

# Pardes Yehuda

← Weekly Torah Journal By Yehuda Z. Klitnick →

Parshas Chayei Sara 5778 year 8 #313

פרשת חיי שרה תשע"ח

## Avrohom and Sarah buried their past and reached high levels

וַיָּבֵא אַבְרָהָם לְסִפְדָּ לְשָׂרָה וּלְבִבְתָּהּ: (כג ב)

“Avrohom came to eulogize Sarah Imeinu and to bewail her.” (23:2) Avrohom came! Yet the *posuk* does not tell us where Avrohom Avinu came from. The *medrash* initially says an approach that Avrohom came from burying his own father *Terach*, but is not completely satisfied with this answer since *Terach* had died two years prior to the *akeidah*. Instead, the *medrash* concludes with another approach, Avrohom came from the *Akeidas Yitzchak*. HaRav Zalman Sorotzkin ז”ל the *Slutzker Rav* asks that there is a great difficulty here since the initial approach is not applicable here, since it was clear that *Terach* had died long before, why then did the *medrash* suggest that this was indeed, where Avrohom was coming from. Second, *Chazal* tell us that after the *Akeidah*, Avrohom returned to *Be’er Sheva* to find that his life’s partner had returned her soul to her Maker. Why then, does the *medrash* not simply state that he came from *Be’er Sheva*. What does the *akeidah* have to do with this? The *Slutzker Rav* answers a sweet insight to understand the *Medrash* and suggests the following approach: A woman’s children are an indication of her greatness. The fact that *Yitzchak* had merited to be the subject of the *akeidah* and willingly went along with it shows a lot about the merits of *Sarah Imeinu*. We must therefore ask ourselves, how was it, that she was able to reach such greatness? Typically, children are largely affected by the way they grew up. Now *Sarah* was a daughter of *Haran* (*Avrohom*’s brother), since she was orphaned at a young age, she grew up in the house of her grandfather, *Terach*. Surrounded by idol worshipers, her childhood experiences should have negatively impacted on her ability to raise *Yitzchak* to such greatness. Yet, *Sarah Imeinu* made a conscious effort to move past this, and begin her life anew. In a sense, she buried her experiences in the house of *Terach* and moved on, rising to new heights. So true was for Avrohom who also grew up in the home of *Terach* and also moved on, rising to new heights. Avrohom was at awe at the level of *Sarah* came and eulogized her for burying the past so that she could move on and raise a child who was willing to be sacrificed on the *mizbayach*. This is what the *Medrash* is alluding to when it states Avrohom came from burying his father. This is something we must learn from. Forget the past and adhere to what the Torah and the Halacha says

and ascend to spiritual heights in the ways of Avrohom and Sarah. (*Hadeah V’hadibur*)

## Yitzchok attained his lofty level from Sarah

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The *Medrash* says that Avrohom came from *Har Hamoriah* to eulogize *Sarah*. *Har Hamoriah* was the place where Avrohom took his son, *Yitzchok*, to bring him as a *Korbon* for *Hashem*. It was *Sarah Imeinu* who imbued *Yitzchok* with the proper *Hashkafa* and *Torah* values, which gave him the strength and desire to allow himself to be brought as a *Korbon* for *Hashem*. It was with this information that Avrohom came and was going to eulogize his righteous wife, and cry over the void there would now be.

## Rivka displayed her beautiful Middos

וְהָיָה הַנְּעֻמָּה אֲשֶׁר אָמַר אֱלֹהִים הַמַּיִנָּא כַּדָּף וְאִשְׁתָּהּ וְאִמְרָה שְׂתָהּ וְגַם-וּמְלִיד אִשְׁקָה אֶתָּה הַכֹּהֵן לְעַבְדְּךָ לְיִצְחָק וְכֹה אָדַע כִּי-עֲשִׂיתָ הַסֵּד עִם-אֲדָנִי: (כד יד)

Eliezer, the loyal servant of Avrohom, was charged with the mission of finding a wife for *Yitzchok*. Before sending him out, Avrohom Avinu cautioned him, “Only take a girl from my family and my father’s house.” Eliezer then asked *HASHEM* for a sign: “The girl who, when I ask her for water, responds, ‘Not only will I give you to drink, but your camels as well,’ is to be the girl that You have chosen for my master.” (*Bereishis* 24:14) Her response was to be the indication. If it happened exactly as he outlined, then it would mean that this was the woman intended for *Yitzchok*. The *Alsheich Hakadosh* asks that when Eliezer finished this request than *Rivka* appeared at the well. וְהֵאמֵר שְׂתָה אֲדָנִי וְתַמְהֵר וְתִרְדּוּ בָּךְ. And she hastened and lowered her pitcher to her hand, and she gave him to drink. *Rivka* offered Eliezer to drink and then: וְתִכַּל: And she finished giving him to drink, and she said, “I will also draw for your camels, until they will have finished drinking.” This action and response was therefore not exactly what Eliezer prescribed? The *Alsheich Hakadosh* answers that true *Rivka* didn’t respond exactly to his description. However he saw a powerful *Middah* good trait in *Rivka* that is She did not combine Eliezer’s drinking with the camel’s drinking to show *Derech Eretz* and respect to Eliezer and Eliezer was astounded at this. He was now certain that she was the right one that he immediately gave her the golden bracelets, formally engaging her to *Yitzchak*. Only later did he ask her name to find out that she was, in fact, from Avrohom’s family. [We can go a step further and say that this indeed

was the test of Eliezer אֵלִיעֶזֶר הַכֹּהֵן, Her response was to be the indication if she shows me her respect this will prove her worthiness to enter the family of Avrohom and indeed she lived up to his expectations in Middos Tovos. We too must

learn from this episode in Shidduchim. The first and foremost to look for is good Middos and then Torah will follow. This can be the meaning of Derech Eretz Kodmo Latorah. Derech Eretz in a person will lead to Torah. YZK]

## STORY OF THE WEEK (By Yehuda Z. Klitnick)

### **Rav Mendele of Riminov shouted in middle of the Seuda we will be arrested!**

Rav Menachem Mendel Ben Yosef of Rimanov is a household name for the thousands of people who light a candle for his Neshama daily and request in this zchus from him Yeshuos and he delivers. There is a segula to light for forty days in a row a candle for Rav Mendele and one will see wonders from it.

Rav Mendele was one of the four main talmidim of the Rebbe Reb Elimelech of Lizhensk. The others are Reb Yisrael the Koznitzer Maggid, Reb Avrohom Yehoshua Heshel the Apta Rav and Rav Yaakov Yitzchok the Chozeh of Lublin. The tradition has it that Rav Elimelech gave each of his four students a different part of his Spiritual strengths.

Rav Mendele of Rimanov used to say that only on the eve of Shabbos, after immersing in the waters of the mikva, could he understand a shtikel, a piece, of the Noam Elimelech from his Rebbe. (Ohel Elimelech 92). The heilige Tzaddik Rav Eizek of Kaliv wrote a commentary on the Sefer Noam Elimelech and after writing a few volumes the size of a Gemarra, he withdrew from his writing any more as he said he was not beginning to comprehend what the Rebbe meant.

Way before Rav Mendele Rimanover was revealed as a Tzaddik and a Rebbe possessing Ruach HaKodesh, divine intuition, he would appear at Rebbe Reb Elimelech's table as just another Chassid, a regular devoted follower. One Shabbos, Rav Mendele Rimanover was sitting with all the other Chassidim at the Tish when the shamash brought in the Rebbe's soup and placed it in front of the Rebbe Reb Elimelech. The Rebbe was in an elevated state in higher spirits and when the Rebbe took the bowl of soup in his hands, he overturned it, and spilled its contents onto the table. Suddenly gripped with fear, Rav Mendele Rimanover shouted, "Oy! Rebbe! Surely they will put us all in jail. You must stop immediately!"

The other chassidim at the table almost burst out laughing at hearing such strange remarks coming from Rav Mendele, but they restrained themselves in the presence of their holy Rebbe. Rebbe Reb Elimelech peered sternly at the chassidim and after a moment he said to Rav

Mendele, "Relax, my son, we are all safe. We are all here right now."

The chassidim were astonished at the Rebbe's remarks. No one dared to say a word until Rebbe Reb Elimelech explained what had transpired that had led him and Rav Mendele to say what they did. This Shabbos a high-ranking government official had decided to pass a harsh decree against the Jews. He had tried many times before, unsuccessfully, to write out false charges and have the king stamp and seal them with his ring. Today, he wrote out the charges once again, and was determined that this time nothing would stop him from carrying out his wicked evil plan. He was about to use sand to blot the ink and dry it when I saw what he was trying to do and I overturned my soup bowl. The official realizing something spiritual was happening then became momentarily confused, and picked up the inkwell instead, and proceeded to spill ink, instead of sand, all over the accusatory letter he had just written! This brought the official to abandon his plan for now.

This young man," the Rebbe concluded, indicating Rav Mendele, "was able to witness what I did, but only by divesting himself fully from the physical world. He forgot that we were in fact here in this room. He imagined that I had actually used my hand and physically overturned the inkwell. He became frightened, and in his terror he called out, for fear that we would be arrested for my actions." Now everyone understood how lofty a level of Ruach HaKodesh this young man could perceive. (Ohel Elimelech 185) Once, Rav Mendel of Rimanov told his teacher, Rebbe Reb Elimelech, that he actually saw the Maloch who removes the light before the darkness and the darkness before the light (as described in the first berocha of the Ma'ariv service).

**This coming Friday 28 days in Cheshvon is the Yahrtzeit of my dear grandfather Reb Avrohom Yaakov ben Rav Yitzchok Halevi Bachner ז"ל a true Ehrliche Yid who was raised in America in the East Side and against all odds was zoche to Yiddishe Doros and a Shem Tov. We all miss him.** כ"ה חשוון תשמ"ג תנצב"ה

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