

לעילוי נשמת ר' אברהם יוסף שמואל אלטר בן ר' טובי ז"ל ורעייתו רישא רחל בת ר' אברהם שלמה ע"ה

הדלקת נרות לשבת - 4:20
זמן קריאת שמע/המ"א - 8:36
זמן קריאת שמע/הגר"א - 9:12
סוף זמן תפילה/להגר"א - 10:02
שקיעת החמה שבת קודש - 4:37
מוצש"ק צאת הכוכבים - 5:27
צאה"כ / לבינו תם - 5:49

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Shabbos Parshas Chayei Sarah - November 15, 2014

מאוצרותיו של המגיד

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

ויהיו חיי שרה מאה שנה ועשרים שנה ושבע שנים
שני חיי שרה וגו' (כנ-א) - מה מילת 'ויהיו' בא ללמד אלתא במדרש רבה (נ"ח א') "היא הוא דכתיב 'וידע ה' ימי תמימים ונולתם לעולם תהיה', כשם שהם תמימים כך שנותיהן תמימות וכו'". וביאר הרח"ם **ספר** על התורה' (כ"ג א, ד"ה ויהיו חיי שרה במדרש וכו'), "דצה לומר, כי להיות תמים ממש, אי אפשר בשום אופן, שאפילו לגבי משה רבינו עליו השלום נאמר 'ותחסרהו מעט מאלוקים' (וכדאיתא בגמ' ר"ה כ"א: "ומשיש שערי בינה נבראו בעולם, וכולן ניתנו למשה חסר אחד שנאמר 'ותחסרהו מעט מאלוקים', אלא שכל צדיק נקרא תמים לפי ערכו, ובכל יום מוסיף תמימות עד שנחשב שאתמול היה חסר בבחינת היום, ומחר עוד יוסיף, וכן לעולם, עד שביום אחרון לפני סילוקו הוא תכלית התמימות שלו, ונמצא, שלכאורה אין לו אלא יום או יומיים תמימים-ה'מים האחרונים', אלא שהקב"ה מחשב או כל שנותיו מיום שנברא לשנים תמימות, כיום האחרון ההוא, כי כולן היו מדרגות וסולם לעלות למדרגה האחרונה ההוא, והיינו שאמרנו חז"ל (ע' ראש השנה י"א), שאמר משה רבינו ע"ה 'היום מלאו ימי ושנותי', פירושו, שע"י שמלאו היום ימי האחרונים מלאו כל שנותי כנ"ל.

והיינו דקאמר המדרש, 'כשם שהם תמימים' בזמנם האחרון, כך כל שנותיהן תמימות' מלמפרע, ושהו הוא כוונת הכתוב, 'וידע ה' ימי תמימים' אותן מעט ימים שהיו תמימים, ונולתם לעולם תהיה' כמו 'בעולם תהיה-מיום שנברא עד עכשיו', וא"כ יש להסמיק עניין זה אצל הכתוב בדיש הפרשה 'ויהיו חיי שרה וגו', כי גם אצלה מצינו עניין זה, שהרי בתחילתה נקראה 'שר' וכשעלתה למדרגה יותר קדושה נקראה 'שרה', וזויתה בשם הזה ובמדרגה הלז מיום היתה בת צ' עד בת קכ". שהוא ל"ז שנים בגימטריה 'ויהיו', (וע' **בבעה"ט** שביאר עד"ו), וא"כ כוונת הכתוב היא, 'ויהיו חיי שרה'-שחי' שרה (במדרגת 'שרה') היו רק בגימטריה מלת 'ויהיו'-ל"ז שנים, ומ"מ יש להחשיב ש'מאה שנה ועשרים שנה ושבע שנים' כולם היו שני חיי שרה, שלמפרע יש להחשיב שנים אלו כ'שני חיי שרה' ולא 'חיי שרי'". ובכך יישב המדרש את הכפילות בכתוב – 'ויהיו חיי שרה ... שני חיי שרה', וגם מה שהקשה **האדמו"ר הק"ל** עליו ('ויהיו וגו' – צריך לדעת, מדוע אמר 'ויהיו חיי שרה וגו' ולא אמר כסדר האמור בכל הצדיקים 'ויהיו אדם' – 'ויהיו שם', או יאמר 'אלה שני' כסדר האמור באברהם'.

אולם באוה"ח הק"ן שם יישב, "אכן יתבאר על דרך אומרים ו'ל, שסיבת מיתתה היתה כשהודיעה עקידת יצחק וכמעט שלא נשחט ופרחה נשמתה מרוב צער, וכפי זה מתת שרה היתה מצד צערה בשמעת עקידת יצחק, והוא שרמ באומרו '**ויהיו** לשון צער (ע' מגילה י'-ש"כל מקום שנאמר 'ויהיו' אינו אלא לשון צער), שבכך רימו אל האמור". ויישב עוד, "או ידעה לפי מאמדם ז"ל הנוכר, שמתה על ידי בשרה הרעה, וזה יגיד שאם לא היה המאורע עוד לה חיים, והוא אומרו 'ויהיו' פירוש היה הדשה משנית מהקצבת, שקצבת ימיה יותר דיו, ורק שע"י מעשה הנוכר היו חייה סך האמור בעניין וכו'".

ועתה אם ישכם עשים חסד ואמת את אדני הנגידו לי ואם לא הנגידו לי ואפנה על ימין או על שמאל (כד-מט) - מעלת הנתינה ותועלתה אדונת רצונו לקחת את רבקה לאשה ליצחק, והמתבונן בדבריו אלו שותומם על תורף לשונו, שהרי בתחילה התחיל לתאר את גודל עושרו של אדונו, ואמר ו'ה' בך את אדוני מאוד, ויתן לו צאן ובקר וכסף וזהב וגו', ובהמשך סיפר שכל העושר הזה הנחיל אברהם ליצחק בנו, ובכדי לאמת את דבריו הראה להם שטר מתנה, כגומא ברש"י שם, ובוה גילה להם כי עצם כניסת רבקה לבית אברהם משמעותה עושר וגדולה לכל אורך ימיה. ואם כן יש להבין פשר דבריו האחרונים, 'ועתה אם ישכם עושים חסד ואמת את אדוני', וכי דבר זה לחסד יכונה? הרי אין לך חסד גדול מהצעת אליעזר, שהרי מדובר כאן בילדה קטנה בת ג' שנים בלבד, שבגפה נכנסת היא לבית אברהם, וזוכה לכל טוב שבעולם, ואם כן על מה ולמה הנגיד אליעזר את הסכמת רבקה לחסד ואמת? אך בדרך אפשר י"ל את כוונת אליעזר באופן אחר, ובוה יתיישבו כל דבריו, כי מקודם הודיע את מחותנו של אדונו שכל כולו היא חסד ונתינה להוולת, ובכדי להודיע להם עד כמה משתוקק הוא להטיב עם זולתו, תיאר להם את גודל עשרו, ואמר להם כי כל אותה העניק בטוביו ליצחק, ועל אף שהיה רכושו רב לא השאיר לעצמו מאומה, כי כל מהותו היה להטיב עם זולתו. ובוה רצה להודיע להם, מעלת המשפחת אדונו, אך מאידך רצה שגם רבקה תבחור בוה הדרך, כדי שותיהו ראויה להיכנס לביתו של אברהם, וזה מה שסיים ואמר 'ועתה אם ישכם עושים חסד ואמת את אדוני', היינו שגם היא תהיו כמותו, ותהיה רצונה להטיב להוולת שלא על מנת לקבל פרס, או הנגידו לי, ואם לא אות היא שאין זה השידוך הראוי, ואפנה לדרכי למצוא את האשה הרצויה.

ואפשר כי לכך עמד אליעזר על תנאו זה, כי בזה תלוי כל עלייתו של האדם, כי רק על ידי זה שמשגיח לזולתו יכול לזכות לדבקות בהשג"ת, וכמו שאמרנו חז"ל (סוטה יד.) אמר רבי חמא ברבי חנינא, מאי דכתיב: (דברים יג) אחרי ה' אלהיכם תלכו; וכי אפשר לו לאדם להלך אחר שכנינה? והלא כבר נאמר: (דברים ד) כי ה' אלהיך אש אוכלה הוא! אלא להלך אחר מדותיו של הקדוש ברוך הוא וכו'. ודי שהדרך לזכות לדבקות הוא בזה שמדמים מעשיו למעשיו. אך כשאין האדם מרגיל עצמו לכך, ואינו מתבונן האין ביכולתו להטיב עם הבריות, עדיין רחוק הוא מהשג"ת בתכלית הדיחוק, כי הדבקות הוא דוקא באופן שרעת האדם שווה עם דעת קונו, והפך חסד הוא כבודאו. ויש לדעת כי זה הוא יסוד גדול בהקמת בית, והוא התנאי המוביל להצלחת האדם בשיקום ביתו, כי רק על ידי הרצון להטיב נוצר קשר בין הנותן להמקבל, כי בזה מראה הוא את חוקרתו להמקבל, ועי"ז ששניהם תפצים להטיב זה עם זה, נוצר קשר חזק בין שניהם, וכ"א יורד לדעת זולתו, ומבין לרצונותיו, לא כן כאשר כל אחד תפץ להיות המקבל, כי אז אין מי שיהיה הנותן, ותוצאותיה היא מהלוקות ועגמת נפש, ויכולים לפעמים לגרום פיודין בין הדבקים ח"ו. ובדבר זה תלוי גם ההצלחה בשאר תחומי החיים, כי הכל תלוי בנתינה, וככל שהאדם תפץ להטיב וגם מטיב, אז גם בראה פירות טובות, אך אם כל רצונו לקבל, ואין רצונו לתת משלו, אז ההצלחה היא ממנו והלאה.

- with everything. His life was full and “complete,” however, he was certainly not “finished.” He lived for many more years, teaching and instructing the next generation to follow in his ways - "למען אשר יצוה את בניו ואת ביתואחריו". Thus, even **A SERIES IN HALACHA LIVING A "TORAH" DAY** **למעשה הלכה** **Keeping the Jewish Camp Holy (27)** **"והיה מחניק קדוש"** **Laws that Apply to Bathrooms.** Aside from the restrictions already discussed regarding waste and bad smells, there are independent restrictions regarding a bathroom or lavatory, **even where there presently is no waste or smell.** The reason is because the area itself being set aside for these activities cannot be included in "רוח רעה". Additionally, there is a "והיה מחניק קדוש" - a certain “spiritual uncleanness” that permeates such an area. Therefore, one is not permitted to say holy words, think holy thoughts, or bring holy objects such as *Tefillin* and *seforim* inside.

Washing Hands Upon Exiting a Bathroom. In the **Shulchan Aruch** ⁽¹⁾, there is a list of cases that requires one to wash his/her hands. One of them is exiting a bathroom, due to the "רוח רעה" that remains on one’s hands when a person leaves. Even if one just walked in and out of a restroom without doing his needs, the **M”B** rules that he has to wash his hands ⁽²⁾. Other opinions argue on this ⁽³⁾ but the prevalent custom is like the first opinion. **Missing a Beracha.** If one exits a restroom and hears thunder or sees lightning, and will lose the opportunity to recite the special *beracha* if he waits until he washes his hands (since the *beracha* must be started "ותך כדי דיבור" - within the time it takes to say 3 words - approx. 1.5 seconds), he can say the *beracha* without washing his hands ⁽⁴⁾. If his hands are actually soiled with waste, he cannot make the *beracha* until his hands are washed.

Sticking Hands Inside a Bathroom. The following question is **CONCEPTS IN AVODAS HALEV** **מחשבת הלב** **FROM R’ CHAIM YOSEF KOFMAN** **Eliezer** davened to *Hashem* for a *shidduch* for *Yitzchak*. "הקרה נא לפני היום ועשה חסד עם אדני אברהם." The **Baal HaTurim** writes that the last letters (סוף תיבות) of the words, *this day, and show kindness with my master Avraham.*” The **Baal HaTurim** writes that the last letters (בשכר) of *Avraham Avinu* who gave the angels water, answer me now as I stand by the water.” Furthermore, adds the *Baal Haturim*, if you add the last letter of the word "ו**סד**" you get "דמים" - blood. Here again, Eliezer was saying, “*Ribono shel Olam*, don’t forget the merit (זכות) of the blood that was spilled out of fear of the *Akeida*.” This is interesting. Shouldn’t the blood of the *Akeida* be more important and noteworthy, than the water that *Avraham Avinu* gave to the angels? Why is the *Akeida* seemingly an afterthought in the *tefillah* of Eliezer?

I was thinking that if a person davens that *Hashem* should do a kindness for him, he must show *Hashem* that a kindness was done to deserve such a reward. This is what Eliezer was saying in his *tefillah*. “*Hashem*, look at the *chessed* that Avraham did by giving water to the angels; now he is worthy to have *chessed* done for him.” The *Akeida* was not the main focus of Eliezer’s prayer because the *Akeida* was not a *chessed*; it was an act of *mesiras nefesh*. For such an act, his *tefillah* may be answered, but kindness can only be a reward for another kindness. And in fact: "טרם כלה לדבר והנה רבקה יוצאת" - before Eliezer even finished speaking, his request was answered. Of course, the "זכות" of *mesiras nefesh* is great and continues to grow, but the (reward) for an act of *chessed* is answered immediately with *chessed*.

A Wise Man would say:

“Isn’t it sad that kids who need the most love tend to ask for it in the most unloving way?”

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נתגבר ונתקדש לעילוי נשמת
ר' אברהם משה ב"ר אליעזר
שלאסער ו'ל * תנצב'ה

- he became old in years, "ואברהם יקן" - he was still filling his numerous days to come with righteous acts and good deeds. As a result, *Hashem* blessed him "ובכל" - "פרנס יוסף" - he now had everything he would ever need in life. מאת מו"ה ברוך הירשפלד שליט"א ראש כולל עטרת חיים ברוך קליבלנד הייטס posed to me quite often: If a person is the last one to leave a room (like a *shul* or *Beis Medrash*) and it is his responsibility to turn off all the lights, including the bathroom lights, if he just sticks his hand inside the bathroom to flip the switch, does this obligate him to wash his hands? (This is similar to a debate in the *Gemara* ⁽⁵⁾ regarding, "ביאה במקצת שמה ביאה או לאו" - if the partial entry of a *Tamei* (impure) person who sticks his fingers into the courtyard of the *Bais Hamikdash*, is considered like a full entry of his entire body.) From the **Mechaber** ⁽⁶⁾ it seems that one need not wash his hands and many *Poskim* (listed in **Tzitz Eliezer** ⁽⁷⁾) rule according to this leniency. Some *Poskim* (listed in **Piskei Teshuvos** ⁽⁸⁾) are stricter. One may rely on the lenient opinion.

Modern Bathrooms. Today, with our cleaner and more modern facilities, we have two possible leniencies ⁽⁹⁾ to this question:

- Bathrooms are also used for other things like brushing teeth, washing up, etc. This causes the area to not have a "רוח רעה" and washing hands is not necessary.
- Since our toilets are flushed right away after the waste enters, they are similar to the “Persian bathrooms” mentioned in the *Gemara* ⁽¹⁰⁾. Those were dug out in such a way that the waste rolled away immediately and thus, they are much more lenient in *halacha*. One who relies on these opinions has upon whom to rely and would not have to wash his hands for just entering. However, since there are *Poskim* who argue, many people still wash their hands even when just entering.

(1) או"ח ד"ח (2) מ"ב ד"ם (3) מובא בשו"ת ציצ אליעזר יב (4) מ"ב רמב"א (5) ובהים לב. (6) או"ח ע"ד (7) יב (8) ד"רא (9) עיין שו"ת זקן אחרון א"א (10) ברכות ב. וא"ר פנ"ד

“Send before me on this day, and show kindness with my master Avraham.” The **Baal HaTurim** writes that the last letters (סוף תיבות) of the words, *this day, and show kindness with my master Avraham.*” The **Baal HaTurim** writes that the last letters (בשכר) of *Avraham Avinu* who gave the angels water, answer me now as I stand by the water.” Furthermore, adds the *Baal Haturim*, if you add the last letter of the word "ו**סד**" you get "דמים" - blood. Here again, Eliezer was saying, “*Ribono shel Olam*, don’t forget the merit (זכות) of the blood that was spilled out of fear of the *Akeida*.” This is interesting. Shouldn’t the blood of the *Akeida* be more important and noteworthy, than the water that *Avraham Avinu* gave to the angels? Why is the *Akeida* seemingly an afterthought in the *tefillah* of Eliezer?

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Sponsored by Yehuda Leib Blonder in honor of his niece's wedding, Chani Blonder to Zevi Kahan. Mazel Tov to the entire Mishpacha and may they build a true Bayis Neeman B'Yisroel.

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מעשה אבות ... סימן לבנים

ותמת שרה בקרית ארבע הוא חברון בארץ בנען ויבא אברהם לספד לשרה ולבכתה וגו' (כג-ב) Avraham Avinu was placed in the unenviable position of eulogizing, burying and mourning his wife Sarah. The **Shulchan Aruch** (יר"ד שמד-א) codifies the obligation to eulogize a deceased person as follows: “*There is a great mitzvah (מצוה גדולה) to properly eulogize a deceased person, and the mitzvah is to raise one’s voice, saying words (about him/her) that break the heart in order to generate a great deal of crying, and to speak of his praise.*” A few *halachos* later, the מחבר (author) qualifies this by stating: “*If he (the deceased) asked not to be eulogized, they must listen to him.*” Since the *mitzvah* is intended to give respect to the deceased, it is within the deceased’s rights to decline this honor and refuse a eulogy.

In the year 5498 (1737), the renowned *Yeshivat HaMekubalim*, *Yeshivat Bet El*, was founded in the holy city of Jerusalem. Not long after, the great Yemenite Kabbalist, **Chacham Rabbeinu Shalom Sharabi ZT”L** took the reins of the *yeshivah* and helped it grow steadily and purposefully until it became the premier *yeshivah* for the study of *Kabbalah* in all of Jerusalem. The *yeshivah* was centered around its lengthy prayer services, which through mystical communion with the Almighty, would bring its students and scholars closer to understanding the secret teachings of *Kabbalah*. Chacham Sharabi initiated regulations, orders and *kavanot* (intentions) of the daily prayers according to the *Nahar Shalom siddur* (today it is known as *Siddur HaRashash*) which he authored, continuing the teachings of the **Ariza’l** and incorporating profound kabbalistic symbolism, entreaty and meditation on the mechanism of prayer.

After the passing of the Rashash, his son, **Chacham Rabbeinu Chizkiya Yitzchak Sharabi ZT”L**, took over and became the *Rosh Hayeshivah* of Bet El. He taught and expounded on the many deep and meditative precepts that his holy father had conceptualized, and his numerous students adored him for his wisdom and great modesty. Unfortunately, he did not live very long and less than six years after becoming the *Rosh Yeshivah*, he became sick and passed away.

As Chacham Chizkiya was lying on his deathbed, in the throes of his final sickness, his students tearfully gathered around their master’s bedside as he imparted his final words of wisdom, as well as his last will and testament. He informed them that at his burial, they should not lower him into his grave but rather, they should drop his body into the tomb that was to be his final resting place. When his disciples protested, he explained, “One time, during the Rashash’s lifetime, I led the *yeshivah* in prayer, against my father’s wishes. Until this day, I cannot shake off the feelings of reproach that my father reserved for me, and although I have spent my entire life fasting and repenting for this sin, I cannot be sure that it was ever fully absolved. Therefore, I command you, my dear pupils, to treat my corpse with disrespect by throwing it into the grave, and by doing this, I might receive the penance I have sought my whole life.” The master’s breath became shallow, and within a few minutes, his pure soul left its physical confinement and rose up to meet its Maker.

Well, as one can imagine, the students were mortified at the thought of disrespecting their master’s lifeless body. Although he specifically requested it, they unanimously ruled against treating him with such irreverent sacrilege, reasoning that surely his sin was far greater in his mind than in physical reality, and the many years of *Teshuvah* had undoubtedly cleansed him of the need for further absolvment. Besides, no one could bring themselves to show such dishonor anyway.

On the morrow, the funeral procession began, with all the residents of the Holy City mournfully escorting the *Chacham’s* bier, hoisted by his closest disciples, on its journey up to *Har Hazeisim*. As they approached the freshly dug gravesite, they were suddenly accosted by a large band of Arabs, coming up from the Silwan valley, who refused to allow them to advance and began attacking the mourners. As the mortal danger intensified, all the Jews and even the disciples carrying the coffin, were forced to flee from the merciless savages. They carefully put Chacham Chizkiya’s body down on the ground and ran for their lives. The Arabs chased them, but a few stayed back, laughing gleefully, as they picked up the corpse and hurled it into the nearby open grave. Thus, *Hashem* ensured that the will of the *Tzaddik* was carried out and his self-imposed *Teshuvah* was accomplished.

משל למח הדבר דומה

ואברהם וקן בא בימים וה' ברכ את אברהם בכל וגו' (כד-א) **משל**: There was a recent linguistics conference held in London, England, which was attended by some of the leading linguists in the world, for the purpose of advancing education in the study of language acquisition, language usage and language instruction. Samsundar Balgobin, a world-renowned Guyanese linguist, was the presenter at the conference when he was asked a formidable question.

One of his colleagues in the erudite audience stood up and said, “Some say there is no difference between the word ‘complete’ and ‘finished.’ No dictionary has ever been

able to satisfactorily define the difference between these two words. Please, honored sir, explain the difference in a way that is easy to understand.”

There was a slight pause before Mr. Balgobin delivered his response. “When you marry the right person, you are ‘complete.’ If you marry the wrong person, you are ‘finished.’ But pity the soul who strays from the first and ends up with the second - that person is ‘completely finished’!”

His answer received a five-minute standing ovation.

נמשל: When Avraham reached old age, he was blessed “בכל”

שמענו אדני נשיא אלקים אתה בתוכנו במבחר קברינו קבר את מתך ... לא יכלה ממך מקבר מתך וגו' (כג-ו)

We find an interesting distinction in the manner in which the *Bnei Ches* spoke to Avraham, and the words of *Ephron HaChitti* when he addressed Avraham. They accorded him the greatest honor and respect, referring to Avraham as “*Our Master, a prince of G-d.*” Ephron, on the other hand, did not include such complimentary honorifics, resorting to a rather perfunctory greeting, “*Hear me, my Lord.*” **R’ Yosef Sholom Elyashiv ZT”L** notes this distinction and uses it to explain the words of the *Gemara* (סנהדרין ב): “*How does an ignorant man (עם הארץ) view a Torah scholar? At first, he compares him to a golden ladle; if he converses with him, like a silver ladle; if he (the scholar) derives benefit from him, like an earthen ladle, which once broken cannot be mended.*”

Rav Elyashiv explains that the allure of basking in the presence of a *Tzaddik* or scholar of note, is not a lasting attraction for the course and uneducated masses. Of course, in the beginning, even a simpleton is excited and proud to be associated with distinguished rabbis and *Roshei Yeshivah*, to whom they show respect and bend over backwards to honor and serve. But after a short while - perhaps after writing a check to the rabbi’s *yeshivah* or engaging in a discussion not pertaining to *Torah* - the *am haaretz* loses interest in the “act” and, not coincidentally, respect for the rabbi. This is precisely what Ephron did. At first, he saw the glamour of hosting the great *Tzaddik* Avraham, the “prince of G-d.” He was viewed as a celebrity and he held his head up with pride. But it didn’t take long for a man of Ephron’s character to lose interest in the proceedings - and respect for Avraham.

Unfortunately, this is the way of the world. Once upon a time, rabbis were accorded great respect and given titles that reflected their standing among the masses. But as “כבוד התורה” has fallen in later generations, all one needs to do is see how the youngsters speak to their respected elders to realize that we are nowhere near the level of previous generations.

EDITORIAL AND INSIGHTS ON THE WEEKLY MIDDAH OF ...

ישרות *

What is the *posuk* trying to teach us with these repetitive words? Obviously these were the years of Sarah’s life? What is the *chiddush*? **R’ Simcha Sheps ZT”L** points out a *Medrash* that teaches us how beloved the lives of *tzaddikim* are in this world, and in the next world. He explains this to mean that quite often, people do things solely because of what others will say. They don’t act as they should or do what they really believe in because of social pressure. *Tzaddikim*, on the other hand, live their lives completely for *Hashem’s* sake and do what they believe to be right no matter what other people will say.

R’ Yissachar Frand Shlit’a once described the three stages of a person’s life. For the first 20 or so years, a person is very concerned about what people will say. They pattern their lives around their peers, making sure to “fit in” and be one of the crowd. For the next 20 years, a person takes the opposite approach. “I really don’t care what anybody thinks! I am doing what I want and if somebody doesn’t like it, well that is just too bad on him!” And then for the next 20+ years of a person’s life, he realizes that no one really cared, or cares, what he is doing in the first place! He looks back at all those wasted years when he was living for others, either trying to impress or depress them by proving that he doesn’t care what they think, and he comes to the stunning realization that everyone is so busy doing the same thing - that no one is even looking at him!

“שני חיי שרה” - “*These were the years of Sarah.*” Sarah lived her life the way she knew was right. She lived her life solely to do *Hashem’s* will. These were HER years because she lived them fully, לשם שמים, and not for anyone or anything else!

TORAH GEMS

ותאמר אל העבד מי האיש הזה הדלך בשדה לקראתנו ויאמר העבד הוא אדני ותקח הצעקה ותתכם וגו' (כד-ה)

The **Rada’k, Rabbeinu Dovid Kimchi ZT”L**, writes the following: “*When Rivkah saw a man in the distance and Eliezer told her that this was Yitzchok, she immediately flung herself off the camel she had been riding, and fell to the earth. She quickly took her veil and covered her face, and only then, did she resume riding on the camel. From this incident, we learn the importance of Derech Eretz (proper behavior) and Tznius (modesty), for it is proper for an engaged woman to be covered so that her future groom should not look at her (more than once) until they are married.*”

It is nearly impossible to fathom the depth of greatness of our Matriarch Rivka, who grew up in a home that was filled with deceit (her brother Lavan was the ultimate liar), treachery (her father tried to poison Eliezer) and immorality (Besuel, from the word “בתולה”, due to his licentiousness with young damsels). In such a depraved environment, Rivka managed to retain her purity and innocence, and this is the ultimate testament to her absolute righteousness.

Furthermore, writes **R’ Moshe Alshich ZT”L**, due to her extreme modesty, she merited to have sons. The *Medrash* (בר”ר פס-טו) tells us that in the entire *Torah*, we only find two women who wore a veil. Rivka when she saw Yitzchok for the first time, and Tamar when she went to Yehudah. In both cases, the purpose of the veil was to cover up their faces in a modest way, and in both cases, the women merited to have twin baby boys. The *Alshich Hakadosh* explains that this phenomenon can be derived from the *posuk* in *Tehillim*: (קכח-ג) - “*Your wife shall be like a fruitful vine, in the innermost parts of your house.*” If retaining one’s modesty by staying inside the home (כבודו בת מלך פנימה) will cause a woman to be fruitful and bear a child, if a woman wears a veil to go the “extra mile” in the area of *Tznius*, *Hashem* will give her an “extra reward” and she will merit having twin boys.

דרגת יתירה

FROM THE WELLSPRINGS OF R’ GUTTMAN - RAMAT SHLOMO

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