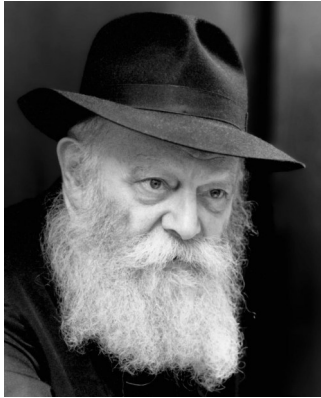




*Isaacson -by Rabbi Avrohom Lipszyc*

Our Sages state (-See Tanchuma, Lech, Siman 9), "*All that happened to the (fore)fathers is a sign for the(ir) sons.*" Nachmanides (-Genesis 12:6) details in length of many events of the forefathers in how they have within them signs to allude upon the events that will transpire with their sons, the Jewish people.

The Sages specifically use the words *Father* and *Son*, denoting the concept of *inheritance* that a *father* leaves for a *son*. Thus, it is understood that the acts of the forefathers are not just a *sign*. Rather, they also an empowerment from the *fathers* of the nation, to their *sons*.

So too, it is concerning our Torah-portion: The portion tells us of (-Genesis 26:1), "*And there was a hunger in the land,*" and due to this G-d appeared to Isaac and said (-ibid :2-3), "*Do not go down to Egypt; dwell in the land that I will tell you. Sojourn in this land, and I will be with you, and I will bless you.*" Our Sages explain (-Rashi, ibid) explains, "'Do not go down to Egypt': ...You are (as) a perfect burnt offering (being that Abraham had placed Isaac on an altar as a Burnt Offering to G-d), and being outside the Holy Land is not fitting for you." Meaning that G-d is telling Isaac that he should not do as his father Abraham did when there was a hunger in the land, and Abraham left Israel to go to Egypt.

The "*sign for sons*" is clear that G-d's telling Isaac "*Do not go down to Egypt; dwell in the land,*" is that the true place for a Jew is not in exile. Rather, it is when they are "*upon their Father's table*". That G-d will redeem them and bring them to "*His table*" to the Land of Israel. Thus, even in the time of, "*because of our sins we were exiled from our land,*" as "*sons who were exiled from their Father's table,*" Jews cannot be happy, and not even calm, in exile, knowing that this is not the situation in which they need to be. Rather, they hope and beseech that they be returned to their Father's table in the Land of Israel. To the point that they request and demand three times every weekday, "*Speedily cause the scion of David Your servant to flourish,*" and every day, including Shabbat, "*May our eyes behold Your return to Zion in mercy.*"

This is one of the reasons why concerning the *Time to Come* (-Shabbos 89b), "(What is the meaning of that which is written (-Isaiah 63:16), 'For You are our Father; for Abraham knows us not, and Israel does not acknowledge us; You, L-rd, are our Father, our Redeemer, everlasting is Your name?' ...The Jewish people) *began to say (to Isaac) You are our father.*" For then, in the *Time to Come* it will be seen in a reveal state by the Jewish people the virtue of perfection and completion, which the empowerment ("*signs for the sons*") from this ("*actions of our fathers*") is from Isaac ("*a perfect Burnt Offering*"), and therefore, they find themselves in their true place, their Father's table, in the Land of Israel. Which this concept of being only in the Land of Israel, was only by Isaac. While Abraham and Jacob were for periods of time in the diaspora, outside the Land of Israel.

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Being that the (-Torah Ohr, Beginning of Portion Vaeira), "*We do not call 'Fathers' but to three (Abraham, Isaac, and Jacob),*" is a present concept, and together with it being a *present* issue, it is a *continuous* and *eternal* matter, therefore, it is understood that the details of a "*actions of our fathers*" --and how much more so their all-encompassing concepts-- which expresses the unique concept of each of the forefathers, "*is a sign*" --and an empowerment-- *for the sons.*" And not only to the generality of the Children of Israel, and only in certain situations, but rather, (-ibid), "*In every generation and generation... for every person of (the Children of) Israel (in particular).*" Also when a Jew finds himself in exile in the Land of Israel or in the Diaspora.

*The Explanation:* The Children of Israel are comprised of two categories:

- (i) (-Deuteronomy 33:18), "*Issachar in your tents*"; "*People of Torah(-study)*": Their service is that of inside, they are in their true place, completely given over to the study of Torah.
- (ii) (-ibid), "*Zebulun in your departure*"; "*People of Good Deeds*": Their service is to go out of the "*Four Cubits of Torah,*" and to occupy themselves with worldly matters, the "*your actions*" and "*your ways*", and through their service being in a manner of (-Ethic of Our Fathers 2:12), "*All your doings for the sake of Heaven,*" and (-Proverbs 3:6), "*In all your ways know Him*" they bring holiness also into worldly matters.

And these are the two categories of which the empowerment to fulfill them comes to every Jew from the forefathers:

- (i) *Abraham*: Went out of the Land of Israel, descended to Egypt, and even before Abraham arrived to Israel, his service was to accomplish that the people there should turn to G-d and to serve G-d, bringing them "*Under the Wings of the Shechinah* (Divine Presence)." As the verse states (-Genesis 21:33), "*and he called there in the name of the L-rd, the G-d of the world,*" and our Sages explain (-Maimonides, Laws of Idolatry 1:3), "Began to teach the people that it is fitting to serve only the God of the world... and to call in a loud voice to all people and inform them that there is one God in the entire world and it is proper to serve Him. He would go out and call to the people, gathering them in city after city and country after country... As it is stated, '*and he called...*'" To the point that he accomplished the G-d, in

addition to being "G-d of the Heavens", became "G-d of the Earth", being that (-Rashi, Genesis 24:7), "I have made Him familiar in the mouths of the people."

- (ii) *Isaac*: Did not go out of the Land of Israel. To the contraire, being a "Perfect Burnt Offering" it was mandatory that he stay in the Land of Israel. So too, even there, we don't find that Isaac should go out of his personal space and to occupy himself much with those outside. Meaning that his primary service was that of *Inside*.

And it is from these two forefathers that the Jewish people take these two lines of service:

- (i) *From Abraham*: The Jewish people have the guidance and empowerment of the service with another, an *Outside Service*: All Jews, even those whose primary occupation is *Inside* within Torah-study, that they should occasionally depart from their personal space and to bring holiness outside of the parameters of holiness. They should publicize the name of G-d from place to place. To the point of (-Genesis 12:8), "The people that they made in Haran," bringing Jews close to G-d and His Torah, as our Sages state (-Sanhedrin 99b), "anyone who teaches Torah to the son of another, the verse ascribes him credit as though he made him."

And this has to be done even by one whose primary occupation is *Inside* within Torah-study as our Sages teach (-Avoda Zara 17b), "Anyone who occupies himself with Torah study alone (is considered like one who does not have a G-d)," and (-Yevomos 109b), "Rather, anyone who says he has nothing other than Torah(-study), he does not even have Torah. Rather (there must be) Torah(-study) and Acts of Kindness."

- (ii) *From Isaac*: The Jewish people have the guidance and empowerment of the service with the *Inside*. That those whose primary work is with the *Outside*, to draw holiness to the outside, bringing the word of G-d even to the Jews that are temporarily distant from G-d and His Torah, they need to occasionally separate themselves from the outside, and to occupy themselves with the *Inside*, with Torah-study. And in a manner that they have to worry ("as those who ate the manna"), and no other thoughts. At this moment they need to be of, "Torah(-study) is their profession."

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The name of a Torah-portion --albeit connected to the opening word of the Torah-portion, however-- the Baal Shem Tov teaches that the name it is called in the Holy Tongue brings it into existence, vivifies it, and fulfills that which is called by that which is called by this name\*. Thus, the name of a Torah-portion expresses the content of the entire portion.

\*Note: This teaching of the Baal Shem Tov is founded upon the verses in Genesis, "And G-d said, 'Let there be...' and it was so." Meaning that the holy letters of the utterance of G-d brought into existence, is the very existence, vivifies, and fulfills, the existence created by this utterance of G-d.

--[The proof that the name of the Torah-portion is not just merely the opening word of the portion, but rather, is the revelation of the content of the entire portion is from the name of our Torah-portion, *Toldot - Descendants*, in relationship to the Torah-portion of *Noach*.

Both portions begin with, "And these are the *Toldot* (Descendants)," with our portion continuing with, "of *Isaac*," and the portion of *Noach* continuing of, "of *Noach*." Now, being that the Torah-portion of *Noach* comes first it is the portion of *Noach* that should have been called *Toldot*, and our portion, being that we need to make a differentiation between the two portions, should have been called, *Isaac*. However, we find that the Torah-portion of *Noach* is called *Noach*, and our Torah-portion is called *Toldot*!

The only explanation is that the name of a Torah-portion is not solely connected with its opening word, but rather, it is primarily the name of the Torah-portion expresses the primary content of the entire Torah-portion. Thus, the primary content of Torah-portion *Noach* is that of *Noach*, and it is our Torah-portion that has the primary content of the entire portion being that of *Toldot - Descendants*!

This is also expressed in Rashi's commentary at the onset of our Torah-portion: "'These are the descendants of *Isaac*': Jacob and Esau, who are mentioned in the portion." Meaning that the "Descendants of *Isaac*" goes not only on the stature of Jacob, but rather, that we need to effect that also those who are in a stature as that of Esau should be "mentioned in the portion", belonging to the "Descendants of *Isaac*" (and of Isaac's education -studying the portion: Torah, and observing mitzvot), through that which we bring him closer and into Torah and Mitzvot. Thus, Rashi is telling us that this, *Toldot - Making "Descendants of Isaac"* is the entire content of "the portion."--

However, this begets a question! We just explained that the "Service of *Isaac*" is that of the *Inside*, and not to establish "Descendants" of those who are presently in the status of *Outside*, not presently looking like that of the forefathers?! More than this: According to this it would have been appropriate for this Torah-portion to be called *Isaac*, and not *Toldos - Descendants*, expressing his uniqueness of not going *Outside* to "The people he

made in Haran (which was the primary service of Abraham)?!

Thus, we must say that being that Isaac was one of the forefathers, --from which (-Baba Kama 2a), "*Fathers, thus there are descendants*"-- that also Isaac's service was to establish descendants. More than this, being that it is specifically the portion that speaks entirely of the service of Isaac is called *Toldot - Descendants*, and not the portions of Abraham (or Jacob) it is understood that the primary concept of making descendants is specifically by the *Service of Isaac* more than that of the *Service of Abraham*!

*The Explanation:* Maimonides rules (-Laws of Kings 8:10), "Moses was commanded by the Almighty to compel all the inhabitants of the world to accept the commandments given to Noah's descendants." Being a law, it is eternal. Meaning that the appropriate way for the observance of the Seven Noahide laws of Noah's descendants is that it be brought about through the Jewish people --G-d gave this commandment to Moses to tell the Jewish people what the Jewish people must do.

The question is, this role of the Jewish people will be fulfilled in the *Time to Come* with the coming of our righteous Moshiach --As Maimonides concludes (-ibid 11:4) concerning Moshiach, "*He will then improve the entire world, motivating all the nations to serve G-d together, as it is stated (-Zephaniah 3:9), 'I will transform the peoples to a purer language so that they all will call upon the name of God and serve Him with one purpose.'*" However, the question is, being that all the Jews will be redeemed from the exiles of the nations, and will all be found upon the Land of Israel, and the law is (-ibid, Laws of Idolatry 10:6), "*When the Jewish people are in power... it is forbidden for us to allow an idolater among us. Even a temporary resident or a merchant who travels from place to place of commerce... unless he accepts the seven universal laws commanded to Noah and his descendants.*" So how will it be that the Jewish people --who are all in the Land of Israel, where a gentile must have already accepted the *Seven Noahide Laws* before entering-- will effect upon the nations of the world the novelty to accept the Seven Noahide Laws?!

The answer lay in the verses of Isaiah (-2:2 and further) concerning the redemption: "*And it shall be at the end of the days, that the mountain of the Lord's house shall be firmly established at the top of the mountains... and all the nations shall stream to it. And many peoples shall go, and they shall say, 'Come, let us go up to the Lord's mount, to the house of the G-d of Jacob, and let Him teach us of His ways, and we will go in His paths,' for out of Zion shall the Torah come forth... And he shall judge between the nations... and they shall beat their swords into plowshares... O house of Jacob, come and let us go in the light of the L-rd.*"

Meaning that in the *Time to Come* the nations of the world shall learn the ways of G-d and serve G-d, however, this will not happen through the Jewish people going out from the Land of Israel to the nations of the world, to have an effect on them. Rather, being that the status and situation of the Jewish people, the Land of Israel, and the Holy Temple, will then be at the ultimate and complete state of virtue and elevation, thus, the "*Light of G-d*" will illuminate there openly before the eyes of all the living. This will then automatically effect upon the nations throughout the world that, "*all the nations shall stream to it. And many peoples shall go, and they shall say, 'Come, let us go up to the Lord's mount... and let Him teach us of His ways.'*"

Thus, in the *Time to Come* the Jewish people will not need to go out of the Land of Israel to occupy themselves with "*all the inhabitants of the world*". Rather, the Jewish people will be, "*be free to (involve themselves) in Torah and its wisdom,*" "*Therefore, the Jews will be great sages and know the hidden matters, grasping the knowledge of their Creator according to the (full extent) of human potential.*" And nevertheless, the Jewish people will influence the nations of the world, that the nations of the world will be aroused and, "*will go,*" and will say, "*Come let us walk in the Light of G-d.*"

And likewise, in kind, was the concept and service of Isaac:

Isaac's format of establishing descendants was not by traveling "*from city to city, and from country to country,*" to publicize the name of G-d all over, as Abraham did. Rather, Isaac, being in one place within the Land of Israel, drew to himself the nations of the world as a torch drawing to itself the surrounding sparks. And this is expressed in the content of the Torah-portion: When there was a situation of, "*And there was a hunger in the land,*" and (-Rashi on the verse), "*he had in mind to go down to Egypt as his father had gone down in the days of the famine,*" knowing the, "*the fundamental principle that Abraham had planted,*" through Abraham's travels, and thus Isaac understood the intention of G-d is that he too leave the Land of Israel to publicize the name of G-d *Outside*, just as his father Abraham did in the times of the hunger in his lifetime.

Upon this thought of Isaac G-d told Isaac, "*Do not go down to Egypt; dwell (shechoin - שכן) in the land,*" which our Sages explain as (-Bereishis Rabba 64:3), "*dwell (shechoin - שכן) the Divine Presence (Shechinah - שכנה) in the land*"! Meaning that Isaac's way of revealing the name of G-d is not through descending into outside of the Land of Israel. Rather, it is through, "*dwell in the land,*" and through this, the name of G-d will reach all the inhabitants of the world.

And so it is actually told further in the Torah-portion (-26:13), that when Isaac lived in the city of Gerar, "*And the man became great, and he grew constantly greater until he had grown very great,*" that (Rashi on the verse), "*For they would say, 'Rather the manure of Isaac's mules than Abimelech's silver and gold.'*"

And this is specifically expressed in the continuation of the further verses in which first King Abimelech tells Isaac (-26:16), "*Go away from us, for you have become much stronger than we.*" However, afterwards, after

"And he (Isaac) built an altar there, and he called in the name of the L-rd," the Torah tells us (ibid, :25), "And Abimelech went to him from Gerar, and a group of his companions and Pichol, his general," and they answered Isaac's question, "Why have you come to me, since you hate me, and you sent me away from you?" that, "We have seen that the L-rd was with you; so we said: Let there now be an oath between us, between ourselves and you."

And it is self-understood that when they saw that, "We have seen that the L-rd was with you," to the point that it aroused Abimelech to go to Isaac and to enter into a covenant with Isaac, that this effected upon Abimelech that he should behave in accordance with Isaac's will.

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With this we now understand why it is specifically this Torah-portion, in which it speaks of the *Service of Isaac* is called, "*Toldot - Descendants*" --and not the Torah-portions which speak of the *Service of Abraham* or the *Service of Jacob*:

When the service is in a manner that one lowers himself into, and works with *Outside* the parameters of Holiness, as the *Service of Abraham*, then it isn't emphasized as much that these are his "*Descendants*". True, this are, "*the people they made in Haran,*" but they are his making, and not, "*As if he birthed them*" -- *Descendants*.

Note: With the difference between "*made*" and "*birthed*", the Rebbe explains in a footnote (#69) the specification of the two different teachings of our Sages (-Sanhedrin 99b), "*anyone who teaches Torah to the son of another, the verse ascribes him (credit) as though he made him,*" and (-ibid, 19b), "*anyone who teaches Torah to the son of another, the verse ascribes him (credit) as though he birthed (sired) him*" --in which the *birthing him* is greater and more clearly emphasized that the student has been transformed into a *Descendent* of the teacher.

The terminology *Descendants* emphasizes that they are similar to the father, "*Being that there are fathers, thus, there are descendants.*" And this is only by the *Service of Isaac*, in which one remains in his place and elevates the inhabitants of the world to his own place and level, through which they become "*Descendants*" in likeness to the father.

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And this is the eternal lesson from the *Service of Isaac*, which is alluded to in the name of the Torah-portion, *Toldot - Descendants*:

(i) *Men of Good Deeds*: This which *Men of Good Deeds* --whose continuous mission it is to publicize the name of G-d in their travels from place to place and to set *descendants* for G-d and His Torah-- need to occasionally stand in the status of *Inside Service* in Torah-study, the hidden and the revealed teachings, and in a manner of "*Torah is his Profession*" does not mean that they stepping away from their primary mission to bring close Jews to G-d and His Torah. Rather, to the contrary, this is an integral part of his service!

--In addition to that which every Jew has the forefathers, the Isaac dimension within his soul, and thus, there is within him the empowerment of having an effect upon his portion of the world, including the Jewish people who in accordance with Torah are under his influence--

Through this --that he occasionally enters into the *Inside Service* of Torah-study-- he establishes true *Descendants* --that in addition to his having an effect upon the world that he be of "*the people they made - who he brings under the Wings of the Shechinah*"-- the person also enters into the concept of "*As if he birthed him*", similar to the *father*, the influencer.

(ii) *Men of Torah(-Study)*: --Besides this that they must occasionally step out of the *Four Cubits of Torah(-study)* to influence others,-- their Torah-study and prayers must be in a manner that is connecting with establishing *Descendants* for G-d. The study needs to be on condition to teach, which then the *Descendants* are as they need to be.

And through this service of establishing *Descendants* for G-d and His Torah, in the manner that we take from *Isaac, Our father*, we hasten the era that, "*They will say to Isaac, 'You are our father'*", the true and complete redemption of (-Psalms 126:2), "*Then our mouths will be filled with laughter* (Isaac- יצחק; laughter)."

Through this service we cause the complete laughter and pleasure *Above*, and from the laughter and pleasure of *Above* it descends also to here *below*, "*Then*", and there will be the "*Those who savor it will merit eternal life*" --Note: a source to taste Shabbat dishes already on Friday-- yet earlier on the Eve of Shabbat, to the point that for every Jew there is openly heard the Creator's pleasure, (-Isaiah 11:9), "*For the land shall be full of knowledge of the Lord as water covers the seabed.*"