



פרשת לך לך

A central theme of these Parshios seems to be the promise Hashem makes to Avraham to have children. We will read Avraham's anguished cry of ואנכי הולך ערירי and the Borei Olam again giving assurance that his children will be "as numerous as the stars of the heavens" (15:5), on top of the pledge כעפר הארץ "as the dust of the earth" (15:16). Mefarshim alert us to a powerful dimension in the distress of Avraham and Sara being childless beyond the torment of the endless ache that regular childless couples endure – ה' ירחם. They were revolutionaries in a world steeped in idol-worship – with the masses bowing before models of their own craftsmanship. They introduced the world to Monotheism, to The One G-d that created them and directs the world and every aspect of it. Undoubtedly, they were considered unstable, despite their teaching and gaining a following that somehow believed them. The naysayers held them to be no more than a fad, proclaiming "it will never last". How many people can be taken in by what they considered foolhardy? Especially when they are gone - who will continue their movement? Avraham and Sara realized that Lot was a 'failed experiment' when he was lured away by the gleam of the gold he dreamt about; he will not perpetuate their legacy. This concept also needs to be examined in order to fully understand the עומק of the Akeidah. It was not simply just the child they had Davened and Davened for and had finally received in their old age, that Avraham was giving back. His entire life's work was about to vanish, the Emunah in Hashem that he taught the world would soon be displaced by the darkness of idolatry. Their childlessness was far reaching, much more than the natural inclination of a regular couple hoping to extend themselves with children. But included in

their loss would be a disturbing theological disaster they hoped to avoid.

Any serious study of Sefer Beraishis and Shemos must certainly include the theme of מעשה אבות סימן לבנים, the actions of our Avos, somehow, sometimes, in ways we don't understand fully or sometimes at all, have created and paved the roadways that Klal Yisroel have traveled for thousands of years. This theme is often spectacularly enhanced by adding a motif – one that I really don't understand but I am totally fascinated by – of Gilgul Haneshamos. Let me share some of the little bit that captivates me, and maybe it will thrill you as it does me.

Undoubtedly, one of the secrets of Torah is that somehow, from the failures Lot, the seeds of Moshiach were planted. He was someone who chose Sedom over living with Avraham, all for the sake of the pot of gold he envisioned. Someone who in an act of incense with his daughters created the nations of Amon and Moav, the unlikely Zeide of Malchus Bais Dovid and Moshiach. There is a wondrous Sefer called על הפטרות הוא שיהיה על הפטרות (vol. I Haftoras Lech Lecha footnote 33) the classic Sefer on Chumash (said to be Rav Aron Kotler's favorite Sefer on Chumash), that the entire episode of the first real world war between the four and five kings is mentioned along with the capture of Lot is the מעשה אבות for the war of Gog U'magog, whose ultimate goal is to prevent Moshiach from bringing the world to its ultimate desired state. It was a war על ה' ועל משיחו, which is why it was so critical for Lot to be rescued.

See there a quote from the של"ה (Lech Lecha) that Lot is the same Gematria as אדם (45) because, as many explain, the letters א-ד-ם represent what אדם had

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within him – משיח - דוד - אדם. Here the של"ה expounds on what has been man's problem since day one – PATIENCE. Avraham tells Lot 'you can't eat from the land YET, soon it will be ours'. The של"ה uses the wording "ולא תאכל אותה פגה" – do not eat the UNRIPE fruit yet. The wording struck a chord. There is a Gemara (Sanhedrin 107a) ראויה היתה לדוד בת שבע בת - really Bas Sheva was destined to marry Dovid – her husband was doomed to die in the war even without Dovid's involvement and the Chilul Hashem could have been avoided – but Dovid RUSHED and ate UNRIPE FRUIT. See the Gemara there that teaches: ראויה היתה בת שבע לדוד מששת ימי בראשית - Bas Sheva was destined for Dovid from the six days of creation. The Toras Chaim (ibid) asks, how can that be? Shiduchim are ONLY decreed forty days before birth, not from the time of creation. He quotes a Zohar that the Neshama of אדם ended up in Dovid based on the formula דוד משיח. So too, says Toras Chaim, that the Neshama of Chava ended up in Bas Sheva, so the marriage of Dovid and Bas Sheva was in fact predestined from Beraishis via the marriage of Adam and Chava. BUT Dovid rushed too soon.

In Parshas Kedoshim (19:26) the Ohr Hachaim puts it all together for us. He teaches that the Mitzvah of ערלה, not to eat the fruits of the first three years, is really a תיקון for the חטא of Adam Harishon. Had Adam waited on that fateful Friday of his creation until Shabbos – the עץ הדעת would have become permissible for them to eat - "שאם היה ממתין עד ליל - עץ הדעת" from the grapes of the עץ הדעת. Therefore, we see the fruits of our labor and refrain from benefitting from them – practicing restraint, exercising PATIENCE. What obviously emerges from all this is that Adam's fault, was repeated by Lot and again by Dovid. It probably should occur to us that the waiting for Moshiach – the אחכה לו – is not simply

waiting FOR THE RIGHT TIME TO COME, but the waiting - the PATIENCE ITSELF - is a תיקון of man's universal fault as the pattern of Adam indicates.

Let's get back to Lot, who after learning all this we must realize that we do not know who he really was. When Avraham chastises him about his shepherd's lack of honesty, there are some key words. In 13:9 Avraham says: הפרד נא מעלי – please SEPARATE from me. In 13:11 it says: אחרי הפרד לוט מעמו. We know from Chazal, that this פירוד was not only a physical separation but a spiritual rift between Lot and Avraham and his G-d. But we find, his Moavis descendent Rus, the mother of Malchus Bais Dovid and Moshiach, tells her mother-in-law (Rus 1:17), I am not abandoning you or your religion ever – כי המות יפריד ביני ובינך. Rus crossed the bridge that her Zeideh walked across, she reversed that separation and returned, and was in fact Zocheh to greatness.

Based on what we've explored, using the א-ד-ם formula, we can suggest another understanding of the Pasuk (13:10) that says 'Lot saw how fertile the land was משקה כי כלה' comparing it to גן ה' (see Rashi and Ramban). How did he know what the גן ה' looked like? Now we know, based on the א-ד-ם formula.

I hope this shows us the need to revisit the ענינים in Chumash that we all felt we know already. May Hashem help all of us, WAITING, WAITING for the great day to come בב"א.

Among those who are מצפים לישועה

אמני דאפקיה
חיים טובים איתן

