



SIMCHAT SHMUEL

BY RABBI SAM SHOR

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Parshat *Lech Lecha* begins with the instruction to *Avram* to leave behind all that is familiar to him and go to the Land that *Hashem* will show him. The expression *Lech Lecha-You shall go, you-seems* at first glance to be redundant.

Rashi, in a well known comment explains this seeming redundancy- *lech lecha- you shall go for yourself- lehanatcha uletovatcha* -for your own satisfaction and good. It is there that you will become a great nation, here you will not merit to have children, and only there will your true nature become revealed in the world.

In explaining *Rashi's* words, the *Tiferet Shlomo, the Rebbe of Radomsk* asks the question, seemingly *Avraham* had wealth and material success, so what exactly is *Rashi* pointing out for us? What does it mean that he must leave behind all that is familiar to him in order to go to the Land, which will ultimately be for his own benefit and good?

The Rebbe explains that beyond having his own biological children which he will merit only upon entering *Eretz Yisrael, Avraham Avinu's* nature and essence is to do chesed, to show compassion and consideration for others. In his own birthplace, surrounded by the culture of *Avoda Zara*, his ability to spread his legacy of kindness

and love, would be limited by the push back of the idolatrous ways of those around him. However, upon entering the Land of Israel, his legacy of kindness, and ability to connect with and transform others would begin to blossom and spread.

Rabbi Yaakov Friedman, zy'a, the Rebbe of Hosiyyatin, who made *aliya* to Tel Aviv in the late 1930's and lived through the formative years of the establishment of the State of Israel, during the turbulent times of both the days leading up to the Declaration of Independence, the subsequent war, and the earliest days of our fledgling state, was a powerful voice for the importance and significance of the return of the Jewish People to the Land that was promised to *Avraham Avinu*. In a powerful teaching about *Teshuva*, and how the *Torah* promises that the Jewish people will always have the opportunity to renew our connection to *Hashem* and his *Torah*, the Rebbe points to our *Rashi* as well. The Rebbe wrote that the promised renewal and transformation will not come from within America, from England, or from any other country (the Rebbe's words!) Rather, just as *Hashem* promised to *Avraham Avinu*, that when he will come to this Land he will indeed become a progenitor of a great nation, that he will indeed prosper and be able to truly grow to his full potential and impact the entire world, so too the Jewish People, as we return to *Eretz Yisrael* will also begin

רפואה שלמה דוד חנוך בן יהודית איטה

to make manifest our full potential and impact the entire world.

Baruch Hashem, today, seventy years since the Rebbe first uttered these words, we see our small State as a leader in many fields, from technology and ingenuity to morality and ethics- impacting, protecting, and transforming the entire world. Indeed, like *Avraham Avinu* before us, the impact that so many individual members of *Klal Yisrael* have made since we have merited to follow in *Avraham's footsteps and make aliya* to that very land of promise, is simply beyond comprehension.

Yehi Ratzon, that we may see many more of our brothers and sisters merit to make *aliya*, to bring their talents and innovative spirit to the Israeli landscape, and to contribute to Israel's global impact in making the world a brighter, better place. ■



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