

PARASHAT LECH LECHA

UNCONDITIONAL LOVE

RAV BARUCH SIMON

*“Vayetze oto ha'chutzah vayomer habeit nah ha'shamaymah u'sepor hachochavim im toch-al lispor otam, vayomer lo ko yihye zar-acha. **Ve'he'emin BeHashem vayechashva lo tzedaka**”*

What does that passuk mean? So **Rashi** says Avraham didn't have children and Hashem promised him he will have children and so Avraham believed in Hashem and Hashem considered it meritorious for Avraham that he had so much emunah (He's 75 and he still believes!).

The **Ramban** disagrees with Rashi and says what's the big zechus? Why is it such a great madreiga that Avraham listened? Hashem is telling it to him directly! Who wouldn't believe? Also, by bad things he believed (akeida), all the more so good things! The passuk is not going on Hashem, its on Avraham (vayechashva lo tzedaka) . Avraham believed in Hashem and he believed that Hashem was giving him a tzedaka, in other words, I don't deserve this but Hashem is giving it to me anyway.

The **Noam Elimelech** agrees with the Ramban and says what's the big chiddush that Avraham believed in Hashem. Avraham was never the person who thought he was owed something. But when Hashem said now that he was getting all these things, he was wondering why do I merit all these things? Then he thought, maybe its not zechus but a present.

The **Kojnitzer Maggid** says Avraham believed in Hashem and he considered it a tzedaka from Hashem for giving him a seichel that he would be able to reach that level to be a ma'amin.

The Sefer Agra Dekallah of the **Bnei Yisoschar** says we know that Avraham Avinu went into the kivshan ha'aish and he was saved. It's interesting that the whole story was not recorded in the Torah. It is hinted from the name Ur Kasdim (the fire of Kasdim). If the Torah would say the whole story and then the Torah would say that Avraham liked G-d, that would be an ahava ha teluyah b'davar. Therefore, the Torah wants to hide that. The torah doesn't want you to have the misinterpretation that the reason why Avraham loves G-d is because G-d saved him. Avraham's love for G-d was an ahava she'eino teluyah b'dvar. Avraham understood that each human has a neshama which is a part of Hashem and its natural that man will have a connection with G-d because of the integral connection that they have and it has nothing to do with what G-d does for you.

Avraham was 99 years old and Hashem appears to him “Vayipol Avraham be'panav” the passuk says. Rav Shlomo Kluger says Avraham falls on his face and Hashem says that this is my bris with you. We know that Hashem at the bris bein habesarim promises Avraham eretz yisrael. The point of the bris is an eternal commitment. If two people make a bris it has to be mutual. Hashem will give Avraham eretz yisrael. Avraham showed his commitment to Hashem by doing the bris milah. It's a dual commitment which is eternal.

When you make the beracha of the bris milah, what do you say? You say “**le'hachniso** be'briso shel Abraham avinu”. Ever bris, we reaffirm the commitment that Avraham and Hashem made to each other.

The **Tanna Dvey Eliyahu** says we know that Hashem has many middos and we are supposed to emulate his middos. One of his lesser known middos are that Hashem is “sameach bachelo”. What does this mean? Hashem has everything! How do we imitate that? Rav Chaim MiVeluzon asked this question. Hashem's cheilek in this world is klal yisrael. So whatever madreiga that bnei yisrael is on, Hashem is always happy with them, even when they are not doing what they are supposed to be doing. There's also another Tanna Dvey Eliyahu that says that when klal yisrael was in mitzrayim that got

together and they made a bris that they will do chessed to one another. What's pshat? Maybe because of the zechus of this chessed they had a geulah. Avraham and Hashem's bris was made of unequivocal love. Klal Yisrael came to the realization that if we and Hashem are one neshama then every Jew is one neshama, so our love to our fellow Jew should have the same status as the bris between Avraham and Hashem.

Klal Yisrael were called "Achei mamesh" because they were one neshama in many bodies and they are all connected. Hashem loves Avraham because they are one. We must be eternally committed to our fellow Jews. Just like Hashem cares about klal yisrael no matter what level they are on, we should embrace every Jew no matter what level they are on. We should never feel we are not close to Hashem because we are doing aveiras. Hashem is always happy with us, he is totally committed to us, we should all strive to do the same. "Kudsha brich hu ve'yisrael chad hu".