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COMMUNITY PARASHA SHEET

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Lirefua Yitschak Ben Mazal Douek
Hakohen Betch Shaar Cholei Yisrael

CHAYEI SARAH
SHABBAT MEVARCHIN
24th CHESHVAN 5777
Shabbat begins: 15:45
Shabbat ends: 16:51



RABBI JONATHAN TAWIL
DIRECTOR, TAL

Choosing A Wife!

Finding a wife isn't a simple task. When you are commissioned to find the wife of your master's son, the saintly Yitzchak, it's even tougher.

On the surface it looks like Eliezer, servant of Avraham, set out on his task and prepared a simple test. He was going to approach the well where all the maidens gathered and ask one girl for a little portion of water. If she would give him to drink, adequately quench his thirst and offer to give to all his ten camels than she would be the destined future wife for Yitzchak.

On the surface, Eliezer was searching for the special characteristic of Chesed – kindness. His master Avraham and Sarah were known for their hospitality. Yitzchak had grown up in a house full of kindness

and it was only fitting that this be the test for his future wife.

Masechet Peah opens with the law of leaving a corner of one's field for the poor. The first Mishnah teaches that biblically there is no requisite measure of land that one must leave. The Mishnah then lists other Mitzvot for which the Torah does not prescribe a minimum or maximum quantity and proceeds to list the Mitzvot which one enjoys the fruit in this world, whilst keeping the ultimate reward in the next world.



This Mishna was hand selected by our Sages to be said every morning. There are plenty of deep ideas behind this, but one that stands out for this article is the following:

Among the list, is that a person who does Hashkamat Bet Keneset – arises early to the synagogue, will enjoy the fruit in this

world and receive his principle reward in the world to come. The sages explain here that it does not say one who attends or arrives to the synagogue will receive reward. Rather the emphasis is on the getting up early and arriving. To come to the synagogue is a simple obligation. Yet to arise early and show eagerness that shows a different level of serving G-d and is rewarded accordingly.

Rabbi Ovadia Seforno writes that Eliezer was after one more simple, yet paramount detail in his test.

It wasn't enough that the girl would replenish his thirst and that of all his camels.

The question was not just *if* she would do it, rather it entailed also *how* she would act. The Pasuk relates – Vatemaher – she *hurried* to take down her jug to fill for the man. Vataratz – and she *ran* again to the well. (Bereishit 24:20).

Eliezer wanted to check her eagerness in performing the Mitzvah.

When G-d took us out of Egypt the Torah emphasises that He took us out in haste – (Bechipazon). This is mimicked by us at the Pesach Seder night where some have the custom of dressing as if about to leave, and all ensure that we eat the Kezayit (measurement) of Matza within the allotted time. The Matzah we eat brings to mind that when the Jews left Egypt, they were so hurried that "they

Living with Mitzvos

1. What was the last nisoyoin of Avrohom?
2. Soro lived for 127 years. What merit did this serve the Jews many years later?
3. Why is it called Meoras Hamachpeile?
4. How long should have Avrohom lived?
5. Did Avrohom have any daughters and why?
6. When was Rivka born and how was she family to Yitzchok?
7. What is the connection between the beginning of Parshas Chayei Soro with the death of Soro and the end of Parshas Vayeira with the birth of Rivka?

Answers On Page 3

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baked the dough which they had taken out of Egypt into cakes of unleavened Matzah, because they were expelled from Egypt and they were not able to delay" (Shemot 12:39). The Passover Haggadah makes this point even more clearly: "What does this Matzah that we eat represent? It represents the fact that the dough of our forefathers had not had a chance to rise when Hashem suddenly appeared to them and redeemed them, as it says, 'They baked the dough which they had taken, into Matzot...'"

But this fact itself, the Maharal points out, requires explanation. Why must we remember that the Exodus from Egypt happened so swiftly and suddenly? What is the underlying message involved in the great haste of the Jews leaving Egypt?

The Maharal explains that the lesson of the haste is that Hashem Himself (as opposed to any natural forces) took us out of Egypt. Any act done directly by Hashem takes place instantaneously. The reason for this is that there is no element of mass or matter related to Hashem. A physical object has inertia that it must overcome in order to go into motion, but Hashem, Whose actions are

purely spiritual, and are unimpeded by any physical qualities, can -- and does -- act with infinite speed. Besides, Hashem exists outside of the very framework of space and time, and, therefore, even when His actions are taking place in this physical world, they can take place without the passage of time.

This, says the Maharal, is the key to understanding the Mitzvah of Matzah. The Matzah that we eat reminds us how rushed the events revolving around the exodus from Egypt were. This haste is the mark of a divine act. It is the sure sign that the hand of Hashem was at work, shaping our destiny. "Hashem took us out of Egypt" -- It was not an angel nor a Seraph nor a messenger, but Hashem Himself Who took us out of Egypt" -- (Passover Haggadah) Therefore, it is necessary for us to remember the swiftness of the exodus.

Again we see that haste in a spiritual matter implies deep love.

It is the Torah's way of ensuring that the future generations will always realize the extent of Hashem's love for the Bnei Yisrael. Hashem took a "personal" involve-

ment in the redemption -- which was why it was carried out instantaneously.

Eliezer was looking for a girl that would fit in to Avraham's household. Many years earlier when Avraham was approached by three Arab looking men on the third day of his Brit Mila, we are told that Vayarat Avraham -- Avraham ran towards them to offer them his hospitality.

Acting swiftly on a matter shows how important it is to us, and that we are connected to G-d. Of course once we get to the actual Mitzvah it should be done slowly and with care. The swift movement needs to take place in the beginning. We are rewarded for our Hashkama eager arrival to the synagogue not our fast prayers!

Once Eliezer had seen Rivka's eagerness to perform such a tough task, he knew for certain that she was the one destined to carry on the legacy. Through her actions she merited becoming one of the great mothers of the Jewish people.

Let us emulate our ancestors and remember to arise full of eagerness and energy, knowing well what achievement lies ahead of us!



RABBI DOV LEVY
Hashem Is With You

In this week's parasha Eliezer is sent to find a wife for Yitzchak. The Torah's narrative of the episode is uniquely detailed and seemingly repetitive. The Torah relates how Eliezer requested heavenly guidance, asking Hashem for a specific sign in order to identify a suitable bride. The Torah then repeats the details of the specified events as they happen. Amazingly the repetition is then doubled when Eliezer relates the events to Rivkah's family -- a total of four times!

It is clear that each extra reference and description carries an extra layer of meaning, and so we'd like to examine

one fascinating detail. We find the Torah switches between describing Eliezer as an Eved, a slave, and an Ish, a man. He was the servant of Avraham and so we'd expect him to be described as one. However we find he is also referred to as an Ish, a man. What is the hidden detail alluded to here?

Rabbenu Bachyeh explains that Avraham Avinu had asked Hashem to send His Malach before him. He asked for an angel to lead both Eliezer and Rivkah to the right location at precisely the right time and to inspire Rivkah to carry out the acts of kindness Eliezer had specified. He explains that Ish -- man, is used to describe someone of great stature and on occasions angels are called Ish too. The angel who directed Yosef to his brothers is called an Ish ('Vayimsaehu Ish'), for example. The Torah alludes to this divine assistance by adding 'Vehinei Rivkah yoset' -- and behold Rivkah was coming out. Hinei - Behold indicates preparation, that Rivkah had been led out by the angel. Therefore from that moment, when Eliezer senses this divinely assistance, he is called Ish (Veha'ish mishtaeh lada'at -- the man stopped to ponder and analyse), a man with

heavenly assistance. This description persists until Rivkah, Lavan and her family agree to the marriage. As soon as the deal is done he loses this status and is described as an Eved -- a slave.

A fascinating nuance in Rabbenu Bachyeh's explanation is that the elevated status ascribed to Eliezer only begins once he's aware of the angel's guidance. Even though Hashem had been putting things in place well before his arrival in Charan, he only became a 'man' when he fully appreciated the guiding hand of Hashem. This clarity and awareness elevated him and filled him with holiness. We can learn from here to seek and find the hand of Hashem in our daily lives. When we get that flash of inspiration, when things fall into place and run smoothly Hashem is giving us that extra help. However, to be truly elevated by this we must feel inspired and appreciate His guiding hand, by opening our eyes to His constant assistance. When we are fully aware of Him we are then elevated to a higher status, bringing more Kedushah into our everyday lives and bringing hatzlachah in everything we do!

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Reb Baruch Ber

The following incident made a profound an impression on Reb Baruch Ber.

When he was a very little boy he prayed at home and was crying during his prayers. His mother heard and asked his father "why is he crying"? Maybe he needs something that we haven't given him; maybe something is bothering him that we don't know about. His father answered her "I imagine he's run across something in his learning he doesn't understand.

Reb Baruch Ber was just a child at the time but after hearing that exchange between his parents he realized that as far as his father was concerned if something was disturbing his little boy to the point that he was crying about it can only be one thing: something in his learning was not clear to him.

From his father's response Reb Baruch Ber understood how much his father loved the Torah. Indeed his father's words were so spontaneous, so matter of fact; what else could be bothering him?

Having heard those words he prayed more intensely that God grant him understanding and have him grow steadily and succeed in Torah.



MAZAL TOV TO: Rabbi & Rebbetzin Portal on the brit of their son Yaacov

Living with Mitzvos

1. Most commentaries hold that the last of the ten trials of Avrohom was the Akeida. However, Rabbeinu Yona (Pirkei Avos, 5:3) says that the last one is found at the beginning of Parshas Chayei Soro where Avrohom needs to sort out the burial arrangements for Soro and pay an exorbitant amount without questioning Hashem.
2. The Midrash brings that Queen Ester merited to rule over 127 provinces in the merit of Soro who lived 127 years.
3. It literally means a double cave. The Gemora (Eruvin 53a) brings two opinions how it looked. Either one cave inside another or one cave in front of another.
4. All the three Avos should have lived to the age of 180. Avrohom died at 175, five years earlier, so that he should not see Esav go astray (Rashi, 25:30). Yitzchok died at 180 (35:28). Yakov died at 147, 33 years were taken away from him (See Daas Zekeinim to 47:8).
5. The Ramban (24:1) brings different opinions. Some say he had a daughter and this was a blessing and others say it was a blessing not to have a daughter. Why? Since a woman is under her husband's authority and she would have to marry someone from the other nations.
6. See the end of Parshas Vayeira. She was born soon after the Akeida (see Rashi, 22:20). Avrohom had a brother, Nochor, who married his niece (Horon's daughter) Milka (Soro's sister). She had a son Besuel who had Rivka.
7. The Sforno (23:1) explains that this is because when one righteous person does then another comes in their place. Therefore Rivka was born and Soro died. We see this specifically with Rivka taking the place of Soro in Rashi (24:67) that when she married Yitzchok certain things that had stopped with Soro's death came back again.

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