



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

Is It In You?

Presented by Rabbi Zacharia Schwartz, Kollel Adjunct

In this week's Parsha, we are introduced to Rivkah, the young girl who would ultimately become the wife of Yitzchak and the second matriarch of the Jewish people. Eliezer, charged by Avraham to find a suitable wife for Yitzchak, establishes a test that will discern whether the young lady is worthy of being Yitzchak's wife. Eliezer prays to *Hashem* to present a girl who, upon being asked for water, responds by not only giving him water to drink but would bring water for his camels as well. As he concludes his prayer, Rivkah appears, passes Eliezer's test, and the rest is history.

The commentaries offer various explanations as to the depth and nuance of Eliezer's test, but a common theme runs through many of them: Eliezer was not simply looking for a kind person, he was looking for someone who *loved* and *proactively pursued* opportunities for kindness, just as Avraham did.

We see from here that while performing kindness is admirable, there is yet a higher level for which to strive. When performing kind acts that come our way is insufficient for us, but we also actively attempt to find opportunities for such deeds, we become different people. We become people who embody these virtues, rather than people who simply act upon these virtues. May we all strive to follow the example of our forebearers and become people imbued with kindness and goodness.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

And after that Avraham buried Sara his wife in the cave of Machpeila... which is in Chevron in the land of Canaan. (23, 19)

One is not allowed to bury the dead in the Arei Miklat (Cities of Refuge). (Makos 12a)

If one was buried in an Ir Miklat, even if at the time of burial it was not an Ir Miklat, there is an obligation to move the body to a different city. (Minchas Chinuch 210, 20)

Chevron is an Ir Miklot. (Makos 12a)

Since Chevron was destined to be an Ir Miklat, how could Avraham bury Sara in the Meoras Hamachpeila, which is in Chevron? Furthermore, why isn't there an obligation to remove those buried in the Meoras Hamachpeila and bury them elsewhere?

Parsha Riddle

When is Sara Immeinu's yartzeit?

Please see next week's issue for the answer.

Last week's riddle:

Which mitzvah is greater than greeting Hashem?

Answer: Hachnasas Orchim

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

The central narrative of Parashas Chayei Sarah is the mission of Avraham's servant to find a wife for Yitzchak. As we have previously noted, the Talmud (Kiddushin 41a) prohibits formally betrothing (kiddushin) a woman sight unseen, "lest he see something repulsive in her after the betrothal, and she will become repugnant to him, which will cause him to hate her." Various commentaries address the question of why this halachah does not seem to have been followed here:

* The Sefer Chassidim (#389) explains that Yitzchak had no choice, since he was unable to leave Eretz Yisrael (i.e., as per Avraham's reiterated insistence to his servant that he not take Yitzchak with him to the land of Avraham's birth).

* Some of the Tosafists explain that the Talmudic prohibition only applies to actual kiddushin, and Yitzchak did not perform kiddushin until he met Rivkah. (Moshav Zekeinim) Others, however, assume that the servant did indeed perform kiddushin before Yitzchak ever met Rivkah. (See R. Asher Weiss, Kiddushei Rivkah U'Birchos Erusin [5776])

* Some explain that personal observation of the woman is not absolutely necessary, and the man is able to rely upon reports of the woman's appearance. (Accordingly, Yitzchak was able to rely upon the servant's assessment of Rivkah.) (Tzeidah La'Derech, beginning of parashas Lech-Lecha)

* Some suggest that since the entire problem with marrying a woman sight unseen is that one may subsequently discover that he is repelled by her appearance, one who never plans to look at his wife need not worry about this. Just as Avraham (according to an opinion of Chazal) never looked at his wife Sarah and never even knew what she looked like until the point that they traveled to Egypt, so, too, did Yitzchak plan to follow in his father's footsteps and never look at his wife! (R. Avraham Yakir, cited in Shut. Va'Yageil Yaakov EH #17) R. Yosef Shalom Elyashiv, however, disagrees with this approach, arguing that the prohibition of Chazal is universal and does not contain exceptions. Moreover, we see that Avraham ultimately did wind up discovering what his wife looked like. (Cited in Eshkol Yosef issue #212 – see the extensive discussion there and in #214)

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I woke up the students.
2. I caused Esther to rule.
3. I have three "years."
4. I was equal for good.

#2 WHO AM I?

1. I said a lot, but did a little.
2. I was the opposite of Avraham.
3. I got appointed.
4. I am not a pencil.

Last Week's Answers

#1 Yitzchak (I was for day eight, I am the second of the three, I am named for laughter, My brother tried to kill me.)

#2 Upside-down (I happened on Purim, I happened to cities, I happened to the letter nun, Pick up your esrog.)

The raffle has been postponed until after the shuls are reopened. We are still accepting entries to the raffle.

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

WIN a Claw Machine Arcade Game



Visit 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!

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