

פרשת חיי שרה

ויהיו חיי שרה מאה שנה ועשרים שנה ושבע שנים שני חיי שרה

"And Sarah was a hundred years and twenty years and seven years old; these were the years of the life of Sarah"

Rashi explains the unique wording of the Pasuk; "One hundred like twenty in regards to sin and like seven in beauty". Rashi also says: "כולן שוין" "All equal for the good". Sarah was pure and free of sin throughout her life.

This week's Parasha speaks of the passing on Sarah Imeinu. The Midrash says "When Sarah died אדם הראשון started speaking the Targum of Unkulus". What is the meaning of this Midrash? Why would Sarah's Passing cause Adam to speak in Targum (the Aramaic interpretation of the Torah)?? The explanation is, that up until Sarah's passing, when a person died, that person went to Adam in עולם הבא and asked him; why did you sin?! As a result of your sin, death was decreed on the world! Now look what had to happen- we had to die! Adam would answer them: How about you?! You did many more sins than I did! It was a good answer, but when Sarah passed away the פסוק says; "מאה שנה ועשרים שנה..". Rashi explains she was pure for all of them. This would be the first time that someone would come to Adam and ask him why he sinned and he would *not* be able to answer back. He couldn't answer; "look at you"; because she was a צדקת, and free of sin! Adam started to read the Targum Unkulus. The Targum explains the Pasuk simply "Sarah lived 127 years" The Targum does NOT give the Derasha of Rashi that she was pure of sin. Adam therefore started speaking Targum in order to try and "ignore" the fact that Sarah was free of sin when she demands to know why he sinned!

Rashi says; כולן שוין לטובה "all equal for good". How are we to understand this? After all, Sarah experienced many difficulties! She was barren, kidnapped, etc. The answer is a lesson to all of us. After a person passes away they see that life was *all good*. It is only after they pass on into the next world that they realize that everything that happened was for the good. Sarah however was different; she realized that all was good even *during her life*. She understood that everything Hashem does is for our good!

When a person is concentrating on something he will sometimes squint his eyes, or when he is looking for something he will squint his eyes. Why do we squint our eyes? This is in order to block out and not see all the distractions; this helps us focus on what we are really trying to see. Closing the eyes a little bit, is an idea of trying to focus. When a person is in pain he closes his eyes totally. Why? Because he is trying to tap into and focus on a much deeper idea, that really everything is good, *even this pain*. He is focusing on this spiritual concept of מעין עולם הבא, and that takes an even greater focus, so he closes his eyes totally. This is why we close our eyes when we recite Shema Yisrael. In Shema we say: ה' אלקינו ה' אחד. Both Hashem's name of kindness and judgment are really **one** and everything is all good!

ואברהם זקן בא בימים

"Avraham was old, and well advanced in age"

What does it mean בא בימים (literally "came with his days")? Avraham utilized every single day of his life. He injected into all his individual days with the service of Hashem. He realized that every day is a unique opportunity to serve Hashem. No day cannot be repeated again, to serve, to do the תיקונים, and effect the same things that this day, and this hour has to offer! The millennium, century, decade, month, week, day, and hour form a unique combination of ספירות to accomplish things that are unique to that moment! For example: now we are in 5770-in the 6th millennium, 6 is the יסוד (that is why the test of ברית is so hard now). We are in the 8th century,

the 8th decade, in the 2nd month, the 5th week, and the 6th day. Today has a unique combination of the Sefirot that represents each of these numbers. Each hour and minute has a configuration as well! What we do affects that unique combination of Sefirot. We cannot afford to squander any moment!

Shabbat day- the rabbi taught about the Gemara that says that ר' יצחק would juggle 3 הדסים (myrtle) at a wedding. Another rabbi would hold one הדס and say "כלה נאה וחסודה" but ר' שמואל juggled 3 הדסים. What is the significance of juggling 3 myrtles? The זוהר says that by a שמחה, the deceased parents and grandparents come down to join in the שמחה. It says that they are "עקר" (uprooted) from שמים and brought down to join in the שמחה. Why does it use the term "uprooted" (a word that implies it was by force)? Wouldn't they *want* to share in a שמחה of the family? The answer is, that *even angels* can get affected when they come down to this world. We see this illustrated in the story of the angel - who was destroying סדום - stopped by Avraham's house first. Why did he have to stop there? Why not go straight to Sedom?? Avraham gave them a סעודה and that סעודה fortified them with קדושה (we can imagine what kind of קדושה Avraham and Sarah put into the food!), that קדושה would help them withstand the טומאה of סדום. Like it says וסעודו לבכם ואחר תעברו (first eat, *then* you will go). From here we see that the relatives that are in Olam Haba don't want to be tainted by this world, they are therefore "forced" to come down.

The first ברכה that we make under the Chupah is שהכל ברה לכבודו, and רש"י explains that the ברכה is; -לכבוד המאספים In honor of "all that gathered", showing honor and thanks for everyone that came. A deeper understanding is that when the Torah refers to צדיקים that pass on, it says; -ויאסף אל עמיו "he was *gathered* to his people". When Rashi explains; לכבוד המאספים "all that *gathered*" he hints to us that it is also in honor of those that passed on.

When we make a ברכה on food, it removes all the bad spirits from the food, so too this ברכה of שהכל ברה לכבודו removes any evil from the

area to “clear the way” for the departed not to get negatively affected from the impurities of this world.

It also says that all the future descendants of the bride and groom are under the chuppah *as well* (*that* is why the chuppah feels so cramped!!). ר' לוי יצחק מברדשוב explains that this is the reason why the bride and groom are often moved to tears under the chuppah, because just as when a baby is born the first thing it does is cry, (It cries because it would rather be up in שמים with Hashem instead of down here!) so too all the future unborn children under the chuppah brings those same tears to the bride and groom.

We now understand why he juggled *three* הדסים. This was in order to signify that there are three generations here at the wedding; the past, present, and future. He juggled them up and down showing that the past and future generations that are in heaven come down from upstairs, then go back up.

Another explanation as to why he juggled three הדסים is that it says ; when the בית המקדש is קט, the name of Hashem is הויה in its "regular" holy form. However in גלות (exile) once the בית המקדש was destroyed, Hashem deals with us in three different names of הסתרה (concealment). One is: כו-ז-ו (the letters *after* הויה), another name is: ט-ד-ד (the letters *before* הויה) and another name is: מ-צ-פ-צ (which is ב"ש of הויה). These three names are the names in גלות (exile) and they are all the הסתרה of הויה. This is hinted by adding the 'גמט' of these coupled with הויה (26) :

$$65 + 48 + 326 = 439$$

439 is the 'גמט' of גלות=439. This shows us that these are the names in גלות. Our goal is to bring back the name of הויה like in the times of the Beit Hamikdash and to send “back up” the 3 names of הסתרה that we have now. The Pasuk says that Hashem said to משה רבנו - lift up הרם את מטך - משה רבנו מטך (lit; your stick) the word מטך is ר'ת of the names מטך וזו טדהד .

יצחק - the exact name of the Rabbi whose juggling actions we have been discussing!! This is no coincidence as everything that is said in our holy Shabbat Shiur has an extra **סיעתא דשמיא** (heavenly assistance)!!