

## Seudas Sh'lishis, Parshas Chayay Sarah 5767

At the third meal, Mohorosh *Shlit"a* spoke wonderful inspiring words about the greatness of concentrating on **“today”** based on the words of Rebbe Nachman, in *Lekutei Mohoran*, Part I, Lesson 272.

Rebbe Nachman says, “It is written (*Tehillim* 95): ‘Today, if you heed His voice’. This is an important rule in *avodas Hashem* (service of G-d): one should focus only on “today”. Whether in regards to his livelihood and personal needs – or in regards to his serving G-d – he should not consider anything beyond this day and this very moment. When a person wants to enter the service of G-d, it seems to be a very heavy burden which he cannot possibly bare. However, when a person concentrates only on *this* day, he will find it no burden at all. In addition, a person should not procrastinate from one day to the next, saying, “I will start tomorrow; tomorrow I will pray more attentively, and with the right enthusiasm”. For a person’s world consists only of the present day and moment – tomorrow is a different world entirely. “Today, if you heed His voice” – specifically ‘Today. Understand this well. (These are the words of Rebbe Nachman).

Mohorosh explained that the main success of a person’s service, and specifically with his *avodas Hashem*, i.e. Torah study and prayer, is that one should not place before his eyes anything except the day at hand and not procrastinate from one day to another. The *yetzer hara* (evil inclination) always tries to trick a person into postponing his *avodas Hashem* for another day telling him, “Tomorrow you will begin to study with enthusiasm; tomorrow you will pray with proper intention; “today” is not the right time for you”. And this way he procrastinates from day to day until he ends up doing nothing at all. Therefore, be a man of valor against the *yetzer hara* and tell him the exact opposite, “Tomorrow I will obey you; tomorrow I will do as you desire, but “today” I will study and I will pray”. The next day, tell him the same thing, “Tomorrow I will obey you; tomorrow I will do as you desire, but “today” I will study and I will pray”, and in this way, you will push him off completely until he leaves you alone altogether.

This is what it is written in regards to the war with Amalek (*Shemos* 17), “Go out and make war with Amalek **“tomorrow”**”; in other words, go out and make war against the *yetzer hara* who is called Amalek, who always tells you **“tomorrow”**. Go out and make war against him by also telling him **“tomorrow”**; **“tomorrow”** I will do as you desire, but **“today”** I’m dedicating for Hashem, to do His service.

And in this way, you will merit to save each and everyday of your life and elevate it with true eternal goodness. Fortunate will you be and fortunate will be your lot.

Mohorosh connected the above ideas to our *parasha* in an amazing and wondrous way. It is written (*Bereishis* 24), “**And Abraham was old, advanced in days, and Hashem blessed Abraham with everything**”. It is brought in the holy *Zohar* (*Chayay Sarah* 129), what is the meaning of the words ‘**advanced in days**’? It means that Abraham came to the upper worlds with all his days being filled and complete. This is what Rebbe Nachman has revealed to us above concerning the verse “**Today**, if you heed His voice”. We need to heed to Hashem’s voice “**today**”, specifically, and not to procrastinate from one day to the next. Then we will merit elevating all our days and filling them with true eternal goodness, not losing a single one. In this way Hashem blessed Abraham as it is written, “**and Hashem blessed Abraham with everything**”, for there’s no greater blessing than this. When a person merits elevating each and every one of his days by clinging to Hashem; this is the main reward and possession of the world to come. This is truly called “**old and advanced in days**”; happy is the one who merits this in truth.

Rashi writes, “**Hashem blessed Abraham *bakol*** (with everything)”; the word “*bakol*” has the same numerical value as “*ben*” (son – 52). The *Baal HaTurim* writes that “*bayomim*” (**in days**) has the numerical value of one hundred (100); because it was at the age of one hundred that Abraham was blessed with the birth of Yitzchak. The *Maharal* of Prague z”l asks in his commentary “*Gur Aryeh*”, “Why doesn’t the Torah write ‘son’ in a simple way, but rather hints to it with the word “*bakol*” – which is only the numerical value of “son”? And he answers that all of the blessings are included within the blessing of a “son” that follows in his father’s way and in the way of his teacher that is also considered like a father, as our sages of blessed memory stated (*Sanhedrin* 19): “He who teaches his friend’s child the Torah, Hashem ascribes it to him as if he had begotten him”. A good son is valued as “everything”, and within him are included all the blessings. Rebbe Nachman says (*Sefer Amidos – Banim* 42), “good children bring a great healing to their father”. Until Abraham had children he was not able to appreciate all his blessings, as it is written (*Bereishis* 15), “O Hashem G-d, what will You give me, since I am childless...” and Rashi comments, “childless is an expression of destruction...” But now that he has a child, he has all the blessings in one. Therefore, it is written “**and Hashem blessed Abraham with everything**”, for the blessing of a son contained *everything*.

“*Ben*” (son – 52) also has the numerical value of *Eliyahu*, which hints to the revelation of *Eliyahu* before the coming of *Moshiach* as it is written (*Malachi* 3):

“Behold, I will send you *Eliyahu* the prophet before the coming of the great and awesome day of Hashem. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers”. Our sages say (*Eidyos* 5), that *Eliyahu* will make peace in the world, and this will be done by uniting the hearts of children with their fathers. This will create a wondrous peace in the world, and through this will flow all the blessings; for when a son goes in the ways of his father and teacher, and honors them in the proper manner he draws down all the heavenly blessings which will be the source of the redemption. May Hashem grant us the merit of being successful in all our endeavors and in bringing up our children. And may our eyes merit seeing the revelation of *Eliyahu* and the righteous *Moshiach* soon and in our days. *Amen v’amen*.