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שבת קודש פרשת חיי שרה Shabbos Parshas Chayei Sarah כ"ב חשוון תשע"א - October 30, 2010

הגהע רבי גמליאל הכהן רבינוביץ שליט"א
ראש ישיבת שערי השמים בירושלים עיה"ק

טיב התבלין

ואשבועך בה' אלקי השמים ... אשר לא תקח אשה לבני מבנות הכנעני וכו' (כד-ג) – ההשתדלות הכרחית אך אינה מועילה

בנו ובכז"ל לא ישב בידים שלובות ומילא את חובת השתדלותו. ואף בנוגע לשידוכים, אשר יש כאלו הטועים לחשוב כי אין צריך לעשות שום השתדלות על כך, כי הלא כבר הכריזו בשמים 'בת פלוני לפלוני', אך התורה"ק מלמדת אותנו כי אין הענין כך, אלא צריך האדם להתנהג כפי טבע העולם ולעשות את כל ההשתדלויות המוטלות עליו. אך יחד עם זאת על האדם ליכור ולשגן בכל עת כי כל השתדלויותיו אינם שוים מאומה, וכל מה שעולה בידו על ידי השתדלותו אינו כי אם יד ד' אשר מנהל את עולמו בהשגחה פרטית על כך צעד ושעל, וכמו שאנו רואים בפרשה זו עצמה האין שכל השתדלותם של אברהם יחד עם עבדו אליעזר היו מלווים במעשה נסים על כל צעד ושעל, והדברים האלו צריכים להיות אור נוגה לכאור"א לדעת שאין השתדלותו שוה מאומה מצד כוחותיו, וכל מה שהוא מצליח בפעולותיו הוא אך ורק מצד עזר הקב"ה שהוא גור עליו גם כן לעשות את פעולת ההשתדלות.

מאת הרב שלום פערל שליט"א
מגיד מישורים בק"ק בית שמש

מאוצרותיו של המגיד

ואברהם זקן בא בימים וה' ברך את אברהם בכל וגו' (כד-א) – אין אדם מת וחצי תאוותו בידו ומעתה מובן מדוע יעקב ואברהם חשו שיש להם 'הכל', כיון שהיו נמשכים אחר רוחניות ולא אחר מותרות החומר וכמבואר. וגם מובן מדוע 'שליטה ביצר וביטול כוח' נקראת 'בכל', שרק ע"י שבטל את כח יצרו הרע המעורר אותו לרדוף אחר מותרות החומר, ביכולתו לחוש שיש לו 'הכל'. ויש להוסיף, ששליטה על יצרו החומרי וביטול כוחו מתאפשרת, ע"י שמשריש בלבו שעה"ז הוא רק עראי, וכל תענוגותיו זמניים הם, ולכן לא כדאי להשקיע את מרצו על דברים ברי חלוף, וכך ישלטו על יצרו הרע. והשרשה הזאת היא מכוח ישיבה בסוכה-דירת עראי לשבעת ימים, הרמוזת על שבעים שנות האדם העראיים (ע' 'שפתי כהן' [ויקרא כ"ג מ"ג, ד"ה בסוכות תשבו שבעת ימים]). וא"כ י"ל, שאברהם יעקב השיגו את דרגתם-בכל-כל, ע"י שישבו בסוכה בחג הסוכות, (שהיה הם קיימו את כל התורה כולה עד שלא ניתנה, וכיעויין סוף קידושין לגבי אברהם, ובמרח"י [שמות ד' כ"ד] לגבי שאר האבות), והשרישו בליבם עראיות העוה"ז.

ולפ"ז יש לבאר דברי הגר"א בשם המדרש 'ע' 'חומש הגר"א', 'וה' ברך את אברהם בכל-זהו מצוות סוכה', והיינו שהשיג דרגת 'בכל' ע"י שקיים מצוות ישיבת סוכה. (וע' קונטרס בעניני חג הסוכות, קרלנשטיין, סימן ז).

רעיונות ופירושים לעורך את האדם לעבודת
השני"ת והתחזקות באמונה ובשתון מאת

הפרשה זו, כאשר נתבונן במקצת על כל אופני ההשתדלויות שעשה אברהם אבינו עבור זיווגו של יצחק, הרי הדבר מעורר לכאורה תמיהה, כי הלא מצונו בפרשה הקודמת שבשובו מן העקידה כבר בשרו הקב"ה שנולדה לו ליצחק רבקה בת זוגו. ואם כן, הלא היה לו להיות בטוח בכך שתתקיים ההבטחה, ולמה היה לו להשביע את העבד ולשלוח איתו שטר מתנה על כל נכסיו?

ובאמת, שכאשר באנו לדבר על אברהם אבינו ע"ה הרי אין לנו שום השגה והבנה על מה שהיה צריך להתנהג כך, אך בכל זאת ניתן לנו ללמוד מוסר ודרך חיים כי מחובתו של האדם לנקוט בדרך ההשתדלות, העולם הזה הוא עולם העשייה, ולא יוכל האדם לפטור את עצמו מלהשתדל על פרנסתו בטענה כי יש לו אמונה בד' האלוקים שישלח אליו את פרנסתו מבלי שיצטרך לעשות שום השתדלות מצידו, כאשר מצונו כאן אצל אברהם אבינו שאף שהיה לו הבטחה מפורשת מהש"ת אדות זיווגו של

לקחי חיים ודברי התעוררות
נסדרו עפ"י פרשיות השבוע

ואברהם זקן בא בימים וה' ברך את אברהם בכל וגו' (כד-א) – אין אדם מת וחצי תאוותו בידו ומעתה מובן מדוע יעקב ואברהם חשו שיש להם 'הכל', כיון שהיו נמשכים אחר רוחניות ולא אחר מותרות החומר וכמבואר. וגם מובן מדוע 'שליטה ביצר וביטול כוח' נקראת 'בכל', וי"ל בהקדם מה שיש להבין, כיצד חש אברהם שהתברך ב'הכל', והלוא 'אין אדם יוצא מן העולם וחצי תאוותו בידו, אלא אי אית ליה מאה, בעי למעבד יתהון תרתין מאוון, ואי אית ליה תרתין מאוון, בעי למעבד יתהון ארבעה מאה' (קה"ר א' ל"ב)? וכן יש להבין מה שאמר יעקב לעשו 'וכי יש לי כל' (וישלח ל"ג, י"א), אך יתכן שחש שיש לו הכל, ולא חסר לו כלום? אלא כתב ר'בינו בחי" על הפסוק בסוף פרשתנו (שם כ"ה ח'), 'ויגוע וימת אברהם בשיבה טובה, זקן ושבע וגו'', וי"ל, 'הגיד לנו הכתוב מידותיו הטובות, שיצא שבע מן העולם מכל דבר, כי לא היה מתאוה למותרות, כענין שכתוב בודו המלך ע"ה (תהלים כ"א, ג'), 'תאות לבו נתנה לו', ולא כשאר בני העולם שכתוב עליהם 'אוהב כסף לא ישבע כסף' (קהלת ה' ט'), וכן דרשו חז"ל, אדם יוצא מן העולם וחצי תאוותו בידו וכו', והיינו שרק כאשר האדם נמשך אחר מותרות החומר, כשאין לו אותם הוא חש חסר, ושאין לו 'הכל', אבל אם הוא נמשך אחר הרוחניות, ומשתמש בחומר רק כפי המידה הנצרכת לרוחניותו, הוא שמח בחלקו וחש שיש לו את כל הנצרך לו כדי להתעלות ברוחניותו.

במשל: One of the trials of Avraham Avinu was to see if he would blame his beloved wife's death on the Akeidah, for it was during this event that Sarah's neshama departed from shock upon hearing - from the Satan no less - of Avraham's

A SERIES IN HALACHA LIVING A "TORAH" DAY

The Halachos of Praying for the Sick (21)

Prayers of a Talmid Chacham. One of the suggestions in the *gemara* ⁽¹⁾ for family members who want to pray for a sick relative, is to go to a *Talmid Chacham* in the city to daven for the ill person. A righteous person's merits can help his *tefillot* be accepted in order to bring a cure. (The **Meiri** there explains the *Gemara* in a different way and says that people should go to a *Talmid Chacham* to learn from him how to daven.) This doesn't just mean the greatest sages in the times of the *Gemara*, rather it even includes the sages of each generation ⁽²⁾. **Desecrating Shabbos for it.** It is prohibited to desecrate *Shabbos* to ask a *Talmid Chacham* or *Tzaddik* who is far away to daven for a sick person ⁽³⁾. This is prohibited even if the ill person's life is in danger, because the only permitted manner in which "pushing away" *Shabbos* is permitted is only for a medicinal-type cure. Even to get a gentile to call, which is only a Rabbinic prohibition (and might be even more watered-down to a double *D'Rabbanan* - because using a phone might itself be only a Rabbinic prohibition) is still prohibited. If the person whose life is in danger requests that a *Talmid Chacham* be informed, some *Poskim* ⁽⁴⁾ hold that it may be done through a gentile in order to pacify the sick person and keep him from panicking which is bad for his health. Since others ⁽⁵⁾ seem to argue on this leniency, it should not be done

הוא היה אומר

Chacham Rabbeinu Chaim Yosef Dovid Azulai ZT"l (Chida) would say:

"The name 'רבקה' has the numerical value of the name 'יצחק' plus an additional one hundred - symbolic of the one hundred years of age at which Avraham fathered Yitzchok. This is what is meant when Lavan and his mother said, 'The matter has been decreed by Hashem' - even Yitzchok's name alludes to the match. Indeed, names are not coincidental and even gentiles often look into the meaning of names, as Esav said, 'Is it for this reason that his name is called Yaakov, for he has tricked me now twice!' (ויעקבני) Rivkah's mother and brother therefore relied on the allusions that emerged from the names of Yitzchok and Rivkah to agree to the match."

R' Shloime Kluger ZT"l (Imrei Shefer) would say:

"The *posuk* reiterates that Yishmael was the son of Hagar, the maidservant of Sarah. Although presumably Yishmael's mockery of Yitzchok was influenced by his mother - indeed he is identified there as the '*son of Hagar the Egyptian*' (כא-ט) - she may have still reared him in humility during his formative years. And even though this upbringing did not prevent him from sinning when he was young, it may have contributed to Yishmael's repentance later on in life."

A Wise Man would say:

"A great leader never sets himself above his followers. He is just like them - except in carrying responsibilities." **MAZEL TOV TO MR & MRS URI FRISHMAN ON THE ENGAGEMENT OF MIRIAM LEAH TO YUDI STANGER**
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intention to slaughter Yitzchok. But Avraham stood up to this test. He understood quite well, "These are the years of the life of Sarah," the time had come for Sarah to depart from this world, and there was no one to fault for her death.

מאת מנ"ה ברוך הירשפלד שליט"א רב דקהל אהבת ישראל, קליבלנד הייטס

without the directive and instruction of a *Rav*. (A *Rav* should also take into account that it might end up involving a Jew, because in order to reach the *Talmid Chacham's* home, a gentile might call the nearest *Hatzalah* station and a Jew may pick up) **To Tell Others or Not: Conflicting Views.** There seem to be contradictory statements in *Chazal* whether it is wise to inform people about a serious illness or not to tell. It seems from the words of Rashi in *Nedarim* [פירוש השני] and others ⁽⁶⁾ that as long as people do not know, it is easier to attain a cure through hidden mercy or miraculous salvation (נס [נס גולה]). There might be people who are worthy to be saved, but not through an open miracle - which is necessary once people know. On the other hand the *Gemara* ⁽⁷⁾ says: "צריך לחדוד עצה לרבים ורבים: one should tell many people about his (painful) predicament in order that they should pray for him. **Conclusion.** From the *Gemara* in *Brochos* ⁽⁸⁾ it would seem that when a person first gets sick, he should not tell others, however, if the sickness lingers, than he probably should. The amount of time to keep it secret is defined by the *Gemara* as one day. This might vary according to the severity of the illness (allowing more time for a serious ailment to heal) and a *Talmid Chacham* or *Tzaddik* should be consulted as to the right time to tell people so that others should start davening for him.

(1) בבא בתרא קטו. (2) אגרות משה א"ח ה"מג, י"ד ד"א (3) שו"ת ובהר"ח בחיים ל"ש קלוגר, ושו"ת מהרש"ם ב' סוף סי' רכב (4) פתח הדברי מובא בכף החיים שו"ע (5) עיני מלכים אמניק הח" (6) ספר חסידים תמו, רש"י מלכים ב' ד', מצודות דוד מלכים ב' דכ"ג. (7) סוטה לב. (8) ברכות נה.

מעשה אבות סימן לבנים

וידבר אתם לאמר אם יש את נפשכם לקבר את מתי מלפני וגו' (כג-ה)

The following is an incredible true story that happened not long ago. It documents the power of *Emunah* and *Hashgacha Pratis* that is engendered through *Tefillos* that are said with tears and a broken heart.

An English gentleman residing in the United States had an elderly mother back in London who was living in a senior-care facility. One day, he received a phone call from the office of the nursing facility informing him that his dear mother had passed away. It came as quite a shock! He could not believe it. He had just spoken to her a few days previously and she had sounded just fine! It was a terrible blow to him, made all the more worse when he realized that due to personal issues, he would be unable to make it to England on time to attend the funeral. With a heavy heart, he contacted the London *Chevra Kadisha* and asked them to see to all the arrangements for his mother's funeral and burial. He ripped his garments and sat down to a week of *shiva* at his home in the United States.

On the fifth day of sitting *shiva*, the phone rang in his home and when he took the call, he received the shock of his life. On the other end of the line was his sweet elderly mother whom he believed had just died and been buried in London. Trembling, he listened as his mother complained why he had not called all that week, and that she was feeling a bit under the weather - not that he seemed concerned at all since he hadn't bothered to call! For many minutes, he couldn't speak and when he finally did, he could barely find the words.

Quickly hanging up, he dialed the office of the senior facility and demanded an explanation. After much bureaucratic mumbling and fumbling, he was told that a terrible mistake had been made and it wasn't his mother who had passed away - that he already knew - but that her roommate had died and the names had been mixed up!

Well, he was quite happy at this point knowing that his mother was alive, but now the administrator of the facility had the unenvious job of informing the next of kin of the deceased woman that their mother had died the previous week and had already been buried! What could he possibly say to placate them? And what if they sue for emotional distress?

Resignedly, the administrator dialed the number of the woman's son. He then proceeded to explain how sorry he was to inform him of his mother's passing. But the son cut him off in mid-sentence. "Is that so?" there was a hint of malicious spite in his voice. "Listen to me. Take her body, burn it and spread her ashes on the ground!"

"Excuse me?" asked the administrator in total disbelief at the callousness in his tone. But the son just laughed and repeated, "What don't you understand? I don't want to deal with her anymore! Burn the body!"

"But ... but," stammered the administrator, "she was already buried!" He then explained to him about the mix-up. There was a long pause on the other line and the son's mocking tone faded. "In that case, she has won!" He hung up.

What was going on here? The administrator was determined to get to the bottom of this and what he found out amazed him. This woman was a righteous and pious woman who spent much of her day reciting *Tehillim* and praying. Her son was not only irreligious, but he went so far as to convert to Christianity. Mother and son were embroiled in a horrible feud for many years and although the two were completely estranged, the son made a point of calling his mother from time to time, taunting and mocking her saying that when she died, he would see to it that her body is burned to ashes!

These words could not have been more hurtful for she knew how devious her son could be and she cried for hours on end praying that the Almighty should take pity on her and at the very least, allow her to be buried in a Jewish cemetery with a Jewish ceremony. Until her dying day, her only wish was that somehow, somehow, she would merit a Jewish burial and the Lord up in Heaven obviously heard her plaintive cries - much to the chagrin of her defeated son.

משל' למה הדבר דומה

ויהיו חיי שרה מאה שנה ועשרים שנה ושבע שנים חיי שרה וגו' (כג-א)

משל' There is an old fable that is told over regarding the *Malach Hamaves* - the Angel of Death. When the Creator was in the process of creating the world, He felt it necessary to appoint an angel who would be in charge of death and bringing human beings to their final destination. However, no angel wished to be the one appointed to this gruesome and unpopular assignment.

Eventually, one angel stepped forward, albeit reluctantly to be sure, and agreed to the job. But he still felt hesitant and made his fears clear before the Almighty.

"Master of the World," the angel complained, "If I accept this mission on earth, I will forever be known as an evil and terrible spirit. Everyone will blame me for every negative occurrence in the world."

But the Creator waved this argument away and pressed him into service. "Trust me," said the Lord, "You have nothing to worry about. No one will ever blame you. On the contrary, they will blame the doctors that missed the diagnosis, the nurses that did not provide adequate care. But they'll never think to blame you!"

ואברהם זקן בא בימים וז'
ברך את אברהם בכל וגו' (כד-א)

"Until Avraham, there was no old age. One who wished to consult Avraham would consult Yitzchok. So (Avraham) pleaded for mercy and there was old age, as we read, 'Avraham was old, advanced in days.'"
(בבא מציעא פג.)

This *gemara* begs the following questions: Why should people have died without aging? Isn't it unnatural for one to die young? Furthermore, in *Parshas Vayera*, the *Torah* relates that Sarah said, "*My master is old*," in reference to *Avraham Avinu*. Doesn't this imply that people did age?

The famed *Rav* of Lisa, **R' Yaakov Loiberboim ZT"l** (**Nachlas Yaakov**) understands the *gemara* in an allegorical sense: Although in the olden days people did become old, until *Avraham Avinu*, there was no respect for old age. People simply equated it with deterioration because they denied the eternity of the soul, the only thing that improves with age. Hence, one who sought Avraham's counsel preferred Yitzchok's, for people favored youth over old age. Thus, Avraham's "plea for mercy" was a prayer that *Hashem* should help him convince others of the spiritual aspect of the soul. Once his prayer was answered, only then, was there "old age" - an appreciation and respect for the wisdom and experience of elders, whose spiritual powers increase even as their physical strength wanes.

This, too, is the understanding of Sarah's statement: "*My master is old*." Her words are in no way a contradiction to the words of *Chazal*, for Sarah's statement was a declaration of purely physical aging. The fact of the matter was that Avraham was close to one hundred years old at the time. In contrast, the *Torah* here tells us: "*Avraham was old ... and Hashem blessed Avraham with everything*." Notwithstanding his age, everyone recognized the spiritual gifts *Avraham Avinu* had amassed.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

שמחה

We make a fascinating declaration every time we *bentch*. We say: יצחק יצחק ועקב בכל מכל כל. כן יברך. אותנו כולנו יחד בברכה שלימה ונאמר אמר" (כל) and we ask *Hashem* to bless us with the same "COMPLETE BLESSING" that they were blessed with. What is this all about?

The answer is that this "COMPLETE BLESSING" is the ability to find happiness in our lives. By Avraham, it says 'וה' (בכל). Avraham was wealthy monetarily, intellectually and in all areas of his life. But he chose to utilize ALL the gifts that *Hashem* showered upon him for the sake of others. Avraham teaches us that the first key to happiness is to stop thinking about ourselves and start GIVING to others - to do *chessed* and kindness with everyone around us. This brings us far greater joy in our lives than being on the receiving end.

By Yitzchok, it says: (כי-לג) - יצחק זצ"ל - ואכל מכל בטרם תבוא ואברכהו" (כי-לג) - Yitzchok gained sustenance from EVERYTHING (מכל). From every situation in life - good or bad - he learned valuable lessons and rather than get angry, frustrated or wallow in self-pity, Yitzchok grew and became a better person. The second key to happiness, then, is GROWING.

The third key to happiness is learned from Yaakov, who said: (לג-יא) - "יש לי כל" (לג-יא) - I am content with EVERYTHING (כל) and I am GRATEFUL to *Hashem* for giving me exactly what I need. Yaakov was happy because he was completely satisfied. Let us all attain true happiness like the *Avos*, by GIVING, GROWING and being GRATEFUL, so we shall be blessed!

TORAH GEMS

ויקח האיש נזם זהב בקע משקלו ושני
צמידים על ידיה עשרה זהב משקלם (כד-ב)

The *Yerushalmi* (סנהדרין ו-א) states: "*Hashem gave three good gifts to Yisroel: that they are bashful, merciful, and perform acts of chessed*." The **Shem M'Shmu'el, R' Shmuel Borenstein ZT"l of Sochatchov** writes that these three gifts correspond to the most fundamental aspects of human existence: the גוף (body), the נפש (emotion), and the שכל (intellect). The ability to be bashful and modest is a function of the שכל, for the more we perceive that *Hashem* watches our every act, word, and thought, the more we feel bashful and modest in His presence. The feeling of mercy is primarily an emotional one - compassion of the heart - corresponding to the נפש, whereas performing *chessed* and good deeds is a physical act, corresponding to the גוף.

When Eliezer, the servant of Avraham, recognized Rivkah as the perfect example of a Jewish woman and an ideal wife for Yitzchok, he presented her with three gifts of jewelry: a nose ring and two bracelets. With these gifts, he hinted at the three characteristics that define a Jew. The nose ring is attached to the head, the repository of the שכל, the intellect. The two bracelets correspond to the other two human components, גוף, נפש, and the fact that these gifts were identical, indicates that these two human components - showing mercy (רחמנים) to others, and performing acts of *chessed* (גומלי חסדים) - are quite similar in scope and are therefore very closely related.

Eliezer saw that Rivkah embodied these three fine character traits and was thus a perfect example of the sentiments expressed (by *Dovid Hamelech*) in the *Yerushalmi*. The trusty servant indicated that he recognized this by presenting her with gifts which demonstrated Rivkah's compatibility with the ideals of *Avraham Avinu* and her suitability to become his daughter-in-law.

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

וה' ברך את אברהם בכל וגו' (כד-א)