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RAV BRAZIL PARSHAS LECH LECHA תשפ"ז

AVRAHAM AVINU THE GIANT AMONGST THE GIANTS

The first prophetic revelation between Hashem and *Avraham Avinu* began with the words לך לך which is interpreted to mean according to Rashi go for your benefit. Literally however, it translates go to **you**. What message does this convey to the founder and first Yid of *Am Yisrael*? On the *passuk* אלה תולדות השמים והארץ **בהבראם** (Bereishis 2,4) these are the products of the heavens and earth when they were created. *Chazal* see in the word **בהבראם** the name of *Avraham* **באברהם**. Now the line reads thus, that the heavens and earth were created **with** *Avraham* in mind. This can be interpreted in two ways. One is the world was created **with** the *middah* of *Avraham* which is *chesed* עולם **חסד** יבנה(Tehillim 89,3). Hashem's desire in creating the universe is to bestow kindness to Man who by choosing a moral and pious way of life will be rewarded in *Olam Habah* with the revelation of Hashem. A second interpretation can be that the world was created **for** Avraham the founder of *Am Yisrael*. This mission purpose is alluded to in the first word of the Torah בראשית upon which Rashi comments the בשביל ישראל שנקראו ראשית the world was created only for *Yisrael* who are called ראשית. *Avraham Avinu* is the ראשית of the ראשית.

Chazal say Sanhedrin 37 חייב אדם לומר בשבילי **נברא** העולם one is obligated to say that the world was created for me. Besides Adam who was the first human created on planet earth, Avraham was the first *human* born ראשית דראשית which manifested the purpose and end goal of creation. The word **נברא** is *gematriah* **אברהם** including the five letters of his name. Even though every Yid must say the world was created for me, Avraham alone is alluded to specifically in the above *passuk* that supports this concept**.**

Just like in a circle the point of *reishis* comes in contact with the אחרית at the end of the journey of attaining *shelaimus*. Furthermore, the *raishis* which is compared to a seed possesses in it the potential of the entire full grown tree. Therefore we find that Avraham during his lifetime came in contact with the *Four Galiyos* and *Moshiach*. As the Medrash says that that the war that he fought with the Four Kings which he defeated, corresponded to the Four future Exiles. By defeating them he achieved that *Yisrael* will be able to spiritually survive the darkness of the *Galus* מעשה אבות סימן לבנים. *Chazal* also say that hidden in Lot his nephew lay the *neshama* of *Dovid Hamelech* through his daughter and the nation of *Moav* from which came *Rus* **בסדם** עבדי **דוד** מצאתי (Tehillim 89,21 ב"ר מא,ד). In fact the commentators say that is why Avraham took a special interest to save Lot in order to protect the *neshamah* of *Dovid* and *Moshiach* in order it should not fall into the possession of the *Kelipos* and evil forces. Avraham was actively involved in the beginning of *Am Yisrael* and was busy with the end of *Klal Yisrael* protecting *neshama* of *Moshiach* – a full circle already in the making in the seed stage of *Yisrael*.

The *avoda* of the *Avos Hakdoshim* throughout their lives consisted of making themselves a **Merkavah**, a chariot, for the *Shechinah*. A chariot is nullified to its rider as it has no choice of its own. צמאה לך נפשי **כמה** לך בשרי (Tehillim 62,5) *Dovid Hamelech* writes my *nefesh* thirsts for you, my flesh **כמה** has a deep *taavah* for you. The *meforshim* say that this word כמה is only found in *Tanach* here in this *passuk*. Therefore they are not 100% sure of its exact definition. To me this inability to compare it to another word demonstrates that the *madragah* כמה is beyond human comprehension and off the charts. We suggest that in the word **מרכבה** itself which was the *madraigah* of the *Avos Hakedoshim* is hinted this level. The letters spell **בר כמה** which translates as **someone** whose spiritual identity is **כמה** which *is gematriah* **היכל**. The בשר flesh and body of the *Avos* were like the היכל of the *Beis Hamikdash* sanctified and elevated totally to Hashem serving as a resting place for Hashem's *Shechina*. The *Avos* were **כמה** people which the Malbim writes means **תאב** similar to the word **תאוה**. Note that **תאבו** which means that they had **an extreme thirst** to connect to Hashem spells **אבות**. **Their** thirst for *deveikus* in Hashem was so intense that the Sefer Chassidim writes siman 165

למה אוהב הקב"ה האבות כי היו כ"ד שעות בסדר אחד שלא היה לבם פונה מחפצי שמים אפילו בחלום

That even in their **dreams** there were no other contents besides Hashem.

The total years of life of the *Avos* was **502** Avraham 175, Yitzchak 180, and Yaakov 147. Their total lives were *gematriah* **בשר** living a life of being a *merkavah* **בשרי** לך כמה.
How does one even come close to being a *Merkavah* like the *Avos*? We suggest the following. There are four levels in creation. The lowest is דומם inanimate such as water earth etc. The next level is צומח vegetative, the third is חי living creatures such as an animal, and the highest is מדבר which is Man who alone was gifted with *neshama* and the power of speech. On a simple level the elevation process in creation is that water gives life to vegetation which is eaten by the animal and *shechted* by Man who makes a *beracha* on it when he eats it. Thereby he elevates all three prior levels. It is up to Man to view everything in creation as an opportunity to dedicate it and return it back to Hashem.

If one takes the *gematria* of these four levels **דומם צומח חי מדבר** including in the count plus four more for the words, it will come to **502** the years of the *Avos*. Their lifetime drive to totally unite with Hashem covered all the bases not leaving out even one drop of water or a blade of grass. לה' הארץ ומלאה everything on earth is Hashem's even Me. כל עצמותי תאמרנה ה' מי כמוך.

Hashem tells Avraham לך לך go unto **yourself** for you are the **seed** of the universe which contains the entire universe בהבראם. You are the first cause and the last cause of creation. You are my Beloved and so too are all your future generations that will come from you.

The Sfas Emes בראשית תרסא writes concerning the *madraiga* of *Avraham Avinu* that Avraham was **bigger** than *Adam Harishon*.



ואברהם אבינו ע"ה שכתיב בו (כו כד) בעבור אברהם עבדי נתעלה מבחינת עבד לבן ונתעלה **יותר מאדם הראשון** כמו שאמרו חז"ל (ב"ר יד ו) האדם הגדול בענקים (יהושע יד טו) שהיה אברהם אבינו עליו השלום גדול מאדם הראשון. ובודאי מה שהניח הקדוש ברוך הוא את האדם בגן ואחר כך גירשו משום שהיו כלולין בו זרע ישראל שהם בני עולם הבא וגן עדן. ומצד תערובות הרשעים שהיו בו אחר החטא נתגרש מגן עדן.

Avraham Avinu never ceased ascending to higher levels. First he was called an *eved* to Hashem and later a son. He ascended to the point that he was called the greatest Man amongst the giants. This is a testimony referring to *Adam Harishon* that Avraham was greater than *Adam Harishon*. I am sure that the only reason why Adam was placed in Gan Eden by Hashem is because he contained all the *neshamos* of *Am Yisrael* who will be dwellers in *Olam Haba* and *Gan Eden*. The only reason why he banned from *Gan Eden* was because after the *chait* the souls of the *goyim* entered his being and therefore Adam was forced to leave for they have no place in *Olam Habah* or *Gan Eden*.

לך לך go and ascend to your greatness *Avraham*. You will become greater than *Adam Harishon*. This is what enables you to repair his *chait* of the **Aitz Hadaas** because you will be האדם הגדול בענקים. After he failed, his stature and dimensions were diminished one hundred *amos*. Within you *Avraham* lies the *tikkun* of those 100 lost *amos*. **לך לך** is *gematriah* **100**. We as *Bnei Yisrael* Avraham's descendants have inherited Avraham's mission to achieve this destiny. So let us start picking up the pieces and repair the world.

Rav Brazil, Gut Shabbos