The Shul
at the Lubavitch Center
6701 Old Pimlico Road
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www.chabadshul.org



November 7, 2026 **Chayei Sarah — Shabbat M'vorchim** **27 Cheshvan, 5787**

The Hebron Purchase



In chapter 23 of Genesis, we read of the first tract in the Land of Israel to enter into Jewish possession.

Sixty years earlier, G-d had told Abraham: "The entire land that you see, I will give to you and your descendants forever ... Arise and traverse the land, in its length and in its breadth, for to you I shall give it" (Genesis 13:15,17). But this was a promise concerning the future; the land was not yet his, and Abraham took care not to even allow his sheep to graze on Canaanite property. (Indeed, this was the cause of the split between Abraham and his nephew Lot—see Rashi on Genesis 13:7.) The first part of the land of Israel to belong to the Jewish people in the actual and legal sense was the "Machpelah field and its cave" in the heart of Hebron, which Abraham purchased from Ephron the Hittite.

As our sages point out, there are three parts of Israel over which the Jewish right of ownership is most powerfully established. Even one who denies the divine promise quoted above—and reiterated by G-d tens of times throughout the Bible—cannot contest the Jewish right over the Temple Mount in Jerusalem, purchased by King David from Aravnah the Jebusite (as related in the closing verses of II Samuel); the section of Shechem (Nablus) purchased by Jacob from the family of the Canaanite ruler Hamor (Genesis 33:19); and the Machpelah field of Hebron, of which we read:

> *And Abraham weighed to Ephron the silver, which he had named in the hearing of the sons of Heth, four hundred shekels of silver in negotiable currency ...*
>
> *Then Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre, that is Hebron, in the land of Canaan.*

The Torah recounts the Ephron-Abraham sale in great detail, including the sum of the purchase price—four hundred silver shekels. Based on this figure, the thirteenth-century sage Rabbi Yitzchak bar Yehudah (author of Paaneach Raza) makes an interesting calculation. According to Leviticus 27:16, the value of land in biblical times was 50 silver shekels for a beit kor, or 75,000 square amot (cubits). Thus, the area purchased by Abraham was eight beit kor, or 600,000 square cubits. A square cubit is the approximate area occupied by an upright human being.

The generation of Jews which left Egypt and received the Torah at Mount Sinai numbered some 600,000 heads of households. Our sages tell us that the Jewish nation consists of 600,000 souls, and that the soul of every Jew who ever lived is an offshoot of one of these 600,000 "general" souls. Thus the Torah contains 600,000 letters (counting the spaces between letters), for each Jew possesses something of the Torah.

The same is true of the Land of Israel. Israel is the eternal inheritance of the Jewish people, equally the property of every individual Jew. And so it has been from the very first moment of Jewish ownership of the Holy Land: the first plot of land obtained by the first Jew included a share for every Jewish soul.

(by Yanki Tauber from www.chabad.org)

Sarah – Mother of all Matriarchs

Our matriarchs of Israel were very strong personalities and were formidable women. The life experiences of our mother Sarah are an excellent example of this assessment of character and behavior. From the Torah narrative we are informed early on that she is infertile, unable to conceive and give birth naturally. Nevertheless, we do not hear despair from her. She is willing to bring another woman into her house and to share her husband, so to speak, with that woman in the hope that this would somehow facilitate her own becoming pregnant.

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Having Hagar in her home and watching her arrogant behavior forces her to chastise Avraham's attitude towards this complex relationship. She takes action to bring Hagar in line and thus preserve the primacy of her relationship to Avraham. Having escaped from the clutches of the Pharaoh and being aware of the dangers facing a beautiful woman in a cruel and violent society, she nonetheless continues her life's mission of advancing monotheism and morality in a surrounding society that condones evil and violent paganism.

She is wondrously shocked, almost to disbelief, when informed by a stranger who appears as a Bedouin Arab that she will conceive and bear a son to Avraham. At that moment she realizes that she will not only become an "ordinary" mother but rather the matriarchal figure that will preside over an eternal people that will influence all future societies.

To protect and safeguard that eternity, she is forced to expel Yishamael from her home. She does not flinch at performing this distasteful task. In this respect, she is stronger than Avraham…and Heaven, so to speak, backs up her position. She is the woman of iron that acts to guarantee the future survival of the Jewish people.

Sarah serves as the paradigm for the matriarchs that follow her in the Torah narrative of the book of Bereshith. Rivka is certainly the strong force in the house of Yitzchak who recognizes the darkness of Eisav in comparison to the heavenly potential of Yaakov. She shows strength in having to do family triage, so to speak, and knowingly to accept the consequences of such a painful and agonizing decision. The ability and strength that she exhibits, in switching her husband's blessings from the older son to the younger one, is indicative of the certainty of commitment and clarity of vision that so characterized all of the matriarchs of the people of Israel.

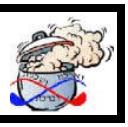
Sarah lived on in Rivka and her life's decisions. The same thing is true regarding Rachel and Leah who are more aware of the nefarious and dangerous ways of their father Lavan than is their husband Yaakov. It is they who finally force Yaakov to heed the Heavenly voice that directs him to leave Aram and return home to the Land of Israel.

Again it is the strength of character and will that decides the ultimate issue, and it is that decision that tips the scales of eternity in favor of Jewish survival. If Chava is recorded as being the mother of all living things, it is Sarah who is the mother of the loving, vibrant and eternal people of Israel.

(by Rabbi Berel Wein z"l from Project Genesis at www.torah.org)

Kol Hanaarim – every Friday evening during the winter at **7:30 p.m. in The Shul**. Cholent and pastries are served. Each session is 'topped off' at the end with a fascinating story by Rabbi Eli Itzkowitz. For any questions, please see Rabbi Itzkowitz.

The Frank Family is sponsoring Kiddush this Shabbat
in memory of Terry's father, **Avigdor Shaul ben Paltiel — Victor Friedman**,
whose yahrzeit is the 3rd of Kislev.



Yahrzeits This Week:

Terry Frank	3 Kislev - Thursday night / Friday	for father	Avigdor Shaul ben Paltiel

DAVENING AND SHIURIM SCHEDULE

Friday, 11/6 — 26 Cheshvan
Shacharit — 7:00 a.m.
Candles — 4:41 p.m.
Minchah / Ma'ariv — 4:45 p.m.

Shabbat, 11/7 — 27 Cheshvan
Shacharit — 9:00 a.m.
Sof Z'man Kriat Shema — 9:13 a.m.
Minchah — 4:30 p.m.
Shiur — after Minchah
Shkiah — 4:59 p.m.
Ma'ariv — 5:41 p.m.

Sunday, 11/8 — 28 Cheshvan
Shacharit — 8:00 a.m.
Minchah / Ma'ariv — 4:40 p.m.

Monday, 11/9 — 29 Cheshvan
Shacharit — 6:50 a.m.
Minchah / Ma'ariv — 4:40 p.m.

Tuesday — Rosh Chodesh Kislev, 11/10 — 30 Cheshvan
Shacharit — 6:40 a.m.
Minchah / Ma'ariv — 4:40 p.m.

Wednesday — Rosh Chodesh Kislev, 11/11— 1 Kislev
Shacharit — 6:40 a.m.
Minchah / Ma'ariv — 4:40 p.m.

Thursday, 11/12 — 2 Kislev
Shacharit — 6:50 a.m.
Minchah / Ma'ariv — 4:40 p.m.

Friday, 11/13 — 3 Kislev
Shacharit — 7:00 a.m.
Candles — 4:35 p.m.
Minchah / Ma'ariv — 4:35 p.m.