



Yeshivat Netiv Aryeh Newsletter

Parshat Chaye Sarah 5769

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Snapshot

Shabbat:

- Friday night oneg moved from HaRav Bina's house to Rav Yoel Rakovsky's, where there was a Shalom Zachor for his grandson.
- Lunch was hosted by Rav Ami Merzel.

Tuesday:

- Rav Bina speaks of his father, Rav Aryeh Bina, z"l, on his Yartzeit. [Click here](#) for the video.
- Siyum by HaRav Aharon Bina's grandson, son of Moshe Bina for the Yartzeit of HaRav Aryeh Bina, z"l.



Wednesday:

- The Admor m'Tolner spoke to the entire Yeshiva in the Beit Midrash, in honor of the Yartzeit of HaRav Aryeh Bina, z"l. The Rebbe was a student of his when he attended high school in Netiv Meir.



[Click here to view the video.](#)

Rav Nebenzahl on Parshat Chaye Sarah

HaRav Nebenzahl asks that his Divrei Torah are not read during Tefillah or the Rabbi's sermon

ELIEZER

A HEARTFELT PRAYER

In this week's *parsha* Avraham Avinu dispatches his faithful servant Eliezer on a mission to find a wife for Yitzchak. The Torah relates: "and he (Eliezer) said: 'Hashem, G-d of my master Avraham, may You so arrange it for me this day that You do kindness with my master Avraham ...'" (Bereishit 24:12). Perhaps the suggestion to daven came from Avraham, nonetheless it was not mere lip service in order to fulfill his master's command. Eliezer prayed with all his heart. In fact Eliezer's prayer was so sincere that Hashem answered it before he even had a chance to finish - suddenly Rivka appeared, as the prophet states: "and it will be that before they call, I will answer" (Yeshayahu 65:24).



The Brisker Rav explains that this immediate response was in answer to Eliezer's prayer: "may You arrange it for me this day". The Torah records that the incident took place "at evening time" so the only possibility for it being fulfilled "this day" was for it to take place immediately.

Someone once asked me why there was a need for the Brisker Rav's explanation, do we not know that *tzaddikim* always act quickly and with great fervor, is this not sufficient explanation why Rivka wasted no time in appearing on the scene? The answer is that we can view the incident from two perspectives: from Rivka's perspective she appeared immediately because as a *tzaddekes* she acted right away. The Brisker Rav, however, is explaining from Hashem's perspective why He wished to answer Eliezer's prayer immediately. Chazal analyze many incidents from these two angles: why did the person act the way he did and why did Hashem permit it to happen in this manner?

ELIEZER'S SECRET HOPE

Eliezer's prayer has a very interesting and unusual aspect to it. We generally ask Hashem to grant us things that we wish for ourselves. We know, however, that Eliezer was not really interested in finding a wife for Yitzchak. Chazal derive this from the way the Torah recorded Eliezer's worry: "*ulai* (perhaps) the woman will not go after me" (Bereishit 24:29). The word *ulai* is written without the requisite *vav* and is therefore spelled with the same letters as the word *eilai* - "to me". Rashi explains: "Eliezer had a daughter and he was searching to find a pretext so that

Avraham would tell him to turn to himself to marry his daughter to Yitzchak." Eliezer prayed fervently that Hashem help his master even if this was contrary to his own personal interests. From here we see Eliezer's greatness - although he wished for his own daughter to marry Yitzchak, if his master sent him to Aram Naharayim to find a wife for Yitzchak from his own relatives then this is what he must do and this is what he must pray for.

The Gemara is made up of many *hava aminos* - possible explanations - which ultimately are rejected; yet the argument still appears in the Gemara. I would like to suggest that this applies to learning Chumash as well. If Eliezer entertained the notion that his daughter was a suitable match for Yitzchak then she must have been a true *tzaddekes*.

ELIEZER - BLESSED OR CURSED?

Why did Avraham not wish for Yitzchak to marry Eliezer's daughter? Avraham explained to Eliezer: "my son is blessed and you are cursed, and one who is cursed cannot cleave to one who is blessed." (Bereishit Rabba 59:9). Eliezer was included in Noach's curse that Canaan's descendants would be slaves. There is in fact a midrash stating that Eliezer was the same Canaan whom Noach cursed.

Despite Eliezer's righteous character, he is still considered cursed. The Torah, on the other hand, also describes Eliezer as being blessed. When Eliezer arrived at the home of Rivka's family to arrange the details of the *shidduch*, Lavan invited Eliezer into his home saying: "come O blessed of Hashem" (Bereishit 24:31). Although an evil man the likes of Lavan is not our *posek*, the fact that the Torah relates this description of Eliezer shows that he is a person whom Hashem blesses. Perhaps upon hearing this Eliezer had just the faintest of renewed hopes that his daughter would marry Yitzchak. The fact remains that his daughter did not marry Yitzchak and Eliezer continued acting on behalf of Avraham. This total devotion even at the expense of his own interests made him blessed in the eyes of Hashem, yet the fact that he was cursed meant that his daughter could not marry into the family of Avraham Avinu. Eliezer was thus blessed as well as cursed.

The midrash states that Eliezer was among those *tzaddikim* who did not die but went straight to Gan Eden. Even great *tzaddikim* die before entering Gan Eden. His faithful devotion to Avraham Avinu merited Eliezer something which few in history were privileged to have - direct entry into Gan Eden. There is, however, a midrash which implies the exact opposite - that Eliezer was Og Melech HaBashan who battled against Moshe Rabenu until eventually Moshe killed him and took over his country. This certainly does not paint Eliezer in a positive light.

WHY THE NORTHERN DETOUR?

I would like to suggest that this latter midrash explains what at first glance appears to be a very puzzling move on the part of Moshe Rabenu as he lead the people towards the Promised Land. Following the battle with Sichon we read: "they turned and ascended by way of Bashan, and Og king of Bashan, went out against them." (Bamidbar 21:33). Why was it that prior to entering Sichon "Israel sent emissaries to Sichon king of the Amorite saying: 'let me pass through your land'" (ibid. 21), while he entered the land of Og without bothering to ask permission. Furthermore, when it came to Sichon, Moshe went beyond the call of duty - the fact that Hashem commanded him to pass through the land implied that he had every right to do so without even asking. Regarding Og, however, he was never commanded to pass through his land. Why then did Moshe enter Bashan without being commanded to

and without even asking permission?

Even more puzzling is why Moshe went to Bashan in the first place. We know that Yehoshua crossed the Yarden near Yericho, while the Bashan was in the north (on the eastern bank of the Yarden), seemingly not the most direct route. Why then did Moshe enter and capture the land ruled by Og? I believe that the above-quoted *midrash* answers this question beautifully. Eliezer was a slave of Moshe Rabenu and we have a rule that "whatever a slave acquires his master acquires" - any property acquired by the slave belongs to the master (Rashi Bereishit 27:37). Therefore the country which the slave, Og, controls is property of Avraham and his descendants. Moshe was simply claiming that which was rightfully the Jewish people's - there was no need for permission.

One midrash states that Eliezer was a great *tzaddik*, while another midrash claims that he was far from it. It is possible that there is simply a dispute between the midrashim, but let us attempt to offer another explanation. Avraham Avinu's words to Eliezer were: "one who is cursed cannot cleave to one who is blessed." A part of Eliezer was blessed - the *tzaddik* who faithfully served his master. Yet Eliezer was also cursed, he was the wicked Og. Cursed and blessed cannot work side by side, it is impossible to maintain such a split personality, therefore he was killed by Moshe Rabenu.

LET US LEARN FROM ELIEZER'S PRAYER

We, on our level, have no right to judge Eliezer. The Torah records what a great *tzaddik* he was, how he sacrificed his own interests for the sake of Avraham Avinu, and how he prayed to Hashem with all his heart even for something which really went contra to his own desires. We do not even pray with a full heart for things which we really want and need. We all want health and *parnassa*, do our prayers for our needs even come close to Eliezer's heartfelt prayer? As we mentioned above, Eliezer's prayer merited the supreme response from Hashem: "and it will be that before they call, I will answer" (Yeshayahu 65:24). We should strive that our prayers reach this level.

The world is in a very difficult state right now. Not only are Yeshivot suffering, but many individuals are going through hard times. It is up to us to pray to Hashem with all our hearts and He will then answer our prayers. As David HaMelech says: "You open Your hand and satisfy the desire of every living thing." (Tehillim 145:16). May it be the will of Hashem that all our prayers be answered. Amen

Staff Dvar Torah
by Rav Ally Ehrman

Tefillah Should Be Smoking!

This may or may not have happened, once upon a time.

A man davening with great intensity suddenly takes out a pack of cigarettes, wiggles the box in the air, and puts them back in his pocket. Upon completing his prayers, the man's friend asks him what he was doing. He explains, "I was in the middle of davening and then I remembered I have a flight coming up. So I began to imagine what would happen so I could best be prepared. I imagined myself driving to the airport, taking my



luggage out of the car and going through security.

Then I imagined getting on the plane, and a stewardess asked me if I want to sit in the smoking or non-smoking section. But I couldn't talk because I was in the middle of davening! So I took out my cigarettes and waved them to show her that I want to sit in the smoking section."

In this weeks Parsha (Perek 24, P'sukim 64-65] we read that when Rivka saw Yitzchak for the first time she asked "Who is that man?" The Medrash, in the name of Rav Huna, says that she saw him in the midst of davening and she exclaimed "vadaai Adam Gadol hu" - "He is certainly a great man!!"

The most surefire way to identify a spiritual giant is to watch him daven. When a person davens he stands completely in the presence of G-d and his entire being is immersed in the experience. At those moment of connection NOTHING else exists. The soul is floating in the highest realms of Godliness and senses the Divine anxiously listening to every word that emanates from a heart overcome with emotion, passion and yearning for the ineffable.

Rivka saw that Yitzchak was a great man due to his intense prayer. Learning can be learning, even if the soul is not involved; an intellectual tour-de-force. Chessed and other great mitzvot can be done with no feeling at all. Davening, however, is different. If the Neshama isn't completely and intensely involved, then it is not davening. It is merely a dry recital of an ancient liturgy.

Let us pray that we learn *how* to pray.

Love and blessings!!

Based on the Sefer Reyach Mayim of Rav Elimelech Bar Shaul ztz"l.

Alumni Dvar Torah
by Richard Grossman (5746)

As the Parsha begins, we find Avraham negotiating a buiral plot for the recently deceased Sarah. He speaks to the children of Heth, saying: "I am a stranger and a resident among you; grant me an estate for a burial site with you, that I may bury my dead (Sarah) from before me." Rashi offers us two answers to the obvious question; how can someone be both a stranger and a resident of the same domain? I am a "stranger" because I am formerly from a foreign land, but now I am a "resident" because I currently live in Canaan. Rashi's second interpretation is of aggadic origin. We find that Avraham said, "If you wish to sell me the land, I will agree to act as a foreigner, who must pay for a burial plot. However, if you do not wish to sell me the land, I will be a resident who has the ownership rights to this land." To explain how Avraham Avinu would become a full resident with "ownership rights to the land", the Mizrachi explains that the birth of Yitzchak constituted fulfillment of HaShem's condition of, "to your offspring I will give this land".



I heard from Julius Berman in the name of Rav Yosef Dov Soloveitchik an additional interpretation. Avraham expressed the dual role of a Jew. He lived among the

Gentiles, opening his home to them for *Hachnasat Orchim*. He did business with them and built relationships. We find an example of this in last week's Parsha, Vayeira, when HaShem rewarded Mamrei for providing advice to Avraham in regard to publicizing the Bris Milah. However, Avraham was also a stranger among the people of Canaan. He believed in one HaShem, one with a different set of commandments, one with unique might. Avraham's burial plot was going to be separate from the Gentiles'. We, the Jewish people, are residents of the country we live in and pray for its welfare. We work among the Gentiles and many of us have neighbors who are not Jewish. However, like Avraham, the Jew in this world is also a stranger, for his allegiance is to Hashem and the commandments set forth in the Torah. Therefore, we live and work among the Gentiles up to a certain point. Lunch time, they go to their restaurants and we go to ours. On Friday, we leave early and prepare for Shabbat. We attend our Shuls and they attend their places of worship. As long as we resist their culture and maintain the unique responsibility that HaShem has given us, we move closer to the coming of the Moshiach, we can become the "Light Unto The Nations" we strive to be, and, with HaShem's help, we will soon see the rebuilding of the Beit HaMikdash.

Visitor Log, Mazal Tov's, Tehillim List

Announcements from the Yeshiva

Mazal Tov

The Yeshiva would like to wish a Mazal Tov to:

- Rav Yoel and Shoshana Rackovsky on the birth of a grandson.
- [Arieh](#) (5765-66) and Elissa Friedner on the birth of a baby boy.
- [Asher](#) (5758-59) & Kimberly Peskowitz & Family on making Aliyah.
- [Jeremy](#) (5764) and Ariella Boczko on the birth of a baby boy.
- [David](#) (5738-39) and Simi Greenbaum on the marriage of their daughter Michal.
- [Kevin](#) Lipstein (5762, Madrich 5766) on his marriage to Jennifer Yaffa.
- [Noam](#) Adler (5763-64) on his marriage to Penina Singer debfred-

Tehillim List

The following members of our extended YNA family need our tefilot:

- Toiby Yehudit bat Tama Gaisa
- Yitzchak ben Shayna Ita
- Zev Eliezer ben Chaya Shayndel
- Rueven ben Tova Chaya
- Fruma bat Eeta
- Moshe Zanvel ben Breindel
- Sima Rivkah bat Eidel
- Leah bat Eidel
- Chaim Shmuel Moshe ben Golda
- Aryeh Rephael ben Sarah
- Chaya Sarah bat Fanya Luna
- Yitzchak ben Tova
- Fraida Rachel bat Sarah Milcha
- Yosef ben Latife
- Lea bat Bracha
- Miriam Rivka bat Adina Leah
- Perla bat Miriam
- Rachel bat Sarah

- Dina Sarah bat Shaindel Mira
- Tamar Gittel bat Betty
- Tali bat D'vorah Bina
- Tobah Pessal bat Esther
- Chanah bat Shaindel
- Nachum Tzvi ben Ratza

Please, if you have any smachot or chas v'shalom, less happy occasions, [let our office know](#) so we can keep everybody updated. Are you visiting Israel? - [let us know](#)! We'd love to host you for a shabbat meal, davening, a shiur and would love for you to stop by.

Shabbat Shalom,

HaRav Aharon Bina, Netiv Aryeh
Yeshivat Netiv Aryeh

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