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A MANIFESTATION of True Greatness

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Rabbi Yosef Kalatsky

A Patriarch Blessed with A Son to Start A Nation

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Accredited With Years not Lived

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He Cried After Articulating His Loss

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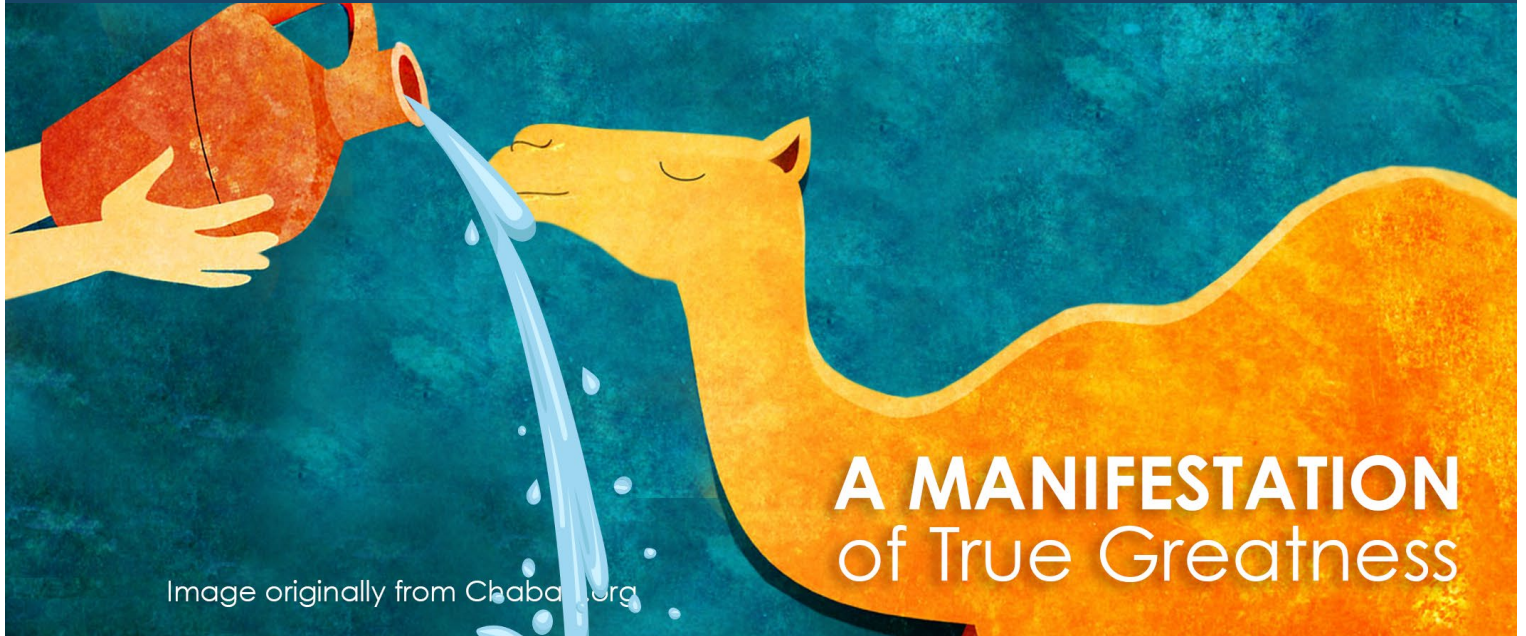


The Objective of Creation: Man to Recognize G-d's Glory

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Weekly Torah Commentary Series: Chayei Sara



The Linkage between the Passing of Sarah our Matriarch and the Akeidah

The *Torah* juxtaposes the passing of *Sarah* our Matriarch to the *Akeidah* (the binding of *Yitzchak*).

Rashi citing the *Midrash*: The juxtaposition communicates to us that the *Akeidah* was the direct cause of *Sarah*'s demise.

Midrash: When *Avraham* bound *Yitzchak* and was about to slaughter him, *satan* shared this with *Sarah*. Upon hearing this, she believed that *Avraham* carried through and slaughtered her only beloved son and this caused her to expire. She was unaware that G-d had only tested *Avraham* to see if he would slaughter his son. G-d did not intend *Avraham* to actually slaughter *Yitzchak*.

Midrash: It is interesting to note that *satan* had continuously attempted to deter and stop *Avraham* from going to the *Akeidah*. *Satan* understood that if *Avraham* were to succeed and carry through as *Hashem* had

dictated to him, the merit of this act would stand by the Jewish people for all eternity to silence his prosecution against them. Therefore on *Rosh Hashanah*, the Day of Judgment, we blow the *shofar* (ram's horn) which is synonymous with the *Akeidah* to silence *satan*.

When *Avraham* was traveling with *Yitzchak* to the *Akeidah*, *satan* had presented himself as a raging river which made it impossible for *Avraham* to continue. *Avraham* beseeched *Hashem* that he wished to carry out His Will but it was not possible because his life was in jeopardy. Immediately the river ceased to exist. After *Avraham* had succeeded with the *Akeidah* and was told not to inflict any wound upon *Yitzchak*, G-d sent a ram in the place of *Yitzchak* to be slaughtered by *Avraham*. In this way *Avraham* was able to actualize his feelings and it gave him the opportunity to concretize his selfless dedication to the Will of G-d.

Because *Avraham* had actualized the *Akeidah* through the ram, the merit was established for all time to

silence the prosecution of satan. Satan was defeated. Although it appeared that *Avraham* was secure in his accomplishment and that from this point forward Jewish people would forever be protected from the prosecution of satan, nevertheless this was not necessarily the case.

Rambam in Hilchos Teshuvah (the Laws of Repentance): If a person was evil his entire life and does teshuvah (repentance) at the last moment, all of his evil deeds will not be mentioned and his classification would be *tzaddik* (devout). Conversely, if a person lived his life as a *tzaddik* and at the last moment he regrets all the good deeds and accomplishments that he had performed, his positive record would be removed and not even mentioned by the Heavenly Court at the time of judgment. He would thus be classified as a *rasha* (evil person).

Satan believed that although *Avraham* had succeeded with the *Akeidah*, there was a possibility that he would be able to nullify and negate the positive value of the Binding of *Yitzchak*. Satan felt that if the *Akeidah* would be the direct cause of the death of *Sarah* our Matriarch, there would be a possibility that *Avraham* would be angered and regret what he had done – thus nullifying the eternal defense from prosecution against the Jewish people.

Torah: Despite *Avraham's* understanding and linkage of events, his faith and trust in *Hashem* remained unshaken. He did not regret for a moment what he had done. The fact that *Avraham* did not regret the *Akeidah*, despite the pain he experienced by losing his life's partner (*Sarah*), solidified and eternalized the effect of the *Akeidah*. Satan could no longer negate its value.

Closing *beracha* (blessing) of the Morning Blessings: "...*Hashem*... do not bring us to the power of error, nor into the power of transgression and sin, nor into the power of challenge, nor into the power of disgrace. Let not the Evil Inclination dominate us." Based on what precedes and follows the word "disgrace" it is evident that it is addressing something within the context of spirituality and not in the physical.

Reb Elchanon Wasserman zt'l visited the London community prior to WWII for the sole purpose of raising funds for his *Yeshiva* in Branovich. He was accompanied by one of the leaders of the London Jewish. Most households would only contribute a few coins and slam the door behind them. Despite this demeaning treatment, *Reb Elchanon* persisted in his

door to door fundraising because he appreciated the great financial needs of his *Yeshiva*. The communal leader accompanying him asked, "How are you able to tolerate this ongoing abuse and disgrace?"

Reb Elchanon responded: "My *Rebbe*, the *Chofetz Chaim zt'l* taught me that in life everyone needs to experience a certain amount of embarrassment. The question is – in what context does one experience it. Is it for the sake of *Torah* or for the sake of something else? I prefer to experience it for the sake of *Torah*." *Torah* is the ultimate glory.

Pirkei Avos: "There is no glory other than *Torah*." If *Torah/* one's spirituality is the ultimate glory, then it stands to reason that the ultimate disgrace is within the context of spirituality/ *Torah*.

Amidah (silent Prayer) in the blessing of the *Tzadikim* (righteous): "...Put our lot with them (*Tzadikim* and *Chassidim*) forever, and we will not feel ashamed, for we trust in You..." We are not devoutly righteous nor are we scrupulously pious (*Chassidim*); however we say that in the merit of our "trust" in *Hashem* we should not be embarrassed. We beseech *Hashem* to "put our lot with them" – meaning that our share in the world to come should be among the righteous and there we should not be disgraced.

Although we may not succeed sufficiently within the spiritual context to be counted among the *tzadikim*, we pray that in the merit of our "trust" in G-d that we should not be disgraced. The ultimate disgrace is to be spiritually blemished for all eternity. We must pray that although there are many events which we witness and do not understand, we should not come to the point of negating our spiritual accomplishments. We must remember how Satan attempted to create a situation that could have nullified the greatest accomplishment of *Avraham* our Patriarch.

The Focus of Avraham and Sarah

Torah: "Now *Avraham* was old, well on in years, and *Hashem* had blessed *Avraham* with everything (*ba kol*)."
One may think that when the *Torah* states "*Hashem* had blessed *Avraham* with everything" it is referring to the great wealth that *Avraham* had received or his renowned status as the father of all nations. *Chazal* teach us differently.

Rashi citing *Chazal*: The word “*ba kol* – everything” is referring to *Yitzchak* his son. The numerical value of “*ba kol*” is the same numerical value of “*ben* – son.” Meaning, the *Torah* is telling us that *Yitzchak*, the son of *Avraham*, was everything to his father. Prior to *Yitzchak*, all of *Avraham*’s accomplishments were only a means to an end, namely fathering the Patriarch of the Jewish people.

Torah: “*V’yiheu chaye Sarah* – *Sarah*’s lifetime was one hundred years, twenty years, and seven years...” *Rabbeinu Bachya* explains that the numerical value of “*V’yiheu*” is 37. Meaning, the only years that *Sarah* our Matriarch considered and valued were the 37 years that she had experienced with her son *Yitzchak* – from his birth until her passing. Is this because *Yitzchak*, her only child, satisfied the maternal need within her?

Gemara in Tractate *Berachos*: The question is even more difficult to understand. “*Tzaddikim* (the righteous) even after they have passed away are considered living” because the essence of the *tzaddik* is his spirituality. If this is so then it is definitely the case that *Sarah* our Matriarch, whose entire life was spirituality, was considered alive for all 127 years of her life. Despite this fact, the *Torah* tells us that out of the 127 years of *Sarah*’s life, only 37 of them she considered herself as “living.”

Vayeira: *Sarah* observed the inappropriate behavior of *Yishmael* and that prompted her to request of *Avraham* that he and his mother *Hagar* should be sent away. She was concerned that *Yishmael* may in some way have a negative affect on the spiritual development of her son *Yitzchak*. Because she understood that *Yitzchak* was the Patriarch and the future of the Jewish people, her responsibility was to ensure that he was to meet his full potential and not be diminished in any way. Even the slightest degree of negative influence would have untold ramifications in the spiritual development of the Jewish people.

Initially *Avraham* did not agree with his wife; however, G-d informed him that he should heed her words because her level of prophecy was even greater than his own. *Sarah*, our Matriarch, understood that the purpose of her existence was to bring the future Patriarch of the Jewish people into existence. Her life was defined by her mothering *Yitzchak* and guaranteeing his development to become that qualified person. Despite the fact that together with *Avraham* she had devoted herself to converting pagans to monotheism, her primary purpose was to be the Matriarch. *Sarah* was

destined to be the mother of the Jewish people. With this we can understand that *Yitzchak* was the “*ba kol* – everything” for *Avraham* as well as for *Sarah*. *Yitzchak* was the ultimate of *Avraham* and *Sarah*’s life.

Understanding that *Yitzchak* was the “*ba kol* – everything” to his father *Avraham*, we are able to appreciate why he was so meticulous in his instruction to his dedicated servant *Eliezer* regarding finding the proper wife for *Yitzchak*. *Avraham* made him take an oath, that if he should violate any of the specifications of his mission, his life in this world and the world to come would be forfeited.

It is important to note that *Eliezer* was not merely a chattel. He radiated with a holiness that had a semblance of his master *Avraham*. All the *Torah* that *Avraham* possessed was communicated to his servant *Eliezer*. Yet, despite all of *Eliezer*’s qualifications and devoutness, *Avraham* took every precaution to ensure that he should choose the proper wife for his son *Yitzchak*, who would be the future Patriarch. *Yitzchak* was the “*Ba kol*” of his father. The aspiration of every Jew should be to emulate our Patriarchs. Just as their lives were only a means to a spiritual end, so too the endeavors of every Jew must focus on a similar purpose.

One’s Questions are a Reflection of One’s Perspective

Torah: “And *Avraham* said to his servant (*Eliezer*), the elder of his household who controlled all that was his: “Place now your hand under my thigh. And I will have you swear by *Hashem*, G-d of heaven and G-d of earth, that you not take a wife for my son from the Canaanites, among who I dwell.” *Avraham* our Patriarch gave specific instructions to his dedicated servant *Eliezer* to find a wife for *Yitzchak*. *Avraham* made *Eliezer* swear not to deviate from the criteria that was set forth.

Chazal: If *Eliezer* had violated the oath, he would have forfeited his share in the physical as well as the spiritual world. The *Torah* refers to *Eliezer* as “*eved*– slave/servant,” to indicate that he was totally subordinated and subservient to his master *Avraham*. He was the chattel of his master. *Eliezer* was “the elder (*zikan*) of his household who controlled all that was his (*Avraham*’s).” Meaning, *Avraham* trusted his faithful servant *Eliezer* to administer all of his affairs – both financial and spiritual. *Eliezer* was involved in the

dissemination of *Torah* together with his master. When *Avraham* went to battle the four kings, the *Torah* tells us that he took 318 men along with him.

Chazal: The 318 men referred to in the verse were in fact *Eliezer*. “*Eliezer*” has the same numerical value as 318; although he was one individual, his dimension of value was the equivalent of 318 men.

Midrash: The radiance and the presence of *Eliezer* resembled that of his master *Avraham*.

Talmud in Tractate *Yomah*: *Avraham* taught *Eliezer* all of the *Torah* that he knew which is alluded to through the word “*Damesic*” which is an acronym for “He draws and he waters others with the *Torah* of his master.” Although *Eliezer’s* pedigree was Canaanite, which is a cursed state, (as the *Torah* tells us – *Noach* cursed *Canaan*, the son of *Cham*), he nevertheless transcended that state to become spiritualized through the teachings of his master *Avraham*.

Midrash: When *Eliezer* approached the house of *Besuel* to negotiate for the hand of *Rivka* (Rebecca) – on behalf of *Yitzchak*, they mistakenly believed that *Eliezer* was the master, *Avraham*. Despite *Eliezer’s* unique spiritual dimension and the selfless dedication that he had exhibited towards his master *Avraham*, he was instructed to take an oath to ensure and guarantee that he would take the proper wife for *Yitzchak* and not “from the daughters of Canaanites.” Why did *Avraham* need subject *Eliezer* to such a serious oath if in fact he was so special?

Torah: “The servant (*Eliezer*) said to him (*Avraham*), “Perhaps the woman shall not wish to follow me...” Despite the fact that the *Torah* identifies *Eliezer* as “servant” which indicates that his total being was subservient to his master *Avraham*, nevertheless, he questioned his master with “Perhaps...” Evidently the question that was asked by *Eliezer* was not contradictory to his subservience to his master. However, because of this, *Avraham* understood that the question was emanating from *Eliezer’s* personal conflict of interest. *Eliezer* had a daughter who was devoutly righteous and seemed to be a suitable wife for *Yitzchak*. *Avraham* did not consider this suggestion for a moment. Why was this the case?

Torah: *Noach* cursed *Canaan* (the son of *Cham*) who was the forbearer of the Canaanites. *Eliezer* was a Canaanite. Thus *Eliezer* and his family carried the curse of *Noach*. *Avraham* said to *Eliezer*, “You come from a cursed stock and I (a descendant of *Shem*) come from

a blessed stock and something that is blessed cannot attach itself to something that is cursed.”

Although *Eliezer* was dedicated to his master to the fullest extent, *Avraham* nevertheless bound him with a serious oath so that he should not deviate from his criteria. If *Eliezer* understood that he was not to be considered because as *Avraham* had explained to him that he was from a “cursed stock,” then why was it necessary for *Avraham* to impose an oath upon him?

Yalkut: When *Rivka* returned with *Eliezer* to marry *Yitzchak*, she noticed him from a distance walking in the field. She was awestruck by the holiness which he radiated. *Yitzchak* had just returned from Mt. *Moriah* where he had remained for 3 years after the *Akeidah* order to internalize the experience. As a result of being overwhelmed by seeing this level of holiness, she slipped off of her camel and ruptured her hymen on a rock. This mishap caused her to lose her virginity.

After *Yitzchak* had taken *Rivka* as his wife, he realized she was not a virgin when he consummated the marriage. He suspected that *Eliezer* had defiled her. In order to dispel the suspicion of *Eliezer*, who was fully innocent, G-d sent the angel *Gabriel* to retrieve the rock with *Rivka’s* blood to show *Yitzchak* that she was not defiled.

Midrash: Because *Yitzchak* unjustly suspected *Eliezer*, his essence of being “cursed” was converted into being “blessed.” With this fact we can now understand why *Eliezer* initially considered his daughter to be a suitable wife for *Yitzchak*. Although he understood that his essence and status was “cursed,” he had sensed that this was only something of a temporary nature. It was a condition that could eventually be overcome. Thus, his daughter was qualified to be the future Matriarch of the Jewish people.

Eliezer was correct regarding his own status because he did in fact later assume the classification of being blessed. However, *Eliezer* was not correct regarding his daughter. Despite her devoutness, she would ultimately remain “cursed.” *Avraham* sensed that *Eliezer* was questioning the permanence of the “cursed” state, so he subjected him to an oath.

Often when one asks a certain type of question, it is a clear indication that he is coming from a certain vantage point. One’s questions, choices, behaviors, and reactions are a reflection of who he is or where he is at

that moment. The questions can either stem from our conflicts of interest or flaws in our character. If this is correct, then how does one know whether his question, response, or reaction is proper or not? Perhaps our perception of reality is tainted by our own self-interests.

Eliezer had *Avraham* to correctly guide and assist him to deal with all of his own issues. *Avraham* immediately understood from *Eliezer's* question of "Perhaps..." that because of his serious conflict of interest, he had to be bound by an oath to guarantee the success of the mission. Who do we have to evaluate our behavior, expressions, and choices?

Mishna in *Pirkei Avos*: "Make for yourself a *rav* (teacher) and acquire for yourself a friend."

Rabbeinu Yonah explains that the "*rav*" is referring to a teacher who is responsible for teaching one *Torah*. "Friend" is referring to an individual who does not share common conflicts of interest with the individual. The "friend" is a person who is objective regarding his fellow's behavior. Thus, he is qualified to evaluate and guide his fellow.

The Consequence of Spiritual Blockage

Torah: After *Eliezer* had identified *Rivka* as the appropriate wife for his master's son, he approached her father *Besuel* to negotiate for her hand in marriage. He shared with her family the many miracles that had transpired to bring him to this point. The same day that he had left Canaan was the day that he arrived in *Aram Naharayim* (the community of *Rivka*) which was a journey that would normally take many days.

Gemara in Tractate *Sanhedrin*: In the history of the world there were only a few instances in which people experienced this kind of miracle. This indicated the importance of this mission and that *Rivka* was destined to be future Matriarch of the Jewish people. *Eliezer* then informs them that *Yitzchak* was born to *Avraham* and *Sarah* in their "old age" – thus alluding to the fact that *Yitzchak's* conception and birth was a miracle. When *Sarah* gave birth to *Yitzchak* she said, "Whoever will hear what has happened to me will rejoice for me."

Rashi citing *Chazal*: The *Torah* is telling us that when *Yitzchak* was conceived and born, many women throughout the world who were barren miraculously became fertile and were thus able to conceive and

give birth. The day *Sarah* our Matriarch had given birth was one of the most joyous in history because many benefited from the miracle surrounding this event. The world was thus aware of *Yitzchak's* miraculous birth.

Midrash: When *Yitzchak* was weaned at the age of three, his father *Avraham* had celebrated by hosting world leaders, such as *Shem*, *Ever* and *Avimelech*. All the events surrounding *Yitzchak's* life were public knowledge. Despite the fact that this information was known, *Eliezer* reiterated it to *Rivka's* family. *Eliezer* said to *Besuel* and *Lavan*, "If you intend to do a kindness and truth with my master, tell me..." Meaning it would be a *chesed* (kindness) to *Avraham* if they would allow *Rivka* to be taken as the wife of *Yitzchak*.

After *Eliezer* had described the special and unique background of *Yitzchak* one would think *Avraham* was doing a kindness to *Rivka's* family rather than *Avraham* being a beneficiary of their kindness. Additionally *Eliezer* negotiated for her hand with a document that was given to him by his master *Avraham* which stated that all of his wealth was transferred to his son *Yitzchak*. Thus, *Rivka* would be marrying a person with a substantial financial fortune.

Eliezer understood that *Besuel* and *Lavan* (his son) may not appreciate the spiritual value of *Yitzchak* or the fact that *Rivka* would be the future Matriarch of the Jewish People. However, *Eliezer* believed that they would value the fact that *Rivka* would be marrying into a family that was enormously wealthy. *Besuel* and *Lavan* attempted to poison *Eliezer* so that they could take the wealth that he possessed.

Realizing that *Rivka's* family had no relevance to appreciate all that he had said until this point, *Eliezer* requested of them to do a *chesed* with his master and give the hand of their daughter. Despite *Eliezer's* negotiating skills they resisted his offer. As it is clearly seen from the verse, "Let the maiden remain with us a year or ten months; then she will go..." How could they have appreciated this unique opportunity to allow *Rivka* to marry *Yitzchak*?

It is difficult to understand *Besuel* and *Lavan's* lack of interest after they had already acknowledged, "The events leading to this point stemmed from *Hashem*," recognizing that *Eliezer's* mission was divine in nature. When a person has no relevance to spirituality, he may say the "matter stemmed from *Hashem*," and even

witness miracles without being impressed. People often experience recurring difficulties in their lives but remain unaffected by them. They do not understand that these continuous difficulties are alerting them that a spiritual problem exists. They dismiss their unusual experiences as being “happenstance” and “bad luck.” When one assumes this posture and does not address the issues, as he should, his predicament may only become graver.

Rabbeinu Yonah in Shaarei Teshuvah: G-d initially causes one to experience difficulties to alert him that he must introspect and make the necessary corrections. However if these difficulties are dismissed as “happenstance,” then G-d will intensify the individual’s suffering until he either corrects his ways or is completely destroyed. Although *Besuel* and his son *Lavan* had witnessed and heard many things that caused them to understand that *Avraham* and *Yitzchak* were unique and special, they were not impressed. They remained unaffected.

Many people say that if we would only have greater leaders, our generation would be at a more spiritually advanced level because of their influences and teachings. However we see that this is not the case. Regardless of what one is exposed to, those who have no interest or relevance to spirituality will remain unaffected and spiritually deficient. Only individuals who have an appreciation for spiritual growth will benefit from those special individuals.

One’s Behavior is a Reflection of What One Understands (from *Vayeira*)

Torah: Prior to the destruction of *Sodom*, an angel was sent to save *Lot* and his family. The angel escorted *Lot*, his wife, and two daughters out of *Sodom*. However, because *Lot’s* wife looked back to witness the destruction of *Sodom* (which was not permitted) she was turned into a pillar of salt. *Lot* and his two daughters sought refuge in a cave fearing that the world was ending. *Lot’s* older daughter impressed upon the younger one that since the end of the world was at hand, they needed to perpetuate the human race through cohabiting with their father. They gave their father enough wine to intoxicate him and then they cohabited with him. Subsequently each gave birth to male children who were the forbearers to the nations of *Ammon* and *Moav*.

The story of *Lot’s* daughters cohabiting with their father raises some obvious questions. They legitimately believed that the world had in fact come to an end and

thus incest was permitted. Just as *Cain* and *Abel* were permitted to cohabit with their siblings for the sake of procreation, so too were *Lot’s* daughters justified under similar circumstances.

There is an obvious difference between these situations. Since *Cain* and *Abel* were the first offspring of humanity, existence could not have continued unless they resorted to cohabiting with their sisters. However, at the time of the destruction of *Sodom*, *Lot’s* daughters were aware that they had a special uncle – *Avraham*. Unquestionably, he and his family did not perish in this cosmic holocaust. If so what was their justification?

When *Lot’s* father was cast into the fiery kiln of *Kasdim* and perished for not bowing to the idol, *Avraham* assumed full responsibility for him as if he were his own son. When *Avraham* left *Ur Kasdim*, his nephew came along with him. When *Avraham* left *Canaan* and traveled to *Egypt*, *Lot* again accompanied him and he returned with enormous wealth only because he was the nephew of *Avraham*.

Lot was aware of the miracles that had taken place in *Egypt* when *Sarah* (*Avraham’s* wife) was taken by the Pharaoh. Upon their return to *Canaan*, a dispute between the shepherds of *Lot* and those of *Avraham* arose which led to *Avraham* separating from *Lot*. *Lot* took up residence in the community of *Sodom*. When *Lot* was taken captive during the battle of the five kings and the four kings, *Avraham* did not hesitate to save his nephew (and all of his wealth) despite the fact that victory could only come about through great miracles. Had it not been for *Avraham’s* special spiritual dimension, *Lot* and all he had would have perished.

Lot had been an ongoing beneficiary of his uncle’s kindness and was continuously exposed to the unique dimension of his uncle’s being. It is evident that not only did he lack gratitude for all that his uncle had done for him, but he never shared with his family the special, multidimensional characteristics that his uncle possessed. If *Lot* had truly understood and appreciated who *Avraham* was and all that he had done for him, he would not have suppressed his pride in him and withheld it from his family.

Where do we see that *Lot* did not communicate in any way to his family how special their uncle was? This can be inferred and deduced from the decision of *Lot’s* daughters to cohabit with their father. Their only

justification for their incestuous involvement with their father was because they believed that the world had come to an end. If they had known about their uncle *Avraham*, who was the equivalent of a spiritual giant, they could have never believed that their father had survived the cosmic destruction of the world and their uncle, along with his family had perished. This would have been an impossibility.

After being under the tutelage of *Avraham* or so many years and witnessing many facets of *Avraham's* life (together with *Sarah*), how could *Lot* not have appreciated and prided himself in his uncle? How could he not have shared with his family his personal experiences and the relationship that he had with this special person?

Similarly, *Yishmael*, the son of *Avraham*, was loved by his father as a special son, and raised in a household of spirituality; yet he was not affected and impacted by all of his experiences. *Yishmael* was classified by the angel as "*perah adam* – a person whose essence is like a driven animal however he appears as a person." His behavior did not reflect to any degree the fact that he was the son of the Patriarch *Avraham*.

Also, we see that *Esav*, who was loved by his father *Yitzchak* (even to a greater degree than his brother *Yaakov*), was identified as an "*Ish sadeh* – man of the field." He was a heretic who denied G-d's existence. To accommodate his physicality, he had no scruples. He was totally immersed and consumed by the material despite the fact that he was the child of two parents, *Yitzchak* and *Rivka*, who were the equivalent of living angels. He was raised in a home where the Divine Presence dwelled to no lesser degree than it did in the Holy of Holies.

Evidently we see that even when one is raised, exposed, and witnesses the most unique levels of spirituality, he can still remain unaffected and oblivious to it all. Despite all that he had benefited from and witnessed, *Lot* chose not to process and internalize the reality of who his uncle *Avraham* truly was. In fact *Lot* despised his uncle and his beliefs. If one studies and merits being the student of a special individual and is not influenced through his teachings, then the student truly does not appreciate and relate to who that teacher is. If he had, then he would have been inspired to emulate the qualities of his mentor. This lack of appreciation and internalization is demonstrated by the behaviors of *Lot*, *Yishmael*, and *Esav*.



Yad Avraham Institute