

בס"ד **נר לאפרים**

*lECH LECHA לך לך*

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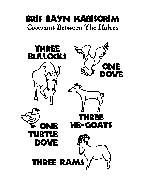
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**Understanding the Parsha according to the Rebbe**

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**[](http://www.torahtots.com/parshcd7a.htm)BRIS BEIN HABSARIM COVENANT BETWEN THE PARTS**

**WHEN AND WHERE DID IT OCCUR?**

HaShem foretold, “Your children will be strangers in a strange land for 400 years”. Rashi explains this period began from the birth of Yitzchak.

|  |  |  |  |
| --- | --- | --- | --- |
| **Event** | **Years from Creation** | **Age of Avraham** | **Years to Exodus** |
| Avram leaves Charan - Chapter 12 | 2023 | 75 | **425** |
| Famine and Avram goes to Egypt |  |  |  |
| Lot goes to Sodom - Chapter 13 |  |  |  |
| Avram fights 4 Kings after they defeat 5 Kings at the end of 14 years - Chapter 14 |  |  |  |
| Chapter 15 “after these things” – G-d’s Promises & the Covenant Between the Parts | ??? | ??? | **???** |
| Birth of Yishmael | 2034 | 86 | **414** |
| Avram’s Bris & Promise of a son one year later | 2047 | 99 | **401** |
| Birth of Yitzchak | 2048 | 100 | **400** |
| Death of Avrohom | 2123 | 175 | **325** |
| Yaacov & Tribes go down to Egypt | 2238 |  | **210** |
| Last of the 12 sons dies and slavery begins | 2332 |  | **116** |
| Birth of Moshe | 2368 |  | **80** |
| Exodus | 2448 |  | **0** |

**Possible Solution:** Chapter 15, verses 7-21 and the Covenant Between the Parts actually occurred 5 years prior to the Command of “Lech Lecha” (when Avram was 70 years old and was “transported” to Eretz Yisrael for the Covenant), and is recorded out of historical order. (Chazal placed an indication by starting “Shishi” at verse 15:7 to mark the 2 different sections)

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**Problem #1** *Age of Avraham*

In the order of the Parsha, the Covenant occurs after

Avram leaves Charan (at age of 75); famine occurs; Avram goes & returns from Egypt; Lot goes to Sodom; the war of the 4 & 5 kings; Avram’s victory over the 4 kings.

However:

In Chumash Bereshis, Parshas Lech Lecha, 15:13 it says that the children of Avram would be strangers in a strange land for 400 years.  Rashi explains this period began with the birth of Yitzchak.

In Chumash Shmos, Parshas Bo, 12:40 it says that the Bnei Yisrael are being redeemed after 430 years in exile. Rashi explains this count refers back to the time of the promise, the Bris Bein Habsarim. Avram was 100 years old when Yitzchak was born.

Thus, the Bris Bein Habsarim seems to have occurred 30 years before the birth of Yitzchak, when Avram was 70 years old.

**Problem #2** *Chapter 15*

1. Avram asks about children in verses 2-4. G-d promises children and he believes in HaShem and it is considered Tzedakah. But in verse 8, Avram again asks about children.
2. In verse 5, G-d takes Avram outside into night to see stars. Yet in verse 12, the sun now sets.
3. In verse 1, G-d appears in Avram in a dream. However, in verse 12, G-d causes a sleep to fall on Avram.

**Problem #3** *Adon*

On 15:8, Avram calls G-d “*Adon*”. And the Gemara Berachos (7b) says until this time, no one has called The Holy One, Blessed Be He by the name “*Adon*”. Yet in verse 15:2, Avram used the term my “*Adon”.*

**HE SHOULD NO LONGER BE CALLED AVRAM BUT AVROHOM**

לא יקרא עוד את שמך אברם והוה שמך אברהם (בראשית יז, ה)



**Berachos 13a: Bar Kapara:** One who calls Avrohom "Avram" transgresses an Aseh -- "v'Hayah Shimcha Avrohom"; R. Eliezer says, he transgresses a Lav -- "v'Lo Yikarei Od Es Shimcha Avram."

**None of the lists of the 613 Mitzvos list this as one of the positive or negative Mitzvos. Why not?**

1. Some say this concept is only from the rabbis and the text is used as an asmachta.
2. *Maharil Diskin* suggests that this law was only applicable while Avrohom was alive, and is no longer applicable after he passed away.
3. *Ben Ish Chai* states this mitzvah will be applicable again after the arrival of Moshiach.
4. *Rashbatz* says this law was not listed since was given prior to the giving of the Torah.

**What are the practical aspects of this law today?**

1. Most Rishonim (*Rif, Rosh, Rambam*) do not mention this law.
2. *Mogen Avrohom* does mention this law. However, Mishneh Berurah and other later poskim do not mention this law.
3. *Divrei Menachem* suggests that this law only applies to someone who wishes to change the name of Avrohom Avinu, but does not apply to anyone else named Avrohom (and thus is permitted to call such a person Avram).
4. However, the *Sdei Chemed* says this law does not apply to someone whose original name was Avram and changed it to Avrohom. However, this law does apply to someone whose original name is Avrohom that such a person is not allowed to be called Avram.
5. *Minchas Yitzchak* says that everyone is lenient to use nicknames for children with the name of Avrohom, such as Avremel or Avram. The only possible violation would be if the child was actually named after Avrohom Avinu.
6. *Maharshal* says some families have a tradition to name a child Avram after an ancestor that had that name. Perhaps, originally, the parents wanted to name a child Avrohom after an ancestor, but were unable since a living relative (from another side) was already named Avrohom.
7. *Bais Yechezkel*: The people of Poland and Hungary do express a concern for this law when they are careful not to swallow the letter “heh” when they said the name Avrohom, whether in tefilah or when reading the Torah.





**YOU ARE MY SISTER**

אִמְרִי־נָא אֲחֹתִי אָתְּ לְמַעַן יִיטַב־לִי בַעֲבוּרֵךְ וְחָיְתָה נַפְשִׁי בִּגְלָלֵךְ: (בראשית יב, יג)

The Medrash states that this Pasuk teaches that one does shecht an animal for a sick person on Shabbos.

**How do we understand this Medrash?**

1. We find that Sarah was allowed to be exposed to an aveira in order to save Avrohom. Even though this concept is derived from other places, since these two great people of Israel did such a public action regarded in the Torah, this teaches that such an action can be taught publically, plus, in event of need we do not look for a non-Jew, but a Jew should take the action of saving a life.
2. Avrohom was in danger of his life if he stated that Sarah was his wife. The Egyptians thought it was less of a problem to kill the husband than to transgress with a married woman (even though both are forbidden to non-Jews). Similarly one does a one-time stringent transgression of schechting on Shabbos (punishment of death by stoning) rather that providing a non-kosher piece of meat to be eaten which is not as stringent (lav) but involves a repeated transgression with each bit.
3. Avrohom could have prevented Sarah from possible transgression by divorcing her. However, divorce was not an option since they had a status of Bnai Noach. Therefore, this incident shows that one can perform a transgression (lying) in order for another to gain. Similarly one can perform a transgression on Shabbos in order to feed another (sick person that requires the meat).
4. The Medrash is offering that if one schechts for a sick person on Shabbos then a healthy person may also eat from that meat. Similarly the main actions of Sarah and Avrohom was to save a life, nevertheless they also accepted and benefitted from the gifts that were given to them
5. By means of a remez (allusion) the seven letters of words אחותי את reference the reasons of the seven Tana’im in Yoma 85 that offer opinions for the source of the Halacha h that saving the life of a Jew takes precedence over the laws of Shabbos.

|  |  |  |
| --- | --- | --- |
| R. Yishmael | Derived from the Pasuk "Im ba'Machteres Yimatzei ha'Ganav ... " (If one is permitted to kill [with all its implications] in place of *Safek* Piku'ach Nefesh, then one should certainly be permitted to break the Shabbos for that).  א first letter of the pasuk | **א** |
| R. Elazar | Derived from the Mitzvah of Milah - because if one may break Shabbos to rectify *one* limb then one may certainly do so to rectify the *entire body*.  ח for the eighth day of the Milah | **ח** |
| Shmuel | It is best learned from the Pasuk "ve'Chai Bahem ("Live with the Mitzvos", 'and do not die with them'). ו first letter of the pausk | **ו** |
| R. Yonasan b. Yosef | Learns it from "Kodesh Hi Lachem" (Shabbos is handed over to *us* [to observe], and not *us* to *it* [to die]).  ת part of the name יונתן | **ת** |
| R. Akiva | Inferred it from the Pasuk "veki yazud ish al reaihu … me'Im Mizbechi Tikachenu Lamus", (If we will even interrupt the Avodah (which over-rides Shabbos) to call a witness (whose testimony may not be of any value), to save someone's life then we should certainly break the Shabbos in order to do so. י from the word יזד | **י** |
| R. Yosi b. R. Yehudah | Learns it from the excluding word "Ach" (to teach us that there are cases where one is permitted to break the Shabbos). א from אך | **א** |
| R. Shimon b. Menasyah | Derives it from "ve'Shameru B'nei Yisrael Es ha'Shabbos" (Torah says one should break one Shabbos to enable the person who will otherwise die, to keep many Shabbasos).  ת from the word תורה | **ת** |

Further, the Gematria of the phrase את למען ייטב לי בעבורך counted with the numbers of words equals the Gematria of the phrase מבאו נלמד ששוחטים לחולה בשבת

**AVROHOM AND COHANIM**

בראשית פרך יד:

****יח: ומלכי צדק מלך שלם הוציא לחם ויין והוא כהן לאל עליון

יט: ויברכהו ויאמר ברוך אברם לאל עליון קנה שמים וארץ

כ: וברוך אל עליון אשר מגן צריך בידך ויתן לו מעשר מכל

*Nedarim 32a*:

**(R. Zecharyah):** (Initially) HaShem wanted that the Cohanim should descend from Shem (son of Noach) - "He was a Cohen to HaShem"

**1.** Then,Shem blessed Avrohom prior to blessing HaShem - "blessed is Avrohom (ברוך אברם)... and blessed is HaShem (ברוך א-ל)"

**2.** Avrohom objected - One does not bless the slave before the master!

**3.** Immediately, HaShem decreed that Kehunah would come from Avrohom – (Tehillim 110:1) "The word of HaShem to (Avrohom) (Tehillim 110:4) that you are a Cohen forever on the words of Malki Tzedek (Shem)" - indicating because of his words Kehunah went to the descendents of Avrohom.

**4.** "He (Shem) was a Cohen to HaShem", but his children would not be Cohanim.

**How do we know that Malki Tzedek refers to Shem** **(the son of Noach)?** **מ**לך **ש**לם Shem

**Why did Shem think to bless Avrohom first?** Shem thought to learn from HaShem that established the blessings of the Amidah first with Magen Avrohom and then Mechaiyeh haMasim (revival of the dead). He did not understand that HaShem has a different perspective that we are supposed to view (just like we have Shema Yisrael in our Tefillin and HaShem has a reference to the Jewish people in His Tefillin).

**How do we know that HaShem passed the Kehunah to the children of Avrohom?** “You (Avrohom) are a Cohen forever, on (because) of the words of Malki Tzedek (Shem lost the Kehunah since by his words he blessed Avrohom first).

**Where in halacha is this concept of “whom to bless first” applicable?** Orach Chaim 583 hilchos Rosh HaShana:

The custom on the first night of Rosh Hashana is to eat an apple and say the “Yehi Ratzon” as a sign for a blessing of good for the forthcoming year. When does one say the “Yehi Ratzon”? Halacha has another principal that the blessing on a food or mitzvah should occur immediately preceding the action (eating or performing the mitzvah). *Elef Magen* (Rav Frankel) says even though it is not fitting to precede the blessing for humans (“Yehi Ratzon”) to the blessing of HaShem (Creator of the apple); therefore, the majority opinion is that first one says the blessing on eating an apple and then says the “Yehi Ratzon” and then eats the apple. Similarly, the *Elef Magen* states that one should first say the blessing “HaGefen” or “Shehakol” (blessing to HaShem) and afterwards one makes LeChayim to another person.

Similarly, we see by Yitzchak and Yaacov that they first blessed HaShem and then blessed others.

A possible hint to this concept "ברכת ה' היא תעשיר"; as if to say that when one blesses HaShem first, then one‘s blessing will be successful and one becomes rich.



*Tehillim 110* is interpreted by Commentators as to referring to different people:

Avrohom Avinu

Dovid haMelech as a young man (prior to becoming King)

Dovid haMelech as the established King

King Moshiach

**REBBE’S UNDERSTANDING OF SOME ISSUES FROM PARSHAS LECH LECHA**

|  |  |  |  |
| --- | --- | --- | --- |
| **TYPES OF LOVE OF THE SOUL**  לקוטי שיחות כ' | | | |
| *Brother & Sister* | Natural matter; doesn’t stop | Soul’s own connection to HaShem | עבודת הנשמה |
| *Husband & Wife* | Longing of the Soul | Transformation of the Body  “become one flesh” יחוד | עבודת הגוף |

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **AVROHOM PREPARES FOR THE BAIS HAMIKDASH**  לקוטי שיחות ל ' | | | | |
| *1st Altar*  *(1st Bais HaMikdash)* | Providing sustenance | Shelamim | Eating of the korban | Service of Torah & Mitzvos feeds the soul |
| *2nd Altar*  *(2nd Bais HaMikdash)* | Atonement | Chatos | Sprinkling of the blood | Service of Teshuvah |
| *3rd Altar*  *(3rd Bais HaMikdash)* | No ulterior motive | Olah | Revelation of the Divine Presence | Mesiras Nefesh |

|  |  |  |
| --- | --- | --- |
| **Differing Sources of the Law That An**  **On-Time Milah Overrides Shabbos**  לקוטי שיחות לה ' | | |
| *Condition in the laws of Shabbos* | זו מילה שמותר לעשות בשבת | ושמרו בני ישראל את השבת לדורותם ברית עולם |
| *Permission from the laws of Milah* | ביום אפילו בשבת | ביום השמיני ימול |
| *Prior to Torah & higher than its limits; connection to the essence; (בעצם היום) Shabbos and Yom Kippur* | גזירה שוה לשבת | לאות ברית (יז, יא) לדורותיכם (יז, יב) |

|  |  |  |  |
| --- | --- | --- | --- |
| **G-d’s Promises Regarding Eretz Yisrael**  לקוטי שיחות טו ' | | | |
| *“I will give”*  *(יב, ז)* | Future tense  Not connected to Avrohom | Gift  (from G-d) | *Conquest by Yehoshua*  Conveyed sanctity through ownership rights; when ownership finished so did sanctity |
| *“I have given”*  *(טו, יח)* | Past tense  Connected to Avrohom | Inheritance/Chazaka  Avrohom walked the land | *Acquisition by Ezra (chazaka)*  Sanctity acquired  and conferred forever |
| ***Inner Dimension*** | | | |
| *Gift* | Level of Tzadik | From Above down | Conquering without facing real opposition (from the world) |
| *Inheritance* | Level of Baal Teshuvah | From below to Above | Engaging and purifying the world |

תורה תמימה

TORAH TEMIMAH

START OF THE TWO THOUSAND YEARS OF TORAH

בראשית פרק יב, ה וְאֶת-הַנֶּפֶשׁ אֲשֶׁר-עָשׂוּ בְחָרָן

מסכת עבודה זרה דף ט/א תנא דבי אליהו ששת אלפים שנה הוי העולם שני אלפים תוהו שני אלפים תורה שני אלפים ימות המשיח, שני אלפים תורה מואת הנפש אשר עשו בחרן

(The six thousand years are divided into three 2000-year periods) The 2000 years prior to era of Torah were considered Tohu (confused) since without Torah, and man was no different than the animals. And the era of Torah begins when Avrohom and Sarah “made” (converted) souls to G-d in Charan. This occurred when Avrohom was 52 years old (born 1948) in the year 2001 from Creation.

BE CAREFUL WITH THE HONOR OF ONE’S WIFE

בראשית פרק יב, טז וּלְאַבְרָם הֵיטִיב בַּעֲבוּרָהּ

מסכת בבא מציעא דף נט/א א"ר חלבו לעולם יהא אדם זהיר בכבוד אשתו שאין ברכה מצויה בתוך ביתו של אדם אלא בשביל אשתו שנאמר ולאברם הטיב בעבורה

The simple understanding is that the subject of the verb היטיב (he made good) is Paroh. However, the actual subject is HaShem, just that He distributes good through a process involving people.

AVROHOM MERITED THE TWO MITZVOS OF TZITZIS AND TEFILLIN

בראשית פרק יד, כג אִם-מִחוּט וְעַד שְׂרוֹךְ-נַעַל וְאִם-אֶקַּח מִכָּל-אֲשֶׁר-לָך

מסכת סוטה דף יז/א דרש רבא בשכר שאמר אברהם אבינו אם מחוט ועד שרוך נעל זכו בניו לב' מצות חוט של תכלת ורצועה של תפלין

Rashi says Avrohom received merit since he removed himself from the stolen items. This is not understood since these items were spoils of war, and the victorious party has a right to them (how are they stolen?).

T.T. We understand that Avrohom acted in order to make a Kiddush HaShem. Thus, he could have been exempt from returning the times, but by acting out of concern for Kiddush HaShem, the items became to him like stolen items. And for this action Avrohom received merit.

Or, perhaps one could say that Avrohom chose not to benefit from spoils of a war of miracles (and not by his own might). Many miracles occurred (only 318 men or Eliezer, the sand turned into arrows, etc.) which he considered excluded the spoils from the standard transfer of ownership.

T.T. One should also be aware of the disagreement regarding Techeles. Rashi maintains that two threads of the Tzitzis are white and two are Techeles. Whereas, Rambam says three are white and only one is Techeles. Since this Midrash refers to a thread (singular) of Techeles, it seems to support Rambam’s opinion. However, Rashi could explain the singular refers to the general concept of Techeles

Also one should be aware that other Midrashim state that the merit of Avrohom for his children were the thread of Techeles and the shoe of Chalitzah (when a Yavam declines to marry the widowed sister-in-law). The shoe obviously has more of a direct connection to the verse which mentions a shoe. However, the mitzvah of Chalitzah is not a positive situation and it is difficult to refer to it as a reward.

תוספת ברכה

TOSEFES BERACHA

בראשית פרק יב, טז וּלְאַבְרָם הֵיטִיב בַּעֲבוּרָהּ

A person should always be careful with the honor of one’s wife, since a blessing occurs in one’s house only for the sake of the wife. This is the intention of the above verse about the blessing from HaShem. even though the verse appears to be referring to the benefit from Paroh, Chazal explain otherwise.

בראשית פרק יג, ח וַיֹּאמֶר אַבְרָם אֶל-לוֹט אַל-נָא תְהִי מְרִיבָה בֵּינִי וּבֵינֶך

The previous verse mentions a ריב between the shepherds of Lot and Avrohom. This verse uses the word מריבה. The latter word indicates a more difficult and harsher level of disagreement than the former word. Avram requested that Lot and himself should not allow the small disagreement between their workers to grow into a much harsher disagreement that they would be unable to quiet. Thus, Avram suggested this advice of separation and used the word נא, a language of request, indicating that he was pleading to Lot to prevent a greater disagreement.

בראשית פרק יג, יג וְאַנְשֵׁי סְדֹם רָעִים וְחַטָּאִים לַה' מְאֹד:

Rashi (bringing from Chazal) states that word רעים is with their bodies, and חטאים is with their property, and לה' מאד is that they rebelled against G-d. Why did Chazal break this verse into many parts, when the simple explanation seems to be that they were bad and sinned to G-d very much?

It is possible to explain by reviewing the mesoratic “notes” (trop) in the verse. An אתנחתא is under the word וחטאים. This indicates a “pause” in the reading, which indicates that the words should be separated and explained separately and not as one unit.

In addition, by explaining the phrase לה' מאד by itself to indicate that they rebelled against G-d, we might be able to understand the pleas of Avram to HaShem on behalf of Sodom. Avram seems to only plead for the righteous in Sodom and not for the sinners in the city. Once we explained that the sinners had already rebelled against Hashem, Avram was unable to offer a reason to save the sinners, but could only plead that the righteous should not be punished together with the sinners.

בראשית פרק יד, יב וַיִּקְחוּ אֶת-לוֹט וְאֶת-רְכֻשׁוֹ בֶּן-אֲחִי אַבְרָם

Previously when going down to Egypt, the text stated Lot the son of Avram’s brother and then mentioned the possessions. Then, when returning to Israel, the possessions (which had greatly increased) separated Lot from the family connection. Immediately following is the disagreement that arose between the shepherds of Lot and of Avram. And in this verse, while living in Sodom, the possessions separate Lot from Avram clearing indicating the cause of the disagreement.

בראשית פרק יד, יד וַיִּרְדֹּף עַד-דָּן

Many times the approach of the Torah text is that when one word ends with a letter and the next word begins with the same letter, then the Torah removes the first letter of the second word (and sometimes the opposite, the last letter of the first word is removed). In essence one letter is written but implied for both words. (In the Sefer, 13 examples are brought) In this case, the third word should be דדן, which is a well known place, actually mentioned earlier in Parshas Noach. But the first ד is dropped to only דן.

ברוך שאמר

BARUCH SHE'AMAR

אדון עולם

It is possible to explain why the morning prayers begin with this prayer.

The Gemara (B’rachos 7b) states that from the day the world was created no one called to HaShem in the title of אדון until Avram (Bereshis 15, 8). The three Avos established the three daily prayers. And Avrohom as the first of the Avos established the first prayer, Shacharis. Therefore, we begin the prayers with a prayer that references Avrohom in recognition of his initialization of the prayer services.

מגן אברהם

HaShem also protected Yitzchak (at the Akedah and from Avimelech) and Yaacov (from Lavan, from Esav and from the people of Shechem). Nevertheless, this modifier was applied specifically to Avrohom since the verse specifically applies it to him אנכי מגן לך (בראשית טו, א).

יראי ה' בטחו בה'

Since other segments refer to Yisrael and Aharon, who is the group “those that fear HaShem”? Thus, this group refers to righteous converts.

Even more, righteous converts are beloved to Hashem from all the multitudes that were at Har Sinai (see Tanchuma on Parshas Lech Lecha). All the people at Har Sinai witnessed the thunder, lightning and the sound of the shofar, yet most of them did not fully accept the Kingship of Heaven. But a convert who saw none of these miracles, did accept the yoke of Heaven, and thus, is beloved to HaShem.

With this understanding we can now understand a difficulty in the Shira, זה א-לי ואנוהו אלקי אבי וארוממנהו. Since the second part of the phrase mentions the G-d of my father, then the first part must refer to a group that does not have such lineage. Thus, the first part of the phrase (זה א-לי) also refers to a convert, who can not refer to the G-d of his biological father. And due to the elevated status of converts to G-d, the section said by a convert is placed first.

הגדה של פסח

HAGADAH OF PESACH

מרור זה שאנו אוכלים על שום שמררו המצרים את חיי אבותינו במצרים

The reason for the central place in the Seder of Matzah and Pesach is understood since they both allude to the redemption. But it is not clearly understood how Marror, which alludes to the bitterness and affliction that occurred in Egypt, could also allude to the redemption.

However, we know from Parshas Lech Lecha that the exile in Egypt was supposed to last 400 years. However, the difficulty and increased bitterness that actually did occur led to a reduction of the exile by 190 years (only 210 years as explained by Rashi Shmos 12,41). Thus, Marror is fitting to be included as one of the main three components since it does allude to the difficulty of the exile which contributed to the early redemption.

בעל הטורים על התורה

Baal HaTurim

**Take and Go**

בראשית יב,יט: לָמָה אָמַרְתָּ אֲחֹתִי הִוא וָאֶקַּח אֹתָהּ לִי לְאִשָּׁה וְעַתָּה הִנֵּה אִשְׁתְּךָ קַח וָלֵךְ:

The *Baal HaTurim* notes that the word וָלֵךְ appears five times in Tanach:

1. Here in regard to Sara, “Here is your wife, take her and go”;
2. “Here, Rivka is before you, take her and go”;
3. With regard to Avishag the Shunamite, “lead and go” (II Melachim 4;24), which teaches that she was righteous as the Matriachs;
4. “Take your staff and go” (II Malachim 4.29);
5. “Take in your hand the scroll wherein you have read…and go” (Yirmiyahu 36,14) teaches that although the Torah does not state explicitly Paroh did give Avram gifts (when he sent him away) as it does state by Avimelech, as indicated by “take with your hand” that Paroh gave Avram articles where are given over from hand to hand.

Avigash was employed by King Dovid at the end of his life to keep him warm as mentioned in the first two chapters in II Melachim. Radak says she was 12 years old at the time. He then notes that the Shulamite woman of this verse was identified as her sister by Pirkei deRabbi Eliezer, who later encountered Elisha. Radak further offers that the two women complement each other just like Rochel and Leah, each righteous.

**Baruch HaShem**

בראשית יד,יט: וַיְבָרְכֵהוּ וַיֹּאמַר בָּרוּךְ אַבְרָם לְאֵל עֶלְיוֹן קֹנֵה שָׁמַיִם וָאָרֶץ:

The *Baal HaTurim* notes that there are seven Pesukim in the Torah which contain a berachah upon Hakadosh-Baruch-Hu …

"Baruch HaShem Elokei Sheim" (No'ach 9:26).

"u'Baruch Keil Elyon" (Lech-l'cha 19:26).

"Vayomar: 'Baruch HaShem Elokei Adoni Avraham' " (Chayei-Sarah 24:27).

"Vo'Ekod, vo'eshtachaveh la'HaShem va'avorech es HaShem" (Chayei-Sarah 24:48).

"Vayomer Yisro, 'Baruch HaShem' " (Yisro 18:10).

"ve'Achalto ve'sova'to u'verachto es HaShem … " (Eikev 8:10).

"Baruch marchiv Gad" (ve'Zos-ha'B'rachah 33:20).

The above Pesukim contain a total of a hundred words, corresponding to the 100 Berachos that one is obligated to recite each day. The seven Pesukim correspond to the seven Berachos of the Shabbos and Yom-Tov Amidah. In five of them, the Name of HaShem is next to the word "Baruch", corresponding to the five Books of the Torah over which one recites a berachah, and if one adds to them "u'Baruch Keil Elyon", they correspond to the six Sedarim of Mishnayos.

**Twenty-Five Years Hence**

בראשית טו,ה: וַיּוֹצֵא אֹתוֹ הַחוּצָה וַיֹּאמֶר הַבֶּט-נָא הַשָּׁמַיְמָה וּסְפֹר הַכּוֹכָבִים אִם-תּוּכַל לִסְפֹּר אֹתָם וַיֹּאמֶר לוֹ **כֹּה** יִהְיֶה זַרְעֶךָ:

The *Baal haTurim* points out that Gematriyah of "koh" is twenty-five. G-d was hinting to Avroham that Yitzchak would be born in twenty-five years. Avraham was seventy-five years at the B'ris bein ha'Besarim (where this Pasuk was said), and Sarah gave birth to Yitzchak when he was a hundred.

Moreover, the Gematriyah of "yih'yeh" is thirty, a hint that in every generation there will be thirty Tzadikim of the caliber of Avroham Avinu that would sustain the world. The Gemara (Chullin 92a) additional states that there will always be 30 righteous non-Jews whose merits will sustain the non-Jewish nations of the world. This is understandable since Avroham was the father of nations, Jewish and non-Jewish.

**Understanding the Parsha according to the Rebbe**

***QUESTION:***  *How could Avrom be concerned about the gifts at the time that Sarai and himself were in physical danger?*

***ANSWER:*** Avrom knew that in the merit of Sarai, their safety was assured. Even more so, in the merit of Sarai they would obtain the great wealth (elevation of the holy sparks) of Egypt, which were the gifts that she received. *(לקוטי שיחות כרך כ, עמ' 38)*

***QUESTION*:** *What is the lesson that the first command to the father of the Jews was that he should move from one land to another?*

***ANSWER:*** The command by G-d through Avrohom for all the Jews to leave the land of physical materialism and go towards a land of spirituality. Our purpose given by G-d is to rise above our physical limitations and reach for spiritual avenues and a relationship with HaShem. *(ספר השיחות תש"נ, כרך א, עמ' 96***)**

***QUESTION:*** *If Avrohom did all the Mitzvos, even though not yet commanded, why did he wait to do the bris milah until commanded?*

***ANSWER:*** The Avos observed the mitzvos in deed, but the holiness did not permeate the physical articles; yet, their mitzvos makes it possible for us to have holiness permeate the material realm. However, one mitzvah (Milah) needed to be done in a way to make a connection within the physical realm due only to the command of HaShem. Thus, Avrohom waited to do this mitzvah until he was commanded. This mitzvah draws down spirituality into the physical world (a onetime act that affects the physical flesh) and lasts a lifetime (remains circumcised). *(לקוטי שיחות כרך ג, עמ' 757)*

***QUESTION:*** *Chasidus explains that Lech Lecha is a concept of constant ascent in spiritual growth. How does the descent of Avrohom in Egypt (which is part of the Parsha) fit into this concept?*

***ANSWER:*** The name of the Parsha implies a constant spiritual climbing. However, even a descent (like going to Egypt) is for the sake of the subsequent ascent and is included in the concept of ascent. Thus, one should not despair at any current distressed situation. This current concealment is really only external, and is a part of the future ascent. *(לקוטי שיחות כרך ה, עמ' 57)*

***QUESTION:***  *HaShem promised the land of Israel to Avrohom’s descendents, but only after much toil and striving. Why can’t Hashem provide this good (and all the possible good) without all labor?*

***ANSWER:*** HaShem is the true source of good. If we were handed the benefits without toil, we would not have an active part in the acquisition. Rather, He established the “system” of toil and labor to reach our goals, so we could fully participate and become partners in the outcome. *(לקוטי שיחות כרך יט, עמ' 93)*

***QUESTION***: *Why does the Torah wait until Avrom was 75 years old to tell us about the details of his life without mentioning the earlier occurrences (discovering HaShem, being thrown in the fire, etc.)?*

***ANSWER:*** Avrohom’s mission (the start of Judaism) begins with the command from HaShem of Lech Lecha. Thus, no need to know about any prior activities of Avrohom since that would distract from the main concept that the connection to HaShem begins with doing Mitzvos. *(לקוטי שיחות כרך כה, עמ' 47)*