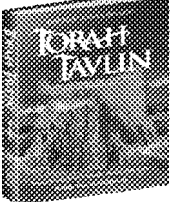


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סוף זמן תפילה / הגד"א - 10:06
שקיעת הזמנה של יום השבת - 4:32
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שבת קודש פרשת זיי שרה

Shabbos Parshas Chaye Sarah

כ"ד זשיון תשס"ט - November 22, 2008

טיב התבלין

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

אפילו בעניני גשמיים יש לחיות בדבקות בבורא

מולד חודש כסלו: פרייטאג ויום
ו' 3:26 AM מ"ט 15 חלקים

הענינות ופירושים לעורך את האדם לעבודת
השמיית והתחזקות באמונה ובטחון מאת

והוא שלימדנו **הבעש"ט הקדוש** לחיות כל הזמן עם ייחודים, היינו לחיות עם ייחוד הבורא כל הזמן, ודרש זאת מהפסוק (תהלים לב, ב) "אשרי אדם לא יחשוב ה' לו עוון", כלומר, אשרי האדם שהגיע למדרגה כזו שאם לא יחשוב על הבורא אפילו רגע אחד ייחשב לו הדבר לעוון, משום שמונח ראשו ורובו בשמות הקדושים כל היום כולו, ואפילו כשעוסק בעניינים הגשמיים (**עטרת צבי** רישפרשתנשא). **והאדמו"ר מקאמרנא** האריך בספריו הקדושים בענין זה, שצריכים לחיות כל הזמן עם הבורא, ועם צירופי שמותיו ואותיותיו הקדושים, וזה מה שנא' (תהלים טז, ח) "שוית ה' לגדי תמיד", לחשוב כל הזמן רק על הבורא, אפילו כשעוסק בענייני גשמיים, והוא מדרך הצדיקים. בענין זה שמעתי על הגה"צ המקובל **רבי חיים אריה ערלנגר זצ"ל מציריך**, שלצורך פרנסתו ניהל חנות מצרכים, וכל המחירים בחנותו היו נקובים במספרים של שמות הקדושים, רמזים וגמיטריות במילויים וכדומה. היה זה אמצעי להביא לכך שגם בהיותו עסוק בגשמיים יחשוב בשמות הקדושים, ועל ידי זה היה בוקתמיד בבורא יתברך.

מאת הרב שלום פערל שליט"א
נו"נ בישיבת הגר"צ קושלובסקי

שהיא שכלית, ולא יכנס השכל בגדר הגבול וכו'". וזה שאמר מ'ה המים מניחין הגבוה, והולכים למקום נמוך, פירוש, כמו שתראה התפשטות המים לכל צד תמיד, כיון שאין למים גדר וגבול כלל, ולפיכך מניחים המים מקום גבוה והולכים למקום נמוך, שמקום הגבוה יש לו גבול, שהוא מוגבל בשטח שלו, והמים מניחים מקום הגבוה שיש לו גבול, והולכים למקום נמוך שאין לו גבול, כך התורה שהיא שכלית, ואין גבול לה, מנחת מקום הגבוה, היינו גס הרוח, שמגביל עצמו באומרו שכך וכך הוא גדול, והולכת למקום נמוך, הם שפלי רוח, בעלי ענוה, שאינם מגבילים עצמם, ואין מחשיבים עצמם לכלום, כאילו הם אינם דבר מוגבל וכו'".

ויש להוסיף ש"מאן דאיהו זעיר, איהו רב" אינו רק בעולם העתידי והנצחי אלא גם בעולם הזה, ולכן כמו שהתורה - שפע אלוקי - נמשלת למים, כך הברכה והשפע הבאה מאת ה' נמשל למים, וכמו שהמים מניחים מקום גבוה והולכים למקום נמוך, כן התורה ושפע העושר וכו'.

רעיונות ופירושים לעורך את האדם לעבודת
השמיית והתחזקות באמונה ובטחון מאת

ר' תיב: "ויקח האיש נוס זהב בקע משקלו ושני צמידים על ידיה עשרה זהב משקלם". (כד-כב) פרש"י: בקע - רמז לשקלי ישראל בקע לגלגולת: ושני צמידים - רמז לשני לוחות מצומדות: עשרה זהב משקלם - רמז לעשרת הדברות שבהן. נראה שאין כוונת רש"י כאן לומר סתם גימטריות ומספרים, אלא לומר שאליעזר עבד אברהם שהיה דולה מתורת רבו לאחרים (יומא כה:), בא ללמדנו שאפילו בזמן שעוסקים בעניינים הגשמיים, ניתן להיות מקושר על ידם לבורא. גם אלו העוסקים כל היום להביא טרף לביתם, יכולים הם לכוון במעשיהם לדברי תורה ועניינים רוחניים, ולהיות על ידי זה מקושר לבורא ולתורתו הקדושה.

גם כשבאים לתת מתנה לחבר, ניתן לכוון שתהיה המתנה שייכת ומרמזת לדברים רוחניים, כמו אליעזר שנתן לרבקה בקע הרומז לשקלי ישראל, שני צמידים המרמזים לשני הלוחות, עשרה זהב שמרמז לעשרת הדברות, וכך יכול כל יהודי לכוון בכל פעולותיו לקשרם לתורתו הקדושה. וזה מוסר השכל גדול, ללמוד אפילו משיחות של עבדי אבות איך להיות דבוק לה' ולתורתו כל היום בכל העניינים, אפילו אלו הגשמיים.

לקחי חיים ודברי התעוררות
נסדרו עפ"י פרשיות השבוע

איש להבין, מדוע אצל המספרים "מאה" ו"עשרים" כתוב "שנה" [נלשון יחיד], ואצל המספר "שבע" כתוב "שנים" [נלשון רבים]! **בווהר הקדוש** (א, קכב): מיישב, שבאמת בא הכתוב לרמז בזה על גנות הגאווה, ומעלת הענווה, שהמגדיל עצמו בעולם הזה, עתיד להיות קטן בעולם הנצח, אבל המקטין עצמו בעולם הזה, יזכה להיות גדול מאד בעולם הנצח. ולכן אצל המספרים הגדולים - "מאה" ו"עשרים" כתוב "שנה" [נלשון יחיד, רק שנה אחת], אבל אצל המספר הקטן - "שבע" כתוב "שנים" [נלשון רבים, הרבה שנים]. וזאת משום, כי המקטין עצמו, וזכה למעלת התורה, ולגדלות רוחנית, וכמבואר בבמרא (תענית ז:). "למה נמשלו דברי תורה למים, דכתיב 'הוי כל צמא, לכו למים', לומר לך, מה מים מניחין מקום גבוה והולכין למקום נמוך, אף דברי תורה אין מתקיימין אלא במי שדעתו שפלה". ומבאר **המהר"ל** נתיבות עולם, נתיב התורה ב': "שהגשמי הוא מוגבל, והוא מדת גס רוח, שהוא מגביל עצמו בגדלות, לומר כי כך וכך גדול הוא, לכך אין ראוי מדה זאת אל התורה

במשל: A person can live his life on a low level and still think that he is great. Efron was an ordinary member of the Hittite Nation. He was no better than anyone else. Yet the moment the “*Prince of G-d*” - *Avrohom Avinu*, arrived

A SERIES IN HALACHAH
LIVING A “TORAH” DAY
Halachos Pertaining to the “Torah” Table (5)
Avoiding Doubts with the After-Beracha (cont.)

Last week we mentioned that one should not start eating a food item if he will have halachic doubts about its after-beracha. There is a doubt in *halacha* if one who eats a “*beryah*” (a complete grown item) such as a grape or cherry, has to make an after-beracha. Some hold that since it is less than a *kezayis* no after-beracha is said, while others hold that its importance as a “*beryah*” necessitates one. The question remains unresolved and one should remove any doubt. This is done by breaking off a piece of the grape/cherry after saying the first *beracha* and not putting the whole fruit in one’s mouth so as not to require an after-beracha; or by eating enough grapes to equal 1/2 of an egg’s volume and saying an after-beracha (1). This should all be decided before one starts to eat.

Preparing Ahead for Bentching: Salt When eating a meal consisting of bread, one should make sure that before he starts the meal he has all that is needed to *bentch* in the most appropriate manner. This is mostly relevant when one is not at home, i.e. eating lunch at the workplace or traveling in a car. One should take with him a small amount of salt in order to dip the bread into the salt between the “*Hamotzi*” *beracha* and his first bite (2). This makes the meal similar to a *Korbon* (3). If one has some sort of table to eat on, he should leave the salt on the table until *bentching* is over (4). This makes the table like a *Mizbeach* (altar) and brings protection to *Yidden*.

הוא היה אומר

R’ Yisroel Salanter ZT”L would say:
“It is strange that a person who seeks honor and recognition thinks himself to be independent and self-sufficient. He believes that he is in full control of his destiny. But the truth of the matter is that he would be nowhere without others around him to supply his ego needs. It turns out that this poor soul is the most dependent person in the world!”

R’ Avrohom Menachem Fischhoff Shlit’a (Nesivei Emes) would say:
“As long as Eliezer felt that he was in charge of finding a wife for Yitzchok, he had his doubts and resorted to a ‘test’ to ensure his success. But the moment that he recognized that he was simply a messenger of his master, the great *Avrohom Avinu*, he instantly felt confident that *Hashem* was leading him in the right direction. When we act in the public’s interest, we must not think that it is our own abilities that bring us success, for this leaves us in doubt. Rather, we must recognize that it is due to the merit of the *tzibbur*, that we will be successful.”

A Wise Man would say:
“The bad news is that time flies. The good news is that you are the pilot!”
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in Chevron looking to buy his land, he suddenly became a celebrity! Now, he thought of himself as a serious player!
Ga'avah - vanity, is a terrible sin, says the **Ropshitzer Rov, R’ Naftoli Hurvitz ZT”L**, no one is immune from it!

מאת מו"ה ברוך הירשפלד שליט"א
רב וקהל אהבת ישראל, קליבלנד הייטס

Water for Mayim Acharonim. Apart from washing before eating bread, one should prepare a small container of water to take with him to wash *mayim acharonim* (rinsing off the fingers) before *bentching* (5). One is not supposed to wash for bread unless he knows that he will have water available for this second washing before *bentching* (6). **Bread for Bentching.** One should also keep some left-over bread on the table during *bentching*. This allows for the Heavenly blessings - created by the *bentching* - to rest and spread to the rest of a person’s belongings (7). Many people take a filled roll (tuna, eggs) for lunch and after finishing have no bread left to *bentch* over. This, of course, does not invalidate the *bentching*, however, one does lose out the chance to fulfill this *halacha*, while also losing some of the Heavenly blessings for *parnassa* etc., that he could be getting. It is therefore advisable that he should should keep in his lunch box or briefcase a piece of *matza* (which stays and can be used for a long time and packs easily) and some salt. This is the way a Jew properly prepares himself for a “*Torah meal*.” **Seforim.** Since one should have a meal elevated by *Torah* study at the table, and preferably say the *bentching* inside from a *bentcher*, he should prepare the appropriate *seforim*. **R’ Chaim Volozhiner ZT”L** proves (8) that saying words of *Torah* (likened to fire) at the table “burns away” spiritual waste left in the food from the sin of *Adam Harishon*. By doing so, one thereby elevates the food eaten, and the eater, at the same time.

(1) או"ח ר"א (2) שם קט"ז (3) רמ"א שם (4) כף החיים קפ"ג (5) או"ח קפ"א (6) משנה ברורה קפ"א (7) או"ח קפ"א (8) רוח חיים - אבות ג"ג

מעשה אבות ... סימן לבנים

ואמרה אלי גם אתה שמה וגם לגמליך אשאב היא האשה אשר הוכיח ה' לכן ארני וגו' (כד-מד)

In the annals of Jewish history, one great leader, as epitomized by the unique title he is afforded, stands out as a beacon of light and scholarship in a time of ignorance and darkness. The famed **Rebbe, Reb Heshel of Krakow ZT”L**, is spoken of in almost legendary tones and stories about him range from his genius childhood to his piety, righteousness and the scores of disciples that called him *Rebbe*. Still today, when his name is invoked, he is invariably referred to as the “*Rebbe, Reb Heshel*” - although he lived well before the advent of *Chassidishe Rebbes* and the like.

His reputation as a genius and superior *Talmid Chacham* spread far and wide and when the time came for him to find a suitable marriage partner, there was no lack of offers. Eventually, Reb Heshel’s parents were honored to choose the daughter of the renowned and influential Jewish nobleman, R’ Shaul Wahl (otherwise known as King Shaul Wahl due to an amazing circumstance where he found himself appointed as king of Poland for one day!) as a bride for their son. Elaborate preparations were made as this was to be a grand spectacle; a unification of two families to create a literal version of the Jewish adage: תורה וגדולה במקום אחד - *Torah* scholarship and nobility in one place.

The *aufruf* (*Shabbos* before the wedding when the groom receives an *aliyah* to the *Torah*) was scheduled to take place in the city of Brisk, the hometown of R’ Shaul Wahl, and arrangements were made for the *chasan* to lodge at a home adjacent to his future bride’s. That Friday afternoon, the young groom was standing at the window of his room looking out over the city of Brisk, when his eye caught something that disturbed him deeply. The cook over at the nearby Wahl estate had prepared a special recipe to make noodle pudding and had set the heated concoction in a large pot on the windowsill to cool. Just then, a number of birds flying overhead obviously took in the aroma and swooped down to get a taste of their own. They began pecking at the noodles and making a mess. Suddenly, Reb Heshel observed his future *kallah* storm into the room and angrily begin shooing the birds away with a stick. She even grabbed one bird in her hand and literally threw the bird out of the window, propelling it with terrific force into the wall nearby.

Reb Heshel was aghast. He hadn’t seen this side of his bride’s personality and he was distraught to think that a woman with such anger and venom would be the future mother of his children. If she acted this way in private with animals, it was surely a reflection of her inner disposition. He was appalled and decided right then and there that he could not go through with it. Yet, on the other hand, how could he break the *shidduch* without shaming her and breaking her heart?

He came up with a plan. Immediately, he walked into the nearby *Beis Medrash* where scores of people were sitting and learning. He walked up to the *Aron Kodesh* and tried to look nonchalant as he opened up the *Tzedakah pushka* and emptied out its contents into his pockets. Then, acting as if nothing unusual was afoot, he hastily left the *Beis Medrash*.

Of course, many curious eyes had been watching him, as he knew all along that they would, and a few people began shouting that someone had just stolen money from the *pushka*. A mob stormed out the shul and began chasing Reb Heshel who let himself get caught quite easily. He was instantly identified as the future groom of the renowned Shaul Wahl who was scheduled to have his *aufruf* this very *Shabbos*.

They roughly escorted him to the Wahl home and explained what had happened to the shocked and white-faced patron. It took but a few moments but - as Reb Heshel had hoped - R’ Shaul Wahl lashed out at him and then told him to leave the city since the *shidduch* was off. The former groom left town in shame, but quietly he explained his actions to his bewildered father. “I didn’t want to marry her but I surely didn’t want to shame her. Better that I should take the blame and the shame!”

משל' למזה הדבר דומה

ועפרון ישב בתוך בני חת ויען עפרון החתי את אברהם באזני בני חת לכל באי שער עירו וכו' (כג-י)

משל: In the city of Lublin, there was a young man who worked in the *Mikveh*, known as the “boot remover.” Among his other duties which included cleaning up and ensuring the *mikvah*’s continuous use, he added another “service” to his repertoire. Many, if not most, of the streets in Lublin were muddy; some were paved with stones others were dirt tracks - but almost all were mud-stained. The people of Lublin tended to wear high boots so as not to get themselves dirty. The problem was that these boots were difficult to remove. People would pull and tug and

quite often would expend energy futilely: the boots would simply not come off!

The *Mikvah* attendant hit upon a plan whereby for a few coins, he would do the pulling and tugging.

One time, he was helping a man remove his boots and he pulled so hard that the man let out a yelp. “You’re going to pull off my leg,” cried the man in pain.

“Don’t tell me what to do,” retorted the young attendant in a loud and pompous voice. “Do you know who I am? I am the greatest ‘boot-remover’ in the world!”

ותמת שרה בקרית ארבע היא חפרון בארץ כנען ויבא אברהם לספד לשרה ולבכתה (כג-ב)

The *Medrash* writes: “‘*And Avrohom came*’ - *From where did he come? From Har Hamoriyah.*”

R’ Simcha Hakohen Sheps ZT”L gives a beautiful explanation of this *Medrash*. *Avrohom Avinu* was in mourning. His beloved wife of so many years had passed away and he felt it was imperative that he eulogize her properly. Yet, he had a dilemma; what should he say? Sarah was so special to so many people in so many ways that he didn’t know where to begin to sing her praises. Thus, the *Medrash* writes: “*From where did he (Avrohom) come?*” From what aspect of this righteous woman’s pure and inspirational life, did her husband begin in an effort to describe her greatness? What lasting imprint did Sarah leave for her family and acquaintances that Avrohom can now elaborate upon in an effort to sum up her life?

The answer, states the *Medrash* is clear: “*From Har Hamoriyah.*” “מוריה” refers to “הוראה” - “*Instructing.*” In other words, the focal point of Sarah’s life, her mission and ultimate achievement, was the education, direction and instruction that she provided for her son and for all the souls that looked to her for guidance. She valued her role as a mother whose most important job is to ensure her child’s growth, and she never lost sight of this objective which took precedence over all her other responsibilities. Of course, Yitzchok grew up to be a *tzaddik* and his spiritual capabilities were a product of his mother’s nurturing, but even his physical development; his sustenance and well-being, the friends he played with (she sent Yishmael away when she saw the negative influence he was having on her son), were first and foremost on her mind and in her conscience. A better “*Yiddishe Mama*” there never was, and we can all learn from her example.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

אֵילָנָה

We often minimize the small things in life. **R’ Binyomin Levine Shlit’a** said: “It’s the big things in life that show ability, but it’s the small things in life that show quality!” When a person does a “big thing,” i.e. organizes a *tzedakah* event, etc. - it proves that this person has great ability and utilizes it well. But when a person does a “small thing”, i.e. gives his neighbor a big smile and “Good morning,” holds open the door for the person behind him - this shows the true quality of the person!

When Rivkah gave a thirsty man and his camels some water to drink, her kind yet simple act determined the course of her life as a Matriarch of *Klal Yisroel*. As *Chazal* say: “אדם נפעל כפי פעולותיו” - Man is formed by his actions. One doesn’t need to do “great things” in order to become a “great person.” Even simple acts of kindness can help one achieve גדלות!

This is how *Hashem* chose many of our great leaders. He tested them with “small” things, things which depict the true character of the person, before he raised them up to a position of greatness. *Moshe Rabbeinu* and *Dovid Hamelech* were simple shepherds who really were not so “simple” after all. When *Hashem* saw how they cared for their sheep with such compassion and devotion, He said, “I see how trustworthy you are with your sheep; come and tend to My flock - לכל ישראל -”

This is how Eliezer chose Rivkah; from a simple act of *chessed* - giving a stranger a drink - she was *zoche* to marry *Yitzchok Avinu* and shape the destiny of the Jewish People. So the next time you meet a thirsty man with a bunch of camels at an oasis in the desert, offer him a drink you never know!

TORAH GEMS

ותמלא כדה ותעל. וידיץ העבד לקראתה ויאמר הגמלאיני נא מעט מים מכרך וגו' (כד-טז,יז)

Eliezer, the servant of Avrohom, sought to test the prospective bride of his master’s son, Yitzchok, by determining the strength of her character - her *middos* - as well as her wisdom. Rashi says that Eliezer observed how when Rivkah came to the well to fill her pitcher with water, the water rose to greet her. Although Rashi bases this assertion on the *Medrash*, the **Ramban** deduces it from the words of the *posuk*. First it says, “ותמלא כדה” - “*She filled her pitcher*” (פסוק ט”ז). But later when she refilled the jug for the camels, the *Torah* says, “ותשאב” - “*She drew*” the water (פסוק כ’). Since it does not originally say that she “drew” the water, it is apparent that she did not need to draw, since it rose to greet her by itself. If so, though, the question remains: Why did the water not rise for her the second time when she refilled her pitcher?

R’ Levi Yitzchok of Berditchev ZT”L (Kedushas Levi) explains that the most important aspect of a *mitzvah* is the intent behind it to fulfill the will of *Hashem*. Some people “go through the motions” while performing *mitzvos* but they forget to acknowledge the purpose of their actions. When *Rivkah Imeinu* first came to the well to draw water, she had not yet seen, much less, met Eliezer. She was taking water for her own use. The water rose toward her on its own; since she was a *tzadekes*, she was miraculously spared the burden of drawing it up.

However, when she refilled the jug to water the camels, she was only interested in performing *chessed*. Her single-minded focus was to do a *mitzvah* in its most pristine fashion. *Hashem* wanted her to have the full merit of doing the complete *mitzvah*. He did not cause the water to rise for her in order to allow her to toil in all aspects of the *mitzvah*, in fulfillment of the words: “לפום צערא אגרא”

דרגה יתירה

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHILOMO

ויברכו את רבקה ויאמרו לה אחתנו את היי לאלפי רבכה וגו' (כד-ט)