**Meor Eynaim on Sukkot and Abraham**

Thus we are taught of Abraham that “He planted an *eshel* (tamarisk) in Beersheva (Genesis 21:33).” ESHeL, teach the sages [in Midrash Tehilim], stands for eating (*akhilah*), drinking (*SHetiyyah*) and accompanying (*Levayyah*). Through giving them food and drink he brought them near to YHVH, which is the deep level (*sod*) meaning of the verse “They gazed upon God and they ate and drank (Exodus 24:11).”

By acting with *chesed* toward them, he connected them to God, which is the deep meaning of *levayyah*/accompaniment. Then he proceeded to offer them profound understanding of YHVH, the One from whom all derives and who surrounds all. This understanding itself surrounded them from without, in addition to that which had entered into them by the eating and drinking.

Abraham acted with chesed because the blessed Holy One is the Master of Chesed, that One of whom it is said “YHVH is your shadow/shade/protection (Psalm 121:5).” The blessed Holy One a shade that surrounds us, guarding and protecting us in divine chesed.

(Menachem Nachum of Chernobyl, trans. by Rabbi Art Green with tweaks by Rabbi Josh, from *The Light of the Eyes*, p. 777-778)