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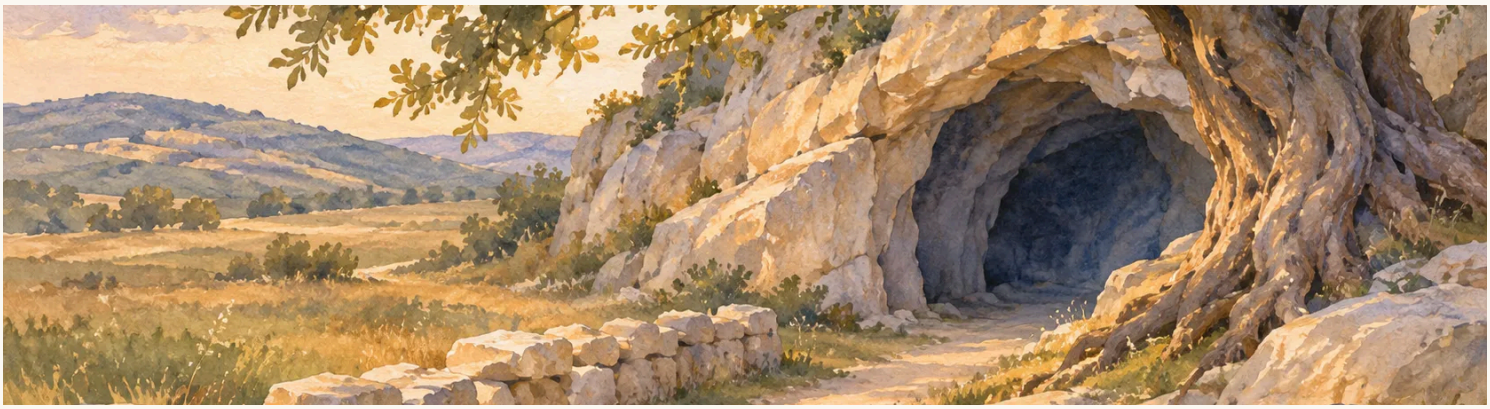
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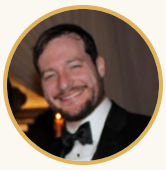
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PARSHAS CHAYEI SARAH

פרשת חיי שרה



Gematria on the Parshah: The Greatness of Sarah



BY REB MOSHE HERSKOVITS

Parshat Chayei Sarah opens with the enumeration of Sarah's years: "And the life of Sarah was one hundred years and twenty years and seven years; the years of the life of Sarah." Rashi famously asks why the word "years" is repeated after each number.

The Zohar teaches that Sarah accomplished the tikkun (rectification) for the sin of Chava. But how did she accomplish this, and what does the number 127 reveal about her greatness?

THE RECTIFICATION OF 127

The Chozeh MiLublin explains that one of the primary purposes of our descent into this world is to rectify ourselves.

Each person's animal soul contains ten sefirot (divine attributes), from chochmah to malchut (wisdom to kingship), which must be refined.

The Chozeh explains that the primary rectification takes place through the seven middot (character traits), which correspond to the seven days of the week.

Beyond the seven middot are the two intellectual attributes of chochmah and binah (wisdom and understanding). These operate on a higher level than the character traits and are therefore represented by twenty rather than two.

Finally, there is keter (crown), which corresponds to the power of will and is represented by one hundred. Sarah's greatness was that she refined even her deepest will, making her desires completely aligned with the will of her Creator.

Thus, Sarah's 127 years represent the complete rectification of her soul, as she dedicated every dimension of her being to serving Hashem.

RECTIFYING THE SIN OF CHAVA

The Zohar reveals that Sarah's rectification extended beyond herself. She faced tests similar to Chava's, but succeeded where Chava had failed.

The Or HaChaim HaKadosh explains that when Hashem warned Adam and Chava about eating from the Eitz HaDaat, He said, "Mot tamut" (you shall surely die). The repetition of death teaches that Chava brought death upon both herself and the world. In contrast, the opening verse of our parshah repeats the expression "the life of Sarah," teaching that Sarah brought eternal life to herself and her descendants.

Rabbi Akiva's message is that every holy moment of life has an everlasting effect.

The Zohar further reveals the connection through the burial of Sarah. Avraham purchased the Cave of Machpelah after discovering that Adam and Chava were buried there and that it was the entrance to Gan Eden. Remarkably, the gematria of במכפלה (in Machpelah) is 177, equal to גן עדן (Garden of Eden).

Why couldn't Ephron recognize the holiness of this place? The Zohar attributes this to his evil eye. Rashi teaches that after Ephron demanded an exorbitant price of 400 silver shekels, the letter vav was removed from his name. The gematria of עפרן (Ephron) is 400, the same as עין רע (evil eye).

While Ephron saw only the monetary value of the cave, Avraham and Sarah possessed a good eye. They saw Hashem behind the greatest tests. This allowed them to perceive the hidden holiness within the cave.

The Zohar relates that Avraham entered the Cave of Machpelah and had a vision of Adam. Adam told him that through Avraham and Sarah, he and Chava had finally come to peace. This is alluded to in the verse, "And Avraham buried את Sarah his wife."

The Talmud teaches that את comes to include another. Here, את alludes to Chava, who was brought to peace through Sarah's burial. Avraham and Sarah had brought salvation to Adam and Chava and properly established their place in the world to come.

SARAH AND ESTHER: THE LEGACY OF 127

The Chiddushei HaRim quotes a remarkable teaching from Bereishit Rabbah. Rabbi Akiva once noticed that his students were falling asleep. He awakened them by asking: Why did Esther merit to rule over 127 provinces? It was because Sarah lived 127 years of holiness.

The deeper meaning is that Sarah's service gave her descendants the strength to remain connected to Hashem even during times of exile and hester panim (concealment of Hashem's presence). Sarah had crowned Hashem as King over herself throughout her life, and this spiritual strength was inherited by Esther, who served Hashem in a time when His presence was hidden.

The Chiddushei HaRim explains Rabbi Akiva wanted to communicate to his students that every moment connected to Hashem is so precious. Every year of Sarah's life resulted in Esther's rulership over a province, every week over a city, and every hour over a village. Rabbi Akiva's message is that every holy moment of life has an everlasting effect.

A LESSON FOR US

Sarah teaches us that every middah we refine and every mitzvah we perform brings holiness into the world and strengthens our descendants.

As Rabbi Shimon ben Elazar teaches, a mitzvah performed out of fear of Hashem affects a 1000 generations, while one performed out of love affects 2000. Sarah's 127

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years remind us that a lifetime devoted to Hashem does not end there; its spiritual impact illuminates the world for generations.

For more, check out the Gematria Torah channel on YouTube!

Why Was Yitzchak Alone at Age 40?



BY RABBI ADAM LAW

This parsha speaks about the life of Sarah, who represented the Shechinah.

This parsha speaks about the side of din. It speaks of Yitzchak, who begins to overcome that tendency.

And it talks about shidduchim.

In this parsha, Avraham arranges a match for his son Yitzchak, who was 40 years old. The Torah devotes a great amount of space to this matter. Why did his father need to do this for him? Didn't he have any motivation of his own to get married?

Although Yitzchak was already withdrawn and disciplined, he was totally transformed by his experience at the Akeidah. He was like a walking corpse, for he had experienced his own death, so to speak. When he and his father walked together to perform the ultimate task, he saw the other side and the angels. So when he came back, how could he ever be the same? Rather, he lived in awesome devekut and fear of G-d at all times.

He was like a burned sacrifice on the altar–silent and cold–like דומם. Normally, in the chain of creation, domem, mineral, is the lowest level, below even plants. However, the Beis Yaakov teaches that domem is, in a sense, actually the highest state: the state in which something cannot move at all because it is in total awe of Hashem.

This was the level of yiras Shamayim that Yitzchak attained in his life. He was, in essence, a dead man. He "could not move" because he had tremendous awe and embarrassment before the Holy King.

But in order to continue the line of Avraham, he needed to bring חיים and חסד–life and love–into the world as well. A "dead man" cannot have physical or spiritual children in the world, and Avraham realized that before his son did.

But in order for someone to receive change, they must first have their own realization. In this parsha, there is an awakening in Yitzchak's heart: he realizes that his life is lacking love.

The Ishbitzer says it like this:

מי השילוח – פרשת חיי שרה

ויצחק בא מבוא כו' ויצא יצחק לשוח כו' וירא והנה כו' (כ"ד ס"ג) היינו כי יצחק הי' שורש לכל היראות שבעולם אף בשב ואל תעשה כמ"ש והוא יושב בארץ הנגב היינו מנוגב מכל חמדה, לזאת א"א שהכיר את נפש יצחק בנו וידע כי מאד נמצא בו יראה לעשות איזה מעשה בקום ועשה שלח הוא את עבדו לזווג לו זווג, אך באמת מאת ה' היתה זאת כי בא העת שישא יצחק אבינו אשה וגם יצחק התחיל להתעורר בלבו לא תהו בראה כו', אך בעון שהי' ירא לעשות איזה מעשה בפועל לזאת יצא לשוח בשדה ולהתפלל להש"י שיעזור בזה ויזמין לו זווגו כי יש שזווגו בא אצלו ומיד נענה בתפלתו וישא עיניו כו' כי טרם יקראו ואני אענה.

Paraphrase:

"Yitzchak is the root of all fears in the world, even in the sense of שב ואל תעשה, refraining from action, as it says, 'והוא יושב בארץ הנגב'–he was dried up from all desire. Avraham Avinu recognized this in his son Yitzchak and knew that there was a great deal of fear within him when it came to taking action. Therefore, he sent his servant to arrange a match for him.

But in truth, this was from Hashem, for the time had come for Yitzchak Avinu to marry. Yitzchak also began to experience an awakening in his heart: 'לא תהו בראה'–the world was not created to remain empty and chaotic. Yet because he was afraid to take practical action, he went out to the field to speak and pray to Hashem, asking Him to help him and arrange his match. There are matches that come to a person, and he is immediately answered through prayer, as it says, 'Before they call, I will answer.'"

We see that right after Yitzchak davens, he is immediately answered with his match, Rivka.

His going to the field is proof that he did experience an awakening. We see in the pesukim what Yitzchak's intentions were in going out to the field:

בראשית כ"ד:ס"ב–ס"ג

וְיִצְחָק בָּא מִבּוֹא בְּאֵר לַחַי רֹאִי וְהוּא יוֹשֵׁב בְּאֶרֶץ הַנֶּגֶב: וַיֵּצֵא יִצְחָק לָשׂוּחַ בַּשָּׂדֶה לִפְנוֹת עָרֶב וַיִּשָּׂא עֵינָיו וַיַּרְא וְהִנֵּה גְמַלִּים בָּאִים:

The Gemara explains in Berachos that here Yitzchak was מתקן the tefillah of Minchah. The lashon of "לָשׂוּחַ" means conversation. Yitzchak had a "conversation" with G-d. That is hisbodedus–personal conversation and prayer with G-d. This was the service of the holy shepherds, who went to the fields to pray.

But what was Yitzchak talking about?

The Gemara in Kiddushin learns from the purchase of the field of Ephron in this parsha that the acquisition of a field is compared to the acquiring of a wife through the repeated expression קיחה קיחה. So when Yitzchak goes to daven in the field, and the pasuk says "לָשׂוּחַ בַּשָּׂדֶה," we can understand it as his speaking with Hashem about shidduchim–praying for a wife.

The reason he did this is because he realized that it was "not good for a man to be alone." Life was too dark and meaningless without love. Love needed to be actualized in this physical world, not remain merely a theoretical or mystical idea. This is why it says that he went "לִפְנוֹת עָרֶב"–to open up the night of his life and let love in.

This transformed his being "מנוגב," dried up, and allowed life to enter.

בָּא מִבּוֹא בְּאֵר לַחַי רֹאִי

Yitzchak had finally come from "the Well of Seeing Life."

וַיִּשָּׂא עֵינָיו

He raised his eyes–he looked upward for a brighter portion from Hashem. This is because "וְהִנֵּה גְמַלִּים בָּאִים"–the camels were coming. He recognized Hashem's awesome power to give.

Yitzchak's only action was davening. He did not need to make any effort; everything else was arranged by G-d through others.

Once, I asked my Rebbe what the inyan of hishtadlus is. Don't we have to build a vessel by making an effort? He answered that אמונה, faith, is the vessel, the כלי.

We see that when Yitzchak recognizes what life truly is, and genuinely desires it, he begins to daven. Then Hashem immediately answers him.

Rise!



BY RABBI AVROHOM JACKS

Right after G-d promised Avraham endless blessing, he had to bury his wife.

Surely he had every reason to look up and ask, "Is this the blessing You promised me?" But instead the Torah tells us, vayakam. Avraham rose. He stood up straight and refused to be broken by the grief.

In fact, Avraham rose after each fall that he experienced, and by doing so he taught all people who suffer through hard times that they, too, can rise. He taught them that the fall is not the final chapter.

It then says that Avraham spoke with the people around him, and he told them ("leimor"), which means soft comforting words. In the midst of his own sorrow, he reassured those around him that everything is for the good.

The gematria of the word vayakam adds up to 156, the same as Yosef. Yosef fell more than most. His brothers threw him into a pit and sold him into slavery. He spent years forgotten in an Egyptian prison. But when he finally rose, he fed the world and told his brothers who sold him that G-d had meant it all for good.

That is what a real rise looks like. Standing up from the floor is only the first half. Using your experience to lift someone else is the second half, and that is what brings true healing to others and to yourself.

Perhaps you're getting up after a fall right now. Know this: you don't need to reach the top before your story becomes useful. Somebody around you may still be flat on the floor, and your half-finished comeback is the proof they need to take their own first steps to recovery.

So, stand up today. Then reach back and lift someone else.

The Prayer That Hasn't Been Answered



BY REB YACOV ABOUDI

I sometimes wonder whether I actually daven to Hashem or simply present Him with a carefully prepared business proposal.

I've identified the problem, worked out the solution, considered everyone involved, and established a reasonable timeline. All that remains is for Hashem to approve the arrangement.

Naturally, I conclude by asking Him to do whatever is best. Which is generous of me, considering I've already explained exactly what that is.

But there are other tefillot. The ones where the humor disappears.

I've come to understand that there is a very different kind of conversation a parent can have with Hashem.

The kind that happens in a hospital room, watching a child sleep, knowing that you would gladly take every difficulty that child faces upon yourself if only you could.

And you daven. Not with eloquent words or carefully constructed requests. Sometimes you don't even know what to say.

You just want that child to be okay.

Suddenly, the question of whether Hashem answers our prayers is no longer something you're studying in a sefer. It's something you're living.

In Chayei Sarah, Eliezer arrives at the well and asks Hashem for a specific sign. He will request water from a young woman. If she offers to water his camels too, she is the one for Yitzchak.

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וּבָהּ אֵדַע כִּי עָשִׂיתָ חֶסֶד עִם אֲדֹנִי

"Through her I will know that You have performed kindness with my master" (Bereishit 24:14).

And before he finishes speaking, Rivka appears.

וְיְהִי הוּא טֶרֶם כִּלָּה לְדַבֵּר וְהִנֵּה רִבְקָה יֹצֵאת

"Before he had finished speaking, Rivka came out" (24:15).

I know people who have been praying for twenty years. Eliezer doesn't even finish his sentence.

Bereishit Rabbah (60:4) counts Eliezer among those answered immediately. Yet Avraham had already promised that Hashem would send His angel ahead of him (24:7). If the answer was already on its way, why did Eliezer need to pray?

The Gemara in Yevamot 64a asks why the Avot experienced infertility. Rabbi Yitzchak answers:

מפני שהקדוש ברוך הוא מתאוה לתפלתן של צדיקים

"Because Hashem desires the prayers of the righteous."

The Gemara compares prayer to a pitchfork turning grain. Just as the grain is turned, tefillah turns the expression of Divine judgment toward mercy.

Chazal aren't describing prayer merely as a way of accepting reality. They're telling us it accomplishes something.

The Arizal, in Pri Etz Chaim, describes tefillah as moving upwards through the spiritual worlds. In the Kabbalistic understanding, prayer is part of the avodah through which Divine shefa, blessing, is revealed.

Hashem doesn't need us to explain our circumstances. Yet He has created a world in which our prayers matter.

But if tefillah truly accomplishes something, an even more uncomfortable question follows.

What about the prayer that hasn't been answered?

Was it not good enough? Did I lack kavana? Should I have cried harder, asked differently, become a better person first?

It's a frightening place for the mind to go. Because now, on top of whatever pain brought me to daven in the first place, I've begun wondering whether the silence is somehow my fault.

And perhaps that's the mistake. We've taken the extraordinary promise that tefillah matters and turned it into a judgment about the person who is praying.

Chazal tell us that prayer has power. They do not give us permission to measure someone's worthiness by whether the answer they wanted arrived.

Perhaps some of the greatest gifts we leave our children are the prayers they never knew we said.

David HaMelech asks Hashem something astonishing:

שִׂימָה דִמְעָתִי בְנֹאדֶךָ הֲלֹא בְסִפְרָתֶךָ

"Place my tears in Your flask. Are they not in Your record?" (Tehillim 56:9).

Not just hear my words. Keep my tears.

The Gemara in Bava Metzia 59a teaches that although the gates of prayer may be closed, the gates of tears are never closed. The Zohar, in its discussion of the gates of tears, gives this idea a mystical depth: tears can find an entrance where ordinary words cannot.

But what becomes of those tears when the answer we longed for never arrives?

Sefer Chassidim (387) tells of someone who fasted and prayed repeatedly for a request that was not granted. A sage reassures him that those prayers and supplications can still bring benefit in other matters, both to him and to his descendants.

Think about that. A person can pray for something, never receive it, and still have those prayers become a blessing for a child who may never know what was asked.

Perhaps there is something else we've overlooked about Eliezer's story.

While Eliezer stands at the well, watching his prayer answered before he can finish speaking, Yitzchak is somewhere else, mourning his mother.

Rivka's arrival will bring him comfort. But it will not bring Sarah back.

The Torah tells us:

וַיִּנָּחֵם יִצְחָק אַחֲרֵי אִמּוֹ

"Yitzchak was comforted after his mother" (24:67).

It doesn't tell us that his loss was erased.

Two people, connected by the same story. One witnesses an extraordinary answer to prayer. The other receives a blessing while still carrying a grief that cannot be undone.

And perhaps that's closer to the world most of us recognize. Blessings and pain don't always arrive separately.

I wonder how many blessings in our lives began with prayers we never heard.

Perhaps a grandmother spent years crying to Hashem for something she never received. Years later, a grandchild faces a darkness she could never have imagined. Could those prayers become part of the mercy that carries that child through?

I cannot tell you that this is what happens to any particular prayer. I cannot explain another person's suffering, and neither can anyone else. The promise that tears matter must never become an excuse to dismiss the pain that produced them.

And I still want the refuah I'm begging for. I still want the good news. I still want Hashem to answer the prayer I'm saying today, not merely somewhere beyond my sight.

But perhaps I have been measuring tefillah with the wrong clock.

There are prayers I've seen answered. And there are prayers I am still saying. I cannot explain the difference.

Yet David HaMelech asks Hashem to keep his tears. And Sefer Chassidim reminds us that a prayer's benefit can reach beyond the person who offered it.

I think about the parents who sit beside hospital beds, asking Hashem for a future they cannot guarantee their children.

They don't know what tomorrow will bring. They know what they're praying for, and how desperately they want those prayers answered.

But perhaps one day, long after those children have forgotten the hospital rooms and difficult nights, there will be blessings in their lives whose origins they will never know.

And perhaps some of those blessings will have begun with the tefillot of parents who loved them more than they knew how to express.

So I will keep asking, even when I cannot see what my words accomplish.

Perhaps some of the greatest gifts we leave our children are the prayers they never knew we said.

What if the prayers I shed tears over today become the blessings my children live by tomorrow?

Precious Personalities

BY REB JOSH HERTZ

Rashi in parsha Noach said that Sara had ruach hakodesh, a davar kedusha, just like Yitzchak saw in Rivkah in his mother's tent. The message is very powerful: every moment is a living legacy, as Pirkei Avos says that every moment counts and is precious, and cannot be regained.

There is a small beis when Avraham cried over Sara that symbolizes a small cry. It was noted that at the hesped for R' Pinkus, as tragic as the situation and accident was, his father said that one must move on despite the great challenge that Hashem gives us. This is exactly one of the quintessentials of the Ani Maamin, as all ways are just and good (as the Ramban notes in Parshas Vayeira), as we don't know the exact reason behind it.

When Life Doesn't Go the Way You Planned



BY REB ADAM KLASNER

Have you ever noticed how quickly the way we feel about ourselves can change based on what's happening in our lives?

Business is going well, things are good at home, we're feeling productive, and suddenly we feel confident, capable, and connected. But then something goes wrong. We lose money, have a difficult conversation with our wife, or make a mistake we're embarrassed about, and our entire inner world shifts. We start questioning ourselves, doubting our decisions, and feeling like we're somehow not enough.

What's interesting is that nothing about our essential worth has actually changed. But because so much of our identity is tied to what's happening around us, we experience every challenge as though it's saying something about who we are.

There's something in this week's parsha, Chayei Sarah, that I think speaks to this in a very powerful way.

The Torah tells us that Sarah lived 127 years, and then repeats the words "Shnei chayei Sarah," the years of Sarah's life. Rashi explains that all her years were equally good.

And I find that fascinating, because when you look at Sarah's life, it was anything but easy. She struggled with infertility for decades, experienced tremendous uncertainty, was taken into the homes of kings, and went through painful experiences that most of us can't even imagine.

So what does it mean that all her years were equally good? How can we possibly describe years filled with pain and uncertainty in the same way as years filled with blessing?

I don't think the Torah is asking us to pretend that everything Sarah experienced felt good. And I don't think the message is that if we're truly connected to Hashem, we shouldn't struggle.

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I think it's pointing us toward something much deeper.

Most of us have learned to experience ourselves through the circumstances of our lives. When we succeed, we feel worthy. When we fail, we feel inadequate. When people appreciate us, we feel loved. When someone is disappointed in us, we begin questioning whether we're good enough.

And the problem is that we don't always recognize the difference between something we're experiencing and something we're making mean about ourselves.

A man can have a difficult year financially, and instead of simply recognizing that he's going through a financial challenge, he begins to feel like a failure. He can struggle in his marriage, and rather than looking honestly at what's happening between him and his wife, he begins to believe that something is fundamentally wrong with him.

At that point, the challenge is no longer just the situation he's facing. It's the identity he's creating around it.

And when our identity feels threatened, we naturally become defensive. We blame, we withdraw, we try harder to prove ourselves, or we desperately attempt to regain control. Not necessarily because we're unwilling to grow, but because somewhere inside, we've confused our circumstances with our worth.

Chassidus teaches that our deepest identity isn't something we create through our accomplishments or lose through our failures. We have a neshama, an essential connection with Hashem, that exists before anything we do or experience.

And perhaps this gives us a way to understand Sarah's life.

Her years weren't equally good because everything that happened to her was good. They were united by something within her that remained constant through all those experiences. Her connection with Hashem wasn't dependent on whether life was unfolding the way she wanted.

We can struggle without becoming our struggle. We can fail without becoming a failure.

And I think there's something incredibly freeing about that.

Because when I know that my worth isn't dependent on getting everything right, I can actually take responsibility when I get something wrong. I can acknowledge that I hurt my wife without needing to defend myself. I can recognize that I'm struggling as a father without deciding that I'm a terrible father. I can face my fears, my insecurities, and the parts of myself that still need work without turning them into a statement about who I am.

This isn't about avoiding responsibility. It's actually what allows us to take responsibility without becoming consumed by shame.

And maybe this is one of the most important distinctions we can learn to make in our lives.

What I'm experiencing is real, but it isn't necessarily who I am.

My fear is real. My disappointment is real. The pain I'm carrying is real. But none of those things have to define my identity.

It's also interesting that the parsha is called Chayei Sarah, the life of Sarah, even though it begins with her passing. Because the Torah isn't only telling us how long Sarah lived. It's showing us something about the kind of life she lived and what continued through her long after she was gone.

And maybe that's worth reflecting on.

We spend so much of our lives trying to improve our circumstances. We want more financial stability, healthier relationships, greater success, and fewer struggles. There's nothing wrong with wanting those things.

But perhaps there's another kind of growth that's even more important.

Learning to remain connected to who we are when life isn't giving us what we want.

Because if our sense of self depends on everything going well, we're going to spend our lives constantly trying to protect ourselves from anything that might threaten it.

But when we begin to recognize that our essential worth comes from something much deeper, we no longer need every experience to validate us.

We can struggle without becoming our struggle. We can fail without becoming a failure. We can be hurt without allowing that hurt to determine how we treat the people around us.

And perhaps that's the invitation of Chayei Sarah.

Not to convince ourselves that every experience is good, or that pain shouldn't affect us, but to discover that there is something within us that remains whole even when life feels broken.

Because the goal isn't to build a life where nothing goes wrong. It's to discover who we are beneath everything that does.

Prince of G-d

BY RABBI NACHUM AARON KUTNOWSKI



In Parshas Chayei Sarah, Avraham seeks a burial place for his wife. Before negotiating directly with Efron for the Ma'aras HaMachpeilah, he approaches the Bnei Cheis, describing himself as a Ger VeToshav, a stranger and resident among them (Bereishis 23:4). They answer: "Hear us, my lord: you are a נשיא אלוקים, a Prince of G-d, among us. Bury your dead in the best of our burial places" (Bereishis 23:5-6).

What did the Bnei Cheis mean by the title of נשיא אלוקים?

The HaEmek Davar explains that there are two kinds of leaders. The first is one of a people, whose wisdom and social acumen earns him the title Nasi. The second is the one who guides people in Divine service, leading individuals and nations towards G-d, and is referred to as an Ish Elokim. Avraham excelled in both and was thus crowned with the title נשיא אלוקים. The Gemara records that when he passed away, the people cried: "Woe to the world that has lost its leader, and woe to the ship that has lost its captain" (Bava Basra 91a; HaEmek Davar on Bereishis 23:6).

Avraham had humbly called himself a stranger. The Bnei Cheis responded that, in their eyes, he was far more. He was not simply a respected neighbor or a noble of the land. He was a leader beyond the boundaries of one nation, but was a guide to the world - not only in its worldly affairs, but toward its Creator.

Perhaps we can connect these two forms of leadership to the blessing Avraham received after the Akeidah where Hashem says: "I will make your descendants as great as the stars of heaven and the sands on the seashore" (Bereishis 22:17).

A captain steers by the stars. They are fixed above him, pointing toward the destination. But a ship also needs a shore, and the sand marks solid ground where the journey is built and the land is settled. The stars are the Ish Elokim, who lift people's eyes toward heaven. The sand is the Nasi, who stands with them on earth.

And Avraham was both. He saw himself as a stranger, and the world saw a Prince of G-d. Perhaps that is the mark of true leadership: guiding others by the stars, while remaining humble enough to stand in the sand.

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REFLECTIVE QUESTION

What if the prayers I shed tears over today become the blessings my children live by tomorrow?

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