



The Greater Washington Community Kollel

# SHABBOS DELIGHTS

## TORAH MINUTE

### IN MEMORY OF RABBI KALMAN WINTER ZT" L

The Torah tells us of the blessing that Avraham merited “And Avraham was old, advanced in age, and G-d blessed Avraham with *everything*” (24:1). What is the meaning of this blessing? Certainly Avraham didn't possess everything!

There are many explanations for the nature of this blessing found in the Medrash, Talmud (Bava Basra 16b), and commentaries. Perhaps the simple meaning of the verse could be understood as follows: Although Avraham was blessed with great wealth and renown, this did not ensure his happiness. On the contrary, the Sages teach us that “One who has a hundred, desires two hundred.” The acquisitive nature of man is never satisfied; the more he has, the more he craves. The righteous, however, are spiritually-oriented and master their impulses and instincts. They are able to attain true happiness and contentment. The Torah is relating the great virtue of Avraham. He was the true Tzaddik, content and satisfied with what he had. This characteristic is described in Pirkei Avos (Ethics from our Fathers): “Whoever has these three qualities is a disciple of Avraham; a positive eye, a humble temperament, and a contrite spirit” (5:22).

Satisfaction with one's lot is an attitude and spirit found in Avraham's grandson, Yaakov. When encountering his twin brother, Esav, Yaakov implores him to accept a gift. “Please accept my gift that is brought to you, for God has been gracious with me, and because I have *everything*. And he urged him, and he took it” (33:11). Yaakov embodied the teaching “Who is truly wealthy? He who is happy with his lot” (Pirkei Avos 4:1). This contrasts with how Esav related to his own wealth a few verses earlier, “I have much” (33:9). No matter how much Esav amassed, it was never enough for him.

The path to happiness is well demarcated by the Torah and Sages. With them as our guide, we too could live a life of satisfaction and joy.

*Have a wonderful Shabbos!*

*Rabbi Menachem Winter*

## TABLE TALK

### POINTS TO PONDER

**Now Avraham was old, well on his years, and Hashem blessed Avraham with everything (24:1).**

The numerical value of "bakol" / everything is fifty two, the same value as "ben" / son. Since Avraham had a son, he needed to marry him off (Rashi).

Why did Rashi need to reiterate that "since Avraham had a son?" Rashi just finished saying that Avraham had a son. Rashi should have just said, "He needed to marry him off."

### PARSHA RIDDLE

**How does this Parsha prove the lack of scholarship of Shimshon's father?**

Please see next week's issue for the answer.

### Last week's riddle:

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

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

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

Parshas Chayei Sarah opens with the account of Avraham's purchase of the field and cave of Machpelah from Efron the Chittite (Bereishis 23:1-20). The narrative repeatedly mentions the involvement of not just Efron himself, but "the children of Cheth" and "the people of the land." Several commentators infer from this, as well as from other indications revealed by a close reading of the text, that in addition to the purchase of the title to the land from Efron himself, Avraham also needed to secure permission to utilize it for burial purposes from the community or its leaders. Without such permission, such utilization would have been prohibited, as one may not do anything even within one's own property that causes harm or suffering to one's neighbors without their consent (Ralbag, Chizkuni, Riva).

The body of halachah that regulates these types of interactions between neighbors is called "nizkei shcheinim" (the torts of neighbors), and has been the subject of discussion and debate from Talmudic times until the present era. One modern example is the case of children's noisy play: may those who find it disturbing interdict it? Several authorities rule that they may not, based upon a number of considerations, including the fact that play is essential for children, as per the Biblical promise of Jerusalem's ultimate redemption: "And the streets of the city shall be full of boys and girls playing in the streets thereof" (Zechariah 8:5). The children should not, however, play noisily during those periods of the day which are designated (by custom or law) for repose (Shut. Bnei Banim 2:43; Emek Ha'Mishpat (Shcheinim) 35:24. Cf. Chashukei Chemed Bava Basra 20b).

PRESENTED BY  
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

## KIDS KORNER

### WHO AM I?

#### #1 WHO AM I?

1. I was used as an alarm.
2. My breaks prove innocence.
3. My years are triple.
4. I am age-old information.

#### #2 WHO AM I?

1. I am everything.
2. I am a son.
3. I am a daughter.
4. I am fifty-two.

#### Last Issue's Answers:

**#1 S'dom** (Collect for punches; we will make you fit; only the bees got a big meal; chosen by Lot)

**#2 Mabul** (My anniversary is Erev Shabbos; people got into "hot water"; I gave you the Rainbow; I was in 1656.)

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

Win a  
pair of two-  
way radios!



The next raffle  
is December 15<sup>th</sup>.

Congratulations to Zev Samberg for  
answering last week's questions correctly!

Visit [gwckollel.org](http://gwckollel.org) to submit your answers.

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

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