



#83 • VAYEIRA • 18 CHESHVAN, 5776 • 10/31/15

DAF KESHER

SHAPELL'S / YESHIVA DARCHE NOAM · MIDRESHET RACHEL V'CHAYA · PATHWAYS ISRAEL · PATHWAYS PLUS

We mourn Harav Chaim Rotman, ה"י, who died from wounds caused by last year's terror attack in Har Nof. This week's Daf Keshet is dedicated to his memory, and with prayers for a refuah shleimah, a complete healing for all those wounded in the attacks against our People.

DVAR TORAH LIVING HISTORY

Avraham "planted an **אשל** in Beer Sheva and called out there in the name of Hashem the eternal G-d" (Bereishit 21:33).

What did Avraham do? The simplest, most straightforward understanding of this verse – that of a number of commentators – is that Avraham planted a tree. **אשל** is either the name of a particular tree, a generic word for trees, or a way of referring to an orchard. This explains the use of the verb "ויטע" – "he planted" that precedes it and is supported by a similar use of **אשל** in a few other places in Tanach. But, if this is the case, what is the connection between the first and second parts of the verse?

Rabbi Azaryah (quoted in Midrash Tehillim, Chapter 110) says that **אשל** (alef, shin, lamed) is an acronym for **אכילה** (eating), **שתייה** (drinking), and **לוויה** (escorting). Avraham, through his hospitality – through feeding people the fruit of the tree he planted – brought people closer to G-d. He loved his guests, Hashem's creatures, made in His image. Avraham took care of their needs and related to them with true concern, escorting them when they left. He also taught them about Hashem and encouraged them to bless and thank Him. Avraham planted an **אשל** and thereby called out in the name of G-d.

The Vilna Gaon (in Kol Eliahu on Vayeira) teaches us that Avraham's hospitality had an additional motivation, correcting the sins of his predecessors. Adam sinned through **eating**, Noach sinned through **drinking**, and Sodom sinned through how they **related to guests**. Avraham served Hashem through all three, through **אשל**.

Avraham lived with historical consciousness. He lived a life connected to his ancestors, to the past. He knew that Adam Harishon lived on through him, as did Noach. As their descendant Avraham provided them with the opportunity to correct their tragic flaws. Avraham learned the lessons of history, not making the mistakes that Adam and Noach had made. And the destruction of Sodom and Amorah (perhaps) convinced him how much the world needs a positive example of hospitality and caring – to stand opposite the negative example of the overturned cities. Don't act like Sodom; act like Avraham.

Avraham's historical consciousness wasn't limited to the past, but also spread to the future. The Torah tells us that Avraham built an altar between Beit El and Ai, and Rashi explains that he prayed there for his descendants in Yehoshua's generation who would have difficulties in that location. This is in the spirit of the Ramban's principle **מעשה אבות סימן לבנים** - that the actions of our forefathers were a model for and directed the activities of their descendants. Avraham lived with a consciousness that he was connected both to those that preceded him and those that will follow. His life in the present was so powerful because he lived as one continuing those who came before and aware that he would be his descendants' forefather.

SOURCE GUIDE: AVRAHAM AVRAHAM

At the height of the Akeidah, the angel calls out, saying, “Avraham, Avraham,” doubling his name. There are others in Tanach who Hashem calls out to by repeating their names, “Yaakov Yaakov,” “Moshe Moshe,” “Shmuel, Shmuel,” and still others, like Noach, whose name appears twice in a row in the Chumash – in the verse, אלה תולדות נח נח איש צדיק. The Shem Mishmuel, based on the Midrash, teaches why this is significant.

<p>1. Bereishit 22:11 An angel of Hashem called out to him from Heaven and said, “Avraham Avraham,” and he said, “Here I am.”</p>	<p>בראשית כב:יא וַיִּקְרָא אֱלֹהֵי מְלֶאכֶּה ה' מִן הַשָּׁמַיִם וַיֹּאמֶר “אַבְרָהָם אַבְרָהָם” וַיֹּאמֶר “הִנְנִי.”</p>
---	---

<p>2. Bereishit 46:2 G-d spoke to Yisrael in visions of the night, and he said, “Yaakov Yaakov,” and he said, “Here I am.”</p>	<p>בראשית מו:ב וַיֹּאמֶר אֱלֹקִים לְיִשְׂרָאֵל בְּמִצְרָיִם הַלַּיְלָה וַיֹּאמֶר “יַעֲקֹב יַעֲקֹב” וַיֹּאמֶר “הִנְנִי.”</p>
--	--

The Midrash collects all of these and comments:

<p>3. Bereishit Rabbah 38:12 Said Rabbi Abba son of Kahana: Anyone whose name is doubled has a portion both in This World and in the World to Come.</p>	<p>בראשית רבה לח:יב א"ר אבא בר כהנא: כל מי שנכפל שמו יש לו חלק לעוה"ז ולעוה"ב.</p>
--	---

The Zohar elaborates:

<p>4. Zohar Part I 59b-60a Why does the Torah say "Noach Noach" twice in a row? It is because every tzaddik in the world has two spirits, one in This World and one in the World to Come. You will find this with all of the tzaddikim: “Moshe Moshe,” “Yaakov Yaakov,” “Avraham Avraham,” “Shmuel Shmuel,” “Shem Shem,” ...</p>	<p>זוהר חלק א' נט: וס. למה נח נח תרי זמני? אלא כל צדיק וצדיק די בעלמא אית ליה תרין רוחין, רוחא חד בעלמא דין ורוחא חד בעלמא דאתי, והכי תשכח בכלהו צדיקי, משה משה, יעקב יעקב, אברהם אברהם, שמואל שמואל, שם שם ...</p>
---	--

The Shem Mishmuel (Harav Shmuel Bornshtein, זצ"ל, the Sochotchover Rebbe) offers an explanation:

<p>5. Shem Mishmuel Parshat Noach 5676 The explanation is as follows: The name of every man's Neshamah above is the same as his name below. For the Neshamah isn't embedded in the body, as we spoke about in the previous article. And when anyone's name is doubled, written twice in the Torah without a break between the two, that indicates that there is a connection between the name of his Neshamah and his name below. Therefore, he has both in This World and in the World to Come.</p>	<p>שם משמואל פרשת נח תרע"ו ביאור הדברים דכל אדם כמו שמו למטה כך הוא שם נשמתו למעלה. כי הנשמה איננה נטבעת בגוף, כמו שהגדנו במאמר הקודם. וכל מי שנכפל שמו ונכתב שמו בכפלים בלי הפסק ביניהם זה מורה על חיבור השם של הנשמה והשם שלמטה, וע"כ יש לו בעוה"ז ויש לו לעוה"ב.</p>
---	--

The reason that tzaddikim's names are doubled in the Torah is because their upper self and their lower self are in sync; they're connected. The person in This World is living in consonance with his higher self in the World to Come above – the source of his Neshamah. But what happens if, G-d forbid, someone sins?

<p>6. Shem Mishmuel Parshat Noach 5676 For it is only because of sins, G-d forbid, that a split occurs between those that were to be connected. This appears in the writings of the Arizal, that when a man commits a sin his Neshamah first exits so it won't be flawed. This is how the connection gets severed, for it anyways is not embedded in the body, as we said above. Rather, the connection is severed, and that itself pushes him away from the World to Come, that</p>	<p>שם משמואל פרשת נח תרע"ו כי מחמת העבירות ח"ו נעשה פירוד בין הדבקים, וכדאיתא בכתבי האריז"ל דכשהאדם עובר עבירה מקדמת הנשמה ומסתלקת כדי שלא תתפגם. היינו שנפסק החיבור, דבלא"ה איננה מוטבעת בהגוף כנ"ל, אלא שנפסק החיבור וזה עצמו מדחהו מעוה"ב שהוא שורש הנשמה כידוע ליודעים. וע"כ זה שנכפל שמו שמורה על</p>
---	---

is the source of his Neshamah, as is known to those who know about these matters. Therefore one whose name is doubled indicates connectedness with his root. This is what is meant by “having in This World” – that the soul shines upon him, for he “has in the World to Come.

חיבורו לשרשו הרי הוא יש לו בעוה"ז
מחמת שהנשמה מאירה לו בעוה"ז ויש לו
לעוה"ב:

Here is a partial analogy for the relationship between a person and the Source of his or her Soul, the Shoresh Neshamah: **Imagine a teenager** who is a great student, a good person, and wants to live by his ethics and morals – but is also a “chevraman” who loves people, is good at sports, and values friendship. He wants to be stay connected with almost everyone in the class but keep to his own principles and standards. What does he do when some of his friends get into something problematic – graffiti, prank calls, or the like? He quietly exits and doesn’t participate. That’s our **Shoresh Neshamah** – it wants to be connected with us, but when we, G-d forbid, do an aveirah it separates from us.

Here is the Shem Mishmuel’s guiding principle: A person should live in a way that his or her Shoresh Neshamah will feel at home with them and not have to make any quick exits.

FATHERS AND SONS BY RABBI MENDEL FARBER

In next week’s parshah, Chayei Sarah (Bereishit 24:1), we will read that in Avraham’s old age Hashem blessed him “בכל” – with “everything.” Rashi explains that “everything” refers to a son, for the numerical value, the gematria, of the word בכל is equivalent to that of the word בן, son. Rashi closes by saying, “And since he had a son he needed to find him a shidduch.” Astounding! Yitzchak is thirty-seven years old and only now, after the Akeidah, does he consider it as if Hashem blessed Avraham with a son! Another difficulty: Why, asks the Maharal (in the Gur Aryeh on that verse), doesn’t the Torah just say the word בן? He answers that for Avraham having a son was everything, כל, and without a son the blessings Hashem blessed him with would be nothing. Through his son everything he had became meaningful and truly became blessings. But why was Yitzchak only considered a son after the Akeidah?

The Ramban, in his commentary on Parshat Vayeira (Bereishit 22:2), quotes the Midrash (Pirkei D’Rebbi Eliezer 31) commenting on the verse, “They came to the place that G-d had told him and there Avraham built the altar – המזבח – and he set up the wood there, bound Yitzchak his son, and placed him on the altar above the wood” (Bereishit 22:9). The Midrash says, “The Holy One, blessed be He, showed Avraham Avinu the altar with His finger, and said to him, ‘This is the altar. This is the altar upon which Adam Harishon offered, the same altar upon which Kayin and Hevel offered, the same altar upon which Noach and his sons offered.’ For the Torah does not merely say that Avraham built an altar, but **the** altar – the same altar upon which the earlier ones offered.”

Avraham was told to offer Yitzchak on the same altar that Adam and Noach offered their sacrifices. What that probably means is that Adam and Noach were trying to accomplish something through that altar or through the service of Hashem performed on it. Adam failed, and Noach tried to do the same but also failed. But Avraham tried and succeeded. What were Adam and Noach trying to do? Let us take a closer look at the Midrash. The Midrash says that not only did Adam offer sacrifices on the altar but that his children Kayin and Hevel also did. Similarly the Midrash says that Noach offered sacrifices together with his children.

There was something in the service done on that altar that had to do with **fathers and sons**. What was it that all three tried to achieve on that altar that had to do be done with their sons?

For Hashem’s purpose to be achieved it is necessary to have a connection between parents and children. A generation that lives independently of the preceding generation and independent of its descendants end with itself. But a generation that continues the work of its predecessors is itself continued through its descendants. That is how we reach the **נצח**, eternity, awaiting us. If we are a link between the generation

before and the generation after us we do not cease to exist. We continue to exist through our children and that continuum extends up to the World to Come. That is how we all merit Eternity. All that participated in the adventure of achieving Hashem's Ideal and contributed to its success will enter the Eternal World. The way they get there is through their being embodied in their offspring. But when the generations do not connect and each generation lives separately, there is no continuity and there is no eternity.

Adam and Noach failed to create that connection with their sons. The "Yeshivah of Shem and Ever" did not include Noach's name, only that of his son and great-grandson. Something separated Noach from his sons. Shem and Ever connected. They began the Tikun and served as the Rebbis of the Avot; but Ever was once again followed by division. One of Ever's sons was called Peleg because the world was divided in his days (Bereishit 10:25). Division is the antithesis of connecting generations. Ever's second son's name was Yaktan because when all things are disconnected they are small, קטן. If all things connect together they become one big thing instead of many small things.

Similarly the connection between Adam and his sons failed. Kayin killed Hevel. Had they seen each other as extensions of their father they would not have perceived each other as threatening. They would have seen how they complement each other, each continuing a different aspect of their father. One who sees himself as an independent existence that starts and ends with himself is at odds with everyone else.

Avraham succeeded where Adam and Noach failed. Avraham was sent on his mission alone – לך לך. But on the way to the Akeidah the Torah says twice "ויילכו שניהם יחדיו", father and son walked together. Avraham would no longer continue on his mission alone. That מזבח was not only an altar on which both Avraham and Yitzchak served Hashem; it was the one upon which a father and son jointly brought a קרבן, a sacrifice. The son was the קרבן and the father brought the קרבן. There is no possible way of doing something as one more than the way Avraham offered Yitzchak as a קרבן. That is where Avraham succeeded and the others failed. Adam brought sacrifices on the altar, as did his sons, but they remained separate. The same was true for Noach. But Avraham connected with his son through their Avodah, their service of Hashem on the altar. Yitzchak would take himself and his father Avraham through Yaakov into eternity.

That is perhaps what the Torah means, according to Rashi, when it says that Hashem blessed Avraham with "everything" through Yitzchak. Only after the Akeidah did Avraham have a son, a true son that continues his father's existence. It was the Akeidah that connected the two in a way that assures Avraham's existence and eternity. And now that Avraham has a son as his continuum it was necessary to find him a shidduch so that he should also continue. Avraham wanted to assure that what happened to Ever would not happen to him, so he found Yitzchak a shidduch that would continue the connection.

Every generation is a link in a unitary history created by the joining of all our generations from Avraham Avinu until Mashiach. As each generation creates and adds its unique chapter to the story of our People so does each couple add its unique contribution to the chapter of its generation.

Find out more about Shapell's Darche Noam
at www.darchenoam.org & +972-2-651-1178
5 Beit Hakerem Street, Jerusalem

To dedicate a Shapell's Daf Keshet contact Avrom Suslovitch at
avrom@darchenoam.org.

The Daf Keshet, a project of Shapell's Darche Noam, is prepared by Rabbi Eliezer Kwass,
edited by Rabbi Shmuel Jablon, and distributed by Emuna Diamond and Ari Seidenfeld. To
join the Shapell's Daf Keshet mailing list contact us at:
dafkeshet@darchenoam.org.



The following digital Torah resources have been extremely helpful in researching and preparing the Shapell's Daf Keshet: DBS – HatakliTor Hatorani, Otzar Hachochmah, the Bar Ilan Responsa Project, and Hebrewbooks.org - שבת שלום ומבורך