

# Parsha Press

## PARSHAT CHAYEI SARAH

### Gam Zu L'Tovah Emily Levine

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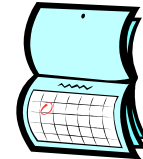
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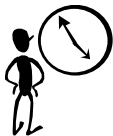
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Rashi comments on the first passuk of Chayei Sarah that the reason the Torah repeats the words “*Shnei chayei sarah*”, *the years of Sarah’s life*, is to teach us that all the years of Sarah’s life were equally good – “shavim l’tovah”. But how is this possible? Sarah Imeinu went through so much suffering throughout her life that it would be impossible to say that all her years were equally good. She left her home and traveled with Avraham only to move again because of famine when they got there. For many years our mother was childless, she was kidnapped by both Pharaoh and Avimelech, and suffered famine and exile. How can Rashi possibly say that Sarah’s life was so wonderful?



Rashi wrote this perush to teach us, not the quality of Sarah Imeinu’s life, but rather the righteous way she lived it. No matter what hardships came her way, no matter how bleak the future looked, Sarah never gave up. She went through each day with a smile and with the knowledge that everything that happened to her – good or bad – was from Hashem. Sarah Imeinu had the ability to see the good in every situation and to say with perfect trust, “*Gam zu l’tovah*” – *this too is for the best*.

Sarah teaches us an important lesson. Every occurrence in our lives is a test from Hashem. Will we look for the good and G-d’s divine presence in everything that happens, or will we lose hope and give up? The job of each and every Bat Torah is to ask herself, “How can I become a better person because of what happened today?”. Only through a positive outlook on life will our years truly become “shavim l’tovah”.



Shabbat Starts:  
4:29

### The Two Tests of Avraham Rivke Pianko

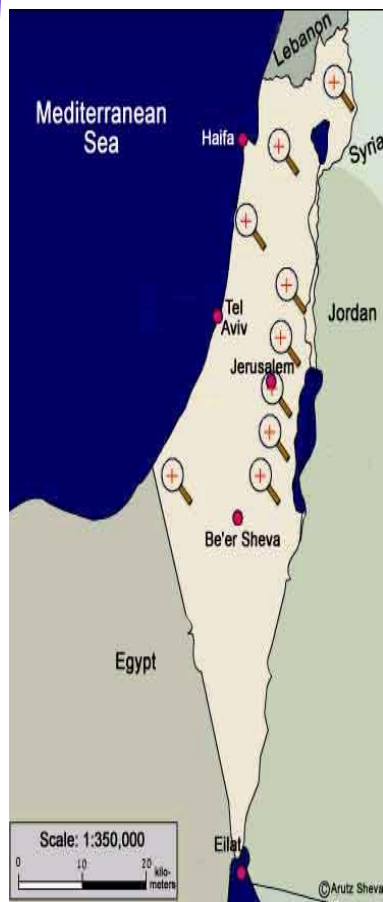
When glancing at this week’s Parsha, we see a list of interesting questions. The one question I would like to focus on is: We know that Sarah was on a very high level of *nevuah*, so why did Rashi say that Sarah died when she heard (*continued on page 2*)

### News From Israel

French sources claim that Yassir Arafat is brain dead and the only thing keeping him alive is the machine to which he is attached. Prime Minister Sharon said that “we will not react to this matter,” until an official announcement has been released.

Prime Minister Sharon said that as long as he is Prime Minister, Arafat will not be buried in Jerusalem.

-Arutz Sheva: Israel National News



(continued from page 2) the news of the *akeida*? If she was on a high level of *nevuah* didn't she know what was going on?

A beautiful answer to this question is found in the *Netivot Shalom*. The Slonimer Rebbe explains that the *yetzer hara* comes before and after a test. That is why in *maariv* it says, “*vehasar satan melfanenu umacharenu*,” ...remove spiritual impediments from before us and behind us. The test to Avraham before the *akeida* was to see if Avraham was really going to sacrifice his favorite son, the son that he waited so long to have. We know that Avraham passed the test of the *akeida* and was willing to listen to Hashem to sacrifice his son. So what was the second test of the *satan*? How was the *satan* going to get Avraham Avinu after he just passed the hardest challenge of his life? The *satan* knew that it was Sarah's time to die so he killed her right after the *akeida*. Everyone would think that she died because of the news of the *akeida*. Not only that, it would also confuse Avraham, and cause him to regret performing the *akeida*. The reason that the Torah says “*shnei chayai Sarah*” is to show that Sarah really lived her life to the fullest. The reason that she died was not because of the *akeida*. Rather, it was simply her time to die. How do we know that Avraham stood up to the test? If we look at the word “*V'livkota*” we see that it is written with a small *chaf*. The reason that it is written this way is to show that Avraham only cried a little bit. He knew that it was a test of the *satan* to see how he would react, and he also knew that it was Sarah's time to die. Avraham's cry was not a cry that people make when something out of the ordinary happens. Avraham was prepared for her death, and he knew that it was another test from Hashem to see how he would react. May we be *zoche* to pass all the tests that Hashem may put in our way.

### Precious Moments Tzipora Leah Shapiro

“Vayehi chayey Sarah meah shana ve'esrim shana vesheva shanim shaney Sarah” *The years of Sarah were one hundred years and twenty years and seven years. [These were] the years of Sarah's life.*

We learn from the Midrash that once, when Rabbi Akiva's students started to doze off during a *shiur*, Rabbi Akiva wanted to stimulate their attention. He asked them, “What merit did Queen

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Esther have to rule over one hundred twenty-seven countries?”

Rabbi Akiva explained to his students that Hashem announced, “Let the granddaughter of Sarah Imeinu who lived one hundred twenty-seven years, rule over one hundred twenty-seven countries.”

What connection is there between Sarah Imeinu’s age when she died, and Esther’s rule over one hundred twenty-seven countries? Why did Rabbi Akiva specifically use this question to awaken his students? The Chidushei Harim explains this connection.

Sarah Imeinu was an incredible *tzadeiket* who used every second of every day of her life. Sarah knew that her purpose in this world was to involve herself in Hashem’s *mitzvot* and virtuous deeds. To reward Sarah’s complete devotion and loyalty, Hashem extended Esther’s rule to each additional country parallel to the years of Sarah’s life. One could say that for every day Sarah fulfilled her purpose, Esther reigned over an entire city and for every hour of Sarah’s righteous acts, Esther ruled another neighborhood.

Rabbi Akiva wanted to tell his students that just as Sarah Imeinu performed incredible actions, and understood the importance of making use of every moment, so should they. By using this specific question, his students would stay alert and appreciate the greatness of each and every moment that they have the zechut to learn Hashem’s precious Torah.

### “Quote of the Week”

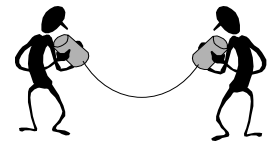
Men occasionally stumble over the truth, but most of them pick themselves up and hurry off as if nothing had happened.

~Winston Churchill~

### Shmirat Halashon

If Loshon Hora and sinas chinam could destroy the Beis Hamikdash, then certainly they can prevent its rebuilding.

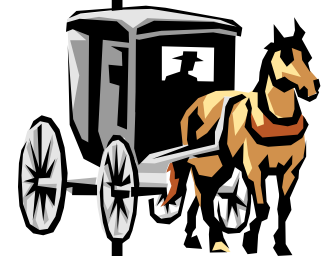
**Chofetz Chaim**  
**A Daily Companion**



## Story of a Gadol

All the Jews of Warsaw came to greet the two greatest scholars of the generation. Tens of thousands of men, women, and children lined the streets to pay honor to Rabbi Akiva Eiger of Posen and Rabbi Yaakov Lorberbaum of Lisa who had come to visit. As the crowd surged forward, the men of the city unhitched the horses. In a profound show of respect to the Torah scholars, they themselves grabbed hold of the wooden shafts and began pulling the coach forward. Inside the coach, the two giants of Israel sat in opposite corners, each engrossed in their thoughts. Rabbi Eiger pondered: wasn’t the great Rav Yaakov of Lisa in the coach? Surely this magnificent welcome must be for him! Rabbi Eiger yearned to take part in the mitzvah of honoring the Torah. He slipped quietly out of the door on his side of the wagon and joined those pulling the vehicle. In the other corner, Rav Yaakov was lost in similar thoughts. It was clear to him that all this honor was intended for Rabbi Akiva Eiger. He too wished to join in this demonstration of respect. Rav Yaakov slipped out of his door and also joined the throngs drawing the coach. And so the multitudes continued their tumultuous reception for the Rabbis unaware that they were pulling a coach empty of its passengers, but filled to the brim with humility.

-Rabbi Avraham Chaim Feuer (commentary on Iggeret HaRamban)



## FAST FACTS on KAVOD Z'KEINIM Chaya Green

- ❖ We are obligated to stand for an elderly person, even if he is a rasha or an uneducated person (Rashi)
- ❖ We even have to show respect to a zakein who is ovaid avoda zara
- ❖ This mitzvah also applies to an elderly woman
- ❖ Someone who is sixty years old or older is considered a zakein
- ❖ Hashem set the foundation of this mitzvah in parshat shemos when He told Moshe to gather seventy men from the elders of bnei yisroel, and then He said to Moshe "come up to Hashem" and to the elders, Hashem said "Stay sitting"



## Mazel Tov

**Mazel Tov** to Tzipora Leah Shapiro on the upcoming Bar-Mitzvah of her brother, Yoni.

**Mazel Tov** to Yardana Galler on the birth of her niece.

**Mazel Tov** to Daniella D. Freidman on the birth of her niece.

**Mazel Tov** to Shevi Zinberg on the marriage of her sister, Shira, to David Sandel

## Parsha Quiz



פרשת חיי שרה  
כ"ד: נ"ג - כ"ה: י"א

פגישת יצחק ורבקה  
פטירת אברהם אבינו

כ"ד ס"ו ויספר העבד  
כ"ד ס"ז האהלה שרה אמו  
כ"ד ס"ז אחרו אמו  
כ"ה ז: ז' מאת שנה ושבעים שנה וחמש שנים

## HAPPY BIRTHDAY



### November 6

Gila Lerman

### November 8

Jamie Sokolow

Nava Zinberg

### November 7

Rebecca Mendlowitz

### November 9

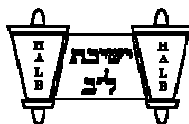
Rebecca Rosenberg

### November 11

Danielle Lent (22)

Eden Gerson

## Stella K Abraham High School for Girls



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*Principal*

**Dr. Tzipora Meier**

*Associate Principal*

**Rabbi Yosef Zakutinsky**

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