

קהל



זכרון נתן צבי

ZICHRON NOSSON TZVI

ע"ש הרה"ג רבי נתן צבי פינקל זצוק"ל

Harav Shmuel Weiner שליט"א, Rav • Shua Schick, Chaim Dovid Kasirer Gabbaim

שבת קודש פרשת חיי שרה

זמנים לשבת

5:16pm (40 mins before שקיעה)	הדלקת נרות
5:41pm (25 mins after הדלי"ג)	מנחה וקבלת שבת
6:26pm	מעריב
8:30am	שחרית
9:00am	שוכן עד
9:36am	סוף זמן קריאת שמע
5:00pm	מנחה
6:30pm (35 mins after שקיעה)	מעריב
7:07pm (72 mins after שקיעה)	רבינו תם

זמנים לימות השבוע

7:30am	שחרית
10:00pm	מעריב

שיעורים

Rabbi Mordechai Rosenstock will be speaking Friday night between מעריב and קבלת שבת.

The Rav שליט"א will be giving a shiur on Sefer Hachinuch, shabbos morning 20 minutes before shacharis.

The Rav שליט"א will be giving a Hilchos Shabbos shiur during the kiddush following davening.

The Rav שליט"א will be giving a short emunah and bitachon shiur following mincha.

This week's shabbos kollel is sponsored l'zecher nishmas and שמואל בן ר' מרדכי nishmas. אליהו חיים בן באשה.

This week's Halacha and Hashkafa for Life series shiur, will be from R' Beinish Rosenbaum, editor of Sefer Minchas Asher, on the topic of Reb Moshe and the Satmar Rebbe's controversy down to today's shailos, at 10:20.

Mazel Tov

R' Ari & Rachelli Hershoff

on the birth of their baby boy!

Shalom Zachor will iy"n take place in their apartment on Machal 2/36 at 9:00 pm.

LANDING A FAIR DEAL

By R' Yochanan Zweig

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

This week's parsha recounts the negotiations between Avraham and Ephron the Hittite concerning the Cave of Machpeilah. The Midrash states that the words "Bnei Cheis" are repeated ten times in connection to the sale, teaching us that a person who assists a Tzaddik with a transaction is credited with having fulfilled the entire Ten Commandments{1}. Where do our Sages see any relationship between the Avraham's purchase and the Ten Commandments?

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

When he hears that Avraham wants to pay the full price for the land, Ephron comments: "erezt arba mei'os shekel kesef beini uveinecha mah hi" – "land worth four hundred silver shekels between me and you – what is it?{2}". Ephron is minimizing the expense involved. He appears to be telling Avraham that this amount of money is of no consequence to wealthy individuals such as the two of them. However, Rashi does not interpret Ephron's comments in this manner. Rather, Rashi explains Ephron's words to mean that this sum of money is of no consequence between friends. How does Rashi know that Ephron is referring to his friendship with Avraham?

The Rambam rules that if a person does not want to sell an item but is pressured into doing so by the amount of money that the buyer is willing to pay, the buyer has violated the last of the Ten Commandments, "lo sachmod" – "do not covet{3}". The only way for Avraham to guarantee that Ephron is not pressured into the transaction is if Ephron, as a gesture of friendship, is willing to give Avraham the land as a gift. However, once he sees that Ephron is willing to give him the land, Avraham, not wanting it as a gift, is comfortable offering him money for it.

Rabbeinu Bechaya comments that the number ten incorporates all the numbers which precede it. All nine commandments prior to "lo sachmod" are incorporated in this precept{4}. The Meiri explains that all of the negative traits found in the first nine stem from egocentricity, the basis for the sin of coveting{5}.

We are constantly placed in situations where we impose ourselves upon others and expect them to do something for us that they may not truly

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continued from previous page want to do. We learn from Avraham's actions the necessity to calculate whether others are

doing things for us as an act of affinity or whether they are being pressured into helping us; if the latter situation is the case, taking advantage of it borders upon

the prohibition of "lo sachmod".
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FROM WHERE DID AVRAHAM COME?

By: Rabbi Yissocher Frand

A famous Medrash Rabbah on this week's parsha (58:5) cites the pasuk [verse] "And Avraham came to mourn for Sarah and to cry for her" [Bereishis 23:3]. The Medrash asks "From where did he come?" Rav Levi answers that he came from the burial of Terach his father. Rav Yossi questions this explanation by virtue of the fact that Terach died two years before Sarah and offers the alternate explanation that Avraham came from (the Akeidah on) Mt. Moriah.

Rabbeinu Bechaya deals with this same issue, and sheds new light for us on the dispute quoted by the Medrash. Had scripture wished to tell us that Avraham came from a certain place, it would have named the place. The fact that the pasuk states simply "Avraham came" without specifying a place of origin indicates that it was not important to indicate any geographic point of departure. Rather, the intent is to indicate that Avraham reached a certain level of inspiration in eulogizing his wife. When a person is inspired to do something, the Torah uses the expression "he is coming to it". "And Avraham came to mourn for Sarah" indicates that he was motivated to eulogize her for some specific reason.

Rabbeinu Bechaya explains that in order to address this question, the Medrash quotes the difference of opinion between Rav Levi and Rav Yossi. Rav Levi and Rav Yossi are not answering the question: "Where did Avraham come from?" Rather, they are answering the question "What was the inspiration that brought him to eulogize his wife Sarah?" Rav Levi says the inspiration came from the funeral of Terach. Rav Yossi insisted that any such inspiration would have worn off after two years; rather it must have come from Mt. Moriah where he had recently experienced the Akeida.

What was the inspiration that Avraham received at the Akeida that moved him to eulogize his wife? As much as one knows one's wife, Avraham sensed greatness in Sarah at the Akeida that he had never before sensed. If one has a 37-year-old son and tells him "G-d told me to slaughter you" and the son is prepared to listen and willingly be slaughtered, that speaks volumes about the son, but it also speaks volumes about the mother that raised such a son. For a person who is told by his father that it is time for him to be killed on the altar – even though it flies in the face of everything he knows – to comply with his father's order is not a natural phenomenon, to put it mildly. Yitzchak was only able to withstand this great test because of the attribute of Emunas Chachomim [belief in the words of the Sages] that his mother inculcated in him from his earliest youth.

Using similar logic, we can now understand the viewpoint of Rav Levi who interpreted "When Avraham came" to mean he came from the funeral of Terach. Of course Rav Levi realized that the eulogy of Terach was two years prior to Sarah's passing. But Rav Levi was saying that the greatness of Sarah was even more astounding to Avraham because of the eulogy of Terach. Avraham Avinu knew where he came from. He knew that his father was an idolater. Avraham reasoned that he himself had the fortune to see the light of truth in his life. But it by no means would obviously follow that his children would likewise come to the same conclusion. Given who his father was and who he came from, it was not a simple matter that his son turned out the way he did. Considering what his spiritual DNA was all about, the fact that he had a son like Yitzchak who was willing to be offered upon on Altar of G-d was not something he took for granted. This speaks even

more volumes about Sarah's greatness as a mother and role model.

Basically, Rav Levi and Rav Yossi are conveying the same idea. Avraham was inspired to eulogize Sarah because of the great son who she raised. After having just experienced the Akeida and being reminded of Yitzchak's idolatrous ancestry, Avraham recognized the great role Sarah played in making Yitzchak who he was.

Where Was Yitzchak?

In the same passage, Rabbeinu Bechaya raises the following issue: Where was Yitzchak when this eulogy and burial took place? Rabbeinu Bechaya suggests that Yitzchak was not immediately aware of the death of his mother. Sarah's death (according to the Medrash) was due to the shock at hearing of Yitzchak's near death experience at the Akeida. Having thus been indirectly responsible for her passing, the news of this tragedy was hidden from him for the time being. Rabbeinu Bechaya further suggests that during the entire 3 year gap from the time of the Akeida (when he was 37) until the time that he married Rivka (at age 40), Yitzchak remained at Mt. Moriah.

Others quote an alternate suggestion as to Yitzchak's whereabouts during this period, in the name of the Zohar. The Zohar records that Yitzchak was actually injured during the Akeida, and the Angels took him to Gan Eden during this period until he recovered from those wounds. Furthermore, it is based on this experience that Yitzchak later was able to identify the aroma of the coat of his son Eisav as being equivalent to the aroma of the Garden of Eden [Bereishis 27:27]: "See, the fragrance of my son is like the fragrance of a field which Hashem has blessed".

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