לע"נ ר' אברהם יוסף שמואל אלטר בן ר' מנחם זיל והעלתו ריישא דהל בת ר' אברהם שלמה ע"ה קורקין

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זמן קריאת שמע/סמ"ג – 9:30
זמן קריאת שמע/בגר"ת – 10:06
סוף זמן תפילה/לבגר"ת – 10:52
זמן לתפילה מנחה גדולה – 12:56
שקיעה החמה שבת קודש – 5:06
מוצ"ש לאחר הכוכבים – 5:56
מוצ"ש לרבינו תם – 6:18

תורה תבלין

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Shabbos Parshas Chayei Sarah - November 7, 2026

טיב התבלין

מאת הגה"צ רבי נפתלי הכהן רבינוביץ שליט"א ר"מ שער השמים ירושלים עיה"ק

ויקם אברהם וישתחו לעם הארץ לבני חת (כג-ז.ז) – בכל דרכיך דעהו

ה'ליכותיו של אברהם אבינו צריכות להיות לנו לעיניים כדי להפיק מהן לקחי חיים, כי מעשה אבות הם סימן לבנים. אין זה כי אם כדי שישמשו הליכותיהם כ'סימני דרך' לעבודת הבורא; כלומר, מלבד מה שפירשה התורה את החיובים והאיסורים המוטלים על האדם, חפיצה היא שיזכור את בוראו ורצונו גם ביתר הליכותיו, אלו שאינם כרוכים בחיוב כלשהו. ומתעוררת התמיהה כשרואים בהמשך הפרשה שאליעזר עבד אברהם אכן השכיל להבין שלא זוהי דרכה של תורה, ובבואו ביתה בתואל לדבר אודות השידוך של רבקה עם יצחק, כשהסכימו בתואל ולבן לדבריו, ראה גם הוא לנכון לבטא את הודאתו בהשתחוואה, אך היה זה להקב"ה, וכלשון הכתוב (כד, נב) 'ויהי כאשר שמע עבד אברהם את דבריהם, וישתחו ארצה לה'", ואף שהיה זה בנוכחותם של לבן ובתואל לא ראה לנכון לבטא בכך את הודאתו להם, כי אם להקב"ה בלבד. ונשאלת השאלה: אם אברהם לא ראה פגם בהודאה לבני אדם מתוך השתחוואה, למה הבין אליעזר אחרת?

כדי להשיב תשובה על תמיהה זו, נקדים להביא את המסופר על הרה"ק ה'חוזה' מלובלין זיע"א, שתיאר פעם לתלמידיו מהותם של שני אנשים: האחד מהם נתכבד לשבת בראש השולחן, אך דעתו שפלה עליו, ותוך כדי ישיבתו מהרהר בלבו כי אין הוא ראוי לאותו כבוד, ומן הראוי היה שישיבו אותו בירכתי השולחן; מאידך השני לא נתכבד לשבת בראש השולחן, ובלית ברירה מושיב את עצמו סביבות השולחן, אך בלבו פנימה גונח הוא על כך, כי לדעתו ראוי היה שישיבו אותו על במתי המזרח. ושאל החוזה את תלמידיו: מי ביניהם הגון יותר? וענו התלמידים פה אחד כי ללא ספק זה הישוב בראש הוא ההגון יותר, כי העיקר הוא הדעת, ואם שפל הוא בדעתו סגי; מאידך השני הרי בדעתו מחשיב הוא את עצמו, וחפץ הוא בכבודו...

אך ה'חוזה' עצמו לא היה ניחא ליה מדעתם, ואמר להם כי ההפך הוא הנכון, וביאר להם את הענייין על פי מאמר חכמינו ז"ל (קידושין כג:) כי זה הישוב בראש השולחן הרי בפועל הוא יושב ומתענג על מושבו, ועל אף שלולא זה שהושיבו אותו בראש השולחן לא היה עושה זאת מדעת עצמו וגם כעת אין דעתו מסכמת עם המציאות, בכל זאת עצם המעשה והמציאות עושים בו רושם וגורמים לו להפוך דעתו במידת מה, ואם בבואו שנית לא יעמידו אותו בראש, יתעורר בפנימיות לבו צער וכאב על כך; לעומת זאת השני, שתוך כדי כאבו יושב בפועל במקום הבינונים, עובדא זו מוציאה אותו מידי מחשבתו, וברבות הימים ישלים עם המציאות, ונמצא שזה עדיף.

לאור דברי החוזה זי"ע נוכל לדדת לסוף דעתו של אברהם אבינו: אכן ידע אברהם שבדרך כלל אין לו לאדם להתנהג בגינוני הכנעה כלפי אדם שמבקשים לרצותו, כי אין הדבר תלוי בו, וכן גם לימד את אליעזר עבדו. אולם במקרה זה הבין אברהם שרצונו של הקב"ה שכן יגלה אותות של הכנעה, ולא מפני שהיה צורך לרצותו, כי אם כדי לקיים 'מעשה מוציא מידי מחשבה', כי תוך כדי שבני חת נתנו את הסכמתם לתת לו נחלה לקבורה תיארו אותו בתואר 'נשיא אלקים', וחשש אברהם שתואר זה יעורר בו נַאֲוַת, על כן מיהר לעשות מעשה שאינו תואם כלל למי שמכנים אותו 'נשיא אלקים' ובכך ביטל את ההערכה שהייתה לו, ושוב לא הייתה לו סיבה להתגאות.

עדותיך אתבונן

לימודים מאת הרב אברהם דניאל אבשטיין שליט"א בעט"ם שרה אברהם

ואברהם זקן בא בימים וה' ברך את אברהם בכל (כד-א)
בענין מדת "בכל"

ל'ספר **דברי אליהו** הובא שפעם אחת בחול המועד סוכות בעת שמחת החג, שאל **הגר"א** זצוק"ל מנין שקיים אברהם אבינו מצות סוכה? ולא היה מי שישיב לו על זה. ויען ויאמר איתא במדרש: "וה' ברך את אברהם בכל – זו סוכה". ויהיו כמתמיהים, ויאמר "בכל", ראשי תיבות **ב**'סוכות תשבו שבעת ימים. כ'ל האזרח בישראל ישבו בסוכות. ל'מען ידע דורותיכם כי בסוכות הושבתי את בני ישראל, עכ"ד. ויש לבאר, דמהו הקשר בין קיום מצות סוכה לזה שאברהם אבינו נתברך מאת הקב"ה "בכל".

ונראה לבאר הענין, דהנה בעיקר הכשר הסוכה בעינן – "צלתה מרובה מחמתה", ואם אין הסוכה צילתה מרובה מחמתה ע"י הסכך, ליכא שום הכשר סוכה מצד הדפנות. וביאר **רבינו בחיי** (כד הקמח, ע' סוכה) הטעם לזה וז"ל: "כל המקיים מצות סוכה ונכנס בה עיניו אל הסכך העשוי לצל, ומסכים בדעתו כי הקב"ה צלן של ישראל והוא המגין עליהם כצל המגין מפני החמה הוא שכתוב (תהלים קכא, ה): "ה' שומרך ה' צלך על יד ימינך". וכתיב (שיר השירים ב, ג): "בצלו חמדתי וישבתי", וזה שאמרו (סוכה ב.): ושחמתה מרובה מצלתה פסולה. ואמרו במדרש שיר השירים רבה (שם) ונסו הצללים אלו שרי אומות העולם כי הכח המנהיג את האומות נקרא 'צל'", עכ"ל. הרי, הטעם שהכשר הסוכה הוא רק אם "צלתה מרובה מחמתה", כי הצל הוא להורות שהשי"ת הוא צלן של כלל ישראל, והוא ית' מגין עליהם תמיד מכל רעות שבעולם, כמו שהגין על כלל ישראל במדבר מן השרב והשמש. ומטעם זה, הכשר הסוכה הוא רק אם הסכך הוא "צלתה מרובה מחמתה".

ועיקר קיום מצות סוכה אינו רק לקיים עצם המעשה של ישיבת סוכה למשך ימי החג, ולאכול ולשתות ולישן בתוך הסוכה. אלא עיקר התכלית של קיום מצות סוכה הוא להשריש יסוד החג, ולהתחזק במדת האמונה ובטחון בהשי"ת, ולבא לידי ההכרה שהוא ית' צילתן של ישראל, וכמו שהקב"ה הגין על כלל ישראל במדבר ארבעים שנה ע"י הענני הכבוד – "צלא דמיהמנותא", כ"כ מיגן לכל מי שבא לחסות תחת צילו. ומי שבוטח בהשי"ת עליו אמרה הכתוב: "ברוך הגבר אשר יבטח בה' והיה ה' מבטחו". הרי שזוכה להתברך שהקב"ה יזמין לו כל צרכיו, ולא יחסר לו כלום.

ולפי זה מובן הייטב מדוע קיום מצות סוכה נשרש בזה שאברהם אבינו נתברך "בכל", שיש רק אופן אחת להיות נתברך "בכל", והוא אך ורק ע"י מדת הבטחון, דמי שחו"ש אינו בוטח בהשי"ת תמיד דואג שהוא חסור איזה דבר, ואין לו מנוחת הנפש שיש לו "הכל", אבל מי שהוא בוטח בהשי"ת יודע שהקב"ה תמיד דואג עבורו להזמין לו כל צרכיו, והוא אינו דואג על כלום.

וזהו לימוד נפלא, שיכול כל אחד ואחד לחיות עם מדה זו של "בכל", שאם יתחזק לבוטח בהשי"ת, שהוא ית' יפרנסו ויכלכלו, ויזמין לו כל צרכיו – אינו חסרון כלום ויש לו "בכל".

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הלכה למעשה

מאת הגאון מו"ר הרב ברוך הירשפלד שליט"א.
ראש כולל עטרת חיים ברוך. קליבלנד הייטס

A SERIES IN HALACHA
LIVING A "TORAH" DAY

Monetary, Interpersonal Laws and Din Torah (81)

Adult Paying for Damages When he was a Minor. Last week we discussed the *halacha* that a minor [*katan*] under the age of *barlbas mitzvah* who caused damage is exempt from paying because a *katan* is not responsible for his actions. What happens when he grows up? Is there a halachic or moral obligation to pay all or part of the worth of the damage? There are a number of opinions listed and explained in *Pischei Choshen* (1) .

1) There is a "Heavenly *Beis Din*" obligation known in *Gemara* as חייב לצאת ידי שמים. This means that if a person wants to clear one's heavenly slate, he should pay the full amount. In such a case, a *Beis Din* might suggest (as good advice) to the one who damaged, to pay a half or a third, and the victim should forgo [be *mochel*] the rest, and thus everyone is well settled.

2) A second opinion holds that there is no monetary obligation at all, yet as an act of repentance [*teshuva*] he should pay a portion.

3) Others say that he should pay in full as an act of *teshuva*.

Clarification. This is all by damages, but if one **stole** an item which is still around, he must return it, or at least notify the victim that it is available and he could come and retrieve it.

One Who Damaged the Item of a Minor. If one damaged the item of a minor [who does own items that someone else gives to him, or buys for him and hands it over], he has to pay in full. However, giving it to the minor who might destroy or lose it is not a responsible form of payment, so he should give it to the parents or guardian to hold for him.

Damage Done by a Married Woman. If a married lady does damage, only she is obligated to pay and not her husband. If she has her own property in which the husband has no rights, then she pays from those funds. If she has no such funds, she does not pay now. The damages remain a debt until she will have such funds which might come to her hand if the marriage terminates or she is given a present in a way that her husband has no rights to them. This is based on the **Shulchan Aruch** (2). The **Aruch Hashulchan** (3) adds that in the meantime, she should write a document of indebtedness to the victim for the entire amount.

בין הריחיים – תבלין מדף היומי – בכורות מו.

פריין הבן - *Meforshim* discuss, if a בכור never had a פדיון הבן and is now a גדול and wants to be פודה himself, but his father is around and wants to be פודה him, who has קדימה the father or the son? The *gemara* [קידושין כט] says, if a father wasn't פודה his בכור, the בכור is obligated to be פודה himself when he becomes a גדול.

The **חינוך** says: even if the father wasn't פודה his son when he was a קטן and he is now a גדול and is מחוייב to redeem himself, the חיוב on the father still (also) remains. Whoever does the פדיון first is זוכה. The חינוך explains, this is מבואר from the *pasuk* "וכל בכור אדם בבניך תפדה". This is *משמע* that the father is responsible to be פודה his son regardless of the son's age. This is also מבואר from the *gemara* in קידושין. The **מנחת חינוך** explains that the חינוך is referring to [דף כט] where the *gemara* brings a *braisa* that lists the obligations a father must do for his son. One of the items on the list is to marry him off (להשיאו) and to redeem him (לפדותו). So, just like the חיוב להשיאו is when the son is a גדול, so too, a father is responsible for פדיון הבן even after his son is a גדול. He adds that this is also מבואר from the *sugya* there that discusses a case where the father and son haven't had a פדיון yet; who should the father redeem first? (הוא ובנו לפדות, הוא קודם). ע"ש.

The **רשב"א** was asked: what is the דין regarding a בכור that never had a פדיון הבן and as a גדול wants to redeem himself. The רשב"א answers, it is פשוט to me that "לא פקע זכות האב לעולם", and it is also מסתברא that if the father now wishes to be פודה his son, he has קדימה over the son. The **שו"ע** in [יו"ד ש"ה,סי' י] says, if one is פודה himself, he changes the נוסח הברכה from אקב"ו לפדות בכור to -אקב"ו על פדיון הבן. The **רמ"א** disagrees and says even if one is פודה himself, he still says "על". The rule is, a ברכה made on a *mitzvah* that is not incumbent on that person to do, the נוסח would be to say "על". For example, a מוהל doing a מילה on behalf of the father would say "על המילה". Because it is not his personal obligation. But if the father himself was the מוהל, he would say למול, not "על המילה". The **ריב"ש** in [ס' קלא] brings the **Rambam** [בפיהמ"ש פ"א,הל' ו,ז] that the נוסח הברכה for a בן that is פודה his son is "על", but if one is פודה himself he says "ל". The ריב"ש explains, when the father is פודה his son, it is a *mitzvah* that may be done by the son when he becomes a גדול. So based on the rule above, it is appropriate to say "על". But when the בן is a גדול and wants to be פודה himself, at this point it may only be performed by the בן, so it is appropriate for him to use the נוסח of "ל". He continues, that we see this, from the דין of פדיה that is on the בן, but since he is a קטן and not responsible, the father does it for him. But if both need to be done, the father's comes first. **This explanation of שיטת הרמב"ם by the ריב"ש, is saying that the בן is a *gadol*. רמב"ם does not hold like the above חינוך and רשב"א, who both say that the חיוב of פדיון הבן of the אב, is never פקע even once (ועיין בן הרי"חיים יבמות נד)

(1) נזיקין י:קטו (2) חושן משפט תכד:ט (3) שם

הוא היה אומר

Rabbi Dr Immanel Schochet *z"l* (**Living with *Moshiach***) would say:

"'וישקל אברהם לעפרון את הכסף' - *Avraham Avinu's* purchase of the field which contained the Cave of *Machpelah* represents the beginning of the general redemption of the Jewish people. The *Sefer Pa'ane'ach Raza* explains that with the 400 silver *shekels* that Avraham paid for the cave, he purchased one square *amah* of the Land of Israel for every one of the 600,000 *neshamos* (root-souls) of *Klal Yisroel*. For by the estimation of *'the seed of a chomer of barley at fifty silver shekels'* (*Vayikra* 27:16), 400 silver *shekels* redeem exactly 600,000 square cubits."

A Wise Man would say:

"Worry never robs tomorrow of its sorrow, it only saps today of its joy."

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-each with its own form of connection.

(לשון הב"ח סי' מ"ז)
"...ונראה דכונתו ית' מעולם היתה שנהיה עוסקים בתורה כדי שתתעצם נשמותינו בעצמות ורוחניות וקדושת מקור מוצא התורה..."

לזכות רפואה שלימה בעד החולים
פנחם בן רחל לאה
מאיר בן חיה שרה
בתוך שאר חולי ישראל

מעשה אבות .... סימן לבנים

ויתן לי את מערת המכפלה אשר לו אשר בקצה שדהו בכסף מלא יתננה לי בתוככם לאחזת קבר ... (כג-ט)

The great Kabbalist **Rabbeinu Avraham Azulai** *zt"l*, author of *Chesed L'Avraham*, was a descendant of a distinguished family of *Torah* scholars and Kabbalists who had been exiled from Spain and settled in Fez, Morocco. After enduring a difficult journey to *Eretz Yisroel*, during which he and his family miraculously survived a shipwreck, R' Avraham settled in Chevron, drawn by his deep longing to live near the resting places of the holy *Avos* in *Mearas Hamachpelah*. He devoted his life to *Torah* study and the hidden wisdom of *Kabbalah*.

The S*efer Zichron Yerushalayim* relates a remarkable story about R' Avraham and his extraordinary descent into the depths of the sacred cave. According to the account, a powerful pasha from Kusta once arrived in Chevron. It was customary for Arabs to visit *Mearas Hamachpelah* on Fridays, and the pasha joined the many visitors who came to the holy site. During his visit, he noticed the opening of the pit above the cave and became curious about what lay beneath it. He expressed a desire to descend and see the interior for himself. Those accompanying him immediately warned him that no human being dared enter the depths of the cave, which was regarded as an exceptionally sacred and mysterious place. The pasha refused to accept their warnings. Determined to see what was inside, he removed the cover from the opening and leaned over the pit. As he did so, his sword slipped from its sheath and plunged into the depths of *Mearas Hamachpelah*. The sword was extraordinarily valuable, decorated with precious stones and pearls, and the pasha was desperate to recover it.

He immediately ordered one of his servants to descend into the pit and retrieve the sword. A rope was lowered, and the servant was sent down. But almost as soon as he entered the cave, he lost his life. The pasha then ordered another servant to make the attempt, but he, too, perished. Additional servants were lowered, yet none returned alive. Some did not even reach the bottom before they suddenly died.

Seeing that he was losing his servants without recovering his treasured possession, the pasha became distressed. He exclaimed, "What shall I do? Must I lose all my servants?" Having exhausted his own men, he turned to the Jewish community of Chevron and demanded that one of them descend into the cave and retrieve his sword. The Jews of Chevron found themselves in an extremely difficult situation. They understood the terrible danger involved, but they also faced the demands of the powerful pasha. They therefore decided to cast lots to determine who would undertake the mission. The lot fell upon R' Avraham Azulai. When the righteous sage learned that he had been chosen, he accepted the outcome with remarkable composure. He prepared himself spiritually, immersed in the *mikveh*, and dressed in white garments.

Throughout the night, the Jews of Chevron gathered around him as he spent the hours teaching them the secrets of the *Torah* and revealing profound insights into the hidden wisdom of *Kabbalah*. When morning approached, R' Avraham rose and asked his friends to daven for him, beseeching *Hashem* that no harm should come to him. He then made his way to *Mearas Hamachpelah*. A rope was secured around him, and he began his descent into the mysterious depths of the cave. Once inside, he located the precious sword and attached it to a rope so that it could be raised to those waiting above. Having fulfilled the purpose of his mission, however, he did not immediately return. Instead, he continued walking through the interior of the cave where the *neshamos* of the holy *Avos* appeared to him there. He remained inside for several hours, experiencing something beyond the comprehension of those waiting above.

Meanwhile, the Jews of Chevron grew increasingly anxious. Although the sword had been recovered, R' Avraham had not yet returned. Hour after hour passed, and they feared that he, too, had fallen victim to the mysterious danger that had claimed the lives of the pasha's servants. Finally, R' Avraham gave the agreed-upon signal, and those waiting above began pulling him out. When he emerged safely, the entire Jewish community rejoiced, grateful that the great *tzaddik* had returned alive from a place into which no one else had dared venture.

But R' Avraham returned with an extraordinary message. He told them that during his time inside the cave, he had been shown from Heaven that his departure from this world was approaching. He had also been informed that he would enter *Gan Eden* and join the holy *Avos*.

That night, R' Avraham spent the hours delivering profound teachings from the *Pardes* of Wisdom and revealing additional secrets of *Torah* and *Kabbalah*. When the first light of morning appeared, he descended to the *mikveh* and immersed himself. He then emerged, dressed in white garments, and recited *Krias Shema* with complete purity and devotion. As he concluded, his holy *neshamah* departed from this world. His *Torah* teachings, continue to illuminate the wisdom of *Kabbalah* and inspire generations of *Klal Yisrael*.

תורת הצבי על הפטרות

DEEP, PENETRATING ANALYSIS OF THE WEEKLY HAFTORAH

והמלך דוד זקן בא בימים (מלכים א' א-א-לא)

The great **Rabbeinu Saadia Gaon** *zt"l* was once in a town anonymously, where a member of the community recognized that he was not just an ordinary person, but rather a true *Talmid Chacham*. He invited him into his home and treated him with tremendous respect. During their conversation, the host discovered the true identity of his illustrious guest, and immediately fell to the ground begging the great *Gaon* for forgiveness. However, *Rabbeinu Saadia* could not understand; he had been treated with great respect. Why was there a need to ask for forgiveness? His host responded that in truth, had he known that his guest was the great *Rabbeinu Saadia Gaon*, he would have treated him with even greater respect.

Rabbeinu Saadia later explained, that with each passing day, a true *Tzaddik* expands his spiritual growth, therefore each day he is constantly doing *Teshuva* for the fact that the previous day's actions were not on the same level as the present day's.

The **Zohar** *zt"l* writes that both *Avraham Avinu* in the *Parsha* and *Dovid Hamelech* in the *Haftorah,* were elderly men who had *"come to their days."* At the times of their deaths, they had both reached a point of near perfection, however, since a *Tzaddik* never feels content with his spiritual achievements and is always striving for more, one would think that they left the world with an unfinished agenda. Therefore, the *Torah* tells us that Avraham and Dovid *"came to their days"*, alluding to the fact that they both were *Tzaddikim* in the fullest meaning of the word, and had completed their purpose in life.

מחשבת הלב

CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R' CHAIM YOSEF KOFMAN ZT"L

ויאמר - ה' - הקדה נא לפני ... (כד-יב)

For two consecutive weeks, *baalei kriah* get to exhibit their *"chazanus"* with a *shalsheles*. In last week's *sedra* on the word ויתמהמה, and this week, on the word ויאמר. Although they share the same *trop*, the respective backdrops are as diverse as day and night. Lot's life was spared and he escaped by the skin of his teeth, though not on his own merits. He delayed a bit, as he was being whisked off to safety, to try saving some monetary possessions - ויתמהמה. In heaven they did not agree. This week, Eliezer embarked on a mission to find a *zivug* for Yitzchok. The entire storyline was כולו אומר כבוד. The word "ויאמר" was a heartfelt prayer to fulfill his master's רצון for the future of כלל ישראל. Two people, worlds apart, captured in the limelight for who they were.

This reminds me of a sadly amusing anecdote. There was once a grouchy old man who was unable to handle the antics of children in *shul*. He was constantly berating them for their behavior. The children, thoroughly amused by all the "attention" continued "pushing his buttons." One day, the old man fell ill, and the boys decided to go visit and be מבקר חולה. What did they do? They climbed up onto his roof and began singing *refuah shelaima* through the sky light. The old man was so infuriated, and began waving his arms mustering his feeble strength and screaming at them to go away. With his arms flailing and his face beet red, the מלאך המות also came to be מבקר חולה and took his *neshama*. Attempting to chase away the children was his last act - a very sad זכרון. While we shouldn't *serve Hashem* for ulterior motives, keeping this idea in mind, will help keep things in perspective, and ensure that our actions "always" mirror the *ratzon Hashem*, because one never knows what will be. As *Chazal* say שוב יום אחד לפני מיתתך, which we never know when that will be.

On the flip side, this week marks the first *yahrzeit* of a dear friend. ישראל מאיר ב"ר יעקב Freeman. A *chashuva yungerman*, tragically taken from us in his prime. Among his myriad extraordinary qualities in the fields of *chessed*, *Torah and mitzvos*, he was a wholesome family man, devoted to his wife and children. His final moments were spent on his way to learn in *Kollel*. That is how we will remember him. יהי זכרו ברוך.

משל למה הדבר דומה

הקדה נא לפני העם ... (כד-יב)

משל: The second half of Dovid's *Yom Tov* changed drastically after one small mishap. During a *Chol Hamoed* hike in the dense woods, young Dovid tripped, and his precious silver pocket watch slipped out from his coat pocket. Thankfully, he was not hurt, but his beloved watch was gone. Camouflaged among thick autumn leaves and dark mud, finding a small timepiece seemed utterly impossible.

He immediately offered a heartfelt *tefillah*, asking *Hashem* to guide him. The family launched a massive search party, turning over rocks and fallen branches, but found absolutely nothing. After thirty minutes of intense searching, they were completely exhausted. "We have done our *hishtadlus*," his father announced, calling off the hunt. Dovid quietly accepted this, but he was deeply disappointed.

After *Yom Tov,* Dovid's father noticed a freshly hung sign on the local bulletin board of the y*eshivah*. Someone found a silver watch on a hiking trail... He quickly dialed the provided number, and after describing the unique engraving, the match was beautifully confirmed. Dovid's watch was rescued!

"Where can I pick it up?" His father asked eagerly. The finder chuckled warmly. "I live right next door! I took my family hiking on *Isru Chag*, and spotted a silver glimmer. I figured a *Yid* dropped it, so I hung up signs and it worked!"

נמשל: Eliezer *davened* to *Hashem* to find the right *shidduch* for Yitzchok, and the answer appeared swiftly. *Harbei shluchim l'Makom - Hashem* has many messengers. By living with trust, we can witness this same beautiful *hashgacha pratis* unfolding around us time and time again.

הנחמדים מזהב

GOLDEN NUGGETS ON THE PARSHA WITH A FOCUS ON LESSONS HOW TO SERVE HASHEM

ויהיו חיי שרה מאה שנה ועשרים שנה ושבע שנים שני חיי שרה ... (כג-א)

The *Meforshim* are troubled by the seemingly redundant words "שני חיי שרה" and why they are even mentioned. The ***Netziv zt"l*** offers an approach preempted with a question: *Hashem* instructed Avraham to follow Sarah's guidance regarding Yishmael and Hagar, and *Chazal* derive from there that Sarah possessed greater *Ruach Hakodesh* than Avraham. However, aside from *Hashem* telling Sarah "לא כי צחקת" when she denied laughing about having a baby, we don't see any other conversations that Sarah had with *Hashem,* whereas the *Torah* records numerous instances of *Hashem* speaking with *Avraham Avinu*. How can it be that Sarah was the greater *Navi*?

However, upon analyzing the quote from *Chazal*, one would notice that the word *Ruach Hakodesh* is used and not *Nevius*. *Ruach Hakodesh* is attained through solitude and *Hisbodidus*, creating space for Divine inspiration. *Nevius,* by contrast, is closer and more of a dialogue with *Hashem*. While *Nevius* does not exist today, *Ruach Hakodesh* most certainly does. Avraham was constantly occupied with helping and servicing people, leaving him with considerably less private time for solitude. Sarah spent more time in the home and therefore had greater opportunities to merit *Ruach Hakodesh*.

Another prerequisite for *Ruach Hakodesh* is *simcha*. The word חיים can simply mean life, but it can also convey vitality and joy. The *Gemara* in *Yuma* writes that שנות חיים refers to a life transformed from suffering to goodness. ואתם הדבקים בה"א חיים כולכם היום teaches us that connection to *Hashem* means more than merely existing; it means truly living. Avraham was promised to have children, yet he worried that he might be unworthy. Sarah lived with אמונה that it would happen, and her strong faith allowed for a hopeful and joyful life. Thus, שני חיי שרה hints to her two dimensions in life - physical existence and a life of *Chiyus* and contentment. We too can strengthen our *Emunah* and transform our years into true living.