**Shabbos Stories for**

**Parshas Vayeira 5771**

**Volume 2 Issue 7**

**Story#673**

**First and Second Thoughts**

**From the desk of Yerachmiel Tilles**

The tzadik Rabbi Nochum of Chernobyl lived in great poverty. Once, a chasid brought him a gift of 300 rubles. His gabbai-attendant, who also oversaw the needs of the home, was so happy that the large debts they had accumulated would finally be paid up. When this chasid left Rabbi Nochum's room, tens of other chasidim had their turn. Finally, they interrupted to pray Maariv, the evening prayer.

After Maariv the tzadik closed himself in his room for a while, and then opened the door and asked for one of the chasidim, who had been in private audience with him earlier, to be summoned back. After that chasid left, the tzadik continued seeing waiting chasidim until late into the night.

**The Gabbai Requests the Money**

After all the visitors left, the gabbai entered the Rebbe's room to request some money, having already made a list of the amount he would pay each creditor. Rabbi Nochum opened for him the drawer where he kept the money he was given for personal use. The gabbai was surprised to see only a few silver and copper coins, but no sign of the 300 rubles.

The tzadik told him to take all the coins, but the gabbai remained rooted to his place, downcast but unable to speak up. The tzadik asked him why he looked so sad, if after all, G-d had sent them money.

The gabbai, no longer able to contain himself, asked about the 300 rubles. “When I received the money I wondered why I had merited such a sum,” the Rebbe replied, “for a moment I was happy that I had found favor in the eyes of the Al-mighty and that He had chosen to sustain my family and myself with a generous hand. But when I thought into the matter a little more deeply I became distressed, lest He had given me material benefits instead of spiritual riches.

“So when one man told me about his lack of funds for tuition, rent, and his daughter's wedding, it dawned on me that G-d was giving me the special merit of supporting this Jew. In fact, the amount the chasid needed totaled the exact amount that I had received.

**“Why Give So Much Money to One Person…?”**

“However, as soon as I decided to give the 300 rubles to this man, another thought came to my mind, 'Why give so much money to one person, when it can be divided between six families? Fifty rubles is already quite a respectable gift.'

“Faced with the dilemma of these two options, I closed myself in my room. After thinking it through, I came to the conclusion that the second idea, to divide the money among a number of families, was not coming from my Yetzer tov, my 'good inclination,' for then it would have entered my mind immediately. It was only when I thought of the mitzvah that this thought came along.” Therefore, Reb Nochum concluded, “I decided that its purpose was to trick me. So I fulfilled the advice of my good inclination and gave the chasid the entire 300 rubles.”

**Always Know Where A Thought is Coming From**

The Sixth Lubavitcher Rebbe, R. Yosef Yitzchak Shneersohn, added: From this we see how important is discernment, always knowing from where a thought is

coming. This discernment can only be acquired through strong effort in serving G-d. His son-in-law and successor, the Lubavitcher Rebbe of our generation, applied this concept:

When one starts a Torah study session, if he suddenly has the thought to go spread Judaism instead, he should know that this impulse is coming from the Yetzer Hara. (Sefer HaSichos 5703, p. 67)

Source: Adapted by Yerachmiel Tilles from Lma'an Yishme'u 54 <[avreicheilubavitch@gmail.com](mailto:avreicheilubavitch@gmail.com)> (plus a two-sentence insertion from A Treasury of Chassidic Tales).

Connection: Seasonal 223rd yahrzeit of the Maggid of Chernobyl.

Biographical note: Rabbi Menachem-Nachum, the Maggid of Chernobyl [1730-11 Cheshvan 1787] and founder of the Chernobyl dynasty from whom all the Twerskys are descended, was a disciple of the Baal Shem Tov and senior disciple of the Maggid of Mezritch. He is the author of Meor Enayim.

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**RABBIS' MESSAGES**

“He seemed like a jester in the eyes of his sons-in-law.” (Bresheet 19:14)

**Don’t Be Fooled by the Seemingly Permanent Situation of Life Today**

**By Rabbi Reuven Semah**

The angels warned Lot that Sedom would be destroyed and that Lot should escape to the hills with his family. When Lot told his sons-in-law the news and begged them to flee with him, they did not take him seriously. Rabbi Yaakov Kamenetzky zt”l wonders why they didn’t believe Lot. In addition, the Rabbi asks, why does the Torah single out this detail about Lot’s sons-in-law? After all, the sins that were committed were between man and his fellow man and were very severe. What is the Torah teaching us?

He concludes that our holy Torah is teaching us that the reason people don’t believe is not due to deep philosophical disagreements. But it is simply due to the person’s desires and the strong desire to be free. The proof of this concept lies in the fact that Lot, who was not so influenced by the lustful lifestyle of Sedom, was able to believe the warning, but his sons-in-law, who were very much into the ways of Sedom, could not.

**An Interesting Midrash that**

**Explains a Dangerous Mindset**

Rabbi A.H. Lebowitz quotes an interesting Midrash that sums up the mindset of those people. They replied to Lot, if the city is filled with laughter, song and happiness, how can you say that it will be overturned? The most interesting part of this statement is that they didn’t say that they didn’t believe an all-powerful G-d could destroy their city in an instant; they couldn’t believe that such a merry city filled with sounds of laughter and music could ever be silenced.

The Midrash is exposing a weakness in all humans. We find it hard to believe that our status quo will ever change. They rejected Lot’s life-saving advice because they couldn’t believe that their wonderful situation could ever change. Let us not allow the seemingly permanent situation we are in, be it good or bad, to interfere with our reception of any messages broadcast to us from Above.

**Avoiding the**

**Dangers of Jealousy**

**By Rabbi Shmuel Choueka**

"And Yitzhak said to Abraham, 'Where is the sheep for the sacrifice?'" (Beresheet 22:7)

The Midrash tells us that Abraham and Yitzhak both went out to do the Akedah (Binding on the Altar) with the same zeal, love and dedication. The Satan, attempting to prevent them from doing this great misvah, came up with many arguments, all in vain. Then the Satan turned to Yitzhak and said to him that all of his prized possessions would go to Yishma'el, his half brother, if he let himself be sacrificed. It says in the Midrash that at that point, Yitzhak hesitated, and that's when he asked his father, "Where is the sheep for the sacrifice?"

**The Destructive Effects of Jealousy**

We see from here a powerful lesson. All other arguments were not able to penetrate Yitzhak and prevent him from his self-sacrifice, but when he realized he would lose his possessions to his brother, that was enough to make him stop for a moment. The power of jealousy, of someone else taking from me is such that even a perfectly righteous person, such as Yitzhak Abinu could be affected, even momentarily. We see many incidents where friends, partners, brothers and families are torn apart because of this kind of jealousy.

We become blinded by our interpretation of the facts, and we don't hear the other side or acknowledge that we could be wrong! The only way to view the situation objectively is through a third party who is neutral and has no personal considerations. The fact that our forefather, Yitzhak, was able to overcome his hesitation and do the Akedah shows that we have it within us to rise above jealousy and pettiness. If we look for the truth, Hashem will help us find it.

*Reprinted from this week’s email of the Jersey Shore Torah Bulletin.*

**The Golden Column**

**Rabbeinu Shemuel Hanagid, Zs"l**

Rabbeinu Shemuel Hanagid zs"l lived around one thousand years ago in Cordoba, the capital of Spain. He was a giant of Torah, and he wrote a broad and comprehensive introduction to the Talmud, a genius in philosophy and a gifted poet. When he was twenty-eight, the Jews of Cordoba were expelled and Rabbi Shemuel went to live in Malaga.

His writings reached the king's scribe, who was amazed at his abilities and appointed him as his adviser. For every problem that the king would bring up, the scribe would consult with Rabbi Shemuel, and would tell his advice to the king. The king was amazed by the wisdom of his scribe, and when he took ill and the king came to visit him, he asked: "What shall I do without your advice?"

The scribe revealed that this was really the advice of the Jew. The king appointed Rabbi Shemuel as an official advisor, and in this position, he helped many Jews in his land. His influence even reached the communities in North Africa, Egypt, and even Israel and Babylonia.

Through his wealth, he disseminated the Torah, setting up scribes to make many copies of the Talmud and Mishnah (This was before the printing press was invented). He freely gave out these copies to anyone who dedicated his life to Torah. He also donated extensively to Batei Midrash, to provide them with their needs.

In his activities on behalf of the king, Rabbi Shemuel acquired friends and enemies, those who respected him and those who hated him. It is told that he was once walking with the king in the streets of the city, when one of his detractors began to insult him, accusing him of plotting and witchcraft. The king was angered and instructed Rabbi Shemuel, "Cut off his tongue!"

What did Rabbi Shemuel do? He sent that enemy a warning, acted on his behalf, and converted him into a friend. Later, the king went out to walk with Rabbi Shemuel and the man came out to greet them, showering Rabbi Shemuel with compliment and thanks, blessings and praise.

The king identified him and was hurt: "Didn't I tell you to cut off his tongue?" The Nagid bowed, and answered: "Yes, and I have done just as your highness commanded. I cut out his evil tongue and I have implanted in its place, a good tongue!"…

*Reprinted from this week’s email of the Aram Soba Newsletter.*

**PERASHAT VAYERA**

**As Heard from Rabbi Avigdor Miller, Zt”l**

**Combining Kindness**

**And Humility**

**By Sam Gindi**

“*And he said:  My masters, if I find favor in your eyes, please do not pass away from your servant*” (Breishit 18:3)

  In order to gain their consent, Abraham honored them and he lowered his own dignity. Abraham was important. He was wealthy (13:2).  He had 318 men of war (14:14), he had gained a great victory (14:15), and he had been visited by prophecies from G-d. And he would have been justified in considering himself as a man of illustrious dignity. He had no foreknowledge of the nature of the wayfarers. And no matter how important they might have been, yet no one deserved that Abraham should run to greet them and bow down and entreat them to partake of hospitality, and call them “my masters”, while Abraham termed himself “your servant”.

Sometimes the question is asked: Why is the fundamental principle of good traits of character not mentioned in the Torah?

**The Torah Devotes Excessive Space**

**To Abraham’s Character Traits**

Actually it is an explicit command reiterated in numerous instances of varied nature. But here the Torah dilates at great length on a model of behavior which serves as a source of numerous lessons in desirable traits of character. The description of Abraham’s conduct in this unusually detailed portion emphasizes by its lengthiness and by its explicitness how much weight G-d puts on the subject of kindliness together with humility.

  It is certain that had we been present we would have considered Abraham’s behavior as excessive. The deeds of the very great men are considered irrational by men of lesser stature (see 18:1, 24:20). “The man of the Spirit is a madman” (Hoshea 9:7) in the eyes of others.

*Quoted from “The Beginning” by Rabbi Avigdor Miller, Zt”l.*

*Reprinted from this week’s email of “As Heard from Rabbi Avigdor Miller, zt”l.*

**It Once Happened**

**A Trip to the Rebbe Rashab**

One day, Reb Shraga Faitel Levin was learning with Reb Shmuel Berhzin, the local shochet, in the shul (synagogue) of Nevel, when the shochet's son suddenly arrived, searching for his father. Reb Shmuel's son was a wealthy butcher who lived in a different town.

"I'm just passing through," his son explained. "The Rebbe Rashab (Rabbi Sholom Dovber, the fifth Chabad Rebbe) is close by at his place of vacation and I am on my way to visit him."

"Wonderful!" exclaimed Reb Shmuel. "I wish I could also go!"

His son did not miss a beat. "I will buy you a ticket," he said.

Reb Faitel promptly seized the opportunity to express his overwhelming desire to see the Rebbe, and to his pleasant surprise, the young man bought him a ticket as well. The group set out on their journey.

The Rebbe Rashab was staying at a resort location not far from the Black Sea. The trio reached the closest port on Friday morning. It was a few-miles walk to the village where the Rebbe was staying, with other small villages in between.

Before they began their walk, they decided to immerse in the Black Sea. Reb Faitel and the shochet immediately emerged from the water, but the son continued to swim around for quite a while. When he finished swimming, he rejoined the others to walk to the Rebbe's home.

Suddenly, the son dropped to the ground and lay there motionless. All his father's efforts to arouse him were to no avail; the young man was unconscious. Reb Faitel helped the distraught father carry his son to the nearest Jewish home, and as the son lay immobile in bed, their hosts ran out to fetch the closest doctor.

When the doctor finally arrived, he examined the patient. "I can't understand what happened," the father explained. "We were just swimming in the Black Sea and my son was healthy. When we continued walking, he collapsed to the ground, and he's been lying like that ever since."

The doctor looked at them in astonishment. "The Black Sea?" he repeated. "You swam in that water?"

"We didn't stay too long," the shochet said. "My son was there longer than us. He probably swam for a few minutes."

"A few minutes!" the doctor shook his head in dismay. "I'm sorry, but there is little I can do. That water is contaminated and prolonged contact has always proved fatal. Your son is in a coma, far beyond human help!"

The doctor packed his bag, and ignoring their protests, headed out the door. The shochet turned to Reb Faitel in desperation. "Only the Rebbe can help us," he said. "We must go straight to him!"

They left the invalid in the house and continued walking to the resort, arriving at the Rebbe Rashab's residence on Friday night at midnight. When they arrived, the shochet immediately asked the assistant of the Rebbe Rashab to grant him a private audience, but he was refused.

"The Rebbe is not seeing anyone now," explained the assistant. "However, if you really must speak with the Rebbe, wait outside his room, because the Rebbe always goes from one room to the next between three and four in the morning. Then you will be able to ask him whatever you want."

The shochet and Reb Faitel waited outside the Rebbe's room for hours. Suddenly, at 3:30 a.m., the door opened and the Rebbe came out.

"What do you want?" the Rebbe asked.

Reb Shmuel burst into tears and quickly related what had occurred. When he finished, the Rebbe made a dismissive gesture with his hand. "He will be here for Havdala (the ceremony marking the end of Shabbat on Saturday night)," he said. With that, the Rebbe went to a different room.

The pair looked at one another in amazement: Reb Shmuel's son was stretched out in bed, practically lifeless, and yet the Rebbe expected him to walk five miles to the resort in time for Havdala! However, being true Chasidim, they did not question the Rebbe's words. In fact, the shochet was so overjoyed by the Rebbe's words that he decided to stay there until after Shabbat, for if the Rebbe promised his son would recuperate, then returning to the village would be a futile waste of time.

A little while later, back in the village, the young man suddenly awoke to find strangers looking at him. "What am I doing here?" he said. "Where is my father?" The son tried to get up, but fell back, exhausted by the effort.

"Watch yourself!" said the woman of the house. "You are very ill and the doctor said you will die soon! Don't move or you might make it worse!"

The family tried all they could to get him to stay in bed, but he resisted. "What do you mean?" he said indignantly. "I came here to see the Rebbe, not to stay in bed!"

Gradually, he mustered enough strength to sit up. Then he stood up and walked around. After eating something, he left the house, against the strong exhortations of his hosts to remain and gather his strength. When he arrived at the house of the Rebbe Rashab, he opened the door to find the Rebbe standing at the table with the cup of wine in his hand, just ready to begin Havdala. He had arrived in time.

Decades later, one of Reb Faitel's sons related this story to his children. "This story," he observed, "illustrates the incredible faith of the Chasidim. This man had left his son on a deathbed with the doctor saying there was no hope for him, yet when the Rebbe said he would be fine, the Chasid did not return to check to see if the son had returned to heath. The Rebbe had spoken; his word was enough!"

*Reprinted from this week’s issue of “LChaim” a publication of the Lubavitch Youth Organization. The article by E. Lesches, originally appeared in Beis Moshiach Magazine.*

**Good Shabbos Everyone.**

**Wake-up Call**

Young Leib was thrilled that he would be able to spend Shabbos with his great-uncle the "Chofetz Chayim" (R.Yisroel Meir HaKohen of Radin 1838-1933). Leib was exhausted by the time he finally arrived to the Chofetz Chayim's home. Leib had had no sleep the previous night because of the long and bumpy train ride.

Upon his arrival, young Leib laid down for a short Erev Shabbos nap on the Chofetz Chayim's couch. When Leib awoke from his nap, he realized that the Chofetz Chayim was already sitting at the Shabbos table, reading a sefer. The Chofetz Chayim greeted his great-nephew Leib warmly. After Leib finished praying Kabbalas Shabbos and Maariv, the Chofetz Chayim called his wife to join them at the table.

After the meal, the Chofetz Chayim excused himself and went to sleep. Leib laid down once again on the couch where he had previously taken a nap. Having just slept a little while earlier, Leib found it hard to fall asleep once again. Leib got up and went to the kitchen, where he noticed a small clock. The clock seemed to be working, but it read 4:00!?! He looked outside and it was totally dark. Did the Shabbos meal take that long? Leib could not figure out what time it really was. Confused, Leib went back to the couch where he eventually fell asleep.

When Leib awoke the next morning, Leib asked his great-aunt the Chofetz Chayim's rebbetzin what had happened the previous night. Was the clock in the kitchen correct? There was no way that the Shabbos meal could have taken that long. The rebbetzin said "I will tell you what happened..."

In our Torah portion this week Vayeiroh , we read about the greatness of the mitzvah of Hachnasas Orchim, welcoming guests into our homes. The Torah tells us that Avrohom Avinu "was sitting at the entrance of the tent in the heat of the day."(Bereishis 18:1) Rashi explains that Avrohom was waiting to see if travelers would pass by, so that he could invite them into his home.

When Avrohom saw that three men were approaching, Avrohom ran towards the men in order to offer them hospitality. When the guests arrived, Avrohom was in the middle of receiving the Shechina - the Divine Presence of Hashem. Hashem had come to visit Avrohom who was still recovering from his bris milah which had taken place three days earlier.

The Torah quotes Avrohom as saying "My L-rd, If I find favor in Your eyes, please pass not away from Your servant."(Bereishis 18:3) The Talmud explains this verse to mean that Avrohom Avinu asked the Divine Presence to wait for him, so that Avrohom could take care of the guests. Avrohom and Sorah then quickly prepared a large meal for the travelers. (Stone Chumash, p.79 citing Shabbos 127a and Shevuos 35b)

The fact that Avrohom put the needs of his guests over receiving the Divine Presence, shows the greatness of the mitzvah of Hachnasas Orchim.(ibid.) As the Sages tell us, "let your house be open wide" (Avos 1:5) Bartinurah explains that a Jew's house should be like Avrohom Avinu's home, which had entrances on all four sides in order to make it easy for guests to enter.

The rebbetzin of the Chofetz Chayim began to tell young Leib what had happened the night before. When the Chofetz Chayim came home from shul Leib was in a very deep sleep. The rebbetzin wanted to wake up Leib so that the young yeshiva student could hear kiddush and they could begin the meal, but the Chofetz Chayim would not let his wife wake up the boy. The Chofetz Chayim told his wife that Leib was very tired from his long trip, and therefore he should be allowed to rest.

The Chofetz Chayim said that he would not make kiddush and begin the meal until Leib woke up. However, as it was getting later and later, the Chofetz Chayim did not want his wife to wait for him, so the Chofetz Chayim instructed his son Aharon and his wife to make kiddush and to eat the meal. The saintly rabbi sat and learned late into the night, beginning the Shabbos meal only after Leib awoke. The rebbetzin then said to Leib, "You did indeed sleep for quite a few hours, but the Rav insisted that he would not start his Friday night meal without his special guest." (Around the Maggid's Table, Rabbi P. Krohn p.48-50)

The Chofetz Chayim was surely hungry and eager to commence the holy Shabbos meal. Yet, the needs of his guest were first and foremost in his mind. We can learn from the actions of the Chofetz Chayim the importance of the mitzvah of welcoming guests.

In fact, when members of the Chofetz Chayim household would see the Torah great preparing a bed for a guest, they would tell the sage not to bother and to let them attend to such menial preparations. The Chofetz Chayim responded: "When it comes to the mitzvah of putting on tefillin, would you also like to fulfill it for me to save me the bother?" (Love Your Neighbor p.69, R.Z.Pliskin citing Amud HaChesed, p.12-13)

In order for us to be able to perform the mitzvah of welcoming guests properly, we will now briefly detail the basic guidelines of this most important mitzvah. Most guests have traveled and are usually hungry and thirsty. This is hinted to in the verse which tells us that Avrohom ran to meet his guests. "Ran" in Hebrew is spelled Reysh - Tzadi, which are the first letters of the words ra-ev - hungry and tzameh - thirsty. Therefore, a good host will offer his guest something to eat and drink immediately after his arrival. As the verse states in Tehillim "...and You give them their food in its proper time/"(145:15)

A host should avoid keeping a guest hostage by delaying the recitation of bircas hamazon. The host should also avoid pressuring the guest to eat too much whether directly or indirectly by serving him extra large portions. In fact, although a guest must generally do as the host tells him, a guest however need not listen to a host who insists that he eat more. (O.C.170:5, M.B.17 citing Bigdey Yesha)

Also, although it is perfectly natural and proper to engage the guest in conversation, the host should chose his questions wisely, avoiding personal questions which could embarrass the guest. Just as the host has obligations to the guest, the guest also has obligations to the host. A guest should avoid being a burden on the host.

The Talmud tells us that a guest should appreciate that his host has spent time, money, and effort on his behalf. (Ibid. Rav Pliskin citing, Brochos 58a) The guest should not ask the host questions about his business, especially on Shabbos. A guest should also do his best to avoid raising topics of discussion which may be inappropriate for younger ears. Finally, a guest should not make a nuisance of himself by staying too long or by coming too often.(Ibid. citing Pele Yoetz, Orchim)

The mitzvah of Hachnasas Orchim (welcoming guests) is so powerful that the tradition among Jews in France was to make their coffins from the wood of their dinner tables.(heard from Reb Binyomin Shulman) The table is the main location of entertaining guests and learning Torah. By using the wood of the table for the coffin, we show our belief that the only thing we take with us to the next world are the mitzvahs that we do in this world. A Jew therefore brings with him the mitzvahs of Torah learning and welcoming guests which he was able to do at his table.

By following the basic guidelines for welcoming guests which we detailed above and by learning from the examples of Avrohom Avinu and the holy Chofetz Chayim, we should have the merit to warmly welcome guests into our homes for many years to come.  **Good Shabbos Everyone.**

***Reprinted from this week’s email of Good Shabbos Everyone.***

**A Moment with Rabbi Avigdor Miller, Zt”l**

**Segula for Marriage**

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| **QUESTION:** |

What is the *Segula* for getting married? *Segula* means, what is some means, some mysterious means of getting married?

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| **ANSWER:** |

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| --- |
| chuppah |

The most mysterious means of getting married is, to pray to *Hakadosh Baruch Hu*, that's also a *Segula*, it's a mystery how it works. Everybody has to pray to *Hakadosh Baruch Hu* before marriage, because it's something that's going to affect you and your generations.

If you’re going to marry a girl who doesn't want to have many children, and therefore you're going to have just a little family of maybe two. Some day you'll look around, you'll see - others have families of children and grandchildren and great grandchildren, and you see a *Nachas*, you see how many *Frum* Jews resulted from that little marriage years ago.

Remember that poor little marriage in a hall years ago, and look what happened, so many *Bnei Torah*, so many beautiful boys and girls all *Frum*. Isn't it a tragedy that because of a silly girl who got into her head, she didn't want to have more than two babies, so therefore you're deprived of all this greatness? You have to pray, *Hakadosh Baruch Hu* should send the right boy or send the right girl, and pray all you can. You have to pray all you can, and I want to add an advice, it wouldn't hurt, wouldn’t harm to shed a tear or two while you're praying. Pray and shed a tear to *Hakadosh Baruch Hu*, He should send the right one. That's the best *Segula* of all.

However if you want additional *Segulas*, girls: If you have to see a boy, the first time or second time, whatever it is, don't make the mistake of fumbling, of spurning the occasion; go to a beauty parlor. I once said that to a *Frum* girl, and she said, do you mean to say that a real *Ben Torah* would look at such things? Isn't that silly, certainly a *Ben Torah* will look at such things. It's as unrealistic as could be; every girl has to prepare for the first encounter. You have to use everything you have, and even what you don't have. That's a *Torahdika* attitude, a woman has to utilize all the means that she can get, to win the right man. And again I’ll add one more thing; and to keep the right man.

All her life, a wife has to make herself beautiful for her husband, not for the street. It's not only a waste of effort, but it's not a *Mitzvah* at all for a woman to go out pretty in the street. She’s not supposed to be seen by other people when she is pretty. So in the street, as plain as possible, don't advertise your femininity on the street. Don't flaunt your femininity on the street. But at home, your husband has to see a beautiful wife at all times, even if you're an old woman. Don't think an old *Talmid Chochom*, an old *Tzadik* doesn't care for these things.

And what you hear is solid good advice, and you'll discover it when you're eighty five.

*Good Shabbos To All*

*Reprinted from this week’s email of “A Moment with Rabbi Avigdor Miller, Zt”l” that is based on a transcription of a question posed to Harav Miller by members of the audience at his classic Thursday night lectures. To listen to the audio of this Q & A please dial: 201-676-3210*