

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* ש"י
Dedicated by David & Eda Schottenstein

Erev Shabbos Parshas Vayeira, 5782 – October 22, 2021

ערב שבת פרשת וירא, ט"ז חשוון, ה'תשפ"ב

כתר שם טוב

PORTIONS OF LIGHT

Keter Shem Tov

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When Close Looks Far

The Baal Shem Tov gave a parable—with a very deep analogue—of a spiral staircase.

When you stand on the bottom of a staircase which has an image at the top, and you go up a step, you can see the image which is at the top of the staircase. But when you need to go to the second step, which is higher than the first step, and you are getting closer to the image on the top of the staircase, you have to go around the pillar. It looks like you are becoming distant from the image on

the top of the staircase. It is now hidden because the pillar is blocking your view.

In order to go to the second step, you have to stand in a position that the pillar is between you and the top of the staircase, and you cannot see any image, so it looks like you are farther. However, the truth is you got closer.

In all advancement from one stage to the next, you might first go around a pillar where you cannot see anything at all.

Focus: Often times you might find yourself in a challenging position. But you are really getting closer to the target. Just turn the corner!

גאולה

GEULAH

Yalkut Moshiach uGeulah al HaTorah

Translated by Yaakov Paley

The Call of The Ram

The ram of the *akeidah* was created in the final hours of Creation, at twilight on *erev* Shabbos. Day is *ahavah* (love) and night is *yirah* (fear). Twilight is *ayin*, a higher level that unites the two. The twilight ram was used for the *akeidah*—“binding,” when Yitzchak—fear, was bound in the attribute of Avraham—love. The *ayin* of twilight combines and allows passage from a lower level to a higher level. Twilight on *erev* Shabbos allows passage from the mundane weekday to the sanctity of Shabbos.

The Great *shofar* taken from the ram created at twilight, will sound at the final redemption. It will serve as an intermediary, which will draw *Ein Sof*, the Infinite Divine energy, into the world of *atzilus* and further down into the lower worlds. The *Shofar* will sound at the twilight of history, to allow passage from the mundane state of existence, into the sanctity of the Day that is entirely Shabbos.

Ohr HaTorah

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

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Understanding Dots

The Verse:

They said to him (וַיֹּאמְרוּ אֵלָיו), “Where is Sarah your wife?” And he said, “Behold—in the tent.” (*Bereishis* 18:9)

The Rashi:

They said to him—There are dots over the letters *alef*, *yud*, and *vav* of the word “to him—*eilav*.” {Only the letter *lamed* is undotted.} It has been taught in a *Beraisa*: “Rabbi Shimon son of Elazar says: Any place where the undotted letters of a word outnumber the dotted letters, you should expound upon the undotted letters of the word....” But here, where the dotted letters outnumber the undotted, you should expound upon the dotted letters.

The dotted letters here imply that the angels also asked Sarah, “Where is Avraham?” We learn from here that a person should inquire regarding his hosts, to the husband regarding his wife, and to the wife regarding her husband.

In *Bava Metzia* (87a) the Sages say: The angels knew where our mother Sarah was, but they asked in order to make it known that she was modest, so as to endear her to her husband.

Rabbi Yose son of R. Chanina said: They asked in order to send her a cup of blessing.

The Questions:

- 1) Rashi’s commentary relates to the phrase “to him” and its scribal dots. Why does he include “they said” in his caption?
- 2) Why does Rashi have to offer new explanations concerning the angels’ question, “Where is Sarah, your wife,” since Rashi had previously explained that one of their tasks was to “inform Sarah” of her imminent pregnancy? (*Rashi to Bereishis* 18:2) Why is that not reason enough to inquire where Sarah was?
- 3) Why did Rashi have to offer three explanations? What is the weakness in each explanation that compelled Rashi to offer the others?

The Explanation:

One angel had the task of informing Sarah of her pregnancy. Yet the verse states, “*they* said to him,” in the plural. Clearly, the inquiry regarding Sarah’s whereabouts was not in order to inform her of her pregnancy because that was the job of one angel, not of all three.

Rashi, therefore, was compelled to offer other explanations as to why all three angels asked where Sarah was.

Rashi’s first explanation was that all three angels inquired about Sarah because “a person should inquire regarding his hosts, to the husband regarding his wife.” It follows naturally that it is also etiquette to inquire of the wife regarding her husband. Why, then, did the verse not mention this inquiry? This led Rashi to conclude that the dots over the letters were relevant to the simple meaning of the verse—they allude to the angel’s question to Sarah, “Where is Avraham?”

But to inquire about the host it is not necessary to ask their whereabouts.

Rashi therefore offers a second interpretation: They asked where she was in order to accentuate her modesty (that she was in the tent and not among the men,) so that her husband would cherish her more.

According to this interpretation, the dotted letters serve to “soften” or “weaken” the information alluded to. Meaning, the question “where is Avraham” is merely alluded to with dots because the angel’s question was discreet and modest, befitting Sarah’s modesty.

This interpretation is not entirely satisfactory, however, because Avraham certainly knew of his wife’s modesty. Why was it necessary for the angels to arouse this admiration?

Rashi therefore offers a third interpretation: The angels wanted to send her a cup of blessing. However, if they knew where she was, their question was unnecessary. Rashi’s second interpretation is therefore still relevant, because their ques-

tion would produce a tangible benefit— Avraham recalling his wife’s modesty.

In the end, these three interpretations are still three distinct ideas. Rashi, however, combines them all without introducing each as a separate concept, in order to allude to the possibility that each angel had a different motive in asking where Sarah was.

The Lesson:

“Rabbi Shimon ben Elazar says: Any place where the undotted letters of a word outnumber the dotted letters you should expound upon the undotted letters of the word. But here, where the dotted letters outnumber the undotted, you should expound upon the dotted letters.”

This means that in addition to the meaning of the word as a whole, there is also meaning to the dotted letters themselves. The primary meaning, however, is derived from the full word, where the dotted letters (which mean “where is he”)—the majority of the letters—are secondary to the undotted letter (the minority)—the letter *lamed*—which

means to him. But if the dotted letters outnumber the undotted, how is the meaning determined by the minority?

To make sense of this Rashi cites the author of the teaching, Rabbi Shimon ben Elazar, who maintains that the majority can be subordinate to the minority.

For example, he teaches that even if someone only needs one loaf of bread for a holiday, he or she may fill the oven with other loaves, because having a full oven improves the quality of the loaves—the presence of the additional loaves augments the baking process of the one loaf the baker actually needs.

The lesson: Even if it seems that only a small amount of one’s time is spent on Study and Prayer, and the majority of time is spent on material necessities and pursuits, if the objective in these pursuits are “for the sake of Heaven,” all of these activities are then considered as part of his Divine service.

Likkutei Sichos, Vol. 15, p. 110ff

סיפור חסידי

ONCE UPON A CHASID

By Yanki Tauber

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And G-d revealed Himself to him [Abraham]... (Bereishis 18:1)

When Rabbi Sholom DovBer of Lubavitch was a child of four or five, he entered into the room of his grandfather, Rabbi Menachem Mendel, and burst into tears.

His teacher in cheder had taught the verse “And G-d revealed himself to Abraham...” “Why,”

wept the child, “doesn’t G-d reveal Himself to me?!”

Rabbi Menachem Mendel replied: “When a Jew, a tzaddik (A perfectly righteous individual), realizes at the age of 99 that he must circumcise himself, that he must continue to perfect himself, he is worthy that G-d should reveal Himself to him.”

For I know him, that he will instruct his children and his household after him, so that they will keep the path of G-d, to do righteousness and justice... (Bereishis 18:19)

Just as it is incumbent upon every Jew, from the greatest scholar to the most simple of men, to put on tefillin every day, in the same way there is an unequivocal duty which rests upon every individual to set aside half an hour each day to think about the education of his children.

Rabbi Sholom DovBer of Lubavitch

Rabbi Yosef Yitzchok of Lubavitch once told: A child remains a child. On Rosh Hashana of 1888, when I was a child of seven and several months, I visited my grandmother and she treated me to a melon. I went out to the yard and sat with my friends on a bench directly opposite my father’s window and shared the melon with my friends.

My father called me in and said to me: “I noticed that you did indeed share with your friends, but you did not do it with a whole heart.” He then explained to me at length the idea of a ‘generous eye’ and ‘malevolent eye.’

I was so deeply affected by my father’s words that I was unable to recover for half an hour. I wept

bitterly and brought up what I had eaten of the melon.

“What do you want from the child?” asked my mother. Father replied: “It is good this way. Now this trait it will be ingrained in his character.”

Concluded Rabbi Yosef Yitzchok: “This is education.”

I dared to speak to my Lord, and I am but dust and ashes... (Bereishis 23:4)

One of the chassidim of Rabbi Schneur Zalman of Liadi (Reb Shmuel Munkes or Reb Eisel of Homil) once remarked: “Before I became a chassid, I used to think that G-d must have a really tough heart. Every year at slichos¹ He hears such heart-rending pleas and nevertheless...

“When I became a chassid and realized what’s going on and where we’re at, I thought: How benevolent G-d is that when we dare to approach Him He doesn’t strike us on the mouth...”

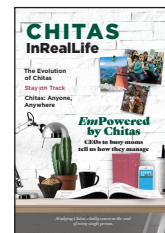
1. The early morning prayers of the week preceding the high holidays. The *slichos* are among the most emotionally charged prayers of the year, when Jews gather in the synagogue in the wee hours of the morning to offer their heartfelt pleas for a year of life, health, and sustenance.

מורה שיעור לחת"ת ורמב"ם לשבת

SHABBOS CHITAS / RAMBAM GUIDE

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Chumash – Rashi*	Vayeira, 7th Aliyah
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