

CHAYUS

A Shabbos Stimulus

THE EDA AND DAVID SCHOTTENSTEIN EDITION

In Loving Memory of *Itta bas Yosef Mordechai* ע"ה And *Tzvi Daniel ben* ע"ה *David Ainsworth* ט"ו
Dedicated by David & Eda Schottenstein

Erev Shabbos Parshas Chayei Sarah, 5782 – October 29, 2021

ערב שבת פרשת חיי שרה, כ"ג חשוון, ה'תשפ"ב

כתר שם טוב

PORTIONS OF LIGHT

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Life of Oneness

Our Sages (Chagigah 9b) state, “He who reviews his studies one hundred times cannot compare to he who reviews his studies a hundred and one times.”

Their precise Hebrew wording is *מאה פעמים ואחת* “*me'ah pe'amim va-achas*,” literally, “a hundred times—and one.” In other words, both scholars review their studies a hundred times, the difference being that the latter scholar studies it with “One,” in a state of unity with G-d.

A similar message is hidden in the Mishnah's statement, “If they saw her speaking with one in the market...” (Kesubos 13a). [This refers to a wom-

an who breached the prevailing norm of modesty by chatting with a particular male in the marketplace. However, this phrase also contains a deeper, mystical significance:]

Even when an individual must visit the marketplace to engage in commerce, he should nevertheless continue to speak “with One,” by focusing on the spiritual and mystical at the same time.

Focus: There are many paths that you will take in your life—look for G-d's oneness in it all.

גאולה

GEULAH

Yalkut Moshiach uGeulah al HaTorah

Translated by Yaakov Paley

Lifting the Downtrodden

When Rivkah first saw Yitzchak she slid down off her camel. Yitzchak represents powerful *gevuros* (severities and judgments), which have been sweetened by *chessed* and *rachamim* (kindness and mercy). The final Redemption will be caused through the revelation of sweetened judgments. Just as Rivkah slid down as she approached

Yitzchak, so will the world slide into the lowest depths as the final Redemption approaches. Our Sages refer to Moshiach as *bar nafli*, one who has fallen, or one who deals with the fallen. Moshiach will reach out to the vast numbers of lost souls in preparation for the final Redemption.

Shufra DeYaakov

After featuring the section “**ילקוט לוי יצחק על התורה** From The Rebbe's Father” for a year, it will now be available in our flagship product, **Chayenu print**.

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An Awareness of G-d

The Verse:

Avraham entrusted his servant, Eliezer, with the task of finding a wife for his son, Yitzchak. Reassuring him that G-d will make his mission successful, Avraham said, “G-d, L-rd of the heavens, Who took me from the house of my father and from the land of my birth; and Who spoke for me, and Who swore to me saying, ‘To your offspring I will give this land,’ He will send His angel before you, and you will take a wife for my son from there” (*Bereishis* 24:7).

The Rashi:

G-d, L-rd of the heavens, Who took me from the house of my father—But he did not say “and L-rd of the earth.” Earlier, however, he [Avraham] said [to Eliezer], “I will have you swear by G-d, L-rd of the heavens and L-rd of the earth” (24:3). [By omitting “L-rd of the earth” the verse implies that] Avraham said to Eliezer, “**Now** He is L-rd of the heavens and L-rd of the earth, for I have made Him familiar in the mouths of people, but when He took me from my father’s house, He was L-rd of the heavens but not L-rd of the earth, for those who lived in the world did not recognize Him, and His name was not commonly mentioned on earth.

The Questions:

- 1) Regarding Rashi’s caption: Why was it necessary to include the entire clause, *G-d, L-rd of the heavens, Who took me from the house of my father*? The focus of the commentary is the variation between this verse which says, “L-rd of the heavens,” and the previous verse which says, “L-rd of the heavens and L-rd of the earth.” The first mention of “L-rd” and the continuation, “Who took me from the house of my father” are not relevant to the question.
- 2) When citing the earlier verse, Rashi also includes seemingly unnecessary words, “I will have you swear by G-d, L-rd of the heavens and L-rd of the earth.” Why is “I will have you swear” relevant to the question Rashi is posing?
- 3) Rashi claims that “Avraham said to Eliezer, ‘**Now** He is L-rd of the heavens and L-rd of the earth....’” Rashi’s lengthy remarks and style imply that Avraham said all of this explicitly. Where is this conversation alluded to in the simple meaning of the verse?

The Preface to the Explanation:

First, we must clarify a more fundamental question: Why is this entire explanation of Avraham relevant to his discussion with Eliezer about finding a wife for Yitzchak? Why does it belong here at all?

Eliezer must have questioned Avraham’s instructions: On the one hand, Avraham told him to find a wife for Yitzchak in Avraham’s homeland, but not from among the Canaanites, in the land of Israel, where he lived at the time, presumably because the people with whom Avraham grew up had a refined culture similar to that of Avraham. But when Eliezer asks if Yitzchak can remain in Avraham’s homeland if the girl refuses to leave, Avraham adamantly refuses, “beware, lest you return my son there” (*ibid.* V. 8).

If it would have been improper for Yitzchak to have dwelled in Charan, why did he have to marry a woman from there? And if it would have been improper for Yitzchak to have married a woman from the Land of Israel, why was he to dwell only there?

Because of this glaring contradiction, Rashi concluded that Avraham must have explained himself to Eliezer. In his response to Eliezer, Avraham justified the entire premise of the mission; that is why it is included in his conversation with Eliezer. His explanation is alluded to in the contrasting invocations of G-d’s name in these two verses.

From the context and words of the verse, Rashi concluded that these descriptions of G-d were not mere praise, but rather they conveyed the contents of Avraham’s message to Eliezer. In verse 3, Avraham had Eliezer swear “by G-d, L-rd of the heavens and L-rd of the earth.” An oath is not an occasion to praise G-d using a particular description of G-d; therefore, Avraham must have been making another point. And in our verse (7), to mention G-d’s name and then offer only partial praise (L-rd of the

heavens) would be inappropriate. Obviously, this mention of G-d is meant to convey something else as well.

What was Avraham's explanation?

The Explanation:

"Now He is L-rd of the heavens and L-rd of the earth, for I have made Him familiar in the mouths of people." With this Avraham explains why he does not want a wife for Yitzchak from among the Canaanites, in the Land of Israel. Here, in Israel, he has only accomplished that G-d's name is familiar in the "mouths of the people"; it is a superficial recognition of G-d, not one that has permeated their consciousness or influenced their behavior.

On the other hand, Avraham did not want Yitzchak to remain in Charan because "when He took me from my father's house, He was L-rd of the heavens but not L-rd of the earth, for those who lived in the world did not recognize Him, and His name was not commonly mentioned on earth." Avraham's work of spreading Divine awareness began only after his departure from his home; therefore, Avraham's birthplace was not a place for Yitzchak to dwell.

Thus, Avraham justified his desire to find a wife for Yitzchak from his family—from among people who by nature were more similar to him — while simultaneously forbidding Yitzchak to remain there, in a land mostly ignorant of G-d.

The Deeper Dimension:

Rashi could have formulated Avraham's response more concisely: Instead of saying, "Now He is *L-rd of the heavens and L-rd of the earth*, for

I have made Him familiar in the mouths of people, but when He took me from my father's house, He was *L-rd of the heavens but not L-rd of the earth*," Rashi could have said, "Now He is L-rd of the earth, but when... He was not L-rd of the earth."

By stressing that in Avraham's father's house, G-d was "L-rd of the heavens," and "now He is L-rd of the heavens," Rashi implies that there was progress regarding the recognition of G-d even "in the heavens"—in spiritually aware worlds where G-d was always known.

To explain: Prior to his departure from Charan, Avraham strove to spread Divine awareness, but he experienced a spiritual bottleneck—his influence could not penetrate the "earth." Instead, his divine service illuminated the realm of absolute Divine awareness (*Atzilus*) with yet even more light.

But when G-d commanded him to leave Charan, Avraham's spiritual abilities became even more potent. By practically fulfilling G-d's command, Avraham forged an intimate connection with G-d. His soul's perception of G-d deepened and the recognition of "G-d of the heavens" — the way G-d is perceived in the spiritual realms — was enhanced and elevated. The consequence of this overflow of spiritual energy was that the bottleneck was broken, and Avraham began to influence the world as it was at that time.

Nevertheless, being that the Torah was not yet given, the ability to truly transform the earth was still unrealized. The people's recognition of G-d was limited to "their mouths" but not to their innermost selves.

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סיפור חסידי

ONCE UPON A CHASID

By Yanki Tauber

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A stranger-resident am I amongst you (Bereshis 23:4)

Among the followers of Rabbi Israel Ba'al Shem Tov, founder of the chassidic movement, was a Jew who worked the land in a small farming village near Mezeritch. The founder of chassidism had a special empathy for these simple rural Jews, whom he held in high regard for their wholesomeness, integrity, and unequivocal faith in G-d. So whenever the above-mentioned villager would come to spend a Shabbos with his Rebbe, he would be accorded a

most gracious and affectionate welcome.

At the conclusion of one such visit, the Ba'al Shem Tov requested of him: "Please, on your way home, stop by Mezeritch. I want you to give my regards to one of my closest and most illustrious followers, the scholarly and pious Rabbi DovBer."

The villager was overjoyed to be of service to his beloved Rebbe. As soon as he arrived in Mezeritch he began to inquire after the great Rabbi DovBer, but no

one seemed to know of a “great Rabbi DovBer” among the town’s scholars and mystics. Finally, someone suggested that he try a certain “Reb Ber”, an impoverished schoolteacher who lived on the edge of town.

The villager was directed to an alley in the poorest section of town. Along both sides of the mud and stench-filled lane stood row upon row of dilapidated hovels, leaning upon one another for support. There he found the schoolteacher’s ‘house’, an ancient, rickety hut with broken panes occupying the better half of its tiny windows. Inside, a scene of heart-rending poverty met his eye: A middle-aged man sat on a block of wood, at a ‘table’ consisting of a rough plank set upon other wooden blocks. Before him sat rows of cheder children on ‘schoolbenches’—also ingenious contraptions of planks and blocks. But the teacher’s majestic face left no doubt in the villager’s mind that he had indeed found his man.

Rabbi DovBer greeted his visitor warmly and begged his forgiveness—perhaps his guest could return later in the day, when he had finished teaching his students?

When the villager returned that evening, the

hut’s classroom ‘furniture’ had disappeared: the planks and blocks had now been rearranged as ‘beds’ for the teacher’s children. Rabbi DovBer sat upon the lone remaining block, immersed in a book which he held in his hands.

Rabbi DovBer thanked his guest for bringing word from their Rebbe and invited him to sit, pointing to a table-turned-bed nearby. At this point, the villager could no longer contain himself; outraged at the crushing poverty about him, he burst out: “Rabbi DovBer, what can I say? How can you live like this?! I myself am far from wealthy, but at least in my home you will find, thank G-d, the basic necessities: some chairs, a table, beds for the children...”

“Indeed?” said Rabbi DovBer. “But why don’t I see your furniture? How do you manage without it?”

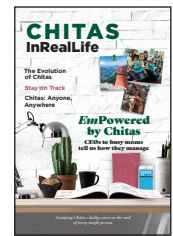
“What do you mean? Do you think that I schlepp my furniture along wherever I go? Listen, when I travel, I make do with what’s available. But at home – a person’s home is a different matter altogether!”

“But aren’t we all travelers in this world?” said Rabbi DovBer gently. “At home? Oh yes... At home, it is a different matter altogether...”

מורה שיעור לחת"ת ורמב"ם לשבת

SHABBOS CHITAS / RAMBAM GUIDE

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