

Rabbi Reisman – Parshas Chayei Sarah 5787

1 – Topic – Bas Kuf K'bas Chaf

As we prepare for Shabbos Parshas Chayei Sarah, as we head towards the month of Kislev. We are going to be bentching Rosh Chodesh Kislev this coming Shabbos. Let me share with you a short, vertel type of idea and then a longer machshavah.

I had heard this absolutely beautiful play on words. I call it a vertel; it doesn't mean its pshat, but it's a beautiful play on words. Rashi brings in the beginning of Chayei Sarah on 23:1 (בַּת ק' כְּבַת כ' לְחֵטְא). When she was a hundred years old, she was like twenty years old. That's certainly pshat.

The play on words that I heard in the name of one of the Chassidishe gedolim is bas kuf k'bas chaf. When you say Tehillim and you say kapitel kuf, the hundredth chapter of Tehillim is 100:1 (מִזְמוֹר לְתוֹדָה). K'bas chaf, you should say it with as much energy and urgency as you say chapter twenty, perek chaf, which is 20:2 (יַעַנְךָ יְרוָר בְּיוֹם צָרָה). Ya'ancha Hashem b'yom tzarah, we say it with enthusiasm, we plead with Hakadosh Baruch Hu. After the yeshuah comes Mizmor L'sodah, kuf, which gives thanks to Hakadosh Baruch Hu for the yeshuah. We should say that with the same enthusiasm. Bas kuf k'bas chaf.

It reminds me, I once heard that one of the Gerrer Rebbes told his Chassidim on Yom Tov that by Hallel, if they would have more kavanah by Ana Hashem, the yeshuah would come quickly. So the next morning when they said it, it was loud, it was powerful, it was strong, it was with a lot of kavanah. Later the Rebbe's son, the future Rebbe, spoke to the olam. He said, that's not what my father meant. He didn't mean by 118:25 (אָנָּא יְרוָר הוֹשִׁיעָה נָּא). He meant by 116:16 (אָנָּה יְרוָר כִּי־אֲנִי עַבְדֶּךָ), Ana Hashem ki ani avdecha, I am Your servant, I am willing to serve You. Kavanah there brings yeshuos. Kavanah by (אָנָּא יְרוָר הוֹשִׁיעָה נָּא) of course is a bakasha for yeshuos, there's no question about it. But what the Rebbe was telling them is to have kavanah in the part that talks to Hakadosh Baruch Hu in the language of Ana Hashem ki ani avdecha.

The Steipler in the Kehillos Yaakov on Brachos, in the piece on kavanah b'tefillah, says (מָצָאתִי מַרְגָּלִית טוֹבָה), I found an extraordinary gem, an extraordinary pearl, margalis yafah he says, I found a wonderful pearl. What did he find? He found three different Rishonim that if you have kavanah in Modim, it's mo'il for the whole Shemoneh Esrei. Even though kavanah in the first brachah is me'akev, and you have to have kavanah in the first brachah, if you didn't, kavanah in Modim does it also. Same idea. You have to talk to Hakadosh Baruch Hu; in Modim we thank Hakadosh Baruch Hu. Certainly we should all do that.

We have our bakashos. In Shemoneh Esrei we ask for what we need, but don't forget to thank Hakadosh Baruch Hu for what you have, for what He has given you. In Modim, when you say Modim to Hakadosh Baruch Hu, stop for a moment and think of the blessings that you have. And there the kavanah is mo'il for the entire Shemoneh Esrei.

2 – Topic – The Sefer Hayashar and the Cheshek for the Beis Hamikdash

Let me move on to an inyan of machshavah. Bereishis is called the Sefer Hayashar. We have in this week's parsha Avraham Avinu, so to speak the first yid marrying off his son. And we know it will be a very long time until Matan Torah. It's going to be 400 years from when Yitzchak was born until they leave Mitzrayim, and then another few weeks until Matan Torah. The whole world was created for the Torah. Why does it take so long until the Ribono Shel Olam gives the Torah?

Now, we understand that until Avraham, Yitzchak and Yaakov came, there was no chut hameshulash. There were no people of three generations worthy of kabbalas haTorah. But then why did it schlep for so many years? And even being in Eretz Yisrael, Eretz Yisrael is the land of Klal Yisrael, and still, most of those 400 years, 210 years of them, they spent outside of Eretz Yisrael. It needs a biur why the Torah wasn't given more quickly.

Bereishis is called the Sefer Hayashar. The Netziv says that Sefer Bereishis teaches us the yashrus of the Avos. But the Torah has two parts. It has yosher, and it has the chukei haTorah, the dinei haTorah, the laws of the Torah. Well, what is it to have a Sefer Hayashar without kabbalas haTorah? What's it for? Why did it take so long? It needs a biur.

So I want to share with you an old machshavah regarding the Beis Hamikdash, and then apply it here as well. When we learned about Shlomo Hamelech building the Beis Hamikdash, we learned near the beginning of Shmuel Beis that Dovid Hamelech calls Nasan Hanavi and says to him, I want to build the Beis Hamikdash. And Nasan Hanavi says, Shmuel II 7:3 (כֹּל אֲשֶׁר בִּלְבָבְךָ לֵךְ עֲשֵׂה), whatever you want, do it, go do it. And that night, the Ribono Shel Olam comes and says, no, no, no, go back to Dovid, you made a mistake. He's not building the Beis Hamikdash; his son will build the Beis Hamikdash. And Chazal tell us that the Ribono Shel Olam said, go quickly, because he is so eager to do it, by the time you get there it will be built already. And Dovid didn't build the Beis Hamikdash, but he drew the plans for the Beis Hamikdash and he prepared all the material for the Beis Hamikdash. But he didn't build it. Shlomo Hamelech built it. It's a very strange sequence of events, that a navi should get something wrong. Now, he didn't say it as a nevuah, but still, he should get something wrong, that Hakadosh Baruch Hu has to tell him, go back and correct yourself? I can't think of another place in all of Tanach where you find such a thing. Halo Davar Hu!

Right now I am referring to the ma'amarei Pachad Yitzchak on Pesach, Maimar Lamed Ches and Mem, who say the following. They say the Beis Hamikdash was built on two shlavim, on two levels. It was built with eitzim and avanim; it was built with, so to speak, brick and mortar; it was built with wood and precious metal and stone. And it was built that way by Shlomo Hamelech. But the Beis Hamikdash was really built with the cheshek, with the desire of Klal Yisrael, the ratzon of Klal Yisrael. What makes the Beis Hamikdash be a place of ultimate kedushah? The thriving that Klal Yisrael had, the strong desire they had. Shir Hashirim 3:10 (תּוֹכוֹ רָצוּף אַהֲבָה), it

says regarding the Beis Hamikdash, its inside was a ritzpah, a floor of love. Love is what was the floor of the Beis Hamikdash.

Rav Schorr in Ohr Geladyahu says, (תּוֹכוֹ רָצוּף אַהֲבָה), a brennendike ahavah. Ratzuf, he's referring to a pasuk in Yeshayah 6:6 (וּבְיָדוֹ רִצְפָּה), which is the word for a burning coal. Ratzuf ahavah, a burning ahavah.The Beis Hamikdash was built on two levels. Without the strong cheshek and desire to have a place where kaveyachol the Shechinah could reside among us, there's no purpose in the Beis Hamikdash, there's no actuality to the Beis Hamikdash. Dovid built the Beis Hamikdash. Tehillim 84:3 (נִכְסְפָה וְגַם־כָּלְתָה נַפְשִׁי לְחַצְרוֹת יְרוָר), he says, my neshamah goes out to be able to be part of Your Beis Hamikdash. That cheshek, that ratzon is the cheshek and ratzon, the penimios is what makes the Beis Hamikdash the Beis Hamikdash.

We find the same in the second Beis Hamikdash. In Sefer Ezra where the people came up. When they came up, they started building the Beis Hamikdash, they dug a foundation, they started bringing korbanos, and they were stopped. The permission was withdrawn. They were broken, they were devastated. The king said, don't build, you have to stop. And they stopped for 18 years. For 18 years they had to stop, until the Navi Chaggai came with his nevuah that now is the time to do it. Chaggai 1:2 (לֹא עֵת־בֹּא עֵת־בֵּית יְרוָר לְהִבָּנוֹת); the people said it is not yet the time, and he told them, the time has come, the time has come to build the Beis Hamikdash. 18 years, why? Same thing. Hakadosh Baruch Hu made the circumstances such that there would be a tremendous brennendike ahavah, a brennendike ratzon, a tremendous cheshek, a desire. And the same with the desire of Dovid to build. Hakadosh Baruch Hu let Nasan Hanavi make a mistake, so that the desire of Dovid should reach the highest degree, (כָּלְתָה נַפְשִׁי).

And the same thing in the Beis Hamikdash is the same thing in our Klal Yisrael. We always talk about the binyan Beis Hamikdash Hashlishi, bimheirah b'yameinu. It's the cheshek, the desire, that makes it work. Mashal l'mah hadavar domeh: a young couple gets married and builds a home. They have a home of floors and walls and ceilings. But what is the home really? The home is the dreams of the young couple, the chalomos they have, the ratzon they have. For a home, they dream of a torah'dike home. They dream of raising ehrliche children. They dream of a Shabbos table that's appropriate for Shabbos. They dream of the man in the house sitting by a table with a sefer and learning. Such a home, that's what they dream of. That dream is what makes the home. And then you have to have the walls and the floor and the ceiling. The dreaming is what makes it really real. Everything you build, you build in your mind first, the cheshek, and then you go and do it. The more the cheshek, the more the commitment, the more real the binyan will be. It's a very important lesson to know.

Klal Yisrael is going to get the Torah. Bang, right away give them the Torah? It's so simple. Not so fast, not so simple. It was a time period of cheshek, of ratzon. Klal Yisrael is going to get Eretz Yisrael. Not so fast, not so simple. It has to be done with the ratzon and with the cheshek and the desire. Hakadosh Baruch Hu engineered it so that they were avadim, avadim in Mitzrayim, with a cheshek to the geulah that should come. When the cheshek is strong enough, that's when the geulah comes.

So too, for us, the cheshek has to be strong enough. The desire has to be strong enough. Who knows, maybe all the challenges in the world are here just to build up our cheshek, to have the

cheshek properly, to do it the way we should do it. B'ezras Hashem, if we do that, we will be zocheh to the geulah very, very quickly. Wishing everybody a gutten Chodesh, a good Shabbos, a Shabbos of kedushah v'taharah.

Rabbi Reisman – Parshas Chayei Sarah 5786

1 – Topic – Shidduchim

As we prepare for Shabbos Parshas Chayei Sarah, the parsha of the great shadchun Eliezer, who went on a shlichus for Avraham to find a shidduch for Yitzchok. As you know, there are many limudim that have to do with shidduchim in this week's parsha, and there are limudim which people should take to heart. Very often, people ask what is it that a person should do when he looks for a shidduch? And of course, there's all kind of advice. And of course there's a lot of different types of advice that may be accurate, and that's certainly so.

What I'd like to point out is that at least directly from this parsha, we find only two points of advice. What are the two points of advice? We find something about Yitzchok that helped him find a shidduch, and we find something about Rivka that helped her find a shidduch. In other words, when the two of them finally meet, we find a behavior by Yitzchok and a behavior by Rivka. The Torah couldn't be clearer. At the moment that they meet, what Rivka does the minute she meets Yitzchok is she covers her face. She shows a behavior of tznius. In other words, what we see from here is when a person meets her prospective husband, that the middah of tznius is the middah which should make you attractive to him. On the other hand, regarding Yitzchok, we find that Yitzchok came back from davening. As it says in 24:62 (מְבוֹא, בָּאֵר לַחַי רֹאִי). He came back from tefillah. So what we really see from here is that the preparation for a shidduch for the man is davening and for the woman is tznius.

There are many aspects to a human being. If you want to see about a bachur that you're inquiring about, how sincere he is, how tmimus'dik he is. Now of course, it has to be that the girl is appropriate for a sincere boy. But if it is an appropriate shidduch, the way to check out a boy is to see how he davens. How he davens shows you something about him. By a woman, the test is her tznius, how tzenuah she is. Tzenuah is not dafka what part of her body she covers, but in her behavior, in the way she behaves in a tzenuah'dikeh way as opposed to a show-offy type of way. These are two nekudos that we learn clearly from the parsha.

I have mentioned often that people look for all kinds of segulos. The one segula'dikeh thing we find is that we find that shidduchim at a be'er mayim, at water. People go on dates, they meet for the first time. Why not go to a place where there is water? I don't mean water to drink, I mean where there is a pool of water, a park that has a pond. On my first date, I went on the ferry. I took a ferry out to the Statue of Liberty. Now, of course, in the middle of the winter that doesn't work too well, but that was my first shidduch. And I married the young lady that I took out at that time. That doesn't prove anything, but these are things that we can pick up from the parsha.

2 – Topic – A thought regarding the beginning of the parsha.

We find the episode of Avraham and Ephron. And in 23:16 (עֶפְרֹן) is spelled choser. So Rashi brings the Gemara in Bava Metzia 87a that (לְפִי שֶׁאָמַר הַרְבֵּה, וַאֲפִלּוּ מְעַט לֹא עָשָׂה). In Pirkei Avos we find this in the first perek of Avos towards the end, Mishnah Tes Vav. (שמאי אומר, עשה תורתך קבע, אמור מעט ועשה הרבה). Emor me'at, speak little, and do a lot.

The Rambam in his peirush on Pirkei Avos writes, tzaddikim k'Avraham, they say little, (וְאֶקְחָה פַּת-לֶחֶם), they say we'll give a little, and then (ועשה הרבה), he brought as it says in 18:8 (וַיִּקַּח חֶמְאָה וְחָלָב, וּבֶן-הַבָּקָר). Zagt the Rambam, mashe'ainkein reshaim like Ephron, (אמור הרבה ועשה מעט). He didn't even let him pay a penny cheaper than its highest possible price. So, we see the midda of a tzaddik is to be (אמור מעט ועשה הרבה). To say a little and do much.

Rav Moshe in the Kol Rom asks a pela'dika thing. Why (אמור מעט ועשה הרבה)? Why not emor nothing and v'oseh harbeh? Why do you need an amira at all? Don't say, just do. After all, what matters is what you do. We see from here, says Rav Moshe, that there's a ma'alah in an amira. Like somebody makes something hekdesh. Not enough to just want it to be hekdesh, bring it to hekdesh. You have to say, zu hekdesh. So, there's a ma'alah, there's a benefit in the amira.

This is fascinating because this summer when I was learning Bechoiros, I came upon this idea in two different teshuvos of the Netziv. I recall that one was I believe the second teshuva which was written to the Chofetz Chaim about saying (הריני עושה לשם מצוה), by making tzitzis or tefillin. And the other was a teshuva later, I believe it's teshuva peh. But in both places, the Netziv writes that amira conveys a higher level of kedusha.

For example, when someone separates challah or truma, really you don't have to say zu challah and zu truma. We learn out of a pasuk that even b'machshava, (נותן עינו בצד זה ואוכל מצד זה). He looks at one side and says that's truma and ma'aser, and he eats from the other end. (ונחשב לכם תרומתכם), we darshan nechshav, machshava is enough. Still, amira does something more. And that's why, he says, the Gemara says in Erchin 29a (3 lines from the bottom), that even though a bechor is kadosh right when it's born, there is a ma'alah, a person is supposed to say zu bechor or zu hekdesh. Amira conveys something more than would be otherwise. The idea, this is why he says (אמור מעט ועשה הרבה), says Rav Moshe, there should be an amira. A human being has the ability to speak. And with speaking, with designating something, it adds a ma'alah to it.

As a matter of fact, I believe the Netziv writes in the second of the aforementioned teshuvos, that a person who's teaching talmidim and he prepares something from which to teach, he should say, ha'rei zu siddur, ha'rei zu chumash, and even in the amira he conveys upon it a greater siyata d'shmaya in the things he does.

Of course, the idea here is that in a hachanah for a mitzvah, a person should speak out what he's doing. We know when people shop for Shabbos, they say (הרי זה לכבוד שבת קודש). And therefore, say it, speak it out, it's a ma'alah. Emor me'at, don't oversay it. Say it, but it does convey, it does add something of significance when a person does such a thing.

3 – Topic – A second thought regarding the first part of our Parsha

We're taught that this is a nisayon for Avraham Avinu. What's the nisayon? That Avraham Avinu was promised Eretz Yisrael, and still, he had to spend money on the kevurah of Sarah for a lot of money. You have to understand, the nisayon is not the money. We think of gedolim in our own terms. The nisayon was 400 shekels, no. That's not what it says. The language of the Midrash Rabbah is on Va'yera el Avraham later in Parshas Va'yera, Hakadosh Baruch Hu said about Avraham Avinu, (אמרתי לאברהם קום התהלך בארץ לארכה ולרחבה ביקש לקבור שרה ולא מצא עד שקנה בדמים). This is Midrash Rabbah, Perek Vav, Os Daled. That (ולא מצא עד שקנה בדמים). Avraham was promised that he owns the land, and he didn't get it till he paid a lot of money. (ולא הרהר אחר מידותי). And he didn't think after what I said. (ולא הרהר אחר מידותי). The hanhaga is the (ולא הרהר אחר מידותי).

Very often in life, things happen to us that are challenging. We're challenged, can be challenged one way or a different way, whichever way we're challenged. It's a challenge. We know we're avdei Hashem. We know that there are challenges in life and we undertake the challenges. We say, Hakadosh Baruch Hu, what are you doing? Ribono Shel Olam, why are you being mafria my learning? Why are you making it hard for me? Why are you making me work harder? I'd rather learn more. A person could have all kinds of machshavos.

You should know. (ולא הרהר אחר מידותי) is a nisayon. A person has to be tranquil, has to be peaceful. Somebody who's an eved Hashem knows peace with whatever comes his way. This is one of the fatal flaws in the bitachon fallacy that's going around, that a person just having bitachon and everything goes well. When things go well, that's a nisayon. The nisayon is you have bitachon, and it doesn't necessarily go the way you want. It doesn't necessarily happen the way you want. You think Avraham Avinu wasn't capable of saying, I have bitachon and emunah sh'leimah and I'm going to get a land for free? You think Avraham couldn't say that? He could say it just like people could say it today. But it's a narishkeit. There are no guarantees in life.

Avraham Avinu had bitachon that whatever happens, Hakadosh Baruch Hu is watching. And (ולא הרהר אחר מידותי). He didn't give it a second thought. Whatever he had to do, he did, and he didn't give it a second thought. This is a hanhaga of gedolim. This is what we learn from the gedolei olam, something to aspire to. We are human beings, it's hard sometimes. But (ולא הרהר אחר מידותי), Hashem, we're on a mission. If there are challenges in the mission, that's all part of the mission on which we're sent.

And so with these thoughts, I come full round back to shidduchim. When it comes to shidduchim, there are a lot of nisyonos, a lot of challenges. Our generation, I have to tell you, is a generation where many aspects of shidduchim, represents the nisayon of our times. The difficulty that some wonderful, wonderful people have, it's a very big nisayon. It's not a simple thing. It's a challenge. We do what we could do. (ולא הרהר אחר מידותי) that's so, so difficult. People are challenged. What do they want already, Ribono Shel Olam? What do they want? What are they looking for? They're looking to build a house of ovdei Hashem. What are they looking for? To raise an army of tzivos Hashem, of bnei Torah, talmidei chachamim and nashim tzenuos and tzidkonios. Hakadosh Baruch Hu, why are they having a hard time? Very big challenge. (ולא הרהר אחר מידותי).

And, so with these thoughts, we turn to Ribono Shel Olam and say, Hakadosh Baruch Hu, make it easier. Make it easier. Give us a couple of months of miraculous help in shidduchim. Let it be, let it be. We're mekabel. We're mekabel. Im kol zeh, Hakadosh Baruch Hu, (לא למעני אלא למענך עשה). You should be zoiche to an army of a new generation of Klal Yisrael. Lema'ancha, that is the army of Hakadosh Baruch Hu. The young men and young women, that's all they're looking for. Hakadosh Baruch Hu, give it to them. And with this, we wish everybody an absolutely wonderful, gebentshte Shabbos and a time of great hatzlacha!

Rabbi Reisman - Parshas Chayei Sarah 5785

As we prepare for Shabbos Kodesh Parshas Chayei Sarah, I'd like to share with you a couple of thoughts, as usual, on this parshah. We learn Maseches Kiddushin, and of course there is significant discussion on how Eliezer Eved Avraham was able to be a shaliach to be mekadesh Rivka for Yitzchak; it's possible he didn't give her a kiddushin, it's possible he did. According to those who say he did, the question is, how does that work? An eved is not eligible to be a shaliach for kiddushin, as he himself does not have kiddushin.

The Har Tzvi al HaTorah says an answer which is a chiddush. The Har Tzvi says the following: Again, the question is, Yitzchak wanted to be mekadesh Rivka, he has to make a shaliach to do the kiddushin, and Eliezer is not eligible to be a shaliach, so how did that work? He answers based on a Machaneh Efraim (הלכות שלוחים אות טו). The Machaneh Efraim is not talking about marriage; he's talking about appointing a shaliach to purchase something for you, and he says the following chiddush about kiddushei kesef, about buying things with money.

As you all know, certain things are purchased with cash; cash makes the chalos hakinyan. Meaning, if I give someone money for a rental for an apartment, or a purchase of karka, by handing the money to the person, that's a kinyan, and after that neither party can back out without the permission of the other. Once the kinyan is done, it's done. So, if I go to my landlord and give him money for a rental, once that's done, neither side can back out.

What happens if I send it through a shaliach? Well, if the shaliach is a Jew, יש בו שליחות, so it's the same thing as if I sent it – שלוחו של אדם כמותו. What if one sends it through a non-Jew? What happens if he gives the money to a non-Jew to bring? For example, a mailman. Let's say I put cash in the mail, so I'm sending it to him with a mailman. Now, the mailman hands it to him, but the mailman is not a shaliach. Well, to be honest, the Machaneh Efraim does not talk about a mailman; he talks about a non-Jew who is a shaliach. But as you'll see in a moment, it would be the same thing if he sent it in the mail and he did it for a kinyan so that it should bind the rental. Zugt the Machaneh Efraim a chiddush gadol, he says you don't need that the middleman should be a shaliach. As long as the one sending is sending the money to perform a kinyan, and the one who is receiving it is receiving it to perform a kinyan, then the fact that it's sent through somebody doesn't require shlichus. It's a ma'aseh kof b'alma, no different than if I would roll it to him on the floor like a bowling ball and it would come to him. No different than if I would send it with a carrier pigeon. He says that the kinyan could be done. That's the Machaneh Efraim's chiddush – the kinyan could be done, as long, of course, as both sides have in mind for a kinyan, then even if the money is sent through a non-shaliach, it is binding.

Says the Har Tzvi, the same thing is true by kiddushin. With kiddushin, he doesn't have to physically hand it to her; he can put it down and tell her to pick it up off the floor; that also works. So memeila you don't need a shlichus, and memeila Eliezer's "shlichus" worked! A beautiful teretz, a nice yediah, the Machaneh Efraim in Hilchos Shluchim.

The problem I had is that we are learning Maseches Kiddushin, and we are deep into the idea that part of the act of kiddushin is the amirah. The amirah means a statement by the husband that הרי את מקודשת לי בטבעת זו כדת משה וישראל. You need to say something when you give kiddushin. Now, the amirah is a portion of the kinyan, and as a matter of fact, the Gemara says נתן הוא ואמרה (ה, ב): היא, if she declares, "Give me the money for kiddushin", and he handed over the money of kiddushin, the Gemara says ספקה היא, it is questionable if that works. Rashi learns its missing כי יקח; the marriage requires the man to be the active partner in the acquisition. He has to do the giving of the money, and he has to say the amirah; he has to declare that he is doing it for kiddushin. Here it says in the Gemara that ספקה היא, there is something of a ספק. There's a מחלוקת if ספק means a ספק in halacha, whether the giving over is adequate – that's how Rav Akiva Eiger learns; or if the safek is a safek in metzius. Meaning, we don't know the da'as, we don't know the intention of the man if she says that. Either way, kiddushin requires witnesses, and the witnesses have to know the intent of both sides.

If so, this seems to be somewhat problematic, because when you buy a house and you send the money with a carrier pigeon, that's fine; but when you do a kiddushin and you send it with a carrier pigeon, that's not fine. There's no amirah, there's no declaration of intent, and that's part of the kiddushin; the pashtus is that that's part of the kiddushin. You could declare it before you send it with a carrier pigeon, but she doesn't hear that. It has to be something you say *to her*, I think. Or maybe not. Maybe she doesn't have to be able to hear it. Is that true? I don't know. So al kol panim, this is a nice kler in the understanding of kiddushin. Those of you who remember learning kiddushin in yeshiva can go back to understanding this – the first Rav Baruch Ber, Birkas Shmuel, in the name of Rav Chaim talks about the amirah, the declaration of kiddushin being part of the kiddushin itself. If so, it would seem that the teretz of the Har Tzvi is missing this aspect of the kiddushin.

Lets move onto an inyan of machshavah. In Sefer Bereishis we have two enemies of the Jewish people. One, of course, is Eisav: הלכה בידוע שעשו שונא את יעקב. In the later parshiyos starting from Parshas Toldos, where Eisav is born, we all have the idea of this enemy. There is another enemy, and that's Lavan. Lavan appears in this week's parshah, and begins when Yaakov travels to the home of Lavan. Lavan is also in different stories – the Torah doesn't say specifically that Lavan wanted to destroy, or that he had hatred for Klal Yisrael – it doesn't make such a declaration at all anywhere in the Torah. However, still we say, לבן בקש לעקור את הכל. He was against us. The hatred of Eisav, we've seen throughout the generations, the hatred of the non-Jews to the Jews, the antisemites to the Jews – we've seen it, and it comes from the hatred of Edom, of Eisav. What about Lavan, what place does Lavan hold in the מעשה אבות סימן לבנים of hatred to Klal Yisrael?

The Netziv in his introduction to Shir Hashirim writes an interesting idea. He writes that Lavan's desire is for what the Jews owe him. As it says later, הצאן צאני וכל אשר אתה רואה לי הוא. The Jews stole everything from him. It's something that the Jews have, that they are successful – and it's

taken from him. He also says, נחשתי ויברכני ה' בגללך, and he's talking from the other side of his mouth. He says, "Wow, the Jewish people have brought bracha to the world. They brought bracha to my house. And they accomplished, they really accomplished." Nevertheless, he's talking from two sides of his mouth. The Jews accomplished, they are capable, and yet, they took everything from me. This is what we see today, especially in regard to the non-Jewish world attitude. As if Klal Yisrael took the Land of Israel from a vibrant people who were working the land and was creating a state that was heavily populated and well taken care of – and the whole thing is just not true! It was an empty desert, with stragglers here and there, landowners and people who tried to get what they could out of the land. It's a two-faced hatred. On the one hand, it's oy, ויברכני ה' בגללך, a person says to you nicely, and he's appreciative. On the other hand, in his heart he feels הצאן צאני וכל אשר אתה רואה לי הוא.

There are people like that in the world today, and it's very important that we as Klal Yisrael, just as we know we have to distance ourselves from the Eisavs of the world who have a hatred for us, so too, those who are, so to speak, two-faced, who on the one hand laud the accomplishments of the Jewish people, and on the other hand feel that we are not entitled to what we accomplished – we need to watch out for them just as much.

There are those who say, "It is not antisemitism, because people today just say the Jews don't deserve land." הצאן צאני וכל אשר רואה לי הוא. Is it any doubt that ויברכני ה' בגללך? The Land of Israel which before 1948 could barely, barely support people – you're talking about a couple of hundred thousand people in the land. The British did a study in 1947, of how many people could the Land of Israel support. The answer was about 600,000. And now the land is supporting fifteen, sixteen times that number! Baruch Hashem, it's thriving. Why? ויברכני ה' בגללך. Hashem bentched Eretz Yisrael because of us. It's a recognition. I'm not telling you do go out and make a political unrest. It's just a recognition of the eternal מעשה אבות סימן לבנים. The Eisav, those who hate us with antisemitism, it's written all over their faces. And those who talk nicely to us, "They are accomplished people, but, ah, הצאן צאני וכל אשר אתה רואה לי הוא" – it's an insight into the Lavan aspect of Sefer Bereishis, and the Eisav aspect. You'll notice if you learn Lavan without תורה שבעל פה, all the stories of Lavan, then he comes out mamish sweet. In the תורה שבכתב of it, which is how he shows himself, he comes out looking sweet. תורה שבעל פה reveals what is going on really deep inside it. It's so deep, what's going that בקש לבן לעקור את הכל.

And with that uplifting thought – uplifting thought? Yes, uplifting thought! Because we know that whatever trials and tribulations, we go through in our galus, it's all part of a plan from the very beginning. And we need to see it, to grow from it, and be'ezras Hashem, we shall.

Wishing everyone a wonderful, wonderful Shabbos.

Rabbi Reisman – Parshas Chayei Sarah 5784

1 – Topic – Why Avraham Avinu Bought Me'aras Hamachpeila in an assembly of people.

As we prepare for Shabbos Kodesh Parshas Chayei Sarah, once again with something of a heavy heart given the circumstances in Eretz Yisrael. We Daven that HKB"H should protect our young men in Eretz Yisrael who are in harm's way with tremendous Siyata Dish'maya.

I would like to share you some thoughts on the Parsha and maybe some thoughts on the time as well. One thought on the Parsha. We are so used to Laining the beginning of the Parsha that we don't even realize how unusual it is. Imagine you want to buy some real estate. Even like Avraham Avinu, someone wants to buy land to use as Kevarim. What do you do when you want to buy real estate? You find the real estate you want and you go to the person and they sell it to you. That is a normal way to do things. What does Avraham Avinu do? He makes an assemblage of all of the people in the town. What are you talking about? You want to buy a piece of land for to the piece of land. Why are you saying as it says in 23:8 (וּפִגְעוּ-לִי בְּעֶפְרוֹן בֶּן-צֹחַר). Go bring me the seller. Bring me the seller? You go to the seller and you buy it. You have to have an Asifa of everyone in town? Halo Davar Hu! Very strange.

I saw B'sheim Rav Chaim Kanievsky a two word answer. He says Bar Metzra. What does Bar Metzra mean? The Halacha is that if you buy a property and the person on the neighboring property wants it, that he has Kadima. He has the first right. This is not even a Din in the seller this is a Din in the buyer. You are not supposed to buy a piece of land and the Bar Metzra, the person on the adjoining land wants to purchase it.

Zagt Rav Chaim Kanievsky, Avraham Avinu was afraid that he is going to buy it and then the Bar Metra will come and say no, I have rights to it. At that point he would have already buried Sarah there. Not only that, maybe at some point the unique value of the land will be known of Adam and Chava and suddenly the Bar Metzra will show up and have a right to it. Therefore, he said no. I want the whole town here. Whoever is the Bar Metzra will be here at the time. Whoever is a neighbor on all sides will be here. Maybe there were a number of Bar Metzras as it certainly could have been in four directions, but even on one side there could be a number of pieces of property adjoining. They should all be here at the time of the sale. If they will all be here and they say nothing, so that shows that they are okay with the sale. Zagt Rav Chaim, that is why Avraham Avinu wanted to do it with all the Bnei Ha'ir there. A way of looking at this with the eye of Halacha in the right way.

This also explains why Avraham Avinu paid top dollar for it. This is because a Bar Metzra can only have a complaint if he is willing to pay the same price. Avraham Avinu paid top dollar so he avoided the Bar Metzra issue. Gevaldig!

2 – Topic – A Thought on Eretz Yisrael

Let us turn to a thought for our time but it begins elsewhere. There is a Medrash in Vayikra Rabbah that says (Ed. Note: I found it in Beraishis Rabbah 16:4) (אֵין תּוֹרָה כְּתוֹרַת אֶרֶץ יִשְׂרָאֵל). Torah is Torah everywhere. But (אֵין תּוֹרָה כְּתוֹרַת אֶרֶץ יִשְׂרָאֵל). The Torah of Eretz Yisrael is unique.

The Rambam in the Halachos of Kiddush Hachodesh 1:8 says (אין מחשבין וקובעין חדשים ומעברין שנים אלא בארץ ישראל). As you know or you should know, Kiddush Hachodesh has to be only in Eretz Yisrael. It is not supposed to be in any other place. (שנאמר כי מציון תצא תורה ודבר ר' מירושלים). Okay, we understand that Eretz Yisrael is Eretz Yisrael, and therefore, the Psak of the Chachmei Eretz Yisrael is what decides when the new month or the new year should be.

But there is a Diyuk here. The Minchas Chinuch makes the following Diyuk. He says (אין קובעין חדשים) we understand, however, what does it mean (מחשבין)? (אין מחשבין וקובעין חדשים) means do the math, make the calculation for the new month. (מחשבין) is Lashon Cheshbonos. Making Cheshbonos, that you do wherever you do. It is a Haicha Timtza to know when to be Mechadeish the Chodesh. If you have Chachamim and astronomy elsewhere let them do it there. (כי מציון תצא תורה ודבר ר' מירושלים) means that the Psak has to come out, but (אין מחשבין)?

The answer is (אֵין תּוֹרָה כְּתוֹרַת אֶרֶץ יִשְׂרָאֵל). The Torah of Eretz Yisrael is superior. Therefore, even the (מחשבין), even the Cheshbonos, even the calculations that are needed in order to get to the Kiddush Hachodesh, that is supposed to be Davka in Artzeinu Hakedosha. The Torah there is the superior Torah.

Im Kein, I have a Kasha. (אֵין תּוֹרָה כְּתוֹרַת אֶרֶץ יִשְׂרָאֵל) because (כי מציון תצא תורה ודבר ר' מירושלים). I have a problem. The question is, we Pasken like Shas Bavli, we don't Pasken like Shas Yerushalmi. So why is that? If we say that (אֵין תּוֹרָה כְּתוֹרַת אֶרֶץ יִשְׂרָאֵל) and we say (אין מחשבין אלא בארץ ישראל), it means that we have a Havana, an understanding that Toras Eretz Yisrael is superior. So why is it that we Pasken like Shas Bavli and we don't Pasken like Shas Yerushalmi? Halo Davar Hu! Isn't it something that needs an explanation?

The answer is that it is true that (אֵין תּוֹרָה כְּתוֹרַת אֶרֶץ יִשְׂרָאֵל), but Chazal say the following incredible idea. Chazal say (מִי-כָמֹכָה בָּאֵלִם יְרוָר) and we Darshun in Gittin 56b (18 lines from the bottom) (מי כמוכה באלמים). Who is like You who is silent. What does it mean who are silent?

Klal Yisrael is in Galus and Klal Yisrael is oppressed, and with all this HKB"H allows it to go on. HKB"H who understands that it should continue, it should go on even in Galus. Even in difficult times. We don't understand, where are You HKB"H. (אלמים). Why are You so silent HKB"H? We don't understand HKB"H's Cheshbonos. Im Kol Zeh, this is what HKB"H understands Kavayochel. That Klal Yisrael should be in Galus, should be in challenging times and in challenging places. One minute! What do Chazal say? (מי כמוכה באלמים). Chazal say that (הוי צדיקים העמידה לי בחורבנה יותר מצדיקים שהעמידה לי בבנינה). It is not just sometimes you got to suffer with challenges, sometimes you have got to suffer with difficulties. No, it is more than that. What it is, is that Klal Yisrael was more Matzliach in Torah B'ilmim, in times that HKB"H is hidden, in times of challenge, in times of difficulty.

Ibn Ezra in Ki Sisa Perek Lamed Daled, the first one, he brings the name of a Gaon that the second Luchos were greater than the first Luchos. He says it can't be. The first Luchos were HKB"H's writing Kavayochel with HKB"H's hand, and the second was Moshe Rabbeinu. How can the second Luchos be greater? The Gedolai Yisrael (Bais Halevi and the Netziv) explain that the Luchos Shenios were greater. There is a concept that when things come with a challenge, when

things come with a difficulty, when things don't come easily they are more Chashuv. It is that way with Torah.

About Shas Bavli we say Ba'mchashakim Hashivani Hashem – Zu Talmud Bavli. Talmud Bavli is the learning the Mach'shakim through Choshech. What does Choshech mean? It means you have to be Amal, it means you have to work hard in order to understand. It means that it comes through challenges. When Torah comes through challenges it is greater. The Torah of the Galus is Yoser He'midu Mai'hem B'churbanam Yoser B'minyanam. Klal Yisrael had more achievements in Torah in the Churban, in Bavel then they had in Eretz Yisrael. In other words, in Limud Hatorah, Ameilus B'torah and Gadlus Hatorah there is something else. There is the idea of it coming with sacrifice, with hard work, with Tircha, with a time of challenge. That is especially unique. So even though the Halacha is that (אֵין תּוֹרָה כְּתוֹרַת אֶרֶץ יִשְׂרָאֵל), you want to know how to be Mechadeish the Chodesh, do it in Eretz Yisrael.

It is true, we do it in Eretz Yisrael because Eretz Yisrael is Eretz Yisrael. Certainly, She'lo Bish'as Hagalus when things are peaceful, Eretz Yisrael is greater. Im Kol Zeh, when there is a time of challenge, you should know that learning in a time of challenge has its own achievements, its own Madreiga, its own purpose.

In Eretz Yisrael today it is a time of challenge. Bnei Torah in Eretz Yisrael have a unique time, a unique ability, a unique possibility to be able to achieve in the Geder of (מי כמוכה באלמים). HKB"H is silent. We don't understand, we are in pain, we are challenged. Im Kol Zeh, even though we are challenged, we push ahead. That is the Gadlus of Torah. This is my thought for today.

3 – Topic – Parshas Chayei Sarah was the week Rav Pam would speak on the topic of Sholom Bayis

Let me share a Sholom Bayis thought. There is a Sugya in Maseches Gittin 45b and 46a. It talks about a man who divorces his wife because there are not nice rumors about her. He gives her a Get. Later, after he divorced her, the rumors turned to be not true. (בדאין). He says if I would have known I never would have divorced her. The top Tosafos on 46a in explanation of the Gemara says and this is the Shittah of most Rishonim, that it is not a Taina.

Why isn't it a Taina? Tzorech Bi'ur. Rashi adds two words. Rashi says, if a man's wife is Choviv to him the way it should be, he would not listen to rumors and accept them as true. He would be Melameid Zechus on her.

In the Binas Adam, the Chochmas Adam's Arichus in the back in the section on Bais Ha'Nashim Lamed Beis he has a fascinating Shaila. On Thursday night Mishmar and you have nothing to do learn this fascinating Shaila. What is Nogea to us, he says based on this Rashi that anytime, anybody gives a Get to a woman based on something, some assumption and that assumption is a contradiction to Chavivus to a wife, we assume that the Get is coming deep down because he is not truly loyal to her.

What is important to us is the Mussar, the understanding that we live in a time of short tempers, people are very stressed, the whole society is stressed. Just try to drive anywhere, it is absolutely

difficult and stressful. You have to remind yourself, loving someone doesn't mean that when you make each other feel good you smile at each other. No! Loving someone means that when there is a time of challenge a time of difficulty, you are there for that person. You are there for the other person. You are Melameid Zechus. You look at the person in a positive way. That is the message of this Chochmas Adam, this Rashi if you have Chaviva you wouldn't listen to rumors about her.

And so, a Halacha thought from Rav Chaim Kanievsky, a thought about Eretz Yisrael that is appropriate for our time, and a thought on Sholom Bayis. What a beautiful way to use 15 minutes on a Thursday before Shabbos. Let us hope that we will be smart enough to pull 15 minutes here and 15 minutes there and make ourselves be Baalei Madreiga. Kol Tuv!

Rabbi Reisman – Parshas Chayei Sarah 5783

1 – Topic – The Two Aspects of Chevron

As we prepare for Shabbos Parshas Chayei Sarah, Shabbos Mevorchim. It should Tak'e be a Gebench'ta Shabbos. The first part of the Parsha talks about Chevron and Kevura and the second part of the Parsha talks about Eliezer and Shidduchim. The cycle of a person's life. I would like to talk a little about the city of Chevron, the place where our Avos are buried. A place which is simultaneously a Beis Hak'vares of great people, a sad place, and also a great place, the place where the Avos chose to be buried.

What is strange about the city of Chevron is that throughout Tanach there are contradictory comments regarding Chevron. I have collected some of them. In Parshas Vayeishev it says in 37:14 (וַיִּשְׁלָחֵהוּ מֵעֵמֶק חֶבְרוֹן) the Posuk refers to Chevron as a valley. Was it truly a valley? It wasn't a valley. It says in Parshas Shelach 13:22 (וַיַּעֲלוּ בַנֶּגֶב, וַיָּבֹא עַד-חֶבְרוֹן) and the Gemara in Sotah 11a deals with the problem. Rashi deals with the problem. The Gemara says that the Posuk in Yehoshua 11:21 says (וַיָּבֹא יְהוֹשֻׁעַ בָּעֵת הַהִיא, וַיַּכְרֵת אֶת-הָעֲנָקִים מִן-הָהָר מִן-חֶבְרוֹן מִן-דְּבִר מִן-עֲנָב, וּמִכֹּל הַר יְהוּדָה, וּמִכֹּל הַר יִשְׂרָאֵל: עִם-עָרֵיהֶם, הֶחֱרִימָם יְהוֹשֻׁעַ). So there is a contradiction whether Chevron was in a valley or whether Chevron was in a mountain and I know that this is a question which is dealt with.

There are other contradictions. Where was Chevron? On the one hand it was in the Cheilek of Caleiv as the Posuk tells us that Caleiv chose Chevron and it says so in the Posuk in Yehoshua 15:13 (וּלְכָלֵב בֶּן-יְפֻנֶּה, נָתַן חֵלֶק בְּתוֹךְ בְּנֵי-יְהוּדָה, אֶל-פִּי יְרֻוָר, לִיהוֹשֻׁעַ--אֶת-קִרְיַת אַרְבַּע אֲבִי הָעֲנָק, הִיא חֶבְרוֹן). On the other hand, it was one of the Arei Miklat. So again we have a Stira regarding this city and again the Gemara actually points it out in Makkos Daf Yud (וחברון עיר מקלט הוא). My point is not to answer the question but to make the point consistently that there seems to be contradictions in our Mesorah regarding the city of Chevron.

Who conquered the city of Chevron? It is very confusing. In Yehoshua 10:36 and 37 it states clearly that Yehoshua conquered the city. (וַיִּלְכְּדוּהָ וַיַּכּוּהָ-לְפִי-חָרֶב). He conquered it and destroyed the inhabitants. Yet in 15:13 we find that Caleiv is the one that conquered the city of Chevron.

Similarly, who killed the Melech of Chevron? In Yehoshua 10:26 (וַיַּכֵּם יְהוֹשֻׁעַ אַחֲרֵי-כֵן) we find that the king of Chevron was killed. But later in 10:37 (וַיִּלְכְּדוּהָ וַיַּכּוּהָ-לְפִי-חָרֶב וְאֶת-מַלְכָּהּ) he seems to be killed later. The Metzudos and the Radak ask this Stira. Again a Stira in the Pesukim.

Even Caleiv conquering of the city there seems to be a Stira. In Yehoshua 15 we find Caleiv conquering the city of Chevron. In Shoftim 1:10 (וַיֵּלֶךְ יְהוּדָה, אֶל-הַכְּנַעֲנִי הַיּוֹשֵׁב בְּחֶבְרוֹן, וְשֵׁם-חֶבְרוֹן לְפָנִים, קִרְיַת אַרְבַּע; וַיַּכּוּ אֶת-שֵׁשַׁי וְאֶת-אֲחִימַן, וְאֶת-תַּלְמָי) again we find Caleiv conquering the city. To the degree that the Rashi and Ababernel argue on what the Kavana of the Posuk is. So again we have a contradiction in our Mesorah regarding the city of Chevron.

Another thing. In Yehoshua 11:21 it says that (וַיַּכְרֵת אֶת-הָעֲנָקִים מִן-הָהָר מִן-חֶבְרוֹן). 11:22 (לֹא-נוֹתַר עֲנָקִים, בְּאֶרֶץ בְּנֵי יִשְׂרָאֵל). It says that the giants were all killed in Perek Yud Aleph in Yehoshua. However, we find later in Shoftim 1:20 that (וַיִּתְּנוּ לְכָלֵב אֶת-חֶבְרוֹן, כַּאֲשֶׁר דִּבֶּר מֹשֶׁה; וַיּוֹרֶשׁ מִשָּׁם, אֶת-שְׁלֹשָׁה בְּנֵי הָעֲנָק). The Abarbanel asks the Kasha what is going on? So there are many contradictions regarding the city of Chevron.

Even the name Kiryas Arba which we find at the beginning of the Parsha it denotes opposite things. Kiryas Arba, why is it called Arba? Four giants that were there. Also, four Zugos that were buried there (Sotah 13a). The giants are the Shpitz Tumah and the Zugos are Shpitz Tahara. It is interesting that in the description of Chevron we find two ideas, separate ideas as the way it is described.

We have a Kabbalah in our Mesorah that everything has two faces. Bif'rat Eretz Yisrael. There is a Panim Hachitzoni and a Panim Hapenimi. We all know about Yerushalayim that there is Yerushalayim Shel Mata, the Gashmiosdika Yerushalayim and Yerushalayim Shel Maila, the spiritual Yerushalayim. About the Beis Hamikdash, we know the Beis Hamikdash is Chanukas Habais L'dovid, it is Dovid's Beis Hamikdash and on the other hand it is Shlomo's Beis Hamikdash. Everything has two.

Rav Pam used to say about Kibbud Av V'aim that there is Kibbud Av V'aim Chitzoni like Eisav did, he brought his father food and there is Kibbud Av V'aim Penimi the Ruchniosdika Kibbud Av V'aim like Yaakov Avinu who sat and learned. Which is a bigger Kavod to a father, to have a son who is a Masmid in learning or to have a son who is Meshameish him? Everything has a Penimi and a Chitzoni, it has two faces to it.

Rav Yaakov in the beginning of Parshas Vayigash (page 219) similarly says, that everything a person does has Pshat and Drush. When you do something, when you interact with someone else, there is the Pshat in what you did and there is the deeper Havana in what you did.

Rav Hutner in Pachad Yitzchok on Pesach, Maimar Nun Beis, Os Gimmel (page 154) says the same thing. That there are two parts. The idea being this. That really in everything a person does and every place a person goes there are two faces to it. There are two parts to it. Sometimes it is Gashmios and Ruchnios. Sometimes it is something ordinary and something meaningful. But everything has the potential. There is nothing in your life that doesn't have potential to be elevated.

Chevron is one of the holiest cities we have. It is one of the four holy cities of Eretz Yisrael. Traditionally, Yerushalayim, Chevron, Teveria and Tzfas. These are the four holy cities of Eretz Yisrael. Chevron alone is barely populated throughout this Galus, and yet Chevron is a place of great Kedusha. The understanding that when it comes to Chevron there are two faces. It is a lesson for everything we do. There are two faces. There are people who go to Yerushalayim and they see the Gashmios of Yerushalayim, people go and they see the Ruchnios of Yerushalayim. Chevron more than any other place has two extremes. It is a place of burial, a place where life came to an end for the greatest Jews that ever lived, and it is also the place, the Makom Menucha, the place where the greatest Jews that ever lived where they rest, where Caleiv went to Daven. It depends on what you want to see.

Someone asked me that he was listening to Laining until Sheini which is the Monday and Thursday Laining, and it keeps on saying (שְׁמָעֻנוּ), or (שְׁמָעוּנִי). We have first by the Bnei Efron they say (שְׁמָעוּנִי), then Avraham says it, then Efron says it, then Avraham says it again. Six times. It is funny that it uses this language all these times. The answer is (שְׁמָעוּנִי). (שְׁמָעוּנִי, וּפִגְעוּ-לִי בְּעֶפְרוֹן) Listen to me. It doesn't mean listen to my words. Words have their simple meaning and words have their deeper meaning. Penimi and the Chitzoni of the words. The whole interaction in Chevron at the beginning of the Parsha is all a play on words. When Efron says I will give it to you for free (שְׁמָעוּנִי). Listen to what I am really saying. I am not going to give it to you for free. I am saying do you want a fair price, I will discuss a price with you. That is what I am saying.

At the end right before Sheini it says (וַיִּשְׁמַע אַבְרָהָם, אֶל-עֶפְרוֹן, וַיִּשְׁקֹל אַבְרָהָם לְעֶפְרֹן, אֶת-הַכֶּסֶף אֲשֶׁר דִּבֶּר בְּאָזְנֵי בְנֵי-חֵת--אַרְבַּע מֵאוֹת שֶׁקֶל כֶּסֶף). Avraham heard. He understood what was going on. He knew the depth of what was meant. The point being that you got to listen.

Everything around you talks to you in two ways. In the Ofen Hachitzoni, in the simple way you can look at it and listen to it, and the Ofen Hap'nimi. When people you care about talk to you, you have to hear what they are really saying. When things around you take place you have to notice. Is it a moment of opportunity? Everything has two faces. Chevron, the mysterious city of Chevron more than anything else. That is why we find two aspects of Chevron all over the place.

2 – Topic – Using Ruach Hakodesh Carefully

Let's move on to the Shidduch and the sending of Eliezer and the incredible length to which Avraham goes to guarantee that Eliezer's instructions are precise, he knows what to do and he will carry them out. The Kasha that Rav Druk in the Darash Mordechai (page 165) asks is that it is so strange that Avraham should go through such a lengthy list of instructions. We know that when he returned from the Akeida (בשרו הקב"ה שנולדה רבקה). We find at the end of last week's Parsha that he heard that Rivka was born and he understood that Rivka was for Yitzchok. He understood this with Ruach Hakodesh. So okay, he was Mishtadeil and he did his Hishtadlus, but why to such a length and with such an Arichus?

Rav Druk brings in the name of the Sfas Emes that even if a person has the Zechus to see true Ruach Hakodesh he still has to be very careful in how he uses it. It is a Sakana if he uses it. He gives an example. Korach knew B'ruach Hakodesh that a Shalsheles of greatness would come out of him. What was that message? He knew B'ruach Hakodesh. Therefore, what? He understood,

therefore, he should vie for the leadership role in Klal Yisrael. But that destroyed him. But it all came from Ruach Hakodesh. Even when a person is Zoche to Ruach Hakodesh you have to be careful.

Avraham knew something B'ruach Hakodesh, but you have to be careful. You have to do Tamim Ti'yeh Im Hashem Elokecha. You have to do your job. Today people look for signs from heaven. People look to go to the so called Mekubalim who are trained to speak in fuzzy words that you can understand whichever way you like. Be very careful.

Remember, Eliezer went and he saw with his own eyes a miracle. The water came up towards Rivka. Does that mean suddenly it is Rivka? Don't test her, the water came up to her. Eliezer understood that from Segulos you don't Pasken. He was right.

This is because later in Parshas Shemos we find someone else to whom the waters miraculously rise and that is Pharoh. The Neilus waters would come up towards him. Same as Rivka. However, by Pharoh it was even more miraculous as it happened all of the time. What is the message of the Ruchnios? Be careful. Don't decide. Tamim Ti'yeh Im Hashem Elokecha. Do what you got to do. Do what you have to do. Keep in the back of your mind the Simanim that you have or the Beracha that you have but you do what you got to do. The message being that it is not always that what you perceive as G-d talking to you is what G-d is saying to you. Be very careful.

And with these two wonderful thoughts, thoughts that have to do with a person not rushing and jumping to conclusions. But seeing things calmly, patiently, looking into them, Hisbonenus, an understanding of the words that you hear around you and everything that takes place around you. With that message we prepare for Chodesh Kisleiv B'ezras Hashem we prepare to march towards Chanukah. To be ready to be Mekabeil the light of Chanukah, the Ohr of Chanukah which B'ezras Hashem will bring us to a closeness to the Oros of Avodas Hashem. Wishing one and all a wonderful Shabbos, and a wonderful Bentching Rosh Chodesh Kisleiv. Don't forget to announce the Molad, Yerushalayim time. A Gutten Shabbos to one and all!

Rabbi Reisman – Parshas Chaya Sarah 5782

1 – Topic – A Thought from Rav Chaim Shmulevitz on the Parsha

As we prepare for Shabbos Parshas Chaya Sarah, Shabbos Mevarchim as we head from the month of Cheshvon to the month of Kisleiv, heading towards Chanukah and a time of Kochos of redemption. For Parshas Chaya Sarah let's start with an Inyan of Machshava and perhaps go on to an Inyan of Halacha. Starting with a Machshava thought, Rashi in the beginning of the Parsha on Posuk Beis talks about Sarah's death as is well-known. Rashi says that the Semichus of Akeidas Yitzchok to the death of Sarah is based on the fact that the Satan showed Sarah the Akeida, that her son was about to be killed and from that she passed away. That is a Davar Pele that needs an explanation.

I have heard Darshanim say that she passed away from great Simcha but that is not Pashut Pshat as the Satan was not looking to give her great Simcha, and the Targum Yonason says B'feirush

that it was from Tzar. She died from the Tzar. She had a baby after 90 years, her one son, her future to be a Klal Yisrael, and certainly the simple Pshat is that she died from Tzar. So this needs an explanation.

#1 – Rashi's style is not to bring Stam Medrashim, and certainly not Medrashim that are Chiddushim unless it has something to do with Pshat or at least to teach us something.

#2 – Sarah was greater than Avraham in Nevius. We have the Ribbono Shel Olam himself saying that to Avraham. So how could it be that you have here two people certainly close to each other in their level, and if anything Sarah was greater, and Avraham is told and he goes and he is willing to do it he takes a knife in hand and goes out to Shecht his son and Sarah on the opposite extreme dies from the shock and the pain of what she sees. It needs an explanation.

Rav Chaim Shmulevitz in the Sichos Mussar of Taf Shin Lamed Gimmel (Maimar Yud Aleph, page Mem Gimmel (מידת ההסתגלות)) explains with an important Yesod. Yes Rashi is teaching us an important idea. This is with a Hakdama of a Rashi in Parshas Vayeira which is also well-known. HKB"H said to Avraham in 22:2 (קַח-נָא אֶת-בִּנְךָ אֶת-יְחִידְךָ אֲשֶׁר-אָהַבְתָּ, אֶת-יִצְחָק). Rashi says that He told him step by step. First take your son, I have more than one son. (אֶת-יְחִידְךָ) your one son and Avraham said that each one of my sons are (אֲשֶׁר-אָהַבְתָּ) (וזה יחיד לאמו), I love both of them. (אֶת-יִצְחָק), take Yitzchok. Take him where? What? Then HKB"H says to take him to (אֶרֶץ הַמֹּרִיָּה) and to be Makriv him there. Avraham Avinu was told L'at L'at, he was told a little bit at a time. It was broken into him a step at a time. He was told to take his son. Which son? He understood that it was something very serious that he had to do to his son but slowly he got broken into the idea that it was because Yitzchok was to be offered as an Olah.

When something is broken in slowly a person can slowly be Misgabeir Al Haga'guim (in the language of the Sichos Mussar). He has a personal desire, a personal nature, and if you suddenly tell him go against your nature it would be a shock and a pain. If it would be broken in slowly with one step at a time he can handle it far better.

Mashe'ain'kain Sarah was told suddenly and she didn't have the time to Misgabeir Al Haga'guim to strengthen herself against the natural feelings. When something is sudden, it is a different impression. This is the idea. This is a very important lesson in human nature. Very often we are called upon to do something and our initial reaction is that it is too hard, it is too difficult, it involves too much sacrifice, I can't do it. Even though G-d said to do it, it is hard, it is difficult. L'hisgabeir Al Haga'guim, a person has to take the time and slowly work on the fact that he really wants to do something that is different. Let it sink in for a minute or two. Don't tell somebody I want you to give up and sacrifice right now, get up and go to the Beis Hamedrash for Mishmar. It is very hard. A person wants to go to bed. Why a person wants to go to bed so much I don't know but let's say that a person wants to jump into bed. So don't spring it on him right away at 9 o'clock at night to go out. No! Tell him 2 o'clock in the afternoon and give him advance notice and he can be Misgabeir Al Haga'guim.

I want to tell you something that happened a number of years ago. I was giving a Shiur and in the Shiur I mentioned that people like to be middle of the road. Everybody in his own imagination likes to be middle of the road. Among Jews in the world it is that way. The Reform Jews say that

there are unaffiliated Jews there are very religious Jews, we are right in middle. The conservative Jews say there are Reform Jews, there are Orthodox Jews and we are right in middle. L'havdil the Modern Orthodox say there are Jews who are Reform and Conservative, they are not religious at all, then there are the Bnei Torah and Chassidim on the other side and we are right in middle. People are very comfortable in middle. Bnei Torah look and they say there are the Modern Orthodox on one side and there are Chassidim on the other side, we are right in middle. Chassidim probably don't consider the Modern Orthodox, they just say look there are Yeshiva'leit on one side and there is Satmar on the other side and we are right in the middle. Everybody seems to comfortable right in the middle. Except for Satmar. Satmar is very comfortable being on the edge. They say we like to do everything the best. Everybody else needs a little protection, a little comfort. Somehow there is some comfort by being in the middle.

I mentioned that, that Yiddishkeit shouldn't be that way. If you are convinced that something is the right thing to do, who cares if it is the right or the left. Who cares if people are doing it or not doing it? Do what is right, forget about the image of being protected by the crowd. This is something that I had said in a Shiur.

I got a call from a good friend of mine that summer. He told me that his brother in law had called him to give him the idea of taking a week off and going to Lakewood for a week for Yarchei Kallah week, to go learn for a week. He told him I am not that type to go. I have Sedorim, but I am not that extreme to go and take a week off and go away. When he hung up he remembered what he had heard in the Shiur. He remembered that he didn't like it at the time. What is wrong with being in the middle? Now he understood what I had meant. He picked up the phone and he went. If it is the right thing to do, who cares if it is the middle or not the middle, who needs the middle?

When you are told something that first impression, it is not you, it is not me, it is too hard, it is too difficult, who goes, who learns Daf Yomi, who gets up so early, only extremists, I am safe in the middle. Mishmar? Who does Mishmar? Unfortunately not enough people. You know, I learn something at night. I learn in the Beis Medrash for an hour, I have to go for two or three hours? What? You will have that first impression, but afterwards be Misgabeir Al Haga'guim. That is the idea, the message of the difference between Avraham and Sarah. They were equally shocked by the idea, but Avraham had time and was Misgabeir Al Haga'guim and that was a different story.

2 – Topic – A Thought from the Chasam Sofer

Let's move on to a second thought in the Parsha which comes from the Chasam Sofer "Hachadash" and the Chasam Sofer applies a beautiful Halachik concept to something in the Parsha. Eliezer the great Shadchan comes to the home of Rivka and is offered food to eat and he says as is found in 24:33 (וַיֹּאמֶר לֹא אֹכַל, עַד אִם-דִּבַּרְתִּי דְּבָרָי). I will speak first and eat later. Freigt the Chasam Sofer what is wrong with eating. Many things are accomplished over what we call today a "working lunch" many people do that. That is how people get acquainted. Why didn't he want to eat and talk over the Seudah?

Zagt the Chasam Sofer a wonderful thing. We know that Besuel wanted to poison Eliezer and Eliezer must have been suspicious that he is not in such a perfect home. He probably didn't feel 100% safe. Why did Besuel want to poison Eliezer? We have a concept based on a Gemara in

Nazir 12a (top line) (**האומר לשלוחו צא וקדש לי אשה סתם**), somebody who says to a Shaliach go be Mekadeish an Isha, he doesn't say who he says just find me a wife and the Shaliach dies on the way, (**אסור בכל הנשים שבעולם**). Now this man can't marry anybody because whoever he marries might be the sister of his wife. He doesn't know to whom the Shaliach gave the Kiddushin. Therefore, Besuel wanted that by killing Eliezer he would effectively make it that Yitzchok can't get married. This is a well-known idea.

Says the Chasam Sofer let's look at the whole Gemara in Nazir 12 (**האומר לשלוחו צא וקדש לי אשה סתם אסור בכל הנשים שבעולם**) is true. If you tell someone Stam to be Mekadeish an Isha he is Assur to all the women of the world. But if he said to go to a certain place and be Mekadeish an Isha then even if the Shaliach dies the man is Muttar, he is not Muttar to people from that area, from that neighborhood where the Shaliach was sent to go. But since the Shaliach was only given permission to give Kiddushin to certain people, he is Muttar afterwards to marry other people.

Zagt the Chasam Sofer, Eliezer said I am not going to start eating because maybe they are poisoning me. They think that they will Assur Yitzchok from every other woman in the world. (עַד אִם-דִּבַּרְתִּי דְּבָרָי) Let me first tell you, Avraham said in 24:4 (כִּי אֶל-אַרְצִי וְאֶל-מוֹלַדְתִּי, תֵּלֵךְ). Avraham didn't make me an open Shaliach. Avraham said go only to my land, to my family. Even if you kill me Yitzchak will be Muttar to marry someone not from Avraham's family, and therefore, there is no purpose of killing me. Azoi Zagt the Chasam Sofer a Drush in these Pesukim.

3 – Topic – A Thought from Rav Aharon Kotler on the word BaKol

Let me close with a Nekuda. HKB"H as it says in 24:1 (בֵּרַךְ אֶת-אַבְרָהָם, בַּכֹּל). Avraham got everything. The Ramban is Marich on what (כֹּל) is. He says it is a Remez and a Sod of HKB"H of what (כֹּל) is. What is (כֹּל)? He says there is a Middah of Hashem of (כֹּל) and he goes off on an explanation which is Kabbalistic. Artscroll doesn't translate it, no one translates it because it is Kabbalistic.

Rav Aharon Kotler in the Mishnas Reb Aharon in Cheilek Aleph on page Kuf Daled has a brief explanation Nigla of what the Midda of (כֹּל) is and he says Gevaldig. He says there is a Midda of Histapkus, a feeling of I have what I need. Not being jealous of others, being happy with what you have. He says there are two types of being happy. One type of being happy, a person says look Baruch Dayan Ha'emes, I would really like to have more but I accept what HKB"H gave me as G-d knows what is good for me. This is the Emes. That is one Middah.

The Middah of (בַּכֹּל) is a higher Middah. The Middah of (בַּכֹּל) is when a person understands that he has everything that he could possibly have. L'mashal to someone who is writing a Sefer Torah and he gets to the last letter, the Lamed. He says I finished everything. He is asked don't you want more? There is no more. There is nothing else. That is the Middah of (בַּכֹּל). There is nothing else. I have everything. The Middah of Histapkus, HKB"H blessed Avraham (בַּכֹּל). The Middah of satisfaction, of Histapkus. What he had was (בַּכֹּל). Wow! What a wonderful Middah.

With that I want to wish everybody an absolutely wonderful Shabbos, a meaningful week to come and B'ezras Hashem as we march into Kisleiv we see Chanukah on the horizon and we start to

prepare for that Ohr of Chanukah. We should be a Klei Kibbul. We should be people who are ready to be Mekabeil that special Ohr that comes to the world on Chanukah.

A Gutten Shabbos to all!

Rabbi Reisman – Parshas Chayei Sarah 5781

1 – Topic – Efron's missed opportunity.

As we prepare for Shabbos Parshas Chayei Sarah. We learn about the episode of the Kevurah of Sarah and Meoras Hamachpeilah followed by the story of the Shidduch of Yitzchok Avinu. Let us begin with the beginning of the Parsha. As you know, Efron is derided. (See Bava Metzia 87a top of Amud). Efron Amar Harbei V'afilu M'at Lo Asa. Efron had a bad eye and his name is spelled with the Vav dropped to hint at that. The letters that remain are Ayin, Pei, Reish, Nun which is 400 which = the Gematriya of Ayin Ra. Efron did something wrong.

It is a little hard to understand. If someone reads the Parsha without the Meforshim, just the Parsha itself, Efron was a shrewd businessman. He owned a piece of land, somebody wants it and he is trying to get top dollar. Chazal say Ain Ona'a L'karka'os. There is no such thing as cheating a person on price when it comes to Karka. This is because real estate is unique. Every spot is unique, every place is unique. Efron was a tough businessman. He owned a piece of desirable real estate and he wanted to get top dollar for it. It needs some sort of explanation as to why are we so dismissive, why do we refer to Efron in such derogatory terms when it seems that that is all he really did?

I would like to learn a S'if in Shulchan Aruch with the Mishnah Brura with you and come back to understand that which Efron did that Chazal deride so much.

In Hilchos Tefillin, Siman Lamed Ches S'if Ches there is a big Chiddush in Shulchan Aruch. The Shulchan Aruch says that the Kosvei Sifrei Torah, Tefillin and Mezuzos not only those who write but also those who sell Sifteri Torah, Tefillin and Mezuzos he is called an Oseik B'mitzvah. An Oseik B'Mitzvah is Patur Min Hamitzvah. Meaning to say, that if for example somebody needs a pair of Tefillin and it is last minute. If you are going to go run to your store and open the store to give him a pair of Tefillin that he should be able to put on Tefillin, you are a Mochrei Tefillin and Mezuzos, you are Patur Min Hamitzvah. You can miss Zman Kriyas Shema, you can miss Mincha/Maariv. Oseik B'Mitzvah is Patur Min Hamitzvah. Isn't that amazing? That means Seforim stores, Sofrim, these are all people who are being Oseik in a Mitzvah at least the part of the day that they are selling Seforim, Tefillin, Mezuzos. They are Oskei B'mitzvah. To the degree, they are Patur Min Hamitzvah.

Zagt the Mishnah Brura S'if Kotton Chaf Daled, on one condition. Dafka Im Ikkur Kavanasam K'dei L'ham'tzion Limkor L'mi She'tzarich Lahem. This is Davka if the intention of someone who has a Seforim store, or one who is a Sofer in writing Tefillin and Mezuzos is in order to make it available so people should be able to learn.

Aval Im Ikkur Kavanasam Rak L'histakeir, if the main intention is that he has to make money, Lo Mikrei Osek B'mitzvah, he is not called an Osek B'mitzvah. A mind boggling Chiddush. You can have two people and each one is selling Seforim, one of them is Osek B'mitzvah all day because his intention is to spread Torah and Tefillin and Mezuzos in Klal Yisrael, and the other one is Osek in his business all day. He has to make money, because he couldn't find a good business, he found a Seforim store business and that is what he is doing. Two identical people, one is doing a Dvar Mitzvah and one is doing business.

I once saw B'sheim Rav Aharon that Rav Aharon once told somebody who installs elevators I understand that when you install elevators that is your Parnasa, that is how you make a living. When you install the elevators have in mind that you are doing a tremendous kindness for people. People are not going to have to use the steps, they will be able to use the elevator. Now of course you can't afford to install the elevator for free, you have to make a living. So you are going to get paid for it. But what is your Kavana, what are you thinking? Incredible!

My father Alav Hashalom, as many of you know, was a baker. He used to refer to his competition, the other bakers, as his helpers. He said why should I be upset, they are my helpers. Once many years ago, Weiss' bakery had a fire. My father called them and said look we finish working at 6. Bring your workers and work from 6 until midnight or until whenever you want, to bake. He didn't see them as his competitors he saw them as his helpers. You see, if you are busy making money, then they are your competitors. If you are busy feeding Klal Yisrael, then they are your helpers. My father said I can't make enough Hamantashen for all of Klal Yisrael I have to have helpers. It is a different attitude in life. It is not just a moment in life. For many people it is the single biggest chunk of time that they use is their working time. It could be a Dvar Mitzvah or it could be Parnasa which is also important.

Now we turn back to Efron. Efron had an opportunity, he could have been the one who did the amazing kindness of providing the burial place for Avraham and Yitzchok, and Avraham said I want it L'achuzas Kever. He told him, I want this as an inheritance. This is where I am going to be buried, my children, my grandchildren.

Avraham was the greatest man in the generation. People knew it and Efron had the opportunity. What does Efron do? He is a shrewd businessman. He owns real estate that is desirable and it is true there is nothing because he was doing business. But where are you doing business? You are doing business in a moment where you could be a great person, you can be a person who is providing the land where the Avos and Imahos will be buried, where Jews for generations will come to pray. You could be the provider of the land. You don't have to give it away for free you will get money for it. But like the Mishna Brura says, Im Ikkur Kavanasam Rak L'histakeir, Lo Mikrei Osek B'mitzvah. Efron Far'patch'ked. He didn't do any Aveira at all. But he Far'patch'ked the opportunity.

We learn Kesef Kiddushim from Efron. A person gets married as that is what people do, they get married. Or he gets married to build a Bayis Ne'eman by Klal Yisrael, to build a home that is a home where the Shechina resides. He gets married, he looks at his wife and has a dream of Shechina She'ruya Bai'nai'hem, right between the two of them. He stands next to her and the space between them should be full of the Shechina. Shechina She'ruya Bai'nai'hem. That is an

opportunity. On the other hand, if Ikkur Kavanasam Rak L'histakeir, he has benefits from getting married that is wonderful. He loves his wife and he wants to have a happy joyous life, there is nothing wrong. But it is not the same. If it is Kavanasam K'dei La'asos Ratzon Hashem. Ah! Two different ways of getting money. What a beautiful lesson from the Parsha.

2 – Topic – The Topic of Marriage

I guess the Efron story I connected to marriage as well but if you know Parshas Chayei Sarah, Rav Pam would talk about marriage. There is a Tosafos in Berachos 24a Dibbur Hamaschil (**והתניא**). He says (דלא אשכחן אשתו דמקריא בני ביתו). He is referring to a Gemara there. Rashi Teitches (בני ביתו) to be his wife. Tosafos says (דלא אשכחן אשתו), we don't find that a wife is called Bnei Bai'so. This is a Peledika Tosafos. Very Shver this Tosafos.

We find all over that a wife is called Bnei Bai'so. In Pesachim 109a (9 lines from the top), (**חייב אדם לשמח בניו ובני ביתו ברגל**). A person has to be Mesameiach his wife. Rosh Hashana 29b (8 lines from the top), (**פורס הוא לבניו ולבני ביתו**). A person is Motzi with the Beracha Hamotzi Lechem Min Ha'aretz Banav Uvnei Bai'so. Of course it refers to his wife. It is a Davar Pele to take on something like that, that Bnei Bai'so doesn't include his wife. What is going on?

A person is married to a woman and has two relationships with her. She is a family member. His parent's, his children, his wife, his siblings. She is a family member. It is a real relationship. A relationship with a member of the family. That is Anshei Bai'so, Bnei Bai'so. She is called Bnei Bai'so and Anshei Bai'so because she is a relative. When you talk about relatives so then of course it includes your wife. It is true.

However, a wife has a second relationship. The second relationship is the relationship of a partner, someone who is the other part of your body. Bnei Bai'so. Rav Yosi in Shabbos 118b (13 lines from the bottom) and Gittin 52a (17 lines from the bottom) would say (**אמר רבי יוסי מימי לא קריתי לאשתי אשתי ולשורי שורי אלא לאשתי ביתי**). That she is not Bnei Bai'so she is Bai'so.

The Tosafos Yom Tov on the first Mishna in Maseches Sotah says a wife is not Bnei Bai'so or Anshei Bai'so, a wife is Bai'so. A wife is the person's home, is the person's life. A whole different story.

So we do find that a wife is called Bnei Bai'so when you talk about family (**חייב אדם לשמח בניו ובני ביתו ברגל**) of course the Gemara talks about a wife because a wife is a relative. Your wife is more than a relative. A wife is also Bai'so. Primarily Bai'so. So therefore, when one refers to a wife alone and not to family, you don't call a wife Bnei Bai'so, you don't call a wife Anshei Bai'so. It is Gufo Shel Bai'so. Two relationships. The relationship of family member and the relationship of Bai'so, Mamash. That is Ishto.

In the beginning of Kesuvos in the Chiddushim of the Granat there is a Rav Naftoli Trop (1871 – 1928) which is not for a 15 minute call but go back to it, maybe you will remember thet Rav Naftoli is going with the Rambam's Shitta that in order to be married with a full Nisuin you need Yichud Haraui L'bi'a, you need a private Yichud. The question was from numerous places in Shas. Probably the easiest one to give over is on Yom Kippur where a Kohen Gadol who loses his wife

remarries on Yom Kippur because he needs as is found in Vayikra 16:6 (וְכִפֶּר בַּעֲדוֹ, וּבְעַד בֵּיתוֹ). He needs Nisuin.

The Kasha on the Rambam is how could it be as it is not a Yichud that is Raui L'bi'a? It is not Muttar on Yom Kippur. Rav Naftoli explains that marriage includes two parts. There is a part where you take a wife as a relative and there is a part where you take a wife where there is an intimate relationship. A unique intimate relationship. It is possible to have a Chuppah for one and it is possible to have a Chuppah for another.

3 – Topic – A Kasha for the upcoming Yom Tov of Chanukah.

Chanukah is coming, so of course we try to prepare for Chanukah. So I took out the Mishnah Brura and with my Chavrusa Avi who I learn Mishnah Brura here in the Yeshiva we started Hilchos Chanukah. The Mishnah Brura at the beginning of Hilchos Chanukah begins with the following words. He says that on the 25th day of Kisleiv the Jewish people overcame the Greeks, drove them out of the Bais Hamikdash and entered the Bais Hamikdash. On the 25th day of Kisleiv they found one jug of oil and lit it. Hold on one minute. Did I hear the Mishnah Brura right?

The jug of oil was lit on the evening of the 25th of Kisleiv and it burned for 8 days. That would mean that it burned the 26th, 27th, 28th, 29th, 1st, 2nd, 3rd and 4th. That would give us one more day of Chanukah. It burned for 8 days starting from the evening of the 25th of Kisleiv. I don't get it. Unless the Pshat is that the Derech was to light the Menorah during the Avodah of the Tamid Shel Bain Ha'arbayim between the Shechitah, Zerika and Hakrava. Unless it means they lit it then, which would be at least the 8th hour of the day. Miktzas Hayom K'kulo, it was part of that day, the 25th and then 7 more days. I just wonder do we say Miktzas Hayom K'kulo, the oil only burned 7 days and a little bit of a day. I am not certain. It is certainly not the way we normally think of it. I thought it burned the whole 25th, the whole 26th …. No the Mishnah Brura says they first came in on the day of the 25th. This needs an explanation. Something to think about as we look forward to Chanukah.

Yidden please Daven. Daven that the Yeshivos should stay open as cases Rachman Litzlon go up in NY and in NJ. HKB"H should be Meracheim on the Yeshiva'lite. The boys in Yeshiva, they can't go through it again. G-d forbid another lockdown of the Yeshivos. Hashem Yeracheim, it is going to be very hard to know what to do, what to obey, what not to obey. Daven that the Yeshivos should stay open. Where? In (רְאֵה בָעָנְיֵנוּ. וְרִיבָה רִיבֵנוּ). HKB"H should see our pain and our Galus. Please everybody, Daven that the Yeshivos should be able to stay open. IY"H everybody should have Refuos and Yeshuos. Klal Yisrael should have Shemira from what is going on all around us. Let Shabbos Parshas Chayei Sarah be a Parsha that brings us into a better day, a better time, a Gezunta time. A Gutten Shabbos to one and all!

Rabbi Reisman - Parshas Chayei Sarah 5780

1 - Topic - Nesivas Shalom on (וְהָסֵר שָׂטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ).

As we prepare for Shabbos Parshas Chayei Sarah. I would like to share with you a few thoughts on the Parsha. At the very beginning of the Parsha we have the Petira of Sarah Imainu. The Posuk that is found in 23:2 says (כֹּתָהוַיָּבֹא, אַבְרָהָם, לִסְפֹּד לְשָׂרָה, וְלִבְכֹּתָהּ). Rashi says the Semichus of the passing of Sarah with the Parsha of the Akeida at the end of the previous Parsha is to tell us that Sarah passed away as a result of the Besuras Ha'akeida. She was shocked when she was told that Yitzchok was going to be Ne'ekad, was going to be as she understood it killed on the Mizbaiach, and however we understand that the fact is that she died as a result of that.

There are two Kashas. Kasha # 1 - Rashi is out of place. If Rashi wants to tell us about the Semichus of the two, then Rashi should tell us at the beginning of the Parsha that there is a Semichus to the end of the last Parsha. The Rashi should be on the words (וַתָּמָת שָׂרָה). Why is Rashi saying it afterwards when Avraham comes Lis'pod L'sarah V'livkosa. It really needs an explanation.

In addition, why is Rashi telling it to us, Rashi doesn't bring us Midrashim. Rashi only tells us things that have to do with Pshat, or some connection to a Kasha that you would have on the Posuk. So these two questions need an explanation.

I would like to share with you a Nesivos Shalom. The Nesivos Shalom begins by quoting the well-known Baal Haturim who says on the word וַיָּבֹא, אַבְרָהָם, לִסְפֹּד לְשָׂרָה וְלִבְכֹּתָהּ,
the Bais is small because Bacha M'at. Avraham cried only a little because Ki Zekaina Hoi'sah. After all, Sarah had a long productive life, so he did not weep that much on her passing. The Kasha is first of all why tell us, why is it important, and secondly it really is not so nice. You say well her death was really not such a tragedy, as she had a good life. It is really not such a nice thing to say at the time of someone's passing.

The Nesivos Shalom tells us what the lesson of this Parsha is. We Daven at Maariv, (וְהָסֵר שָׂטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ). We say Hashem take the Satan away from before us and after us. There are two types of Yeitzer Hora. There is a Yeitzer Hara who tries to stop you from doing a Mitzvah.

When Avraham Avinu is heading towards the Akeida the Satan put up all kinds of roadblocks and tried to stop him. That is the well-known Yeitzer Hora. The (שָׂטָן מִלְּפָנֵינוּ). The Satan in front of us who tries to prevent us from going to Mishmar, from going to the Akeida or things of equal significance as those two.

There is another Yeitzer Hora. (וּמֵאַחֲרֵינוּ). After a person does a Mitzvah, the Yeitzer Hora tries to make either that a person should regret the Mitzvah, a person should have Charata or at least a person should see it as less significant or less important than it really is. After a person completes doing a significant Mitzvah, the Yeitzer Hora would like to convince him to have Charata, to regret it.

When Avraham left the Akeida, it was really the time for Sarah to die anyhow. She didn't die as a result of the Akeida. But when it is the time for any person to die in this world, the Satan creates

something, sometimes it is called a heart attack, sometimes it is called a disease, and sometimes it is called a car accident.

The Velt says a beautiful lesson. The Satan came to Hashem and said Hashem I have a terrible job. Everyone is going to hate me. Everyone will blame me for killing everybody. So HKB"H told the Satan, you know what? No one is going to blame you. I will create heart attacks, cancer, strokes and car accidents. The people will blame the cancer, the heart attack, the disease, the accident and they won't blame you. But really a person dies when it is his time to die.

It was time for Sarah to die. The Yeitzer Hora connived that at the time of her Petira she should be told about the Akeida and die. His plan was that Avraham Avinu and at least those close to him should have Charata and say wow the Akeida wasn't so good, it wasn't such a good thing. To have Charata. Therefore, when Avraham came to say a Hespid (וְלִבְכֹּתָהּ
) he didn't weep so much. Had he wept a lot, those close to him would have thought wow he regrets what he did. So Avraham told them Zekaina Hoi'sah. It is not that she was old but it was that her time was up, and therefore, she passed away. Therefore, he wept very little.

So Rashi is coming to answer a Kasha. There is a small Bais to tell you that he didn't weep so much. Why does the Posuk tell us? So Rashi fills in the missing piece. Rashi tells us the idea that the Satan tries to get a person to regret things which we know and he tells us that here she died when she heard the Besura of the Akeida. So Avraham to make sure that didn't happen, he didn't weep so much and said that it was her time to pass away. What a beautiful lesson.

The Nesivas Shalom adds, that we find by the Akeida three times (וַיֵּלְכוּ יַחְדָּו). It says at the beginning of the Akeida as is found in 22:6 (וַיִּקַּח בְּיָדוֹ, אֶת-הָאֵשׁ וְאֶת-הַמַּאֲכֶלֶת). Avraham prepared to go to the Akeida (וַיֵּלְכוּ שְׁנֵיהֶם, יַחְדָּו). At that point Yitzchok did not know that this was the Akeida, only Avraham knew. The praise of Avraham is (וַיֵּלְכוּ שְׁנֵיהֶם, יַחְדָּו). That he went with the same eagerness as Yitzchok who didn't even know that it would be an Akeida.

The second time is when Avraham tells Yitzchok as is found in 22:8 (הַשֶּׂה לְעֹלָה, בְּנִי) you are the Korban. (וַיֵּלְכוּ שְׁנֵיהֶם, יַחְדָּו). This is the praise of Yitzchok who still went with the same happy walk as Avraham Avinu.

There is a third one. It says as is found in 22:19 (וַיָּשָׁב אַבְרָהָם אֶל-נְעָרָיו, וַיָּקֻמוּ וַיֵּלְכוּ יַחְדָּו). After the Akeida they went (יַחְדָּו). Meaning to say, that even after the Akeida the Satan tries to create in a person a Charata or a Gaiva. Avraham and Yitzchok just did the most extraordinary thing in that they went to the Akeida. (וַיֵּלְכוּ יַחְדָּו). They went together with Eliezer and Yishmael. Afterwards they didn't let the Satan be in their way and create something negative from what they had done. And so, a beautiful lesson in our Davening by Maariv (וְהָסֵר שָׂטָן מִלְפָנֵינוּ וּמֵאַחֲרֵינוּ).

2 - Topic - Rav Moshe and Rav Druk telling us not to be Nispoel, not to be moved by Mofsim

Let's move on to another thought. Of course the next incident is the incident of Eliezer at the B'air. At the B'air as the Posuk says in 24:17 (וַיָּרָץ הָעֶבֶד, לִקְרָאתָהּ). Rashi says why did Eliezer choose this young lady? (לפי שראה שעלו המים לקראתה). He saw a miracle. As Rivka walked to the Mai'yan the Mai'yan (the water) came towards her miraculously. So he went and he tested her. The Kasha is

why did he test her? After he sees a miracle of the water coming up towards her, why did he test her?

I saw this week in two Seforim. In the Kol Rom B'sheim Rav Moshe and Rav Druk (in Darash Mordechai page 167) has the same thought and it is such an important lesson for our generation. He says even if you see someone do a Mofes and it is truly miraculous, it does not mean that a person is an Adam Kosher. It doesn't mean that you should give him all of your Tzedaka money and follow him wherever he goes. There are people who may be Reshaim and for whatever reason deserve something miraculous. Rav Moshe quotes from Nevuchadnetzar that even though he was a Rasha but because he had done certain proper acts he got Schar in Olam Hazeh that he was able to tame lions and snakes. He was able to pull off Mofsim.

Others bring from Pharaoh that the water from the Nilus came towards Pharaoh. The same miracle. Let me tell you that if you see someone doing a Mofes, don't follow the person because of a Mofes. Make sure that the person is really an Adam Gadol, an Adam Kosher. Mofsim mean nothing.

I once heard a recording of a Maimar from Rav Hutner and I believe he said the following. He talked about the Mofsim that Moshe Rabbeinu did when he came to Klal Yisrael with the snake and the blood and the hand turning into Tzaras. I remember him saying incredulously, what is that? In Yiddish he said, Kuntzin (tricks), Yeder Kain Tan Kuntzin. Because Moshe Rabbeinu pulled off some magic tricks that proves he is Moshe Rabbeinu? No! He rejected that.

What was the Siman? He explained that the Siman was a deeper significant message. But a Mofes, a magician, that is not someone necessarily to follow. What a lesson for our generation. I believe that I have seen this in other Seforim but this year I saw it in two Seforim from people in our generation. We have a generation that likes Mofsim. Two Gedolim warning us that Mofsim doesn't mean anything. It means that you got to check it out, but you have to know that the person is truly good.

3 - Topic - A Klal from Tanach to know that Bnei Midimcha, Bnei Marava

I was delighted to see in Rav Schwab's Sefer (page 60) 25:6 (**הפילגשים:** חסר כתיב) Rashi says is spelled Choseir missing the Yud. (פִּילַגְשִׁים) is spelled with all of the Yuds in place. A Pele!

Rav Schwab here brings something that I had mentioned in the past. I don't remember which Parsha. It could have been many different places in the Torah. Where our Gemara says that a Posuk is Malei or Choseir and in front of us is not as the Gemara says and even Tosafos points it out on occasion that that happens sometimes. That what the Gemara says is not our Gemara. How could that be?

I had mentioned then in the name of the Minchas Shai in the beginning of Yeshaya and I believe that it is a Radak as well and Rav Schwab brings it here. Rav Schwab brings from the Bais Yosef that there was a dispute between Bnei Dimcha and Bnei Marava. Just like the Bavli and the Yerushalmi have Machloksim, have disputes in Torah She'baal Peh and when they have disputes in Torah She'baal Peh we Pasken like the Bavli, when there are disputes in Torah She'bichsav, different ways of spelling things, of writing things, there the Bnei Eretz Yisrael specifically the

Chachmei Teveria, the Bnei Menashe and Bnei Naftali were experts and even though the Bavli may hold one way we follow the Yerushalmi.

We follow the Bnei Marava when it comes to Torah She'bichsav and that answers many questions. I believe that I mentioned it on other occasions. For example, Shas Bavli says that Ezra and Nechemiah are one Sefer they are not two Seforim. In every Nach we have Ezra and Nechemiah are two.

The same thing with the order of the Neviim Acharonim. Yeshaya, Yechezkel, Yirmiya or Yrmiya, Yechezkel, Yeshaya? All of our Tanach sets have Yeshaya first. Not like the Gemara in Bava Basra. Why is it so? Because we follow the Bnei Marava. It is a Klal to know about Torah She'bichsav, and therefore, the question is answered.

So three beautiful ideas in the Parhsa. One a Nesivas Shalom on (וְהָסֵר שָׂטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ). One Rav Moshe and Rav Druk telling us not to be Nispoel, not to be moved by Mofsim. Then this Klal for Tanach to know that Bnei Midimcha, Bnei Marava. Ready to head into Shabbos. A Geshmake wonderful Shabbos to one and all!

Rabbi Reisman - Parshas Chayei Sarah 5779

1 – Topic – An idea from the Chasam Sofer on the Haftorah.

As we prepare for Shabbos Parshas Chayei Sarah a very special and beautiful Shabbos coming IY"H and a Parsha from which there is a lot to learn. However, I would like to start today with something which the Chasam Sofer writes in the Chasam Sofer Al Hatorah. There is the Toras Moshe which is the original Chiddushei Torah Al Hatorah. This comes from the five volume Chasam Sofer Al Hatorah on this week's Parsha on my favorite topic, the Segula. But this is a Segula that comes from the Chasam Sofer and he says that it is a Segula Nif'la, an incredible Segula.

The Chasam Sofer writes there and this is in his first piece on the Haftorah, is that a Segula Nif'la to be saved from anger, is that when a person feels himself getting angry he should grab K'naf Bigdo, he should grab and hold on to the corner of his Beged. (כנף) is Gematriya (כעס) and since Kenaf is Gematriya Kaas, when you grab onto the Kenaf it is a Segula to grab onto your Kaas. Now what makes this particular Segula especially appealing is the way the Chasam Sofer connects this to Nach, to Navi.

As you all know, when Shaul is pursuing Dovid, Dovid had Shaul within his reach, he was able to have killed him and instead he cut off Kenaf Bigdo, he cut of the corner of his Beged. By cutting off the corner of his Beged he was able to show Shaul that I could have killed you, and therefore, stop chasing me as you see that I don't have any desire for the Malchus. Why did he cut off Kenaf Bigdo?

Zagt the Chasam Sofer beautifully. This is because Shaul was Malei Kaas on Dovid for no reason. The Kaas on Dovid was unwarranted, and therefore, it was very appropriate for Dovid to cut off

Kenaf Bigdo and be Mirameiz to him that regarding his Kaas he is not grabbing on to Kenaf Bigdo and what does he need a corner to his Beged. This is a beautiful Remez.

He goes on. He says the same thing happened to Shaul earlier when he has Rachmanus on Amaleik, and the Navi Shmuel came to give him Mussar, so there it says that he grabbed onto his Beged. The truth is that in the Posuk it is not clear if Shaul grabbed Shmuel's Beged or if Shmuel grabbed Shaul's Beged. This is a Machlokes Rishonim. But at any rate it says there that Shmuel grabbed onto Shaul's Beged (according to the Chasam Sofer) and ripped it. And again Zagt the Chasam Sofer that he ripped off Kenaf Me'ilo, to give him the lesson like the Yalkut Shemoni says that you had Rachmanus on Agag, Hameracheim Al Achzorim, your Rachmanus on cruel people, the end will be that you will be cruel to people who it is Rau'i to have Rachmanus for, which is his Kaas for killing out Nov Ir Hakohanim. So once again, Shaul was twice the victim of the ripping of his Beged and that is Merameiz that Kenaf Bigdo has a connection to Kaas. Ad Kan Divrei Chasam Sofer.

I would like to add a small Nikuda to this. It could be that the Remez of Tzitzis on Daled Kenafos, on the Arba Kanfos Kisusecha. If the Kenaf is a place that is a protection for Kaas, having Tzitzis on the four Kenafos and grabbing onto the Tzitzis a couple of times a day might well be also a Shemira for Kaas.

So why do I say this? Because it is very Geshmak. There is a very unique Gemara in Menachos (41a) that you are not obligated to wear Daled Kanfos, you don't have to wear Tzitzis, you are not Mechuyav to. If you wear Daled Kanfos then you put on Tzitzis. Still the Gemara says that you should wear Daled Kanfos. If you don't are you punished? So the Gemara says that ordinarily there is no punishment for not wearing Daled Kanfos except (41a, 20 lines from the bottom) (**בזמן דאיכא ריתחא ענשינן**). At the time that there is anger in Shamayim against a person then he gets punished for not wearing Daled Kanfos.

According to the Chasam Sofer it is so Geshmak. Why didn't he say this? The Arba Kanfos with the Tzitzis is meant against Kaas. Now that you were negligent in wearing this protection against Kaas (**דאיכא ריתחא ענשינן**). How beautiful! How Geshmak!

Let me add that we find that when Rus comes to Boaz in middle of the night and she didn't know what Boaz's reaction would be as it is not a normal thing for a Bas Yisrael to sneak in to the private tent of Boaz in middle of the night. The first words she says to him are 3:9 (וּפָרַשְׂתָּ כְנָפֶךָ עַל-אֲמָתְךָ). You will spread out your Kenaf, your Beged (עַל-אֲמָתְךָ) which is a Remez to a Chuppah. Spread out a Beged and marry me. (וּפָרַשְׂתָּ כְנָפֶךָ) may also be a Remez to avoiding Kaas. All this is from the Chasam Sofer.

I should add that when you get angry, anything you do to get a hold of yourself, anything you do to be rational instead of emotional will save you from Kaas. And certainly using the Chasam Sofer's Eitza and grabbing on to (**כנפות כסותך**) will work and it is a Segula Nifla'a.

Agav, in the Chasam Sofer on the Haftorah he also writes a rule and we have seen it in a number of places, that in Nach when you have someone's name and it appears sometimes with an extra Vav and sometimes without. He is referring to Adoniyahu where sometimes it is spelled

Adoniyahu (אֲדֹנִיָּהוּ) and sometimes it is spelled Adoniya (אֲדֹנִיָּה). As you know, there are many such people. Chizkiyahu. Chizkiya etc. that with the extra Vov is Merameiz on Siyata Dish'maya and a connection to Hashem and without it is Merameiz in a time that he lacks that connection.

Many people have asked regarding Shaul's son, is his name Yonasan (יוֹנָתָן) or Yehonasan (יְהוֹנָתָן)? It is sometimes spelled with a Hei and sometimes without. If you look at Nach you will see that until the episode of the Haftorah of Machar Chodesh (in Shmuel Aleph), until that moment where he is Mod'e the Malchus to Dovid, he is called Yonasan. Afterwards, he is called Yehonasan, he goes up a Madreiga and the Hei is added.

Dovid Hamelech is always spelled (דוד) until Divrei Hayamim where the Yud, the letter of Hashem is added and it is spelled (דָּוִיד). There it is Meyacheis him after his Petira and he is Nis'aleh to have a letter of Hashem's name in his name. So much for the Nach portion of today's Shiur.

2 – Topic – An idea from the Netziv on the Parsha and on Tefilla.

Let's move on to something more connected to the Posuk. 24:26 (וַיִּקֹּד הָאִישׁ, וַיִּשְׁתַּחוּ לַיהוָה). The wonderful Shadchan of this week's Parsha Eliezer bows to HKB"H. You know, Nach is full of people bowing. We don't see people bowing that much but here they are bowing all over the place. The Netziv in Hameik Davar gives a great insight into all of the bowings of the Torah and Neviim.

Let me be Makdim, we have seen that the Netziv in his Pirush on the Torah in Hameik Davar inserts very often aspects of Davening, of Tefilla into the Torah, into the Chumash. One that comes to mind recently in Parshas ChuKaas, the idea of Moshe Rabbeinu speaking to the stone. What does it mean speaking to the stone? The Netziv says that he should stand by the stone and Daven. The whole lesson was supposed to be to Klal Yisrael to Daven for Parnasa. This is the Derech of the Netziv in Hameik Davar in numerous places.

Zagt the Netziv, what does it mean (וַיִּקֹּד הָאִישׁ, וַיִּשְׁתַּחוּ לַיהוָה)? If you Daven Shemoneh Esrei. When you start Shemoneh Esrei you bow. You start (בָּרוּךְ אַתָּה ה') and you start with bowing. He Davened Shemoneh Esrei. The Boruch of Tefilla (וזהו כלל בכל מקום דכתיב במקרא השתחואה לה' היינו בברכה, או תפלה שמקדים לשון ברכה). Whenever it says in the Torah that you bow to Hashem. So that the (וַיִּשְׁתַּחוּ) should always be seen as (בָּרוּךְ אַתָּה).

In Parshas Bo 11:8 (וְיָרְדוּ כָל-עֲבָדֶיךָ אֵלַי וְהִשְׁתַּחֲווּ-לִי לֵאמֹר, צֵא אַתָּה וְכָל-הָעָם אֲשֶׁר-בְּרַגְלֶיךָ). Moshe Rabbeinu says to Pharoh all of your servants will come and ask me to leave Mitzrayim. Says the Netziv, what does it mean that the Avadim will bow to me? Moshe Rabbeinu needs them to bow to him? He says that it means that they will come and Daven to me. Zagt the Netziv and it is not my Chiddush, the Targum of (וְהִשְׁתַּחֲווּ-לִי) is (ויבעון מני) they will request from me. Beautiful!

Another place, in Tehillim 95:6 (בֹּאוּ, נִשְׁתַּחֲוֶה וְנִכְרָעָה; נִבְרְכָה, לִפְנֵי-יְהוָה עֹשֵׂנוּ). The Medrash Tanchuma says and this is one of the Kapittals written by Moshe Rabbeinu. (בֹּאוּ, נִשְׁתַּחֲוֶה וְנִכְרָעָה) Moshe Rabbeinu saw the Bais Hamikdash to be Chorev and he was Mesakein Tefillos for Klal Yisrael. So that Hishtachava'a is equated with Tefilla.

If I remember correctly, in Parshas Ki Sisa on the Parsha of (וַיְחַל מֹשֶׁה, אֶת-פְּנֵי יְרוָר אֱלֹרִיו) the Netziv asked on that Tefilla that we Lain on a fast day, why didn't Moshe Rabbeinu start with Shvach as you always are supposed to do when you start a Tefilla of Shemoneh Esrei and then request? Why over there did he say right away a request? The same thing. The Netziv says that he Davened Shemoneh Esrei. In the Shemoneh Esrei he inserted everything that he said there. This is the Netziv's Derech in Chumash and we see it more and more. The idea that everything depends on Tefilla.

I know someone who asked Rav Chaim Kanievsky who said what is the best Segula for my Tzarah and Rav Chaim said Daven. He said okay I have been Davening. What do I do next? Rav Chaim said Daven some more. Tehillim 27:14 (קַוֵּה, אֶל-יְרוָר) if it doesn't work (-אֶל, וְקַוֵּה; חֲזַק, וְיַאֲמֵץ לִבֶּךָ יְרוָר). Look at Moshe Rabbeinu who Davened Tefillos K'minyan (וָאֶתְחַנַּן). He Davened so many hundreds of Tefillos. HKB"H said one more and you will tilt the scale. The Ikkur is the Koach Hatefila.

3 – Topic – A Dikduk Nikuda.

It says in the Parsha that when Rivka came 24:67 (וַיְבִאֶהָ יִצְחָק, הָאֹהֱלָה שָׂרָה אִמּוֹ). Rivka was brought by Yitzchok to Sarah his mother's tent. Rashi says that there were three things that were special by Sarah was visible in the tent. 1) (וברכה מצויה בעיסה) (2 ,נר דלוק מערב שבת לערב שבת) and 3) (וענן קשור על האהל). All these things came back when Rivka was brought into the tent. Rashi doesn't bring Midrashim unless he has a Kaasha on the Posuk.

I saw a beautiful Pshat. (הָאֹהֱלָה שָׂרָה) should not have a Hei Hayidiya on (הָאֹהֱלָה). When you have a Semichus like (עֵץ הַדַּעַת) it doesn't say "Ha"Eitz Hadaas. The Semichus doesn't have the Hei on the first word. So we Teitch that he brought her (הָאֹהֱלָה שָׂרָה אִמּוֹ). He brought her to the tent and he saw the return of the Segulos of Sara Imo. If you look at the Trop you will see that it is that way. (הָאֹהֱלָה שָׂרָה) should be the Trop that is read together but it is not. It is (הָאֹהֱלָה) Mafsik and then (שָׂרָה אִמּוֹ). A beautiful insight into the Posuk. At any rate, a Gutten Shabbos to one and all!

Rabbi Reisman - Parshas Chayei Sarah 5778

1 - Topic - How to Redt a Shidduch

As we prepare for Shabbos Parshas Chayei Sarah which is a very special Parsha about the extraordinary Shadchan Eliezer. The greatest question that I ever heard on this Parsha was the question how many times does Eliezer's name appear in Parshas Chayei Sarah? What is incredible is that the answer is zero. Constantly Eliezer is called Eved Avraham. A good Shadchan does for the people that he is sent for. There is no "Zich," there is no myself in there. And let's see what we could learn from this week's Parsha.

Let me begin by pointing out a very significant difference between the language that Avraham Avinu uses when he tells Eliezer to go and Eliezer's language later on. In the beginning of the Parsha in 24:4 we find that Avraham Avinu says to Eliezer (וְלָקַחְתָּ אִשָּׁה) I want you to take a wife

(לִבְנִי לְיִצְחָק) to my son to Yitzchok. It is a double Lashon. Why (לִבְנִי לְיִצְחָק)? This needs an explanation. At any rate, this is what he says.

Later in Posuk 37 when Eliezer retells what happened to Lavan it says (וַיַּשְׁבִּעֵנִי אֲדֹנִי, לֵאמֹר) when he says that his master commanded him. He says in Posuk 38 (וְלָקַחְתָּ אִשָּׁה, לִבְנִי) take a wife for my son and he doesn't say for Yitzchok. Why does he leave out (לְיִצְחָק)?

The Bais Halevi has a wonderful Pshat. Zagt the Bais Halevi, Avraham Avinu said get a wife for (לִבְנִי לְיִצְחָק). When you look for a Shidduch it has to match two things, it has to match the family and it has to match the Bochur himself. So when you look for a Shidduch look for two things (לִבְנִי לְיִצְחָק). It should match me and it should match Yitzchok. Now that explains the double Lashon of Avraham but it doesn't explain why Eliezer didn't repeat both.

The Bais Halevi says that he once had a rich man who came to ask for a Shidduch for his daughter. This man said to him that I want someone who is the son of a Rosh Yeshiva, the son of a Talmid Chochom, the son of a Chashuve person. He realized in talking to this man, that the man wanted the family to be Chashuv but the son himself he didn't want that he should be a Rosh Yeshiva, he wanted the son to go out and become a millionaire, make money and take over his business. To this Ashir it was important that it should be a Chashuve family but that the son should be a Talmid Chochom that they weren't interested in.

Zagt the Bais Halevi, now he understands. It was very important for Besuel that the Shidduch for his daughter should come from a Chashuve Mishpacha but that the son should be someone who sits and learns that was not important. So Eliezer the trusted Shadchan said when I repeat it let me repeat it this way, I go and I say (וְלָקַחְתָּ אִשָּׁה, לִבְנִי) that the Chashuve Mishpacha that he repeats. That the son Yitzchok will be a Chashuve one that wouldn't be important to Besuel and to Lavan. What a Diyuk in the Pesukim.

2 - Topic - How to look at Aniyim

Another Chashuve thought. 24:13 (הִנֵּה אָנֹכִי נִצָּב, עַל-עֵין הַמָּיִם). When Eliezer starts Davening to the Ribbono Shel Olam, he says to the Ribbono Shel Olam, look where I am. I am standing by the water. The question is as Rav Druk (in his Sefer on Chumash Darash Mordechai on page # 166) asks, do you ever find such a Tefilla that a person starts off by saying Ribbono Shel Olam here I am, you looking for me? I am standing by the Ein Hamayim, here I am. You don't talk to the Ribbono Shel Olam that way. You say what you want. Why did he start with (הִנֵּה אָנֹכִי נִצָּב, עַל-עֵין הַמָּיִם) as if Kavayochel the Ribbono Shel Olam needs to know his location?

Rav Druk repeated a Yesod from the Malbim. That the Nisayon of Rivka has to be understood. A stranger asks for a drink of water is it so extraordinary that Rivka offered a drink of water and offered the Gemalim? Zagt the Malbim, Eliezer was a strong person. When Avraham Avinu went to battle he took Eliezer along to fight with him. A big strong healthy man and here he is saying to this young girl can you draw some water for me. So Eliezer says I want to do a Nisayon. (הִנֵּה אָנֹכִי נִצָּב, עַל-עֵין הַמָּיִם). I am going to stand right by the water and then I am going to ask somebody to give me water. Now that takes an extraordinary amount of Chessed. To say why don't you get it yourself, I have to Shlep it for you? I think that most of us would do that. We are not Ra'ui to marry

Yitzchok. Most of us would say you need water? Here take my jug and you do it. It is rare that someone would do it himself.

Zagt Rav Druk, that was the Nisayon. Now hold on a second. Is that true that if have a strong person ready capable of drawing the water himself that Chesed is that you should do it for him and you are making yourself into so to speak a Shmatte for him?

The explanation is something that Rav Pam often said. Rav Pam used to say as it says in Devarim 15:11 (כִּי לֹא-יֶחְדַּל אֶבְיוֹן, מִקֶּרֶב הָאָרֶץ). There will always be poor people. He said in the name of the Chofetz Chaim, there are some people that G-d poured lead into their limbs. They can't help themselves. Why? Because there is a Gezaira in the world that there have to be Evyonim, there have to be Aniyim. So HKB"H made some people to appear to be helpless. They don't help themselves.

I thought of this when I was visiting Eretz Yisrael back in the mid 90's with a camp and the camp went on a hiking trip one day when we were in Tzefas and I didn't go along with them. I went to learn in the Klausenberger Bais Medrash in Tzefas. This was 22 years ago. I was there for Shacharis and I stayed straight through. I probably went out for Mincha. I stayed straight through from Shacharis until Maariv. There was a Yid who was sitting there all day drinking coffee, he wasn't a Talmid Chochom. He said Tehillim for a little bit. He basically drank coffee and whoever walked in he collected. So he became my friend. I was there learning a whole day and he was there a whole day. At the end of the day he says to me you know that the people in Tzefas think that I am a rich man. I collect the whole day. You saw me here all day. What did I get? A few dollars from you and another American who came and then some small coins and Shekalim from others. I am not rich. I said to this man, you know in Tzefas there are many people who come to visit the Bais Olam and down on the bottom by the Bais Olam is where all of the tour busses come. If you go collect there you will do much better. I will never forget this man, he sighs and says I know but what can I do, here it is air conditioned and then I thought of Rav Pam's Vort. Here is a man complaining that he can't support his family and he says what can I do here it is air conditioned. If he goes down to the parking lot for the tour busses he can collect. Go there one day and he can get more than what he collects all week.

Rav Pam used to encourage us that when you see an Ani don't judge the Ani. As it says in Mishlei 22:22 (אַל-תִּגְזָל-דָּל, כִּי דַל-הוּא), the Posuk says don't steal from a poor man because he is poor. What does that mean because he is poor? Rav Pam would Teitch, Al Tigzal Dal, don't steal away from him his poverty. Don't deny him whatever rights he has because he is a poor man, Ki Dal Hu. That is all he has. All he has is his poverty. Therefore, he would encourage us to look at a poor man with the Rachmanus that is worthy of it. The Rachamim, the effort to help.

Getting back to Rav Druk's Vort, that is the Vort. Eliezer is a strong person and he goes over to this young lady and says 24:14 (הַטִּי-נָא כַדֵּךְ וְאֶשְׁתֶּה) I need a drink and she says ok and she goes and draws water and gives it. That is a Madreiga, that is a tremendous Madreiga.

So Rav Druk added, the Gemara says in Maseches Taanis 4a (15 lines from the top) that Eliezer when he asked from the Ribbono Shel Olam asked Shelo K'hogen. He said whichever woman gives me water is proper for my master's son. The Gemara says (**אליעזר עבד אברהם דכתיב והיה**

הנערה אשר אומר אליה הטי נא כדך וגו' יכול אפי' חיגרת אפי' סומא השיבו כהוגן ונזדמנה לו רבקה) maybe it will be someone who is physically inappropriate.

Freigt Rav Druk, why doesn't the Gemara say he asked Shelo K'hogen, he was commanded to take someone from the family. Maybe the one giving the water will not be from the family of Avraham Avinu? The Gemara should say Sho'al Shelo K'hogen, maybe he won't be from Avraham's family?

Enfert Rav Druk, such Chesed, a big strong man with Avadim asks for water and you give water, such Chesed is certainly going to be from the Mishpacha of Avraham. There is no other way. And so, two thoughts, one thought in how to look at Aniyim and the previous thought on how to Redt a Shidduch.

I would like to add a small Nikudah. Rav Chaim Kanievsky doesn't need my approbation. A Gadol B'yisrael B'ofen Pele. His Sefer (Taima Dikra) shows how he learns Chumash. The Diyuk that he makes on the language of the Pesukim. He makes a Diyuk that is just absolutely incredible. He says the following (on page 30, on 24:20). When Rivka gives a drink to Eliezer. The Posuk says (וַתְּמַהֵר, וַתְּעַר כַּדָּהּ אֶל-הַשֹּׁקֶת) she emptied her Kad into the trowel and (לִשְׁאֹב, וַתִּשְׁאַב לְכָל-גְּמַלָּיו) she went to get water (וַתָּרָץ עוֹד אֶל-הַבְּאֵר). Now why is it important that she emptied what was left in her Kad in to the trowel? Alright, it is the Seder Hadevarim.

Rav Chaim Kanievsky sees in it Gadlus, he says the following. The Gemara says (in Maseches Tamid 27b 12 lines from the bottom) that if you drink from a glass you should not offer someone else to drink from the same glass because he may be a person who is by nature is disgusted by it and is ashamed to say it. So it is not good as he will be pressured to drink.

Zagt Rav Chaim Kanievsky that is a Diyuk in the Pesukim. First she said 24:18 (שְׁתֵה אֲדֹנִי). She gave him to drink (וַתּוֹרֶד כַּדָּהּ עַל-יָדָהּ--וַתַּשְׁקֵהוּ) and apparently he drank from the Kad. 24:19 (וַתְּכַל, לְהַשְׁקֹתוֹ) he finished and there was water left in the Kad. She did not take that water for other humans to drink. 24:20 (וַתְּמַהֵר, וַתְּעַר כַּדָּהּ אֶל-הַשֹּׁקֶת) she emptied that Kad into the animal trowel and then (וַתָּרָץ) she went on. The Posuk tells us the Diyuk in the actions of Rivka.

3 - Topic - A Dikduk thought or two

Let me mention to you a quick Chiddush to you in the Dikduk for those who are Baalei Korei or for those who plan to listen to those who Lain. As you know, there are many places where Mil'ail and Mil'ra, where the correct pronunciation is M'akeiv. When is it M'akeiv? When it changes the meaning of a word. There are a handful of such words in every single Parsha. Typically, they are words with a Vav Ha'heipuch, they are verbs and we have discussed this in the past.

There is an unusual word which is not well known and that is by 24:6 (וַיֹּאמֶר אֵלָיו, אַבְרָהָם: הִשָּׁמֶר לְךָ, פֶּן-תָּשִׁיב אֶת-בְּנִי שָׁמָּה). The word Hishomer which means be careful. The accent is on the Shin, (הִשָּׁמֶר). It is Mil'ail. In Yeshaya 7:4 we find the word Hishomer which is Mil'ra and it is a different word. As it says there in Rashi and in Radak and the Ibn Ezra. Hishomer there is a Lashon of Shemarim, sediment on the bottom of the barrel. Hishomer there refers to someone who stayed in the same place for a long time. The accent is Mil'ra. Therefore, the Sifrei Dikduk point out that the word

Hishomer in our Parsha is not HishoMer but HiSHomer with the accent on the Shin because this is a place where it changes the meaning of the word.

Once I am on everyone's favorite topic of Dikduk, I want to point out a question. We have in this week's Parsha and we have in last week's Parsha the word Vayishtachu. Vayishtachavu is plural, they bowed down. Vayishtachu we have here in singular. It is very unusual. I can't think of another place where we have a verb in singular that ends with an U sound. The ending U sound is typically Vayomru, Vayidabru, Vayasu. Plural. Now it is true that Vayishtachavu in plural has two Vavs but why is the one Vav with the U sound stay Vayishtachu, it could be Vayishtachave. Maybe it should be Vayishtach. It is difficult to understand why it has the U sound at the end. I looked around and I found an Ibn Ezra in Yisro who mentions that it is so. But if anyone out there can help me with a good explanation I would appreciate it. With that I wish everybody a wonderful Parshas Chayei Sarah and be Mavir the Sedra well it is certainly a Segulah for Shidduchim, to learn the Parsha of Shidduchim well. IY"H it should be a Shabbos that should be Hatzlacha for everybody. A Gutten Shabbos!

Rabbi Reisman – Parshas Chayei Sarah 5777

1. Topic - Kibbud Av V'aim

As we prepare for Shabbos Parshas Chayei Sarah. I would like to share with you a few thoughts on this week's Parsha starting from the beginning and working our way towards the end. At the beginning of the Parsha we have the Eved Ne'eman, Eliezer coming to the home of Lavan and Besuel, trying to get Rivkah as a Shidduch for Yitzchok. We find there in 24:50 that in that discussion (וַיַּעַן לָבָן וּבְתוּאֵל וַיֹּאמְרוּ, מֵיְרְוָר יָצָא הַדָּבָר). That they reply (מֵיְרְוָר יָצָא הַדָּבָר). Rashi says (רשע היה וקפץ להשיב לפני אביו). That Lavan was a Rasha because he answered before his father. The question was asked in front of the father and son and the son should have waited until the father has had a chance to answer first and he should respond second.

I saw a very important Mussar idea in a Sefer named Chamin B'motzoei Shabbos. About a year (or so) ago someone gave me this Sefer as a gift and I originally saw a Sefer Chamin B'motzoei Shabbos and I thought wow they are writing a whole Sefer on eating hot food on Motzoei Shabbos, it seems like a very specialized world and I put it aside. Only later did I realize that it is a Sefer with beautiful Shmuzzin on the Parshios of Sefer Beraishis. There, he addressed this question. He says Rashi says that (וַיַּעַן לָבָן וּבְתוּאֵל), he was a Rasha in that he spoke before his father. He asks a Kasha. Lavan was a terrible Rasha. As it says in the Haggada (וְלָבָן בִּקֵּשׁ לַעֲקֹר אֶת הַכֹּל). Lavan was out to get rid of Klal Yisrael, he was out to destroy the Jewish people.

Rashi at the beginning of Parshas Toldos says (אלא להגיד שבחה, שהיתה בת רשע ואחות רשע). She grew up in the house of a Rasha who was a Rasha from beginning to end. The question is if you have such a terrible Rasha this is what you say about him that he speaks ahead of his father? The Torah goes and shows us that he was terrible that he spoke ahead of his father. He did much worse things than speaking ahead of his father. There are some Frum Yidden who don't realize and speak up first.

He answers, that on the contrary, the Torah is teaching us that the Inyanim of Kibbud Av V'aim are so important, Chamura She'bachamuros, they are so Chamur that this teaches us that Lavan was a Rasha. We look with great gravity at somebody who doesn't respect his father.

He brings that the Divrei Chaim (Halberstam of Sanz 1793 - 1876) once had to Pasken an Aguna Shaila and he called his son Rav Yechezkel (Shraga Halberstam), the Shinever Rov (1813 – 1898) to come and join him in the deliberations about this Agunah Shaila. How did the Shinever Rov, Rav Yechezkel prepare himself? He prepared himself by Chazering Dinei Kibbud Av V'aim. This is because he was afraid that in the deliberations his father would say something and he would contradict his father. There are ways in which a person should disagree with his father and proper language to use. That is how he prepared to go to a Din Torah about an Agunah by being careful not to be Over on Chamura Shebachamuros, on one of the most Chamur Aveiros.

He also brings that someone once came to the Chazon Ish and he told the Chazon Ish that I just got married and I have been diagnosed with a terrible illness and the doctors are ready to give up hope. He explained to the Chazon Ish the different Segulos that he did, checking the Mezuzos, checking his Tefillin and everything. The Chazon Ish said you don't have a father or a mother? Why are looking at strange Segulos from strange places? Kibbud Av V'aim is Arichos Yamim.

Many of us think that we are careful with Kibbud Av V'aim and hopefully we are, but the strict interpretation which the Shulchan Aruch gives is something which most people are unaware of. If a father says take an umbrella it is raining outside and the son knows that it is not raining, he is not allowed to say no it is not raining. One is not allowed to contradict his father directly. He can say something like let's see maybe it stopped raining. He can say something B'derech Kavod but a direct contradiction is Assur.

The same thing is true about saying my father is right. That is also not considered to be Kavod. A person has to be careful how he speaks, you really have to learn Shulchan Aruch. That is the idea that Lavan who spoke ahead of Besuel even for a person who is (בַּקֵּשׁ לַעֲקֹר אֶת הַכֹּל) this shows how terrible he is, how awful he is. Be careful at home, look around at the Shabbos meal, does somebody speak ahead of his father when a question is asked and not let the father be the first to answer. Think about it.

2. Topic – (לְעֹלָם, בָּהֶם תַּעֲבֹדוּ)

Let's move on in the Parsha. Eliezer is successful in accomplishing the Shidduch and there is a Pirkei D'rabbi Elazar which has become well-known. After the Shidduch was concluded, Eliezer was freed by Avraham Avinu and we don't find again Eliezer Eved Avraham or Eved Yitzchok at all. I think that Rav Chaim Kanievsky writes that it was his Shadchanus, the Shadchanus was to be freed from being an Eved.

There is a problem here. The Torah says in Vayikra 25:41 (לְעֹלָם, בָּהֶם תַּעֲבֹדוּ) that if you have an Eved (Kenani) you are not allowed to free him. (לְעֹלָם, בָּהֶם תַּעֲבֹדוּ). It is very famous that in the Gemara that Rav Gamliel in the Mishna who had an Eved named Tevi and he was Me'tzar that he couldn't free him as it is a Mitzvah D'oraissa. So how could Avraham Avinu free Eliezer?

To answer that there is a Kler. Did Eliezer give Kiddushin or did he bring Rivka back and Yitzchok gave the Kiddushin? What happened? It is clear from Chazal that Eliezer was Mekadeish her as a Shaliach of Yitzchok. The Gemara says in Maseches Kesuvos 57b (top of page) that when Lavan said as it says in 24:55 (תֵּשֶׁב הַנַּעֲרָ אִתָּנוּ יָמִים אוֹ עָשׂוֹר). Let Rivkah live with us a year or ten months. The Gemara learns from there that it is a Derech to give a year or ten months space between the Kiddushin and the Nisuin. So clearly there was a Kiddushin.

Tosafos in Kesuvos on Daf 7b (שנאמר ויקח בועז עשרה אנשים. ובמסכת כלה דמייתי קרא דויברכו את רבקה (בראשית כד) איכא למימר דהתם ברכת אירוסין והכא ברכת נישואין ויש ללמוד משם שיש לברך ברכת אירוסין לאשה המתקדשת על ידי שליח שהרי אליעזר שליח היה ונראה דאסמכתא בעלמא היא דעשרה לא מישתמע מהתם ולא איירי פשטיה דקרא בברכת אירוסין:). That there was an Eirusin. Clearly Avraham Avinu understood that we have to get this done or they might change their minds. Let's make Eliezer a Shaliach and the Shaliach will be Mekadeish Rivka and it will be a done deal.

The Kasha is that a person can't be a Shaliach for something if he is not in the Parsha of that Mitzvah. An Eved Kenani who is not in the Parsha of Kiddushin can't be a Shaliach for Kiddushin. How did Yitzchok make Eliezer a Shaliach?

The answer has to be that he was freed and now he became a Ben Chorin and now Eliezer can do the Shlichus. But you are not allowed to free somebody because of the Posuk (לְעֹלָם, בָּהֶם תַּעֲבֹדוּ)?

The answer is in the Ran in Nedarim who says that it is only Assur to free an Eved if you are doing it for the sake of the Eved. If someone frees an Eved for his own sake because he has a benefit like the Gemara's example when someone needed a 10th man for the Minyan so he freed his Eved to be a 10th man for a Minyan (Ed. Note: This can be found in Maseches Gittin 38b on the top of the page, where Rabbi Eliezer frees his Eved). When you free someone for your good, says the Ran that is Muttar.

If so, we now have a better picture of what took place. Avraham didn't free Eliezer because it is Assur, he hadn't freed him all of the years because of that. Now he had an opportunity because it was important for Avraham that Eliezer be Mekadesih Rivka but he can't be Mekadesih Rivka as long as he is an Eved because an Eved can't be a Shaliach for Kiddushin. Therefore, Avraham freed him. Why was he freeing him? For his own sake. He wanted him to be able to be a Shaliach for Kiddushin. With this, we Far'enfered the Kasha of how did Avraham free him and we get the whole picture of the event that took place in a much better way. He was freed and it was all part of the deal.

3. – Topic – Difference between Avodah Zorah by Avraham Avinu and everywhere else.

Let's move to a third idea that has to do with the end of the Parsha. At the end of the Parsha we find that Avraham Avinu takes another wife. 25:1 (וַיֹּסֶף אַבְרָהָם וַיִּקַּח אִשָּׁה, וּשְׁמָהּ קְטוּרָה). He takes a woman named Keturah. Rashi says who is this woman? None other than this same woman Hagar. Why is she called Keturah? (ונקראת קטורה על שם שנאים מעשיה כקטרת). Her actions are beautiful like Ketores.

The Kasha is asked by Meforshei Rashi. What do you mean Hagar's Maisim were like Ketores. Earlier in Parshas Vayeira when Hagar was sent away in 21:14 (וַתֵּלֶךְ וַתֵּתַע, בְּמִדְבַּר). Rashi says (חזרה לגלולי בית אביה). She returned to the Avoda Zorah of her house. So what does it mean that her Maisim are nice like Ketores? She returned to Avoda Zorah, so her Maisim are not nice like the Ketores. It is a Stirah in two Rashis.

The Satmar Rebbe, the Divrei Yoel on the Parsha says a beautiful Teretz with the following Hakdama. The Gemara says in the first Perek of Avodah Zorah that the Masechta Avodah Zorah of Avraham Avinu had 400 Perakim. Our Masechta Avodah Zorah has 5 Perakim. What was in Avraham Avinu's Masechta? If you are going to say that he just has more Lomdus that wouldn't explain why you need a new Perek, it should have just been longer Perakim. A new Perek, 400 Perakim indicates that there were other aspects of Avodah Zorah that Avraham Avinu dealt with.

Says the Satmar Rebbe, Avodah Zorah comes in many forms and there are many things that are a kernel of Avodah Zorah not Avodah Zora itself. Apikursis for example is Avodah Zorah. Anger is Avodah Zorah. כל הכועס כאילו עובד עבודה זרה)). Even things that sometimes people do smells of Mi'nus. Sometimes you have a person who doesn't want to wear Tzitzis, he says you are not Michuyav to wear Tzitzis. I don't want to wear Tzitzis and I don't want the Schar. There are times when that smells of Apikursis, a little bit of rebelliousness. It is also a M'ain to a sensitive soul that it smells of Avodah Zorah.

Avraham Avinu's Maseches Avodah Zorah dealt with all of these things. It dealt with the Avodah Zorah that was the smells of Avodah Zorah. That was something special about the home of Avraham Avinu.

Getting back to Hagar. (שנאים מעשיה כקטרת) She was a person of an extraordinary Madreiga. (חזרה לגלולי בית אביה). She went back to her father's house. The definition of Avodah Zorah in Avraham's house didn't exist anymore. She went back to her father's house where the regular rules of Avodah Zorah apply. She was very careful not to be Oved Avodah Zorah, however, it wasn't the Madreiga of Avraham Avinu's house. (חזרה לגלולי בית אביה). Still (שנאים מעשיה כקטרת). It is not a contradiction.

And so, we have a tremendous insight not only into answering this question but as the Satmar Rebbe says we find in Tanach very often that Klal Yisrael has Avodah Zorah in the most unlikely places. We find that Yaakov tells the Shevatim in Beraishis 35:2 (הָסִרוּ אֶת-אֱלֹהֵי הַנֵּכָר, אֲשֶׁר בְּתֹכְכֶם). Remove the Avodah Zorah. We find in Yehoshua 24:23 (הָסִירוּ אֶת-אֱלֹהֵי הַנֵּכָר אֲשֶׁר בְּקִרְבְּכֶם) saying the same thing. We find in Shmuel Aleph 7:3 (הָסִירוּ אֶת-אֱלֹהֵי הַנֵּכָר מִתּוֹכְכֶם) that Shmuel says the same thing. Take away the Avodah Zorah that is within you. What Avodah Zorah? You mean to say that at this point they had real Avodah Zorah? The answer is no. This was an Avraham Avinu Avodah Zorah. It was a very unique type of an Avodah Zorah and that unique type of Avodah Zorah is also an Avodah Zorah, not Yehareig V'al Yaavor, but something which really pulls a person away from the Borei Olam.

And so, with these three thoughts on Parshas Chayei Sarah I wish everybody an absolutely wonderful, meaningful and holy Shabbos. A Shabbos of Kedusha and Taharah, of time spent in the Bais Hamedrash. Those people who are fortunate enough to have off on Thanksgiving Day

weekend use it to give thanks to the Borei Olam by being in the Beis Medrash the way it should be. Going to a slower Davening, staying in the Beis Medrash after Shacharis and learning.

It was beautiful this morning, we had a Hakhel in Shul, hundreds of people, men and women who came to hear Divrei Torah on their day off and the very same people will undoubtedly be there tonight for Mishmar. Because someone who is committed is committed. Someone who is Farshpielt is Farshpielt. Everybody has the time. The same person who can't find time after Shacharis in the morning to stay in Shul can't find time at night. It has nothing to do with the reality, it has to do with the resolve. Devarim Peshutim! With this I wish everybody a Good Shabbos and a wonderful Parshas Chayei Sarah and a rededication to Shidduchim! Kol Tuv!

Rabbi Reisman – Parshas Chayei Sarah 5776

1. This week's Parsha for the most part is the story of the world's most amazing Shadchan, Eliezer Eved Avraham who went to find a Shidduch for Yitzchok. As you know, when Eliezer had expressed to Avraham a desire that his daughter marry Yitzchok he was told as is found in Rashi to 24:39 (אתה ארור). You are inherently not suitable because you come from a Mishpacha which is under the title of Arur and therefore, go find a different Shidduch and that is what happened. Interestingly, Chazal tells us, that after this episode, Yatza Michlal Arur. Eliezer throughout this episode was so faithful, that Yatza Michlal Arur, he wasn't Arur anymore. It was too late though as the Shidduch had been done. Let's try to learn something from Eliezer Eved Avraham who was able to go from a category of Arur to non-Arur by his behavior here in the Parsha.

It is said that the Chofetz Chaim could not come to a gathering and he sent instead Rav Meir Shapiro to represent him. He gave Rav Meir Shapiro the Drasha that he wanted him to deliver on behalf of the Chofetz Chaim. When he came there, they had a discussion as to who should speak first. Had the Chofetz Chaim attended, he certainly would have spoken first as the Zakein Hador and a Kohen to boot. Now that it was the young Rav Meir Shapiro, there was a discussion. Rav Meir Shapiro said I would rather speak last. I would rather speak as late as possible. Let me explain. We have the concept of Shlucho Shel Adam Kemoso, someone who is a Shaliach for someone else is like that person. As long as I have not delivered the speech I am a Shaliach of the Chofetz Chaim. Imagine, Kemoso, I am like the Chofetz Chaim. Let me be Shlucho Shel Adam Kemoso for as long as I possibly can.

In this week's Parsha, Eliezer does a lot. The riddle is asked how many times does the name Eliezer appear in this week's Parsha? If you ask it at the Shabbos table you may get different guesses. But unless someone checked the number the person will get it wrong. This is because Eliezer's name does not appear at all. He is constantly called Eved Avraham. Because you see he fulfilled the Shlucho Shel Adam Kemoso. He wasn't Eliezer. He wasn't doing anything for himself. What he was doing was behaving as a Shaliach, Shlucho Shel Adam Kemoso of Avraham Avinu. By behaving that way long enough he actually turned into a M'ain of Avraham Avinu, a M'ain of Klal Yisrael. When a person raises himself to a level where he is looking to be someone better, someone more, and he actually behaves that way long enough, he raises himself even from the Klal of Arur.

There is a parable told about a commoner who wanted to marry the princess. The commoner knew that he can never marry the princess. Just look at him, he had the face of an ordinary person, the

face of a commoner. He decided that he would go to a master mask maker. He had the master mask maker make him a special mask. A mask which gave him the face of nobility, the face of importance, the face of wealth and prestige, and that he did. The mask maker gave him a mask and with that he was able to court the princess and marry her. For many years he did not take off that mask. He walked wherever he went with this mask of nobility, prestige, and importance. One day an old friend came to visit him. In anger he said that is not your face. You are wearing a false face, a face of nobility, a face of importance? In his anger he ripped the mask off the face of this man and they gasped. Underneath the mask, his own natural face had turned into a face which was identical to the face on the mask.

The point of the parable is that if you put on the mask of something greater, something better, something bigger, you aren't a phony. You really mean to aspire to that. You wear the mask, you act that way, then you can go from an Arur to a Baruch. You can go from something less to something more.

Rav Avidor Miller used to say over that when he was in the Slabodka Yeshiva he was part of a Mussar Vaad. Every month they would work on one Middah. One month they gathered and discussed what Middah to work on. The suggestion came to work on the Middah of Emes. As Rabbi Miller said, there was one Mussarnik, an Alteh Mussarnik who said Emes? Feh! Everyone works with Emes. Let's spend this month to work on serving Hashem with Sheker. They decided that for that month they would serve Hashem with Sheker. The Sheker would be that they would aspire, they would pretend to be on a higher level. They would behave as if they were on a different level. They would say I can do this, I want to do that. For that month they worked on Sheker.

Many years later, here in America, Rabbi Avigdor Miller would teach his Talmidim to work with Sheker. Say that I am doing this L'sheim Shamayim, even if you are not. Say to yourself I am doing it L'sheim Shamayim. Say it often enough and eventually you will. Eventually you will become the mask.

I say the same thing to all of you Bnei Torah who go out to work. Keep the mask of the Ben Torah, keep the face of the Ben Torah. Keep the attitude of the Ben Torah. When you look in the mirror, see the Ben Torah. Aspire to it. Here you don't have to go from Arur to Baruch, you just have to be careful not to slip from Baruch to Arur. Wherever you go, wherever you Daven, wherever you learn, have that face, that Shprach, that expression. Even if in your heart you suddenly turn to care about silly things like sports and entertainment, never admit it, never express it. You will get to where you have to be. A lesson of Eliezer Eved Avraham.

2. I would like to move to a topic at the end of the Parsha in a part of the Parsha that is rarely quoted most probably because it is the least understood. We learn that after Sarah's death Avraham Avinu took another woman. This is found in 25:6 (פילגשים) where Rashi says (פלגש אחת) that it is actually one Pilegesh. If you look in our Chumash you will see Pilagshim in our Sefer Torah is written Malei even though Rashi says that it should be Chaseir. That is a question for a different week. So he went and took a woman named Keturah and he had children from her. As the Posuk tells us (וְלִבְנֵי הַפִּילַגְשִׁים אֲשֶׁר לְאַבְרָהָם, נָתַן אַבְרָהָם מַתָּנֹת; וַיְשַׁלְּחֵם מֵעַל יִצְחָק בְּנוֹ, בְּעוֹדֶנּוּ חַי, קֵדְמָה, אֶל-אֶרֶץ קֶדֶם). He sends them far away to the Far East as we understand, and these are the children of Avraham who went to the Far East and the Far Eastern cultures come from them. The Gemara says in

Maseches Sanhedrin 91a (4 lines from the bottom) (**מאי מתנות אמר ר' ירמיה בר אבא מלמד שמסר להם שם טומאה**) that the Matanos he gave were the Sheim Hatumah. The powers that exist in the world that come from a negative place. The Sheim Hatumah. This is what it says in the Posuk as explained by the Gemara.

There are two difficulties. 1) Why did he send his children away, they are his children? When Yishmael misbehaved as Rashi says, Yishmael was Over on Avodah Zorah and Gilui Arayos, Avraham was reluctant to send him away. Sarah compelled him to. Why here did he send these Bnei Ketura to a distant land? 2) Why did he give them the Sheimos Hatumah, it is a Davar Pele.

The Pachad Yitzchok in Mamarei Pesach Maimar 83 (Pei Gimmel) says that from here we have a connection to a Yesod of the Vilna Gaon, of the GRA. The GRA talks about the idea of Brisi, Es Brisi Avraham, Es Brisi Yitzchok, V'es Brisi Yaakov. HKB"H talks about the Bris of the Avos. The GRA says that the Bris of the Avos is well-known Chesed, Gevurah, and Tiferes. There is also a Bris of the Imahos. There is also something we have from our Imahos, Sarah, Rivka, Rachel, and Leah. Es Avraham, Es Yitzchok you don't say Bris Avraham you say Es Bris Avraham. The Es is Marbeh the women, the wives. As is the Derech of Nashim Tzidkonios to behave Kevuda Bas Melech P'nima with ultimate Tzniyus. So too, is the Bris hidden here in the word Es.

What is the Bris of the Imahos, what is the Cheilek of the Imahos? To be a Chomah, to be a protection. We know that there is a custom that the Kallah walks around the Chosson under the Chuppah seven times. That is based on an idea from Shir Hashirim that the wife, the Kallah is K'Chomah, like a wall surrounding or protecting the home that the Chosson and Kallah build together. It is a Chomah. The Chomah is to protect from spiritual dangers. The father gives the white, the mother gives the red in the language of the Gemara. The father gives the intellect, teaches the children how to learn and how to keep Mitzvos. The mother gives the red, the blood, the warmth, the heart. That is the Chomah to be protected.

We see this in the Imahos. The Bris Imahos of Sarah, Rivkah, Rachel, and Leah. Sarah said protect Yitzchok from outside influences. As it says in 21:10 (גָּרֵשׁ הָאָמָה הַזֹּאת). Get rid of Yishmael, send him away. Rivka too, disagreed with Yitzchok and felt that Eisav's influence was negative and should not be included in Klal Yisrael. Even Rachel and Leah both of whom had only good children, they were the ones who understood on their own as it says in 31:15 (הֲלוֹא נָכְרִיּוֹת נֶחְשַׁבְנוּ לוֹ) that they should leave Lavan's home. Yaakov only understood it when HKB"H told him B'nevuah, they understood instinctively. The Bris Imahos is to be the Chomah in the home. Avraham lost his wife, he lost Sarah. He understood that the Chomah was missing, and therefore, he sent away the Bnei HaPilagshim.

Why did he give them Kochos Hatumah? Yishmael and Eisav were sent away but they still aspire to be Klal Yisrael. Eisav, the catholic religion of today, is a people busy saying that we are the chosen people, we are Klal Yisrael. G-d has traded the Jewish people for us. Yishmael too, built their entire religion on the basis of that which was given over by the Jewish people for thousands of years until their Navi Sheker came and said we are the ones who descend from the bible.

Avraham would have none of that. He said you go with the Kochos Hatumah, do what you need to do with it. Use it for good use it for bad, you are not Klal Yisrael. And so, we learn here about

the idea of Bris Imahos, when the mother wasn't in the home the father had to take drastic steps to protect Klal Yisrael from the influence of others.

Today, we live in a time when the dangers of the outside world are incredible. There is no Chomah, there is no wall, there is no protection. We need to turn to the Imahos, the women of Klal Yisrael for the major part, the women are the ones who would have less access of internet, of outside influences in a person's home. If you are fortunate to have a wife, let her be the Chomah. Listen to her when she suggests that the house be better protected, that the house be a Seviva that is better, that is more.

3. The question of the week is: When Rivkah appears, Rashi tells us that Yitzchok saw her greatness because of three things. One of them is that the Shabbos candles were lit from Erev Shabbos to Erev Shabbos. His mother Sarah had lit candles and they burned from Erev Shabos to Erev Shabbos and that stopped when she passed away, and now that Rivkah came, that miraculously burning of the Shabbos Licht began again. The question is this. After Sarah passed away, didn't Avraham light the Shabbos Licht in the home? If there is no woman in the home then the man is obligated to light. Avraham's Shabbos Licht didn't burn from Erev Shabbos to Erev Shabbos? Only Sarah, only Rivkah? Halo Davar Hu! Worth commenting on. With that I wish one and all an absolutely wonderful Gevaldige Shabbos Parshas Chayei Sarah!

Rabbi Reisman - Parshas Chayei Sarah 5775

1. Let's start with the beginning of the Parsha which is the sale of the Meoras Hamachpeila to Avraham Avinu by Efron. It is very striking that as we read the first part of the Parsha, we find a consistent mention of the fact that the discussion between Efron and Avraham took place in public, it took place among people. As it says in 23:10 (וְעֶפְרוֹן יֹשֵׁב, בְּתוֹךְ בְּנֵי-חֵת). Efron is sitting among the people. (וַיַּעַן עֶפְרוֹן הַחִתִּי אֶת-אַבְרָהָם בְּאָזְנֵי בְנֵי-חֵת, לְכֹל בָּאֵי שַׁעַר-עִירוֹ). He is talking publicly in front of everybody. It says 23:18 (לְעֵינֵי בְנֵי-עַמִּי נְתַתִּיהָ לָּךְ, קְבֹר מֵתֶךָ) and 23:11 (לְעֵינֵי בְנֵי-חֵת). Constantly in front of everyone. 23:12 (וַיִּשְׁתַּחוּ, אַבְרָהָם, לִפְנֵי, עַם הָאָרֶץ). Constantly mentioned that it is front of everyone. Why was it in front of everyone? Perhaps it was in front of everyone because they had come for the Levaya. Why is it important enough to be mentioned here? It certainly needs to be explained why it is mentioned so many times.

Rav Chaim Kanievsky in his Taima Dikra has a beautiful explanation Al Pi Halacha for this. Avraham Avinu was concerned that he would purchase the Meoras Hamachpeila and subsequently someone would come with a complaint. There is a Halacha called Dina D'bar Metzra. Dina D'bar Metzra allows a neighbor to have the right of first refusal in the purchase of a field. Avraham Avinu was afraid that he would buy this field and subsequently one of the neighbors would come and say that the sale is not valid because he has the right of Dina D'bar Metzra, a right of first refusal which we grant to a neighbor.

Well there are a few exceptions to the right of first refusal. One is if you do it in front of the neighbor. Meaning if you purchase it from someone in front of the neighbor and the neighbor doesn't complain, he doesn't say anything. That Shtika is K'hodaa. The fact that he allows it to go without complaining is a concession. It is allowing the purchaser to buy it without fear of a later

complaint by the neighbor. Says Rav Chaim Kanievsky that is why it was (לְעֵינֵי בְנֵי-חֵת), that is why it is constantly done in front of others.

Rav Chaim adds another Vort. When you give a gift to someone there is no Taina D'bar Metzra. No one can complain that you should have given me the gift or you should have sold it to me. If you want to give it as a gift you can give it to whoever you would like to give it to. He says that it why Avraham Avinu asked in 23:4 (תְּנוּ לִי) give to me. It doesn't say Mechor Li sell it to me. (תְּנוּ לִי אֲחֻזַּת-קֶבֶר) give it to me as a gift and I will give you a gift. 23:9 (וְיִתֶּן-לִי, אֶת-מְעָרַת הַמַּכְפֵּלָה) they phrased it as a gift although it was something that he normally should have purchased. But it was phrased as a gift to try to circumvent the Halachos of Dina D'bar Metzra.

I would add a third Nekuda to Rav Chaim's two. That is that Avraham Avinu paid a very high price for it. When he paid he gave coins that were (עֹבֵר לַסֹּחֵר). He paid with coins that had greater value to the person who would get it and (וַיִּשְׁקֹל אַבְרָהָם לְעֶפְרֹן, אֶת-הַכֶּסֶף אֲשֶׁר דִּבֶּר בְּאָזְנֵי בְנֵי-חֵת--אַרְבַּע מֵאוֹת שֶׁקֶל כֶּסֶף). He did it publicly. He waited and gave it to him publicly. This is because another exception to Dina D'bar Metzra is if the neighbor who wants to pay a lower price of course you have the right of first refusal but it is at the price that the purchaser paid. Maybe that is why Avraham paid a full price and a high price because he realized that no one else would match him on that price. Three ways to avoid being a Bar Metzra.

2. Let's turn towards the end of the Parsha. At the end of the Parsha after Shishi in 25:6 the very last thing Avraham Avinu does before the Posuk says that he passed away. The last thing he does is (וְלִבְנֵי הַפִּילַגְשִׁים אֲשֶׁר לְאַבְרָהָם, נָתַן אַבְרָהָם מַתָּנֹת; וַיְשַׁלְּחֵם מֵעַל יִצְחָק בְּנוֹ, בְּעוֹדֶנּוּ חַי, קֵדְמָה, אֶל-אֶרֶץ קֶדֶם). The last thing he did was to send away the Bnei Ketura. Avraham Avinu had many more children than Yitzchok and Yishmael. He had the Bnei Ketura here at the end of the Parsha, quite a number of additional children. In his lifetime he sent them away, (וַיְשַׁלְּחֵם מֵעַל יִצְחָק בְּנוֹ, בְּעוֹדֶנּוּ חַי). The question is why the sudden change of heart. He has a son Yishmael who the Posuk describes as someone less than a good influence on Yitzchok and there he is reluctant to send him away. Sarah has to compel him to send Yishmael away. Here he has other children and he sends them away on his own. Why?

Rav Hutner in the Pachad Yitzchok on Mamarei Pesach 83 brings a thought from the GRA, the Vilna Gaon. We are all familiar with the fact that there is a Bris Avraham, Bris Yitzchok, and Bris Yaakov. HKB"H has a covenant with the Jewish people which comes from each of the Avos. The GRA says that when the Torah says that Hashem remembered Es Brisi Avraham, V'es Brisi Yitzchok, V'es Brisi Yaakov, the rule is that the word Es attaches to something and indicates a second dimension to it, something in addition to it. For example when it says Devarim 6:13 (אֶת-יְ רָוָר אֱלֹרִיךְ תִּירָא) fear Hashem. The word Es adds the Talmidai Chachamim who represent Hashem should also be feared. What is added by Es Brisi Avraham, V'es Brisi Yitzchok, V'es Brisi Yaakov? The Gra says there is a Brisa Imahos. The Imahos too have a Bris which is a specific Bris to the Imahos. What is that?

That Bris is that the Imahos, the Jewish mother is a woman who is a Geder, a Choma. Somebody who protects the home. The husband typically goes out into the world and the mother even in a society where she goes out into the world, has as her job the protecting of the home from the outside influences. A woman is called a Choma, a wall, a protective wall around the home. Under

the Chuppah, a Kallah walks around her Chosson 7 times and the language that is used is that she is the Choma, she is the wall, she is the barrier to the home.

The Bris of the Imahos was to protect the home from outside influences. Sarah made sure that Yishmael left. Rivka made sure that Yaakov was protected from the influence of Eisav. Rachel and Leah were the ones who left the house of Lavan, left the influence of Lavan behind, and each of these Imahos had this role, the role of being a Choma. When the Bnei Ketura were born, there was no Sarah. Sarah had passed away already. The Bris of the Imahos did not exist. Here Avraham Avinu had to undertake the role of the Jewish mother and he understood (וְיִשַׂחֵק מֵעַל יִצְחָק). He understood that he had to do what Sarah would have done. That is the role of the mother of Klal Yisrael.

It is not the way we typically look at it. Typically, when one looks for a wife, a person is not necessarily looking for someone that is protective or shy from the influence of the street. To the typical young man today, a woman who is in style, who is very attractive, very desirable, she has a style, she is in the world. Even a man who finds himself susceptible to the influences of the world, should be happy to have a wife who is a barrier to the house, who doesn't want the smart phone, who doesn't want the outside influences in the home. That is the role of the Imahos. It bothered Avraham Avinu Kavayochel. The Posuk says that he was unhappy with Sarah's recommendation. The Ribbono Shel Olam had to say that which Sarah tells you listen to her as it says in 21:12 (כֹּל אֲשֶׁר תֹּאמַר אֵלֶיךָ שָׂרָה, שְׁמַע בְּקֹלָהּ). Rivka with Yitzchok had to sort of force the hand to make it happen that the Berachos went to Yaakov. And so, the role of the Imahos is that role the role of protecting the home from outside influence. The men who are lucky enough to have wives that want such a protection in their house should not resist it. They should listen to the word of the Ribbono Shel Olam and say (שְׁמַע בְּקֹלָהּ). You may say that your wife is not Sarah and that may be true but neither are you Avraham Avinu. And thus, the Pachad Yitzchok gives us an insight into the role that the Imahos played in developing Klal Yisrael. This role of Choma Misaviv, of protecting their children from the outside influences. And it is only here after the passing of Sarah that (וְיִשַׂחֵק מֵעַל יִצְחָק).

3. I would like to share with you another idea from the GRA which is in the GRA on Bava Kamma I believe on Daf 32 in the Biurai HaGra. There is printed from the GRA an insight into the three Shemoneh Esrei's of Shabbos. As you know, on Shabbos the middle Berachos of the three Shemoneh Esrei's are different. Ata Kidashta for the Maariv Shemoneh Esrei, Yismach Moshe in the morning, and Ata Echad V'shimcha Echad for Mincha. This is unlike Yom Tov where we say Ata Vechartanu and all three Shemoneh Esrei's are identical. During the week certainly the three Shemoneh Esrei's are identical. On Shabbos they are fundamentally different. The middle Beracha is different in each of the three. What is usually known are the words of the Tur. The Tur explains that there are three aspects of Shabbos. There is Shabbos Beraishis which is the Shabbos of creation, Shabbos of Mattan Torah which is the Shabbos on which the Torah was given at Har Sinai, and Yom Shekulo Shabbos which is L'asid Lavo, which is the eternal Shabbos of Yemos Hamashiach. Therefore, the first Shemoneh Esrei Ata Kidashta refers back to Vayachulu Hashamayim V'haaretz which is a reference to creation, the second Shemoneh Esrei Yismach Moshe B'matnas Chelko K'eved Neeman Kirasa Lo, K'lil Tiferes B'rosho Nosata Lo, B'omdo Lefanecha Al Har Sinai, Ushnai Luchos Avanim Horid B'yado which is a reference to the Shabbos of Mattan Torah, and the final one Ata Echad V'shimcha Echad, Umi K'amcha Yisrael Go Echad

B'aretz refers to the ultimate day of the Yom Shabbos which is a Shabbos of Hashkeit Vavetach of Menucha Shelaima She'ata Rotzeh Ba which is the Shabbos of L'asid Lavo. This is the Tur's explanation.

The GRA adds another dimension to this. He says the three Shemoneh Esrei's represent the three steps in the bond between the Ribbono Shel Olam and Klal Yisrael. Ata Kidashta is like a Kiddushin. HKB"H refers to the Jewish people as his Kallah. To marry a Kalla you need first to give Kiddushin, then to have a Chuppah, and a wedding celebration, and then to live as one. The first Shemoneh Esrei represents Ata Kidashta, the Kiddushin, the initial connection with Klal Yisrael. The second Shemoneh Esrei K'lil Tiferes B'rosho Nosata Lo refers to Klil, to the Chuppah, to that which Klal Yisrael got as a wedding celebration. We talk then about Yismach Moshe, about celebrating. That is the second Shemoneh Esrei. The third Shemoneh Esrei Ata Echad V'shimcha Echad is the Yichud of Hashem and Klal Yisrael. The Chosson and Kallah go into a Yichud room or go off as one and live their lives Echad as one, husband and wife as one. As a Menuchas Emes V'emunah, Menuchas Shalom V'shalva V'hashkeit Vavetach. A home of Menucha not a home of excitement. A home of calm, living together as one. That is the ultimate bond of Klal Yisrael with the Ribbono Shel Olam and the ultimate bond of husband and wife.

What the Tur and the GRA tell us is that as Shabbos goes on it becomes more significant. The highlight of Shabbos should be the Mincha and Maariv, the twilight as Shabbos leaves where you have the whole Shabbos behind you. It is a time of greater Kedushah of Shabbos.

The same thing is true about marriage. The ultimate in marriage is not the Chuppah, not the Kiddushin, not the celebration, but the Ata Echad, the coming together as an oneness of a couple. Living together as Shutfin. Happy, not excited because excitement is not sustainable. Happiness is. A happiness, Shalom V'shalva Hashkeit Vavetach.

I would add to this that there is a fourth Shemoneh Esrei. When Shabbos leaves, we say goodbye with Ata Chonantanu. We talk about the Havdalah of Shabbos D'chol by mentioning one last thing. That is the Daas, the Havdalah. As they say in Yiddish, A Bissel Seichel Zol Nisht Geshant. It doesn't hurt to have a little bit of Seichel, of understanding. A marriage, the ultimate Ata Echad is a coming together of husband and wife, has to be followed by certain Seichel, an understanding, and intelligence of dealing one with the other. A Havdalah, an understanding of what is appropriate and what is not appropriate in life. Ata Chonantanu. And so, these three Shemoneh Esrei represent the three steps in HKB"H's bond with Klal Yisrael and a man's bond with his wife. A beautiful Vort for a Sholosh Seudos /Sheva Berachos if you may have one coming up.

With that I want to wish everybody an absolutely wonderful Shabbos, a Shabbos of Menucha and Shalva. The only real Menucha and Shalva is in the Bais Medrash where a person sits and does something meaningful. It gives his Neshama that connection to the Ribbono Shel Olam, the Achdus of Hashem and Klal Yisrael. A Gutten Shabbos to all!

Rabbi Reisman - Parshas Chaya Sarah 5773

I would like to share with you a few thoughts on the Parsha. One item which caught my attention as I was learning the Parsha (of course with Rashi), I discovered the following. The Posuk says right at the beginning of the Parsha in 23:10 (וְעֶפְרוֹן יֹשֵׁב, בְּתוֹךְ בְּנֵי-חֵת) that Efron was Yoshev B'soch Bnei Cheis. Rashi tells us (ועפרון ישב: כתיב חסר, אותו היום מנוהו שוטר עליהם, מפני חשיבותו של אברהם שהיה צריך לו עלה לגדולה) that the word Yosheiv which should be spelled Yud Vav Shin Bais is Choseir, it is spelled Yoshav (יֹשֵׁב) without a Vav that could have a Choilam. For that Rashi brings a Drasha. It struck me because I remember in last week's Parsha we had the same thing twice right at the beginning of Parshas Vayeira when it says about Avraham in 18:1 (וְהוּא יֹשֵׁב פֶּתַח-הָאֹהֶל) V'hu Yosheiv Pesach Ha'ohel. Rashi there (ישב: ישב כתיב) also noted that the word Yosheiv here is written Choseir and he brought a Drasha. Later by Lot the Posuk says in 19:1 (וְלוֹט, יֹשֵׁב בְּשַׁעַר-סְדֹם) V'lot Yosheiv B'shaar Sedom with a Choseir Vav and Rashi (ולוט ישב בשער סדום: ישב כתיב אותו היום מינוהו שופט עליהם) brought a Drasha why it is spelled Choseir. It bothered me because it seems that the word Yosheiv in Tanach is generally written Choseir without the Vav. As it says in Tehillim 91 says (יֹשֵׁב, בְּסֵתֶר עֶלְיוֹן) Yosheiv B'seiser Elyon where Yosheiv is spelled without a Vav. It seems disturbing that we are making a Drasha on something which seems to be the normal spelling of the word Yosheiv. This question struck me at the beginning of the week when I was reading the Parsha. That day about 2 hours later, I was learning Gemara Pesachim 3b and there I saw a Tosafos in (רכבת כתיב. וא"ת לכתוב נמי ישבת ואומר ר"י דלא מצי למיכתב ישבת דכל היכא דכתב ישב בלא וי"ו אתא לדרשה כדדרשינן ולוט ישב בשער סדום אותו היום מינוהו שופט (בראשית רבה פרשה נ) :) Dibbur Hamaschil Rocheves Kesiv (second Tosafos from the top). Tosafos there writes that the word Yosheiv is always Darshuned when it is Choseir. Not every word that is Choseir is Darshuned but Tosafos says specifically that the word Yosheiv every time it is written Choseir is there for a Drasha. If so we accept that the word Yosheiv when it is Choseir is for a Drasha. It is still quite striking that it is typically written that way. One wonders if the message is this. That the word Yosheiv in the case of for example Lot or in the case of Efron, he was sitting in a position of authority. When a person sits in a position of authority he feels like he belongs there, he has a certain feeling of Gaiva, of it being his. It is typically written Yoshav as if to say it is not a permanent thing it is a new thing as Rashi says here. Perhaps that is the message by the fact that it is generally written this way.

What is the rule? When do we Darshun a word that has a Choilam and is written without a Vav and when do say that it is normal? I recall once hearing from Rav Pam the following rule which may be the Shitta of Tosafos in Pesachim 3b. Rav Pam gave the following rule. He said that when a word is spelled with a Choilam and it can be mistaken for another word which does not have a Choilam, I will give an example. The word Os means a letter, spelled Aleph Vav Saf. It is always written Malei, there is always a Vav with a Choilam. In such situations it has to be written Malei because otherwise it could be mistaken for a different word. So in that type of a situation the word must be Malei. I will give you another example. The word Kol for voice, Kuf Vav Lamed. Without the Vav it would be Kal. Kal of course is a different word. The word Bor a pit, Bais Vav Reish. If you take out the Vav it is Bais Reish, Bar (wheat), it means something else. The Klal is when a word can be mistaken for another word such as Yosheiv which without the Vav could be mistaken for Yoshav then it must be written Malei and if it is not then it comes for a Drasha. However, there are many words that are always written Choseir like Yaakov (Avinu). There it is just the opposite, the few times it is written Malei we make a Drasha. Why so? Because Yaakov with or without the Vav would not be mistaken for a different word and since it would not be mistaken for a different

word the normal way is to write it Choseir. It would be true about words like Ohel which is written Choseir. Dov a bear in Tanach is written Choseir even though people today tend to write it Malei. Or words like Vayavo which is always written without a Vav after the Bais. So we have a Klal which is where a word needs a Choilem to make it distinctive from another word which is spelled the same way without it then the normal way is with a Choilem and if there is no Choilem then there is a Drasha. On the other hand where a word does not need a Choilem such as Yaakov, Dov, Ohel, or M'od, there the reverse is true, there we Darshun it when it has. Here we have a useful Klal for all of Tanach.

Let me move on to something that is more B'derech Hamachshava. This Parsha is the story of the most wonderful Shadchan, Eliezer. A Shadchan who really wanted the Shidduch for himself but nevertheless was very devoted to Avraham Avinu and sought out the Shidduch for him. How many times does Eliezer's name appear in this week's Parsha? How many times does Eliezer's name appear in the story of Eliezer getting Rivka to marry Yitzchok? Someone might guess 10, 15, or 20 times. Actually Eliezer's name does not appear at all in Parshas Chaya Sarah. It is always Eved Avraham, or Ha'eved, even Ha'ish. However, Eliezer's name does not appear. The lesson in that is to be a Shadchan, to be somebody who does for others the self has to be sacrificed. To be an appropriate person who is devoted to helping others, the Ani, the self has to be sacrificed. That is the Gadlus of this Shadchan. The Shadchan who was so devoted that he wasn't thinking of himself, had he been thinking of himself, he wanted the Shidduch for himself. Therefore, that is the Remez in that it is not found. Now this Yesod is Mirumaz or at least explains something in Megillas Rus. In Megillas Rus when Naami the wonderful Shadchan sends Rus out to go and meet Boaz in middle of the night, we find in Rus 3:5 (וַתֹּאמֶר, אֵלֶיהָ: כֹּל אֲשֶׁר-תֹּאמְרִי (אֵלָי), אֶעֱשֶׂה). Rus says that whatever you tell me to do I will do. The word Ailai is a Kri but not a Kesiv. In Chumash there is no such thing as an entire word being a Kri V'lo Kesiv. We find it in Tanach especially in Kesuvim occasionally, and here the word Ailai is not written it is only read. The same idea. That to pursue a Shidduch properly a person has to be willing to sacrifice the (אֵלַי) (the me). If you are in it for "the me" then things don't go properly.

One more thought regarding Shidduchim. We have what appears to be a contradiction regarding the beauty of Rivka. We know that Rivka and the Imahos in general were Shleimos in that even physically they had a beauty. The Posuk says here when Eliezer comes to the Bor and Rivka is first introduced in 24:16 (וְהַנַּעֲרָ, טֹבַת מַרְאֶה מְאֹד) and Rivka this woman was Tovas Mar'e M'od, she was exceedingly beautiful. Later in Parshas Toldos when Yitzchok comes to the Eretz Haplishtim, we find that there was a fear that she would be kidnapped by the agents of Avimelech. There it describes her in 26:7 as (כִּי-טוֹבַת מַרְאֶה הִוא) because she was beautiful. What happened? Here in Parshas Chaya Sarah it describes her as (וְהַנַּעֲרָ, טֹבַת מַרְאֶה מְאֹד) exceedingly beautiful. There in Parshas Toldos it describes her as just an ordinary (כִּי-טוֹבַת מַרְאֶה הִוא). That is something which is striking. Why the change?

I remember Rav Druk used to say perhaps tongue in cheek. He asked a Kasha that in Aishes Chayil in Mishlei 31:10 (אֵשֶׁת-חַיִל, מִי יִמְצָא). We say Aishes Chayil Mi Yimtza, who can find a woman of valor. Mi Yimtza, in other words it is rare to find an Aishes Chayil. Later in 31:29 it says (רַבּוֹת בָּנוֹת, עָשׂוּ חָיִל) Rabos Banos Asu Choyil there are many women who are Asu Choyil who are an Aishes Chayil. This seems to contradict the concept of Aishes Chayil Mi Yimtza.

Rav Druk used to say Rabos Banos Asu Choyil when a person is looking for a Shidduch they are all wonderful they are all exceedingly great, Rabos Banos Asu Choyil. When you are looking for a Shidduch everything is exaggerated. Aishes Chayil Mi Yimtza when we are describing a married woman if she is described as an Aishes Chayil then Mi Yimtza it is rare.

Perhaps the same idea. As long as she was single the Posuk describes her as (וְהַנַּעֲרָ, טֹבַת מַרְאֶה מְאֹד). You want to describe a single woman that is looking for a Shidduch, describe her in the best way that you can. (טֹבַת מַרְאֶה מְאֹד). Later once she is married it tells you the truth (טוֹבַת מַרְאֶה הִוא), however, maybe not (מְאֹד). This is an interesting possibility.

24:22 (וַיְהִי, כַּאֲשֶׁר כִּלּוּ הַגְּמַלִּים לִשְׁתּוֹת, וַיִּקַּח הָאִישׁ נֶזֶם זָהָב, בֶּקַע מִשְׁקָלוֹ--וּשְׁנֵי צְמִידִים עַל-יָדֶיהָ, עֲשָׂרָה זָהָב מִשְׁקָלָם). The question of the week: we find that when Eliezer comes to Rivkah and discovers Rivkah he gives her a gift. What are the gifts? A couple of bracelets which we understand and a Nezem, a nose ring. Now our women don't wear nose rings at least not in this continent, however, apparently it was the style at that time to wear a nose ring. Fine so he gives her a nose ring. However, what is puzzling is that the nose ring is described as weighing a Beka, it seems to me at least that this nose ring is quite heavy. A Beka Mishkalo, Beka Lagulgoles, a Beka appears to be a Chatzi Shekel that which was given for the counting of the Yidden. A Chatzi Shekel is two Dinarim. A Dinar is 192 Perutos. It sounds like something which weighed 384 Perutos. A Peruta is a penny. 384 Perutos something which seems quite heavy for a person to wear on the nose. If indeed a Nezem is a nose ring, it is very puzzling. We see women wear earrings, earrings aren't that heavy and that there should be a nose ring of this weight seems to be something quite puzzling. Is it possible that they didn't wear it and that they decorated their homes with it. I don't know.

In closing I would like to call everyone's attention to what has taken place in a great part of the New York area but it is most pronounced in the Far Rockaway area. The terrible tragedy of what the recent hurricane or storm called Sandy has done to that area. I think many of us who are not in Far Rockaway are really being oblivious to what has taken place there, the scope of the suffering that has taken place. The scope of the danger, and the long term displacement that are taking place. Children, young children who it is an adventure for the first week, suddenly they are out of the house, or in their house without proper power. Even mentally the anguish and financially it is a tremendous loss. FEMA doesn't give money very quickly. Of all the forms that are filled out there is not a whole lot of money going in. We who are not in the Far Rockaway area really are lacking in our proper response. Really lacking in our proper response of what we should be doing. Financially, but our hearts have to be there. A Tzaddik went last week, a man from our Shul, he went there with a minivan load of pizza pies to hand out. It meant so much to people not because of the pizza pie but because of the idea that people from the outside are feeling the Tzar, they are feeling the pain of what is going on there. We need to do more, and to find out what we can do. Many people are sleeping in homes without heat or power to protect their homes. There is a place to drop off new blankets and new linen in the Shul. This is for families like your own. There is much more that is needed as well. But feel the Tzar, the pain that so many of Acheinu B'nei Yisrael are going through. Many families that don't have places to stay long term and many people are displaced. For those who can help it would be a tremendous Chesed. It is good for you, you should not be in a position where this is going on in your own backyard and you are oblivious to the Tzar and the suffering that is going on. May HKB"H grant that those who are suffering should find the silver lining the Beracha behind it and see the Chesed of other Yidden. IY"H we should be Zoche

in Parshas Chaya Sarah which is a Parsha of tremendous Beracha. It should also be a week, a Shabbos that should be a Refuah for Klal Yisrael. A Gutten Shabbos to all.

Rabbi Reisman - Parshas Chayei Sarah 5772

A couple of thoughts on this week's Parsha. Let me start with a simpler thought and move on to one that is a lot deeper.

There is a beautiful Vort that I heard B'sheim the Bobover Rebbe Zatzal, regarding the fact that we learn Kesef Kiddushin from the beginning of the Parsha from the Kesef of Efron. When Avraham bought the Meoras Hamachpeila from Efron he paid him Kesef and we have a Hekish in Maseches Kiddushin 2a (12 lines from the top) (וכסף מנ"ל גמר קיחה קיחה משדה עפרון כתיב הכא כי יקח (איש אשה וכתיב התם נתתי כסף השדה קח ממני (קיחה קיחה משדה עפרון) and learn from there that to Kiddushin. The question is why learn from such a strange place, why learn Kiddushin from money that was used to bury someone, money which is spent with a person like Efron, why should that be a source and what Remez is in the fact that there is a source from Efron to marriage?

The Bobover Rebbe said a very elegant Vort. He said that when Efron sold the Meoras Hamachpeila to Avraham, each side in the deal was very excited. Efron was sure that he was making a killing. He was sure that he was getting the deal of his life. For this rocky field he was getting top dollar and he was getting money (23:16) (עֹבֵר לַסֹּחֵר). Efron was certain that he was getting the better deal. Avrohom Avinu on the other hand knew that this was not an ordinary field. He knew that the Meoras Hamachpeila which is in this field, contained the remains of Adam and Chava and that it was a place of special Kedusha. So even though Avrohom paid (אַרְבַּע מֵאוֹת שֶׁקֶל כֶּסֶף, עֹבֵר לַסֹּחֵר), he knew that he was getting a great deal. So that the Kesef of Efron was unique in that each side felt that it was getting the better end of the deal. This is a Remez for marriage. Marriage should be the same way. When a couple gets married the ideal thing is that each side feels that it's getting the better of the deal. That it's getting the good deal. That it's getting something very special. It is a beautiful Remez from here to Kesef Kiddushin. This is a Vort from the Bobover Rebbe.

I would like to move on to a Vort from Rav Schwab in the Sefer Mayan Bais Hashoeva here (page # 54) on the Parsha. It is not just a Vort on the Parsha but as is generally the style of Rav Schwab, it is a Yesod Amuk Meod, a very deep Yesod which answers questions beyond those here in the Parsha.

Let me start with the question with which Rav Schwab begins which relates to this week's Parsha and add a few other questions which will be answered by the same Yesod. Rav Schwab asks regarding the Nisayon of Avrohom Avinu. Most Rishonim count the Akeida as the 10th Nisayon, the final Nisayon. Yet the Gemara in Bava Basra 15b (13 lines from the bottom) (אמר לפניו רבש"ע שטתי בכל העולם כולו ולא מצאתי נאמן כעבדך אברהם שאמרת לו קום התהלך בארץ לארכה ולרחבה כי לך אתננה (ואפילו הכי בשעה שלא מצא מקום לקבור את שרה[עד שקנה בד' מאות שקל כסף] לא הרהר אחר מדותיך) tells us regarding the greatness of Avrohom that there was an element of Nisayon here as well. That Avrohom Avinu had been promised all of Eretz Yisrael and yet when he needed a plot of land in which to bury his wife and he had to pay top dollar. The Gemara says (לא הרהר אחר מדותיך). Still

he was not Miharer (ponder or contemplate) after the Middos of Hashem. The Gemara certainly seems to say that this is a Nisayon. There are a number of Rishonim who count this as the 10th Nisayon. However, going with the approach of most Rishonim, the question is what exactly was different about the Nisayon here in the purchasing of the Meoras Hamachpeila?

In addition Rav Schwab says (וּמָצָאתָ אֶת לְבָבוֹ נֶאֱמָן לְפָנֶיךָ). We know that Hakadosh Baruch Hu already earlier found the heart of Avrohom (נֶאֱמָן לְפָנֶיךָ) complete. So what is left to do here in this Nisayon, what is left to prove? These are the questions regarding this Parsha.

There are other questions when we deal with the idea of Nisyonos and what they are meant to accomplish. We know that a Malach, an angel, doesn't have a Yeitzer Horah. Yet we find the concept of Nisyonos and Yimei Hadin for Malachim. U'malachim Yeichofaizun V'chil Ur'ada Yo'chai'zun, V'yomru Hinei Yom Hadin (this is found in the Unisane Tokef section in the Mussaf of the Yomim Noraim). The Malachim themselves tremble by the Yom Hadin. What is the Din about?

Or V'chulam M'kablim Aleihem Ol Malchus Shamayim Zeh Mi'zeh. We know that Malachim have an idea of Kabbalas Ol Malchus Shamayim, for what? They don't lack in Kabbalas Ol Malchus Shamayim at any moment. This is a second question with which Rav Schwab brings.

There is a third similar idea which Rav Schwab does not mention here on the Parsha but which is almost identical in its difficulty. The Gemara in Maseches Shabbos 151b (16 lines from the bottom) relates regarding Yemos Hamashiach, that it is a time in which there is not an opportunity for Zechus and Chov (והגיעו שנים אשר תאמר אין לי בהם חפץ אלו ימי המשיח שאין בהם לא זכות ולא חובה). The Gemara seems to be saying that in the days of Moshiach there is no Schar V'onesh anymore. Because there will be no Yeitzer Hora and therefore, it will be easy to serve the Ribbono Shel Olam. In such circumstances of course there will certainly be no Schar V'onesh, no reward for doing the right thing.

There are a number of difficulties with this. The first one being what is the purpose of Yemos Hamashiach. If there is no Nisayon and no Schar V'onesh, we don't do things for reward but there has to be a purpose in people going through the motions of Kiyum Hamitzvos in Yemos Hamashiach?

But more difficult is the Rambam in the end of Hilchos Malachim 12:4 who writes regarding Yemos Hamashiach that (לא נתאוו החכמים והנביאים ימות המשיח. לא כדי שישלטו על כל העולם. ולא כדי שירדו בעכו"ם. ולא כדי שינשאו אותם העמים. ולא כדי לאכול ולשתות ולשמוח. אלא כדי שיהיו פנויין בתורה וחכמתה. ולא יהיה להם נוגש ומבטל. כדי שיזכו לחיי העולם הבא). The Rambam is saying why did the Neviim and Chachamim want very much that Moshiach should come. It is not for any side reason. It is only (אלא כדי) for the following reason (כדי שיזכו לחיי העולם הבא). The reason the Neviim and Chachamim desire Yemos HaMashiach is so that we can be Osek in Torah properly (כדי שיזכו לחיי העולם הבא). That sounds like a reward. So that we should be Zoche L'olam Habo. How are we Zoche L'olam Habo during that period of time?

So these are 3 difficulties. The difficulty regarding Avrohom Avinu, regarding the Malachim, and regarding Olam Habah. All are very similar difficulties. Rav Schwab here in the Parsha has an extraordinary suggestion as to what actually these 3 Nisyonos are.

Rav Schwab says that there are 2 types of Nisyonos. The typical Nisayon is the Nisayon between good and evil. Devarim 30:15 (רְאֵה נָתַתִּי לְפָנֶיךָ הַיּוֹם, אֶת-הַחַיִּים וְאֶת-הַטּוֹב, וְאֶת-הַמָּוֶת, וְאֶת-הָרָע). That is the typical Nisayon. Will a person sin or will he refrain from sin. Will he do a Mitzvah or will he fail to do the Mitzvah. That is certainly a typical Nisayon of Olam Hazeh and the Asara Nisyonos of Avraham were likely that type of Nisayon. Will he go to the Akeidah or will he not go to the Akeidah. Subsequent to that, there is a greater level of Nisayon. There is a Geder of Nisayon where a person certainly will do what is right. Where a person certainly will be Bochur Batov. But there is a Nisayon B'aichus Avodosam, in the quality, in the Zrizus, in the devotion which a person attaches to the Kiyum Hamitzvah. In other words, the way I would phrase it is there is one Nisayon in the battle between Yeitzer Hatov and Yeitzer Hora and there is another Nisayon in the Yeitzer Tov itself. How devoted the Yeitzer Tov is, how devoted the person with his Yeitzer Tov is and his Avodas Hashem.

Rav Schwab says that this Nisayon is the Nisayon of Malachim. V'chulam M'kablim Aleihem, they are all Mekabeil on themselves every day Ol Malchus Shamayim Zeh Mizeh because they have to rededicate themselves to do the Ratzon Hashem B'chol Koach and on that there is also a Schar V'onesh.

That was Avraham's Nisayon. Avraham's Nisayon in Afilu Hachi Lo Hirher Achar Midosecha

(מדותיך לא הרהר אחר ואפילו הכי). Of course there was nothing that he was going to do differently, but the quality and the way he went about doing it, doing it not reluctantly not with a chip on his shoulder, but going ahead and doing what had to be done that was the Nisayon of Avraham Avinu. That is the Nisayon of Malachim.

I would add that that is the Nisayon of Yemos Hamashiach. There will not be a Yeitzer Horah but what type of devotion will a person have towards his Limud Hatorah and his Kiyum Mitzvos. That will still be a measure of Nisayon for every person.

Rav Schwab adds a very touching piece. He says, we know that the Satan is Mekatreig during times of Sakana (danger) by complaining to the Ribbono Shel Olam how people are responding. The Poshut Pshat is that the Satan is Mekatreig Bish'as Hasakana. When a person is in danger the Satan reminds the Beis Din Shel Maila of a person's sins.

Rav Schwab suggests an additional idea. Satan Mekatreig Bish'as Hasakana, when a person is during a time of difficulty, in a time of challenge, the Satan picks at the way a person responds. When a person has a danger, when a person has some sort of physical problem, some materialistic problem, some problem in Olam Hazeh, when a person comes to that type of situation, he has to use that opportunity for growth. If a person is challenged and does not use it properly, Satan Mekatreig Bish'as Hasakana. It is the same idea, it is not a moment of a choice between Yeitzer Hatov and Yeitzer Horah. When a person has an opportunity to use his Yeitzer Hatov for Shleimus

in serving Hashem, then a person has to take that opportunity. This is a tremendous insight from Rav Schwab into the Yeitzer Tov and it's Nisyonos which we have here in this world.

Let's move a little later in the Parsha. Eliezer comes to the home of Lavan and Besuel and requests the hand of Rivka in marriage to Yitzchok and in 24:51 he is told (הִנֵּה-רִבְקָה לְפָנֶיךָ, קַח וָלֵךְ) here is Rivka take her and go and (וּתְהִי אִשָּׁה לְבֶן-אֲדֹנֶיךָ, כַּאֲשֶׁר דִּבֶּר יְרוָר), they agree. What happens afterwards? Afterwards Eliezer thanks them, eats, and sleeps overnight (וַיֹּאכְלוּ וַיִּשְׁתּוּ, הוּא וְהָאֲנָשִׁים אֲשֶׁר-עִמּוֹ--וַיָּלִינוּ) and the very next morning they say 24:55 (תֵּשֶׁב הַנַּעֲרָ אִתָּנוּ יָמִים אוֹ עָשׂוֹר; אַחַר, תֵּלֵךְ) let her stay with us for a year or 10 months and then they say 24:57 (וְנִשְׁאֲלָה, אֶת-פִּיהָ) let's see what she wants to do. Their tone changes. At night they said (קַח וָלֵךְ) and by day they are very reluctant. What changed between the night and the following morning?

I would like to share with you a Vort that it says in the Tosafos Beracha which he doesn't say to answer this question but once we read the Tosafos Beracha we will understand the answer. The Tosafos Beracha is back on Posuk 34 some 15 Pesukim earlier and there we are told that Eliezer refuses to eat. He says, 24:33 (וַיֹּאמֶר לֹא אֹכַל, עַד אִם-דִּבַּרְתִּי דְּבָרָי) I will not eat until I speak to you. Why did he refuse to eat? It is the normal procedure for people who discuss things to eat and talk and discuss things over dinner or lunch. Eliezer says I am not eating anything until I speak to you. What is the reason for that?

The Tosafos Beracha suggests the following. The Gemara in Maseches Sanhedrin 52b (top line) says (תלמיד חכם דומה לפני עם הארץ בתחלה דומה לקיתון של זהב סיפר הימנו דומה לקיתון של כסף נהנה ממנו דומה לקיתון של חרש כיון שנשבר שוב אין לו תקנה) that an Am Haaretz (a simpleton) is Michabeid Talmidei Chachamim has honor for Talmidei Chachamim until the Talmid Chochom has to come onto the Am Haaretz. Whether the Am Haaretz gives him a donation or the Am Haaretz does something for him, suddenly the Am Ha'aretz is not in awe of the Talmid Chochom anymore. That is the nature of the Amei Ha'aretz the simple people of this world.

Suggests the Tosafos Beracha that Eliezer knew this. He knew that after they give him to eat and put him up for the night they will not look at him with the same respect, with the same awe. So he said wait let's finish this deal first. Let's discuss what I have to discuss when at this moment they look at him with different eyes and of course it worked and they said (קַח וָלֵךְ).

Taking that a step further we now see that it was indeed Mikuyam that which the Gemara says. After he ate and drank and they put him up to sleep, the next morning there was a whole different attitude. Because the attitude changes when the Am Haaretz benefits a Talmid Chochom his attitude towards the Talmid Chochom is much different. That is something that we have to learn from and an understanding of the Middos of human beings that once you give to someone there is a certain sense of superiority even when it is undeserved.

These are 3 thoughts on the Parsha, the Bobover Rebbe's Vort regarding Kessef Kiddushin, the Vort from Rav Schwab regarding the Nisyonos of the Yeitzer Tov, and this idea of the Tosafos Beracha regarding Am Haaretz Michabeid Talmid Chochom Ad She'nehena Mimenu.

The first question of the week is: One difficulty is just a simple Teitch word. In the beginning of the Parsha it says in 24:8 when Avraham makes Eliezer swear it says (רַק אֶת-בְּנִי, לֹא תָשֵׁב שָׁמָּה), one

condition, don't take my son out of Eretz Yisrael. The word (תָּשֵׁב) is to return. (רַק אֶת-בְּנִי, לֹא תָּשֵׁב שָׁמָּה) It seems to be an incorrect word because Yitzchok was never there that it should make sense to say (רַק אֶת-בְּנִי, לֹא תָּשֵׁב שָׁמָּה). Therefore this choice of word needs explanation. It should have said not to bring him there.

There is another difficulty. At the end of Parshas Vayeira Rashi tells us that when Avraham Avinu left the Akeida he started to worry about the Shidduch for his son 22:20 (אחרי הדברים האלה ויגד וגו': בשובו מהר המוריה היה אברהם מהרהר ואומר אילו היה בני שחוט כבר היה הולך בלא בנים, היה לי להשיאו אשה מבנות ענר אשכול וממרא, בשרו הקב"ה שנולדה רבקה בת זוגו, וזהו אחרי הדברים האלה הרהורי דברים שהיו על ידי עקידה). At that time Hakadosh Baruch Hu caused that Rivka should be born and of course 3 years later they got married. However, the language that Rashi employs says that the Ribbono Shel Olam informed Avrohom that Rivka was born. (בשרו הקב"ה שנולדה רבקה בת זוגו). If he was told, where is he sending Eliezer, he should have said go get Rivka.

Now of course it could be that Hakadosh Baruch Hu didn't give the name and Hakadosh Baruch Hu just said that the Zug of Yitzchok was born. If that is the case, then when Eliezer asks that his daughter be the Shidduch for Yitzchok as Rashi brings, why does Avraham say to him no deal, (24:39 Rashi) (אלי לא תלך האשה: אלי כתיב, בת היתה לו לאליעזר והיה מחזר למצוא עילה שיאמר לו אברהם לפנות אליו להשיאו בתו, אמר לו אברהם בני ברוך ואתה ארור, ואין ארור מדבק בברוך) Ein Arur Midabeik B'baruch. You are from a cursed family and we don't do Shidduchim with you. Why did Avraham have to speak harshly he should have said that Hashem spoke to me and told me that my son's Shidduch is already born and is in Chutz L'aretz and she is obviously not your daughter. I think this Kasha is a Tzorech Iyun Gadol and maybe someone will find an answer.

Rabbi Reisman - Parshas Chaya Sarah 5771

23:1 There is a Halachik concept that comes from the Maharal. The very first Rashi in Parshas Chaya Sarah tells us (ויהיו חיי שרה מאה שנה ועשרים שנה ושבע שנים: לכך נכתב שנה בכל כלל וכלל, לומר לך שכל אחד נדרש לעצמו, בת מאה כבת עשרים לחטא, מה בת עשרים לא חטאה, שהרי אינה בת עונשין, אף בת מאה בלא חטא, ובת עשרים כבת שבע ליופי) at 20 she hadn't sinned so too at 100 she hadn't sinned. What does the age of 20 have to do with sinning?

The R'aim, Mizrachi and the Maharal say that in Shamayim a person is not judged until he is 20 years old. Somebody who is under 20 is not punished. For that reason, when she hit 20 she was without sin and so too when she hit 100 she was without sin. This is the Pshat in Rashi which is well known.

The Maharal asks a Gevalidge Kasha. He says if it is true that in Shamayim there is no punishment until someone is 20 years old, then we have a fundamental problem with a Korban Chatos. That is, a person is obligated to bring a Korban Chatos if he did an Aveira B'shogeg. What type of Aveira?

The Gemara Darshuns Kol Shezedono Kares Shigigaso Chatos. If someone violated one of the 36 Lavin in the Torah which is punished by Kares if it was done deliberately, his punishment when the sin is done unintentionally is a Korban Chatos.

The Maharal asks on this, someone who is over 13 years old, is already obligated to bring a Korban Chatos, has a problem. Between the age of 13 and 20 there is no punishment in Shamayim, so there is no Onesh of Kares. So how could it be that someone between the ages of 13 and 20 brings a Korban Chatos, in fact he is not Zedono Kares?

This Kasha of the Maharal is brought by the Chacham Tzvi in Teshuva 49 and in the ביהודה נודע, תנינא, in Yoreh Dai'ah, קסד which can be found here: (http://hebrewbooks.org/pdfpager.aspx?req=1447&st=&pgnum=197). They both say the same thing. Both of them reject the idea that someone who is under the age of 20 is not punished B'dinai Shamayim. As a matter of fact both use the following language, they say could it be that someone who is under 20 years old can go out and steal and murder and as long as there are no witnesses to take him to Bais Din Shel Matta there will be no consequences. He can do any Aveira he wants, could that be, it is absurd.

Therefore they reject the idea that if someone is under the age of 20 he is not punished B'dinai Shamayim. There is a Makar for this in Maseches Shabbos Daf 89b (25 lines from the bottom) (שמות אמר לו ליצחק בניך חטאו לי אמר לפניו רבש"ע בני ולא בניך בשעה שהקדימו לפניך נעשה לנשמע קראת להם (ד) בני בכורי עכשיו בני ולא בניך ועוד כמה חטאו כמה שנותיו של אדם שבעים שנה דל עשרין דלא ענשת עלייהו. They say that we are not responsible for everything that it says in the Agadata. There might be an explanation in that particular case of the Gemara and it is not said as a Halacha.

Therefore, both the Chacham Tzvi and Nodeh B'yehuda say that this concept of someone who is under 20 is not punished B'dinai Shamayim is not true. It is interesting that the Chasam Sofer says the same thing and is quoted in Yoreh Dai'a in Pischai Teshuva 185 S'if Katan 9. So we have 3 great Gedolim the Chacham Tzvi, Nodeh B'yehuda, and the Chasam Sofer who dismiss what is commonly known and what early Meforshim learn from our Rashi. That somebody who is under 20 is not punished B'dinai Shamayim.

If so, the Kasha comes back what is Pshat in Rashi that (מה בת עשרים לא חטאה) at 20 Sarah was without sin?

There is actually a technical answer to that. We know that Sarah was not capable of having children. In Halachik terms she was an Ailanis. The Gemara says that someone who is an Ailanis does not become a Gedolah until she turns 20. So we have a Pshat in Rashi. As it turns out, we have something of a Pele as far as the concept which is well known that under 20 there is no Psak in Dinai Shamayim.

I would like to try to suggest a middle ground. In order to suggest a middle ground, I will introduce you to a Chidush Gadol M'od. In the Gilyanai Hashas which is Rav Yosef Engel's Sefer in Maseches Shabbos Daf 89, he brings from a Kadmon the following Chidush. He says that one under the age of 20 is not punished in Shamayim. He says the same thing is true for a Choson. A Choson gets 20 years in which he is not punished in Dinai Shamayim. Not only that, but a Ger would receive this treatment as well because Ger Shenisgayair K'koton She'nolad Dami. Not only that, a Melech or a Rav which is someone who is appointed to a position of authority, gets 20 years in which he is not punished B'dinai Shamayim. That certainly sounds like a Pliya. How can that

be that someone who gets married gets 20 years off the hook? That sounds delightful; a person should get married every 20 years.

I would suggest the following. The Kavana of the Chazal that under 20 a person is not punished, doesn't mean he is not punished. If a person does an Aveira that he is capable of dealing with, then of course he is punished in Dinai Shamayim. Still the fact is that a person who turns 13 is not mature and people struggle with personal types of Aveiros. Or even general Aveiros between the ages of 13 and 20 due to a lack of maturity and not being fully grown. Before 20 Chazal are telling us that it is an excuse.

If a person did an Aveira while he is under 20, and he did the Aveira because he is not fully mature yet, it is a good excuse. In Shamayim that is accepted. That is not to say that there is never any punishment for someone that is under 20. However, it is to say that the excuse of not being mature enough is good.

Parents who are raising children who are under 20 and he is not careful about all the Mitzvos, for Chinuch purposes it is better to be quiet. Because in fact you are still being Mechaneich him. To the degree that children still struggle and they certainly struggle until at least 20, it is an excuse.

What does that have to do with a Choson? A Choson, someone who just got married, or a Rav, someone who just took a new position, certainly a Ger, is confronted by all types of new things. It takes a long time to adapt and to adjust. For 20 years it is an excuse. It is an excuse, it is something new to you. I guess that means that once 20 years pass and you are used to being married, you should be good at it. Nowadays, I don't know if anybody makes it in 20 years. At least for the first 20 years you have the excuse that you are new at it and the Ribbono Shel Olam accepts that excuse. This is a possible P'shara between the Chazal and what the Chacham Tzvi, Node B'yehuda, and Chasam Sofer tell us.

So to review quickly, the Maharal understands that under 20 there is no punishment and he has a great Kasha of Kol Shezedono Kares Shigigaso Chatos. We don't have an answer for that. The Chacham Tzvi and Node B'yehuda say no, that under 20 there are punishments. We have a suggestion that the Gilyonai Hashas certainly fits well into. That under 20 is an acceptable excuse, however, it is not carte blanche that he is free from any punishment.

Agav there is a second Maharal on the Parsha that asks, that when Sara was 100 she was like someone who is 20 without sin. Sara lived until 127. What are you going to do with the Aveiros from 100 until the age of 127?

The answer is when you turn 100 the Yeitzer Hora disappears. He bases this on a Mishna in Pirkei Avos Perek 5 Mishna 24 that when a person hits 100 he is considered like a Mais and is Batul Min Haolam. What does it mean that he is gone? He can be alive and do Mitzvos?

He says that it refers to the Yeitzer Hora, when you hit 100 there is no more Yeitzer Hora and there is no more struggle. I am looking forward to my 100th birthday and hitting that stage in life.

24:16-17 There is a Gemara in Maseches Yevamos 13b (18 lines from the top) that says, the letter Lamed means to, like for example L'mitzrayim, to Mitzrayim. Occasionally instead of a Lamed at the beginning, it has a Hei at the end of the word. For example Mitzraimah, which means to Mitzrayim. The Gemara says that a Lamed at the beginning of a word and a Hei at the end of a word has the same meaning. It means to. Can it be that there really is no difference between them?

In Lashoin Koidesh there are no true synonyms, so it shouldn't be that they are exactly the same. The Ohr Chaim Hakadoish at the beginning of Parshas Vayeitzai, (28:10) וַיֵּלֶךְ, חָרָנָה says there is a difference between them, however, mysteriously he doesn't explain the difference. He makes this point again in Parshas Koirach in 16:33 on the word שְׁאֹלָה, however, he doesn't explain the difference.

Rav Yaakov Kamenetzky does explain the difference, in Emes L'Yaakov on Chumash. Rav Yaakov says, a Hei at the end of the word indicates that something is still at a distance. Vayeired Mitzraimah, he went to go down to Mitzrayim, Mitzrayim was still far away. He went towards Mitzrayim. When a word has a Lamed it is to, meaning something that is right in front of you. For example we will find in Parshas Vayishlach 33:16 וַיָּשָׁב בַּיּוֹם הַהוּא עֵשָׂו לְדַרְכּוֹ, שֵׂעִירָה. That Eisav returned on his way to Sai'ir. לְדַרְכּוֹ, the road was right there. שֵׂעִירָה towards Sai'ir, Sai'ir was far away. He headed towards Sai'ir.

Another example is found in Parshas Vayishlach in 35:16 עוֹד כִּבְרַת-הָאָרֶץ לָבוֹא אֶפְרָתָה there was quite a distance to go to Efras. אֶפְרָתָה with the Hei at the end of the word, implies that it is quite a distance away. This is most probably why Sham which means there, will always be Shamah to there and not L'sham. Shamayim will never have a L'shamayim, it will always be Shamaimah, look towards the heavens, heaven is always at a distance.

What does this have to do with this week's Parsha? It answers a Kasha. It says, וַיָּרָץ הָעֶבֶד, לִקְרָאתָהּ. This is right after Eliezer sees Rivka he runs towards her. Why is Eliezer running towards her? Rashi is bothered by this and answers, לפי שראה שעלו המים לקראתה. Meaning, because he saw the water rise toward her from the well. How do you see that from the Posuk?

The words right before וַיָּרָץ הָעֶבֶד, לִקְרָאתָהּ is וַתֵּרֶד הָעֵינָה, וַתְּמַלֵּא כַדָּהּ וַתָּעַל, meaning she went down to the well filled her pitcher, and came up. It should have said Vateired L'hoain, she went to the well. A Hei at the end of the word implies a distance. וַתֵּרֶד הָעֵינָה, she went towards the well. וַתְּמַלֵּא כַדָּהּ וַתָּעַל, and she was able to fill up the pitcher. If she only went towards the well and there was a distance how did the pitcher get filled up? The water came up towards her. This is a beautiful Remez in the Posuk to this idea.

Agav, I once heard a story first hand from the people involved. It is an incredible story of Siyata Dishmaya. There was a man who lost his wife in mid age. He still had children at home. After awhile, he decided to try to remarry. He had sons who were dating at the same time that he decided to remarry. One of his sons asked him how are you going to get remarried? A young couple goes on a date and they are young and there is a romance to it and there is something special about it, it is sort of easy to go on a date. However, for someone who is in mid life and already has a family, how does one go about dating to remarry?

The person answered that he had thought about it and it is not so simple. However, I was thinking about Parshas Chaya Sara and Eliezer goes to find a Shidduch, how does he go about finding a Shidduch? It was not based on romance, nor based on knowledge. Eliezer asked Hashem to show him a sign. Rivka went down to the spring and the water came up towards her. When the water came up towards her he saw that it was Min Hashamayim.

He said I too am looking for a Siman Min Hashamayim, the Ribbono Shel Olam will guide me.

The phone call to arrange the date took place at say 9 PM. The woman likewise had lost her husband and was home with her young children. He called and she picked up the phone and said apologetically I know that we arranged that you would call at 9 PM, however, I have young children and there is a crisis that they have just stuffed up the toilet and all the water is coming up towards me. I am sorry you will have to call later. With that he knew that he had a Siman Min Hashamayim.

I just picture this woman finally had a man calling for a date and now the kids make a mess and she has to excuse herself and she most probably thought that it was the biggest disaster. However, Hakadosh Baruch Hu has his ways and that was the Siman Min Hashamayim that they were right for each other.

The question of the week is: 24:63 וַיֵּצֵא יִצְחָק לָשׂוּחַ בַּשָּׂדֶה, לִפְנוֹת עָרֶב; וַיִּשָּׂא עֵינָיו וַיַּרְא, וְהִנֵּה גְמַלִּים בָּאִים Yitzchok was Mesakein Tefillas Mincha. The Posuk says that Yitzchok went out to speak in the field (meaning to Daven) towards evening.

We understand that Yitzchok was Mesadeir the Tefillah of Mincha. We have a rule that the Rabbanan cannot Assur something if it is B'fairush in the Posuk to be Matir. Even if they want to make a S'yag, Geder, or Shemirah. The Taz says that even if it is a B'fairush in the Posuk that something is permissible the Rabbanan cannot Assur. Here it says, וַיֵּצֵא יִצְחָק לָשׂוּחַ בַּשָּׂדֶה in the Shulchan Aruch Siman 90 S'if 5 it says that Lo Yispallel B'makom Parutz K'mo בַּשָּׂדֶה Meaning a person should not Daven in an open place such as in a field because a person can concentrate better on Davening in an enclosed place.

How can Chazal make such a Takana of not Davening in a field if we have a B'feirush Posuk that says that Yitzchok Davened in the field? It seems to be a contradiction of the Posuk. This is a difficulty that hopefully we will find an answer to.

Rabbi Reisman - Parshas Chaya Sara - 5770

23:1-2 Rashi says in Dibbur Hamaschil לִסְפֹּד לְשָׂרָה, וְלִבְכֹּתָהּ, that the narrative of Sara's death immediately follows the Akeidas Yitzchok because as a result of the news of the Akeida, that her son had been prepared for slaughter and had almost been slaughtered, her soul departed from her and she died. It is a very difficult idea to understand that Sara would die because of fright from the Akeida. The Lashoin of Rashi is, וכמעט שלא נשחט, פרחה נשמתה ממנה ומתה. She didn't know that Yitzchok would be saved and she died. It is hard to understand, Avraham Avinu was a Tafail to Sara in Madreiga and Avraham was willing to do it and Sara died from the fright of it happening?

There is a rule that the Derech of the Yaitzer Hara is to work with Sheker (lies). These are the tools of the Yaitzer Hara the Satan. The Yaitzer Hara fools us into doing wrong things. Sara was supposed to die. She was given 127 years to live. The Satan used a Sheker to try to make Avraham unhappy and regretful for what he had done. As Rashi says, שעל ידי בשורת העקידה שנזדמן בנה לשחיטה וכמעט שלא נשחט, פרחה נשמתה ממנה ומתה.

Sara is next to the Akeida to tell you that the Satan gave her the image of the Akeida and then her Neshama went out. Her Neshama went out because her time had come, not because she had a fright from the Akeida. However, by conveying this message to Avraham Avinu, the Satan wanted Avraham to have the falseness that Sara died because of that. Then he would have Charata on bringing Yitzchok to the Akeida.

This Vort fits well with something said over from Rav Pam. In 1986 Rebbi lost his only brother suddenly when he was Niftar from an operation that no one thought would be life threatening. Rav Pam was Menacheim Aveil on the first day of Shiva. He said over this idea. That after a person passes away people second guess themselves and say if I would have done this or that, things would have gone differently. Maybe he shouldn't have gone through with the surgery. This is all the Eitza of the Yaitzer Hara.

He said this idea of a Diyuk in the Pasuk brought from the Ohr HaChaim Hakadoish on page # 88. It says in the Posuk, וַיִּהְיוּ חַיֵּי שָׂרָה, מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשֶׁבַע שָׁנִים--שְׁנֵי, חַיֵּי שָׂרָה. It says twice Chayai Sara. Why? It is coming to tell you, Sara lived 127 years. You might think what a shame she could have lived longer if not for the Maiseh Akeida. So the Posuk repeats שְׁנֵי, חַיֵּי שָׂרָה, these were the years of the life of Sara. These were the years she was given. Since these are the years she was given, that was when she was going to pass away and nothing was going to change that.

Mimeila, we understand, that in general the Derech of the Satan is to fool people and that is the Teitch of וְהָסֵר שָׂטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ, remove the Satan from in front of us, wherever we are headed we don't want to see him and וּמֵאַחֲרֵינוּ from the past. What does it have to do with the past?

The Teretz is, the Satan works with things that happened in our past and tries to convince us to have Charata from our Maisim Toivim. Chas V'shalom. וְהָסֵר שָׂטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ.

Mimeila, we understand the reason why וַיָּבֹא, אַבְרָהָם, לִסְפֹּד לְשָׂרָה, וְלִבְכֹּתָהּ, the chaf is small. This comes to tell us that his weeping was minimal. He understood that the death was at the proper time and he shouldn't have Charata over the Maiseh Akeida.

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At the beginning of Parshas Vayeitzei in 28:10 it says "וַיֵּצֵא יַעֲקֹב, מִבְּאֵר שָׁבַע; וַיֵּלֶךְ, חָרָנָה." Rashi says on וַיֵּלֶךְ, חָרָנָה, יצא ללכת לחרן, meaning he left in order to go to Charan. The Rashi is mysterious as there is nothing added to the Posuk? According to what we are saying it is very good. Charanah, Rashi is Teitching he was far from there. As we see in the next Posuk, Yaakov was at the Har Hamoriah. So Yaakov went out to head towards Charan.

You will find places in Chumash where this doesn't fit, however, you should know that wherever it doesn't fit there is a Drashah. (In Vayikra, Rebbi will explain why it constantly says Vihiktar Hakohein Hamitzbaicha, that even though the Kohein is close to the Mitzbai'ach it has a Hei which implies far away). For now it is enough to hear the rule and see its application in this weeks Parsha and in a few other places.

יג וַיְדַבֵּר אֶל-עֶפְרוֹן בְּאָזְנֵי עַם-הָאָרֶץ, לֵאמֹר, אַךְ אִם-אַתָּה לוּ, שְׁמָעֵנִי: נָתַתִּי כֶּסֶף הַשָּׂדֶה, קַח מִמֶּנִּי, וְאֶקְבְּרָה אֶת-מֵתִי, שָׁמָּה 23:13 We learn out that a woman can be married with Kesef from Kicha Kicha Misdei Efroin. We learn it out from the sale of the field that Efroin sells to Avraham. Why should we learn from Sdei Efroin Dafka?

Rebbi heard from the previous Bobover Rebbe, Efroin was thinking that he got Avraham to pay him top dollar. He was convinced that he got the better end of the deal. Avraham was thinking that he was paying a pittance of what the actual value of the field was. Adam and Chava were buried there. Avraham knew he was getting the better end of the deal.

By every healthy Shidduch each side thinks they are getting the better end of the deal. Kicha Kicha Misdei Efroin, it takes effort. A person throughout his life has to keep in mind the Mai'lois that brought him to the Shidduch in the first place. Sometimes a person gets married and forgets the Mai'lois and similarities. He remembers the friction and thinks about the differences. Kicha Kicha Misdei Efroin, a person has to understand the attitude with which a person has to deal with Shidduchim.

What is the easiest and quickest one sentence advice to Sholom Bayis? Intelligent people can have different opinions. If someone disagrees with you it doesn't mean that they are unintelligent. It doesn't mean they are crazy or foolish. This is where people fail today. Dealing with other people and dealing at home. Other people can have different opinions. It is not the end of the world.

24:4 כִּי אֶל-אַרְצִי וְאֶל-מוֹלַדְתִּי, תֵּלֵךְ; וְלָקַחְתָּ אִשָּׁה, לִבְנִי לְיִצְחָק The word וְלָקַחְתָּ appears twice in the second Aliyah and twice in the fourth Aliyah. וְלָקַחְתָּ has a different meaning depending on if you say the word Mil'eil and Mil'ra, (with the stress on the next to last syllable (and you took) or the last Syllable (and you shall take).) וְלָקַחְתָּ אִשָּׁה, לִבְנִי לְיִצְחָק means you shall take a wife for my son. Not and you took a wife for my son. It is Mi'akeiv in how it is read. If your Shul has a Ba'al Korei who is capable of understanding these things, inform him before he goes up to Lain.

Rabbi Reisman - Parshas Chayei Sarah 5769

24:50 The Chasam Soifer in Toiras Moshe on the Parsha says a Vort. The Posuk says, וַיַּעַן לָבָן וּבְתוּאֵל וַיֹּאמְרוּ, מֵיְרוָר יָצָא הַדָּבָר; לֹא נוּכַל דַּבֵּר אֵלֶיךָּ, רַע אוֹ-טוֹב. Meaning, then Lavan and Bi'suail answered and said: the matter is proceeding from the Hashem, we cannot speak to you bad or good.

The Chasam Soifer in Toiras Moshe asks, what does it mean לֹא נוּכַל דַּבֵּר אֵלֶיךָּ, רַע אוֹ-טוֹב, Mima'nafshach, if you are against the Shidduch, say Ra, however, if you feel מֵיְרוָר יָצָא הַדָּבָר, say Toiv?

It is rare that a person doesn't have an opinion on a matter? When it comes to Shidduchim, people are always asking for information. Typically, a person is looking for something specific in certain areas. He thinks that it is Toiv for him. Typically, a person who is looking for a Shidduch is looking for someone who is similar to him. The fact is, in Shidduchim, that is not really a Mai'la. If you have two identical people who get married, the house doesn't have any type of Aliyah. Before you had 6 feet of human being and now you have 11 feet of the same human being. That is not the way Hakadoish Baruch Hu is Mezavaig Zivugim. The Tachlis of a Shidduch is that the 2 shouldn't be identical. That in fact the 2 should be different. Each one should bring a Mai'lah into the relationship that will compensate for what the other person has.

The Chasam Soifer brings one example which has to do with how the couple spends money. You have one person who spends money very easily. If that person marries someone else who spends money very easily, then the house will be a home where money is spent easily and there will not be any money for the future. On the other hand, if you have someone who is very tightfisted, he saves his money, and he will marry someone who is also tightfisted, what will happen is you will have plenty of money for the future, however, it will not be a pleasant home, it will be a home that is tense over money. So the Ribboinoi Shel Oilam makes a Shidduch with people who are not exactly the same. One person spends money easily and one person is tightfisted. He doesn't say which is the male and which is the female. Of course the reason why the 2 are not exactly the same is that between the 2 of them there should come out a Toi'eles and a Tachlis. When issues come about involving this example of spending money, there should be able to be a discussion, a give and take, and the result should be some happy medium and some balance, where things are thought out and done a certain way.

It is not only with spending money, it is that way for all issues. If 2 people are identically the same, there is no May'lah in the Zivug. The May'lah in the Zivug is when they are different. One easy going one not easy going. One tougher with children one easier going with children, and from the 2 of them it comes out a happy house. לֹא נוֹכַל דַּבֵּר אֵלֶיךָ, רַע אוֹ-טוֹב, the Toirah is telling us, that by Shidduchim, who knows what is Ra and who knows what is Toiv. The truth is, Eliezer's whole Shidduch here is such a Mussar. Eliezer finds out about Rivka the main Nikuda, that she is a Ba'ales Chesed, and that is it. He doesn't look into P'ratim V'pratai P'ratim.

As you know, there are many people who date for many many years, before they can finally find their Shidduch. Rebbi observed a fact of the way it is. People who date for a long time, Takeh, B'emes, understand when they go out on a date, and they come to Rebbi to discuss why a Shidduch is no good, they are right, because they have dated enough that they can analyze and understand all the different P'ratim of the person they are dating. What happens is, there is some aspect which is not what the person is looking for, and it is not what the person feels he could be happy with, and therefore, the Shidduch falls away. They are right and they are wrong. The benefit of a person who has just started dating is he doesn't know how to look for all of these P'ratim. He Takeh gets married with P'ratim in a Shidduch that are not for him and he doesn't realize. After he gets married he realizes that there are differences. Once he realizes that there are differences, he is already married, and he has to make the best of it. Every Shidduch is that way. Every couple who gets engaged thinks that they are similar, and as they go through their engagement and Kol She'kain Shanah Rishoinah, they realize areas in which they are different. Those differences are the May'lah of a Shidduch and not the Chisaroin of a Shidduch. Unfortunately, our egos get into it and very often we don't appreciate it.

19:16 The Shalsheles that appears only 4 times in the whole Chamisha Chumshei Toirah, appears in this Parsha by the overturning of S'doim, Vayismamah. They hesitated when they were running out of S'doim. The Malachim grabbed them and pulled them out of S'doim so that they shouldn't be destroyed in the destruction of S'doim.

To be Makdim the significance of the Shalsheles, when you learn Nach, you will see that there are 3 Seforim in Nach that have many Shalshelesim. They are Tehillim, Iyoiv, and Mishlei. These 3 Seforim are called Sifrei Emes as they are referred to in the first Perek of Bava Basra. These are

the Seforim that have the secrets of life and the Jewish People. Iyoiv has the secrets of suffering, Mishlei the secrets of normal life, and Tehillim has the secrets of relating to Hakadoish Baruch Hu. In these 3 books there are many Shalshelesim. Why?

Rav Dovid Singer Zatzal asked what is the significance of the Shalsheles in that it appears only 4 times in the entire Chumash? If you look at something you do with a Shalsheles Hadoirois, what this whole chain of events might lead to, it is a sign of being an Adam Gadol. That when you do something today, you realize what the future ramifications are.

They say over about Rav Shloimo Heiman, that he would be very active when giving his Shiurim. One day there was a snowstorm and there were only 3 boys in Shiur. He was still giving the Shiur over with the same Hisla'avus as if it was a full house. One of the Bochurim mentioned to his Rebbi that since it is only the 3 of us you don't have to get all heated up. Rav Heiman replied, you think I am talking to the 3 of you? I am talking to you, your children, your Talmidim, your generations. That is the Shalsheles.

The 4 places where the Shalsheles appears fit beautifully into this. " וַיִּתְמַהְמָהּ--וַיַּחֲזִיקוּ הָאֲנָשִׁים בְּיָדוֹ וּבְיַד-אִשְׁתּוֹ וּבְיַד שְׁתֵּי בְנֹתָיו, בְּחֶמְלַת יְרָוָר עָלָיו; וַיּוֹצִאֻהוּ וַיַּנִּחֻהוּ, מִחוּץ לָעִיר."Meaning, and he delayed - so the men grasped onto his hand, onto his wife's hand, and onto the hand of his two daughters, in Hashem's mercy on him; and they took him out and left him outside the city. Why did they get pulled out? Moshiach who was a descendent from Moi'av had to come out of these children, which is why they had to be saved from S'doim. So the Malachim said Vayismama, you can't wait to leave S'doim as the whole Shalsheles of events has to come, Dovid Hamelch, Shloimoi Hamelech...the whole Malchus Bais Dovid has to come out of Rus who was from Moav who was from Loit's daughter. Vayismamah, they saw the urgency and acted by pulling them out.

24:12 It is not only a Vort on Parshas Vayeira it is also a Vort on Parshas Chayei Sarah. When Eliezer is at the B'air he says וַיֹּאמַר and it has a Shalsheles. He is Davening for finding the correct woman for Yitzchok. Why? He saw that when you are dating a girl, it is not just for that girl, it is for Doirei Doirois. A whole Shalsheles of Doirois. The whole Klal Yisrael has to come from her. וַיֹּאמַר, Eliezer Davened that the whole Shalsheles of Doirois should come about with Hatzlachah.

39:8 The third place that the Shalsheles appears is in Parshas Vayeishev. What happens there, וַיְמָאֵן. Eishes Poitifar is trying to entice Yosef and he refrains. Vayima'ain. Why? The Gemara brings in Maseches Soitah , he knew that if he sins now, he wouldn't remain part of the Shiftei Ka. וַיְמָאֵן, he used the Shalsheles Hadoirois to fight his Yeitzer Horah.

The 4th place is in Parshas Tzav by the Shechita of the Par Hamilu'im. That Shechita made Aharoin into Aharoin Hakoihen, the Shalsheles Hadoirois of Koihanim came from that Shechitah. From the Ail Hamiluim.

The Sifrei Emes that was mentioned before, the Seforim that discuss dealing and thinking in life properly, whether it is in Tehillim, Iyoiv, or Mishlei, requires a constant Shalsheles, which is why they appear numerous times. You need to see the Shalsheles of events, the sequence of events that could come from your Ma'asim to be able to deal with them beautifully.

The difficulty that we have especially in Sholom Bayis Inyanim has to do with shortsightedness. Being annoyed over Nareshkaiten, silly things that take place in the home. Getting annoyed without seeing the great benefit of the Shalsheles Hadoirois in a person's own life, raising children as well, and being able to swallow things. A person who has a long term view has a whole different way of viewing the world, to see the Shalsheles of what comes from the Ma'asim of a person. This is a key to the Inyanim of Sholom Bayis that pertains to Parshas Chayei Sarah.

23:1 וַיִּהְיוּ חַיֵּי שָׂרָה, מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשֶׁבַע שָׁנִים. Rashi says, the beauty of Sarah when she was 20 was like when she was 7. Everyone asks, the way a woman looks at 20 is normally more beautiful than when she was 7. Rav Moshe teitches Yoifi Gevaldig, by a child pretty much whatever they do is good. There is a Yoifi, an acceptance. A child doesn't understand, there is innocence, so whatever a child does is good. Small children even when they are mischievous, you look away. Sarah had that May'lah, that Chein, that when people saw her they saw the good, they saw that whatever she did was fine. She was Yoifi, that found Chein in her. We have to be accepting of older people who sometimes do things that we think that they should know better. That is what this Pasuk refers to.