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Our *Sedra* this week, *Parshat Lech Lecha,* of course opens with *Hashem's* instruction to *Avram* to leave behind his ancestral homeland and depart for the Land of Israel. It is in this Land that he *will become a great nation, be blessed and his name will become great. Rashi* explains that in addition to *Avram's* name becoming greatly recognized for his accomplishments, that there is more being alluded to in the words- *V'Agadla Shemecha-* and your name will be great.

זהו ואגדלה שמך, הריני מוסיף אות על שמך, שעד עכשיו שמך אברם ואילך אברהם, ואברהם עולה רמ"ח כנגד איבריו של אדם

A*nd this is the meaning of and I will make your name great. I will add a letter to your name, for until now, your name was Avram. From now on your name will be Avraham, and Avraham equals 248, corresponding to the parts of the human body.*

According to *Rashi,* when *Hashem* promises *Avram* that his name will become great, it is an allusion to the fact that *Hashem* will add an additional letter to *Avram's* name and he will be known from then on as *Avraham,* and that the numerical value of his new name corresponds the parts of the human body. How are to understand this interpretation offered by *Rashi?* What is the significance of *Avraham's* new "great name" corresponding to the parts of the human body?

In a fascinating teaching, the *Avodat Elazar, the Kozshnitzer Rebbe zy'a,* explains that when we first are introduced to *Avram*, his name connotes that he is the *Av Ram-* he is the "father" if you will, of teaching the world about *Romemut Hashem -* that there is one G-d who exists above and beyond this world. However, as he enters into *Eretz Yisrael,* his understanding of our

relationship to *Hashem* evolves to become more complete as reflected in the promise *V'Agadla Shemecha* your name will become great. His new name *Avraham* which corresponds to all the various parts which come together to form a complete human being, represents the transformation to a more complete spiritual clarity, no longer teaching the world solely about *Romemut Hashem*- but also teaching the world about *Gadlut Hashem-* the greatness of God.

The Rebbe explains further that the term *Gadlut* - greatness can only be measured

when an item is placed near something that is smaller or less than the item that is *gadol.* So too, *Avraham's* new name represents a spiritual evolution in *Avraham's* own understanding of his relationship with *Hakadosh Baruch Hu,* which he begins to share with the entire world. The name *Avram* marks the beginning of his spiritual journey, teaching others about the one G-d who exists beyond our world, however the more sophisticated understanding, represented by his new name *Avraham,* represents a transition where he begins to teach the world that *Hashem* is paradoxically also *gadol - Hashem is* great and imminently present in our lives, even as His presence remains beyond our physical capacity to see or grasp.

Yehi Ratzon, may each of us merit to heed this powerful teaching from the *Rebbe of Kozshnitz,* and work to embrace the paradox that represents a more complete, heightened spiritual awareness; even though *Hashem* may be physically beyond us here in this world, His great presence is indeed imminent and here with us, in each and every moment. ■