



The Greater Washington Community Kollel

SHABBOS DELIGHTS

Sponsored by the Cypess Family Foundation

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

Only Under Oath

Presented by Rabbi Moshe Sadwin, Kollel Adjunct

“To his servant, elder of his household, who was in charge of all that he owned” (24:2)

Parshas Chayei Sara describes at length Eliezer’s mission to find a wife for Yitzchak. Before sending him, Avraham makes Eliezer swear an oath not to take a wife for Yitzchak from the Canaanites. Instead, Eliezer had to find a wife from Avraham’s family and birthplace.

The Brisker Rav points out that Avraham trusted Eliezer implicitly in all areas. In fact, Eliezer was not merely a slave to Avraham. He was Avraham’s steward and oversaw all his assets. When Avraham waged war against the four world powers to save his nephew Lot (as recorded in Parshas Lech Lecha), it was Eliezer who faithfully fought at Avraham’s side. We don’t find any instance of Avraham making Eliezer swear to properly care for his properties or to make responsible business transactions. Why only now does Avraham make Eliezer swear when it comes to finding a wife for Yitzchak?

The answer is that Avraham was happy to rely upon Eliezer’s trustworthiness when it came to his earthy possessions. Finding a wife for Yitzchak, however, was different. This was his spiritual future – to build the special Jewish nation – and for such a daunting and formidable task, trustworthiness was not enough. He only allowed Eliezer to go on his mission under oath.

We learn from here the proper order for our priorities. No matter what may be “good enough” for us from a material perspective, our standards for our spiritual well-being must be higher.

Wishing you a Good Shabbos!

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?

TABLE TALK

Parsha Riddle

What halacha is learned from the way Rivka provided water to Eliezer and his camels (other than the one mentioned in Hatorah V'Hamitzvah this week)?

Please see next week's issue for the answer.

Last week's riddle:

From where, in this parsha, do we learn the importance of Bikur Cholim?

Answer: Hashem visited Avraham when he was sick. (Rashi 18:1)

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Chayei Sarah* (24:18-19), the Torah relates that Rivka gave Avraham's servant to drink from her pitcher of water, and then states: "And she finished giving him to drink, and she said, 'I will also draw for your camels, until they will have finished drinking.'" The Sforno explains:

She waited to speak until he finished drinking, as per our Sages' statement that: "**One may not speak during a meal, lest the trachea will precede the esophagus.** [Food is meant to enter the esophagus, and when one speaks his trachea opens and the food might enter there. **And** therefore, one should not speak during a meal, as he might **come into the danger** of choking.]" (*Ta'anis* 5b)

It was the servant who was drinking, not Rivka, so why could Rivka not speak to him while he drank? R. Shlomo Zalman Auerbach, however, is reported to have maintained that even one who is not eating should not speak to someone who is, lest the eater respond to him and thereby come into danger (see *Mishneh Berurah Dirshu* edition, *siman* 170 n. 2), and perhaps this is Sforno's position as well. (Although the Torah proceeds to relate that the servant actually remained silent and did not speak until the camels had finished drinking, Rivka had no way of knowing in advance that he would do so.)

Some *acharonim* rule that speaking between courses is permitted (*Eliyahu Rabbah* os 1; *Mishneh Berurah* s.k. 1), but others maintain that one should not speak even between courses, as long as he has not yet finished eating (*Prishah* os 1, and see *Aruch ha-Shulchan* se'if 1).

The *Prishah* suggests that the concern of the Sages was primarily applicable to their society, where people ate reclining on their left side, which resulted in the esophagus being positioned above the trachea, and there was thus a concern that if one spoke while eating and his trachea opened, food that was above the trachea might fall into it and endanger him, but in our time when we eat sitting upright, "it is unnecessary to be so concerned, and because of this I have not seen people be careful of this." He concludes, however, that he has not found such a distinction mentioned in any source, and later authorities generally seem to assume that the Sages' admonition should be followed even today. In our time as well, however, their admonition is widely disregarded; it is unclear why.

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I have four sets.
2. I am in Calev's lot.
3. I am also 'ahead.'
4. I am the 'double.'

#2 WHO AM I?

1. I was the price of a cave.
2. I was the time in a foreign land.
3. I am "tough."
4. I was for Esav's men.

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 angels who visited Avraham. (We were triple, We were each for one, We looked like men, We were served.)

KOLLEL BULLETIN BOARD

NEXT SHABBOS!

SHABBOS
with
GWCK

Shabbos Parshas Toldos - Nov. 21-22
at Kehillas Ohr Hatorah



FRIDAY NIGHT DRASHA

Rabbi Menachem Winter

ONEG SHABBOS - 8:30pm

Join us for uplifting singing, delicious food,
and inspiring *divrei Torah* presented by Rabbi Hillel Shaps
Kedushas Shabbos: Me'ei Olam Haba and the Secret of the Neshama Yeseira

BREAKOUT SESSIONS FOLLOWING MUSSAF

For Men
R. Karwinetsky, R. Shaps, R. Winter

For Women
Mrs. Winter

AFTERNOON WOMEN'S SHIUR - 3:15pm

Mrs. Sara Malka Winter