

הלכה למעשה

מאת הגאון מו"ד הרב ברוך חיים שפלי שליט"א
ראש כולל עשרת חיים ברוך, קליבלנד חייטס

permitted because of "sfeik sfeika" - two permissive doubts; it could be they weren't washed together, and even if they were, they might not be *bnei yomon* - the taste in them has deteriorated and can't ruin anything. If so, sometimes the circumstances just don't have their two doubts, such as he knows that all the utensils were *bnei yomon*. The **Toras Yekusiel** (3) explains that it is permitted because of "Achzuka Re'usa Lo Machzkekinon" - the *chezkas heter* of the utensil permits us to assume that without some proof we do not say that some forbidden action occurred. Accordingly, even one doubt is enough to permit it. One who is lenient has whom to rely upon, especially if he is willing to leave the utensil sitting cold and clean for 24 hour before using it again. Therefore, if one is not sure how the utensil ended up in the wrong place, it is permitted because of the doubt or doubts that are involved - were they washed together? Was the washing water hot enough to cause the utensil to become *treif*? Were they *bnei yomon*?

The above leniency applies even if they were possibly (*safek*) washed in a dishwasher of the other type. If they were definitely washed in a dishwasher of the other type, it is a bit more complicated and will be explained next week *B'ezras Hashem*.

A SERIES IN HALACHA LIVING A "TORAH" DAY

Kashrus in the Kitchen (54). Separation of Meat and Dairy. Utensils Found in the Wrong Place. Many times, a person finds a meat [*fleishig*] utensil in the dairy [*milchig*] sink, drawer, dish rack, etc. Sometimes it is the other way around - a dairy utensil found in the wrong place. What is the *halacha*?

Knowing How it Happened. Sometimes one can remember or figure out how the mistake happened and he therefore has a clear set of rules to go by, or to be able to ask a *Rav*. Basically, if there was no hot contact with the other type, nothing is affected. If there was a hot contact, the utensil(s) might need *kashering* if a *Rav* doesn't find any other factors that permit it.

Not Knowing How it Happened. More often than not, one cannot figure out how it happened. It might have just been put cold and clean in the wrong place, or possibly one might have to go to the opposite extreme, where it has been washed together in hot water. Now, what is the *halacha*? The **RMA** (1) rules that if a dairy bowl is found among meat [*fleishig*] bowls, we are not concerned that they were washed together in a way that would prohibit them from use. There are two ways to understand this RMA in the *Poskim*. The **Taz** (2) and others explain that it is

בין הרוחנים – תבלין מדף היומי – נדרים כ:

איסור The case of *איסור* where a seller and buyer are negotiating the price of an item. The buyer makes an *איסור* on the item and says it should be *assur* to me if I pay more than a שקל (2 *dinar*). The seller replies and makes an *איסור* on the money and says it should be *assur* to me if I accept less than a סלע (4 *dinar*). They may both settle at 3 *dinar*. The ר"ן explains that even though each made a נדר, one prohibiting the item and the other prohibiting the money, when the seller said 4 *dinar* he had in mind to settle on 3, and when the buyer said 2, he had in mind to go up to 3. Even though what they had in mind is דברים שבלב and we rule דברים in this case since this is normal between a מוכר and לוקח, this is called a *אימדתא דמוכר* and we therefore take into consideration what was in their hearts.

The רמ"א (ב) רלב, adds that the seller may only end up selling it for under 4 but not for 2. Similarly, the purchaser may go higher than his offer, but not to 4. He brings the seller can drop as low as he needs to, and the buyer can raise his offer, and the *neder* is not *חל*. The ר"ן brings the *halacha* of דברים שבלב אין דברים in planning to move to ארץ ישראל and he sold all of his possessions. After the sale, his plans fell through and he wanted to void the sale since the only reason for the sale was because he was moving. *paskened* that even though we knew his plans, at the time of the sale he didn't stipulate clearly his intentions. It just remains שבלב and the sale is valid.


explains that this remains שבלב even though we believe what his intentions were, since at the time of the sale his intentions were not מוכר and people do change their minds, his (true) intentions remain שבלב and cannot affect the sale. ע' where a *nazir* is walking by and someone says אהא, since his לב is not סותר his פיו, we follow what was in his heart which was to be a *nazir* "like him".

The **טור** says that the **שו"ע** says if one left his house before פסח without a בדיקה he should be בלבו בלבו. **בידקה** without a *bracha* on the *bracha* alone. Even though we do say אמריא, כל תמריא, the *שו"ע* says this is not *אשר* because we don't make a *bracha* because we don't make a *bracha* alone. However, the *ב"ח* and *ב"ב* bring that one must be *בפתי* and the *הוציא* *בפתי* and the *לוטור* *בלב* *בבלב*.

הוא היה אומר

R' Nissan Alpert ז"ל (Limudei Nissan) would say: The *Medrash* notes that this section of the *parsha* mentions the *Bnei Ches* ten times paralleling the ten commandments! The *Medrash* adds that one learns the need to examine his purchases and acquisitions in the same manner that one fulfills the ten commandments. In truth, the cycle of life carries many ups and downs. One also needs to be able to handle that cycle and everyday life with the same grounding that one finds in the *Aseres HaDibbros*.

A Wise Man would say:
"A friendship founded on business is better than a business founded on friendship."

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Torah Tavlin Publications
34 Mariner Way, Monsey, NY 10952
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Monsey Edition

מולד חודש כסלו
מיטוואך (חס ד')
10:28 PM
ע"פ 8 חלקים

שבת קודש פרשת חיי שרה – כ"ה מרחשון תשפ"ג Shabbos Parshas Chayei Sarah - November 19, 2022

הדלקת נרות שבת – 4:17 | זמן קריאת שמע / מ"א – 8:39 | זמן קריאת שמע / הגר"א – 9:15 | סוף זמן תפילה/הגר"א – 10:04 | זמן לתפילת מנחה גדולה – 12:12 | שקיעת החמה שבת קודש – 4:34 | מוצש"ק צאת הכוכבים – 5:24 | צאה"כ / לרבינו תם – 5:46

טיב התבלין

מאת הגה"צ רבי גמליאל הכהן רביעוביץ שליט"א, ר"י שער השמים ירושלים עיראק

יהיו חיי שרה מאה שנה ועשרים שנה ושבע שנים שני חיי שרה ... (בג-ג) - כל העבד והמנא לטב עבד
לש"י: שני חיי שרה, כולן שווין לטובה. רש"י במאמרו בא ליישב. למה יותר הכתוב בסופו שלוש תיבות אלו 'שני חיי שרה', הלא מרש"א הודיענו שכל השנים המנויים כאן הם 'חיי שרה', ולזה תידין שהכתוב מבקש לבטא באלו התיבות ש'כולן היו שווין לטובה'. אמנם עדיין יכולים אנו להקשות, מנין לו לרש"י שוויה כוונת הכתוב? אמת הוא שהכתוב מבקש לבטא איהו נקודה שזאנה מבוראת כל צרכה, אבל בבואינו לפשר את המכוון עלינו להוכיח האין הדברים מדוייקים בקרא, ומדוייק אם כן מדוייק בשלושה תיבות אלו 'שני חיי שרה' ש'כולן שוים לטובה' בנוסף עלינו לבאר גם פירושו המילולי בדברי רש"י, מה כיוון בכך כשאמר 'כולן שווין לטובה' כי אין זה לפי פשוטן, כפי אשר יחזה כל המתבונן בתולדות חיה, אך שרוב ימיה עברה מתוך צער ודאגה. כדי לבאר, עלינו להתבונן בהמשך דברי רש"י (פסוק 8) וז"ל: 'נסמכה ממת שרה לעקידת יצחק, לפי שע"י ששורת העקידה שנודמן בנה לשחיטה, וכמעט שלא נשמת פרחו נשמתה ממנה ומתה' עכ"ל. מדבריו אלו אנו רואים שהיתה העקידה סיבה למיתתה, ובעיני בשר מעוררים הדברים תמיה גדולה, למה תשמש פעולה נשגבה זו כסיבה לרעה? הרי גם אם היה זה אחת מהמצוות הרגילות לא היה ראוי שתשמש כסיבה לפורענות וכפי ציווי זה שוכותו עומד לישראל בכל הדורות, מאדו שקיומו היה כרוך במסדות נפש נוראה, והאין ייתכן אנו כן שיהיה זה גורם לרדע הלילה? אמנם כשמתבוננים במבט של אמונה, יכולים אנו לראות שהיתה העקידה דוקא סיבה לטובה גדולה, והנה רואים אנו שתכלית תקינה של שרה אימנו היתה להביא

עדותך אתבונן

לפדוש מאת הרב אברהם הנטא
בשמיטת שליט"א, נפגש שיהא אברהם

ידבר אל עפרון באוני עם הארץ לאמר אך אם אתה לו שמעני נתתי כסף השדה קח ממני ואקברה את מתי שמה ... (בג-ג)
- בענין שרה פלוני פלוני וכת פלוני פלוני

רדעים דברי הגמ' בריש מס' קידושין, שלמד מקור שהאשה רכנית בכסף קידוה - קידוה" משורה עפרון, דכתיב גבי קידושין (דברים כד-א): 'כי יקח איש אשה' - הרי התורה כתב האופן של קידושין בלשון קידוה וכתוב גבי קנין שדה עפרון ג"כ הוא בלשון קידוה דכתיב 'נתתי כסף השדה קח ממני'. ודברי הגמ' צ"ב, שהרי כפשוטו ליכא שום קשר כלל בין הני שני ענינים, שקידושין לא שייכי כלל לענין של קנין קרקע, וצ"ב הקשר ביניהם. ועוד יש להעיר, והנה הענין של קנין שדה עפרון סמכה התורה אצל הענין של אברהם ששלח אליעזר למצא אשה ליצחק, ואם סמכן התורה להדרי ע"כ יש כאן קשר בין הני שני דברים - קנין שדה לקידוש אשה, וצ"ב - ונראה לעי"ד לומר הקשר ביניהם, והנה ידועים מה שאמרו חז"ל (סוטה ב): 'אמר רב יהודה אמר רב: ארבעים יום קודם צירת הולד, בת קול יוצאת ואומרת: בת פלוני לפלוני, בית פלוני לפלוני, שדה פלוני לפלוני', ע"כ. הרי קודם צירת הולד כבר יצא בת קול ואמרה, שפלוני ישא פלוני, ופלוני יקנה אותו בית ושדה וא"כ י"ל, שיש

את יצחק אבינו בעולם הזה ולגדלו ולהנכו עד שיכה להתעלות למעלתו דרמה, לשם כך הצטרפה מתחלה להנכו צ' שנים ולאחר מכן לגדלו ולהנכו לתורה ולעבודה. ולכן כל עוד שלא הורגל יצחק לבטל כליל את רצונו [בדקות הנפש] לפני בוראו, הוצרכה שרה להיות עדיין בחיים כדי לדרבן את בנה לכן. אולם בנסיון העקידה זכה יצחק להתעלות לאמור, שוריי הסכים להיות נעקר על גבי המזבח לפני השנית, ואתה בחז"ל שויה יצחק מבקש מאביו אברהם שיקשור אותו הייב היטב כדי שחלילה לא תהיה ביכולתו לחזו את עצמו. בחששו שמא יבוא לידי כך מפני הידא, ותכזאנה מכך לא תנש"ה השחיטה במקום הכשר לכן, ולא יצא אברהם יד"ח ... כל זה עשה יצחק על כל שרוא עצמו לא נצטווה על כך, ובכוחה נתעלה עד מאד, אחד שהוכח מעל כל ספק שבטיל כל רצונו העצמי, וכיון שכן זכתה שרה לתקינה בשלימות, ושוב לא זכתה תקינה להשאיר בעולם הנוכח, וזכתה לטובה גדולה בשובה למחצבתה להנות מטיב הגנו לצדיקים בעולם הבא. וגם לאברהם היה זה אות לטובה שאכן עבר הנסיון כרבעי חיכה על ידה את יצחק בשלימות.

לפי זה יש לומר שזוהו כוונת הכתוב באמרו 'שני חיי שרה', שאם יחרד אדם ויאמר שהעקידה הביאה חז' לידי תקלה הלילה, עלינו להשיב לו 'שני חיי שרה' כלומר אלו הם השנים שהוקצבו לשרה מראש, אור שידעו מן השמים שבהגיעה לסך הימים האלו תשלים את תפקידה בעולם באמצעות העקידה, ולכן היתה העקידה סיבה למותה ולטובתה.
ולפי זה יתפרש כוונת רש"י באמרו ש'כולן שווין לטובה' - שניצלה כל ימיה לטובתה הנצח, כי כאמור שמישו כל ימיה לאותה מטרה המביאה לתכליתה הטוב, והיינו הבאת יצחק בעולם ולחנכו עד שיתעלה ויבוא למעמדו דרם. ושפד שייך לדייקו בלשון הכתוב 'שני חיי שרה' והבן.

כאן קשר גדול בין הני שני ענינים בין קנין אשה לקנין שדה, ששניהם כבר נגוד קודם צירת הולד. אמנם דברי חז"ל צ"ב, שהרי אנו מאמינים באמונה שלימה, שהבורא יתברך שמו הוא בורא ומנהיג לכל הברואים, והוא לבדו עשה ועושה ויעשה לכל המעשים, וא"כ אין שום דבר שנעשה בהאי עלמא אשר אינו מגזירת הבורא, א"כ מהו הענין דוקא כאן שיש גזירה 'בת פלוני לפלוני', ר"בית פלוני לפלוני', הרי איצ"א גזירה על כל פעולה שנעשה בהאי עלמא?

ונראה לעי"ד לומר ולבאר הענין, והנה איתא בגמ' סוטה (מו): 'אמר רבי יוחנן, שלשה חינות הן: הן מקום הן יושביו, הן אשה על בעלה, הן מקח על מקחו', ע"כ. הרי הגמ' אמרה שבשלושה דברים יש 'חן', שהאדם מוצא חן בהם. וביארו המפרשים (מהרש"א, ר"י צדוק הכהן דברבי סופרים אות ג) שהטעם שהקב"ה עשה שדוקא בהני ג' דברים שהאדם מוצא חן בהם, היינו משום שכבר נגזר מן השמים קודם יצירתו, 'בית פלוני לפלוני', וכיון שאין האדם יודע באיזה מקום יקנה את בית, הקב"ה ברוב חסדו וטובו נתן להאדם סימן שידע שזוהו ביתו, והיינו אם ימצא הבית חן בעיניו. וכן לענין שידוכין הוי כן, אשר שמצא אישה שיש לה חן המעלות טובות, יש בחרים ששואלים מהיכי תיתי שזוהו זיווגי? ותי' ליה, הן האדם מוצא חן באותה אישה, ע"כ זהו סימן מן השמים שזוהו בת זוגו. וא"כ הגם שהכל נגזר מראש, ודוקא בהני דברים יש סימן לדרב.

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מעשה אבות ... סימן לבנים

ועתה אם ישכם עשים הסד ואמת את אדני הגידו לי ואם לא הגידו לי ואפנה על ימין או על שמאל ... (בר-טז)

The *posuk* tells us that Eliezer brought ten donkeys laden with lavish presents. He gave Rivkah bracelets and rings at the well and presented her family with silver and gold ornaments, as well as clothing and other articles. As far as Lavan and Besuel were concerned, they were making a fabulous deal. Not only was Rivkah going to have everything she could ever want, they too stood to gain immensely. So what was Eliezer referring to when he told them, “*And now, if you will deal with my master with kindness and truth (chessed and emes)*”? Where’s the *chessed* and *emes* when they had everything to gain and nothing to lose? **R’ Gamliel Rabinowitz *shlita*** explains that Eliezer was relaying to Rivkah, her parents and her brother Lavan, that as far as Avraham and Yitzchok were concerned, they were willing to give all these presents - to give and to give. However, as far as Rivkah and her family were concerned, she should be entering into this marriage not in order to take but to give, to perform *chessed* and *emes*, to focus on giving to others - true *chessed* carried out without anticipation of compensation. This is what marriage is all about: giving without expecting to receive in return.

Someone once asked the *Gaon*, **R’ Eliyahu Lopian *zt”l***, just how long do *Chazal’s* words apply when they say (*Pirkei D’Rav Eliezer*) that a *chosson* is “*Domeh L’melech*” - a groom is like a king. Is it during the engagement, the night of the wedding, only for the week of *sheva berachos*, the first thirty days, or maybe even for the entire first year? R’ Elya replied, “As long as the *chosson* reveres his *kallah* and treats her like a queen, that is as long as he is considered a king!”

The *Tzaddik* from *Yerushalayim*, **R’ Aryeh Levine *zt”l*** was such a person - he was a genuine king, based on the way he treated and revered his *Rebbetzin* as a queen. There is a well-known story related about how he once went with his wife to their family doctor for a check-up, and after the doctor received them with honor and respect. he asked why they came that day. R’ Aryeh replied, “We came to the honorable doctor because our foot hurts us.” The doctor was noticeably confused; which foot was he to examine? Hers? His? Both? R’ Aryeh smiled and said, “My wife’s foot hurts us both!”

Another story is told by **Rebbetzin Batsheva Kanievsky *a”h***, the granddaughter of R’ Aryeh Levine, about this wonderful mindset. She related as follows: “My holy *Zaida* was orphaned from a young age. He lived overseas and had a difficult life, with no money or financial support as he wandered from *yeshivah* to *yeshivah*. When it came time for him to marry, *Hashem* arranged a most wonderful *shidduch* for him with a truly exceptional *kallah*. After the *chuppah*, in the *yichud* room, R’ Aryeh turned to his new *kallah* and told her very warmly and wholeheartedly, ‘My precious wife, the custom is to give the *kallah* a special gift in the *cheder yichud*, and from the depths of my heart I so much wanted to give you a gift. Unfortunately, as you know, I have absolutely no means with which to purchase such a gift. It is painful to me to be unable to buy you something special. Therefore, my request is that you accept this gift from me, a gift that did not require any funds in order to purchase. Here is my gift: I accept upon myself to always be *mevater*, to always give in and acquiesce to all of your wishes. This gift should last for the duration of our lives! I will always let you do as you wish!’

“My grandmother was overcome with emotion. Her eyes filled with tears of gratitude, happiness and joy over such a magnificent gift, from her magnificent *chosson*. Instantly, she turned to him and replied, ‘My dear *chosson*, if this is your gift to me, then I too, would like to give you the same exact gift: everything in our home should always run according to the way you feel it would be most beneficial!’ With this approach towards one another, it is no wonder that R’ Aryeh and his wife lived together for so many wonderful, good years, always being *mevater* one to the other. They built a home and family that was a model example of *Torah* and *middos tovos*, a home in which there lived a true king and queen. And they were *zoche* to merit having their daughters marry wonderful *Gedolei Yisroel*: **Hagaon R’ Shmuel Aharon Yudelevitch *zt”l***, **Hagaon R’ Eliezer Palchinsky *zt”l***, and my own father-in-law, the *Gaon* and *Posek Hador*, **R’ Yosef Shalom Elyashiv *zt”l***.”

המלך דוד וכן בא בימים ויכסו כבגדים ולא ידם לו ... (מלכים א' א-א)

A PENETRATING ANALYSIS OF THE WEEKLY HAFTORAH BY R' TZVI HIRSCH HOFFMAN

תורת הצבי על הפטרות

Dovid Hamelech became “*old, coming into his days*” - like the way the *Torah* describes *Avraham Avinu’s* twilight years. The *Navi* says that even though *Dovid* was continuously covered by multiple layers of clothes, he never felt warm. The explanation given by *Chazal* is that this was punishment for *Dovid* having cut off the corner of *Shaul’s* coat while he was in hiding. What is the deeper understanding here?

R’ Moshe Teitelbaum *zt”l* (**Yismach Moshe**) explains that just as clothing serves to protect a person’s body from the elements, so too, a person’s good deeds serve as a layer of protection for the soul. When a person mistreats his clothing, he is showing a lack of care on more than just a superficial level. On the contrary, a lack of respect for one’s

clothing serves as a metaphor for how that person treats his spiritual “clothing” - and that has much deeper consequences.

Obviously, one cannot ever fathom the spiritual level that *Dovid Hamelech* was on - nor how “clean” his spiritual “clothes” were. Says the *Yismach Moshe*, *Tzaddikim* never feel satisfied in their *avodas Hashem*, and *Dovid Hamelech* was no different. The “clothing” that he was trying to “warm” himself up with was in fact an additional amount of time devoted to his *avodas Hashem*. Yet, he felt that it still wasn’t enough, and it wasn’t “warming him up.”

It is amazing to think that this was a legitimate concern of *Dovid Hamelech*, and it serves as a lesson for us to never feel complacent in our growth. Indeed, we can always achieve more.

והנערה מנת מראה מאד בתולה ואיש לא ידעה ותוד העינה ותמלא כרה ותעל ... (בר-טז)

CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R' CHAIM YOSEF KOPMAN ZT”L

מחשבת הלב

Chazal tell us that when Eliezer saw the well water rising up to meet Rivkah, he knew he was in the company of someone special. The *Rishonim* explain that the *Medrash* knew this from the fact that the word “ותשאב” is conspicuously missing the first time Rivkah drew the water. It is only used in the subsequent *posukim*. The **Rambam** goes so far to say that this miracle only happened the first time, and not when she drew water for Eliezer and the camels. Perhaps, the reason was just to help Eliezer realize that she may be the one. **R’ Zalman Sorotzkin *zt”l*** (**Oznayim L’Torah**) explains it on a deeper level. When Rivkah drew water for her family it was a mundane menial task. Thus, *Hashem* spared her the effort of bending down. However, when it came time to perform an act of *chessed*, she didn’t want her efforts spared. To the contrary, every move, every drop of exertion, elevated her lofty act of kindness even more. Every extra effort spent, was all part of her performance of the *mitzvah*.

There’s a short anecdote which complements this *machshava*. The **Vilna Gaon’s** wife and her friend were partners in many *chessed* projects. They made a pact that whoever would be *niftar* first would come to the other in a dream and relay the happenings Above. The friend passed away first and appeared to the *Gaon’s* wife. She relayed that the *cheshbonos* in heaven are awesomely accurate. “Once, when we were collecting, we went to the home of potential donors, but they weren’t home. As we were departing, you spotted them and we solicited a donation. We were both credited with that solicitation. Alas, you were awarded more *schar* than I, because you raised your hand to point towards them, to go over and solicit.”

When we have the opportunity to exert ourselves while doing a *mitzvah*, let us do so happily, as per the maxim: **לפום צערא אגרא and learn from Rivkah, who understood the power of not only the *mitzvah* itself but the effort expended in completing it as well!**

משל למה הדבר דומה

ויאמר אליו העבד אולי לא תאכה האשה ללכת אחרי ... (בר-ה)

משל: A young woman once came to the **Chazon Ish *zt”l*** crying that she’s been in *shidduchim* for two years and has been rejected by everyone. “*Rebbi*, what am I doing wrong? Am I completely worthless?” she wailed in despair.

The *Chazon Ish*, in a warm and calming tone, replied as follows: “Suppose you are looking for the Friedman family at 100 *Rechov Rabbi Akiva*. It is a four-story building with eight apartments on both sides. In *Bnei Brak*, there are rarely any numbers on the buildings and the mailboxes are old and rusty, making it hard to recognize which families are living there. But you ask around until you find the right building and then you walk carefully up the dimly lit staircase.”

The *Chazon Ish* let the scenario sink in, and then continued: “So you go to the first apartment, knock, and ask: Is this the Friedman family? They say, ‘No, it is the Itzkovitz family.

The Friedmans live on the 4th floor. There are two families on that level - their door is the one to the right.’

“Suppose you get enraged and start crying, why are you not Friedman? I need Friedman! Why are you not them?”

“‘Are you crazy?’ the Itzkovitz family will say, ‘why are you crying like that? We are the Itzkovitz family! Friedman is upstairs. Go upstairs and you’ll find Friedman.’”

“In the same way,” the *Chazon Ish* concluded, “those other boys who rejected you are not yours. Because your *zivug* is not by ‘Itzkovitz’. It is by ‘Friedman’. Don’t despair. There are thousands of families out there, but there is only one address for Friedman. When it comes to finding your ‘Friedman’ he will run to the right address to find you.”

נמשל: Eliezer approached the “*Parsha of Shidduchim*” with many doubts, only to find it actually quite quick and smooth. This is one of many lessons learned from here. Never despair, there’s only one ‘Friedman’ out there for you!

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

דרגה יתירה

Sarah lived 100 years and 20 years and 7 years. Her years are delineated individually to teach us that they were all equally good. Every single moment of *Sarah’s* life was good because she had true faith in *Hashem*. She had SHEMA in her voice!

The **Klausenberger Rebbe *zt”l*** was once asked how he managed to survive the war, losing his wife and 11 children, and still go on to build up thousands of Jews and infuse them with a love for *Hashem* and *Yiddishkeit*. Where did he get such superhuman strength from? He answered that it was from his mother. He remembered his mother putting him to bed as a young child before the war, and saying SHEMA with him at night. She would cover his eyes and say the words, “*Shema Yisroel Hashem Elokeinu Hashem Echad*.” He asked her why we cover our eyes when we say these words. She told him that SHEMA means that *Hashem* is One and only does what is good. Sometimes in this world we look around and see things that look bad. They challenge our *emunah* because we think that *Hashem* is doing bad, but in truth we must believe that everything is from *Hashem* and all that *Hashem* does is good. This is why we cover our eyes when we say these words. We must not let our eyes deceive us. We must have faith in *Hashem* and believe that everything He does is good. The *Klausenberger Rebbe* said, “It was these words that my mother said to me that gave me the strength to survive and rebuild after the war.”

The greatness of *Sarah Imeinu* was “שמע בקולה” - SHEMA was in her voice! The message of SHEMA, perfect faith and trust in *Hashem* is a woman’s job to pass on to the next generation. She does not have a *mitzvah* of *tefillin*. She does not need the constant reminder every day to bind herself down in deed and in mind, to *Hashem* by wrapping *retzuos* around her arm. A woman is innately connected. The **Maharal** says that the *tefillin* of a woman is her womb! May the collective voice of all *Yiddishe Mothers* be heard in all that they say and do, in order to be *zoche* to infuse future generations with real EMUNAH.