STATS

5th of the 54 sedras; 5th of 12 in Bereishit.
Written on 171 lines in a Torah, rank 37.
4 Parshiyot; 3 open, 1 closed.
105 pesukim - ranks 32 (11 in Bereishit).
1402 words - ranks 37th (11 in Bereishit).
5314 letters - ranks 36th (11 in Bereishit).

MITZVOT

None of the 613 mitzvot are in Chayei Sara, however, as we mention often, there are Midot and values and other lessons to be learned. This is one of 17 mitzvah-less sedras, 9 of which are in Sefer B'reishit, 3 in Sh'mot, none in Vayikra, 2 in Bamidbar, and 3 in Devarim.

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A SHORT VORT

BY RABBI CHANOCH YERES
Rav, Beit Knesset Beit Yisrael, Yemin Moshe

ה' אלקי השמים אשר לקחני מבית אבי (כד:ז)

"The Lord, G-d of **heaven**, who took me from my father's house"

Why is it that Avraham describes G-d, when taken out from his father's home in his youth only as "G-d of **heaven",** while Avraham describes G-d during his later years as "G-d of **heaven and the G-d of the earth"** (24:3)?

Rashi explains that at the time of Avraham's youth, the people of the world did not yet recognize G-d as the Ruler of the world, thereby limiting the scope to being just G-d of heaven.

Rabbi Moshe Feinstein (1895-1986, Minsk, Russia- N.Y., U.S.A) questions this explanation, mentioning that the Beit Midrash of Shem and Ever existed according to the Rabbis and therefore there were people on this earth who already acknowledge G-d's reign on the world. Furthermore, even if one claims that there were those with Avraham's family in Charan who recognized G-d as Master of the world, they constituted only a fraction of the world's population so why would their belief change the reference to G-d as the G-d of the earth?

He answers that before Avraham time, any person who had a quest to understand the workings of the world had to seek someone else to educate him in recognizing a higher authority. If he was fortuitous, he would locate Shem and Ever and he would receive the correct response. However, Avraham took it upon himself to teach everyone he met about the uniqueness of G-d. Avraham traveled the length and breadth of the ancient cradle of civilization. At this time, even though Avraham's family was few, yet his teachings about G-d became well known. It is then that reference to G-d becomes known both as G-d of the heavens and G-d of the earth. - Shabbat Shalom