ב"ה

Torah Tidbits

ISSUE 1683

NOVEMBER 7TH 2026
כ"ז מרחשון תשפ"ז

CHAYEI SARA - חיי שרה

SHABBAT MEVARCHIM



Anything and Everything
Rabbi Shmuel Silber
Page 8



Experiencing Exile with Exhilaration
Mrs. Leah Feinberg
Page 78



לזרעך אתן את־הארץ הזאת

בראשית כ"ד:ז׳

YERUSHALAYIM SHABBAT CHAYEI SARA ZMANIM

CANDLES **4:10 PM** • HAVDALA **5:23 PM** • RABBEINU TAM **6:02 PM**

OU ISRAEL 02-560-9100 TORAHTIDBITS.COM ADVERTISING & SPONSORSHIPS 02-560-9125

Table of Contents

04 Dear Torah Tidbits Family
Rabbi Avi Berman

06 Hilchot Shabbat Q & A
Rabbi Eli Ozarowski

08 Anything and Everything
Rabbi Shmuel Silber

12 Aliya-by-Aliya Sedra Summary
Rabbi Reuven Tradburks

18 "Yes, Sarah Is in the Parsha"
Rabbi Dr. Tzvi Hersh Weinreb

24 Encamped to its Tribes
Rabbi Shmuel Goldin

26 Isaac and Prayer
Rabbi Lord Jonathan Sacks, zt"l

34 Probing the Prophets
Rabbi Nachman Winkler

38 The Details of Avraham's Purchase of Me'arat HaMachpelah
Rabbi Shalom Rosner

44 Mindful Mission
Rebbetzin Shira Smiles

46 Everything
Rabbi Judah Mischel

48 Schedule
OU Israel

58 Simchat Shmuel
Rabbi Sam Shor

60 Echoes of Rashi
Rabbi Moshe Taragin

68 Long Live the King
Rebbetzin Dr. Adina Shmidman

70 Personal Growth and Communal Responsibility Rav Kook on Pirkei Avot (1:13)
Rabbi Aaron Goldscheider

74 Tashlumin for Person Involved in Mitzvah
Rabbi Daniel Mann

76 Why We Never Leave Anyone Behind: The Eternal Power of Kevurat Yisrael
Rabbi Elyada Goldwicht

78 Experiencing Exile with Exhilaration
Mrs. Leah Feinberg

80 The Everlasting Legacy of the Righteous
Mrs. Michal Horowitz

84 SHAGRIRIM BALEV
Is Her Photo Getting in the Way?
Aleeza Ben Shalom

86 Reunited in Gratitude
Sivan Rahav Meir

90 The Y-Files Comic
Netanel Epstein

92 Yachad
Menashe Merzel // Aryeh Hofer

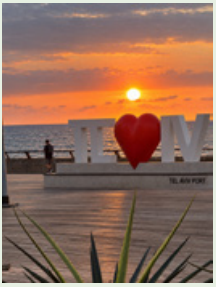
IMPORTANT REMINDERS

Rosh Chodesh **Kislev is on Tue. Nov. 10 and Wed. Nov. 11th**

מולד חודש כסלו יהיה בליל שלישי בשעה 10, 27 דקות ו 3 חלקים

ראש חדש כסלו יהיה ביום שלישי וביום רביעי הבא עלינו ועל כל ישראל לטובה

Shabbat Mevarchim



COVER PAGE Photographed by **Rabbi Yehuda Lave**

I made aliyah by myself to be with my beloved teacher Rabbi Ephraim Sprecher z"l in 2013. I married my spiritual soulmate wife Miriam in 2018. This picture was taken at the Tel Aviv Port on 10/13/26 after we heard a pre-election speech at the Hangar 11. Today my favorite teachers include the wonderful teachers at OU Israel. I offer a motivational Torah blog daily at YehudaLave@gmail.com. I would be honored to share inspiration with you!

CANDLE LIGHTING
AND HAVDALA TIMES



	CHAYEI SARA		TOLDOT	
	Candles	Havdala	Candles	Havdala
Yerushalayim/Maale Adumim	**4:10**	**5:23**	4:05	5:19
Aza Area (Netivot, Sderot et al)	**4:28**	**5:26**	4:23	5:22
Beit Shemesh/RBS	**4:29**	**5:24**	4:24	5:20
Gush Etzion	**4:26**	**5:24**	4:21	5:20
Raanana/Tel Mond/Herzliya/K.Saba	**4:26**	**5:24**	4:21	5:20
Modiin/Chashmonaim	**4:26**	**5:24**	4:21	5:20
Netanya	**4:26**	**5:24**	4:21	5:20
Be'er Sheva	**4:28**	**5:25**	4:23	5:21
Rehovot	**4:27**	**5:25**	4:22	5:20
Petach Tikva	**4:10**	**5:24**	4:05	5:20
Ginot Shomron	**4:25**	**5:23**	4:20	5:19
Haifa / Zichron	**4:14**	**5:23**	4:10	5:19
Gush Shiloh	**4:24**	**5:22**	4:20	5:18
Tel Aviv / Givat Shmuel	**4:26**	**5:24**	4:22	5:20
Givat Zeev	**4:29**	**5:23**	4:25	5:19
Chevron / Kiryat Arba	**4:26**	**5:24**	4:21	5:20
Ashkelon	**4:28**	**5:26**	4:23	5:22
Yad Binyamin	**4:27**	**5:25**	4:22	5:21
Tzfat / Bikat HaYarden	**4:16**	**5:21**	4:11	5:16
Golan	**4:22**	**5:20**	4:17	5:16
Nahariya/Maalot	**4:13**	**5:22**	4:08	5:18
Afula	**4:24**	**5:22**	4:19	5:18

Rabbeinu Tam (Jerusalem): Chayei Sara - 6:02 PM • Toldot - 5:57 PM

All Times According to MyZmanim (20 mins before Sunset in most Cities;
40 mins in Yerushalyim and Petach Tikva; 30 mins in Tzfat, Nahariya, Maalot and Haifa)

Daf Yomi: Bechoros 50

OTHER Z'MANIM



JERUSALEM
Ranges 11 days Wednesday - Shabbat
Nov. 4 - 14 | 24 Marcheshvan - 4 Kislev

Earliest Tallit and Tefillin	**5:05-5:13**
Sunrise	**5:57-6:06**
Sof Zman Kriat Shema	**8:40-8:44**
Magen Avraham	**8:03-8:07**
Sof Zman Tefila (According to the Gra and Baal HaTanya)	**9:34-9:37**
Chatzot (Halachic Noon)	**11:22-11:23**
Mincha Gedola (Earliest Mincha)	**11:52-11:53**
Plag Mincha	**3:39-3:34**
Sunset (Including Elevation)	**4:51-4:44**

Avrom Silver Jerusalem College for Adults • Wolinetz Family Shul • Birthright - I.F.S. • Yachad • NCSY Israel • JLIC Israel • Camp Dror • Pearl & Harold M. Jacobs ZULA Outreach Center • The Jack Gindi Oraita Teen Centers • OU Israel Kashrut • Frontline Support • Torah Initiatives • Women's Division

STUART HERSHKOWITZ, PRESIDENT OU ISRAEL

ZviSand/YitzchakFund:FormerPresidents,OUIsrael | Prof. Meni Koslowsky, Vice President

VAAD MEMBERS:

Michael Elman | Jonathan Eltes | Yonatan Frankel | Yitzchak Fund | Daniella Hellerstein | Stuart Hershkowitz | Jeremy Lustman | Yigal Marcus | Meir Raskas | Atara Reichel | Zvi Sand | Norman Schmutter | Mark Schneider | Esther Williams

RABBI AVI BERMAN, EXECUTIVE DIRECTOR, OU ISRAEL

Rosa Odeser, CFO, OU Israel | Natan Kandler, COO, OU Israel | Esti Moskovitz, Director of Anglo Engagement and Programming in Israel

7 Hartum Street, Jerusalem, 9777507 PoBox 45268
phone: (02) 560 9100 | fax: (02) 561-7432
email: office@ouisrael.org
website: www.ouisrael.org

Founders and initial benefactors of the OU Israel Center: George and Ilse Falk a"h

ORTHODOX UNION Enhancing Jewish Life

OU Kashrut ◆ NCSY ◆ Jewish Action ◆ JLIC ◆ NJCD / Yachad / Our Way ◆ OU West Coast ◆ OU Press ◆ Synagogue/Community Services ◆ OU Advocacy ◆ OU Israel

MITCHEL R. AEDER, PRESIDENT OF THE ORTHODOX UNION Yehuda Neuberger, Chairman of the Board, Orthodox Union | Dr. Josh Penn, OU Kashrus Commission

RABBI MOSHE HAUER ZT"L, EXECUTIVE VICE PRESIDENT | RABBI JOSHUA M. JOSEPH, ED.D. EXECUTIVE VICE PRESIDENT & CHIEF OPERATING OFFICER Rabbi Dr. Tzvi Hersh Weinreb, Exec. V.P. Emeritus

OU KOSHER: Rabbi Moshe Elefant, CEO/Rabbinic Administrator OU Kosher

ISRAEL: Rabbi Yissachar Dov Krakowski, Rabbinic Administrator | Rabbi Ezra Friedman, The Gustave and Carol Jacobs Center for Kashrut Education/ Deputy Rabbinic Administrator| Rabbi Yonaton Korach, Rabbinic Supervisor

Headquarters: 40 Rector St. 4th floor, New York, NY 10006 ◆ 212-563-4000 ◆ website: www.ou.org

Torah Tidbits

Editor: Rabbi Aaron Goldscheider | aarong@ouisrael.org
Advertising: Ita Rochel 02-5609125 | ttads@ouisrael.org
Editor Emeritus: Phil Chernofsky
Website: www.torahtidbits.com

Not getting enough TTs? Too many? None at all?
Contact our DISTRIBUTION 0505-772-111 • info@ouisrael.org

Torah Tidbits and many of the projects of OU Israel are assisted by grants from **THE JERUSALEM MUNICIPALITY**

OU Israel, Torah Tidbits does not endorse the political or halachic positions of its editor, columnists or advertisers, nor guarantee the quality of advertised services or products. Nor do we endorse the kashrut of hotels, restaurants, caterers or food products that are advertised in TT (except, of course, those under OU-Israel hashgacha). Any "promises" made in ads are the sole responsibility of the advertisers and not that of OU Israel, the OU Israel Center , Torah Tidbits.



DEAR TORAH TIDBITS FAMILY

RABBI AVI BERMAN
Executive Director, OU Israel | aberman@ouisrael.org

Last week, in the lead up to the elections, one of my sons was volunteering for one of the political parties to help bring in votes. Suddenly my phone rang with his number, but when I answered, it was someone else on the line. Within a few seconds I recognized the voice, and he said, "Avi, I can't believe it! I saw this kid and said to myself, this must be a Berman. He talks like a Berman, he walks like a Berman, and he looks just like a Berman!" My wife and I brought up our children to be unique and their own individuals, but clearly, some things are just up to *HaKadosh Baruch Hu*.

We see this in this week's *parsha*. When Avraham sends Eliezer to find a wife for his son Yitzchak, Eliezer is looking for the very same qualities in Rivka that he had seen in Avraham for so many years. Those qualities come through clearly in the words the Torah uses to describe Rivka's behavior: the fact that she runs to give water to his camels, the way she does it by herself, and the modesty with which she does it. Eliezer could see right away, out of that resemblance, that this was the right *shidduch* for his master's son.

This past week I was in Toronto meeting with our dear friends and supporters and also spoke to the beautiful community of Mishkan Avraham. Over Shabbat and on Sunday, I made sure to take time to meet with former NCSYers of mine who grew up in Vancouver. I met them when they were in high school, and today, *Baruch Hashem*, they have all grown into incredible individuals. Some are married and some are not yet, but all of them bring me tremendous pride and *nachat*.

I was sitting with one of these young men, who is on the journey of trying to find his own *shidduch*. He told me that he tries to read my column every week, so I asked him, "*Nu*, what should I write about this week?" He shared that he had recently come out of a relationship of several months that, unfortunately, did not work out. Then he said, "You know, *Parshat Chayei Sarah* always gives me hope. I look at it and I see the first *shidduch*. I really believe that if more people get involved, and more people care, and more people do something, then *be'ezrat Hashem*, I'll be able to find my *shidduch* as well." I promised him that I would write about it.

Recently, the clocks changed and we gained an extra hour. What do we do with our extra hour? Most of us don't take advantage of this extra time at all. But not Rabbi Yoni Lavi, a rabbi in Petach Tikva and a very dear and close friend of mine

Mazal Tov to
Adele Muskin
on your 90th birthday!
Your children, grandchildren and great-grandchildren join in wishing you continued nachat and good health and many more smachot!

who leads the anonymous hotline for teens at risk in Israel, Chaverim Makshevim. Several years ago, he thought of an amazing initiative. The idea is simple: take the extra hour you get when the clocks change, sit down with your spouse and with your friends, and start thinking about the *shidduchim* you can make.

I recently spoke to Rabbi Lavi about this initiative. He told me that it is now in its seventh year, and that it has grown and expanded from year to year. At first it was a general invitation to use that hour for *shidduchim*, along with all sorts of tips on how to go about it. Later he was joined by Tzuriel Gabizon of Project 252. Tzuriel had gone out on 252 dates before he finally got married, and he went on to found an organization by that name that connects people. Together they upgraded the initiative and opened dedicated groups for the occasion: not only groups within a community or a family, but special groups for ages 20-30 and 30-40, a group for English speakers, a group for those looking for a second chapter, and so on. In recent years, some 20,000 people have been in these groups, and every year they receive feedback about more and more *shidduchim* that have come out of it.

Rabbi Lavi told me that some people have said, "For a whole year I didn't receive a single suggestion, and suddenly tonight, three came in." And even when nothing comes of it, he said, the very fact that people see that others remember them and care about them gives them tremendous strength.

Rabbi Lavi added that people can join the groups now, and they may well gain something from it, but the groups are really



opened only once a year, when everyone posts their details, with an occasional reopening once or twice during the year. The main activity takes place in that one hour on Motzei Shabbat when the clocks go back to winter time. As Chazal teach, "*yesh koneh olamo b'sha'ah achat*," there are those who acquire their entire world in a single hour (Avoda Zara 10b). How will you use that extra hour gained by changing the clocks?

I add all of this to the incredibly positive feedback I have been receiving since we started running the Shagririm Balev column in Torah Tidbits. The OUs partnership with Shagririm Balev goes far beyond a weekly article. It is an active, impactful movement creating real opportunities for marriage-minded singles. The topic of *shidduchim* is so important. If *HaKadosh Baruch Hu* took the effort to include the story of the first *shidduch* in the Torah, He is

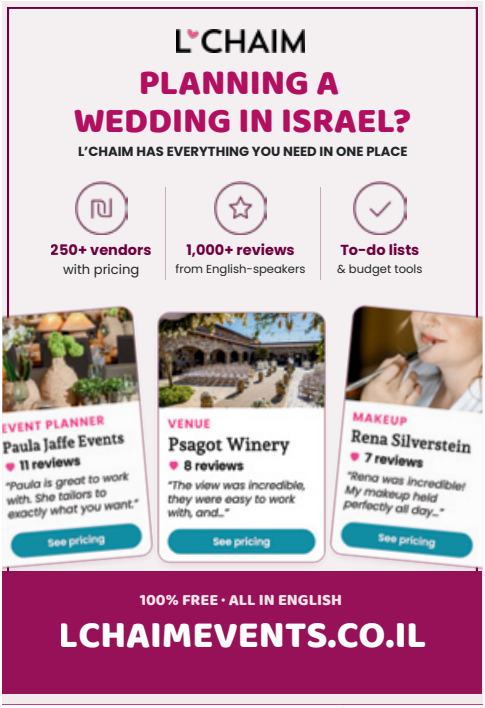
Mazal tov to
הלל דב סולומונט
Hillel Dov Solomont
Upon becoming Bar Mitzva
With our love and blessings
Solomont & Stadler Families

clearly telling us to concern ourselves with this *mitzvah* and that real effort should be invested in bringing people together.

So I am adding my voice in support of Shagririm Balev, Project 252, Rabbi Yoni Lavi's initiative, and the many other great initiatives taking place around the world that bring *simcha* to *HaKadosh Baruch Hu*, to mothers and fathers, and to so many incredibly holy Jews by bringing them together. *Be'ezrat Hashem*, I look forward to dancing at many weddings and to seeing many, many more Jewish homes being built. *Am Yisrael chai*!

Wishing you all an uplifting and inspiring Shabbat,

Rabbi Avi Berman
Executive Director, OU Israel





Hilchot Shabbat Q&A

with Rabbi Eli Ozarowski



Question: We often have pull-apart challah for the Shabbat meal on Friday night. If some of the rolls in the pull-apart challah are still connected and whole, can they be used as lechem mishneh for lunch?

Answer: No. The individual rolls in a pull-apart challah do not count as separate loaves for lechem mishneh.

Explanation: The mitzvah of lechem mishneh requires reciting Hamotzi on two whole challahs or rolls (Shulchan Aruch, O.C. 274:1). The poskim discuss whether two challahs that were baked separately but merged together during baking may still be considered two separate loaves for this purpose. Some consider them two separate challahs even while they remain attached (Shemirat Shabbat Kehilchatah 55:6), while others consider them one challah until they are separated (Chut Shani, Shabbat, ch. 85).

However, a pull-apart challah is different, since its individual rolls are deliberately formed and baked together with the intention that they remain connected as one challah. Therefore, even if some of the individual rolls remain distinguishable, they are all considered part of one challah and cannot be counted as separate loaves for lechem mishneh. Thus, even if three out of eight rolls remain connected, they cannot be counted as a separate challah, either individually or together, even as one of the two loaves needed for lechem mishneh.

Lenny Davidman

Professional Planning & Production

English Speaking Pesach Program at the Dead Sea

Events, Congresses & Tours in Israel

pesach.LDevents.com
www.LDevents.com
054-557-3101
Lenny@LDEvents.com

BROTHERS MOVING CO.





THE STRONGEST...THE MOST GENTLE

054-216-0087 • brothersmovingisrael@gmail.com

Wills • Probate • Pre & Post-Nuptial Agreements
Guardianship • Durable Power of Attorney
(Financial/Health/Personal Decisions)
HALACHIC ESTATE PLANNING
TIRTZA JOTKOWITZ, ESQ.
tirtzaj@gmail.com • 052-509-3356 • 02-625-6475
(845) 425-8871 • (845) 694-7645



Jeff Mor
DIAMONDS & JEWELRY



TRUE WHOLESALER FROM THE DIAMOND BOURSA WITH OVER 25 YEARS EXPERIENCE
MEMBER DIAMOND DEALERS CLUB

ENGAGEMENT RINGS • STUD EARRINGS
PENDANTS • TENNIS BRACELETS

050-573-9061 jeffmor36@gmail.com
www.JeffMorDiamondJewelry.com

PolarAir

FREEPIK.COM

best quality
AIR CONDITIONING



Sales & Installation of
VRF | Multi | Inverter | Central

Proffessional & reliable
References in YOUR neighborhood
Only Jewish labor

polarairbiz@gmail.com | 052-240-5063



RABBI SHMUEL SILBER
Executive Vice President, Orthodox Union

Anything and Everything

OU Israel's Torah Tidbits is proud to welcome Rav Shmuel Silber, Executive Vice President of the Orthodox Union, to his new position. We are very much looking forward to gaining from his exceptional Torah learning and deep wisdom each week in our pages of Torah Tidbits. Bruchim Habaim!

So much has happened. The *Lech Lecha* journey that began with a childless, unknown, and untested Avraham has blossomed into a family, a legacy, and a dynasty.

But even as his legacy is taking root, Avraham must deal with the tragic loss of his beloved Sarah. In the aftermath of this loss, Avraham decides to send his trusted servant Eliezer to find a wife for Yitzchak.

Between these two defining moments – the loss of his past and the promise of his future, the Torah states:

"And Abraham was old, advanced in days, and the Lord had blessed Avraham (ba'kol) with everything." (Bereishis 24:1)

What does it mean to be "*blessed with everything*?" And why is this blessing mentioned here?

Some explain that *ba'kol* should be understood literally. Avraham was blessed with wealth, longevity, fame, and children; Avraham had it all. The Ramban (Rabbi Moshe ben Nachman, 1194-1270) advances an incredibly novel approach. *Kol* is one of the descriptive appellations for God. God is *Kol* - He is anything and everything. The entirety of universal creation begins and ends with God. Everything in this world is wholly and fully dependent on Him. As such, *Ba'kol* means that God blessed Avraham by giving him a little piece of God's Divinity. God blessed Avraham by implanting a little piece of Himself into His trusted servant.

The Netziv (Rabbi Naphtali Tzvi Yehuda Berlin, 1816-1893) further develops this idea by explaining what it means that Avraham had a piece of God within him. God is the One we turn to in moments of crisis and need. God is the One we reach out to when we need assistance and reassurance. God is the One who heals the sick and mends the broken heart. This was the power of Avraham. Avraham's days were filled with counseling those who were lost. Avraham's sacred task was to infuse hope and optimism in those who were down on their luck. Avraham was the one who dispensed pearls of wisdom to those in need of direction. Avraham was the one who shouldered the pain of the other as if it were his own. The open tent of Avraham provided not only physical nourishment but also spiritual and emotional sustenance. This is how our first patriarch spent

his days and nights - devoted to and attending to the needs of the other.

But there is a challenge. Sometimes those who selflessly and tirelessly devote themselves to the needs of others can inadvertently neglect their own. Therefore, the Torah nestles this beautiful tribute of Avraham in between the burial of Sarah and the marriage process of Yitzchak. Avraham buried his wife and arranged for his son to find a partner. The man who was there for everyone else, made sure to always be there for his own.

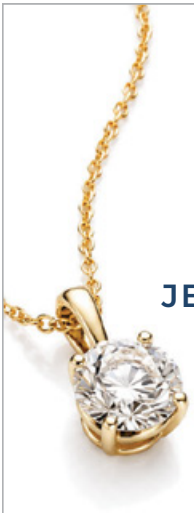
We all want a *ba'kol* life. We want blessings in abundance. We want health, family, *parnassa,* and happiness. True fulfillment, ba'kol fulfillment, comes from giving to and doing for the other; first by focusing on one's own family and then extending outwards to our community. When we help, when we roll up our sleeves and try to make a difference for others, that is when we truly feel we have everything. ■

Rabbi Shmuel Silber has served the Orthodox Union (OU) as its Executive Vice President since November 2026. As the executive vice president, Rabbi Silber is responsible for representing the OU's vision on both Torah and public policy, and providing hashkafic and halachic guidance within the organization and beyond. Prior to joining the OU, Rabbi Silber served for 23 years as the rabbi of Suburban Orthodox Congregation Toras Chaim, building it into one of Baltimore's most vibrant and dynamic kehillahs. Rabbi Silber is also the founder and dean of the Institute for Jewish Continuity (IJC), which provides contemporary Torah learning with Chassidic influences for adults at all levels. As the Founding Rabbi of the Berger Towers community in Katamonim, Jerusalem, Rabbi Silber oversees the community's rabbinic leadership and hashkafic direction. Rabbi Silber received semicha from the Rabbi Isaac Elchanan Theological Seminary at Yeshiva University and holds a master's degree in secondary Jewish education from the Azrieli Graduate School.

אברהם found the perfect שידוך for יצחק. Let us find the perfect property for you.
Call us for the **widest selection** of **sea-view apartments** at the best prices.



Ashkelon Properties
LIVE OPPOSITE THE SEA
call David at 054-433-2621
davidz@AshkelonProperties.com
www.ashkelonproperties.com


1 CARAT AND LARGER LAB-GROWN DIAMONDS SET IN WHITE/YELLOW GOLD FROM ₪ 2,300
Designer jewelry at unmatched savings
JEWELRY WITH A PEDIGREE
THE VAULT
ON KEREN KAYEMET
KEREN KAYEMET 8 /// KNISA 1
JERUSALEM /// 054-3976161
S-TH: 17:00-21:00 F: 12:00-14:00
FREE JEWELRY CLEANING VAT REFUND AT BEN GURION





OU... BEYOND KASHRUT

Learning That Strengthens the Soul

At OU Israel, meaningful Torah learning has the power to transform lives, strengthen individuals, and build more compassionate communities.

Midreshet Zusha is a unique midrasha for young women who have faced significant hardship and have nowhere else to turn. Through Torah learning, mentorship, and a supportive community, these young women find stability, rediscover their self-worth, and begin building brighter futures.

Meshivat Nefesh trains women to become compassionate mentors and trusted sources of emotional and spiritual support within their communities, equipping them with the knowledge and tools to guide others through life's challenges.

Together, these OU Israel initiatives are bringing meaningful Torah learning to life through six study groups, each offering 30 sessions, exploring: Torah of the Soul, Jewish Thought, Inner Growth Througth the Teachings of the Baal Shem Tov, The Jewish Home, Chassidut and In-Depth Torah Study, Living in Tune with the Times.

Through these studies, participants deepen their connection to Torah, gain greater insight into themselves, and develop the strength, wisdom, and compassion to enrich their own lives and positively influence those around them.

Study Groups Schedule

Day	Topic	Start Date	End Date	Time	Location	Instructor
Monday	Torah of the Soul	2.11.26	12.7.27	10:00 AM–1:15 PM	7 Hartom St., Jerusalem	Mali Segal
Monday	Jewish Thought	2.11.26	26.7.27	4:00 PM–7:15 PM	7 Hartom St., Jerusalem	Tehila Shamir
Monday	Inner Growth Through the Teachings of the Baal Shem Tov	26.10.26	5.7.27	5:30 PM–8:45 PM	33 Jaffa St., Jerusalem	Yehuda Wilner
Tuesday	The Jewish Home	27.10.26	13.7.27	7:30 PM–10:45 PM	7 Aharon Propes St., Jerusalem	Hadar Sayles
Wednesday	Chassidut and In-Depth Torah Study	4.11.26	21.7.27	10:00 AM–1:15 PM	7 Hartom St., Jerusalem	Dafna Abadi
Wednesday	Living in Tune with the Times	14.10.26	23.6.27	5:30 PM–8:45 PM	33 Jaffa St., Jerusalem	Sima Ezra

Interested in learning more about these sessions?
Contact **info@ouisrael.org**

**All sessions are conducted in Hebrew.*

Each week, we share one OU Israel initiative empowering lives and communities in our homeland, supporting English-speaking *olim* in their *klita* and supporting Israel's most vulnerable teens to rebuild trust, confidence, and a future.



SHLOMO SEALING & ROOF

Advanced sealing system
Repair of tiled roof

> Licensed sealer
> 23 years of experience
> Warranty on every job

Specialists in: Tile roof construction and repairs, shingle roof coating. Waterproofing: flat roofs, exterior walls, balconies (from the foundation and external), basements, swimming pools. Gutter repairs. Pergola construction and enclosure of balconies with light construction. Leak detection.

Our clients include: Ben Gurion Airport, Israel Police, Government Ministries, and more.

Certified waterproofing contractor (Standards Institute approved).

Free inspection and consultation with no obligation.

Email: gagotshlomo@gmail.com
Shlomo: 050-266-9766
Office: 052-774-3343

HIGH QUALITY PREMIUM
FOLDING CHAIRS

- STYLE & COMFORT
- MANY COLORS & DESIGNS
- STORAGE CARTS AND RACKS
- FAST DELIVERY



FOLDEES
info@foldees.co.il
Foldees.co.il | 058-707-8181

READY
FOR
sharper
vision?

Schedule an
appointment today

EYE WORLD
Excellence in eye care
עולם העין

02-674-3888

Beit HaNatziv,
Derech Hevron 101A
Talpiot/Arnona

Ramat Eshkol
Shopping Center



ALIYA BY ALIYA SEDRA SUMMARY

RABBI REUVEN TRADBURKS
RCA Israel Region

CHAYEI SARA

1ST ALIYA (23:1-16)

Sarah dies at age 127 in Kiryat Arba, Chevron. Avraham needs to buy a burial plot. He is treated with nobility and respect. The people want to give him a plot, while he insists on purchasing it. He is successful in buying Maarat Hamachpela.

Avraham is treated as royalty. The entire city has come to comfort him in Sarah's death. The people bow to him and he to them.

Avraham was given 3 promises in Lech Lecha when he was told to journey to the Land of Israel: fame, fortune and family. All have been granted. He clearly is famous. He has great wealth. And Yitzchak has been born.

The conspicuous exception is the 4th promise, repeated numerous times, that he would inherit the Land of Israel. He does not even have a place to bury Sarah. That promise has come up strikingly empty.

This creates a paradigm for the Jew. Promises require patience.

Avraham received promises. Some are granted to him quickly; he becomes wealthy and famous. The promise of family takes an agonizingly long time, 25 years.

But the biggest and most consequential, the promise of the Land of Israel? Well, both Sarah and he die with the promise unfulfilled.

Because some promises just take a long time. G-d's time is not our time. He promises us the Land, but it will take 400 years.

So too with the elegant prophecies in Tanach of our return to the Land, which we privileged ones see in our own time. Gardens will grow. The elderly will fill the streets. Our people will return to our Land. Those promises we see.

Rulers will rule with justice, altruism, the staff of honesty and righteousness. You will be a light unto the nations. Those we have not yet seen in their entirety. Those prophecies require patience. We hope not 400 years.

2ND ALIYA (23:17-24:9)

Sarah is buried. Avraham requests from his chief of staff to swear to not have Yitzchak marry a Canaanite. Rather, "go to my land, my birthplace" to find a wife for Yitzchak. Do not take Yitzchak there. If she refuses to come, you have done all you can.

These are the last words of Avraham in the Torah. Though he will live many more years, we do not hear another word from him.

And as such, it serves as a poetic bookend. The first thing said by G-d to him: go from your land, your birthplace. And the last thing said by Avraham to his servant: go to my land, my birthplace to find a wife for Yitzchak.

The story of succession, of the pursuit of a wife for Yitzchak invites two broad questions.

Why is Avraham insistent that Yitzchak not leave the Land of Israel? And why does the story of finding Rivka occupy a full 67 verses? That is a long story.

Sefer Breishit is built on two radical notions: that the Jewish people are a family and that the Land of Israel belongs to the Jewish people, the place to build our nation.

Religion is classically a system of beliefs, of contact of G-d and man. Yet, and I refer to this as radical, our Torah begins not with introducing the beliefs that our religion is rooted in, but rather the family and the place.

If religion is a system of beliefs, well, declare yourself as a believer in that system and you are one of that religion. We do of course accept converts, people not of our family. I am privileged to run a course of study for those converting.

Yet, our Torah begins with the promises to Avraham of a family. And that his family will settle in and control the Land of Israel. Jews are defined as those who are part of Avraham's family.

Religion should not be passed by blood; it should be an assertion of beliefs, open to all.

These two pillar notions, of our Land and of our family occupy the entirety of our parsha. Yitzchak is not to leave our Land. And the pursuit of his wife, the one who will build the next generation of our family is really important. It is 67 verses important.

These two pillar notions are under attack in our time. And befuddling. How can you read the parsha without concluding that our religion is a family, descendants of Avraham? Now, why does the Torah go to such great lengths to emphasize our familial ties?

Perhaps to teach that we should view our entire Jewish people as our family. You treat your family differently. Family makes demands on us. Demands of concern, care, generosity, bonds. We care for each other, are concerned for each and are generous to each other in the way that we treat family. Being Jewish means we care for each other, as we care for our family.

And the emphasis on the Land of Israel as our place is also under attack in our time. Also befuddling. How can you read our parsha and all of Breishit, in fact, all of the Torah, without concluding that our religion is to be played out in our Land, an aspiration of the entire Torah?

This insistence on a Land is perhaps our role in teaching ethical monotheism to the world. Not in proselytizing, in converting others to be Jewish, asserting that Judaism is the only way to serve G-d. No. Rather, in creating the exemplary society, as an example of ethical monotheism. For others to see and emulate. A light unto the nations by building the exemplary nation. In our Land.



3RD ALIYA (24:10-26)

The servant arrives in Nachor's city. He asks G-d for a sign; the woman who gives me and my camels to drink, she is the one. Rivka appears and does just that. She tells him she is from the family of Nachor. And there is food for the camels and room for him to stay. The man bows to G-d.

Rivka is the rightful heir to Sarah's legacy, exemplary in kindness. In the story of Avraham and Sarah's generosity to the 3

men at the beginning of Vayera, there are 2 "*ratz* – run" and 2 "*maher* – fast"; they served their guests enthusiastically. Rivka has 2 *maher's* and 1 *ratz* here and then another when she runs home. Enthusiastic generosity.

And – Avraham offered his guests "a little water". Here too the servant asks for "a little water". Not sure that drawing water for 10 camels would be called a little – a camel can drink up to 100 liters. And she is drawing the water with the jug that she carries on her shoulder. That is a lot of water drawing.

But nary a peep of objection from Rivka. She is an enthusiastic and magnanimous woman of enormous generosity, just like the family of Avraham.



4TH ALIYA (24:27-52)

Rivka runs to tell her mother. Her brother Lavan greets the man, welcomes him in. But before he eats, the man insists on relating what just happened. He relates that he is Avraham's servant. And that Avraham has been blessed. And is insistent on bringing a wife for Yitzchak from his family. And of his own deal with G-d: that if the woman did as he had said, he would see it as a sign. And his bowing to G-d. He finishes by asking them if Rivka shall join him. They respond yes; he bows to G-d.

This long narrative has many lessons. But one thing does jump out: the G-d talk. There is a lot of G-d talk by this servant. But not just the servant; Lavan and Betuel respond "this has come from G-d", "she will go as G-d spoke".

Perhaps this is another reason for this very long recounting of the story. Rivka is stepping into a story of Divine partnership. She is stepping into the Jewish story. The Jewish story is the story of walking as partners with G-d, guided by Him. She has to know this. And want it.



5TH ALIYA (24:53-67)

The servant is ready to leave. When Rivka's mother and brother ask for a little more time, the servant presses them. They ask Rivka her wish; she will go. They bless her. Upon their arrival in the Negev, Yitzchak is coming from Beer L'chai Roi. He sees the camels; she sees him. Yitzchak is told of all that occurred. Yitzchak and Rivka marry.

With the mission to find a wife for Yitzchak successful, someone is missing from this return: Avraham. They travel right to Yitzchak. Rivka and he marry. And Avraham is not heard from again. A true passing of the baton.

Why is it necessary to tell us Yitzchak was in Beer L'chai Roi? In fact, he returns there and resides there after Avraham's death. Why?

That is the place where Yishmael was saved from near death after being banished by Sarah and the place in which Yishmael settles. Perhaps Yitzchak regrets Yishmael's banishment and seeks to make peace with his brother. We will see that he does the same later with his own sons; he seems to want both Yaakov and Esav to continue his legacy.

Yitzchak is the reconciler, the includer.

The men seem to want reconciliation; the women see the need to exclude when excluding is necessary. Sarah banishes Yishmael. Rivka banishes Esav.

Yet, Avraham is reluctant to send Yishmael away and Yitzchak seeks reconciliation with Yishmael and seeks to bless Esav.

The women prevail. The Torah sides with the women; Yitzchak and not Yishmael, Yaakov and not Esav are the forefathers, the bearers of the legacy of Avraham.



6TH ALIYA (25:1-11)

Avraham marries Keturah; they have 6 sons. All that Avraham has he gives to Yitzchak; these are sent eastward with gifts. Avraham dies at age 175; he is buried by Yitzchak and Yishmael in Maarat Hamachpelah. Yitzchak is blessed by G-d: he lives in Beer L'chai Roi.

The transition from Avraham to Yitzchak is complete. While G-d has been a silent partner in this parsha, here He completes the generational transfer – He blesses Yitzchak. The Divine blessing is given to Yitzchak and not Yishmael; Yitzchak will carry on the Jewish venture.



7TH ALIYA (25:12-18)

The generations of Yishmael are enumerated. Yishmael dies. His progeny dwell from Egypt to Assyria.

Yishmael's story is brief. He has numerous and powerful offspring. But the genealogy here is intriguing. The last aliya last week enumerated Nachor's children: 12. This last aliya this week enumerates Yishmael's children: 12. In a few weeks we will enumerate Yaakov's. 12.

Perhaps, this nags at Yaakov. Why am I following in the footsteps of those excluded from the Jewish people? Nachor had 12 children and was excluded from the Jewish people. Yishmael had 12 children and was excluded from the Jewish people. I have 12. Shall I choose just one, Yosef, and exclude the others, so I won't be amongst the excluded?

HAFTORAH
1 MELACHIM 1: 1-31

The theme of this week's *haftorah* echoes the theme in our parsha which mentions both the death of Sarah and Avraham.

King David was an older man and a woman was assigned to him to serve him and provide warmth.

Adoniyahu, one of King David's sons, began to prepare for ascension to his father's throne. This was despite the fact that King David expressed his wishes that his son Shlomo succeed him.

Adoniyahu convinces two very significant personalities - the High Priest and the commander of King David's armies - to champion his cause.

Adoniyahu arranged to be transported in a chariot with fifty people running before him. He then invited supporters to a festive party to promote his aspirations to attain the royalty.

At this time Natan communicates with Batsheva, mother of Shlomo, and conveys to her the importance of approaching King David and pleading with him that he articulate his choice of Shlomo to be the next king.

King David responds positively to this request. He says the following: "Indeed, as I swore to you by the Lord God of Israel saying, 'Surely Shlomo, your son, shall reign after me and he shall sit on my throne in my stead, surely, so will I swear this day." ■

רפואה שלמה מהרה
לליעם יעקב ניסן בן אורה

STATS

5th of the 54 sedras; 5th of 12 in Bereishit.
Written on 171 lines in a Torah, rank 37.
4 Parshiyot; 3 open, 1 closed.
105 pesukim - ranks 32 (11 in Bereishit).
1402 words - ranks 37th (11 in Bereishit).
5314 letters - ranks 36th (11 in Bereishit).

MITZVOT

None of the 613 mitzvot are in Chayei Sara, however, as we mention often, there are Midot and values and other lessons to be learned. This is one of 17 mitzvah-less sedras, 9 of which are in Sefer B'reishit, 3 in Sh'mot, none in Vayikra, 2 in Bamidbar, and 3 in Devarim.

HUNDREDS OF SATISFIED CUSTOMERS

Very efficient, confidential and professionable;
Very friendly and personable

Rabbi Chanoch Yeres, Baka'a JSM

Endorsement of the Week

Write Your Halachic Will Today

halachicwill.com

Rav Menachem Copperman

Certified Dayan & Expert in Jewish Law

0544-731052
info@kadatvkadin.com



A SHORT VORT

BY RABBI CHANOCH YERES
Rav, Beit Knesset Beit Yisrael, Yemin Moshe

ה' אלקי השמים אשר לקחני מבית אבי (כד:ז)

"The Lord, G-d of **heaven**, who took me from my father's house"

Why is it that Avraham describes G-d, when taken out from his father's home in his youth only as "G-d of **heaven",** while Avraham describes G-d during his later years as "G-d of **heaven and the G-d of the earth"** (24:3)?

Rashi explains that at the time of Avraham's youth, the people of the world did not yet recognize G-d as the Ruler of the world, thereby limiting the scope to being just G-d of heaven.

Rabbi Moshe Feinstein (1895-1986, Minsk, Russia- N.Y., U.S.A) questions this explanation, mentioning that the Beit Midrash of Shem and Ever existed according to the Rabbis and therefore there were people on this earth who already acknowledge G-d's reign on the world. Furthermore, even if one claims that there were those with Avraham's family in Charan who recognized G-d as Master of the world, they constituted only a fraction of the world's population so why would their belief change the reference to G-d as the G-d of the earth?

He answers that before Avraham time, any person who had a quest to understand the workings of the world had to seek someone else to educate him in recognizing a higher authority. If he was fortuitous, he would locate Shem and Ever and he would receive the correct response. However, Avraham took it upon himself to teach everyone he met about the uniqueness of G-d. Avraham traveled the length and breadth of the ancient cradle of civilization. At this time, even though Avraham's family was few, yet his teachings about G-d became well known. It is then that reference to G-d becomes known both as G-d of the heavens and G-d of the earth. - Shabbat Shalom

DKL
Celebrating 50 years in Law

Use our Legal Expertise to guide you.

Your Inheritance is WORTH fighting for!

Call now:
02-561-2111

JERUSALEM
&
TEL AVIV

amazon Look inside

The Complete Guide To
Wills And Inheritance In Israel

An outstanding work.... Straightforward but authoritative answers to questions on inheritance issues. English speakers will greatly benefit from this guide. Prof. Shalev

Bs"d
WATERPROOF your home

SEALING SERVICES

- Leak detection + moisture
- Sealing solutions
- Water damage
- Roof coating
- Waterproofing, pools, porches, stone walls, tiled roofs
- High standerd interior – exterior painting
- Licensed & insured

Mold mildew expert

shmuelnathan4@gmail.com

052-840-5660

THE ENGLISH UPHOLSTERER

Is your furniture worn, torn, faded or uncomfortable?



Fine reupholstery and leather repairs

BEAUTIFULLY RESTORED, BUILT TO LAST

- Reupholstery in fabric or leather
- Beautiful Collection of Fabrics
- Leather repairs, tears, scratches, holes
- Highly skilled & Professional Work
- Trained in Italy
- 23 years in business

Servicing most of the country

Jonathan Pront
052-2388731
jpront@gmail.com



THE PERSON IN THE PARSHA

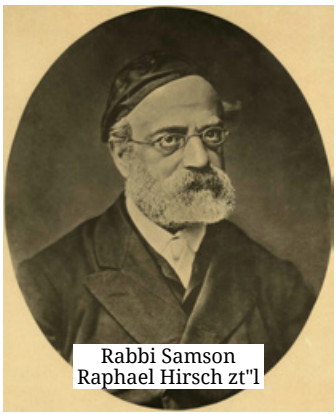
BY RABBI DR. TZVI HERSH WEINREB
OU Executive Vice President, Emeritus

"Yes, Sarah Is in the Parsha"

The opening verses in this week's Torah portion (Genesis 23:1-25:18) inform us of the death of Sarah:

"The span of Sarah's life came to one hundred and twenty-seven years. She died in Kiryat Arba—now Chevron—in the land of Canaan; and Avraham came to eulogize Sarah and weep for her." (Verses 1 and 2)

A bit later we are told "... And then Avraham buried his wife Sarah in the cave of the field of Machpelah, facing Mamre—now Chevron—in the land of Canaan." (Verse 19)



Rabbi Samson Raphael Hirsch zt"l

After that, there is no mention of Sarah in the entire *parsha*! How can I possibly dedicate my weekly column, which I have entitled "Person in the Parsha," to a woman whose name appears only after her death, and who plays no active role in this week's narrative?

But wait! She is indeed mentioned much later in the story, when her son Isaac takes a bride, Rebecca. There we learn, "... Isaac then brought her into the tent of his mother Sarah, and he took Rebecca as his wife. Isaac loved her, and thus found comfort after his mother's death." (Chapter 24, verse 67)

Nevertheless, how can I justify choosing Sarah as a "person in the *parsha*" when she plays no "living" role in the entire episode? Yes, she is mentioned in a praiseworthy manner, but does she remain a heroine after her death?

I insist that she does, but to prove it, I will have to return to the opening verses above, where we learn of her grief-stricken husband's *hesped* and *bechi*, "eulogy" and "weeping".

To demonstrate the "presence" of the deceased person even after that person's death, I must first define the terms "eulogy"/*hesped* and "shedding tears"/*bechi* and then distinguish between them. For this purpose, I will share with you three comments upon the opening verses of our *parsha* by three great mid-nineteenth century commentators, all three contemporaries with each other but with three different approaches to the text. They are Rabbi Naftali Tzvi Yehudah Berlin, Rabbi Samson Raphael Hirsch, and Rabbi Yaakov Tzvi Mecklenburg, *zecher tzaddikim l'vracha*, of blessed memory.

Let me begin with Rav Hirsch, Rabbi of Frankfurt, Germany, who wrote his commentary on the Pentateuch/*Chumash* in German, but which I study in a Hebrew translation.

Rav Hirsch is often very creative in his

interpretations, sometimes daringly so.

He comments on the phrase "and Avraham came to eulogize and weep." "Came from where?", he asks.

This is a question that many much earlier commentators ask as well, and they generally answer that Avraham had come from Beersheba to Chevron, since, as we read in the final chapter of last week's *parsha*, he had returned to Beersheba directly from the *akedah*, from the "binding of Isaac." It was in Beersheba that he learned of Sarah's demise in Chevron, and so he "came" there to bury her.

Rav Hirsch strongly rejects this approach. He insists, as was his wont, that the word *vayavo*/"and he came" often means "he withdrew", or "he secluded himself". Thus, Avraham withdrew from the public that sought to comfort him so that he refused to address an audience. Instead, his "eulogy" was his own inner response to his personal tragedy, and he secluded himself in a place where he could tearfully and emotionally grieve for his life-partner. The "eulogy" was not a performance before an audience. Rather, it was his self-expression of torment. His "tears" were shed in the presence of the One Above alone. Only in his own private space could he "shed tears" and "eulogize" his beloved, and only afterwards could he "go public" and negotiate for a proper burial place for Sarah.

Rav Mecklenburg takes an entirely different approach. He reports that in his experience, the mourner first "sheds tears" and only afterwards presents a "eulogy". First, there is a deeply emotional and wholly personal reaction, tears of pain and heartful grief. Then, the mourner composes himself somewhat and formulates a verbal description of the person he lost so that others can know who the deceased was in his or her lifetime.

But Avraham reverses the sequence: first, the relatively calm public assessment of his wife's life of great account, and only then, the bitter tears of personal loss and bereavement. "Why this reversal?", asks the author of *HaKsav V'HaKabbalah*, the rabbi of the town of Koenigsburg.

His answer is a profoundly religious one. Avraham, he correctly assumes, faithfully believed that "the righteous in their death are greater than in their lifetimes." (*Chulin* 7b) His priority was to convey Sarah's life of piety, compassion, and achievement to a wide audience. That was and remains the purpose of a eulogy in Jewish tradition. It is an assertion of the valuable life that the deceased lived and not primarily an expression of grief.

Only after the eulogy accomplished its mission did Avraham allow himself a tear or two, and perhaps, suggests Rav Mecklenburg, that is why the letter "kaf" in the word "to weep for her"/*v'livkosa* is reduced in size in the Torah scroll.

Rav Naftali Tzvi Yehudah Berlin, the Dean of Volozhin, the "mother of all *yeshivos*", and author of *Haamek Davar*, has yet another approach to our concern. He sees the "tears" as the mourner's expression of his or her own reaction to the loss of a loved one, and the "eulogy" as a kind of biography of the deceased for the benefit of those who did not know much about the

Dr Muriel Metzger MD, MSc
Endocrinologist-Diabetologist
Emek Refaim 64, Jerusalem, 077-5560562
Nahal Tzeelim 6, Ramat Beit Shemesh, 02-9701100
Osteoporosis, Diabetes, Thyroid & Hormonal dysfunctions

person who just died.

Avraham did not "lose" Sarah when she passed away. She left behind a son, a heritage, a model of a way of life. His tears were thus secondary to the educational message that he felt he needed to convey and that he knew that Sarah would have wanted him to continue to propagate.

Sarah, although no longer among the living, is nevertheless a "person in this *parsha*". She plays a vital role even after her demise. She is still "present" for Avraham, for his very wide and diverse audience, and for her beloved son Isaac, who attributes the joy he experiences with his new wife to the fact that she reminds him of his mother! ■

רפואה שלמה
Peleg Shabtai ben Chaviva Leah





קבוצת בית חדש

CAPITIL
REAL ESTATE AGENCY

THE PEARL

AVITAL ST.

THE PEARL

A new boutique upscale residence in Jerusalem's Mekor Chaim neighborhood.

Just steps from shuls, Emek Refaim, cafés, shopping, and more.
Parking & storage included.

PRICE DROP

3-bed/~910 sqft from ₪3,450,000
5-bed combo/~1,800 sqft from ₪6,875,000
Only one mini-penthouses remaining from ₪7,400,000



Exclusive agent
Shmuly Eisenmann

+972 54-872-0470
SHMULY@CAPITIL.COM





BECAUSE A DRAWER ISN'T A VAULT.

A WILL. AN ENVELOPE OF CASH. YOUR GRANDMOTHER'S RING.

IF IT'S IMPORTANT - IT SHOULDN'T BE AT HOME.

BRICKSTONE JERUSALEM'S PREMIER PRIVATE VAULT CENTER.

Discreet. Secure. Biometric access only. Only you hold the key.
Centrally located in the Clal Building, Jerusalem

24/7 security | International standards | Personal service

PRIVATE VAULTS NOW AVAILABLE.
300NIS OFF OF A YEARLY PLAN
WITH THIS AD THRU OCTOBER

BRICKSTONE Private Safe Services

Clal building,
97 yafo street, Jerusalem.

Rubinstein House,
37 menachem begin street, Tel Aviv

*9936 Ext. 2
www.brickstone.co.il

ANGLO- SAXON-JERUSALEM
ISRAEL'S LEADING REAL ESTATE NETWORK

FOR SALE IN JERUSALEM:

HOUSE FOR THE PRICE OF AN APARTMENT! IN ARMON HANATZIV

Semi-detached cottage 7 rooms, 142 m^2, 3 large terraces, storage, private safe room, 2 private parking spaces, accessible: no steps from parking + private elevator. Near schools, sports, leisure and recreation centers, green parks, public transportation. Exclusive!
Jean Pierre - 055-4578977

BEAUTIFUL GARDEN APARTMENT ON SHMARYAHU LEVIN ST.

Charming 3-room apartment, (2 + storage as separate unit), Mamad, private garden, elevator, parking, full accessibility, near light rail, Bayit Vegan, synagogue, shops & nature. Exclusive! **Anat 055-4549434**

IN A BEAUTIFUL BOUTIQUE BUILDING IN ARMON HANATZIV

Best deal! 4-room apartment with private entrance, huge rooftop terrace, endless panoramic views. Quiet and pastoral, three exposures, storage room (with a window), and abundant parking. Near large green park, schools, shops, a community and sports center, public transportation, and more. Exclusive!
Anita 055-4549429

RAMAT BEIT HAKEREM SIMCHA DINITZ ST.

4-room garden apartment, renovated, bright, and beautiful. Open views, double parking. Near green parks and kindergartens, Azrieli College, Shaare Zedek Medical Center, Givat Ram, Givat Mordechai, and more. Exclusive! **Anat 055-4549434**

3 Moshe Hess St. Jerusalem
0778038511



Ready to Take the Next Step Toward Your High School Diploma?

CROSSROADS GED Prep Course

SUNDAYS AND MONDAYS
6:00PM-8:00PM

STARTING NOVEMBER 1ST

For more info, contact
Leah 052-773-2776
or call our office at
02-624-6265.

Located at
Yaffo 34, Jerusalem

CROSSROADS
@crossroadsjerusalem
www.crossroadsjerusalem.org



SHABBATTO

The only mobility scooter without Gramma!

SHABBATTO scooter offers a "Mehudar" Zomet-approved Shabbat mechanism that operates according to the "Existing Current Modulation" principle. The Shabbat mechanism is pre-installed and does not require expensive fitting.



Ready to go in 10 seconds.
Folds and splits into 2 lightweight parts

For a FREE DEMO Call

077-9562833

movinglife®
life changing solutions



MIDEI CHODESH B'CHODSHO
RABBI SHMUEL GOLDIN
Faculty, OU Israel
Rabbi Emeritus, Congregation Ahavath Torah, Englewood NJ

Encamped to its Tribes

A Biblical phrase came to my mind after the Israeli elections.

I admit that this phrase is not connected to this week's parsha in any way, nor does it relate to the current calendar period. I also warn you that it will "come out of left field," emerging from a very surprising, unexpected source.

Nonetheless, I bring this passage to your attention, If only as a springboard for discussion concerning this past, frustrating week.

Travel with me for a moment to a turning point in one of the Torah's strangest stories: the story of Bilam and Balak.

Balak, the king of Moav, has hired the sorcerer, Bilam, to curse the fledgling Israelite nation. Bilam's repeated attempts, however, have all ended in in failure. Hashem has thwarted him every step of the way, forcing him to recite blessings in place of his intended curses.

At Balak's urging, Bilam ascends a mountaintop for another attempt. Perhaps this time he will finally accomplish what Balak has hired him to do. Perhaps this time he will at last succeed in bringing a curse upon the Israelites.

But then something inside the sorcerer shifts. Recognizing the futility of his efforts. Bilam decides to set aside his sorcery and "turn his face toward the wilderness."

From his high vantage point, Bilam looks down. The scene before him apparently moves him deeply.

And Bilam lifted his eyes and he saw Israel encamped to its tribes, and Hashem's spirit descended upon him."

Why is Bilam profoundly affected by the sight of the Israelite nation "encamped to its tribes"? What within this tableau could possibly move an evil sorcerer to bless - of his own volition- a nation that he had been hired to curse?

The answer may lie in a delicate balance rooted in our earlier arrival to, and departure from, Sinai.

A well-known Midrash maintains that *national unity of purpose* marked our arrival at Sinai. On this one occasion we were "as one man with one heart." Apparently, only a fully united camp could merit God's miraculous revelation.

In contrast, our departure from Sinai was marked by *diversity.* By ordering the Israelites to surround the Sanctuary; tribe by tribe, family by family; God conveyed the clear message that *unity does not mean uniformity*. Different ideas, different views, different backgrounds, will power a people united by common purpose and dream.

Now, almost forty years later, Bilam looks down upon the Israelite encampment and, against his will, is impressed by the results of God's blueprint for His nation. The sorcerer sees before him a people peaceably "dwelling according to its tribes"; a united

nation that has learned to respect and appreciate its own natural diversity. Such a people, he realizes, will be immune to his spiritual attacks. Such a people will not be easily defeated.

Thousands of years later, apparently, we are still a work in process.

The public bitterness, infighting, and rancor that marked the weeks leading to the recent elections; the wheeling and dealing that has marked its aftermath; could easily lead to frustration, if not despair.

But such frustration should not blind us to the miraculous source of the problem. Israel is after all, the most diverse country in the world. What an endeavor! A country cobbled together of Jews emerging from vastly different origins, featuring widely disparate temperaments, cultures and outlooks. Add to that our fundamental character as an *Am K'shei Oref, a stiff-necked people*, is it any wonder that we will be contentious at times; that we will disagree on important issues; that we will fail to recognize the value of other opinions?

None of this excuses us from the struggle to find common cause. We remain ever obliged to learn to respect the opinions of others. We should always find better ways to argue and debate.

But, every once and a while, we should step back to appreciate the adventure that we share. We are tasked with new dimension of a challenge that has marked the journey of our people from its inception. We have come home. We are now obligated to shape a country in which the *unity and diversity of our people can live side by side.* ■

Rabbi Goldin is the author of the OU Press volumes "Unlocking the Torah Text," and "Unlocking the Haggada."





Isaac and Prayer

One scene in this week's *sedra* has left a mark on Jewish law. Abraham has sent his servant to find a wife for Isaac. He finds Rebecca, and brings her back with him. The first glimpse she has of her future husband is significant. Isaac has 'gone out into the field towards evening to meditate.' It is a fitting image.

Isaac is the quiet figure among the heroes of Tanach. Jacob and Moses meet their future wives at a well, where they perform acts of courage and kindness. In the case of Isaac, it is Rebecca who does the act of kindness at the well — and Isaac himself is not even there. Instead it is his father's servant who has been sent to find her.

Isaac is withdrawn, inward, introspective. In their marriage it is more often Rebecca who is the active partner. Meditating in a field — that is Isaac's characteristic gesture. He is a man of complex psychology. How could he not be? Bound and almost killed as a child, one can only guess at the mark that moment left on his soul. The result (since the Torah usually gives us only oblique hints about people's inner feelings) is that he is curiously opaque. We know less about him than almost any other personality in Bereishit.

The Talmud, more concerned with *halachah* than psychology, draws its own inference from the verse. Isaac's 'meditation' was a prayer. 'Towards evening' means afternoon. If Isaac's behaviour had normative implications, it meant that he instituted Minchah, the afternoon prayer. What is the connection between the patriarchs and prayer?

The Talmud records a famous disagreement among the Sages as to the origin of the three daily prayers. Were they a substitute for the sacrifices that once took place in the Temple? Or did their origins go further back into Israel's past?

It has been stated: Rabbi Jose son of Rabbi Hanina said, 'The prayers were instituted by the patriarchs.' Rabbi Joshua son of Levi said: 'The prayers were instituted to replace the daily sacrifices.'

It has been taught in accordance with Rabbi Jose son of Rabbi Hanina, and it has been taught in accordance with Rabbi Joshua son of Levi.

It has been taught in accordance with Rabbi Jose son of Rabbi Hanina: Abraham instituted the morning prayer, as it says, "And Abraham got up early in the morning to the place where he had stood", and "standing" means prayer, as it says, "Then Pinchas stood up and prayed."

Isaac instituted the afternoon prayer, as it says, "And Isaac went out to meditate in the field towards evening," and "meditation" means prayer, as it says, "A prayer of the afflicted when he faints and pours out his meditation before the Lord."

Jacob instituted the evening prayer, as it says, "And he encountered [*vayifga*] a place, and *pegia* means prayer, as it says, "Therefore do not pray for this people nor lift up prayer or cry for them, nor make intercession [*tifga*] to Me."

It has been taught in accordance with Rabbi Joshua son of Levi: Why did they say that the morning prayer could be said until midday? Because the regular morning sacrifice could be brought until midday. Rabbi Judah, however, says that it may be said up to the fourth hour because the regular morning sacrifice may be brought until the fourth hour.

And why did they say that the afternoon prayer can be said until the evening? Because the regular afternoon offering could be brought until the evening. Rabbi Judah however says that it can be said only up to the middle of the afternoon, because the afternoon offering could only be brought up to the middle of the afternoon.

And why did they say that for the evening prayer there is no limit? Because the limbs and fat that were not consumed on the altar by the evening could be brought during the whole of the night.

More is at stake in this disagreement than halachah and history. At issue is the very nature of prayer itself.

There were two distinct spiritual traditions in biblical Judaism. On the one hand were the patriarchs and prophets. They were, if one can put it this way, ordinary people with extraordinary gifts — the gift above all of being able to speak and listen to the voice of God. The patriarchs were shepherds. So too was Moses. They wore no robes of office. They lived far from the cities of their time. Alone — away from the



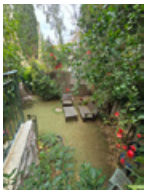
ETA MORRIS
JERUSALEM REALTY

Jerusalem Real Estate is My Business
Eta: 054-723-3863

Amazing stand alone homes in
OLD KATAMON, TALBIYA, BAKA, GERMAN COLONY

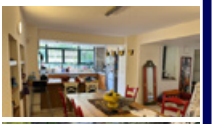
FABULOUS GREEK COLONY RENTAL
On Hildesheimer 3. 120 sqm apartment.
73 sqm private garden.
4 bedrooms,
semi furnished,
private parking.
16,000 NIS/mo

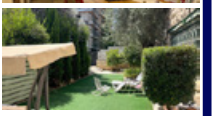






Opportunity to buy two properties in old Katamon. Primary residence 141 sqm built as 4 bedrooms and 2.5 bathrooms. Additional unit of 19 sqm. Large garden **in private use of this apartment.**
Price 7,800,000





Fantastic townhouse for sale in **Old Katamon.**
Total living space 255 sqm plus 74 sqm registered garden. Move in ready.
Call for more information



In Old Katamon.
Newly renovated like brand new apartment on quiet street. 102 sqm with 3 bedrooms and 2 full bathrooms- terrace and view, safe room and Shabbat elevator.
Price: **5,400,000 NIS**





Eta Morris Realty, Ltd.
etamorrisrealestate@gmail.com
Eta: 054-723-3863 etamorrisrealty.co.il

noise of urban civilisation — they heard and heeded God's word. They prayed as the situation demanded. No two prayers were the same. They spoke from the depths of their being to the One who is the depth of all Being. That is patriarchal and prophetic prayer.

There was another type of religious personality: the priest. He *did* have special robes of office. He was a "holy man", set apart from others (this is the root meaning of *kadosh*, 'holy', in Judaism). For him, *avodah*, Divine 'service', primarily meant the offering of a sacrifice. Everything about the sacrifices was subject to detailed prescriptive rules. The *temidim* or regular sacrifices had their own time (morning and afternoon), their own place (the Sanctuary, later the Temple), and their own precisely defined ritual, never varying, always the same.

Spontaneity, essential to the prophet, is disastrous for the priest. Aaron's two sons, Nadav and Avihu, seized by the mood of the moment, made their own offering at the inauguration of the Sanctuary, and died as a result. If the prophet represents the "now" of the religious life, the priest represents eternity. They speak to different aspects of the soul, and different needs of society. Without spontaneity, the spirit withers; without structure, it lapses into chaos. Without prophets, the faith of Israel would have grown old; without priests, it would never have been able to become the code of a nation.

The question at issue between Rabbi Jose son of Rabbi Hanina and Rabbi Joshua son of Levi was therefore: to which of these traditions did prayer belong? To the patriarchs or the priests? To supplication or sacrifice? To the personal dialogue of the soul or the collective worship of the nation?

One of the most remarkable and little noted facts about Judaism is that to this day we maintain both practices — because we say each Amidah (standing prayer) twice: once privately and silently as individuals, and then a second time publicly and collectively as a community (the "Reader's Repetition"). The silent prayer belongs to the world of Abraham, Isaac and Jacob, Rachel and Hannah — it is private, personal and can include (within certain halachic parameters) individualised requests. The Reader's Repetition follows the logic of the sacrifices (which is why there is no repetition in the case of Maariv, the evening service, because there was no nighttime sacrifice in the Temple). We thus preserve both the patriarchal and priestly traditions.

Equally significant is the different character of the prayers — due to the different personalities and histories of the patriarchs.

My predecessor, the late Lord Jacobovits of blessed memory, used to point out that the position of the sun at the various stages of the day mirrored that of the patriarchs themselves. In the morning, the sun is in the east — and Abraham began his life in the east, in Ur of the Chaldees, namely Mesopotamia. In the early afternoon, the sun is overhead in the middle of the sky — reminding us of Isaac who spent his entire life within the land of Canaan, later to become Israel. In the evening the sun is in the west, as was Jacob who ended his life in the west, in exile in Egypt.

The characteristic mood of the different times of the day is also reflected in the lives

of the three fathers. Abraham is morning: the dawn of a new faith. It was he who broke his father's idols, recognising the inner contradictions of polytheism and paganism. His religious career began with a journey away from home, from his birthplace, and his father's house, to a new and unknown destination. Abraham represents beginning — a new chapter in the religious history of humankind.

Isaac is afternoon. There is nothing spectacular about the afternoon; there is no qualitative change from dark to light or day to night. Instead there is a slow transition, an almost imperceptible shift. Isaac is the bridge between day and night, and between the lives of Abraham and Jacob, both fraught with drama. His own life is relatively uneventful and passive. He is not the prime mover of events. Yet without a bridge we cannot cross from one domain to another. If Abraham is the iconoclast, Isaac represents the quiet courage of continuity, without which the entire project of the covenant would die.

Jacob is night. He sees his great vision of the ladder and angels at night. He struggles with an unknown adversary at night. He ends his days in exile, at the beginning of the long, dark night of slavery. Jacob's great strength is that he does not let go. He is born holding his brother's heel. He refuses to let go of the stranger wrestling with him. If Abraham is originality and Isaac continuity, then Jacob represents tenacity.

The verbs associated with each are also different. Abraham 'rises early in the morning' and 'stands'. When it comes to prayer, he is the initiator. Acknowledging that he is "but dust and ashes," he nonetheless utters the most audacious prayer of all

REAL ESTATE - HALACHA Q&A
Rabbi Baruch Efrati, Posek Halacha

Is maaser required on payments received from a developer to cover rent during a Pinui-Binui project?

If the owners lived in the apartment, the payment is not considered income and is not subject to maaser. If the developer's payment exceeds the actual rent, maaser is required on the difference, as it constitutes profit. If the apartment was rented out and the owners did not live there, maaser must be given on the full payment, just as on rental income.

עין אהבת חסד לח"ח, ח"ב פי"ח סעיף ב

Questions by whatsapp- 0528370700

UNIQUE VILA FOR SALE
Ramot, Jerusalem
₪10,000,000
- Plot: 409 sqm
- Built: 250 sqm
- Fully paid permit

FOR SALE EXCLUSIVELY
Rehavia, Jerusalem
₪3,990,000
- 1 BR
- 62 Sqm
- 2nd floor

DUPLEX APT FOR SALE
Nachlaot, Jerusalem
₪3,500,000
- 3 BR
- 68 Sqm
- 2nd floor

NEW ON THE MARKET
UNIQUE HOUSE FOR SALE
Geffen, Efrat
₪7,900,000
- 8 BR
- 320 Sqm
- 4 full bath

NEW ON THE MARKET
DUPLEX PENTHOUSE FOR SALE
Zayit, Efrat
₪4,600,000
- 5 BR
- 148 Sqm
- 3rd floor

Thinking of moving to Efrat?
Download our free, complete guide to Efrat & Gush Etzion:
https://www.noamhomes.com/free-efrat-gush-etzion-guide

NOAM HOMES
+972 52-587-8788
office@noamhomes.com
www.noamhomes.com

time: "Shall the Judge of all the earth not do justice?" That is prayer as *amidah*.

Jacob, by contrast, 'encounters'. It is not he who seeks God on his flight from home but God who seeks him. The phrase the Torah uses just before Jacob has his vision of the angelic ladder is *vayifga ba-makom*, which in rabbinic Hebrew could be read to mean, 'He bumped into God.' There are spiritual experiences we have when we are least expecting them — when we are alone, afraid, thinking of something else altogether. That was Jacob's vision of prayer. Not everything in the life of the spirit is under our control. The great transformative experiences — love, a sudden sense of beauty, an upsurge of happiness — happen unpredictably and leave us, in Wordsworth's famous phrase, 'surprised by joy'. The glory of Jacob's epiphany is that it happened at night, in the midst of fear and flight. That is prayer as *pegiah*.

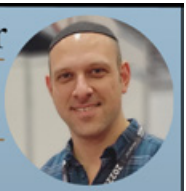
There is a third kind of prayer. Isaac is 'meditating' in the field — but the word *sichah* in modern Hebrew means not only meditation but also, and primarily, conversation. When the Talmud says, in the context of Isaac, *ein sichah ela tefillah*, we could translate this phrase as "conversation is a form of prayer" — and in a profound sense it is so. Prayer is a conversation (between heaven and earth). But conversation is also a prayer — for in true conversation, I open myself up to the reality of another person. I enter his or her world. I begin to see things from a perspective not my own. In the touch of two selves, both are changed.

A genuine human conversation is therefore a preparation for, and a microcosmic version of, the act of prayer. For in prayer I attend to the presence of God, listening as well as speaking, opening myself up to a reality other and infinitely vaster than my own, and I become a different person as a result. Prayer is not monologue but dialogue. Before every Amidah we say, "O God open my lips, and my mouth shall declare Your praise." In a real sense, therefore, in prayer we do not simply speak; we are also spoken to and through. God — and the traditions of Jewish faith — speak through us. The very words we use are not our own but those of thousands of years of our people's history as they encountered God and articulated their response. Prayer is like an electrical connection. While it lasts, we become a channel through which the energy of the universe (creation) and Jewish history (redemption) flows, and which we make our own. That is prayer as *sichah*.

Thus there are three modes of spirituality and we experience each in the course of a single day. There is the human quest (Abraham, morning prayer), the Divine encounter (Jacob, evening prayer), and the dialogue (Isaac, afternoon). That is how three events in the life of the patriarchs – Abraham's early rise, Isaac's meditation in a field, and Jacob's vision at night — became not just events in the past but permanent possibilities for us who follow in their footsteps, guided by their precedent, lifted by their example, enlarged by their spirit, summoned to their heights. ■

Rabbi Sacks zt"l was the Former Chief Rabbi of the United Hebrew Congregations of the Commonwealth. These weekly teachings are part of his 'Covenant & Conversation' series on the weekly Torah teaching. With thanks to the Schimmel Family for their generous sponsorship, dedicated in loving memory of Harry (Chaim) Schimmel. Visit www.RabbiSacks.org for more.

Dr Natan Silver
MBChB, FRCS, Dip Hand Surg
Hand Surgeon
UK & Israeli Trained



Holistic care for hand disorders
Adults and children of all ages

- Hand, wrist and thumb-base arthritis
- Joint replacement of all joints in the hand and wrist
- Hand and wrist trauma
- Injections in clinic

Expedited care for hand/finger injuries requiring urgent attention

Elitemed Modiin 0733214181 (24/6)
Shaare Zedek 026666174





US Accountant
David Lonn

American in Israel?

Think you don't qualify?

Checking it takes 5 min

$1,700 per child – Child Tax Credit

$1,000 per year for students – Education Credit



LAST CHANCE HURRY!

Claim thousands dollars of refunds
Even if you have no American income

www.american-taxes.com
david@american-taxes.com
03-375-2427 Ext. 201
058-528-1996

AMERICAN TAX SERVICES

★★★★★ 5.0 Google Reviews

Dr. Harry Weisman

Former Assist. Clinical Professor of Medicine, UCLA School of Medicine; Div. of Endocrinology & Metabolism

Author of The 18% Solution – Lose 18% of Your weight in 18 Weeks



Weight loss Consultation

+972 53 472 2159

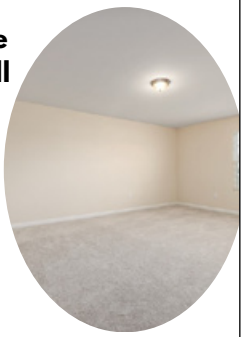
בס"ד

THE WALL DOCTOR

OPTION TO USE AMERICAN IMPORTED PAINT!

PROFESSIONAL PAINTERS

Flawless finishes that add elegance to any space. Wall & Ceiling repairs Smoothing, Straightening, and perfecting every surface. Spackling & Prep Work- Because the foundation matters.



DAVID KUSHNER
058-661-0728
We can rescue any wall or ceiling.

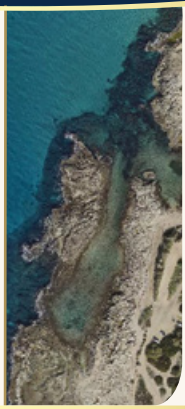
Great Investment Opportunities



Kiryat Shmuel
near Rechavia

FOR SALE

- 2.5 room apartment
- Pinuy Binuy opportunity
- Owner will receive a new ~100 sqm apartment
- Asking **3.5 m** shekels



Nahariyah

FOR SALE

- Nahariyah lot on the beach
- A lot for building a single -family home + Zimmer
- ~400 meters from waterfront
- Asking **3.1 m** shekels

My Israel Home

GOLD
GOLD | REAL ESTATE



Please contact
Eliezer ✆ 050-5258080

DO YOU HAVE CROHN'S, ULCERATIVE COLITIS, IBS OR GASTROPARESIS?
START THE NEW YEAR OFF RIGHT BY REGAINING CONTROL OF YOUR HEALTH.
STOP:
❌ Restrictive diets ❌ Relying on medication ❌ Taking supplements
THERE'S A BETTER WAY!
When the brain's emergency response system is stuck in fight-or-flight, it can keep the gut reactive and symptoms going.
BREAK THE BRAIN-GUT CYCLE.
Learn how to calm your brain's emergency response system and help your body respond differently.
WATCH MY FREE WEBINAR:
drmarcireiss.com/register
READY TO GET STARTED?
DRMARCIREISS@GMAIL.COM



CAPITIL
REAL ESTATE AGENCY

BOUTIQUE & LUXURY NEAR GANEI TZION

All units include/ have access to:

- Large Credit For Kitchens
- Gym and Sauna
- Storage
- Residence Lounge
- Wine Room
- Underground Parking
- VRF A/C & Underfloor Heating

Completion ~April 2029 • Kana'ei Ha-Galil St • Starting 2.9m ILS



Exclusive Agent
Zack Mocton

+972 58-792-5395
zack@capitil.com



PROBING THE PROPHETS

RABBI NACHMAN (NEIL) WINKLER
Faculty, OU Israel Center

Two Accounts That Equal One

We need not wonder why Chazal selected the first perek of M'lachim A as a fitting choice for the haftarah of Chaye Sarah, for it echoes the events we find in the parasha. The Torah reading recounts the final years of Avraham Avinu's life, during which he lays the foundations for his son's future and, ultimately, for the future of the nation yet to emerge. Similarly, our haftarah tells of David HaMelech's final days and his preparations for the future reign of his son and, ultimately, for the dynasty of his nation. Indeed, just as the parasha details Avraham's preparations to hand over the reins of leadership to his son, Yitrzchak, the haftarah echoes the same, including David Hamelech's efforts to ensure that the leadership of his reign be handed to his son, Shlomo. It is no 'coincidence' that our text opens the haftarah with the phrase: "**V'Hamelech David zaken, ba bayamim**" reiterating precisely what the parasha states: "**V'Avraham zaken, ba bayamim".**

And yet, despite the many similarities between these two accounts, I am particularly troubled by the striking differences of the portrayal of David's final days in Sefer M'lachim with the description found in Divrei HaYamim A [perek 29].

Our haftarah portrays David as an aging, weakened monarch, confined to his palace, increasingly sensitive to the cold and, consequently, seemingly oblivious to the events unfolding around him. On the other hand, the final days of David described in the last chapter of Divrei HaYamim, presents the King as a vibrant, animated leader! The text relates how David gathered the nation's leaders to proclaim that Shlomo, his son, would succeed him upon the throne, to detail what valuables he had already gathered for the soon-to-be construction of the Bet HaMikdash and to bless and thank Hashem – included in the prayer "**ויברך דויד**" that we recite every morning.

How can we understand these two contradictory accounts of David 's final days? Not only do the descriptions of David's physical state contradict with each other, but the timetable of the events clash with each other as well! The story that opens in the haftarah is completed only after the haftarah concludes. There, we learn that David, having heard of the attempted



coup by his son, Adoniya, commands the Navi, the Kohen Gadol and the General to lead Shlomo down to the Gichon river and have him anointed as King. And, throughout the enthronement of the new king and its accompanying celebration.... David HaMelech remains in his palace, too weak to attend this historic event.

And now, consider this: the self-same episode we read in our haftarah is depicted quite differently in Divrei HaYamim. There, we do not find any mention of the weakening of David, nor any reference to Adoniah's attempt to usurp David's throne or the report of Bat Sheva and Natan regarding the coup! Additionally, the text places David HaMelech in the center of Shlomo's coronation and its festivity, something that the haftarah clearly denies!!??

Over the years, I struggled to understand these inconsistencies and, only recently, did I find a possible key to resolve this conundrum...I hope.

David's detailed instructions regarding the construction of the Bet HaMikdash and his promise of have Shlomo as his successor, were given first to Shlomo and, later, to the nation's leaders. This took place before the waning strength of the King began. He had the strength to bless the entire congregation as well but, soon after that, could do little more. The text adds three crucial words in the verse that follows David's 'bracha' to the nation... **ממחרת היום ההוא – "on the morrow of that very day"** - which was when all of Israel offered sacrifices to Hashem and wildly celebrated the coronation of Shlomo. But there is no mention of David on that day.

We might very well understand "**the morrow**´ as referring to more than the very next day. Perhaps, David was weak but *not yet* incapable of blessing the people. Perhaps.

When we understand that this later text authored by Anshei Knesset HaG'dolah was written some 500 years after these events, an era of Israel's return from exile, and a time that Chazal hoped to rebuild the Bet HaMikdash AND to return the Davidic dynasty to leadership...well, we understand why they chose to include the positive accomplishments of David to the newly returned.

No, there is no "fake news" in Tanach [ch'v] but this was a desire to impact a struggling generation with the hope of building a new nation, blessed by HKBH!! ■

Rabbi Winkler's popular Jewish History lectures can be viewed by visiting the OU Israel Video archive: www.ouisrael.org/video-library




TzviAir
100% Satisfaction
We guarantee that you will be 100% thrilled.
Certified Technicians
Highly trained and certified technicians.
Designers & Architects
Send your plans for free engineering.
AIR CONDITIONING
Engineering, Design & Installation
02-628-8282
or Email us at info@tzviair.com


Browse our directory of 215+ Anglo Doctors!
Healthcare you understand, from doctors who understand you.
Expert healthcare in native English.
Filter & find the right doctor for you.
Wide range of specialties & locations.
the ANGLO DOCTORS in Israel DIRECTORY
Supported by
נפש Nefesh בנפש B'Nefesh
SEARCH
Dr. Benjamin Raab
Dermatologist
Jerusalem, Modi'in
Dr. Mark Silverman
Family Medicine & Psychotherapy
Zichron Yaakov
Dr. Jade Rozowsky-Croock
Maccabi Pediatrician
Herzliya
Find Your Doctor Today - www.anglodoctorsisrael.com



Ben Zimra
REAL ESTATE
בס"ד
The best deals in Jerusalem

FOR SALE

GREAT INVESTMENT IN RASKO, CLOSE TO KATAMON - Nice 3 rooms + garden, with potential to get a new 4 room apt: 97m, 12m balcony with view, storage room, parking, rented 6000 Nis/month, 2,880,000 Nis

BAKA - Nice 3 rooms, 71m, in a modern building with Shabbat elevator, large balcony with view, master bedroom, shelter, storage room, parking, sunny, quiet, rented 6200 Nis/month, 3,090,000 Nis

GREAT DEAL ON RACHEL IMEINU ST
Nice 4 rooms, 80m neto, in an Arabic style building with Shabbat elevator, sukkah balcony, master bedroom, sunny, quiet, rented 7500 Nis/month. Exclusive, 3,400,000 Nis

CLOSE TO OLD KATAMON, GANEI ZION
Large 4 room apt, 105m, in a modern building with Shabbat elevator, balcony with view to the park, good shape, large living room, master bedroom, mamad, quiet, storage room, double parking, rented 8200 Nis/month,4,550,000 Nis

28, Kovshei Katamon Street, Jerusalem
Tel: 02.5633008 - www.ben-zimra.com



Trust Properties ltd.

For sale in the German Colony

A boutique Tama 38 project set to be completed within 30 months, offering an exceptional living experience in one of Jerusalem's most desirable neighborhoods.

3 HaTzfira Street - Last apartment available in the project, Stunning penthouse, 164m with 50m of balconies (sukkah-ready), Shabbat elevator, storage room, and parking.



For more details, please contact
Trust Realty Smadar Ltd. - 050-3114040



RABBI SHALOM ROSNER
Rav Kehilla, Ohel Ephraim in Nofei HaShemesh
Maggid Shiur, Daf Yomi, OU.org
Rosh Bais Medrash English Speaking Program JCT Machon Lev

The Details of Avraham's Purchase of Me'arat HaMachpelah

After all the back-and-forth negotiations between Avraham and Ephron, Ephron finally requests four hundred shekels and sells Me'arat HaMachpelah to Avraham. There is a remarkable Midrash about this entire episode cited by Rav Shimon Schwab[1]:

כַּמָּה דְיוֹת מִשְׁתַּפְּכוֹת וְכַמָּה קוּלְמוֹסִין מִשְׁתַּבְּרִין כְּדֵי לִכְתֹּב בְּנֵי חֵת בְּנֵי חֵת.

How much ink has been spilled, and how many pens have been broken, in order to write 'Bnei Chet, Bnei Chet'!"


Rabbi Shimon Schwab zt"l

The Torah goes out of its way to repeat Bnei Chet again and again throughout this story. The Midrash explains that the term Bnei Chet appears no less than ten times - corresponding to the Ten Commandments. This is what we might call a **Midrash Pliah.** What connection does the purchase of Me'arat HaMachpelah have with the Aseret HaDibrot?

The Midrash itself gives the answer: **לְלַמֶּדְךָ שֶׁכָּל הַמְבָרֵר מְקוֹחוֹ שֶׁל צַדִּיק כְּאִלּוּ קִיֵּם עֲשֶׂרֶת הַדְּבָרוֹת**. To teach you that whoever clarifies the purchase of a righteous person is as though he has fulfilled the Ten Commandments. But what does that mean? What does it mean that by clarifying the details of Avraham's purchase, we are somehow fulfilling the Aseret HaDibrot?

The Aseret HaDibrot Are One Unit

Rav Schwab explains that the key is to look at the beginning and the end of the Aseret HaDibrot. They begin with: **אָנֹכִי ה' אֱלֹקֶיךָ** - I am Hashem, your God. They end with **לֹא תַחְמֹד... וְכֹל אֲשֶׁר לְרֵעֶךָ** - You shall not covet... anything that belongs to your fellow. The first is fundamentally **bein adam laMakom** -our relationship with Hashem. The last is fundamentally **bein adam lachavero** -our relationship with another person. Hazal teach us that these are not two separate systems but rather one unit. The two *luchot* contain five commandments on one side and five on the other, representing the two dimensions of our relationship: **bein adam laMakom** and **bein adam lachavero**. Together they form one Torah.

You cannot separate the first from the last. You cannot say: "I am very religious when it comes to my relationship with Hashem, but business is business." You cannot say: "I am careful about Shabbat, but I can pressure someone in a business transaction." The Torah does not recognize

1. Rav Shimon Schwab, *Ma'ayan Beit HaSho'eva*

that distinction. The Aseret HaDibrot are a package.

THE CONNECTION TO LO TACHMOD

Now we can understand the remarkable relevance of Avraham's purchase. The tenth commandment is: **לֹא תַחְמֹד בֵּית רֵעֶךָ... וְכֹל אֲשֶׁר לְרֵעֶךָ.** You shall not covet your fellow's house... nor anything that belongs to your fellow. How does one violate *Lo Tachmod*? The Rambam[2] explains that it is possible to violate *Lo Tachmod* even when the object is ultimately purchased legally. If a person desperately wants his friend's property, repeatedly pressures him, pleads with him, offers him more and more money, and continues until the owner finally agrees to sell, the buyer has violated *Lo Tachmod*. In other words, the fact that I paid for something does not necessarily make the transaction morally legitimate. I can own something legally and still have obtained it in a way the Torah forbids.

That raises a fascinating question about Avraham. As we read the story, couldn't someone have misunderstood what happened? Perhaps Ephron did not really want to sell Me'arat HaMachpelah. Perhaps Avraham kept asking. "Come on, Ephron. I'll give you whatever you want." "Please, I need this field." "I'll pay you generously." Could it be that Avraham Avinu was guilty of *Lo Tachmod*? If Avraham had violated *Lo Tachmod*, the problem would be far greater than one isolated prohibition. If the Aseret HaDibrot are one unit, then undermining the tenth commandment undermines the entire structure.

This, says Rav Schwab, is why the Torah spends so much time telling us exactly what happened. Why are the **Bnei Chet** mentioned again and again? Why does the Torah describe the negotiations in such extraordinary detail? Because the Torah wants to make one thing absolutely clear: Avraham did not violate Lo Tachmod. Ephron wanted to sell. The Bnei Chet were there. The negotiations were public. The price was ultimately stated explicitly: **אַרְבַּע מֵאוֹת** שֶׁקֶל כֶּסֶף And Avraham paid the full amount. Ephron's elaborate negotiations were his own strategy. He initially presented himself as though he were willing to give the field away, but ultimately maneuvered the discussion until he received an enormous sum. Avraham, however, did not pressure Ephron into selling something he did not want to sell.

That is why the Torah spends so much time on the transaction. The Torah is clarifying the purchase. Now we understand the Midrash: **כָּל הַמְבָרֵר מִקְחוֹ שֶׁל צַדִּיק כְּאִלּוּ קִיֵּם עֲשֶׂרֶת הַדְּבָרוֹת.** Whoever clarifies the purchase of the righteous is as though he fulfilled the Ten Commandments. Why? Because by demonstrating that Avraham did not violate *Lo Tachmod*, the Torah establishes the integrity of the entire Aseret HaDibrot.

THE DEEPER MESSAGE: RELIGION DOES NOT END IN SHUL

There is a powerful message here for all of us. Sometimes we divide Judaism into categories.

There is **religious life**: Tefillah, Shabbat, Tefillin, Kashrut and learning Torah. Then there is **real life**: Business, negotiations, money, relationships and competition. The Torah tells us that this division does not exist. The Aseret HaDibrot begin with: **אָנֹכִי ה' אֱלֹקֶיךָ** - "I am Hashem, your God, and they end with: - **וְכֹל אֲשֶׁר לְרֵעֶךָ**-"Anything that belongs to your fellow." The Torah is telling

2. Rambam, Hilchot Gezeilah Va'Avedah 1:9

us: If Hashem is truly your God, then that has consequences for how you treat your fellow human being. One's Judaism does not end when they leave shul. In fact, perhaps the real test begins when one leaves shul. It is easy to feel holy while standing before Hashem. The harder question is what happens when one is standing across a negotiating table from another person.

Avraham Avinu teaches us that business can be avodat Hashem. A transaction can be a religious act. Integrity is not something separate from Torah. Perhaps this is the deeper message of the ten appearances of *Bnei Chet*. The Torah could have told the story much more briefly, but it deliberately slows down. It tells us who was there, what was said, how the negotiations proceeded, what was offered and what was ultimately paid. Why? Because Hashem wants us to understand something fundamental: The Torah cares about the details of how we treat another person. Not only whether we believe in Hashem, but whether our belief in Hashem changes the way we behave.

The Aseret HaDibrot begin with God and end with our neighbor. That is not accidental. The Torah is teaching us that the two are inseparable. The real test of our relationship with Hashem is often not what happens when we are standing in front of Him. It is what happens when He places another person in front of us. That is the greatness of Avraham Avinu. He did not merely believe in Hashem. He brought Hashem into every part of his life. When we understand the integrity of Avraham's purchase, we are not studying a story about real estate. We are studying what it means to live an entire life according to one Torah. ■



GabaiRealEstate

FINE HOMES ACROSS ISRAEL

THIS WEEK · JERUSALEM · EFRAT



KIRYAT MOSHE
Ben Tzion St
4 bedrooms · 125 m²



OLD KATAMON
Shai Agnon St
4 bedrooms · 122 m²



NACHLAOT
Be'er Sheva St
4 bedrooms · 125 m²



DAGAN, EFRAT
Ha'aluma St
3 bedrooms · 118 m²


Yaniv Gabbay — CO-OWNER


Elia Gabai — CO-OWNER


Aliza Berkovich — AGENT


Chaim Shulman — AGENT


Chanie Silverstein — AGENT


Meir Rubenstein — AGENT


Abe Truitt — AGENT

OLIM BUYER'S NOTE

High ceilings are charming, but it's often more expensive to heat and cool. Keep that in mind when purchasing an old Arab style property in Jerusalem.

+972 52-614-1442
gabairealestate.com

Dr. Victor Stiebel MD

PSYCHIATRIST

Appointments available at the Wolfson Medical Center Jerusalem or via Zoom.



CONSULTATIONS IN:

- ☑ Pharmacology
- ☑ Geriatrics
- ☑ Medical Complexity
- ☑ Military Psychiatry

Cell: 055-500-6240 | Wolfson Medical Center: 02-563-6265
DrStiebelOffice@icloud.com

HOSPITAL PATIENT SITTING

For Women & Children

When you can't be there, your loved one doesn't have to be alone.

Compassionate, reliable bedside companionship for women and children during hospital stays.



Offering:

- Attentive bedside sitting
- Warm companionship and reassurance
- A calm, patient, and responsible presence
- Communication with family members, as arranged

Peace of mind for families.
Comfort and companionship for your loved ones.

Available in Yerushalayim-area hospitals

Frimet Yagod
053-524-7113

Mature ❖ Compassionate ❖ Responsible ❖ Dependable

Non-medical patient sitting and companionship.

נפש Nefesh
B'Nefesh בנפש

UPCOMING ISRAEL EVENTS



TECHNOLOGY MADE SIMPLE

JLM

Join Nefesh B'Nefesh for a fun, hands-on afternoon to boost your digital skills and make life in Israel easier!

Tuesday, November 10 | NBN Aliyah Campus



POSTCARDS FROM AROUND THE WORLD: ANU MUSEUM TOUR

Ashkenazim, Sephardim, western, eastern, traditional, modern - there are so many kinds of Jews and yet we all started in the Land of Israel.

Sunday, November 15 | ANU Museum of the Jewish People



MAHJONG AFTERNOON

TLV

Join us for a lively afternoon of Mahjong—where every tile brings excitement, connection, and the chance to show off your skills.

Tuesday, November 17 | NBN TLV Center



OLIM TURNING PAGES

TLV

Meet the Olim authors behind the books! Enjoy an engaging conversation, hear the stories behind their writing, and connect over literature that comes to life in Israel.

Sunday, November 22 | NBN TLV Center



DUALITY IN ISRAEL THROUGH YAACOV AGAM'S ART

JLM

Explore the complexities and contrasts of Israeli identity through the art and unique perspective of renowned Israeli artist Yaacov Agam.

Sunday, November 29 | NBN Aliyah Campus



TRANSLATION STATION

Our dedicated NBN staff offer one-on-one assistance to help you navigate and understand any challenging Hebrew task.

Tuesdays, NBN Aliyah Campus JLM | Thursdays, NBN TLV Center

REGISTER FOR THESE EVENTS AT:

www.nbn.org.il/all-events

נפש Nefesh
בנפש B'Nefesh

UPCOMING OVERSEAS EVENTS

TELL YOUR FRIENDS & FAMILY!



PRE-ALIYAH PLANNING WEBINARS

October - March | Online

Join Nefesh B'Nefesh for informative webinars covering every step of Aliyah, from required documents and planning your move to benefits, healthcare, and finding a job. Get the tools and confidence to start your new life in Israel.



NBN ON TOUR

Wednesday, November 18 · West Hempstead

Wednesday, November 18 · Chicago

Tuesday, December 15 · Brooklyn

Wednesday, December 16 · Teaneck

Join our Nefesh B'Nefesh Aliyah Advisors for an informative session about your journey to Israel.

www.nbn.org.il/events-calendar

נפש Nefesh
בנפש B'Nefesh

WORKING IN PARTNERSHIP TO BUILD A STRONGER ISRAEL THROUGH ALIYAH

Ministry of Aliyah and Integration

THE JEWISH AGENCY FOR ISRAEL
הסוכנות היהודית לארץ ישראל

JEWISH NATIONAL FUND USA

REBBETZIN SHIRA SMILES
Faculty, OU Israel Center

Mindful Mission

Avraham Avinu instructs his servant, Eliezer, to seek out a wife for Yitzchak Avinu in *Aram Nahara'im*, his birthplace. Eliezer is described as, *"zekan beito hamoshel bechol asher lo*—the elder of his house, who ruled over all that was his." *(Bereisheet* 24:2*)* Yet Avraham Avinu makes his loyal servant swear to be faithful to his instructions! In *Lev Shalom*, Rav Shalom Schwadron *zt"l* asks the obvious question, if Avraham Avinu relied on Eliezer enough to manage all his possessions, clearly, he considered him trustworthy! So why did he make him prove his devotion with an oath?


Rabbi Shalom Schwadron zt"l

To answer his question, Rav Schwadron tells a well-known story about Rav Yisrael Salanter *zt"l* who once visited an inn. As Rav Salanter looked like a respectable rav, the inn keeper asked him to slaughter some chickens for him, but Rav Salanter did not respond. A short while later, Rav Salanter asked the inn keeper to borrow a sizable sum of money. The inn keeper hesitated, "How can I lend you money if I don't know you or know that you are trustworthy?" "Ah," said Rav Salanter. "For money you need to know if I am honest and ethical, but to slaughter your chickens you would trust me automatically?" Rav Schwadron is teaching us a valuable lesson about setting priorities. Avraham Avinu was willing to trust Eliezer with his physical assets, however, when it came to his spiritual legacy, the foundation of building the Jewish people, he needed to emphasize the magnitude of the mission by making Eliezer swear. Indeed, when Eliezer repeats the story to Rivka Imeinu's family, he specifically mentions that he swore to be faithful to his master, underscoring the fundamental nature of his task.

Rav Schwadron shares another powerful example highlighting the importance of defining our priorities. The Brisker Rav *zt"l* was once asked why he is so meticulous about how he performed mitzvot. Why the extreme concern if the mitzvah was done correctly with the proper intent once the mitzvah was already done? The Brisker Rav responded, "Imagine someone had a million dollars in his pocket. When he leaves his house, he will check that it is there, when he walks down the steps he will check again and throughout his day, wherever he goes,

he will keep on checking to ensure that the money is still there." The Brisker Rav explained that for him, a mitzvah is like a million dollars, and he must keep checking to make sure he does every one correctly.

In *Yemei Zikaron*, Rav Soloveitchik *zt"l* shares another lesson from this event. Every person is sent to this world with a *shelichut*, a mission to accomplish. The Gemara teaches that when a child is born, he is made to swear that he will be righteous and not evil-minded. Just as every soul must swear to complete his mission with devotion, Avraham Avinu requires Eliezer to guarantee his loyalty.

With this oath, we learn to value eternity. Additionally, we are reminded that we are all sent from Above, charged with a purpose to fulfill with faith and integrity. ■





ISRAEL'S PROPERTY AND COMMUNITY MATCHMAKER

LET YOUR JOURNEY HOME BEGIN WITH US

FEATURED REAL ESTATE OPPORTUNITIES IN ISRAEL

BEIT SHEMESH
- Sheinfeld
- Large Garden Cottage
- 5 bedrooms & attic
- Parking & storage
- One of the best streets in the neighborhood

₪5,980,000

BEIT SHEMESH
- Rothstein Heights
- Penthouse
- Breathtaking views
- 142 sqm + 92 sqm sukkah
- Parking & storage
- Price drop, below market

₪4,700,000

JERUSALEM
- Border Rehavia & Old Katamon
- 6 bedrooms
- New building
- Large sukkah balcony
- Stunning views

₪14,000,000

JERUSALEM
- Ramot Bet
- Duplex
- Quiet street
- 5 bedrooms
- 3 full bathrooms
- Huge potential

₪5,350,000

NETANYA
- 157 sqm
- 20 sqm balcony
- 4 bedrooms
- 2 parking & storage
- Gym & pool
- Doorman

₪5,750,000

EFRAT
- Zayit
- 4 bedrooms
- Sukkah balcony
- Open views
- Amazing warm community

₪4,250,000

PRESALE OPPORTUNITIES:
Tel Aviv | Jerusalem | Herzliya
Carmei Gat | Beit Shemesh | Netanya

+972-54-441-5704
KimBashRealEstate.com



BADERECH
RABBI JUDAH MISCHEL
Executive Director, Camp HASC
Author of Baderech series

Everything

The Rebbe Chaim Halberstam, the Divrei Chaim of Tzanz, zy'a, was a remarkable *tzadik* and mystic, renowned for his Torah genius, righteousness and charitable ways. He never went to sleep at night with an extra *peruta* in his home; every penny would go to help those in need.

A highlight of the year in Sanz was the Motzai Simchas Torah *tish*, where the Rebbe had an unusual *minhag* considered to be a *segulah* for wealth: distributing apples by throwing them to the chasidim. While it may have seemed foreign to outsiders, to members of the Chasidic court, the apple throwing was a special event highlighting the Rebbe's mystical powers.

Over the years, word spread of the curious minhag, as well as the stories of miraculous financial salvations that came in the wake of catching an apple. Jews came from far and wide for the chance at receiving the Rebbe's blessing, to the point that overcrowding and hype undermined the solemnity of the gathering. Eventually, over-aggressive pushing, jostling and shouting turned the 'apple *tish*' into a dangerous event.

The Rebbe's inner circle, including his son and Gabbaim, were concerned with both the disturbing public appearance of such a fiasco, as well as the spiritually detrimental behavior of some of those desperate to grab the blessed apple. As a result, the Rebbe's confidants advocated that the apple tish be cancelled; the risk of people's physical safety was itself not worth it anymore. The Rebbe however, was not willing to forego the *segulah* and the special opportunity to bless needy petitioners with *parnassah*.

However, the Rebbe came up with some new ground-rules to eliminate the aggressive behavior: one night he announced that instead of being blessed with wealth, anyone who pushed another person in order to catch an apple would not be blessed, but would instead experience ten years of poverty. The new regulation was effective. When the Rebbe threw the apples, no one moved, but only raised their hands high in the air hoping to catch one; all the chassidim glanced around afraid of accidentally pushing someone and being punished with a decade of poverty.

Suddenly, to everyone's surprise, one of the *ziknei ha-eida,* the elderly chasidim of the Divrei Chaim, began pushing and shoving his way through the crowd to the front in order to grab an apple. The chasidim and visitors were aghast. Wasn't he afraid of the Rebbe's decree? The Gabbai whispered at him incredulously: "Don't you know that ten years of poverty will be decreed upon you?"

The *alter yid* replied with the sweetest of *temimus,* sincerity and simple faith: "Yes! *Halevai!* I'm looking forward to those ten

years of poverty! So what if I'll be poor — at my age, ten more years is a huge bracha!"

~

"And Avraham was *zakein, ba ba-yamim* — old advanced in days — and Hashem blessed Avraham *bakol,* with everything" (Bereishis, 24:1).

Forty years earlier in the narrative, in Parshas Vayeira, the Torah tells us, "Avraham and Sarah were old, *ba'im ba-yamim*" (18:11). The Lubavitcher Rebbe explained that the repetition of *ba ba-yamim* in our sedra emphasizes that forty years later, despite their advanced age, our grandparents Avraham and Sarah were still *ba ba-yamim,* "immersed in daily life", filled with *simchas ha-chayim,* still engaged and involved in day-to-day chores and meaningful projects; they were filled with energy and zest for life.

The Sfas Emes was known to point out the difference between *arichus shanim,* 'long years', and *arichus yamim,* 'long and full days'. There are people who are blessed with long lives, and there are those who have length and depth to their days. While the Sefas Emes himself did not attain *arichas shanim,* leaving the world at the young age of fifty-eight (in 1905), the *tzadik* did have great *arichas yamim,* overflowing with awe-inspiring accomplishments. He was a living model of his own teaching, showing us how to make the most of each day, to extract the potential and unique opportunity of each hour and moment, to live life to its fullest.

In Midrash Rabbah, Rebbi Levi suggests that at this point, Avraham had completed the major tests of his life and was able to enjoy *nachas* and some much deserved peace in his advanced age. Avraham merited to experience the blessing of a full life, completion, satisfaction, and most of all, *temimus,* the crowning achievement of a lifetime of *avodas Hashem:* "And Avram was ninety-nine years old, and Hashem appeared to Avram and said to him, "I am the Almighty G-d; walk before Me and be *tamim, whole*. And I will place My covenant between Me and you, and I will multiply you very greatly" (Bereishis, 17:1-2).

Temimus, simple, sincere, wholehearted living, forms the backbone of Jewish practice. It is the foundational touchstone of the pathway of righteousness. When we appreciate every moment, strive to make the most of every day, and know that whatever it is that we have, then we are by definition blessed with "everything", *Bakol.*

May we be blessed with meaningful days and many long happy and healthy years of living with *temimus* and simple faith. And may we have success with our *parnassah* and be "multiplied greatly" — without having to push anyone for an 'apple'!

Excerpt from newly released **Baderech: Along the Path of the Torah**, (Mosaica Press). ■

Rav Judah Mischel is executive director of Camp HASC, the Hebrew Academy for Special Children. He is the founder of Tzama Nafshi and the author of the "Baderech" series. Rav Judah lives in Ramat Beit Shemesh with his wife Ora and their family.

Lovely Apartment for Sale
in Nof Tzion, Jrslm
4.5 rooms + balcony + store room
Open view to Har Habayit
2,480,000 NIS • 054-6600138

This Week's Inspirational Torah Learning With

OU Israel

SUNDAY, NOVEMBER 8

7:30 pm	Safrut Shimush Course (advanced)	**Rabbi Tzvi Mauner**	OU Israel, 7 Hartom St., Har Hotzvim

MONDAY, NOVEMBER 9

7:00 pm	**Women's Division** Dorot Choir	**Hadassah Jacob**	1 Diskin St., Rechavia
8:30 pm	Semichat Chaver Program	**Rav Elyada Goldwicht**	Bet Knesset Ohel Yitzchak, Keren Hayesod St. (The Bais)

TUESDAY, NOVEMBER 10

9:15 am - 1:00 pm	**Women's Division** Rosh Chodesh Kislev Seminar including Shira Smiles		Beit Knesset HaNassi, 24 Ussishkin St., Rechavia
9:20 am	From Text to Tachlis	**Rabbi Jeremy Perlow**	**Community Beit Midrash Program** Kehilat Nitzanim, 3 Asher St., Bakaa
10:10 am	Rambam: Letters and Introductions	**Rabbi Yitzchak Breitowitz**	
11:25 am	P'shat in the Parsha	**Rabbi Shmuel Goldin**	
12:20 PM	Unlocking the Messages of Chazal	**Rabbi Shai Finkelstein**	

TO JOIN OUR WHATSAPP GROUPS:

Scan to join our Community Beit Midrash WhatsApp group

Scan to Join our OU Israel Women's Division WhatsApp Group

TUESDAY, NOVEMBER 10 (CONTINUED)

10:00 am - 2:00 pm	**Weekly Kollel Boker** Instructors include: Rabbi David Fine, Rabbi Ian Shaffer, Rabbi Aschi Dick, & Rabbi Avi Herzog	**The Bais Men's Programs in Modiin** Yeshivat Hesder Meir Harel, Emek Beit Shean 53, Modiin
1:00 pm Shiur followed by Mincha at **1:45 pm**	Modiin Lunch and Learn with **Rabbi Aschi Dick**	Masamerica Offices, 28 Dam HaMacabbiim St, 3rd Floor

WEDNESDAY, NOVEMBER 11

9:15 AM–1:00 PM	**Women's Division** Beit Shemesh Rosh Chodesh Kislev Seminar		Beit Midrash Torani Leumi, Asher Street 1
9:15 am	Rav Soloveitchik on the Parsha	**Rabbi Dr. Aaron Adler**	**Community Beit Midrash Program** Beit Knesset HaNassi, 24 Ussishkin St., Rechavia
10:20 am	"Maaseh Avot Siman LaBanim"	**Rabbi Joel Kenigsberg**	
11:25 am	Building Character and Midot: Rav Kook on Pirkei Avot	**Rabbi Aaron Goldscheider**	
12:30 pm	The Turbulent Nineteenth Century of European Jewish History	**Dr. Deborah Polster**	

THURSDAY, NOVEMBER 12

9:15 am	Parshat Hashavua	**Rabbi Ari Kahn**	**Community Beit Midrash Program** Bet Knesset Shai Agnon, 11 Leib Yaffe St., Arnona
10:30 am	Parshat Hashavua	**Rabbi Baruch Taub**	
11:25 am	Modern Masters	**Rabbi Sam Shor**	
8:00 pm	Halachic Controversies (The Bais)	**Rabbi Aschi Dick**	Bet Knesset Ohel Yitzchak, Keren Hayesod St.

OU Israel is supported by the Jewish Federation of Broward County

OU ISRAEL, VESHIVAT MERCAZ HARAV
& KEREN ECHAD L'ECHAD PRESENT

ORTHODOX UNION

יחי כלה

DAY OF LEARNING

A Day of Uplifting Torah Study in English — in the Heart of Yerushalayim



YESHIVAT MERCAZ HARAV, JERUSALEM

Thursday, November 26 • Thanksgiving Weekend

In Israel visiting family, recharging, or living here — this day is for you.

FEATURED SPEAKERS

- **Rav Yaakov Shapira** — Rosh Yeshivat Mercaz HaRav
- **Rav Shmuel Eliyahu** — Chief Rabbi of Tzfat
- **Rav Michael Yammer** — Rosh Yeshivat Sha'alvim
- **Rav Yehoshua Magnes** — Ram Yeshivat Mercaz HaRav
- **Rabbi Yaakov Glasser** — Director for Community Engagement, OU
- **Rav Yitzchak Neriya** — Rosh Yeshivat Torah B'Tzion & Keren Echad L'Echad
- **Lt. Col. Rabbi Udi Schwartz** — Head of IDF Halacha Branch
- **Rav Avi Sylvetsky** — Ram, Yeshivat Mercaz HaRav
- **Rabbi Avi Berman** — Executive Director OU Israel

SCHEDULE OF THE DAY

Morning Seder & Shiurim

World-Renowned Roshei Yeshiva & Guest Speakers

Catered Lunch

• Admission Free • RSVP Required • Exlusively for Men • Event Almost Sold Out

NCSY ISRAEL

KFAR ETZION REGIONAL SHABBATON



NOVEMBER 20 -21

KFAR ETZION

For 9th - 12th Grade Boys & Girls



Special Guest

RAV NOAM KOENIGSBERG

Friday programming, catered meals, interactive sessions,
Havdalah concert and so much more!

APPLY AT ISRAEL.NCSY.ORG

Applications Close Sunday, November 8th at 22:00

ISRAEL NCSY Inspiring the Jewish Future

ישראל

Women's Division
OU ISRAEL

ROSH CHODESH KISLEV

Women's Seminar in Yerushalayim

Chanuka: Heroism Redefined



ZEMIRA OZAROWSKI
Director,
OU Israel Women's Division
Words of Introduction



SHIRA SMILES
Wonders of War
9:15 am



ORA SCHRIER
אף הן היו באותו הנס
They Too Were Part of the Miracle
10:15 am



EITAN MORELL
Sacrifice and Service: The Life and Death of Maoz Morell *HY"D*
11:30 am



12:15 PM- HALLEL WITH AVIGAIL SCHEINFELD

Tuesday, November 10
9:15 am - 1:00 pm

Beit Knesset Hanasi
Ussishkin 24

50 shekel
includes brunch

Register at: ouisrael.org/events/kislev2026

WRITE A MEGILA

ישראל

A Course in Practical Safrut – Writing & Halacha for Men

Course Founder and Supervisor **Rabbi Tzvi Mauner**, Safrut Director, OU Israel

18 Weekly Sessions Now in 3 Locations:

YERUSHALAYIM
OU Israel Headquarters:
Shimush Course
- Sun. 7:30 - 9:30 pm
- Rabbi Tzvi Mauner
- **Course Closed**

RA'ANANA
Bet HaKneset Ohel Ari
Rechov Ravutsky 98
- Tues. 7:30 - 9:30 pm
- Rabbi Max Roberts
- 1st class: Dec 1

MODI'IN
Hesder Yeshiva Meir Harel:
- Emek Bet Shean 53
- Mon. 7:30 - 9:30 pm
- Rabbi Phil Schajer
- 1st class: November 30

PRICE: **999** NIS / Includes Starter Writing Supply Kit

For More Information Contact Rabbi Tzvi Mauner at MaunerSofer@gmail.com



WWW.OUISRAEL.ORG | To register: https://www.ouisrael.org/events/mens-safrut-5787/

עיריית בית שמש
המחלקה למורשת ישראל

בית בנימין

ישראל

Women's Division
OU ISRAEL

בית מדרש תורני לאומי

ROSH CHODESH KISLEV
Women's Seminar in Beit Shemesh

Join OU Israel Women's Division and Iriyat Beit Shemesh for a special Rosh Chodesh Seminar in conjunction with Beit Binyamin in honor of Binyamin Airley HYD's Yartzeit on ה' כסלו

Kislev: From Potential to Revelation



Zemira Ozarowski
Welcome and Words of Introduction



Basya Teitelbaum
Hidden Visions, Revealed Light



Jen Airley
The Light Beneath the Surface



Rav Eitiel Goldwicht
The Power to Overcome



Wednesday, November 11
9:15 am - 1:00 pm

Beit Midrash Torani Leumi
1 Asher Street

50 NIS,
Brunch Included

Special extended musical Hallel with Tehilla Dolinsky from Tzfat!

Register at:
ouisrael.org/events/kislev2026BS

OU ISRAEL
Women's Division

THE OU ISRAEL WOMEN'S DIVISION
proudly presents

The Dorot Choir
directed by Hadassah Jacob

דורות

...xhilarating evening
...he transformative
...sic, as the Dorot
...erscores the
...dable faith and
...dence of the Jewish people.

MONDAY,
NOVEMBER 16, 2026

DOORS OPEN AT
7:00 PM PROGRAM
BEGINS AT7:30 PM

BEGIN HERITAGE CENTER
6 Nakhon St.,
Jerusalem

SOLD OUT



80 NIS

Please register
www.ouisrael.org/events/dorot2026

Please reserve now, as previous Dorot performances have sold out quickly.

yOUr Torah.
yOUr Community.

PARTNER IN OU ISRAEL'S
NATIONWIDE LEARNING

SPONSORSHIP OPPORTUNITIES

- **₪720 - MORNING OF LEARNING**
- **₪1,800 - WEEK OF TORAH**
  (Jerusalem / Local Center)
- **₪3,600 -**
  NATIONWIDE WEEK OF TORAH
  (Sponsors learning across all OU Israel programs)
- **₪10,000 - ANNUAL SHIUR SPONSOR**

*Single Shiur Sponsorships also available (₪250)

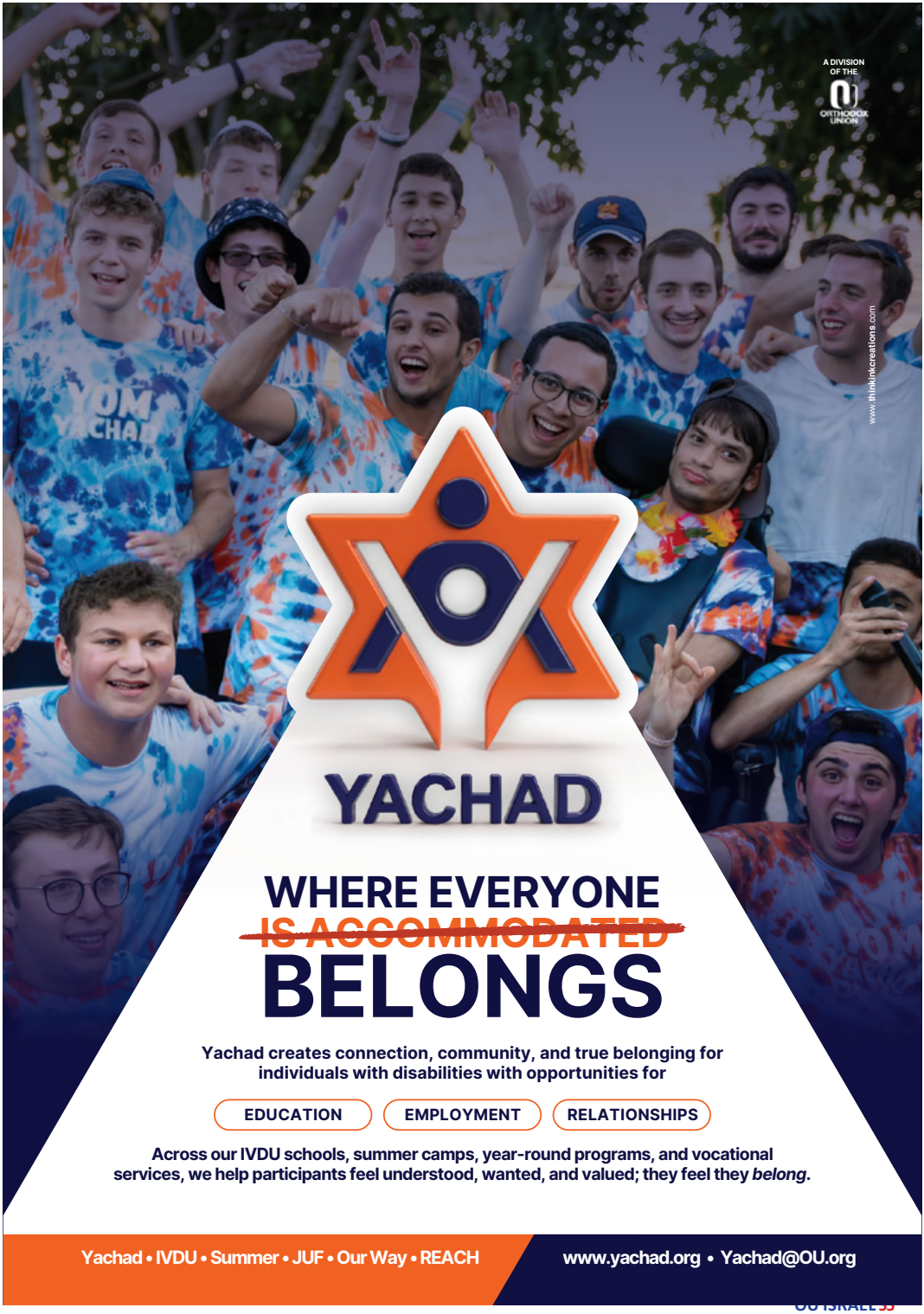


READY TO DEDICATE?

Contact Joshua Churney regarding these and other sponsorship opportunities

+972 54-281-4604 **joshc@ouisrael.org**

ouisrael.org/donate/torah-initiatives


A DIVISION OF THE
ORTHODOX UNION
www.thinkinkcreations.com
YACHAD
WHERE EVERYONE
~~IS ACCOMMODATED~~
BELONGS
Yachad creates connection, community, and true belonging for individuals with disabilities with opportunities for
EDUCATION
EMPLOYMENT
RELATIONSHIPS
Across our IVDU schools, summer camps, year-round programs, and vocational services, we help participants feel understood, wanted, and valued; they feel they *belong*.
Yachad • IVDU • Summer • JUF • Our Way • REACH
www.yachad.org • Yachad@OU.org

SHIUR SPONSORS

RAV ASCHI DICK'S WEEKLY LUNCH & LEARN SHIUR AT MASAMERICA
Dedicated by **Rabbi Steven & Kim Ettinger** in loving memory of their parents **Rabbi Zvi & Jean Ettinger** and **Herbert & Leonore Shulman,** zichronam livracha

RAV ASCHI DICK'S WEEKLY SHIUR AT MODIIN KOLLEL BOKER
Dedicated by **Rabbi Steve & Kim Ettinger**
L'ilui nishmat **Yonatan Mordechai ben Elisha Tzadok Halevi z'l**

RAV AVI HERZOG'S WEEKLY SHIUR AT MODIIN KOLLEL BOKER
Sponsored by **Rabbi Steve & Kim Ettinger**
For a refuah shelema for:
Yoel Yitzchak ben Payah Leah
and **Levi Dov ben Tova Chaya**

RABBI IAN SHAFFER'S MODIIN SHIURIM
Dedicated for the academic year by **Barry Michaels** in loving memory of his wife, parents and brother **Sarah Malka bat Shmuel a"h, Arieh ben Yaakov z"l Fraydel bat Aharon a"h, David Ben Arieh z"l**

TUESDAYS

REBBETZIN SHIRA SMILES' SHIUR
Dedicated for 2026 in memory of **Elhanan Efriam Ben Abraham z"l** *by Robyn Pocker*

RABBI YOSSI GOLDIN'S SHIUR
Sponsored for 5787 by **Hedy & Ben Lipschitz** in memory of their parents,
רפאל יהודה אריה בן מאיר, חנה בת הרב יואל, זאב בן יהודה צבי & **מאטיל בת נתנאל**

RABBI SHAI FINKELSTEIN'S SHIUR
Sponsored for 5787 by the **Sondhelm and Wertenteil Families** in memory of **Mel & Sylvia David z"l,**
מנחם מנדל בן אברהם מאיר וטויבא רבקה, ז"ל צביה חיה בת אריה לב וחוה אידל, ז"ל

WEDNESDAYS

THE WED. MORNING BEIT MIDRASH PROGRAM IN RECHAVIA
Dedicated for the 2026 academic year l'ilui nishmat: **Daniel ben David** and **Limud bat Avraham Strauss,** and **Mordechai ben Moshe** and **Reizel bat Yosef Meir Marcus,** zichronam livracha, parents of **Judy & Menachem Marcus**

RABBI ADLER'S SHIUR
Sponsored for 5787 by the **Frist family** in memory of their beloved daughter and sister **Elisheva Frist z"l - אלישבע סימא בת זלמן זל**

RABBI MANNING'S SHIUR
Sponsored for the 2026 academic year לעילוי נשמת **ברנה בת ברנדית ע"ה וזליג בן קלמן זייל**

RABBI GOLDSCHEIDERS'S SHIUR
Dedicated לעילו נשמת
מרים בת אברהם ע"ה ושם טוב בן שלמה ז"ל

THURSDAYS

RABBI ARI KAHN'S SHIUR
Dedicated In loving memory of Jeri's parents: **Meshulam Dov** & **Bracha Schecter z"l** by **Rabbi Michael** & **Jeri Laxmeter**

RABBI TAUB'S WEEKLY THURSDAY PARSHAT HASHAVUA SHIUR
Sponsored by **The Jewish Legacy Foundation**

To sponsor a shiur contact Josh Churney
054-281-4604 or donate online: **www.ouisrael.org/donate/ou-israel-center/**

Pri Hadash
Women's creative writing workshop
We are looking for new members to join our weekly writing sessions
Every Tuesday, 10:20AM-12:20PM
at the Social Space,
Rehov Ehad HaAm 5, Jerusalem
Contact Judy Caspi: 054-569-0410

Flying Soon?
Travel with Confidence
1UniTravel - Medical Insurance
at great prices Choose from multiple options
1unitravel.brokersnexus.com
1UniSim - Sims for USA and Worldwide
Starting at $40
sales@1unisim.com
Call 077-400-3199 or USA 718-715-0001

Dr. Eliezer Rosenblum
NYS Licensed and Board Certified
Chiropractor
Offices in Jerusalem, Ramat Beit Shemesh
052-662-4658

Jonathan Rosenblum, DPM
050-595-5161
Pediatric and Geriatric Foot Care, Bunions, Hammertoes, and Diabetic Wound Care

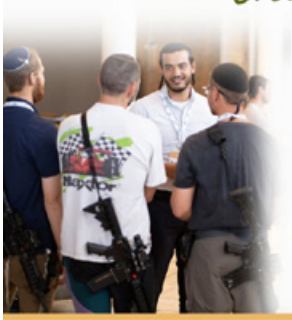
FRONTLINE Support

Meaning | Mentorship | Connection

ישראל

ARE YOU AN ENGLISH SPEAKING SOLDIER?

Grow Personally. Serve Meaningfully.



Community
Join a Community of Like-Minded Soldiers

Events
Powerful Shabbatons and Inspiring Events

Mentorship
Personalized Mentorship Rooted in Torah & IDF Experience

Meaning
Bring Deeper Meaning into your Service

Scan to Register

For More Information Contact Rav Ian Schwartz: 053-325-5123 frontline@ouisrael.org

YESH EZRA

Yesh Ezra יש עזרה

Helping those in crisis to recover stability and independence



We help those less fortunate than us, with no family support, with compassion, empathy, advice, referrals, and financial assistance.

PLEASE DONATE GENEROUSLY



Credit Card
Sara:
058-530-9161
(Sun-Wed: 10:30-14:00)

Checks
Yesh Ezra, POB 31476, Romema, Jerusalem

Bank Transfer
Mercantile (17), Branch: 642, A/C 79747843 (Call Sara with ID for tax break)

Website

Director: Menachem Persoff | 050-570-1067 | menpmp@gmail.com | www.yeshezra.org



SIMCHAT SHMUEL

RABBI SAM SHOR
Director, Torah Initiatives, OU Israel

Our *Sedra* this week opems with the passing of *Sara Imeinu. The* pasuk *tells us:*

'V'Tamat Sara B'Kiryat Arba, Hee Chevron...' And Sara died in Kiryat Arba, which is Chevron....'

Rav Kook zy'a, explained that *Chevron* is from the word-*Chibur- to be joined together and connected. Chevron*, represents the eternal connection we feel with our ancestors. It is in *Chevron* where *David* begins his royal reign, and it is *David's* descendant who will, *B'ezrat Hashem*, soon be revealed as *Mashiach Tzidkeinu,* and usher in a transformation in the world to a time of pure goodness, decency and spiritual clarity. *Chevron,* therefore represents the joining together of both the roots of Jewish history, and the foreshadowing of Jewish Destiny.

It's no coincidence that in *Ivrit*, the word for moving forward-*kadima,* has as its root, the word *kedem*, meaning that which precedes or comes before. In order for *Am Yisrael,* to move forward and become who we are truly destined to be, we must always remain connected to and learn from those who have come before us, our *Avot* and *Imahot.* and the values and legacy they have left for each of us.

Similarly the ***Malbim zt'l,*** explains that *Chevron is called Chevron because it is there that the spirit is joined with the physical, the upper worlds are joined with this world...*

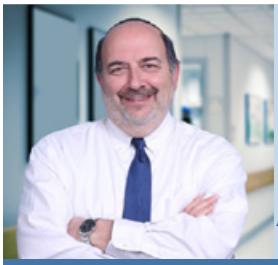
This *Shabbat* is also *Shabbat Mevorchim Kislev,* meaning we are just a few weeks before *Chanuka.* The story of *Chanuka*, of course, is a story of perseverance, of light outshining darkness, and of restoration of the *Beit HaMikdash.* The importance and centrality of the *Beit Hamikdash* is sadly in our day, and for far too many, often an afterthought, or even worse, completely absent from our conscience.

A fundamental idea inherent within one of the most beloved *Chanuka* traditions, the *minhag* to spin and play with the *dreidel* on *Chanuka*, is that this "game" actually is meant emphasize and strengthen our connection to and desire to see the *Beit Hamikdash* be rebuilt.

Rebbe Nachman MiBreslov zy'a, suggests that the *dreidel* is meant to remind us that the *Beit HaMikdash* is a realm where the lower world spins and blends with the upper world, where Heaven and Earth spin together and become one, where awareness of *Hashem's* presence spins into this world from above.

Rebbe Nachman's teaching about the *dreidel* and the *Beit Hamikdash,* seems to echo and parallel what the *Malbim,*

Arthur Samuels, DPM

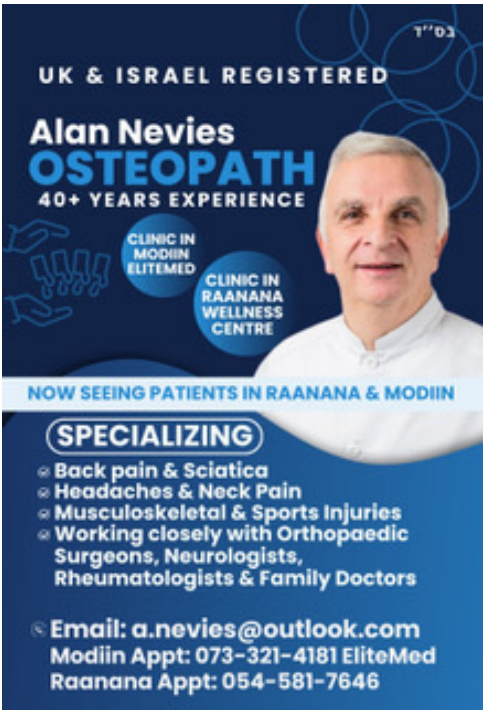


PODIATRIST
Over 30 years experience
Licensed in Israel & America
053-427-6363
ArthurMSamuels@gmail.com
CINEMA CITY MALL, JERUSALEM

mentioned above said regarding *Chevron.*

In a stirring teaching ***Rav Moshe Wolfson zy'a***, explains that *Chevron* and *Yerushalayim* are in essence metaphysically connected. In each of these sacred places a Jew can experience that *chibur*, the connection between our past and the promise for our future. In each of these sacred places, a Jew can be blessed to contemplate the *chibur*, the coming together of the upper worlds with this world, and experience that which is heavenly, right here on Earth.

Yehi Ratzon as we reflect on *Chevron* this *Shabbat,* and look ahead to *Chodesh Kislev,* may we each be blessed to feel that *chibur*- the connection to our sacred past, the connection to one another, that connection to *Hashem Yitbarach,* and the promise of our future. ■









ECHOES OF RASHI

RABBI MOSHE TARAGIN
Ram Yeshivat Har Etzion
Maggid Shiur All Parsha and All Daf, OU.org

L'zecher Nishmat **Imma Morasi Shulamis bat HaRav Shmuel Tzvi Halevi a"h**

CAMELS

וַיִּקַּח הָעֶבֶד עֲשָׂרָה גְמַלִּים מִגְּמַלֵּי אֲדֹנָיו וַיֵּלֶךְ וְכָל טוּב אֲדֹנָיו בְּיָדוֹ וַיָּקָם וַיֵּלֶךְ אֶל אֲרַם נַהֲרַיִם אֶל עִיר נָחוֹר: (כ"ד:י)

Then the servant took ten of his master's camels and set out, taking with him all the bounty of his master; and he made his way to Aram Naharaim, to the city of Nachor.

רש"י: "מִגְּמַלֵּי אֲדֹנָיו" - נִכָּרִין הָיוּ מִשְּׁאָר גְּמַלִּים, שֶׁהָיוּ יוֹצְאִין זְמוּמִין מִפְּנֵי הַגֶּזֶל, שֶׁלֹּא יִרְעוּ בִּשְׂדוֹת אֲחֵרִים (בראשית רבה):

"Of his master's camels." – These were distinguished from other camels by going out muzzled to avoid robbery – i.e., that they should not graze in other people's fields.

Parshas Chayei Sarah is a striking text of redundancy – with almost excessive repetition. Sixty-seven pesukim are devoted to a story that could easily have been conveyed in ten. We hear Eliezer speaking to Avraham, then we see him at the well, and then we hear him repeat the entire story – his conversation with Avraham and the scene at the well – to Lavan and Besuel. Normally, those retellings happen offstage. The Torah tells us what happened, not how it was later narrated to people who were not present. And yet here, the Torah insists on recording the repetition.

Another unusual feature of this story is the attention given to secondary figures. People who are necessary for the story to unfold, but who ordinarily would remain in the background, suddenly receive disproportionate attention. You see a similar phenomenon elsewhere in Tanach. In Megillas Esther, for example, the letter-writers – the achashdranim b'nei haramachim – receive an almost excessive amount of airtime. When Tanach pays unusual attention to minor figures, there is generally a reason.

Eliezer sets out on what is arguably the most consequential mission in Jewish history: securing a bride for Yitzchak. The opening pasuk is curious: "Vayikach ha-eved asarah gemalim" – The servant took ten camels, "migmalei adonav" – from his master's camels. The pasuk mentions camels twice. Obviously, they belong to Avraham; where else would they come from? And yet the Torah insists on saying it.

Then the very next pasuk: "Vayavrech hagemalim michutz la'ir" – "He brought the



camels to rest outside the city." As the story unfolds, the camels keep reappearing. At every stage, at every dramatic moment, there they are. Who cares about the camels? They are functional. He needed transportation. And yet the camels are mentioned fourteen times, more than Lavan, more than Besuel. And not just in passing: at the climactic moments, they suddenly step into frame.

Eliezer departs, and there are the camels. He arrives at the city, there are the camels. Rivkah's test, and again, the camels. And at the very moment we have all been waiting for, when Eliezer gives Rivkah the jewelry, the Torah pauses to say: "Vayehi ka'asher kilu hagemalim lishtos" – when the camels finished drinking. Only after the camels are done can we move on to the presentation of gifts.

Rashi already senses that this is not incidental. He explains that gemalei adonav – Avraham's camels – were recognizable. They were different from other camels. They were muzzled so that they would not graze in other people's fields. They would not steal hay or fodder that didn't belong to them.

That detail immediately echoes earlier tensions in Avraham's life, particularly the conflict between Avraham's shepherds and Lot's shepherds. Chayei Sarah · 129

Chazal understand that dispute not merely as a territorial argument, but as a moral one. Lot's shepherds were permissive about where their cattle grazed, reasoning that "this land is going to be ours anyway." In contrast, Avraham's shepherds were disciplined and scrupulous about other people's property, even while living with divine promises about the future of the land.

בס"ד
Highest Prices ■ Paid
Flawless Service 25 years+
Buying
Member Diamond Club
Gold, Jewelry, Silver (All Types)
WANTED
Diamonds, Gems, Precious Stones, Jade, Carvings, Fine Mineral Specimens, Etc.
*** Alan Sussman, "The Collector" ***
052-854-4504
Please call live, Text message or WhatsApp

The camels therefore reflect Avraham's moral standards.

We may be committed to a national destiny; we may believe deeply in divine promises. None of that allows for greed or carelessness with what belongs to others. Avraham's camels are muzzled because Avraham himself is restrained. That same trait appears earlier when he refuses the spoils of war from the king of Sedom, insisting that no one say, "I made Avraham rich." Avraham is generous, but also exceptionally careful about acquiring wealth at another person's expense.

That is Rashi's reading, and it explains what the camels say about Avraham's character. It highlights his moral restraint, his refusal to allow destiny or promise to blur ethical boundaries. But it still does not fully explain why the Torah insists on pulling the camels into every dramatic frame of the story, why they appear again and again at moments that seem to belong to people, not animals.

There is another layer. This journey represents Avraham's longest reach.

Until now, his interactions have been largely local: Avimelech on the coast, the b'nei Ches in Chevron, the people of Be'er Sheva, Shechem, Elon Moreh. He has

circled the land, influenced those around him, and forged relationships with figures like Aner, Eshkol, and Mamre. His one significant departure from the land – his descent to Egypt – ended in failure.

But Avraham's mission is not parochial. He is meant to spread knowledge of Hashem and to live out vehyei berachah – to demonstrate that allegiance to a single God does not diminish human life but elevates it, and that faith advances the human condition rather than offering escape from it. For that vision to take hold, it cannot remain confined to Avraham's immediate surroundings.

That is where this journey of Eliezer becomes something more than a matchmaking mission. Eliezer's mission extends beyond finding a bride. He also represents Avraham and his religious vision. Wherever he travels, he goes as eved Avraham, speaking of "Hashem Elokei Adoni Avraham" (the God of my master Avraham), bringing Avraham's religious values into distant lands. Long-distance travel in the ancient world, especially across deserts, required camels. They are not incidental details: they are what make Avraham's reach possible.

The camels carry not only Eliezer the messenger, but also "kol tuv adonav beyado" – the wealth, the gifts, the material abundance that accompanies Avraham's spiritual vision. Avraham's message is accompanied by material generosity, demonstrating how religious life can enrich the human experience. That entire vision cannot travel without the camels.

And now notice the Torah's language. It says "Vayavrech hagemalim." On the surface, the word "vayavrech" means that Eliezer caused the camels to kneel and rest, derived from the word, berech (knee). But the resonance is unmistakable. Vayavrech also echoes the word berachah. The camels are resting, but they are also instruments of blessing. Through them, Avraham's mandate of vehyei berachah moves beyond his immediate world and begins to reach outward.

Rashi focuses on what the camels reveal about Avraham's moral discipline. But there is a broader message carried by the camels. This journey is not aimed only at local populations. It is moving outward, to distant lands, carrying more than the discovery of a bride. Of course, Eliezer is spreading monotheism, but he is also demonstrating something equally important: that avodas Hashem is not a regressive human experience. It does not diminish life or constrict it. It produces stability, dignity, comfort, and human prosperity. Avraham's vision is not ascetic withdrawal from the world, but elevation of the world.



WORD HAS TRAVELED

וַיְבָרְכוּ אֶת רִבְקָה וַיֹּאמְרוּ לָהּ אֲחֹתֵנוּ אַתְּ הֱיִי לְאַלְפֵי רְבָבָה וְיִירַשׁ זַרְעֵךְ אֵת שַׁעַר שֹׂנְאָיו: (כ"ד:ס)
And they blessed Rivkah and said to her, "Our sister! May you grow into thousands

of myriads; may your descendants seize the gates of their foes."

רש"י: "אַתְּ הֱיִי לְאַלְפֵי רְבָבָה" - אַתְּ וְזַרְעֵךְ תְּקַבְּלוּ אוֹתָהּ בְּרָכָה שֶׁנֶּאֱמַר לְאַבְרָהָם בְּהַר הַמּוֹרִיָּה וְהִרְבָּה אַרְבֶּה אֶת זַרְעֲךָ וגו', יְהִי רָצוֹן שֶׁיְּהֵא אוֹתוֹ הַזֶּרַע מִמֵּךְ וְלֹא מֵאִשָּׁה אַחֶרֶת:

"May you grow into thousands of myriads." – May you and your descendants receive that blessing which was promised to Avraham Chayei Sarah · 131 on Mount Moriah (Bereishis 22:17): "I will greatly multiply your seed…[and let your seed possess the gates of their enemies]." May it be God's will that this seed may proceed from you and not from another woman.

When Rivkah is about to leave, she's gathered by her family to receive a farewell blessing. Her father, Besuel, isn't present – according to Rashi, he's gone, having suffered a rather suspicious bout of food poisoning, but her brother Lavan and the rest of the family assemble to give her a proper send-off.

It's a dramatic moment. They're sending away a young daughter. And what do they say? They give her a blessing: "Vayevarchu es Rivkah vayomru lah: 'Achosenu, at hayi le'alfei revavah, veyirash zar'ech es sha'ar son'av'" (24:60).

Where does this blessing come from? It's a very specific berachah. In fact, it strongly parallels the blessing that HaKadosh Baruch Hu gave to Avraham after the Akeidah: "At hayi le'alfei revavah" echoes "harbah arbeh es zar'acha." "Veyirash zar'ech es sha'ar son'av" echoes "verirash zar'acha es sha'ar oy'vav" (22:17).

Their berachah for Rivkah is taken directly from the end of Parshas Vayeira. They're almost plagiarizing the divine blessing of the Akeidah.

How did Lavan know this blessing? Evidently, the story of the Akeidah had begun to resonate beyond Avraham's immediate circle. People were talking about it.

How did that happen? Technically, it could be that word simply traveled. Or it could be that Eliezer himself told them the story. The Torah doesn't explicitly record Eliezer recounting the Akeidah – we don't see it in the script – but it's very likely that he did. And that would explain why they chose the berachah that was given at the Akeidah.

They could have chosen many other berachos. They could have cited the Bris Bein HaBesarim. They could have cited the berachah at the beginning of Lech Lecha. But those berachos were given before Yitzchak was born. They are not Yitzchak blessings. The blessing of the Akeidah was given when Yitzchak was very much alive – Baruch Hashem, still alive after the Akeidah. It's a Yitzchak blessing. And when you're arranging a shidduch for Yitzchak, when Eliezer is trying to create this bond between Yitzchak and Rivkah, that information matters.

Whether the story reached them through Eliezer directly, as part of the shidduch negotiations, or whether it spread more generally through word of mouth, the point is the same: it resonated. The next morning, when they could have said anything to their daughter, they chose to repeat this berachah.

What this demonstrates, on a general level, is that Avraham's message is beginning to spread. People are talking about the Akeidah. The blessings that HaKadosh

Baruch Hu gives are resonating beyond the narrow fold of Avraham's household.

And, more specifically, within Parshas Chayei Sarah, Eliezer's journey to Aram Naharayim is not just about finding a shidduch. It's part of the broader process of spreading Avraham's ideas to a wider audience. It begins at home, with the family Avraham left behind, because he had to leave them in Lech Lecha in order to come to Eretz Yisrael and encounter Hakadosh Baruch Hu.

Now, in a sense, Avraham returns to his birthplace, but he returns through Eliezer. Avraham himself is too old, too weak, too infirm to make the journey. But what arrives in Aram Naharayim are not only camels and jewelry. Eliezer brings Avraham's religious vision to a family that has already begun to absorb its message.

And what's especially striking is that this berachah may even be counterproductive from their perspective. The first part – "at hayi le'alfei revavah" – is easy. Every parent and grandparent wants their child to have many descendants.

But the second part – "veyirash zar'ech es sha'ar son'av" – your children will inherit, conquer, or wield influence over the gates of their adversaries – that's much harder. They are essentially saying: "We are willing to be influenced by you. We are willing to accept that you are joining a people whose destiny is to shape other nations, including us." They are submitting, at least implicitly, to a system in which the Jewish people play an influential role.

That they would choose this blessing, specifically the blessing of the Akeidah, is remarkable. That it resonated so deeply, whether through Eliezer's telling or through the spread of Avraham's reputation, is equally remarkable. And this sets the stage for the second interpretation, the second peshat, that Rashi brings. Chayei Sarah · 133

The second peshat is that they gave a berachah that Rivkah would be the mother of Yitzchak's children. Why would that even need to be said? Why would they worry that Rivkah might not be? Because they knew that Yitzchak's mother had struggled terribly to give birth. Sarah's difficulty was so profound that she eventually introduced a handmaiden, bringing Hagar into the picture. So, there is an unspoken anxiety hovering over this farewell: Will Rivkah be able to do what Sarah could not easily do?

At first glance, that concern seems odd. There is no close genetic link between Sarah and Rivkah. They come from different families. Rivkah is the daughter of Besuel, the sister of Lavan; whatever shared ancestry exists is very distant. Just because Sarah had fertility issues, why assume Rivkah would face the same challenge? Perhaps they suspected that the difficulty lay on the male side, something in Avraham or Yitzchak.

But more likely – and this is how Chazal frame it – they understood that barrenness in Bereishis was never merely a medical condition. It reflected a larger spiritual drama.

The Imahos are challenged by HaKadosh Baruch Hu. He seeks their tefillos. The delay, the struggle, the pain – all of it is part of a larger spiritual drama. So, when Rivkah's family blesses her, they are reacting not only to a single dramatic episode like the Akeidah; they are aware of a larger pattern. They sense that this is a unique

family, and that part of that uniqueness is undergoing nisayon, trial, struggle, and spiritual tension. You can almost feel their mixed emotions. That is the tone of this blessing. They are excited, but they also know what their daughter is stepping into.

And history bears out their concern. Rivkah is barren for ten years. Yitzchak davens, and Baruch Hashem, their tefillah is answered. The blessing comes true. Rivkah becomes the only foremother who does not need to introduce a co-wife. Sarah had Hagar, Rachel had Bilhah, and Leah had Zilpah. Although it takes time, Rivkah alone builds her family without that painful detour. So, the fear embedded in this blessing was not imaginary. It was grounded in a deep awareness of the spiritual cost carried by this family.

Once again, this shows how attuned Rivkah's family was to what was happening back in Eretz Yisrael. Rivkah was entering a family whose extraordinary blessings were accompanied by unusual spiritual challenges. Those ideas had already crossed borders. They had become part of the family's vocabulary, part of their emotional world. And so, they worry for Rivkah, for her future, and for the burden she is about to shoulder.

TZNIYUS AND HUMILITY

וַתִּשָּׂא רִבְקָה אֶת עֵינֶיהָ וַתֵּרֶא אֶת יִצְחָק וַתִּפֹּל מֵעַל הַגָּמָל: וַתֹּאמֶר אֶל הָעֶבֶד מִי הָאִישׁ הַלָּזֶה הַהֹלֵךְ בַּשָּׂדֶה לִקְרָאתֵנוּ וַיֹּאמֶר הָעֶבֶד הוּא אֲדֹנִי וַתִּקַּח הַצָּעִיף וַתִּתְכָּס: (כ"ד:ס"ד-ס"ה)

And Rivkah raised her eyes, and she saw Yitzchak, and she fell from the camel. And she said to the servant, "Who is that man walking in the field toward us?" And the servant said, "That is my master." So, she took her veil and covered herself.

רש"י: "וַתִּפֹּל" - הִשְׁמִיטָה עַצְמָהּ לָאָרֶץ.

"She fell." – She let herself slide towards the ground.

Tzniyus involves far more than standards of dress. Sleeve length is one expression of tzniyus, but the middah extends into many other areas of life. So, what does tzniyus actually mean? Where does it come from?

At its root, tzniyus means not wanting to draw attention to yourself. Not wanting people to look at you, talk about you, or single you out. In yeshiva, students often dress the same. They wear similar shirts, similar pants, and wear their hair in a similar way. Nobody wants to stand out. That itself is already a form of tzniyus.

People seek attention in many ways. They may dress differently or wear their hair differently to attract attention. But today, the primary arena of attention-seeking is online: posting, curating, or writing things designed to provoke reaction. Once a person begins seeking attention, it becomes addictive. And once that happens, values begin to hollow out. Instead of asking yourself, "What do I believe?" a person starts asking, "How did people respond?" or "How many 'likes' did I get?"

Now look at Rivkah. This is arguably the first explicit moment of tzniyus in the Torah. Chazal tell us that Sarah was deeply tzanuah, but that is inferred. Here it is explicit. The pasuk describes Rivkah's response when she sees Yitzchak for the first time: "vatipol mei'al hagemal."

Before that moment, the Torah describes

Rivkah seeing Yitzchak from a distance "Va'tomer el ha'eved: 'Mi ha'ish halazeh ha'holech ba'sadeh likraseinu?'" – Who is that man walking toward us in the field? She is clearly moved by the sight. Chazal note that the encounter unsettles her. Something about Yitzchak captures her attention, and she inquires about the mysterious man she sees from afar. When she learns that "hu adoni" – he is my master, the man she is meant to marry – the Torah records her response.

On a simple reading, "vatipol mei'al hagemal" means that she falls. She sees Yitzchak, is overwhelmed, loses her balance, and tumbles off the camel. But Rashi says otherwise: "Hishmitah atzmah la'aretz." Rashi understands that Rivkah intentionally lowered herself rather than accidentally falling.

Why is that an act of tzniyus? Because she does not want Yitzchak to see her. She tries to avoid drawing attention to herself as Yitzchak approaches. This does not mean that tzniyus requires physical evasiveness. It means that tzniyus is about not positioning yourself as the object of attention.

Here we reach the deeper point. The root of tzniyus is anavah, or humility. If a person is full of himself, he wants to be seen. He believes he deserves attention. But if a person is humble, he does not feel the need to be singled out. Tzniyus flows from humility, and it also generates humility.

This applies not only to dress, but to speech and presence. How is tzniyus expressed in conversation? Do you speak primarily about yourself, or do you make space for others? Some people dominate every conversation; that is not tzniyus. One expression of tzniyus is clothing. Another is the extent to which we dominate conversations and insist on drawing attention to ourselves.

This applies to men as well. If someone walks in with an appearance or demeanor that screams for attention, and looks wildly out of place, it becomes a lightning rod. People look. People talk. That is not tzniyus. For women, because Hashem created physical beauty differently, tzniyus often expresses itself through how the body is presented. But the principle is identical: not positioning oneself at center stage.

Now notice what Rivkah does next. The Torah says: "va'tikach ha'tza'if va'tiskas." She takes the veil – va'tiskas. This is a strange verb. Grammatically, the Torah could have written va'techas – she covered herself. Instead, it uses a form that implies receptivity rather than authorship.

Chazal identify this grammatical pattern elsewhere with the word va'tikaveir. A dead person does not bury himself; he is buried. Va'tikaveir Chayei Sarah · 139 means he allowed himself to be buried. He became the object, not the actor. Likewise, although Rivkah herself takes the veil, the Torah chooses a form that presents her as receiving the action rather than directing it. She willingly allows events to unfold without trying to control them. She is not trying to create an impression; she is preparing to meet Yitzchak.

This opens a second dimension. Tzniyus is not only about not drawing attention to yourself. It is also about not needing to be in charge, not needing to author every situation. It reflects a willingness to be a mekabel rather than always the one exerting force and control.

To see this clearly, imagine a room full of men who are all dressed the same. A conversation unfolds. One person insists on dominating the space, directing the flow, asserting himself so as not to disappear. Another chooses to remain quieter, to listen more than speak, to remove himself slightly from the center. There is a powerful instinct within all of us to control situations, because control feels like presence, and presence feels like value.

Tzniyus challenges that instinct. It is the ability to step back without feeling that we have lost our importance, even when that means relinquishing a measure of control.

This is why tzniyus is so difficult in the modern world. The very idea of passivity carries negative associations. And of course, the Torah does not glorify victimhood. If someone is being harmed or abused, passivity is neither virtuous nor permitted. That is not what is being described here.

Rather, the Torah points to a different kind of passivity, a psychological humility. The ability to let situations unfold without insisting on managing them, to allow oneself to be shaped by reality rather than constantly shaping it. This kind of humility is especially difficult in a culture which encourages constant self-promotion.

Against that backdrop, the Torah's quiet verb – va'tiskas – speaks with unusual force. Rivkah's physical gesture reflects her humility and her willingness to avoid attention. She is comfortable stepping away from the center of attention.

This is the same tzniyus that Chazal see in Rachel. Why is Rachel the paradigm of tzniyus? Because she gives Leah the signs. She allows events to unfold without insisting on being the center, without controlling the outcome, even at enormous personal cost. That, too, flows from humility.



So tzniyus has two expressions: First, not drawing attention to yourself. Second, not needing to be the one in charge. Allowing space for others. Allowing events to unfold even when you are not the author.

All of this flows from humility. And that is why Shlomo HaMelech says: "Eikev anavah yiras Hashem" – "In the footsteps of humility comes fear of Heaven." If you are looking for a single trait that opens the door to many others – a multiplier trait – work on humility. It is the gateway. ■



Rabbi Moshe Taragin's latest sefer entitled: **Echoes of Rashi** is available at: taraginbooks.com.



HAFTORAH INSIGHTS
REBBETZIN DR. ADINA SHMIDMAN
Director, OU Women's Initiative

Long Live the King

MELACHIM 1:1-31

Many of us have been singing "David Melech Yisrael, chai, chai v'kayam" since we were children. We learned the tune, perhaps even the hand motions, long before we thought about the words. David, King of Israel, lives and endures. What do we mean when we sing them?

The familiar words appear in the Gemara, but their message echoes in the closing words of this week's haftorah. Batsheva bows before David HaMelech and says: יְחִי אֲדֹנִי הַמֶּלֶךְ דָּוִד לְעֹלָם, "May my lord King David live forever" (Melachim I 1:31).

Her words are striking in their context. David is elderly and frail. Adoniyahu has moved to claim the throne, and Batsheva has approached David to remind him of his promise that Shlomo will succeed him. David assures her that he will fulfill his oath that very day. It is then that she wishes him everlasting life.

On its simplest level, this is a blessing offered to a king. Yet its placement invites a deeper reading. Batsheva speaks of David living forever at the very moment he takes responsibility for what will continue after him. By securing Shlomo's succession, David ensures that his kingship will extend beyond his own lifetime.

Centuries later, the Gemara uses a related declaration in a seemingly unexpected setting. Rabbi Yehudah HaNasi instructs Rabbi Chiya to go to Ein Tav, sanctify the new month, and send back a sign: "David Melech Yisrael chai v'kayam" (Rosh Hashanah 25a). Why should a message about the moon invoke David HaMelech?

Rashi explains that David's kingship is compared to the moon. The Rama develops this connection when explaining our recitation of these words at Kiddush Levanah: David's kingdom will one day be renewed as the moon is renewed (Orach Chaim 426:2).

The moon teaches us to look beyond what is visible at a particular moment. Its light diminishes until it disappears from view, yet we await its return. So, too, our declaration about David expresses faith in the enduring promise of his kingship, even through generations when its fulfillment remains hidden.

In the haftorah, Batsheva's words accompany the securing of the next generation. In the Gemara, David's name accompanies the announcement of renewal. And when we sing those familiar words today, we affirm our faith that the promise of Malchus Beis David continues, and we await its fulfillment through Mashiach.

The song we learned as children carries a hope our people have held for generations. Each time we sing it, let us give that hope a voice. ■

מדר עורכי דין
Madar Law Office

ENGLISH SPEAKING LAW FIRM

Orit Madar, Adv.
Family Law and Mediation
Divorce, Child support, Custody
Inheritance & Wills

Yariv Madar, Adv.
Bodily Injuries, Medical Malpractice
Civil Litigation

10 Hillel St., Jerusalem | 36 Dam hamkabim st., Modiin
02-6255592, 050-3202909
Madar@netvision.net.il

Special children... special challenges.

Full service/guidance/consultation
or literally walking you through the process.

We help you navigate the system we know well.

25 years of experience running homes for our special needs population. Lessons learned that will make every child's integration smoother.

עת הזמיר
עמותה לשירותי שיקום שיקום ורווחה ע"ר

Inquiries:
Et Zamir 02-653-6789 or 050-9290770.

90% SOLD OUT!

StandWithUs

OUR VOICES FOR ISRAEL
Jerusalem Gala

THURSDAY, NOVEMBER 12, 2026
DOORS OPEN 7PM | YMCA THEATER

SASHA TROUFANOV & SAPIR COHEN
Hamas Captivity Survivors

AMB. MIKE HUCKABEE
United States Ambassador to Israel

M.C.

JUST ADDED!

MICHAEL DICKSON
Executive Director of StandWithUs, Israel

ROZ ROTHSTEIN
CEO and co-founder, StandWithUs

COL. RICHARD KEMP
Former Commander of UK Forces in Afghanistan

A SPECIAL TRIBUTE TO SGT. NATAN ROSENFELD Z"L

PROGRAM FOLLOWED BY RECEPTION

GET YOUR TICKETS TODAY
standwithus.com/jerusalem-gala



RABBI AARON GOLDSCHEIDER
PIRKEI AVOT SERIES
Editor, Torah Tidbits

Personal Growth and Communal Responsibility

Rav Kook on Pirkei Avot (1:13)

"He [Hillel] used to say: If I am not for myself, who will be for me? And if I am for myself, what am I? And if not now, then when?" *(Avot 1:13)*

The Rambam explains that this Mishnah speaks to the responsibility each person bears for their own spiritual growth: "If I will not motivate my soul to attain personal virtues, who will motivate it instead?" (*Rambam's Commentary to Avot*)

Self-improvement is one of the central themes of *Pirkei Avot*. Hillel's dictum highlights two essential dimensions of Jewish life: the pursuit of personal spiritual growth and the responsibility to contribute to the spiritual advancement and success of the wider community.

"IF I AM NOT FOR MYSELF..."

Rav Kook places great emphasis on the need for each person - each unique soul - to pursue their own path and develop their distinctive talents and God-given gifts.

One of his celebrated teachings bears a title closely echoing Hillel's words: *Bakashat HaAni HaAtzmi*—"The Search for My True Self" (*Orot HaKodesh*, vol. 3, p. 140). In this profound teaching, Rav Kook laments the loss of self that occurs when a person is swept along by the currents of surrounding culture and the pressures of conformity, never discovering their own voice or expressing their unique potential.

Kabbalistic teachings often use the term *kelipah*, meaning "shell," to describe an outer layer that conceals the inner essence. The shell must be removed to reveal what lies beneath.

Rav Kook connects this idea to the first sin in human history, when Adam ate from the forbidden fruit. Influenced by the serpent, Adam was persuaded to act against his own best interests and true nature. When God called out to him, *Ayekah*—"Where are you?"—the question carried a deeper meaning: How did you allow yourself to be persuaded to act in a way so contrary to your true essence?

Sin can often begin when we lose sight of who we truly are.

DISCOVERING YOUR PERSONAL PATH

Rav Kook offers a striking interpretation of an exchange between two sages concerning the time devoted to prayer and Torah study (Shabbat 10a).

When Rava saw Rav Hamnuna praying at length, he criticized him: "You are abandoning eternal life"—Torah

study—"for transient life," referring to prayer. Rav Hamnuna responded, "The time for prayer is independent of the time for Torah."

Rav Kook explains that Torah study connects us to eternal truths and teaches us how to incorporate them into our lives. Prayer, by contrast, gives expression to our immediate needs and our personal relationship with God. From this perspective, Rava questions the prioritization of prayer over Torah study.


Rav Abraham Isaac Kook zt"l

Rav Kook, however, offers a deeper understanding of Rav Hamnuna's response. Each has its proper place, and a person must learn to recognize where their heart is calling them to invest greater time and devotion. Our inner inclinations can help reveal what will most deeply uplift our spirits and draw us closer to the Creator.

Some people are naturally drawn to the treasures of Torah study, which sustain both the individual and the community. At other times, however, a person may feel a powerful need to pour out their soul before Hashem. That need, Rav Kook suggests, may be the more pressing spiritual priority at that moment, even when compared with the lofty pursuit of Torah study.

The time devoted to Torah and prayer is therefore independent: each has its place. The challenge is to understand ourselves well enough to recognize when one requires greater attention than the other. (*Ein Ayah*, Shabbat 1:6)

PERSONALIZED TORAH STUDY

Rav Kook encourages every Jew to discover their own distinctive connection to Torah. He emphasizes the extraordinary diversity of Torah learning and the many paths through which its wisdom speaks to the different personalities that make up *Klal Yisrael*. Each person has a place within Torah that they must discover for themselves.

"We should all work in our field, in the area where we are most adept. This principle is especially true with regard to Torah study. Even though circumstances may make it difficult to adhere to the discipline that interests us, we should be resolute and not forgo that which cultivates our spirit." (*Orot HaTorah* 9:1; translated by Rav Chanan Morrison, *Orot HaTorah*, pp. 76–77)

Different areas of Torah naturally speak to different individuals. Some are drawn to the intricacies of halachic debate, while others find their spiritual inspiration in Aggadah or the hidden wisdom of mystical teachings. Rav Kook urges each student to pursue the path of learning that "cultivates



the spirit"—one that fosters contentment, spiritual depth, and religious growth.

He was concerned that people who feel compelled to pursue areas of Torah unsuited to their natural dispositions may become frustrated and disheartened. Indeed, he warns:

"Some people abandoned Judaism because, in the particular path they took in Torah study and spiritual growth, they betrayed their own disposition."

He illustrates this point with those whose interests lie in Aggadah but who devote themselves primarily to the legal analysis of Halacha. Rather than recognizing and developing their own strengths, they conform to prevailing expectations and immerse themselves in studies that do not resonate with their innate abilities. The result is a deep-seated resistance to the material.(*Orot HaTorah* 9:6)

Rav Kook's message is not to limit ourselves to what comes easily, but to recognize and cultivate the unique spiritual capacities through which we can grow most fully. Personal growth begins with self-knowledge and requires the courage to pursue a path that brings our deepest abilities to life.

"IF I AM ONLY FOR MYSELF…": BALANCING PERSONAL AND COMMUNAL SUCCESS

Hillel's dictum also challenges us to balance personal growth with our responsibility to the wider community and the Jewish people.

Rav Kook develops this idea in his commentary on a Talmudic discussion about the division of chapters at the beginning of Tehillim. Although Psalms 1 and 2 appear to be distinct chapters, the Talmud suggests that they should be regarded as a single unit (Berachot 9b).

For Rav Kook, this is more than a technical observation. The two chapters express complementary themes: the first focuses on the individual, while the second addresses the broader community. Their unity conveys an essential principle: personal growth cannot be separated from the destiny of the Jewish people.

As Rav Kook writes:

"The ideal perfection of a person can only be accomplished by focusing one's energy on improving one's own individual self as much as possible. Yet at the very same time a person should always keep in mind that one's own individual perfection will never be completed until the Jewish people have successfully reached national perfection. And from national perfection, a person must aspire to the perfection of all humanity."(*Ein Ayah*, Berachot 1, p. 47)

Personal development is indispensable, but it is not an end in itself. Our growth reaches its fullest expression when it contributes to the flourishing of the Jewish people and, ultimately, to the betterment of all humanity.

KLI YAKAR: WINGS AND FACES

The balance between personal spiritual growth and communal responsibility is beautifully expressed by the Kli Yakar in his interpretation of the Holy Ark and the *keruvim*.

The Ark, situated in the Holy of Holies, was adorned with two figures facing one another, their wings extending upward. The symbolism of their posture is significant. Their raised wings evoke the individual's aspiration to holiness and closeness to God through personal spiritual

devotion. Their faces turned toward one another, meanwhile, expressing the importance of directing that devotion outward, toward relationships with others and responsibility for the wider community.

The *keruvim* are also described as having both angelic and childlike qualities, evoking innocence and purity. Their symbolism suggests that spiritual wholeness requires both dimensions: striving for personal purity while contributing our unique talents to the growth and flourishing of the Jewish people.

True spiritual growth is therefore neither exclusively inward nor exclusively outward. It demands that we cultivate our own souls while using our gifts to strengthen the community of which we are a part. *(Kli Yakar, Shemot 25:18–20)*

Hillel's three questions thus form a unified vision of Jewish life. We must take responsibility for our own growth, recognize and develop the unique gifts with which we have been blessed, and ensure that our personal achievements serve a purpose beyond ourselves. The task is urgent: we must begin now, for both our own sake and the sake of the Jewish people and humanity as a whole. ■



Rabbi Goldscheider's most recent OU Press Publication, **"Torah United"** on the weekly Parsha, can be ordered directly from Rabbi Goldscheider at aarong@ouisrael.org at a special price for Torah Tidbits readers.

TRANSFER YOUR OLD FILM/VIDEO's
(All formats) In Quality to Digital
Preserve Family History from Fading
Michael 052.286.8626
Photography with feeling
Facebook.com/L'Dorot Photography

תיווך המלאך
Angel Realty
www.angelrealty.co.il
For Sale in Efrat
Rimon: 6.5 room cottage, 175m 3,850,000 NIS
Te'ena: Stunning 7 room semi-attached home 220m 5,250,000 NIS
Zayit: Great 4 room apt. in the Olive project 3,890,000 NIS
Zayit: Duplex Garden apt. 180m, 6 rooms 4,550,000 NIS
Zayit: Brand new 150 m garden apt. Pitum Haketoret St. 4.750.000 NIS
Dekel: 4.5 room 140m apt. 2.575.000 NIS
Dagan: 5 room garden apt. 3.550.000 NIS
Gabi- 0524588716

THE APPLIANCE DOCTOR
SHLOMO ROSHGADOL
058-558-2630
All brands, all models
In Jerusalem, Gush Etzion, Bet Shemesh and everywhere in between.
Service within 24 hours.

Pinchus Klahr, MD
Rheumatology
US Board Certified / Misrad HaBriut recognized specialist in all Arthritis conditions Joint and Muscle Pain
Conscientious "American style" Care
Conveniently located at
Refa Na Medical Center, Givat Shaul, Jerusalem
052-713-2224
Now also seeing patients at the LaBriut Health Center in RBS **02-970-1100**

לעילוי נשמת **יואל אפרים בן אברהם עוזיאל זלצמן ז"ל**

Tashlumin for Person Involved in Mitzva

Question: If a person was involved for quite some time in a *mitzva* that could not be pushed off so that he was unable to *daven Mincha*, should he *daven* an extra *Ma'ariv* for *tashlumin*?

Answer: The *gemara* (Berachot 26a) says that *tashlumin* (a makeup *tefilla*) is for those who missed a *tefilla* as *ta'ah* (made a mistake) and not for *meizid* (missed the *tefilla* on purpose). The latter does not deserve the opportunity to make up the *tefilla* he missed.

The Shulchan Aruch (Orach Chayim 108:1) adds another case which is remedied by *tashlumin* – *ne'enas* (he did not *daven* due to extenuating circumstances). At first, this looks obvious, as one who had an *oness* is more deserving of the opportunity for *tashlumin* than one who made a mistake. However, there are precedents of one who is prevented from *tefilla* in a way that there is no **need** for *tashlumin*, as follows.

The Shulchan Aruch (Yoreh Deah 341:2) rules that if an *onen* (a mourner from the time of death to the time of burial, who is not supposed to perform *mitzvot*) missed a *tefilla*, he does not do *tashlumin* in the next *tefilla* after the funeral. This is because *tashlumin* does not apply when one was not obligated in the *tefilla* he missed (ibid.).

Most *Acharonim* (Magen Avraham 93:8; Sha'ar Hatziyun 93: 9) reason that one who is exempt from *davening* due to involvement in a *mitzva* (*osek b'mitzva patur min hamitzva* – see Sukka 25a) is not a candidate for *tashlumin*. This powerful exemption makes the *mitzva* doer like one who is not obligated in the second *mitzva*, at least when the first *mitzva* does not allow for fulfillment of the second (see Tosafot Sukka 25a), in which case it can be wrong to stop the first *mitzva* (see Shulchan Aruch, OC 70:4).

On the other hand, in many cases of *mitzvot*, it can even be encouraged to take a break from the first to do the second (Mishna Berura 70:18). It is common for people intensely involved in important

3 BEDROOM FOR SALE IN MISHKAFAYIM, RBS

Mordechai Eliyahu St: 100m², 3rd floor, spacious living room, master suite, 17.5m² sukkah porch with scenic view and pergola. 2 connected covered parking spots (potential office) with an adjacent 5m² storage unit, direct park access **2.59m NIS. No agent fee.**

Yisrael: 055-885-2459

mitzvot to still *daven*, often in *shul*, despite the delay this may cause. In any case, the second *mitzva* is not totally suspended to the extent that if one performed it, he would not have fulfilled the *mitzva* (ibid.). Because the exemption of *osek b'mitzva patur min hamitzva* is not as absolute or sweeping as that of an *onen*, the Taz (OC 108:1) argues that a *mitzva* exemption from *davening* is considered only like an *oness*, and one should do *tashlumin* on the missed *tefilla*.

Despite the Taz being a minority opinion, the Mishna Berura (108:2) encourages doing *tashlumin* after missing a *tefilla* due to important communal work, but as a *nedava* (voluntary *tefilla*). Indeed, when we are torn whether to recite *Shemoneh Esrei* or not, the solution is often to do it, but to do it with a condition that if it is not called for according to regular *halachic* rules, it should count as a *nedava* (Shulchan Aruch 107:1; 108:11).

There are two possible reasons to do the *nedava tashlumin* in your case, despite it apparently not being called for. One is because of the chance that the Taz is correct that *tashlumin* is required. The second is that even if it is definitely not needed, it is still positive to add a *tefilla* in a permitted way to make up for the missing *tefilla*. The Pri Megadim (Mishbetzot Zahav 108:1) says that it is proper to do the *tashlumin* as *nedava* with a *chiddush* (to add something to the *tefilla* beyond the standard text). He explains that the Taz's opinion is rejected by too many *poskim* to create a doubt as to whether it is needed, which would justify *nedava* without a *chiddush*. Rather it is done because it is a shame to not have recited the *Shemoneh Esrei*. The halachic logic of that justification does not rise to the level to allow it without a *chiddush*.

In many cases, though, *tashlumin* will be fully required. If at some point during the time for *Mincha*, the person was not involved in the *mitzva* in a way that creates an exemption, then the obligation to *daven* took hold, and when it turned out later that he was in a situation that prevented him from *davening*, this is like the case of *oness* that requires *tashlumin* (Mishna Berura 71:4). ■

Having a dispute?

Eretz Hemdah Gazit

For a Din Torah in English or Hebrew contact:
Eretz Hemdah–Gazit Rabbinical Court
077-215-8-215 • Fax: (02) 537-9626
beitdin@eretzhemdah.org





RABBI ELYADA GOLDWICHT

Founder, Semichas Chaver Program
Rav Kehillat Lev Ra'anana

Why We Never Leave Anyone Behind: The Eternal Power of Kevurat Yisrael

After eleven long years of waiting, last year, Am Yisrael had the sacred privilege of bringing home Hadar Goldin Hy"d for *Kevurat Yisrael* in Kfar Saba. Whether it was Zachary Baumel returned after 37 years, Zvi Feldman after 43 years, Yehuda Katz after 44 years, or the military *Chevra Kadisha* teams sifting through burnt ash in Kibbutz Be'eri for the smallest remnant of little Liel Hetzroni, the Jewish nation exhibits an unmatched, almost obsessive devotion to burying our dead with dignity.

When Prime Minister Netanyahu requested Zachary Baumel's remains from Vladimir Putin in 2019, Putin was reportedly bewildered: *Why spend vast military resources for someone who fell nearly four decades ago?*

What is the source of this profound Jewish obsession with burial?

The answer lies in Parshat Chayei Sarah, which records the very first Jewish burial in history.

TWO TEXTUAL ANOMALIES

During the negotiations between Avraham and Bnei Chet over Sarah's burial plot, two subtle details stand out:

- **Achuzat Kever vs. Kever:** Avraham repeatedly demands an ***Achuzat Kever***, a permanent, acquired holding. Ephron and Bnei Chet repeatedly refuse that term, offering only ***kvor metecha***, permission to merely drop a corpse into the ground anywhere. What is the hidden debate between them?
- **The Gra's Linguistic Shift:** The phrase "bury your dead" is repeated seven times in the negotiation. However, the Vilna Gaon (Gra) notes that while the first six times it says *kvor metecha* ("bury your dead"), the seventh time the words flip to ***metecha kvor*** ("your dead bury"). Why?

THE SECRET PORTAL OF ME'ARAT HAMACHPELAH

The Zohar explains that when Avraham ran after a calf to serve his three angelic guests, the animal escaped into Me'arat HaMachpelah. Following it inside, Avraham discovered Adam and Chava resting peacefully, surrounded by burning candles and the fragrance of Gan Eden.

Avraham recognized that the Cave was the gateway connecting our physical world to the spiritual realm. This is why the city is named **Chevron**, from the word *chibur* (connection).

Avraham's insistence on buying this site reveals the two pillar reasons why *Kevurat Yisrael* is central to Judaism and why Avraham refers to burial as *Achuzat Kever*:

1. The Future:

Olam HaBa* & *Techiyat HaMeitim

In *Gesher HaChayim*, Rav Tucazinsky offers a parable of twin fetuses in the womb. The skeptical twin believes womb life is all there is, terrified that severing the umbilical cord means death. The wise twin understands that birth is a transition into a far grander, brighter world. The same is true with this world, it is only a passageway for an everlasting world.


Zechariah Baumel Hy"d

Ephron (from the word *afar*—dirt) viewed human existence as purely physical; once life ends, a body is just dust to be discarded. But Avraham demanded an *Achuzah*, an eternal anchor, proclaiming that death is merely a birth into *Olam HaBa*, awaiting *Techiyat HaMeitim*.

2. The Past & Present:

Chelek Eloka Mima'al

Every Jewish soul is a *Chelek Eloka Mima'al*, a direct piece of Hashem. The Gemara teaches that a deceased Jew is like a torn *Sefer Torah*. Just as sacred objects that held G-d's Name cannot be thrown away but require reverent burial (*genizah*), a body that housed a holy soul demands absolute reverence. This is why cremation is strictly forbidden and why every drop of blood is collected for burial.

THE GRA'S INSIGHT ON THE SEVENTH MENTION

The Vilna Gaon explains that besides for Adan and Chava, seven individuals were ultimately interred in Me'arat HaMachpelah: six Tzaddikim (Avraham & Sarah, Yitzchak & Rivkah, Yaakov & Leah) and the head of Eisav.

For the six Tzaddikim, who lived purposeful lives connected to eternity, the Torah writes *kvor metecha*, they lived, died, and were then buried. But for the seventh mention (referring to Eisav), the text flips to *metecha kvor*. Because *reshaim b'chayaihem karuiim metim*, those who live solely for immediate material pleasure are considered "dead" even while walking the earth.

OUR DAILY TAKEAWAY

When an entire nation stands at attention to bring back Hadar Goldin after 11 years, we proclaim to the universe that every single Jew possesses infinite, eternal worth.

If this is the extraordinary level of honor we show to a deceased body simply because it *once* housed a piece of Hashem, imagine how much love, honor, and respect we must show to every living person around us who *currently* carries a piece of G-d inside them! ■

For more shiurim by **Rav Elyada Goldwicht** seach YouTube and Spotify.
www.youtube.com/@RavElyadaGoldwicht

A small Sefer Torah with its own Aron Kodesh is available to shiva houses or for any other necessary occasion on a temporary free-loan basis.
If needed call Uri Hirsch 0545513173



MRS. LEAH FEINBERG

OU Israel Faculty

בס"ד

Experiencing Exile with Exhilaration

Towards the end of Sefer Yirmiyahu, we learned of the disappointment of Baruch ben Neriya when he was denied prophetic revelation despite his best efforts. We learned that although Baruch was indeed deserving of Nevuah based on his own qualifications, he did not merit to achieve prophecy due to the great sorrow the nation was experiencing at that time, and because the nation was not deserving of a prophet. As the Shechina departed from the Beit HaMikdash, the channels of prophecy were weakening, and it was not an auspicious time to begin a career as a Navi.

As we transition to Sefer Yechezkel, we are faced with a question informed by our knowledge of Baruch's predicament. How is it that Yechezkel, who personally experienced the exile from Yerushalayim along with King Yehoyachin, the nobility and a large percentage of the Jewish population, merited to receive Nevuah in Bavel? He suffered both as an individual and as a member of the community, as a family man evicted from his home and as a Kohen banished from the Mikdash. How, in the face of such devastating losses, could he have achieved prophecy?

Mishbetzot Zahav resolves this conundrum with a teaching from Rav Tzadok HaKohen of Lublin. When the Jewish people were exiled to Bavel, they left with bitterness of spirit, wailing and bemoaning their fate. Yechezkel was the exception. He walked into the diaspora with great joy, since he sensed the holy illumination which Hashem would cause to shine forth from the Babylonian Jewish community. Even as he entered the exile, he was focused on the immense potential for spiritual growth and productivity that the exile would afford. It would be in the Babylonian exile that the seeds of the Oral Torah would be planted and would flourish. By focusing on the future, Yechezkel was able to maintain a state of optimistic joy, such that enabled him not only to achieve prophecy, but would sustain and empower him throughout his painful visions and symbolic acts.

This was the essence of Yechezkel's mission - to imbue the nation with hope for the future, for the success of the exilic community and for the ultimate return to Tziyon and the rebuilding of the Mikdash. Baruch ben Neriya, as the student of Yirmiyahu and the scribe charged with recording Megillat Eicha, was mired in thoughts of destruction. He couldn't transcend the sorrow of the moment to envision a better future.

Yechezkel's ability to overcome pain and suffering with the realization that these form only a part of the whole picture,

serving as a necessary conduit to a better reality, is reflected in his first recorded prophecy. Hashem instructed him to eat the scroll he saw before him, upon which were inscribed lamentations, keening and woe. When Yechezkel complied, the scroll tasted as sweet as honey. The scroll was written upon "פנים ואחור", on both sides of the page. Rashi explains the implication. Yechezkel saw that which was "פנים", at face value, that which was happening in the current moment; but he also envisioned that which would happen "אחור", in the final event. He witnessed suffering that seemed harsh and even unbearable to some, but understood through his prophecy that the suffering was part of Hashem's plan, and that ultimately the righteous would be rewarded and the wicked would be punished, each receiving exactly what he deserved. Thus the scroll, even though it contained a full history of the tribulations that the nation would experience throughout centuries of persecution, tasted sweet to Yechezkel. The travails of the exile were transformed in his mouth to the delight of the ultimate redemption.

Yechezkel reveals to us what Baruch could not. The secret to Jewish survival is our ability to transcend tragedy and focus on building a better future. May we merit to taste the sweetness of Geulah speedily in our days. ■

Your Family Heirlooms Deserve a Master's Touch

A 5th-generation craftsman repairs, refurbishes, and polishes gold and silver jewelry, Kiddush cups, and candlesticks.

DOOR TO DOOR SERVICE AVAILABLE

Zichron Yaakov · Netanya · Raanana · Ashkelon · Beit Shemesh · Modi'in · Jerusalem

DETAILS: SANTO 052-228-9627

SEAVIEW ISRAEL FOR ALL YOUR PROPERTY NEEDS



Jonathan Gellis
0538236143
Sales and Renovations



Avraham Levi
0586927574
Property Management and Maintenance

SEAVIEW

Ask us about the vibrant community in Ir Yamim, Netanya & beyond

www.seaviewIsrael.com

Beautiful furniture.
American service.

A furniture store that comes to your home.

FREE in-home design consult



053-593-3877 info@homespace.co.il homespace.co.il



MRS. MICHAL HOROWITZ
Torah Educator
Presenter for OU Women's Initiative

The Everlasting Legacy of the Righteous

With this week's parsha, the lives of Avraham *Avinu* and Sarah *Imeinu* - the founders of the *Umah Yisraelis* - come to a close. The *parsha* begins with the death of Sarah at the age of one hundred and twenty seven, and towards the end of the parsha, closes with the death of Avraham at the age of one hundred and seventy five. Both are buried in the *Me'arat Ha'Machpela* that Avraham bought from Efron for four hundred silver shekels in common currency.

And yet, though Avraham and Sarah pass on to their eternal rest, the parsha is called "***Chayei** Sara*," ***the life** of Sarah*. For as the Sages teach: צַדִּיקִים שֶׁבְּמִיתָתָן נִקְרְאוּ חַיִּים, *the righteous, even in death, are called living* (Brachos 18a-b).

It is not, of course, that they are physically alive. But rather, through the deeds and the lives they lived, their legacies endure, and they continue to teach us after their demise.

And so, through learning - and journeying through - the *parshios* that narrate their lives, the legacy of Avraham and Sarah lives on well after their deaths, through the *derech Hashem* by which they lived. For not only did they live for themselves, but through their righteousness, they set the path for their descendants throughout time.

From them we learn about *ahavas Hashem*, *ahavas Eretz Yisrael*, *mesiras nefesh* (self-sacrifice) for Hashem by putting His will before our own, bringing others under the wings of the *Shechina* and raising awareness of the One True G-d Who created and sustains our world, taking responsibility for another, praying for the salvation of even sinners, living a life of chessed and doing for others, *shalom bayis* and respect for one's spouse, love and absolute commitment to the welfare - both physical and spiritual - of one's child, and living a life that is both *yoshor* and *kasher*.

When we emulate their ways, and cling to their path, "*the righteous, even in death, are considered living*."

Tuesday morning **25 Cheshvan** 5775 (November 18, 2014), Har Nof, Jerusalem. It was a sunny and bright morning when two terrorists - שֵׁם רְשָׁעִים יִרְקָב (*may the name of the wicked rot*, Mishlei 10:7) - entered the hallowed grounds of Kehilat

DREAM HOME
HANDYMAN
Handyman Services
Fixing It Right
ELECTRICAL
INSTALLATION
PLUMBING
CARPENTRY
PAINTING
REPAIRS
AVRAHAM
058-7997833
JERUSALEM&
SURROUNDING AREAS

Bnei Torah and began a murder spree of the holy and righteous Jews inside, while they were wrapped in טליתות and tefillin, davening *tefilas Shachris*.

The attack lasted all of seven minutes, and in those few minutes, a formerly sunny day became staggeringly, shockingly, searingly painfully, dark.


Rav Mosheh Twersky Hy"d

The *kedoshim*, Rabbi Mosheh Twersky, Rabbi Kalman Ze'ev Levine, Rabbi Aryeh Kupinsky, and Rabbi Avrohom Shmuel Goldberg HY"D, as well as responding police officer Master Sergeant (promoted posthumously to First Sergeant) Zidan Se'if, lay murdered. In addition, Rabbi Chaim Yechiel Rotman was mortally wounded and died from his wounds in October 2015 HY"D.

In regard to Rav Mosheh Twersky zt'l, Reb Danny Fast, a *talmid* related:

"*One time during shiur, Rebbi wanted to relate a chiddush of Reb Chaim on the sugya, and asked if anyone happened to have a copy of that sefer with them. No one had it there, but one bachur, whose dorm room was next door to the shiur room, jumped out of his seat and ran to retrieve a copy.* As I saw him running, I felt bad for him, knowing that in his room he had a Reb Chaim on the Rambam, whereas Rebbi was looking for a Reb Chaim on Shas. When he came back a minute later with the wrong sefer, Rebbi didn't bat an eyelash. He took the sefer, thanked the bachur for his effort, and flipped to the introduction where it speaks about how punctilious Reb Chaim was with every word he wrote, as if that was why he wanted the sefer.

"Unfortunately, though, even this posed a challenge, as the bachur's copy of Reb Chaim on the Rambam was a new printing that didn't retain the original page structure and layout. Therefore, Rebbi wasn't able to find the line he was looking for. He proceeded to quote that particular line by heart, and then continued with the chiddush he had originally intended to say from Reb Chaim on Shas. The lesson that stuck with me most from this story was how far Rebbi went out of his way not to embarrass someone" (A Malach in Our Midst, p.309-310).

וְהָאִישׁ **מֹשֶׁה** עָנָיו מְאֹד מִכֹּל הָאָדָם אֲשֶׁר עַל-פְּנֵי הָאֲדָמָה - *and* ***the man Moshe*** *was very humble, more than any other man on the face of the earth* (Bamidbar 12:3).

In regard to her husband, Rav Kalman Ze'ev Levine zt'l, Rebbetzin Chaya Levine, *shetichyeh*, relates: "My husband never gave up - he just kept going. One of his friends said... 'We both sat in the same *beis medrash*. How did he get so far...?' He did it one step at a time, one *daf* at a time. If he wanted to change or improve... he would pick one thing to work on, such as davening or *brachos*; he broke it up into specific steps and then chose one small thing to work on for months until he got it right... He would supplement his efforts by learning about that *middah* or *brachah* from a sefer, as well as keeping a written record for himself. That way he could see how much he had improved and what to move on to next... When you get discouraged, just keep going - you'll get there in

the end" (Living On, compiled by Rabbi Daniel Yaakov Travis, p.75-76).

כִּי שֶׁבַע יִפּוֹל **צַדִּיק** וָקָם - *for **the righteous** fall seven times, and arise* (Mishlei 24:16).

Rabbi Aryeh Kupinsky z'l explained why he started, and ran, a freezer *gemach*. "People need to make a kiddush; catering events is expensive - most people cannot afford that. The solution is to bake a lot of cakes in advance; but then where do you store all that cake?"

Rabbi Daniel Yaakov Travis was *maspid* Rabbi Kupinsky and noted that, "There are many types of *gemachim* among Klal Yisrael - money, chairs, even pacifiers, but as far as I know, nowhere in the world is there another *gemach* for freezers that are delivered by the head of the *gemach* himself. It is too difficult and impractical. Each freezer costs a lot of money, and how will the freezers be brought from place to place? These considerations did not deter Rav Aryeh... He simply carried the freezers himself from place to place. Rav Aryeh personified the *middos* of Avraham and Rivka: chessed without limits... (which) is the goal for which we are all meant to strive" (Living On, p.68-69).

יתגבר **כארי** לעמוד בבוקר לעבודת בוראו שיהא הוא מעורר השחר - *One should rouse himself **like a lion** to awake in the morning for the service of his Creator, and he should arise early enough to welcome in the dawn* (Shulchan Aruch Orach Chaim 1:1).

Rabbi Meir Salasnik - a cousin of Rabbi Avrohom Shmuel Goldberg z'l - related in his *hesped* that on one occasion, when he was visiting Har Nof, Rabbi Goldberg "pointed out to me a man sitting a couple of rows in front of him and said this was the grandson of the Tolner Rebbe and Rav Yosef Dov Soloveitchik [this was Rav Mosheh Twersky Hy"d]. I was taken aback that one who was both a descendant of Chassidish Rebbes and the Brisker dynasty was sitting in the back of the Shul, and then it occurred to me that this was part of his modesty. It was also part of Avrohom Shmuel's modesty that he sat at the back. Both of these modest men, with other *kedoshim*, entered *Olam Haba* together. Part of Avrohom Shmuel's modesty was that very few people knew he had *semichah*. Even many in his close family were unaware of this" (Living On, p.57-58).

וַיֹּאמֶר **אַבְרָם** אֶל מֶלֶךְ סְדֹם הֲרִמֹתִי יָדִי אֶל ה' אֵ-ל עֶלְיוֹן קֹנֵה שָׁמַיִם וָאָרֶץ - *and **Avram** said to the king of Sodom, I raise my hand to Hashem, the G-d Most High, Who possesses heaven and earth* (Bereishis 14:22).

Risa Rotman *shetichyeh* writes that, "Chaim was a very early riser and generally didn't get much sleep. He would often go to sleep at 2 a.m. and rise at 5:40. His Shachris started at 6:30 but he rose very early to prepare and give himself extra time to spend on the *tefillos*. Despite this no one ever saw him just walk to Shul. He ran. Always. But never because he was late. Did he run because he wanted to utilize every moment? Did he run because he wanted to serve his Creator with alacrity? Maybe both.

"Because he woke up so early, I rarely saw him in the morning before davening. That morning was no different than any other. Or so we thought" (Terror and Emunah in Har Nof, p.43-44).

חֲסִידִים הָרִאשׁוֹנִים **הָיוּ שׁוֹהִין שָׁעָה אַחַת וּמִתְפַּלְלִין**, כְּדֵי שֶׁיְּכַוְּונוּ לִבָּם לַאֲבִיהֶם שֶׁבַּשָּׁמַיִם - *the pious men of old **would wait one hour (to prepare themselves for prayer)**, and*

(only) then pray, so that they would focus their hearts toward their Father in Heaven (Brachos 30b).

צַדִּיקִים שֶׁבְּמִיתָתָן נִקְרְאוּ חַיִּים - through their actions and lives, their legacies live on and continue to teach us.

May we be sensitive to the feelings and *kavod* of every other person, may we never give up on improving ourselves in our *avodas Hashem*, may we think of ways to help our fellow Jews with humble kindness, may we live with humility before G-d and man, and may we recognize the power of potent *tefilla*, as we prepare to stand in prayer before the RS"O.

Chayei Sara... the parsha in which both Sarah and Avraham die, reminds us that the legacy of the righteous lives on forever.

בִּלַּע הַמָּוֶת לָנֶצַח וּמָחָה ה' אלקים דִּמְעָה מֵעַל כָּל־פָּנִים וְחֶרְפַּת עַמּוֹ יָסִיר מֵעַל כָּל־הָאָרֶץ כִּי ה' דִּבֵּר וְאָמַר בַּיּוֹם הַהוּא הִנֵּה אֱלֹקֵינוּ זֶה קִוִּינוּ לוֹ וְיוֹשִׁיעֵנוּ זֶה ה' קִוִּינוּ לוֹ נָגִילָה וְנִשְׂמְחָה בִּישׁוּעָתוֹ
(Yeshayahu 25:8-9)

בברכת בשורות טובות ושבת שלום,

It is important to note the bravery and courage of First Sergeant Zidan Se'if. He was the heroic Israeli Druze police officer who sacrificed his life to save Jewish lives during the attack. Se'if was a 30-year-old traffic control inspector from the Galilee town of Yanuh-Jat, and was one of the first two police officers to arrive at the scene of the attack. Though primarily assigned to traffic duty, Se'if did not hesitate; he immediately engaged the attackers from outside the building to draw their fire away from the congregants. He was shot in the head at close range and succumbed to his wounds later that evening.

המשכנות AMISHKENOT

NEXT TO BAKA - EIN GEDI ST.
Boutique building, bright, 4 rooms, 110m², 1st floor, balcony, professionally designed apartment.
5.300.000 NIS AGENTS FEE: 2% + VAT

CITY CENTER - HANEVIIM ST.
Modern, boutique building, 3 rooms, 2 balconies, furnished, quiet, parking, designed by architect.
3.950.000 NIS

BAKA - New penthouse 180m² on one level, 20m² sukkah balcony, 40m² storeroom (office/clinic).
10.500.000 NIS

ARNONA HATZEIRA - Large, 3 bedrooms, sukkah balcony, elevator, south facing, covered parking, storeroom.
3.900.000 NIS

NORTH TALPIOT - Boutique building, upgraded finishes, 4 large rooms, quiet, 110m², 3 wc, 2 bathrooms, balcony, open view, south/west, Shabbat elevator, 3rd floor parking, storeroom.
5.250.000 NIS

BAKA - Boutique building, Cheletz St., 5 rooms turned into 4, 1st floor, 135m², 2 balconies one sukkah 15m² each, store room, Shabbat elevator, safe room, parking.
6.800.000 NIS MICHAEL 0523202488

For his extraordinary bravery and for shielding both his partner and the worshippers with his body, Se'if was posthumously promoted and awarded Israel's third-highest police honor, The Medal of Distinguished Service.

His sacrifice deeply touched the community. In an unprecedented show of unity, thousands of Charedim traveled to the Galilee to attend his funeral, and the Shul's Rabbi Mordechai Rubin traveled to eulogize him, calling him a "wall" that stood to protect the souls inside.

May his memory be for a blessing. ■

Michal Horowitz is a Torah educator who lectures nationally throughout the United States, as well as internationally. Thousands of her shiur recordings are available online. She is a regular presenter for the OU Women's Initiative and the author of Abled: Living With a Disability, a Torah View (Mosaica Press). Michal lives in Woodmere, NY, with her family.



Shagririm Balev
Everyone Can Make a Match

ALEEZA BEN SHALOM
Director of Jewish Continuity, World Mizrachi

Shagririm Balev
Friends set up friends

לעילוי נשמת **מאיר יצחק בן יוסף אליהו הכהן ז"ל**

Is Her Photo Getting in the Way?

Penina asks:

My friend doesn't fit what society traditionally considers beautiful, and I'm finding it really difficult to set her up with someone. Most guys see her photo and aren't interested. Do you genuinely believe there's someone out there for everyone?

Aleeza answers:

It's not necessarily the looks they are the issue it could be how you're introducing her.

Right now, her photo is getting the first shot at making the match. And apparently, it's not a very good spokesperson.

Some people look wonderful in photographs. Others are better when you're sitting across from them. You hear their laugh. You see their face light up. There's warmth, humor, an ease that makes you want to stay a little longer. None of that necessarily shows up in a tiny square on your phone.

What if her photo wasn't the first thing people saw. What if they heard about her at first? And then you ask, would you like to know more? If you get a yes, then share more info. And at the end you can say would you like to see a photo? Let's not lead with the photo, let's lead with the personality and her values. And then relveal the photo at the end. This way there's more buy in before a photo is even relevant. This is ideally how all matches should be presented, not just for her.

In this way we aren't pretending that attraction doesn't matter. It matters.

But we are saying if you don't like what's on the inside then the photo isn't even necessary. We are simply starting with the inside before revealing the outside.

But you asked whether I believe there's someone for everyone.

I believe Hashem has prepared a bashert for everyone. And sometimes more than one in a lifetime. We make a soulmate by getting married. Some people get married more than once. Which means they've been blessed with more than one soulmate. So yes, I believe there is someone for



everyone. (Although it doesn't mean that everyone will get married. It simply means it's posible.)

I know you've gotten some no's, but don't let that discourage you. It simply says these men aren't for her. A no is clarity. It's not bad it's just not what you wanted to hear.

Before making another suggestion, ask your friend if she's open to trying other ways of meeting too. Would she be open to meeting people through a Shabbat meal, a class, or a small gathering? Maybe meeting in person will be easier for her to meet her match. Maybe you can host a meal with a few singles and see how it goes in person.

And as for continuing to search for her online, a new photograph can sometimes help. Choose one where she looks comfortable, and happy. Sometimes we just need a new photo to get a different response.

Also when you suggest her, speak with confidence and specifics. "You both love hosting, you have a similar approach to Judaism, and I think you'd make each other laugh." Give him a reason to be curious and say yes to a first date.

If he isn't interested, move on. In general with matchmaking we get more no's than yes's.

And most importantly, you need to know a pretty face doesn't get someone married. Many faces get married, pretty, ugly and in between. Look around and remember that there are all kinds of people and many end up married. Remind yourself, she has no less of an opportunity to meet someone than someone more traditionally beautiful. As they say, beauty is in the eyes of the beholder.

Just keep searching for the man who says yes to her profile. And when you find him, it works, message me with the good news. With your effort we will see the reward.

I'll expect to hear from you soon!

Blessings, Aleeza ■



Want to set up your friends? Become their ambassador - join Shagririm Balev!

en.shagririm.org.il
0585323242

ORTHODOX UNION · JCT · MIZRACHI WORLD MOVEMENT

Founded in Israel in 2019 and led by Rav Rimon, **Shagririm Balev** - a social online matchmaking initiative - has taken the dating scene by storm. With over 20,000 candidates and 6,000 Ambassadors, in Israel and the US, Shagririm Balev is averaging a Wedding every 2 days!



THE DAILY PORTION

SIVAN RAHAV-MEIR

Beyond the Headlines

REUNITED IN GRATITUDE

Riki Siton sent me a message about a special gathering held in Ra'anana a couple of weeks ago: a thanksgiving celebration for the passengers of the Flydubai flight who experienced an extraordinary miracle.

The event was organized by Bar Kuperstein, who returned from captivity in Gaza, together with his amazing mother, Julie, and Efrat Raz, the widow of Noam Raz, a fighter in Israel's elite Yamam counterterrorism unit.

And where did this moving gathering take place? At the home of Ganya and Shay Tzohar, the aunt and uncle of fallen IDF officer Omer Neutra, who was taken hostage to Gaza.

Passengers came from all over Israel to give thanks, reconnect, and recite Birkat HaGomel, the blessing of thanksgiving after surviving danger.

Riki described an uplifting evening filled with unity, faith, and a deep sense of belonging. It was also a reminder of something we should never forget: We depend on one another all the time, not just when we're together on a plane high in the sky.

OUR STORY ISN'T OVER

People are speaking in apocalyptic terms: The end of the country, destruction of democracy, the end of the Zionist enterprise. I've seen posts by political activists describing how they're gritting their teeth, how they can barely breathe or sleep.

Yes, the elections are important, and the issues at stake are critical. But hold on a moment — we are part of a much greater story. We have a connection to eternity. We have thousands of years of experience



falling and getting back up again. And above all, there is God. Don't try to take His place and run the world. Just do your best to make a difference in it.

This week, I was reminded of an encouraging statement that feels especially relevant. Ditza Or was once interviewed during the most difficult period of her life. She had no idea whether her son Avinatan, who was being held hostage in Gaza, was alive or dead, or what condition he was in. And yet she said: “Our story has a happy end. And if it's not happy, then it's not the end yet."

Take those words beyond Avinatan's personal story and apply them to all of us. And whatever you think of the election results, take a stop for a moment and breathe. It’s not yet the end of the story.

REMEMBERING RABBI DR. JONATHAN SACKS

“Despair is not a Jewish emotion. Our hope, we say, has never been destroyed. ... What happens is not chance but a chapter in the complex script of the covenant which leads, mysteriously but assuredly, to our redemption. Crisis in Jewish history has always led to renewal, not despair. So it must be now.”

These timeless words are from Rabbi Dr. Jonathan Sacks, zt”l, whose sixth yahrzeit we marked last Shabbat. For more of his teachings and their relevance to current events, Google “Sivan Rahav-Meir To Be a Jew.”

MORE POWER TO US ALL!

This week in the U.S., and last week in Israel, we gained an extra hour of sleep when we turned our clocks back to standard time. But the haftarah of Parashat Lech Lecha reveals a secret that, if we take it to heart, can help us start every day with renewed energy—even without that extra hour of sleep.

In shuls throughout the Jewish world, we read these words of the Navi Yeshayahu: "He gives strength to the weary... Even youths shall faint and grow weary, and young men shall stumble and fall... But those who hope in the Lord shall renew their strength... They shall run and not grow weary; they shall walk and not faint."

Yeshayahu reveals that it is Hashem who gives strength to the weary. In other words, our energy comes from a different source than we might think.

What a beautiful description: "Those who hope in the Lord." They hold on to hope, even when not everything they have hoped for has come to pass.

The Navi is telling us that those who are connected to God, who have faith and a sense of direction in life, are the ones who have energy and can continually renew their strength.

Every morning, as part of Birkot HaShachar, we recite a blessing based on these verses: "Blessed are You, Lord our God, King of the universe, who gives strength to the weary."

Wishing everyone a week filled with strength and renewed energy!

THE FIRST WINTER SHABBAT OF THE YEAR

The political situation may be unclear, but here's one headline that's certain: This will be the first Shabbat in the US (and last week in Israel) since switching back to standard time, and this is an important reminder.

This Friday is going to be an especially short one, with candle-lighting much

earlier than last week. Let's use every day this week to get a head start on our Shabbat preparations: shopping and cooking, guests and activities, cleaning the house, and finding divrei Torah to share at the Shabbat table.

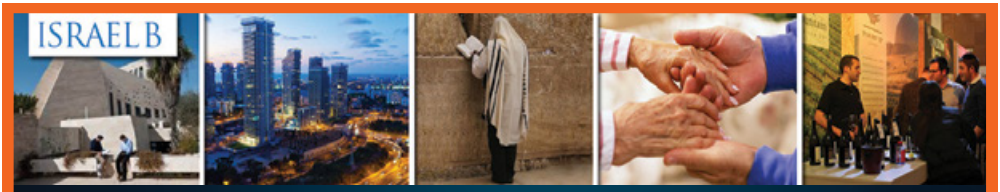
It's worth investing a little extra thought and planning so that we can welcome Shabbat more calmly, without the last-minute rush, just as we would want to welcome a queen into our home.

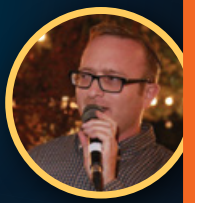
Shabbat Shalom!■

Sivan Rahav-Meir is a media personality and lecturer. Married to Yedidya, the mother of five. Lives in Jerusalem, and formerly served as the World Mizrachi Shlicha to North America. Sivan lectures in Israel and overseas about the media, Judaism, Zionism and new media. She was voted by Globes newspaper as most popular female media personality in Israel and by the Jerusalem Post as one of the 50 most influential Jews in the world.

OU Israel | Women's Division
Dorot Women's Choir
Weekly Choir Sessions
Under the direction of Hadassah Jacob
MONDAYS 7:00-9:00PM
Bringing the Words of Torah to Life!
NEW LOCATION
Diskin 1

To join, call Hadassah at 052-384-7230
OU ISRAEL | WWW.OUISRAEL.ORG



THE ISRAELB ONLINE COMMUNITY
Connecting you with fellow Jews, Israel & the Jewish People!

- Install the new **ISRAELB APP** from the google play store to your phones (Dedicated in memory of Elchanan Yosef ben Chaim Eliezer)
- Advertise on our new **ISRAELB BUSINESS CENTER** to gain exposure for your business
- We can help you **WRITE SPEECHES AND DIVREI TORAH** for family events & Smachot
- Use IsraelB to **ORGANIZE, PROMOTE AND PUBLICIZE** your events and Smachot
- Use IsraelB to help you **SELL OR RENT OUT YOUR PROPERTY**

IsraelB is your resource for jobs, events, community news, shiurim and much more!
Subscribe to our IsraelB newsletter, follow us on Twitter (@IsraelBayit) and join our Facebook Page & Groups. (Links on IsraelB.org)
CONTACT BENJY SINGER:
benjysinger@israelb.org or
053-285-1526



לבינסון רז ושות'
Lewensohn Raz & Co.
משרד עורכי דין ונוטריון
Law Offices & Notary



Estates, Probate, and Inheritances*
Real Estate Transactions
Tama 38 and Renovation Construction Projects
* Durable Powers of Attorney for Health and Financial Matters

Moshe Raz, Adv. & Notary

27 Keren Ha'Yesod St., Jerusalem | 02-6731000 | 054-6380149 | office@lawlr.co.il | www.lawlr.co.il



THE Y FILES
(*YERUSHALAYIM)

by Netanel Epstein

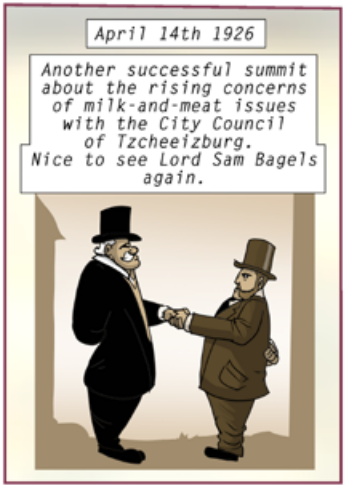
For more works and books by the cartoonist, visit:
www.netbateps.com









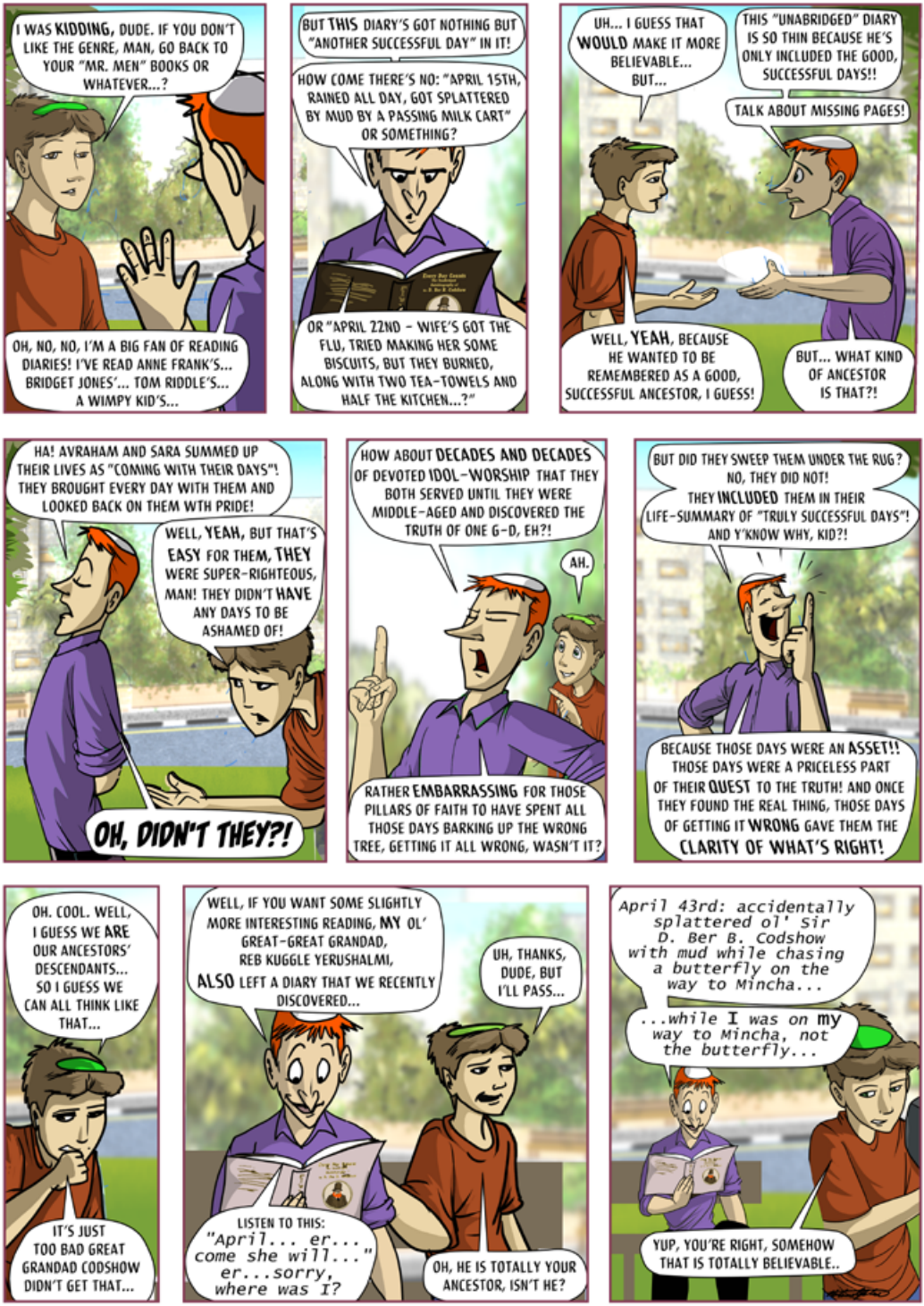











I WAS KIDDING, DUDE. IF YOU DON'T LIKE THE GENRE, MAN, GO BACK TO YOUR "MR. MEN" BOOKS OR WHATEVER...?
OH, NO, NO, I'M A BIG FAN OF READING DIARIES! I'VE READ ANNE FRANK'S... BRIDGET JONES'... TOM RIDDLE'S... A WIMPY KID'S...
BUT THIS DIARY'S GOT NOTHING BUT "ANOTHER SUCCESSFUL DAY" IN IT!
HOW COME THERE'S NO: "APRIL 15TH, RAINED ALL DAY, GOT SPLATTERED BY MUD BY A PASSING MILK CART" OR SOMETHING?
OR "APRIL 22ND - WIFE'S GOT THE FLU, TRIED MAKING HER SOME BISCUITS, BUT THEY BURNED, ALONG WITH TWO TEA-TOWELS AND HALF THE KITCHEN...?"
UH... I GUESS THAT WOULD MAKE IT MORE BELIEVABLE... BUT...
THIS "UNABRIDGED" DIARY IS SO THIN BECAUSE HE'S ONLY INCLUDED THE GOOD, SUCCESSFUL DAYS!!
TALK ABOUT MISSING PAGES!
WELL, YEAH, BECAUSE HE WANTED TO BE REMEMBERED AS A GOOD, SUCCESSFUL ANCESTOR, I GUESS!
BUT... WHAT KIND OF ANCESTOR IS THAT?!
HA! AVRAHAM AND SARA SUMMED UP THEIR LIVES AS "COMING WITH THEIR DAYS"! THEY BROUGHT EVERY DAY WITH THEM AND LOOKED BACK ON THEM WTH PRIDE!
WELL, YEAH, BUT THAT'S EASY FOR THEM, THEY WERE SUPER-RIGHTEOUS, MAN! THEY DIDN'T HAVE ANY DAYS TO BE ASHAMED OF!
OH, DIDN'T THEY?!
HOW ABOUT DECADES AND DECADES OF DEVOTED IDOL-WORSHIP THAT THEY BOTH SERVED UNTIL THEY WERE MIDDLE-AGED AND DISCOVERED THE TRUTH OF ONE G-D, EH?!
AH.
RATHER EMBARRASSING FOR THOSE PILLARS OF FAITH TO HAVE SPENT ALL THOSE DAYS BARKING UP THE WRONG TREE, GETTING IT ALL WRONG, WASN'T IT?
BUT DID THEY SWEEP THEM UNDER THE RUG? NO, THEY DID NOT! THEY INCLUDED THEM IN THEIR LIFE-SUMMARY OF "TRULY SUCCESSFUL DAYS"! AND Y'KNOW WHY, KID?!
BECAUSE THOSE DAYS WERE AN ASSET!! THOSE DAYS WERE A PRICELESS PART OF THEIR QUEST TO THE TRUTH! AND ONCE THEY FOUND THE REAL THING, THOSE DAYS OF GETTING IT WRONG GAVE THEM THE CLARITY OF WHAT'S RIGHT!
OH. COOL. WELL, I GUESS WE ARE OUR ANCESTORS' DESCENDANTS... SO I GUESS WE CAN ALL THINK LIKE THAT...
IT'S JUST TOO BAD GREAT GRANDAD CODSHOW DIDN'T GET THAT...
WELL, IF YOU WANT SOME SLIGHTLY MORE INTERESTING READING, MY OL' GREAT-GREAT GRANDAD, REB KUGGLE YERUSHALMI, ALSO LEFT A DIARY THAT WE RECENTLY DISCOVERED...
UH, THANKS, DUDE, BUT I'LL PASS...
LISTEN TO THIS: "April... er... come she will..." er...sorry, where was I?
OH, HE IS TOTALLY YOUR ANCESTOR, ISN'T HE?
April 43rd: accidentally splattered ol' Sir D. Ber B. Codshow with mud while chasing a butterfly on the way to Mincha...
...while I was on my way to Mincha, not the butterfly...
YUP, YOU'RE RIGHT, SOMEHOW THAT IS TOTALLY BELIEVABLE..



YACHAD

MENASHE MERZEL, Jerusalem Chapter Yachad Participant
ARYEH HOFER, Yeshivat HaKotel Student

Menashe and Aryeh learned together at *Slice of Torah*, Yachad Israel's weekly chevruta program at Yeshivat HaKotel.

This week's parsha, Chayei Sarah, teaches us a tremendous amount about the specific positive qualities of a person that are most valuable. This can be seen based on the criteria Eliezer, Avraham's servant, uses to determine who should be chosen as a wife for Yitzchak. Before Eliezer was about to go up to the well where he was trying to find potential suitors, he davened to Hashem for help. More specifically, he requested that Hashem let him find a girl with a specific quality...

"וְהָיָה הַנַּעֲרָ אֲשֶׁר אֹמַר אֵלֶיהָ הַטִּי־נָא כַדֵּךְ וְאֶשְׁתֶּה וְאָמְרָה שְׁתֵה וְגַם־גְּמַלֶּיךָ אַשְׁקֶה אֹתָהּ הוֹכַחְתָּ לְעַבְדְּךָ לְיִצְחָק וּבָהּ אֵדַע כִּי־עָשִׂיתָ חֶסֶד עִם־אֲדֹנִי

let the maiden to whom I say, 'Please, lower your jar that I may drink,' and who replies, 'Drink, and I will also water your camels'—let her be the one whom You have decreed for Your servant Isaac. Thereby shall I know that You have dealt graciously with my master." (Bereishis, Parshas Chayei Sarah, 24:14)

Rashi (24:14) on the words אֹתָהּ הוֹכַחְתָּ explains:

רְאוּיָה הִיא לוֹ שֶׁתְּהֵא גּוֹמֶלֶת חֲסָדִים, וּכְדַאי לִכָּנֵס בְּבֵיתוֹ שֶׁל אַבְרָהָם

She is fit for him since she will be charitable and will therefore be worthy of admission into the house of Abraham".

From both the pasuk and Rashi, what is the main middah that Eliezer values above all? Kindness! The willingness to lend a hand. The value of self-sacrifice. That's what Eliezer valued above all.

Not only was chessed the most important middah in Eliezer's eyes, but the Kli Yakar adds an additional layer to exactly what type of kindness is truly special:

לְכָךְ אָמַר: אֲנִי לֹא אֶתְבַּע מִמֶּנָּה כִּי אִם שֶׁתִּתֵּן לִי לִשְׁתּוֹת, וְהָיָה אִם תָּשִׁיב לִי "שְׁתֵה וְגַם גְּמַלֶּיךָ אַשְׁקֶה" (בראשית כד:יד), אָז בְּוַדַּאי הִיא בַּעֲלַת גְּמִילוּת חֲסָדִים שֶׁתִּתֵּן לִי יוֹתֵר מִמַּה שֶׁאֲנִי שׁוֹאֵל

I will only ask her for a drink, and if she responds 'drink, and I will also water your camels,' then surely she is one who performs acts of kindness as she will give more than what I ask for." (Bereishis 24:14)

The Kli Yakar is explaining something incredible. What does true kindness mean? Not simply giving a person what they ask for. It's going beyond the request. Seeing the bigger picture, the deeper needs of the person asking, and fulfilling those too. Rivka had both those qualities, and that was why she was fit to be part

NACHI REALTY 054-461-3943

NEW ON THE MARKET! On Mekor Chaim Street - 4 spacious rooms, 111m with 11m mirpeset, storage & parking, great view. 4.47m nis

Pierre Koenig, Baka - 4 rooms, 1st floor, elevator, garden, parking. 3.47m nis

Pre-sale. Arnona/Talpiot - Building with Shul, pool, gym, suana. 15%-85% payment plan. No index or inflation. 3-5 rooms. Starting at 2.97m nis

of Avraham Avinu's family, and the Jewish people as a whole. Kindness is in our blood.

Menashe, who learns daf yomi, and has already finished multiple masechtos, explains that the importance of kindness can be found throughout gemara as well. Specifically, Masechtes Chullin, which spends the entire 8th perek on the halachos of mixing meat and milk. What is the basis for this halacha?

לֹא־תְבַשֵּׁל גְּדִי בַּחֲלֵב אִמּוֹ

You shall not boil a kid in its mother's milk" (Shemot 23:19)

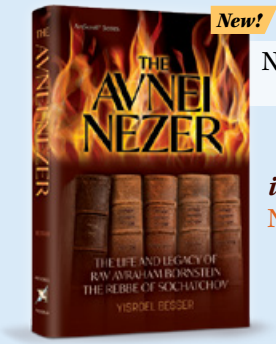
An entire area of halacha, all emitting from our commitment to chessed. To not disrespect animals, even if they are dead, and halachically allowed to be eaten, still, we refrain from showing anything less than empathy and compassion.

We'd like to challenge us all. Look at the parsha this week, whether during Krias HaTorah, a bus ride to work, or while waiting in line at the store, and simply look for the chessed that the Torah highlights in so many different instances. Let us take those lessons and emulate and act on the chessed that we all are capable of doing. ■





New from ARTSCROLL



NEW BIOGRAPHY BY YISROEL BESSER

The Avnei Nezer's Torah continues to illuminate the world.

NOW DISCOVER THE EXTRAORDINARY LIFE BEHIND IT.



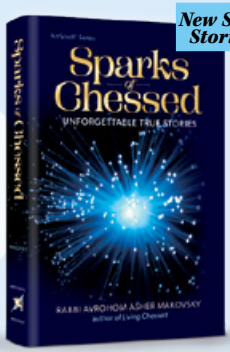
You loved **When They Were Young** Volume 1.

NOW GET READY FOR MORE!

by RABBI YERACHMIEL GARFIELD

Also by this author





Small Acts of Chessed. Extraordinary Short Stories. Life-Changing Impact.

by RABBI AVROHOM ASHER MAKOVSKY

Other New Recent Releases:



AVAILABLE AT YOUR LOCAL BOOKSELLER

To order online with HOME DELIVERY visit: **artscrollisrael.co.il**

Call Center: **02-500-1500**

ARTSCROLL Israel

Shipping only 29₪ Free shipping on orders over 199₪

MONDAY NOV 30 - TUESDAY DEC 1

בית בנימין
מקום להינפש

Presents:

שובו

SHUVU

A RETREAT FOR ENGLISH SPEAKING CHAYALIM EXPERIENCING PTSD

- EMPOWERING WORKSHOPS* & TOOLS
- RELAXING TZFAT VIEWS
- GREAT FOOD & SPA

* Before, during & after the retreat



With Naftali Abramson
Mind-Body Therapist, Group Facilitator, Musician

BE A SPONSOR

Scan to partner with us and support this vital retreat.

APPLY NOW

Scan to apply for the retreat or Secure your spot.

www.beitbinyamin.org

Jgive Platinum

From Machpelah to Modern Giving: Continue the legacy with a DAF

Donate appreciated stock through a **Jgive donor-advised fund (DAF)** and support any Israeli nonprofit while enjoying **full tax benefits in the U.S., U.K., or Israel.**



Scan to get started

The above should not be misconstrued as tax advice, legal advice, a recommendation, or an opinion regarding the advisability of participating in financial products of any kind or type, including but not limited to participation in donor-advised funds (DAF). The above is not meant to be a substitute for personal advice tailored to the client's needs, nor does it take the place of advice given by qualified professionals.