



The Greater Washington Community Kollel

# SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"ל

### Making Our Mark

**Presented by Rabbi Moshe Sadwin, Kollel Adjunct**

**"Yaakov left Be'er Sheva and he went to Charan." (28:10)**

Our Parsha opens with Yaakov's departure from Be'er Sheva as he travels to Charan to avoid Esav's wrath. Rashi comments that the verse did not have to mention that Yaakov left Be'er Sheva. All we need to know is that he was traveling to Charan. Rashi explains that the verse specifically mentions that Yaakov left in order to teach us that a righteous person has an impact on his surroundings and when he departs, the void can be felt.

Rav Moshe Shternbuch, among other commentators, wonders why the Torah feels it necessary to stress this point specifically over here, concerning Yaakov. The Torah could have mentioned this by Avraham or Yitzchak as well, as they too traveled from place to place.

Rav Shternbuch answers that regarding the travels of Avraham and Yitzchak, it's obvious that their departure left a void. After all, they were the sole righteous people in the area. With Yaakov's departure, it's different. Yaakov wasn't the only righteous individual in Be'er Sheva –Yitzchak was living there. One might have thought that, where there is already a righteous person in the area, Yaakov's departure would not have been felt. The Torah therefore specifically references Yaakov's departure to teach that he did indeed leave a void. Even though Yitzchak still lived there, Yaakov's exit was still noticeable.

This can be a great lesson for ourselves as well. We mustn't underestimate our ability to positively influence our surrounding. Every single one of us has a niche in which we can add and enhance our environment. Let us find and develop our talents to leave our mark and improve our surroundings.

**Wishing you a Good Shabbos!**

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## Point to Ponder

## TABLE TALK

**... and Rachel stole the teraphim idols that belonged to her father (31:19).**

One should not have idols be brought into one's home (Avoda Zarah 21a).

How could Rachel have brought an idol into her tent, if the Torah prohibits bringing idols into one's home?

## Parsha Riddle

**How many matzeivos (stone monuments) did Yaakov erect in this Parsha? For what purpose?**

Please see next week's issue for the answer.

Last week's riddle:

*Which unintentional curse was said in this parsha, and was eventually fulfilled?*

*Answer: Rivka said, "Why should I be bereaved of both of you on the same day?" (27:45) Yaakov and Eisav both died on the same day.*

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

In parashas Vayetzei (31:38-40), Yaakov angrily repudiates Lavan's accusation that he has stolen his gods:

These twenty years I have been with you, your ewes and she-goats never miscarried, nor did I eat the rams of your flock. That which was mangled I never brought you – I myself would bear the loss, from me you would exact it, whether it was stolen by day or stolen by night. This is how I was: By day scorching heat consumed me, and frost by night; my sleep drifted from my eyes.

The Talmud (*Bava Metzia* 93b) cites a teaching that:

**To what extent is a paid bailee obligated to safeguard?** He is obligated to the extent that Yaakov said to Lavan: "This is how I was: By day scorching heat consumed me, and frost by night."

The Talmud initially takes this at face value, that any paid bailee is obligated to act as Yaakov did and remain with the property entrusted to his care (bailment) at all times, but it subsequently suggests that this requirement only pertains to city watchmen, who have a heightened level of responsibility, and accordingly Yaakov was not actually obligated to behave as he did, and he was telling Lavan that he had gone beyond his legal responsibilities.

But while some apparently understand that is indeed the *halachah*, that the requirement to always remain with the bailment applies only to city watchmen and not to ordinary bailees, the normative position is that the Talmud ultimately concludes that although an unpaid bailee is indeed not obligated to always remain with the bailment, a paid bailee is, since

The owner can tell the bailee: It was for this reason that I gave you a wage, so that you should safeguard for me with an additional level of safeguarding, not for you to go and eat and sleep like other people. (See *She'iltos* #20; and *She'eilas Shalom*, *To'afos Re'em*, and *Ha'amek She'eilah* (#3) *ibid.*)

Some authorities go further and maintain that as a consequence of a paid bailee's obligation to remain with the bailment at all times, if he does not do so and the property is stolen, he is strictly liable no matter how securely he stored it (*Rosh Bava Kama* 6:5), although this point is the subject of considerable dispute (see *Tur CM* #303; *Beis Yosef ibid.*; *Shach ibid.* #4).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I ?

1. We were many.
2. We were one.
3. We were a pillow.
4. We were for protection.

#### #2 WHO AM I ?

1. I was older.
2. I cried.
3. I had six boys.
4. I entered Eretz Yisrael.

#### Last Week's Answers

**#1 Red/Edom** (Esav was..., Esav demanded..., Esav was called..., I am not for books.)

**#2 Eikev (Ankle)** (You will read me in the summer, I could mean "since," I was Og's weak point, Yaakov held me.)



at the Bender JCC - Wednesdays, 7-8pm



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