בס"ד

מאורות השבוע

לעיין • להתבונן • להתחזק

יוצא לאור על ידי מכון מאורות הכתב

גליון י"ד - שנת תשפ"ז | פרשת לך לך

לכבוד קוראינו היקרים,

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The Seder of Sefer Bereishis

Sefer Bereishis opens with "בְּרֵאשִׁית", which Chazal explain as "בשביל ישראל שנקראו ראשית" — the world was created for the sake of Klal Yisroel (Rashi, Bereishis 1:1). Chazal call Bereishis *Sefer HaYashar*, for it recounts the lives of the Avos, "אברהם יצחק ויעקב שנקראו ישרים" (Avodah Zarah 25a).

Hashem created man *yashar*, as the pasuk states, "אֲשֶׁר עָשָׂה הָאֱלֹקִים אֶת הָאָדָם יָשָׁר וְהֵמָּה בִקְשׁוּ חִשְׁבֹנוֹת רַבִּים" (Koheles 7:29), but mankind strayed from that straight path. The generations that follow represent a continuous process of *birur achar birur*, leading toward the ideal of "חַדֵּשׁ יָמֵינוּ כְּקֶדֶם" (Eichah 5:21). This process culminates in the emergence of Klal Yisroel — *Yisroel*, alluding to ישר־קל, and *Yeshurun* — the nation destined to restore mankind's original *yashrus*.

This profound idea is alluded to in the Torah itself. Its final words, "לְעֵינֵי כָּל יִשְׂרָאֵל", end with the letter ל, while its opening word, "בְּרֵאשִׁית", begins with ב. Together they form לב, alluding to the Torah's ultimate purpose: to cultivate a *lev yashar*.

This also explains the remarkable *seder* of Sefer Bereishis. The Torah passes rapidly through entire generations, recording little more than their names, until it reaches the Avos, whose lives it describes at length. The Midrash compares this to a king searching through earth and pebbles for a precious pearl. Once he discovers it, he casts aside the earth and devotes his attention to the treasure. Similarly, the Torah briefly recounts the early generations until it reaches Avraham, Yitzchak, and Yaakov — the precious pearls for whom the world was created (Tanchuma, Vayeishev 1; Rashi, Bereishis 37:1).

The account begins with Adam and Chavah, followed by Kayin, Hevel, and Sheis. Already here, mankind's departure from *yashrus* becomes evident: Kayin was overcome by *kinah*, jealousy, while Hevel, as explained in the teachings of the Maharal, was drawn toward *yofi* and *hevel hayofi* — the fleeting attraction of external beauty. The line of *yashrus* continued through Sheis and his descendants until Noach (Bereishis 4:25–5:29).

Three Sons — Three Paths in Life

The Torah tells us that all mankind descended from Noach's three sons: "שְׁלֹשָׁה אֵלֶּה בְּנֵי נֹחַ וּמֵאֵלֶּה נָפְצָה כָּל הָאָרֶץ" (Bereishis 9:19). The Maharal explains that these three sons represent three fundamental approaches to life, encompassing the motivations of mankind.

Modern psychology has similarly sought to identify what drives human behavior. One school emphasized man's instincts and desires, while another focused on his pursuit of recognition and social approval. The Torah, however, reveals a third and loftier motivation: acting *lishmah* — doing what is right simply because it is right.

These three approaches are reflected in Noach's sons. **Cham**, associated with *chumriyus*, represents one who follows his physical desires and instincts. **Yefes**, whose name alludes to *yofi*, beauty, represents one motivated by outward appearances and the approval of others. **Shem**, by contrast, represents *lishmah* — acting for the sake of truth, without ulterior motives.

This distinction emerges strikingly in the episode of Noach's disgrace. While Cham showed no concern for his father's dignity, Shem and Yefes covered him respectfully. Yet although they performed the same deed, their rewards differed: Yefes merited that his descendants would receive burial, while Shem merited the mitzvah of *tzitzis* with *techeiles* (Sanhedrin 70a).

The Netziv explains that their intentions were fundamentally different. Yefes sought to preserve his father's **external dignity**, covering his physical shame, and was therefore rewarded with burial, which honors the body. Shem, however, was concerned with his father's **inner, spiritual dignity**, and was rewarded with *tzitzis*, a garment of spiritual significance.

Thus, two people may perform precisely the same act, yet their deeds can be worlds apart. For the true measure of an action lies not merely in what a person does, but in the intention of the heart.

IN THIS GILYON

- The Seder of Sefer Bereishis
- Three Sons — Three Paths in Life
- Disengaging from all Foundations of Society
- The Birur Before Yitzchak's Birth

A RECAP OF THE PAST TWO WEEKS

Sefer Bereishis reveals how civilizations founded upon the ideals of Cham and Yefes — from the Dor HaMabul to the Dor HaHaflagah and the generations that followed — crumbled one after another, while the lineage destined to become Hashem's exalted nation remained steadfast in its yashrus, preserving the upright path for which mankind was originally created.

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גליון זה טעון גניזה

> **דער פינטעלע איד**
> DER PINTELEH YID
>
> *"Freud searched the human psyche and found taavah. Adler searched and found ego. But one must know where and how to dig for diamonds. A Gadol digs deeper, beyond desire and ego, and uncovers the neshamah tehorah — the priceless diamond of pure, untainted ratzon lishmah hidden within every Yid."*

Disengaging from all Foundations of Society

The Midrash places the command of *Lech Lecha* against the backdrop of mankind's repeated failures, expounding the pasuk "רִפַּיְנוּ אֶת כָּבֶל וְלֹא נִרְפָּאתָה עִזְבוּהָ וְנֵלֵךְ אִישׁ לְאַרְצוֹ" (Yirmiyahu 51:9):

> "רִפַּיְנוּ אֶת כָּבֶל" — בדור אנוש; "וְלֹא נִרְפָּאתָה" — בדור המבול; "עִזְבוּהָ" — בדור הפלגה; "וְנֵלֵךְ אִישׁ לְאַרְצוֹ" — "וַיֹּאמֶר ה' אֶל־אַבְרָם לֶךְ־לְךָ"
>
> *Bereishis Rabbah 39:5*

After the failures of the *Dor Enosh*, *Dor HaMabul*, and *Dor HaHaflagah*, Avraham Avinu was commanded to break away from the world around him and establish the foundations of a new nation.

Rabbi Shamshon Raphael Hirsch explains that Hashem's command to Avraham was far more than a physical instruction to relocate. לֶךְ־לְךָ means: go for yourself, separate yourself, break away from all the influences that normally shape a person's identity. "Your land, your birthplace, and your father's house" represent the three forces from which a person naturally draws identity: nationality, social standing, and family environment. Hashem was commanding Avraham to detach himself from the assumptions, values, and loyalties of the world around him, and to build himself instead upon a direct relationship with Hashem.

Until then, people were defined by their country, culture, and surroundings. A person belonged to the land into which he was born and was shaped by its beliefs and values. A German would fight for the values and culture of Germany, and a Frenchman for those of France, simply by virtue of having been born and raised in that environment, absorbing its culture, values, and way of life. But Avraham was called to become something entirely different: a person, and eventually a nation, whose identity would not be determined by geography, society, or ancestry, but by complete *bitul* to Hashem alone, and living a life governed exclusively by *ratzon Hashem*.

That is what the *pasuk* continues with: "וְאֶעֶשְׂךָ לְגוֹי גָּדוֹל" — "I will make you into a great nation." From Avraham would emerge a people not bound to one land as the source of its identity, but bound above all to Hashem and His mission, wherever they would be in the world.

Avraham Avinu, was being commanded to fulfill the very essence of "גר שנתגייר כקטן שנולד דמי" — a *ger* who becomes part of *Klal Yisroel* is considered like a newborn child (Yevamos 22a). He was to sever his ties with his former identity and begin life anew, no longer defined by his birthplace, family, or society, but by *Ratzon Hashem* alone.

Thus, *Lech Lecha* was not merely a command to leave one country and relocate to another, but to break free from all the bonds of society — its culture, values, and even family ties — and go, seemingly, nowhere! For your new identity as a *Yid* is not bound to the land of your birth or the society in which you live. A *Yid* is defined neither by nationality nor by culture, but by one thing alone: ***Ratzon Hashem*. You are a *Yid* — a citizen of *Malchus Shamayim*, governed by *Ratzon Hashem* alone.**

Every Step Was Another Lech Lecha

The Dubno Maggid explains that a person may embark on a journey for two reasons: to leave an undesirable place or to reach a desired destination. Avraham Avinu was commanded to accomplish both: "לֶךְ לְךָ מֵאַרְצְךָ וּמִמּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ" — to sever his ties with his former surroundings; and "אֶל הָאָרֶץ אֲשֶׁר אַרְאֶךָּ" — to journey toward the new life Hashem would reveal to him.

Yet Hashem deliberately concealed his destination. Rashi explains, "כדי לחבבה בעיניו ולתת לו שכר על כל דבור ודבור" — to endear the land to him and grant him reward for each Divine utterance (Bereishis 12:1).

Had Avraham known his destination, his thoughts might have been focused entirely on reaching it, with the journey serving merely as a *hechsher* for the *avodah* awaiting him there. But Hashem wanted **the journey itself to be an *avodah*** — an act of *mesiras nefesh*, relinquishing everything familiar without knowing what lay ahead.

Avraham was not merely traveling toward a new destination; he was leaving his past behind solely because Hashem commanded him to do so. With every step, he renewed his willingness to follow Hashem wherever He would lead him. **Every step was another act of *mesiras nefesh*. Every step was another *Lech Lecha*.**

The Birur Before Yitzchak's Birth

> "וְשָׂרַי אֵשֶׁת אַבְרָם לֹא יָלְדָה לוֹ וְלָהּ שִׁפְחָה מִצְרִית וּשְׁמָהּ הָגָר. וַתֹּאמֶר שָׂרַי אֶל אַבְרָם הִנֵּה נָא עָצַרַנִי ה' מִלֶּדֶת בֹּא נָא אֶל שִׁפְחָתִי אוּלַי אִבָּנֶה מִמֶּנָּה וַיִּשְׁמַע אַבְרָם לְקוֹל שָׂרָי"
>
> *Bereishis 16:1–2*

The Chida (*Pnei David*, Lech Lecha) raises two questions: Why does the Torah specify "לֹא יָלְדָה לוֹ" — *to him*? And what is implied by "עָצַרַנִי" — Hashem has restrained me?

The Chida explains that certain spiritual imperfections inherited from Avraham's ancestry still required a *birur*. Through Hagar and the birth of Yishmael, these elements would be separated, preparing the way for the birth of Yitzchak Avinu.

Only afterward, when Avraham was one hundred and Sarah ninety, the physical dimension of their lives had become increasingly refined, and they had attained extraordinary *madreigos* in mitzvos, *chessed*, and *emes*, were they ready to bring Yitzchak Avinu into the world — a child of exceptional *kedushah*.

Sarah Imeinu perceived this through *Ruach HaKodesh*. Thus, "לֹא יָלְדָה לוֹ" means that Sarah had not borne children because of *him* — the necessary *birur* had not yet been completed. "עָצַרַנִי ה' מִלֶּדֶת" refers to this delay; "בֹּא נָא אֶל שִׁפְחָתִי" would bring about the separation; and "אוּלַי אִבָּנֶה מִמֶּנָּה" expresses her hope of subsequently bearing a child of exceptional *kedushah*.

Accordingly, "וַיִּשְׁמַע אַבְרָם לְקוֹל שָׂרָי" means that Avraham recognized and heeded the *Ruach HaKodesh* in her words (*Pnei David*, Lech Lecha, Bereishis 16:1–2; see Bereishis Rabbah 45:1).

מאורות השבוע

מאורות חדשות

קונטרס פתחי שערים

על בראשית ושמות

מאת הגאון רבי **אליהו חיים שניידער** שליט"א
מרא דאתרא קהל תוספות יו"ט



"ויאמר מלך סדום אל אברם, תן לי הנפש והרכוש קח לך. ויאמר אברם אל מלך סדום, הרימותי ידי אל ה' קל עליון קונה שמים וארץ. אם מחוט ועד שרוך נעל ואם אקח מכל אשר לך, ולא תאמר אני העשרתי את אברם" (יד, כא–כג)

א איתא במס' חולין (פח ע"ב–פט ע"א): "ואמר רבא, בשכר שאמר אברהם אבינו 'אם מחוט ועד שרוך נעל', זכו בניו לשתי מצוות, לחוט של תכלת ורצועה של תפילין", ע"ש. ובפשטות, המידה כנגד מידה היא "חוט" כנגד חוט של תכלת, ו"שרוך נעל" כנגד רצועה של תפילין. אמנם, אפשר שיש בזה עוד מהלך.

ב והנה, ע' בפרקי אבות (ה, יט): "כל מי שיש בידו שלשה דברים הללו, מתלמידיו של אברהם אבינו כו': עין טובה, ורוח נמוכה, ונפש שפלה — מתלמידיו של אברהם אבינו כו'".

ופירש הרמב"ם, וז"ל: "עין טובה — כבר בארנו פעמים רבות שענין עין טובה היא ההסתפקות כו'. אמנם, ההסתפקות באברהם הוא אמרו למלך סדום, 'אם מחוט ועד שרוך הנעל, ואם אקח מכל אשר לך' וגו', וזה תכלית ההסתפקות, והוא שיניח אדם ממון גדול ואל יהנה ממנו, אפילו בדבר מועט", עכ"ל. הרי שגדלותו של אברהם אבינו, לפי הרמב"ם, היתה בכוחו להיות מסתפק במועט.

ג ובביאור מידת ההסתפקות, ע' בספר מתנת חיים (מאמרים ח"ב), וז"ל: "מדת ההסתפקות המוזכרת כאן, ענינה, שאדם המסתפק אינו זקוק ליותר ממה שיש לו. 'דורשי ה' לא יחסרו כל טוב' (תהלים לד, יא), מפרש השל"ה, דלעולם אין להם 'כל טוב', אבל העיקר שלא יהי' 'חסר' להם כו'. יסוד 'המסתפק' הוא להסתכל על מצבו ב'עין טובה', ושיהיה בשמחה עצומה במה שלפניו, שיחוש שיותר לא חסר לו כלום, זהו 'מסתפק'.

זאת כוונת הרמב"ם, שמידת עין טובה היא ההסתפקות, שכן המסתפק כפי מה שביארנו, אין בו מקום באמת לקנאה, כי אפילו יש לחבירו יותר, לא יקפיד ע"ז כלל, כי הרי הוא לעצמו לא חסר לו מאומה", עכ"ל, ע"ש.

ד כשאמר אברהם אבינו "אם מחוט ועד שרוך נעל", גילה את רצונו להיות מסתפק במועט, וכמו שכתב הרמב"ם בפירוש המשניות. ומידה זו מאפשרת לאדם לגדול ברוחניות, וכמו שכתב החפץ חיים. ולפי זה מובנת המידה כנגד מידה: בציצית ובתפילין, בכל רגע ורגע מקיים האדם מצוה נוספת, שלא כבשאר המצוות, מלבד תלמוד תורה, שאין קיומן בכל רגע ורגע. ובזכות מידת ההסתפקות והמיעוט בגשמיות, זכה אברהם אבינו לשתי מצוות שבהן אין מקום להסתפק במועט, אלא אפשר לזכות בהן לשכר על כל רגע ורגע.

רמזי גירות

בן בג בג, בן הא הא, גר, ולך לך

המדרש שמואל (אבות ה, כב) מביא בשם הרשב"ם, ששמע מדודו רבנו יצחק בר אשר ז"ל, שבן הֵא הֵא ובן בַּג בַּג היו גרים, ונקראו על שם שתי ההי"ן שנתוספו בשמות אברהם ושרה; ואף ב"ג עולה חמש, כמנין ה'. וכן כתבו התוספות (חגיגה ט ע"ב, ד"ה בר הי הי להלל). ובתוספות יום טוב (אבות ה, כב) ביאר ששינו את כינויו של האחד כדי להבחין ביניהם. וביאר המהרי"ל (דרך חיים שם), שהה"א מורה על המעלה הרוחנית שבגירות, שכן אין בה אלא נשימה, ובה נברא העולם — "בהבראם — בה"א בראם".

ובחלוקת ההה"א לב' וג' יש לרמוז לחמש בחינות הנשמה: נפש, רוח ונשמה, המתלבשות בגוף, וחיה ויחידה שלמעלה מהתלבשות זו (ע' שפת אמת, נח תרנ"ד; בן יהוידע, שבת קנב ע"א, ד"ה טבא תרי מתלת). זהו רמז בדרך אפשר, ולא פירוש מפורש לשם בן בג בג.

ובחתם סופר על התורה (לך לך, עה"פ "ויתן לו מעשר מכל", בראשית יד, כ) מבואר שכל מדרגה היא פי עשרה מחברתה: עשר פעמים כ"ל עולות ש"ר, ועשירית מכ"ל היא ב"ג — מדרגת גרים, כבן בג בג ובן הא הא.

ונראה להוסיף, שגם בתיבת **גֵּר** נרמז צירוף של שלש ושתים: ג' — שלש, ור' — שתים במספר קטן. וכן **לְךָ לְךָ** הוא כ"ל כ"ל בהיפוך הסדר, כלומר ב"ג ב"ג במדרגת העשרות. נמצא שבציווי לאברהם אבינו, אבי הגרים, נרמז הקשר שבין הגירות לשתי ההי"ן של אברהם ושרה.

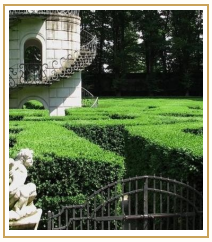
ובפני דוד להחיד"א (לך לך, אות ט"ו) כתב ששרה דרשה את השם **הגר** מלשון **הַגֵּר**, וסברה שיצאו ממנה גרים. עוד הביא בשם גורי האר"י והרמ"ע, שבשנים שלא הולידו אברהם ושרה נבראו מכוחם נפשות הגרים; וזהו "לא ילדה לו" — לו לא ילדה, אבל נפשות הגרים נולדו מכוחם.

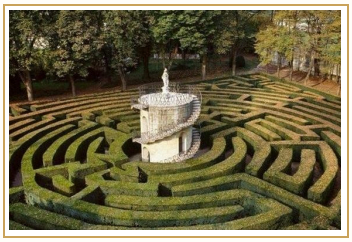


באו חשבון

חשבונות נעלמים מרבותינו
על סדר פרשיות התורה





Villa Pisani from above; its entrance tower; Giardino Giusti; an elevated view of Villa Pisani.

MEOROS V'SIPPURIM

Gan HaMevuchah

Finding the straight path through life's maze

The Ramchal in *Mesillas Yesharim* (Chapter 3) compares life to a *Gan HaMevuchah* — a maze of seemingly identical, winding paths. Those wandering inside cannot tell which route is true. Only the person standing above the labyrinth can see the way and direct those below. So too, explains the Ramchal, those who have overcome their *yetzer hara* can guide others through life's confusion.

Remarkably, a real labyrinth stood near the Ramchal's home in Padua during his lifetime. Villa Pisani in Stra, whose central lookout is documented as early as 1721 — roughly nineteen years before *Mesillas Yesharim* appeared in 1740 — bears a striking resemblance to his description.

The Chida, writing in *Ma'agal Tov* (pp. 81–82), recounts touring Count Giusti's gardens in Verona ("Giardino Giusti") with Kalman Grino. He encountered another labyrinth of some eighty confusing paths and explicitly connected it to the Ramchal's words: "This is the *Gan HaMevuchah* described in *Mesillas Yesharim*." Even Garden Route Italia describes this labyrinth as expressing "life's problems and the path we choose through them."

It is no coincidence that the *sefer* that gave the world the *mashal* of the *gan hamevuchah* bears the name *Mesillas Yesharim*.

In his *hesped* for Rav Nachum Partzovitz, Rav Shlomo Wolbe revealed a hidden light within the Ramchal's words, a depth far beyond what meets the eye. The *gan hamevuchah* is more than a parable; it is a *metzius*. Every *neshamah* will eventually have to pass through this bewildering maze, finding its way without becoming entangled in its winding passages and blind alleys.

And what enables a person to emerge?

One thing: *yashrus*.

"הָאֱלֹקִים עָשָׂה אֶת הָאָדָם יָשָׁר"
Hashem made man upright.

It is we who have complicated that straightness:

"וְהֵמָּה בִקְשׁוּ חִשְׁבֹּנוֹת רַבִּים"
but they sought many calculations.

KOHELES 7:29

Our *avodah* is to shed those tangled calculations and return to the *yashrus* with which we were created — to remain straight and true before Hashem. **That is the path through the maze. And that is the path that leads to the loftiest heights.**

◆

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