

AT THE ARTSCROLL SHABBOS TABLE

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L'ILLUI NISHMAS RAV MOSHE BEN RAV YISSOCHOR BERISH AND MARAS YENTA BAS YISROEL CHAIM

PARASHAH

THE KINYAN OF A TALMID

Rav Pam on the Parashah by Rabbi Sholom Smith

Parashas Chayei Sarah begins with Sarah Imeinu's sudden death and Avraham Avinu's quest to acquire a proper burial site for her. Avraham wanted to buy the *Me'aras HaMachpeilah*, the burial site of Adam HaRishon and his wife, Chavah. He was directed to Ephron, the owner of the Machpeilah cave and its attached field, and negotiated a purchase price and sale of the property, as the *pasuk* (*Bereishis* 23:13) states, וְנָתַתִּי כֶסֶף הַשְּׂדֵה קַח מִמֶּנִּי, *I give the price of the field, accept it from me.*

This *pasuk* is the source of the halachically required method of purchasing a piece of property, and is also one of the methods of the legal acquisition of a wife. The Gemara (*Kiddushin* 2a) refers to this as קִיחָה, קִיחָה, lit. *taking, taking is derived from Ephron's field*. This teaches that just as a field is acquired through the transfer of money or something of value from the buyer to the seller, so too, a woman is "acquired" as a wife when she receives money or an object of value (e.g., a ring, the traditional method of *Kiddushin*).

In numerous places the Gemara discusses the various ways of making a *kinyan*, acquisition, that is legally binding. For example, a large animal such as a cow is acquired through *kinyan mesirah*, the handing over of the reins that are attached to the beast. A small animal such as a sheep can be acquired through *kinyan hagbahah*, by lifting it up.

At a Torah Umesorah convention, Rav Pam asked: How is a student "acquired" by his rebbi so that he will develop dedication to Torah study and to a Torah way of life? What *kinyan* should the rebbi use?

With a warm smile, Rav Pam answered, "There are two important ways to do this: with *meshichah* (i.e., *pulling*, drawing toward oneself) and *hagbahah*,

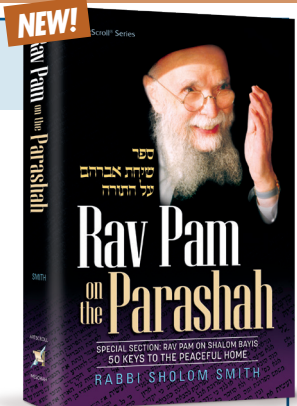
lifting up. When a rebbi inspires his *talmid* with the joy of Torah study and shows him how it is a spiritual pleasure to experience and understand the wisdom of the Creator, that is a form of *meshichah* that draws the *talmid* to the rebbi and awakens within him a desire to emulate his rebbi. This can create the *talmid's* lifelong attachment to his rebbi and to the Torah way of life.

"However, this is not enough. In order for the *talmid* to be willing to imbibe the *derech* of Torah, he must feel that his rebbi cares about him and respects his desire to grow in Torah. That necessitates a *kinyan hagbahah*, lifting up, which means to instill confidence in the *talmid* by building up his abilities in an honest and respectful manner and giving him the self-esteem and encouragement to strive for ever higher heights in Torah achievements."

Rav Pam recalled his younger years as a *talmid* of the great R' Dovid Leibowitz, the Rosh Yeshivah of Yeshivah Torah Vodaath in its early years. He was a short boy, not even fifteen years old, yet R' Dovid addressed him in the Yiddish formal third person, *Ihr!* In fact, R' Dovid spoke this way to all his *talmidim*, and it had a tremendous effect on the young *bachur*.

As Rav Pam recalled, "I felt like I was a grownup and was expected to conduct myself differently and also realized that R' Dovid appreciated my desire to grow in Torah, as if he were talking to a *talmid chacham* of his caliber."

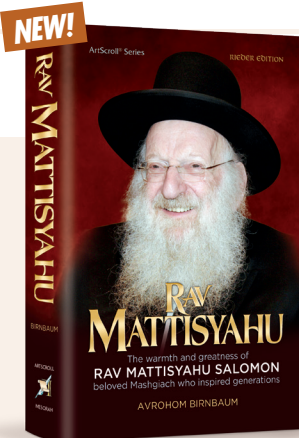
That is the *kinyan* necessary to "acquire" a *talmid!* 📖



R' Dovid Leibowitz

THIS WEEK'S ISSUE IS DEDICATED IN MEMORY OF RABBI MOSHE HAUER ZT"l,

A MAN WHO WAS LOVED BY ALL AND LEFT A LASTING IMPRESSION ON ALL THOSE WHO MET HIM. יהי זכרו ברוך.



Rav Mattisyahu possessed a tremendous *ayin tovah*; his natural default button was to notice the positive side of people.

It is an incident that is ingrained in my memory, one I can never forget. It happened during the years when he was healthy, and that is why it was so memorable.

I was one of the Mashgiach's backup drivers. When neither his regular driver nor his main back-up driver was available, I had the zechus to take the Mashgiach to yeshivah after his pre-Shacharis vaad.

In those years, the Mashgiach still walked with a spring in his step. He was always upbeat, but not that morning.

For some reason, after the vaad that morning, the Mashgiach was lethargic. When he went into his home office to get his tallis and tefillin, he sank into his chair so weak that he couldn't move.

"Is everything okay with the Mashgiach?" I asked.

His answer took me completely by surprise.

"No, everything is not okay," was his uncharacteristic answer.

Then, in a pain-filled voice, he continued, "Yesterday I was up until three a.m. listening to one tzarah after another. There was the yungerman whose daughter had gone far, far, far away from Yiddishkeit. There was a story of physical abuse. Then there was the couple who insisted on a divorce and did not want

to work on their marriage. I slept for a few hours, and this morning, before the vaad, two other people came to me with unspeakable tzaros."

I saw that the Mashgiach was depleted, completely and totally depleted on an emotional level.

As a result, I literally had to hold his arm and let him lean on me as he walked to the car.



R' Mattisyahu with R' Moshe Feinstein

**SUDDENLY,
ALL THE
MELANCHOLY,
ALL THE
HEARTACHE WAS
GONE.**

He was sitting slumped in the front seat as I pulled the car onto 6th Street toward Lakewood Avenue. As we turned the corner from Lake-

wood Avenue into 7th Street, the Mashgiach saw a yungerman, tallis and tefillin in hand, walking quickly toward the yeshivah.

"Look!" the Mashgiach exclaimed excitedly. "You see that yungerman — he looks so excited to go and daven. Look, he is walking with zerizus..."

Ten seconds later, he pointed to a different bachur running toward the beis midrash, tefillin in hand.

"Look at that bachur!" The weakness in his voice was slowly dissipating. He was literally like a child in a candy store! "Look at the purity on his face! Look at him! He is running to yeshivah to daven! Look at his smile! It is so wonderful to live in Lakewood. There are so many pure, temimusdik ovdei Hashem here!"

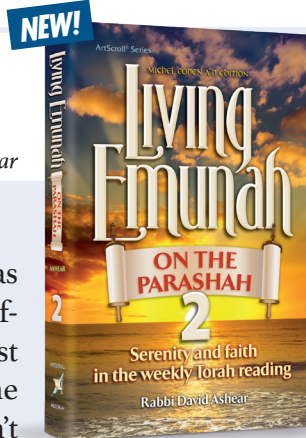
By the time we got to yeshivah, the Mashgiach had a broad smile on his face and sprang out of the car with zerizus. Suddenly, all the melancholy, all the heartache was gone.

I saw how he worked on putting things in perspective, looking at the big picture. I saw how the concept of ayin tovah and being b'simchah was such an avodah for him. He worked on being b'simchah because he saw simchah as a critical component in his avodas Hashem.

	SHABBOS NOVEMBER 15 ב' חשוון	SUNDAY NOVEMBER 16 ג' חשוון	MONDAY NOVEMBER 17 ד' חשוון	TUESDAY NOVEMBER 18 ה' חשוון	WEDNESDAY NOVEMBER 19 ו' חשוון	THURSDAY NOVEMBER 20 ז' חשוון	FRIDAY NOVEMBER 21 ח' חשוון
BAVLI	Zevachim 62	Zevachim 63	Zevachim 64	Zevachim 65	Zevachim 66	Zevachim 67	Zevachim 68
YERUSHALMI	Yoma 23	Yoma 24	Yoma 25	Yoma 26	Yoma 27	Yoma 28	Yoma 29
MISHNAH	Chullin 8:1-2	Chullin 8:3-4	Chullin 8:5-6	Chullin 9:1-2	Chullin 9:3-4	Chullin 9:5-6	Chullin 9:7-8
KITZUR	17:8-18:2	18:3-9	18:10-14	18:15-END	19:1-7	19:8-13	19:14-20:7

TURNING THE CHALLENGE INTO OPPORTUNITY

Living Emunah on the Parashah 2 by Rabbi David Ashear



Rabbeinu Yonah (*Pirkei Avos* 5:4) teaches that the tenth and final test of Avraham Avinu takes place in *Parashas Chayei Sarah*. Hashem had promised him Eretz Yisrael as an inheritance, and yet, when he sought to bury his wife, Sarah Imeinu, Avraham was forced to purchase a burial plot — at an exorbitant price.

He didn't complain. He didn't question Hashem. He simply paid the full sum and fulfilled the mitzvah with peace of mind and joy in his heart. Once again, he passed the test.

This is the way of the truly great: They serve Hashem with happiness and love — even when they don't understand, even when things don't go as expected.

People respond to challenges in different ways.

Some complain to Hashem: *Why is life so hard? Why does everyone else seem to get what they want while I'm left struggling?*

Others reach a higher level: They accept that difficulties are meant to be faced with *emunah*. They bear the weight quietly and work on themselves until they can move forward without complaint.

But the greatest level is when a person feels excited by the opportunity to show Hashem how much he believes in Him and loves Him. He embraces the test as a gift. He enjoys serving Hashem despite the hardship — *because* of his great love for Him.

When Avraham Avinu was in pain from his *bris milah*, he still yearned for guests. At first, Hashem had made it unbearably hot outside, to allow Avraham time to rest and recuperate. But when Hashem saw that Avraham was still waiting longingly for guests, He sent three *malachim* in the guise of travelers.

R' Shmuel Berenbaum asks: Why didn't Hashem simply lower the temperature so people would resume their journeys? That would have made things so much easier for Avraham.

The answer is profound: Hashem knew how deeply Avraham loved doing *chessed*. The harder the challenge, the greater the joy Avraham felt in doing the mitzvah. Just as a man who loves hiking is excited by the thought of climbing a steep mountain, Avraham's heart leapt at the opportunity to do even more for Hashem, even un-

der physical strain.

Yosef HaTzaddik serves as another powerful example. After withstanding one of the most difficult *nisyonos* imaginable, he was thrown into prison. He didn't complain. He didn't cry out, *Is this fair? I gave Hashem everything — and this is the result?*

No. Yosef was happy to continue serving Hashem even under duress. He brought joy and light to everyone in the prison. In fact, he asked the *Sar HaMashkim* and *Sar HaOfim* why they were sad, because their melancholy stood out — everyone else was always happy around Yosef. He was a source of constant *simchah*.

And when Pharaoh summoned him after twelve long years, Yosef stood before him with such calm dignity and spiritual presence that Pharaoh immediately declared, *Hanimtzah chazeh ish asher ruach Elokim bo? Can we find any other like him, a man in whom is the spirit of G-d?* (*Bereishis* 41:38).

Who else could have endured so much and still radiated such light?

The goal in *emunah* is not merely to stop ourselves from complaining. It's to rise to a level where we are excited to serve

Hashem, *precisely when it's hard* — because that's when it means the most.

At one point during World War I, the Chafetz Chaim found himself in a remote area for Shabbos. With no city or community in sight, he ended up spending the entire Shabbos in a desolate field — just to avoid being *mechallel Shabbos*. He later described that Shabbos as one of the happiest in his life. To him, the difficulty only deepened the joy of fulfilling Hashem's will.

Our *gedolim* didn't see hardships as obstacles. They saw them as opportunities — precious chances to show Hashem the depth of their love and loyalty. That's the highest level.

And the more a person serves Hashem during difficult times, the more he comes to love Him. And the more he loves Hashem, the easier it becomes to serve Him even in the hardest moments. 📖



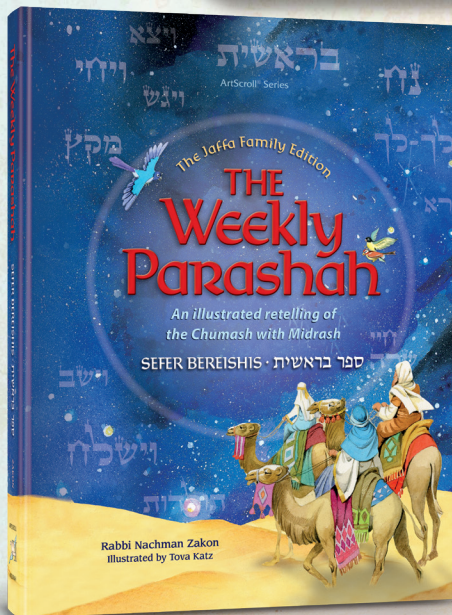
R' Shmuel Berenbaum

**WHY DIDN'T
HASHEM SIMPLY
LOWER THE
TEMPERATURE
SO PEOPLE
WOULD
RESUME THEIR
JOURNEYS?**



Parashah for Children

פרשת חיי שרה



The Me'aras HaMachpeilah

Avraham knew exactly where he wanted to bury Sarah. It was in the cave he had discovered when the angels came to visit him after he had a bris and where Adam and Chavah were buried.

But there was a problem. Avraham didn't own the property. It belonged to a man named Ephron, who was from the Hittite nation. A bigger problem was that the Hittites ruled Chevron at that time, and the law was that land for burial could be bought only by another Hittite. It was illegal to sell land to a foreigner. Avraham had to get permission from the Hittites to buy a grave, and then he had to persuade Ephron to sell the cave to him. Ephron was in the crowd when Avraham spoke. In front of everyone, he called out to Avraham, "I'll give you the field and the cave."

Avraham was very wise. He realized from what Ephron said that he would not give away anything for free. Ephron wanted to make a lot of money.

How did Avraham know this?

Ephron said, "I'll give you the field and the cave." Did Avraham ask for a field? He only wanted the cave. This was code talk for, "You want the cave, you will have to buy the field as well." Ephron wanted everyone to think he was a big tzaddik who would give Avraham whatever he wanted. But Avraham understood what Ephron really meant.

Avraham told Ephron, "I'll pay for the field."

Ephron let Avraham know how much money he wanted for the cave and field. He told Avraham, and the crowd, "400 silver shekels. Between two

good friends like me and you, what is 400 silver shekels? Practically nothing!"

The truth was 400 shekels was a lot of money — and they weren't friends!

Avraham opened his coin purse and started counting out silver shekels. Ephron stopped him. "Hold on, I didn't mean these regular shekels. I want 400 Centenaria silver shekels." What a swindler! One Centenaria shekel equaled 2,500 regular shekels. Ephron made Avraham pay 400 Centenaria shekels — which meant that Avraham paid for Me'aras HaMachpeilah one million regular shekels!

But the price didn't matter. The important thing was: Now the cave was Avraham's, and it would belong to the Jewish people forever.

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THE WEEKLY QUESTION

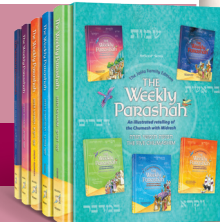
Question for Chayei Sarah:

Why is Me'aras HaMachpeilah called Me'aras HaMachpeilah?

Kids, please ask your parents to email the answer to shabbosquestion@artscroll.com by this Wednesday to be entered into a weekly raffle to win a \$36 ARTSCROLL GIFT CARD! Be sure to include your full name, city, and contact info. Names of winners will appear in a future edition. HINT: The answer can be found in *The Jaffa Family Edition Weekly Parashah*.

The winner of the question for Parashas Bereishis is: YAAKOV DRORI, Atlanta GA

Question for Bereishis was: What percentage of the world population did Kayin kill when he killed his brother? Bereishis Answer: By killing his brother Hevel, Kayin killed more than 14 percent, or 1/7th, of the world population!.



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