

**Parshat Chaya Sara**  
**Esther Wein**  
**17 November 2022**  
**23 Cheshvan 5783**

#### **Dedications:**

**Esther** - Refuah shelaima to Chana bas Bruria and Yaakov Ben Zion ben Sara Rivka  
**Ruchie Ackerman** lealiyas neshama of Sara bas Arkady and refua shleima for Malka Gittel bas Rena Chava.

**Michal Wixen** - For all the special men and women to find their potential spouses and for the dedicated shadchanim who are looking out for them to have hatzlacha.

**Tammy Mark** - In gratitude to all of our holy teachers and rebbeim that work hard to enlighten us. May they be successful always.

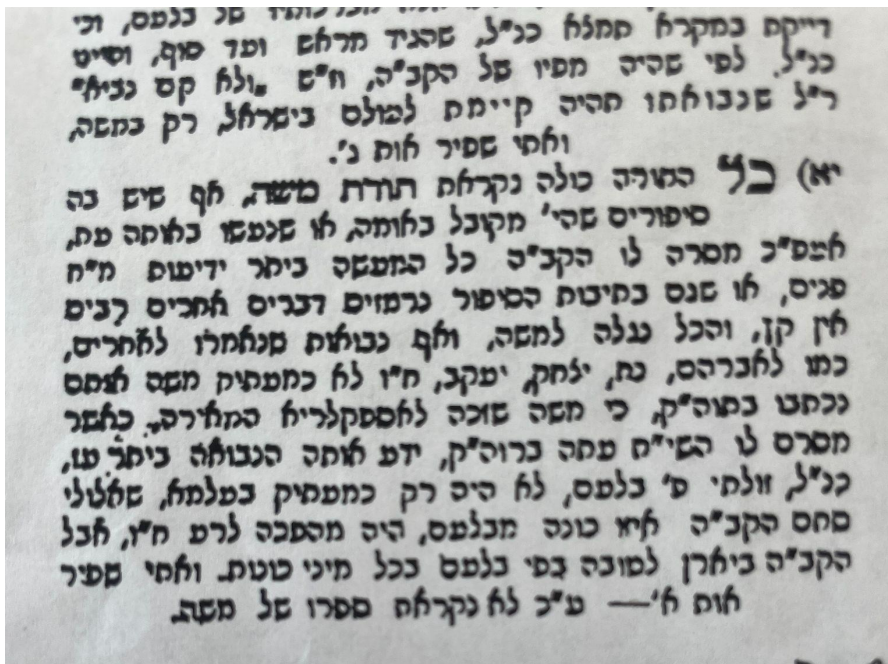
**Varda Birenbaum** - With Hakaros hatov to Hakadosh Boruch hu for His extreme kindness, and with hakaros hatov to all the constant Torah insights and inspiration.

**Sharon Kiner** - l'iluy nishmat her mother Bluma bat Chaim Shmuel on her second yahrtzeit

## **Our Backstory Part 4: Who is Baruch, Who is Arur**

### **A. The Maharil Diskin:**

Moshe Yehoshua Yehuda Leib Diskin 1818-1898, also known as the Maharil Diskin, was a leading rabbi, Talmudist, and Biblical commentator. He served as a rabbi in Łomża, Mezritch, Kovno, Shklov, Brisk, and, finally, Jerusalem, after moving to Eretz Yisrael in 1878. He opened what today is known as the Diskin Orphan Home in 1881



*The entire Torah is called Torat Moshe, even though it contains well established stories already known by the nation (s), or that happened at that time (Moshe's era) nevertheless Hashem transmitted all these incidents to Moshe with greater insight/knowledge of the 48 panim. Also within the words of the story there are embedded an unlimited amount of other things. All this( the many layers) was revealed to Moshe. Even in regards to Nevuot that were said to others such as Avraham, Noach, Yitzchak and Yakov, Chas Vshalom Moshe was not like a transcriber, rather Moshe merited "aspaklaria ,meira" So that when Hashem transmitted this information in the Torah HaKedosha to him, he knew those prophecies (that others had) with much great power shefa flow) (than they themselves).....( He then explains something about Bllam)*

This means we are not reading the actual dialogue, we are reading Hashem's rendition and re -telling (via Moshe) of the events in Gds own language, rich with countless layers of meaning, providing for us the possibility of endless insights and understandings .

The implication of the events that transpired can not be fully understood had they not been "explained" by Hashem via the infinite layers built into the story.

## **B. 2 examples of Hashem's re-telling the story**

### **1. Vayera 22:20-24**

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיֵּגַד לְאַבְרָהָם לֵאמֹר הִנֵּה יִלְדָּה מִלְכָּה גַם־הִוא בָּנִים לְנַחֲשׁוֹר אָחִירָ:

Some time later, Abraham was told, "Milcah too has borne sons to your brother Nahor:

אֶת־עֹשֶׁן בְּכֹרֹו וְאֶת־בּוּז אָחִיו וְאֶת־קִמּוֹאֵל אָבִי אָרָם:

Uz the first-born, and Buz his brother, and Kemuel the father of Aram;

וְאֶת־כְּנָעַן וְאֶת־חִזּוֹ וְאֶת־פִּלְדָּשׁ וְאֶת־יִדְלָף וְאֶת־בְּתוּאֵל:

and Chesed, Hazo, Pildash, Jidlaph, and Bethuel”—

וּבִתּוֹאֵל יָלַד אֶת־רִבְקָה שְׁמִנָּה אֱלֹהִי יִלְדָּה מִלָּכָה לְנָחוֹר אָחִי אַבְרָהָם:

Bethuel being the father of Rivkah. These eight children Milcah bore to Nahor, Abraham's brother.

**Rav Schwab:** Lavan is missing from the list, implying that although he is part of the story, he is irrelevant in terms of playing any role in the heritage of Avrahams family.

## 2. The conversations of the Avot Vs the Torah of the Children-

### Bereishis 24:42

וּאָבָא הַיּוֹם אֶל־הָעֵין וְאָמַר הֲאֵלֹהִי אֲדֹנִי אַבְרָהָם אִם־יִשְׁכַּח־נָא מִצְּלִיחַ דְּרַכִּי אֲשֶׁר אָנֹכִי הֹלֵךְ עָלֶיהָ:

I came today to the spring, and I said: 'O, God of my master Abraham's" [house], if You would indeed grant success to the errand on which I am engaged

**Rashi :**

ואבא היום. היום יצאתי והיום באתי, מכאן שקפצה לו הארץ. אמר רבי אחא יפה שיחתן של עבדי אבות לפני המקום מתורתן של בנים, שהרי פרשה של אליעזר כפולה בתורה והרבה גופי תורה לא נתנו אלא ברמיזה (בראשית רבה):

Today I started on my journey and today I have arrived here. Hence we may infer that the road shrunk for him (i. e. that the journey was shortened in a miraculous manner) (Sanhedrin 95a). R. Acha said: **The ordinary conversation of the patriarchs' servants is more pleasing to God than even the Torah (religious discourse) of their children**, for the chapter of Eliezer (the account of his journey) is repeated in the Torah (i. e. it is written once as a narrative and again repeated as part of the conversation of the patriarch's servant) whereas many important principles of the Law are derived only from slight indications given in the Text (Genesis Rabbah 60:8).

## C. 3 examples of the emphasis of Yirat Elokim vs lack of it

### 1. Business ethics = Tzedek and Mlshpat

## Bereishis 23:5

וַיַּעֲנוּ בְנֵי־חֵת אֶת־אַבְרָהָם לֵאמֹר לוֹ :

And the Hittites replied to Abraham, saying to him,

### Medrash

**ויענו בני חת.** א"ר אלעזר כמה קולמסין נשברין וכמה דיו משתפכין לכתוב עשרה פעמים בני חת בתורה ללמדך שכל מי שמברר חלקו של צדיק מעלה עליו הכתוב כאילו קיים חמשה חומשי תורה.

The members of the tribe of the Hittites, replied;" on these words" ויענו בני חת, Rabbi Elazar commented that untold numbers of pens have been broken and untold amounts of ink have been used up for the Torah to repeat the expression "the members of the tribe of the Hittites, in this paragraph no fewer than ten times. Our sages say that we learn from here that anyone who clarifies the "Chelek of a tzaddik" is viewed as if he had observed the commandments in all the Five Books of Moses

**Rav Schwab:** Establishing the fact that Tzaddikim conduct all their businesses in an upright way- upholds the 10 Dibrot.

## 2. Finally re -setting humanity

### 23:17-19

וַיָּקֶם אִשְׁדָּה עֶפְרוֹן אֲשֶׁר בַּמַּכְפֶּלֶה אֲשֶׁר לִפְנֵי מַמְרָא הַשָּׂדֶה וְהַמְעָרָה אֲשֶׁר־בּוֹ וְכָל־הָעֵץ אֲשֶׁר בַּשָּׂדֶה אֲשֶׁר בְּכָל־גְּבֻלוֹ סָבִיב:

So Ephron's land in Machpelah, near Mamre—the field with its cave and all the trees anywhere within the confines of that field—passed

לְאַבְרָהָם לְמִקְנָה לְעֵינֵי בְנֵי־חֵת בְּכָל בְּאֵי שַׁעַר־עִירוֹ:

to Abraham as his possession, in the presence of the Hittites, of the assembly in his town's gate.

וְאַחֲרֵי־כֵן קָבַר אַבְרָהָם אֶת־שָׂרָה אִשְׁתּוֹ אֶל־מְעֵרַת שָׂדֶה הַמַּכְפֶּלֶה עַל־פְּנֵי מַמְרָא הוּא חֶבְרוֹן בְּאֶרֶץ כְּנָעַן:

And then Abraham buried his wife Sarah in the cave of the field of Machpelah, facing Mamre—now Hebron—in the land of Canaan.

## Sod: Shenei Luchot HaBerit, Torah Shebikhtav, Chayei Sara, Torah Ohr 7

What is the meaning of the words **ואחרי כן**, "after that." in 23,19?

I shall now explain all these matters step by step. Regarding the statement that Abraham and Sarah were the **תקון** for Adam and Eve, the Zohar on this portion writes as follows:

Rabbi Shimon said that when Abraham entered the cave of Machpelah to bury Sarah, Adam and Eve arose as they did not want to remain buried in there. They complained that they had suffered sufficient disgrace in the world beyond the grave where they were now having to face G-d, because they had been guilty of bringing sin into the world. Now they should suffer additional shame when constantly having to face a pair of humans so much better than they? Abraham replied that he was prepared to pray to G-d on Adam's behalf so that he would cease to suffer embarrassment before G-d in the future and so that G-d would forgive Adam his sin. Immediately after that Abraham buried his wife Sarah. What is the meaning of the words **ואחרי כן**, "after that." in 23,19? It means that Abraham proceeded to bury Sarah as soon as the dialogue between him and Adam was over. The Torah writes that **אברהם קבר את שרה**, instead of **אברהם קבר לשרה**. This means that he **also** reburied חוה

After that the minds of Adam and Eve were put at rest. This is the meaning of **אלה תולדות השמים והארץ בהבראם** "and these are the generations of heaven and earth" (Genesis 2,4), meaning that those created as a mixture of heaven and earth endure only by the grace of Abraham (the letters in the word **בהבראם**). Adam and Eve, of course, were not descendants of man; they were created by G-d. Their continuity was assured through Abraham, their **תולדות** are through **אברהם**. We have further proof from Genesis 23,20 which describes the field of Machpelah "**ויקם**" as a hereditary possession for Abraham. Until that time, as is apparent, Adam and Eve had not had a firm hold on the world beyond the grave. The word **ויקם** is derived from **קיום**, a permanent existence. Thus far the Zohar. Abraham assured Adam's permanent status in the hereafter; Sarah did the same for Eve.

### 3. Baruch and Aror

**24:39**

אמר אל־אדני אלי לא־תלך האשה אחרי:

'And I said to my master, 'What if the woman does not follow me

Rashi

Perhaps THE WOMAN WILL NOT FOLLOW ME —The word **אולי** perhaps is written without ו so that it may be read **אלי** unto me. Eliezer had a daughter and he was endeavoring to find some reason why Abraham should say that he must appeal to him (Eliezer) that he should give his daughter in marriage to Isaac. Abraham said to him, "My son is blessed and you are subject to a curse. One who is under a curse cannot unite with one who is blessed" (Genesis Rabbah 59:9).

### Midrash

וַיֹּאמֶר אֵלָיו הָעֶבֶד (בראשית כד, ה), הֲדָא הוּא דְכָתִיב (הושע יב, ח): כָּנַעַן בְּיָדוֹ מֵאֲזֵנֵי מֶרְמָה לַעֲשֹׂק אֶהָב. כָּנַעַן זֶה אֱלִיעֶזֶר. בְּיָדוֹ מֵאֲזֵנֵי מֶרְמָה, שְׁהָיָה יוֹשֵׁב וּמְשַׁקֵּל אֶת בֵּיתוֹ, רְאוּיָהּ הִיא אוֹ אִינָה רְאוּיָהּ. לַעֲשֹׂק אֶהָב, לַעֲשֹׂק אֶהוּבָו שֶׁל עוֹלָם, זֶה יִצְחָק, אָמַר: אוֹלֵי לֹא תֵאבְדָּה, וְאַתָּן לוֹ אֶת בֵּיתִי. אָמַר לוֹ אֶתָּה אָרוּר וּבְנֵי בְרוּךְ וְאִין אָרוּר מִתְדַבֵּק בְּבְרוּךְ.

וַיֵּרָץ לָבָן אֶל הָאִישׁ הַחוּצָה אֶל הָעֵין, מַעֲיִנִיָּה לִיָּהּ. (בראשית כד, ל): עִמָּד עַל הַגְּמָלִים עַל הָעֵין, מַעֲיִין גְּרָמִיָּה. (בראשית כד, לא): וַיֹּאמֶר בּוֹא בְרוּךְ ה', שְׁהָיָה סָבוּר בּוֹ שֶׁהוּא אֲבָרָהָם, שְׁהָיָה קִלְסָתָר פְּנִיו דּוֹמָה לוֹ. אָמַר רַבִּי יוֹסִי בֶן רַבִּי דּוֹסָא כָּנַעַן הוּא אֱלִיעֶזֶר, וְעַל יְדֵי שְׁשֵׁרֶת אוֹתוֹ צָדִיק בְּאֻמוֹנָה יֵצֵא מְכַלֵּל אָרוּר לְכָלל בְּרוּךְ.

### Rav Schwab:

Baruch = overflowing= when one is "mevatel"he actually he overflows

Arur = When one still has an "Ani" - he is limited , self centered

Note **Eli- ezer** only called "the eved" or Ha Ish", establishing his shift from Arur to Baruch

### D. Origin of the easter wisdom

**25: 5-6**

וַיִּתֵּן אַבְרָהָם אֶת-כָּל-אֲשֶׁר-לוֹ לְיִצְחָק:

;Abraham willed all that he owned to Isaac

וְלִבְנֵי הַפִּילִגְשִׁים אֲשֶׁר לְאַבְרָהָם נָתַן אַבְרָהָם מִתְּנַת וַיִּשְׁלַחם מֵעַל יִצְחָק בְּנוֹ בְּעוֹדָנוּ חַי קְדָמָה אֶל-אֶרֶץ  
קָדִים:

but to Abraham's sons by concubines Abraham gave gifts while he was still living, and he sent them away from his son Isaac eastward, to the land of the East

**Rashi**

מאי מתנות אמר ר' ירמיה בר אבא מלמד שמסר להם שם טומאה.

Our Rabbis explained (Sanhedrin 91a) that he transmitted to them the names of impure things.

**Sifsei Chachamim:**

אי נמי שם שרשאים להזכירו **בטומאה** דיודע היה דבנים הללו לא יהיו נזהרין בטהרה ולכך לא מסר  
להם שם טהרה וק"ל

"The Persians also claim Ibrahim, i.e. Abraham, for their founder, as well as the Jews. Thus we see that according to all ancient history the Persians, the Jews, and the Arabians are descendants of Abraham.(p.85) ...We are told that Terah, the father of Abraham, originally came from an Eastern country called Ur, of the Chaldees or Culdees, to dwell in a district called Mesopotamia. Some time after he had dwelt there, Abraham, or Abram, or Brahma, and his wife Sara or Sarai, or Sara-iswati, left their father's family and came into Canaan. The identity of Abraham and Sara with Brahma and Saraiswati was first pointed out by the Jesuit missionaries."(Vol. I; p. 387.)

About 1900 BC, the cult of Brahm was carried to the Middle and Near East by several different Indian groups after a severe rainfall and earthquake tore Northern India apart, even changing the courses of the Indus and Saraisvati rivers. The classical geographer Strabo tells us just how nearly complete the abandonment of Northwestern India was. "Aristobolus says that when he was sent upon a certain mission in India, he saw a country of more than a thousand cities, together with villages, that had been deserted because the Indus had abandoned its proper bed." (Strabo's Geography, XV.I.19.)

In Hindu mythology, Sarai-Svati is Brahm's sister. The bible gives two stories of Abraham. In this first version, Abraham told Pharaoh that he was lying when he introduced Sarai as his sister. In the second version, he also told the king of Gerar that Sarai was really his sister. However, when the king scolded him for lying, Abraham said that Sarai was in reality both his wife and his sister! "...and yet indeed she is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife." (Genesis 20:12.)

But the anomalies don't end here. In India, a tributary of the river Saraisvati is Ghaggar. Another tributary of the same river is Hakra. According to Jewish traditions, Hagar was Sarai's maidservant; the Moslems say she was an Egyptian princess. Notice the similarities of Ghaggar, Hakra and Hagar.

The bible also states that Ishmael, son of Hagar, and his descendants lived in India. "...Ishmael breathed his last and died, and was gathered to his kin... They dwelt from Havilah (India), by Shur, which is close to Egypt, all the way to Asshur." (Genesis 25:17-18.)