



דעם רבינ'ס א ווארט A Word on the Parsha

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נח

בֹּא-אֶתָּה וְכָל-בֵּיתְךָ אֶל-הַתֵּבָה (ז, א)

"Come into the *teiva*, you and
all your household..."

There's a well known explanation of the Baal Shem Tov on this *posuk*: 'Teiva' also means 'word'. Entering the 'Teiva' means going into the words of Torah and *tefillah*, to invest ourselves in them.

According to this, though, it seems curious that later in the *parsha*, after the water subsides, Noach is instructed: "צֵא מִן הַתֵּבָה"—to leave the *teiva*. If *teiva* means words of davening and learning, why would someone ever be told to leave them?

Yet, this is indeed the case, because in order to achieve the goal of transforming this world into a *dura b'tachtonim*, we need to go out into the *tachton*—the world—and bring to it the purity and holiness of Torah and *tefillah*, thereby transforming the *tachton*. In terms of day-to-day living, this means that after davening and learning one must *leave* the

walls of the shul and *beis midrash* in order to deal with—and transform—the *gashmius* of our world.

In order for this exit into the world to be successful, however, there needs to be the preparation beforehand of *אל בוא* "התבה", to spend a while in the safe confines of Torah and *tefillah*. Only then can the *avodah* in the outside world be the way it should.

Takeaway:

Just as Noach and his family stayed in the *teiva* for a full year, a period that includes all the different seasons and circumstances possible (summer, fall, winter and spring); so must one stay inside the "*teiva*" of Torah and *tefillah* until it is absorbed in all of one's own private different 'seasons' and facets of life. Only then can we go into the external world and influence it.

(Sichas Motzei Shabbos Parshas Chayei Sara
5740; Hisva'aduyos 5745 vol. 1, p. 516)

לזכות
הרה"ת שלום דובער שיחי' נמדר
הרה"ת חיים שיחי' ווייטמאן
הרה"ת מנחם מענדל שיחי' באראן
לרגל ימי הולדתם בחדש חשון

שיהיה להם שנת ברכה והצלחה, בני חיי ומזוני רוויחי, ושירו נחת רוח
רב ממשפחתם ויצליחו בשליחותם מתוך הרחבה.

נדפס על ידי חותניהם
הרה"ת יצחק וזוגתו מרת אסתר שיחי' טייכטל
נאשוויל, טענעסי

לך לך

וַהֲנֵה אִמָּה חֹשֶׁכָה גְדֹלָה נִפְלְתָה עָלָיו (טו, יב)

"...And behold, a fright, a great darkness was falling upon him."

The Torah relates that during the *bris bein habesarim*, a great dread and darkness befell Avraham Avinu. Rashi explains that this is an allusion to the tribulations and darkness of the Yidden's future exiles.

This seems puzzling: How can it be that precisely at a time when Hashem is making a covenant with Avraham, expressing His deep love for him—a love which knows no limit and is unbreakable—He also brings up the darkness and suffering which Avraham's descendants would endure? How is this compatible with the great love and closeness of the *bris*?

The truth is that in essence, it is specifically in *galus* where the deepest love of Hashem for Yidden is expressed. This can be understood by way of analogy from a teacher-student relationship. At times, while teaching, a new idea arises in the teacher's mind. When this occurs, the teacher turns his attention to the new idea. The deeper the idea is, the more the teacher must concentrate on it. During these moments, the teacher's attention to the student weakens and the student may feel that the teacher has become distant.

The reality is, however, that the "weakening" in the teacher's attention to the student is actually for the student's benefit, since the effort to understand and develop the new idea is for the sole purpose of transferring it to the student. In other words, it is precisely because of the teacher's love for the student and his desire that the student should also comprehend the new idea, that he *seems* to distance himself for a time.

The same is true of *galus*: Though, externally, *galus* is a very painful experience, at its core it is a preparation for the sublime revelations which will be experienced with the

coming of Moshiach. These revelations will be so great that it is worth going through *galus* to experience them.

Therefore, it is precisely during the covenant Hashem made with Avraham, an event which expressed His boundless love to Yidden, that *galus* is evoked.

Takeaway:

We must not be fazed by the darkness of *galus* and realize that the darker it gets, the closer we are to the light of Moshiach. In order to bring about the *revelation* of that light, we, the 'students' need to have two things: 1. The knowledge that the darkness we see is only external, but that in truth, therein shines the brightest light. 2. A deep desire to receive more wisdom from the teacher, and a strong *hiskashrus* to him—despite the apparent distance. This brings the revelation of the great and never-before seen light, with the coming of Moshiach *tzidkeinu*.

(Likkutei Sichos vol. 2, p. 359)

וירא

וַיֵּרָא אֵלָיו יְהוָה בְּאֵלֵי מַמְרֵי (יח, א)

"And Hashem appeared to him in the plains of Mamrei..."

Rashi tells us the reason Hashem revealed himself to Avraham Avinu in this specific location: When Hashem commanded Avraham to give himself a *bris*, Avraham consulted Mamrei, and only after Mamrei gave his opinion did Avraham perform the *bris*. In this *zechus*, Mamrei merited that Hashem revealed himself on his land.

An obvious question can be asked: How can it be that Avraham Avinu should consult with someone else about fulfilling Hashem's commandment?

In order to understand this, we must take into account the very purpose of creation, that *Elokus* should be revealed throughout creation, even in the lowest realms. The objective is that through Torah and mitzvos, we should reveal *Elokus* in every situation, every location and every person—non-Jews included.

That's why when it came time to perform a *bris*, an act which laid the foundation for *Am Yisroel*, Avraham Avinu sought the counsel of a non-Jew, to highlight this very idea—that by doing the *bris* he is affecting the entire world around him. Thus, the *possuk* mentions the location where Hashem revealed himself—אלני ממרא to highlight the concept that *Elokus* has an effect on the physical world.

Takeaway:

Elokus needs to permeate every aspect of the world, and there is no thing, no place and no person which is not included.

(Toras Menachem Hisva'aduyos 5750 vol. 1, p. 358)

חיי שרה

וַיְהִי חַיֵּי שָׂרָה מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה
וְשִׁבְעַת שָׁנִים שְׁנֵי חַיֵּי שָׂרָה (כג, א)

“And the life of Sarah was one hundred years and twenty years and seven years; [these were] the years of the life of Sarah.”

The Midrash tells us something fascinating: In the Purim story, Queen Esther ruled over 127 provinces. The number 127 is not random, however. Since Esther is a descendant of Sarah Imeinu who lived for 127 years, she came to rule over 127 provinces.

There must be something deeper here, something more meaningful than two identical numbers. What is the deeper

connection that the number 127 conveys?

Rashi comments on our *possuk's* seeming redundancy, repeating the word “שנה” multiple times. From this we learn something unique about the life of Sarah. For most of us, our lives are filled with transitions and changes, both physical and spiritual. No two years will be the same. This was not so with Sarah Imeinu, Rashi says. *All* the years of her life were exactly the same in terms of their goodness and perfection—כולן “שוין לטובה”.

This supernatural equivalence can also be found in the provinces over which Queen Esther reigned: The Yidden were spread throughout all 127 provinces of the Persian Empire. Naturally, there were differences between them—even extreme differences—in their opinions and behavior, depending on where they lived. Yet, despite their differences, *all* the Yidden in *all* 127 provinces—without exception—were equally steadfast in their decision to defy Haman's decree, to live with *mesiras nefesh*, day in day out, for almost an entire year.

This is the similarity between Esther's provinces and Sarah's years: Despite all the different events which occurred throughout Sarah's lifetime, and despite all the differences between the various provinces under Esther's reign, they were all equal in goodness—“כולן שוין לטובה”.

Takeaway:

Though there may be differences between Yidden—depending on where they live they might have different behaviors, customs and languages and indeed, Torah instructs us to follow the customs of the land, *dina d'malchusa dina*—nevertheless, when it comes to our commitment to Hashem and to His Torah, we rise above all differences and are united as one.¹

(Sichas Purim 5730)

1. In the *sicha*, the Rebbe concludes with an additional lesson for the way Hashem should treat the Yidden; see there.