



## *Parshas Chayei Sarah 2020, a focused mindset*

*This week's Parsha Perspective is dedicated in memory of Shlomo Ben Edward and Yosef Ben Zev Wolf. May their souls be uplifted and their memories a blessing.*

Our Parsha begins with the passing of Sarah at 127 years old. Avraham negotiated with Ephron to buy a plot of land in Chevron, known as Mearas HaMachpelah, for 400 shekels. This cave would be a family burial plot for the next generations.

When Avraham finished mourning for Sarah, he sent his most trusted servant, Eliezer, to find a wife for his son Yitzchak. When Eliezer arrived in the city, he went to a well and encountered a young girl who offered to give him and his camel water to drink. When Eliezer asked who she was, he discovered that her name was Rivkah, and she was a great-niece of Avraham; at that moment, he knew she would marry Yitzchak.

When Rivkah told her family what had occurred, her brother Lavan went outside to greet Eliezer and invited him to stay the night. With her family's blessings the next morning, Eliezer and Rivkah traveled back together to Canaan, where she married Yitzchak and went into Sarah's tent.

However, a question comes to mind: When the Torah tells us that Sarah passed away, it writes (23:2) *"Sarah died in Kirias Arba, which now is Chevron in the land of Canaan; and Avraham came to eulogize Sarah and to cry for her."* Why did Pasuk first say that Avraham eulogizes Sarah and then cried for her? Shouldn't Avraham have cried and wept for Sarah and then eulogized her?!

The Kli Yakar (*Rav Shlomo Ephraim Luntschitz*) on this Pasuk writes that the reason the Pasuk first wrote that Avraham eulogized Sarah and then cried for her was that, with every passing day, her absence was felt even greater. Generally, a mourner's sense of loss diminishes and subsides as time progresses. But the opposite was true with Sarah. Sarah was the energy and spirit that enabled Avraham to overcome the

challenges and tests placed in his path. She was the force behind the miracles that graced their home.

The miracle was that her candles stayed lit from Friday afternoon to Friday afternoon. That her bread never went stale or got moldy. That clouds of glory always rested above their home. When Sarah passed away, she left an immense vacancy and void in Avraham's life, which grew more prominent daily.

However, Rabbeinu Bachya (Rav Bachya Ben Asher) gives a deeper and more profound explanation. He quotes Rashi, who explains the reason behind Sarah's death. She passed away from shock when she heard that her son Yitzchak was almost slaughtered as a sacrifice. This implies that Avraham was not there when Sarah passed away, as he was still on the mountain with Yitzchak. He was three days' travel from Sarah, according to the Ramban.

The Rabbeinu Bachya explains that when Avraham heard that Sarah had passed, he quickly traveled back to Chevron. When he arrived, he didn't give himself any time to weep, for the most important task was to bury Sarah, which came before his sorrow. Honoring the dead is the greatest form of kindness that we can do, as it provides no rewards except the Mitzvah itself. Avraham put aside his pain and sadness to buy the Mearas HaMachpelah and bury Sarah as quickly as possible to honor her one last time.

In our daily life, it is imperative we understand that when we come across an obstacle in our path to success, we must direct all of our efforts to overcome the challenge rather than dwelling on it.

The more attention we surrender to it, the less focus and energy we will have to transcend and prevail over our difficulties. The strength and power of our challenges are only as much as we are willing to give them. When we hit that predestined and necessary bump in the road, our focus must be on the most critical task, surpassing and overcoming the obstacles to get back on the road to success.

***"Obstacles are those frightful things you see when you take your eyes off your goal."***

*Have an inspirational Shabbos!*  
*Rabbi Sholom Yemini*