



Abraham's perfection was not intellectual alone: he educated mankind, he risked life to save others and he acted to preserve peace. God then raised him to be an example. Thus, we must follow him.

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IN THIS ISSUE

PARSHA: LECH LECHA	I-4
PARSHA: PARADIGM	I,5
PARSHA: ABRAHAM	I,6
OU JOBS & SINGLES	7

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London	5:50	Tokyo	4:49
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Montreal	5:52	Washington DC	6:12

Weekly Parsha

Lech Lecha

RABBI BERNIE FOX

Avraham and his relationship with Lote - Lote's decision to accompany Avraham on his journey

Avram went as Hashem had

(continued on next page)

Weekly Parsha

AVRAHAM Paradigm of Rational Thought

RABBI DR. DARREL GINSBERG

In Parshas Lech Lecha, we are formally introduced to Avraham Avinu, the progenitor of monotheism. Much of the parsha is focused on his different exploits – leaving his home, journeying to Egypt, rescuing Lot, amongst others. In each of these, we gain insight into the greatness of Avraham, his behavior and mindset a timeless paradigm. However, one of the most important avenues to understanding Avraham, and how he serves as the model of thinking for us today, lies in his exchanges with God. One conversation in particular demonstrates not just the greatness of Avraham, but how Judaism differs from all other religions.

After the conclusion of the raid to recover Lot, the Torah tells us as follows (Bereishis 15:1):

(continued on page 5)

Weekly Parsha



Lech Lecha Abraham

RABBI ISRAEL CHAIT

Written by a student

Genesis 11:31,32 records that Terach took Abraham, Lot and Sarah and moved from Ur Casdim towards the land of Canaan. They ultimately settled in Charan where Terach lived until 205 years old. He died thereafter in Charan. Rashi tells us that Abraham was actually commanded by God to leave 60 years prior to Terach's death. However, the Torah does not want to publicize the fact that Abraham left his father when he was an old man, lest he be suspected of disregarding the commandment of honoring his father. This concern is evident because the Torah never portrayed Terach's real identity as an idol worshipper. However, this contributed to the fact that God commanded Abraham while his father was still alive, to "leave your land, your birthplace and your father's house and go to the land that I (God) will show you."

(continued on page 6)

(Lech Lecha cont. from pg. 1)

Weekly Parsha

JewishTimes

Weekly Journal on Jewish Thought



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instructed him and Lote went with him. Avram was seventy-five years old when he left Charan. Avraham took Sarai, his wife, Lote, his nephew, all the property he had acquired, and the followers he had developed in Charan. They left to travel to the Land of Canaan; and they came to the Land of Canaan. (Beresheit 12:4-5)

The parasha begins with Hashem's command to Avraham to abandon his homeland and his father's house and to travel to an unspecified destination. Hashem assures Avraham that he will be rewarded for his submission to His will and his descendants will develop into a great nation. In the first of the above passages, the Chumash tells us that Avraham embraced Hashem's command and departed as he had been instructed. He was accompanied on his journey by his nephew Lote. The second passage explains that Avraham took with him on his journey his wife, his nephew, his property, and his many followers that he had nurtured during the period he lived in Charan.

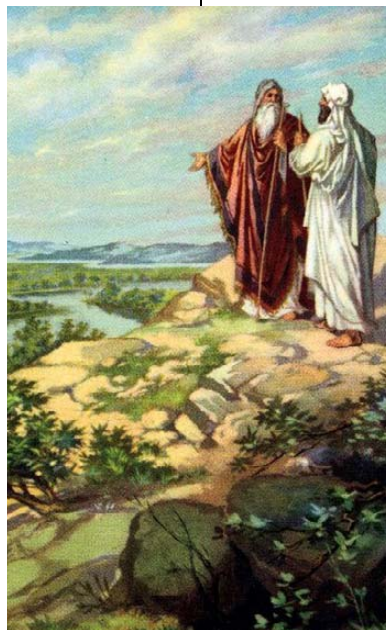
In commenting on the first passage, Don Yitzchak Abravanel suggests that Lote made his own independent decision to accompany Avraham on his journey. The passage states: He went with Avraham. In other words, Avraham did not attempt to persuade Lote to abandon Charan and embark on this remarkable journey to an as-of-yet unspecified destination. Lote, on his own accord, decided to accompany his uncle Avraham.[1] If the passage is viewed in isolation, this interpretation does conform to the apparent meaning of the passage. However, when the next passage is considered, Abravanel's interpretation seems untenable. The very next pasuk tells us that Avraham took Lote with him on his journey. This passage seems to imply that Avraham persuaded his nephew to join him and Lote was not making an independent decision.

Abravanel does not suggest a response to the apparent contradiction. But it would seem that the two passages are describing two discrete steps in the process of Lote's incorporation into Avraham's entourage. First, Lote made an

independent decision to accompany his uncle. Only after Lote made his own decision to undertake this journey did Avraham reach out to encourage and assist him. The first passage describes the initial stage – Lote's decision. The second passage describes Avraham's response – he accepted Lote into his party.

Malbim avoids the apparent contradiction between the passages by suggesting an alternate interpretation of the first pasuk. According to Malbim, the intent of the passage is to distinguish between the motivations of Avraham and Lote in embarking on their journey. Avraham undertook his journey in response to Hashem's command to leave his land and search for a new home. Lote left to be with his uncle.[2] The pasuk is telling us that he went with Avraham. He was not driven

by the imperative of a Divine command; he was motivated by his love for and dependency upon his beloved uncle. The passage does not intend to attribute independence of action to Lote; in fact, it emphasizes his dependency upon his uncle. Therefore, the second passage does not contradict its message. Lote decided that he must remain in the company of his uncle. In response to Lote's decision, Avraham took Lote with him on his journey.



Each of these interpretations reflects its own understanding of the message communicated by the Chumash. According to Abravanel, the Chumash is telling us that Avraham had intended to leave on his journey without his nephew. Avraham modified his original plan in response to Lote's insistence that he accompany him. This raises the obvious question: Why would Avraham abandon his nephew and not take him on his journey?

Rav Yosef Dov Soloveitchik Zt"l has suggested that Avraham's initial decision to abandon Lote was predicated upon his interpretation of the commandment he had received from Hashem. Hashem's commandment consisted of two elements:

(continued on next page)

Avraham was instructed to abandon his homeland and his father's house. Avraham was commanded to embark upon a journey to an unspecified destination.

Rav Soloveitchik explained that the directive to abandon his father's home required that he leave all but his closest family. He was instructed to begin his life anew and to disassociate from his past. Lote was part of the life and history that he had been commanded to forsake. In order for Avraham to initiate a new beginning for himself, all vestiges of his past and his personal history were to be forsaken.[3] Therefore, Avraham intended to leave Lote behind. However, when Lote insisted on accompanying him, Avraham agreed. Apparently, Avraham assumed that Hashem's commandment could not require that he abandon a person committed to discarding idolatry and joining him in service to the One G-d.

Malbim attributes a very different message to the passage. The passage is not revealing any new information about Avraham and the instructions he had received. Instead, it provides an insight into Lote's personality and the limits of his spiritual development. Lote was not leaving on this journey in response to a commitment to Hashem. He was participating because of his devotion to and dependence upon his uncle Avraham. In other words, the Torah is providing background information regarding Lote – a character who will repeatedly play a role in Avraham's unfolding story.

Lote and Avraham separate from one another

Hashem spoke to Avram after Lote separated from him: Lift up your eyes and look from the place where you are, to the north, south, east, and west. (Beresheit 13:14)

Avraham's journey comes to its conclusion when he arrives at the Land of Canaan. Avraham and Lote settle in the land. Each has extensive flocks requiring grazing land. Conflict and strife develop between the Lote's shepherds and Avraham's shepherds. Avraham intervenes and suggests to Lote that they separate from one another – each settling in a different area. In order to ensure that Lote receives the suggestion favorably, Avraham allows Lote to choose first the area he will occupy. Lote accepts Avraham's suggestion. He selects the area of Sodom for his new home and relocates with his flocks to that area.

The Torah tells us that after Lote's departure, Avraham received a prophecy. Hashem promises to Avraham that his descendents will become numerous and possess the Land of Canaan. The above passage introduces this prophecy. As the pasuk indicates, this prophecy occurred after Avraham separated himself from his nephew Lote. The passage seems to suggest a relationship between this separation and the prophecy.

The Midrash tells us of a dispute between Rav Yudah and Rav Nechemyah concerning the prophecy and its relationship to Avraham's separation from Lote. Rav Yudah maintains that Hashem was angered by Avraham's treatment of his nephew. Avraham sent Lote away because of Lote's improper behavior. Avraham understood that Lote had precipitated the strife that had developed between their respective shepherds. Nonetheless, sending Lote away was not the proper response. Instead, Avraham should have worked to improve Lote's character. Avraham's mission was to change the attitudes and behavior of humankind. This responsibility began with his own family members.

Rav Nechemyah maintains that Avraham acted correctly when he sent Lote away. Rav Nechemyah explains that Hashem had assured Avraham that his descendants would take possession of the Land of Canaan. Hashem's intention was that Avraham would have his own children and their progeny would be the beneficiaries of this promise. Lote's presence at Avraham's side and his close association with his uncle suggested that he and his descendents would also share in the legacy. Only after this potential source of confusion was eliminated did Hashem reiterate and expand upon His promise to Avraham.[4],[5]

Rav Nechemyah's position can be better understood through considering another comment of the Midrash. The Midrash explains the specifics of the conflict between the shepherds of Avraham and Lote. According to the passage in the Torah, it seems that the conflict emerged out of their competition for grazing lands. However, the Midrash explains that another issue contributed to their dissention. The shepherds of Avraham were careful not allow their flock to graze upon land that was owned by the residents of Canaan. The shepherds of Lote did not restrict the grazing of their flocks. Avraham's shepherds criticized Lote's shepherds for their practices and told them that they were stealing from the owners of the land. Lote's shepherds

(continued on next page)

the HERESY
of
God
existing "in" the
World
"Tzimtzum"
Part II

Reader Hello Rabbi,

With regards to last week's Jewish Times letters section "The Heresy of God existing "in" the world / "Tzimtzum", I would like to offer the following excerpt from Rabbi Soloveitchik's great philosophical work titled "Family Redeemed". This in order to comment further on the Rav's understanding and interpretation of Jewish mysticism's concept of Tzimtzum:

"Jewish mysticism has thus resolved the "panteism-theism antinomy"(that is, the opposition between the idea that God is identical with the world and the idea that God is separate from the world), which troubled our religious consciousness since the dawn of our history.

God is both within the cosmic framework and outside of it. However, within the world, Divinity expresses itself through the law or cosmic order. Absolute unconditional infinity limits and reveals itself to us as conditional finitude; creation is basically an act of self-limitation and self-transformation on the part of infinity which appears in the guise of mathematically determined finitude. On the other hand, this infinity-finitude points toward the beyond, where neither law nor any other determinations restrict infinity and where God in His full transcendence and absoluteness acts upon the world within which He finds Himself".

Respectfully, A reader of JewishTimes

Rabbi: This is well said, "within the world, Divinity expresses itself through the law or cosmic order". Meaning, God is not "in" the world, but His created laws and order are. ■

(Lech Lecha continued from previous page)

Weekly Parsha

responded that Hashem has promised the land to Avraham's descendents. Avraham had no children. Lote – Avraham's nephew – was destined to be the beneficiary of this promise. Therefore, they were not stealing; they were merely grazing their flocks on the land destined to be their master's. Avraham's shepherds responded that although Lote or his descendants may someday possess the land, now the land is occupied by other nations. Until the promise to Avraham is fulfilled, the rights of the current owners must be acknowledged and respected.[6]

Based upon this Midrash, Rav Nechemyah's position is better understood. Avraham's close association with his nephew, Lote, would inevitably lead to conflict and enmity between Avraham's and Lote's respective descendants. The association encouraged and nurtured Lote's or his descendants' false belief that they were included in the promise to Avraham. Lote saw himself or was seen by others as Avraham's adopted son. They reasoned that he should surely be included in any legacy passed on to his "father's" children. As a result, Avraham's treatment of Lote and the subsequent interpretation of Lote's relationship with his uncle undermined and conflicted with Hashem's intention. Hashem never intended to include Lote and his descendants in His promise to Avraham. Instead, Hashem's intention was that Avraham would have his own children and they would be the sole beneficiaries of His promise to Avraham.

An alternative interpretation of Hashem's commandment to Avraham to leave his homeland and the house of his father

Rav Nechemyah's comments suggest an alternative interpretation of Hashem's commandment to Avraham to forsake his homeland and the house of his father. According to Abravanel, Avraham understood these instructions to include abandonment of Lote. However, Avraham relented when Lote insisted in accompanying him. Apparently Avraham believed that the command he had received from Hashem was intended to sever his attachments to the culture and values of his past. These were influences that had no place in his new life. When Lote insisted in following him and declared his affinity with Avraham's mission, Avraham assumed that he was not included in the directive. After all, Lote too was abandoning the influences of the past embarking on a new life. However, according to Rav Nechemyah, Avraham's interpretation of Hashem's instructions was incomplete. Lote's presence presented another problem that Avraham failed to identify. His presence at Avraham's side bred confusion and

then dissention. It suggested that Lote too was among Avraham's children and included in the promise to Avraham that his descendants would inherit the Land of Canaan.

Avraham did not realize that this was an aspect of Hashem's instruction to leave his father's house. He did not appreciate that this directive was designed to assure that only Avraham's own children and their descendants would be identified as his progeny. Therefore, it did not occur to him that the instruction to leave behind his father's house included Lote. When Lote insisted on accompanying him, Avraham acquiesced. Avraham arrived at his destination – the Land of Canaan. Hashem was prepared to reiterate to Avraham His promise to give this land to his descendants and to expand upon that promise. But the actions and attitudes of Lote's shepherds interfered. His shepherds regarded the land as Lote's. They explained that Lote was included in the promise to Avraham that the land would pass to his descendants. This was precisely the confusion that Hashem had intended to prevent by commanding Avraham to completely abandon his father's house and bring none of its members with him on his journey. Avraham had misinterpreted this command, and as a result, the prophecy repeating Hashem's promise was delayed until Avraham

addressed and resolved this issue by separating himself from Lote. ■

[1] Don Yitzchak Abravanel, Commentary on Sefer Beresheit 12:4.

[2] Rabbaynu Meir Libush (Malbim), Commentary on Sefer Beresheit 12:4.

[3] Rav Yosef Dov Soloveitchik, Recorded Lecture on Parshat Lech Lecha, BCBM.org.

[4] Midrash Rabba, Sefer Beresheit 41:8.

[5] Rav Yudah and Rav Nechemyah seem to differ on the meaning of an ambiguous phrase in our passage. The pasuk states that Hashem spoke to Avraham "after Lote separated from him". According to Rav Yudah, the term "after" means that substantial time passed between Avraham's separation from Lote and this prophecy. This implies that this separation was inappropriate. As a consequence, Hashem withheld prophecy from Avraham. However, according to Rav Nechemyah, the term "after" means immediately following the separation. According to this view, Avraham acted properly in separating from Lote. He was immediately rewarded with an important prophecy.

[6] Midrash Rabba, Sefer Beresheit 41:5.

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"After these events, the word of God came to Avram in a vision, saying: 'Fear not Avram, I am your shield, your reward is very great.'"

Avraham then responds (ibid 2):

"Avram said: 'My Master, G-d, what will You give me since I continue to be childless (ariri), and the manager of my household is Eliezer of Damascus'."

Avraham's initial response clearly requires some elucidation. Why not just take God's word for it? If God promises a great reward for Avraham, one can be sure it would be coming, right? One would then argue that Avraham was not questioning the veracity of God's promise, chas ve'shalom. In that case, why not just say "Great!", express appreciation, and move on?

Rashi's comments on this verse are quite intriguing. He first takes up the translation of the word "ariri," which is not commonly used in Tanach (ibid):

"Menachem ben Saruk explains it [ariri] as meaning 'heir,' comparable to 'Err Ve'Onah' (Malachi 2:12)[would then mean] without an heir, as you would say (Iyov 31:12) 'It will 'teshareth' all my crops,' meaning, 'it will tear up its roots.' Similarly 'ariri' means childless--- in Old French *desanfantez*. [However,] it seems to me that 'Err Ve'Onah' is of the same derivation as (Shir HaShirim 5:2) 'Ve'Libi Err' [meaning, 'my heart is awake'], whereas 'ariri' means 'destruction' as in (Tehillim 137:7) 'Destroy it, destroy it,'..."

What we see, then, are two possible explanations of "ariri": either that Avraham was addressing his lack of an "heir," or that he

was "destroyed" without a son. At first glance, there is no real practical difference between these two translations. However, it would seem unlikely Rashi is just commenting on a grammatical discrepancy for academic purposes. Therefore, we must ask: what is the conceptual difference between these two definitions?

There is another, seemingly unnecessary addition in the verse, namely Avraham's introduction of Eliezer as the "manager of my household" (ben meshek baisi). One would think Eliezer's role was well known to God. Again, Rashi (ibid) steps forward to try and clarify this phrase:

"As Onkelos translates it, [meaning:] 'That my entire household is fed by his orders,' as in (Bereishis 41:40), 'According to your orders shall they be fed.' [Avraham meant] 'He is my steward. But, if I had a son then my son would be in charge of my possessions.'"

What is astonishing about this interpretation is Avraham's concern regarding his potential son's role in the future of Judaism. Rather than point to the need for a strong leader or powerful personality, he reasons that having a son would mean someone would be "in charge of my possessions." Are we to believe Avraham was merely looking for a caretaker or was so materialistic as to only want a son to manage his belongings???

We first have to understand one crucial, fundamental concept regarding Avraham and the example he sets for our entire faith--and faith is the operative word here. There are those who look at religion as a system of blind faith, desiring merely the emotional satisfaction of "believing" at the expense of a clear, rational philosophy. This person, if faced with the promise made by God, would be gracious and thankful, never really interested in

thinking into the nature of the gift. Not Avraham. To Avraham, there was a problem with this new promise by God, a troubling quandary. His concern was intellectual, his desire to understand how God's plan would unfold. This is not to say Avraham's discussion with God was simply an intellectual exercise. Instead, Avraham demonstrated that he wanted to understand the plan as much as he wanted to be a participant.

What was intellectually troubling to Avraham? God had promised Avraham (see ibid 12:2 and 13:15-16) that his "offspring" would be of great size. God was therefore explaining to Avraham that the ideology of Judaism, starting with him, would pass beyond him to future generations. How this would come about was the question. The most logical possibility would be through a son--yet at this point, due to his and Sarah's age, there was no indication that this would be the method. Therefore, the only other rational possibility would be Eliezer, who had accepted the philosophy presented by Avraham. This is clearly reflected in verse 3, where Avraham concludes that Eliezer would have to be the person to continue this ideology.

According to Rashi, this is a crucial step in understanding Avraham's response to God in verse 2. Avraham was expressing two fundamental reasons why Eliezer would not be the ideal choice for the future of the religion. The first reason had to do with the ability to properly transmit the ideas he had developed and been taught to the next generation of followers. The ideal means of transmission would be through a child of his own, someone raised from birth in this belief system. We see this today with our Torah, where the mechanism of transmission of mesora is from father to son -- this ensures the best and clearest means of continuing the ideas. This is the

concept of the heir. On the other hand, there is the reference to Avraham being "destroyed." It could be that Avraham was concerned that without a child of his own, the perpetuation of the ideology would be in danger. The "destruction" refers to the future of the religion. People would relate to Eliezer as a devout follower of Avraham, rather than the spiritual leader of the Jewish faith. Eliezer would keep it alive for a period of time, but ultimately, the success of the spread of monotheism would be in jeopardy.

Avraham, therefore, was first concerned with how the plan to continue the religion would work out. His second concern seems focused on Eliezer's personality. Eliezer was, (as a friend of mine described him) the early equivalent of a personal assistant to Avraham. His psychological framework was that of someone always in a dependent role. He could handle responsibilities, function as the "steward," but he could not be the one to run the empire, so to speak. On the other hand, a child of Avraham would be best suited to take over, someone who naturally could be in "charge of his possessions." He would have the innate ability to inherit. So Avraham was expressing a different rationale for why Eliezer was not the ideal choice--the nature of his professional relationship with Avraham would be a defect in his ability to be the leader.

The example Avraham sets in his exchange with God serves as a model for one of the fundamental cornerstones of Judaism. Our religion is distinct in singling out the importance of rational thought and the drive for knowledge. Avraham, when faced with another promise from God, responds in a way that demonstrates a desire to comprehend, rather than express thoughtless appreciation. This overarching importance of chachma is what defines our religion, set forth right at the onset by Avraham Avinu. ■

(Abraham continued from page 1)

Weekly Parsha

Rashi on 12:1 asks a very simplistic but insightful question. God is telling Abraham to leave his birthplace. This is puzzling because his birthplace was Ur Casdim, from where Abraham had already left. He had previously departed to Canaan with his father and settled in Charan. Rashi answers that God informed Abraham that he should depart further from Charan and leave his father's home. Furthermore, God tells Abraham to move to a land that "I will show you". Rashi comments that God did not show him the land immediately in order to make the land more beloved in his eyes. Additionally, God's command to leave is verbose and seems redundant: "Leave your land, birthplace and your father's house". Are all these terms necessary to describe the same place? Rashi explains that God wanted to reward him for each and every word that God uttered with respect to his departure from Charan.

Upon closer scrutiny, Rashi's explanations raise several questions: Why didn't God simply state "leave Charan" and not as Rashi equates it, as a further departure from Ur Casdim? We must also attempt to understand in what manner does God's concealing the identity of the land make it more appealing. Additionally, what is Rashi's intent in stating that God wanted Abraham to be rewarded for each word uttered? What is the correlation between the numerous elements commanded to Abraham, and the reward and the ethical perfection of Abraham?

Abraham was raised in Terach's home, an idolatrous household. Despite this influences, Abraham recognized God as the source of reality. This attests the strength of Abraham's intellectual conviction. He elevated himself to a higher level of perfection. However, even Abraham was subject to the influences of his father's home. A human being has a certain underlying base, which throughout his life gives him a strong sense of security. This base usually stems from one's childhood. Throughout one's life it provides a sense of comfort and well

being which allows the individual to become a functioning member of society.

If one were to analyze man's need for this sense of security it originates from the same emotion responsible for man's desire for idolatry. Human nature demands certain assurances in order to protect and shield man from his insecurities. The Pagans sought the protection of many gods, to shield them from all impending disasters of the outside world: real or imagined.

God, by instructing Abraham to leave Ur Casdim, was teaching Abraham an important concept essential for Abraham's quest for moral perfection. Ur Casdim represented to Abraham his base of security. He originally departed Ur Casdim for Canaan, but he stayed in Charan. Charan was not their ultimate destination. Politically he had to depart from Ur Casdim, but Charan was close enough in proximity to offer the security of Ur Casdim, to which Abraham had a strong emotional attachment. It was his home base and gave him psychological security. Abraham had difficulty in abandoning the security of Ur Casdim. Therefore Rashi explains, God commanded him to leave his "birthplace", although he was already in Charan. Charan represented an extension of Ur Casdim. Charan afforded Abraham the same security as Ur Casdim. Therefore Rashi explains that he should depart further from Ur Casdim. A person's home affords a person a strong sense of psychological security. A home is not just a physical phenomenon but also a psychological phenomenon. The All Mighty was telling Abraham to leave behind this security.

Rashi explains that God told Abraham to leave his "Artzicha", hometown, "Moladit'cha", his birthplace and "Bais Avicha", his father's home in order to give him reward on each aspect of his removal. Each one of these ideas gives a person unique psychological comfort, which the perfected individual must abandon.

"Artzicha", his land, represents a certain familiarity with a place, which affords one the security an alien land

cannot afford.

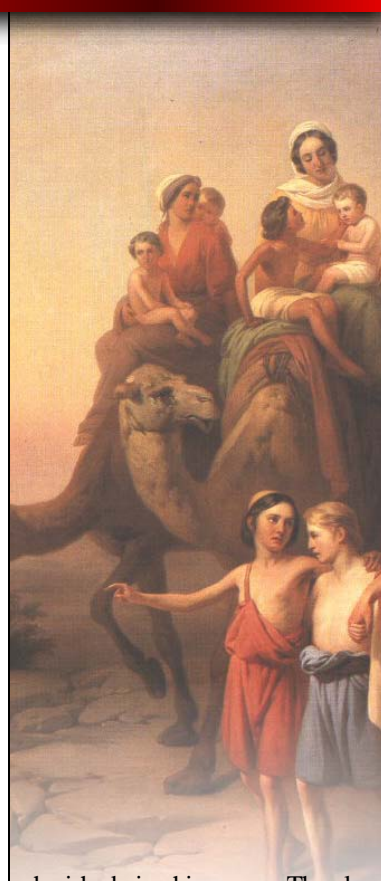
"Moladit'cha", his birthplace, one's childhood hometown nourishes a certain, special nostalgic feeling in a person, which comforts him throughout his life.

"Bais Avicha", his father's household. An individual's parents provide him with a strong sense of security. This security emanates from childhood, whereby the parent provided for and took care of all the child's needs.

God was telling Abraham to abandon all the psychological and emotional security that he derived from these phenomena. A wise man abandons all his psychological insecurities and takes comfort only in reality. The Creator of the world, God, is his security. Therefore Rashi is teaching us that God told Abraham; leave behind the emotional security of your childhood, your land, your birthplace and your father's home.

"Throw your bundles to God and His will be your portion". A chacham, (wise person) only seeks security in a system of ideas and concepts, with Hashem, God, at the source of this system. His security is the halachic system which gives him comfort and guides him through life. His security is solely placed in the fact that he is living a life that is in line with the ultimate reality. Attaining this sense of security demands an abandonment of the psychological and emotional securities that most individuals require. It is an extremely painful and difficult task, but it is essential for a chacham in order to reach true perfection. This perfection demands that Hashem is his sole source of security.

These insights can also explain why God did not choose to show Abraham the land immediately. If God were to have shown Abraham the land at the time of his departure from Charan, he would have merely attached his need for security to the new land. He would substitute the security furnished by his hometown with the security of his newly promised land. Thus, God did not show him the land yet, as Rashi explains, in order that it should be



cherished in his eyes. The love Abraham was ultimately going to have for the land would be based upon the halachic system and his relationship with Hashem as the source of that system. The love was not the love that an ordinary man displays for his homeland, which usually represents emotional security. It was a qualitatively different type of love, whereby Abraham would find his need for security fulfilled in his relationship with God. Therefore, God did not tell Abraham where he was going because the mind would naturally look for a substitute source of security. Only by Abraham's aspiring to this higher level of perfection, would he find God as his source of security. His ultimate love for the land would thus, be based upon its special role in the halachic (Torah) system. It could not be based on an emotional sense of chauvinism. Only after reaching this level of perfection could God bless Abraham and make him into a great nation, a "goy gadol." This blessing would therefore not be perceived by Abraham as a means to find security in his posterity, but rather as the ideal for establishing Am Yisroel, the Jewish people. ■

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Bookkeeper - Brooklyn, NY
jobsfis@hasc.net

Chief of Staff - New York, NY
hrjobs@dcas.nyc.gov

CPSM Trainer - New York, NY
OPARecruitment@payroll.nyc.gov

B2B Sales Agent - Brooklyn, NY
moshe@officegrabs.com

Medical Assistant - Brooklyn, NY
2getjob@gmail.com

Senior Planning Analyst - Staten Island,
sendresume4ajob@yahoo.com

Host - New York, NY
jobs@wnyc.org

Executive Secretary - New York, NY
mokbrok@yahoo.com

Tax Manager - New York, NY
aernst@nycpajobs.com

Sr Level Project Managers - Nassau, NY
jobshop@optonline.net

Junior Help Desk Analyst - NY, NY
OPARecruitment@payroll.nyc.gov

Administrative Position - Brooklyn, NY
info@sheefa.org

Buyer - Children's Apparel - NY, NY
sendresume4ajob@yahoo.com

Phone Representatives - Syosset, NY
akiva.shapiro@roachlawfirm.com

The Orthodox Union Singles Connection and Young Professionals Network

We will be hosting three events in Manhattan between October 25 and November 9, customized for the enjoyment of participants of various ages and interests. The events are organized by the OU Department of Community Services.

Singles ages 40+ are invited to Shalom Bombay, a new glatt kosher Indian restaurant under OU kosher supervision, on Monday, October 25 at 7:00 p.m. for a full buffet of delicacies, including: chicken tandoori, beef curry, basmati rice, assorted salad, chutneys and breads, dessert and soda. Pre-paid registration is mandatory; no walk-ins will be allowed. The restaurant, located at 344 Lexington Avenue (between 39 and 40 Streets), has been reserved exclusively for the OU.

Young professionals ages 25-35 are invited to an evening of shared laughs and networking with theatre games and improvisation at 9 p.m. on Saturday night, November 6 at Congregation Ramath Orah, 550 West 110 Street. Whether someone is an extrovert who can't wait to act-out, or a quiet observer who likes to sit back and watch the activities, all can enjoy the interactive entertainment, led by acting teachers Isa Freeling and Shellen Lubin. Admission is \$15 in advance, \$20 at the door. Light refreshments will be served.

Goldy Krantz, author of the book "The Best of My Worst" will present a lighthearted and introspective view on the dating world for singles in their 40's and 50's at 7 p.m. on Tuesday, November 9 at the Park East Synagogue, 164 East 68 Street. Light refreshments will be served. Admission is \$10.

To register and for more information, call 212.613.8300.