

Chayei Sarah | 25 Cheshvan - 2 Kislev | Nov 9-15



Rabbi Fried *Youth Minyan*

-See Back cover-



18FORSHAY.COM



Inside:

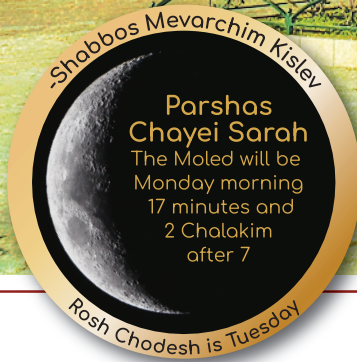
Amazing Shidduchim Stories

The Greatness of the Matriarchs

The Skillful Shadchan



RABBI YY JACOBSON
will NOT be in town for Shabbos



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Zmanim by our incredible Gabbaim

Ephrayim Yurowitz
Tzvi Blech



Shabbos Zmanim

This week we Bentch Rosh Chodesh Kislev. The Moled will be Monday morning 17 minutes and 2 Chalakim after 7. Rosh Chodesh is Tuesday.

2023 Early Friday Mincha, 18 Main
at מנחה גדולה and then every 15 minutes until 3:00pm

CANDLE LIGHTING	4:24 ^{PM}
MINCHA in tent Aleph	4:34 ^{PM}
CHABAD MINCHA	4:34 ^{PM}
SHKIYA	4:42 ^{PM}

SHABBOS SHACHRIS MINYANIM:

Shachris 1, 20↑	6:00 ^{AM}
Shachris 2 18 Main	8:00 ^{AM}
Shachris 3 Tent א	9:15 ^{AM}
Shachris 4 BAIS CHABAD 20↑	10:00 ^{AM}
Shachris 5 18 Main	10:30 ^{AM}
First Mincha on Shabbos	1:45 ^{PM}
PIRCHEI	2:00 ^{PM}
MINCHA FOLLOWED BY SHALOSH SEUDOS	4:20 ^{PM}
SHKIYA	4:41 ^{PM}
MAARIV 1	5:21 ^{PM}
MAARIV 2	5:26 ^{PM}

Late Maariv Motzei Shabbos Every 15 Minutes!
6:00 pm – 8:30 pm | 18 Main

Weekday Zmanim

Zmanim for the week of Nov 12-18

Shacharis — 20 min. before Neitz

**Mincha & Maariv — 12 min. before Plag
and 12 min. before Shkia**

NEITZ S 6:41 M 6:42 T 6:43 W 6:44 T 6:46 F 6:47 SH 6:48	TEFILA- GRA S 10:00 M 10:00 T 10:01 W 10:01 T 10:02 F 10:02 SH 10:03
SHEMA- Magen Avraham S 8:27 M 8:28 T 8:29 W 8:29 T 8:30 F 8:30 SH 8:31	CHATZOS S 11:40 M 11:40 T 11:40 W 11:40 T 11:40 F 11:41 SH 11:41
SHEMA- GRA S 9:10 M 9:10 T 9:11 W 9:12 T 9:12 F 9:13 SH 9:14	PLAG S 3:37 M 3:36 T 3:36 W 3:35 T 3:35 F 3:34 SH 3:33
SHKIA S 4:40 M 4:39 T 4:38 W 4:37 T 4:36 F 4:35 SH 4:35	

For Shiurim:



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For a 4 min video of Chizuk connecting to the day

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Sarah: A Sacrifice for Generations

“Sarah’s lifetime was one hundred years, and twenty years, and seven years, the years of Sarah’s life.” Rashi teaches us that the reason the word “years” is repeated after “hundred” and after “twenty” is to inform us that when Sarah was 100 years old she was like one who is 20 years old. Just as one who is 20 is considered as if she never sinned (for she is not liable for punishment) — so Sarah at 100 was without sin.

Rashi further explains the final words of the *passuk*, the seemingly repetitive “the years of Sarah’s life,” to teach us that “they were all equally good.”

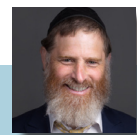
The sefer Eish Kodesh, written in the Warsaw Ghetto by the Piaseczner Rebbe, *Hy”d*, asks: Why do we find that in the case of Sarah Imeinu the Torah stresses that she was free of sin, more so than in the case of any other righteous woman? I

In regard to Avraham Avinu, he adds, the Torah also repeats the word “years,” stating that he lived “a hundred years, and seventy years, and five years;” there, too, Rashi teaches: “at one hundred years old he was like seventy years old, and at seventy years old he was like a five-year-old, without sin.” There, however, the Torah does not repeat “the years of Avraham,” as it does for Sarah Imeinu, “the years of Sarah.” In his answer, the Rebbe quotes the Rebbe Reb Menachem Mendel of Rimanov, *zt”l*.

Chazal (*Brachos* 5a) point out that the word *bris* (covenant) is used both in regard to salt and in regard to *yissurim* — afflictions. The Gemara states that “Just as when making a covenant, the use of salt sweetens the meat, so, too, in the case of affliction, *yissurim* purge all a person’s sins.” If one over-salts meat, one can no longer enjoy its taste. Salt only “sweetens” meat when it is used in the appropriate amount. So, too, says the Rebbe of Rimanov, the infliction of *yissurim* must be in amounts that a sufferer can accept.

Writing in the shadow of death, fully cognizant of the fate of his nation, the Piaseczner Rebbe applied this teaching to our *parashah*. Rashi explains that the reason the Torah tells us about the *petirah* of Sarah Imeinu immediately following the narrative of the *akeidah* is that, through becoming aware that her son was readied for slaughter — and was in fact nearly slaughtered — her soul flew from her and she passed away. These two *parshiyos* are juxtaposed, the Rebbe explains, as a way to evoke mercy for Klal Yisrael. If Sarah Imeinu — a person so righteous that the Torah attests she was totally free of sin — could not tolerate the *yissurim* of hearing about the *Akeidah*, then certainly her descendants — who are far, far from her lofty level — cannot survive difficult *yissurim*. Alternatively, the Piaseczner Rebbe explains that perhaps the reason Sarah Imeinu herself took the news of the *akeidah* so much to heart that she could no longer live, was to show the *Ribbono shel Olam* that it is not possible to tolerate overmuch affliction.

This is why the Torah repeats “the years of Sarah’s life,” which it does not do when telling of Avraham’s *petirah*. Since one might think that the fact that she took the news so badly could be construed as a sign of spiritual weakness, the Torah tells us that since she did so on behalf of Bnei Yisrael, in this final act, too, she did not sin, and all her years, to the end, were indeed equal in goodness.



What We Should Do

by Rabbi Daniel Coren

Our hearts go out to the Jewish soldiers who have stepped up to the call to put their lives on the line. It’s clear that Hashem is asking every one of us to be a soldier in the Jewish army; for some this is physical, and for most of us, especially outside of Israel, it’s spiritual.

This past week I’ve been sending out videos of *chizuk* based on the powerful discourses that Reb Chaim Shmulevitz *zt”l* delivered during the Yom Kippur war. I would like to focus on one specific story that Reb Chaim relates that actually took place a few years before, during the Six Day War in 1967. In one video, Reb Chaim is discussing the prayer and learning Torah that the Bnei Yeshivas Mir should increase, and then he says that the most powerful act that can be done to bring salvation for the Jews is *sheviras hamiddos* — improving character traits.

Reb Chaim relates how during the Six Day War he was in a shelter, and there were plenty of rockets that were hitting his building. It was frightening, and suddenly a voice was heard of a woman who was an *agunah*. She cried out to Hashem and said “Hashem I full heartedly forgive my husband who has abandoned me for years without giving me a divorce bill and causing me great pain. I forgive him, and I want you to do the same for your children the Jewish people.”

Reb Chaim commented that the incredible effort it took for this lady to be forgiving had a greater impact than all the powerful prayers of the Yeshiva students crying out *Shma Yisrael* and *Hashem Hu Haelokim* (while of course their prayers were extremely important). This is the power of working on one’s *middos*. As the *tzadikim* relate, it takes years to correct a bad *middah*, but one’s entire life is worthwhile if he can accomplish such a feat, and the rewards are beyond this world

This powerful discourse certainly can inspire us to daven and learn more Torah as a merit for the Jewish people. However, more than anything, it should inspire us to work on one *middah* that we struggle with, because it will be a source of great salvation for both ourselves and the entire nation.

This week’s *parsha* contains the prime example of what to look for in a *shidduch*. Avraham Avinu instructs Eliezer to find the right *shidduch* in his old home town, and not to take from someone from the local population in Canaan. The *Drashos Haran* explains that the most important ingredient to Avraham in looking for a *shidduch* for Yitzchok was good *middos*, and this was only going to be found in Avraham old home town.

I once read that when Rav Aaron Leib Shteinman *zt”l* was asked what one should look for in a *shidduch*, the Rav responded three things: *middos*, *middos*, and *middos*.

Wednesday Night 8pm – Smichas chaver Rabbi Coren Office
Shabbos Morning – Vasikin Minyan & 8:00am Minyan

The Secret Relationship



Rabbi YY Jacobson

In this week's Torah portion. Abraham negotiates a deal with a man named Efron and ends up paying an enormous amount of money (400 large and pure silver) for a field in Hebron, at whose edge was the "machpalah cave," or the "double cave," a cave suited for the burial of couples side-by-side of each other.

Indeed, as the Bible relates, all of the patriarchs and matriarchs of Israel (other than Rachel) – Sarah and Abraham, Rebecca and Isaac, Leah and Jacob – were buried in that cave. The edifice constructed upon it remains till today one of the holiest sites in Judaism and is also held in high esteem by Muslims. Immediately following this story, the Bible continues to relate the long dramatic story of how Isaac meets and marries his soul-mate Rebecca. This is the section in Torah known as "the portion of relationships," and is read in many Jewish Sephardic communities on the Sabbath before a wedding in the community.

Entering the Cave

Jewish law (Tractate *Kiddushin* 2a) compares the betrothal of every bride and groom with Abraham's purchase of the "cave." Superficially, this comes across as very weird. Yet there is a profoundly moving message being communicated here. When a groom places the ring on the finger of his bride, the Torah is informing him, that he is not only marrying his spouse on a conscious level; he is also entering into an eternal relationship with her. In marriage, they are accessing together the "cave" buried in the deep chambers of their souls, where their relationship is timeless and permanent. The *chupah* (the wedding canopy) is not only a union of two people; it is also a reunion of two halves that were once one.

This also explains the juxtaposition of Sarah's burial and the story of Isaac and Rebecca's marriage. At first glance, the sequence seems to be in poor taste. Upon deeper reflection, though, the implicit message is clear. Before you get married you must know that you are marrying your eternal partner. Divorce is not an option. You must be resolute

that no argument, fight, or crisis will ever tear you two apart. Your relationship is essential. Your core self and your spouse's core self are one. Abraham's treatment of Sarah after her demise served as a defining lesson to Isaac and Rebecca for how to treat their own marriage.

These two, as the Bible relates, had plenty of arguments; some of these arguments had dramatic historical implications. But never did these differences of opinion manage to tear them apart. Never did Isaac and Rebecca lose their loyalty and trust to each other. Why? Because they never forgot the connection that defined their relationship "beneath the ground," in the subconscious layers of their souls.

The Metaphor

The human marriage has always been a metaphor for the marriage between man and G-d. This marriage, too, operates on two levels. At times your relationship with G-d is "above the ground," exposed and revealed. It is conscious, exciting and enriching. But what do you do at a moment of a moral or spiritual "downer?" How do you react to a condition of shallowness, alienation and despair? What do you do when you feel that your marriage with G-d is soul-less and lifeless? When you are not even sure He exists?

At such a moment you have to remember the "cave-like relationship," the fact that you and G-d possesses a hidden relationship that may be invisible, but is always present. This is the hidden spark of G-dliness and inspiration etched within the deep caves of your soul that could never be extinguished. It is not as exciting and captivating as the relationship above ground, but it is eternal.

Womens Shiur **Tuesday** 9:30am (18 Main)
Chassidus Shiur **Monday & Thursday** 7:45am (18 Main)
Shabbos: Friday Night – before Barchu (20 Upstairs)
Morning 9:00 (20 Upstairs)
After Davening 12:00pm (20 Upstairs)

UFARATZTA

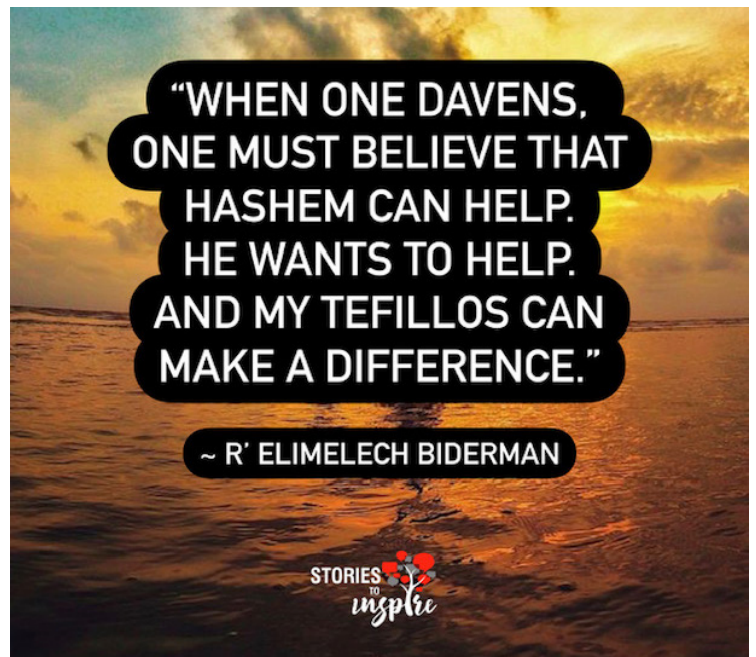


WHAT TO DO

In March 1974, after the Yom Kippur war, the Chief Rabbi of Israel, Rabbi Yisrael Meir Lau visited the Rebbe.

The Rebbe asked Rabbi Lau, what the mood was in Israel Rabbi Lau responded that people are worried and asking, "What will be?" The Rebbe said to Rabbi Lau "Now is not a time to ask, 'What will be?' At this time, the correct question we should ask ourselves is: "what to DO?"

==== On Rosh Chodesh Kislev 5778 - 1977, the Rebbe went home for the first time to his office in 770, after suffering a major heart attack on Shmini Atzeres night at the *Hakofos*. The international *shluchim* conference is usually set up, so that on Shabbos-Mevorchim-Chodesh-Kislev, the *shluchim* are *farbrengen* together in Crown Heights.



STORIES
to
inspire

Defining the *Mitzva of Milah*

by Rabbi Nachum Scheiner



In *Parshas Lech Lechah*, the Torah describes the *mitzvah of milah*, with the following expression (17:10): “הַמּוֹל לְכֶם כָּל זָכָר” – You shall circumcise every male.” But how do we define the *mitzvah*, and exactly what needs to be done to fulfill the *mitzvah*?

In case you are thinking that you are not a *mohel*, and you will leave this discussion to the *mohalim*, in truth, this is something important for every father to understand. Although this *mitzvah* is usually performed by a *mohel*, it is really the father who is given the *mitzvah of milah*, and the *mohel* is just serving as a *shaliach*, an emissary to perform the *mitzvah* for the father.

We know that the *mitzvah of milah* is to cut away the *orlah*, the foreskin that covers the entire top of the male organ, known as the “crown,” but we need to clarify if there is a specific manner in which this must be done.

The *Shulchan Aruch* (Y”D 264:3) tells us that the *mitzvah of milah* is to cut the *orlah*, which seems to imply that the foreskin must be removed by cutting it off, and not with any other method.

But what if someone cuts the foreskin and pushes it down, without actually severing it from the baby’s body? In this case, the foreskin will no longer be covering the crown. However, if it is not totally cut off, it will still remain attached to the baby. If the foreskin is no longer covering the organ, but was not detached from the skin, is that considered a fulfillment of the *mitzvah of milah*?

Opinion of the *Chochmas Adam* – it is not a valid *milah*

The *Chochmas Adam* (149:17) discusses this very case and writes emphatically that such a *milah* is invalid and the child is considered an *areil*, one who did not have a *bris milah*. He elaborates on this in his glosses to the *sefer*, called *Binas Adam* that it is imperative for the fulfillment of the *mitzvah* to cut off the entire foreskin.

The *Pischei Teshuva* (264:13) quotes the *Chamudei Daniel*, who concurs with this ruling, and one must be sure to sever the entire *orlah* from the body. He adds that even if the *mohel* will push down the foreskin during the *priah* (the second stage of the *mitzvah*), that is not sufficient, since the *mitzvah of milah* is to cut the *orlah* off and this was not done.

Opinion of the *Divrei Chaim* – it is a valid *milah*

The *Divrei Chaim* (Y”D II:114-118), however, argues on this premise and writes that although one should cut off the entire foreskin, if it was not cut off, the *milah* is halachically valid, and the child is not considered an *areil*.

In a subsequent *teshuva* he adds that one should not even go back and cut the rest of the *orlah*, since this can cause undue pain to the baby. He even goes so far as to say that one who does so is acting as a murderer, and he would not be surprised if he is really from *Amaleik*.

Although, as mentioned, the text of the *Shulchan Aruch* seems to imply that one must cut off the entire *orlah*, the *Arugos Habosem* explains that this may be just be because this is the proper procedure – which the *Divrei Chaim* also agrees to. However, that does not necessarily mean that it is an absolute requirement, and if it was not cut off the child is not *areil*.

The *Tzemach Tzedek* (202) and the *Maharim Shik* (Y”D 246), based on the words of his illustrious rebbi, the *Chasam Sofer* (Y”D 249), also concur with the opinion of the *Divrei Chaim*.

Summary

In a case that the skin is no longer be covering the crown, but was not detached from the baby’s body, there is a fundamental *machlokes* if that is considered a fulfillment of the *mitzvah of milah*. According to the *Chachmas Adam* and the *Chamudei Daniel* it is not a valid *milah*, and according to the *Divrei Chaim* and others it is.

Rabbi Nachum Scheiner

מוהל מומחה

CELL: 845-499-6354



Rabbi Scheiner

KOLLEL BOKER | 7:00-8:00am

- Chavrusa learning - Gemara
Currently: מסכת חגיגה
- Friday - Shuirim Beinyonei Dyoma and relevant topics

NIGHT KOLLEL | 8:15-9:45pm

- Chavrusa learning - Halacha
Currently : הלכות שבת / הדלקת נרות

SHIURIM BY ROSH KOLLEL & FEATURED GUEST SPEAKERS

- Daf Yomi | 8:45-9:45pm
- Mishna Yomis | 8:45-9:00pm
- ZERA SHIMSHON SHIUR | 8:15-9:00pm Thursday Nights

ADDITIONAL LEARNING PROGRAMS:

- Yarchei Kallah / Shuirim on Legal Holidays - by acclaimed Guest Speakers
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- Yeshivas Kiyumu v’Kiblu / Purim Shushan Purim
- Shovevim Program / Early Friday morning learning b’retzifus.
- Evening Shuirim in Halacha and Hashkafa by prominent Morei Horah





Location: 18 Main

Mincha for Erev Shabbos **:00 :15 :30 :45**

First Mincha at מנחה גדולה
and then every 15 minutes until 3:00PM.

Maariv for Motzei Shabbos **:00 :15 :30 :45**

Maariv every 15 minutes
6:00PM - 8:30PM.

MINCHA/MAARIV
MINYANIM WINTER 2023

Mincha **:00 :15 :30 :45**
First Mincha at מנחה גדולה
and then every 15 minutes from 12:30PM until 3:45PM.

Mincha & Maariv every 5 min

Mincha	Maariv	Location
4:00PM	4:12PM	18
4:05PM	4:17PM	18
4:10PM	4:22PM	18
4:15PM	4:27PM	18
4:20PM	4:32PM	20
4:25PM	4:37PM	18
4:30PM	4:42PM	18
4:35PM	4:47PM	18
4:40PM	4:52PM	18
4:45PM	4:57PM	18
4:50PM	5:02PM	20
4:55PM	5:07PM	18
5:00PM	5:12PM	18
5:05PM	5:17PM	18
5:10PM	5:22PM	18
5:15PM	5:27PM	18
5:20PM	5:32PM	20
*5:25PM	5:37PM	18
*5:30PM	5:42PM	18
*5:35PM	5:47PM	18
*5:40PM	5:52PM	18
*5:45PM	5:57PM	18
*5:50PM	6:02PM	20
*5:55PM	6:07PM	18

Maariv every 10 min

Time	Location
6:10PM	18
6:20PM	18
6:30PM	18
6:40PM	18
6:50PM	18
7:00PM	18
7:10PM	18
7:20PM	18
7:30PM	18
7:40PM	18
7:50PM	18
8:00PM	18

Maariv every 15 min **:00 :15 :30 :45**

8:15PM	9:00PM
8:30PM	9:15PM
8:45PM	9:30PM

18 Every 15 minutes
9:45PM - 2:00AM

SHACHARIS
MINYANIM WINTER 2023

כתיקין 20 Forshay Brochos 30 Min/Hodu 20 Min Before Neitz

כתיקין 18 Main Sefardi Minyan With Birchas Kohanim

6:15AM TENT 18

TENT 18 **:00**

7:00AM	10:00AM
8:00AM	11:00AM
9:00AM	

TENT 15 **:15**

7:15AM	10:15AM
8:15AM	11:15AM
9:15AM	

TENT 30 **:30**

6:30AM	9:30AM
7:30AM	10:30AM
8:30AM	11:30AM (last shacharis before chatzos)

TENT 45 **:45**

6:45AM	9:45AM
7:45AM	10:45AM
8:45AM	



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Seeking the Perfect Match

24:4 “כי אל ארצי ואל מולדתי תלך ולקחת אשה לבני ליצחק”

“Rather, to my land and to my birthplace shall you go and take a wife for my son, Yitzchok.” Why does Avrohom want a girl from his land and his birthplace? What is even more perplexing is why did he want from there – when they were known to be exceedingly wicked? Why not take from the daughters of Aner, Eshkol, and Mamre – who were not Kna’anim?

Shlomo Hamelech wrote in *Koheles* 7:28 “אדם אחד מאלף מצא” – “I found only one human being in a thousand, and the one I found among so many was never a woman.” If a person acquires a good friend for many years, if he thinks that perhaps he can leave this friend and find another person who will be even better than this first friend – he can seek him out, for it is possible that this will occur. However, if a man is married to a woman for many years, and then he decides that perhaps he should divorce her, and he will find a woman who is more righteous and better than his first wife, that will not happen – he will not find such a woman. When a man marries a woman, every person takes his *bet av*, the mate which was meant for him. Since she is meant to be his mate, she is worthy and righteous for him, both in her *middos*, and in everything that she does, which is a connection between him and her. They are to blend together, their *middos* along

with everything else, and are to work together. Thus, if after many years he decides that he wants to seek out a better wife, he will not accomplish this, for the second wife will not be his *bet av* and she will not be the right fit for him.

Avrohom Avinu felt through *Ruach hakodesh* that the mate for Yitzchok was from his *mishapacha* and his birthplace. Specifically, because right after the *akeidah*, he was informed that Rivkah was born to Besuel at that time. He deduced that the reason he was told about her birth must have been because she was to be Yitzchok’s wife. Being that she was his *bet av*, she obviously had the proper *middos* and everything else for Yitzchok. Thus, even if in theory he were to have found a more righteous individual by Aner, Eshkol, or anywhere else for that matter, it still wouldn’t be the correct *shidduch* for Yitzchok – she would not meld properly with Yitzchok. This is why Avrohom told Eliezer to specifically go to Haran to find a *shidduch* for Yitzchok. It didn’t matter that Rivka had a wicked brother, or father, for she was the one, she was the one worthy of marrying Yitzchok. What was most important for the *shidduch*? There are times that people get swept away in their looking for a *shidduch*; they are not focusing on the proper things which are needed. In searching for a *shidduch*, one must refine himself in his *avodas Hashem* – become a true “son” of *Hakodosh Boruch Hu*, and one must be *mispalet* for it. *Tefillah* is so important to every aspect of our lives. *Tefillah* can change the trajectory of our lives, and we must never stop *davening* for everything we need. May we be *zoche* to have all our *Tefilos* answered.

Chessed Starts at Home

RABBI BEN ZION SNEH



Let’s step back and get back on track...think about what Hashem really wants from us. We all feel that *chesed* is the key. The Torah bonds us with our Creator, and we must reflect His attributes. Just as Hashem is merciful and caring, we must be just as caring to those around us. These actions and emotions will give us the protection we seek. If we are to truly absorb the essence of the Torah, we must make *chesed* at home not just a priority for us, but our guiding light.

When Avrohom Avinu, the progenitor of *chesed* in the world, was looking for a wife for his only son, the marching orders he gave the *shadchan*, Eliezer, was to look for a kind and giving wife. Only through such a forebear would the DNA of the Jewish nation be formed. We are different from the nations and hence, our priorities mirror this difference.

The Chofetz Chaim wonders, why does the Torah repeat the story of Eliezer and his search for a wife for Yitzchok, three times, while so many halachos are only hinted at in the Torah, by the exclusion or inclusion of one little letter? What is the message here? Our saintly sage the Chofetz Chaim tells us that *issur* or *heter* – being allowed to do something or not – may be learned through a hint. Its message is heard clearly. *Halacha* cuts through to our essence and resonates within our soul. But appreciating the importance of good *middos* and developing a heart that cares – these lessons need to be constantly repeated, like a medicine that must be taken multiple times until it cures. *Chessed* can truly change who we

are, but it must be absorbed internally.

That is why *chesed* always starts at home, through our daily interaction with our spouse and children. Home is where we perfect our *chesed* by repeatedly performing acts of loving kindness with those who are nearest and dearest to us. It’s a daily test, a daily exercise—and if you don’t get it right, don’t be so discouraged – there’s always tomorrow.

We must constantly ask ourselves, “Did I act well at home today? When I had the chance to, did I smile and listen to my children? Did I listen non-judgmentally, and try to really feel what they are saying and what is bothering them – rather than trying to “fix it” for them? Did I hug them enough, and maybe take the time to play a game with them (with my phone turned off)? Did I show appreciation to my spouse for all they are doing for me?” If not, don’t despair... there’s a new opportunity for praise every day, every minute – jump right in!

These questions pose a most important test, but the right answers bring us giant rewards; a healthy and loving atmosphere in our homes and the *zechusim* we need in this world today to protect ourselves and defeat all enemies.

Good Shabbos!

Written by R’ Avrohom Hillel Reich based on a lesson and story by Harav Ben Tziyon Sneh Shlita



The Matriarchs

Rabbi Berel Wein

Our matriarchs were very strong personalities and were formidable women. The life experiences of our mother Sarah are an excellent example of this assessment of character and behavior. From the Torah narrative we are informed early on that she is infertile, unable to conceive and give birth naturally. Nevertheless, we do not hear despair from her. She is willing to bring another woman into her house and to share her husband, so to speak, with that woman in the hope that this would somehow facilitate her own becoming pregnant.

Having Hagar in her home and watching her arrogant behavior forces her to chastise Avraham's attitude towards this complex relationship. She takes action to bring Hagar in line and thus preserve the primacy of her relationship to Avraham. Having escaped from the clutches of the Pharaoh and being aware of the dangers facing a beautiful woman in a cruel and violent society, she nonetheless continues her life's mission of advancing monotheism and morality in a surrounding society that condones evil and violent paganism.

She is shocked, almost to disbelief, when informed by a stranger who appears as a Bedouin Arab that she will conceive and bear a son to Avraham. At that moment she realizes that she will not only become an "ordinary" mother, but rather the matriarchal figure that will preside over an eternal people that will influence all future societies.

To protect and safeguard that eternity, she is forced to expel Yishamael from her home. She does not flinch at performing this distasteful task. In this respect, she is stronger than Avraham...and Heaven, so to speak, backs up her position. She is the woman of iron that acts to guarantee the future survival of the Jewish people.

Sarah serves as the paradigm for the matriarchs that follow her in the Torah narrative of the book of *Bereishis*. Rivka is certainly the strong force in the house of Yitzchak who recognizes the darkness of Eisav in comparison to the heavenly potential of Yaakov. She shows strength in having to do family triage, so to speak, and knowingly to accept the consequences of such a painful and agonizing decision. The ability and strength that she exhibits, in switching her husband's blessings from the older son to the younger one, is indicative of the certainty of commitment and clarity of vision that so characterized all of the matriarchs of the people of Israel.

Sarah lived on in Rivka and her life's decisions. The same thing is true regarding Rachel and Leah who are more aware of the nefarious and dangerous ways of their father Lavan than is their husband Yaakov. It is they who finally force Yaakov to heed the Heavenly voice that directs him to leave Aram and return home to the Land of Israel.

Again it is the strength of character and will that decides the ultimate issue, and it is that decision that tips the scales of eternity in favor of Jewish survival. If Chava is recorded as being the mother of all living things, it is Sarah who is the mother of the loving, vibrant, and eternal people of Israel.

Landing A Fair Deal

Rabbi Yochanan Zweig

"...Land worth four hundred silver shekels; between me and you – what is it?" (23:15)

This week's parsha recounts the negotiations between Avraham and Ephron the Hittite concerning the Cave of Machpeilah. The Midrash states that the words "*Bnei Cheis*" are repeated ten times in connection to the sale, teaching us that a person who assists a Tzaddik with a transaction is credited with having fulfilled the entire Ten Commandments. Where do our Sages see any relationship between the Avraham's purchase and the Ten Commandments?

Prior to engaging Ephron in negotiations, Avraham first approaches the children of Cheis. He requests that they give him a burial plot for his wife. When they acquiesce to his request, he asks them to intercede on his behalf and convince Ephron to give him the Cave of Machpeilah. Finally, Avraham mentions that he wishes to pay the full cost for the land. When Ephron agrees to gift the land to Avraham, Avraham requests that Ephron accept full payment. Why does Avraham begin by asking for a gift, but insist upon paying for the land once his request is granted?

When he hears that Avraham wants to pay the full price for the land, Ephron comments: "*eretz arba mei'os shekel kesef beini uveinecha mah hi*" – "land worth four hundred silver shekels between me and you – what is it?". Ephron is minimizing the expense involved. He appears to be telling Avraham that this amount of money is of no consequence to wealthy individuals such as the two of them. However, Rashi does not interpret Ephron's comments in this manner. Rather, Rashi explains Ephron's words to mean that this sum of money is of no consequence between friends. How does Rashi know that Ephron is referring to his friendship with Avraham?

The Rambam rules that if a person does not want to sell an item but is pressured into doing so by the amount of money that the buyer is willing to pay, the buyer has violated the last of the Ten Commandments, "*lo sachmod*" – "do not covet". The only way for Avraham to guarantee that Ephron is not pressured into the transaction is if Ephron, as a gesture of friendship, is willing to give Avraham the land as a gift. However, once he sees that Ephron is willing to give him the land, Avraham, not wanting it as a gift, is comfortable offering him money for it.

Rabbeinu Bechaya comments that the number ten incorporates all the numbers which precede it. All nine commandments prior to "*lo sachmod*" are incorporated in this precept. The Meiri explains that all of the negative traits found in the first nine stem from egocentricity, the basis for the sin of coveting.

We are constantly placed in situations where we impose ourselves upon others and expect them to do something for us that they may not truly want to do. We learn from Avraham's actions the necessity to calculate whether others are doing things for us as an act of affinity, or whether they are being pressured into helping us; if the latter situation is the case, taking advantage of it borders upon the prohibition of "*lo sachmod*."



The Skillful *Shadchan* Rabbi Yisroel Reisman

Parshas Chayei Sarah is a very special *Parsha* about the extraordinary *shadchan* Eliezer. The greatest question that I ever heard on this *Parsha* was the question how many times does Eliezer's name appear in *Parshas Chayei Sarah*? What is incredible is that the answer is zero. Constantly Eliezer is called eved Avraham. A good *shadchan* acts only on behalf of the people involved. There is no "zich," there is no "myself" to his actions. And now let's see what we could learn from this week's *parsha*.

Let me begin by pointing out a very significant difference between the language that Avraham Avinu uses when he tells Eliezer to go to Haran, and Eliezer's language later on. In the beginning of the *parsha* in 24:4 we find that Avraham Avinu says to Eliezer "I want you to take a wife for my son, for Yitzchok." It is a double *lashon*. Why "for my son, for Yitzchok"?

Later on, Eliezer retells what his master commanded him to do. He says in *posuk* 38 "take a wife for my son" and he doesn't say "for Yitzchok." Why does he leave out "for Yitzchok?" The Bais Halevi has a wonderful *pshat*.

As the Bais Halevi explains, Avraham Avinu said get a wife "for my son, for Yitzchok." When you look for a *shidduch*, it has to match two things; it has to match the family, and it has to match the *bochur* himself. So when you look for a *shidduch* for Yitzchok, Avraham said, look for two things: it should match

me, and it should match Yitzchok. Now that explains the double *lashon* of Avraham, but it doesn't explain why Eliezer didn't repeat the double *lashon*.

The Bais Halevi says that he once had a rich man who came to ask for a *shidduch* for his daughter. This man said to him that I want someone who is the son of a *Rosh Yeshiva*, the son of a *talmid chochom*, the son of a *chashuve* person. The Bais Halevi realized, in talking to this man, that the man wanted the family to be *chashuv* but he didn't want the son himself to be a *Rosh Yeshiva*; he wanted the son to go out and take over his business, make money, and become a millionaire. To this *ashir* it was important that the son come from a *chashuve* family, but that the son should be a *talmid chochom*? That the rich man wasn't interested in.

The Bais Halevi says that now he understands what happened in Haran. It was very important to Besuel that the *shidduch* for his daughter should come from a *chashuve* mishpacha. But that the son should be someone who sits and learns? That wasn't important. So Eliezer, the trusted and skillful *shadchan*, said to himself "When I repeat my instructions, let me repeat it this way: *chashuve* mishpacha – that I'll say. But that the son Yitzchok will himself be *chashuve*? That wouldn't be important to Besuel and to Lavan. I'll skip that."

What a *diyyuk* in the *pesukim*!



Good Spouses Rabbi Pinchas Winston

Her husband's heart relies upon her and he shall lack no fortune. (Mishlei 31:11)

In the case of the Avos, there was more to it than this. Avraham knew that he was to be the father of the future Jewish people, and he knew that whomever he would marry was destined to be the mother of the Jewish people, a partner in producing a nation of G-d. That's why it was so frustrating that Sarah could not have children, and why it was such a joyous occasion when she did.

This is also how the Sages explain Yaakov's being so direct when he told Lavan to give him his wife so that he could start building his family. "Alright, Yaakov, we all know why you want to get married, but maybe keep it to yourself!" Yaakov's whole intention was to build the 12 tribes. He did not relate to the more personal and private aspects of marriage. He was totally selfless about his marriage, except that he gave himself over not only to his wives, but also to the future of the Jewish people.

True, we are not Avraham Avinu or Sarah Imeinu, or even Yaakov Avinu or Rachel or Leah, and therefore our marriages and the families we create may seem far less important than those of Biblical times. Nevertheless, we are still meant to learn from their actions and apply them to our lives to the best of our abilities, and that includes imitating at least a little of the single-mindedness they had when it came to building a *bayis neeman b'Yisroel*.

We are not saying that, in some cases, divorce is not

inevitable; sometimes the *tikun* itself comes from such a sad ending to what started off as a happy relationship. In some cases, divorce seems to be *b'shert*.

Furthermore, we are not saying that one must become a doormat for the other spouse, for that too can result in a disastrous marriage. What we ARE saying is that when two people get married and they are both committed, sincerely committed to a Torah lifestyle and the path of life that the Torah mandates, then that alone is the basis of a good Jewish marriage. That is the foundation of the *bayis ne'eman b'Yisroel*.

With that devotion comes a certain level of selflessness, without which good marriages lack meaning, and bad marriages become hopeless. It is on the foundation of such a commitment to Torah that a couple can then begin to build upward, adding "floors" to their marital house as the years move on. Some of the bricks in that home may be the result of happy and memorable moments, but often the bricks that count the most are the ones that were formed when one or the other spouse put the happiness of the other one before his or her own.

When this occurs, not only does that spouse break a negative trait (the more he or she does this, the more permanent the change becomes), but it makes the house stronger, and it produces healthier children who will in turn, make good spouses. Furthermore, it becomes a relationship that mirrors that of our ancestors, and it becomes a cornerstone, in its own small way, in the larger *bayis* that we call Bais Yisroel.

AVRAHAM AVINU'S COIN



-Rabbi Shimshon Dovid Pinkus, zt"l

Avraham was elderly. (Bereishis 24:1)

What was [stamped] on the coin of Avraham Avinu? An elderly man and woman on one side; a young man and woman on the other side. (*Bava Kama 97b*)

What was the meaning of the images stamped on Avraham Avinu's coin? Simply speaking, Avraham Avinu was a king, and it is the way of kings to put out currency bearing the icon of the king. Avraham's currency bore on one side the image of an elderly man and woman, who were Avraham and Sarah, and on the other side, a young man and woman, who were Yitzchak and Rivkah. They were the royal personages.

Besides the simple meaning, we could say Avraham wished to teach the people a lesson about *kosher* money. Avraham Avinu's outstanding trait was *chesed*. The Torah recounts the amazing *chesed* he did with his angelic guests. On the other hand, Yitzchak's outstanding trait was *yiras Shamayim*, as the verse says, *Pachad Yitzchak*.

The message on the front of the coin was that money is given to us so we may do *chesed* and *tzedakah* with it, as represented by Avraham and Sarah, the paragons of *chesed*. But this is only half the message. The back side of the coin showed Yitzchak and Rivkah, who represent *yiras Shamayim*. This teaches that we need to make sure our money is free of theft and other sins. Some people think that if they give nice donations to the shul and to other good causes, then it is not so terrible if their business dealings are less than 100% clean and pure. And it is forgivable if they forget to pay some little debts, or neglect to pay them on time. Avraham Avinu came to teach us that this is not so. A coin is *kosher* only when it bears the stamp of Yitzchak Avinu on it, when it is marked by *yiras Shamayim*.

This lesson is pertinent to everyone, including those who spend most of their time in the *beis midrash*.

There is an amazing story from the days of R. Chaim Volozhiner. One of the *bachurim* in the *yeshivah* fell ill, and thus traveled home, and on the way, he stopped to stay overnight at an inn. In the morning, the *bachur* realized that he lacks seven pennies from the amount the innkeeper had set as his fee. The innkeeper said he will rely on him to take care of this small debt when he gets a chance. And when the *bachur* got home, he gave his friend seven pennies with which to finish up the bill.

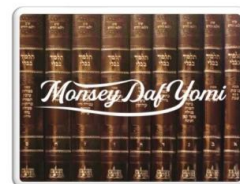
However, the friend forgot to give the money to the innkeeper.

After a short time, the sick *bachur* passed away. One night, when R. Chaim Volozhiner was walking down the aisles in the *yeshivah* after midnight, he saw with his own eyes the deceased *bachur* walking up to him. R. Chaim said *shalom* to him, and asked him, "How did your Heavenly judgment go?" The deceased *bachur* replied that when he came before the *beis din shel maalah*, he was found free of all sin and misdoing, and the sentence was issued that he may enter *Gan Eden*. But when he came to the gates of *Gan Eden*, the Satan was standing at the gate and did not let him come in, due to his sin of theft, as he owed the innkeeper seven pennies. It made no difference whether he was guilty of negligence or not, because after all was said and done, he didn't pay his debt. He owed the money, and that's it.

The Heavenly court thus decided that he will be given permission to appear in the world as a living person and ask his Rav to take care of the debt, so he will come to rest. R. Chaim Volozhiner instructed the forgetful friend to pay up, and since then, the *bachur* did not appear again.

This is quite a lesson about *kosher* money. Even if it involves just a small amount, and even if we have good excuses, a debt is a debt. It must be paid.

(Nefesh Shimson)



מזל טוב ללומדי דף היומי
על סיום מסכת קידושין
וסיום סדר נשים
יום א' פרשת תולדות

November 12 Shiur 9:00am

Siyum 9:45

Join the Shiur live every day live 18 Forshay

Or on Zoom 9:00am

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A Shidduch Story: SORRY, WRONG NUMBER

Countless memories crossed Shira's mind of the times her father warned her not to ever bring home a Yeshiva boy, but she never did, it was her father who brought him home.

Shira was 18 when she started searching for the meaning of life. She read a lot and was always trying to find her way, when she finally came to Judaism. After a long period of personal empowerment, she decided to become observant. At first, she did everything quietly; this did not bother her parents - what's wrong with a little tradition, anyway, or for your child to respect you a little more? But then, later, when the family began to realize that Shira was serious about her religious observance, they began making things extremely difficult for her.

This was a great challenge for her that she tried very hard to overcome. For example, the hot plate that she prepared for Shabbat, was mysteriously unplugged, and she was forced to eat cold food throughout the entire Shabbat. Even the humiliation that she endured was sometimes too hard for her to withstand. But she remained determined in her ways, and decided not to give up. She sometimes even had tears in her eyes because of the difficulties that she had to go through, but Shira kept strengthening herself by reminding herself that she used to be like them too, and she hoped in her heart that one day, they too will see the light and truth.

At one point she started hoping for the day when she would leave her current home and build a home of her own with her husband in which they would observe Torah and Mitzvot with joy.

As soon as she felt ready, and started dating, an additional difficulty began to develop: Shira's father, who knew that his

daughter wants to marry a guy who learns Torah, became enraged and told her officially that a guy like that will not step foot into his house – no matter what!

One day, Shira's father decided to call his wife, but by mistake, dialed the wrong number. Without realizing, he automatically began speaking in Bucharian, the native language spoken at Shira's house. The lady on the other end of the line surprisingly responded to him in the same language!

The father quickly apologized, and a split second before the conversation ended, the father asked the woman out of curiosity what her last name was – as Bucharians all know each other. From that point, they started conversing and the father began telling the woman that he's having a very difficult time with his daughter who is becoming religious. To his amazement, the woman began telling him that she too has a son who's driving her crazy with his religious observance and how he studies in Yeshiva all day!

To Shira's astonishment, she immediately received a phone call from her father who informed her that she would be having a date the next day with this guy. Shira, who expected to encounter a guy that meets her father's expectations, was shocked to see a Yeshiva boy like she wanted all along! And after several dates, the couple announced their engagement.

For the first time in his life, a real Yeshiva boy stepped foot in her father's house, dressed in a black suit, a white shirt and a hat. At that moment, countless memories crossed Shira's mind of the times her father warned her not to ever bring home a Yeshiva boy. But the truth is that she never did, it was her father who brought him home. Today, they are happily married, live in Holon and have four children.

A Tale of Shiduch Hashgacha



A friend received a personal invitation to attend a wedding taking place at Reb Shlomo's shul that night. It would be a great *zechus* to attend this wedding, he was told, as there was a special story behind it. The man happily agreed, and after the wedding was over, Reb Shlomo told him the following story.

A while back, Reb Shlomo was on a flight and got up to ask for a drink of water. To his amazement, he saw a stewardess standing in the back *davening* intensely, with a *siddur* in her hand. After she finished, he said, "I saw you were *davening*, I never met a religious stewardess before." The woman replied, "Actually, I converted to Judaism," and she proceeded to tell Reb Shlomo her story. It was clear that the stewardess was both deeply sincere and passionate about her commitment to *Yiddishkeit*.

The young woman then asked Reb Shlomo if he could possibly help her with a delicate situation. A friend of

hers had set her up with a nice Jewish man, and after a few dates it was obvious that they were perfect for each other. However, when his parents found out that she was a convert, they forbade their son from seeing her any more. "Maybe if you give his father a call, you could change his mind?" she asked.

Reb Shlomo happily obliged, but when he called, the father immediately responded, "It is not subject to discussion. I have only one son, and being that I went through the war, I have a responsibility to my family who perished to carry on the tradition in the best way possible. This does not include my son marrying someone who just became Jewish a few months ago. I don't know her intentions. I just want my son to marry a nice Jewish woman from a regular Jewish family like ours." Reb Shlomo tried his best to have the father reconsider, commending the true sincerity of the converted stewardess, but he was unsuccessful, and it seemed the case was closed.



First Comes Marriage *Rabbi Avraham Twerski, zt"l*



He (Isaac) married Rebecca, she became his wife, and he loved her (Genesis, 24:67).

Too often we may read a verse in the Torah without pausing to analyze its full meaning. Is it not noteworthy that the Torah points out the sequence, she became his wife and then he loved her?

Western civilization is awash in love. The media bombards us with love via every possible modality: verbal, graphic and lyrical. Is it not strange that with all the emphasis on love, the divorce rate is an alarming 50 percent?

What passes for "love" in western civilization is either blind passion, or at best, self-love. Neither of these are a basis for an enduring relationship. Passion dissipates fairly soon and self-love may be rather easily frustrated.

The dynamics of a couple "falling in love" is something like this: The young man sees in this young woman a person who he feels can satisfy his emotional needs, and she sees in this young man someone who can satisfy her emotional needs. This would seem to be the ideal basis for a lasting relationship. But note: the young man is motivated primarily by his personal interest, and the young woman is motivated primarily by her personal interest. Although they profess love for each other, the reality is that they each love themselves, and the other is but someone whom they expect will please them. Should anything occur – the other partner is not pleasing them as they had expected, or if they meet someone who they think can better please them – the relationship is at risk of falling apart.

It may be difficult for us to understand how marriages were once made, with the parents of the couple arranging the engagement. In absence of passion and self-love, what was the basis for such marriages? It was a sense of responsibility to establish a family to whom the couple could transmit the legacy of Sinai.

Certainly, the relationship was to provide satisfaction for both partners. However, if the level of satisfaction was not what each might have wished, the basis of the relationship was not weakened, and accommodation could more easily be reached. There was a common goal and purpose to the marriage rather than self-seeking interests. This enabled the development of a more mature love.

The Torah tells us, "He (Isaac) married Rebecca, she became his wife and he loved her." The love developed after she became his wife. I can understand that. I saw it work.

My parents' marriage was essentially similar to that of Isaac and Rebecca. The marriage was arranged by their parents, and my father met my mother for the first time after the chuppah (marriage ceremony). Self-love did not enter into their relationship at its inception nor at its end.

My father was extremely well-versed in medicine, and when he found out that he had cancer of the pancreas, he felt there was no purpose in undergoing chemotherapy. "Inasmuch as it is not going to significantly prolong my life, there is no reason to suffer the side-effects," he said. I had to agree.

However, my mother was adamant that chemotherapy be used, even if it would add only one day to his life.

My father said to me, "If I refuse chemotherapy, then when I die, Mother may have regrets. She may feel guilty that she did not insist on chemotherapy. I don't want Mother to feel guilty, so I will submit to the distress of chemotherapy. I've done many things for Mother, and this gives me a chance to do one last thing for her."

This marriage was not one of self-love.

Even when the couple know each other before the wedding, a sincere effort at making one's own needs subordinate to those of the other partner can make the marriage one of true love.

Several months later, Reb Shlomo received a phone call from the stewardess with some astonishing news. Two days earlier, she had been informed that her mother was near death and had a request to make. Not having been in touch with her mother since her decision to convert, she was not even aware that her mother was sick, let alone dying.

Upon entering the hospital room, her mother made a strange appeal: "Please promise to bury me in a Jewish cemetery."

Shocked, she asked her mother, "Why? And why are you asking *me*? Ask Dad to do it." Her mother responded, "I can't trust him to do it. You see, we never told you, but we are Jewish. After we survived the Holocaust and made it to America, we made a firm commitment never to reveal that we were Jewish. Your father always worried that there would come a time when it would happen again and he believed that this would protect us. We raised you the way we did because we thought it would be for your benefit. However, it was a mistake. Please, bury me properly as a Jew."

Exhilarated by this astounding news, she asked Reb Shlomo to please call the father again and explain to him that she was, in fact, Jewish from birth. Reb Shlomo called, but the father was very skeptical and continued

to refuse to hear about the shidduch. "Please," said Reb Shlomo, "Let's be reasonable. What if I come to your house with her and her father? If you would just briefly meet them, I am sure you will be convinced."

The father agreed, and the three of them arrived at the house. When the door opened, the two fathers looked at each other in shock. "Yaakov, is that really you?" the stewardess's father whispered.

"Moshe?" whispered the boy's father. Suddenly, they were in each other's arms, laughing and crying, hardly daring to believe what had just transpired. These two men had been childhood friends who grew up together in the same *shtetl*.

"Yaakov," said Moshe, "Do you remember our pact?"

"Remind me."

"We promised one another that when we get married and have children of our own..."

"Oh yes," interrupted Yaakov. "We promised that if one of us had a boy and the other a girl, we would marry them off to each other. Well," Yaakov laughed, "It looks like it's time to keep our promise."

"And that," Reb Shlomo concluded, "is how we ended up dancing at this wedding tonight."

JOKES

A Patient Grandpa

I was walking through the local supermarket the other day when I saw a grandfather walking around with his 2-year-old grandson. It was obvious that the grandpa wasn't having an easy time of it, with the siren-like voice of his cherished youngling scaling upwards every time candy or toys came into view.

The grandfather, however, kept his cool, and intoned softly to the child: "Chaim, relax, it won't take long." When the screaming didn't stop, the grandpa continued: "Chaim, there's no reason to get angry, try to enjoy this walk and in a minute we'll be on the way home, promise." When I came out of the store I saw them in the parking lot, the child screaming and the older man still talking softly and quietly to him. I couldn't help myself. I walked over to him.

"Sir," I said, "I have to say you are an amazing grandfather. The way you talk to the boy and keep your calm despite all of this screaming - Chaim a lucky kid to have a grandpa like you." "Thanks," said the grandfather, "but I'm Chaim. This little kid's name is Shloimie."

Wearing the Pants

There were three guys talking in the pub. Two of them are talking about the amount of control they have over their wives, while the third remains quiet. After a while one of the first two turns to the third and says, "Well, what about you, what sort of control do you have over your wife?" The third fellow says, "I'll tell you. Just the other night my wife came to me on her hands and knees."

The first two guys were

amazed. "Wow! What happened then?" they asked. The third man took a healthy swallow of his beer, sighed and uttered, "She said, 'Get out from under the bed and fight like a man.'"



Mechanic vs. Cardiologist

A mechanic was removing a cylinder-head from the motor of a Harley motorcycle when he spotted a well-known cardiologist in his shop. The cardiologist was there waiting for the service manager to come take a look at his bike when the mechanic shouted across the garage, "Hey Doctor, want to take a look at this?"

The cardiologist, a bit surprised, walked over to where the mechanic was working on the motorcycle. The mechanic straightened up, wiped his hands on a rag and said, "So Doc, look at this engine. I open its heart, take the valves out, repair any damage, and then put them back in, and when I finish, it works just like new. So how come I make \$80,000 a year, a pretty small salary, and you earn a hefty \$460,000 when you and I are basically doing the same work?"

The cardiologist paused, smiled and leaned over, then whispered to the mechanic, "Try doing it with the engine running!"

Chanukah Gift

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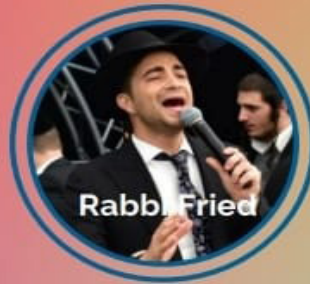
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