

## Rabbi's Article II

*Forced?! Indeed!*

Upon the verse (-Genesis 21:33), "And he (Abraham) called there in the name of G-d, the G-d of the world," our sages teach (-Sotah 10a), "Do not read (this word as) *vayikra* (-and he called), but rather (as) *vayakri*, (-he caused others to call). This teaches that Abraham our forefather caused the name of the Holy One, Blessed be He, to be called (out) in the mouth of all passersby. How so? After (the passerby of Abraham) ate and drank, they arose to bless him. He said to them: But did you eat from (what is) mine? Rather, you ate from (the food of) the G-d of the world. (Therefore,) you should thank, praise, and bless the One Who spoke and the world was (created. In this way, Abraham caused everyone to call out to G-d)," and (-Bereishit Rabba, Portion 49), "And if not, then Avraham would say: 'give me what you have.' And the person would say - 'what do you have that I owe you?' And he would answer: 'one measure of wine for ten coins... one cut of meat for... and one loaf of bread... Who gave you wine... meat... bread in the wilderness?' Once the person understood the predicament..., then the person would say, 'Blessed be G-d of the world, of Who's food we ate.'" The question is, of what value is, "caused the name of the Holy One, Blessed be He, to be called (out) in the mouth of all passersby," when done only once, when they ate by Abraham, and done forcefully?! And especially so, that our sages teach (-Bereishit Rabba, Portion 43), "The Holy One, blessed be He, said to him, 'My name was not known to My creations and you made Me known to My creations, (therefore) I consider you as if you partner with Me in the creation of the world"?

The Essence bond between G-d and the Jew, by the Giving of the Torah, created the ruling (-Laws of Divorce, Chapter 2, Law 20) of Maimonides (-[Link](#)), "The court should have him beaten until he consents... Because... He wants to perform all the mitzvot and eschew all the transgressions; it is only his evil inclination that presses him. Therefore, when he is beaten until his (evil) inclination has been weakened... is considered to have performed... willfully," so, Abraham's forcing them, "to be called (out) in the mouth of all passersby," would have value. However, Abraham was prior to the Giving of the Torah, and wasn't dealing with Jews.

The, "beaten... his (evil) inclination has been weakened," not only revealed his true inner-will, but rather, the inner-will also then influences his outer-will. And with this we will understand the teaching of our sages (-Ethics, Chapter 6, Mishna 2), "Every day, an echo resounds from Mount Horeb (Sinai) proclaiming and saying: 'Woe is to the creatures who insult the Torah.'" For seemingly, if the Heavenly Voice is to impress upon the Jew to study Torah, then it should have simply spoken of the importance and of the virtues of the Torah?! And especially since it is speaking to people who are distanced from Torah, --and hence, they are called by their only value, of being, "the creatures," of G-d,-- so how would just telling them, "who insult the Torah," --with no explanation of the value of the Torah,-- effect a change upon them? But being that the inner dimension of the Jew, which is filled with, "Precious Treasures" (-Faith, and Love -which is the root to observing the 248 Positive Commandments)," needs no explanations on the virtues of the Torah. However, being that this individual is presently in a state of, "the creatures," hence, the, "Precious Treasures," are covered and hidden. Hence, we need to break his coarseness that covers his inner-will, which is why the Heavenly Voice speaks the harshness of, "Woe... insult the Torah."

Even this Heavenly Voice will only effect, "the creatures," --who, while albeit being distant from the Torah, yet nevertheless,-- still have enough sensitivity to spirituality, that upon hearing that the Torah is being insulted through their distance from it, this will effect him to change. However, there are those who's coarseness is so thick and opaque that it completely covers and conceals their soul, who therefore need (-Tanya, Chapter 29), "One must rage against the animal soul... with stormy indignation... saying..., 'You art evil and wicked, abominable, loathsome and disgraceful...!'" And only this will break their coarseness, allowing for their inners and their soul to illuminate, and influence their externals.

This latter form of service, in which we are not focusing on arousing and revealing the soul, but rather, is focusing on breaking the coarseness, also exists by the gentile. Only that by the Jew, who always has a G-dly Soul in his inners, the breaking is only an external job. By the gentile, however, this service of breaking his coarseness, is only to create the potential of connecting to G-d by being one of the, "Pious of the Nations" (-[Link](#))." And being that this includes having the recognition of, "There is a master to this palace (world)," therefore, Abraham would teach and explain to the people about G-d. However, upon seeing that there are those, who in their coarseness, his explanations had no effect, Abraham therefore put them under the pressure of, "Give me what you have... Who gave you wine... meat... bread in the wilderness..." in order to break their coarseness, so that they too be able to absorb Abraham's teachings, and say, "Blessed is G-d of the world, of Who's food we have eaten."

The Lesson: Being that, "The actions of forefathers are guidance for the offspring," therefore, we too must behave in the fashion the Abraham did:

- It is not enough to just bring close to G-d those who live with you, but we must also effect, "the mouth of all passersby."
- And with this, we must use all methods in bringing people close to G-d, even that of, "After (the passerby) ate and drank," feeding people.
- Including, when necessary, in a fashion of pleasantries, to put pressure on them.

Now, one may ask, "Of what value is it when a person makes a blessing, recites the Shema (-[Link](#)) prays, but this once, and under pressure, unwillingly?" Hence, we have the Torah-story of Abraham, who did so with gentiles, and before the Giving of the Torah, and succeeded. How much more so must we do so, with our fellow Jews, after the Giving of the Torah.