

Parshas Chayei Sarah

This week's Haftora comes from Malachim 1 chapter 1 pesukim 1-31.

Sefer Melachim is about the rule of Shlomo Hamelech over Israel. The first Posuk begins with describing David Hamelech's state (he was getting on in years). The first Rashi famously explains why David did not "become warm", it was due to his disgracing of Shaul's cloak (Maseches Berachos 62b, and Shmuel 1 24:5).

The simple connection between the haftora and the parsha would be to note the retelling of the end of life of our patriarchs and matriarchs. We see this with the purchase of M'aras Hamachpeila, which matches the end of life of David Hamelech preparing to hand over the kingdom to Shlomo Hamelech.

The pesukim used to describe Avraham Avinu and David Hamelech are similar.

In perek 24, it says, "V'Avraham Zaken Bah Bayamim, V'Hashem Beirach es Avraham Bakol" and Avraham was getting on in age (getting old) and Hashem blessed Avraham with everything.

The first Posuk of Melachim (and the Haftora) says, "V'Hamelech David Zaken Ba Bayamim, Vyichasuhu Babgadim, V'lo Yicham Lo", and King David was getting old, and they covered him with garments, but he did not become warm.

These two verses begin the transition from the narratives of Avraham and David to the next generation-their sons. In Avraham's case, Rashi explains that the gematria for "Bakol" is the same as "ben", and now

Avraham had the responsibility to find Yitzchak a wife. Similarly, the reign of David was ending, and transitioning to Shlomo Hamelech.

The nuances of the Haftora and the Parsha, is the intentionality (by Divine providence) of the person who was chosen (from multiple possible children and from multiple wives), to solidify the history and lineage that brings us to our lives today.

While we may read the Parsha and Haftora as something distant from us, that is Avraham Avinu and David Hamelech living in an ancient time, that is completely and utterly distant from our 'modern' lives today. Yet, as Jews, we are practicing the same Torah, and following the same G-d as our fore parents. Without the intentionality and divine providence, our lives would look entirely different. The Torah and the Haftora reminds us that everything that has happened in our history is interconnected, beginning with creation, "ad hayom" until today.

Since we know that the entire purpose of creation is to create an abode for Hashem in the physical world "L'Asos Lo Dira Bitachtonim" (Tanya Chapter 33), we are reminded that instead of believing ourselves to be distant from our ancient lineage, we are the generation closer to the coming of Mashiach. We are the generation with the potential to manifest the coming of Mashiach, which can catalyze at any moment. In this unbroken chain we are directly connected with our fore parents, and it is by divine wisdom and providence that we find ourselves in this moment today.

Good Shabbos