

Ohr SHABBOS

Parshas Chaya Sarah

R' Yakov Erlanger



In describing the preparations of Eliezer, eved Avraham, in anticipation of his trip to find a shidduch for Yitzchak, the pasuk states: "ויקח העבד עשרה גמלים" "מגמלי אדניו" "And the servant took ten camels from his master's camels."

Rashi picks up on the seemingly superfluous phrase, "from his master's camels," and explains that these camels were recognized as belonging to Avraham. Unlike other camels which were allowed to graze wherever they chose, these camels were muzzled to prevent them from grazing privately owned fields. The Torah is emphasizing the level of honesty and caution that Avraham exercised in regards to stealing.

The Medrash, however, is surprised by the need for Avraham to muzzle his animals. The Medrash asks:

Were Avraham's camels any less righteous than the donkey of Rav Pinchas ben Yair? Rav Pinchas be Yair's donkey refused to eat from food that was not tithed. Certainly, Avraham's camels would not steal! Why was it necessary for Avraham to muzzle his camels?

Rav Moshe Sternbuch שליט"א, in his sefer *Ude'et* answers: The Torah is not only emphasizing Avraham's integrity; it is highlighting his chessed and adherence to his mission to spread the awareness of Hashem to the world. Beyond his own need to exercise caution with others' property, he wanted to spread the awareness to the world that theft is wrong, and that Hashem's will is for us to be careful not to steal or cause damage to the property of others. So he publicized this by muzzling his camels; spreading this message to the world.

Inspiring Stories

Last Week: A man retells a story about Rav Yosef Pollak to Rav Pollak's children: Your father had arrived at the shiur he was to give only to find that the poor weather had caused no one to show up. Not giving up, he started prowling the streets looking for potential students. He knocked on a door to find a large man with wild hair and a crazed look on his face.

Your father wasn't afraid. He asked the man, "Would you like to come join me in shul where we can learn some Gemara together?" "Who sent you here?" the man demanded angrily. Your father calmly repeated his offer, adding that the shul was just down the block. In a louder and more agitated voice, the man asked again, "Who sent you here?" After the third time your father ask him to learn, the man grabbed your father by his jacket, pulled him into the apartment, slammed the door and locked it. "Tell me who sent you here already!" he shouted. "I'm going to give you three minutes and you'd better have an answer for me, or you will regret it." The man stormed out of the room and came back three minutes later. "Now tell me who sent you!" he said, a menacing glare in his eyes. When the man didn't get the answer he wanted, he grabbed your father and pulled him into one of the rooms of the house. There, your father saw a rope hanging from the ceiling with a noose at the end of it. Your father wondered if the noose was for him, but at that moment, the man suddenly broke down in tears. "I'm all alone in the world and have nothing to live for anymore," he cried. "I never got married. I never had children. I've had nothing to do with my own family for years now, and no one even cares that I am alive. What is the point of living anymore? Today is the day I was ready to end it all. But first, I followed the one

good thought I had. I said, 'G-d, Master of the Universe, if You truly care about me then show me a sign that You want me to live.' At that moment I heard a knock at the door. No one has knocked on my door in many years, so I figured it really was a sign from G-d. But when I went to see who was at the door, the person was already gone. "I thought perhaps it was just my imagination, so I came back into this room. But just as I was about to end it all, I heard a strong knock on the door and there you were. That's why I asked who sent you. I wanted to know if G-d had sent you, because no else could have known what I was about to do."

Your father was able to reach this man's heart. He began to learn with him and he got him to change his entire life around and start over. He became a true baal teshuvah and built a beautiful family of his own. Rabbi Pollak's children were utterly amazed by the man's story, which they had never heard before. But the most amazing part was the conclusion. "Do you know how I know the story is true?" he asked them. "It's because I'm that man whom your father saved all those years ago. I owe him my physical and spiritual life. I am forever grateful to him."

We learn from this story that we can never give up on a person no matter how far he has fallen; every Jew has a purpose in this world. We also see that even from the lowest point in a person's life, if he calls out to his Father in Heaven from the depths of his heart, Hashem will answer his call. This unusual story illustrates the amazing power Hashem infuses into us when we put all our effort into helping a fellow Jew. By persisting against all odds, We can accomplish miracles.

Riddle

Which קריאת התורה is the shortest קריאת of the year?

Last Week: Which five words in the Torah are made up of just one letter written two times? **Answer:** דד (Vayikra 10:4), חח (Shemos 35:22), רר (Vayikra 15:3), שש (Many places), תת (Bereishis 4:12)



Shimi, an eleven year old, had invited Shaya over to work on a class project. But they needed something to give them energy. So, Shimi called his mother and asked that she order shwarma. The shwarma arrived twenty-five minutes later and they were soon ready to begin working. The next day Shimi presented Shaya with a bill for the shwarma explaining that he had paid his mother back for the shwarma and wanted Shaya to pay for his share. Shaya refused to pay saying that he was never told that he would need to pay for his food. Does Shaya have to pay for his meal?

To resolve this question, the following has to be clarified: when someone gives something to someone else, is it assumed to be a sale/loan or a gift?

The Ketzos (C.M. 363, 9) discusses this very question and concludes that it is subject to dispute. The Rashba maintains that the transaction is deemed to be a loan/sale unless specified otherwise, while the Ran understands the transaction to be a gift. This means that if Shimi were to give Shaya a bottle of water during recess without specifying his intention, according to the Ran, Shaya would not need to pay for this timely gesture, while the Rashba understands that he would be required to do so.

How do we pasken?

This is not a simple question. For in one place (ibid 246, 17)

the Rema brings the ruling of the Terumas Hadeshen who writes that when someone invites a friend to a meal, he may present a bill along with the desert. However, elsewhere (ibid 363, 10) the Rema brings the position of the Rashbatz who maintains that someone who invites a friend to stay by him may not demand payment since they did not discuss this beforehand.

Practically, as with all monetary disagreements, the one claiming money must prove that he is truly owed that amount (המוציא מחבירו עליו הראיה). Thus, Shimi would only be able to replenish his allowance if he can prove that the halacha follows the Terumas Hadeshen - something that may require him to focus in class and study through recess.

Additionally, the Pischei Teshuva (ibid 363, 7) infers that the Shach is inclined to rule leniently and assume that an invite (to one's home [not a restaurant or hotel] to eat or sleep) is a gift and is not subject to remuneration.

One final point: If the guest, in our story Shaya, has a place to eat for free, the consensus is that he would not be obliged to pay for his meal (Shach 246, 11). Accordingly, Shaya who had a snack and supper waiting at home for him, would not need to pay for his shwarma.

Knowing Our Sages

Rav Chaim Moshe Luzzato: The Ramchal

The Ramchal was born in Padua, Italy in 1707, and was a student of Rav Yeshayahu Basan. At age 20, he heard the voice of a malach talking to him, and began writing kabbalistic sefarim. The Ramchal also began to attract a circle of students and became famous as a kabbalistic prodigy. The news of this group reached Rav Moshe Chagiz of Altona, Germany, who suspected the Ramchal of being a secret follower of false messiah Shabsai Tzvi y"sh. In 1730, Rav Chagiz convinced the Venice beis din to tell the Ramchal to stop teaching kabbalah until he reached 40 years old and lived in Eretz Yisroel. At the urging of Rav Basan, the Ramchal agreed to their conditions and handed over his unpublished manuscripts to the Rav. Later, he received permission from Rav Basan to start writing more subtle kabbalah sefarim. In 1735, the Ramchal left Italy with his family and settled in Amsterdam, the Netherlands. In 1743, he moved to Eretz Yisroel, where he died of a plague in 1747 and was buried in Tveria. The Ramchal was a prolific mechaber sefarim, most of which were lost after they were given over to Rav Basan. His extant works include Mesillas Yesharim, Derech Hashem, and Daas Tevunos. The Maggid of Mezerich said that the Ramchal died so young (at age 39) because his generation was not worthy of understanding his greatness.

Shabbos Schedule

| | |
|------------------------------|------|
| Mincha & Candlelighting - EC | 4:32 |
| Shkiah | 4:50 |
| Maariv | 5:25 |
| Shacharis - EC | 8:15 |
| Shacharis - 601 Clark | 8:45 |
| Sof Zman Krias Shema - 1 | 9:04 |
| Sof Zman Krias Shema - 2 | 9:40 |
| Mincha #1 - EC Cafeteria | 3:30 |
| Mincha #2 - EC | 4:14 |
| Shkiah | 4:49 |
| Maariv #1 - EC | 5:39 |
| Maariv #2 - EC | 5:49 |
| 72 Minutes | 6:01 |