

# ONE MAN AGAINST THE WORLD

## YadAvNow.com Weekly Video Series: Vayeira

Rabbi Yosef Kalatsky

**Weely Video:** Pained For His Master Ignites Prodigious Largesse

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1. Avram at 99 had the letter Hey added to his name to become Avraham.
2. This was in conjunction with the mitzvah of circumcision entering into a covenant with G-d.
3. There is a linkage between circumcision and receiving the Land Of Canaan as a gift.
4. G-d created existence with the spirituality that lies within the letter Hey.
5. To be able to father, the future patriarch of the Jewish People needed Hey, which is the equivalent of all existence.
6. Zohar: The foreskin is an expression of the evil of the fruit of the tree of Knowledge.
7. The mitzvah of circumcision was to minimize the effect of Adam's sin.
8. Only after Avraham had the letter added and was circumcised was he able to father Yitzchok.
9. On the 3rd day after his circumcision, G-d unsheathed the sun so he should not be bothered with guests.
10. Avraham was so pained he could not engage in hospitality G-d sent angels in human form.
11. He offered them the shade of his tree, water to wash their feet, bread to satisfy their hunger.
12. In the merit of shade of the tree: The Jewish People were protected with the clouds of glory for 40 years.
13. In the merit of the water: the wellspring of Miriam.
14. In the merit of the bread: the Manna.
15. Midrash: The Torah was given to those who consumed the Manna.



## Weekly Torah Commentary Series: Lech Lecha

### ONE MAN AGAINST THE WORLD

#### Avraham's Sacrifice for Truth

*Torah:* "Hashem appeared to him in the plains of Mamre while he (Avraham) was sitting at the entrance of the tent in the heat of the day."

*Rashi citing Chazal:* Avraham was sitting at the entrance of his tent, because he was seeking wayfarers in order to offer them his hospitality. Since it was the third day after Avraham's circumcision, which is the most difficult day of recovery, G-d wanted him to convalesce and have a respite from hosting guests. G-d, thus took the sun out of its sheath, in order to make it the hottest day in existence, so that no wayfarers should disturb Avraham's recuperation. Rather than being relieved from the burden of hospitality, Avraham was pained that he had no guests to host. When G-d saw that Avraham was pained because he could not perform the *mitzvah* of hospitality, He brought to him angels in human form.

In the verse, "he was sitting (*yosheiv*)" the word "yosheiv (sitting)" is written in a deleted form because it is written without the letter "vav."

*Rashi citing Chazal:* This is an indication that, "G-d said to Avraham, 'You sit and I will stand. You have established for your offspring that when the *Sanhedrin* (Jewish Court) will convene, the judges will sit and I will stand amongst them. As it states in Psalms, '*Elokim neetzav ba'adas keil* – G-d stands with the congregation of G-d.'" Meaning, when the judges of the rabbinic court convene to render a judgment, G-d is present in their gathering and He will provide them with Divine Assistance in order to give them clarity to render a truthful ruling. If the court is qualified by meeting the criteria established by the *Torah*, the judges will see the truth through "G-d's Eyes." There is no possibility of error (human oversight).

*Gemara in Tractate Bava Metzia:* For every aspect of the hospitality that Avraham offered to the wayfarers,

the Jewish people in the future were rewarded by G-d through providing them with all their needed amenities in the desert. In the merit of the shade of his tree, the Jewish people merited the Clouds of Glory that provided them every level of protection and accommodation. In the merit of the bread, they received the Manna. In the merit of the water that he provided for the angels, they received the living wellspring of *Miriam* that traveled with them throughout their forty-year trek in the desert.

The hospitality that was provided by *Avraham* himself, was provided by G-d directly to Jewish people without any level of human initiative. However, the hospitality that was offered through an intermediary, required an intermediary in the desert to bring it about. *Avraham* was circumcised at the age of 99 and had dedicated his life to performing acts of kindness. Why was this particular act of hospitality to the angels scrutinized and evaluated regarding its worth, more than any other act of kindness that *Avraham* had previously performed?

Simply, one could say that prior to this moment, *Avraham* was not yet circumcised and it was prior to his name change from "*Avram*" to "*Avraham*." He was thus a lesser dimension of being. However, after his circumcision and the addition of the letter "*hey*" to his name, *Avraham* was elevated to another dimension, in which all of his actions would have eternal value for the Jewish people.

Although the opening verse of the Portion is translated as "*Hashem* appeared to him," the correct way it should be written based on the Hebrew text is "Appeared to him *Hashem* (*vayeira ailav Hashem*)."

*Ohr HaChaim HaKadosh*: This is to indicate that at that moment *Avraham* became the "chariot of G-d (*merkavah*)" for the first time. He became the location of the Divine Presence in existence at this moment.

*Ohr HaChaim HaKadosh*: From this verse onward the *Torah* never again mentions that G-d "appeared" to *Avraham*. It is because G-d's Presence was continuously with him. We see that "G's spoke to *Avraham*" but He did not need to "appear" for the communication. Why did *Avraham* only merit to be the location of G-d's Presence on the third day of his circumcision? It is evident that it is not because he was circumcised or had the name change. If it were only dependent on these factors then *Avraham* should have become the location of the Divine Presence immediately at that time. It was only when *Avraham* sat at the entrance of

his tent in the heat of the day, on the third day of his circumcision, that he merited to become the location of the Divine Presence.

*Avraham* was sitting at the entrance of his tent and seeking out wayfarers because he was pained that he could not perform the *mitzvah* of hospitality due to the intense heat of the day. The reason he was pained was because it was through his acts of hospitality that he would engage pagans in dialogue and ultimately convert them to monotheism. *Avraham's* hospitality was only the vehicle through which he espoused monotheism. Because *Avraham* had internalized the truth of G-d to the core of his being, he could not tolerate the fact that pagans worshipped deities in G-d's world and not recognize who is the true Master. Every moment that he was not hosting guests, was another moment that G-d's Name was being desecrated through the paganism that existed in the world.

*Avraham's* ability to disseminate the ultimate truth was being denied to him due to the circumstance of the heat of the day. Because *Avraham* was consumed with the characteristic of truth, which is the signet of G-d, he merited to become the location of His Presence. It is because of this internalization of pain by *Avraham* regarding truth, which caused him to sit at the entrance of his tent. It is because of this we are able to understand why G-d said to *Avraham* as he sat at the entrance of his tent, "You sit and I will stand. You have established for your offspring that when the *Sanhedrin*..." This is the equivalent of measure for measure. Because he was consumed with truth by demonstrating his pain, so too will his descendants merit the clarity of irrefutable truth when they convene within the context of a rabbinic court. G-d will be in their midst.

## **Avraham, the Primary Patriarch**

*Torah* regarding the blessing that G-d had given to *Avraham*: "...Go for yourself... And I will make of you a great nation; I will bless you and make your name great, and you shall be a blessing."

*Rashi*: Citing the *Midrash* that explains the verse, "'I will make you into a great nation' means I (G-d) will be identified as 'the G-d of *Avraham* – *Elokei Avraham*.' 'I will bless you...' Means, I will be identified as 'the G-d of *Yitzchak* – *Elokei Yitzchak*.' 'I will make your name great...' Means I will be identified as 'the G-d



of *Yaakov – Elokei Yaakov*. You may think that since G-d identifies Himself with each of the Patriarchs, the first blessing of the *Amidah* should conclude with all of the Patriarchs (*Avraham, Yitzchak, and Yaakov*); nevertheless, ‘you shall be a blessing’ means that the blessing will only conclude with the name of *Avraham - Mogein Avraham*.” Why does the first blessing of the *Amidah* conclude only with the name of *Avraham* our Patriarch?

*Avraham* introduced G-d into existence. He was the first person to refer to Him as “the Master (*Adni*).” Prior to *Avraham*, G-d was only known as “the G-d of heaven;” however, after his espousal of monotheism G-d became known as “the G-d of heaven and earth.” It thus became known to mankind, that there is a Creator who continuously maintains existence only because of *Avraham’s* initiative. Therefore it is logical, that the first blessing of the *Amidah*, should conclude only with *Avraham*.

The *Torah* tells us that after *Avraham* had vanquished the Four Mighty Kings, who had taken *Lot* and the *Sodom* community captive, the King of *Sodom* had made a demand upon *Avraham* saying, “Give me the people and the possessions shall be yours.” *Avraham’s* response to the King of *Sodom* was, “I will not take from you as much as a thread or a bootstrap.” *Avraham* rejected the offer of the King of *Sodom*, because he did not want him to say to the world, “I made *Avraham* wealthy.” Thus, *Avraham* did not want any of his wealth to be attributed to the King of *Sodom*.

This would have been a desecration of G-d’s Name, since G-d promised *Avraham* that He would make him wealthy. Therefore, although *Avraham* was the victor and could rightfully take what was his, he refused to take anything from the king of *Sodom* in order not to bring about a desecration of G-d’s Name. To be able to have this level of sensitivity regarding G-d’s Honor, *Avraham* needed to be totally negated to G-d and His Glory.

*Gemara* in Tractate *Chullin*: In the merit of *Avraham’s* not accepting as much as a “thread” from the King of *Sodom*, the Jewish people merited the *mitzvah* of *tzitzis* (fringes). In the merit of him not accepting as much as “a bootstrap” the Jewish people merited the *mitzvah* of *tefilin* (phylacteries). The *mitzvah* of *tzitzis* has special value because, as stated in the *Gemara*, it represents all of the 613 *mitzvos*. When a Jew looks upon the *tzitzis*, he remembers all of the *mitzvos*.

*Gemara* in Tractate *Menachos*: If the *tzitzis* are dyed with *techailis* (special dye) the color reflects the heavenly throne.

*Torah*: The *mitzvah* of *tefilin* is a sign, through which the Jewish people identify as G-d’s people.

*Torah*: “When the nations of the world will see the Name of G-d called upon you, they will revere you.”

*Gemara*: This is referring to the *tefilin* that is worn on the head. Because *Avraham*, had the clarity to refuse something that was rightfully his for the sake of G-d’s Glory, the Jewish people merited infinitely precious *mitzvos*.

*Torah*: When *Avraham* saw the three wayfarers that G-d had sent him as he sat at the entrance of his tent, “He ran towards them....”

*Midrash*: Since it was the third day after his circumcision (the wound was still fresh), as he ran towards his guests to offer his hospitality, droplets of blood dripped from his wound. Despite the consequence of his zeal to perform the *mitzvah* of hospitality, he was not deterred and did not sense the pain because he was consumed and negated with the glory of G-d. *Avraham* understood that every moment that he was not engaged in the *mitzvah* of hospitality, which was his vehicle to enter into theological dialogue with the pagan population to convert to monotheism, it was the equivalent of a desecration of G-d’s Name. He could not tolerate the fact that people were living in G-d’s world, which was specifically created for His Glory, and worshipping deities. *Avraham* was thus oblivious to his own physical predicament because of his total dedication to G-d. Nothing existed for him other than addressing G-d’s Glory. This is similar to the *Gemara* in Tractate *Shabbos*, which tells us that *Rava* was so engrossed in his *Torah* study that he was not aware that his hand was wedged under his heel, causing it to bleed.

*Midrash* regarding *Avraham*: “G-d said to *Avraham*, ‘As a result of the blood that dripped from your wound of your circumcision, I swear by your life that I will have mercy on your children regarding the two bloods. Through these bloods they will vanquish their enemies.

*Yechezkel*: ‘I saw you wallowing in your bloods. Through your blood, you shall live. Through your blood you shall live.’” Since the Jewish people were devoid of *mitzvos* in Egypt, they needed to have a context

of merit to be redeemed from their bondage. G-d therefore gave them the blood of circumcision and the blood of the sacrifice of the Pascal lamb. Thus, in the merit of *Avraham's* running to perform the *mitzvah* of hospitality on a selfless and negated level, the Jewish people merited the *mitzvah* of circumcision and the Pascal lamb in Egypt, which made them worthy to be redeemed. If it were not for *Avraham's* selfless dedication to G-d there would be no Jewish people.

*Midrash*: "G-d said, 'Because you ran three times (regarding *Avraham's* hospitality to the angels), I will run three paces before your children when the *Torah* will be given at *Sinai*.'"

*Midrash in Terumah*: "The Altar was made of acacia wood (*atzei shitim*) in the merit of *Avraham*, our Patriarch. He had hosted the angels and told them to rest under the shade of his tree (*eitz*). What is the significance of '*shitim*'? When the Jewish people had engaged in '*shtus* (foolishness)' through the Golden Calf, G-d had said, 'Let the merit of *Avraham* (who had hosted the angels under his tree) atone for their foolishness.'"

Without the Altar that was designated as an integral part of the *Mishkan*, the Jewish people would not have had a context to be atoned through the bringing of offerings. Without atonement, they could not continue to exist. We see once again the profound and eternal effect of the *mitzvos* that *Avraham* had done to establish the eternity of the Jewish people. He is thus the Patriarch who established the foundation and infrastructure of the spirituality of the Jewish people. Therefore, the first blessing of the *Amidah* concludes only with his name and not the names of the other Patriarchs.

## **The Innate Character of Avraham, Facilitating the Spiritual**

The *Torah* describes in detail *Avraham's* hospitality to the angels. He initially ran towards them and prostrated himself before them. He then prepared an elaborate meal for them with zeal and alacrity.

*Torah*: "Then *Avraham* ran to the cattle..."

*Chazal*: *Avraham* had taken three calves, because he wanted that each of his three guests should receive a tongue to be eaten with mustard, which was considered to be a delicacy. He did this in order

to demonstrate the value of each guest and impress upon them to what degree he esteemed them.

*Ramban*: "Regarding the verse, 'Then *Avraham* ran to the cattle...' we see *Avraham's* great level of generosity. Although he had 318 sabre-carrying men in his service and he was infirm from his circumcision, he chose to be engaged himself and be involved with the greatest level of zeal and alacrity. He ran to prepare the calves for his guests and to motivate *Sarah* to prepare the bread. He invested his time and effort to select the choicest calves and he did not delegate this task to another. From this we see that *Avraham* had a great desire to be generous with others."

The exceptional level of hospitality that *Avraham* offered his guests throughout his lifetime was not simply for the sake of doing an act of kindness, but rather, it was the vehicle through which he espoused monotheism. *Avraham's* hospitality was a means to an end, which was converting pagans to monotheism through theological dialogue which refuted the position of paganism. *Avraham*, thus invested himself and his assets to provide the most generous and elaborate hospitality so that his guests would feel secure and comfortable when he engaged with them in theological debate. He ultimately succeeded with each of his guests to convert them to monotheism, that there was only One Omnipotent Being, G-d Himself. If *Avraham's* hospitality was a means to accomplish his objective, why is it considered that he did so out of the generosity of his heart?

If one wanted to complete a business transaction and decided to take the parties involved out for a sumptuous meal in order to close the deal, one would not consider this outlay of money as an act of generosity, because it was done with an ulterior motive to facilitate success. Similarly, *Avraham's* hospitality was primarily for the sake of converting pagans, which was his purpose in existence. Where do we see that his natural generosity was integral to his success?

*Gemara* in Tractate *Chagigah*: G-d values the ascent of all the Jewish people when they visit the Temple Mount during the three festivals of the year.

*Gemara* citing a verse from Song of Songs: "How beautiful are your paces, the daughter of the benefactor (*bas nadviv*)." Who is the "the daughter of the benefactor (*bas nadviv*)?" It is the Jewish people who

are the descendants of *Avraham* who selflessly gave his heart to G-d (*nadiv leibo*). Because of *Avraham's* selfless love for G-d, he dedicated his totality to His service." Although his hospitality was for the sake of accomplishing his objective, he needed to have the quality of being "generous of heart (*nadiv leiv*).” He needed to have a natural sense of giving. Without that natural sense, regardless of his belief in G-d it would have been an interference. If one feels the need of another, when he does for his fellow, he is in essence doing for himself.

*Torah*: *Caine* and *Hevel* both brought sacrifices to G-d. Although *Caine* was the one who took the initiative (and not *Hevel*), he brought G-d a sacrifice that was from the dregs of the earth. It was something considered to be disgraceful. Seemingly, if *Caine* understood the need to bring G-d a sacrifice to acknowledge His dominion and Mastership over existence, he should have brought a sacrifice that was more appropriate. Why did he bring something disgraceful? *Hevel*, on the other hand, did not have the insight or perception of his brother *Caine*. It was only after *Caine* demonstrated to him the importance of bringing a sacrifice to G-d that he too brought a sacrifice. However, his offering was from the choicest of his flock. *Caine's* failing was due to an evil that he possessed, thus causing him to be insensitive to G-d's honor and respect. He thus brought from the dregs of the earth. His act of service was done begrudgingly and in a "back-handed" manner.

In contrast, although *Hevel* did not have the insight of *Caine*, when he understood what he needed to do he brought a sacrifice that emanated from the generosity of his heart because he was sensitive to G-d. If *Avraham* were not naturally generous in the material realm, it would have interfered with the degree and quality of his hospitality to those who he had hosted. He needed to be able to sense and value what was befitting to offer his guest such as slaughtering three calves in order to provide them with tongues. This is why he ran and prostrated himself before his guests, despite the fact that he had unusual wealth and exceptional renown.

*Chazal*: "Proper character and qualities (*derech eretz*) is a prerequisite for *Torah*." Meaning, one must possess innate qualities and character traits in order to be able to acquire and process the *Torah* properly. If one does not possess these qualities, then he will not be successful in his spiritual pursuit. *Avraham*, possessed all the qualities and characteristics to

be an exceptionally generous host (compassion, conscience, and a propensity for acts of kindness), which allowed him to succeed in his objective, which was the espousal of monotheism.

*Gemara* in Tractate *Bava Metzia*: The meal that *Avraham* presented before the angels was the equivalent of a feast that was even greater than the banquet of King Solomon during the height of his power. This degree of hospitality was only possible due to *Avraham's* natural generosity which complemented his belief in G-d and his mission to the world.

## The Sensitivity of the Tzaddik to His Fellow

*Torah*: Regarding the hospitality that *Avraham* had offered the three wayfarers, "*Avraham* said, '...I will fetch a morsel of bread that you may sustain yourselves....'"

*Gemara* in Tractate *Bava Metzia*: "The devoutly righteous say little but do much. The evil say much and do not even do as much as an iota." Although *Avraham* had told the wayfarers that he was going to offer them a "morsel" of bread, the *Gemara* in Tractate *Bava Metzia* tells us that the food that was presented before them was the equivalent of a feast that was even greater than the banquet of King Solomon during the height of his power. We are able to see from here that a *tzaddik* initially minimizes the positive action that he is about to do, but upon actualization it is revealed that it is something substantial in value.

In contrast, the evil one exaggerates the positive that he intends to bring about and ultimately nothing that he had said comes to fruition. The example of the *tzaddik* is *Avraham* offering his hospitality. The example of the evil one is *Ephron* offering the cave of the *Machpelah*. When *Avraham* wanted to purchase the *Machpelah* from *Ephron*, *Ephron* had said, "consider it as a gift." Meaning, he was asking nothing in return for its transfer. However, when the transaction took place, *Chazal* tell us that he requested an amount for the purchase that was the equivalent of millions of dollars.

One could understand the behavior of the *tzaddik* as an expression of his humility. He speaks little of what he is about to do because he is minimizing himself. However, we are able to understand this concept on a more profound level.

*Torah:* When *Eliezer*, the servant of *Avraham*, was seeking a wife for his master *Yitzchak*, he had come upon *Rivka*, the future Matriarch. He said, "Let me sip, if you please, a little water from your jug."

*Torah:* "...she lowered her jug to her hand and gave him to drink." The narrative tells us that although he had asked for only a "sip" of water, she offered him as much as he needed to drink.

*Ohr HaChaim HaKadosh:* Eliezer only asked for a "sip of water" so as not to burden Rivka. She provided him with as much water as he wanted in a manner that he did not even need to make any effort to drink. She held the jug while he sipped the water. After satisfying Eliezer's need, Rivka offered to fetch water for his men and his camels. This is something that she did not initially mention. It was only once she felt that Eliezer's need was satisfied that she made the offer. Why did she behave in this manner – to conceal her true intent?

*Ohr HaChaim HaKadosh:* If *Rivka* had initially revealed her intent to draw sufficient water for *Eliezer*, his men, and his animals, *Eliezer* would feel that he was burdening her and would thus not drink to his fill. She wanted him to be fully satisfied. She thus concealed her intent. It was only after he was sated did she offer the water to his men and his camels.

If *Avraham* had revealed to the wayfarers that he would prepare a feast for them, they may have rejected his hospitality because they would not want to burden him. They would choose to continue on, rather than accepting his hospitality. Thus, in order to guarantee that they would accept his hospitality, he chose to conceal his true intent. He only mentioned that he would fetch for them a "morsel" of bread to sustain them. When they did accept his hospitality, he actualized his intent by offering them a feast that was greater than that of King Solomon at the height of his reign.

One could also say that *Avraham* had initially offered his guests only a "morsel" of bread so that they should not feel indebted to him for his magnanimous offer of hospitality – and would thus surely reject it. By offering them only a morsel of bread, they would be agreeable to be hosted by him because they would incur no personal debt. He would be able to host them as he truly saw fit. The *tzaddik* actualizes his intent by considering and understanding the recipient's sensitivities, thus not revealing the extent of his intention. Because the

*tzaddik* is acting purely for the sake of the objective, rather than ingratiating himself, he has no difficulty concealing his goal. In contrast, the evil one, whose intent is purely based on his self-centeredness, expresses himself in a manner to ingratiate himself and put himself on a pedestal. However, when it is time to accommodate the recipient, his true intent is revealed - that he only wants to benefit himself.

## **Avraham's Ability to Father Yitzchak**

*Torah:* After G-d had promised *Avraham* the Land of *Canaan*, he said to Him, "See, You have given me no offspring; and see my steward inherits me..." *Avraham* was concerned that since he was childless, his heir was going to be *Eliezer* his dedicated servant. If so, what is the value of all of the blessings? G-d assured *Avraham* that his heir would be his biological progeny saying, "The one who will come from your loins shall inherit you..." G-d had taken *Avraham* outside (of his tent) and said to him, "Gaze now towards the heavens and count the stars if you are able to count them!..So shall be your offspring! And he (*Avraham*) trusted in G-d, and He reckoned it to him as righteousness."

*Ramban:* If at this moment *Avraham* had already been thrown into the fiery kiln of *Kasdim* for his belief in G-d and immersed unscathed (which is a miracle) and in addition, he was a prophet why should his believing in G-d's promise that he would have children be considered a righteousness. It is obvious that someone of *Avraham's* dimension would believe in G-d's promise without question. If so why was it considered to be a "righteousness?"

*Chazal:* *Avraham* was an expert astrologer. He had seen in the stars (zodiac) that he was not meant to have a child As was stated in the stars, "*Avram* has no child..." He therefore concluded that it was impossible for him to have offspring. If *Avraham* had been the beneficiary of so many miracles, why should his having children be considered unlikely if G-d had already performed many miracles on his behalf?

*Maharal of Prague in Gevuras Hashem:* There is a difference between the terrestrial level and the celestial level. On the terrestrial level there is continuous change. For example, on the terrestrial level there is the natural change of seasons, people are born, people die etc. Since the terrestrial level is a location of change,



it has greater relevance to miracles. Miracles are only a greater degree of change than is usual within the context of nature. However, regarding the celestial level there is no change. Everything is relatively fixed and constant. For example, the planets, stars, etc. are for the most part continuous and unchanging until the end of time.

Therefore, according to *Avraham's* understanding, if the stars state that "*Avram* has no child" then in order to bring about change in this context is difficult. It is a dimension of miracle that has never taken place before. While it is true that he was the beneficiary of many miracles, they were experienced on the terrestrial level. Regarding *Avraham's* concern of not having a biological heir, G-d said to *Avraham*, "You will have a child" and he trusted in G-d. The fact that he trusted in G-d's promise despite the fact that there was no precedent in existence for this, and accepted it as truth was therefore considered to be a righteousness.

*Torah* regarding the blessings that G-d gave to *Avraham*: "I will make your name great..."

*Rashi*: This indicates that G-d will add the letter "hey" to *Avraham's* name. He will no longer be referred to as "*Avram*" but rather he will become "*Avraham*." The verse states, "Look at the heavens (*ha'shamaimah*). Just as you are not able to count the stars in the heavens so too will your offspring not be able to be counted."

*Midrash*: The word "*shamaimah*" is spelled with an additional "hey." The *Torah* could have used the word, "*shamayim* (heaven)" without the additional "hey." What is the significance of the "hey?"

*Midrash*: "*Reb Avahu* says, G-d said, 'Through the (spirituality contained within) the letter 'hey' I created the world. I will add the letter 'hey' to your name and then you will be able to procreate. Just as physical existence was created through the spirituality of the letter 'hey,' so too will the transformation that will occur within *Avraham* (as a result of the letter being added to his name) will allow him to father the future Patriarch.'" Thus, the letter 'hey' being added to *Avraham's* name was not merely a name change, but rather, it was a metamorphosis within *Avraham* to be able to father *Yitzchak*.

*Avraham* with the addition of the letter "hey" was the equivalent of a new creation. Thus, the miracle of *Avraham* being able to have offspring is not comparable to him surviving the fiery kiln unscathed. Although *Avraham* surviving the fire was a great miracle; however, his being able to have offspring was the equivalent of bringing about of a new existence, which he had another dimension of miracle. Therefore, when the *Torah* tells us that *Avraham* trusted in G-d and it was considered to be a righteousness, it was not within the realm of anything that ever happened within existence.



**Yad Avraham Institute**