



פרשת חיי שרה

We find ourselves living in very uncertain and unnerving times. These past nine months have taken a serious toll on us. The losses of loved ones, Parnassa and the general melancholy of having to live a different kind of life in so many ways. And to top it off - the election. We all need some kind of Chizuk. Let us try.

Our Parsha begins with the purchase of the מערת המכפלה in which Adam and Chava were already buried. It becomes the final resting place of Avraham and Sara, Yitzchok and Rifka and Yaakov and Leah. Sefarim attribute much more to this spot than it would appear to be. Harav Michel Zilber (ביס דרך - הפטורה - ט') quotes מעבר יבק that if Avraham had not bought the מערה, there would be no מלכות amongst Jews. He also quotes a Zohar (Vayechi 248:2) that asks: Since Dovid is the fourth leg of "the chair" - מרכבה - indicating the vehicle that כבוד שמים is "carried" through this world, the מלכות, the kingdom of Hashem, was transported through the likes of the Avos and Dovid. Wonders the Zohar, why is Dovid not buried in the מערה along with the previous Avos? He answers that since Adam is buried there, it's "like" Dovid is buried there, because Dovid is the continuation of Adam's life. This is based on a Chazal we all know that Adam donated seventy years of his life to Dovid. Rav Zilber explains, (at least the way I understand it), that really, all Malchus that exists by man emanates from Adam, who was the king of the world when he was created. By the virtue of Adam giving years of his life to Dovid, he made Dovid the central origin of ALL MALCHUS, hence they were known as מלכות בית דוד ; including, as we all know, the ultimate Melech who will arrive at the end of days - משיח בן דוד.

So, in fact, the covert purpose of the מערה was to connect the Avos - the disseminators of כבוד שמים in the world - together with Adam the originator of the Malchus of man. They will, until the end time, illustrate to the world how to serve Hashem.

Allow me to digress for a moment. We all know that the Haftorah tells of the incident in which Dovid was old, and his clothing were no longer able to warm him. We know that this was a punishment for his cutting the cloak

of Shaul when he was hiding and trying to save his life (Berachos 62a, Rashi Melachim 1:1). We always wonder, why he would be punished for using a tactic that was driven by פיקוח נפש ? But, if we use the formula of א - ד - נ (see Anfei of 2 weeks ago) and since Dovid was really the continuation of Adam, it becomes less of a problem. Adam's actions created the need for clothing in this world. Hashem had to become Adam and Chava's tailor - כביכול . That person should have had a different perspective of clothing which would not have allowed him to tear them out of respect.

Back to the ranch. So we have learned that the מערה is really the root of all Malchus up until the Malchus of משיח . The times we live in, even without the benefit of a Navi - sadly - makes all of us say, and maybe even really mean it, משיח'ס צייטען , the era of Moshiach is upon us. What is happening in the world is so not normal - that ONE PROBLEM should affect the entire world with no safe haven ANYWHERE - has not happened since the Mabul. This election farce, with physical danger hovering over it and a Nation fueled by hatred, worry all of us to different degrees. Hakadosh Baruch Hu is - כביכול - standing at our door and ringing the doorbell. None of us like to hear this - but we still have not done enough to answer the doorbell. I certainly include myself in that critique - we must do more.

Good Jews, as good Jews should, have expressed concern about how the future can affect our brothers and sisters in Eretz Yisroel - and even in this country. Concern yes, but only with the lesson of Hoshea in the forefront of our minds and hearts. We are all familiar with the fourteenth Kapitel of Hoshea, which is the Haftorah of Shabbos Shuva, as he begins with the words of rebuke and motivation, urging us, coaxing us - שובה ישראל עד ה' אלוך . He then guides us to Teshuva, reminding us that אין עוד מלבדו , the Ribono Shel Olam runs the world despite man's thinking otherwise. Do not rely on anything other than Hashem - redirect your focus to the Above only. Hoshea urges us to say, Ashur will not save us, we will not ride upon horses (a reference to Mitrayim - Rashi), we





will no longer declare as our gods the work of our hands (worshipping the idols they fashioned themselves), for it is only with You that the orphan finds mercy. This is what we must believe: NOT this country, NOT this “Ferd” and not the other “Ferd”, and not our own devices. The only source of mercy is our אב הרחמים.

What does seem to be true is that the Ribono Shel Olam is making us feel that even in the “Goldeneh Medina”, the golden country, we are still in Galus. The influence we thought we had, is diminishing – and it may continue to decline – we can’t even get our stores out of the red zone. The Chidushei Harim (beginning of Va’era) explains that we only left Mitzrayim when it became something we could no longer tolerate. והוצאתי אתכם מתחת סבלות מצרים – only when it became סבלות – then Hashem took us out. We got too comfortable, and this was the only way out.

Let’s go back to Hoshea. When you will do Teshuva - then “I will be like dew for Yisroel – יפרח כשושנה – he will blossom like a rosebush, and his roots will be strong like cedars of Lebanon. What a Malbim on the Pesukim! Powerful! Encouraging! He speaks about something he calls שושנת יריחו, which as per his description, is a tumbleweed. It has no roots in the ground and is tossed about by the wind far, far away from its origin. There have been cases where they (almost like balls of hay) have closed off highways. Its only source of nourishment is dew, which allows it to grow. Says the Malbim, this is a Mashal for Klal Yisroel in Galus. Driven from our land, detached from our source of livelihood, tossed and tumbled far from home and yet, still nourished by the ubiquitous טל and allowed to flourish. But can Klal Yisroel retain its soul after such a lengthy withdrawal? The Navi answers, yes! וריח לו כלבנון , as the Malbim elucidates: והקדושה והטהרה המתיחסת אל הלבנון

The story of our survival is based on the call of שובה ישראל ; our recognition that no matter what the circumstances may be, we, the Yasom that no one really cares about, can find comfort in an outstretched hand – אתה נותן יד לפושעים –

My Yedidim, I am just as bewildered as everybody, but I know בלי ספק , that the Ribono Shel Olam runs the world and everything in it – ESPECIALLY the לב מלכים who

basically have no בחירה. We are still trying to figure out “Vos Vill Goht, but it seems like Hashem is deepening the Galus to make us realize that we are still in it. That itself is something to really think about, to stop and consider how much we rely on Hashem’s puppets that are just being maneuvered to carry out His agenda. אין עוד מלבדו are not just words for a song – it’s the Hashkafa of how to live our lives.

We live in extraordinary times and that calls for special behavior. We should recognize the Galus for what it is and realize that the Galus is in its final act. Let’s become aware and put our ears to the ground to hear עקבתא דמשיחא.

Hoping for when the Avos and Dovid will arise and lead the שושנת יריחו back home.

Among those that are מצפים לישועה

אמני דאפקיה
תיים זאלג ארית

