

כ"ד מרחשון ה'תשע"ט  
**YESHIVA IS EVERYTHING**

לעילוי נשמות אחינו נפגעי טרור בפיצבורג הי"ד

**1' ואברהם זקן בא בימים וה' ברך את אברהם בכל**

**T**here is a מנהג that had it not been brought down by ArtScroll, it might have eventually

been lost in time, if it hadn't already been. This is the ענין of saying the above-quoted פסוק after הלל on ראש חודש. The original source for this מנהג is the חמדת ימים by an author whose identity is unknown to me. Somehow, saying this פסוק is a סגולה for אריכות ימים. While, I'm not that well-versed in קבלה and other סגולה-related areas, I will humbly attempt to shed some light on the depth of the פסוק, and its relationship to ראש חודש. With this, we may be able to come out with a better appreciation for the תורה, and life.

The תורה תמימה<sup>2</sup> writes that when אברהם was in his old age, he was sitting in ישיבה, being מרביץ תורה ברבים. He brings an allusion to this from the פסוק we quote 3 times every שבת<sup>3</sup> of " עוד " they're still sprouting fruits in their old age". Even when in a weakened physical state, our גדולים and צדיקים never stop teaching us. We can take lessons simply by the way they lead their lives. The משנה<sup>4</sup> relates the story of רבי נהוראי, who made sure his son wouldn't learn a trade, so he can be involved in learning. He did this because in one's deteriorated physical state in his old age, he is unable to perform certain tasks. One of the tasks he can still perform is learning, and רבי נהוראי got this idea from our פסוקים in בראשית and תהילים.

Throughout the תורה, we see the concept of אבות סימן לבנים pop up every now and then. Just like אברהם was in ישיבה and was rewarded for it, we see that when יעקב learned in ישיבת שם on his sojourn to לבן's house, he wasn't punished for not honoring his parents.<sup>5</sup> In fact, the גמרא<sup>6</sup> tells us that יעקב אבינו was rewarded, along with the other אבות, with a glimpse of עולם הבא in this world, as well as complete dominance over their יצרי הרע. In addition to משה, אהרן, and מרים, the אבות also were not brought to death by the המות. מלאך המות. The ראייה for the אבות is that by each of them, the word "כל" is used. By אברהם, we see this from the פסוק quoted above.<sup>1</sup> By יצחק, we find that the פסוק<sup>7</sup> says "ואוכל מכל", "I have eaten from everything". Additionally, יעקב famously says the פסוק of "יש לי כל"<sup>8</sup>, "I have everything".

The context in which יעקב says this is the big reunion with עשו, which comes after years of going through ישיבה and surviving and thriving in לבן's house. יעקב tries to appease עשו with a substantial gift, and עשו declines, saying "יש לי רב"<sup>9</sup>, "I have a lot". יעקב is essentially saying that he doesn't need the gift he's trying to give עשו, because he has everything he needs. עשו, on the other hand, is saying he doesn't need it because he has much more than he needs.<sup>10</sup> We see this idea embellished in the בן זומא<sup>12</sup> of "אזזהו עשיר" of כלי יקר<sup>11</sup>, based on the famous quote brought down of

<sup>1</sup> בראשית כד.א

<sup>2</sup> שם ביאור ג

<sup>3</sup> תהילים צב.טו

<sup>4</sup> קידושין פב.

<sup>5</sup> מגילה טז:יז.

<sup>6</sup> בבא בתרא טז:יז.

<sup>7</sup> בראשית כז.לג

<sup>8</sup> שם לג.יא

<sup>9</sup> שם ט

<sup>10</sup> רש"י שם יא ד"ה "יש לי כל"

<sup>11</sup> כלי יקר שם ט ד"ה "ויאמר עשו"

<sup>12</sup> אבות ד.א

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רשעים "Who is rich? One who is happy with their lot". The יקר כלי suggests that while רשעים can have a lot and still be craving more, צדיקים can have just what they need and be happy. If we look at רש"י with a very acute lens, we see this brought out. עשו claims to have a lot. We don't necessarily know quantitatively how much he had, but he says he has more than he *needs*, meaning not more than he *wants*. When יעקב asks עשו to accept his present, he says please, meaning he has enough, and he doesn't want any more. He is not just *content* with his lot, he is שמח. In the end, the פסוק says "ויפצר ויקח", "and he begged him, and he took it". We see that in the battle between צדיק and רשע, between happiness of contentment and desire of more, the צדיק came out victorious. It always comes down to wanting to have less, and wanting to have more. We also see in the פסוקים that עשו is very brief and straight to the point. All he says is "יש לי רב". However, יעקב goes on a whole "tirade", and is always incorporating the fact that everything is from ה"קב. This contrast also shows us עשו's arrogance, being that he never referred to ה"קב, and made everything seem as if it was all him.<sup>13</sup>

To gain the perspective of "יש לי כל" and "השמח בחלקו" takes a lot of self-improvement. In order to attain this מדרגה, one must be proficient in the ways of ה"קב, through constant delving into the depths of the תורה. That's what ישיבה is ultimately meant for. While many may tell you ישיבה gives you skills to learn which enables you to learn when you're raising a family while in the working world, and they're not wrong, the main focus is to know what the תורה wants from you in terms of living your life, not just in the sense of learning. The reason we learn so much in ישיבה every day is to figure out how we should be conducting ourselves in even what seems to be insignificant, routine matters. We even see many big רבנים leaving their homes for an extended period of time purely to learn and attain this מדרגה.<sup>14</sup>

Now we can understand the מנהג of saying זקן ואברהם specifically after הלל, and specifically on ראש חודש, as well as the accompanying סגולה of ימים אריכות. By combining all the different aspects and connotations of "כל" that we mentioned, the עמילות in ישיבה and the recognition of what's just in this world, we give ourselves a little reminder a few times a month of something we seem to forget every day. We דוקא say it immediately after a תפילה of pure שבח to the אדון הכל to emphasize that everything we have really isn't ours. We דוקא say it on ראש חודש, on the day where we see the moon created anew to show that even in the dark times, there is always light; we just have to find ה"קב in that light. With that recognition, we will be able to lead upright and fulfilling lives, granting a סגולה of ימים אריכות for the families we raise and instill these values into, for the תלמידים we teach and instill these values into, and for the people we strive to be.

<sup>13</sup> רבינו בחיי בראשית לג. ט ד"ה "יש לי רב"

<sup>14</sup> כתובות סב: