

בס"ד. טבלת-סיכום לקו"ש חלק כ"ה, לך לך א' – ויאמר ה' אל אברם לך וגו'

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1	Why does the Torah not introduce Avraham to us?	The purpose of Parshas Lech Lecha is to tell us that Avraham is the first Jew, and what it means to be a Jew, (See 2). Telling us his pre-existing qualities, which he accomplished with his own strength, would defeat that purpose.
2	ויאמר ה' אל אברם	A Jew's relationship with Hashem is purely because He chose them and commanded them. (<i>Unlike a gentile's connection with Hashem which is based solely on their own accomplishments and/or recognition of the creator</i>). A Jew is not just a "higher" creation, they are an entirely different entity, they are the embodiment of G-dliness in this world. This is the meaning of ויאמר ה' אל אברם: Hashem spoke (chose), and that is how Avraham becomes the first Jew, and that is how the Jewish nation is born. (<i>Any earlier accomplishments have little bearing on this new chapter of Avraham's life and legacy</i>).
3	לך לך מארצך וממולדתך ומבית אביך	According to this, the essence of a Mitzva is primarily about fulfillment and action, not as much about understanding and feeling. Therefore, Hashem says go away from your desires (ארצך – רצון), your habits and feelings (מולדתך), and your intellectual ideas (בית אביך – חכמה), because even holy desires, feelings, and thoughts, may be contrary to the simple fulfillment of the Mitzva for the sake of the connection. (See 4).
4	אל הארץ אשר אראך	"The Eretz I will show you." The reason a Mitzva is done, is that this is what Hashem wants (ארץ – רצון)
5	ואַעֲשֶׂה אוֹתָךְ לְגוֹי גָדוֹל, וְאֶבְרַכְךָ, וְאֶגְדַּלְתִּי שְׁמִי	The Passuk doesn't say, "You will become...", but "I Hashem will..." Because the reward for the above comes from directly from Hashem, indicating the oneness of Avraham with Hashem.
6	גוי גדול, ואגדלה	Additionally, the reward is greatness, גדלות, which can only come from Hashem.
7	והי'ה ברכה	Rashi says that Hashem gave His power of blessing to Avraham, implying a deep connection between Hashem and Avraham.
8	מברך ברוך	This too implies a connection with Hashem, that anyone who blesses Avraham will automatically be blessed.
9	אל הארץ אשר אראך	The literal translation is, "to the land I will show you." When we incorporate this way of serving Hashem, we merit the ultimate Geula, when Hashem will bring us to the chosen land.
10	Lesson	We cannot wait until a person has learned about the Mitzvos and has generated understanding and feeling for the Mitzvos, rather the first and primary element is the fulfillment of the Mitzva with Emuna and Kabbalas Ol.