



# OD YOSEF HAI NEWSLETTER

ROSH YESHIVAH AND COMMUNITY RABBI  
DAYAN ABRAHAM DAVID SHLI"TA

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## **Thoughts on Parashat CHAYE SARA Year 23 by Dayan Abraham David**

Why does the first pasuk counting the years of Sarah interrupt the numbers with the words '*Shanah*' '*Meah Shanah veEsrin Shanah veSheva shanim shene chaye Sarah*' a hundred years and twenty years and seven years when it could be written as one hundred and twenty seven years. Rashi tells us that it is to indicate different stages in her life and to compare them that when she was a hundred years she was as a girl of twenty not punishable and sinless. Even though the Bet Din can punish a person for his deeds twelve years for a girl and thirteen for a boy but the heavenly courts only mete out punishment at twenty when a person reaches full maturity and understanding in spirituality. At twenty she was as beautiful as a girl of seven. Rashi concludes and all her years were in goodness. We find a difficulty in this explanation as the Ramban observes that by the count of the years of Yishmael towards the end of the parasha it also uses the words '*Shanah*' to break up the count of numbers '*me-at shanah veSheloshim shanah veSheva shanim*' and there is no attempt to compare them? We can answer this with an explanation from the Sefer 'Shem Mishmuel' the word '*shanah*' interrupts the count to depict

different stages in the life of a person, the older years, the middle years of action and responsibility and the younger years. Hundred, twenty, seven – people change at those stages and their attitude and outlook on life become different. With Sarah we are told '*Kulah le tova*' because the pasuk concludes '*Shane Chaye Sarah*' and Rashi explains all her years were together for good. There was a '*temimu*' a straightness and integrity of character that joined all these stages together in goodness. When she was a hundred she was virtuous and sinless as she was at twenty and at twenty she was like seven in beauty, not just physical but a beauty of innocence that shone from inside as we might find in a girl of seven. She did not change directions all her life. Her actions were decided from that beauty of spirit '*temimu*' and integrity. Whether it was to leave her family in Haran to follow Avraham on all his journeys or to prepare him a home in which he could welcome his guests '*hachnasat orchim*' helping him, converting '*ovdeh avodah zarah*' to belief in G-d and His ways. Or to save his life at the hands of Paroah and Avimelech by not revealing he was her husband even at the expense of her honour he could count on her as it says '*Batach Lev Baalah*', her husband could put his trust in her. She stayed up in prayer all night when Avraham went to battle with the four Kings '*Lo yichbeh balailah nera*', her light did not go out at

night. She stood up to Avraham insisting that he send off Yishmael who was a bad influence on Yitzhak. In all her actions she was a *'temimah'* straight forward not taking the convenient way out to suit the moment, but made the difficult decisions with integrity; *'Shane Chaye Sarah'* all her years were for good.

But with Yishmael it splits the count of numbers to tell us at every stage he changed. Changing directions to suit the moment and his whims. There was no consistency or integrity in his actions no *'temimut'*. He was for the moment *'Baasher hu sham'* that is why it does not say *'Shane Chaye Yishmael'* at the end to put them together like with Sarah only mentioning at the beginning, "ve elu sham chaye Yishmael" but each stage was on its own and his years are not put together. And so have his descendants inherited his traits. Changing direction to suit the moment, sometimes being kind and hospitable and sometimes most cruel, violent and unpredictable.

But we may ask by Abraham, it says at the end of Chaye Sarah, *'Ve ele shne chaye Abraham Asher Chai me-at shana ve shevim shana ve chamesh shanim'*, again the Pasuk splits up the years with the words *'Shanah'* but does not end with *'Elu shne Chaye Abraham'* and yet Rashi makes the *'drasha'*, *'Ben meah ke ben shevim l'koach ben shevim ke ben chamesh ble chet'*; at 100 he was like seventy, active with strength at seventy he was like five without sin? Perhaps we could answer that the words, *'Asher chai'* tells us he lived his days to the full and used his years to good, so they all come together in good.

When Eliezer succeeded in identifying Rifka as a true partner for Yitzhak through her great act of Chesed even to water the ten camels of Abraham, he took and put upon her articles of jewellery. The Torah describes them with their weight, *'Nezem zahav beka mishkalo vushne tzemidim al yadeya asarah zahav mishkalam'*. Nose rings the weight of a 'Beka' two bracelets on her hands weighing ten golden coins. Our Rabbis in the Midrash deduce that these were an indication to her, the 'Beka' the shekelim given by every Jew each year for the Korbanot whose weight was a 'Beka', the two bracelets to indicate the Two Luchot Habrit, the ten golden coins to indicate the Ten Commandments engraved on these two Tablets of the Covenant. What was the message Eliezer was in such a hurry to give Rifka? Rabbi Yehuda Zadka z"l, Rosh Yeshiva of Porat Yosef explains that 'as our Rabbis teach us in the Mishna, the world exists on three merits: Torah, The Service of Korbanoth in the Temple (nowadays prayers) and Acts of Charity and Kindness. *'HaOlam omed al shelosha devarim, Al HaTorah, Al Avodah Ve Al Gemeluth Chasidim'*. Rifka had excelled in the quality of Chesed, Kindness and Charity but this would not be enough on its own, she would have to merit and draw herself close to G-d through offering and sacrifices and prayer, *'Avoda'* which was indicated by the Shekalim donations given by every Jew for the service in the Beth Hamikdash, and most important to accept to be governed by the Torah as indicated in the bracelets, the Luchot and Ten Commandments. From the very beginning Eliezer made Rifka understand what was required of her to become the partner of Yitzhak Avinu and a Matriarch of the Jewish people.

After Sara dies in Chevron, Abraham comes to eulogise her and to cry for her. Vayabo Abraham lispod et Sarah vu livchotah. The letter 'chaf' in livchotah is smaller than the other letters, why is this so? Further, even though the meforshim explain l'ivchotah as to mean to cry for her, the clearer language would be livchot aleha for her, or l'vchot le Sarah, as it says livchotah could mean make her cry. The Kli Yakar asks that the order is difficult, it should have said livchotah before l'spod l'Sarah, since a person normally begins to cry before the eulogy?

There are many answers in the meforshim why the letter 'chaf' is small. Some say that since she was old he did not cry too much. The Gaon of Vilna says that because she was such a great tzadeket and assured a wonderful place in olam habah, Abraham only cried for her physical being and examples which would be missing in this world.

Maybe we could answer this by reference to the Talmud in Shabbath (רנז) where Rav, the great Amora said to his Talmidim, "Achem li hespeda de hatam kaemnah" warm up the eulogy you say for me, make it emotional to stir up tears for I will be there. It would seem that the neshama of the deceased is present at the eulogy and is affected by the eulogy. So maybe the pasuk is referring that Abraham would be affecting Sarah as well in his eulogy for her by stirring tears for her and Sarah would be shedding tears herself, that is why it was the word 'livchotah' as if to make her cry as well and this comes in the course of the eulogy that is why it says the crying after the hesped Abraham made, Sarah would cry too but her tears would be limited since she was secure in her olam habah and would only be sad about her departure from the physical world that is why the 'chaf' is written small.

## **STORIES OF TZADDIKIM**

The Zohar reveals that when Chavah died Adam looked for a suitable place to bury her. He was shown a ray of light projecting from Gan Eden; he followed the light until it rested on Maarat-HaMachpelah and lit it up. He had found the place to bury her. As he began to dig he inhaled the familiar fragrance of Gan Eden. He continued to dig but was stopped by a Heavenly voice "Enough!" He then buried her there without digging further. When Adam died Shet, his son, buried him there.

According to the Pirkei de Rebe Eliezer when Abraham received the three Angels as guests, he ran to fetch a calf to slaughter. The calf began to flee, Abraham ran after it. The calf entered the cave of Machpelah and there Abraham discovered the grave of Adam and Chavah. He then decided that this would become the burial ground for his family.

### ***Shabbat Shalom***

## **HALACHOT cont**

7. The Talit must belong to you so that you may make a beracha on it.
8. There is no problem in making a beracha on a talit belonging to the synagogue since it was donated for this purpose. One acquires it to fulfil the mitzva and then returns it.
9. When one takes a talit from its owner to fulfil the mitzva of tzitzit in the morning etc., it is understood that the owner gives it with the intention of a '*Matana al manat le hachzir*', a gift with a condition to return it.
10. If one takes a talit from its owner just for an Aliya or for Birchat Cohanim, one should not make a beracha on it since the owner might not have in

mind to give it as a 'matana', thinking that it is not for fulfilling the mitzva of tzitzit.

1. If the shamash gives you a talit belonging to someone else, do not make a beracha on it since it was taken without the owner's knowledge, unless the shamash tells you explicitly that he knows the owner would not mind. For nowadays, people are more particular about giving out their talit and tefillin.

***Avot Ubanim starts this  
Motzei Shabbat  
one hour after Shabbat  
terminates.  
There will be refreshments  
and prizes.***

**Mazal tov to  
Gavriel & Keren Israeli  
on the birth of their daughter**

**Mazal tov to  
Sam Millet and Simone Abadi  
on their engagement  
and to the parents  
Michael Millet and  
Mr & Mrs Miguel Abadi  
and families**

**Mazal tov to  
Ikey & Michal Cohen  
on the birth of their grandson  
To the parents and  
Great grandparents  
Dayan & Rebbetzen David**

***If you wish to sponsor a Kiddush  
Please contact  
Monty Sassoon 07787 571313  
For Seuda Shlishit  
or to rent the  
Nancy Reuben Hall  
for a Simcha  
Please contact  
Yanky David 07725 408724***

**We have a regular Youth Minyan  
organised by Jason Ibrahim and  
Jordan Moses followed by a  
kiddush**

### **SHABBAT TIMES**

Shabbat commences	4:02 pm
Shabbat terminates	5:10 pm
Mincha Erev Shabbat	3:45 pm
Followed by Kabbalat Shabbat	
Shacharit	8:30 am
Mincha on Shabbat followed by Seuda Shlishit & Arbit	3:35 pm
Shacharit	6:50 am
Mincha	1:30pm
Arbit	7:45 pm