לעילוי נשמת ר' אברהם יוסף שמואל אלטר בן ר' טובי' ז"ל ורעיתו רישא רחל בת ר' אברהם שלמה ע"ה קורץ **Monsey Edition** 

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## שבת קודש פרשת חיי שרה – כ"א מרחשון תשפ"ד Shabbos Kodesh Parshas Chayei Sarah - November 11, 2023

הדלסת נרות שבת – 4:24 וזמן קריאת שמע / מ"א – 8:33 וזמן קריאת שמע / הגר"א – 9:09 ו סוף זמן תפילה/הגר"א – 9:00 זמו לתפילת מנחה גדולה – 2:10 ו שקיעת החמה שבת קודש – 4:41 מוצש"ק צאת הכוכבים – 15:3 ו צאה"כ / לרבינו תם – 5:53

מאנטאג (יום ב')

7:17 AM

אנשים מלומדה. וכל הרואה מתפלא על כר. ומהרהר בלבו: הרי רק לפני ימים אחדים היה זה נמנה עם המתפללים במתינות ובהתלהבות. ועתה עושה את תפילתו בחיפזון ומתור קרירות. ממש כהריקנים שבישראל?! מה גרם לו לעזוב כליל את העבודה, ולעשות רק את המוטל עליו כדי להנצל מהגיהנום?

התשובה לכר היא. שמלכתחילה לא היתה כוונתו של אותו עובד כי אם כדי להתפאר, על כן לוקח את עצמו לעבדות הראויה לבעלי מדרגות, כי אם ישאר 'בינוני'. הרי ישנם הרבה כמוהו. ואיז בכר 'פאר'... אולם לאחר תקופה בראותו שאיז הדברים לפי כוחו. ומתחיל להביז שלא ישא את 'ברכת הכבוד' בשכר יגיעו. שוב אינו חפץ כלל בעבודה ולכז מוטל על האדם להקדים בינה לרצוז. ויתובנז תחילה מהי תכלית העבודה. ויבין שכל תכליתה היא קיום רצון הבורא ב"ה. ושעל ידה מעוררים נחת רוח לפניו. וזוכים לקרבתו. או אז יזכה לברור לו עבודה במידה רצויה למזגו וטבעו. כי כבר יראה זכות גדול לעצמו גם כשהינו משמש כבינוני לפני בוראו. וגם אם מחמת כז לא יזכה לכבוד. ויידע כי הכבוד מוציא את האדם מעולמו. היינו עולמו הנצחי, והעובד כדי להתפאר מבלה את ימיו בתוהו. כי עבודה כעיז זו לא מיקרי עבודה כלל. ולא יזכה מחמתה לשום שכר.

ושמעתי פעם אימרה חריפה שהיתה שנונה בפי חסידי קמאי מחצר הקודש 'סלאנים'. שפעם עלתה נשמתו של עובד ה' במרומים. ובבואו לפני בית דיו של מעלה הביאו כל התורה שלמד וכל התפילות שהתפלל. וכשעמדו בית דיז של מעלה על טיב עבודתו. הודו שאכז מדובר בעבודה. אר לא להקב"ה כי אם לאיש פלוני ולאיש אלמוני. ולכז הכריעו שאותו פלוני ואלמוני שלמענם למד והתפלל יתנו לו שכר. פנה הבעל דיו אל פלוני ואלמוני לתבוע שכרו. והללו יתפעלו ויאמרו שכלל לא עלה על דעתם שלמענם עשה את כל החרדה הזאת...

לפ״ז יש לפרש דברי המדרש (רבה פ׳ נ״ח): ״ויהיו חיי שרה מאה שנה (תהלים לז. יח): "יודע ה' ימי תמימים ונחלתם לעולם תהיה". כשם שהו תמימים כר שנותם שלמדו מקור מצות אמונה ובטחון מקרא (דברים יח, יג): "תמים תהיה עם ה" א"כ יש (שם).] א"כ יש אלקיך". [עי' בספר חרדים פ"א, אות כ"א, ועי' במש"כ הרמב"ן לפרש שזו כוונת המדרש ששרה היתה ״תמימה״. ר״ל היה לה בטחוז גמור בהשי״ת. היתה לה אמונה ברורה ואמיתית ד"כל מה דעביד רחמנא לטב עביד". ואפילו כל הצרות והייסורים שהיו לה. כולם היו "שויז לטובה". היתה שלימה כל ימיה. שקיבלה הכל בשמחה והבינה שזה בא מתור אהבה מאת השי״ת.

ויש ללמוד מכאז איך לחיות "תמיד בשמחה", שזה נוגע הרבה פעמים בחיים. יש מאורעות שלעינינו "נראים" כדבר רע, אבל האדם קרוץ מחומר בשר ודם עם עינים גשמיות. ואינו יכול לראות אמיתת תכלית מעשי ה' בעולם הזה. אלא עליו לידע ולהאמיז באמונה שלימה "כל מה דעביד רחמנא לטב עביד"! ואם יאמיז את זה באמונה שלימה, יחיה חיים של "תמיד בשמחה". שידע שהקב"ה, יש כמה וכמה חשבונות לכל מה שאירע בהאי עלמא. וגם כל הדברים שנראים כדבר "רע". ג"כ הוא ממקור בעל הרחמים, שהוא ית' אוהב אותנו עד אין סוף, בודאי יהיה בשמחה תמיד!

# מאת הגה"צ רבי גמלטאל הכדון רבעוביץ שליט"א, ר"י שער השמים ירושלים עיה"ק

וישקל אברהם לעפרן את הכסף אשר דבר באזני בני חת ארבע מאות שהל כסת טבר לסחר ... (בג-מו) - הטבודה לשם שמים

לרש"י: וישהל אברהם לעפרז – חסר וי"ו. לפי שאמר הרבה ואפילו מעט לא עשה, זנטל ממנו שקלים גדולים שהן קנטרין, שנאמר עובר לסוחר, שמתקבלים בשקל בכל מקום ויש מקום ששקליהו גדולים שהו קנטריו. מדברי רש"י רואים שעפרוו היה נאה ורש, אר לא היה נאה מקיים, ומז הראוי להביז, מה גרם לו שיחפוץ להיות 'נאה דורש' 'עשות עצמו כמי שחפץ להטיב חינם, הרי בסופו של דבר התגלה כתאב מאוד לממוז. ולא בכדי נקט בפועל בסכום כה מפולפל. ובדרר כלל אדם כמותו המזיז את נפשו בממון, אין דעתו נותנת לו לחונן חינם. ואם אירע והתעורר פעם להטיב עם זוולת לא יחפוץ לוותר על מקח של ארבע מאות שקל כסף, לכל היותר ייטיב להוזיל את המקח על שלוש מאות ותשעים שקל כסף. אר לוותר כליל אינו עולה על דעתו. מה כוונתו של עפרוז בשעה שהודיע לאברהם שהוא נותז לו את המערה במתנה?

ואפשר שיותר ממה שהיה עפרוז אוהב ממוז היה אוהב כבוד. ותמורת הכבוד היה מוכן לוותר גם על ממונו. כי לכבוד גדול היה לו אם אברהם יקבל ממנו את המערה במתנה. ולכז גם הכריז את הדברים בפומבי 'לכל באי שער עירו'. אר מאחר ואברהם מיאו במתנה זו. וראה שלא יצליח לנחול כבוד בזה המעמד. על כז ביקש לכל הפחות הנות מהממון, ולכן ביקש מחיר מופרז ומפולפל כראוי לו...

ומתוך גנותו של עפרון אתה למד מהי חובתו של אדם בעולמו. דהנה רואים פעמים בחורים ואברכים שלוקחים את עצמם לעבודה שהיא מעל ומעבר כוחותיהם. בעבור זמו מתרפים ידיהם מו העבודה. ומאז עושים את חובתם לשמים רק כמצוות

ייהיו חיי שרה מאה שנה ועשרים שנה ושבע שנים שני חיי שרה בענין כל מה דעביד רחמנא למב עביד

לרש"י: שני חיי שרה - כולן שוין לטובה", עכ"ל. בפשוטו כוונת רש"י דהפסוק ררשה. ועל זה כתב רש"י: "כולז שויז לטובה". ויש להעיר. דאה"ג "שני חיי שרה" הקשו על דברי רש"י. שהיו לשרה אמנו כמה וכמה צרות וייסורים בחייה. היתה יהרה. ונלקחה לפרעה. ולאבימלר. וכי על זה אפשר לומר - שכולז היו לטובה?

ונראה, דהישוב לכל זה מדוייק היטב בלשון הפסוק. דכתיב: "שני חיי שרה". לומר. שכל שנותיה של שרה אמנו. היו "חייה של שרה". וכל חייה. "היו ימיה". ר"ל. ום שרצתה שיהיה באופן אחר. וביקשה לחיות כל ימי חייה ממש כפי שהיו. כל דבר שארע לה. ביו לטובה או אם שהיה נראה כרעה. הבינה שזהו שני ייה. אלו חיים של "כל מה דעביד רחמנא לטב עביד". לפעמים אין אדם יכול להבין מדוע הדברים שנעשו לו הם לטוב. אבל המאמיו האמיתי. מאמיו שאיז דבר שבעולם שאינו לטב. ד"כל מה דעביד רחמנא לטב עביד".

### A SERIES IN HALACHA LIVING A "TORAH" DAY

Kashrus in the Kitchen (87). The Jewish Kitchen (cont.) **Bishul Akum.** If a *Yid* lights the fire or turns on an appliance after a gentile placed food there, the food is permitted because the cooking was done by the *Yid*, with the gentile just preparing it. [In the opposite case where the *Yid* put the food down and the gentile lit the fire, it is assur because the gentile did the cooking and the *Yid* just prepared.] If the *Yid* lit the fire before the gentile placed the food there, Ashkenazim permit while Sephardim do not, unless it is a difficult situation, as explained last week.

**Using a Timer.** If a *Yid* turns on a appliance with a time-clock, does that suffice to be called *Bishul Yisroel*? In the first above case where the appliance was turned on after the gentile placed it there, it is permitted because there was no gentile action in the actual cooking. Where the *Yid* turned on the fire with a timer before the gentile put it on, the *Poskim* differ if the *Ashkenazi* leniency will apply. Rav Elvashiv zt'l (1) holds that it doesn't help because it's not seen as direct lighting from a Yid. It is worse than turning it on remotely, that he himself permits, as explained last week, because there the fire is lit immediately. **R' Wosner** zt'l (2) is in doubt if it is permitted. There are some (3) who hold that since there was no

בין הריחיים – דובלין מדף היומיי – בבא קמא ד.

מאת הגאון מו"ר הרב ברוך הירשפלד שליט"א, 🚝 ראש כולל עטרת חיים ברוך, קליבלנד חייטס

gentile participation in the creation of the flame, the Ashkenazi

**Doubts in Bishul Akum.** If a *Yid* doesn't remember if he lit the

fire as he should have, or if he stirred the pot which can also help,

as we will discuss, in all such cases, we are lenient as the

**Mechaber** (4) rules that in *sefeikos* of *Bishul Akum* we rule

leniently. This does not automatically apply to other Akum

Another Way to Save From Bishul Akum. Even if a gentile lit

the fire and put the pot on the fire, there is still a way for a *Yid* to

participate in the cooking by stirring the pot, or raising the

temperature to hasten the cooking. In the olden days, this was

done by stirring the coals. This heter works according to the

Mechaber (5) only before the gentiles' action brings it to a

half-cooked state. However, Ashkenazim hold like the **RMA** (6)

that even afterwards, one can still do this. R' Wosner (7) proves

that even if it is completely edible but improved by the Yid's

participation, it is permitted. [According to this, if one buys a pie

crust of *Pas Palter* and adds to the baking in a way that improves

it {crispier, etc.} it is permitted as it is considered *Pas Yisroel*.]

leniency [and Sephardim in hard circumstances] does apply.

questions such as Stam Yainam and Cholov Akum.

? הצד השוה שבהו שדוכן להזיק" . sav. משנה sww. אדס וו אדס ה' אדס או בעה sav. "אדם דרכן להזיק". אדם דרכן להזיק, אדס אדס אדס אדיפ, בישו it the דרך for מאיק to be מאיק ? The *Gemara* answers, we are referring to when Adam is asleep, since while sleeping one stretches out his feet, it is that a sleeping person is זירך for damages while sleeping, only if he laid הייב for him to do damages while sleeping, only if he laid down next to כלים and while sleeping he rolled over and broke them. But if after he laid down to sleep, someone placed כלים next to him, he would not be אונס גמור if he damaged them in his sleep. Even though we have a rule "האדם מועד לעולם". it is considered an אונס גמור, and he is

The שר"ע, סי די] שר"א, סי די] says if one is sleeping and his friend goes to sleep next to him, the second person is הייב if he damages the first person in his sleep. If the first person damages the second person, he is בעור . The שמ"ע adds that it's פערט if someone places כלים next to a sleeping person, not only is the sleeping person בלים if he damages the כלים, but if he gets hurt when he rolls over onto them, the second person is הייק athe first person received when he rolled onto them. The הייק ays that if one damages another person, he is and there is no difference whether he is מזיד or a מזיד. The אונס גמור adds, unless the person is a אונס גמור. then he is פעור. The אונס גמור. a חילוק and says not every "אינס גמור" is the same. He brings later, in סימן שפ"ל, the בחבר says if one is being chased (ידדף by a רודף who is אינס amages other people's property. he is מידים. The אינס says we see that one is considered an חינים. only when he didn't have in mind to damage, like in our ירושלמי, where he was sleeping and had no idea someone put כלים next to him. But in the case of the אונס, although he is running for his life and is classified as a אונס, this is not classified as a אונס גמור because he consciously damaged property, therefore he doesn't have the פטור of אונס גמור and he is חייב.

א was asked if it is permitted for one to be hypnotized for רבואה purposes. [אג"מ יו"ד ח"ג, סי' מד"] **ר' משה וצ"ל** know about this field, and also discussed it with הגר' הענסיר. and thev all came to the conclusion that there is no issue or מישוף 6ס איסור and it is עובר איסורי תורה he warns people to be careful and certain that the hypnotist is not a עובר איסורי תורה. he warns people to be careful and certain that the hypnotist is not a עובר איסורי תורה Because maybe, while you are in a hypnotic state, he might make you do an איסיר R' Moshe explains that although you are hypnotized and should be considered an אונס, since you willingly allowed the hypnotist to hypnotize you, this is similar to the אונס on our daf that says if you originally lay down next to בילים and break them in your sleep you are חייב because you put yourself into that אונס ום מצב hecause you put yourself into that מצב

שבט הלוי טיקמו (3) הג"ר קארפ שליט"א במשמרת זבית, בישול עכום אימו (4) שו"ע יו"ד קיגייא (5) שם:ט (6) רמ"א שם (7) שבט הלוי ב:מה

### R' Yitzchok Zev Halevi Soloveitchik zt"l (Brisker Rov) would say:

'יתמהר ... ותרץ עוד" - Why does Rivkah hurry so much in the story? Eliezer first arrived close to Shkiya and davened and requested of Hashem to bring the episode to a close that same day. Why did he demand the rush? As far as Tzaddikim are concerned, shidduchim should not take so long and Eliezer wanted to move things forward fast."

הוא היה אומר

A Wise Man would say: "Time flies like an arrow; fruit flies like a banana."

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ה' אלקי השמים אשר לקחני מבית אבי ומארץ מולדתי ... הוא ישלח מלאכו" לפניך ולקחת אשה לבני משם (כד-ז)

Avraham Avinu sends Eliezer with a mission: to find a wife for his son Yitzchok who is willing to separate from her family and move away to the promise of a great future. This precisely echoes Avraham's own beginnings and Eliezer well understands that his master essentially wants a daughter-in-law like himself. He must find someone who is not only willing to leave home, but someone who exemplifies Avraham's attributes of *chessed* and values of kindness and hospitality. The litmus test by which any potential fiancee for his master's son must pass, is the test of hospitality. Will this young woman be capable of carrying on the tradition of Avraham and Sarah, bringing people closer to *Hashem* through kindness, love and hospitality? Fortunately, Rivkah Imeinu passed the test with flying colors - and the future of Bnei Yisroel was secured.

The following story originally appeared in the Gilyon "Noam Siach" of Ray Shlomo Zalman Friedman shlita, Roy of Khal Zichron Elazar Santov, in Lakewood, New Jersey. He writes that while he was in Bnei Brak a number of years ago, he visited a relative who shared a beautiful story about *hashgachah pratis* that happened to him.

This relative is a widower, having lost his wife a while back, and a suggestion was recently mentioned to him of a widow, whom he believed to be a good match. After making inquiries, both sides wanted to pursue the *shidduch*, however, there was one major problem that impeded it from happening. The widower lives in *Bnei Brak*, where he has a position as a *maggid* shiur; he also gives various shiurim in a number of other veshivos, and learns in a kollel. He did not want to leave the city where he had been living for many years, to go settle elsewhere. On the other hand, the widow was from *Yerushalayim*, and served as the principal of a very prominent school there. She did not want to leave her job to move to a different city either, however, keeping her job and traveling from *Bnei Brak* to *Yerushalayim* each day was also not a realistic option. As a result. the *shidduch* grinded to a halt and for some time, did not move forward. He needed to live in *Bnei Brak*, she wanted to live in Yerushalayim, and being unable to reach an agreement on the matter, the *shidduch* stalled.

One day, the daughter of the widower met one of the board members in the school where she works in *Bnei Brak*. The board member saw that she was very preoccupied and dejected about something. When she asked her about it, the daughter of the widower replied that perhaps she could help; she was concerned with the fact that a *shidduch* was being suggested to her father which was very appropriate to both sides, but it was being held up by the fact that the woman worked as a principal in Yerushalayim and did not want to leave her job to move to Bnei Brak, while her father could not leave Bnei Brak for his various reasons. It was very hard for her to handle her father's situation; he depended on his daughters to prepare his food. take care of his house and the like. This match would be great for everyone involved, but she was at a loss.

When this board member heard the daughter's dilemma, she exclaimed how bashert it was that they had spoken. She then proceeded to disclose a secret that was not yet public knowledge, but she happened to know about it. To the daughter's astonishment, she told her that the principal in this very school that they both worked was soon leaving, and it would be very challenging to find a suitable replacement. The board member suggested that she go right away to the president of the board. and suggest the widow from Yerushalayim as a candidate. "She is the best qualified person to take the place of our principal. and if he agrees to hire her, then she can move to Bnei Brak," she said excitedly. "She will be principal of a distinguished institution, and everything will work out for the best. The *shidduch* can be completed without further delay!'

The daughter was moved by the clear display of hashgachah pratis. They both went to the president of the board and suggested the widow from Yerushalayim as a candidate to replace the principal. The suggestion found favor in his eyes, because the widow was quite renowned and had an excellent reputation. He immediately called the widow and offered her the job. After she looked into it, she accepted. She agreed to move to *Bnei Brak* to replace the principal of the school - and a few hours later the *shidduch* was finalized. A short time after that, the wedding was held, to the delight of all involved

### אר-כו) אין אר קרא (מלכים א' א-כו) A PENETRATING ANALYSIS OF THE WEEKLY אר-כו) אר אני עבדיך ... לא קרא (מלכים א' א-כו)

already promised to Dovid's younger son, Shlomo, Shlomo's mother, Bas-Sheva came before Dovid with Nosson HaNavi to plead with the king to do something. Describing the feast Adoniyahu made with important people in attendance, the Navi says: "ולי, אני עבדיך ... לא קרא" – "I, me your servant ... he did not call." The words of Nosson HaNavi seem redundant. Surely Dovid would know that when he said "זלי", he was referring to himself. Why did the Navi say "אני עבדיד" immediately after, to clarify who he had been talking about?

Targum Yonason ben Uziel makes an interesting deduction in the *Navi's* words. At the time, it was unclear who

As Dovid HaMelech grew old, his son Adoniyahu launched was on Dovid's side and who was with Adoniyahu. Yoav ben a rebellion hoping to ascend the throne even though it was Tzruiya, Dovid's long-time general, was among the defectors. as well as Evvasar HaKohen, and this shook up the king tremendously. Dovid simply did not know who to trust at all.

> Thus, Nosson HaNavi first needed to emphasize where his own loyalties stood before discussing anything further with the king. Therefore, he began by saying "זלי אני עבדיך" meaning: I, Nosson HaNavi, who is your devoted servant. was not among those called to Adonivahu's feast. After hearing these words from him, Dovid was then sure that Nosson could be trusted to carry out the vital mission of taking Shlomo HaMelech to the Gichon Spring, to be crowned and anointed as the new King of Israel

ויהיו חיי שרה מאה שנה ועשרים שנה ושבע שנים שני חיי שרה ... (כג-א)

CONCEPTS IN AVOIDAS HALEV FROM THE FAMILY OF R' CHAIM YOSEF KOFMAN ZT"L

The last three words of the *posuk* seem redundant, as the *Torah* already enumerated the years of Sarah. **Rashi** explains that the *Torah* wishes to advise us that "כולן שוון לטובה" - they were all equally good. I saw a novel *pshat* from the *sefer* דרש לפרקים. He wants to translate the words "שני חיש שרה" not as years, but rather as "שני" - "two" - the two lives of Sarah. Meaning, most people are rewarded for their *mitzyos* and *maasim tovim* performed during their waking hours. For the third of their lives (or so) that they are asleep, they don't receive schar. Tzaddikim and אנשי מעשה who exert themselves throughout the day in their avodas Hashem and only sleep to have strength to continue their respective avodah, are duly rewarded even for those sleep hours. Thus, Sarah, the quintessential tzadekes, received her just reward for both parts of her day. Hence, "שני חיי שרה".

He uses this pshat to explain a famous medrash. Rabbi Akiva was once delivering a shiur when he realized his talmidim were dozing off. He woke them up with the following Chazal: "Why was אטתר המלכה zoche to rule over 127 provinces? In the zechus of Sarah who lived 127 years." What does this mean and what was the message therein to awaken his students?

If you do the math, Esther should have only received 85 provinces, because Sarah lived less than 127 waking years. It must be, as we said, that even her sleeping hours counted, because they were utilized for good. But Rabbi Akiva's message was, "You are not receiving schar like Sarah, for your nap during shiur! Sleep must be at its proper time." They got the message.

Based on the above, perhaps we can suggest another *pshat*. Sarah Imeinu led two lives - a communal life and a private life As a tzadekes, she excelled at both. While performing chessed par excellence, she didn't forgo her domestic obligations. She was the true eishes chayil. That is a very important lesson she imparted to her descendants.

May we emulate the ways of our forebears, leading fulfilling days and nights, which will also be deemed כולן שוץ לטובה

### משל למה הדבר דומה ויאמרו נקרא לנערה ונשאלה את פיה ... (כד-נז)

משל: As a deputy sheriff assigned to courthouse security, Officer Mike Brown has a number of other facets to his job aside from just keeping the peace and calm in the courthouse. As part of his job, he also gives tours to visitors and visiting groups, as well as explains the court procedures.

One day, Officer Brown was showing a group of ninth graders around the courthouse. The court was in recess and only the clerk and a young man in custody wearing handcuffs were present in the courtroom.

"This is where the judge sits," he began his tour, pointing to the bench. "The lawyers sit at these tables. The court clerk where the jury sits." He then went on to explain in great their choice to make it or break it, whether before or after.

detail all the proceedings of a typical court case and added some of his own "spice" to the spellbound group of kids drinking in his fascinating explanations.

"As you can see," he finally concluded, "there are a lot of people involved in making this system work."

Suddenly, a voice was heard from the corner of the room. It was the prisoner, who raised his cuffed hands and laughingly pronounced, "Yeah, but I'm the one who makes it all happen!" נמשל: This week's parsha enumerates the entire process of shidduchim, Yitzchok and Rivkah's marriage and the divine life they lived together thereafter. The Torah tells us that Rivkah was asked if she wanted to go through with the marriage and she readily agreed. While there are a lot of sits over there. The court recorder, or stenographer, sits over people involved in making the *shidduch* system work, here. Near the judge is the witness stand and over there is ultimately the decision is up to the man and the woman. It is

# ותמהר ותער כדה אל השקת ותרץ עוד אל הבאר לשאב ותשאב לכל־גמליו ... (כד-כ)

# EDITORIAL AND INSIGHTS ON MIDDOS TOVOS FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

Many years ago, I heard a *shiur* given by a famous speaker who was discussing the *middah* of *chessed*. Someone in the crowd suddenly asked a question: "How can a person keep giving and giving and not feel like they are being taken advantage of? Didn't little 3-year old Rivkah wonder why a big, strong, able-bodied servant like Eliezer was letting her run back and forth so many times to bring him and his camels water? He could have done it himself. Didn't she feel like she was being used?"

The speaker's brilliant answer still reverberates in my ears. "In the beracha of 'Sim Shalom' at the end of the Shemona Esrei, we ask Hashem for many blessings including 'chayim, chein, vachessed, v'rachamim.' A few lines down, we again ask Hashem for chayim and chessed, but this time we say, 'toras chaim v'ahavas chessed' - we ask for a life of Torah and loving kindness. In other words, life without Torah is not really life and chessed without LOVING chessed is not really chessed! A person who does *chessed* for ulterior motives is not really doing *chessed* for others; he is doing *chessed* for himself! But a person who LOVES to do *chessed* and does *chessed* because he wants to emulate *Hashem* will never feel that he is being taken advantage of. It has nothing to do with him. He is not just a baal chessed, but an oheiv chessed, and such a person is so happy to do *chessed* simply because he loves *Hashem* and wishes to emulate Him."

The speaker concluded, "Rivkah did not think for a second that Eliezer was taking advantage of her, the same way that Sarah did not feel 'used' when she stayed up all night to sew clothing for the poor. Avraham who was 100 years old and in terrible pain from his Bris Mila did not feel like he was going overboard for his guests even though he ran all the way to Chevron to catch the animal he needed to slaughter. He never felt that it was beneath his dignity to serve people so much younger than him. in fact, he felt that it was an honor for him to serve and cater to the needs of anyone regardless of age or status."