**Parshas Chayei Sarah – ימי שני חיי אברהם**

**The Days of our Lives**

This Shabbos marks the first Yartzeit of the Kedoshim of Kahal Bnei Torah, Har Nof. Five Ehrlich Yidden, יראים ושלמים, were cut down in their best, most productive years of growth in Torah and Yiras Shomayim. The loss is beyond comprehension. Who knows what they could have accomplished for their families, communities and Klall Yisroel, had they enjoyed a full life span.

The Pasuk refers to the years of Avrohom Avinu’s life as ימי שני חיי אברהם, the days of the years of Avraham Avinu’s life, rather than simply שני חיי אברהם. The Gesher HaChaim, the comprehensive work on Hilchos Aveilus and all related subjects, explains the distinction between meriting a life of Arichus Yomim V’Shonim, lengthened days and years, and Arichus Shonim, lengthened years without Arichus Yomim. Many people are blessed with a long and even extended lifespan. It was a remarkable phenomenon in earlier generations. Nowadays, though, the centenarians among us, have become more commonplace. However, as long as a person may live, his life may not add up to much, if he didn’t make the most of the opportunity that each and every day presents. A person may live on and on, and all the while he is merely marking time. Others, like Avraham Avinu, merit Arichus Yomim – their days are long and filled with purpose and accomplishment. No matter how many or how few years they live, they merited Arichus Yomim.

The Zohar HaKodosh reveals an insight into the words earlier in the Parsha – ואברהם זקן בא בימים. What does it mean to be בא בימים, to “come with days”? The Zohar explains that each of our days have a certain presence. Each entity of our days is carefully archived in Shomayim, waiting to be presented and displayed when a person comes before Beis Din shel Maalah, after 120. As we go through a day, the day itself carefully observes our actions and cautions us to conduct ourselves on the path of Torah. If we stray in our ways, that day goes up to Shomayim in disgrace, remaining set apart from the other days in the archive, until the person does Teshuvah. If everything is straightened out, the disgraced day will joyfully take its place with the other days. If, chas vsholom, a proper Teshuvah is not done, that day will be noticeably missing from the grand presentation after 120. Woe to the person who is not בא בימים, leaving an eternally embarrassing, empty place in Olam Haba. The full days serve as a badge of honor that the Neshoma wears proudly, as he comes before the Kisei HaKovod. That was Avrohom Avinu’s distinction of being בא בימים. Avrohom merited being able to proudly hold his head high, as he entered before the Kisei HaKovod, festooned with the magnificent adornments of a lifetime of not just Arichus Shonim, but fulfilling Arichus Yomim as well.

R’ Sholom Schvadron zt”l, used to relate the Moshol of a traveler who came to a city and toured its sites. As was often done, he went by the community’s cemetery, where he could view the monuments that identified great Talmidei Chachomim and other people of note, who had been part of the city’s glorious history. The visitor was taken aback as he came across gravestone after gravestone that identified young people who lived very short lives. פ"נ– פה נטמן, Here Lies, so-and-so, age 11. פ"נ, Here Lies … age 18, and so on. True, it may happen from time to time, that young people are called away at a young age. This number, however, was markedly disproportionate to what you would normally expect to see in any community’s burial ground. There were so many who had left the world in their twenties or thirties and younger still. Had there been epidemics here or perhaps terrible battles with merciless enemies? Upon inquiring, it was explained that no such calamities had befallen their fair city. Their custom was to record the number of purposeful years of achievement that a person was assessed to have lived. Many community members lived well into their eighties and nineties and beyond. Few though, could be described as having the Arichus Yomim of so many years of accomplishment. If it could be inscribed that here lies someone who made the most of fifty or sixty years during his lifetime, it was considered an extraordinary attainment.

These Kedoshim, and so many giants of spirit, who left this world at a physically young age, came to the Olam HaEmes, בא בימים. In the course of their few, short years, they, in fact, merited extraordinary Arichus Yomim. They will proudly wear the badges of their well-spent lifetimes of full days, for eternity.

May we be זוכה to live long, purposeful lives of אריכת ימים ושנים, Gezunterheit.

Have a wonderful Shabbos, yk

**L’RavchaD’Milsa Weekly Almanac**

**Erev Shabbos Parshas Chayei Sarah – 24 Cheshvan**

**RavGedalya Moshe Goldman of Zvhil** (1888-1950), son of Rav Shlomo (Reb Shlomke) of Zhvil. When the Soviets rose to power, he was sent to Siberia. The Rebbe did not bend in his Mitzvah obsrvanve even in the most trying circumstances. He did not yield on Kashrus. He would not desecrate Shabbos, come what may. After eight years of exile efforts succeeded to obtain his release., The commandant of the camp called R’ Gedalia Moshe into his office. "I have here the papers for your release," he said as he waved some papers in the air, "and if you sign them now you will be a free man." "But it is Shabbos," replied Gedalia Moshe. "I cannot and will not sign on Shabbos." The commandant shouted, "If you don't sign the papers now you will remain here another eight years!" "Nevertheless, I will not sign and desecrate the Shabbos."

He turned to an aide and yelled to him, "Bring in the other Jew!" A few moments passed, and R’ Chaim ShaulBruk was brought in to stand next to R’ Gedalia Moshe. The commandant made him the same offer as he had to R’ Gedalia Moshe: "Sign these papers and you can go free." "Of course I can't sign the papers," replied R’ Chaim Shaul, "It's Shabbos, and I don't violate the Shabbos." "You will remain here another eight years." "I will not write on Shabbos."

Suddenly R’ Gedalia Moshe said, "Give me the papers. I will sign for him." The commandant was dumbfounded. "What? You said you wouldn't write on Shabbos! You're going to be here for another eight years! And now you'll sign for him?" "Of course I wouldn't sign on Shabbos to gain my freedom," R’ Gedalia Moshe replied. "But this is different. R’ Chaim Shaul is weaker, and he cannot stand this place any longer. It would be dangerous for him to remain here another eight years. Give me the papers and let me sign..." Both men were freed from prison within the next few days without having to be Michallel Shabbos.

The rebbe arrived in 1936 to EretzYisrael where he worked to conceal his greatness. But the GedolaiEretz Yisroel recognized him as a PoelYeshuos. He served as an Admor for only five years. He died when he was only 61. It was a time when Har Hazeisim was no longer accessible and Har HaMenuchos was not yet developed as a cemetery. The Rebbe was buried in a small cemetery on a piece of land right where the Knesset is now located. Until recently, his Kever remained unknown and unnoticed. Through the efforts of R’ PinchasKornfeld, a GerrerYerushalmi, the kever has become a magnet for Yidden in need. Numerous Yeshuos have been reported by people who davened there over a cycle of any Monday-Thursday-Monday.

**Shabbos Kodesh Parshas Chayei Sarah, Shabbos Mevorchim– 25 Cheshvan**

**First Yartzeit of KedosheiKahalBnai Torah, Har Nof**

*One month to Neiros Chanukah*

**Tuesday, Parshas Toldos – 28 Chesvan**

**RabbeinuYonah** (ben Avraham) of Gerondi, France (1200 [1180]-1263). The Ramban's mother and RabbeinuYonah’s father were siblings. Many years later, the Ramban’s son, Rav Shlomo, married the daughter of RabbeinuYonah. Thus, the two great rishonim were mechutanim as well as first cousins. He was a student of Rav Shlomo ben Avraham Min Ha'Har. When King Louis XIV of France, "Saint" Louis,” burnt all the copies of the Talmud in Paris in the Square of the Louvre, RabbeinuYonah, one of the Rambam’s main detractors, felt that the events in Paris were a sign that he and the other opponents of the Rambam were seriously wrong. He then composed his work ShaareiTeshuvah, in which he outlined the methods of doing Teshuvah, and he traveled from place to place preaching about the need to back away from matters which cause division among the Jewish People. Among his talmidim are the Rashba and Ra’ah.

**Wednesday, Parshas Toldos-Erev Rosh Chodesh, 29 Cheshvan**

*Yartzeit* of *Harugei Mumbai, Hashem Yinkom Damam*. (2009)

**Yom Kippur Katan**established by the Rama”k, R’ Moshe Cordevero, Mechaber of TomerDevora and his fellow Mekubalim of Tzfas. The SteiplerRov, zt”l very much encouraged the saying of Yom Kippur Koton as a defense from harsh Gezeiros, r”l.

**Thursday, Parshas Toldos-Rosh Chodesh Kislev**

*Some years have a 30th day of Cheshvan, some do not,impacting on Bar Mitzvah and Yartzeits when there is only one day Rosh Chodesh.*

Rav Yosef Shmuel of Cracow (1703), author of **MesorasHashas**.