מאת הגאון מו״ר הרב ברוך הירשפלד שליט״א, מעשה ראש כולל עטרת חיים ברוך, קליבלנד הייטס

eat and drink something *parve* to clean one's mouth. If that is hard to do, one should just drink or rinse out his/her mouth(8). **Ouestion:** What are the guidelines for educating young children in the obligation to wait between meat and dairy?

Answer: There are no exact timelines in this area because we have to educate gradually and according to the ability of the child, in a way that does not interfere with his health and development. Different Gedolim have given suggestions on how to proceed. We will mention a "middle of the road" approach which can be adapted if it doesn't go smoothly. Until about the age of three, there is no obligation to wait. One should, however, be careful that the child's mouth should not be dirty with meat. (Note: Milk of a nursing mother is not considered dairy, but rather parve like almond milk.) From about the age of three, till the age of nine, parents should start a waiting period of one hour and slowly work it up so that by age 9, the child should be waiting six full hours. Even after nine, if a situation comes up, one may be lenient. For example, if school gave a meat lunch and the child comes home for supper and the only food that will satisfy his hunger is dairy, one can be lenient. One should not be lenient, though, to give a dairy candy. It is a good idea that parents should be aware of the school lunch schedule and plan dinners accordingly. Some schools indeed send out lunch menus to the parent body for this purpose.

Kashrus in the Kitchen (14). Separation of Meat and Dairy. Ouestion: I have heard that there are those who are lenient and don't wait a full six hours after eating meat until they eat dairy. Are these *kulos* reliable and can I rely on them? Answer: These are the possible lenient customs you might have

heard. 1. In Holland there is a custom to wait only one hour (1). 2.

Most *Poskim* write that unless one has a clear community custom, he may not rely on any of these lenient customs and must wait 6 full "clock" hours. One who is lenient [without a real community custom] transgresses "Al titosh Toras Imecha" the

Ouestion: Is there a time when one can wait less then six hours? Answer: The Chasam Sofer writes (6) that a person who is ill, and needs to eat dairy for curing or strengthening himself, can be lenient to wait only one hour. Shut Salmas Chaim (7) extends this to ladies who are nursing or expecting if they have a real need for dairy. Those who use this leniency should *bentch* or say a *bracha achrona* after the meaty food. Also, it is preferable to

בין הריחים – תבלין מדף היומי – ראש השנה דף כא-כב

The אייח ס' תכו] שו"ע adds that one must wait for לילה when the moon is הרואה לבנה בחדושה מברד אשר במאמרו". The שו"ע adds that one must wait for לילה when the moon is shining & we have benefit from its light, to recite הידוש לבנה. The משניב savs even if it's a bit cloudy, as long as one can still benefit from the light of the moon, it is permissible. The מתבר savs one should recite מאבר her when we are "מבושם" & in our nice Shabbos clothing. The מוצ"ע adds that this should be followed only if מוצ"ע is before the 11th day from the מינלד, if it's later, one shouldn't risk it & wait for במע"ש. The מער לעת] after the moled, waiting for מוצ"ש which is after day 1 [מעת לעת] after the moled. waiting for מוצ"ש is too risky since it only leaves 3-4 days left & it may be cloudy. (For example, if the moled was on Sunday afternoon, 15 days later would be Monday afternoon & since we say it only at night, it would mean the last night would be Sunday night.) Later, the מתובר that [סיי ד'] that one should wait 7 days from the moled before reciting קיל On that the כן משניב says that רב בירסקים disagree & say once 3 days have passed since the moled ומעת לעת], one should recite היל lifthe 3ª day falls out in middle of the week. it is proper to wait until מעצ"ש. He brings that the are acharonim who are גייקל being one of them. & hold it's not כדאי to wait - as soon as 3 days pass one should recite הייל כי

Women are *patur* from מקיים because it's a אצות עשה שהזמן גרמא. Even though they are מקיים these *mitzvos*, since they were responsible for the פגם הלבנה, they don't say it **[של"ה]**. The רמ"א says רמ"א one may not be under a roof while reciting בשנ"ב. The משנ"ב. explains, since this is בקבלת פני השכינה, it's not respectful to be under a roof. One should rather ao out to the street like welcoming a king. It one can't go out because the area is unclean or for any other reason, he may say it indoors in front of a window or a open door facing the moon.

Some have the minhag to look & hold their איציציע while saying היל דיל איז **R' Shlomo Zalman Auerbach zt''l** explains that this is a משיח סד רמז even at מא"ל אור הליכות שלמה הל' תפילה, קידוש לבנה]. Since חיו"ל say, האור החמה" .eve חיוב ציצית bever at [הליכות שלמה הל night, therefore, we look at our איצית in the moonlight to remind us of this. In הפאור הלכה writes that he heard from someone that the minhag to say "עלימי" after הקיל is to underscore that Hashem is our ruler & king, and we are only showing the mightiness of הקיל creation - not praying to the moon itself, רו"ח. So, since עלינו ends with "כי ה' הוא האלוקים". therefore. we say "עלינו" to underscore this point

) פסקים ותשובות פטיז (2)דרכי תשובה פטיו (3)דעת קדושים פטיב (4) תשובת **R' Moshe Tzvi Neriah** *zt"l* would say: סופר יו"ד ע"ג, עפ"י הבנת השבט הלוי בּלב (7)יו"ד י"א (8)דרכי תשובה פטיטו ישלחו את רבקה ואת מניקתה" - Why is it so important for the Torah to point out that they sent her nursemaid? Why was

Devorah so important to the trip? Devorah was no ordinary nursemaid. Her job was to teach and guide Rivkah in spiritual matters. She was the one who possessed the traditions and stories that guide life and she was entrusted with the ability to transmit them. Indeed, it is for this very reason that Rivkah later sent Devorah to nursemaid for Yaakov as well."

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A SERIES IN HALACHA LIVING A "TORAH" DAY

Some German/French communities wait three hours (2). 3. If one slept for a few hours after eating meat, he doesn't need six full hours since digestion takes place more quickly (3). 4. Some wait only the majority of the sixth hour (4) (just more than 5 and a half hours) and some wait just a few minutes "into the sixth hour."

issur of breaking an established accepted chumra (5).



שבת קודש פרשת חיי שרה – כ״ד מרחשון תשפ״ב פולד חודש כסלו: (צש׳יק) פרייטאג Shabbos Parshas Chayei Sarah - October 30, 2021 12:55 AM מיט זו וולקים

הדלקת נרות שבת – 5:37 | זמן קריאת שמע / מ״א – 2:26 | זמן קריאת שמע / הגר״א – 10:02 | סוף זמן תפילה/הגר״א – 10:55 זמן לתפילת מנחה גדולה – 1:10 | שקיעת החמה שבת קודש – 5:54 | מוצש״ק צאת הכוכבים – 6:44 | צאה״כ / לרבינו תם – 7:06

DJ5

כואת הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א, ר"י שער השמים ירושלים עיה"ק

איז בכר הוכחה שלשם חסר נתכוונה. אולם אם תתבונז בצרכי המבקש כדי למלא כל משאלותיו, זו הוכחה אמיתית שלשם חסד נתכוונה, והיא אכן 'בעלת חסד'. וכפי שאכן היה לבסוף, שאמרה שתה וגם לגמליך אשאב', והוכיחה בזאת שהפיצה באמת

לגמול חסר, וראויה היא להיכנס בביתו של אברהם. כך ביארו בעלי המוסר. ואמרתי גם אני ליישב את הדברים באופז אחר. כי החפץ באמת להטיב חושש גם מצערן של בעלי חיים. כי הרצון להטיב נובעת מלב טהור שאינו סובל צער הבריות. וכיוז שכן מה לו אם מדובר בצערו של אדם או מצערו של בעלי חיים אחרים. הרי בסופו של דבר כולם הם ברואים של הקב״ה. וכשם שרחמיו של הקב״ה הם על כל מעשיו, כך גם רחמיו של החפץ להטיב הוא על כל הברואים. [וראה

בספרינו 'טיב התורה' (וירא כב, יב) שזו היתה מידתם של אברהם ויצחק אבינו.] מידה זו רצה אליעזר לראות ברבקה, אם גם לדעתה איז הבדל בין אנשים לבעל חיים ובכר יווכח שאכז ׳בעלת חסד׳ היא אם לא. ועל כז תכנז לבקש רק את צרכיו. ואם 'בעלת חסד' היא תביע את פליאתה על כר שאינו מבקש רק על צרכיו. ולכז מלבד מה שתשאב שנית צבור הגמלים גם 'תאמר' שתה וגם גמליר אשקה'. וזאת כדי להוכיח את אליעזר שאינו מתחשב רק בצערו ולא בצערן של הבעלי חיים. ואכן הוכיחה הצדקת רבקה את עצמה כבעלת חסד של אמת. שרחמיה הם גם על

חיים המצטערים. ואשר על כז ראויה היא להידבק במשפחתו של אברהם אבינו. לכז צריד האדם להביז. שאם רוצה הוא לכבד את הבורא בעולם. עליו לכבד את כל הבריאה ממש. שהבהמה והאדם וכל שאר הנבראים שוים הם לפני השי״ת. וילמד האדם להיות שפל בעיניו. ואז יגמול חסר עם כולם בשווה, גם עם בעלי חיים, ומחובת האדם להיות זהיר מאוד שלא לצערם כי כלפי הקב״ה שווים הם אל האדם. וכשם

שעולם בלא אדם אין בו תכלית, כך עולם בלא כל הבעלי חיים אין בו תכלית. עוד נקודה נחוצה בענין שידוכים. שאפשר שיעלה על הדעת לומר. דמאחר שכבר נגזר בז זוגו. מדוע צריכיז להתפלל להשי״ת שישיגו. כבר נגזרה הגזירה וע״כ איז צריכיז להתפלל, ומ״מ חזינז התפלל אליעזר שיצליח דרכיו כדכתיב (פסוק יב) ויאמר ה' אלקי ארני אברהם הקרה נא לפני היום ועשה חסר וגו'. ובאמת. יסור זה נוגע לכל ענינים ולא רק לעניני שידוכים. שהגם שהכל כבר נגזר מ״מ להשיג כל מה שנגזר צריכין להתפלל. דכתיב (ב, ה): ״וכל שיח השדה טרם יהיה בארץ וכל עשב השדה טרם יצמח כי לא המטיר ה' אלקים על הארז ואדם איז לעבד את האדמה". ודרשו חז"ל ע"ז (בסנהדריז ס:): "רב אסי רמי, כתיב: ותוצא הארץ דשא בתלת בשבתא, וכתיב, וכל שיח השדה טרם יהיה בארץ במעלי שבתא! מלמד שיצאו דשאים ועמדו על פתח קרקע, עד שבא אדם הראשון ובקש עליהם רחמים, וירדו גשמים וצמחו; ללמדר: שהקב״ה מתאוה לתפלתן של צדיקים״, ע״כ.

וכתב ר׳ ידודם (דעת תורה): "הנה זה יסוד בבריאה כולה שאיז נותנים שום דבר בלא תפילה. והוא אמנם חידוש וגילוי גדול בעניז התפילה". עכ"ל. ועי"ש שהאריר טובה לבאר שכל מה שזכו האבות היה רק ע"י תפילתו. וא"כ ה"ה בעניני שידוכים. הגם שבז זוגו כבר נגזר. מ״מ צריכיז להתפלל להשי״ת בלב שלם לזכות למצא בז זוגו. ואם התפלל ועדייז לא זכו למצא בז זוגו מה יעשה? יחזר ויתפלל כמו שאמרו (ברכות לב:): "אם ראה אדם שהתפלל ולא נענה יחזור ויתפלל".

הנערה אשר אמר אליה המי נא כדד ואשתה ואמרה שתה וגם גמליד אשקה אתה הכחת לעבדך ליצחק (כד-יד) - ערך בעלי חיים ואיסור לצערם רש״י: אותה הכחת – ראויה היא לו שתהא גומלת חסרים וכראי ליכנס בביתו של אברהם. הנה מדברי רש״י שביקש אליעזר לדעת אם היא בעלת חסד. יש לתמוה למה לא הסתפק אליעזר בכר שהנערה תמלא אחר בקשתו המפורשת. ותתז לה מים החיות את נפשו. הלוא גם בזה היתה מוכיחה שביא ׳בעלת חסד׳. ולמה הוסיף והתנה שגם תוסיף על בקשתו לשאוב מים גם להגמלים?

אלא. ביארו בעלי המוסר. כשרואים אנשים המטיבים עם הזולת כשהם מתבקשים. עדייז אי אפשר לקבוע שאכז ב׳בעלי חסר׳ עסקיניז, ייתכז מאוד שאינם מתכוונים כי אם להטיב עם עצמם. יודעים הם שאחרי שיטיבו עם הזולת יקבלו תואר של בעלי חסר. ולם יברכו אותם בקול רם על פעולותיהם הברוכים. חסד זה אינו מוגדר בשמים: בחסד. שהרי איז האדם מכווז כי אם לשם תמורה. והינו דומה לחנוני המספק סחורה שם ממוז. מתי כז יכולים לקבוע שמדובר בבעל חסד של אמת? כשהאדם מטיב גם מבלי שיתבקש! זוהי הוכחה שאיז האדם מבקש למלא משאלות זולתו כדי להתכבד. י בכגוז דא איז האדם מוסיף לעייז בצערו ובצרכיו של הזולת כדי להוסיף חסד על המתבקש. והעושה כז מוכיח כי הפיז הוא בחסר של אמת. ומצוקתו של הזולת נוגעת ללבו. ולכז אחר שנוכח בצערו וחפץ להקל עליו מעיין היטב היטב אם ישנם עוד -ברים המעיקים עליו. כדי לחלצו באמת מז המצר.

כיוז שכז לא היה ביכולתו של אליעזר לעמוד על מהותה של רבקה כי אם אחר זיבקש ממנה רק מקצת צרכיו. ורק אז תוכיח את עצמה. אם תעשה רק כפי בקשתו

ליסודים סאת הרב אברהם דניאל **JULIU** אבשטיין שליטיא, בענריס שדה אברהם ויעז לבז ובתואל ויאמרו מה' יצא הדבר לא נוכל

דבר אליך רע או מוב ... (כר-ג) – בת פלוני לפלוני ^לרוע מה שדרשו חז״ל מפסוק זה ששידוכיז הוא כולו מז השמים. ואיתא במועד קטן

וו: "אמר רב משום רבי ראובז בז אצטרובילי: מז התורה ומז הנביאים ומז הכתובים. זה' אשה לאיש. מז התורה - דכתיב ויעז לבז ובתואל ויאמרו מה' יצא הדבר. מז הנביאים – דכתיב ואביו ואמו לא ידעו כי מה' היא. מז הכתובים – דכתיב בית והוז הלת אבות ומה׳ אשה משכלת״, ע״כ. ועוד מקור שמצינו לזה, בגמ׳ סוטה (ב:): ״אמר: ב יהודה אמר רב: ארבעים יום קודם יצירת הולד. בת קול יוצאת ואומרת: בת פלוני לפלוני בית פלוני לפלוני שדה פלוני לפלוני״. ע״כ.

र्म्स्

д Ю

ומצינו עד היכן הדברים אמורים. שידוע מה שאמרו חז״ל (עי׳ דעת זקנים מבעל התוס' כד-נה) שבתואל ביקש להאכיל לאליעזר סם המות להרגו. כדי שישאר להם הממוז. ובא מלאר גבריאל והחליף הקערה אשר בה סם המות ליתנה לאליעזר ונתנה לבתואל ומת. הרי, חזינן שאין שום בן אדם בעולם יכול למונע השידוך הראוי לבא לאדם. שאילו מת אליעזר לא היה מי להביא רבקה להיות לאשת יצחק. וע״כ ארבעים ום קודם יצירת הולד. השי״ת עושה כל החשבונות הצריכין בעצם השידוך והכל נגזר.

מעשה אבות סימן לבנים וישקל אברהם לעפרן את הכפף אשר דבר באזני בני חת ארבע מאות שקל כפף עבר לפחר ... (כג-מז)

Why did Avraham Avinu feel compelled to purchase the Cave of Machpela from Ephron HaChitti? Ephron was not as powerful as the four kings and Avraham could easily have conquered him and taken it by force. R' Nosson of Breslov zt' explains that this special place, *Mearas HaMachpela*, was wrapped up in the forces of evil. Essentially, money is the currency of the sitra achra so Avraham simply tricked the sitra achra with its own essence - money - to release the kedusha.

The following story took place recently in Lakewood, NJ. It was heard from the protagonist himself: A man lived in a rented apartment with his large family, bli ayin hara. One day, the landlord informed him that he needed the apartment back in order to move in himself, and asked the tenant to please find a new place. The tenant began to urgently look for another place to live, but it proved to be very difficult. Most of the apartments were too small for his large family; when there was a suitable one, he was unable to reach a satisfactory agreement with the landlord.

The man found himself without a place to live on the one hand, and the landlord, on the other, hounding him to get out of the apartment already. We are familiar with the words of Chazal (Pesachim 86b), "Anything that the baal habayis (i.e. the landlord) tells you, you should do, except 'tzei,' to get out." But this man had no other choice, because his landlord even warned him that if he was not out of the house by a certain date, he would simply remove the tenant's belongings from the apartment and throw the whole family onto the street ...

After extensive thought, the tenant decided that under the circumstances, he had no choice but to consider buying a new house. He made some calculations and figured out that he could afford to pay up to \$410,000 for a new home. With this amount, he hoped to buy something spacious to accommodate his family. But after looking into it further, he discovered that he could not purchase a house of the size he needed for that price in Lakewood. Thus, he decided to look beyond Lakewood and made some inquiries in Jackson, the neighboring township. He found a house that was for sale; the owners were seeking at least \$400,000, but on the other hand, they wanted to sell it to the highest bidder.

The man immediately entered a bid for \$410,000 in the hope that the house would stay at that price and he could purchase it. This was the highest he could bid, as he could not afford more. A few days later, when he checked the bids, he saw that there were offers on file for \$480,000. Resigned, he realized that he could not realistically purchase this house, because the cost was too high and he withdrew from the bidding.

A few days later, he received a phone call from the agent of the Jackson house. Excitedly, the agent exclaimed, "Mazel Toy! The house is yours!" The man was taken aback and asked the agent in surprise, "I made the lowest offer, for \$410,000. After I checked and saw that there were bids for \$480,000, I withdrew. How is it possible that the house is mine?"

But the agent reassured him and said, "Relax. The house is yours and you have nothing to worry about." Well, this individual did everything but relax - he could feel that something was not right here, and he pressed the agent to tell him exactly how it came to be that the house was his if his bid had remained the lowest of all the offers.

The agent explained: The house belongs to a non-Jewish couple who filed for divorce. They went to court to settle their financial affairs. The judge decided that the woman was the owner of all the assets, and forced the husband to deal with selling the assets and transferring the revenue to the wife. But the man made every effort to deceive his wife, to ensure she came away with the least amount of money possible. Therefore, he decided that he would sell the house, not for the most money, but to the lowest bidder! Because the woman had no idea what the bids were, as the court had tasked the husband with handling the sale, he could do as he pleased. "Your bid was the lowest and therefore you got the house," he was told. Source: "Noam Siach" - sichos of R' Shlomo Zalman Friedman shlita, Rov of Khal Zichron Elazar Santov in Lakewood

והמלך דוד זהן בא בימים ... (מלכים א' א-א)

wife for his son, Yitzchok, Similarly, as *Dovid Hamelech's* life was coming to a close and the rumblings of a rebellion were brewing, he deemed it most necessary to ensure the continuity of the Davidic dynasty and thus, arranged for his son Shlomo to be anointed immediately. Wouldn't a royal proclamation stating that Shlomo is to ascend to the throne not be sufficient? Was it so important for *Dovid Hamelech* to have Shlomo anointed while he was still alive?

R' Moshe Chaim Luzzatto *zt"l* (**Ramchal**) explains that there is no greater danger than one delaying the performance of a *mitzvah* since with every passing moment another

תורת הצבי על In an effort to establish the continuity of his family, impediment may arise and inhibit him from fulfilling the Avraham Avinu sent his devoted servant Eliezer to find a mitzvah. Thus, Although Shlomo Hamelech's reign was pre-ordained and promised to Dovid as somewhat of a birthright, it still remained subject to human action, or lack thereof. Hashem's promise to Dovid merely meant that an opportunity will be made available for Shlomo to succeed his father but whether this would actually transpire depended on numerous factors - the greatest of which being Dovid's commitment to actualize the promise through deliberate action.

People may feel that since everything is pre-determined by Hashem, they might as well sit back and allow nature to dictate their actions. While this is true to a degree, it still does not exempt one from doing his part to make it all happen.

ותשא רבקה את עיניה ותרא את יצחק ותפל מעל הגמל ... (כר-סר)

FAMILY OF R' CHAIM YOSEF KOFMAN ZT"L There is a *Medrash* that states that when Rivkah saw Yitzchok for the first time, he appeared to her as if he were upside down! What was the meaning of this *Medrash*? What message is it conveying? To better understand this, let us digress a moment to review the initial interaction between Eliezer and Rivkah. Once Eliezer saw that Hashem had indeed answered his supplication, he proceeded to present Rivkah with jewelry. The *posuk* says that Eliezer himself adorned Rivkah with the jewelry. One may wonder: wouldn't it have been more appropriate to hand the items to the girl and have her put it on herself? Rashi says that Eliezer was alluding to the Luchos and the Aseres Hadibros (ושני צמידים על ידיה עשרה זהב). Perhaps Eliezer's message to Rivkah was that building the Jewish Nation is only possible through *Torah*. But to comprehend all the nuances, to grasp the intricate hashkafas haTorah, Eliezer himself had to "adorn her" and explain its significance to her.

Based on the above, we might suggest the following machshava. Yitzchok's "upside-down" position was in essence teaching Rivkah that the outlook on life from a non-Jew's perspective, as compared to that of a *Yid*, can seem skewed. backwards, or yes, even completely "upside-down," In reality, though. a *Yiddisher Mehalech* is the correct view.

Additionally, by appearing this way, Yitzchok was conveying that although children may sometimes question their parents' decisions, claiming that it's "old school" or backwards, parents have their children's best interest in mind. Chinuch habanim is kadosh v'tahor. Rivkah internalized this and became an Eim b'Yisroel by realizing "Mi k'amcha Yisroel." May we all be zoche to be mechanech our children in ways that will always bring a nachas ruach to Hashem Yisborach.

משל למה הדבר דומה מה' יצא הדבר לא נוכל דבר אליך רע או מוב ... (כד-נ)

A man had a daughter who was having trouble finding a shidduch. She was 31 years old and her prospects looked dim. One day, the man received a phone call from an elderly *Yid* who was inquiring about his daughter; he wanted to know what she was looking for and what qualities she had.

Then, the older man said that he has a wonderful boy who sounds perfect. He is 26 and from a fine Yerushalmi family. He gave him the boy's information ... *Boruch Hashem*, a few weeks later, they celebrated the couple's engagement!

At the *vort*, the girl's father told over how the *shidduch* came to be. "In 1948, the poverty and indigence in the holy city of *Yerushalayim* was overwhelming. People struggled to put food on their family's table. My father a"h, also struggled mightily and we grew up very, very poor.

"One day, my father went to the local neighborhood well to draw some water for the family and after straining to draw enough for us, he noticed a small child sitting on the ground. crying and hungry. The boy told my father that his family had nothing to eat and he hadn't had a drink in almost 2 days!

"My father quickly drew extra water for him and even gave him food for himself and his family. He literally saved the child and his family from starvation." The father now brought the elderly man who had served as the shadchan in his daughter's *shidduch*, close to him. With a big smile, he said, "The child who my father saved is showing his gratitude - for that child is none other than this *Yid*, our *shadchan*!" נמשל: Anyone who thinks that *Shidduchim* are not based on miracles is kidding himself. Hashem is "mezaveg zivugim" every single day, and there's no better *shadchan* in the world.

Only He knows what it will take to get a couple to the chupah!

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

N.8

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

Why is the parsha called "Chayei Sarah" - shouldn't it be called "Misas Sarah"? After all, the parsha discusses Sarah' death, not her life? In fact, she is not alive at all in the parsha, and we read all about how Avraham buried her in Mearas HaMachpela. So, why is the parsha called "Chayei Sarah"? Why? Because Sarah's death was the greatest lesson of her life! Sarah's life was about raising her child to be a real Yirei Shamayim. She made Avraham send his son Yishmael away from home because she was afraid that he would have a negative effect on her son, Yitzchok. Her life revolved around making sure that Yitzchok had all the conditions necessary to become the greatest oved Hashem he could be. This WAS her life.

There is a fascinating *Medrash* that tells us that when Avraham woke up early to take Yitzchok to the *akeida*. Sarah woke up early as well. She understood that this was going to be a monumental day, a great test in the life of her husband and son. She was there in the background, behind the scenes, *davening* for the success of her husband and child. When she asked the giants to look out and tell her what they saw, they told her that they saw an older man walking with a younger man with a knife and wood for a fire. She understood where they were going and where this was headed. She only hoped and prayed that they would pass the test. When she asked the giant a little later to stand up and tell her what he saw, he told her that he saw them both coming back together. Her immediate reaction was one of shock. "Can it be that Yitzchok resisted? Is it possible that my husband took Yitzchok to the *akeida*, but my son refused to go through with it?" Sarah was so utterly devastated to think that her chinuch did not achieve the highest results - that she died from the shock! She lived for only one purpose. She wanted her son to live a life of pure *Kiddush Hashem*, to the extent that he would be ready to die for it. The shock that this was not the case caused her *neshama* to leave her body. She felt that her life was over.

Sarah lived and died with the same goal in mind, and therefore her death was truly a testimony to her life. The parsha is called "Chayei Sarah" because her death and her life were synonymous. She died for what she lived.