2). Contemporary Israeli authorities have dramatically extended this principle to generally prohibit the making of noise at night or during legally or socially designated "hours of rest" (such as between two and four o'clock in the afternoon in Israel), since "in our time, all are considered ill with regard to [loss of] sleep, and the prevention of sleep causes severe headaches, excessive tiredness, nervousness, and breakdowns." (Emek Ha'Mishpat Hilchos Shcheinim #35; Chashukei Chemed Bava Basra p. 125).*

*On the other hand, the consensus is that the right to object to noisy activities is limited to those that are not standard, basic aspects of residential usage, such as the professional work mentioned earlier, but one may not object to normal conduct common to most people, such as the raising of children who cry at night (Chazon Ish Bava Basra 13:11).*

PRESENTED BY  
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I?

1. We equal Achashverosh's kingdom.
2. We were all good.
3. The bind ended us.
4. I am the name of the title now.

#### #2 WHO AM I?

1. I have four sets.
2. I was four hundred.
3. I am in the city of four.
4. I am the 'double.'

#### Last Week's Answers

**#1 Lot** (I am not a raffle, I made washing second, I was appointed judge, I was a prisoner of war)

**#2 The Three Angels** (We were triple, We were each for one, We looked like men, We were served.)

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

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Game



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