



**Rabbi Yosef
Ginsberg**
Co-Regional
Director, NCSY
Israel

A Solution From Tel Aviv

Our Parsha, Chayei Sara, begins on a somber note with the death and days lived out by Sarah Imenu. The opening Pasuk states, "Sarah's lifetime was a total of one hundred years, twenty years, and seven years. Two lives of Sarah." This is a strange form and order to list the years of her life. Why didn't the Pasuk simply state 127 years, and what 'two lives' is the Pasuk referring to? Many of the commentators offer numerous approaches in order to make sense of the Pasuk.

The Ohr Hachaim Hakadosh tells us that the first hundred years of Sarah's life was a terrible change of events. [Leaving her hometown, a challenging journey, famine, migrating to Egypt, the danger in Pharaoh's house, barren until age 90, etc.] He continues and says that the remaining twenty seven years were years of calm and enjoyment. Therefore, the Pasuk states the two

lives of Sarah, referring to these two parts of her life, the challenging years and the calm ones. Rashi, on the other hand, tells us that her days were equally all great. This seems to be problematic since we know the challenges that were brought upon her. How can this claim be made?

This week was the Yartzheit of the holy Rabbi, Yaakov of Husiatyn ZY"A (18th of Cheshvan). Rav Yaakov was a Chassidic Rabbi in Tel Aviv from the horrific years of the Shoah and through the golden years of the birth of The State of Israel. He often spoke about the contrast of these two times to his followers and stressed that it's not what occurs in your life that make your years, rather it's how you live them. These wise words of the Husiatyn Rebbbe help resolve this challenging Rashi. Sarah had a very challenging one hundred years, yet she managed to live them with confidence, care and serenity, and that's what made her Sarah Imenu. In her merit and the merit of R' Yaakov of Husiatyn, may we be Zoche to see the day when all will be good with the coming of Moshiach speedily in our days.



Koby Erdfarb
10th Grade, Efrat
Measuring Effort

Chazal have taught us that every letter in the Torah is important. Yet, in this week's parsha, *Chayei Sara*, it repeats the instructions Avraham gave Eliezer on

URGENT APPEAL!

*Needed for handicapped lady
Second Hand "Bimba" vehicle
in good condition*

**Call Menachem Persoff: 050-570-1067
menpmp@gmail.com**

how to find a wife for Yitzchak. The first time is when Avraham is giving Eliezer his instructions. The second, is when Eliezer repeats these instructions to Rivka's family. Why the repetition?

The Midrash Rabbah in Bereishit answers this question with the famous saying "יפה שיחתן של עבדי בתי אבות מתורתן של בנים" *"The conversations of our father's servants is better than the Torah of their sons."* But this doesn't seem to answer the question. Eliezer's version doesn't seem to add anything.

However, if you look closely, Eliezer's version was slightly different than Avraham's. Eliezer states Avraham was a very rich man, but not blessed *BaKol*, with everything. Eliezer tells Rivka's family that Yitzchak's wife should come specifically from Betuel's family, when Avraham said she should come from his homeland. Eliezer doesn't mention that Yitzchak must live in Eretz Yisrael and he doesn't focus on Hashem's helping hand throughout his journey. These differences, while small, made a big impact. Eliezer spent the time and effort to cater his version in order to make it more appealing to his audience. And it worked! When Eliezer finished, they responded that it is the will of Hashem to take Rivka and go as Hashem has said. Eliezer's success was two-fold. He succeeded in courting Rivka for Yitzchak and he managed to bring Betuel's family closer to Hashem.

When the Midrash said "The conversations of our father's servants is better than the Torah of their sons." It was alluding to Eliezer's efforts to prepare, and to the great thought he invested before his meeting. The

action and effort that one commits is more meaningful than "the Torah of sons" if it remains only as study material and theory.

May we be *zoche* to take all of our Torah studies and actualize them in our daily lives. Shabbat Shalom. ■

NCSY Israel is the premier organization in Israel, dedicated to connect, inspire, empower, and help teen olim with "Klita" to the Land of Israel by encouraging passionate Judaism through Torah and Tradition. Find out more at israel.ncsy.org

SHIUR SPONSORS

Sunday, October 24 - Rabbi Breitowitz's shiur was sponsored by Jackie Kraminer in loving memory of her father **Yechiel ben Avraham Yitzchak z"l** - yahrzeit is 19 Marcheshvan

Sunday, October 24 - Rabbi Breitowitz's shiur was sponsored in loving memory of **Lionel Friedman z"l**, whose yahrzeit was 15 Cheshvan by his son **Jonathan Friedman**

Wednesday, October 27 - Rabbi Nadel's shiur is sponsored in loving memory of **Gaila bat Menachem HaKohen a"h** whose yahrzeit was on the 14th of Cheshvan

Sunday, October 31 - Rabbi Adler's shiur is sponsored by an **anonymous donor**

Rabbi Goldin's Tuesday Morning shiurim have been sponsored by a **generous donor**

Rabbi Manning's shiurim for the 2021 academic year have been sponsored anonymously in the merit of an aliya neshama for **Matisyahu ben Yisrael z"l**, **Aharon ben Menachem Lev z"l** and **Eliana bat Yaakov a"h**

Rabbi Kimche's shiurim for the 2021 academic year have been sponsored anonymously in the merit of a refuah shelaima for **Janet bat Hannah**

Rabbi Taub's weekly Parshat HaShavua Shiur is sponsored by **The Jewish Legacy Foundation**