

Vayera | Cheshvan 18 - 24 | Nov 2-8



**וירא**

להנה איל אהר  
נעמו בספר בקרניו



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*Inside:*

**The Secret of Giving**

**Powerful Parenting Techniques**

**Miracles of the Holocaust**



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will NOT be in town for Shabbos



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<https://fineartamerica.com/featured/vayera-starr-weems.html>





**בית מדרש אור חיים**  
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Zmanim by our incredible Gabbaim

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## Shabbos Zmanim

*Clock change this Motzei Shabbos*

2023 Early Friday Mincha, 18 Main  
at מנחה גדולה and then every 15 minutes until 4:00pm

CANDLE LIGHTING	5:31 <sup>PM</sup>
MINCHA in tent Aleph	5:41 <sup>PM</sup>
CHABAD MINCHA	5:41 <sup>PM</sup>
SHKIYA	5:49 <sup>PM</sup>

### SHABBOS SHACHRIS MINYANIM:

Shachris 1, 20↑	6:51 <sup>AM</sup>
Shachris 2 18 Main	8:00 <sup>AM</sup>
Shachris 3 Tent א	9:15 <sup>AM</sup>
Shachris 4 BAIS CHABAD 20↑	10:00 <sup>AM</sup>
Shachris 5 18 Main	10:30 <sup>AM</sup>

PIRCHEI	2:00 <sup>PM</sup>
MINCHA FOLLOWED BY SHALOSH SEUDOS	5:30 <sup>PM</sup>
SHKIYA	5:48 <sup>PM</sup>
MAARIV 1	6:28 <sup>PM</sup>
MAARIV 2	6:33 <sup>PM</sup>

Late Maariv Motzei Shabbos Every 15 Minutes!  
7:15 pm – 10:00 pm | 18 Main

## Weekday Zmanim

Zmanim for the week of Oct 29 - Nov 4

Shacharis — 20 min. before Neitz

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

**NEITZ**  
S 6:32 | M 6:33 | T 6:35 | W 6:36  
T 6:37 | F 6:38 | SH 6:39

**TEFILA- GRA**  
S 9:56 | M 9:57 | T 9:57 | W 9:58  
T 9:58 | F 9:59 | SH 9:59

**SHEMA- Magen Avraham**  
S 8:23 | M 8:24 | T 8:24 | W 8:25  
T 8:26 | F 8:26 | SH 8:27

**CHATZOS**  
S 11:39 | M 11:39 | T 11:39 | W 11:39  
T 11:39 | F 11:39 | SH 11:39

**SHEMA- GRA**  
S 9:05 | M 9:06 | T 9:06 | W 9:07  
T 9:08 | F 9:08 | SH 9:09

**PLAG**  
S 3:43 | M 3:42 | T 3:41 | W 3:40  
T 3:39 | F 3:39 | SH 3:38

**SHKIA**  
S 4:47 | M 4:46 | T 4:45 | W 4:43  
T 4:42 | F 4:41 | SH 4:40

For Shiurim:



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For daily two  
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seconds

For Israelis daily  
chizuk in Hebrew



For 20 Min Daf  
Yomi

For a 4 min  
video of Chizuk  
connecting to the  
day



Rabbi Coren



## Avraham's Tefillah

Avraham is davening to Hashem on behalf of Sdom, begging Hashem to not destroy the city.

The *pasuk* says, "And Hashem said, Shall I conceal from Abraham what I do? And Abraham will surely become a great and mighty nation" (18-18, 19) " What is the connection between Hashem deciding to not conceal his intentions (about destroying Sdom) and Avraham becoming a great nation?

*A mashal:*

A man walks into a clothing store and finds another individual there trying to buy clothing for his son, asking many questions about fit and style in order to purchase items that would be just right for his son. The man that entered the store joined the conversation, and asked the salesman the same questions. The store keeper explained to the customers that we are wasting our time, because the children are not here; we won't know exactly how the item will fit each child and if it will be to his liking. If not, then they will have to come back and exchange the clothing. The shopkeeper insisted that it would be best if both men would bring their sons in to the shop, so that they can be properly fitted. The first man agreed and left to get his child, but the second man explained that it was not worth it for him to leave and return with his son. "You see," he explained, "that man has only one son, so he needs the clothing to be perfectly suitable for him. I have many children, so if it is not appropriate for one child, it will be for another."

Hashem knew that Sdom had no chance to be saved, and that He was going to destroy it. Nevertheless, Hashem loves the prayers of the righteous *Tzadikim*; they are very precious to Him. Hashem says, should I conceal my plans from Avraham, should I not tell him that his prayers won't help, since Sdom must be destroyed? Hashem then continues that Avraham will become a great nation. His *tefillot* will not be wasted, because even though Hashem could not fulfill this request, He will fulfill many others that Avraham's offspring will make in the future. Avraham's *tefillot* won't be lost, just like the man who has other sons to give the clothing to, should it not fit the first one.

There are many times in life that we feel we are not being heard, but the Torah shows us that no *tefillah* goes unheard. True, we may not see a specific request fulfilled, but we are being heard, and Hashem, in His great love for us, uses that *tefillah* in another situation, perhaps an even more necessary one.

May we all merit seeing our *tefillot* answered immediately. But if we don't witness an immediate response, we should rest assured that Hashem will use our *tefillah* in the most appropriate case possible.



## To be A Gadol

*by Rabbi Daniel Coren*

According to Chazal, *gadol hachnast orchim yoser mikabalas pnai hashchina* - bringing in guests is greater than greeting the presence of Hashem.

Chazal learnt this principle from Avraham Avinu in this week's *parsha*. While in the middle of his encounter with Hashem, he seems to put Hashem on hold, and instead runs to accommodate the three angels that had arrived at his tent's door.

At first glance, this sounds very perplexing. Isn't our ultimate goal to be greeting and connecting to Hashem presence? How is it possible to consider the act of greeting guests to be greater than that of greeting Hashem?

What needs to be defined here is the word that Chazal use – *Gadol* – which can mean great or large. I believe we should define the word as growth or accomplishment, not just greatness. This comes to say that greatness is measured by how much growth and accomplishment results through our actions.

*Sefer Melachim* describes the woman from the town of Shunam as an '*isha gedola*, 'a big lady.' It sounds a bit strange to praise a lady by calling her 'the big lady' and I wouldn't suggest this for a husband who wants to compliment his wife.

(Someone jokingly told me that in America when you want to tell your wife that she looks good you say she looks like a million dollars, and in England you say she looks like a million pounds!)

The *Meam Loez* explains that the term '*isha gedola*' refers to a lady that is engaged in *chessed* and is accomplishing positive things in the world. The greatest positive thing a person can do is kindness as is emphasized in the *Hakdama* to *Sefer Nefesh Hachayim*. The greatest kindness you can do for someone is to provide them with more clarity of Hashem, which was indeed the mission of Avraham Avinu.

This definition helps us to understand what went on with Avraham Avinu and his three guests.

Avraham was speaking to Hashem. He was standing in Hashem's presence just like the *Amida* in prayer, and a person praying must be stationary and not move. However, when the opportunity came for Avraham to move higher level, i.e., to be greater by helping others, he understood that this is the will of Hashem. Hashem doesn't want us to stand still in this world; he wants us to accomplish as much as we can. It's in the next world that we are expected to stand still.

This idea fits well with the eulogy that many give at a *levaya*. They quote the Gemara in *Moed Katan* where Rav says *Achim hehespeda* which means warm up the people at a *levaya*.... *d'hasam kaimna* – for I am standing there.

One explanation to the use of this phrase at a funeral is that Rav was trying to arouse and warm up the people so they would realize that if they don't accomplish their mission in this world, then in the next world it's too late because 'there I'm just standing....'

This also sheds light on what it means to be '*gadol*.' At 13 years old, a boy can already be *motzi* others. He has reached an age when he has an opportunity to help others spiritually. And this is the idea of a *gadol b'Yisrael* – someone who grabs onto the reigns and helps to lead others, so that the world can continue to move forward under Hashem's love and guidance.

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

# Milah – What it achieves

by Rabbi Nachum Scheiner



Every *mitzvah* has its unique accomplishment. Some *mitzvos* infuse us with more *kedusha*, and some are meant to help us remove imperfections. What is achieved through the *mitzvah* of *milah*? Does it just remove imperfection, or does it actually infuse *kedusha* in a person and facilitate reaching greatness. There seems to be different opinions in the Rishonim as to what this *mitzvah* accomplishes.

The Mishna in *Nedarim* teaches us that someone who has no *milah* is disgraceful and it is only through *milah* that a person can reach shleimus – totality. This – says the Mishna – is clear in the *pasuk* in *Parshas Lech Lcha*, where Hashem told Avraham in regards to the *mitzvah* of *milah*: הַתְּהַלֵּךְ לְפָנַי וְהָיָה תָמִים, “Go before Me and you will be complete,” which shows us that only after the *milah* did he become “complete.” The Gemara (*Nedarim* 32a) elaborates on this point, telling us how Avraham Avinu – even after all his great devotion to performing *mitzvos* – still did not achieve his highest level of complete spirituality until after his circumcision.

This seems to show that *bris milah* removes imperfection. The Rambam, in his classic *Moreh Nevuchim*, as well as the *Sefer Hachinuch*, elaborates on this point, explaining that a person is born incomplete, and his purpose in this world is to complete himself. This is similar to a person’s physical dimension, where one works to accomplish and achieve greatness. The *Moreh Nevuchim* continues by saying that the *milah* weakens one’s draw to material and physical desires, thereby facilitating a person’s achievement of *tikun hamidos*, reaching a level of having refined character traits.

These Rishonim seem to be of the opinion that the *milah* accomplishes removal of the spiritual blemishes.

However, other Rishonim, when discussing the greatness of this *mitzvah*, explain that there is much more to *milah* than just removal of spiritual imperfection. As mentioned earlier, the Tur delineates many great spiritual levels that can be reached through *milah*.

The Beis Halevi quotes the *Sefer Akeida* who maintains that the *mitzvah* of *milah* actually encompasses both dimensions: removal of spiritual imperfection, as well as infusing a person with *kedusha*. The Beis Halevi elaborates on this notion and suggests that both of these ideas are actually alluded to in the *pasuk* in *Parshas Lech Lecha*, where Hashem told Avraham: הַתְּהַלֵּךְ לְפָנַי וְהָיָה תָמִים וְאֶתְנָהּ בְּרִיתִי בֵינֵינוּ, “Go before Me and you will be complete, and I will place a bond between us.” The *milah* was two-fold: it brought him to reach completion as well as bringing him close to Hashem.

The Beis Halevi proposes that these two facets of *milah* are accomplished by the two components of the *mitzvah*: *milah*

and *priah*, which correspond to these two dimensions of *milah*, thereby putting every child on the road to reach completion, as well as infusing them with great powers of *kedushah*, bringing them close to Hashem.

## Summary

Some Rishonim hold that the *milah* removes spiritual blemishes, and others say that it helps a person reach great spiritual levels. The Beis Halevi suggests that the *mitzvah* of *milah* actually encompasses both dimensions: removal of spiritual imperfection, as well as infusing a person with *kedushah*.

## 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:

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• Evening Shuirim in Halacha and Hashkafa by prominent Morei Horah



# The Secret of Giving



Rabbi YY Jacobson

## 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 breastfeed, 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.

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



*And to Sara he said, I have given your brother a thousand pieces of silver.*

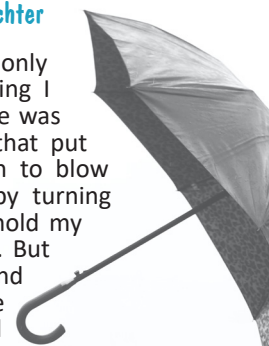
Regarding your question about investing in stocks, generally I am not in favor of it, since this is largely a matter of speculation. Indeed, a prominent businessman once said to me that he did not wish to engage in the kind of business where he and an ignoramus have the same chance. It is particularly objectionable because of the anxiety and nervous strain that it creates in some people. Moreover, in these unsettled days, there is too great an element of speculation involved in the Stock Exchange. It is surely possible to find some more fitting investment opportunities...

==== Rebbe's letter 1966. Chabad.org On investing in stocks

## A Short Message From Rabbi Fischel Schachter

As it was heavily raining one day and I only had an umbrella that was half-collapsing I came across my friend on the street. He was carrying a wide and sturdy umbrella that put mine to shame. Then the wind began to blow and made my situation even worse by turning my umbrella inside out. Struggling to hold my umbrella down, I was losing the battle. But then I realized that if turn around and face the wind, it will actually push the umbrella back into shape. And indeed that was what happened.

It then hit me that the same is true in life. Instead of trying to change the winds blowing in our lives, we would be wiser to position ourselves in such a way that they actually help us.





### New at Ohr Chaim

Mincha and Maariv *Every 5 minutes*

Please see posted Zmanim

Maariv *Every 10 minutes*

Please see posted Zmanim

### Mincha For Erev Shabbos

First Mincha at מנחה גדולה and then every 15 minutes until 4:00pm

**18 Main**

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Maariv every 15 Minutes

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Upstairs in Rabbi Coren's office

For more info:

Shalom Horowitz 845.596.2283



## Avrohom Avinu – The Perfect Host

18:1 “וירא אליו ד' באלוני ממרא, והוא יושב פתח האוהל כחם היום”

“Hashem appeared to him (Avrohom Avinu) in the plains of Mamre, while he was sitting at the entrance of the tent in the heat of the day.” We know that *Hakodosh Boruch Hu* appeared to Avrohom Avinu, but why doesn't the Torah say it explicitly, “אל אברהם”?

18:4 “ויקח נא מעט מים ורחצו רגליכם והשענו תחת העץ” – “Let a little water be brought; bathe your feet and recline under the tree.” Why did Avrohom only give the guests, “מעט מים” – a little water? Water comes from the spring and is free for all people – why be cheap with the water and only give them, “a little?” If one is very thirsty and does not drink something before he eats, he will not eat properly – he will end up eating much less. One who is thirsty should first drink a little, and then he will be able to eat to his heart's content. Shlomo Hamelech tells us in *Mishlei* that the way you will know if someone is stingy is if he first offers you food and then drink. He is doing this so that you will not eat a lot of his food. At the same time, if one is thirsty and drinks a lot, he will become full, and will then not eat much. The way to do it properly is to first drink a little, and then one will eat properly. Additionally, if one is very tired from physical exertion, such as travelling, then he will not eat properly until his

body has rested. The way to get one's body to “relax”, is by washing the feet, and then rest a little bit. Avrohom sought to do the best that he could for his guests. He knew it was a very hot day, and thus knew that his guests must have been very thirsty. He thus had only a little water brought to them, in order to quench their thirst, but not to fill them up. Then he brought more water for them to wash their feet, so that they could become relaxed, and thus, once they would be relaxed, they would be able to eat to their hearts' content. (עוד יוסף חי)

*Chazal* tell us in *Meseches Avos* that the world stands on תורה, עבודה, וגמילת חסדים. What does גמילת חסדים mean? It is from a *lashon* of גומל, to wean – meaning that the more one weans another from himself – the more one does not make the person beholden to him – the greater the *chessed*. If one performs a *chessed* for another, but makes the person feel terribly indebted – that is not much of a *chessed*. Avrohom Avinu was a very important person in the world – but when it came to his performing the *mitzvah* of *hachnosas orchim*, he made it as if he was not important. He made it as if he is just some person who happens to have food and is giving his guests food. No big deal – there is no need for the guests to feel beholden. The Torah does not mention Avrohom's name to teach us that when he did this *mitzvah*, he made himself nameless – he was unimportant. May we be *zoche* to perform all the *mitzvos* of the Torah in the optimal manner.

## Our Tefilos, Our Strength in these crucial times

RABBI BEN ZION SNEH



These are the *Parshiyos* of strength, protection, prayer, and promises.

Hashem promises Avrohom – I will protect you.

And we Klal Yisroel fall under that very same promise of protection. *Magen Avrohom* – even though we sometimes rush through the words, in *shemonah esrei* - the promise rings eternal.

Avrohom Avinu, the father of our faith – the great progenitor of *chessed*, is standing by our side as we battle our enemies. This promise of protection could not be more needed than today, during the trying times we are going through.

When Avrohom was sitting at the entrance to his tent, in the heat of the day. *Chazal* say that it was abnormally hot that day – Hashem opened up *Gehenom* for a short time to heat up the world.

We've all seen what *Gehenom* looks like in the ruthless attacks of our enemy. The entrance to the tent, our *seforim* say, is a reference to the tent of *tefillah*. Avrohom Avinu stands at the entrance, making sure that every *tefillah*, every cry from the heart is heard upon high. He is our guarantor.

The *midah* of *chessed* that Avrohom Avinu represents, serves to protect our nation forever. The success in battle that Avrohom achieved in the war with the kings, is a forerunner

to our military success *bez"H*.

The *akeidah*, Avrohom's willingness to sacrifice his only son, in a metaphysical way, serves to protect our own children.

The prayers of Avrohom Avinu in which he pours out his heart to Hashem, to save the residents of Sodom, we hope will protect us as well, said in tandem with the millions of words of prayer uttered on behalf of the safety of our soldiers and our people.

Our right to Eretz Yisroel, as the midrash says, comes to us from the *Bris Milah* that was initiated and inaugurated by Avrohom Avinu, three thousand years ago, but stands to this day as a merit to our nation.

Bringing our world closer to Hashem was what Avrohom and Sarah dedicated their entire lives to. We are following in their footsteps by participating in a myriad of unprecedented *tefillos*, *chessed* and *kiruv levavos*. In the merit of every foundation that Avrohom and Sarah created and every step that we take today to reaffirm our unity and our oneness as a people, may we be protected and rewarded with victory. *Amein kein yehi ratzon*.

Good Shabbos!

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



# MIRACLES IN THE HOLOCAUST



Rabbi Ephraim Mirvis

I once wrote an article about the miraculous escape of a Chassidische Rebbe during the Holocaust. After that, I was contacted by a survivor - he was not happy at all. He said to me, no miracles took place for six million people who perished in the Shoah - please don't mention any more miracles about the Shoah.

I was very upset that I had offended this person and I apologized to him. And then I started to grapple with the dilemma: Is it permissible to recognize miracles which have taken place in the midst of tragedy?

In the *Shulchan Aruch, Orach Chayim* (chapter 218), there are some *halachot* which relate to this week's *Parasha* of *Vayeira*.

If we happen to be in a place where a terrible tragedy occurred, then we should recite the *Bracha of Dayan haemet*, blessing God who is the 'true judge'. And then the *Shulchan Aruch* presents us with this *halacha*: if you happen to be touring in the Dead Sea region and you come across the Pillar of Salt, which was once Lot's wife, you must recite two blessings. The first is *Dayan haemet*, the true judge, because that is where she perished and so many other people in that region, and the second is the blessing of thanking God for saving the lives of the righteous, because Lot and his daughters were miraculously saved.

Now, a *halacha* relating to finding the Pillar of Salt? You might think, wow, if there was a shortlist of the most irrelevant *halacha* on record - this might qualify for it! But actually, such a profound message emerges from this *halacha*, because our Rabbis want to tell us that it is quite possible for miracles to coincide with tragedy and so we recognize everything that took place there at that time.

In this spirit, if say, a survivor of 9/11 visits Ground Zero, he or she should recite two blessings. First of all, *Dayan haemet*, because of the terrible tragedy that occurred there and also, to thank God who performed a miracle for them in that place to save their lives.

As we look back at the Shoah, which certainly, without any doubt, was the greatest tragedy which has ever befallen our people - after only a few years, we miraculously established the State of Israel in order to rebuild ourselves. We thank Hashem, that Am Yisrael Chai - that through His miracles, the Jewish people lives on against all odds

# Giving Tzedaka During Davening

הרב חיים קנייבסקי זצ"ל

אחת המצוות שהיה רבינו זיע"א מדקדק בהם ביותר הייתה מצוות הצדקה, כמעט לא היה מושג כזה אצל רבינו שיעבור לפניו עני וישוב פניו ריקם, והיה טורח כל פעם להוציא מהארנק מטבע, והיו עניים קבועים שהחשיבו זה לסגולה 'לפתוח את היום' עם מטבע מהרב...

אמנם רבינו זצ"ל חשש מאד שנתנת צדקה באמצע התפילה מפריעה את הכוונה בתפילה, ואף בהכנת מטבעות לפניו שיהיו מזומנים לעניים, כתב רבינו: אני יודע בעצמי שאם אני מכין לפני התפילה זה מפריע לי בכוונת התפילה, והרי פסק השו"ע (או"ח סי' צ"ב ס"ו) שטוב ליתן צדקה קודם התפילה, ועוד שהרי בשבת ויו"ט אינו יכול לתת, על כן הגה בחכמתו פתרון ע"י שהיה לוקח בכל ראש חודש סך כסף המתחלק לל' יום, ומתנה שיחול כל יום מטבע לצדקה בעת אמירת ואתה מושל בכל (כמש"כ המ"ב שם סקל"ו בשם האר"י), וכך נתן צדקה בלא שתופרע כוונתו בתפילה.

דבר זה עשה רבינו זצלה"ה, עפ"ד החזו"א (דמאי סי' ט' סק"יב) שאפשר להקנות קודם השבת שיחול בשבת, ובשונה הלכות (סי' ש"ו דין י"ב) צ"ן רבינו שכן נראה במ"ב סי' של"ט סק"ז, ודלא כדעת רעק"א בתשו' סי' קל"ט שאסור.

אמנם דבר זה לא הועיל לאותם עניים הבאים בעצמם לתבוע צרכיהם באמצע התפילה, שעליהם סבר רבינו שיש את החשש של הנאמר ברמ"א (יו"ד סי' רמ"ט ס"ד) שעובר משום 'אל ישוב דך נכלם', ולהם המשיך לתת ביתר שאת, ובאמת היה סבור רבינו שאין ליתן להם כלל באמצע התפילה שהרי עוסק במצוה פטור מן המצוה, ואין לך עוסק במצוה יותר מן העוסק במצוות התפילה, וכ"כ בצה"ל (פ"י ממתנות עניים סק"צ"ו) דאין חייבין ליתן להם באמצע קריאת התורה, דהעוסק במצוה פטור מן המצוה, וכן באמצע התפילה, וכן כל העוסק במצוה פטור אז מצדקה כמבואר בב"ק נו': מ"מ חשש לאיסור דרבנן הנ"ל, ואמר שא"ז ממש מבטל המצוה שהרי יכול להמשיך להתפלל, זולת בפס' ראשון של ק"ש, וכ"כ בספר אלא (פ"ט אות י') וז"ל, כשעני עובר לפני בזמן תפילה, ואמירת קריאת שמע, נותן לו צדקה, ואעפ"י שיש אומרים שעוסק במצוה פטור, ונותן צדקה אפילו בפרשה של ק"ש (ואהבת). ובס' תל' תלפיות (סי' תמ"ה ואילך) כתב רבינו דאף שאסור לרמוז בפ' ראשונה לא שייך להמיזה דחשיב כאילו מתפטר ממפריע, ואף רשאי לבקש עודף מהעני בפרשה שניה, מותר לרמוז וכל שכן לדבר מצוה, (חה נחשב דבר מצוה) שאם לא כן לא יתן.

ובס' בירור הלכה (ח"ה סי' ס"ג) הביא כמה חילופי מכתבים שדן בזה לפני רבינו, וכתב שם רבינו ע"פ דין אין שום חיוב להכין קודם שבה העני מספק, ועו"כ שם שאין חייב להכין לפני התפילה מעות שמה יבא עני, ומי יודע אם יבא, ואיך ישמרם כל התפילה, ואין ספק שיפריע הכוונה, ובאמצע התפילה בודאי יצטרך להפסיק, והו"ל אין יכול לקיים שניהם. ועו"כ שם רבינו: וכן שמעתי בהדיא מאדם גדול בעל הוראה שפסק כן למעשה שאין חיוב לתת באמצע התפילה. ושמעתי מרבינו שכן הורה חמיו מרן הגר"ש אלישיב.

והנה בחול המועד הקפיד רבינו זצ"ל מאד שלא לילך עם כסף, שהרי מקח וממכר שלא לצורך המועד אסור, וא"כ יש בזה חשש הוצאה שלא לצורך, ועל כן לא היה נותן אז מטבע לעניים, ושמעתי מרבינו ז"ל שאחר המועד משלים לעניים שפונים אליו, ומכיר אלו שפנו אליו גם במועד, וכופל נתינתו שלא ייבזקו מחומרתו!

מאתר "דברי ש"ח"



# Avraham's Promise, Avimelech's Promise

Rabbi Yissacher Frand

Towards the end of the Parsha, Avimelech told Avraham "I see that G-d is with you in everything that you do. And now, swear to me, by G-d, not to be deceitful with me or with my children or my grandchildren. The kindness that I did with you, please do with me..." [21:22-23] Avraham agreed to the terms of the oath.

If we look at the terms of the agreement, it was clearly a one-sided bargain. Avraham swore to be kind to Avimelech and his children and grandchildren, and he obligated his own descendants to be kind to Avimelech and his descendants. Avimelech, on the other hand, swore regarding his personal obligation to Avraham. However, he did not obligate his children, nor did he even promise kindness towards Avraham's children and grandchildren. There was no full reciprocity here.

Rav Samson Raphael Hirsch explains the reason for this discrepancy. Avimelech knew that Avraham was in a position to make a commitment and be sure that his children and grandchildren would follow along. Avimelech likewise knew that whatever he himself might promise, would certainly NOT be binding upon his children.

The Jewish way of life is to follow the traditions of parents and grandparents. Our heritage is all about "passing it on" — having confidence that there will be grandchildren and great-grandchildren that will respect the word of a *zaid* [grandfather]. That was in fact the definition of the essence of Avraham: "For he commands his children and household after him (lishmor derech Hashem)" [18:19]. Even Avimelech understood that Avraham could make such a commitment, but he himself could not. Avimelech could not even be certain how his children would turn out, let alone his grandchildren.

In this week's parsha, Avraham received the command of the Akeida [the binding of his son, Yitzchak]. Avraham declared his readiness. He began his journey with his son Yitzchak.

But consider for a minute... Yitzchak was not a 3-year-old child. According to Rabbinic tradition, Yitzchak was already 37 years old. Should the father not at least have mentioned the purpose of the journey to his son, before they departed? The answer is that there was no reason for him to do so. Just as he could take an oath that his children and grandchildren would keep his agreements, he KNEW who he was dealing with. He knew he had been successful in the education of his son. There was no question in his mind that Yitzchak would be equally prepared to carry out this commandment.

Rav Yaakov Kamenetsky, zt"l, took a trip to Israel in his older years, accompanied by one of his sons. During the long flight, Rav Yaakov's son looked after his father's every possible need with great dedication. There was another man sitting on the plane near the Kamenetskys. As time went by, Rav Yaakov noticed that the man was becoming more and more upset. Rav Yaakov finally asked him, "What's bothering you? What am I doing wrong?"

The man responded, "I can't stand to see how well your son is treating you. I know that if I were an 87-year-old man and would have to rely on my son to take care of me, I would be in very bad shape. It simply eats me up to see how well your son treats you, knowing how poorly my son treats me."

Rav Yaakov Kamenetsky, in the best spirit of the disciples of Avraham, was able to raise generations that respected elderly parents and grandparents. Unfortunately, in our time, this tradition is lacking, not only among the world at large, but also because of our assimilation and acculturation, this once proud tradition is even lacking among our own people. Our pristine tradition, however, is demonstrated in this week's *parsha*. A grandfather can make a promise, confident that even his grandchildren will follow it to the letter of the law.



## Special Effects

Rabbi Yochanan Zweig

*"...and G-d remembered Avraham; so He sent Lot from amidst the upheaval when He overturned the cities in which Lot had lived."(19:30)*

The simple interpretation of the verse is that Hashem saved Lot's life only in the merit of Avraham. Rashi, however, offers the Midrashic interpretation, explaining that Lot merited to be saved as a result of what he did for Avraham; when in Egypt, Lot did not expose the fact that Avraham and Sarah were really married. The Maharal explains that Rashi prefers the Midrashic explanation, for Lot's relationship to Avraham would not have been sufficient reason for him to be saved. The Midrash seems to be implying that Lot's actions were of greater consequence than Lot's relationship to Avraham. The Mizrahi has difficulty with this Midrash, for he points out that even a person's worst enemy would not divulge information which would lead to his murder. Therefore, why were Lot's actions considered to be so meritorious?

Generally, we perceive that a person is rewarded commensurate with the effort involved in his actions. While this is true, the Midrash is teaching us that there is a second criteria in determining a person's worthiness for reward. Hashem focuses on the effects of the actions in question. Although the act itself may not require significant effort, if the consequences resulting from it are far-reaching, one may be entitled to a great reward.

Although Lot's actions were not significant in and of themselves, they resulted in the preservation of Avraham, thereby giving Lot a share in the formation of Klal Yisroel. It is possible that due to this involvement, Lot also receives a share in the Monarchy of Yisroel, King David being a descendant of Ruth the Moabite, who in turn descended from Lot. This gives Lot a connection to the *Mashiach*, who will stem from the Davidic Dynasty.

A good deed (or more) a day is the Torah way! In this week's Torah portion, we learn a lot about Abraham and the acts of kindness that he would do for even strangers. He was always looking for ways to help people and make them happy. We too, as Abraham's descendants, can learn from his ways and look for ways to do good deeds, too.

*In our story, a kid finds a creative way to do good.*

## LOAN STAR

Josh fought the howling wind as he pulled the back door closed.

*Whew! What a storm!* he thought, as he stomped the water off his shoes on the inside doormat and snapped closed his umbrella.

Josh rolled the Totes rubbers off his shoes and hung his umbrella back in the closet, barely finding room on the peg stuffed with all the old umbrellas that had accumulated over the years.

Well, better to have too many umbrellas than none at all, he figured.

As he'd slogged his way home from school, holding up his umbrella like a shield against the cold, liquid arrows, he'd noticed a pair of walking puddles. On closer inspection however, he'd seen it was Bill and Al, couple of his classmates.

"Hey, where are your umbrellas, guys?" he asked the drenched duo.

"F-forgot mine," Bill chattered through his teeth.

"Forecaster said it wouldn't rain 'til *tonight*," added Al, glumly.

And they weren't the only umbrella-less ones Josh had seen along the way. He wished he could have helped them all, but his personal fold-up umbrella had just barely covered him, so if people were going to forget their umbrellas there was nothing he could do for them ... or was there?

The next day was, as the day before, rainy - and as the day before, unpredicted.

"Wow, I spaced out on the umbrella again today," Bill said to Josh after

the end-of-school bell rung and he jealously eyed Josh pulling his out from his locker. "Looks like I'll have to take another 'swim' home."

"Oh, no you won't!" Josh smiled and pointed inside his locker at the half-dozen or so umbrellas hanging there, the handle of each neatly labeled 'Josh's Lend-A-Brellas'.

"Wow!" Bill gaped. "Um, how much do they cost to use?"

"Nothing," Josh said. "Just use one and bring it back the next day - rain or shine."

"Deal!" the kid said, gratefully grabbing one.

Fall turned to winter. As the days and weeks had passed the word had spread, and as Josh got more and more 'customers' his classmates caught a lot less colds...

"Thanks, Josh. Who knew it would snow today?" Al shook his head as he borrowed a 'lend-a-brella' and got ready to walk home. "They said it was going to be sunny and cold."

"Yeah, real cold," Josh sighed. "I forgot my gloves today and my hands froze on the way here and I guess they're going to freeze on the way home."

"Guess again!" Al said with a big grin.

"Huh?"

The boy led Josh to his locker and pulled out a box full of knit winter gloves. On each was a tag that said 'Al's Lend-A-Hands'.

"You gave me the idea," Al said.

"And if you ever forget your hat," Bill piped in from the next locker, "you can come borrow a pair of 'Bill's Lend Me an Ear-muffs'.

The boys laughed.

"Thanks to you," Al said to Josh, "this winter, kindness - and not only colds - is going to be contagious."



## Answering the Call *Rabbi Jonathan Sacks, zt"l*

In this week's parsha a human being challenges God Himself for the very first time. God is about to pass judgment on Sodom. Abraham, fearing that this will mean that the city will be destroyed, says: "Will you sweep away the righteous with the wicked? What if there are fifty righteous people in the city? Will you really sweep it away and not spare the place for the sake of the fifty righteous people in it? Far be it from you to do such a thing—to kill the righteous with the wicked, treating the righteous and the wicked alike. Far be it from you! Will not the Judge of all the earth do justice?" (Gen. 18:23–25)

This is a remarkable speech. By what right does a mere mortal challenge God Himself?

The short answer is that God Himself signaled that he should. Listen carefully to the text: Then the Lord said, "Shall I hide from Abraham what I am about to do? Abraham will surely become a great and powerful nation, and all nations on earth will be blessed through him" ...

Then the Lord said, "The outcry against Sodom and Gomorrah is so great and their sin so grievous that I will go down and see if what they have

done is as bad as the outcry that has reached Me." (Gen. 18:17–21)

Those words, "Shall I hide from Abraham what I am about to do?" are a clear hint that God wants Abraham to respond; otherwise why would He have said them?

The story of Abraham can only be understood against the backdrop of the story of Noah. There too, God told Noah in advance that he was about to bring punishment to the world.

So God said to Noah, "I am going to put an end to all people, for the earth is filled with violence because of them. I am surely going to destroy both them and the earth" (Gen. 6:13). Noah did not protest. To the contrary, we are told three times that Noah "did as God commanded him" (Gen. 6:22; 7:5; 7:9). Noah accepted the verdict. Abraham challenged it. Abraham understood the principle of collective responsibility.

The people of Sodom were not Abraham's brothers and sisters, so he was going beyond even what he did in rescuing Lot. He prayed on their behalf because he understood the idea of human solidarity, immortally expressed by John Donne: No man is an island.



# The Shabbos Soul

Rabbi Shmuel Kamenetsky



Chazal (*Beitzah* 16a) tell us that Hashem grants each person a *neshama yeseira* at the commencement of Shabbos and takes it away at the end of Shabbos. The simple understanding of a *neshama yeseira* is that the *neshama* (soul) of each Jew feels different. Yet, interestingly, Rashi (*ibid.*) captures the meaning of this Chazal with a very unique and perplexing description:

*"The neshama yeseira is a widening of one's heart... which allows one to eat and drink and yet his soul does not despise himself."*

Rashi is essentially telling us that the *neshama yeseira* enables a person to not despise eating on Shabbos. Yet what does this mean? While it is true that one should strive to eat and drink *I'shem shamayim*, in order to have the strength to serve Hashem, at its most basic level, what does it mean that on Shabbos one is able to withstand eating?

In truth, a person would not need to eat if not for the fact that he is human. And if a person would not need to eat, doing so would be superfluous. When Moshe Rabbeinu ascended Har Sinai, he did not eat anything. He was being sustained and nourished by *ruchniyus*, spirituality.

On Shabbos, when we receive the *neshama yeseira*, we are elevated to a level of tremendous spirituality. Our physical life takes on additional holiness. The question therefore becomes how our bodies which are now on a higher spiritual plane can intake something which is so physical? How can something spiritual, our bodies, handle consuming food?

This is what Rashi means. Shabbos is so great that a person is able to withstand eating. While generally the consumption of food is a physical act, on Shabbos, that changes. Eating on Shabbos has a different quality. Even the *gashmiyus*, the physicality, takes on spiritual dimensions. Shabbos gives physical food a taste of spirituality. Our otherwise physical bodies are spiritually enhanced by the *neshama yeseira*, and with the infuse of Shabbos and the elevation of food to a greater spiritual degree, we can withstand it. We do not despise food in the least, but rather fully enjoy it. With our spiritually elevated body consuming spiritually elevated food, there is perfect harmony.

This is what Shabbos offers us. A day when we ourselves are uplifted and our food is uplifted. And together, true enjoyment of Shabbos is achieved.

## THE MOST POWERFUL PARENTING TECHNIQUE

Rabbi Avraham Twerski, zt"l

"He (Lot) said, "Behold now, my lords; turn about please, to your servant's house; spend the night and wash your feet, then wake up early and go your way..." He made a feast for them and baked matzos, and they ate (19:2-3)."

Many books have been written about parenting. There is universal agreement that the single greatest influence on children is their parents' behavior. All other techniques parents may employ are not nearly as effective as what they themselves do. Parental behavior is deeply engrained in children.

The Torah teaches us this in the character of Lot. Lot was a rogue who rejected Abraham, saying, "I want neither Abram nor his God" (Rashi, Genesis 13:11). Lot chose to live in the corrupt city of Sodom, fully aware of their decadence (*ibid* 13:13). He married a woman of Sodom, who turned into a pillar of salt as punishment because when Lot asked her to give his guests salt, she said, "Are you trying to bring this wicked trait of hospitality to us?" (Midrash). According to the Midrash, giving food and shelter to wayfarers was punishable by death in Sodom.

Yet this depraved scoundrel, Lot, risked his life to take in guests, and indeed aroused the entire populace against him. He put himself in even greater danger when he defied the populace and sought to protect his guests. This seems to be incongruous with his degenerate character.

R' Meir Rubman (Zichron Meir) says that having been exposed to his Uncle Abraham in his youth and having witnessed the overwhelming dedication which Abraham had to *hachnasas orchim*, welcoming guests, made an indelible impression on Lot. There is every reason to believe that Lot assimilated to his environment, and indeed, he was spared from the destruction of Sodom solely because he

was Abraham's nephew (Rashi, Genesis 19:17). In spite of his depravity, he could not extirpate this particular trait, to the point of risking his life to be hospitable to guests.

This is a convincing example of the power of early imprinting. It is commonplace that children who were victims of parental abuse may swear that they will never be harsh to their children, yet they often repeat the very abuse they despised. This may seem to defy logic. However, the early imprinting of a behavior may overwhelm logic. There is only one effective method to teach children proper behavior, and that is for parents to practice it themselves.

WHEN YOU TRUST  
IN HASHEM,  
HE BECOMES  
YOUR CONSTANT  
COMPANION,  
GUIDING YOU  
THROUGH LIFE'S  
CHALLENGES.

-RABBI YAAKOV YITZCHAK RUDERMAN







## The Most Important Value

Rabbi Berel Wein

Wars, family dysfunction, and the danger of future extinction are the challenges that confront our father Avraham and our mother Sarah in the narrative that dominates this week's Torah reading. In this era, correcting the past and editing personal biographies to make people's lives appear perfect, serene and smooth, is especially true. This methodology attempts to make the subject character the model and prototype for others to admire and perhaps even imitate.

Who wants to have a life of troubles, frustrations, domestic strife and risk of destruction – all for the sake of a noble but very unpopular cause? So, why would the Torah not wish to at least “pretty up” the story of Avraham and his family, at least by omission if not by commission? Of course, the Torah is the book of absolute truth, and therefore brooks none of the human weaknesses that affect all of us when dealing – even in our most objective attempt – with narratives and biographies.

The message here is that truth is the most important value and outweighs all other considerations. The Torah is determined to teach us that life, even for the greatest of people, is oftentimes difficult, disappointing, and sometimes even cruel. And, that faith and commitment, goodness and morality are the supports that justify our very existence, no matter the challenges that constantly engulf human life. We are not bidden to emulate Avraham's life experiences. Rather, we are bidden to emulate his traits of belief and resilience, commitment and unwavering goodness.

We are taught that God's seal, so to speak, is truth. Truth is the gift that we ask God to grant to Yaakov and his descendants. Maimonides explains to us that we are not to serve idols, believe in superstitions and worship the dead, because all of these are false, little more than a pack of lies. And all of that is also applicable to belief in ideologies that have long lost any sense of truth, as to their goals and certainly as to their methods and policies.

Avraham sees that Sodom is to be destroyed because of its falseness. He recognizes that Avimelech cannot be trusted because he is a hypocritically false person. And Avraham reserves the right to serve the cause of God's truth even at the cost, originally, of his own life, and later that of his own beloved son. The Talmud describes our world as being “a world of falseness.” Yet knowing that we inhabit a world of falseness is the first step towards advancing into a world of honesty and truth.

That is what is meant by the biblical admonition to attempt to go in God's ways. To be aware of the difference between falsehood and truth is the necessary ingredient for intelligent life and eternal faith. Avraham's difficulties in life point us towards the way of realism and truth. It knows no compromises or avoidances. It is eternal

# Success in Learning

Stories of Siyata D'ishmaya

## The Legacy of Reb Menachem Rikanti

Reb Menachem Rikanti (a rishon who lived in the era of the Rosh and the Rashba) is an example of someone who reached very high levels in Torah due to the combination of tefillah and hasmadah. His story is written in the hakdamah of his Sefer, the "Rikanti".

Reb Menachem Rikanti loved Torah, but he was born with a very weak mind. He prayed a lot, and he fasted that Hashem should open his heart and mind to understand Torah. Once, on one of his fast days, as he prayed to be able to learn Torah, he fell asleep in the beis medresh. In his dream, he saw someone holding a bottle of water in his hand. This man woke up Reb Menachem Rikanti and told him to drink from the water. Before Reb Menachem finished drinking, the man disappeared. Reb Menachem returned to his studies, and he saw that his mind was sharp. He had become a new person. That's when he wrote his commentaries on the Torah..."

This occurred when Reb Menachem Rikanti was approximately eighty years old — two years before his petirah. All the tefillos of his life paid off, and in the last two years of his life, he wrote wondrous sefarim, studied [to this day] by scholars. The Steipler Gaon, zt'l, (Chayei Olam vol.2, 12) brings this story and writes, "Even if one has a weak mind, if he places all his strength in studying Torah, he will receive siyata dishmaya and become a gadol in Torah, even if it is beyond his natural abilities."

--Torah Wellsprings

## The Unlikely Talmid Chacham

A 17-year-old bachur came to the Chasam Sofer's yeshiva in Dreznitz and told the Chasam Sofer that he wants to join the yeshiva and begin learning Torah. The bachurim who heard him say this, laughed because they knew that this bachur had never learned Torah before. The Chasam Sofer rebuked them, "Why do you laugh? Whoever wants to learn can join the yeshiva." The Chasam Sofer asked several bachurim to contribute one hour of their day to learn with the new bachur, which they did.

However, the bachur still wasn't learning well because, in addition to having no background in Torah, the bachur had a terrible memory. Even if he reviewed something a hundred times, he forgot it by the next day. But the bachur so much wanted to succeed in Torah, so he didn't give up. He kept learning with hasmadah with the chavrusos that the Chasam Sofer arranged for him. Chazal say, "When one wants to be pure, Heaven helps him" and indeed, this bachur became a great talmid chacham and was renowned for his yirei shamayim. He held rabbanic positions, and was one of the rabbanim in the Mattersdorf beis din (under the auspices of the Chasam Sofer). Later he was the rav of Shleining, and then the head of the beis din in Neizetz.

As the Chasam Sofer predicted, if one studies Torah with hasmadah, he will have siyata dishmaya, and he can succeed.

--Torah Wellsprings: Collected Thoughts from Rabbi Elimelech Biderman.





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# JOKES

## Bubbie

One Sunday, little Rachel and her Bubbie go to a Shopping Center to buy a present for Rachel. Unfortunately, while shopping, Rachel gets separated from her Bubbie and immediately starts to cry.

A security guard sees the sobbing little girl and takes her to the lost-and-found office.

When they ask Rachel for her name, she replies, "Sheina Punim Kenahorah Poo Poo Poo."

So they again ask her for her name and she replies, "My name is Sheina Punim Kenahorah Poo Poo Poo."

So the office puts out the following message over the loudspeaker, "We have in our lost-and-found office a cute brown eyed, blond haired little girl who has lost her grandmother. If you are that grandmother, please come and claim your granddaughter, "Sheina Punim Kenahorah Poo Poo Poo."

Five Bubbies immediately come running to claim her

## Partner Meeting

Shlomie has a business appointment, and he arrives a little early. The receptionist points to a comfortable easy chair and asks him to be seated for a while.

Shlomie settles down, picks up a glossy magazine opens it, and tries to read. However, he finds that he cannot concentrate because he is distracted due to a rumpus coming from behind one of the doors leading off the reception area. Shlomie goes over to the receptionist and asks, "What's going on in there?"

She replies, "It's a partners' meeting."

"But why are they shouting at each other?" Shlomie asks.

"It's a battle of wits," she

replies.

Maurice asks: "Who's in there?"

"Horowitzs, Lebowits, Rabinowits and Abramowits."



## Pressure

60-year-old man went to the doctor for a check-up. The doctor told him, "You're in terrific shape. There's nothing wrong with you. You have the body of a 35 year old. By the way, how old was your father when he died?"

The 60 year old responded, "Who said he was dead?"

The doctor was surprised and asked, "How old is, he and is he very active?"

The 60 year old responded,

"Well, he is 82 years old and he still goes skiing three times a season and surfing three times a week during the summer."

The doctor couldn't believe it. "Well, how old was your grandfather when he died?"

The 60 year old responded again, "Who said he was dead?"

The doctor was astonished. He said, "You mean to tell me you are 60 years old and both your father and your grandfather are alive? Is your grandfather very active?"

The 60 year old said, "He goes skiing at least once a season and surfing once a week during the summer. Not only that," said the patient, "my grandfather is 106 years old, and next week he is getting married again."

The doctor said, "At 106 years old, why on earth would your grandfather want to get married?"

His patient looked up at the doctor and said, "Who said he wanted to? His mother put on tremendous pressure."

## Library

A man walks into a library and asks the librarian for books about paranoia. She whispers, "They're right behind you!"



## Shabbos & Marriage

A Short Message From Rabbi Yitzchak Feldheim

Interestingly, Shabbos shares many similarities to marriage. The Jewish people welcome and embrace the Shabbos Kallah, the Shabbos Queen, mirroring the loving embrace of a husband and wife. We are as well commanded to honor Shabbos, just as a husband is required to honor his wife more than himself (Yevamos 62b).

I thus often remind young adults entering the shidduch phase of something often overlooked or never even considered. When looking into a prospective shidduch, inquire as to how the other party relates to Shabbos. How does the person spend his or her time when all is quiet? The way a person respects and treats the Shabbos Kallah is often indicative of how they will relate to their spouse. If they are able to sit still and bask in the moment of silence, simplicity and spirituality, such behavior will likely transfer over and form the loving and attentive relationship a future husband and wife will enjoy.



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