



Divrei Torah



Parshat Chayei Sarah

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Weekly Dvar Torah

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The Land of Eretz Yisrael

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Chevron's "busy season" is upon us! Anyone who has ever spent time in Eretz Yisrael during the week of Parshat Chayei Sarah, and especially that Shabbat itself, knows Chevron is the hot spot, the place to be on that special Shabbat. Thousands of Jews from all over the world and Israel descend upon this most hallowed city where the great patriarchs of Klal Yisrael — Avraham, Yitzchak and Yaakov, and three of the four saintly mothers (*imot*) – Sarah, Rivkah and Leah, our matriarchs – plus Adam and Chava are buried. Besides these obvious reasons, why is Chevron so special to the Jewish people, and what timeless message is there for Jews all around the world in 2019/5780?

The beginning of this sedra details what appears to be an unnecessary and seemingly unimportant conversation between Ephron Hachiti and Avraham Aveinu regarding the purchase of the plot of land to be forever known as the Me'arat Hamachpelah (Cave of Machpelah). Ephron comes across initially as this magnanimous real estate magnate, only too eager to bestow upon Avraham this plot of land, *at no cost* – if only Avraham would "do him [Ephron] the honor" of burying his dead there. But Avraham *insists* upon paying for the parcel *in ready cash*, and Ephron "acquiesces." However, the Breishis Rabba (58), as well as Rashi (23:16) quoting the Gemara in Bava Metzia (87a), are both quick to identify Ephron's hypocrisy. As is the tendency of the wicked person – "amar harbei, v'aphilu me'at lo asah." While Ephron proffered and boasted much, he in fact actually gave very little. His "munificence" was in truth a huge expenditure for Avraham. It is therefore not surprising that Ephron's name is spelled defectively (missing the vav) to illustrate his colossal character deficiency.

Contrast this with Avraham's goodness. The Pesikta Zutrasa (in posuk 13) points out that early on in their conversation, the Torah uses the past tense of the word "nassati" (I gave) instead of the future tense (I will give) to connote that Avraham already paid the huge sum of money that Ephron was going to demand! Although, to be fair, Rashi is bothered by this inaccurate verbiage, and suggests the posuk implies that the money was *ready* to be given. However, the bottom line is the same. A tzadik speaks

little and does much; whereas a wicked person does the opposite. Avraham insisted that he would pay full price and adamantly refused to accept a gift from this evil man. Avraham was virtuous, Ephron was evil incarnate. Posuk 18 sums up the entire negotiation and transaction with the single powerful statement. *Vayakam* – the land became elevated – when it was transferred to Avraham's possession, indicating the true worthiness of the prior and current owners. Fine. A beautiful *dvar Torah*. Now we can move on. Or maybe not.

The Yalkut Yehuda asks an essential question: "What would have been so terrible if Ephron had actually given Avraham the land for a pittance or even at no cost at all?" Granted, some sages suggest this was the tenth and final test that Avraham had to undergo to reach his spiritual zenith. After all the hardship he suffered with the near sacrifice of his favorite son at Akeidat Yitzchak, followed by the death of Sarah, his beloved wife of a hundred years, could he withstand the hassles inherent in having to now purchase a plot to bury her in the land that he was promised was his? Yet, even according to this opinion, what was to really be gained by maintaining that Avraham pay such a large amount of ready cash? Wasn't the hassle factor the real test, not the monetary element?

The Yalkut Yehuda provides a most wondrous insight, which I would respectfully build upon to make even timelier today than when he wrote it pre Medinat Yisrael (before the creation of the modern State of Israel). He notes there are several places in Tanach where righteous individuals preferred to purchase land rather than have it bequeathed to them. Besides our narrative, we find a similar incident regarding Dovid Hamelech procuring, from Aravnah HaYevusi, the land upon which the Beit Hamikdash was to be built. Even though Aravnah was most ready and pleased to donate the Temple Mount property towards the cause, Dovid insisted upon buying it. Likewise, in the beginning of the second Beit Hamikdash, Ezra and Nechemiah refused to allow the Shomronim to participate in rebuilding the Temple, even at the expense of causing great friction with the reigning Persians. Yalkut Yehuda posits that their underlying hesitancy to accept gifts was based upon the Gemara in Sanhedrin (26b).

The rabbis remark that accepting funding from non-Jews could incorrectly imply that the Jews themselves were unwilling to donate their resources for the mitzvah, creating a terrible *chilul HaShem* (desecration of the name of G-d). If Avraham and Dovid Hamelech were to have taken the land in question gratis, it could have possibly been misconstrued by observers as a horrible *chilul HaShem*. Thus they both were absolutely adamant about paying a fair price (*or above market value!*) for their terra firma, to actively demonstrate their true love of the mitzvah and Eretz Yisrael. This attitude can best be summed up by the rabbinic dictum "sonei matonos yichyeh" – *one who detests gifts will live*. How does this aphorism actually work – why should we not accept something for free? Chazal are telling us that one who prefers his own hard work and effort instead of receiving something "on the house" demonstrates a chashivus, an importance, for the object. Chazal describe such a person as being superior to a "yorei shamayim" – one who serves G-d simply out of fear. A person who serves HaShem via his own difficult exertion and toil is really serving HaShem out of love – a much higher level of observance, one to be admired and emulated.

Putting this in a modern perspective, I believe this is indeed the best and only response when the nations of the world and our not-yet religious fellow Jews query whether Chevron, Yerushalayim and Eretz Yisrael are actually ours. If we take the attitude of the Western world that the Balfour Declaration, the League of Nations, and finally, the United Nations in 1948 "gave" Israel to the Jewish people, that is not only wrong, but is indeed a form of *chilul HaShem*. The real reason we are entitled to OUR land is because it is OURS through promise and inheritance; given to us and our forefathers because they earned it, and paid for it, in money, blood, sweat and tears. Eretz Yisrael is ours, *not* because it was given to us as a generous present from the gentile nations. That would imply it could theoretically also be taken away when those nations change their collective minds and state their actions were "wrong" or

"unfair." Indeed, the only reason the land is ours is because the Torah says so. And anyone who doesn't learn that heritage, believe in it, and accept it as the sole reason we are entitled to our holy places, is participating in the greatest *chilul HaShem* . Shabbat Shalom.

The Weekly Sidra

"Those Who Aided Avraham"

Rabbi Moshe Greebel Z"L

The first preparations for a L'vaya (funeral) we see in the infinite repository of Torah are those of our mother Sarah, who passed away at the age of one hundred and twenty seven years. Concerning the dearly departed, Shlomo HaMelech (King Solomon) has taught us the following:

"It is better to go to the house of mourning, than to go to the house of feasting; for that is the end of all men; and the living will lay it to his heart." (Koheles 7:2)

Now, these preparations for the L'vaya of Sarah have some very interesting perspectives attached to them, which for the better part, are rarely realized. This mailing will explore several of these thoughts which our Rabbanim of blessed memory have bestowed to us. Let us however, begin with the B'nai Chais (Hittites) in this week's Sidra, who were more than ready to be of help to Avraham in his purchase of a burial site for his deceased wife Sarah:

"Hear us, my master; you are a mighty prince among us; in the choice of our tombs bury your dead; none of us shall withhold from you his tomb, that you may bury your dead." (B'raishis 23:6)

And, in the Midrash in B'raishis Rabbah 58-8, regarding this zeal of the B'nai Chais to assist Avraham, we find:

"Rabbi Eliezer said, 'How much ink has been spilled and how many quills have been broken in order to write 'B'nai Chais' which is actually written (in the Torah) ten times? These ten correspond to the Aseres HaDibros (Ten Commandments), teaching that if one assists a Tzadik (righteous man) in his purchase, it is as though he fulfilled the Aseres HaDibros.'"

Now, as per the above Midrash, since the B'nai Chais assisted Avraham with the purchase of a grave site for his deceased wife, the Torah considers their actions to have been very commendable indeed. As a matter of fact, so admirable was this aid to Avraham, that anyone who assists a Tzadik in making a purchase is accredited with having fulfilled the Aseres HaDibros, the hint to this being that the expression 'B'nai Chais' is mentioned ten times in the Torah:

1. B'raishis 23:3
2. ibid. 23:5
3. ibid. 23:7
4. ibid. 23:10
5. ibid. 23:10
6. ibid. 23:16
7. ibid. 23:18
8. ibid. 23:20
9. ibid. 25:10
10. ibid. 49:32

As well, the more exact translation of the Midrash saying, "If one assists a Tzadik in his purchase," would be, "If one clarifies a purchase for a Tzadik." That is, by helping a Tzadik comprehend all the facts relating to a purchase, he emulates what the B'nai Chais did for Avraham.

Why however, posed the commentary of the *Torah Ohr* (Rav Don Yosef Ibn Chiya 14th century of blessed memory), did the Torah go into such great detail of the negotiations between Avraham and Ephron (head of the B'nai Chais), the price, and the actual handing over of money concerning this purchase of a burial plot?

This was done, responded the *Torah Ohr*, in order to plant something very important into the heart of all mankind. For, until that time, the world in general was under the erroneous opinion that once dead, consciousness is experienced no more. Or, simply put, they believed there is no N'Shama (soul) that lives in perpetuity. And so, until this time, it was the custom of the world to simply dispose of their dead without the benefit of any posthumous honors and platitudes.

Enter Avraham Avinu, who through his meticulous negotiations with Ephron, taught the world of the eternity of the N'Shama, and the need to honor the deceased with internment among the family and other Tzadikim, in a choice location. And, because Avraham gave them this knowledge, the B'nai Chais were determined to assist him, or more accurately to make clear to him, as much as possible regarding the transaction he desired. In the same manner, the Aseres HaDibros makes clear to everyone what the faith of Torah is, its rewards and punishments, which is why clarifying a purchase to a Tzadik accredits one with having fulfilled the Aseres HaDibros.

The commentary of the *Divrei Yirmiyahu* (Rav Benjamin Wolf Löw 1775– 1851 of blessed memory) on the other hand, stresses the location of the M'auras HaMachPayLa (cave of doubles) in Chevron, by stating the following.

From Biblical days of antiquity, one object has actually survived until the present time- the M'auras HaMachPayLa, testifying to the burial place of our Avos (forefathers), which asserts us to the world as being the Am HaNivchar (chosen people), the children of such magnificent forefathers.

And, G-d forbid, if there were no M'auras HaMachPayLa, it would not be so difficult an endeavor for the other nations of the world to deny that these Avos ever existed.

But, to whom, posed the *Divrei Yirmiyahu*, did HaKadosh Baruch Hu entrust the charge of making the M'auras HaMachPayLa known to all mankind? It was to the B'nai Chais. For, from the day that Avraham buried Sarah in the M'auras HaMachPayLa, the B'nai Chais strongly insisted that this subterranean cave in Chevron was indeed a holy place to all humanity. In fact, instructs the *Divrei Yirmiyahu*, it is only through the efforts of the B'nai Chais that the M'auras HaMachPayLa and its location is even known to mankind in the first place.

What the above Midrash alluded to when it stated, "If one makes clear a Tzadik's purchase to him," instructed the *Divrei Yirmiyahu*, referred to the B'nai Chais, who made it their business to clarify to the entire world that the Avos rested in Chevron, which then became a holy site to the world. And, since no one would ever be capable of denying the Avos and the Torah they practiced, this is akin to fulfilling the Aseres HaDibros.

And so, we have delved into the fascinating topics of when the perpetuity of the N'Shama became known to mankind, and the praise of the B'nai Chais, whose efforts super-imposed upon the mind of mankind that the Avos were in fact, a reality. It is a good probability that the term B'nai Chais never

really offered us much significance in the past. But now, from what we have newly discovered, the B'nai Chais are not only the watershed for the world knowing the burial place of the Avos, they are also a testimony that we are the Am HaNivchar, the children of such illustrious forefathers,.

May we soon see the G'ulah Sh'laimah in its complete resplendence- speedily, and in our times. Good Shabbos.

Conquering the Yetzer Hara

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The pasuk in this week's Parsha says [1] ואברהם זקן בא בימים וה' ברך את אברהם בכל – And Avraham was old, well on in years, and Hashem had blessed Avraham with everything. What is the purpose of the double wording of aged and well on in years? If Avraham was old he was clearly well on in years. Why does the pasuk use the expression "ba bayamim – came with his days" to tell us he was elderly? Is it not more appropriate to use the words "yatza min hayamim – his days have departed"? Reb Ahron of Karlin II [2] explains the verse, "he was old uba bayamim and he came with all of his days". This insinuates that he had utilized each and every day of his life to serve Hashem to the utmost. Hence he had all of the days of his life accounted for at the time of his passing.

The Gemarah [3] teaches us that a person should constantly engage his Yetzer Hara (evil inclination) in battle. If the Yetzer Hara starts pushing one to sin the proper tool to combat him is by going to the Beis Hamedresh – study hall- to learn Torah. If this does not work than one can recite shema. This also has within it the power to vanquish the Yetzer Hara. If this too does not work than one should remind himself that he will eventually expire; this too has the ability to weaken one's desires. Clearly there is a quandary with this Gemarah that must be addressed. If the Gemarah suggests that by merely reminding oneself of one's imminent passing there is enough force to weaken one's yearning for self gratification, why do our Rabbis precede this solution with the other two solutions of learning Torah and reciting krias Shema?

From the Gemarah's usage of the word constantly we can derive that engaging one's evil tendency is necessary at all stages of one's life- during his formative years, during middle age, as well as in his elderly years. Thus it can possibly be explained that this is what the Gemarah's intent is when giving three different solutions on how to restrain one's need to fulfill his impulses. We are referring to three different solutions each applicable at a different stage in one's life. The Gemarah's various suggestions are not meant as a trial and error to see which one works well for him. Thus the question posed on the Gemarah is no longer difficult.

A young person who is full of life has the capability to study Torah with great diligence. His desires are great, and the fact that he is not going to live forever is a distant concept. Therefore the solution to overcome his Yetzer Hara is to go to the study hall and learn Torah. As our Rabbis say [4] תורה מתשת – Torah weakens the strength of the person. We see from various other sources [5] the contrary, that Torah learning actually strengthens the person who is studying it rather than weakens him. Therefore, Reb Moshe of Tchitchelnik [6] explains that the statement 'Torah learning weakens one's strength' refers to כחי ועוצם ידי וכו' – [one's evil inclination tells him that] "my power and the might of my hand has gotten me this wealth" [7]. This strength, meaning that which allows a person to believe that everything he has is from his own abilities, is weakened by Torah study. Thus we can deduce that diligent Torah learning puts everything in the right perspective. Now it is understandable that for a person in this age group learning Torah is the effective way of staying on the right path and not falling

prey to the Yetzer Hara's pitfalls.

An individual who is middle aged, generally has difficulty studying Torah meticulously for he has **וראובצב** **וסייחיר** - a millstone around his neck (metaphorically) [8]- he has the responsibility to sustain his family; he is busy trying to make a living. He too, is removed from the notion of his own demise. However, since prayer is a prevalent part of his day, he can use the recital of krias Shema which is a part of the prayer process to defend himself from the Yetzer Hara's constant onslaught.

The third age group is the elderly who unfortunately have a difficult time studying Torah very thoroughly; they also have it hard praying with great intensity. On the other hand, their mortality is a major focus of their thoughts. Thus by reflecting on their demise, this alone puts things into the right perspective for their age group.

Our Rabbis teach us [9] that the word "zaken – elder" does not necessarily refer to one who is of advanced age; rather it means one who has acquired knowledge. The word zaken is an acronym for zeh kanah chachma – he who has attained wisdom. The Pnei Yehoshua [10] on this Gemarah notes that the acronym of zaken is only zeh kanah – he that has obtained. Where does the Gemarah find an allusion to chachma (knowledge) here? He answers this difficulty prefaced with a notion declared by our Rabbis (Vayikra Rabbah 1:6)

דעה קנית מה חסרת, דעה חסרת מה קנית – if you have obtained knowledge what deficiencies do you have, if

you are lacking wisdom what have you attained? Therefore by the mere mention of acquisition without specifically pointing out what one has attained it is evident that we are referring to wisdom.

We can now understand the verse 'and Avraham was a zaken' – he had attained Torah wisdom despite his being (ba bayamim) well on in years. He was still capable of combating his Yetzer Hara through delving into Torah study like a young man. Thus the verse reads "ba bayamim – came with his days" - the term that would be used by a young person who still has many days coming, and not yatza min hayamim – his days have departed- for he still learned vigorously like a younger person. Reb Ahron II of Karlin's explanation of the pasuk also indicates to us this notion. Avraham was a zaken one who studies and is steeped in Torah wisdom, ba bayamim he came with all of his days. Thus he did not need to utilize any of the other methods used in the Gemarah.

Therefore the pasuk ends: Hashem blessed him with everything; he consequentially had all there was to have since he had Torah knowledge which is the equivalent of everything.

The Medrash [11] on this verse expounds on the pasuk [12] **ויהי זוע לבושה ותשחק ליום אחרון** – strength and honor are her attire, and she has joy at the last day. Perhaps the correlation of this verse together with our pasuk can be understood as follows.

"Strength (oiz) and honor is her garments", and she has joy at the last day. Chazal (our Rabbis) [13] expounds on the verse [14] **ה' עוז לעמו יתן** – Hashem has given oiz- strength to his nation. The word oiz alludes to the Torah. The Medrash understands the verse as we explained "oiz vehadar" the Torah is her raiment – armor to use while fighting his yetzer Hara. "And she has joy at the last day"- a person who constantly learns the Torah with great thoroughness and thus stifles his desires to do evil does not have to arouse the depressing thoughts of his last days. He can constantly be joyful without thinking of his ultimate demise.

With these explanations of the pasuk we learn that we must utilize every moment in serving Hashem, our Creator. We also gain deeper understanding of how great and vital Torah study is. Good Shabbos.

- [1] 24:1
- [2] 1802-1872
- [3] Tractate Brachos 5A
- [4] Tractate Sanhedrin 26B
- [5] See Tractate Eiruvim 54A one who is suffering from a headache should study Torah and the headache will go away etc.
- [6] Rabbi Moshe Gitterman 1837-1871, his yartzzeit was this week on the 21 of Cheshvon.
- [7] See Devarim – Deuteronomy 8:17
- [8] See Tractate Kiddushin 29B
- [9] Tractate Kiddushin 32B
- [10] Rabbi Yaakov Yehoshua Falk of Frankfurt 1681-1756
- [11] Medrash Rabbah 59:2
- [12] Mishlei – Proverbs 31:25
- [13] See Medrash Shemos Rabbah 27:4
- [14] Tehillim 29:11

The Greatest Trick Of All

Rabbi Dov Shapiro

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A nineteenth century French poet once wrote "The greatest trick the devil pulled was convincing the world that he didn't exist". Although the Jewish definition of the "devil" is quite different than the persona perpetuated by non-Jewish religious dogma, the *yetzer horah* (evil inclination) as we know him also thrives on secrecy. In fact, his profound influence on our lives is most effectively exerted by his remaining concealed and not identifying himself or his presence. This anonymity forces us to first identify his influence and then resist the temptations that he places in our path. Furthermore, since we don't recognize him, we miss opportunities to learn from him. The desire to learn from the *yetzer horah* may seem strange, but a foe as formidable as the *yetzer horah* certainly possesses some effective strategies and practices that we can learn from.

Let's take two examples from the incident of the *akeida* and the subsequent passing of *Sarah Imeinu*. *Parshas Chayei Sarah* begins with the death of *Sarah* and *Avrohom's* occupation with her burial. The *posuk* tells us (23:3) "*Vayakam Avrohom me'al p'nei meiso - And Avrohom rose abruptly from the presence of his dead [wife]*". The *midrash* explains that *Avrohom* deliberately distanced himself from further mourning over *Sarah* because he sensed the Satan's presence and influence. As he was engaged in mourning and eulogizing his beloved wife, the Satan began planting ideas in his mind. "Don't you realize why *Sarah* died prematurely" the Satan whispered in his ear, "It was because of you! You brought *Yitzchok* to the *akeida*, the shock of which killed *Sarah*. Had you not performed the *akeida*, your wife might still be alive today!" The Satan hoped to plant some degree of regret in *Avrohom's* heart at what he had done, and thus reduce his reward for this great mitzvah. *Avrohom* identified the Satan's presence and intention and, recognizing the danger, he distanced himself from any further mourning which could generate ambivalence about the *akeida*.

While there is much to be learned from *Avrohom's* reaction to the Satan, let us focus on the Satan's actions both here, and earlier at the *akeida*. When *Avrohom* concluded the *akeida*, he sought a *korban* (sacrifice) to bring in place of his son *Yitzchok*. Seeing a ram trapped in the thicket, he released it and brought it as a *korban*. *Chazal* tell us that the ram had been running towards *Avrohom* and the *satan* caused it to become ensnared in the underbrush, hoping that the delay would diminish the spiritual elevation that enveloped *Avrohom* at this time.

If we contemplate the Satan's behavior in these two scenarios, an interesting lesson emerges. *Avrohom Avinu* faced many challenges in his life, the greatest of which was the *akeida*. To this day, we still benefit from the merit of that great deed, and we mention it our prayers numerous times throughout the year. The Satan, well aware of the enormous potency of the opportunity Avrohom was facing, did everything in his power to stop him. The *midrash* describes the great lengths and supernatural interventions the Satan employed to cause Avrohom to fail. Nevertheless, Avrohom defeated the Satan, passed this test with flying colors, and earned a *zechus* (merit) that would protect his descendants for all future generations.

The Satan had just lost the battle of a lifetime. He had been soundly defeated and *Avrohom Avinu* had earned an eternal *zechus* that would hinder the *satan's* attempts to prosecute us for all eternity. Let us consider the *satan's* experience from a human perspective. Most people would get completely discouraged after having suffered such a crushing defeat. We would give up and call it a day. The possibility of success is a great motivator; it is very difficult to continue fighting when your enemy's triumph is a foregone conclusion. The Satan though was determined not to give up; he would continue to fight over minutiae hoping to snatch some victory – no matter how small – from the jaws of ignominious defeat. How much would be accomplished by the infinitesimal regret that he might plant in Avrohom's sub-conscious by a transparent attempt to blame him for Sarah's demise? What would be accomplished by the few minutes' delay that it would take for Avrohom to free the ram and escort it to his *mizbeach*? Yet the Satan, unfettered by the human emotions of *yiush* (resignation), fought till the end. He understood that a rout isn't as bad as a shutout, and that if he could contaminate Avrohom's great mitzvah with a miniscule pang of guilt, it would be better than leaving Avrohom with the flawless *zechus* that he had achieved.

We all have successes and failures. Our tendency to yield the fight when we feel we can't win causes us to lose even more. We sometimes allow what we can no longer change to affect what we can still control. If towards the end of *Shemone Esrei* you suddenly realize that you haven't had much *kavana* (intent) at all, don't give up on that prayer, grasp whatever is left and make the most of it! If you missed out a few *blatt* in *daf yomi*, don't resign yourself to try again next *perek* or next *mesechte*; try again tomorrow! And if your harsh words contributed to some interpersonal friction, don't allow it to fester, bite the bullet and make amends.

We need to identify that emotion of *yiush* (resignation) for what it is – the machination of the *yetzer horah*. He uses our desire for perfection to hinder us, disguising himself in self-righteousness and hiding his true identity. He may even try to convince us that he isn't even there. But he *is* there, and it is *his* voice telling us to throw in the towel. Instead of listening to that voice, we should learn from his relentless determination to never give up, so that we don't fall victim to the greatest trick of all. Good Shabbos.

Parshas Chayei Sarah: Would Abraham Ascend to Temple Mount? Мошиаха Хаей Сара: Не могли бы Авраам Восхождение на Храмовую гору?

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Если Авраам был жив сегодня, будет он восходить и одобрить права евреев посетить и молиться на Храмовой горе?

Я открываю этот риторический вопрос, как напряженность высокая в Израиле и на Ближнем Востоке на протяжении многих конкурирующих претензий к самым святым взгляд в Старый город Иерусалима. В последние недели евреи все чаще посещать и даже пытаются молиться на Храмовой горе. Эти действия вызвали опасения среди арабов и мусульман, что Израиль тайно планируют взять под контроль святом месте. Исторически Джордон был хранителем на святом месте и премьер-министра Израила заявил, что Израиль не имеет никаких планов по изменению QOU статус сайта.

Существует сильная спор между раввинами в Израиле евреи, разрешено ли вводить на Храмовую гору. Большинство ортодоксальных раввинов, в том числе в конце раввин Эльяшив, раввина Шломо Залмана Augebauch и рава Ovadyah Йосефа постановил, что это большой грех, чтобы войти в святое место, так как мы все считается нечистым и ввода святое место в таком состоянии, карается смертной казнью. С другой стороны, существует мнение меньшинства среди сионистской раввинов, которые утверждают, что не только допустимо, чтобы войти на Храмовую гору, но это большая мицва это сделать.

В politicians в Израиле одинаково на сторону в этом споре путем содействия их повестку дня на основе мнений различных раввинов по этому вопросу. Те, кто одобряет урегулирование земли в Восточном Иерусалиме и на Западном берегу предсказуемо выступают за позволяя евреям, чтобы войти на Храмовую гору и противостоять арабам, в то время как те, в лагере уменьшения конфронтации с арабами и мусульманами, не расширяется в земле прошли зеленые линии, выступаем за то, евреи не должно быть позволено Храмовой горе.

Как и все в жизни, ответ на эту дилемму в самой Торе. Как мы знаем, действия, которые имели место в наших предков являются уроком для нас, детей. В недельной главе этой недели мы читаем, как Авраам взаимодействовали с народом HAI's. Авраам возвращается из Храмовой горе, успешно выполняя свой десятый суда предложить принести в жертву Исаака. Тем не менее, он сразу же столкнулся с другим трудом. По прибытии обратно Авраама к себе домой, он обнаруживает, что Сара умерла на горе в покушении на жертву Исаака.

Авраам сразу вступает в переговоры с Ефрона приобрести кусок земли, чтобы похоронить Сару. Авраам выходит из своего пути, чтобы поговорить с Ефрона и простых людей HAI's с таким достоинством и уважением. Кроме того Авраам кланяется неоднократно народу HAI's. Можно было бы подумать, что Авраам потребовал бы кусок земли от людей HAI's! Авраам мог бы утверждал, что народ HAI's, что сам Аль-Могучий обещал ему землю Израила! Авраам, безусловно, не должны просить простые люди HAI's за землю, чтобы похоронить Сару.

Тем не менее, контакты Авраама с Ефрона и народа HAI's научить нас, как мы, евреи, должны взаимодействовать с народами, а также. Да мы избранный народ, и мы даже жить и править Израилем в этой точке. Тем не менее, мы не должны действовать нагло и насильственно таким образом, что без нужды провоцирует арабского и мусульманского мира. До Мошиах не придет, мы все еще в изгнании в переносном смысле, и мы должны быть чувствительны к мнениям и чувствам народов мира.

Если евреи в Израиле находятся под атакой или физически угрожали, Израиль, несомненно, должен действовать быстро и решительно, чтобы защитить народ Израила. Но когда дело доходит до политических / националистических идеалов, таких как "право" евреев, чтобы войти на Храмовую гору, из которых евреи исторически воздержался от входа и молиться, мы, евреи, должны действовать осмотрительно и разумно. Действия Израила принимает на Ближнем Востоке влияет евреев по всему миру. В идеальном мире, мы должны грузить всех арабов из Израила, как заявил в конце Меир Кахане, еще в реалистичный мир, мы должны следовать поговорке "если вы

пытаетесь достичь слишком много, вы не будете неизменно добиться ничего".

Давайте учиться Великой Авраама, первого еврея, как уважительно взаимодействовать с арабами и мусульманами. Мы должны сосредоточиться на все хорошее, что у нас есть. У нас есть контроль над Kosel и большинство из Иерусалима, и мы должны пользоваться и беречь, что мы живем в такое время, что мы можем идти по улицам Иерусалима в свободе.

Хорошие Шаббат, Good Shabbos!

Meafar Kumi

Rabbi Ronen Shaharabany

Graduate, NCYI Rabbinic Training Program

כתוב במשנה (קידושין ב.) האשה נקנית בשלש דרכים – בכסף, בשטר, ובביאה. שואלת הגמרא, מנין שהאשה נקנית בכסף נתתי כסף (דברים כב), וכתוב (כי יקח איש אשה" כתוב. "קייחה קייחה משדה עפרון", ועונה, שלומדים זאת מגזירה שווה שהאיש יכול, "כי יקח איש אשה" בשדה עפרון הייתה בכסף, כן בפסוק "קייחה" בראשית כג). כשם שה" השדה קח ממני לקחת ולקדש את האשה בכסף.

נשאלת השאלה, מדוע לומדים קדושי אשה דווקא משדה עפרון, שענינו קבורת המת? במשלי (יח, כב), שלמה המלך אומר הכיצד? מפרש בספר ברית. "מוצא אני מר ממות את האשה": ובספר קהלת (ז, כו) הוא אומר "מוצא אשה מצא טוב" בזמן עבר "מוצא" הנישואין (להר' יצחק גינזבורג, עמ' יט-כא), אם נתבונן היטב בשני הפסוקים, בפסוק הראשון מופיע הפעל מדוע מתואר המצב השלילי בזמן הווה, ואילו המצב החיובי בזמן עבר? "מוצא", אולם בפסוק השני הוא מופיע בזמן הווה ל (סוטה ב.): ארבעים יום קודם "כפי שאמרו חז, שימוש בזמן עבר מרמז שהאיש מצא את בת זוגתו המיועדת לו מאז יצירת הולד בת קול יוצאת ואומרת, בת פלוני לפלוני. כלומר, כשהוא מסתכל על בת זוגתו, הוא מסתכל מצד הרוחניות שבה, לכן אין יחוסו לאשתו. מצד נשמתם, שבת זוגתו היא חציו השני של נשמתו, ושניהם יחדו זה לזו עוד מלפני שנכנסו לגופם דהיינו מצדם ההווה בעולם הגשמי בתוך גופם, אלא על רוחניות. במצב כזה – הרומז על ההווה – מבוססת כלל על גשמיות לעומת זאת, אם הקשר בין בני הזוג נשען על ההווה בלבד, ונובע מרגש חושני רגעי. "מוצא אשה מצא טוב" יתקיים הפסוק ד"עכת. "מוצא אני מר ממות את האשה" חולף, הוא יהפוך במשך הזמן להיות מריר, ויתקיים בו

ז אותיות, כמנין "ביחד הם י. אלף שין הא: הוא "אשה" והמילוי של, אלף יוד שין: הוא "איש" רמז נפלא לזה, המילוי של הנרמזת במילוי – כי אם הקשר בין בני הזוג מבוסס על הנשמה שבקרבם, "מוצא אשה מצא טוב" זה שכתוב. "טוב" בחיי הנישואין "טוב" רק אז מוצאים – שהוא פנימיות האותיות

רבי שמעון בן יוחאי אומר, (עתיה ניתן לבאר את הקשר בין קידושין לקבורת המת (שדה עפרון). כתוב בגמרא (קידושין ב מפני שדרכו של איש לחזר על "כי תלקח אשה לאיש" ולא כתב, "כי יקח איש אשה" (מפני מה אמרה תורה (דברים כב בעל אבידה מחזר על אבידתו? משל לאדם שאבדה לו אבידה, מי חוזר על מי. אשה, ואין דרכה של אשה לחזר על איש [765] "רבי שמעון בן יוחאי" עולה בגימטריא "כי יקח איש אשה": כ. (ורמז נפלא"ע

"כלי חמדה" מדוע? מפרשה. עם זה שהאשה אבידתו של בעלה, ידוע לפי תורתנו שיש לקבור את המת דווקא בקרקע קומץ עפר של – "כי עפר אתה ואל עפר תשוב" פרשת חיי שרה, אות ב): כתוב במדרש (בראשית רבה כ, י) על הפסוק (ש. כלומר, האדם נברא מהאדמה כדי לתקנה ולזככה, וכיון שחטא ואינו מתקן את "אדמה שנבראת ממנו, גזול בידך, ע כי על ידי, "תלך" ולא אל עפר, "תשוב" ולכן הפסוק אומר ואל עפר. העפר, עליו לשוב אל האדמה, ויש בזה השבת הגזילה ש. הרי האשה גם שייכת לאדמה"ע, קבורה באדמה, מקיימים השבת הגזילה

על כן התורה בחרה ללמדנו עניני נישואין דווקא מענין קבורת המת (שדה עפרון). שמא יטעה אדם לחשוב שמקיים את כי יקח "בנוגע לגופה של האשה, ושגופה היא אבידתו. לכן התורה עשתה גזירה שווה בין הפסוק "כי יקח איש אשה" הפסוק ללמדנו – קבורת המת – "נתתי כסף השדה קח ממני" המלמד שהאשה אבידתו של האיש – ובין הפסוק – "איש אשה שהגוף לא שייך לנו אלא לאדמה, והראיה שקוברים באדמה, וממילא אבידתו של האיש היא נשמתה של האשה, ואותה נמצא, ענין הקבורה מלמדנו שחיי הנישואין מבוססים על רוחניות, קשר נשמתי בין בני. עליו לבקש כשבא לקדש אותה הזוג, ולא על גשמיות, קשר גופני

ל. והרי "ס או בשאר דברי חז"לפי דברינו ניתן לתת טעם נפלא מדוע מנהג ישראל לקדש בטבעת, שהרי לא מצאנו זאת בש קידושין בטבעת היא מטעם כסף, והלא די בכל דבר השווה פרוטה. טבעת היא עגולה, כגלגל. וידוע שלאבל נותנים לאכול מאכלים עגולים, כגון ביצים ועדשים. והסיבה, האבילות היא גלגל החוזר בעולם, שחוזרת ומתגלגלת על כל אדם כי כולם נוהגים לקדש בטבעת – הרומזת למיתה – להורות, ולכן דווקא בקידושי כסף. (י בראשית כה, ל"כ רש"בסוף מתים) כמש דהיינו, שהגוף לא שלנו שהרי נקבר באדמה כשנמות, וממילא. "קיחה קיחה משדה עפרון" שאנו מבינים את הלקח של אנו באים לקדש את האשה בעבור נשמתה, וחיי נישואינו יהיו מבוססים על רוחניות, ולא גשמיות. קידושי כסף בטבעת באופן מעשי "קיחה קיחה משדה עפרון" הוא ממש ביטוי של

בזה אולי ניתן לפרש את דברי רבי עקיבא (גיטין צ.). האומר שאפשר לגרש אשה אפילו אם מצא אחרת נאה הימנה. לכאורה יש גילוי שמלכתילה מציאת אשתו, "מצא אשה נאה הימנה" דבריו תמוהים, מדוע זו סיבה מוצדקת לגרש אשה? אלא בזה ש ואינם בר קיימא, "מוצא אני מר ממות את האשה" הייתה בגלל גופה ויפיה, שהרי משווה יפיה לאחרת. נמצא, נישואיו בגדר לעומת זאת, בעל שנשא את אשתו בעבור נשמתה, לא שייך אצלו המושג. ככל דבר גשמי שחולף, לכן יכול להתגרש. שהרי אשתו היא חלק השני של נשמתו, ולעולם לא תהיה נאה הימנה, "מצא נאה הימנה"

מאמר החכם

נקל להיות בוטח בשעה שאין עיקר התפקיד של הבטחון

אך קשה להיות בוטח בשעת נסיון

החזון איש

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