

CHAYUS

A Shabbos Stimulus

THE EDA AND DAVID SCHOTTENSTEIN EDITION

In honor of our parents, Tuvia and Lea Schottenstein and Rabbi Yisroel and Chana Sirota

Erev Shabbos Parshas Vayeira 5781, November 6, 2020

ערב שבת פרשת וירא, י"ט חשוון, תשפ"א

כתר שם טוב

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The Privilege of Prayer

Some angels are only permitted to sing praise before G-d once a week, or even only once every fifty years. When their turn comes, they are exceedingly brief. Some proclaim *Kadosh* (Holy!), others proclaim *Baruch* (Blessed!), and still others chant a verse from Psalms, such as “Give thanks to G-d because He is good, for His kindness is eternal!” A Jew, by contrast, may utter praise whenever he wishes and extend all manner of praises and songs.

This can be explained with a parable:

A king ordered his servants and ministers to praise him. Each was allotted a time and duration according to his rank. This continued as long as the king was in a good mood, but if he was furious, they were afraid to praise him at all, as it is stated, “How can you praise the King at a time of fury!” Due to this concern, they

were constantly terrified that something would arouse his displeasure; they offered praise with brevity and left hastily.

The king’s son had no such concern. If the king was furious, his anger would melt into joy and delight at the sight of his cherished child. When love and joy arrive in force, they cause fury to rise to its source and become tempered, because severities are sweetened only at their original source.

This is the significance of *Elokim nisah et Avraham*, G-d tested Abraham. *Elokim* represents Divine severity. *Nisah*, tested, also means elevate (Exodus 20:17). We can read the verse as follows: *Elokim nisah*, “Divine severity is elevated,” *et Avraham*, “with Abraham,” through love and kindness, as personified by Abraham, as it is stated, *The loving kindness of Abraham* (Micah 7:20).

Focus: You are G-d’s cherished child. Pray to Him, thank Him, and connect to Him.

גאולה

GEULAH

Yalkut Moshiah uGeulah al HaTorah

Translated by Yaakov Paley

Good Vision

“G-d appeared to him ... in the heat of the day” (18:1).

When a Jew reads or hears this verse he must be filled with longing and yearning for the redemption — the era in which G-d will reveal Himself to him as well!

Moreover, G-d will appear to us “in the heat of the day” as well, as our Sages state, “In the future era, G-d will remove the sun from its sheath, and the *tzaddikim* (and all the Jews will then be *tzaddi-*

kim) will be healed through it.” The sun represents the intense revelation of G-d (*Havayah*), as in the verse, “A sun and a sheath is *Havayah* and *Elokim*” (*Tehillim* 84:12).

This revelation will be absorbed even by our physical bodies, to the point that our bodies will be healed and completed to the utmost degree.

The Rebbe

STUDY CYCLE FOR SHABBOS DAY

Chumash

Vayeira, 7th reading: Avraham's greatest challenge came 37 years after his son Yitzchak was born. G-d commanded him to sacrifice Yitzchak. Avraham prepared to do so, but at the last minute G-d told him that he had passed the test and should sacrifice a ram instead. After this, Avraham was told that his grandniece Rivkah had been born; Avraham realized that she was a suitable match for Yitzchak.

Tanya

Igeres HaKodesh #29: Will is the exterior of pleasure. For a person wants that which brings them pleasure. Pleasure being the highest experience of soul.

Takeaway: A tangible example of the revelation in the World to Come is "pleasure." Pleasure is the most intimate consciousness of a person, he desires, thinks and acts upon that which will bring him the serenity of inner pleasure. The "level" of G-d, so to speak, which is His innermost "consciousness," His infinite Essence, will be revealed in the World to Come.

Rambam

Zmanim, Hilchos Shabbos Ch. 13 — Criteria for Transferring: Lifting the object (3 handbreadths) from and placing on a substantial area (four by four cubits). Transferring based on where the person transferring is standing. What is considered lifting and placing down. Throwing, carrying (in a public domain) and passing items.

GATE OF TRUST

Independence

Among the spiritual benefits of bitachon is that trust in G-d will bring a man not to serve any other entity.

He won't need to place hope in man or expect anything from other people. He won't need to serve them so that he can find favor in their eyes. He won't need to be subservient to them in order to win their favor, and he will not feel the need to flatter them.

He will therefore not consent to spend time with them on matters that are not related to the service of G-d. He will not be afraid of their wicked behavior—the repercussions of not flattering them—and he will not be fearful of their arguments with him. Rather, he will divest himself from their favors and from the bother of being gracious to them, as well as from the obligation to pay them back for any good they do to him.

If he needs to rebuke them, he will not need to be careful from offending them, and if he needs to shame them while rebuking them, he will not be embarrassed by them, and he will not praise their false ways.

Commentary: A man who solely relies on other people for his livelihood and success must ensure that he stays on good terms with them so that they will continue to take care of him. This can take him away from his Divine service in a number of ways: He might feel a need to flatter them or even join them in their inappropriate behavior, which he would never have done were he not relying on them. By contrast, a person who has *bitachon* will not be hesitant to rebuke them even if it requires being offensive. Additionally, if rebuking them requires that he shame them, he will not be embarrassed to do so, since he does not rely on them for his needs.

In general, a person who rebukes another is not allowed to embarrass him while doing so. However, there are times when it may be permitted, and even necessary, to do so. See *Mishneh Torah Hilchos De'ot* 6:8. Cf. Gate of Divine Service, end of ch. 10.

Summary: As a result of not needing to rely on other people, a person will avoid many behaviors that distract him from Divine service, and he won't feel pressured to join them in their inappropriate behavior.

ותהר ותלד שרה לאברהם בן לזקננו למועד אשר דבר אתו אלקים.
ויקרא אברהם את שם בנו הנולד לו אשר ילדה לו שרה יצחק.

“And Sarah conceived and bore a son to Avraham in his old age, at the time of which God had spoken to him. And Avraham named his son who had been born to him, whom Sarah had borne to him, Yitzchak.” (Vayeira, 21:2-3)

Driving Question: The Talmud teaches that Yitzchak’s birth occurred on Pesach whereas Avraham’s birth was in the month of Tishrei. What is the significance of these dates vis-a-vis their birth?

Central Point: There are various approaches in service of Hashem. Some embody character traits of Chesed (kindness), others are more Gevurah (restraint). However, the Torah is teaching us the need for a healthy balance in our service of Hashem. Living with merely one approach may have negative repercussions. Balance and inter-inclusion are key.

Parshas Vayeira describes how the news that Avraham and Sarah would bear a son is delivered by one of the three angels who come to visit them, and the dramatic and miraculous birth of Yitzchak Avinu.

The possuk states,¹ “I will surely return to you at this time next year, and behold, your wife Sarah will have a son.”

The Gemara deduces that the date of this visit by the angels was on Pesach,² and that Yitzchak’s birth was on Pesach the following year.

While the Torah does not give us a clear indication of when Avraham was born, Rabbi Eliezer³ teaches that it was in the month of Tishrei.⁴

There are no coincidences in Torah; every detail is exact. What is the significance of Avraham’s birth in the month of Tishrei and Yitzchak’s in Nissan?

To understand this we first need to analyze the deeper elements of Nissan, Tishrei, Avraham and Yitzchak.

The month of Nissan is represented by the attribute of *Chesed* — Kindness. This can be seen by the events that occurred in this month. Hashem took the Jews out of slavery, and He did so to all Jews without judgement, freeing them - whether they were deserving or not.

Hashem continued this display of kindness over the next few months, showering the Jews with miracles and wonders, providing the Manna for their sustenance and giving them the Torah amidst tremendous G-dly revelations.

Tishrei, on the other hand, is a time of *din*, judgement, and is represented by the attribute of *Gevurah*. It is at this time when the ‘Book of Life’ is open before Hashem, discerning everyone’s merits and calculating their coming year, accordingly.

Avraham corresponds to the character trait of *Chesed* — Kindness.⁵ The hallmark feature of Chesed, and subsequently a prime feature of Avraham’s character and life, is giving and giving without restraint. He did so in both physical matters, feeding passersby and in the spiritual sense, teaching others

about the oneness of Hashem.

Yitzchak, on the other hand, corresponds to the character trait of *Gevurah* — restraint and discipline.⁶ The hallmark feature of Gevurah and subsequently a prime feature of Yitzchak’s character and life, is judgment and a measured response. Thus, he lived a life of introversion, isolation, largely separated from society.⁷

In summation: Avraham — the embodiment of Chesed, was born in the month of Gevurah - Tishrei.

Yitzchak — the embodiment of Gevurah, was born in the month of Chesed — Nissan.

Isn’t this paradoxical? What message is the Torah giving us?

When Hashem gave us the Torah He gave us the mandate to live with balance, and harmony. Too much of either extreme can bring out an adverse result. We need inter-inclusion.

This pattern is evident in the general division of the Mitzvos into two categories: Positive and Negative. We add light to the world by

1. Vayeira, 18:10

2. Hence Avraham served them Matzah.

3. Rabbi Yehoshua has a different opinion. This teaching is according to Rabbi Eliezer’s opinion.

4. See Talmud, Rosh Hashanah 11a.

5. Micha 7:20 states: “הסד לאברהם”. See Zohar, Bereishis 47b.

6. Bereishis 31:42 states: “ופחד יצחק”. See Pardes, Shaar HaKinuyim ch. 4.

7. Additionally he was blind for a large part of his life.

fulfilling the Positive Mitzvos⁸ and we contain ourselves and any potential negative impact on the world by observing (i.e. refraining from) the Negative Mitzvos.⁹

Avraham lived his life with an extreme abundance of Chesed and as a result bore a wayward son — Yishmael.

Yitzchak, conversely, lived his life predominantly with Gevurah and as a result bore a wayward son — Eisav. Ya'akov, who harmonized

both of his ancestors' traits, bore the Twelve Shvatim, who were all righteous.

With their birthdays being in months that represent the opposite character-trait of their natural makeup, the Torah is teaching us to live with a balanced approach and not rely on one of these attributes alone.

This is also alluded to in the narrative of the Akeida. The Possuk states,¹⁰ "And they both [Avraham and Yitzchak] went together." What

is the need for stating this? Isn't it an obvious fact?

Based on the above explanation, it is now understood. The 'going together' represents the necessary balance of Chesed and Gevurah required to serve Hashem properly. They each accommodated the other's approach.

(Adapted from Likkutei Levi Yitzchak, Ho'oros on Zohar. Shemos - Devarim, page 279 and Likkutei Levi Yitzchak, Igros Kodesh page 234.¹¹)

8. This is a Chesed-like quality of giving.

9. This is a Gevurah-like quality of restraint.

10. Vayeira, 22:6.

11. Yalkut Levi Yitzchak Al HaTorah, Vol. 2, Siman 87 and Vol. 3 Siman 53.

פרשת השבוע

PARSHA INSIGHT

By: **Rabbi Moshe Wisnefsky**

From: **Daily Wisdom #3**

Marriage and Selflessness

[Abraham was told,] "Rebecca was born to [your nephew] Betu'el..." (22:23)

The juxtaposition of the narrative of the binding of Isaac with that of the birth of his future wife, Rebecca, demonstrates that self-sacrifice is an integral component of healthy marriage.

When we marry, and especially when we start to have children, our primary focus becomes the immediate tasks of supporting our families, dealing with the material world and its attendant mundane matters. No longer are we free to focus as intensely on our own spiritual development. Whatever degree of self-orientation characterized our focus before marriage, even very spiritual self-orientation, it must be largely replaced by

selfless devotion to others and preoccupation with prosaic matters after marriage.

It is imperative that, as this happens, we keep in mind that marrying and raising a family are just as much a part of fulfilling our Divine mission to make the world into G-d's home as are more explicitly spiritual pursuits. In fact, making a Jewish home, filled with the knowledge of the Torah and the performance of G-d's commandments and good deeds in general, is the primary way that we transform the world at large into G-ds' true home.

Likutei Sichot, vol. 25, p. 137; Hitva'aduyot 5749, vol. 1, pp. 348-9.

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