

NOVEMBER 23, 2024  
22 CHESHVAN 5785  
PARSHAS  
CHAYEI SARA

DALLAS  
COMMUNITY KOLLEL  
OF DATA

# FAMILY TORAH *Journal*

THE WEEKLY PUBLICATION OF  
THE DALLAS COMMUNITY KOLLEL

## TORAH PERSPECTIVES

RABBI RAPHAEL TESSLER



### SIMPLE TALK

The bulk of this week's parshah is taken up with the story of Avraham sending his faithful servant Eliezer on a mission to find a wife for his son Yitzchak. The Medrash points out that the Torah will usually only write a small amount even for a major halachik topic. For example, all of Hilchos Shabbos are jam packed into so few words that Chazal describe it as a mountain held by a string. Yet there are entire columns taken up with the story of how Eliezer found Rivkah and the repetition of the whole story to her parents. The Medrash explains that this is because the sicha (talking) of the servants of the Avos is more beautiful and precious (yaffa) than the Torah of their children. The Rabbenu Bechaye explains that the Avos were a paradigm of greatness. Therefore everything that has to do with them should be delved into and learnt from. As an example, Reb Elya Baruch Finkel, zt"l, has a whole kuntres on shidduchim, gleaned from the events in our parshah. Interestingly, there was a known segulah of listening to him on Friday night of Parshas Chaya Sarah when he spoke on this topic, to help the listener find his zivug within that year.

This concept continues on a much deeper level as well. Reb Gedaliah Schorr, zt"l points out that Rashi brings this Medrash of "Yaffa Sichason" on a different passuk than in the Medrash. He connects it to the passuk that shows Eliezer's kefitzas haderech (the ground moved for him to able to cover a large distance in a short amount of time). The Baal Shem Tov explains that Rashi quotes it here because hidden within this passuk is the name of Hashem

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## *Meaning* — BEHIND THE *Minhag*



RABBI HILLEL MULLER

### KIDDUSH PART TWO

The Friday night Kiddush begins with a paragraph from Parshas Bereishis, וינולו השמים, how Hashem rested on the seventh day, and then we proceed with a berachah on the wine.

You may notice that before we start reciting Kiddush, we start off with the words יום הששי. What is the meaning behind this as that is from the sixth day of creation and has nothing to do with Shabbos?

The Mishnah Berurah says that the opening letters of השמים וינולו הששי spell out the name of Hashem. Therefore we want to start off Kiddush with the name of Hashem.

The Gr'a says that this is to hint to the idea of Tosafas Shabbos — we want to add on to Shabbos.

The Magen Avraham says we are trying to reach seventy-two words in Kiddush so we add these two words.

In truth you might notice that we add quietly beforehand four more words — ויהי ערב ויהי בקר. The Gemara tells us that one is not allowed to say half a passuk. Therefore we add these words to complete the passuk.

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ZEMANIM

🕯️ CANDLE LIGHTING | 5:04

SHABBOS ENDS: 6:07 | RABEINU TAM 6:34

that causes the phenomenon of kefitzas haderech. This is just one example of the many holy and wondrous things that can be seen within the “simple” talk of the servants of our Avos.

Rav Ruderman, zt”l, points out another amazing yesod in Avodas Hashem that can be gleaned from the parshah. Rashi comments on the words לֹא תָלֵךְ (perhaps she will not come), which can be read as Eliezer expressing his hope that a proper shidduch would not be found amongst Avraham’s family, because he wanted Yitzchak to marry his own daughter. The Meforshim point out that it’s the spelling of לֹא without a vuv that led to this drasha. Yet it is only written this way the second time around, when Eliezer is repeating it to Besual, the father of Rivkah. But why is this so? Rav Ruderman answers that Eliezer had negios, a bias, that things should not work out. Yet he could not see that until now. It was only after seeing Rivkah as the proper shidduch for Yitzchak that he recognized within himself the bias he had all along. We see from here how much the actions we do and things we say can be affected by our nimius, our inner biases. We have to stop and think about why we are doing what we are doing, what our motive is, where it is really coming from.

Another lesson that we can learn from Eliezer is how to combat the hidden, possibly negative, motives within. That tool is being an eved. As we see from Eliezer, although he had his bias, he still followed through with the will of his master one hundred percent. In fact, so complete was his subservience to Avraham’s will, that we don’t find his name mentioned even once in the parshah. Let us keep delving into the holy words of Torah and learning the will of Hashem. ▲

### Meaning Behind the Minhag

>>> *continued from front*

But if you are really sharp, you will notice that this isn’t the beginning of the passuk — the passuk begins with the word וַיֵּרָא.

The Yaavetz in his Siddur answers that since there’s a pause in the passuk starting a new thought, it’s not a problem to break up the passuk.

Chasam Sofer in Teshuvos says that Chazal learn from the words in the passuk, טוֹב מֵאֵד זֶה הַמּוֹת, so we don’t want to begin Kiddush with these words.

The Aruch Hashulchan brings a minhag to start from the beginning of the passuk. ▲

# Quick 6

RABBI MOSHE ROTHSTEIN

PARSHAS CHAYEI SARA



1

What was special about Mearas Hamachpela that Avraham Avinu (and Adam Harishon) wanted to be buried there?

2

Why did Eliezer (when standing by the well) need to tell Hashem where he was standing?

3

What was it that Eliezer added when repeating what had happened at the well, that wasn’t mentioned previously?

4

How much water did Rivka draw?

5

How many miles did Eliezer travel in one day?

6

How do we know that Avraham Avinu was aware that Yitzchok was going to try to give the Brachos to Esav?

Answers on the back page

# Climbing HIGHER



RABBI YOSEF CHAIM PINKUS

## CHESHVAN

As was discussed two weeks ago, the month of Cheshvan is a wonderful opportunity to establish spiritually growthful habits. What practices can we implement to seize the moment?

Pirkei Avos (Ethics of The Fathers) is a collection of moral guidance and ethical teachings that the Sages received and wrote down as part of the Mishnah. Much of the focus of the sefer is on practical tips to infuse our lives with Torah wisdom. In the first perek, the famous sage Shammai says, "Aseh Torasecha Keva — Make Torah study a constant [part of your life]." This, among many others, is a source for our societal emphasis on establishing set times for learning. The popularity of daily Daf Yomi shiurim and weekly Shabbos shiurim are because of the importance of consistently scheduled Torah learning.

So why is it that the study of Torah holds such a foundational place in Judaism?

Broadly speaking, the commentaries fall into two camps. Some choose to give primacy to the practical benefits, and others focus on the spiritual benefits. This week and next, we will discuss these twin benefits of learning Torah. Hopefully, developing our understanding of the importance of Torah study will give a boost to fuel us forward.

This week, we will focus on the practical side of things. Learning Torah teaches you the how, what, when, why, and where of Jewish life. Halachah is often complex. A grounding in the relevant portions of the Torah clarifies our practical halachic obligations. Shabbos is an especially fraught area. The Chofetz Chaim famously said that one who does not learn Hilchos Shabbos is guaranteed to accidentally violate Shabbos every week!

This is not just useful advice. This is a Torah-based approach. When the Torah discusses

the obligation to learn Torah, it is presented through the lens of attaining the practical knowledge needed for living a proper Jewish life!

"This Book of the Torah shall not depart from your mouth; rather you should contemplate it day and night in order that you observe according to all that is written in it; for then you will make your way successfully and then you will act wisely." (Sefer Yehoshua 1:8)

R' Hirsch (Horeb, 493) expounds on the idea extracted from this passuk.

"You must study for practical life — that is the fundamental principle of the law. With an attentive mind and with a receptive heart you must study in order to practice. You must aim at learning from the law a way of life, which is its true teaching..."

The uninterrupted opportunity of Cheshvan allows us to concentrate on our consistency. From now until Chanukah, we have the opportunity to take heed of these essential ideas and find ways to reinforce our commitment to consistent Torah study.

Next week, iy"H, we will delve into the spiritual benefits of learning Torah. ▲

## KOLLEL DAVENING SCHEDULE:

### SHACHRIS

SUNDAY 8:15 AM MON-FRI 8:00 AM

**MINCHA** SUNDAY 2:15 PM MON-THURS 5:00 PM

**MAARIV** 9:00 PM

**DALLAS**  
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## LEGAL HOLIDAY LEARNING

### JOSH QUINN

Topic: "Smells good?  
What-a-Blessing"

Kollel Bais Medrash  
9:00 - 10:00 am

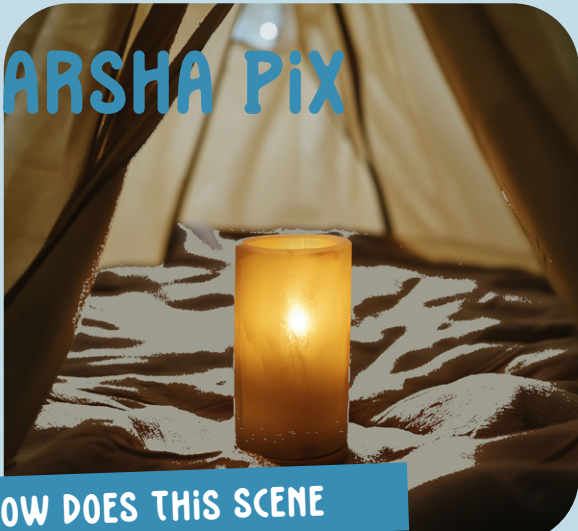
**THURSDAY,  
NOVEMBER  
28TH**

Breakfast will be served

# IN THE *Spotlight* DALLAS NIGHT OF ACHDUS



## PARSHA PIX



HOW DOES THIS SCENE

CONNECT TO THE PARSHA?



ANSWER FROM LAST WEEK'S PARSHA PIX:

פרשת וירא פרק יח פסוק ז  
 וְאַל־הִבְקֵר רֵץ אֶבְרָהָם וַיִּלָּח בְּרִבְפָּקֹד רָךְ וְטוֹב וַיִּתֵּן אֶל־הַנְּעָר וַיִּמְהַר לַעֲשׂוֹת אֹתוֹ:  
 Then Abraham ran to the herd, took a calf, tender and choice, and gave it to a servant-boy, who hastened to prepare it.

רשי: בן בקר רך וטוב  
 A CALF, TENDER AND GOOD — There were three calves so that he might give them to eat three tongues together with mustard condiment

## ANSWERS TO QUICK 6

- 1) It was a mearah inside a mearah and they wanted to hide the exact location of their burial like mentioned by Yaakov Avinu. 2) It was a well for the people of the city, so his prayer was to Hashem - that someone who has permission to give water come to the well. 3. 4 שם 4. עיין שם 5. 400+ miles. 6. Rashi says that Avraham Avinu didn't give Yitzchok Avinu all the Brachos because he didn't want that Esav should receive the Brachos.