

HaRav Avrohom Baruch Zachariash, Sh'lita, Rav

Nov 22/23, 2024 – התשפ"ה התשפ"ה



And the Winner is...

Abraham accepted Ephron's terms. Abraham paid out to Ephron the money that he had given as a price in front of the Hittites—four hundred shekels of silver at the going merchants' rate. (Bereishis 23:16)

The Medrash tells us that one of the ways the blessing given to Avraham avinu (that all the nations will be blessed through him: "I will bless



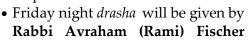
those who bless you" Bereishis 12:3), was fulfilled, happened with all those who did business with Avraham, as they were successful well above what was expected! Yet, when Ephron did business with Avraham by selling his field to him, neither the Torah nor Chazal tell us that Ephron had any positive results from this sale.

The Be'er Yoseph (Rabbi Yoseph Tzvi Salant b. 1885) shows that Ephron had the opposite of the typical result of doing business with Avraham. He points to the lack of the letter vav in Ephron's name in our source verse. This tells us that Ephron gained absolutely nothing at all. In fact, he proved this by pointing out how exorbitant the price Avraham paid for the plot of land was, as compared to the plot of land that Yaakov bought "b'mea kesita" for 100 pieces of silver. This was a mere fraction of the amount that Avraham paid, and Yaakov received a substantially larger piece of land. From this he proves that Avraham Avinu paid Ephron significantly more than the market price. He explains that Ephron wasn't trying to execute a business deal with Avraham, rather he was trying to extort as much money as he could from Avraham! Therefore, he didn't receive the blessing that came with dealing with Avraham, even though Avraham wanted this piece of land and was

(Continued on page 2)

The Rav will be away this Shabbos

As such, the following changes will take place:





THE RAV

Shlita. Ray Fischer learned at both Gateshead and Brisk Yeshivos, and is now one of the senior members of The Gra Kollel in RBS-A.

- No Beis Elokim shiur or Shabbos morning drasha.
- No Pele Yoetz shiur.

Lifecycles

Mazel Tov to Yosi and Rivka Benjamin on the Bar Mitzvah of their son Yonatan Meir.



The Kehilla is invited а Kiddush after davening in the hall.



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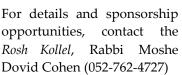


Shabbos Schedule Parshas Chayei Sarah לוח שבת פרשת חיי שרה

Erev Shabbos		ערב שבת		
Mincha 1	12:30	מנחה א׳		
Candle Lighting	16:00/16:20	הדלקת נרות		
Mincha 2	16:22	מנחה ב׳		
Sunset	16:40	שקיעה		
Shabbos Day		יום השבת		
Brachos	08:00	ברכות		
Shochein Ad	08:30	שוכן עד		
Latest Shema – M. A.	08:03	סוף זמן ק״ש למג״א		
Latest Shema – G'ra	08:50	סוף זמן ק״ש לגר״א		
Mincha 1	13:00	מנחה א'		
Pele Yoetz Shiur	×	פלא יועץ		
Mincha 2	15:55	מנחה ב׳		
Sunset	16:40	שקיעה		
Ma'ariv 1	17:17	מעריב א׳		
Ma'ariv 2	17:40	מעריב ב׳		

Ahavas Shalom Community Kollel

The new Ahavas Shalom Kollel has opened in our Beis Medrash, and the sweet sounds of Torah learning can be heard each morning from a group of Avreichim learning Gemora Be'iyun. The Avreichim are also learning b'chavrusa with members of our kehilla during the first hour of the Seder (09:15-10:15).









GMACH SMACHOT

If you suffer a loss contact the Gmach to borrow items necessary for a *shiva* home, **ahavasshalom.org/smachot**Or call 054-566-5083 or 050-203-0584

(Continued from page 1)

willing to pay the price. Nevertheless, that did not make it a "reasonable" business deal, and therefore Ephron quickly lost the money he received.

We can learn two important lessons from this:

First, when one is under pressure to do something, one need not always decide to do it or not based on whether it is "fair". Rather one should decide if it makes sense for him to do this thing. If it is good for him, then even though the other party may be gaining way more than they should, we should learn from Avraham to do it anyway.

The second thing we should learn is that those who abuse a righteous person such as Avraham – or potentially any descendant of Avraham – in order to extort money without good reason, though it may look like they *made a killing*, the end is that they will lose out and not reap the rewards of their business deal. In other words, clearly Hashem runs the world, and those who do the right thing won't lose, while those who do the wrong thing will be punished. It does not depend upon how it looks on the surface to the people around – it depends on how it is viewed by Hashem. Don't judge the success and failure of things by the immediate results. Hashem takes care of everything, and the righteous one in His eyes will always be the one to "win".

May Hashem bless us all to be truly successful in all our endeavors.





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Don't Be Left Out!

When you have a simcha (or R"L a sad event), it is *so easy* to have it included in the next newsletter! Just send an email to lev@ahavasshalom.org! *Deadline is* 11:00 Thurs.



Reminder: Sending an instant message, an email, or speaking to anyone else will probably result in your announcement not making it to the newsletter! Questions that appear in this newsletter come from RBSsemicha.com. Four volumes of questions are now available in print. See rbssemicha.com/books for more information.

Q&A: Pulling Out Hair

Shimmy knew he couldn't style his hair with a comb or brush on Shabbos, so he took his fingers and stroked his hair until it looked sharp. But when he looked at his fingers, he saw that some of his hair had been pulled out and was on his fingers. Did Shimmy violate a prohibition of pulling out hair from his head on Shabbos?

No. It is not guaranteed that hair will be pulled out with each stroke, so this is not called a *psik reisha*. Since Shimmy does not have intent to pull out any hairs, he is permitted to style his hair in this fashion.

OC 303 M.B. 88

Q&A: My, What A Big Leash You Have!

Mr. Feldenkranz went away on an elderly single's weekend at the Homowack in the Catskills and asked Hudy to watch his dog, Fifi. Hudy leashed up Fifi for his first walk on Shabbos morning while still in the apartment building and realized that the leash



was exceedingly long — so long that it was dragging on the ground. As Hudy lives in a city without an *eruv*, and Mr. Feldenkranz didn't have a shorter leash, which is a valid option for him to walk outside with Fifi?

1)He is permitted to wrap the leash around his wrist to shorten it and prevent it from dragging on the ground.

2)He is permitted to wrap the leash around Fifi's neck to shorten it and prevent it from dragging on the ground.

3)He is permitted to wrap either end of the leash around Fifi's neck or his wrist to shorten it and prevent it from dragging on the ground.

4)None of the options above are valid, and Hudy is forbidden to walk Fifi this Shabbos.

2. Hudy may wrap the excess leash around the dog's neck and walk Fifi outside. Hudy may only hold the **end** of the leash in his hand and may not wrap the leash around any part of his own body, nor may Hudy hold the leash in the middle and allow the end part of it to drag behind him. In both cases, this would be considered carrying the non-essential part of the leash, and it would be forbidden to do so in a city without an *eruv*.

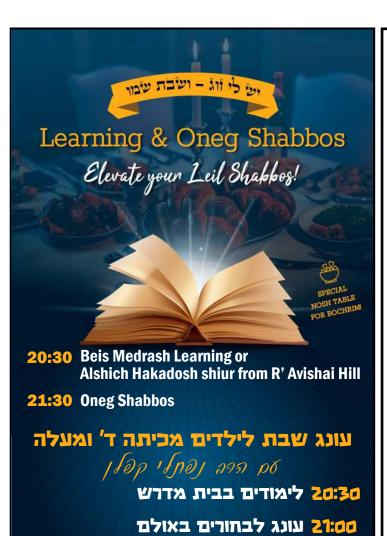
OC 305:16

Mi Shebeirach for Cholim

Reminder: If you would like the Gabbai to read the name of a *choleh* on Shabbos during the *Mi SheBeirach*, you must submit it via Email to Mrs. Zakoo



by Thursday! Send your list of *Hebrew Names* using *Hebrew Letters* to Mrs. Zakoo at office@ahavasshalom.org.



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Shiurim with the Rav

The Rav will be giving 2 shiurim this coming week:

SUNDAY 21:15: Mishnayos - Mikvaos

TUESDAY 20:15: HILCHOS CHOL HAMOED

All shiurim are given in shul and via ZOOM at this link: cutt.ly/AhavasShalomZoom

Past shiurim are archived at ahavasshalom.org/yt-videos

משולחנו של הרב אברהם ברוך זכריש

והמנצח הוא...

וַיִּשְׁמֵע אַבְרָהָם אֶל־עֶפְּרוֹן וַיִּשְׁקְלֹ אַבְרָהָם לְעֶפְּרוֹ אֶת־הַכֶּסֶף אֲשֶׁר דְּבֶּר בְּאָזְנֵי בְנֵי־חֵת אַרְבַּע מֵאוֹת שֶׁקֶל כֶּסֶף עֹבֵר לַפּחַר: (בראשית כג:סו)

המדרש מספר לנו שאחת הדרכים בהן התקיימה הברכה שניתנה לאברהם אבינו "וַאֲבְרְכָה מְבְרְכֶיף" (בראשית יב:ג), היתה שכל מי שעשה עסקים עם אברהם, הצליח הרבה מעל הצפוי! עם זאת, כשעפרון מכר את שדהו לאברהם, לא נמצא בתורה ולא בחז"ל שלעפרון היו תוצאות חיוביות מהמכירה הזו.

הבאר יוסף מראה שלעפרון הייתה תוצאה הפוכה מהברכה הצפויה מעסקים עם אברהם. הוא מצביע על היעדר האות 'וו' בשמו של עפרון בפסוק המקור שלנו, שאומרת כי עפרון לא הרוויח בכלל. הוא הוכיח זאת בכך שהצביע על כמה היה המחיר המופקע ששילם אברהם עבור חלקת האדמה, לעומת חלקת האדמה שקנה יעקב "במאה קשיטה". זה היה הרבה פחות מהסכום ששילם אברהם עבור חלקת אדמה גדולה משמעותית. מכאן הוא מוכיח שאברהם אבינו שילם לעפרון הרבה יותר ממחיר השוק. הוא מסביר שעפרון לא ניסה לעשות עסקים עם אברהם, אלא הוא ניסה לסחוט מאברהם כמה שיותר כסף! לכן, הוא לא קיבל את הברכה שבאה עם עשיית עסקים עם אברהם, למרות שכפי שאברהם רצה לקנות שטח האדמה הזה, הוא היה מוכן לשלם את המחיר. בגלל זה, לא הפך אותה לעסקה "הגיונית", ולכן עפרון הפסיד במהירות את הרווח שקיבל.

אפשר ללמוד מכך שני לקחים חשובים. ראשית, כאשר אדם נמצא בלחץ לעשות משהו, לא תמיד צריך להחליט לעשות את זה או לא על סמך האם הוא "הוגן". אלא צריך



להחליט אם נכון לו לעשות. אם זה טוב לו, אז למרות שהצד השני אולי מרוויח הרבה יותר ממה שמגיע לו, צריך ללמוד מאברהם לבצע את זה בכל מקרה.

הדבר השני שעלינו ללמוד הוא שמי שמתעלל בצדיק כמו אברהם – או למעשה כל צאצאיו של אברהם – כדי לסחוט כספים בלי הצדקה, אם כי אולי נראה שהם הרוויחו מאוד, במקום זאת, בסופו של דבר הם יפסידו. במילים אחרות, ברור שה' מנהל את העולם, ומי שעושה את הדבר הנכון לא יפסיד, בעוד אלו שעושים דברים לא נכונים יפסידו. זה לא תלוי איך זה נראה במבט ראשון לאנשים מסביב – זה תלוי איך זה נראה בעיני ה'. אל תשפוט את ההצלחה והכישלון לפי התוצאות המיידיות. ה' דואג להכל, והצדיק בעיני ה' תמיד יהיה זה ש"ינצח".

יהי רצון שה' יברך את כולנו להצליח באמת בכל

Weekday times until	'ı(Fri)	(Thu) ה׳	′τ(Wed)	(Tue)	(Mon)ב׳	א'(Sun)	יום	זמנים		
	06:20, 07:15, 08:15	06:20, 07:15, 08:10	06:20, 07:15, 08:10	06:20, 07:15, 08:10	06:20, 07:15, 08:10	06:20, 07:15, 08:10	שחרית	לימי חול		
Parshas	12:30, 16:20	13:00, 15:15	13:00, 15:15	13:00, 15:15	13:00, 15:15	13:00, 15:15	מנחה	עד פרשת		
Toldos	*Hall	19:00, 21:00	19:00, 21:00	19:00, 21:00	19:00, 21:00	19:00, 21:00	מעריב	תולדות		

HaRav Avrohom Baruch Zachariash, Sh'lita, Rav Su-Fr 08:30-09:15 and Su-Th 19:15-20 Cellphone: 052-763-5938

Binyomin Rubenstein, Chairman binyomin@ahavasshalom.org 054-237-0028 Administrative Secretary: Miriam Zakoo Su & Tu 11:00-13:00 and Th 10:00-12:00 1 058-3263914 ⊠office@ahavasshalom.org Shul Address: 33 Nachal Lachish Ramat Beit Shemesh, Israel Main Ahavas Shalom lists: Email List: ahavasshalom.org/list WhatsApp ahavasshalom.org/WhatsApp Email Rav: ahavasshalom.org/email-rav Newsletter Design: Lev Seltzer lev@ahavasshalom.org
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