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

בראתי יצר הרע ובראתי לו

תורה תבלין

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שבת קודש פרשת חיי שרה – מברכים חודש כסלו

Shabbos Parshas Chayei Sarah

November 18, 2006 - כ"ז חשון תשס"ז

הדלקת נרות שבת – 4:18	**(Monsey, NY)**	מנחה גדולה / שבת – 12:11
שקיעה של ערב שבת – 4:36	~~~~~~~~	שקיעה של יום השבת – 4:35
זמן קריאת שמע / מ"א – 8:38	~~~~~~	צאת הכוכבים / מעריב – 5:25
זמן קריאת שמע / הגר"א – 9:14	~~~~	צאה"כ / לשיטת רבינו תם – 5:47

פתח לבי בתורתך

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

פרש"י בת ק' כבת כ' לחטא, ובת כ' כבת ז' ליופי. שני חיי שרה - מלמד שכולן שוין לטובה עכ"ל. ולכאורה יש לנו להבין, האיך ניתן לומר על שרה שכל שנותיה היו שוין לטובה, וכי באמת כך היה? והלא במשך רוב שנותיה היתה שרה חשוכת פרי בטן, ופעמיים נשבתה בבתי מלכים, פעם אחת בבית של פרעה ופעם אחת בבית של אבימלך, וכן סבלה רבות מהגר ומישמעאל. האם על שנים אלה ניתן לומר ש"כולן שוין לטובה"?

אלא רואים אנו יסוד גדול שאין סתירה בדבר, מסביר **המגיד מירושלים**, **מרן הגמו"ר שלום שבדרון זצ"ל**, **בס' לב שלום**, שבאמת יכול האדם להצטער מחמת טבעו, ועם כל זאת שמחתו הפנימית שלימה, כאילו שרוי בטובה שלימה - אם הוא מכיר ויודע שזהו רצון הבורא. ולכן שני חיי שרה "כולן שוין לטובה" - שלא הרגישה שרה פחות שמחה קודם לידת יצחק, ולא ניתוסף לה שמחה אחרי לידתו - אלא שכולן שוין לטובה!

והנה דרגה נפלאה זו להרגיש שרוי בטובה יחד עם צער הטבעי, היא הלכה פסוקה בשו"ע (או"ח רכב-ב): "חייב אדם לברך על הרעה בדעת שלימה ובנפש חפצה כדרך שמברך בשמחה על הטובה, כי הרעה לעובד ה' היא שמחתם וטובתם, כיון שמקבל מאהבה מה שגזר עליו ה'. נמצא שקבלת רעה זו הוא עובד את ה' שהיא שמחה לו" ע"כ. והיינו ממש "שני חיי שרה"!

והיה הנערה אשר אמר אליה הטי נא כדך ואשתה ואמרה שתה וגם גמליך אשקה אתה הוכחת לעבדך ליצחק (כד–יד)

לכאורה אינה מובן, מהו הנסיון הגדול הזה שניסה אליעזר אותה במעט מים לשתות, דבר שהוא חנם בעולם ובלא יגיעה, כי רבקה כבר עמדה על הבאר והמים לפניה וכדה מוכן על שכמה, וא"כ אין זה אלא גדר של נהנה וזה לא חסר? גם מה השייכות מדת גמילות חסדים הוכחה ליצחק שמדתו מדת הגבורה?

ומבאר **האדמו"ר ממודזיץ**, **הרה"ק מו"ה ישראל טויב זצ"ל**, **בס' דברי ישראל**, דהנה ידוע שהעיקר בקיום המצוה לעשותה בשמחה, כמש"כ "תחת אשר לא עבדת את ה' אלקיך בשמחה ובטוב לבב" (כי תבוא כח-מז). ובפרט בהענין של גמילות חסדים והכנסת אורחים, אחד המרבה ואחד הממעיט בקיום המצוה, והעיקר שיעשה בשמחה וחשק גדול.

וזהו מה שבחן אותה אליעזר, אם תעשה הנערה גמילות חסד בשמחה וחשק. וא"כ אמר "והיה הנערה" - וכידוע "והיה" הוא לשון של שמחה, ובכן אמר "והיה הנערה .... ואמרה שתה" - היינו שתעשה המצוה בשמחה וחשק וזריזות, "אותה הוכחת לעבדך ליצחק" - כי סוד השמחה הוא מגבורה ממותקת, והיינו בחינת יצחק אבינו, ולזאת הוא נקרא "יצחק" בלשון "צחוק" והוא השמחה. וזהו שאליעזר דייק בשמה מפורש, "אותה הוכחת לעבדך ליצחק" - היינו לקיום התורה והמצות בשמחה ממש, שהוא בחינת הגבורה האמיתית, והוא בחינת יצחק.

A SERIES IN HALACHAH
BEGINNING A "TORAH" DAY

הלכה למעשה

מאת הגאון הרב ברוך הירשפלד שליט"א
רב דקהל אהבת ישראל, קליבלנד היוסט

The one hundred daily berachos - Part II

Last week, we discussed the basic obligation of reciting 100 *berachos* every day. To help aid us in the fulfillment of this great *mitzvah*, let us make the necessary calculations for a typical weekday count. The basic *berachos* of *Shemona Esrai* (3 x 19 = 57), *Bircas Hashachar* (20), *Bircas Hamitzvos* (5 including *Bircas Hatorah*), and the remaining *berachos* of *Tefillas Shachris* and *Maariv* (10 incl. *"Hamapil"* and *"Boruch Hashem L'olam"* outside of *Eretz Yisroel*) add up to a total of 92 *berachos*. Reciting *"Asher Yotzar"* after using the restroom at least 3 times per day (aside from early morning) on average, gives a person 95 *berachos*. (**Note:** A *beracha* which has the words "ברוך אתה" both at the beginning and the end, e.g. "אשר יצר", is known as a "long *beracha*" and only counts as one.) **Therefore, a person should make sure that he makes at least 5 more *berachos* on foods that he eats during the day and night!** One should not "artificially" use the restroom more than he really has to in order to reach 100 *berachos*. On *Rosh Chodesh*, when a person says 9 extra *berachos* in the *Hallel* and *Musaf tefillos*, he will have already reached the total of 100 without the extra foods.

On *Shabbos*, the automatic amount of *berachos* including the 3 *Shabbos* meals, is 83. If he can make up the extra 17 *berachos* by eating desserts, snacks and reciting *berachos* on good smelling items, he should do so. If not, he should try to supplement the count by listening to the *berachos* of those who get *aliyos* to the *Torah*.

Question: Are ladies obligated in this *mitzvah*, like men?

Answer: R' Shmuel Wosner Shlit'a rules that ladies are not obligated, based on the *poskim* who make lists of the 100 *berachos*, and include the *berachos* on *Tallis* and *Tefillin* which do not apply to ladies. Other *poskim* (1) disagree. Since there is no mention of ladies supplementing these with other *berachos* (2), the custom seems to be that ladies are lenient.

When people would ask **R' Shlomo Zalman Auerbach ZT"L** for advice with difficult situations, he would tell them to strengthen the *mitzvah* of reciting the 100 daily *berachos* with extra concentration. Because the quality of the blessing and protection that they bring is commensurate to the quality of the *berachos* that activate them.

WEEKLY CHIZUK # 5

An effective way to improve one's *berachos* is to pick one daily *beracha*, learn about, and say it for 30 days straight with a feeling of gratitude. For example, one could read up on the numerous miracles that make up the human eye and then recite the *beracha* of "פוקח עורים" with great enthusiasm. Two people who take this on together can remind each other.

(1) ילקוט יוסף ג:קעז:ה (2) שבט הלוי ה:כג

הוא היה אומר ....

R' Levi Yitzchok of Berditchev ZT"L (Kedushas Levi) would say:

"A true *tzaddik* does not pray only for himself and his own personal needs. A *tzaddik* always has others on his mind and *davens* for all of mankind. In fact, he finds no satisfaction when he alone receives blessing and as a result, when Heaven wishes to bless him, all the people around him are blessed as well. This is what the *posuk* tells us regarding *Avrohom Avinu*: *'And Hashem blessed Avrohom with everything.'* Everything that Avrohom could have wished for was blessed and this includes all those around him."

R' Simcha Bunim of P'Shischa ZT"L would say:

"There is no such thing as *emes* - truth, without *sholom* - peace. It's just not possible. Unfortunately, it is possible to have peace without truth - we find in many occasions that people will co-exist with a false sense of peace."

A **Wise Man** would say:

"Everyone hears you talk. Friends listen to what you say. Best friends listen to what you don't say."

MAZEL TOV TO RABBI & MRS ZALMAN GIFTER ON THE WEDDING OF THEIR SON YISROEL TO LAYA FEIVELSON. MAY THEY BE ZOCHE TO BE BONEH A BAYIS NE'EMAN B'YISROEL.

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of Kalev, R' Yankel Fisch, was determined to discover the *tzaddik*'s secret. While the *Rebbe* was occupied, R' Yankel hid himself in the wagon, where he remained undiscovered until the *Rebbe* was well on his journey. When R' Yankel revealed himself, the *Rebbe* became visibly distressed. He exclaimed, "What can I do with you now?" He made the stowaway promise not to ask any questions; not of himself nor of anyone else.

Soon they arrived at a city which R' Yankel did not recognize. The *Rebbe* abruptly stopped the wagon near a *mikveh* and instructed his passenger to wait while he immersed himself there.

R' Yankel waited in the wagon until he was overcome by curiosity and impatience. Forgetting the *tzaddik*'s warning, he hopped off the wagon and began questioning the people nearby. "Excuse me," he asked the first man he saw, "but where am I?"

"Don't you know where you are?" the astonished fellow replied, thinking that he was dealing with a madman. "Where do you think you are?"

"Well, I was just in Kalev a few hours ago," R' Yankel began.

"Kalev? Now I know you're mad," said the man. "How could you possibly get from Kalev in Hungary, to Tzefas in a few hours?"

"Tzefas?!" cried R' Yankel. "I'm sorry but it seems that you're the one who's mad! How could I be in Tzefas, in *Eretz Yisroel*, if I was just in Kalev?"

The argument intensified, and in the heat of the debate, R' Yankel forgot to get back to the wagon before the *Rebbe* reappeared. To his dismay, he arrived back at the *mikveh* just in time to see the wagon pulling away. R' Yankel was beside himself. Here he was, stranded in a town of *"meshugaim"* (insane people) who thought they were living in Tzefas! However, he had no choice but to ask one of them to take him in to his home for the *Sukkos* holiday.

At some point during *Yom Tov*, R' Yankel finally realized that he was really in Tzefas, and he understood that the *Kalever Rebbe*, using the Holy Name of *Hashem* for *kefitzas haderech*, came there every *Erev Yom Tov* to immerse himself in the *mikveh* of the **Ariza"l**. He also realized that due to his lack of resources, he was compelled to remain in Tzefas until the *Rebbe* would return the following *Yom Tov*.

Meanwhile, back in Kalev, the Fisch family was frantic about R' Yankel's sudden disappearance, and turned to the *Kalever Rebbe* for advice. He assured them that there was no need for concern, promising that R' Yankel would return by *Erev Pesach*! They were dismayed. *Erev Pesach*? Why, where had he gone? But the *Rebbe* just smiled and told them not to worry.

Six months later, R' Yankel was delighted to see the *tzaddik*'s wagon arriving at the *Arizal's mikveh* on *Erev Pesach*. This time he made sure not to miss his ride back home. The *Rebbe* extracted a promise from R' Yankel not to reveal this incident in his lifetime; it was only revealed after the *Rebbe*'s passing.

משל למה הדבר דומה

ותמהר ותער כדה אל השקת ותרץ עוד אל הבאר לשאב ותשאב לכל גמליו וגו' (כד–כ)

משל: A *yeshivah* student was preparing to travel home for a visit. On the day he was to depart, he was approached by another student from his home town.

"I hear you are leaving for home today," the second student began. "Please do me a favor and deliver a very important letter to my parents." The first student was happy to oblige and packed the letter among his belongings. But the second student would not leave it at that. Every fifteen minutes after that, he would come over and remind his friend, "Please don't forget to give over the letter. It's really very important."

The first boy took the letter, but when he arrived at his home town, turmoil greeted him. The town had been ravaged by fire. He wanted to immediately rush home and check on his family - but then he remembered his friend's incessant reminders. The student delivered the letter; only then did he head for home.

נמשל: Says the **Alter from Kelm ZT"L**, when one's passion is aroused to sin, he can easily become swept away by the turmoil of the moment, totally forgetting any thoughts of *yiras shomayim*, *middos* and kindness. A person is what his *middos* are. Just like Rivkah whose efforts at the well on a stranger's behalf demonstrated the nature and quality of her *middos*, so is it necessary for us to ponder and review our attributes until they become second nature to us.

TORAH GEMS

ותמת שרה בקריית ארבע היא חברון ... ויבא אברהם לספד לשרה ולבכתה (כג–ב)

ויסף אברהם ויקח אשה ושמה קטורה וגו' (כה–א)

A number of years ago, a terrible tragedy occurred in *Eretz Yisroel*, when a well-known righteous women was killed in a car accident. When **R' Chaim Kanievsky Shlit'a** came to the house to be מנחם אבל - *comfort the mourner(s),* he was asked: how is this possible? This lady was a teacher on her way to teach her young students *Torah* and *mitzvos*, and we know what the *gemara* (פסחים ח:) says: "שלוחי מצוה אינן ניזוקין" - *"(One who is) on his way to perform a mitzvah will not be injured"*? How could such a terrible misfortune have happened?

R' Chaim answered by quoting the words of Rashi in the beginning of *Parshas Chayei Sarah*: *"The death of Sarah is close to (the parsha of) Akeidas Yitzchok, because after she heard how her son was almost slaughtered, her soul left her and she died."* It would seem that *Sarah Imeinu* died as a direct result of the *Akeidah*! But again, how is this possible? The answer is that it is not the performance of *mitzvos* that causes a person to pass away. Rather, when *Hashem* decides that a person has fulfilled his or her purpose on this world and is now ready to move on to a greater reward in the World to Come; so, if he or she is a *tzaddik* who lived a life of righteous piety, then *Hashem* will bring about that person's death by way of a *mitzvah*. This adds glory to the person for it appears that he or she died with an extra measure of *Mesiras Nefesh*! Furthermore, *Chazal* tells us that a person who dies in the midst of a *mitzvah* is as if he has fulfilled the entire *Torah*!

Thus, never look at death as "untimely"; in fact, it is always "timely" - *Hashem* evaluates a person's actions and adjusts his "time" on this world accordingly.

The *Medrash Raba* and many *Meforshim* including Rashi, learn that Avrohom's wife Keturah, was in actuality Hagar. After Sarah died, Avrohom elevated her status from concubine to wife by officially marrying her. If so, why did Keturah's children - the בני הפילגשים - amount to little or nothing in the annals of history, whereas Hagar's one child, Yishmael, became the father of a mighty Arab nation?

R' Shloime Kluger ZT"L provides a fascinating insight. When Avrohom took Hagar to be his wife, renaming her Keturah in the process, the former concubine may have become conceited. No more was she "second fiddle" to anyone - she was the sole wife of *Avrohom Avinu*. As a result, the children born to this arrogant mother passed into near oblivion. On the other hand, when this same woman was a simple servant, humble and subservient to her mistress, Hagar bore a son and brought him up in a spirit of modesty. This humility during Yishmael's formative years was what led him to grow into a great nation.

The Yalkut (אמוב תתק"ד), as well as the Ramban and others, however, disagree and hold that Avrohom "added" another wife after his previous two: *"Three wives were married to Avrohom Avinu: Sarah (who) came from Shem, Keturah came from Yefes, and Hagar came from Cham."* Writes **R' Shabsi Hakohen ZT"L (Shach)**, Avrohom did this intentionally in order to demonstrate the superiority of Shem over his brothers, since Sarah was his primary wife. Also, since *Bnei Yisroel* were destined to mingle among the nations, Avrohom hoped to instill a measure of unity amongst all his children which will allow them to co-exist and continue throughout the generations.

מעשה אבות .... סימן לבנים

ואבוא היום אל העין ואמר .... אם ישך נא מצליח דרכי אשר אנכי הולך עליה וגו' (כד–מב)

A journey of seventeen days was accomplished in a mere three hours! According to the *Medrash*, Eliezer, the trusty servant of Avrohom, merited קפיצת הדרך - a phenomenon whereby the vast stretch of land contracted underneath him allowing him to travel in miraculously speedy fashion. The *Meforshim* offer further proof of this incredible journey; Eliezer explained to his hosts how his master, Avrohom, gave over all his worldly possessions to Yitzchok, and even showed them the signed contract stipulating this very fact. The contract was dated that very same day! Thus, it was clear that Eliezer must have traveled in miraculous fashion, in order to be in two distant places on the very same day.

Every *Erev Yom Tov*, the **Kalever Rebbe, R' Yitzchok Aizel Taub ZT"L**, would disappear for many hours; no one knew where he went. One year on *Erev Sukkos*, the *Rosh Hakahal* (Community President)