

# טועמיה - חיים

לחיות עם הזמן בשבת קודש

## A Taste of Shabbat – Parshat Lech Lecha 5778

By Rav Mordechai Elon (edited and translated by his students)

### The brave new world.

Our Rabbis teach us:

*Eliyahu's school teaches: The world will last for six thousand years, two thousand of chaos, two thousand of Torah, and two thousand of the Mashiach" (Tal. A.Zara 9a),*

the era of Torah begins with the actions of Avraham and Sarah

**וְאֵת הַנַּפְשׁוֹת אֲשֶׁר עָשׂוּ בְּחָרָן**

*(And they took with them ) the souls they converted in Charan (Gen 12:5)*

When Avraham reaches the age of Fifty-two the two millennia of chaos end. The world that will later spend two thousand years preparing for Mashiach, undergoes a fundamental change between the parshot of Noach and Lech Lecha. The climax of Noach is the covenant between God and the world that promises the world will not be destroyed. Even in the darkness, when we awake, we can say "מודה אני" (I am thankful) , because the world has been purified enough that there will be no more mass destruction, there is hope רבה אמונתך.

This was the other side to the water of the flood that brought destruction, they also purified the world like a mikva, allowing it to ensure its existence.

Lech Lecha tells another story. There are two covenants at the end of the parsha Brit Ben Habetarim and Brit Mila. These both represent a new level of contact and relationship between us and our God.

In the previous covenant, there was no contact whatsoever between the created and the creator. The creator promised just not to "curse the land because of man". With Avraham's arrival at the scene, who as we have seen opens the era of Torah, begins the covenant that makes man the "crown" of God in the world a conveyor of Godliness that allows him to reveal God to the world. Man, by doing a mitzvah, by living in The Land, by all he does is able to reveal God here in our world.

The Seven Noachide mitzvoh were to allow the world to continue existing in the framework of the previous covenant. The mitzvot Avraham, and later his children,

are given are not just to give a framework in which the world can survive; not to steal, have incest, shed blood or to make a judicial system, but to keep Shabbat, give maaser, live in the Land of Israel and build the beit hamikdash. These two millennia begin with "lech lecha"

When Avraham leaves Haran, he is doing so because he personally was told to lech- go, lecha- you . He takes with him two other heroes, and later we will see there are three (his name we will learn later) or perhaps four, who will aid Avraham to build the new world. Not all of them will stay till the finale, but they are the background to Lech Lecha.

Yitzchak, Avraham's son and inheritor, doesn't appear in our Parsha. Avraham takes with him Sarai, his wife. She doesn't just accompany Avraham, she empowers him to take his journey.

Lot, the second hero, also accompanies him. Out of all the "souls" who joined him in Haran, there is one who holds the highest position, Eliezer, the third hero. He will wage the war against the four kings, when Avraham will go to Egypt, he will bring the forth hero, Hagar, Pharaoh's daughter.

Two men, Lot & Eliezer, and two women, Sarah and Hagar, accompany Avraham on the journey of our parsha Lech Lecha. Only Sarah will last and stay connected to Avraham until the end. The others will change their relationship with Avraham over time, only they, and their children, will continue to be the conveyors of Godliness and of his will in our world.