

# Sha'arei Eliyahu

## פרשת לך-לך

לעילוי נשמת

 DAVID ben IMASHALOM  
 ZILPA bat SARACH  
 ZEVO bat HEDVO

## Table Talk

### Lessons on the Parasha

In this week's Parasha we read about the life of Abraham Avinu, how he went through the different tests in his life and the hesed he had towards all those around him. One of the interesting events that we read about in the Parasha is the war between the four kings and the five kings that Abraham joined after his nephew Lot was taken captive. One of the kings of that time was called אריוך מלך אלסר [Arioch king of Elasar].

Arioch had potential to reach great heights. However he fell short as we know because he was part of the four kings that kidnapped Lot causing Avraham to join the war. So Hashem said that when he passes away Hashem will send a person that throughout the entire Gemara will be called Arioch. That person is Shmuel. The famous Shmuel that is always seen throughout the entire Shas as a contradictory opinion against Rav.

There is a Midrash about Arioch Melech Elasar that states that he had to return into this world in order to fix his Neshama and that he came back as two people. Those two people are Rav & Shmuel. As a side note this shows us the greatness of the people [even wicked ones] in the times of Avraham Avinu. If a "simple" king came back as two of our greatest sages in history how much greater must Avraham been? It really gives us something to think about.

To bring support for Arioch coming back down into Rav and Shmuel the Gemara tells us that Shmuel was called Arioch. The support for Rav is that throughout Shas when Rav and Shmuel argue in cases of אסורים what's allowed vs not allowed [e.g. Nida, Kashrut, Chametz etc.] we follow Rav's opinion, making him מלך אסורים [King over Issurim] don't read Issurim rather Elasar.

Avraham Avinu wasn't destined to be rich and wealthy, yet Hashem gave him wealth beyond measure. When Pharaoh takes Sarah [thinking she is Avraham's sister] the Torah in perek 12 pasuk 16 says ולאברם היטיב [בעבורה] for her sake. All of Avraham Avinu's wealth is a result of Sarah Imenu. When a person is good to his wife Hashem showers him with Beracha [even if he isn't destined for it].

~R' Yosef Akilov



Shabbat Shalom U'Mevorach



### SHABBAT SCHEDULE

Mincha	5:30 PM
Candle Lighting	5:39 PM
Shacharit	8:30 AM
<b>SHEMA (MA)</b>	<b>9:19 AM</b>
<b>SHEMA (GRA)</b>	<b>10:00 AM</b>
<i>Derasha</i>	4:15 PM
<b>Mincha</b>	<b>5:15 PM</b>
<b>SUNSET</b>	<b>5:56 PM</b>
<b>Shabbat Ends</b>	<b>6:38 PM</b>
Rabbenu Tam	7:08 PM

### SHORT & SWEET

וְעַתָּה הִנֵּה אִשְׁתְּךָ קִדְּוָה וְלֹךְ  
 "And now, here is your wife; take [her] and go etc." (Bereshit 12:19)

Pharaoh was able to speak words of prophesy without realizing. Here, Pharaoh hinted to Avraham that his wife, at that time, Sarai, would soon receive the letter (ה) "hey" in her name becoming Sarah. That letter would aid in allowing her to conceive a child. This is hinted to in the word הנה - Pharaoh said הן ה' - with the letter "hey" she will be your true wife.

עוד יוסף חי דרשות

1. At what age did Avraham begin lecturing for Hashem's Honor?
2. Which two relatives lived under Avraham Avinu's roof, both as servants?
3. When can giving someone honor make you rich?

1. Avraham started preaching about Hashem's awesome, complete power at age 52 or 60. (Presumably he started at a much younger age, but at this age he was much more experienced and effective. {Seder Hadorot})  
 2. Sarah's servant was Hagar who was the daughter of Pharaoh, while Avraham's servant was Eliezer who came from the people of Canaan. Both the Egyptians and Canaan are descendants of Cham [Noah's son]. {Hidushei Yosef}  
 3. There are numerous mitzvot that can cause one to become wealthy. One of these mitzvot is honoring one's wife. The Gemara attributes Avraham's extraordinary wealth to the great honor he accorded his wife Sarah. {Baba Metzia 59a, Kidushin 31a, Shabbat 119a.}

## מסר של שבוע - Weekly Dose of Ethics

א. מצות האמונה היא חלוקה לשני סוגים, האחד הוא, יש אדם שישועתו אינה רחוקה מן הטבע ואן רחוקה מן השכל, כי אם קרובה לטבע ולשכל, ועל כן אדם המאמין בה' שיושיעהו ישועה כזו אין לו שבח ושכר גדול על אמנתו כל כך. והסוג, השני שישועתו רחוקה מן הטבע ומן השכל מאד, ולכן המאמין בה' שיעשה לו תשועה כזו שהיא רחוקה מאד, הנה זאת אמונה חזקה וגדולה, והנה שכרו אתו גדול ועצום ורב מאד (גדולת חיים).

The Mitzvah of Emunah can manifest itself in two situations. The first is when an individual is placed in a situation where his salvation is plausible finding its roots in nature and in the normal course of things. When this individual believes that Hashem will surely bring him salvation, although it is a great feat, his praise and reward are not at their maximum. The second is when an individual finds himself in a situation where his salvation is unlikely according to nature. Therefore, when one believes that Hashem will nonetheless bring forth his salvation because Hashem is Almighty, his praise is great and his reward is immense. This Emunah is considered to be strong and great.

ב. מידת האמונה יש לה תואר אצל האחרונים יותר מן הראשונים, וכל מה שהדורות יורדים יש להם שכר יתר באמונה יעו כי דורות שראו בעיניהם נסים ונפלאות של יציאת מצרים וקריעת ים סוף ושל המדבר, אין להם כל כך פאר על שהאמינו בה', יען כי הם ראו בעיניהם מעשה הגדול אשר עשה ה'. וגם דורות שאחריהם, אף על פי שלא ראו בעיניהם אותם אותות של קריעת ים סוף, עם כל זה מוכרחים הם להאמין בהם, יען כי היו רואים נסים אחרים בעיניהם, ואם כן איך יכחישו בנסים שעברו, מאחר שרואים בעיניהם גם נסים כאלה (תשובה מחיים).

True Emunah manifests itself in the later generations rather than in the generations prior. The earlier generations saw the miracles and wonders of the Exodus of Egypt, the splitting of the sea, and the forty years in the desert with their own eyes. As a result there was no difficulty for them to believe in Hashem. Even the generations that preceded them witnessed miracles of their own sort and stature. The later generations, however, that are not privileged to witness such miracles possess true Emunah and their reward is far greater.

ג. לקיום התורה שתהיה מיוסדת וקיימת בידינו, שלא תמוט לא יפול מבין שלה כלום, צריך שלוש אמונות, שהם, שנאמן שנבואת משה רבינו אמת, וכל התורה נתונה מן השמים מאתו יתברך, ואם תחסר אמונה זו או אם תהיה חלושה, אז חם ושלמים יפול כל הבנין (דרושי חיים).

In order for the Torah to remain strongly in one's possession they must believe wholeheartedly that the prophesy of Moshe Rabbenu is true and that the Torah in its entirety was given from Hashem. If this foundation is unstable within an individual then, Heaven Forbid, the entire building will collapse.

## חודשים של שבוע - Weekly Dose of Insights

א. אל הארץ אשר אראך - אברהם אבינו ע"ה נצטווה לצאת ממקום הולדתו בח"ל, לארץ ישראל. חוץ לארץ, מסומלת כ"עולם העשייה", ונשלטת ע"י שבעים שרים. ואילו ארץ ישראל המסומלת כ"עולם הבריאה" נשלטת על ידי מלאך אחד. מטעם זה אמרו חז"ל (כתובות קי:): כל הדר בחו"ל דומה כמי שאין לו אלוה, והדר בארץ ישראל דומה כמי שיש לו אלוה. דבר זה מרומז בפסוק: "אל הארץ אשר אראך, נוטריקון א' שר כלומר בארץ ישראל שולט רק מלאך אחד. לשם צווהו הקב"ה ללכת (פניני הבן איש חי).

*To the land that I will show you etc."*

(Bereshit 12:1)

Avraham Avinu was commanded to leave his birthplace located outside the land of Israel in order to journey to Israel. The land outside of Israel corresponds to the lower worlds and the 70 angels of the 70 nations that dwell in them. Israel, however, corresponds to the upper world and the one angel that oversees the Jewish nation. That is the destination Avraham was told to journey to. In fact, it is alluded to in our verse. Hashem tells Avraham to go to the land that is א' שר or more precisely א' שר has one ministering angel - Israel.

ב. וַיֵּצְאוּ לְלֶכֶת אֶרְצָה כְּנָעַן וַיָּבֹאוּ אֶרְצָה כְּנָעַן - י"ל אומרו ויצאו לשון יתר. מאחר דקאמר ויבואו ואין ביאה בלא יציאה. ונ"ל בס"ד כי הצדיק המשתוקק לעשות מצות ה' קודם שיגיע זמן המצוה מעלה עליו הכתוב כאלו עשאה מתחלה קודם שהגיע זמנה. וכאן א"א היה משתוקק לבא ארצה כנען מאת יציאתו ולזה מעת שיצא כדי ללכת ארצה כנעו חשב לו יתברך כאלו בא בפועל לארצה כנען (בן איש חי דרושים).

*"They went to go to the land of Canaan, and they arrived to the land of Canaan."* (Bereshit 12:5)

Why did the Torah find it necessary to state that they went to go to Canaan? It would have been sufficient to merely state that they arrived in the land of Canaan. The explanation may be as follows. The Sages teach that when a righteous individual yearns to fulfill the Mitzvoh of Hashem before the time of the Mitzvah has come Hashem gives this individual credit as if a portion of the Mitzvah has already been completed. Here, Avraham Avinu yearned to fulfill Hashem's command to go to the land He will show him. As a result, Hashem gave him credit as if Avraham had already traveled the journey. That is what the Pasuk means here. Avraham had only "went to go" now and already Hashem viewed it as if they arrived in Canaan.