

# SICHA SUMMARY

PROJECT LIKKUTEI SICHOS | 5783 - YEAR OF HAKHEL



## Likkutei Sichos, Vol. 15

### *Lech Lecha, Sicha 3*

The Giving of the Torah dissolved the boundary between heaven and earth, enabling the purpose of Creation — the transformation of the physical world into a home for G-d — to play out. All of history prior to the Giving of the Torah served as a preparation for that pivotal event. More specifically, the first three *parshiyos* map out three movements in history that prepared the world for the unification that would begin to take place at Sinai.

The events of *parshas Bereishis* describe a world that reflects the perfection of its Creator. The *parshah* begins with G-d creating the world in accordance with His desire, and it ends with introducing Noah who perfectly follows G-d's will. This is the "heavenly" dimension of Creation, the potential for spirituality that G-d imbued within the world.

*Parshas Noach* describes the world that gains its own capacity for change. The focus shifts from the world as G-d created it, to the world as we make it. Noah makes the effort to influence his contemporaries to return to G-d. The floodwaters purify the

earth itself. Noah's sacrifices and Divine service elicit G-d's promise to never destroy the world again. However, this focus on the earth itself is not out of concern for the wellbeing of the earth and its inhabitants. Noah did not succeed in transforming the people because he reached out to them out of a sense of obligation to G-d, not because he truly desired or believed in their capacity for change. So the second *parshah* emphasizes the earthly experience, but it is not an authentic attempt to unify heaven and earth.

*Lech Lecha* introduces Avraham who begins the attempt to truly connect the lowest elements of creation with G-d. He prays for the sinners of Sodom.

And yet. Avraham's prayer on behalf of Sodom was that they should be saved in the merit of the righteous. Because even Avraham could not find a redeeming spark of G-dliness in the sinners themselves.

Only after the Giving of the Torah, when the divide between heaven and earth was truly breached, could G-dliness be introduced into the lowest part of the world. And thus Moshe prayed for the sinners of the Golden Calf without recourse to the righteous. Because even in the lowest of the earth, in the brazen denial of G-d, he saw Heaven, the potential for G-dliness.