



OH YISRAEL

OF MARINE PARK

NEWSLETTER

פרשת חיי שרה
שבת מברכים
ר"ח פסלו ביום ו
Vol. 2 Issue 2

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"ויבא אברהם לספר לשרה ולבנתה..."

Contributed by Yankie Schechter

The Pasuk says "ויבא אברהם לספר לשרה ולבנתה" "And Avraham came to say a הספד (eulogy) for שרה and to cry for her."

The Gemarah in מועד קטן לז: says "ושבעה להספד" - the first three days after a person passes away is a 3-day period set aside for בכי, for crying, (the same שורש as ולבנתה) and that is followed by a 7-day period of הספד. From the Gemarah it seems that the first step of mourning is "בכיה" and then comes "הספד". Why does the Pasuk by Sarah first say "לספד" which is then followed by "ולבנתה"?

Rav Yaakov Orenstein explained at the Levaya of the מהרי"ל דיסקין, when a person passes away two things happen. First there is the loss of the person that is no longer alive to grow in רוחניות. No matter how great the person may have been when he was alive, he can't grow anymore on his own. This is where הספד is appropriate, where a person mourns for the loss that the נפטר has. Then there is בכיה. A person that loses a loved one has a void in their life. They miss the person and they are in essence mourning their own loss of the נפטר. The natural thing is for a person to first cry over his own loss and then to cry over the loss that the נפטר has.

So we can say that one simple reason that the Torah says הספד first by שרה is because אברהם was on such a high level that he first mourned over שרה's loss of ability to grow in רוחניות, and only then did he focus on his own loss.

A possible second answer is that at the end of last week's Parsha we had אברהם אבינו עקידת יצחק. Pasuk כב: says that Hakodosh Baruch Hu asked יצחק to Shecht יצחק. The Pasuk uses the word "נא" which is a Lashon of "please". The Ran says in דרשה ו' that Hashem was asking אברהם to do it. Had אברהם said, "but You told me that I will have generations through יצחק", then Hashem would have said you're right, and you don't have to Shecht him. אברהם would not have received a punishment of any sort since it was not a commandment; it was completely optional.

אברהם had ten tests. According to most Pshatim, the עקידה was his 10th and final test. Rabbainu Yonah says that the last test was the burial of שרה. What is the big test of the burial of Sara that it should be pasr of the count of ten?

At the beginning of this week's Parsha כג: Rashi tells us that שרה died because the Soton told her about עקידת יצחק, how יצחק was almost Schechted. אברהם was coming back from being ready to do the ultimate sacrifice for Hashem - to Shecht his own child. What is the first thing that he hears on his way back?

Zmaanim

הדלקת נרות	4:15pm
מנחה עש"ק	4:23pm
שקיעה	4:33pm
נביא שיעור	8:30am
שחרית	9:00am
סוף זמן ק"ש	8:40 / 9:16
דף יומי	3:30pm
מנחה	4:07pm
שקיעה	4:32pm
מעריב	5:22pm
Sunday מנחה	4:20pm

All times subject to change

Parsha Stats for חיי שרה

Number Of Pesukim: 105
Number Of Words: 1402
Number Of Letters: 5314
Number of מצוות: 0

KID'S KORNER

Kid's Challenge Question # 1

What do we learn from the Parsha regarding someone who is responsible for burying a relative who died?



Kid's Challenge Question # 2

How did the מערת המכפלה get its name?

RODA AND ASER



Kid's Challenge Question # 3

Did רשע ישמאל die as a רשע?

See Rabbi Zucker after Davening if you have the correct answers.

Yachad Davens
in the Field



That his wife is no longer alive. To top that off, he finds out that she died because the Soton came to her and told her about the עקידה. At this point אברהם could start thinking to himself, maybe I caused this. I didn't *have* to do the Akeida. Hashem wouldn't have been upset with me had I *not* done it, in which case my wife שרה would still be alive. The Soton never gives up. Like the Daf Yomi members learned this week in Kiddushin on דף מ: ר' Shimon Ben Yochai says, even if someone was a "Tzadik Gamur" a complete Tzadik all the days of his life, but at the end of his days he rebels against Hashem and has Charata (remorse) that he did good deeds, he loses all of his earlier Mitzvos.

This is the great plan of the Soton. "אברהם may have passed the test of the Akeida but I will get him to have Charata for doing it, because he didn't *have* to do it." He will make אברהם think that *he* was the cause of his wife's death so he will have Charata.

The Parsha starts off with the words חיי שרה and then the Pasuk ends off again with the words חיי שרה. The Torah is telling us that you should know that שרה lived a complete life. The cause of her death may have been the עקידה, but it was going to be her time anyway. This is just the way it happened to occur.

Had אברהם fallen for the trap of the Soton, he would have been guilt ridden. "How could I have done the עקידה? I killed שרה, now I won't have her and it's all my fault..." First he would have been בכה, he would have mourned over *his* loss and how he caused it. Only later would he have been able to be מספר his wife and mourn over *her* loss. That is why the Pasuk says "לספר לשרה ולבנתה" Like the Torah tells us, אברהם knew that שרה lived her full life and he had no regrets about it! He was able to mourn and bury שרה properly with Menuchas Hanefesh because he knew this is what the Ribono Shel Olam wanted.

"זקן ביתו המשל ככל אשר לו..."

The Pasuk says "ויאמר אברהם אל עבדו זקן ביתו המשל ככל אשר לו". And Avraham said to his servant, the elder of his house, that ruled over all that he had: 'Please put your hand under my thigh' (for a שבועה).

Why are we introduced to אליעזר with so many descriptions? Second, this is not the first time that we encounter אליעזר, so why is the Pasuk first introducing him now?

Says the באר מים חיים, the answer can be understood with the following Mashul. A traveling businessman enters an unfamiliar town after a long day and asks the first Jew he meets for the location of the closest Kosher restaurant where he can eat. After he is pointed in the direction of an inn, and assured that he can trust the בשרות there, he precedes to order a delicious meal and eat. After he's finished eating he meets the same stranger who recommended his Kosher meal. After thanking him, he is asked by his new "friend" for a loan of \$5,000. The businessman is taken aback. "How can I lend you money? I never met you before today and for all I know you could be the town נגב? "But I was trustworthy enough for your בשרות... so why not for money?", says the man. Somehow, our standards of trust are different when it comes to our רוחניות than when it comes to our money.

Says the באר מים חיים, the Pasuk is telling us that אברהם entrusted everything he had to אליעזר, but when it comes to finding the proper Shidduch for יצחק, he even made רוחניות make a שבועה. Such was אברהם's standard for רוחניות.

Halachos from this week's Daf Yomi

Adapted from the DafDigest

Asking a גוי to do מלאכה on שבת

דברי הרב ודברי התלמוד דברי מי שומעין

If the words of the teacher conflict with the words of the student, whose words should be followed?

Two reasons are given for the restriction against asking a גוי to do מלאכה for a Jew on שבת. Rashi in Avodah Zara writes that it violates the אסור of דבר ודבר דבר – refraining from pursuing your weekday activity and from speaking of them.

The Shulchan Aruch Harav offers another rationale for this restriction in the course of his explanation of a ruling of the Magen Avrohom. Shulchan Aruch rules that it is prohibited to give money to a גוי on ערב שבת so that the גוי will purchase something on שבת. Magen Avrohom explains that this is similar to instructing the גוי on שבת to make the purchase. The reason instructing the גוי during the week is prohibited, explains Shulchan Aruch Harav, is that the גוי acts as a שליח for a Jew. Even though there is a principle that a גוי can't be a שליח for a Jew (אין שליחות לעיבוס), nevertheless, the כהמים recognize the שליחות of a גוי when the שליחות would result in stringency.

In other words, there are two possible reasons for the prohibition. One reason is that the גוי acts as a שליח for the Jew and it is seen as though the Jew is doing the מלאכה himself. (Interestingly, according to this approach it would not be prohibited for a person to instruct a גוי to do מלאכה that will benefit the גוי.)

The second reason is that the instruction to do a מלאכה violates a אסור. Rav Baruch Tzvi Hakohen Moscovitz, in a letter to the Minchas Yitzchok, challenges the explanation that the אסור is because the גוי acts as a שליח of the Jew. How can the Jew violate a שליח when a גוי acts as his agent when there is a principle לדבר עבירה – אין שליח לדבר עבירה to commit a transgression?

He answered that the rationale behind the rule of אין שליח לדבר עבירה is דברי הרב ודברי התלמוד דברי מי שומעין [If the] words of the teacher [conflict with] the words of the student, whose words should be followed? This rationale, however, does not apply to a גוי who is not commanded to observe שבת. As a result, the principle אין שליח לדבר עבירה does not apply.

הלכות ברכת המזון

שלחן ערוך & משנה ברורה ס' קפ"ב & קפ"ג

הבדלה or קידוש, ברכת המזון = A cup of wine that has been drunk from and is no longer valid to be used for בוס פגום.

627. בדיעבד, if one has no other wine to use to correct a בוס פגום one should pour the wine into a smaller cup (that holds at least a revi's) thereby partially correcting the invalidity of the wine.

628. If one has no smaller cup available, one may בדיעבד use the בוס פגום for ברכת המזון, קידוש, or הבדלה.

629. When the one who is leading the ברכת המזון, קידוש, or הבדלה drinks from the cup of wine, it does not make it a בוס פגום for the others at the table, and they may drink from the same cup. The only concern is that it not be a בוס פגום for the one who is making the Bracha on קידוש or הבדלה or after ברכת המזון.

630. If someone drank from a cup of wine using a straw it is not בוס פגום, but one should still לבתחלה treat it as a בוס פגום and correct it.

631. A cup that will be used for ברכת המזון, קידוש, or הבדלה should be rinsed clean before use. However, if the cup has been cleaned well before, it is not necessary to rinse it again.

632. לבתחלה the cup (Kos Shel Bracha) should be filled up to the top, but בדיעבד, as long as the cup has a Reviis of wine this suffices. (Note: There are differing opinions as to the amount of a Reviis ranging from 3.0 oz. to 5.3 oz. For Friday night קידוש most opinions are that one should use a larger Shiur which is 4.42 oz according to R' Moshe Feinstein).

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*Community News and Events***Oneg Shabbos:**

Everyone is invited to attend an Oneg Shabbos in Shul this Friday night. R' Yonason Epstein will be speaking at 7:45pm, followed by the Oneg.

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*You are cordially invited to attend a  
 Parlor Meeting benefiting*

**YESHIVAS MISHKAN  
 HATALMUD**

*This Motzei Shabbos, Parshas Chaya Sarah  
 November 22nd at 9:15 p.m.*

*Guest Speaker*

*Harav Hagaon Rav Eliyahu Brudny Shlita,  
 R"m Mirrer Yeshiva*

*At the Home of*

*Mr. & Mrs. Mendy Rosenberg  
 1887 New York Ave.  
 (East 33<sup>rd</sup> St. Between J & K)  
 Brooklyn, NY 11210*

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 The **מוצאי שבת** Avos u'Bonim Learning Program is going strong. We have more fathers and sons coming to learn than we have ever had before! This week's program will IY"H be sponsored by ?

Join us each **מוצאי שבת** at 6:30pm for learning, prizes and pizza! Members of the Shul and friends from the neighborhood are all welcome and encouraged to attend.

E-mail chaimszanzer@gmail.com to become a sponsor.

Answers to last week's Challenge Questions

Q1. What was the name of לוט's wife?

A. The name of Lot's wife was Eidis (possibly related to the secular name Edith). Her name is not mentioned in the Torah, but is brought in the Midrash Pirkei d'Rebbe Eliezer at the end of פרק ט"ו and in the Midrash Yalkut Shimoni in פ"ד:י"ט.

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 Q2. How old was the איל that אנרהם brought as a קרבן instead of יצחק?

A. This איל survived the Mabul by living in the Teivah so it was alive since the beginning of the world. אנרהם was born 1948 years after the creation of the world, plus he was 137 years old at the time of עקידת יצחק. The איל was therefore 2085 years old!

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 Q3. Where do we see a רמז to הא לחמא עניה in the Parsha?

A. When the מלאכים came to אנרהם, it was the time of the year in which יציאת מצרים would occur hundreds of years in the future. חז"ל says that אנרהם invited the מלאכים in and fed them מצה. The Pasuk later also says that לוט baked Matzos for his guests.

Our invitation of Kol Dichfin (Hachnasas Orchim) on פסח may be a reference to the Matzah served by אנרהם and לוט in the paradigmatic episodes of Hachnasas Orchim.

Sponsors

This issue is sponsored by R' Yehoshua Pesach Hellman

לזכר נשמת חנה שרה בת ר' פסח

לזכר נשמת איטה צפורה ע"ה בת ר' ישראל דוד

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Please contact Hillel Rokowsky at newsletter@ohryisroel.org if you'd like to sponsor a future issue of the newsletter.

Yeshiva Gedolah Ohr Yisrael

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