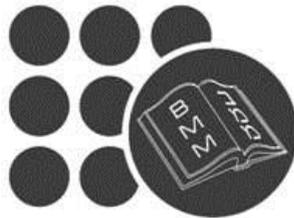


Lech Lecha

From the Simple Meaning to Kabbalah

How to Create Souls



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Source 1: Bereishit/Genesis 12:5

And Abram took Sarai his wife and Lot his brother's son, and all their possessions that they had acquired, and the souls they *assu* in Haran, and they went to go to the land of Canaan, and they came to the land of Canaan.

וַיִּקַּח אַבְרָם אֶת שָׂרַי אִשְׁתּוֹ וְאֶת לוֹט בֶּן אָחִיו וְאֶת כָּל רְכוּשָׁם אֲשֶׁר רָכָשׁוּ וְאֶת הַנְּפֹשׁ אֲשֶׁר עָשׂוּ בְּחָרָן וַיֵּצְאוּ לָלֶכֶת אֶרְצָה כְּנָעַן וַיָּבֹאוּ אֶרְצָה כְּנָעַן

Source 2: *Faith and Folly* by Rabbi Yaakov Hillel. Chapter Two: The Side of Purity, page 31

The Torah given to Moshe at Mount Sinai consists of the Written Law (the Five Books of Moses) and the four levels of the Oral Law (some of which was recorded in the Talmud):

- *Peshat* – the straightforward meaning of verses
- *Remez* – deeper meaning hinted at through numerical values of letters, acronyms and the like
- *Derash* – homiletic exegesis
- *Sod* – the Kabbalistic interpretation.

Collectively, these are known by their Hebrew acronym *pardes*, which literally means “orchard”. Indeed, a single Torah thought is like a beautiful, delicious, fragrant fruit; and the Torah fully explained in all four ways is like an entire orchard filled with all varieties of luscious fruits.

Source 3: Rashi there

and the souls they had acquired in Haran: whom he had brought under the wings of the Shechinah. Abraham would convert the men, and Sarah would convert the women, and Scripture ascribes to them [a merit] as if they had made them (Gen. Rabbah 39:14). (Hence, the expression *עָשׂוּ*, lit. that they made.) The simple meaning of the verse is: the slaves and maidservants that they had acquired for themselves, as in [the verse] (below 31:1): “He acquired (*עָשָׂה*) all this wealth” [an expression of acquisition]; (Num. 24:18): “and Israel acquires,” an expression of acquiring and gathering,

אשר עשו בחרן: שהכניסן תחת כנפי השכינה, אברהם מגייר את האנשים, ושרה מגיירת הנשים, ומעלה עליהם הכתוב כאלו עשאו. ופשוטו של מקרא עבדים ושפחות שקנו להם, כמו (שם לא א) עשה את כל הכבוד הזה, (במדבר כד יח) וישראל עושה חיל, לשון קונה וכונס

Source 4: Rabbeinu Bechayei there

On the level of Pshat: The slaves that they had... that they acquired in Charan... And on the level of Midrash: The souls, these are the converts... And this is why it says “that **they** made”, not “that **he** made.”

ואת הנפש אשר עשו בחרן. ע"ד הפשוט: העבדים שהיו לו ונפשות ילידי ביתו. "עשו לי את החיל הזה" (דברים ח, יז) וע"ד המדרש: (ב"ר לט, כא) ואת הנפש, אלו הגרים שהכניסן תחת כנפי השכינה, אברהם היה מגייר האנשים ושרה מגיירת את הנשים. וזהו שאמר "אשר עשו", ולא אמר אשר עשה

Source 5: Gematria matching of *עָשׂוּ הַנְּפֹשׁ אֲשֶׁר עָשׂוּ* 1312 – Bereishit 5:2 and Vayikra 18:21

Male and female He created them, and He blessed them, and He named them *אָדָם* (אָדָם) man (Adam) on the day they were created.

זָכָר וּנְקֵבָה בָּרָאָם וַיְבָרֶךְ אֹתָם וַיִּקְרָא אֶת שְׁמֵם אָדָם בְּיוֹם הַבְּרָאָה

And you shall not give any of your offspring to pass through for Molech. *And you shall not profane the Name of your God.* I am the Lord.

וּמִזְרַעְךָ לֹא תִתֵּן לְהַעֲבִיר לְמִלַּךְ **וְלֹא תִחַלֵּל אֶת שֵׁם אֱלֹהֶיךָ** וְאֲנִי ה'

Source 6: Gematria matching of *וְאֶת הַנְּפֹשׁ אֲשֶׁר עָשׂוּ בְּחָרָן* 1979 – Bereishit 22:17

That I will surely bless you, and I will greatly multiply your seed *as the stars of the heavens and as the sand that is on the seashore*, and your descendants will inherit the cities of their enemies.

כִּי בָרַךְ אֶבְרָכְךָ וְהִרְבֵּה אֶרְבֶּה אֶת זְרַעְךָ **כְּכּוֹכְבֵי הַשָּׁמַיִם** וְכַחֵל אֲשֶׁר עַל שֵׁפֶת הַיָּם וַיִּרְשׁ זְרַעְךָ אֶת שַׁעַר אֹיְבָיו

Source 7: Zohar Section 2 (Shmot) Parashat Vayakhel Page 198a

Come and see: A person who is compassionate towards the poor and gives his soul to them, The Holy One, blessed is He, considers it as if he created that soul, and since Avraham was compassionate towards the entire world, The Holy One, blessed is He, considers it as if he created them, as it is written "The souls that they made in Charan".

תא חזי מאן דחייס למסכנא ואתיב ליה נפשיה קודשא בריך הוא סליק עליה כאילו הוא ברא לנפשיה, ועל דא אברהם דהוה חייס לכל בני עלמא סליק עליה קודשא בריך הוא כאילו הוא ברא לון דכתיב (בראשית יב) ואת הנפש אשר עשו בחרן

Source 8: Yaavetz to Bava Batra 58a

You must know that the righteous in that world are engaged with what they were doing in this world; and behold Avraham and Sarah before they had children, their union was not for nothing or wasted all of that extended time, God forbid, but they were creating souls of converts into the world through their holy intimacy, as is known from the words of the Zohar, and this is the secret of the verse, "And the souls that they made in Charan". Also now, in that world, the souls are connecting male to female in order to bring the souls of converts into the world.

יש לידע שהנדיקים צאוחו עולם עוסקים עס מה שהיו עוסקים צעוה"ז והנה אברהם ושרה קודם שהולידו בנים לא היה זיווגם וחבורם לריק ולצטלה כל הזמן הארוך חלילה, אך היו צורחים את נשמות הגרים לעולם ע"י תשמישם הקדוש כנודע מדברי הזוהר וזה סוד הכתוב ואת הנפש אשר עשו בחרן
גם עתה צאוחו עולם הנשמות מזדווגים וז"ל כדי להוציא נפשות הגרים לעולם

Source 9: Zohar Section 3 (Bamidbar) Parshat Shlach Page 168a

Rav Mativta said, it is written (Bereishit 11) "And Sarai was barren, she had no child" from the fact that it says "Sarai was barren" do I not know that she had not child? Why does it say "she had no child"? Rather this is what Rav Mativta said: She gave birth to no child, but she was the mother of souls. When those two righteous attached themselves in holy desire, they gave birth to souls that entire time that they were in Charan, just as the righteous do in the Garden of Eden, as it is written, "And the soul that they made in Charan" the souls that they certainly made.

רב מתיבתא אמר כתיב (בראשית יא) ותהי שרי עקרה אין לה וולד, ממאי דאמר ותהי שרי עקרה לית אנא יודע דלית לה וולד מאי אין לה וולד, אלא הכי אמר רב מתיבתא וולד לא הות מולדא, אבל נשמתין הות מולדא באתדבקותא דתיאובתא דאינון תרין זכאין הוו מולידי נשמתין לגיורי כל ההוא זמנא דהוו בחרן כמה דעבדין צדיקייא בגן עדן, כמה דכתיב (שם יב) ואת הנפש אשר עשו בחרן, נפש עשו ודאי

Source 10: Rabbi Berel Wein, audio shiur, *Personal Memories of Great Men*: Rabbi Kahaneman, the Ponovizher Rov – 48-50 minutes.

He said: "I want you to organise a meeting, I want to come talk to the younger people."

I said, "Rebbe, the younger people don't have money. You know, they're just starting out and they have to pay tuition in the schools – they don't have money. You mean that I should make a meeting with the retired people!"

"No no no, I know what I'm talking about! And the men and women should both come, and tell them it's not for money."

I organised a meeting, it was in the home of one of the younger couple, 30-35 couples came, and it was a very lovely evening, and then he got up to speak. And he said to them:

"My children, listen to me: There are one and half million neshomas of Jewish children under the age of 12 that were killed in the holocaust. Those neshomas are waiting for bodies. You have to give them bodies."

That was like: Whoosh. Who talks like that, right? And he went around the room and said, "You heard what I said? You heard what I said?" And we had a dramatic increase in the birth-rate in Beth Israel. He said "How are we going to have a Jewish people without Jews?" ... I remember one of the boys that was born, after he passed away, someone called me and said, "I want to name my son after the Ponovizher Rov, tell me what his name was."

Source 11: Rav Kook – Shmoneh Kvatzim 1:871

The foundations of Torah are the *peshat* and the *sod*. *Drush* and *remez* are means to attach and to align the higher with the lower, and there are many many details. In gathering the spirituality of Yosef is included his coat of many colours. And Yehuda also went down with God. And Yosef and Yehuda, when they become one tree, the entire tree of life is complete, and from its fruit is planted many saplings to align the entire orchard with completeness.

תתעא. יסודות התורה הם הפשט והסוד. הדרוש והרמז, הם אמצעיים לקשר ולשלב את הרום עם התחתית, והפרטים רבים מאד. בקיבוץ הרוחניות של יוסף נכללו בכתונת פסים שלו. ויהודה עוד רד עם אל. ויוסף ויהודה, בהיותם לעץ אחד, הרי כל עץ החיים כולו שלם, ומפריו נוטעים נטיעות מרובות לכוון בשלימות את כל הפרדס כולו.