**Chayai Sarah 2013**

א)

Theft

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| **24:10** And the servant took ten camels of his master's camels... |   | **כד:י** וַיִּקַּח הָעֶבֶד עֲשָׂרָה גְמַלִּים מִגְּמַלֵּי אֲדֹנָיו וגו. |

Nachalas Tzvi 48-49:

Rashi tells us that these camels were more recognizable than other camels because they would go out muzzled in order that they wouldn't steal by grazing in the fields of other people.

Many meforshim bothered by this phsat and ask how it fits in with the Gemara in Chulin 7. It says there that Rebbi Pinchas Ben Yair’s donkey was stolen and it didn't eat tevel (produce that trumos and meisros wasn’t taken from). We learn from here that Hashem doesn't bring a stumbling block even to the animals of Tzaddikim. The question is why did the camels of Avraham need to go out muzzled? Avraham should not have had to worry about his donkey eating from forbidden food as well?

1) The answer is that there is a difference between stealing and eating tevel. **If a person eats tevel then they fall under the category of "something that is crooked cannot be fixed" (Koheles 1:15). You can’t do anything to correct the eating of tevel. You ate it already and that’s it. However, by stealing, you can just return whatever you stole.** Therefore the camels of Avraham were not subject to the dictum of Hashem not putting a stumbling in front of the Tzaddikim’s animals because it easily could have been fixed! That is why Avraham's camels needed to be muzzled.

2) The Sifsei Chachamim perek 24:10 os 5 answers that the camels were muzzled so they would not eat from the ends of people’s fields. Even though this was the produce that we assume an owner usually doesn’t care about and gives up on, and wouldn’t technically be stealing, still Eliezer muzzled the camels, not wanting to take anything that wasn’t fully his.

3) The Re'am says you can't rely on a miracle. Even if you know for sure the miracle will happen then it will detract from your zchuyos/merit. (Shabbos 32:)

ב)

When Tzaddikim are dead they are called alive

Parparos L’torah 89:

He asks **why the parsha is named Chayai Sarah if the whole parsha is about her death!?** (You can ask the same kasha about parshas Vayechi, when the whole parsha is about Yaakov’s death?) The answer is **the Gemara in Berachos 18 tells us that even when Tzaddikim are dead they are called alive.**

**What does the Gemara mean when it says ‘they are still alive’, in reality they are not alive?**

The Mishna in Avos perek 2 says ‘maarbah Torah maarbah chaim’ **‘the more Torah a person has the more life he has’.**

Similarity in the Biography of Reb Chaim Volozhin (pg. 61): It says that Torah is comparable to a person who is in a fast moving river with strong rapids. He is approaching a waterfall and just before falling grabs onto a branch. (Or the Torah is analogous to **a person who falls off a cliff and grasps a branch sticking out of the cliff.) He will surely hold onto that branch for his life. They reason for this is obvious, it is because his life depends on him holding onto this branch. We need to realize that the Torah is our life and that our life depends upon this. We need to hold on to Torah the same way, it’s a tree of life** like it says (Mishlay 3, 18) “it is a tree of life for those that hold onto in.” ("עץ חיים היא למחזיקים בה.")

The Gemara in Rosh Hashana 32b tells us that the angels asked Hashem why isn’t hallel said on Rosh Hashana? Hashem answered ‘is it possible that when the book of life and death are open that you can sing a shira?

So the obvious question is: It's understandable that when the book of the living is open you shouldn’t be singing because you are being judged about whether you will live or die. What's the pshat in not singing because the book of the dead is open if they are dead already and they’ve been judged?

Reb Aryeh Leib Shapiro answers **even if a person dies he can still have an effect on those that are still living either for good or bad.** **If someone teaches people how to steal without getting caught, then even after he dies as long as people are applying the lessons he taught them then he is responsible and is getting sins for every item that these people steal. So too in the opposite way, if a person taught Torah and affected people in a positive way, bringing them close to Torah and mitzvos then he is having a positive effect on the world and this person even after he dies.**

**This is analogous to the classic Domino effect.** Dominos is fascinating to watch. One of the most interesting things about dominoes is that by merely pushing one domino down many dominoes fall. Sometimes thousands of dominos fall down all because of one domino. The nimshal is that we are capable of having a major effect on others. Sometimes we do not even realize the awesome effect that we are having on others.

**This is analogous to a person throwing a rock in the water and as a result there are many ripples in the water.**

This shtims with the Nachalas Tzvi in parshas Vayelech page 420 that the reason a human being is better than an angel is because we have the potential to grow. A Malach is always stationary, that are standing in one place but humans can improve themselves and move from level to level. When a person dies he usually stops growing; he is no longer alive to be able to improve himself. That is not the case by someone who makes an impact on the world though. That is why the pasuk uses the loshon of ‘Moshe went’ even though it was close to the time of his death. It was in order to teach us that even after Moshe died he was still ‘going’ because of all the talmidim and Torah he left over.

**This is why the Gemara says even when Tzaddikim are dead they are called alive and additionally why our parsha is called Chayai Sarah. Since these Tzaddikim and Sarah preformed so many Mitzvos and had such a positive ripple effect in this world that it’s considered as if they are still alive!!**

Thank you Yair Moshe Ausabel for typing this up.

Thank you Ari Zaslowsky for editing this.