

# טוב הקהילה

בס"ד

יו"לע"י קהילת שנת בנית ד'

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## טיב המערכת

### ויברך אלקים את יצחק – And G-d blessed Yitzchak

How many times in our lifetimes are we faced with doubt and it is hard for us to decide what to do? Sometimes we are sure that if we do not make the right decision the world will collapse *challilah*... the person stands by his choices and he feels like he is running the world. Sometimes we have to remember the *posuk* (Mishlei 19:21) 'רבות יקום' – 'Many thoughts are in a man's heart, but only the counsel of Hashem will prevail'. What does this mean? What does it seem to you, that if you do not decide what will happen then nothing will happen? As if HaKadosh Baruch Hu is waiting for your decision...

It is told about Rav Yitzchak Zev Soleveitchik – the Griz of Brisk – that a short time before he passed away, he sat with his sons and he thought about the many things he did during his lifetime, and perhaps he did not have to do them. Then he told his sons about the things he did not do in his lifetime, and not once did he regret not doing them, but of the things that he did do, there were things that he regretted doing.

The *posuk* states (25:11): 'ויהי אחרי מות אברהם ויברך אלקים את יצחק' – 'And it was after the death of Avraham and G-d blessed Yitzchak', and Rashi explains, 'although HaKadosh Baruch Hu gave the blessings over to Avraham, Avraham was afraid to bless Yitzchak because he foresaw Eisav coming forth from him. He said, "Let the Master of the blessings come and bless whoever will be good in His eyes." So HaKadosh Baruch Hu came and blessed Yitzchak.' Avraham Avinu was faced with difficult doubts, HaKadosh Baruch Hu gave him the power to bless as it states (12:2) 'והיה ברכה' – 'and you will be a blessing', and ultimately, he had a son. HaKadosh Baruch Hu promised him (21:12) 'כי ביצחק יקרא לך' – 'since through Yitzchak will offspring be considered yours', but with *Ruach HaKodesh* he saw that the wicked Eisav was destined to come from Yitzchak, then he was afraid to bless him, what do you do?! This is what we said, if you have a question and you cannot decide what to do, let HaKadosh Baruch Hu decide. Let Him run the world as He sees fit. This is what Avraham Avinu did, he did not bless his only son, rather, 'Let the Master of the blessings come and bless whoever will be good in His eyes'. He relied on HaKadosh Baruch Hu to bless whom He saw fit. And so we see 'HaKadosh Baruch Hu came and blessed him' – Yitzchak. This is what Dovid HaMelech said (Mishlei 19:21) 'רבות מחשבות בלב איש ועצת ה' תקום' – 'Many thoughts are in a man's heart, but only the counsel of Hashem will prevail'. When there are many uncertain thoughts in your heart, remember, the counsel of Hashem will prevail.

- Tiv HaTorah – Chayei Sarah

## טיב ההשגחה

### 'מה' מצעדי גבר'

#### 'By Hashem are a strong man's footsteps'

Moreinu HaRav shlit"א relates: I spent Shabbos by R' Shimon bar Yochai in Meron. Because I had tendonitis in my leg, the doctor said I should try not to stand on my leg more than necessary.

About an hour before Shabbos, I left the apartment to climb the mountain to the holy cave. As soon as I opened the door, I saw a man who came to get copies of Tiv Hakehila that I brought with me from Yerushalayim and I place them outside the apartment to distribute in Tzefas. He was already in the car and he was very happy to see me. I asked him if he had the time and strength to take me up to the cave and he was happy to comply. I told him that this was literally *hashgacha pratis* since I am not supposed to walk on the leg and now Hashem sent him to take me up as per doctor's orders. He smiled and he said that his *hashgacha* was greater than mine and he said: "I came with my son to get a bracha from the Rav, since this is my son's birthday. I did not want to disturb and knock on the door, perhaps the Rav was resting. So we did not knock on the door and we went back to the car a little disappointed and just then the Rav came out of the door. This was only *chessed Hashem*, the kindness of Hashem, upon us and now the joy of the boy is very great."

Moreinu HaRav continued to relate: That *motzaei Shabbos* we were informed that my sister had passed away and I had to hurry to get to the funeral leaving Yerushalayim. My driver was supposed to arrive much later. 'By Hashem are a strong man's footsteps established'. My son was also in Meron and he decided to reserve a ride for 8:00 after Shabbos, despite that everyone usually stays later but the boys had to get back to yeshiva.

A large vehicle arrived, also took us and at the Chananya intersection we joined the driver that was arranged for me and he continued to Yerushalayim. In the merit that my son reserved an earlier ride, Baruch Hashem we got to the funeral on time. We see how everything is arranged beforehand.

ויהיו חיי שרה (כג:א) – (23:1) The lifetime of Sarah was

Rashi explains – they were all equal for goodness. Many wonder at Rashi's words, 'they were all equal for goodness'. These words are stated close to the previous *parshiyos* where we can see she spent most of her life in pain, until she was 90 years- old she did merit a child. Through her actions we can understand how much she suffered because of this. In order to relieve her pain she was prepared to do extraordinary things that required enormous dedication. She consented to having her maidservant as an equal wife to Avraham which must have taken a fortitude impossible to describe. The very fact that a woman consents to bringing a co-wife into her home is great devotion, and here, not only did she consent to it, but she also suggested it! And who did she suggest? Her maidservant! Not a distinguished woman of stature, rather a woman who served as a maidservant owned by her. This co-wife was transformed into a wealthy woman and even added to her aggravation! And Sarah agreed to this, why? Because she said (16:2), 'אולי אבנה ממנה' – 'perhaps I will build up through her'. Rashi explains, 'Through the merit of my bringing my co-wife into my house', that is, she consented to benefit her maidservant even though this tore her apart inside, for now she would be denigrated in the eyes of her maidservant for the rest of her life. All this so that 'maybe' she will merit an exchange and be able to hug a son. This proves that not having children laid heavily on her soul, and this was her lot in life until she was 90.

She even accepted the distress of 'a co-wife in the house' upon herself which was above and beyond her capabilities. She was shocked by the brazenness of this maidservant who acted to arrogantly towards her, and when she described her distress to her husband Avraham, he understood that a situation like this was too much to bear and there was no other solution but to send away the co-wife. He told her (16:6), 'הנה שפחתך בידך' – 'Behold, your maidservant is in your hand, do to her as you see fit'. Having no choice, the righteous Sarah did this, her life was not a calm one.

Additionally, this righteous woman was taken into captivity twice, once by Pharaoh and once by Avimelech. Had Hashem not appeared for her, they would have contaminated her, and she would have never been free again, and it is impossible to describe her pain in those days.

Even after she already merited a son, her distress still did not end. Although this was indescribable joy, but this was also tinged with pain. The mockers of the generation publicized that 'she became pregnant by Avimelech' *Rachmana litzlan*, and she no greater pain than this. After waiting decades to hug a son, she was disparaged, and her child was maligned. Also, Yishmael began to niggle at her heart when she saw him influencing Yitzchak. This was not good for Yitzchak, neither physically nor spiritually. This was not a baseless concern, as we see that she had no choice but to evict the maidservant and her son even though he was beloved to his father [see Rashi to 22:2]. In light of all that was said, the question arises how is it possible to say that 'the lifetime of Sarah' 'were all equal for goodness'?

Perhaps the Torah intended to inform us that despite surpassing all these hardships, she believed that everything was for her benefit. Even though most of her distresses were in joy and she thanked her Creator for this. We derive this from the expression 'they were all equal for goodness', that even the pain and the aggravation were equal to her for goodness, knowing that there was value for all these tribulations, and they were only coming to benefit the person. The Torah informs us that we too should learn from her actions and believe in Hashem Yisbarach with pure faith and know that nothing bad emits from the mouth of the One Above, and everything that transpires to a person is for his benefit, even though he does not see it with his eyes.

Perhaps we can also say that the Torah informs us of this while disguised in the passing of Sarah. To let us know that at the end of the day the person comes to realize that everything was for his benefit, and if he does not merit seeing this while alive, he will merit seeing it after he passes. Then, when his *neshama* goes up to the eternal world, he will come to realize that all the hardships he endured in this world were worth it. This is why the Torah tells us this after her passing, to let us know that even though most of her life was painful, and she did not have the ability to attain the depth of the supervision of Above, still, she accepted this with love and faith that everything was for the best. It was only after her long life when her *neshama* went up to the Celestial Palace, then she saw that 'the lifetime of Sarah' 'were all equal for goodness'.

Chazal state (Pesachim 50a): 'והיה ה' למלך על כל הארץ ביום ההוא יהיה ה' – 'And Hashem will become King of all the earth, on that day Hashem will be One and His Name will be One' (Zecharya 14:9), Is He not One today? R' Acha bar Chanina said: "The World to Come is not like this world. In this world when one hears good tidings he says, 'Blessed Who is good and does good' and when one hears bad tidings he says, 'Blessed is the true Judge'. But, in the World to Come, all of the blessings will be, 'Who is good and does good'.

This is because in this world the person does not see the true reality, and with his human eyes he only sees the difficulties and the pain before him. But he does not see the good hidden within them, therefore, he is prone for aggravation. But if he would only measure this through faith, he would see that they are truly kindnesses. However, since the good is not recognizable, it is not possible to bless over it, and he can only bless on the faith that everything is for the best. The promise for this is the blessing of 'the true Judge' [*Dayan HaEmes*]. This bracha reveals his faith and there is no distortion in his situation, so it must be for his benefit. But in the World to Come – where everything is good, there he sees the goodness hidden in his pain. Aside from it resulting in sweetening the judgment, they are basically goodness and kindness.

Nevertheless, our job is to live with faith while we are still alive, for 'everything Hashem does is for the best'. The joy that is brought about through this faith is a piece of *Olam HaBah*, for his joy will be in the World to Come, when he will realize the good hidden in the pain, and the believer will merit this in this world as well through this joy.

It is famously told about many Tzaddikim that before they passed away they would say that they will not let the world continue like this, but rather, when they come to the World Above they will inquire about the coming of Moshiach. Sometime after their passing and the necessary change has happened in the world, those Tzaddikim reveal to their students that when they were asked what did they do to bring the complete redemption? They will say that because of their small mindedness, they did not discern the good hidden in these distresses, but after they went up, the truth was revealed to them that everything is good and there is no bad in the world at all!