

Rabbi Aharon Ziegler – Chayei Sarah 5780

Firstly, I want to profusely thank all who were Mitpallel on my behalf and those who called and tried to speak to me. Your concern really helped. I should hope that the Refuah HaShem is sending is something deserving and not out of pity and compassion

In the conclusion of the third Bracha of Birkan HaMazon Rav Soloveitchick would recite “BONEH YERUSHALAYIM, AMEN” without including the word “BERCHAMOV”. He explained that Yerushalayim will be redeemed not by Gd’s mercy but through the fulfillment of justice, as it is written, “TZIYON BAMISHPAT TIPADEH”, “Zion will be redeemed through justice”, (Yesh 1:27). If we deserve to be redeemed then let it come because we deserve it and not merely because of Gd’s compassion. We can demand what we are entitled to and not settle for anything less.

After the conclusion of Sarah Imeinu’s funeral, Avraham Avinu is given the ultimate Beracha of “*Bakol*”, (24:1) “*VaHaShem Beirach et Avraham **Bakol***”; HaShem blessed Avraham with “**everything**”.

That *Bakol* –everything, is a vague Beracha, so much so, that Chazal (Bava Batra 16b) suggest seven different possibilities (e.g. that he a daughter name *Bakol*, or that he had another son, because *Bakol* in Gematria equals 52 and the word *Ben* for son equals 52 etc.) But in addition to what is stated in the Gemara the Chatam Sofer suggests that the Beracha was intended to give Avraham the ability to feel complete contentment with what he had, without the slightest taint of desire for wanting more.

In Pirkei Avot (4:1) we have the statement of “*AY’zehu Ashir? HaSomei’ach Be’chel’ko* Who is rich? He who is happy with his lot”. Now, being happy with one’s lot could mean that one is aware of his shortcomings, that he could use more, but when he sees how many people have less than he, so he is happy with his lot. He adjusts to his standards and is therefore satisfied with his lot. He is satisfied, but not content. Avraham on the other hand, was able to “feel” and “believe” that he truly has everything, and in his perception he is lacking nothing. This is indeed the highest Beracha in the world; - to feel and believe –you have everything. This Beracha that Avraham was given surpassed that declaration of Pirkei Avot of being a Samei’ach BeChelko

The Torah testifies to this greatness of Avraham by eulogizing him when he expired at age of one hundred and seventy five as a man of “*Beseiva Tovah VeZakein*” (25:8) a **good old age, mature and content**. Typically, when most people die they do not even achieve half of what they desired in life. Yet Avraham died a satisfied man, because he felt and he believed that he had everything and lacked nothing, his life was totally fulfilled. (Not even Moshe Rabbeinu had that Zechut)

Furthermore, Avraham realized that his beloved wife Sarah had even a higher level of spirituality than he for she was able to possess this feeling of contentment even without a

Beracha from HaShem. Therefore it is written, “Va’yavoh Avraham Lispod Le’Sarah Ve’liv’kota” (23:2). And Avraham came to eulogize Sarah and to cry for her. Notice, the word Ve’liv’kota is written with a small “Kaf” to which The Vilna Gaon explained that Avraham knew that Sarah had fully completed her mission in life. Therefore, he cried, but only very little.-because she too died in full contentment.

We can learn from here that contentment is a state of mind, an achievable goal, but it requires our input. We must begin the process by looking on the “Bakol” that we have. Namely, we are alive; we can see and hear, walk and talk, then that is ASHIR [wealth], spelled ayin, shin, yud, reish, Ayin=ei’nayim [eyes], Shin=shinayim [teeth], Yud=yadayim [hands] and Reish= raglayim [feet]. Focusing on the “Bakol” leads to contentment. **This is the ideal we must strive for.**
May we all be Zocheh to a life of contentment.

Shabbat Shalom from ELAZA.- Rabbi Aharon Ziegler.

I am not completely over my illness, but I thank Hashem for being out Of the hospital, for which I benched Hagomel and being in the home of my children.

QUESTIONS ON PARASHAT CHAYEI SARAH

- 1- On which word is there a “SHALSHELET” note, and what is its significance?
- 2-What Bracha did Rivkah receive from her father and brother?
- 3-From where in the parasha does the Gemara Kiddushin (2A) learn that money (or a ring) can be used to be Mekadesh a woman ?
- 4- From which words in our parasha do we learn that Yitzchak davened (prayed) Tefillat Mincha?
- 5-Immediately after the burial of Avraham it says (25:11) that HaShem blessed Yitzchak. What was the essence of this Bracha (Sotah 14a)?
- 6-R’ Yochanan states, (Bava Batra 16b), that Yishmael did Teshuva (he repented) for sins he did . What prompted R’ Yochanan to this conclusion?