

# THE COMMUNITY PARSHA SHEET



PARSHAT CHAYEI SARAH

London's Leading Young Professionals Platform and Jewish Communal Centre



**RABBI JONATHAN TAWIL**  
*TAL Founder & Director*

## HOW DO I KNOW SHE IS THE ONE?

Finding the right partner to spend the rest of your life with is always going to be difficult.

How can you know that this is really the right person to spend the rest of your life with?

The Torah guides us with crucial advice!

When Eliezer returned from his successful journey bringing back a new potential wife – Rivka, for his master Yitzchak, he related to Yitzchak all the miracles that had occurred to him. This must have been providence. The land 'jumped' as they travelled to Aram Naharayim making their journey days quicker than it should have been; Rivka appeared immediately as Eliezer completed his prayer asking for the right girl; the water 'rose' up to greet her as she approached; how her father Betuel had tried to wreck the relationship by poisoning Eliezer and that an angel came and switched their bowls causing Betuel to eat his own poisoned food.

Miracles upon miracles had occurred and we would have expected that to impress Yitzchak to make a quick decision to accept Rivka.

Yet Yitzchak was not satisfied until he brought Rivka into his mother's tent.

"He brought her to the tent of Sara his mother. He married Rivka and she became a wife to him" (Bereishit 24:67).

Why was it so necessary for Yitzchak

to bring Rivka into his mother's tent before affirming that he wished to marry her? Didn't all the miracles suffice?

The commentator Onlekes sheds some light translating the Pasuk as "Yitzchak brought her into the tent and he saw that behold her deeds were good like the deeds of Sara his mother. He took Rivka and she was to him as a wife."

The Brisker Rav explains that all of the miraculous events were not convincing enough for Yitzchak until he saw that "her deeds were like the deeds of his mother Sara", meaning that he saw that Rivka's deeds and conduct twinned that which he saw in his mother. Before that he wasn't prepared to bring her into his home. We learn a very important principle here. Despite all the wonders that were seen and all the blessings that Avraham his father had bestowed to this union, Yitzchak was not satisfied until he saw the good deeds of Rivka.

When it comes to marriage you can't just rely on wonders and coincidences. Rav Shach Zts'l explains that we find a similar idea with Eliezer.

He had witnessed an open miracle with the water rising up towards Rivka, nevertheless he did not rely on that to make his decision, rather, he waited until she had proven her righteousness through offering both him and the camels to drink.

The Ohr Hachaim makes a fascinating observation:

Eliezer had prayed to G-d that the girl that will come out and offer him and

24TH CHESHVAN 5783

SHABBAT BEGINS:  
15:52pm

SHABBAT ENDS:  
16:57pm



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By Rabbi Jonathan Tawil



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*Shabbat Shalom*



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his camels to drink will be the one for Yitzchak.

Yet when we look at the Pesukim we see that Rivka offered Eliezer to drink and at that point didn't mention the camels. Only once he had finished did she mention the camels (24:19).

The Ohr Hachaim (24:18) explains that Rivka acted with even greater piety than Eliezer was expecting. "Rivka didn't tell Eliezer immediately that she will give water to his camels. The Tzadeket figured that if she told Eliezer, right from the beginning, that she will draw water for his camels, he might gulp his water down [and he might drink less than he needs to quench his thirst] because he knows that Rivka still has a lot of work to do, to give water to all the camels. Therefore, Rivka didn't tell Eliezer her plans so that Eliezer would drink

his full at his own pace. After he finished drinking, she said, "I will draw for your camels."

We can see further Rivka's awesome generosity and piety from when Eliezer finished drinking his water. The Torah relates (20:24) that "she quickly poured out the jug... And she ran to the well..."

The Shlah HaKadosh Zts'l (end of Chaya Sara) writes, "After Rivka gave water to Eliezer, some water remained in the jug. Rivka didn't know what to do with it. If she pours this water for the camels, it will appear like she compares camels to humans, for she gives them both to drink from the same utensil. On the other hand, to pour the water on the ground is disrespectful. It might imply that since Eliezer drank from the water, the water isn't good anymore. There-

fore, Rivka acted with wisdom.

She ran and rushed and made it appear that she accidentally dropped the jug due to her haste, and the water spilled. This way, Eliezer's honour was maintained.

It's never easy to know whether the person you think is destined to marry you, is really – THE ONE!

The Pasuk in Tehillim says, "the world is built on Chessed" (Psalms 89:3).

When a couple comes together, they are building their new world.

Yitzchak taught us to search for the attribute of kindness in our partner and this trumps any obvious signs and miracles that the couple is destined to be together.

Rivka taught us that when you are kind to others, it not only changes you, it changes the world!



**RABBI DAVID BAADANI**  
*Director - TAL Chazanut Program*

## PARSHAT CHAYEI SARAH

After the passing of Sarah, Avraham went to Hebron to buy the cave of Machpelah and the field around it. He came to the Hittites and asked them to let Ephron selling his field and the cave that is in it. Ephron offered to give it for free but after he asks for enormous amount of money, 400 silver shekels. Avraham gives him the money and buys what will be the burial place of our forefathers and mothers.

The question we should ask is, how did Avraham know that the price which Ephron asked for is the final offer? You see... A moment ago he offered to give everything for free, out of charge. Suddenly he changed his mind and asked for 400 silver coins, that type of person might change his mind again.

So how Avraham knew that this is the price Ephron really be happy with?

Last week Parasha we learnt that ה' taught Avraham how to listen properly. In this week Parasha, which is around 25 years later, we see that Avraham already know how to really listen to others.

Let see the פסוקים with the simple translation and after that we will try to understand how Avraham heard them.

לֹא־אֲדֹנִי שָׁמְעֵנִי הַשְׁדָּה נְתַתִּי לָךְ וְהַמַּעֲרָה אֲשֶׁר־בּוֹ לָךְ נְתַתִּיהָ לְעֵינֵי בְנֵי־עַמִּי נְתַתִּיהָ לָךְ...

"No, my lord, hear me: I give you the field and I give you the cave that is in it; I give it to you in the presence of my people...

At first glance it looks like Ephron is truly want to give everything for free, but Avraham heard beyond the words. What Ephron was really saying is: לֹא־אֲדֹנִי שָׁמְעֵנִי. Please don't listen to what I say about giving you for free, לְעֵינֵי בְנֵי־עַמִּי נְתַתִּיהָ לָךְ. The reason i say to give you for free is because we are in the present of my

people and I feel embarrassed to ask for money from you.

Avraham understood and say to him: אֶךָ אִם־אֶתָּה לֹו שָׁמְעֵנִי, "If only you would hear me out! Let me pay the price of the land, I'm indeed willing to pay.

Ephron is satisfied that Avraham understands his 'language'; so he continued. אֲדֹנִי שָׁמְעֵנִי My lord, do hear me! אֶרְץ אַרְבַּע מֵאוֹת שֶׁקֶל־כֶּסֶף בִּינִי אֶרְץ אַרְבַּע מֵאוֹת שֶׁקֶל־כֶּסֶף בִּינִי A piece of land worth four hundred shekels of silver—what is that between you and me? וָאֶת־מֵתִךְ קָבַר: Go and bury your dead.

Avraham, the pillar of kindness, teaches us that the ultimate חסד we can give any human being is the feeling of being heard. To truly listen to what they have to say, to understand where they come from and what they want to express between the lines, beyond the words.

לרפואת סבי הרה"ג הרב שמעון בעדני בן חביבה שליט"א



## HALACHOT BY RABBI ELI MANSOUR

Using Eyedrops for Lubrication, and Lotions for Chapped Skin

If a person on Shabbat needs drops to lubricate his eyes – such as for inserting contact lenses – he may use eyedrops for lubrication. This is the ruling of Hacham Ovadia Yosef, as cited in Yalkut Yosef (Shabbat, vol. 4, p. 110). Since this is not done for medical purposes, but simply to keep the eyes lubricated, it is permissible.

Hacham Ovadia permitted under certain circumstances the use on Shabbat of creams that are absorbed into the skin, despite the Shabbat prohibition of Memare'ah – smoothening a thick substance. This lenient ruling was based on the theory advanced by the Magen Abraham (Rav Abraham Gombiner,

1633-1683) that Memare'ah forbids smoothening a substance on a surface (such as applying wax to the cover of a barrel to seal it), but not when it is absorbed into the surface. Hacham Ovadia thus permitted the use of lotion for an infant's rash, and for somebody suffering from a painful backache. However, the Mishna Berura Tiferet (328:76) notes that it is uncertain whether Hacham Ovadia would have also permitted applying hand cream to heal chapped skin on Shabbat. It is very possible that Hacham Ovadia allowed relying on the lenient position of the Magen Abraham only for the sake of a child, or in cases of severe pain. Therefore, it is proper to avoid the use of hand cream on Shabbat. By the same token, one should not

use olive oil to treat chapped lips or chapped skin on Shabbat. Since olive oil is used on skin today exclusively for medicinal purposes, this would be forbidden on Shabbat due to the prohibition of Refu'a (taking medicine on Shabbat).

**Summary:** One who needs to lubricate his eyes on Shabbat (such as to insert contact lenses) may take lubricating eyedrops. Although it is permissible on Shabbat to apply lotion to an infant's rash, and to use lotion in cases of considerable pain, it is proper to avoid using on Shabbat lotions or olive oil to treat chapped lips or chapped skin.



## GUEST WRITER

*Differentiation: A Modern Phenomenon?*

There is much dialogue in the generation we live regarding successful parenting and education. Society around us gives us the impression that the new bestsellers on positive parenting and innovative courses on successful schooling are a must in order to effectively discharge one's duties as parent or teacher.

But we sometimes forget that we have a Book, our eternal Torah, which although ancient, contains timeless lessons if only we explore and examine it properly. The book of Bereishit in particular deals with relationships, albeit uneasy ones. We have strained relationships between father and son (Yitschak & Yaakov and Yaakov & Reuben), mother and son (Sarah & Yishmael and Rivkah & Esav), siblings (Kayin

& Hevel and Yosef & brothers) and even husband and wife (Yaakov & Leah). These episodes are for us to learn from and apply to our daily lives.

One of the central difficulties and disappointments of Toldot is, how could an Yitschak and a Rivkah produce an Esav? Couldn't such righteous parents produce children loyal to their values and principles? Moreover, both children seem to have potential in different 'fields'. Yaakov is described as 'אִישׁ תָּם יָשֵׁב' - a 'simple' man abiding in tents and Esav is 'אִישׁ שָׂדֶה יָדַע צֹדֵד' - a professional hunter of the fields. What happened? How and why did Esav become Esav the wicked?

Some have argued that it was mere genetics. Rivkah came from an idolatrous home and so did Avraham. Esav happened to

receive all the negative genes from both sides - paternally and maternally. This doesn't fit very well with the concept of Free Will, one of the axiomatic principles of Judaism. Others attribute Esav's slump to Rivkah's favoritism of Yaakov. Rivkah was the 'mother at home' and Esau sensed her lack of interest in him causing him to embark on his own path.

Rabbi Shimson Raphael Hirsch (1808-1888) maintains that Yitschak and Rivkah were responsible for Esav's new path but for a different reason. For Rabbi Hirsch, the key words in their upbringing are 'וַיִּגְדְּלוּ' 'and the lads grew up'. That was the parents' mistake. Yaakov and Esau grew up in the same educational infrastructure. Yaakov was a wholesome individual and the schooling system of his parents suited him



and his needs. Esav, alas, was of different nature. He was more animated and energetic and was not suited for the same educational system that his brother was experiencing. But his parents failed to recognize that and made them grow up together: one school, one system, one technique. Esav was stifled and the natural reaction of being stifled is to burst open from those chains and forge a new, independent path through life.

Every child must be raised as an individual. Each individual child whose education has been entrusted to us has a unique mission to

complete. The practical means by which we are to guide each individual child to his or her potential are not the same. They are as different from one another as the tendencies and abilities and the intellectual and emotional potential are in each individual personality. A shoe does not fit all feet. An effective parent or teacher should be able to raise children as different as Jacob and Esav in such a manner that both of them will grow up to be good and capable as each other, but in different fields. King Shelomo later echoed this with the maxim 'חֲנֹךְ לְעֶרֶץ עַל פִּי דִרְבָּר', 'raise the child according to his

path and character traits. Children have different learning preferences and one size doesn't fit all. Our children are our saplings. Just like different plants need different types of food and varied amounts of water and sunlight, so too our children need different types of training and varied amounts of praise and love. We can thus understand why the Talmud teaches us that teachers (and parents, for every parent is essentially a teacher) who perform their duties as required, will shine like the stars for eternity.



QUIZ TIME!

1 How long did the plague of blood last?

1-7:25 - Seven days.

2 Why did the frogs affect Pharaoh's house first?

2-7:28 - Pharaoh himself advised the enslavement of the Jewish People.

3 What did Moshe mean when he told Pharaoh that the frogs would be "in you and in your nation?"

3-7:29 - He warned that the frogs would enter their intestines and croak.

4 What are "chamarim?"

4-8:10 - Piles.

5 Why didn't Moshe strike the dust to initiate the plague of lice?

5-8:12 - Because the dust protected Moshe by hiding the body of the Egyptian that Moshe killed.

