

VAYEIRA | 16-23 CHESHVON 5783 | (NOV 10-17 2022)

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# Vayeira 5783

## The Protection of Shema

Every year on the eve of Pesach after a wonderful Seder we lie in bed falling asleep and there is something else different from all other nights; we don't say Shema. As we know, its "lail shemurim l'benei Yisrael" a time that Hashem will watch us so we don't need the extra protection that we normally receive from saying the Shema. How is it that the Shema protects us? Do we need a special Kavana(thoughts) to receive that protection? Is it a magical Segula? Why is it that we say Shema just twice a day, if it protects us we should say it many other times?

The Medrash that Rashi quotes teaches us that the moment that Yaakov and Yosef met after 22 years of being apart, Yosef cried on his father's shoulders and Yaakov recited the Shema. We can only imagine the emotional scene of the most powerful king reuniting with his father after so many years, the paparazzi taking millions of pictures, headlines in every newspaper around the world. But the question is, why was Yaakov reciting Shema at this amazing time? Did he, chas v'shalom, miss minyan on that day? Could he have not better worked out his schedule so that he would be finished reciting his shema of the day and fully concentrate on the reunion of his dearest son?

The minhag by Sephardic Jews is to say Patach Eliyahu before Mincha and in that special tefilah Eliyahu Hanavi says we know that Hashem is full of Chochma but we will never know his wisdom in totality. We know he is mighty but we will never know all of his strength. The only thing we can know from Hashem in it's entirety is his attributes of his Unity (his oneness). The reason is in his wisdom or strength the more we know, we realize we know nothing. It constantly grows exponentially from our ability to comprehend. But Hashem's unity we can perceive because it's the accumulation of all life experiences that we have, that are even conflicting with one another, are all Hashem. His Unity is like all of our comprehen-

sions of Hashem coming to an inward point, whereas his strengths and wisdoms get wider and wider. This is the meaning of Shema Yisrael -accept or hear Israel, Hashem- the attribute of mercy, Elokeinu- the attribute of judgment, Hashem Achod- they are one. It is the understanding that all of our life's experiences are kindness from Hashem.

That is why Yaakov Avinu said Shema at that moment when he met Yosef. It was the most appropriate pasuk to say as he experienced firsthand all the years of pain was now clarified as the greater good. The message of the absolute unity of Hashem became so alive for him at that instant and he expressed it by saying Shema.

Throughout the night of the Seder we live this reality of seeing how everything Hashem does is all good for that is the story of the Hagada. We were pained in Egypt but we exited much stronger. We grew tremendously, it's the process of hardening steel; the more you bang on it, the harder it becomes. This was known as Kor Habarzel and it made us worthy to be Hashems nation. When you are living in Hashems unity on the night of Pesach you don't need to additionally recite it because we are experiencing it and being it. This is the reason we don't say Shema on the night of the Seder, and this is how we are different than on all other nights. The protection of the Shema is the constant reminder that everything is all good; we can't get hurt as Hashem is guiding everything. Shema is not some kind of spell or magic. We recite the Shema every morning in preparation for the day to keep the awareness that all is one and all is good. We recite Shema when we go to sleep and we reflect over our day and see how things worked out, how life mends and heals B"H. We can rest knowing we are in the hands of Hashem and it's all good.

May we be zoche, this year, to open the door and greet Eliyahu Hanavi who will share with us the good news of the final redemption which will enable us to live constantly in the unity of Hashem

Shabbat Shalom, Rabbi Aaron Lankry

### NEW MINYANIM ADDED:

### EARLY MINYAN MINCHA FRIDAY

12:11, 1:00, 1:30 ,2:00 2:30, 3:00

## SHABBOS ZMANIM

CANDLE LIGHTING	4:22PM
MINCHA ALEF TENT	4:32PM
MINCHA BAIS CHABAD	4:32PM
SHKIYA	4:40PM
SHACHRIS VASIKIN- DAF YOMI SHIUR	6:01AM
SHACHRIS ASHKENAZ 18 MAIN	8:00AM
SHACHRIS MAIN MINYAN 18 TENT	9:15AM
SHACHRIS 20 FORSHAY BAIS CHABAD	10:00AM
<b>NEW SHACHRIS 18 FORSHAY</b>	<b>NEW 10:15AM</b>
MINCHA	1:45PM
PIRCHEI	2:00PM
MINCHA SHALOSH SEUDOS	4:20PM
SHKIYA	4:39PM
MARRIV	5:19PM 18 TENT, 5:24PM

## WEEKDAY ZMANIM

SHACHRIS	
20 MINUTES BEFORE NEITZ	
S 6:21	M 6:22 T 6:23 W 6:24 T 6:25 F 6:27
MINCHA & MARIV	
12 MINUTES BEFORE PLAG	
S 3:25	M 3:24 T 3:23 W 3:23 T 3:22
MINCHA & MARIV	
12 MINUTES BEFORE SHKIA	
S 4:27	M 4:26 T 4:25 W 4:25 T 4:24
<b>NOVEMBER 13 – NOVEMBER 18</b>	
NEITZ IS	6:21 – 6:38
PELAG IS	3:37 – 3:34
SHKIA IS	4:39 – 4:36
MAGEN AVRAHAM	
8:35 AM – 8:39	
GRA- BAAL HATANYA	
9:11 AM – 9:13	

Zmanim by our incredible Gabbi  
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## Mincha Mariv Minyanim

### 18 Main מנחה

מנחה גדולה (12:10-12:41)

1:00	אל זילא *	Tent א
1:15	אל זילא *	Tent א
1:30	6 MIN. AFTER תשקית *	Tent ב
1:45	10 MIN. AFTER תשקית *	Tent ג
2:00	20 MIN. AFTER תשקית *	Tent ד
2:15	30 MIN. AFTER תשקית *	Tent א
2:30	40 MIN. AFTER תשקית *	Tent ב
2:45	50 MIN. AFTER תשקית *	Tent ג
3:00	60 MIN. AFTER תשקית *	Tent ד
3:15	72 MIN. AFTER תשקית *	Tent א
3:30	6:00	Tent א
3:45	6:15	Tent א
4:00	6:30	Tent א
4:15	6:45	Tent א
4:30	7:00	Tent א
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	1:00	18 &
	1:15	18 &
	1:30	18 &
	1:45	18 &
	2:00	18 &

### מנחה ומעריב

12 MIN. AFTER תשקית	Tent א
12 MIN. AFTER תשקית	Tent א
6 MIN. AFTER תשקית	Tent ב
AT תשקית	Tent ג
10 MIN. AFTER תשקית	Tent ד
20 MIN. AFTER תשקית	Tent א
30 MIN. AFTER תשקית	Tent ב
40 MIN. AFTER תשקית	Tent ג
50 MIN. AFTER תשקית	Tent ד
60 MIN. AFTER תשקית	Tent א

↑ Upstairs  
↓ Main Floor

Every 15 min till תשקית

\*Repeat every night after nightfall



# PARSHAS VAYERA AISH TAMID - POWER OF A MITZVA

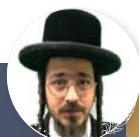
One of the Tanchuma's most inspiring midrashim can be found at the end of Parshas Lech Lecha regarding the mitzva of Milah. There are many mefarshim that explore the reason Avraham was directed to be circumcised so late in his life. Most explanations, however, don't discuss why Hashem waited until Avraham was close to 100 years old to require him to fulfill one of our greatest Mitzvos. After all, the penalty for not fulfilling the mitzva is Kares which is the worst punishment possible. Why then didn't Hashem issue this command sooner? The Tanchuma presents some reasons for the delay. First, he suggests that perhaps Hashem was waiting until after He completed the 13 other covenants regarding this Mitzva as listed by Chazal in Maseches Nedarim. Then he offers a profound answer: Hashem deferred this mitzva to teach us that even a non-Jew who wishes to convert should not be discouraged by advanced age. This is an astounding chizuk, not just for non-Jews who want to embrace Judaism but for all of us in anything we undertake to do. How many times do we experience a sense of despair, a feeling of being too late in the performance of an action? Chazal and specifically the mitzva of Milah come to teach us that its never too late.

The Chinuch explains that the essence of the mitzva of Milah is that just as one can make changes to his physical being so too can he make changes within his spiritual self. The Milah is a Tikun to our body and it serves as a model for the rest of our lives to always strive to better ourselves.

This concept of potential change through the performance of mitzvos seems clear with the mitzva of Milah. In truth, however, it applies to every mitzva. Chazal teach us in the Tanchuma, Parshas Shmini--the commandments were given only to purify us. Hence every mitzva is an opportunity to improve ourselves. The more we focus on this connection and on the deeper meaning of each mitzva, the more fulfilled we can be.

The past few weeks we began a whatsapp group for Kitzur Shulchan Aruch Yomi. It is raging like fire. In about 7 minutes a day one can go through the many relevant Halachos of Mitzvos and be transformed. One of my close friends shared with me the following inspiring personal story. He told me that after joining the group and listening to the daily class about the mitzvah of Tzizis, he kept noticing in his closet a pair of Tzizis that he had not worn in years. He also recalled that I had shared with him recently a segulah against the Yetzer Hara that is quoted by the Shlah Hakadosh, the Ramak and other great giants: Whenever the Yetzer Hara is giving us a hard time simply recite the pasuk המזבח לא תכבה לא תשחית. Repeat it a few times and you will knock down the Yetzer Hara. The next time my friend spotted his Tzizis, he said the pasuk and grabbed them. That was all he needed to be reconnected with the holy mitzva.

Good Shabbas



## PARSHAS VAYEIRA Open Up the Tired Eyes

הי במצחק בעיני התניו(יטר).

And Lot's son-in-laws laughed at the warnings that G-d was going to destroy Sdom.

It's a question that bothers us all-how could Lots son-in-laws be so out of touch!

The people of Sodom had rushed the door, breaking it down in an effort to hurt the occupants of Lots house. They were smitten with 'sanverim', momentary blindness, of a hallucinatory nature- and as such they were unable to find the door.

An incredible miracle.

To be sure, there was evil all over Sodom.

Retribution was on the horizon- it was thick in the air.

What were these son- in-laws thinking when they laughed?

Surely something big was about to happen. Couldn't they read the writing on the wall. Why did they simply laugh the whole thing off?

Explains the Shem M'Shmuel, R' Shmuel Borenstein

(1855-1926), the son of the Avnei Nezer and a most prolific Chasidic Rebbe in his own right; Lot's son-in-laws, were also punished with sanverim (blindness) because they were in denial. When a person wishes to close his eyes and not see what is occurring, when he wishes to close his heart to change..when stubbornness takes over, Hashem keeps him in darkness.

Injustice and imbalance can be as clear as day- but if we wish to remain in denial nothing whatsoever will be changed.

This week's parsha, Vayeira, chronicles the many challenges that our forefathers went through in order to remain close to G-d. Over thousands of years the Jewish nation has been persecuted and nearly destroyed in its quest to lead a Torah lifestyle. Today we have no such danger. The greatest danger to spirituality today is our failure to see the excess in our lives.

It is not the excessive behavior, the quest for more and more "things"- better entertainment and constant thrills, that is the problem, but the hole in our lives that leads us to treasure this quest. It is not our quasi addiction to smartphones but the overarching importance we place

on the device and it's many offerings. If we would only relish learning Torah or the time we spend with our children as much as the clips we get on social media...

Children, nowadays fall into 2 categories- ones with their own devices, who are oblivious to any non screen based relationship, or those without a phone/ipad, who complain about the time we spend on our devices. (Ma..can you please put that phone down!?!). Are we listening?

Open up our minds and hearts-

There is something inherently unhealthy with all the time we spend looking at our little screens.

To be sure, it's a tool with much positive value, making the huge world out there feel so much more closer.. pictures come in daily that warm our hearts. Shiurim abound... Torah is learned..it's incredible.

Just as the original phone appeared when our world became way too large to actually speak to everyone in person, the internet now serves an even larger global community. But the excessiveness of our smartphone use is apparent to anyone who looks objectively at the phenomenon.

Imagine a phone user in the 1980's who spends their day calling all sorts of 800 numbers to gain information and connect to chat groups. What would we think of such a person..?

If we are honest with ourselves, we do the exact same thing.

Take the step...turn off the phone during family meals (if there is such a thing in your house..if not we must strive to increase family time in other ways). We must connect once again with those we have forsaken for our devices.

A recent study has found that family meals provide an opportunity to come together, strengthen ties and build better relationships, giving a sense of belonging to our children, which leads to higher self esteem.

Research shows that kids who eat family meals have less of a chance of engaging in high risk behaviors such as substance use and violence, and fewer psychological problems.

It's a re-education process for us all. We must learn how to enjoy spending our time in a real world, as opposed to a virtual one- that keeps us entertained but slips those around us into darkness.

Translated by Rabbi Reich

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## Rabbi YY Jacobson

### Why Infants Have To Grow Up On Milk

#### The Secret of Giving

A woman is leaving her multimillion dollar mansion in Beverly Hills when a poor man approaches her and cries, "Oh ma'am, I haven't eaten in three days."

To which the woman responds: "I am so envious of you; I wish had your will power."

Another anecdote:

David Goldberg, a seasoned doctor, turns to Harry Rabinowitz, the man seated next to him in the synagogue, and says, "Harry, you're an intelligent lawyer, I need your help."

The doctor begins his lament. "Every Shabbos," he says, "during the entire time of the service, people approach me seeking medical advice. This one has stomach pains, this one's wife woke up with a headache, this guy's mother-in-law's back hurts. I am just sick and tired of this. Shabbos is my only day of rest."

"Listen to me," says Harry. "Next guy that comes over, give him the advice he needs, but make sure to send him a bill for your medical advice the following week. I guarantee you," says Harry, "that in no time you will have peace and quiet in the synagogue."

"Great idea!" exclaims the doctor. He returns home in a great mood.

Tuesday, as David is opening the mail, he finds a bill from his friend Harry Rabinowitz.

#### Abraham's Menu

The Torah relates the meticulous order of the meal that Abraham offered his guests, recorded in the opening verses of this week's Torah portion Vayeira. First he gave them cheese and milk, and only afterward did he present them with calf's meat, consistent with Jewish dietary laws that deli products may be eaten after dairy products, but not vice versa.

Yet another point is raised among the biblical commentators as to why Abraham chose to serve his guests these particular items - milk, cheese and meat - to begin with. The choice of meat is clear, as he wished to serve his visitors a satisfactory meal. But why, from among many possible

appetizers, did Abraham decide to give them milk and cheese as a prelude to the meat?

Even if Abraham was compelled for whatever reason to serve his guests milk, why does the Torah make a point of sharing this apparently insignificant detail with us.

#### The Mystique of Nursing

The rule of thumb in our world is that sharing something with somebody else constitutes a loss for the giver. If I have it, and give it to you, I lose it; if you have it, and give it to me, you lose it. If you write a check for charity, your checking account is diminished.

An exception to this rule is the milk a mother feeds her suckling. As long as a mother continues sharing her nourishing liquid with the child, her mammary glands will keep on refilling. Furthermore, the quantity of the milk is usually dependent on her sharing it: The more a mother nurses, the greater the flow of milk her body produces. When she ceases to breast feed, her inner production of milk ceases.

This is one of the deeper reasons why G-d created nature in a way that infants are nourished by milk. Through this natural process of infant nourishment, the Kabbalah teaches, a mother is given the opportunity to ingrain within her child's tender consciousness the truth about sharing: The more you give, the more you will receive. Just like the milk that you are now swallowing, my dear child, the more I share it, the more I have it.

#### The Gift of Love

Very often guests—particularly if they are strangers—feel uncomfortable staying in somebody else's home and eating another person's food.

Abraham, hypersensitive to the feelings of his guests,

addressed this awkwardness by offering them milk and milk products at the start of the meal, reflecting the Jewish approach toward giving. Giving is like milk: you more you give, the more you get. The greatest gift we can give ourselves is a life filled with love and caring toward other human beings. More than the host does for the guest, the guest does for the host.

This is true in our marriages as well: when a husband and wife are committed to give to each other, they themselves are often surprised of how much they receive by the sheer act of giving to somebody outside of themselves. The love we give away is the only love we keep.

Or as Winston Churchill put it: We make a living by what we get, but we make a life by what we give.

There is a lovely story about the great Victorian Anglo-Jew, Sir Moses Montefiore. Montefiore was one of the outstanding figures of the nineteenth century. A close friend of Queen Victoria and knighted by her, he became the first Jew to attain high office in the City of London. His philanthropy extended to both Jews and non-Jews, and on his one-hundredth birthday, The London Times devoted editorials to his praise. "He had shown," said the Times, "that fervent Judaism and patriotic citizenship are absolutely consistent with one another."

One reflection was particularly moving: Someone once asked him, "Sir Moses, what are you worth?" Moses thought for a while and named a figure. "But surely," said his questioner, "your wealth must be much more than that." With a smile, Sir Moses replied, "You didn't ask me how much I own. You asked me how much I am worth. So I calculated how much I have given to charity this year."

"You see," he said, "we are worth what we are willing to share with others."



## HOW CHINUCH WORKS

### PARSHAS VAYEIRA

#### HASHEM, EXCUSE ME—I HAVE GUESTS

“ויאמר, ד' אם נא מצאתי חן בעיניך אל נא תעבר מעל עבדך” 18:3-“And he said, My Lords, if I find favor in Your eyes, please do not pass away from Your servant.” Rashi states that there are two P’shaim in this Posuk. Either Avrohom was speaking to his guests, or he was speaking to Hakodosh Boruch Hu. Shabbos 127a – גדולה הכנסת – “The Mitzvah of Hachnosas Orchim, tending to the needs of one’s guests, is greater than receiving the Divine Presence.” The Gemara learns out from Avrohom tending to his guests, despite the fact that Hakodosh Boruch Hu was visiting him, that it is better to tend to one’s guest than to be Mekabel the Shechinah. Could it be that it is proper to disrespect Hakodosh Boruch Hu when He came to visit Avrohom, and tell Him to wait while he went to greet and tend to his guests? How are we to understand this?

According to one explanation of this Posuk, the Torah is telling us that while Avrohom was speaking to Hakodosh Boruch Hu, he saw guests, and asked Hakodosh Boruch Hu to wait for him, while he tends to his guests. Chazal learn from this that the Mitzvah of Hachnosas Orchim is greater than being Mekabel the Shechinah. How can we learn this out from here? Who said that Avrohom Avinu acted properly here? Additionally, if Avrohom was in fact speaking to Hashem, the Torah first should have said that Avrohom asked Hashem to wait, and then ran to greet the guests. However, first the Torah tells us that he ran to greet the guests, and then he asked Hashem to wait – which seems to be out of sequence. While it is true that Avrohom first spoke to Hashem and asked him to wait, in his מחשבה, thoughts, first came that he wanted to greet his guests, and then he thought about how he would need to deal with the Shechinah. The rule is that מחשבה טובה כמעשה, a good (proper) thought is like an action. We know that Avrohom did the proper thing by tending to his guests despite his being with the Shechina because the Torah first tells us that he ran to his guests. Being that his thoughts of greeting his guests were proper, it was already considered as if he had done the action – although he had not actually performed it yet, and that is why the Torah mentions it first. He first asked Hashem to wait, and then ran. (אך פרי תבואה)

Shabbos 127a – Chazal learn from this that the Mitzvah of Hachnosas Orchim is greater than being Mekabel the Shechinah. How could it be that Avrohom Avinu, the faithful Shepherd of Hashem, would disrespect Hakodosh Boruch Hu, and ask Him to wait, while he goes to greet his guests? Perhaps we can explain this based upon a Yerushalmi in Brochos 5:1 that says that if one is in the middle of doing something on behalf of the Tzibbur, he is פטור, exempt, from Krias Shema and Tefilah, until he completes

his service on behalf of the Tzibbur. The explanation of this rule is because if one would stop performing his service of the Tzibbur and say Krias Shema and Tefilah, by the time he returns to his service of the Tzibbur it may no longer be there, and he would have lost that opportunity on behalf of the Tzibbur. A person’s work on behalf of the Tzibbur is also a part of one’s Avodas Hashem, and Hakodosh Boruch Hu would rather him complete his job on behalf of the Tzibbur even at the possible loss of Krias Shema and Tefilah. The same applies here. If Avrohom would not have dealt with the guests at that time, he may have lost his opportunity, and his tending to their needs is Avodas Hashem, the same as being Mekabel the Shechinah is. (תוספות ברכה)

Chazal say that we see from this Posuk that greeting and tending to guests is greater than speaking to the Shechinah. If so, (my son asked) if one is in the middle of Davening Shemoneh Esrei and a guest comes by, presumably he should interrupt his Tefilah and tend to his guests, as Avrohom did. However, how can this be when we know in Halacha that one is not allowed to interrupt his Tefilah to greet guests? There is a crucial difference between the Shechinah conversing with Avrohom here, and when we are Mispalel Shemoneh Esrei. When we are Mispalel Shemoneh Esrei, we are requesting many things from Hakodosh Boruch Hu. We are going to Him and asking Him to give us things. In this case, you do not interrupt, for that is a great disrespect. However, by Avrohom Avinu, he was not requesting anything from Hakodosh Boruch Hu, rather Hakodosh Boruch Hu was coming to visit him. Being that Hashem was coming to visit him, and Avrohom was also serving Hakodosh Boruch Hu by performing the Mitzvah of Hachnosas Orchim, he was able to leave the Shechinah and ask the Shechinah to wait until his return from performing the Mitzvah of Hachnosas Orchim. (ר' הלל דייויד)

Avrohom Avinu did everything for the sake of Hashem. Every limb of his body wanted to fulfill the Ratzon of his Master, Hakodosh Boruch Hu. Avrohom Avinu was not concerned about the physical pain of the Bris Milah, rather his main concern was his spiritual blemish. He wanted to be pure, not to have any stains upon his holy Neshama. Hakodosh Boruch Hu visited Avrohom to remove all the stains that his sins caused. Avrohom Avinu was like a completely new creation, a creation whose only desire was to fulfill the desire of Hashem. When Avrohom saw that there were guests coming his way, he saw an opportunity to follow the Ratzon of Hashem. The Torah is teaching us that it was not disrespectful of Avrohom to excuse himself from Hashem, for that was truly His desire. How can one come close to Hashem, by following His will – following the Torah and its commandments. May we be Zoche to be true servants of Hakodosh Boruch Hu, and follow His Ratzon, so that we can become close to Him.

In Bereishis, 18:7 it says in reference to his preparing for guests that Avraham ran to the cattle and then gave the animals to the child to prepare. Rashi explains that the child is referring to Yishmael. Avraham Avinu wanted to be mechanech his son. We also find in 18:19 that Hashem said he must reveal to Avraham what will happen in Sedom because “I know that he will be mechanech his household to tzedaka and what is right.” The Meshech Chochma says this is the source for the mitzvah of Chinuch.

The Mishna Berurah 47:10 says that a father and mother should always be davening that their children should learn Torah and be tzaddikim and baalei midos tovos. The kavana should be in the bracha of Ahava Raba/Ahavas Olam, when saying birchas haTorah (venihyeh anachnu vetzetzaeinu), and when saying Uva Letziyon (one should have his children in mind by l’man lo niga lorik velo neileid labeholo.)

Where in the bracha of Ahava Rabba are we davening for our children? The answer must be that for parents to get their children to become baalei Torah and baalei mitzvos, it is incumbent upon the parents to first become baalei Torah and baalei mitzvos themselves. It is only after the parents become mechubar to Hashem that they may expect the children to follow suit. In Birchas Hatorah we say venihyeh anachnu vetzetzaeinu only after we daven for ve’haarev na. If the Torah is sweet to the parents, it will become sweet to the children also. The same concept applies to Uva Letzion. We say l’maan lo niga lorik velo neileid labehala. We daven this for our children only after we say hu yiftach libeinu besoraso etc earlier. It is only after we ourselves have our hearts opened to the Torah that we can daven that our children should have their hearts opened. This truly clarifies that when we daven Ahava Raba, that Hashem should light up our eyes to learn the Torah, we not only have in mind ourselves but by extension we have our children in mind. That is the only way to be successful in raising children who will learn Torah.

This is really a lesson in chinuch as a whole. Parents need to understand that it is not do as I say, but rather do as I do. Leading a life like that will bring about successful chinuch for the children.

Let us hope that we all become better ourselves thereby helping our children become better too.

*Do you have a topic or discussion you want to read about? Please send comments or questions to [hymanbsdhevens@gmail.com](mailto:hymanbsdhevens@gmail.com) or [berachsteinfeldscorner@gmail.com](mailto:berachsteinfeldscorner@gmail.com)*



RABBI FRAND

## LESSON #1 IN HOSPITALITY: DON'T LET YOUR GUESTS FEEL INFERIOR

In this week's parsha, three strangers came upon Avraham in the heat of the day while he was recuperating from his circumcision. He runs to greet them. He gives them food and water and insists that they come into his tent where he can show them full hospitality. This incident is the paradigm of the mitzvah of "hosting guests" (hachnasas Orchim). We have spoken about this in prior years.

The Ramban writes that when Avraham addressed the strangers he used the word "Adonai," which is spelled with a kametz vowel under the letter nun. This is the same spelling as we find for the name of G-d, which indicates that Avraham recognized them as being Angels from on High. It is for this reason, the Ramban writes, that Avraham bowed down to them.

If Avraham recognized virtually from the outset that these were not mere Arabs walking in the desert heat, but rather Heavenly Angels, a powerful question arises. What was Avraham doing preparing such a sumptuous meal for them? Chazal say that Avraham slaughtered separate animals for each guest, so that they could each taste a delicious tongue. Why does he have Sarah bake such large quantities of bread for guests, who he apparently knew did not consume earthly food? Angels are spiritual beings. They eat neither tongue nor bread nor any of the other items Avraham troubled himself to prepare! Why the charade?

Rav Simcha Zissel Brody – the Rosh Yeshiva of the Chevron Yeshiva – in his Sefer Sam Derech cites the principle that "precious is man who was created in G-d's Image". He writes that based on this principle, it does not matter if one is dealing with real human beings or imaginary human beings, the laws of Derech Eretz [proper moral etiquette] of treating human beings kindly and generously requires one to treat the angels and feed them as though they were literal human beings who would enjoy all kind of earthly delicacies. By virtue of the fact that they looked like human beings who were created in the Image of G-d, Avraham was required to treat them like human beings.

This is the lesson of this parsha. A human being, who is created in the image of G-d, is to be held in such high esteem that even someone who only has the appearance of a human being must also be treated the same way.

With this idea, we can come to appreciate an interesting observation made by Rav Levi Yitzchak of Berditchev. The Torah describes Avraham's hospitality:

"He took cream and milk and the calf which he had prepared, and placed these before them; he stood over them beneath the tree and they ate." [Bereishis 18:8]. The Berditchever comments: The first rule of how to treat guests is to make them feel comfortable and not make them feel as though they are inferior. Even though, in truth, the host may be much superior to them, he should never show that off. The guests should never be made to feel "This host of ours is in a different league than we are."

If you have a guest for Shabbos who is mainly pre-occupied with trivialities in life, he is not a "Daf Yomi person" or anything near that, do not say to him, "Well, it is already 9 o'clock. I have to learn my Daf Yomi." It will make him feel inferior. If you are a "Tikun Chatzos Jew" (who recites special prayers at midnight mourning the destruction of the Temple) and your guest says at 9:30 pm "I am going up to bed now", do not tell him "Oh, I can't go to bed yet, I need to stay up another 2 and a half hours to recite Tikun Chatzos". If your guest asks you, "What time is minyan in the morning?" do not tell him "I never miss praying at sunrise," when you know your guest has never seen sunrise! This is rule #1 of hospitality – do not make your guest feel inferior.

Rav Levi Yitzchak explains that Avraham had a problem. He knew the guests were angels. One would think "There is no way to trump that! These guests of mine are angels!" That is not so. Just the opposite is true. Angels may be angels, but they have one major shortcoming. There is no spiritual growth with angels. They are created however they are and that is how they remain until they finish their mission. They do not grow. They do not improve. They are static creatures ("om-dim").

Human beings are dynamic; they are constantly on the move. Man is a "holech". He may go up, he may go down, but he is not stationary. Avraham Avinu has invited guests, who are trapped in a state of "omed" while he is an unbelievable "holech", a spiritual dynamo who goes from test to test, passing each with flying colors. How will he be able to protect his guests from feeling inferior? Rav Levi Yitzchak gives a "Chassidic interpretation" to the pasuk "And he stood upon them under the tree while they ate." For that encounter, he made himself like one who was standing stationary, like an "omed," so as not to make his guests feel uncomfortable.

This is rule #1 of hospitality and rule #1 of doing

favors. When you do a chessed [favor] for someone, do not rub it in his face! Do not make it seem to him like you are doing him the biggest favor in the world. You must do it in a nonchalant fashion, so that he does not even realize you are doing him a favor. If someone asks you for a ride and you are actually headed in the other direction, you dare not tell him how much out of the way it is and impress him with what a big favor you are doing him. Rather, say, "That is unbelievable! I was headed just a block away from there myself!"

The Talmud teaches that one who says "This Sela is given to charity on the condition that my son lives" is a fully righteous person. [Bava Basra 10b]. He is giving Tzedakah for the most personal of motives, for the least altruistic of reasons. Rabbi Mordechai Bennet comments: I would understand if the Talmud said that such a person fulfills the mitzvah of Tzedakah. I would understand if the Talmud said that such a person did a nice thing. But how could the Talmud say that a person who gave charity for such "selfish reasons" was a "Tzadik gamur" [a completely righteous person]?

He interprets the case as follows: A person comes to a Jew and tells him his tale of woe. Alas, he needs money and he has this trouble and that trouble. The Jew says to him, "You are a G-d send. I also have a great misfortune in my family. I also need merit. I am therefore giving you this money so that my son should live. You are doing me the favor! I needed a meshullach!" This takes away the beggars discomfort and his feeling of inferiority. It removes the sense he has that he is a "nebach" and that the person he solicits is a great benefactor. Just the opposite! It is as if the person told him: "I am the 'nebach' and YOU are helping ME!" Such a person is a Tzadik Gamur. That is what the Gemara means.

We learn this from the master of Chessed – Avraham Avinu, who took individuals who did not need any of this, but treated them with great respect and dignity, because that is how one must treat a human being. He went so far as even to disguise his own growth so that they, as static beings, would not feel embarrassed in front of him.

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10:30	18 Main

**Winter  
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כתיקין	18 Main <b>Sefardi Minyan with Birchas Kohanim</b>
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6:30	Tent ג
6:45	Tent ד
7:00	Tent א
7:15	Tent ב
7:30	Tent ג
7:45	Tent ד
8:00	Tent א
8:15	Tent ב
8:30	Tent ג
8:45	Tent ד
9:00	Tent א
9:15	Tent ב
9:30	Tent ג
9:45	Tent ד
10:00	Tent א
10:15	Tent ב
10:30	Tent ג
10:45	Tent ד
11:00	Tent א
11:15	Tent ב
11:30	Tent ג

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After Rabeinu Tam

	15 min	30 min	45 min	1 hr	75 min	90 min	1 hr & 45 min	2 hrs
<b>לך לך</b>	7:15	7:30	7:45	8:00	8:15	8:30	8:45	9:00
<b>וירא</b>	6:05	6:20	6:35	6:50	7:05	7:20	7:35	7:50
<b>חיי שרה</b>	6:00	6:15	6:30	6:45	7:00	7:15	7:30	7:45
<b>תולדות</b>	5:55	6:10	6:25	6:40	6:55	7:10	7:25	7:40
<b>ויצא</b>	5:55	6:10	6:25	6:40	6:55	7:10	7:25	7:40



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David res, Rose Garden Way, Apt. 102  
3:00-3:45 - Grades 3-4  
Ungares, 2 Rose Garden Way, Apt. 301  
3:00-3:45 - Grades 1-2  
Merling Res, 2 Rose Garden Way, Unit 302  
3:00-3:45 - K-Pre 1A  
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## CONFUSING EXCITEMENT WITH HAPPINESS

18:1 (וַיֵּרָא אֱלֹהֵי יִרְרָה, בְּאֵלֵי מַמְרֵי). The Parsha begins with the word (וַיֵּרָא) as you would expect from Parshas (וַיֵּרָא). Rashi says (באלוני ממרא: הוא שנתן לו עצה על המילה). As you know, Mamrei gave an Eitza to Avraham Avinu (לפיכך נגלה עליו) (בחלקו), and therefore, he is mentioned here as the place where HKB"Y appeared to him.

The Maharal here gives an insight into why Avraham Avinu asked Mamrei for an Eitza. Did Avraham Avinu really need the Eitza of Mamrei, was there something that Mamrei offered that Avraham Avinu couldn't figure out? Why was he asking for an Eitza from Mamrei?

The Maharal says a fascinating Yesod. Says the Maharal, Avraham Avinu was going to perform a Bris Milah at the age of 99 and on his 13 year old son. He thought that people will assume that Avraham Avinu got all excited as HKB"Y said to do a Bris Milah and in his enthusiasm he went quickly and he did a Bris Milah. However, had Avraham Avinu been calm and thought it through, he might have done things differently. Avraham Avinu wanted to make it clear to everybody in the world that this is not just the moments enthusiasm.

It happens a lot of times that people get enthusiastic about something and they rush and do it. It has no Kiyum, it has no permanence. Avraham Avinu wanted to make it clear that this was thought through, and therefore, he sat down with his good friends, with Mamrei and the others and spoke to them about the fact that he plans to do it and he thought it through and he asked an Eitza. The idea was to show that the Avodas Hashem of Avraham Avinu was not a get hyped up, get excited and do it and then you go back to your old ways. It was a thought through type of a process.

This is an important rule. It is not ideal way to do things in the excitement of the moment. When things are done in the excitement of the moment they have no permanence. When someone is dating, sometimes a person says I am not excited. I say that is great. He says what?

I say people who get engaged because they are excited, well excitement doesn't last. A man who is married for a

few years is not excited to be married. Hopefully he is happy to be married. Happy is good. Excited, no. Excited is an exuberance of the moment which makes a person not examine what he is doing, not look before he jumps. Excited, wait don't make a decision. Happy, that is good.

Zagt the Maharal, Avraham Avinu did the same thing by the Akeida. It says in 22:4 (ביום השלישי, וישא אברהם את-את-המקום--מרחוק (עיניו וירא את-המקום)). After three days traveling they saw Har Hamoriah. I don't understand, the Ribbono Shel Olam couldn't do Kefitzas Haderech to the Akeida. We find Kefitzas Haderech a number of times, Eliezer has Kefitzas Haderech in next week's Parsha. Avraham Avinu going to the Akeida shouldn't have Kefitzas Haderech?

Says the Maharal, the same idea. People should not say, in his exuberance, in his excitement he did the Akeida. No, it was a three day long travel. It wasn't in an air-conditioned vehicle. It was three days long traveling with donkeys. Avraham Avinu had plenty of time to think about it and he went and performed the Akeida. The same exact idea.

I remember once when I was still a Bochur many years ago there was a young man, a Ben Torah in camp Ohr Shraga who found out that he wasn't Jewish. He found out that his mother or his mother's mother had undergone a non-religious conversion. I remember because he was a Kohen or at least he thought he was. He was getting Aliyahs as a Kohen. His name was Cohen. His father was Jewish and his father was a Kohen. But they found out that his mother was not Jewish.

The boy found this out in camp and he went to Rav Yaakov. He told Rav Yaakov that I want to be Megayeir. Rav Yaakov told him in his wisdom, he said take two weeks to calm down and then you will be Megayeir. That is what he did. Because if in excitement a person runs to be Megayeir and then the dust settles, Yiddishkeit is not excitement. Happy I certainly hope so. Fulfilling, absolutely. Exciting? No.

People make a mistake and confuse excitement with happiness. Excitement is not happiness. Excitement is a momentary thrill. Sometimes it is good. It is okay to once and a while to get excited. That is not what should motivate people. That is not what should make people make decisions. Happiness, satisfaction, fulfillment that is what counts. Avraham Avinu wanted to show that, and therefore, he spoke it over with Mamrei, and therefore, it took three days to travel.

*These shiurim have been transcribed from an actual drasha. As speed is of the essence, spelling and grammar may be compromised*

## COOKIES

An elderly man lay dying in his bed. In death's agony, he suddenly smelled the aroma of his favorite chocolate chip cookies wafting up the stairs. He gathered his remaining strength, and lifted himself from the bed.

Leaning against the wall, he slowly made his way out of the bedroom, and with even greater effort forced himself down the stairs, gripping the railing with both hands.

With labored breath, he leaned against the door frame, gazing into the kitchen. Were it not for death's agony, he would have thought himself already in heaven. There, spread out upon newspapers on the kitchen table were literally hundreds of his favorite chocolate chip cookies.

Was it heaven? Or was it one final act of heroic love from his devoted wife, seeing to it that he left this world a happy man?

Mustering one great final effort, he threw himself toward the table, landing on his knees in a rumpled posture. His parched lips parted; the wondrous taste of the cookie was already in his mouth; seemingly bringing him back to life. The aged and withered hand, shakingly made its way to a cookie at the edge of the table, when it was suddenly smacked with a spatula by his wife.

"Stay out of those," she said, "they're for the funeral.

I don't approve of political jokes...I've seen too many of them get elected.

On a scale of North Korea to America, how free are you tonight?

What's the difference between baseball and politics? In baseball you're out if you're caught stealing.

The consensus after the election is that 100% of Americans think 50% of Americans have lost their minds.

A liberal is just a conservative that hasn't been mugged yet.

Congressman should wear uniforms like NASCAR drivers so we can identify their corporate sponsors.

"Because it would be hilarious," is probably not a good reason to elect someone to be president.

How did we know communism was doomed from the beginning?

All the red flags.

## JUST LIKE FAMILY

Saw a sign at a store that said, "We treat you like family."

I'm not going in there.

Doctor: What's wrong with your brother?

Boy: He thinks he is a chicken.

Doctor: really? How long has this been going on?

Boy: Five years.

Doctor: Five years!

Boy: We would have brought him in earlier, but we needed the eggs.

## ARE BLIND PILOTS FLYING?

One day at a busy airport, the passengers on a commercial airliner are seated waiting for the pilot to show up so they can get under way.

The pilot and copilot finally appear in the rear of the plane and begin walking up to the cockpit through the center aisle. Both appear to be blind; the pilot is using a white cane, bumping into passengers right and left as he stumbles down the aisle. The copilot is using a guide dog. Both have their eyes covered with

sunglasses.

At first, the passengers do not react thinking that it must be some sort of practical joke. After a few minutes though, the engines start revving, and the airplane begins moving down the runway.

The passengers look at each other with some uneasiness. They start whispering among themselves and look desperately to the stewardesses for reassurance.

Yet, the plane starts accelerating rapidly, and people begin panicking. Some passengers are praying, and as the plane gets closer and closer to the end of the runway, the voices are becoming more and more hysterical.

When the plane has less than twenty feet of runway left, there is a sudden change in the pitch of the shouts as everyone screams at once. At the very last moment, the plane lifts off and is airborne.

Up in the cockpit, the copilot breathes a sigh of relief and tells the pilot: "You know, one of these days the passengers aren't going to scream, and we aren't going to know when to take off!"

## SOMEONE JUST CALLED

Someone just called my phone, sneezed and then hung up.

I'm getting sick and tired of these cold calls.

## A LITTLE GIRL ASKED HER FATHER...

A little girl asked her father, "Daddy? Do all Fairy Tales begin with Once Upon A Time?"

He replied, "No, there is a whole series of Fairy Tales that begin with 'If Elected I promise...'"

### **PARNASSA: (PART 3 CONTINUED)**

.... It would also be very good for you to know by heart several Prokim Mishinayos, and at least one Perek Tanya....

In accordance with the teaching of our Sages

(ב,ויט ב"ב) that money from a good and saintly source brings Gd's blessings, you will find enclosed a check from one of the treasuries for my father-in-law of saintly memory, to deposit to your business account, and may Gd grant that the predictions of our sages will be realized in your case also....


==== Excerpt of Rebbe's letter to someone having anxiety concerning his business -Chai Sivan 5719 \ 1959

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# Stories for Shabbos

## Last Chance in the Heavenly Court for the Irreligious Woman

Rav Mordechai Eliyahu, zt”l, was the Rishon L’Tzion, the chief Rav of Eretz Yisroel. Every Friday Harel Hatzroni would go to visit Rav Eliyahu after Shacharis, as that was the time when he would read the letters of the many people who turned to him for advice. Harel would ask his questions in person. One Friday morning, while he was waiting in line to speak with Rav Eliyahu, someone said to the Rav that a woman was waiting outside and she would like to see the Rav. She said that she had died this week, and she has seen Rav Eliyahu in the Bais Din Shel Maalah, in the Heavenly Court above. Rav Eliyahu was not fazed by what he had just heard. The man continued, “She wants to ask the Rav a question.” Rav Eliyahu went outside to see her. Waiting there was a woman who didn’t appear to be religiously observant. The man who had come to speak with Rav Eliyahu said that she was in the hospital just a few days ago. Apparently, she hadn’t been feeling well, and her condition suddenly and rapidly deteriorated. Within moments, she had passed away. After the doctors had determined that she had died and the family had signed all the forms, they noticed that she started waking up! She related that she had experienced clinical death and had been to the Heavenly Court above. At this point the woman became very emotional and began to tell the story herself. “I began to cry. I told the Heavenly Court, ‘Not long ago, I gave birth to a daughter, and I also have a son. I want to raise my children. I don’t want my children to be orphans. Please, I ask you to give me another chance.’ But they didn’t agree.” She looked at Rav Eliyahu and said, “And suddenly you came and said to me, ‘If you observe the laws of modesty, by wearing a head covering and everything that a woman needs to do, you can come back down to this world. Do you take it upon yourself to do this?’ I told you that yes, I would take it upon myself so that I could return below. And then in Heaven it was announced that if Rav Eliyahu said that I could return, so it would be.” Rav Eliyahu didn’t deny anything. The woman finished with her story and said, “And now I’ve come, because I want the Rabbi to tell me what to do.” Rav Eliyahu responded, “I have already told you there what to do. Now go do what I told you to do.” The woman nodded, like someone who was once more taking it all upon herself, and Rav Eliyahu went back in the Shul. Harel said, “It’s possible that she came just to confirm that everything really hap-

pened, and make sure that she hadn’t just imagined it all.” Harel concluded, “It wasn’t imagination. With my own eyes and ears, I saw and heard Rav Eliyahu’s reaction. I was left stunned and in awe of Rav Eliyahu!”

*Rabbi Yehuda Winzelberg’s Torah U’Tefilah.*

## Complaining about Too Many Simchas

Rabbi Yoel Gold told a story in his Behind the Music video about Abie Rotenberg, a singer who wrote a song with Rabbi Yaakov Kaplan. Rabbi Kaplan was sitting at a table at a wedding, and the people were complaining about all the parties they had to go to that week. “We have a wedding on Monday, a bar mitzvah on Tuesday, a sheva berachot on Wednesday, an engagement on Thursday...” An elderly man at the table banged his hand on the table, shaking it, and said, “You people are complaining about going to a simcha? I remember a time when we didn’t know if there would ever be Jewish semachot ever again.” He began to tell his story. In 1945 when he finished serving for the Russian army, this man returned to Vilna to check if he had any living family left. There were 400 Jewish survivors back in Vilna, and they all decided to go to shul on Simchat Torah. The shul was in ruins. The books were destroyed, the Sefer Torah was nowhere to be found, and the people were truly heartbroken after the war. The man saw a little boy holding his father’s hand, and he said to the boy’s father, “I just traveled hundreds of kilometers, and I had not seen one Jewish child. Can I please pick him up on my shoulders and dance with him to celebrate Simchat Torah?” As much as Hitler tried to destroy our people, he failed miserably. And even without a Sefer Torah, and with only two children among 400 people, the survivors of Vilna danced around the bimah for hours. They carried the children on their shoulders, knowing that they were holding the future of B’nei Yisrael, and that the nation would survive and flourish. Reprinted from the Parashat Vezot Haberacha/Simcha Torah 5783 email of Jack E. Rahmey based on the Torah teachings of Rabbi Amram Sananes. [Editor’s Note: the boy the Russian soldier picked up was Abe Foxman who served as director of the Anti-Defamation League for many years. The Russian soldier was Rabbi Leo (Eliyahu) Goldman who for many years lived in Detroit. In 2010, two years before his petirah, Rabbi Goldman was able to once again see that “little” boy – Abraham Foxman.



## The Haunting Shofar Blast in Mumbai, India

Rabbi Paysach Krohn tells a remarkable true story he heard while spending weekend in Boca Raton, from Rabbi Phillip Moskowitz. A cousin of his had grown up irreligious and gone to secular schools, although he possessed a rudimentary knowledge of what Shabbat, Kashrut and Jewish practice involved. Nonetheless, his upbringing lent itself to little religious affiliation, and once he had graduated high school, he entered the Israeli army and continued remaining irreligious. Given the immense pressure of the army, once he had finished, he decided to take some time off and tour Mumbai, India. Yet the more time he spent out of Israel, the less religious he became. Sooner than later, he had dropped everything and was completely out of touch from any and every vestige of Jewish life. One night, as he sat in a bar in Mumbai with his friends, he heard a strange, bellowing sound. He recognized it faintly, though he couldn't put his finger on what it was. Waiting just seconds more, he heard it again. And then it clicked. It was the sound of the Shofar. He immediately made his way outside the bar and waited to hear the sound again. He couldn't make out from where it had come just seconds ago. But then again, from down the block, the reverberating sound of the Shofar went off. Shaken, he immediately headed back to his apartment and began making phone calls. What was going on? Why was he hearing the Shofar being blown? Upon inquiry, he learned that the prior day was none other than Yom Kippur, and the sounds of the Shofar had been blown by the rabbi of a small shul just down the street, indicating the end of the holiday. He couldn't believe it. He had forgotten that it was Yom Kippur. True, he had just about zero connection to Judaism, but Yom Kippur was Yom Kippur. The holiest day of the year had just gone by, and he hadn't had a clue. With a heavy heart full of remorse over how far he had drifted from his family roots of Judaism, he began tearing up. He had become so unaffiliated as a Jew that it pained him to realize where he was and what he was doing with his life. Deciding that it was time for a change, he began packing his bags, and booked a ticket to Israel. The next morning, he left Mumbai, returned to Israel and expressed interest in learning about Judaism. His family could not believe that such a sudden and drastic shift could have occurred,

though nothing deterred him from progressing forward in his studies. For the next several years, he spent his days learning Torah and creating a new, religious life for himself. He eventually married and began raising a religious family. Everything had changed from that one night when he heard the sound of the Shofar and it had literally awakened him to turning his life around. *Shabbat Shalom from Cyberspace Parshat Haazinu-Sucot 5783 email of Rabbi David Bibi.*

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# WHEN THE FATHER IS THE MOHEL

## WHEN ARE THE BROCHOS RECITED IF THE FATHER IS THE MOHEL?

We previously discussed that since we have a machlokes if the brochos should be recited before or after the milah, the poskim rule that the father recites brocha after the milah, but before the priah.

What about when the father is the mohel? When is the correct time for the brochos to be recited? According to the reason that there is a concern that the mohel will retract, when the father is the mohel there should not be an issue. Indeed, the Taz rules that if the father is the mohel, he should recite both brochos – the brocha of “al hamilah” and the brocha of “lihachniso” – before.

There are a number of reasons for this ruling:

- Being that the father is the mohel and he is tarud b’dvar mitzvah – occupied with the milah and priah – he cannot stop between the milah and priah to recite the brocha of lihachniso.
- Waiting in between the milah and priah to recite the brocha would cause extra pain to the baby.
- Waiting can cause more bleeding, which can disturb the ability of performing priah properly.

These are the 3 reasons given by the Taz why the father should recite both brochos first when he is the mohel.

This is in addition to the reason mentioned earlier that there is no concern that the mohel will retract.

The Taz ends off that this was the procedure he himself did – reciting both brochos before – as the mohel, performing the milah on his own offspring/son.

## WHICH BROCHA IS RECITED IF THE FATHER IS THE MOHEL?

The Gemara in Pesachim (7b) discusses if the proper text for the brocha of bris milah is: “lamul es habein” or “al hamilah.” The Rambam rules, based on his understanding of the Gemara, that it depends. If someone else is the mohel, the text of the brocha should be “al hamilah.” However, when a father is the mohel on his child, the text of the brocha should be changed from the normal “al hamilah” to “lamul es habein.” The Mechaber in Shulchan Aruch rules the same.

Other rishonim disagree, and rule that we do not change the text, and the text of the brocha should still be “al hamilah” even when the father is the mohel. The Rama writes that the custom is to follow this opinion and we don’t change the text. However, he adds, if one changed and said “lamul” it is also valid.

## SUMMARY

There are two brochos recited on the mitzvah of milah. Some explain that the first brocha “al hamilah” is a birchas hamitzvah, and the second brocha “lihachniso” is brichas hashvach. Others explain that the first brocha “al hamilah” is a brocha for the mohel to recite, and the second brocha “lihachniso” is a brocha for the father, who is usually not the mohel.

The father recites the brocha “lihachniso” after the milah and before the priah. There are a number of reasons given:

- A brocha of praise can be after the mitzvah.
- A brocha recited by someone not performing the mitzvah can be after.
- Since the mitzvah is still in process it is considered oaver laasiyasan
- We wait until after the milah, in case the mohel changes his mind.

On the other hand, if the father is the mohel, he should recite both brochos before:

- He can’t stop in between the milah and priah to recite the brocha.
- Waiting in between would cause extra pain to the baby.
- Waiting can disturb the ability of performing priah properly.
- There is no concern that he will retract.

The Rama rules that the custom is not to change the text of the brocha of “al hamilah” even if the father is the mohel.

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