

נפלאות התורה

(19) ותבט אשתו מאחוריו (יט:כו)

19a) Why does the פסוק say “מאחוריו” – “behind him”? It should have said “מאחריה” – “(she looked) behind her”? In truth, she did only look behind her back. But, she was walking behind (מאחוריו) Lot, too. She was ashamed to let him see that she was turning around and looking back at her beloved city, violating the specific directions of the מלאכים because she was no better than the Sodomites. So, we are really being told here that she turned from behind him, and became a pillar of salt called “Jebel-Usdum”, the Hill of Sodom (6 miles long, 3 miles wide and 1000 feet thick of solid salt. See “The Living Torah” by R. Aryeh Kaplan).

(20) ולניני (כא:כג)

20a) This is a hint to a Spanish phonetic cognate word in the Torah. “ניני” means “child” and in Spanish, the word nino (pronounced ninyo) also means ‘child’. There are more than 17 non-Hebrew words in the Chumash – in Greek, Arabic, and Aramaic – and also over 300 English phonetic cognates in the Torah.

חיי שרה

(21) ויהיו חיי שרה (כג:א)

21a) The Gematriah of “ויהיו” is 37 to signify that Sarah’s “real life” was only 37 years; those years after she bore יצחק, from 90 to 127, when she died.

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(22) לספד לשרה ולבכתה (כג: ב)

22a) The “כ” in the word “ולבכתה” is small because Sarah caused her own death when she said to Avraham that “Hashem should judge between you and me” and if anyone requests Heavenly Judgment between people, he or she is judged first. Why just the small “כ” in that word; why not any other letter? Because the “כ” is the center letter of the root word “בכה”. Also, the diminished crying and eulogy by Avraham for her was because she was very old. Furthermore, another extremely interesting point on this subject is that the diminished הספד was because the Akeida, when she died, was on Yom Kippur, and after a 3-day return trip, it was Erev Succos and הספדים are אסור on any Erev Yom Tov.

(23) ויקם שדה עפרון (כג: יז)

23a) The פסוק means that the legal and spiritual ownership of the land changed hands (was elevated [ויקם]). The first letter of each of these three words “ו-ש-ע” spelled backward is עשו. עשו is going to dispute the ownership of this land many (132) years later.

(24) ויהוה ברך את אברהם בכל (כד: א)

24a) There are many opinions as to what the word “בכל” means here. He was blessed with a daughter called “בכל”. He was blessed by not having a daughter (because there was no צדיק for her to marry). The greatest kings of the world at that time came to ask him astrological and medicinal advice. He had a very valuable stone that hung around his neck and anyone who was sick or poor could come and look at that stone and be healed, cured, or enriched. עשו did not rebel in his lifetime.

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לשמעאל did teshuva while אברהם was still alive.

When אברהם matured, he no longer had a יצר הרע, nor was he affected by worms and maggots in the grave.

(25) ואמרה שתה וגם גמליך אשקה (כד:יד)

25a) How could she have told him to drink, and then give the animals? We read the פסוק ונתתי עשב בשדה לבהמתך ואכלת: פסוק we know that we are to feed our animals first before we feed ourselves. The G'marah answers that this rule applies only to food. Since a person has a נשמה and it is ethereal and an animal doesn't, the person drinks water (no color, taste or smell) first, and then he eats. But an animal eats first and then drinks because it has no נשמה.

(26) ותרד העינה (כד:טז) ותרץ עוד אל הבאר (כד:כ)

26a) Human beings drink from a running spring - עין - however animals can drink from a still well - באר. People care to have fresh, clear spring water, whereas for an animal, it makes no difference.

(27) ואלה תלדת ישמעאל (כה:יב)

27a) We see from the fact that ישמעאל, the older son, allowed יצחק to go before him at the burial of אברהם, that he did teshuva. Also, because the word "תלדת" is written without the 2 "ו"s (6+6=12), it teaches that all of his 12 children were רשעים. However, whenever the word is written with the 2 "ו"s, like אלה תולדות פרץ and אלה תולדות שמים וארץ, it shows that all offspring were צדיקים. When there is only one "ו" missing, it means that some of the offspring were רשעים while others were not. For example, אלה תולדות נח (חם) or אלה תולדות אדם (קין).

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