



“Where is Sarah your wife?”

A Wonderful Remez from the Megaleh Amukos

א"י ש"ר אשתך Is an Acronym for אש"א

This week's parsha is parshas Vayeira. It describes the visit the malachim paid Avraham Avinu and Sarah Imeinu. One of their missions was to inform Avraham and Sarah that they were going to have a son. The malachim asked Avraham Avinu (Bereishis 18, 9): **“איה שרה אשתך ויאמר הנה באהל”**—**where is Sarah your wife? He replied, “Here, in the tent.”** Rashi comments: They asked **in order to send her a cup of berachah**. The Megaleh Amukos on Vaeschanan (152) writes that David HaMelech alluded to this by saying (Tehillim 116, 13): **“כוס”** **“איה שרה”**—**I will raise the cup of salvations, and I shall invoke the name of Hashem**. He notes that the term **“אש”א** is an acronym for **א"י ש"ר אשתך**—**where is Sarah your wife?** In his own sacred style, he provides a mystical explanation. Nevertheless, we will endeavor to explain the connection between the inquiry of the malachim: **“איה שרה”** and the words of David HaMelech: **“כוס ישועות אש”א**.

We will also investigate several other matters in this week's parsha that deserve further clarification. To begin with, Rashi comments (18, 1): **“כחום היום”**—**in the heat of the day**. **HKB”H took the sun out of its sheath, so as not to trouble him with guests; however, upon seeing that he was distressed by the lack of guests, He brought the malachim to him in the form of men**. The difficulty here is that HKB”H knew for sure that it would distress Avraham to not have any guests. If so, why did He prevent them from coming by making it extremely hot, and then He sent Avraham visitors, nonetheless?

We will also examine the comment of the Ba'al HaTurim (18, 1): **The final letters of “אוי” spell וירא אלי”ה**. **This teaches us that He (Hashem) desired to dwell in the tent of Avraham**. We find another interpretation of the term **אוי”ה** in the Yismach Moshe based on the remarks of the Maharsha (Menachos 87b)

regarding the passuk (Tehillim 132, 13): **“כי בחר ה' בציון אוה למושב לו”**—**for Hashem has chosen Tziyon; He has desired (ה) it for his habitation**. He refers to a passuk at the end of parshas Beshalach (Shemos 17, 16): **“ויאמר כי יד על כס י”ה מלחמה לה' בעמלק”**—**and he said, “For there is a hand on the throne of י”ה (G-d); Hashem maintains a war against Amalek from generation to generation.”** Rashi comments: **What is the significance of the term “כס” and the fact that it does not say “כסא”** (the usual spelling for throne or chair)? **Also, the divine name is divided in half (י”ה). HKB”H swore that His name is not whole, and His throne is not whole until the name of Amalek is completely eradicated. When Amalek's name will be eradicated, the Name will be whole, and the Throne will be whole.**

In other words, until the name of Amalek is eradicated, the letter **“aleph”** from the word **כס”א** and the letters **“vav-hei”** from the name **Havaya** will be absent. The term **אוי”ה** is comprised of these three missing letters. At the time of the future geulah, when Amalek is ultimately eradicated, these missing letters will be restored to their proper places. This then is how the Maharsha interprets the passuk above: **כי בחר ה' בציון לו”**—**at the time of the future geulah, when HKB”H chooses to dwell in Tziyon; “אוה למושב לו”**—**He will restore the letters אוי”ה to their proper places.**

Now, during the times of Avraham, Amalek did not yet exist in the world. Nonetheless, before Avraham publicized the absolute, pure emunah in Hashem and His dominion throughout the world, the letters **אוי”ה** were also absent from the **כס”א** and the name **Havaya** due to the widespread heresy that prevailed in the world at that time. After he fulfilled the mitzvah of “milah,” however, which was public knowledge, these

missing letters were restored, reestablishing the integrity of the Throne and the Name. This then is the message conveyed at the beginning of the parsha: "וירא אליו ה'"—as a result of Avraham performing the mitzvah of "milah," the letters ה"ה (the final letters of those three words) returned to their proper places. Following his lead, we will explain the significance of returning the letters ה"ה to their proper places.

The Malachim Came to Receive a Halachic Ruling from Avraham Concerning the Status of David HaMelech

Based on a teaching of the brilliant Chiddushei HaRim, zy"u, I would like to propose an explanation for all of these issues. We have learned in the Gemara (B.M. 86b) regarding the passuk (Bereishis 18, 2): "וישאו עיניו וירא והנה שלשה אנשים נצבים עליו, מאן נינהו שלשה אנשים, מיכאל וגבריאל ורפאל, מיכאל שבא לבשר את שרה, רפאל שבא לרפא את אברהם, גבריאל אזיל למהפכיה סדום, והא כתיב: 'He lifted his eyes and saw; and behold, three men stood over him.' ... Who were these three men? Michael, Gavriel, and Rephael. Michael, who came to announce to Sarah (that she was to give birth to a son); Rephael, who came to heal Abraham (after his circumcision); and Gavriel, who went to overturn Sodom. The Gemara asks: But it is written (ibid. 19, 1): 'And the two malachim came to Sodom in the evening.' (It says that two malachim went to overturn Sodom, not just Gavriel.) The Gemara answers: **Michael accompanied Gavriel to save Lot.** (It is worth noting that Rashi, based on an opinion in the Midrash (B.R. 50, 2), states that the malach who went with Gavriel to save Lot was Rephael.)

The Chiddushei HaRim asks: If Gavriel was dispatched to overturn Sodom, why did he join Michael and Rephael to go visit Avraham; he had no mission to perform there? Additionally, why was it necessary for Michael (according to the Gemara) to also go to save Lot? Was there any lack of malachim in the heavens to assist on that mission?

To answer these questions, the Chiddushei HaRim relies on the fact that Lot was saved from the destruction of Sodom solely for the sake of David HaMelech, who descended from him through Ruth HaMoaviah. Here is a pertinent passage in the Midrash (ibid. 41, 4) related to the passuk (ibid. 13, 5):

"וְגַם לְלוֹט הָהוּלֵךְ אֶת אֲבָרָם הָיָה צֶאֱן וּבָקָר וְאוֹהֳלִים"—**Lot, who went with Avram, also had flocks, and cattle and tents.** The Midrash expounds: רבי טוביה בר יצחק אמר שני אהלים רות המואביה ונעמה העמונית, דכוותה קום קח את אשתך ואת שתי בנותיך הנמצאות... שתי מציאות רות המואביה ונעמה העמונית. אמר רבי יצחק מצאתי דוד עבדי, Rabbi Tuviah bar Yitzchak asserts that the two tents refer to Ruth the descendant of Moav and Na'amah the descendant of Amon, and that this is the implication of the passuk (ibid. 19, 15): "Get up, take your wife and your two daughters who are found." This directive addressed to Lot by the malachim is interpreted as referring to Ruth and Na'amah, the two concealed gems descending from Lot that will be **found** in the future. **Rabbi Yitzchak cites the passuk (Tehillim 89, 21): "I have found David, My servant." Where did I find him? In Sedom.**

We find a similar explanation in the Zohar hakadosh (Lech Lecha 79a) on the passuk (Bereishis 12, 5): "ויקח אברם את שרי"—**Avram took his wife Sarai and Lot, his brother's son.** The Zohar questions Avram's motive for taking Lot with him, seeing as Lot was not an upstanding, upright person. The Zohar answers that Avram foresaw via "ruach hakodesh" that David HaMelech was destined to descend from Lot. Therefore, he took Lot with him to protect the holy nitzotz of the future King of Yisrael.

Furthermore, the Gemara (Yevamos 76b-77a) teaches us that there was a heated dispute between Doeg HaEdomi and Avner ben Ner. Doeg contended that since David was a descendant of Ruth the Moabitess, he was prohibited from entering the community of Hashem based on the following passuk (Devarim 23, 4): "לֹא יָבוֹא עַמּוֹנִי וּמוֹאָבִי בִּקְהָל ה'"—**neither an Ammoni nor a Moavi shall enter the congregation of Hashem.** Avner countered: על דבר, על דבר, על דבר, אשר לא קדמו אתכם בלחם ובמים, דרכו של איש לקדם ולא דרכה של אשה. **It is different here, since the reason for the passuk's prohibition is stated explicitly: "Because they did not greet you with bread and with water on the way, when you came forth out of Egypt." It is customary for of a man to greet (travelers with bread and water), but it is not customary for women to greet.**

Doeg responded: **היה להם לקדם אנשים לקראת אנשים ונשים—the men should have greeted the men, and the women should have greeted the women.** The Gemara

explains that it is not proper or respectable for a woman to go out to greet travelers, as it is written (Tehillim 45, 14): **כל כבוד בת מלך פנימה** -- **but the king's daughter is all glorious within**. In Eretz Yisrael, they said that this principle is learned from the passuk in this week's parsah: **ויאמרו אליו איה שרה אשתך** "ויאמר הנה באהל". Apparently, Sarah Imeinu did not leave her tent to greet the malachim, since that would have been immodest and inappropriate behavior for a woman. Hence, it did not behoove the women of Moav or Ammon to greet the women of Yisrael. Thus, the prohibition of not entering the congregation of Hashem does not apply to the women of Ammon and Moav. Based on this clarification, David HaMelech was permitted to enter the congregation of Hashem.

Now, we have a principle that an act is not performed above in the heavens until it has been established halachically in a court below on earth. Then, the ruling of the court below is confirmed in the court above. This is evident from a passage in the Gemara (B.M. 59b), where it is confirmed that the Torah is no longer in the heavens. We also find this same conclusion further on in the Gemara (ibid. 86a) in a dispute between HKB"H and the entire heavenly yeshivah regarding the laws of skin lesions. They asked, "Who will decide this issue?" Rabbah bar Nachmani was chosen due to his expertise in these matters. Thus, we find that in order to rescue Lot from Sedom in the merit of David HaMelech, who was destined to descend from him, it was first necessary for the beis-din down below on earth to rule that Ruth HaMoaviah was permissible to enter the congregation of Hashem.

It was for this reason that HKB"H arranged for Michael to initially go with the other malachim to visit Avraham before going to rescue Lot. When the malachim saw that Sarah did not come out to greet her guests, they inquired: **"Where is Sarah your wife?"** Avraham replied: **"She is here in the tent."** For that is proper and decent conduct for a modest woman. In other words, at that juncture, Avraham established the halachah in the beis-din below that it is not proper or customary for women to be outgoing in this manner. This established the precedent for Ruth HaMoaviah to enter the congregation of Hashem, since the rationale of **"על דבר אשר"** **לא קדמו אתכם בלחם ובמים** did not apply to the women of Moav. Hence, Michael and Gavriel only went to Sedom after hearing this ruling from Avraham. One was tasked with overturning

Sedom, while the other was tasked with rescuing Lot. This is the gist of his marvelous insight.

David Hamelech Will Be the Most Fit to Recite the Berachah Le'Atid La'Vo

Proceeding along this illuminating path, we will now explain why David HaMelech alluded to the first letters of the malachim's question **"איה שרה אשתך"** with the word **כוס** of **אש"א** **ישועות אשא**. Our explanation is based on the following Gemara (Pesachim 119b):

"עתידי הקב"ה לעשות סעודה לצדיקים ביום שיגמול חסדו לזרעו של יצחק, נותנין לו לאברהם אבינו כוס של ברכה לברך, ואומר להן איני מברך... אומר לו ליצחק טול וברך, אומר להן איני מברך... אומר לו ליעקב טול וברך, אומר להם איני מברך... אומר לו למשה טול וברך, אומר להם איני מברך... אומר לו ליהושע טול וברך, אומר להן איני מברך... אומר לו לדוד טול וברך, אומר להן אני אברך ולי נאה לברך, שנאמר כוס ישועות אשא ובשם ה' אקרא."

In the future, HKB"H will make a feast for the tzaddikim on the day that He bestows His kindness on the offspring of Yitzchak. After they eat and drink, they will give the cup of berachah to Avraham Avinu to recite the berachah. He will say to them, "I cannot recite the berachah, because Yishmael came from me." He will then say to Yitzchak, "Take the cup and recite the berachah." He will respond, "I cannot recite the berachah, because Eisav came from me." He will then say to Yaakov, "Take the cup and recite the berachah." He will respond to them, "I cannot recite the berachah, because I married two sisters in their lifetimes—whom the Torah will prohibit upon me in the future." He will say to Moshe, "Take the cup and recite the berachah." He will respond to them, "I cannot recite the berachah, because I was not privileged to enter Eretz Yisrael, neither in my lifetime nor in my death." He will say to Yehoshua, "Take the cup and recite the berachah." He will respond to them, "I cannot recite the berachah, because I did not merit having a son" . . . He will say to David, "Take the cup and recite the berachah." He will respond to them, "I will recite the berachah, and it is fitting for me to recite the berachah"—as it states: "I shall raise the cup of salvations, and the name of Hashem I shall invoke."

The Shela hakadosh (Maseches Pesachim; explanation of the Haggadah) notes that David HaMelech accepts the honor and says that it is fitting for him to do so, but he does not

explain why. The reason is because he was a descendant of Ruth HaMoaviah, who converted. As such, David HaMelech can be seen as a guest who joined the ranks of the people of Yisrael. Regarding a guest, the Gemara teaches (Gemara 46a): **"בעל הבית בוצע ואורח מברך"—the host breaks (the bread), and the guest recites the berachah** (Birkas HaMazon). As a quasi-guest, it was most fitting for David HaMelech to recite the berachah.

Now, we can return to the remez of the Megaleh Amukos: **The word אש"א is an acronym for א"י ש"ר אשתך**. The license for Ruth HaMoaviah to be accepted within the congregation of Yisrael was based on the fact that it is not acceptable for women to go out to greet travelers due the dictates of modesty. This ruling was revealed when the malachim visited Avraham; when Sarah did not come out to greet them, they inquired: **א"י ש"ר אשתך?** He explained that due to her modesty, it was not proper for her to greet them. Hence, David HaMelech alluded to this with the words **"כוס ישועות אשא"**. He was alluding to the fact that at the time of the future geulah, he specifically will be the one to make the berachah over the cup, since he was a quasi-guest who joined the people of Yisrael. This all came to light as a result of the question of the malachim.

Based on this, we can also explain Rashi's comment on the passuk: **"ויאמרו אליו"—there are dots over the letters א"י of the word "אליו"... they imply that Sarah was also asked** (by the malachim), **"Where is Avraham?"** We can suggest that these dotted letters, which mean "where is," were also addressed to Avraham, asking him about the status of the nitzotz of David HaMelech concealed in Sedom—i.e., will we be able to rescue him and enable him to enter the congregation of Hashem?

The Covenant Hashem Entered into with Avraham Prepared for the Future Geulah

We have gained an incredible insight from the Chiddushei HaRim. It turns out that when HKB"H revealed Himself to Avraham and sent the malachim to visit him, and Avraham proclaimed that it is not proper for women to be outgoing—**"הנה באהל"**—it prepared the way for the future geulah. Let us embellish this notion. We are taught in the Zohar hakadosh that there are seven shepherds who rose to lead Yisrael throughout the generations. They are: **Avraham, Yitzchak, Yaakov, Moshe, Aharon, Yosef, and David**. They are the

seven "ushpizin" who visit our succahs on the seven days of the festival of Succos.

Avraham Avinu was the first shepherd and the beginning of the lineage of the people of Yisrael. This relationship is based on the "bris" (covenant) that HKB"H established with him and all of his future descendants via the mitzvah of "milah." Here are the pertinent pesukim (Bereishis 17, 7):

והקימתי את בריתי ביני ובינך ובין זרעך אחריך לדורותם לברית עולם ונתתי לך ולזרעך אחריך את ארץ מגורריך להיות לך לאלקים ולזרעך אחריך. I will uphold My covenant between Me and you and your offspring after you, throughout their generations, as an everlasting covenant, to be a G-d to you and to your offspring after you; and I will give to you and your offspring after you the land of your sojourns—the entire land of Canaan—as an everlasting possession; and I shall be a G-d to them.

In contrast, David HaMelech was the seventh shepherd. Although he only led Yisrael in his generation, he is also destined to lead them again le'asid la'vo as the Melech HaMashiach. This is taught in the Zohar hakadosh (Lech Lecha 82b).

We can now begin to appreciate the wonders of Hashem and how He orchestrates everything. Immediately after HKB"H entered into the covenant with Avraham and his offspring—after Avraham performed the mitzvah of "milah"—HKB"H sent the malachim to inform Avraham and Sarah of the birth of Yitzchak Avinu. At that very same time, a ruling was made to enable David HaMelech to enter the congregation of Hashem with Avraham's pronouncement: **"הנה באהל"**. This is an example of the teaching (Sefer Yetzirah 1, 6): **Their end is embedded in their beginning and their beginning in their end, like a flame in a burning coal**. David HaMelech, the seventh shepherd, who is destined to be the Melech HaMashiach at the time of Yisrael's future geulah, was deemed fit to enter the congregation of Hashem by Avraham Avinu, the first shepherd of Yisrael.

This provides us with a better understanding of the comment of the Ba'al HaTurim: **The final letters of וירא אליו spell "או"ה**. **This teaches us that He desired ("אורח") to dwell in the tent of Avraham**. Recall that the Yismach Moshe interpreted this to mean that He desires to have the three letters **או"ה** that are absent so long as Amalek exists restored to

their proper places (in the word "כסא" and in the name "הוי"). Now this will only happen at the time of the future geulah. Yet, as explained, on that momentous occasion, when the malachim visited Avraham, the basis for the future geulah led by David HaMelech was established. Therefore, the three letters "או" that will be restored with the future geulah were alluded to when Hashem revealed Himself to Avraham at that time.

Let us now add a spicy tidbit to David HaMelech's statement: "כוס ישועות אשא ובשם ה' אקרא". As explained, he was referring to the future geulah when he will be privileged to lead the Birkas HaMazon. This privilege is related to the inquiry of the malachim: "א'יה ש'רה א'שתך"—whose first letters spell "אש". He concluded with the words "ובשם הוי"א אקרא" indicating that it will be his honor to recite the berachah over all four letters of the name Havaya.

Following this sublime path, we will now explain why HKB"H took the sun out of its sheath causing such extreme heat so that Avraham would not be bothered by guests. Indeed, He knew that the absence of guests to cater to would distress Avraham, and He ended up sending malachim to act as travelling guests. Now, we have learned in the Gemara (Nedarim 8b): "אין גיהנום לעולם הבא, אלא הקב"ה מוציא חמה מגרמיתיה, צדיקים מתרפאין בה ורשעים נידונין בה"—there is no Gehinnom in Olam HaBa! Rather, HKB"H will remove the sun from its sheath; the tzaddikim will be healed by it, while the reshaim will be punished by it. In keeping with this teaching, we can suggest that since HKB"H initiated preparations for the future geulah on that occasion: "וירא אליז' ה'", He alluded to the three letters "או" that will be restored to His throne and His name when David HaMelech, the seventh shepherd, returns as the Melech HaMashiach. Hence, HKB"H removed the sun from its sheath simulating the circumstances of le'asid la'vo.

This explanation is inherent in Rashi's comment: "כחום היום—HKB"H took the sun out of its sheath, so as not to trouble him with guests; however, upon seeing that he was distressed by the lack of guests, He brought the malachim to him in the form of men. HKB"H simulated the circumstances that will prevail le'asid la'vo under the pretense of not wanting to trouble Avraham with guests. Under this pretense, He arranged for the visit of the malachim, so that they would inquire, "Where is Sarah your wife?" and he would reply, "Here in the tent." Thus, it became public knowledge

that it is not proper for women to go out, and this would enable David HaMelech to enter the community of Hashem and redeem Yisrael with the arrival of the future geulah.

The Fascinating Remez of the Zera Kodesh

This provides us with a deeper understanding of the comments of the great Rabbi of Ropshitz, zy"a, in Zera Kodesh (Vayeira). Here is a translated paraphrase of his comments:

The Torah provides us with an additional "remez" in the first letters of the words "ו'ישב ב'תח ה'אהל"; they spell "יפ", alluding to the pronouncement "שהזיווג יהיה עולה יפה"—"may the match be a good one"—a wishful salutation customarily offered when a couple is going to get married. This is consistent with the desired goal of our avodah to unite HKB"H with His Shechinah, akin to uniting the names Havaya and Adnus—which is accomplished through the good deeds of tzaddikim. In Likutei Torah, the Arizal teaches that le'asid la'vo, the "vav" of Havaya will become a "yud," making it "יהי", in keeping with the statement: "ביום ההוא יהי"ה הוי"ה אחד ושמו אחד".

By wishing the man and woman getting married, "שהזיווג יהיה עולה יפה", we are praying that their union will inspire the heavenly union to hasten the coming of our Mashiach—when the two names "יהי" (30) and "אדני" (65)—whose gematria is "יפ" (95)—will be united. This is what Avraham was trying to accomplish; he was the "petach"—the doorway and beginning from which the people of Yisrael originated and came forth.

Let us elaborate. We know from the teachings of the Zohar hakadosh and the Arizal, that all divine influence descends from above via the two names—the written and the pronounced—"אדני" and "הוי"; their numerical value is 91. Hence, we answer "אמן" after our berachos, since their sum is 91, so that we will receive all the good that Heaven has to offer. Le'atid la'vo, the combination of the two names "הוי"ה אדני", equaling 91, will be elevated to the combination "יהי"ה אדני", equaling 95. Thus, we bless the chatan and kallah with the salutation "שהזיווג יעלה יפה", hoping that their union will contribute to the promotion of the heavenly union to "יהי"ה אדני", whose gematria equals "יפ".

Now, it appears that the Zera Kodesh learned this from his mentor, the holy, esteemed Chozeh of Lublin, zy"a, which is

presented in his name in Eizor Eliyahu (Pinchas). In Ayalah Sheluchah (Vayeira), the esteemed Rabbi of Ropshitz relates: **In my younger days, I used to be a jester at weddings, and I would wish the chatan and kallah "שיהא הזיווג עולה יפה". My intention was that they should enjoy long lives until the coming of the Mashiach—when the union of the two names יפ"ה יהי"ה אדנ"י will equal 95, the same numerical value as יפ"ה.**

Nevertheless, I would like to clarify his "remez"—that the first letters of the words יושב ב'תח ה'אהל (referring to Avraham sitting at the entrance to his tent) spell יפ"ה, alluding to the

anticipated union of the two names יפ"ה אדנ"י le'asid la'vo. What is the connection? We can provide a satisfactory answer based on what we have discussed. On that momentous occasion, after Avraham performed the mitzvah of "milah," entering into a covenant with HKB"H for himself and his offspring, preparation was made for the future geulah. In essence, Avraham provided the ruling that would permit David HaMelech, the future Melech HaMashiach, to enter the congregation of Hashem. Therefore, the Torah alludes to the union that will exist le'asid la'vo having a gematria of יפ"ה with the first letters of יושב ב'תח ה'אהל—may this happen swiftly, in our times! Amen.



Our thanks and blessings are given to those who donated for the publication of our weekly dvar Torah for the merit of אחינו בני ישראל

Yoselovsky Family - לעילוי נשמת -
his father Reb Shabsy
Ben Yitzchok Isaac ע"ה

Family Madeb - לעילוי נשמת
their dear mother
Lea bat Virgini ע"ה

Arthur & Randi Luxenberg לזכות
of their wonderfull parents, children and grandchildren
לעילוי נשמת His Father ר' יצחק יהודה בן ר' אברהם ע"ה

To receive the mamarim by email: mamarim@shvileipinchas.com