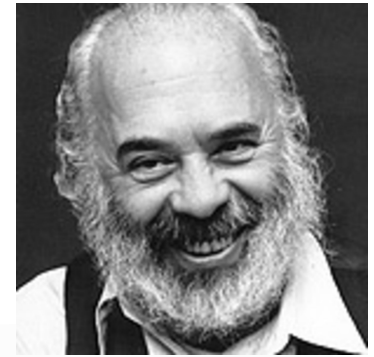
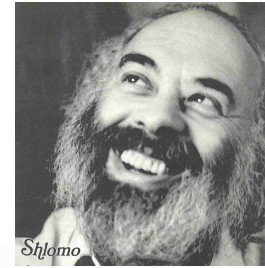
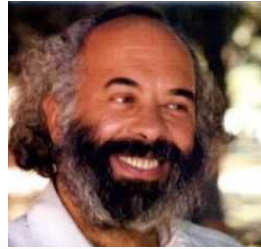


Rav Shlomo Carlebach
(1925-1994)
16th of Cheshvan



The Torah says *vaycira ailav*, “and God revealed Himself to him.” Usually it says, “God spoke to Abraham,” or “God spoke to Moses.” Here it says *vaycira*, “He revealed.” If I arrange to meet a friend only because I have to tell him something very important, we are not real, true friends yet. If I just want to see you even if I really have nothing special to tell you, I love you and I genuinely want to see you. Before Abraham entered into the covenant with God, God spoke to him when He had something to say. After the covenant God said, “I really have nothing special to tell you, let’s just look at each other. I want to reveal Myself to you.”

This is very deep. Some people are in contact with God, but the only contact is when they have something to tell God, or God has something to tell them. It is a stock exchange that is going on. It’s the highest, holiest stock there is, but it is still on the level of business. Being in the covenant with God means the relationship with God has nothing to do with anything in the world. It doesn’t depend on anything.

Sometimes you meet little people who really know there is one God. They do everything that is right and good and sweet, but their knowing of God is only that they know exactly what God wants of them at four o’clock, at five o’clock, at eleven o’clock. They knew everything exactly, but God never revealed Himself to them. They may know God’s will, but not God. Wants are just a manifestation of self. There is something beyond wanting. If your deepest depths that are beyond wanting are a vessel for God, then God reveals Him-

self. If your relationship to God is only one of doing His will, which is very holy, then God tells you His will. Being in the covenant with God is beyond will, beyond wanting, beyond everything. If you enter a covenant with God, it means your entire being is turned to God and, so to speak, God turns to you also.

The Talmud says it was the third day after circumcision and Abraham, being an old man already, was a little bit sick. It is really beautiful how the *Midrash* says, “Why did God come to see him? God came to visit the sick.” How do friends visit each other? How do people console each other? People come to visit me when I was sick. They would say, “You think you have back trouble? I had back trouble, and my aunt had back trouble, and you should have seen. . . .” This is not consolation. It is even worse if more people are sick. What kind of consolation is that? God said to the prophet Isaiah, “*Nachmu, nachmu ami*,” “Console, console my people.” Could you please console my people with consolation? Do not console my people with other tragedies. How does God come to console people? He doesn’t tell them anything. When God visits Abraham to visit the sick, He doesn’t say anything. He just sits there, He reveals Himself to Abraham: I am here.