



לעילוי נשמת

DAVID ben IMASHALOM
ZILPA bat SARACH
ZEVO bat HEDVO

Sha'arei Eliyahu

פרשת חיי שרה

Table Talk

Humility & Happiness

This week's Parasha starts out *וַיְהִי לִי שָׁרָה מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשִׁבְעָה* - *Sarah's lifetime—the span of Sarah's life—came to one hundred years and twenty years and seven years.* It's interesting to point out that when the years are split into hundreds and tens the Hebrew word for "years" is שנה [in the singular form] but when the Torah writes about the ones the word for years is שנים [in the plural sense]. This is to teach us a valuable lesson in humility. The larger numbers ten to infinity are referred to as a singular year whereas the small numbers from one to nine are referred to as plural years. So too in life if a person walks around thinking he is BIG at the end Hashem will show him he is nothing. But if a person walks around in humility at the end Hashem will elevate him and make him GREAT.

Another great lesson is learned just a few verses later. When time comes for Avraham to bury his wife he seeks out Ephron the owner of the plot known as the Me'arat HaMach'pela. Back in Avraham's time this was just a cave [not like it is today], and Ephron said don't worry it's your for FREE. However when Avraham mentioned money Ephron said ok just give me 400 silver coins.

If we are to calculate the 400 silver coins that Ephron asked for in today's currency it would equate to about \$10 million. How can he have changed so drastically? Based on this incident our sages taught us a big lesson: **If a person talk big be cautious** because he isn't happy with his lot and wants more.

Such a person is called עין רע [evil eye]. The Torah testifies to Ephron being the first person with such a title. When the Torah has Ephron's name written it is spelled עפרון however when it comes time to pay him what he wanted the name is spelled עפרן. If we look closely the numerical value of עפרן is 400. This is the same not only of the sum he asked for but also the numerical value of עין רע. From this our sages teach that he is the epitome of what עין רע is.

This knowledge can also serve as a great "Segulah". We are always worried about the evil eye hoping it doesn't harm us. The best way to guarantee this is by being happy with one's lot. When your eyes are happy with what you have no "evil eye" can harm you.



Shabbat Shalom U'Mevorach

~ R' Yosef Akilov



SHABBAT SCHEDULE

Mincha	4:15 PM
Candle Lighting	4:23 PM
Friday Night Shiur	8:00 PM
Shacharit	8:30 AM
SHEMA (MA)	8:26 AM
SHEMA (GRA)	9:08 AM
Mincha	4:00 PM
SUNSET	4:40 PM
Shabbat Ends	5:24 PM
Rabbenu Tam	5:53 PM

SHORT & SWEET

וְאַבְרָהָם זָקֵן בָּא בְּיָמָיו נֶהְיָ בְּרַךְ אֶת-אַבְרָהָם בְּקָל - "And Avraham was old, advanced in days, and Hashem blessed Avraham with everything etc." (Bereshit 24:1)

Despite all the wealth that Avraham Avinu acquired he always viewed himself as if he was embarking on a long journey overseas. Just like an individual that sets sail for a long voyage prepares supplies and food while still on dry land, so too Avraham Avinu prepared for his distant journey to the next world while still alive in this world. As a result, Avraham Avinu constantly increased his tzedakah and goods deeds, and as a reward "Hashem blessed Avraham with everything."

דן ידין בליקוטים

1. Which four things speed up the aging process?
2. What was Yitzhak praying for when Eliezer arrived with Rivka?
3. Why did Eliezer give Rivka new clothes?

1. Fear, anger, war, and a bad wife make a person age quickly. These anxieties make a person look older than he actually is. Avraham looked old only due to his long life. It is said that man doesn't die with having enjoyed half his desires. But Avraham died with great satisfaction. {Sanhedrin 52b w/Tosafot, Tanchuma}

2. The Gemara [Berachot 8a] says that one should pray for a good wife who will help him grow in Torah. It was precisely at that moment of Rivka's arrival, Yitzhak was praying during Mincha that Hashem give him such a wife. {Hidushei Geonim on Mesechet Sorah, Chatham Sofer, Kli Yakar, Berachot 8a, 3. Eliezer immediately gave her new clothes in case her old ones had shatez in them. {Maharil Diskin}

מוסר של שבוע - Weekly Dose of Ethics

א. אם רואין אדם שהוא זהיר במצוה אחת הרבה, וטורח בה מאד ומוסר עצמו עליה, זה סימן והוכחה שהוא בא בגלגול בשביל זאת המצוה שהיתה חסירה ממו בגלגולים שעברו והיה לו בה איזה קלקול, ועתה בא להשלימה (דרושי חיים).

If it becomes apparent that an individual is extremely meticulous when it comes to a certain Mitzvah, exerting much effort to fulfill it, then it is a sign that this individual was reincarnated in order fix that Mitzvah. It may be that it was lacking in their prior life and they have come to the world now to fix that which was distorted.

ב. חכם נידון לפי ערך תורתו, דאם החכם השוגג שלו נחשב למזיד, כל שכן שהמצוות שלו צריך שיהיו בדקדוק רב ומדקדקים עמו מאד עד שאמרו רבותינו ז"ל (יבמית קכא ע"ב) צדיקים מדקדק הקב"ה עמהם כחט השערה. ועל כן אם חכם בא לתקן מחסורו מגלגול שעבר, צריך להרבות בתיקן שלו הן בכמות הן באיכות כי צריך להרבות כפי ערך תורתה (דורשי חיים).

A Torah scholar is judged accordingly based on his Torah knowledge. If the Sages teach that his unintentional mistakes are viewed as intentional (because of his duty to clarify the law) [Baba Metzia 33B] how much more so do his Mitzvoth have to be preformed with fine precision and care. In fact, Hashem is particular in judgement with a Torah scholar up to even a hairsbreadth (Yevamot 121B). Consequently, if a Torah scholar has returned to this world to fix a prior blemish, his Tikkun, or correction, needs to be all the more greater, both in quality and quantity, according to his level in Torah.

ג. הכל תלוי בלשון כי גם הרעות שורשם בלשון, וכאשר יטמא האדם לשונו בדיבור רע אז יכשל בכל העבירות. האדם ניכר אם הוא בעל עבירות או לאו בדברים שיצא בלשונו שאם הלשון מקולקל תדע שיש לו עבירות הרבה (תשובה מחיים).

Everything is dependent on one's speech. When one defiles their mouth with improper types of speech then he is surely able to stumble in other areas of sin. One may determine the status of an individual, righteous or wicked, merely through their speech. If his speech is dirty and improper then it is certain this individual is filled with many sins.

ד. זהו מבחן לאדם שלבו שלם עם ה' אם מודה ומברך על הרעה כשם שהוא מברך על הטובה (גדולת חיים).

The litmus test to determine if one's own heart is sincerely devoted to Hashem is to thank and praise Hashem for the bad just as one does for the good.

הדושים של שבוע - Weekly Dose of Insights

א. הקרהגא לפני היום - או יובן בס"ד כי ענין זה שהולך בו שהוא זוגו של יצחק אע"ה שממנו יצא זרע ישראל ודאי אינן נח לשטן ולכך יקטרג יעשה סכסוכים ועכובות על כן ירצה שהיום הזה תבטל שליטתו כמו יום האדיר בימי שנה שהוא יוה"כ. ולז"א הקרה נא לפני היום בה"א הידיעה שהיא יוה"כ שיזדמן לפני כחו של אותו היום שהוא מבטל שליטת השטן ומהפכו לטובה כמ"ש רז"ל להשטן ביוה"כ מלבד שאינך מקטרג אלא נהפך לטובה (בן איש חי דרושים).

"Please bring forth before me _the_ day etc." (Bereshit 24:12)

There is no doubt that the prosecution of the Satan was at full force the day Eliezer went on his mission to find Yitzhak a spouse. This spouse will pave the road for the birth of the Jewish nation and the Satan, understandably, will do everything in his power to stop it. Eliezer, therefore, pleads to Hashem to nullify the prosecution of the Satan by bringing forth the power of "_the_ day." That known day is none other than Yom Kippur. Yom Kippur has the strength to not only prevent the Satan from prosecuting but to even turn his claims into advocacy. (Although that day was not Yom Kippur) Eliezer was praying that the power of Yom Kippur be present for him now for this important moment.

ב. הנערה (כתיב והנער) טבת מראה מאד בתולה ואיש לא ידעה ותהי הנהיגה ותמלא כדה ותעל - נ"ל בס"ד דארז"ל עדיין לא יצאה מפתח הבית. ורק אותו הים יצאה לקיים דבר בקשתו של אליעזר. וז"ש טובת מראה מאד ולכן איש נכרי לא ידעה עדיין אפילו בהבטה כל דהו מאחר שלא יצאה חוצה ובזכות הצניעות שלה עשה לה הקב"ה נס עתה בהילוכה בחוץ שירדה העינים של עוברים ושבים למטה. שכל אדם כשהיה מהלך לא היה יכול לשאת את עיניו לראות בבני אדם ההולכים ברחוב אלא עיניו יורדות למטה לראות בשטה הארץ כמי שענין כואבות. כדי שלא יראו אותה כלל הן אנשים הן נשים, ותמלא כדה ותעל באין שטן ואין פגע רע (בן איש חי דרושים).

(כתיב והנער) טבת מראה מאד בתולה ואיש לא ידעה ותהי הנהיגה ותמלא כדה ותעל - "Now the maiden was very fair to look upon, a virgin whom no man had known, she went down to the spring, and she filled her pitcher etc. (Bereshit 24:16)

(Why is it necessary to state that Rivka was a virgin _and_ that no man had known her? Seemingly, that is redundant.) The Sages taught that this was the first day Rivka had left the confines of her home. It was through divine providence that she had done so this day in order to fulfill the request of Eliezer. That is the meaning of the Pasuk here, "no man had known her." Not only was she a virgin but even her appearance was not known to anyone. It was because of this great merit of modesty that Hashem protected her when she did go out on that day. Hashem ensured that all the passersby would lower their eyes, being able to only see the ground in front of them. Rivka went to the spring and filled her pitcher without any machinations of the Satan or the like.