Points to Ponder

Chayeii Sarah 5782

**שְׁנֵ֖י חַיֵּ֥י שָׂרָֽה The years of Sarah’s life (23:1) - Rashi** explains that they were all equal for their goodness. But were they? Sarah went through different trials and tribulations -- Mitzrayim, Gerar, childlessness etc.? How could those be equal to the year of Yitzchak’s birth? **Rav Aharon Levin the Reisher Rav ztl.** explained that in the natural ups and downs in life, Sarah managed to hold them L’Tov -- she displayed an inner peace.

**בְּקִרְיַ֥ת אַרְבַּ֛ע הִ֥וא חֶבְר֖וֹן In Kiryat Arba which is Chevron (23:2)** - Why does Avraham want to buy and bury Sarah in Chevron specifically? **Rav Schachter Shlita** quoted the Zohar which notes that it was the entrance into Gan Eden. Rav Schacher asked that if this is the case then paying 400 Shekel should have been Ona’ah? Rav Schachter answered that when something is valued by one and not by another it is not Ona’ah. Ona’ah is based on what it would sell for in the market. Rav Schachter added that although Avraham paid good money for the land he did not live there long term because it is hard to be living so close to the opening of Gan Eden.

**וְכָל־הָעֵץ֙ אֲשֶׁ֣ר בַּשָּׂדֶ֔ה  And all the trees in the field (23:17)** - Why is there a focus on the trees here when there was no mention of them before? **Sfas Emes** explains that the mentioning of the trees teaches us that we need to attach everything we do to Hashem -- every detail. My friend **Rabbi Naftali Lavenda Shlita** added that we find this idea specifically in regard to Avraham and trees. Avraham was famous for utilizing trees for food, for shade and for mitzva.

**שְׁתֵ֔ה וְגַם־גְּמַלֶּ֖יךָ אַשְׁקֶ֑ה אֹתָ֤הּ  Drink and I will also give your camels to drink (24:14)** - The **Mogen Avraham** notes that although one cannot sit down to a meal before feeding his animals, when it comes to drinking the opposite is true. A person can drink prior to giving to his animals to drink. **Rabbi Abba Wagensberg Shlita** explained that homiletically water represents Torah and thus when it comes to water, the person comes first.

**וַיָּ֥רָץ הָעֶ֖בֶד לִקְרָאתָ֑הּ The servant ran to greet her (24:17) - Rashi** notes that Eliezer ran to her because he saw that miraculously the waters toward her. But if he saw a miracle, why did he bother to test her? **Rav Yisroel Reisman Shlita quoted both Rav Moshe Feinstein ztl and Rav Mordechai Druk ztl.** who explained that just because we observe a miracle does not mean that the message carrier is kosher. Rav Moshe notes that Nevuchadnetzer was a Rasha but deserved to have certain miracles happen to him.

**וְהָאִ֥ישׁ מִשְׁתָּאֵ֖ה לָ֑הּ The man was waiting to see if Hashem made his trip successful or not (24:21)** - What was he waiting for? She already passed his test**? Sforno** answers that he wanted to see if she was really the one who did the total Chessed or not. **Rav Mattisyahu Solomon Shlita** explains that if Rivka was willing to trade her Chessed for some trinket or jewelry she would have cheapened her action into something small.

**וַיְשַׁלְּח֛וּ אֶת־רִבְקָ֥ה אֲחֹתָ֖ם וְאֶת־מֵֽנִקְתָּ֑הּ They sent Rivka and her nursemaid (24:59)** - Why stress the nursemaid? **Rav Moshe Tzvi Neriah ztl.**  explained that Devorah was a pedagogue -- she nursed Rivka on spiritual matters. She provided the stories and the wisdom that children grow up on and develop into strong adults.

**Haftara**:

**וַאֲדֹנִיָּ֧ה בֶן־חַגִּ֛ית  Adoniyah (Melachim I 1:5)** - Why is he sometimes known as Adoniya and others as Adoniyahu? Chasam Sofer explains that when you have an extra letter it refers to a time when the person had an extra connection to Hashem and Siyat D’Shmaya. We know the same of Yonasan who was known as Yehonasan when after the episode of Machar Chodesh when he went a Madreiga and the Heh is added.