

## Friday Night, Parshas Lech Lecha 5767

On Friday night, at the first meal, Mohorosh *Shlit"á*, spoke wonderful words regarding the verse (*Bereishis* 14:14), “And Abram heard that his kinsman had been taken...”

Mohorosh *Shlit"á* began saying, it is written in this week's *parsha* (*Bereishis* 14:14), “And Abram heard that his kinsman had been taken captive, and he armed his trained men, those born in his house, three hundred and eighteen, and he pursued [them] until Dan”. There's a hidden allusion in this verse which serves for great encouragement in *avodas Hashem* (Divine service) and to bring close those who are far from His service. For this is the main goal – that a person should illuminate his soul with Hashem's blessed light until all of his days are filled with the *Ohr Ein Sof* (Hashem's Infinite light). And when he will be illuminated with the greatness of this light, he will be able to illuminate the entire world with it as well.

This is why the *Tzaddikim* are called by the name of *shemesh* (sun – see *Likutei Mohoran* part 1, lesson 1) – because they illuminate the entire world with Hashem's light just as the sun illuminates the entire creation. This was the level of Abraham *Avinu*, of whom it is written (*Yeshayahu* 41), “Who has risen from the east...” Our holy sages of blessed memory commented on the verse saying (*Bereishis Rabba*, section 2, par. 3), “this is Abraham; don't read ‘rise’ (העיר), read ‘shine’ (האיר)”. He was the first person to shine Hashem's holy light in this world; therefore, with his strength and in his merit stood the entire creation as our holy sages of blessed memory said, (*ibid*, section 12, par. 9) regarding the verse (*Bereishis* 2:4), “These are the generations of the heaven and of the earth when they were created (בהבראם). Don't read ‘when they were created’ (בהבראם), rather read ‘for Abraham’ (בהבראם).” Because the entire world came into existence for the sake of the *Tzaddik* that merited illuminating the entire world with Hashem's blessed light.

And this is the main work of the *Tzaddikim*, to pursue after those who are far away from holiness and bring them close. Because they know and recognize well the level of each and every Jew which are all called Hashem's children, as it is written (*Devarim* 14) “You are all children of Hashem your G-d.” Since we are all children of a single father, the main work and desire of the *Tzaddikim* is to avoid that the souls of Israel should be captured by the hand of the *Samech-Mem* (evil one). They instruct them about the holy Torah and teach them about *emuna* (faith) and prayer, and how through *hisbodedus* they can completely pour out their hearts

in simplicity and straightforwardness before Hashem, blessed be He and merit winning over all their wars over the evil inclination.

And this is alluded to in the above verse “**And Abram heard that his kinsman had been taken...**” Abraham *Avinu* heard that his friends, which are the holy souls of Israel, were captured by the *Samech-Mem* and his unclean cohorts, “**and he armed his trained men and those born in his house**” by hurrying himself to instruct the souls of Israel with teachings of holy *emuna* and revealing them that each and every one of them has tremendous strength. The *Tzadik* stands opposite the *Samech-Mem* and his unclean cohorts. **Those born in his house**, are his students and the souls whom he has brought under the wings of the *Shechina*, and they are literally like his children as our holy sages said (*Sanhedrin* 19), “He who teaches his friend’s child the Torah, Hashem ascribes it to him as if he had begotten him.”

“**Three hundred and eighteen**”, is the Hebrew numerical value of *sichah* (speech) which alludes to prayer. Avraham taught his students to speak and pour out their hearts before Hashem with complete simplicity and without any sophistication at all. “**And he pursued [them] until Dan**” – he pursued after the souls of Israel who are outside the boundaries of holiness, which is the aspect of the tribe of Dan as it is written (*Bamidbar* 10), “Dan was the last of all the camps” – which Amalek wanted to capture, G-d forbid. At the end of the camp were the weary souls which the cloud spit out and Amalek wanted to rule over them (as is brought in Rashi’s commentary for *Devarim* 25:18). Amalek put thoughts of doubt and confusion within them, as the *gematria* for Amalek is the same as *sofeik* (doubt – 240). And Abraham *Avinu* pursued specifically after these souls in order to save them from Amalek and bring them close to Hashem.

This was his essential holy endeavor – to bring close those who are far from holiness (*Likutei Mohoran* part 1, lesson 10). As is brought down in the *Zohar* (*Terumah* 128) “praiseworthy is he who pursues after the evildoers” in order to bring them under the wings of the *Shechina*. The *Tzadik* warns them about staying very far away from the scorers of the generation, who cool off the souls of Israel from holiness. As it is written of Amalek (*Devarim* 25), “who cooled you off in the way” – which is the way of the scorers – to cool off a person’s enthusiasm for Hashem, blessed be He. When a person encounters a scorer he is liable to fall under the hands of the *Samech-Mem* and become corrupted, G-d forbid. Scoffing is of such a low level that we find that the scorers are likened to a wicked heathen. As Rashi writes (*Bereishis* 17:23), “Abraham *Avinu* circumcised himself on the same day he was commanded and he did not fear “**either the heathens or the scorers**” as a scorer is like a heathen, G-d forbid.

And this is why the *Tzaddikim* warn all those who come close to them to stay away from the scorners of the generation. They (the *Tzaddikim*) instruct their followers to take upon themselves the yoke of heaven with complete simplicity and dedicate themselves entirely to His service. May Hashem allow us to merit coming close to the true *Tzaddikim* who reveal to us Hashem's truth. And may we may merit serving Him in simple truth all of the days of our lives, until we merit to ascend and to be included in Him completely, for now and evermore. *Amen v'amen.*