



Adapted from the sefer חמין במוצאי שבת and חדוותא דזעיר אנפין collections of maamarim given by the Tolner Rebbe shlita at Seuda Shlishis and Melave Malka

Melave Malka Parshas Lech Lecha 5772

In this week's Parshah, the Torah describes Lot's wealth:

וְגַם לְלוֹט הָהָלֵךְ אֶת אַבְרָם הָיָה צֹאן וּבָקָר וְאֵהָלִים
And Lot, who went with Avrom, had sheep, cattle, and tents.

The Midrash Rabbah ("מ"א:ד") addresses the unusual inclusion of "tents".

הָיָה צֹאן וּבָקָר וְאֵהָלִים (בראשית יג, ה), רַבִּי טוֹבִיָּה בֶר רַבִּי יוֹסִי בְרַבִּי אֶמְר שְׁנֵי אֵהָלִים, רוּת הַמּוֹאָבִיָּה וְנִעְמָה הָעַמּוֹנִית, דְּכֹתָה (בראשית יט, טו) : קוּם קַח אֶת אִשְׁתְּךָ וְאֶת שְׁתֵּי בְנֹתֶיךָ וְגו', רַבִּי טוֹבִיָּה בֶר רַבִּי יוֹסִי בְרַבִּי אֶמְר שְׁנֵי אֵהָלִים, רַבִּי יוֹסִי בְרַבִּי יוֹסִי בְרַבִּי אֶמְר שְׁתֵּי מְצִיאוֹת, רוּת הַמּוֹאָבִיָּה וְנִעְמָה הָעַמּוֹנִית. אֶמְר רַבִּי יוֹסִי בְרַבִּי אֶמְר (תהלים פט, כא) : מְצִאתִי דָוִד עַבְדִּי, הֵיכָן מְצִאתִיו בְּסֻדּוֹם.

“R. Tuvia bar Yitzchak says: Two *ohalim*, Rus Ha'Moaviyah, and Naamah Ha'Amonis. As we also find (בראשית י"ט:ט"ו) 'Get up and take your wife and your two daughters (who are found)'...R. Yosi Ben R. Yitzchak says two "*metzios*" ("finds") Rus Ha'Moaviyah and Naamah Ha'Amonis. R. Yitchak (connects this to the pasuk) (תהלים פ"ט:ט"ו) "I found my servant David" - Where did I find him? In *Sedom*.”

Lot's relationship with Avraham Avinu certainly must have been very painful for Avraham Avinu. We know that Avraham tried to be *mekarev* every person in the world to Hashem Yisbarach. Nonetheless, his own nephew, Lot, descended to such a level of corruption that left Avraham with no choice other than to banish him with the words, (בראשית י"ג:ט) - “Depart from me.”



[1]

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This separation must have caused Avraham Avinu terrible *agmas nefesh*, especially when Lot moved to *Sedom*. Immediately after the Torah tells us that Lot chose *Sedom* as his destination, it tells us:

וְאֵנְשֵׁי סְדֹם רָעִים וְחַטָּאִים לִי מְאֹד – “The people of *Sedom* were evil and sinned against Hashem greatly.”

To Avraham Avinu, this painful separation resembled the pain experienced by parents whose child not only abandons Torah and Mitzvos, but also goes to live among *reshaim*.

Nonetheless, Hakadosh Baruch Hu, who knows all that is hidden, specifically caused the events to unfold in this manner. For Lot had to father children from his two daughters, beginning a chain that eventually led to the birth of David Hamelech a”h. Had Lot not travelled to *Sedom*, and had *Sedom* not been overturned and destroyed, he would never have had children from his daughters, and David Hamelech wouldn’t have been born.

This *parshah* comes to teach us that even when Hakadosh Baruch Hu causes us to endure the most painful situations, we must strengthen our *emunah*, remembering and knowing that Hakadosh Baruch Hu, calculates the *cheshbonos* of the world in ways that we can’t fathom. Nothing evil comes from Hashem, and He certainly has hidden reasons for everything that takes place, even events that cause us agonizing pain.

This doesn’t mean that we don’t have to take every step possible to protect the *kedushah* and *taharah* of ourselves and our families. However, it does mean that after a person tries to do what he can to the best of his ability, he should rely on Hakadosh Baruch Hu and strengthen his *Emunah*, that Hakadosh Baruch Hu is *tov u’meitiv*, and wants what is best for him. Even if the positive aspect of a painful event isn’t discernable in the present, and our eyes see it as totally negative, we must realize that the hidden good may only be revealed after many generations. The story of Lot illustrates this. The good that was



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concealed in the events of his life, was only revealed with the birth of David Hamelech.

We are celebrating the *sheva brachos* of a *chasan* who has just begun to build his *bayis*. Often a person thinks, "If only I had been born into a wealthier family, or a family with more *yichus*, or that was more *chasidish*, I would have found a better *shidduch*." He may even think that with a different *shidduch*, he would have been able to celebrate his wedding in a nicer hall, with a better band etc.

A person must know that whether in *ruchniyus* or *gashmiyus*, Hakadosh Baruch Hu runs the world with *chesed* and treats his creations with *rachamim*. He is good, and does good for all. Therefore, if Hashem decided that you would be born into a certain family, it is clear that this is the only family that is good for you, and your *neshamah*. No other place in the world could possibly be better for you.

Someone who truly internalizes this, will save himself so much aggravation, for he will live with the awareness that Hashem runs the world with mercy and wants only what is best for him.

Chazal teach us, ("אין הגלויות עתידות להגאל אלא בשכר האמנה" (תנחומא בשלח י')) - The exiles are destined to be redeemed only in the merit of *emunah*.

Therefore, let us do all that we can to strengthen our *emunah* and *bitachon* in the creator of all worlds, והשי"ת יגאלנו בקרוב אכי"ר



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