



SIMCHAT SHMUEL

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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 u'letovatcha* -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 zy'a** posits: Seemingly Avraham already 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 even 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

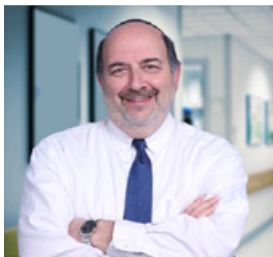
show compassion and consideration for others. In his own birthplace, surrounded by the culture of *avoda zara*, his ability to spread his legacy of kindness and love, would be limited by the push back of the idolatrous ways of those around him. However, upon entering the Land of Israel, his legacy of kindness, and ability to connect with and transform others would begin to blossom and spread.

Similarly, the **Lubavitcher Rebbe zy'a, lecha** means "to yourself." Avraham was setting out on a path of self-discovery. The purpose of his journey to *Eretz Yisrael*, was intended to enable him to understand his own identity and express his positive qualities in his surrounding environment.

Our *Chazal* taught us, "*Maaseh Avot, Siman L'Banim- the deeds of our forefathers are a sign for their children.*" Avraham was a singular individual, who sought to share the belief in Hashem with the entire world.

Similarly, each one of us plays our own individual role in improving the world. **The Baal Shem Tov HaKadosh zy'a** taught that Hashem loves every Jew with the love parents lavish on an only child born to them in their old age. Just as He nurtured Avraham on a journey to his true self, so, too, with loving patience, Hashem enables each of us to travel our own unique journey to achieve our divinely ordained life's mission and trajectory. May each of us merit to appreciate the opportunities that our individual journeys present to achieve, and to play our individual part in bringing harmony and spiritual clarity to the entire world. ■

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