Class # 4–Parshat Chayei Sarah – Avraham, Babka and Marriage

Advanced Fellowship Parsha Class - Sponsored in memory of Alice Toby Barbanel Z”l

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<https://www.youtube.com/watch?v=n0FLczlOpqo> – Jerry and Elaine and the Babka

1. Why are Jerry and Elaine so dejected about not getting the last chocolate babka?
2. What type of thinking is this called?

A cognitive distortion is an automatic way of repeatedly interpreting a situation that causes us to not consider other ways of thinking about it. When we over-rely on cognitive distortions, we usually interpret events in such a way that fuels emotions such as anxiety, depression, or anger.

1. Share an example of a cognitive distortion that is common for people to say after an interview.
2. Share an example of a cognitive distortion that is common for people to say after a first date.
3. Share an example of a cognitive distortion that is common for people to say after eating a donut on the first day of their new diet.
4. Why do we all fall into these mental mistakes?

**Rambam, Laws of Character traits 2:7**

One should neither be constantly laughing and a jester, nor sad and depressed, but happy. Our Sages declared: "Jesting and lightheadedness accustom one to lewdness." They also directed that a man should not laugh without control, nor be sad and mournful, but receive everyone in a friendly manner.

Similarly, he should not be greedy, rushing for wealth and possessions, nor lazy and an idler from work. Rather, he should be of a goodly eye and limit his business endeavors so that he may occupy himself with Torah study. He should be happy with the little which is his lot.

He should not be quarrelsome, of envious temperament, full of desires, nor pursue honor. Our Sages have said: "Envy, desire and honor remove a man from life in this world."

The general principle is that one should follow the midpoint quality of each character trait until all his traits are aligned at the midpoint. This is what is implied by Solomon's statement: "Calculate the journey of your foot and make all your ways established" ([Proverbs 4:26)](https://www.chabad.org/16375#v26).

*A Wife for Isaac*

24:1 Abraham was old, well advanced in years, and God had blessed Abraham with everything. 24:2 He said to the [senior servant](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=1&CHAPTER=24#C442) of his household, who was in charge of all that he owned, 'Place your hand [under my thigh](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=1&CHAPTER=24#C443). 24:3 I will bind you by an oath to God, Lord of heaven and earth, that you will not take a wife for my son from the daughters of the Canaanites among whom I live. 24:4 Instead, you must go to my native land, to my birthplace, and obtain a wife for my son Isaac.' 24:5 'But what if the girl does not want to come back with me to this land?' asked the servant. 'Shall I bring your son back to the land that you left?' 24:6 'Be most careful in this respect,' replied Abraham. 'Do not bring my son back there! 24:7 God, the Lord of heaven, took me away from my father's house and the land of my birth. He spoke to me and made an oath. '[To your offspring I will give this land](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=1&CHAPTER=24#C444).' He will send His angel before you, and you will indeed find a wife there for my son. 24:8 If the girl does not want to come back with you, then you shall be absolved of my oath. But [no matter what,] do not bring my son back there!' 24:9 The servant placed his hand under the thigh of Abraham his master, and he took an oath regarding this.

Rashi - THEN SHALT THOU BE CLEAR FROM THIS MY OATH etc. – and take a wife for him from the daughters of Aner or Eshcol or Mamre.

**Radak comments**

***Abraham said to him, “Beware that you do not bring my son there again,*** for Avraham did not want the claim on the land of Israel which God had promised him and which had been established through his physical presence in that land, to become subject to doubt through an even temporary migration of Yitzchok.