



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

Tailor Made

Presented by Rabbi Zacharia Schwartz, Kollel Adjunct

At the beginning of Parshas Chayei Sarah, Rashi comments that Sarah's death follows immediately after the story of *Akeidas Yitzchak* because when Sarah heard that Avraham was on his way to sacrifice Yitzchak, the shock of the news caused her death. This seems difficult to understand. Obviously, Sarah was a very righteous and holy person. In fact, Rashi tells us in Parshas Vayeira (Bereishis 21:12) that Avraham was secondary to her in prophecy. Given that, why would it be that Avraham was willing to sacrifice Yitzchak for Hashem, yet Sarah was so overwhelmed by the thought that she died from it?

I once heard the following answer. It's not a question of greatness or holiness. Each individual is faced with a unique set of challenges. The test of *Akeidas Yitzchak* was made for Avraham, and therefore he was uniquely equipped to pass it. Sarah, on the other hand, great though she was, was not.

It is human nature to look around at other people and wish we had their circumstances. We look at our own challenges and they may appear to be overwhelming, while so many others seem to "have it easy". But we must understand, their challenges are suited for them – if we had their challenges, we wouldn't necessarily handle them the way they do. Our challenges are made for us, and therefore, by definition, we have what it takes to overcome them, if we muster the courage to do so.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

Now Avraham was old... (24, 1)

Until the time of Avraham there was no such concept as old age. Avraham and Yitzchak looked exactly alike. One who wished to speak to Avraham would mistakenly speak to Yitzchak. Therefore, Avraham asked Hashem that he should give him the physical appearance of the elderly, so that he would be distinguishable from Yitzchak. (Sanhedrin 107b)

And Sarah laughed in her insides, saying, "After I have withered, shall I again have clear skin?" (Vayeira 18, 12)

Sarah wondered, "After my skin has wrinkled, will it smooth out?" (Bava Basra 87a)

If prior to Avraham's davening, people didn't take on an elderly appearance, what did Sarah mean that her skin had withered?

Parsha Riddle

Who was "Bakol?"

Please see next week's issue for the answer.

Last week's riddle:

Which three aspects of the mitzvah of Hachnasas Orchim (having guests) 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

In *parashas Chayei Sarah* (24:17-21), the Torah relates:

The servant ran toward [Rivka] and said, "Let me sip, if you please, a little water from your jug." ... [Q]uickly she lowered her jug to her hand and gave him drink. ... [S]he hurried and emptied her jug into the trough and kept running to the well to draw water; and she drew for all his camels. The man was astonished at her, reflecting silently to know whether Hashem had made his journey successful or not.

The Sforno comments:

He did not say to her: "Do not trouble yourself so much," as would have been appropriate according to the rules of decency, in order that he might know and discern the nature of her piety and alacrity.

One wonders what the young girl Rivka was thinking as she exerted herself greatly on behalf of a group of grown men (see v. 32) who were apparently not bothering to lift a finger on their own behalf. Is there indeed a moral imperative to help those who refuse to make any effort to help themselves? The Torah (*Shemos* 23:5) commands: "If you see the donkey of someone you hate crouching under its burden, would you refrain from helping him? - you shall help repeatedly with him." The Mishnah (*Bava Metzia* 2:10) rules:

If the owner **went, and sat, and said** to a passerby: **Since** there is a **mitzva** incumbent **upon you** to unload the burden, **if it is your wish to unload** the burden, **unload** it, in such a case the passerby is **exempt, as it is stated:** "you shall help repeatedly **with him,**" with the owner of the animal. **If** the failure of the owner to participate in unloading the burden was due to the fact **he was old or infirm,** the passerby is **obligated** to unload the burden alone.

R. Yehoshua Ratabi assumes that the same principle applies to the obligation to return lost property, and so it is sufficient to notify the owner of the location of his property, but one is not required to exert himself to return it on his own to the owner if the latter makes no effort to retrieve it himself. He adds, however, that voluntarily doing so is a meritorious act (*Atar Piskei Din Rabani'im* #2155, and cf. *Pischei Choshen, Avedah* Ch. 7 n. 2).

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 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 Akeidas Yitzchak (Blow to remember, In a bind, I caused blindness, I am the tenth (according to some).)

#2 Yitzchak (I made people laugh, I am the second, Mincha is mine, Korban.)

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