



The Community

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Boruch Hashem

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Rabbi's Article

Happy and Sad, Sad and Happy, and Truly Happy

Rabbi Sholom DovBer of Lubavitch ([-Link](#)) said (-Hayom Yom, Chesvan 3), "(parshat -Torah-portion of) *Bereishit* is a cheerful parsha, even though its ending is not all that pleasant. (parshat) *Noach* has the Flood, but the week ends on a happy note with the birth of our father Abraham. The really joyous week is that of parshat *Lech Lecha*. We live every day of the week with Abraham."

Well then, the simple question is, what not put the ending of *parshat Bereishit* in the beginning of *parshat Noach*, and the end of *parshat Noach* in the beginning of *parshat Lech Lecha*, hence, keeping each *parsha* in its own theme?! The explanation is that each *parsha* is completely in its own theme: *Bereishit* speaks of the "uppers," the creation of the world, which came from Above, while *Noach* speaks of the "lowers," in which the Flood served to purge and refine Earth, and *Lech Lecha* is the service of, "Unifying the uppers and the lowers." Hence, we are taught (-Avoda Zora 9a) that with Abraham began the "Two Millenniums of Torah" --with the Torah's mission being of, "Unifying the uppers and the lowers,"-- as Abraham's service to G-d was all about (-Genesis 21:33), "And he called there in the name of G-d, the G-d of the world." Therefore, the birth of Noah, which was the work of G-d (upper) is in *Bereishit*, while *parshat Noah* starts with the work of Noah (lower) ("These are the generations of Noah, Noah was a righteous man: -To teach you that the main generations (progeny) of the righteous are good deeds"). And so too, Being that Abraham's service of, "Unifying the uppers and the lowers," began not with his birth and early years, but with his, "Lech Lecha - Go forth from your land," hence, this is where *parsha Lech Lecha* begins.

With this we will understand the different responses of Noah, Abraham and Moses to G-d's notifying them each that He is going to punish the wicked of their generation: Noah does not argue with, nor pray to G-d, --but failingly telling the people to do *teshuvah* (repentance) or they will be wiped out,-- because there was no unification between the uppers and the lowers, and hence, only the lowers could have saved themselves with *teshuvah*, which they refused to do. Abraham does argue with, and prays to, G-d for the righteous of Sodom -- "Far be it from You to do a thing such as this, to put to death the righteous with the wicked... perhaps ten will be found there." However, being that Abraham's service was but the preparation for the giving of the Torah, in which the, "Unifying the uppers and the lowers," was yet incomplete, therefore, Abraham could not pray for the wicked themselves, but only in the merit of the righteous among them. Moses, however, having brought the Torah (upper) down to this physical world (lower), completing the, "Unifying the uppers and the lowers," prayed for the sinners who served the Golden Calf. Hence, we have three eras: (i) Noah: pre-preparation of the giving of the Torah, (ii) Abraham: preparation of the giving of the Torah, and (iii) Moses: the giving of the Torah.

The reason why there must be these three eras, and in their chronological order, is because they represent the three stages in which a teacher (upper) teaches (and transforms) his student (lower): (1) The teacher teaches the student only the teaching, without guiding the student on how to extrapolate and evolve with his own understanding. This is *parshat Bereishit*, the 10 generations from Adam to Noah, in which the righteous among them were all depending solely on the revelation from Above, --as we find (-Genesis 5:24), "And Enoch walked with G-d, -He was a righteous man, but he could easily be swayed to return to do evil." (2) The teacher trains the faculties of the student, so that the student can now understand on his own. This is *parshat Noah*, the 10 generations from Noah to Abraham, in which the righteous among them were not solely reliant upon the revelation from Above. Hence, Noah called upon his generation to do *teshuvah*, and Noah himself, through his service to G-d, brought about G-d's promise of (-ibid 8:21-22), "I will no longer curse the earth... So long as the earth exists... shall not cease." (3) Being that in *Stage I*, the student's faculties are lacking, while the teaching itself that he digests is of a superior level, the thought capacity of the teacher, and in *Stage II*, while the student's faculties are developing and thrive on its own, nevertheless, the teaching itself is now limited to the inferior intellectual capacity of the student. Therefore, *Stage III* is where the teacher and the student bond, to the point that the teacher is aligning the student's faculties with his own! And this is *parshat Lech Lecha*, in which Abraham's (a) beginning foundation of service to G-d is upon his own intellectual understanding (lower; student), in examining the world, searching for its origin and Creator, and nevertheless (b), Abraham did not question G-d, to the point of (-Nehemiah 9:8), "And You found his (Abraham's) heart faithful before You (upper; Teacher)," perceiving G-d with simplicity, as a simple servant to G-d. Nevertheless, even in *Stage III*, alignment between the Teacher (upper) and the student (lower) is only in the very intellectual bond that the teacher has forged with his student, and not that the student himself (lower) becomes as the teacher himself (upper). -continued on Page 3

This Week...

FRIDAY, NOVEMBER 4, 2022 ★ חשוון תשפ"ג י'

Shabbat Candle Lighting: North Miami: 6:19 PM · Mincha: 6:15 PM

SATURDAY, NOVEMBER 5, 2022 ★ י"א חשוון תשפ"ג

TORAH READING: [LECH LECHA](#) (GENESIS 12:1-17:27) · HAFTORAH: [ISAIAH](#): 40:27-41:16

Shacharit: 9:30 AM · Mincha: 6:15 AM · Shabbat Ends: North Miami: 7:12 PM

The Parsha

Inspiration

The Portion of Lech Lecha

This week's Torah portion begins with G-d testing Avrom by asking him to leave his homeland and go to an unknown destination. He journeyed with his wife Sarai, his nephew Lot, and the people they exposed to monotheism. He reached the land of Canaan and the city of Shechem, where G-d noted, "to your descendants I will give this land."

As a result of a severe famine, Avrom descended to Egypt where King Pharaoh took his wife Sarai captive. After Pharaoh and his household were smitten with illness, he returned Sarai to Avrom and sent them on their way.

Avrom and his entourage returned to Canaan but parted with Lot when a conflict ensued between their herdsmen. Yet, later when Lot was taken captive by the mighty king Kedorlaomer, Avrom endangered his life to save him. Lot chose the Jordan valley in proximity to Sodom and Amorah, while Avrom stayed in Canaan. Having severed his ties with Lot, G-d appeared and said, "lift up your eyes to the north, south, east and west; all this land that you see I will give to you and your descendants."

Consequently G-d made a formal covenant with Avrom in which He declared, "your children will suffer in a foreign land for four hundred years, and afterwards they will leave (for Israel) with an abundance of wealth."

Being childless for ten years Sarai suggested that Avrom take her maid Hagar as a second wife. When she became pregnant, she no longer respected Sarai and fled because of Sarai's affliction. An angel blessed her and told her to return.

When Avrom was 99, G-d changed his name to Avraham (adding a *hai*), so too, Sarai's name was changed to Sarah (the *yud* to a *hai*). Avraham was commanded to circumcise all male members of his household. Henceforth this rite was to be performed on the eighth day. Notwithstanding the scorn of his surroundings, Avraham and his household fulfilled G-d's command in broad daylight.

Occasions

Birthday

11 Cheshvan	Yehoshua Bloch
11 Cheshvan	Daniel Sawicki
12 Cheshvan	Jonathan Heller
14 Chesvan	Hanna Heldenmuth

Yahrtzeit

13 Cheshvan	Berthe Cohen Mother of Raphael Cohen
15 Chesvan	Solomon Dolinski Father of Elizabeth Sawicki

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Hence, even greater than *Stage III* is the era of the giving of the Torah, the era of Moses, in which G-d, Who is (-Responsa of the RaShB"A, Vol I, Simon 418), "possible with the impossible (omnipotent)," made the impossible absolute alignment between the *uppers* and the *lowers*, in which the *lowers themselves* are absolutely unified and one with the *uppers*.

In Service to G-d: (a) *Era I* (Adam-Noah) represents one's service to G-d being only of the *soul's* drive, with no effect on his *body*. (b) *Era II* (Noah-Abraham) represents one's service to G-d being also of *body*, and even impacting the world around him. However, he lacks *self-sacrifice* in doing so (Noah did not argue with G-d to save his generation from the Flood). (c) *Era III* (Abraham, preparation for the giving of the Torah) represents the service of self-sacrifice to effect the other (Abraham prayed to save Sodom), but only for those he sees as one who can be brought to goodness (Abraham prayed only in the merit of the *righteous* of Sodom, after which, when it became clear that there were no righteous in Sodom, Abraham stopped praying). (d) *Era IV* (Moses, giving of the Torah) represents, "loving the other as yourself," praying for the other even when he doesn't see the other doing *teshuvah*. Simply loving the other as the other is but of the *lower*. And doing so with the self-sacrifice of Moses, who told G-d (-Exodus 32:32), "But if not (G-d will not forgive the sinners of the Golden Calf), *erase me now from Your book*," and Moses (-Zohar Vol I 106a), "Did not move from there until He (G-d) told him, 'I have forgiven them as per your words.'"

And with all of the above we can now understand why it is only *parshat Lech Lecha - Go forth from your land*, that true happiness begins. Because, it is only when Abraham's service to G-d was based upon Abraham's fully stepping out of his *own desire* to serve G-d and to help others, but rather, was driven only by the *will of G-d*, and focused on the *other* person, that the *true joy* of the, "Unifying the *uppers* and the *lowers*," takes place.