

B'S'D'

To: Parsha@YahooGroups.com  
From: crshulman@aol.com

INTERNET PARSHA SHEET  
ON CHAYEI SARA - 5762

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*Note to readers: I am including a new announcements section in the Internet Parsha Sheets, that would for example include: mazal tov, condolences, Refuah Shleimah, etc. So please send me at crshulman@aol.com any information you would like to include. Thanks Chaim crshulman@aol.com*

From:chaimest@hotmail.com Mazel tov to Leiby & Aviva Tropper on the birth of a baby boy (their bechor) (last shabbos, parshas vayera). As the bris will be this coming shabbos iy"n.

From: skapetas@constantin.com  
Fw .. please do me a favor i am asking you to put this name on as many tehilim lists as possible and to send a forward to any of your friends you think will say tehilim, this is a young boy who has cancer pretty bad and could use all the Tefillahs. Sharrone Yehudah Ishmael ben Leah Miriam

From: silvers@netvision.net.il Subject: [Prayers-InjuredVAT]  
There was a terror attack on a Jerusalem bus, November 4th. Two students, a boy aged 14 and a girl aged 16, were murdered. A number were injured, several seriously. Please pray for SHARONA RIVKA BAT RENA, a student at Beit Shulamite where the 16 year old murdered victim learned, was seriously injured in the head. She is in ICU. There are encouraging signs that she shows reactions. ILANA BAT REVA I hope to have some information on her next week.

BARUCH ROFEH HOLIM We can take CHAYA HODIAYA BAT TZIRA, who was seriously injured and lost her parents and three of her siblings in the Sbarro bombing, off our list. She is back in school and leading as normal life as possible. The big question is where she and her other younger siblings will live permanently. Please remember that this is just a partial list. I do not have access to most of the names of those injured in the cities or the soldiers. Does anyone have any information about the injured from the terror attack in Hadera last week?

For information on the September 11th injured please check out [www.onlysimchas.com](http://www.onlysimchas.com) website.

For those of you who have sent me names of injured please inform me of their status at least once a month or I will assume that they have had a REFUAH SHALAYMA and take them off the list.

Please continue to pray for the following: (The \* indicates the news has been updated.)  
\*DOVID HOVAV BEN DGANIT, who was seriously injured in Alei Sinai attack on Oct. 2nd is off the breathing machine and is able to talk. He is still in danger because of infections. FEIGA TZIPPORA BAT SHEINDAL REIZEL, the woman who was shot in Hebron on Oct. 3rd is out of the hospital and in the Moza nursing home. Her mother thinks she will be there for two weeks.

SHAI BEN MAZEL, of Nokdim, whose wife was murdered in a drive-by shooting on Sept. 20th, is out of the hospital. He and his children are by his parents in Kiryat Arba. He has a broken shoulder, can only speak in a whisper, and goes for daily therapy. A family friend suggests that we keep him on the list until he can return to Nokdim and take care of the children on his own. Hopefully that will be in a month or so.

MATAN EL BEN ORNA, age 21, who was shot in his hand in Hebron on August 23rd has a few months of therapy ahead of him. Doctors say he will have 80% use of his hand. Neighbors say he needs our prayers for the use of his hand.

I had several Emails two weeks ago about the following four girls. One was a message from someone who had spoken to Yaffa Yehudit's father. He said that the four fathers had gotten together. The girls are very strong RUCHINI wise but there's a long, long way to go yet physically. The rehabilitation is coming along.

MIRIAM SARAH BAT ESTER MALKA, whose sister was murdered in the Sbarro bomb blast, was badly burned on the legs and stomach. She is out of hospital. She still needs our tefillot, but she is doing better, B'H.

MICHAL AYALA BAT ILANA LENA RIVKA from Maale Adumim who was in the Sbarro bomb blast has been released from the hospital but has a long therapy ahead of her.

YAFFA YEHUDIT BAT BATSHEVA, also from Maale Adumim and in the Sbarro bomb blast, has torn and crushed limbs but her spirits are good. She is home now and continuing physiotherapy.

SHIRA BAT FLORA NURIT, friend of Michal and Yaffa and in the Sbarro bomb blast, also has torn and crushed limbs.

CHANA TOVA CHAYA BAT PESCHA, the 31 year old Modi'in resident who was seriously injured in the Sbarro bomb blast is STILL in need of a major miracle. On July 31st, a family from Dolev was shot and three were injured MICAL BAT DVORA, the mother, is in physical therapy all week and comes home for SHABBAT. She is not able to use one elbow at all and the other one just barely. She is also unable to fold her hands. Her husband, MORDECHAI ZALMAN BEN CHANA GITTEL, and their son, EITAN BEN MICAL, are both from the hospital and go for weekly therapy. Both sets of grandparents and neighbors are taking care of the younger siblings. One friend has taken on the responsibility of nursing their six month old baby. TZIPPORAH BAT

TECHIYA, age 14, was seriously injured in a driveby shooting on August 5th when her mother was murdered suffered a spinal injury, is now in rehab. Her father, SHIMON DAVID BEN CHANA GITTEL is also in rehab. They were home for SIMCHAT TORAH but are back in the hospital for rehab. They will both be in the hospital for quite some time and need our prayers.

Here are the names the three women soldiers who were seriously injured when the Arab bus driver rammed into them at the bus stop.

MONIQUE BAT SARA, Here is what her mother wrote yesterday: Monique is doing great, we all just returned from a trip to Paris and Euro Disney and we were hosted by Kehillah Geshet in Paris. Monique went on every ride, sometimes even twice. We had a wonderful trip and came home with memories for a lifetime. Her spirit is as strong as ever and she is determined to dance again. We are hoping to take her to the GA in Washington where she will speak on behalf of all victims of terror. Thanking you for keeping in touch and thank you for caring. Best Regards Sharon After receiving such a positive Email I wrote her mother and asked if Monique still needs our prayers. Here is what she answered: Monique still has a long way to go, she has a number of operations awaiting her and her leg is still partially paralyzed. Please continue to pray for her full recovery. Many thanks.

NOA BAT ILANA's father AGAIN reports that there is no change. She is in Beit Levinstein and still has the memory loss.

SIGAL BAT ETTI was released from Beit Levenstein for ROSH HASHANA. She began, the week after, daily outpatient therapy and her father was very positive about her recovery. I haven't been able to get in touch with her family for the last week and a half. I will keep trying and hope I will hear that Sigal is continuing to make good progress. ARIEL BEN LIA RIVKA, the baby from Atzmona who was attacked with mortar shells, is now a half a week at Alyn Hospital in Jerusalem and half a week home. His progress is very slow and he is still not walking. SHAI PINCUS BEN DVORA MALIA is the high school student who was seriously hurt when the suicide bomber murdered two of his classmates on March 28th. He returned to school, but a local school near his home. He can not deal with the travelling to his old school.

DINA CHAYA DANIELLE BAT SARA CHANA who was seriously injured before PESACH when her she and her fiance were attacked with stones is now married and still going for therapy three days a week. She has gone back to work part time but will probably have another surgery next month.

SHOSHANA BAT TZIREL, who was shot on Feb. 27th and paralyzed from the waist down is finally home from the hospital. Now she has to learn to deal with her apartment, which has not been made wheelchair accessible.

\*AVRAHAM BEN SARA, a Peruvian immigrant who was living in Kfar Tapuach, was shot about ten months ago. His sister said he is somewhat better but continues with daily therapy and pain medication.

SHMUEL BEN SARA, of Elon Moreh, was shot in both legs. He is STILL on crutches and healing slowly.

\*RACHEL PESSIA BAT BINA, the Rebbetzin of her Yishuv, Morag, who was shot in the head almost a year ago still suffers from problems with vision, has dizzy spells, and tires very easily. She is not functioning 100% and no doctor can promise her it will get better.

The RAV of Nerya says that the following three men have had a little improvement but still need our prayers. \*SHLOMO BEN SHLOMIT, of Nerya (Tel Mon Bet), the father of three, was shot in the arm causing nerve damage and pain. He is constantly on pain pills and cannot stand for prayers without suffering.

\*YOSEF BEN ESTHER, of Nerya (Tel Mon Bet), has returned to himself mentally but is still paralyzed on his left side and is at Beit Levinstein.

\*AHARON BEN JANA, of Nerya (Tel Mon Bet), was injured in the jaw and it is still not in the right place. Like Shlomo, he is constantly on pain medicine.

The following are the names of the kidnapped soldiers: I know that the Army has declared three of these men dead, but personally I want to keep praying for them. (I have not asked a RAV.) Ron Ben Matia Zecharia Shlomo Ben Yona and Miriam Yekutiel Yehuda Nachman Ben Yosef and Sara Tzvi Ben Avraham and Pnina Guy Ben Dolina "Binyamin Ben Edna \*Adi Ben Zipporah \*Omar Ben Chadra Elchanan Ben Sara

To subscribe from this group, send an email to: Prayers-InjuredVAT-subscribe@egroups.com  
From: silvers@netvision.net.il[SMTP:silvers@netvision.net.il] Two updates on girls injured in the terrorist attack Sunday: I recieved this yesterday: We know "Ilana bat Reva." Baruch haShem, she is o.k.

SHARONA RIVKA BAT RENA YEHUDIT, please note that her mother has a second name, has made remarkable improvement. She is out of ICU, awake, and even spoke on the telephone yesterday. However, I was told last night that they are not sure if there has been any permanent damage to the head, so let's keep praying for her.

From:RABBI YISSOCHER FRAND ryfrand@torah.org  
"RavFrاند" List - Rabbi Frاند on Parshas Chayei Sarah

Rav Chaim Soloveitchik on Avraham's Priorities:  
When Avraham told his servant to swear that he would faithfully fulfill the mission to find a wife for Yitzchak, the Torah describes Eliezer as "the elder statesmen of his home and the one who ruled over all that he had" [Bereshis 24:2]. Avraham was one of the richest men in the world. Eliezer was entrusted with running the entire household. He was in charge of a million-dollar empire.

Rav Chaim Soloveitchik (1853-1918) asks why it is specifically now that the Torah introduces Eliezer with this description. We already knew Eliezer from earlier narratives.

Rav Chaim gave the following parable: A person comes into town hungry and wants to eat. In the Jewish section, he sees a restaurant with a sign on the door that reads "Kosher".

Rav Chaim explained that there are different types of people. One person would see the sign, take it at face value, and

assume that the restaurant is, in fact, 100 percent kosher. A second person, one who is a bit more careful about the laws of Kashrus, would go in and ask to speak to the proprietor or an employee. He would look at the owner and see if he appears to be a religious Jew and an honest person, and if so, he will trust him. A person who is still more meticulous will not trust the sign or simply look at the owner. This third person will ask others whether this restaurant is commonly understood to be fully Kosher. Finally, a person who is completely meticulous will not rely on appearances or even on reputation (hearsay). He will call the local Va'ad HaKashrus (Kosher certifying organization), speak to the Mashgiach (supervisor), etc.

Rav Chaim then gave a second scenario. A person enters a strange town in order to start a business enterprise, and looks for a local business to run his enterprise as his local, on-site partner. In such a situation, will anyone simply go by what he reads on a sign at the business? Will he judge potential partners simply on the way they look or dress? Obviously, when it comes to trusting someone with a \$100,000 investment, any sensible person would do extensive research and leave no stone unturned, in order to find the most reliable person possible.

So the same person who trusts a sign on the wall for kosher laws, would do days of investigation before trusting the same person with his money. For the average person, "kashrus is just kashrus; but Business is Business - one cannot trust just anybody!"

Rav Chaim points out that Avraham operated differently. Regarding Avraham's entire financial empire, Eliezer ruled over all that he had. Avraham trusted him without making him take oaths. However, regarding finding a match for his son Yitzchak - no sir! Avraham was not willing to trust anyone. "Please place your hand under my thigh" (a form of swearing). This is the most important venture of all.

Eliezer could be in charge of the entire portfolio and run the entire empire, no questions asked. But when it came to a marriage for Avraham's son, all of Eliezer's credentials, and even his exemplary track record, did not suffice. Avraham insisted that he swear in G-d's name, holding on to a sacred object.

Avraham Avinu had his priorities right. The future of one's son and his son's sons cannot be trusted to anyone - at least not without an oath. This is of far greater priority than merely operating a million-dollar empire.

Why the Idolaters in Aram Naharaim were Better than those in Canaan

Eliezer was instructed "...do not take a wife from the daughters of the Canaanites in whose midst I am living; rather go to my land and to my relatives and take a wife for my son Yitzchak" [Bereshis 24:3-4]. The commentaries discuss Avraham's insistence that his future daughter-in-law come from his own family. The issue is raised that both the Canaanites and Avraham's family members were idol worshippers. What, after all, was the advantage to one match over another?

The Droshos haRa"n answers that even though his family were in fact idolaters, nevertheless they had good midos [character traits]. The Canaanites were not only religiously corrupt, they were also basically selfish and unkind people as well. They had inferior 'midos'. It is taught by the Chassidic masters (in a typical Chassidic-style play on words) that Avraham points out the trouble with the Canaanite women by saying "...in whose midst I am living". The problem with them was that the "Anochi" ["I"] was always in their midst - they were self-centered and only into themselves.

It is true that the members of Avraham's family also worshipped idols, but at least they were naturally compassionate

and sincere individuals (ba'alei midos).

I was always bothered by this answer of the Droshos haRa"n. Lavan and Besuel were hardly paradigms of what we would call fine midos. After all, they were dishonest and had a passion for money. What then is the meaning of the Ra"n? I saw that Rav Nissan Alpert, z"l, addresses this question. He says that Lavan and Besuel were in fact fine people. They had good genes. They had the same genes as Avraham Avinu - they were generous genes. The trouble was that they lived in a land where everyone else worshipped idolatry. They lacked Avraham's backbone - to be able to stand up and say "I will not worship idols". They knew that it was falsehood but they did not have the stamina to stand up and say, "I will be different".

So what did they do? They went along with their neighbors. They lived a double life. They went to the office. They participated in the Avodah Zarah wherever they went, because they did not have the gumption to stand up and say 'No'. They went along for social reasons and for business reasons. In effect, they lived a lie. But the effect of living a lie after so many years is that the lie becomes real. It is psychologically terrible for a person to be two-faced. When one keeps up the charade for so many years, eventually it has an effect. If one fakes for so many years that he is a terrible person, eventually he will become a terrible person, even with the good 'midos' and the good genes.

This is what Avraham told Eliezer: The people there have basically good genes. Their 'midos' are basically good. Rivka is still a young girl. She has not yet lived a life that is a lie. She can still be salvaged. She has not yet become what Lavan and Besuel have already become - money hungry and money grubbing. She is still pristine. Therefore, take her. Yes, she was brought up in a house of idol worshippers, but her character is good. That is ultimately what always counts in a spouse, as we all know. It is the 'midos', the selflessness, the generosity, and the willingness to help that makes a good marriage. And it was Rivkah's 'midos' and generosity that ultimately convinced Eliezer that Rivkah was worthy of being the spouse who, together with Yitzchak, would found Klal Yisroel [the Jewish nation].

Transcribed by David Twersky; Seattle, WA DavidATwersky@aol.com  
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These divrei Torah were adapted from the hashkafa portion of Rabbi Yissocher Frand's Commuter Chavrusah Tapes on the weekly portion: Tape #304 The Mazik Of A Child: Is He Responsible? Tapes or a complete catalogue can be ordered from the Yad Yechiel Institute, PO Box 511, Owings Mills MD 21117-0511. Call (410) 358-0416 or e-mail tapes@yadyechiel.org or visit <http://www.yadyechiel.org/> for further information. RavFrand, Copyright © 2001 by Rabbi Yissocher Frand and Torah.org. Torah.org depends upon your support. Please visit <http://torah.org/support/> or write to [dedications@torah.org](mailto:dedications@torah.org) or [donations@torah.org](mailto:donations@torah.org). Thank you! Torah.org: The Judaism Site 17 Warren Road, Suite 2B Baltimore, MD 21208

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<http://www.artscroll.com/parashah.html>

Parashah Talk

Parshas Chayei Sarah

Excerpt from BRISK ON CHUMASH, by Rabbi Asher Bergman

BEIS HALEVI

Let it be that the girl to whom I will say, "Please tip over your jug so that I may drink," and who replies, "Drink, and I will also give your camels to drink" - it is her whom You have designated for Your servant, for Yitzchak (Genesis 24:14).

It is clear that Eliezer meant this theoretical chain of events to be a sign from heaven that the girl who would respond in this manner would be Yitzchak's intended mate. Nevertheless, he did not choose a random sequence of events for this sign, but rather acted with great wisdom. He wanted to test the girl whom he

would meet at the well for several traits - generosity, wisdom, and sensitivity to the feelings of others.

Eliezer did not have a cup himself, and he planned to ask the girl to "tip over her jug" for him to drink from the jug itself. Would the girl accede to his request to give a total stranger a drink directly from a large jug, although this would render the jug's entire contents undesirable for other to drink, for esthetic and sanitary reasons? This would determine the extent of the girl's kindness and generosity.

After this Eliezer would watch to see what exactly the girl would do with the leftover water. If she would ignore the stranger's drink and bring the rest of the water home to her family, this would indicate a lack of wisdom, for how could she know that the man's mouth was not filthy or diseased? And if she would simply spill out the remainder of the water onto the ground, this would display a lack of sensitivity to the stranger, for it would be a demonstration that she suspected him of having contaminated the water by his drinking. The only reaction that would display both wisdom and sensitivity would be to pour out the rest of the water for the camels.

Nevertheless, even if a girl would come along who would pass all three character tests, it would not necessarily prove beyond a doubt that she would be the appropriate wife for the saintly Yitzchak and a suitable daughter-in-law for Avraham. Eliezer therefore had to introduce a fourth aspect to his words - his prayer to God that this particular reaction from the girl should be a sign from heaven that the girl was indeed Yitzchak's intended wife.

In fact, Rivkah passed the test with results far beyond Eliezer's expectations. She did not reply, as Eliezer has hoped, by saying, "Drink, and I will also give your camels to drink," meaning that she would pour out the remainder of the jug's contents into the camel trough. Rather, she responded, "Drink and I will also draw water for your camels" (vv. 18-19). Rivkah apparently thought that simply spilling out the water into the trough might make it too obvious that she did not wish to use the leftover water for human drinking, so she immediately offered to draw additional water, enough to water all the camels "until they finish drinking" (ibid.). This showed an even greater measure of wisdom and sensitivity than expected.

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From: listmaster@shemayisrael.com

PENINIM ON THE TORAH

BY RABBI A. LEIB SCHEINBAUM

Parshas Chayei Sora

Sarah's lifetime was one hundred years, twenty years, and seven years; the years of Sarah's life. (23:1) Rashi explains that the apparent redundancy of the "years" of Sarah's life divides her life into three parts, each with its own distinctiveness. At the age of one hundred, her level of sin was equal to that of a twenty-year old - an age when a person does not yet suffer Heavenly retribution. At the age of twenty, she still possessed the wholesome and natural beauty of a seven-year-old. As an aside, Horav Moshe Feinstein, zl, adds that the Torah is not glorifying Sarah's unusual physical beauty. Rather, it is expressing the idea that just as the beauty of a seven year old is pure and innocent and is never used to cause others to sin, Sarah's breathtaking beauty as an adult manifested similar purity and innocence. All who beheld her felt a sense of reverence and awe.

Sarah is not the only righteous woman whose life and death is recorded in the Torah. Yet, she is the only one whose age is divided into three groups. We wonder why the Torah repeats itself when it says, "shnei chayei Sarah," "the years of Sarah's life." This question is especially significant concerning Avraham Avinu,

for whom the Torah does break his age into three groups - alluding to his purity from sin throughout his life - as the Torah does not end the narrative with the words, "shnei chayei Avraham," "the years of Avraham's life," as it does with Sarah. Apparently, this "closing" has special meaning in the context of Sarah's life.

In a homily regarding the concept of *yesurim*, suffering, the Piacesner Rebbe, zl, cites chassidic tradition: While a moderate degree of suffering may benefit an individual's spiritual development, excessive tribulation is beyond endurance and, hence, unacceptable - and may even be harmful. His point of reference is the famous Chazal that questions the juxtaposition of Sarah's death upon the Akeidah, Binding of Yitzchak. Chazal say that she died as a consequence of the Binding of Yitzchak and her son's near-death. This trauma was too much for her to handle.

One might argue, suggests the Rebbe, that Sarah's taking the Akeidah so much to heart to the point that it killed her - was a deliberate act she performed on behalf of Klal Yisrael. It was her intention to supplicate the Almighty that her descendants would not be able to endure an excessive amount of suffering. For even if, by the grace of G-d, an individual were to endure the tribulation and live, nevertheless, a part of his strength, mind and spirit would be broken and forever lost. This is consistent with the Talmud in Bava Kama 65a which inquires, "What difference does it make if one is killed outright or beaten halfway to death?"

This concept explains the Torah's repetition of the phrase, "these were the years of Sarah's life." Her life was unique. Every aspect of her life was exemplary. From her pristine physical beauty to her lofty spiritual purity, she stood out as the example of righteous womanhood. When one considers her sudden death and its underlying cause, it appears that Sarah might have sinned by shortening her own life span. Perhaps, had she not taken the Akeidas Yitzchak so much to heart, she might have continued to live. Since her action was taken on behalf of Klal Yisrael, the Torah reiterates, "These are the years of Sarah's life." Thus, the Torah is conveying to us that all the years of Sarah's life were equally good - even those years that she might have lived beyond age 127. Even the willful sacrifice of those years was good.

This is a powerful statement, one that only an individual of the spiritual stature of the Piacesner Rebbe can present. He understands Sarah's death as a quasi-suicidal protest against excessive suffering. Accordingly, he feels that the Torah ratifies this protest specifically because it was taken on behalf of Klal Yisrael. This explains why Sarah Imeinu succumbed to the shock of almost losing her only child, while Avraham Avinu, who was on a lower level of *nevuah*, prophecy, withstood the test. The statement is that of an individual who, as Rebbe in the Warsaw Ghetto, was privy to the suffering and grief that goes beyond human endurance. In his merit and in the merit of all of those who have suffered throughout the millennia, may Hashem in His infinite compassion take pity on us and all of Klal Yisrael, speedily bringing about our spiritual and physical salvation.

And Avraham said to his servant, the elder of his household who controlled all that was his. "Place now your hand under my thigh." (24:2)

Chazal tell us that Eliezer was not an average servant. He was "z'kan baiso," defined by Chazal as having similar *ziv ikunin*, facial features, to Avraham. He was also "ha'moshel b'chol asher lo," "ruled over everything" - even his *yetzer hora*, evil-inclination, just like Avraham. Others contend that he ruled over the Torah of his rebbe, Avraham. He was called *Damesek Elizer*, because he was *doleh u'mashkeh*, drew up the waters of Torah and gave others to drink. The Midrash goes so far as to state that Eliezer

was one of nine people who did not die, who, rather, ascended to Heaven - alive.

In short, Eliezer was a special person. He was a scholar, pious and virtuous. Yet, Avraham felt the need to make him take an oath that he would assure that Yitzchak did not marry a pagan. Could he not just have simply asked him? Did he have to make him swear? Moreover, why does the Torah emphasize, specifically in reference to seeking a wife for Yitzchak, that Eliezer was a man of noble, saintly stature?

Horav Sholom Schwadron, zl, explains that essentially Eliezer was truly an individual of exemplary spiritual repute. Avraham Avinu trusted him with everything - well, almost everything. His son was a different story. He was to be the link to the next generation. Avraham was not simply looking for a shidduch, match, for his son. He was building the future of Klal Yisrael! Eliezer was to be believed in regard to all physical/mundane areas. When it pertained to the spiritual dimension of the future of the Jewish People, however, there was no room for error or compromise. It had to be a perfect match. Eliezer had to submit to an oath that he would execute his master's request to the fullest extent.

Rav Sholom cites a practical analogy he heard from the Brisker Rav, zl: A person comes to a town in search of a place to stay. He stops at an inn whose owner also has a little restaurant. Hungry for a good meal, the traveler first must ascertain the kashrus of the restaurant. He goes out to the street to find a passerby and inquire if he knows his host. Is he trustworthy? As soon as he hears a positive response, he immediately returns to the inn and has a large meal. After all, the Rabbinic dictum of "eid echad nee'man b'isurim," "one witness is sufficient regarding prohibitions," i.e.: kashrus, apparently applies in this circumstance.

If we think about the situation, we note an apparent inconsistency in this individual's "blanket trust." Imagine if his host were to offer him a business deal whereby he must invest a sizeable sum of money, he would certainly not rely on the "man on the street" to check out his host's integrity. He would probably spend days checking him out before investing his hard-earned money with him. Yet, when it involves his neshamah, soul, he has no compunction about trusting his kashrus, because the man on the street verified his reliability.

Interestingly, a similar incident occurred with Horav Yisrael Salanter, zl, when he was on a trip. He stopped in a community and was immediately asked by someone if he was proficient in the laws and practice of shechitah, kosher slaughtering. Rav Yisrael did not immediately respond. A few moments later, he asked the person if he could borrow five rubles from him. "How do you expect me to lend money to someone whom I do not know?" was the immediate response. Rav Yisrael looked at the person and said, "Listen to what you are saying. You are willing to let me shecht your animals, but when it comes to lending me money, you do not know me! Is this not a double standard? You seem to be more concerned about your wallet than your neshamah!" Avraham Avinu was different. When it came to matters of the household, he relied totally on Eliezer. He was his trusted servant and confidante, but only in the realm of gashmius, the physical/material aspects, the mundane matters of his life. When it concerned ruchniyos, spiritual matters; when the future of Klal Yisrael was at stake, Avraham did not simply "rely"; he demanded an oath from Eliezer to insure that his request would be executed to the letter. Selecting a wife for Yitzchak would determine the course of generations. The right wife would enhance Yitzchak's spirituality. The wrong one would destroy him, undermining the foundation for the future of his descendants.

Avraham Avinu had his priorities - just as we all do. His

spiritual dimension dominated everything else. Regrettably, many of us are far from this perspective. True, the world of spirituality has an eminent position in our lives, but it is secondary to our "other" interests. Rav Sholom cites a story that has become a classic: the story of Meirka. This narrative should underscore how we view things and their prioritization in accordance with what is important to us. One day Rav Sholom was sitting in his home in Yerushalayim. Suddenly, he heard a scream from the alleyway outside his window. In a moment, his rebbetzin ran into the house yelling that little Meir, the grandson of the gabbai, sexton of the shul, had fallen and was bleeding profusely from a gash over his eye. They both ran outside, Rav Sholom scooping up the child while his wife held a wet towel over the cut to stop the bleeding. Rav Sholom began running with the child in his arms through the alleyway to the main street, rushing as fast as his legs could carry him, on the way to get the child to a doctor. As they rushed up the hill, a pious elderly woman who was walking toward them called out in Yiddish, "Rav Sholom, Rav Sholom, ess iz nisht doh vos tzu daigin," "There is nothing to worry about. You need not rush." "Der Eibeshter vet helfen," "The One Above will take care of him." As soon as Rav Sholom and his wife passed directly in front of the elderly woman, however, she looked down and realized that the bleeding child was none other than her own grandson. She began to shriek uncontrollably, "Gevalt! Meirka! Gevalt!" And she fainted!

In his lectures over the years, Rav Sholom transformed that scream of "Meirka" into a catchword lesson. He would often say, "If it is not my Meirka, it is easy to say do not worry. Nothing is wrong. Hashem will help. When it is my Meirka, however, when the problem affects me personally, it is an altogether different story."

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<http://www.jpost.com/Editions/2001/11/08/Columns/Columns.37769.html>

SHABBAT SHALOM: We must not bury our future

By RABBI SHLOMO RISKIN

(November 8) Parshat Hayei Sarah Genesis 23:1-25:18

"I am a stranger and a sojourner with you; give me possession of a burying-place with you, that I may bury my dead out of my sight." (Gen. 23:4)

We all know that this past year has been difficult in the extreme; our roads and highways have turned into danger zones, a pizza lunch can turn into a nightmare.

Strangely enough, three targets of this intifada were gravesites, one of which is the subject of this week's portion. Early on in this round of violence, Joseph's grave-site yeshiva in Nablus was the scene of a tragic shoot-out which claimed the life of one Israeli (who bled to death because the Palestinians wouldn't allow him to be evacuated) and, after it was taken over and desecrated by the Palestinians, another Israeli was murdered when he attempted to rescue some of the holy books. Rachel's Tomb in Bethlehem remains one of the hot points of Palestinian fire as I write these lines. And of course Hebron, specifically the area surrounding the Cave of the Patriarchs, is a center of almost constant violence.

Ironically, a goodly part of this week's Torah portion deals with Abraham's purchase of the Hebron site from the Hittites in order to bury his beloved wife, Sarah. The Bible describes in painstaking detail how the patriarch asks to buy the grave, how the Hittites first suggest he take it for free, and - when Efron the Hittite finally agrees to make it a purchase he charges the outlandish sum of 400 silver shekels (which some archeologists value at \$200,000).

The Midrash seems perplexed: Why expend so much ink and parchment - the entire chapter 23 of Genesis - over a middle-eastern shuk sale? Moreover, what is the significance in the fact that the first land in Israel acquired by a Jew happens to be a gravesite? And finally, how can we explain the present Israeli-Palestinian struggle over gravesites?

In order to understand our biblical portion, it is important to remember that, throughout the ancient world, with the single exception of Athens, the only privilege accorded a citizen of a specific country was burial; every individual wanted his body to merge with the soil of his familial birthplace. Abraham insists that he is a stranger as well as a resident (ger toshav) of Het; he lives among, but is not one of the Hittites. Abraham is a proud Hebrew; he refuses burial by "right" but demands to pay - even if the price be exorbitant - for the establishment of a separate Hebrew cemetery. Sarah's separate gravesite symbolizes her separate and unique identity; she must die as a Hebrew and not a Hittite!

WHEN I was a very young rabbi, one of the first "emergency" questions I received was from an older woman leaning on a young Roman Catholic priest for support. She tearfully explained that her husband - who had died only a few hours before - was in need of a Jewish burial place. He had converted to Catholicism prior to having married her and agreed that their children would be raised as Catholics; the priest was their son. She never met any member of his Jewish family. For the 35 years of their married life together, they both lived as Catholics. But his deathbed wish was that he be buried in a Jewish cemetery...

Permit me one more story.

My good friend, Zalman Bernstein, asked me to find him a gravesite in the Mount of Olives cemetery - when he was in America and only at the beginning of his return to Judaism. With the help of the hevrá kadisha (Sacred Fellowship) of Jerusalem, we set aside a plot. When he inspected it, however, he was most disappointed; "You cannot see the Temple Mount," he shouted in his typical fashion. I attempted to explain that after 120 years, he wouldn't be able to see anything anyway.

"You don't understand," he countered. "I have failed so far as my children are concerned. I did not communicate to them the glories of Judaism. The grave is my future and my eternity. Perhaps, when my children come to visit me there, if they would be able to see the holiest place in the world, they will come to appreciate what I could not adequately communicate to them when I was alive..."

For an individual, his/her gravesite represents the future, where one may be visited by family and friends even after one has died. For a nation, the gravesites of its founders and leaders represent the past, the signposts which reveal the highs and lows of its history.

But both of these notions coalesce; for individuals as well as nations, a grave is both past and future. Where and how individuals choose to be buried speaks volumes about how they each lived their lives and what their truest values were, and how a nation regards its gravesites and respects its history will determine the quality of its future.

Indeed, a nation which chooses to forget its past has abdicated its future, because it has erased the tradition of continuity which it ought to have transmitted to the future; a nation which does not properly respect the gravesites of its founding parents will not have the privilege of hosting the lives of their children and grandchildren.

Is it then any wonder that the first parcel of land in Israel purchased by the first Hebrew was a gravesite, and that the fiercest battles over ownership of the land of Israel surround the graves of our founding fathers and mothers?

Shabbat Shalom

[www.torahweb.org/torah/2000/parsha/rtwe\\_chayeyisara.html](http://www.torahweb.org/torah/2000/parsha/rtwe_chayeyisara.html)

TorahWeb from last year

RABBI MAYER TWERSKY

INTERNALIZING TORAH

The Amora, Rav Achi, said: The conversation of the slaves of the Patriarchs is more pleasing before the Omnipresent than the Torah of their descendants, for the episode of Eliezer's quest for a wife for Isaac is doubled in the Torah while many essential elements of the Torah were given only by allusion (Bereishis rabbah).

Rav Nissan Alpert z"l explained beautifully this cryptic rabbinic statement. The Torah is very expansive in telling and re-telling the story of Eliezer ("the conversation of the slaves of the Patriarchs") because of its subject matter; it teaches us about the religious personality of a Jew - specifically, Chessed. In this pedagogic realm, concise, logical explanations, entirely adequate in other realms of Torah ("the Torah of their descendants"), do not suffice. Anecdotal, inspirational illustrations are also necessary. Hence, due to the difference in subject matter, the Torah devotes more space to the "conversation of the slaves", than to the "Torah of [the] descendants."

Similarly, added Rav Alpert, in the annals of gedolei yisroel we encounter differing pedagogic styles. The writings of the Vilna Gaon, for example, are characterized by their compactness and brevity. Chassidic lore, on the other hand, is replete with stories. The difference in styles was dictated by the respective subject matters. The Chassidic masters, in the tradition of Eliezer, focused on the religious personality and duties of the heart - faith, trust in Hashem, etc. These matters must be taught expansively. The glosses of the Vilna Gaon to Shulchan Aruch, primarily focusing on the minutiae of halachah, did not necessitate such elaboration (1).

Let us further develop this distinction. Minutiae of halachah are vitally important; accordingly, we must initially study them, and subsequently review in order to retain that knowledge. Halachic teachings regarding faith, trust in Hashem, chessed, etc demand even more (2). In addition to mastery and retention we have to internalize these teachings and beliefs; faith is incomplete if we only know the tenets of Judaism. Similarly, chessed, without being internalized can only be inadequately practiced; our personalities must be suffused with and defined by chessed.

The transition from knowledge to internalization demands constant review and incessant reinforcement. Reinforcement upon reinforcement. This process, in our overly intellectualized climate of learning, seems alien and is oft times neglected. We study to master something new, to expand our horizons. Perforce we review so that our horizons should not become constricted due to forgetfulness. But, once these aims have been achieved, it seems unproductive to undertake further review. Why review again what one already knows and has retained when one could study something new?

Parshas Chayei Sarah provides the resounding answer. The Torah tells and retells the story of Eliezer and its lessons of chessed to teach us that we must learn and constantly reinforce in order to internalize such teachings.

The need for and ramifications of internalizing religious, moral, or ethical teachings also warrants some elaboration. Obviously, the present forum does not allow for a comprehensive presentation. Let us, however, focus, albeit briefly and inadequately, on the topic of chessed.

Man is naturally a self-centered being. This inclination, like any divinely implanted inclination or instinct, is very important for

Hashem's plan for the world. Our self-centeredness contains the instinct for self-survival and desire to live; "He did not create the world to be desolate; [rather] He formed it to be inhabited. (3)" "And a person shall live through mitzvos and not die on their account."(4) Our self-centeredness allows us in our service of Hashem to be initially motivated by ulterior considerations of reward and punishment. This motivation is necessary and thus the susceptibility crucial; "a person should be preoccupied with Torah and mitzvos [even] for ulterior motives, because this will lead to pure motivation". (5)

As is true of all instincts, self-centeredness has to be refined. We should allow it to flourish in the form of desiring life, but we cannot allow it to deteriorate into crass, crude egotism.

A chesed-oriented personality is attuned to other people's sensitivities and needs, not merely his own. Crude egotism has ceded to altruism, whereby he feels that he lives not for himself, but to serve Hashem, and an integral part of that service is helping others. Such a chesed personality recognizes opportunities for and occasions of chesed and extending courtesy which a self-centered personality could never discern.

The story is told of a poor woman who before the holiday of Pesach came to Rav Yosef Dov HaLevi Soloveitchik, the Beis HaLevi, and inquired if she could use milk in lieu of wine for the four cups. The Beis HaLevi gently answered in the negative, and proceeded to give her a large sum of money. After the woman departed, the Beis HaLevi's intimates who had witnessed this scene queried why a foolish question had prompted him to give a large sum of money. Rav Soloveitchik responded that this destitute woman did not know if milk could be used for the four cups. However, she surely knew that one does not drink milk soon after eating meat. Clearly then she is so poor that she can afford neither wine nor meat. Accordingly, I provided funds for her yom tov expenses.

This story is often told to highlight the genius of the Beis HaLevi. The real point of the story, however, is his sensitivity. Instead of being irked by the woman's "foolish" question, Rav Soloveitchik was attuned to her unspoken suffering.

One who is content to merely practice chesed from a self-centered perspective is incapable of recognizing such occasions for chesed. Similarly, only one possessing a chesed personality will have the sensitivity to measure his actions by their effect on others, not just on himself. To cite a trivial example, when compelled to leave a shul or Beis Medrash in the midst of tefillah or a shiur, a chesed personality will ensure that the door closes quietly so as to not cause a disturbance.

A chesed personality will never use people. When he asks a favor or advice, he will feel and communicate his gratitude. A self-centered personality will not hesitate to impose in seeking help, but will not take the time to follow up afterwards and inform his mentor or benefactor how things developed.

In sum, chesed needs to be internalized; otherwise it cannot even be adequately practiced. For this reason the Torah reinforces the conversation of the slaves because reinforcement upon reinforcement is the method of internalization.

1. Rav Alpert's comment should be understood (as it was intended) typologically, not overly literally. 2. On a deeper, mystical level this distinction may not be correct. However, it is certainly true and important from our fragmented, impoverished perspective of Torah. 3. Isaiah 45. 4. Leviticus 18, Yoma 85b. 5. Pesachim 50b. Copyright 1 2000 by Rabbi Mayer Twersky. All rights reserved.

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From: RABBI JONATHAN SCHWARTZ  
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Prologue: As Rivka approached her meeting with her

destined Bashert Yitzchak, she was immediately struck by his presence. So great was the aura that we are told that she fell off the camel she had been riding. After finding out who he was and that he was her destined, Rivka took her kerchief and covered herself (VaTikach Es HaTzaif VaTiskas <24:65>). Rashi explains that the language of VaTiskas is in the Titpael form of the verb like Vatikaver and VaTishaber. The form of the verb described by Rashi implies that it was done to her (as if by someone else.) Rav Yerucham Levovitz explained that clearly Rivka covered herself. However, the implication of the form of the verb demonstrates the immediacy of her actions. Rivka did not hesitate to cover herself in the presence of her future husband as if someone else (who might not have cared to let off a little longing glance) would have done the same action swiftly and without hesitation. It is from this action that we learn how we are supposed to approach Nisayon, swiftly and without hesitation.

Rav Elya Lopian notes that this is the understanding of the introductory verse of the Kedusha Nikadesh Es Shimcha BaOlam K'SHEM SHEMAKDISHIM OSO BSHmei Marom. We beseech Hashem to grant us the ability to coronate him daily with the same swiftness that the angels who lack the deterring power of Yetzer Hara do.

Their wedding was a fine one and the beginning of a fulfilling life together. We too, wish our Chassanim and Kallos a life of happiness and Simcha. Each night of the first seven of a new Chosson and Kalla we establish a Seudas Sheva Berachos provided that a Panim Chadashos appears. What goes into the creation of this new status? This weeks Chaburah examines the issue. It is entitled:

PANIM CHADASHOS: a new face for what?

The Gemara at the beginning of Kesubos notes that one can recite Sheva Berachos all 7 days of a wedding feast provided that there is a Minyan present. Rav Yehuda adds that this assumes that a Panim Chadashos appears. Rav Ashi determines that 7 Berachos are recited on the first day no matter what. After that point, if there is a Panim Chadashot then Sheva Berachot are recited. If not, then only the Berachot of SheHaSimcha BMinono and Asher Bara can be recited. Who are the mysterious Panim Chadashot?

Yam Shel Shlomo (Kesubos 18) is quick to point out that Panim Chadashot refers to one who was not present the day before. Rambam explains that this refers to being present at any recitation of Berachot for the Chosson and Kalla (including the Chuppa) while Ramban explains that they had to be present at the meal in order to lose status of Panim Chadashot. Rashi and Tosfos add that Panim Chadashot must add some measure of Simcha to the Chosson and Kalla.

The Steipler (Kehillos Yaakov, Kesubos 6) debates the possibility of a young Katan being part of Panim Chadashot. He adds that the issue is likely dependant on whether the idea of Sheva Berachot is the Chiyuv of the Panim Chadashot or of the crowd. If it is the Chiyuv of the Panim Chadashot who has not heard the Berachot as yet, then a Katan who is never obligated, can never be Panim Chadashot. However, if his existence merely adds to the Simcha, then why can a Katan not act as Panim Chadashot? He leaves the issue with a Tarich Iyun though it should be pointed out that the Otzar HaPoskim (Even HaEzer 62:2) clearly does not allow women or Ketanim to act as Panim Chadashot as neither count for a Minyan that is used in creating the situation for Sheva Berachot.

Rav Moshe (Dibbros Moshe Kesubos Siman 8) adds another dimension to the understanding of Panim Chadashot. According to Rav Moshe, the first seven days of the marriage of a Chosson and Kalla should be designated as Mikudash to them alone. Each

day of the seven should be as special as the day of the wedding. Only through the Panim Chadashot, says Rav Moshe, are the titles of Chosson and Kalla renewed throughout the seven days allowing the Sheva Berachot to be recited as if it were the day of the wedding. Accordingly, anything that reinstates the status of Chosson and Kalla gives reason for the recitation of Sheva Berachot. Rav Moshe explains that for this reason, Sheva Berachot on Shabbos do not need Panim Chadashot. Rav Moshe explains that since Shabbos adds Kedusha to all aspects of the world, it also adds to the status of Chosson VKalla on the week of their Simcha. Therefore on Shabbos, there would be no need for Panim Chadashot. The title was already reinstated by Shabbos itself, thus not necessitating special help from an outsider.

Battala News Mazal tov to Rabbi and Mrs. Efreim Goldberg upon his new appointment as Assistant Rabbi in Boca Raton Florida.

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From: Yated USA yated-usa@ttec.com  
HALACHA DISCUSSION  
SHIDUCHIM IN HALACHA  
BY RABBI DONIEL NEUSTADT

It is a mitzvah to arrange a shiduch<sup>1</sup> [colloq: a match] between a man and a woman for the object of matrimony<sup>2</sup>. It is permitted to arrange a shiduch on Shabbos<sup>3</sup>, and if necessary, it is even permitted to discuss the financial arrangements on Shabbos<sup>4</sup>.

Arranging a match between non-observant Jews is not technically a mitzvah, but a professional shadchan who will be paid for his services is permitted to do so<sup>5</sup>. If the shiduch is made for the purposes of potential kiruv or in order to avoid the tragic alternative of intermarriage, then the shiduch may be proposed and followed through regardless of payment. Even a professional shadchan, however, is advised by the poskim not to get involved in arranging a marriage between non-Jews<sup>6</sup>.

The shadchan's fee:

As with any other business transaction, a shadchan must be paid a fee for arranging a shiduch<sup>7</sup>. It makes no difference if the shadchan was engaged by one of the parties or if he volunteered his services; in either case he must be paid for his services<sup>8</sup>. Even a non-professional shadchan must be paid for his services<sup>9</sup>. The shadchan may petition a beis din to force the parties to pay his fee<sup>10</sup>.

The amount to be paid is divided equally between the two sides, even if the shadchan spent more time with one of them<sup>11</sup>. At the shadchan's discretion, he may charge only one of the parties involved half of the going rate. He may not, however, charge more than half to one side, even if the other side is poor or for some reason refuses to pay<sup>12</sup>. The shadchan may forgo payment altogether, in which case there is no compelling reason to pay him<sup>13</sup>.

Although the obligation to pay is the bride's and groom's, it has become customary for the parents to pay<sup>14</sup>. If the parents fail to pay, there is no obligation for the bride and groom to pay the shadchan<sup>15</sup>.

The amount to be paid to the shadchan is based on the customary local fee<sup>16</sup>. Once the standard fee is agreed upon, the shadchan may not ask for additional compensation to cover special expenses that he may have incurred in arranging the shiduch.

Our custom is to pay the shadchan immediately after the shiduch is completed<sup>17</sup>. Even if the shiduch is broken later, the shadchan does not have to return his fee<sup>18</sup> as long as he did not give erroneous information which led to the termination of the shiduch<sup>19</sup>.

If the match is not completed, the shadchan need not be paid,

even though he invested a great deal of time and effort in pursuing the match<sup>20</sup>.

The poskim debate the division of payments in a situation where more than one shadchan is involved, or when the match began with one shadchan and ended with another. Whenever there is a dispute, a rav should be consulted, since there are many details involved and no two cases are alike.

A shadchan whose fee is outstanding should preferably not be a witness to the marriage ceremony<sup>21</sup>.

Information:

It is prohibited for either party in a prospective match to give false information or to withhold pertinent information about themselves<sup>22</sup>. In certain cases, withholding or falsifying information could result in the invalidation of a marriage<sup>23</sup>.

The poskim give some examples of information that may not be withheld in a prospective match [and which, if withheld, may invalidate a marriage]: serious physical or mental illness<sup>24</sup>, infertility<sup>25</sup>, accurate financial status<sup>26</sup>, lack of religious observanceChafetz Chayim, Hilchos Rechilus, Klal 9, tziyur 3:6, 11., previous marital status<sup>27</sup>, previous illicit relationships<sup>28</sup>, conversion<sup>29</sup>, adoption<sup>30</sup>.

One is not required to divulge a deficiency which most people do not consider to be an impediment, such as a minor illness<sup>31</sup>, a physical weakness or a minor blemish in one's lineage<sup>32</sup>. Similarly, it is not required to divulge a transgression in the distant past for which the sinner has repented<sup>33</sup>.

Since it is often difficult to gauge and judge minor drawbacks versus major deficiencies, a rav must always be consulted.

An individual who is asked for [or is aware of <sup>34</sup>] information about a shiduch must divulge what he knows regarding a "major deficiency", as detailed above. One who deliberately withholds such information transgresses the prohibition of lifnei iver lo sitein michshol<sup>35</sup>.

Detrimental information about a shiduch may be conveyed only with the proper intention: for the benefit of one of the parties, not in revenge or out of spite. Even then, the information may only be relayed when<sup>36</sup>:

The condition is serious.

The condition has not been exaggerated.

There is a reasonable chance that the information will be accepted and acted upon. If it is likely to be ignored, it is prohibited to relay it.

One who is unsure if a particular point of information is a major deficiency or if the above conditions have been met should consult a rav before divulging or withholding any information.

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Finally! The Monthly Halachah Discussion, the third volume of The Halachah Discussion series published by Feldheim, is now available at your local Hebrew bookstore.

Footnotes 1The word shiduch is Aramaic for "peaceful" or "tranquil" (see Targum Shoftim 3:11), referring to the peacefulness which a woman senses when she finds her match and establishes her home (Ran, Shabbos 12a). Others maintain that the word shiduch means "to bind or tie together" (Aruch). 2Shulchan ha-Eizer 3:1, based on the Midrash (Rabbah, Tzav 8:1) that Hashem himself arranges matches. See also Chikrei Lev C.M. 135. 3O.C. 306:6. 4Ketzos ha-Shulchan 107:8. See Kaf ha-Chayim 306:50 who says that whenever possible, it is best to delay discussing finances until after Shabbos. 5Teshuvos Meishiv Davar 2:32; Teshuvos Maharam Brisk 1:82. These poskim maintain that arranging a match between a non-observant couple is a possible transgression of lifnei iver, since the matchmaker is assisting the couple in transgressing the halachic standards of family purity. 6Be'er Heitev Y.D. 2:15 and Darkei Teshuvah 154:6, quoting Chavos Yair 185. See also Chelkas Yaakov 1:174. 7Rama C.M. 87:39 and 185:10. 8Be'ur ha-Gra, ibid. 9Teshuvos Maharash Engel 3:15. 10Rama, ibid. 11Erech Shai E.H. 50. 12Beis Yitzchak E.H. 115; Halichos Yisrael 20. 13R' Akiva Eiger C.M. 185; Pischei Teshuvah E.H. 50:16, who reject the mistaken notion that a shadchan must always be paid. 14Avnei Nezer C.M. 36. 15Erech Shai C.M. 185. 16Pischei Teshuvah E.H. 50:16. In many places today, there is no clear custom as to the amount a shadchan receives. If a dispute arises, a rav should be consulted. 17Aruch ha-Shulchan E.H. 50:42; Beis Yitzchak 1:115;

Halichos Yisrael 4; Pischei Choshen, sechirus, pg. 337. When a shadchan does not get paid on time, the Biblical prohibition of delayed payment (lo salin) applies; see Halichos Yisrael 1-2. 18Aruch ha-Shulchan, ibid. But in a locality where the shadchan is customarily paid after the wedding, and the couple in question do not get married, the shadchan does not have to be paid. 19Levushai Mordechai C.M. 15, quoted in Pischei Choshen, ibid. See Halichos Yisrael 11, on whether the shadchan should be paid if the shiduch was broken because of information of which the shadchan was unaware. 20Beis Yosef C.M. 185. 21Otzar ha-Poskim 42:45-15; Harav Y. Kamenetsky (oral ruling, quoted in Apiryon l'Shelomo, pg. 40). B'dieved, though, the kiddushin are valid. 22Sefer Chasidim 507. 23See Igros Moshe E.H. 1:79-80. 24E.H. 39:5; Igros Moshe E.H. 4:73-2. 25Otzar ha-Poskim 39:7. See Kehilos Yaakov, Yevamos 38 and ruling of Harav Y.S. Elyashiv (quoted in Nishmas Avraham, vol. 5, pg. 118). 26Teshuvos Chasam Sofer E.H. 72 quoted in Pischei Teshuvah E.H. 38:14. 27Noda b'Yehudah 2:50, quoted in Pischei Teshuvah E.H. 39:4. 28Igros Moshe O.C. 4:118; Minchas Yitzchak 3:116. See, however, M'harsham 7:152. 29Minchas Yitzchak 7:90; Tzitz Eliezer (quoted in Nishmas Avraham E.H. pg. 252). 30Minchas Yitzchak 5:44. 31Such as an ulcer; Harav Y. Zilberstein (Emek Halachah, Asyah, pg. 160). 32Chavos Yair 120. See Teshuvos Knei Bosem 1:121 and Nishmas Avraham E.H., pg. 26, for an elaboration. See also Titein Emes l'Yaakov, pg. 85, who quotes a dispute between contemporary poskim as to whether it is permitted to slightly "adjust" the age of bride or groom, such as from age 20 to age 19, etc. 33Minchas Yitzchak 6:139. Such information, therefore, may not be repeated by others when they are asked for information, ibid. 34Tzitz Eliezer 16:4. 35Chafetz Chayim, ibid. 9:1, tziyur 2:3. See also Pischei Teshuvah O.C. 156 and Chelkas Yaakov 3:136. See also Practical Medical Halachah, 3rd edition, pg. 166, quoting an oral ruling by Harav M. Feinstein that a disability which may impact negatively on an individual's functioning as a spouse or as a parent must be revealed. 36Chafetz Chayim, ibid. 9:2.

From: National Council of Young Israel  
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16 Kislev 5762 Daf Yomi: Baba Kama 106  
 Guest Rabbi: RABBI MENDEL KAUFMAN YOUNG  
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The Sedrah begins (23:1), And it was the life of Sarah, one hundred years and twenty years and seven years, the years of the life of Sarah.

The last phrase the years of the life of Sarah seems to be superfluous since it already says and it was the life of Sarah, etc. (Rashi explains the extra phrase by saying that the repetition the years of the life of Sarah indicates that all her years were equal in goodness).

We might explain the seeming repetition by saying that in fact the words the years of the life of Sarah are no repetition at all. The text is speaking of the two stages in the life of Sarah. The first part that enumerates the number of years, one hundred and twenty and seven that Sarah lived is referring to the years that Sarah lived on this world. The second part, the years of the life of Sarah is referring to the years after Sarah had passed away. It is telling us that the years of the life of Sarah continued even after her death because her spiritual legacy continued to live in the generation that following her right up until this day.

We find the continuation of Sarah's legacy later in the Sedrah. It says (24:67) And Yitzchok brought (Rivka) to the tent of his mother, Sarah. Rashi says And he brought her to the tent and behold she was his mother Sarah, that is, she was the same as Sarah, for all the time that Sarah lived a light burned from Erev Shabbat to Erev Shabbat, and there was a blessing in the dough, and a cloud hovered over the tent. When Sarah died these things ceased and when Rivka came they returned. (Bereshit Rabbah 60:16)

What is interesting is that the Bereishit Rabbah brings a fourth thing that returned to the tent when Rivka came. All the days Sarah was alive the doors of the tent were open wide, when Sarah died they were no longer open so wide, and when Rivka came the doors were again opened wide. (It is a bit puzzling that Rashi omits the fourth thing.)

This dedication to hospitality was of course, the test that Eliezer, the servant of Avraham used in finding a wife for Yitzchok

as detailed in the middle of the Sedrah. If we examine the way the Torah describes the test we can learn much about the requirements of kindness and hospitality. Eliezer says, (24:14) And it will be, the maiden that I say to her, Let me drink from your pitcher, and she will say Drink and I shall also feed your camels, she is the one you have chosen for your servant Yitzchok.

We should note that the test was not just that Rivka consented to provide Eliezer with a drink. The test was that she volunteered also to provide water for the camels, a much more formidable task. Camels, particularly after a long journey, drink an enormous amount of water. This is an important ability in kindness, to be able to think ahead and anticipate the needs of others.

There is a story that is told of Rabbi Yoshe Ber Soloveitchik ztl, the Brisker Rav, that shows this talent. Before Pesach a man came to the Rav with a question, Can I fulfill the mitzvah of Arba Kosos, (the four cups) with milk? The Rav asked, Why cant you use wine, are you ill? No, the man replied, I am thank G-d, in perfect health, I simply cannot afford wine. If so, the Rav said, I have a simple solution to your question. And the Rav took out ten rubles and gave them to the man. After the man left, one of the Rav's students asked him, Why did you give him so much money? Two or three rubles would have been more than enough for the wine needed at the Seder. Of course, the Rav replied, but if he is asking me whether he can drink milk that means he doesn't have any meat for the Seder meal either so I gave him a few extra rubles so he can buy himself some meat and enjoy a proper Yom Tov meal.

When we examine what actually happened we see that Rivka demonstrated a depth of sensitivity beyond that which Eliezer was looking for. The Torah tells us (24:17-20) and the servant ran towards her and he said Give me a little water from your pitcher and she said, Drink my master, and she hastened and lowered her pitcher and gave him to drink. And he finished drinking and she said I will draw for your camels until they finish drinking. She hastened and emptied her pitcher into the trough and ran again to the well to draw water and she drew water for all his camels. Note the subtle but very significant difference between what Eliezer was looking for and what actually happened.

Eliezer expected her to offer to feed his camels before Eliezer himself drank. Instead Rivka waited until after Eliezer had drunk his fill, then she offered to feed the camels. This shows how sensitive Rivka was to Eliezer's feelings. She did not want Eliezer to feel uncomfortable while he was drinking that he was placing such a huge burden upon her that she would have to feed his camels as well. So she waited until he had drunk his fill then she offered to draw for the camels.

Rivka had taken on an onerous task to provide water for Eliezer and his camels but she still had the presence of mind to be sensitive to Eliezer's feelings. As someone once said, A true host makes his guests feel at home, even if that is where he wished they were.

Further in the text, the Torah demonstrates another aspect of Rivka's hospitality, her modesty. It says (24:28) And the maiden ran and told in her mother's house kadevarim haeilah, according to these events. The expression kadevarim is puzzling. It could have been simply said devarim haleah or kol hadevarim haeilah which would have meant that she related the events that had just happened. The kaf added to devarim seems to indicate that she did not tell the whole story. The letter kaf is used to express approximation, and is translated about. The Torah seems to be telling us that Rivka only told about the events, an abbreviated version of the events, which indicates that she merely told the general outlines of the incident and did not emphasize her own role in them. She was ready and eager to help but not about to

boast about it.

Creativity, sensitivity and modesty are the key elements of a true act of chessed.

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