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# ש"ק פרשת חיי שרה ... כ"ה מרחשון תשע"ט PARSHAS CHAYEI SARAH ... NOVEMBER 3, 2018

חדלקת נרות שבת - 5:33 | זמן קריאת שמע / מ"א - 9:29 | זמן קריאת שמע / הגר"א - 10:05 | סוף זמן תפילה/ לחג"א - 10:56  
זמן לתפילת מנחה גדולה - 1:10 | שקיעת החמה שבת קודש - 5:49 | מוצ"ש קצ צאת הכוכבים - 6:39 | צא"ח / לריבוע חם - 7:01

לומר שהיו מקיימים מצות הגבלה שהוזכר משה רע"ה שלא ליגע בדר והיו נעצרים מליגע ומצווה הור היו עושים כלי להתעוררות ועל שם זה נקרא בשם עצרת עכ"ל על פי זה יכולים לפרש את תשובתו של אליעזר, הדנה גם אליעזר בשעה שנתבקש ללכת נתעורר בו הרצון העיו להיות עוד ליצחק לבנות את ביתו, ועל אף שלא נתייב כי אם לתור אחר אשה ממקום מולדתו של אברהם, ולהשתדל להביאה ליצחק, בכל זאת עו היה רצונו להביא את הדבר לידי גמר. וכמו שרואים מתוכן תפילתו שהתפלל בבואו אל ארם נהדים 'הקרא נא לפני היום ועשה חסד עם אדוני אברהם' ואילו לא היה הפץ כי אם לבצע את הציווי שהוטל עליו, לא היה נושא תפילה זו, הוא היה מסתפק בחקירה ודרשה אחר בתולה המעונינת לבוא עמו לבית אדונו, ואם היה מוצא מוטב, ואם לא, היה חוזר כלעומת שבא, אך מאוד שעו היה רצונו שתהיה לו חלק בתפילה זו, על כן לא התפק בזה, וחילה פני מלכו של עולם שאכן יתרצה אליו וימציא את זיווגו של יצחק על ידו, ואכן שמע השי"ת לקול תחנונו והצליח דרכו באופן פלאי כמבואר במקראות.

הנהגה אחר שהסכימו אחיה ואמה של רבקה לגמר השידוך, על אף שבקשו בדברים כהוגן, ורצו שימתינו לרבקה ככל כלה הנבנסת לחופה, בכל זאת חשש אליעזר שמא יפוג התעוררותו, ואז תכבד עליו הדרך לחזור ולהביאה אל יצחק בבוא העת, על כן גילה להם זה הסוד, ואמר להם כי לעת עתה זוכה הוא באורו של הקב"ה ועו רצונו להביא את הדבר לידי גמר, כי חושש הוא שמא ברבות הימים יפוג זה האור מחמת אפס מעשה, וזהו כוונתו באמרו 'אל תאחרו אותי' והטעם 'כי ה' הצליח דרכי', והיינו שהקב"ה האיר דרכי ונתעורר לבי להביא את המצוה לידי גמר, אך חוששני שאם אתעכב עד ימים או עשור או כבר יפוג אור מצוה זו, וכתוצאה מכך לא תבוא המצוה לידי גמר.

של חבר ברשות הכל טמא [ע' במסכת טהרות ה-ה], והנה מבואר בגמ' [בכורות ל:] שבת עם הארץ שנשאית לחבר, צריכה לקבל דברי תבירות, ולפ"ז היתה רבקה צריכה לקבל דברי תבירות, והנה מבואר שם ד'מלמדין אותו ואח"כ מקבלין אותו, ואם כן יש להקשות, הכיצד הביאה מיד לאוהל של שרה אמו לפני שלימד אותה דברי תבירות, אך מבואר שם, שאם ראינוהו נוהג בטוהרה בצנעה בתוך ביתו, מקבלין אותו מיד ואחר כך מלמדין אותו, ועל כך 'כיון שראה אותה קוצה הלתה בטוהרה וקוצה עיסתה בטוהרה בצנעה בתוך אוהלה, מיד הביאה האוהלה'.

והוסף רש"י, "ויביאה יצחק האוהלה, והדי היא שרה אמו" (והיינו שזיביאה יצחק האוהלה) הוא דיבור בפני עצמו ו'שרה אמו' הוא דיבור בפני עצמו, ואין כל צורך לומר אחריו שרה אמו, [ע' בשפתי חכמים, ו'גור אריה]]. כלומר, ונעשית דוגמת שרה אמו, שכל זמן ששרה קיימת היה נר דלוק מערב שבת לערב שבת וברכה מצויה בעיסה וענן קשור על האוהל, ומשמתה פסקו, וכשבאת רבקה חזרה, וכתב החוקני, 'פרש"י שכל זמן שהיתה קיימת היה נר דלוק מערב שבת לערב שבת וברכה מצויה בעיסה וענן קשור על האוהל, ואת כנגד מה שקיימה לראות א' ג' מצוות האשה נדה, זאת הולקת הנר, ש'ענן קשור' הוא דוגמת נדה' שהעניין שלהם פוסק וחוזר, וברכה מצויה בעיסה' הוא כנגד 'הפרשת זלה' מן העיסה, ונר דלוק מערב שבת לערב שבת' היינו 'הדלקת נר שבת' בערב שבת".

## טיב התבלין

היאמר אהיה ואמה תשב הנער אתנו ימים או יעשור אחר תלך. והיאמר אלם אל תאחרו אתי ה' הצליח דרכי (בר-נהג) - את האהבה עד שתהפץ (לרש"י: ימים שנה, כמו ימים תהיה גאולתו. שכן נותנים לבתולה זמן י"ב חודש לפנינו את עצמה בתכשיטים היוצא מדברי רש"י שבקשת אחיה ואמה של רבקה איתה הגונה, הם לא בקשו לכאורה לעכב את גמר השידוך, אלא בקשו שיתנו לרבקה את הזמן שנותנים לכל בתולה קודם שננסת לחופה, ואם כן מן הראוי להתבונן בתשובתו של אליעזר עבר אברהם 'אל תאחרו אותי' והנימוק לכך הוא זה' הצליח דרכי'. וכי בכך עשה"ת הצליח דרכי ישנה סיבה לשנות מן הנהוג: כמו כן מן הראוי להבין למה היתה עצם ההצלחה סיבה למורד הלאה?

וכדי ליישב את הדברים אקדים לצטט את דבריו של **הרה"ק מבאדיטשוב בספרו הק' קדושת לוי** שהביא את פירושו של **הדמב"ץ** על מאה"כ (שה"ש ב, ז) 'מה תעידו ומה תעודרו את האהבה עד שתהפץ, וז"ל: שכאשר מגיעה לאדם איזו התעוררות של דיאה ואהבה להשי"ת, אזי תיכף ומיד דיאה לעשות לה כלל. היינו שעושה תיכף איזה מצוה כגון: נתינת צדקה או ישב ללמוד וכדו', מפני שידוע שהתעוררות הבאה אל האדם בפתע פתאום, היא אור הנשפע על האדם מלמעלה, ונקרא בחינת 'נשמה', ולכן צריך האדם להלבישה בגוף, בכדי שיהיה לה חיזוק במס. וזה פירוש הפסוק: 'מה תעידו ומה תעודרו את האהבה עד שתהפץ', כי 'הפץ' הוא מלשון 'כלל'. דהיינו, ההתעוררות ההיא שבהא אל האדם וקוצה מיד ל'כלל'. עד כאן פירושו של הרמב"ם. עפ"י דבריו אלו ממשיך הרה"ק בזה"ל: הנה בשעת מתן תורה שהיה בוודאי לישראל אז התעוררות גדולה ולא היה להם עדיין שום מצות לעשות להתעוררות כלי הוכרח

## מאוצרותינו של המגיד

ויביאה יצחק האוהלה שרה אמו ויקח את רבקה ותהי לו לאשה ויאמה ו'גו' (בר-בה) - ביאור בוונת המילים 'ויביאה יצחק האוהלה שרה אמו' [הדגם **אונקלוס**]: 'ואעלה יצחק למשכנא, וחוא והא תקנין עובדאה, ו'הדי מעשיה מתוקנין' כעובדי שרה אימיה, ו'ביתרגום יונתן בן עוזיאל' כתב, 'ואעלה יצחק למשכנא דשרה אימיה, ומן יד, זמיד' נדרת, 'האד' בוצינא דטפת, 'הנר שכבה' במן דמיתת שרה', וכן איתא במדרש רבה (ס' ט"ו), 'כל הימים שהיתה שרה קיימת היה ענן קשור על פתח אוהלה, וכיון שמתה פסק אותו ענן, וכיון שבאת רבקה חזר אותו ענן, כל הימים שהיתה שרה קיימת היו דלתות פתוחות לדווחה, וכיון שמתה שרה פסקה אותה הדווחה, וכיון שבאת רבקה חזרה אותה הדווחה, וכל הימים שהיתה שרה קיימת היתה ברכה משולחת בעיסה, וכיון שמתה שרה פסקה אותה הברכה, וכיון שבאת רבקה חזרה, כל הימים שהיתה שרה קיימת היה נר דלוק מלילי שבת ועד לילי שבת, וכיון שמתה פסק אותו הנר, וכיון קוצה רבקה חזר, וכיון שראה אותה שהיא עושה כמעשה אמו קוצה הלתה בטוהרה וקוצה עיסתה בטוהרה' מיד 'ויביאה יצחק האוהלה' (כיון שהיתה כשרה אמו, וכתב החתם סופר 'על התורה', 'הכוונה בזה, דהיי דיעו שבביתו של אברהם אבינו ע"ה אכלו חוליהו בטוהרה והדי דיעו ג"כ שעם הארץ שנכנס לביתו

## A SERIES IN HALACHA LIVING A 'TORAH' DAY

**The Greatest Mitzvah of All (100)** - ותלמוד תורה כנגד כולם  
**Kavod Hatorah: Honoring the Torah. Introduction.** A very important part of our series on *Talmud Torah* is the topic of honoring *Talmidei Chachamim* - Torah scholars - in general, and the special acts of honor one does for his *Rebbeim* and his "*Rebbi Muvhak*" - primary *Rebbi*. (Sometimes even their relatives must be honored.) This includes *halachos* of how a *Talmid Chacham* should act to foster the proper honor of his stature (and thereby for the *Torah*), as well as the strict prohibition of shaming or ridiculing a certain *Talmid Chacham* or *Talmidei Chachamim* in general. (The term *Talmid Chacham* also needs to be defined). It branches out to the proper honor one must give to a *Sefer Torah* and to other *seforim*, and to areas set aside for *Torah* learning.

**Honoring a Talmid Chacham.** This *mitzvah* includes loving, fearing, serving, supporting and cleaving to a *Talmid Chacham*. **Reasons for the Mitzvah.** *Rabbeinu Yonah* (1) offers several reasons for the importance of this *mitzvah*.

- 1) When *Talmidei Chachamim* are honored, it brings about a situation where their words are respected and followed. This, of course, brings proper *Torah* guidance to *Klal Yisroel* in all areas of *Halacha* and *Hashkafa*.
- 2) When people see *Kavod HaTorah*, they themselves are motivated to learn more *Torah* and imitate those who are receiving the proper respect.
- 3) Stressing the importance of *Torah* brings out a *Kiddush Hashem* by showing people that serving *Hashem* combined with *Torah* study, are the main things in life.

### Sources for the Mitzvah.

- 1) **מפני שיבה תקום והדרת פני זקן** - You should rise in respect

## הוא היה אומר ...

**R' Gedalia Schorr ז"ל (Ohr Gedalyahu)** would say:

"*blessed one of Hashem*" was greeted with the words "blessed one of Hashem" his nature changed; he left behind his cursed state and was now blessed. His selfless efforts for Yitzchok were what took him out of the category of 'ארור' and made him 'ברוך'. We see that if a Canaanite like Eliezer can become 'ברוך', so can we. If Eliezer's persistence led to such success in ridding himself of a bad *middah*, we surely can improve ourselves if we put in a determined effort. Eliezer teaches us that even the most ingrained *middah*, even one that seems genetically impossible to uproot, can in fact be uprooted if one is persistent. Eliezer undertook a mission that demanded utter subjugation of his trait of selfishness, and at the moment he completed his mission, the trait of 'ארור' left him. That is the message: no matter how hard it gets, don't give up, because the most difficult moments may be the ones where a breakthrough is right at hand."

**R' Eliezer Lipa Weissblum ז"ל (Yalkut HaDrush)** would say:

Avraham was supposed to live 180 years, as his son Yitzchok did. However, his grandson Esav was not behaving properly, and *Hashem* knew that Avraham would have much aggravation from seeing his grandson's behavior. Thus, He shortened Avraham's life by five years. Hence, the *Torah* writes the words, 'אשר חי' - 'which he lived,' to emphasize that these were the years he lived and not his full allocated lifespan."

**A Wise Man** would say: "Beware of little expenses. A small leak will sink a great ship."  
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## הלכה למעשה

מאת מו"ר ברוך זירטפלד שליט"א  
ראש כולל עשרת חיים ברוך קלבלנד חיים

for an aged (venerable) person and honor the presence of a "zaken" - an elderly individual (2). The *Gemara* (3) explains that the word "זקן" is a compound of the term, "זה שקנה חכמה", - this is one who has acquired *Torah* wisdom.

2) **את ה' אלקין תירא** - You must fear *Hashem* your G-d (4), and the *Gemara* in *Pesachim* (5) says that the word "*Es*" was specifically written to include *Talmidei Chachamim*. Even though this *posuk* refers to fear (*Yirah*), it automatically includes honor (*Kavod*) as well, because one who fears a *Talmid Chacham* will surely honor Him, as explained in the **Rif (R' Yeshaya Pinto ז"ל) in Bava Kama** (6). The **SMAK** (7) expands on this and says that the same holds true with the *posuk*, "... **ואהבת את ה' אלקין** ..." (8) - and therefore, one is required to love *Talmidei Chachamim*.

### בין הריחים - תבלין מדרף היומי "Give Me the Good Oil" - Menachos daf 85b

Although *Koheles* tells us that a good name is better than good oil, in the olden days if one wished to purchase oil, where did he go? The *Gemara* tells us that he went to a city called Tekoa. The people there were known for making the best quality oil. The *Meforshim* add that this city was in the portion of *Shevet Asher* and due to the blessing of *Yaakov Avinu*, "ויטובל בשמן רגלו", they had an abundance of oil. The **Meiri** (שבת כא:) writes that when the *Chashmonaim* needed oil for the *Menorah* in the *Bais HaMikdash*, during the *Chanukah* story, they sent people to bring oil from Tekoa. It is a four-day journey from Jerusalem to Tekoa. That's eight days round-trip! Now we understand, says the *Meiri*, why the special flask of oil they found had to last for eight days - hence *Chanukah* is eight days long - in order to travel round trip to Tekoa to get pure and quality olive oil! Quite illuminating!

(1) שערי תשובה נקטמו: (2) ויקרא יט-לב (3) קידושין לב (4) דברים י"ג (5) פסחים כב (6) ר"ף על עין יעקב בסוף מס' בבא קמא, פרק ד' (7) ס"מ פ"מזח ד' (8) דברים ויה

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**Mazel Tov to the Ebstein & Feldberger Families on the Engagement of Motty to Frumie. May they be zoche to build a Bayis Ne'eman B'Yisroel**

# מעשה אבות ... סימן לבנים

ויאמר ברוך ה' אלקי אדני אברהם מעם אדני אנכי בדרך נהני ה' בית אחי אדני וגו' (בר-כו)

In the days between the First and Second World War, it was not uncommon for people to do “long distance” *shidduchim* - a girl from one town or country was proposed to a boy from a another town or country far away, and due to the difficulty of travel in those days, the two families would agree in principle to the match. Later, before the wedding, the *chosson* and *kallah* - and their families - would meet for the first time and if all went well, the wedding would go on as scheduled.

The renowned *Av Beis Din* of the *Eida Hachareidis* in Jerusalem and author of **Minchas Yitzchok, R' Yitzchok Yaakov Weiss ז"ל**, married his first wife this way. He used to relate an inspirational story about himself: The First World War left in its wake much misery and destruction. People were displaced and rampaging soldiers added to the pain and distress.

In 1922, when Yitzchok Yaakov turned twenty, he received an order to report for military service. His family moved heaven and earth to obtain a deferment but in lieu of an outright release, the young *masmid* went into hiding, studying in the *Munkatch Yeshivah* for the next six years. He grew tremendously in *Torah*. Thankfully, as the years went by and it appeared that the authorities had forgotten about his existence, his parents finally deemed it safe for him to get married.

In 1928, a *shidduch* (prospective match) was suggested for him. The *shadchan* spoke so wonderfully about the girl and her family, the Zimetboim family from Grosswardein. However, they lived in far-away Hungary, and Yitzchak Yaakov and his parents were unable to travel there, so they sent a *shaliach* (messenger) to look into the girl and find out about her family, in order to determine whether she was a fitting match for their son. A few weeks later, the man returned and reported that it was indeed a fine match. Based on the *shadchan* and the *shaliach's* words, Yitzchak Yaakov's parents agreed to the match and by way of a letter, the young man became engaged without his parents or anyone in his family having met the *kallah*.

Preparations took time and as the wedding date came closer, the *chosson* and his family traveled to the *kallah's* city for the upcoming wedding. However, when they arrived and his mother met the *kallah*, her future daughter-in-law for the first time, she realized that the girl had a serious physical handicap. She was quite disappointed and immediately wanted to call off the *shidduch*. Halachically, she was correct, as the *shadchan* had not been honest with them about the girl and her handicap which had the potential to become something serious, and she felt they were tricked into this *shidduch*.

Turning to her son, she said, “Yitzchok Yaakov, this girl is not for you. Let us go back home and leave this *shidduch*. We were given inaccurate information and I do not want you to have to marry a girl who is physically handicapped.”

Her son, who was later to become one of the *Gedolei HaPoskim* of our generation, asked his mother to pause. He thought about it, he told her, but even though he surely has a right to cancel the *shidduch* halachically, he felt that he could not do so. How could he shame and embarrass this young *kallah* who has been preparing all this time for her wedding? Now, just a few days before her big day he should call it off? How can he do this to her? It would destroy her, and after all, it wasn't her fault!

Against his mother's objection, R' Yitzchok Yaakov remained in Grosswardein and married the Zimetboim girl.

One year later, *Hashem* blessed him with his one and only son, Beirish, from whom he saw much *nachas* and many more generations of grandchildren and great grandchildren. Unfortunately, the Holocaust ravaged the whole of Eastern European Jewry and although R' Yitzchok Yaakov and Beirish managed to escape, his wife was killed, *al kiddush Hashem*.

After the war, Dayan Weiss married two more times; once to the daughter of the **Vassloi Rav ז"ל** and the second time to the daughter of the **Imrei Chaim of Vishnitz**. However, in both of these marriages he had no children. And he knew why.

A few years after his first marriage, the *Minchas Yitzchok* went to a doctor who examined him and said that it is not physically possible for him to have children. According to the laws of nature, he should have been childless! And yet, said R' Yitzchok Yaakov, it was clear to him, beyond a doubt, that he had a child from his first wife only in the *zechus* that he did not embarrass her and call off the wedding. *Hashem* repayed him supernaturally for the consideration of his *kallah's* feelings!

## ... אשר בחר בנביאים טובים

והמלך דוד וכן בא בימים ... (מלכים א' א-א-לא)

The great **Rabbeinu Sadya Gaon ז"ל** was once in a town, where a member of the community recognized that he was not just an ordinary person, but rather a real *Talmud Chacham*. He invited him into his home and treated him with tremendous respect. During their conversation, the host discovered the true identity of his illustrious guest, and immediately fell to the ground begging for forgiveness.

*Rabbeinu Sadya* could not understand. He had been treated with great respect. Why was there a need to ask for forgiveness? His host responded that yes, he had treated him with respect, but had he known that his guest was the great

*Rabbeinu Sadya Gaon*, he would have treated him with even more respect. *Rabbeinu Sadya* learned from this that with each passing day, a person expands his spiritual growth, thus each day he must do *Teshuva* for the fact that the previous day's actions were not on the same level as the present day's.

The **Zohar** writes that *Avraham Avinu* in the *Parsha* and *Dovid Hamelech* in the *Haftorah* were men who had “*come to their days*.” Since a *Tzaddik* never feels content with his spiritual achievements and is always striving for more, one would think that they both left the world with an unfinished agenda. The *Torah* tells us “*בא בימים*” - they both “*came to their days*,” alluding to the fact that both *Avraham* and *Dovid* were true *Tzaddikim* who had completed their purpose in life.

# מחשבת הלב

CONCEPTS IN AVODAS HALEV FROM R' CHAIM YOSEF KOFMAN

ותמת שרה בקרית ארבע היא חברון בארץ בנינו ויבא אברהם לספר לשרה ולבכתה וכו' (בר-כג)  
The **Nesivos Shalom** analyzes the words we say in “*Hashkiveinu*”: “*Remove the Satan from before and from behind us.*” The “*before us*” we can understand. There are instances where the *Satan* stands in our way as we are trying to do a *mitzvah*. The *Medrash* cites numerous obstacles the *Satan* set up to block *Avraham Avinu* on his way to the *Akeidah*. But what is “*from behind us*” mean? It refers to, says the **Slonimer Rebbe ז"ל**, after we've completed the *mitzvah*. There are times when we do a *mitzvah* or pass a *nisayon* (spiritual challenge) and things don't work out exactly the way we thought they would. It is then that the evil *Satan* tries to make us regret our righteous actions. This is “*from behind us.*”

Our *Parsha* begins with an example of this understanding of “מאחורינו”. *Avraham Avinu* returned from the *Akeidah* to find out his beloved wife Sarah had passed away. It was the news of her son Yitzchak being sacrificed on the *Akeidah* that caused her to die. The *Satan* wanted *Avraham Avinu* to regret his actions; passing the greatest test of all time, the *Akeidah*, in whose merit our *tefillos* during the *Yamim Noraim* are based, and for which his descendants still reap reward to this day. The *Torah*, however, stresses that “*these were the years of Sarah's life*” to teach us that regardless of whether there was an *Akeidah* or not, Sarah was destined to die at that time. As a result, *Avraham Avinu* never did regret his actions because he knew he hadn't caused his wife's death. Furthermore, when he mourned over his wife, the *Torah* writes “*ולבפתה*” (he cried for her) with a small “*כ*” to teach us that he didn't experience remorse or regret and did not perceive the *Akeidah* as being the cause of her death.

I want to add to this and explain why only the letter “*kaf*” was written small. As we know, the letter “*kaf*” represents the “*כ*” - the “*kaf*” that is used to compare. (Such as “*איש כמתת דר*” and “*והיה כשבת*”). The *Torah* is telling us here that with the passing of *Sarah Imeinu*, there was no other living person to compare her to, and thus the *Torah* wrote a small *kaf hadimyon*.

## משל למה הדבר דומה

ויצא העבד כלי כסף וכלי זהב ובגדים ויתן לרבקה ... (בר-נג)

**משל**: Modest dress and refined clothing was of particular importance to the **Belzer Rebbe, R' Shalom Rokeach ז"ל**. He would constantly exhort his followers to dress in a manner appropriate for a *ben* or *bas Yisroel*. In fact, when a *chasid* of his would become engaged, he would insist that they write into the “*T'naim*” that the *kallah's* clothing and manner of dress must be in accordance with the standards of *tznius*, as per the righteous *Chassidim* of yesteryear.

The *Sar Shalom* explained that this idea is not new; it is actually from the *parsha*, when Eliezer brought “*gold, silver and clothing and gave it to Rivkah.*” Why did Eliezer bring clothing? Did he think that Rivkah would not have what to wear? Would the family of *Nachor* not send their daughter off with respectable attire, as befitting their wealthy standards?

The answer, explained the *Rebbe*, is that *Avraham Avinu*

thought of everything when he sent his servant to find a wife for Yitzchok. He knew that Rivkah would have clothing, probably even beautiful clothing, but he also knew that it would not be the couture that is appropriate and up to the *tznius* standards of *Avraham*. Thus, he made sure that Eliezer bring her the proper attire so that when she enters into the family of *Avraham*, she will dress according to his standards.

**נמשל**: How often do we wear new and beautiful clothing but we don't focus on the modesty level? How many times do we act and behave in a fun and joyful manner, but do not realize that perhaps we are not in accordance with *tznius*? The lessons that *Avraham Avinu* taught so many years ago still apply till this very day. It is something we must be cognizant of at all times. “*You are what you wear*” is an expression that is rooted in truth, for indeed, people look at you and see from the manner in which you dress and behave, how you really think inside. *Tznius* is not a style - it is a way of life!

## EDITORIAL AND INSIGHTS ON THE MIDDAH OF - מוֹבָרַע

## דרגה יתירה

FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHILOMO

ידיו היו שרה מאה שנה ועשרים שנה ושבע שנים שני היו שרה ... (בר-כג)  
The *Torah* uses numerous words to describe the years of *Sara Imeinu*. **Rashi** explains the reason is because all of her days and years were EQUALLY GOOD! How can that be? Does that mean that the day she was kidnapped by Pharaoh or by Avimelech, was equally as good as the day she gave birth to Yitzchok? Is that possible? The answer is yes. In the eyes of Sarah they were all good because Sarah lived with *Hashem* and everything *Hashem* does is GOOD! The reason why we have BAD days and experiences in life is because we don't understand the definition of GOOD and BAD. We define good as comfortable, enjoyable, what makes ME feel happy. We define bad as uncomfortable, unenjoyable, what makes ME not feel happy! The problem is that these definitions are completely wrong and it throws off our entire perception of life.

**R' Yitzchok Kirzner ז"ל** explains that the definition of GOOD is anything that brings me closer to my goal and purpose in life - which is to come closer to *Hashem* at all times. It may not be comfortable or enjoyable but often the hard things we go through are the BEST things that could have happened to us, because they bring us closer to our goal! When someone says they had a BAD day, that might be the farthest thing from the truth. Perhaps they had a frustrating, difficult, painful or challenging day, but it was certainly not BAD! Often the days we call GOOD, days that are filled with leisure, fun, physical pleasure or honor, are really not so good after all. In fact, they are bad for us because they remove us from the purpose of our lives. *Sara Imeinu* lived with *Hashem*. Her entire existence revolved around *kirvas Hashem*. She knew that everything *Hashem* does is good, so whether it was comfortable or enjoyable for her or not, it really didn't matter, it was all GOOD! Every day was EQUALLY GOOD because Sarah truly understood the definition of GOOD and her true purpose in life!

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