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סוף זמן תפילה / הג"ר - 10:01

שקיעת הזמנה של יום השבת - 4:38

מוצאי"ק צאת הכוכבים / מוצאי"ב - 5:28

צאת הכוכבים / לשיטת רבינו תם - 5:50

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ש"בת קודש פרשת חיי שרה - ש"בת מברכים

Shabbos Parshas Chayei Sarah

כ"ז חשוון תש"ע - November 14, 2009

מולד חודש כסלו: דינסטאג
(יום ג') 11:15 AM מש 9 חלקים

הגד"צ רבי גמליאל הכהן רבינוביץ שליט"א ראש ישיבת שער השמים בירושלים עיה"ק

וישם העבד את ידו תחת ירך אברהם אדניו וישבע לו על הדבר הזה וגו' (כד-ט) – לא להתעקש, רק לקבל את רצון הבורא

וצריך ללמוד מאברהם אבינו, שהרי לא היה אחד בעולם שמסר נפש לבורא כאברהם אבינו, ואעפ"כ הכין את עצמו גם לאפשרות שזיווגו של בנו לא יהיה כרצונו.

עוד למדים אנו מכאן, שלא יתעקש האדם ללכת בדרכו בדבר עד הסוף [כמובן אין הכוונה בנוגע לשמירת התורה והמצוות, שבוה אסור להתפשר], ובפרט בענייני שידוכים צריכים לזהר בזה, כי פעמים רבות האדם מתעקש על שידוך מסוים, אך הרי אברהם אבינו, אף שהיה לו ענין גדול לא לקחת אשה לבנו מבנות הכנעני, מכל מקום אמר לאלעזר שאם יראה שאינו מצליח, תתבטל שבועתו, ובלבד שלא לגרום על ידי זה לבטל שידוך.

זאת משום שביטל אברהם אבינו את עצמו לגמרי לרצון הבורא, וגם אנו צריכים לצעוד בדרכי האבות ולקבל את רצון הבורא כמו שהוא, ולא להתעקש כלל בשום ענין בחיים.

רעיונות ופירושים לעורך את האדם לעבודת הש"י והתחזקות באמונה ובטחון מאת

טיב התבלין

לקחי חיים ודברי התעוררות נסדרו עפ"י פרשיות השבוע

מאת הרב שלום פערל שליט"א ג"ר ישיבת הגר"צ קושליבסקי

ואשביעך בה' אלקי השמים ואלקי הארץ אשר לא תקח אשה לבני מבנות הכנעני אשר אנכי יושב בקרב וגו' (כד-ג)

דרך האמת ונהיה לכופר בה' ובתורתו, ופעם נפגש עם רבו הגר"ח, וביקש ממנו לענות לו על שאלותיו בענייני אמונה, ושאל אותו הגר"ח, מתי נולדו שאלות אלה, האם לפני שעזב את הדרך או אחר, וענה לו, שנולדו לו אחרי, ואז אמר לו הגר"ח, א"כ איני יכול לענות עליהם, שהרי הם 'תשובות' [היינו שהם נולדו לו בכדי ליישב את דרך חייו], ועל 'תשובות' אין אפשרות לענות 'תשובות', [היינו, כיון שהם מיישבים את דרך חייו, לא ישמע כראוי לתשובות, כיון שהם יפריעו לו להתנהג כרצונו].

ומובן עתה מדוע בעת שאברהם חיפש שידוך לבנו, והזהיר את עבדו לבל יקח אשה לבנו מבנות הכנעני, מדגיש ואומר, אשר הוא זה שעשה את ה' [לא אלוקי הארץ]. שכוונתו להסביר מדוע הוא מזהיר על כך, והיינו כיון שהוא הכיר את האמת ופעל לפרסם אותו בעולם- 'אלוקי הארץ', רצונו שזרעו ימשיך בדרכו ויגלה את האמת בעולם ע"י שיחיה 'חיי אמונה', שבדרך תתגלה האמת לגמרי לעתיד לבוא ותתקיים תכלית הבריאה, ולכך אין לבנו לקחת אישה מבנות כנען, כי הם בעלי תאוות, ויגרמו שגם צאצאיהם ילכו אחר תאוות העולם, ולא יוכלו להאמין בה' ולפרסם את האמונה בעולם ולחיות בהתאם לכך, כיון שתאוותם תמנע זאת מהם.

מאוצרותיו של המגיד

כתב רש"י על הפסוק "ה' אלוקי השמים אשר לקחני מבית אבי" (שם ז'), "ולא אמר ואלוקי הארץ, ולמעלה אמר, 'ואשביעך בה' וגו' ואלוקי הארץ', אמר לו, עכשיו הוא אלוקי השמים ואלוקי הארץ, שהרגלתי בפי הבריות, אבל כשלקחני מבית אבי היה אלוקי השמים ולא אלוקי הארץ, שלא היו באי עולם מכירים בו, ושמו לא היה רגיל בארץ". וצריך להבין, מה השייכות של זה להשבעתו של אברהם- 'לא תיקח אישה לבני מבנות הכנעני וגו'.

ויש ליישב בהקדם מה שיש להבין, מדוע הקפיד אברהם כל כך שלא יקח בנו אישה מבנות כנען, ועל זה יש לומר, מכיון שמשידוך זה עתיד לבוא העם שחי עם אמונה בה' ומפרסמה בעולם, ומקדיש את עצמו לחיות על פי ה', לכן לא יכול שידוך זה לחיות מבנות כנען, שהרי כנען הוא בנו של חם שהיה שקוע בתאוות החומריות, וכמו שמצינו שאפילו בתיבה כשהעולם היה שרוי בצער לא היה יכול להתאפק ממילוי תאוותיו (ע' סנהדרין ק"ח), והתאוות סותרות את חיי האמונה, וחיים של קידוש ה'. כי האמונה מונעת ממנו את ממילוי תאוותיו. (ע' קובץ מאמרים [מאמר א])

וכך מסופר על הגר"ח סאלאוויצקי זצ"ל, שהיה לו תלמיד שעזב את

מאת מו"ה ר' חיים פלד שליט"א רב וקהל אהבת ישראל, קליבלנד הייטס

הלכה למעשה

A SERIES IN HALACHAH LIVING A "TORAH" DAY Halachos Pertaining to the "Torah" Table (47)

The Beracha on Fruit - פרי העץ (cont.). Until now we explained 4 of the 5 conditions necessary to make the specific berachos of "העץ" and "האדמה". They are: Fully grown, Pleasantly edible, Normal manner - raw or cooked, and what it is planted for. The last, and very detailed, condition is that the fruit or vegetable must be in its original form. This has three implications. The beracha can change to "שהכל" if: 1) it is crushed, 2) squeezed and made into a juice or 3) cooked and made into a soup. Each one has its own set of rules.

Crushed Completely. If a fruit or vegetable was completely crushed and its form is gone during part of the preparation, the preferable beracha is "שהכל" (1). This includes: 1) pureed baby food, 2) latkes/kugels that are made by baking or frying blended pourable or almost pourable batters, 3) anything made from potato starch like cakes baked on Pesach (it is a good idea that when serving such cakes, especially at a public simcha, to announce or label them as "שהכל" to avoid the mistake of saying a "ברא ממי ממות" on them), 4) cornflakes labeled as made from corn meal or milled corn, which means they were crushed into powder and then made back into flakes (those made by pressing flat a kernel of corn and roasting it require a "האדמה" because the original solidity was never lost but rather thinned out like potato chips), 5) most commercial apple sauces which are crushed into a pourable sauce without any hard pieces

הוא היה אומר

Chacham Rabbeinu Yehudah Tzadka ZT"l would say: "The reason why Avrohom had a son only through a miracle at a very old age was so that before having children he would be fully detached from the heredity of his father, Terach. Thus, Yitzchok would be influenced only by Avrohom himself, and not the heredity of his idolatrous grandparents. He therefore instructed his servant to go specifically to Charan to select a wife for Yitzchok, so that he wouldn't marry a girl from the local, corrupt Canaanite population."

The Brisker Rov, R' Yitzchok Zev Halevi Soloveitchik ZT"l would say: "Even in the face of all the miraculous signs that happened with Eliezer, Yitzchok was not fully convinced that Rivkah was his future wife until he actually saw for himself how Rivkah's actions mirrored those of his mother. Very often people see what they think is a sign from Heaven, and they interpret it to mean that this is surely the 'one.' However, the important lesson here is that only the facts should impress one. Keeping one's feet on the ground, being intellectually honest and just plain thinking straight are what is required in these situations."

A Wise Man would say: "He who constantly criticizes his inferiors hasn't any!"

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Hamachpela, the Torah carefully details the manner and civility with which he spoke and dealt with the heathens of Bnei Chais. It shows the incredible inner fortitude of a tzaddik when he sees other's pain in the midst of his own.

left. (Most homemade apple sauces have small apple pieces in it and one says "העץ" which goes on the pieces and all the rest.) Clarification. According to the above definition (based on the Eishal Avrohom (2) and others), items like mashed potatoes made from dehydrated flakes that lost their potato look and get it back require "שהכל". Some contemporary Poskim rule "האדמה" since they come back to their primary look (3). The beracha on Pringles potato chips also has the same difference of opinions. Mistake. In the above cases, if one mistakenly said the beracha of the primary food - "העץ" or "האדמה" - he has fulfilled his obligation and no extra beracha is required (4). Also, if one eats of the primary food, his beracha exempts the crushed food (5). Not Crushed Completely. Strands. Latkes and kugels are often made from long thin strands which never lose their primary form and solidity, thus the primary beracha stays on. Fork Mashed. If one mashed potatoes or bananas with a fork or spoon the original solidity was never lost and he should say "העץ". Similarly, mashed avocado requires a "העץ". Deformed Without Crushing. If one changed the look of the primary food without crushing, the primary beracha remains. Therefore if one: 1) remolded the shape, 2) dyed or colored it, 3) cut it into thin slices, 4) cut it into small pieces, or 5) used heat to puff or pop corn etc., the primary beracha remains. Therefore, if one eats dietetic fruit chips that are colored, or popcorn, he says the primary beracha and not "שהכל".

(1) רמ"א רבו (2) רב - מהד"ת (3) הובאו בספר ותן ברכה ע' 407 (4) רמ"א רבו (5) כף החיים רבנו (6) משנה ברורה רבמ

מעשה אבות ... סימן לבנים

גר ותושב אנכי עמכם תנו לי אחות קבר עמכם ואקברה מתי מלפני וגו' (כג-ד)

In the old cemetery in Krakow, Poland, sits an unmarked grave with the following words: “Here is buried the remains of an unknown man - יגיד עליו ריעו (Let his neighbor tell about him).” Apparently, the “neighbor” in question is in the next grave over, that of the great *tzaddik* and author of “**Megaleh Amukos**”, **R’ Nosson Nota Shapiro ZT”L**, and the amazing story of this unique gravesite goes as follows: Many years ago, a young man approached the *shammes* of the Krakow *chevra kadisha* with a request that he wished to buy the plot and be buried next to the Megaleh Amukos. The young man was unknown to the *shammes* or the community and so he dismissed the request outright; how could a simple, unknown man be buried next to one of the greatest sages of the generation? But the young man did not give up. He took the elderly *shammes* to the side and said conspiratorially, “Do not worry, I can afford to pay whatever you ask!”

At first, the *shammes* wouldn’t hear of it. But then, on impulse, he mentioned a large sum of money and the man instantly agreed. In fact, he pulled the money out of his purse and held it out. The *shammes* was well on in years and in a moment of weakness, thought to himself, “So what if I took the money? I deserve it after all my hard work. And besides, I am over eighty, and this young man is not even thirty. By the time he leaves this world, there will certainly be new board members, and at that time, who will be able to get the money back from me?” So he took the money.

It took fifteen years, but as fate would have it, the young man passed away while the old *shammes* remained alive. The *chevra kadisha* members, who did not know about the secret deal with the old man, buried him in another part of the cemetery as they would any unknown person in the community, and the old man thought nothing of it.

That night, the younger man appeared in a dream to the old *shammes* and demanded that he move him to the plot next to the Megaleh Amukos. They had a deal, he accused, and he even paid money for the exclusive right. The *shammes* paid no attention to the dream, but it repeated itself on the next night, and then a third night. On the fourth night, the deceased issued a warning that if the *shammes* did not move him, he would be summoned up to the Heavenly Court.

At this the old man became afraid, and he told the story to the esteemed *Rov* of Krakow, **R’ Yoel Sirkis ZT”L**, also known as the Bach. The Bach rebuked the old man for taking the money, and told him to distribute it to charity for the benefit of the young man’s soul. But he would not consent to bury the young man next to the Megaleh Amukos.

“But what will I do now?” said the old man with fear. The Bach told him to go to the younger man’s grave and inform him that if there was to be a *din Torah* in court, it would be here - in the *Rov*’s home - rather than in Heaven.

On the appointed day, the *shammes* came to the Bach’s house and saw that a partition had been set up in the study. The *Rov* and the *shammes* sat on one side, and from the other side they heard the voice of the dead man as he argued that he had bought the plot next to the Megaleh Amukos and he wanted to be moved there.

“You are unknown to us,” said the Bach. “Begin by telling us, what is your name?”

“I am forbidden to tell you,” said the dead man. No amount of persuasion could get him to disclose his identity.

“If so,” said the Bach finally, “How do we know that you are worthy to be buried next to the great *tzaddik*? Therefore, if you cannot tell us your true identity, we cannot fulfill your request.” But the dead man would not give in.

Finally, the Bach had an idea. “If your soul is really so great,” he said, “then move yourself to the plot you want!”

The next day when the members of the *chevra kadisha* entered the cemetery, they found the young man’s grave empty, and next to the Megaleh Amukos they found a new grave which they had not dug. They decided to erect a stone over the grave, but since they did not know the young man’s name, they wrote only the words: “יגיד עליו ריעו” - “Let his neighbor attest to him.”

משל' למה הדבר דומה

ויקם אברהם מעל פני מתו וידבר אל בני חת לאמר וגו' (כג-ג)

משל' On the sad day of his son’s passing and funeral, the great *Mirrer Rosh Yeshivah*, **R’ Shmuel Berenbaum ZT”L**, accompanied the funeral bier as far as the cemetery located in the Sanhedria section of Jerusalem. He refused, however, to go inside and participate in the actual burial, preferring to wait outside the gates of the cemetery.

A friendly Yerushalmi who knew the *Rosh Yeshivah* but hadn’t heard about his son’s passing, walked over to R’ Shmuel who was standing alone, and whispered to him excitedly that his son had just become engaged.

R’ Shmuel turned to him and offered a heartfelt blessing of, “*Mazel Tov!*”

Then, his demeanor became serious once more and he asked the man, “Making a wedding is costly. Do you have enough money to cover the costs?”

The man answered that he really didn’t have the money and without a moment’s hesitation, R’ Shmuel pulled out his checkbook and wrote out a \$100 check! He handed it to the man who walked away happily, never even realizing that R’ Shmuel was right then burying his beloved son!

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

The famous Rashi at the outset of this *parsha* tells us of the greatness of our Matriarch Sarah: “*Thus, the Torah writes* 'שנה' (year) *after each category to teach us that each one is to be explained on its own; when she was 100 (בתק') she was like 20 (בת כ') without sin. And when she was 20 (בת כ'), she was as if she was 7 (בת ז') with respect to her beauty.*” What is interesting to note is that it doesn’t actually say the word “שנה” between each category; in fact, after the last category, the *posuk* employs the term “שנים” - a plural version of the word “Year.”

The **Chasam Sofer, R’ Moshe Sofer ZT”L**, provides a brilliant insight. The concept of *Achdus* - unity, is only achieved with a minimum quorum of ten. Just as *Chazal* tell us (סנהדרין לט.) that the Divine Presence does not rest on a group of less than ten, similarly, we do not daven or perform any holy ritual with less than ten (ברכות כא). Thus, the years of Sarah’s life - 100 + 20 - are categorized with the word “שנה” to denote the unifying ideal of one year since they both consist of more than 10. However, the plural term “שנים” is used only by the number 7 since this number does not reach a quorum of ten and thus is not unified as one, but rather as seven individual entities.

A brazen *maskil* once badgered a certain *Rov* until the *Rov* finally snapped at him, “What is your name?”

“My name is Kalman,” came the *maskil*’s reply.

“How suitable,” said the *Rov*. “The letters in your name stand for “כזבנו” (Lying), “לצנן” (mocking), “מרדנו” (rebellious), “נאצנו” (angering).” (From the *viduy* confession)

“Rabbi,” mocked the *maskil*, “surely you know that Kalman is spelled with a ק' while כזבנו' is with a כ'?”

“So what!” retorted the *Rov*. “As Rashi says in *Chayei Sarah*: בתק' כבת כ' - the letter ק' is interchangeable with כ'!”

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

בינת

דרגה יתירה

ויקם האיש נזם זהב בקע משקלו שני צמידים עלידיה עשרה זהב משקלם וגו' (כד-ב)

R’ Avigdor Miller ZT”L makes a beautiful and very important statement. He says that *Hashem* specifically tells us in the *Torah* that He gave us a world that is - “טוב” - “*Good*” - because, “Knowledge of what you possess is true wealth.” If one is not aware of what he has or is only slightly aware of his gifts from *Hashem*, then he doesn’t really have them!

Imagine, that you bought a piece of land thirty years ago and built a house on it that you have been living in ever since. One night the telephone rings. It is an old man who tells you that he is the only survivor of a group of people that buried a chest of precious gems on your property. He tells you that he is about to die and therefore he decided now to let you know! **R’ Zelig Pliskin Shlit'a** uses this example to make a point: When you hang up the phone you are so excited that you cannot sleep! Why? Because now you KNOW that you are rich! Even though you’ve owned this house and the treasure underneath it for the past thirty years, now that you know about it it makes you very happy. It’s not what you possess that makes you rejoice, it is in fact, the knowledge of what you possess that truly makes you rich!

This is why the *gemara* tells us (ביצה טז.) that one who gives someone a gift should let him know! Thus, when Eliezer gave Rivkah many gifts of jewelry and precious stones, he explained the details and significance of each item. And this, too, is why when *Hashem* gave us this beautiful world, He let us know that all that He created was very, very good!

This week let us all become wealthy by focusing on the gifts we have and truly rejoicing with our good fortune!

ויען לבן ובתואל ויאמרו מה יצא הדבר לא נכל דבר אליך רע או טוב וגו' (כג-ג)

The entire episode of Eliezer traveling to the home of Besuel is enlightening and yet, contradictory in a number of ways. The evil intentions of Besuel and his son, Lavan, are clearly delineated; they hoped to steal Eliezer’s money, to poison him to death, to stall the process of giving Rivkah as a wife to Yitzchok, and ultimately to deny her the right. However, after all these things were said and done, when Eliezer makes his pitch and requests to take Rivkah with him, the first words out of the mouths of the wicked were: “מה יצא הדבר לא נוכל לדבר אליך רע או טוב” - “*From Hashem this matter has stemmed; we are unable to speak bad or good.*” In other words, we have no choice in the matter - take Rivkah and let her be Yitzchok’s wife! What happened all of a sudden? When did their about face occur? What caused this life-altering change of heart?

R’ Moshe Alshich Hakadosh ZT”L cites a *Medrash* on the *posuk*, “מה יצא הדבר,” “*The matter has been decreed by Hashem - where was it decreed? On Har HaMoriah.*” *Chazal* are clarifying a basic point here. They did not just say, “מה הדבר,” (“*The matter is from Hashem*”), but rather, “*The matter left (יצא) from Hashem,*” implying that this matter had actually been someplace and then left. *Chazal* identify this place as *Har HaMoriah*, the place where *Akeidas Yitzchok* took place, for immediately after the *Akeidah*, *Hashem* informed *Avrohom Avinu* that Yitzchok’s bride-to-be was born in Charan (כב-כ). Now when the heavenly voice decrees, “בת פלוני לפלוני” - “*The daughter of so-and-so is for so-and-so,*” free choice remains; permission is still granted for the individual to make his choice. But if the Almighty Himself informs one of who he will marry, it must happen. Therefore, Rivkah’s family could say nothing - the matter was already decreed by *Hashem*!

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO

ויקם האיש נזם זהב בקע משקלו שני צמידים עלידיה עשרה זהב משקלם וגו' (כד-ב)