

טיב הקהילה

בס"ד

'יו"לע"י קהילת שנת בנית ד'

בנשיאות מורנו הרה"צ ר' גמליאל רבינוביץ שליט"א

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טיב המערכת

ויסע לוט מקדם – And Lot traveled from the east

In the evening, a group of Chassidim were sitting in the Bais Midrash of the Rebbe of Rozhin. Suddenly, the Rebbe came into the Bais Midrash, approached one of the surprised Chassidim, and asked him: 'Please tell me, what is better, a Rebbe or friends?' Upon hearing the question, the *chassid* panicked, lowered his eyes, but without hesitation replied: 'The friends.' The Rebbe smiled when he heard the answer, and he went back to his room. The *chassidim* who witnessed the exchange were quite surprised and immediately approached their friend with the claim, 'How can you be so brazen to say this to the Rebbe?!' He replied, 'You should know that all the words of the Rebbe are said with *ruach hakodesh*, listen and I will tell you a story:

'On my way here, I stayed overnight at an inn and in the middle of the night a very difficult challenge in sanctity confronted me. The *yetzer* burned in me like a fire to commit a grave sin, but suddenly I remembered that when I come to the Rebbe, he will immediately see that which I did on my forehead. Suddenly, fear and shame fell on me, but then the *yetzer* tried to convince me that it was possible to go to another Rebbe who 'cannot read his forehead', and I almost fell into its trap. But then I thought to myself, aside from the Rebbe, my good friends are here as well, and true, perhaps I can easily find another Rebbe, but it is not so easy to find good friends in another place. This is how I restrained myself from committing that terrible sin.' Now you understand why I told the Rebbe that friends are more important than the Rebbe?!

The Torah states (13:11) 'ויסע לוט מקדם' – 'and Lot traveled from the east'. Rashi mentions the Midrash Aggadah: 'He said, "I want neither Avram nor his G-d". Avraham Avinu was a good friend to Lot and also a *tzaddik* connected to him. As long as Lot was connected to Avraham Avinu, he was also connected to Hashem Yisbarach. But the moment that he decided to sever the bond with Avraham Avinu, he also severed the bond with the Creator, a terrible thing! We must be very careful to have a connection with *tzaddikim*, and to guard this connection, and to be in their domain as much as possible. Whoever has not yet merited this connection, he must work hard to develop a relationship with a *tzaddik*, and to pray to Hashem Yisbarach to find and connect with a *tzaddik*, because a connection to a *tzaddik* brings about a connection with HaKadosh Baruch Hu.

- Tiv HaTorah – Lech Lecha

טיב ההשגחה

'יפה תלמוד תורה עם דרך ארץ'

'Torah study is good together with an occupation'

My day begins with a *shiur* early in the morning, Tefillah, breakfast at home and then to work. At night, I help in the house with the children, I grab another *shiur*, and I go to sleep. The sweet sleep of the laborer, and then I get up early and start all over again.

Despite being a diligent and dedicated worker, at work they started playing with my salary because of Corona despite my working long hours and I am very dedicated.

The next day I met my Rebbe, one of the great *Tzaddikim* of the generation, at a *bris* and I told him my situation and my reduction in salary. Immediately he told me to leave the job and Hashem will help me from someplace else and I will be able to learn more through the day. I hesitantly left the *bris*. Most of the time the Rav does not advise me to leave my job, but now that he assured me, I was afraid of the unknown...

From there I went to shul to learn Torah.

The next day I met a good friend who asked me if I was looking for a job. I replied that I was, and I told him what happened and what the Rav advised me to do. He asked me how much I was making until now, and he offered to pay me the exact same salary which was enough to support my family. He added that whenever I had free time, he would be happy if I learned Torah as this would bring him *beracha* for the business.

He made everything dependent on the assurance and *beracha* of the Rav. I could not go into the Rav just then. The Rav was not seeing the public then, and there was no way to get hold of him.

The ways of Hashem are wondrous, the *gabbai* called me and asked if I could take something to the Rav. Of course, I readily agreed but I asked him if instead of bringing it to the *gabbai* who would bring it to the Rav if I could bring it directly to the Rav. He was pleased and I was even more pleased. I entered the inner room at a propitious time and the Rav gladly gave his *beracha* wholeheartedly.

Today, I am able to learn several hours throughout the day aside from my set time to learn and there is no one more satisfied than me who merits to be involved in Torah together with a job with much appreciation.

כ.נ.

הירושה האמיתית – ההשגות הרוחניים
The true inheritance – Spiritual
Achievements



אחר הדברים האלה היה דבר ה' אל אברם... אנכי מגן לך שכרל הרבה מאד: ויאמר אברם ה' אלקים מה תתן לי ואנכי הולך עירי ובן משק ביתי הוא דמשק אליעזר: ויאמר אברם ה' לא נתתה זרע והנה בן ביתי יורש אתי: והנה דבר ה' אליו לאמר לא יירשך זה כי אם אשר יצא ממעריך יירשך: (טו:א-ד)

After these events, the word of Hashem came to Avram... I am a shield for you, your reward is very great. And Avram said, "My Lord, G-d. What can You give me being that I go childless, and the steward of my house is Eliezer from Damascus?" Then Avram said, "See, to me You have given no offspring, and see, my steward inherits me." Suddenly, the word of Hashem came to him, saying, "That one will not inherit you, only the one who shall come forth from within you shall inherit you." (15:1-4)

Rashi explains: See, to me You have given no offspring – and what advantage is there in that You will give me?

Avraham Avinu's words to Hashem Yisbarach are very puzzling and when taken at face value are difficult to understand.

1. What did he mean when he said, 'See, to me You have given no offspring, and see, my steward will inherit me', and as Rashi explains 'What advantage is there in that You will give me?' It seems the purpose of all the wealth is to bequeath it, and since I have no offspring there is no advantage in all that You give me. This is difficult to understand, for without a doubt the main reason people want wealth is to enjoy it while still alive.
2. It seems from his language that the reason to have children is to leave them an inheritance, but this is amazing! Is this why people want to have children?! If one has no money or property to pass on, he no longer has a need for children? *Chalilah* to even say this!
3. Even if we admit that this is the need for children, to leave them an inheritance, still, we must understand what flaw Avraham found in Eliezer. Why did he not want him to inherit him?

We must explain that Hashem Yisbarach's promise to Avraham Avinu (15:1) 'אנכי מגן לך שכרל הרבה מאד' – 'I am a shield for you, your reward is very great' was not referring to material wealth, for this was worthless in Avraham's eyes. We see in the Midrash that he began seeking his

G-d at a young age and he only longed for spiritual things. Even though a *tzaddik* needs money so that he is not bogged down in mundane matters of these world which require money, still, it is not possible to say that this was the Creator's intent. Avraham already had enough money and possessions as the Torah testifies (13:2) – 'ואברם כבד במקנה בכסף ובזהב' – 'and Avram was very heavy with livestock, with silver, and with gold'. This proves that the promise had nothing to do with material items, but rather, with holy achievements and attainments. It is only for these that one can say, 'your reward is very great'.

Avraham knew that the purpose of the creation of the world was to make a place for the Shechina, and Avraham knew that the world would not attain this purpose if he would not enlighten them in the ways of *avodas Hashem Yisbarach*. He understood that his lofty achievements were just for personal goals, rather, HaKadosh Baruch Hu wanted him to be the pipeline and conduit to enlighten the world, and bring them to the realization that there is a Ruler in the palace, and they must turn aside of their own and serve Him.

That *tzaddik* also knew that this world is only like a hallway and the person will ultimately die (Eruvin 54a). Therefore, it is incumbent on the person to find someone appropriate to replace him when he leaves the world. To do this, he must know the person very well, and he can be prepped for the enlightenment and attainments that Avraham attained himself, this is the fitting character to be influential. Thus, had Avraham had children, he would not need to choose someone else as there is no more appropriate individual to inherit the father than the son, since the son is an inseparable part of the father. As Chazal pointed out (Eruvin 70b) 'the son is an extension of the father'. In general, the son has the same talents and abilities of the father. But, since Avraham did not yet have children and he saw through astrology that with his *mazel* it was not possible for him to have children, therefore, he thought that HaKadosh Baruch Hu wanted him to leave his legacy to someone who was not a descendant. This is why he chose Eliezer, an elder in his household, who spent his whole life in his domain, and he saw in this man that he was worthy to achieve his goal.

And so, Avraham acted and convinced Eliezer to assume this role. It is for this reason that he instilled in him all the illuminations and attainments that Avraham had stored up within himself. After this Eliezer began to work at it as Chazal state (Yoma 28b) that Eliezer began doling out and giving to drink from the Torah of his master to others.

However, in practice, Avraham saw that Eliezer was not worthy to inherit the illumination and the result was that his actions did not make an impression like those of Avraham himself. Then Avraham knew that if he would not have children there would be no one else after him to replace him.

Then HaKadosh Baruch Hu told him, 'your reward is very great', and since Avraham understood that HaKadosh Baruch Hu wanted to illuminate his spirit with many attainments and achievements that he had not yet earned, and he knew that he had to bequeath his attainments to others, he found the opportunity to recount his pain that he had no children and so there was no advantage for all these influences. They would not be for eternity since there was no one to pass them onto for future generations, since he had no son who was worthy to serve in his stead after he was gone. Eliezer, who he had promoted for this because he had no alternative was not the right fit.

Then HaKadosh Baruch Hu promised him children by telling Avraham not to rely on astrology, and Eliezer was not his true heir, and 'only the one who shall come forth from within you will be an inseparable part of you. He will merit all to disperse all the achievements and he will take your place to spread the faith among the nations.

Based on what we have said, we can understand the words of Chazal (Tanna Dvei Eliyahu Rabbah 25:2): 'A person is obligated to say, "When will my deeds reach those of my fathers, Avraham, Yitzchak and Yaakov?" This is very difficult to understand. Who can attain the lofty level of the holy forefathers? How can one even think that he can reach these lofty levels?'

However, based on what we have said, we can explain that the intent of Chazal was not to attain the level of the holy forefathers, rather, we must strive to continue their legacy in knowing Hashem Yisbarach and His *avodah* and to pass it on like the holy forefathers did. As we see here that Avraham passed on his legacy to Yitzchak and Yitzchak passed it on to Yaakov.

This is the goal of the person who has children, to serve and implant in them all the spiritual attainments so that they can continue in his way to serve Hashem Yisbarach. In this way he will merit life even after he passes to the next world.