

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

(Monsey, NY)

הדלקת נרות שבת - 4:24

זמן קריאת שמע/מ"א - 8:33

זמן קריאת שמע/הגד"א - 9:09

סוף זמן תפילה/הגד"א - 10:00

שקיעת החמה ליום השבת - 4:41

מוצ"ש קצ"א/כ' / מעריב - 5:31

קצ"א/כ' / לרביע תת - 5:53

Courtesy of MyZamim.com

בראתי יצר הדע ובראתי לו

תורה תבלין

A TORAH TAVLIN Publication
34 MARINER WAY MONSEY NY 10952

TORAH TAVLIN IS
AVAILABLE FREE OF
CHARGE! TO SPONSOR /
DEDICATE AN ISSUE, OR
RECEIVE IT BY E-MAIL FOR
YOURSELF AND FOR YOUR
SHUL, PLEASE CALL
845-821-6200 OR SEND
AN E-MAIL TO:
TORAHTAVLIN@YAHOO.COM

שבת קודש פרשת חיי שרה - כ"ה מרחשון תשע"ג Shabbos Parshas Chayei Sarah - November 10, 2012

לקחי חיים ודברי התעוררות נסדרו עפ"י פרשיות השבוע מאת הרב שלום פערל שליט"א מגיד מישרים בק"ק בית שמש

מאצרותיו של המגיד
ואברהם וקן בא בימים וה' ברח את אברהם בכל (בר-א)
- בעניין 'דעה קנית מה חסרת, דעה חסרת מה קנית'

פירש רומבין, "ברך את אברהם בכל-בעושר ונכסים, וכבוד, אורך ימים, ובנים, וזאת כל חמדת האדם, והזכיר הכתוב זה, לאמר כי היה שלם בכל, לא חסר דבר וזולתי שיראה בנים לבנו שניחלו את מעלתו וכבודו, ולכן התאוה לזה", רומבין מבאר כפשוטו של מקרא, ולא כפרש"י, שכתב, "בכל עולה בגימטריא בן, ומאחר שהיה לו בן היה צריך להשיאו אשה" עכ"ל.

אבל הדגל מחנה אפרים' מפרש באופן אחר, בהקדם דברי הגמרא (קידושין ל"ב), "אין זקן אלא מי שקנה חכמה, שנאמר ה' קנני ראשית דרכו", וביאר **המהרש"א**, "חמשה קניינים יש, כמו ששינו באבות (ו' י"א), אבל כיון שסתם ולא פירש מהו הקנין, נימא שהוא תחילת כל הקניינים, שהוא חכמת התורה, כמפורש בהאי קרא. ה' קנני ראשית דרכו קדם מפעליו מאז" - היינו, כמשחול' בתורתו הסתכל וברא את העולם' **[תפארת ישראל שם]**, (ויעיין ב'בן יהודה' [ד"ה אין זקן וכו.], שביאר על דרך הגימטריא, "כי התורה שהיא החכמה נקראת 'לקח טוב', דכתיב 'כי ילקח טוב נתתי לכם', ומספר 'לקח טוב' עולה קנה)."

ואילו **הפני יהושע'** (עיין קידושין ל"ב: על מה שפרש"י ברה"י אין זקן וכו') ביאר, "רש"י ברה"י אין זקן אלא זה שקנה חכמה, ולשון נוטריקון דיבר הכתוב וכו' עכ"ל. ולכאורה מלשון נוטריקון לא שמעינן אלא זה קנה, אבל אכתי אין כאן רמז על שקנה חכמה, אלא משום דאמרין בעלמא (נדרים מא.), 'דדא קנית מה חסרת, ודדא חסרת מה קנית', וא"כ אי אפשר לפרש סתם לשון 'זה קנה', אלא על מי שקנה חכמה'.

וכיוצא בו כתב בספר **'באר מים חיים'** (בראשית כ"ד ב', ד"ה ואולם אברהם אבינו), "ואני אמרתי טעם לשבח, מנין הוא מוכרח אשר זקן הוא זה שקנה חכמה, הלא מחתיבה אינו מבואר רק זה קנה, כענין נוטריקון שנוכל לעשות מוקן - זה קנה, אבל מנין לנו שקנה חכמה, דילמא דבר אחר קנה, ואך נודע אומרם (ויקרא רבה א' ו'), 'מתלא אמר, דעה קנית מה חסרת, דעה חסרת מה קנית', ועל כן, כיון שמבואר בהתיבה אשר זה קנה, בודאי קנה חכמה, כי אם לא חכמה קנה, מה קנה, הלא דעה חסרת מה קנית".

ולפי' מבאר הדגל מחנה אפרים' את הפסוק, "ואברהם וקן בא בימים, וה' ברח את אברהם בכל. צריך להבין החיבור של זה לזה, ונקדים לתרץ מאמרם ז"ל (קידושין ל"ב): 'זקן - זה קנה חכמה', מנין לומר כן, שמא דבר אחר קנה, אך דהאמת הוא, דלית שום קנין אחר רק חכמה, כמאמרם ז"ל (ויקרא רבה א' ו') 'דעת קנית מה חסרת, דעת חסרת מה קנית', נמצא שכשמצינו 'זה קנה', על כרחו קנית חכמה, כי רק זה לקנין יחשב, וזה יש לומר שמרמז הפסוק, 'ואברהם וקן' היינו שזכה להחכמה, ואז וז' ברח את אברהם בכל', שממילא הכל בכלל חכמה, כמאמר 'דעת קנית וכו'.

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

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

(Monsey, NY)

הדלקת נרות שבת - 4:24

זמן קריאת שמע/מ"א - 8:33

זמן קריאת שמע/הגד"א - 9:09

סוף זמן תפילה/הגד"א - 10:00

שקיעת החמה ליום השבת - 4:41

מוצ"ש קצ"א/כ' / מעריב - 5:31

קצ"א/כ' / לרביע תת - 5:53

Courtesy of MyZamim.com

בראתי יצר הדע ובראתי לו

תורה תבלין

A TORAH TAVLIN Publication
34 MARINER WAY MONSEY NY 10952

TORAH TAVLIN IS
AVAILABLE FREE OF
CHARGE! TO SPONSOR /
DEDICATE AN ISSUE, OR
RECEIVE IT BY E-MAIL FOR
YOURSELF AND FOR YOUR
SHUL, PLEASE CALL
845-821-6200 OR SEND
AN E-MAIL TO:
TORAHTAVLIN@YAHOO.COM

רעיונות והתחזקות באמונה ובעבודת השי"ת מאת הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א ר"י שער השמים ירושלים עיה"ק

טיב התבלין
ותמת שרה בקרית ארבע היא חברון בארץ נענו ויבא אברהם לספר לשרה ולבבתה (כג-ב) - צדיק ה' בכל דרכיו

פירש רש"י שנמסכה מיתת שרה לעקידת יצחק, לפי שעל ידי בשורת העקידה שנודמן בנה לשחיטה וכמעט שלא נשחט, פרחה נשמתה ממנה ומתה ע"כ. ועם כל זאת אברהם אבינו ע"ה אינו מדרהר אחר מידותיו של הקב"ה, אלא תיכף ומיד הוא עושה את המוטל עליו כעת, להתעסק בכבוד המת, ומתחיל לעסוק בקניית אדמה לצורך קבורתה, וגם מעשיו זה עולה לו ביגיעה עצומה, כאשר לצורך כך הוא מכניע את עצמו לפני בני חת באופן בלתי נתפס, כאשר הוא משתחוה לפניהם ומדבר אליהם כעבד אל אדונו, תוך כדי שהוא מויל הון רב מכיסו, ומשלם על פיסת הקרקע הליו סך של ארבע מאות שקל כסף עובר לסוחר, שהוא הון עצום למאד, כפי מה שמבואר החשבון בחז"ל הק'.

ואף שכבר הבטיחו הקב"ה ואמר לו "קום התהלך בארץ לאדכה ולדחבה כי לך אתננה", והיה כאן מקום להרהר אחר ההבטחה, האמנם זה פידושו של דבר שהארץ שלי הוא, שאצטרך לשלם עבור קרקע לבית קבורה הון עצום שכזה. אך אברהם אבינו לא כן עמו, אלא ממשיך הוא את תפקידו הנעלה בפשיטות ובתמימות ואינו מדרהר אחר מידותיו של הקב"ה במאום. לא אחת אנו שומעים מן אנשים הרבה המתרעמים על הקורות איתם, וטענתם בפייהם על כל הדעה אשר מצא אותם, וכל זאת דוקא בתקופה של התעלות והתחזקות כאשר עמדו בנסיגות קשים ועצומים, ובמר ליבם הם שואלים האמנם זו תורה וזו שכרה !?

אך צריך לדעת כי לפעמים גם זה חלק מן הנסיון, ובזאת יבחן תוקף אמונתו של האדם בחשם יתברך, כי הוא יודע ומאמין שהכל נעשה בהשגחה מרוקדת מאיתו יתברך, ומלפניו לא יצא הרעות והטוב. ואת החיזוק הזה אפשר ללמוד מפרשטא הדין לכל אורך הדרך, שאברהם אבינו ע"ה לא עצר לרגע מעבודתו את השם, ובכל עת ובכל מצב כעבד נאמן עשה את אשר מוטל עליו, ואף כאשר היה גראה ההנהגה שסותרת גם את ההבטחות המפורשות שהבטיחו הקב"ה, אך כל זאת לא מנע בעדו מלקיים רצון קונו בשמחה וברצון כאילו לא היה כלום.

ומעשה אבות סימן לבנים שידע האדם להתחזק גם במצבים הקשים, כמו שמצינו כאן אצל אברהם אבינו שמיד לאחר פטירתה של שרה, משיים לעסוק בהספדה וקבורתה, שלח את אליעזר עבדו לחפש אחר חיווג ליצחק בנו. ומכאן ילמד כל אדם לחיי הפרטים אף הוא, אם קרה ל"ע איוה מקרה קשה במשפחתו כפטירת אחד מבני המשפחה הקרובים, או שאר מרעין בישין רח"ל, יזהר מאד שלא לשקוע בתהום העצבות והיגון ח"ו, אלא ימשיך את מסלול חייו כהרגלן, ומחובתו בשעה כזאת להחליט בלבו פנימה שהעולם לא עצר מלכת, ועדיין מחכה לו תפקיד חשוב בוה העולם, וחלילה לינות את הכל ולשקוע בתהום עמוק של עצבות וחרדה, אשר אחרינו מרה כלנעה. תפלתינו מלפני אדון כל שלא יביאנו לדי נסיון ונזכה לדאות בחסדיו הגלויים אכ"ר.

of money for the rights to *Mearas Hamachpela*, Avraham paid the full amount - no questions asked. It was to be an exclusive burial ground for himself and his family, and no unworthy or unrighteous person was to be interred there.

A SERIES IN HALACHA למעשה הלכה
LIVING A "TORAH" DAY
Forgotten and Little Known Halachos and Customs (7)
Modeh Ani. As soon as one wakes up in the morning, he must thank *Hashem* for a new day of life by reciting “*Modeh Ani*.” It is important to note that the first word a Jew says every day of his life is “*Modeh*” - giving thanks to *Hashem*. In *Tanach*, the Jewish nation is called “*Yehudim*” which means that we are a nation who thanks *Hashem* continuously.

Mysterious Grammatical Question. We say the word “*Modeh*” with a “קָוֶל” under the letter *daled*. Almost all the *Ashkenaz siddurim* make no mention of a lady reciting it differently (with the notable exception of the renowned *Siddur Safah Berurah* of **Rabbi Wolf Heidenheim ZT”L**). Therefore, for generations, *Ashkenazic* women have been saying the word “*Modeh*” like men do. Many commentators point out the discrepancy that in correct Hebrew grammar, a woman should say “*Modoh*” with a קָמֶץ” under the letter *daled*, for this is correct grammar. Indeed, most *Sephardic siddurim* indicate that a woman should say it differently than a man. *Ashkenazic* women who know grammar well automatically recite it with a “קָמֶץ”. The relevant question is: should *Ashkenazic* women change their recitation to say “*Modoh*” instead of “*Modeh*”?

This question was asked to **R’ S. Z. Auerbach ZT”L** ⁽¹⁾ and **YBL”T R’ Chaim Kanievsky Shlit’a** ⁽²⁾. They both answered that indeed women should say “*Modoh*” for this is more correct.

הזאתיה אומר ...

Chacham Rabbeinu Yaakov Abuchatzera ZT”L (Abir Yaakov) would say:

“Rivka said, ‘*Drink, my master and I will draw for your camels as well.*’ The *Zohar* comments that Rivka symbolizes the *Shechina*. Water, represents *Torah*. When a person turns to his Creator in prayer that He help him understand the *Torah* and draw its waters, he receives Divine assistance and the *Torah* quenches his thirst. Furthermore, the *Torah* gives water to ‘*his camels*,’ meaning, an abundance of blessing is bestowed upon his assets, as well, for the *Torah* is a tree of life for those who grab onto it, and its supporters are fortunate. Indeed, *Torah* study is one of those merits that an individual consumes its fruit in this world, while the principal remains for the World to Come.”

R’ Yehudah Leib (Leibel) Eiger ZT”L of Lublin (Toras Emes) would say:

“*Avraham Avinu* made his servant Eliezer swear: ‘*Do not take a wife for my son from the daughters of Canaan, in which I reside.*’ The words ‘אשר אנכי יושב בקרבו’ (in which I reside) have a dual meaning. Avraham was saying, ‘I reside within my son Yitzchok (בקרבו). My character trait of *chessed* is embedded inside him. I am a part of him and therefore it is inappropriate to bring him a Canaanite woman - who does not have this trait - as a wife.”

A Wise Man would say:

“When it comes to beauty, the absence of flaw is in itself a flaw.”

Printed by Mailway (1888-Mailway)/Dynagrafik	PLACE YOUR LOGO HERE Email:Torahtavlin@yahoo.com	This issue dedicated לע"נ עזריאל אהרן בן ר' דוד ז"ל (Selmar) נפ"ט ז' חשוון - תתנ"ט שנתו צרורה בצרור החיים
---	--	--

There was one exception, however. **R’ Tzvi Elimelech ZT”L of Dinov** writes that the first letters of 'עשר' in conjunction with the *gemara* (ג) that the head of Esav was entombed in *Mearas Hamachpela*.

מאת מו"ה ברוך הירשפלד שליט"א
ראש כולל עטרת חיים ברוך קליבלנד הייטס
Washing Netilas Yadayim in the Morning. The next *mitzvah* that one performs immediately after “*Modeh Ani*,” is to wash one’s hands three times to remove the רעה (impure spirit) that rests on one’s hands after a night of sleeping. One should not make a *beracha* after this washing, but rather wait till after he uses the bathroom, dresses himself and is prepared to daven. Then, he should wash a second time, preferably from a cup (כלל) and recite the *beracha* "על נטילת ידים" and start ברכת השחר (3).

Before the first washing of one’s hands, he should be careful not to touch any openings (orifices) of the body, i.e. eyes, ears, nose, mouth, etc. The reason is because the impure spirit can spiritually and/or physically harm these organs. If one needs to touch or scratch them, he should do it with a cloth or garment over his hands (4). Similarly, one should not touch any food or drink before he washes his hands for the same reason (5).

Superiority of Right over Left. The *Mekubalim* teach us that the “Right Hand” of *Hashem* symbolizes mercy and kindness. The “Left Hand” symbolizes Divine judgment. If we prioritize our right side over our left, we activate *Hashem’s* kindness and mercy, to outweigh His *Middas HaDin* (strict judgment). By all the ritual washings that we do, both in the morning and before bread, we make the right hand superior to the left. This is done, by picking up the cup of water in our right hand, passing it to our left hand, and pouring the water on the right hand before the left (6).

⁽¹⁾ הליכות שלמה אביה (2) ספר דעת נוטה דף ט"ז (3) משנה ברורה וט (4) אור"ח דג (5) מ"ב ד"ד: (6) אור"ח סעיף י'

מעשה אבות... סימן לבנים

ה' אשר התהלכתי לפניו ישלח מלאכו אתך והצליח דרכך ולקחת אשה לבני ממשפחתי ומבית אבי וגו' (בר-ט)

A young man from a fine family, replete with outstanding middos and a yearning for *Torah* study, was having difficulty finding a *shidduch*. It wasn't hard to figure out why; although he was an otherwise good-looking boy, he had a bright red scar running down one side of his face. The scar was unmistakable and the moment anyone looked at him, the first thing they noticed was the big eyesore on the side of his face. Many *shadchanim* proposed matches for him based on his reputation as a *Talmid Chacham* and a fine, upright *bochur*. However, the moment any girl would take one look at his face, she would invariably become uneasy and avert her eyes. In fact, most anybody who met him for the first time would display the same reaction. No girl would ever agree to go out with him on a second date.

Quite some time went by and the young man became discouraged. Would he ever meet a girl that could look past his physical blemish, he wondered, and see him for who he really is? The next time he found himself in *Bnei Brak*, he decided to voice his misgivings to **R' Chaim Kanievsky Shlit'a**, and receive a *beracha* and some practical advice.

When he entered R' Chaim's room, he broke down in sobs. With a broken spirit, he explained to the *Rav* how he had gone out on a quite a few dates (פגישות), however, not even one of the girls ever agreed to a second date. He was sure it was because of his disfigurement and there really wasn't much he could do about that.

R' Chaim looked at the young man's face and uttered a few short words. "Why don't you just tell them how it happened?"

The boy was surprised at R' Chaim's suggestion. "I generally try to avoid talking about it," he said, through his tears. "It is surely not something I want to discuss on a date - especially on a first date."

But R' Chaim was insistent. "On your next date, the first thing you must do when you meet the young lady, is to tell her the story of how you came to have this scar. Don't wait until a later time - tell her immediately!"

Well, R' Chaim said it, so the boy would do as he was told. When he met a young lady on his very next date, he did not hesitate and immediately opened up. "I want to tell you how I came to have this scar on the side of my face. It goes back a number of years ago. One night, I was walking in Yerushalayim and I heard some frightful shrieks coming from a nearby alley. I turned to see what the commotion was all about and there was a Jewish girl being chased by a large Arab man. He had nearly caught up to her and she was screaming in terror. I quickly ran after the Arab and literally threw him to the ground. *Boruch Hashem*, the girl ran away but the Arab began fighting with me. He pulled out a sharp razor and began slashing at me. In the dark it was hard to see and the depraved Arab cut up this entire side of my face. He ran away and I was lucky that someone found me and brought me to the closest hospital, where they treated me as best as they could."

The young man had never revealed his story to anyone on a date before and he was unsure how the girl would react. For good measure, he concluded, "This is why I look the way I do. I just thought you should know."

As he was speaking, the girl began to blush and then tremble with great excitement. She could barely control herself as she spoke in a tone of great emotion. "It was you! For all these years, I have been hoping to be able to personally thank the Heavenly Angel who came out of nowhere to rescue me from that crazy monster. Now I know who you are and I am so fortunate to be given this opportunity to meet you and thank you!"

What a stunning turn of events! The two began to recount the amazing details of her rescue and how she could not believe that someone would put himself in harm's way to save her. The disfigurement that he had been so self-conscious about on other dates was a non-issue. It was then that the young man realized how the advice of R' Chaim Kanievsky was much more than a helpful suggestion. It was actually a blessing which allowed him to succeed in his mission.

The *Siyata D'Shmaya* was obvious and the couple eventually married and is raising a fine Jewish family.

משל למת הדבר דומה

ארץ ארבע מאת שקל כסף ביני ובינך מה היא ואת מתך קבר וגו' (בג-ט)

משל: Following their father's death, the children of a Jew who had converted to Christianity ר"ל, approached the local *chevra kaddisha*. "Before his death, our father instructed us to give him a Jewish burial," they proclaimed. "We would therefore like to purchase a plot in the Jewish cemetery."

The head of the burial society was in a dilemma. On one hand, he couldn't turn the sons away because they were well-received by the authorities, and he feared they might cause trouble for the community. Yet, he didn't want to bury an apostate in the Jewish cemetery. Finally, after much

deliberation, he agreed to sell them a burial plot; however, he asked for an outrageously high sum of money.

The sons were shocked. "Why so much?" they clamored. "We could purchase the entire cemetery for that price!"

"Indeed," replied the head of the *chevra kadisha*, "it is written that when *Moshiach* comes, all the deceased will rise to life again, except for those who converted their faith. So with the money you spend to buy your father a plot, he will eventually have the entire cemetery to himself!"

צמשל: Although Efron quoted a ridiculously exorbitant sum

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

Chazal tell us that Sarah's *neshama* departed from shock upon hearing of Avraham's intention to sacrifice Yitzchok. One might think that this was the actual cause of her death, and had she never had a conversation with the informer (the *satan*), she would have continued to live. Therefore, the *posuk* concludes, "(these are) the years of the life of Sarah." Since the time had come for Sarah to depart from this world, *Hashem* caused her to enter into a state of shock.

R' Avraham Pam ZT"L adds an additional insight into these words with an incident that took place during the *shiva* of his father. His brothers were discussing how perhaps their father may have lived longer had they tried a different doctor or treatment. His mother abruptly interrupted their conversation and exclaimed, "Papa's time was up. We did our *hishtadlus* (effort) and the rest was up to *Hashem*."

Although we must make our *hishtadlus* in all matters, success is ultimately in the hands of *Hashem*. How many jobs, *shidduchim* and business deals are acquired from an unexpected suggestion of a friend or unknown person, and nothing to do with a person's effort? The **Chovos Halevavos** (שער הבטחון) writes: "*How foolish people are who put their trust in their hishtadlus*." He compares this to a stray dog that was disturbing people in the street until a police officer picked up a large stick and chased it away. When the officer left, the dog ran over and took revenge on the stick by chewing and stamping on it. How silly. The stick did nothing wrong; why should the dog attack the stick? People must recognize that in our lives as well, the very thing that seems to be the cause for a particular occurrence is most likely not the cause at all. We are all pawns in the hands of *Hashem*, who is the Master Controller of the world. Thus, even when we seek our *parnassa* with conventional methods, *Hashem* often sends it in a totally unconventional manner to teach us that control of the world rests solely in His Hands.

**EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...
כל טוב**

The *Medrash* (ויק"ר ל-ג) tells us that when *Dovid HaMelech* saw with *Ruach Hakodesh* that in the future great *tzaddikim* will come out from his offspring, he called himself "מלך" (king). When he saw wicked sinners in his future as well, he called himself "עני" - a poor person. **R' Simcha Sheps ZT"L** points out that *Dovid HaMelech* did not see himself as a king when he sat upon his throne, or when he valiantly and victoriously fought *milchemes Hashem*. The only time that he referred to himself as "king" was when he saw that in the future his children would follow in his ways and perform the will of *Hashem*.

This, explains R' Sheps, is the meaning of Eliezer's remark that when he went to find a wife for Yitzchok, he took with him "כל טוב אדוני" - all the goods of his master. What exactly did Eliezer take with him? Did he bring with him Avraham's entire fortune? All his sheep and cattle, gold and silver? That must have been quite cumbersome! Actually, "*kol tuv adonav*" did not weigh anything at all! The "goods" of Avraham was the beautiful way of life that Avraham exemplified. It was his essence, his purpose, his *avodas Hashem* that was placed into Eliezer's hands. In order to perpetuate the legacy of *Avraham Avinu*, Yitzchok, his children and grandchildren, would certainly need a wife/mother figure that would instill in them the values of their exemplary *Zaida Avraham*. So Eliezer took with him "*kol tuv adonav*" - the beautiful *derech* of Avraham, in order to match up a wife for Yitzchok that would follow him in this lifestyle. May we all be *zoche* to merit the blessing at the end of the above-mentioned *Medrash*, that the greatest pleasure of a person is the success of his children in *Torah* and *yiras shamayim*.

וינוח וימת אברהם בשיבה טובה ... ויקברו אתו
יצחק וישמעאל בניו אל מערת המכפלה (כה-חא)

When *Avraham Avinu* passed away from this world, his children Yitzchok and Yishmael came together peacefully and attended to their father's final needs. As we know, Yishmael was the older of the two sons, yet in describing the burial, the *Torah* mentions Yitzchok's name first: "*His sons Yitzchok and Yishmael buried him in the Machpela Cave*." Rashi cites the *Medrash* that Yishmael did *teshuvah* and deferred to his younger brother. However, if Yishmael had already repented and was now considered a righteous man himself, why was it necessary for him, the older brother, to show his respect to Yitzchok, the younger brother?

R' Chaim Pinchos Scheinberg ZT"L (Nesivos Chaim) explains that when Rashi writes that Yishmael repented and allowed "*Yitzchok to walk ahead of him*," it was on account of his recognition that his younger brother Yitzchok, was a true *ben Torah* who epitomized *Torah* and all its great virtues. Seeing the shining example that Yitzchok displayed to the world through his personification of the ideals of the *Torah*, Yishmael naturally deferred to his younger brother, giving him the respect that was due him.

The *Torah* ascribes perfection to *Yitzchok Avinu*, a purity of perfection that was genuine enough to influence others. Yishmael saw the excellence of Yitzchok, the greatness of *Torah* and all the virtues that it gave him. In essence, says R' Scheinberg, it was the *Torah*, as embodied by Yitzchok, that brought Yishmael back and caused him to see the true light. By placing Yitzchok before him, "*to walk ahead of him*," Yishmael made a tremendous gesture which he then applied to himself and which caused him to return to the fold of his father. In the case of *Yitzchok Avinu*, maximum preparation for greatness led to maximum results. How much more do we need the benefits that only the *Torah* can provide! With *Torah* comes perfection and *Hashem's* Divine assistance, bringing us true and enduring success.

**FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHILOM**

ויקח העבד עשרה גמלים מנמלי אדניו וילך וכל טוב אדניו בידו (בר-י)

On behalf of thousands of Shomer Shabbos Jews - www.chickenforshabbos.com - The charity that simply feeds & clothes Shomer Shabbos Jews in Eretz Yisroel with zero overhead