

IT'S ABOUT WHO YOU KNOW

Mr. Freddy Hager was a diamond dealer in London, England. In 5739*, business was slow, and he came to the Rebbe for advice. The Rebbe told him that he needs to make it his business to seek out positive people. He met a man in England who—as he put it—was “over the top.” Very enthusiastic and extremely positive. They became very close and for the next 24 years he benefited enormously from their relationship. The Rebbe teaches us that even when we think that all the signs are pointing against us, there is a way to rise above the challenges. Sometimes all it takes is a friend that is living with angels.

The Zohar describes an encounter between Rebbi Abba and Rebbi Elazar. They went together on a trip to visit Rebbi Elazar's father. At some point, Rebbi Abba asked Rebbi Elazar to share a Torah thought. Rebbi Elazar began with the words of Avraham to Sara, “*Imri na achosi at lemaan yitav li bavureich*—Please say you are my sister, so that they will benefit me on your account.”

Rebbi Elazar goes on to question Avraham's motives. How could the man known for his *chesed* ask of Sara to subject herself to this abuse?

The *possuk* doesn't make it any easier when it spells out Avraham's reasoning—“So that they will benefit me.”

How could it be that someone who is both G-d fearing and loved by G-d has such selfish designs? This demands clarification; something else must be happening here.

“Avraham,” Rebbi Elazar explained, “was not trying to exploit his wife and put her at risk.” He was certain nothing would happen to her. This was on account of her own merits, and moreover, he saw a *malach* that was traveling alongside her, protecting her.



A LOOK AT THE TORAH OF
HARAV LEVI YITZCHOK
THROUGH THE REBBE'S SICHOS

When Avraham saw the *malach* by Sarah and looked around where he was standing and saw nothing, he understood that only one of them was travelling with a guardian. He immediately became fearful for himself.

He beseeched his wife to say she was his sister, so that no harm will befall him, and that he could become successful and wealthy.

He wasn't thinking of the wealth he will get from Pharaoh and the Egyptians, rather he was only thinking of the benefits he would gain from his wife's *malach*.

[It would appear that being married would have already ensured him the benefits of his wife's *malach*. But the Rebbe explains that this is not necessarily the case, since a husband who "marries up" does **not** automatically enjoy the privileges of his wife's merits, so the *brachos* and angels of Sara did not necessarily roll over to Avraham. However, the relationship of a blood relative would suffice to secure Avraham the rewards of his "sister's" *malach*. In fact, this was the truth since they were from the same family. Therefore

he asked her to point out their blood relationship by saying she is his sister, this way Avraham can count on Sara's *malach* not just as a husband but as a "brother" as well.]

CHACHMAH AND BINA ON A WALK

The Rebbe's father explains that Rabbi Abba and Rabbi Elazar are the physical embodiments of *chachmah* and *bina*, the "father and mother" of *hishtalshelus*. Avraham and Sara are also physical embodiments of *chachmah* and *bina*. They were traveling along the way just as Avraham and Sarah were traveling. Therefore when Rabbi Abba asked Rabbi Elazar for a *vort* of Torah, he immediately started, "*Imri na achosi at.*" He was asking Rabbi Abba to be there for him as a brother, just like Avraham had asked Sarah.

YOU'RE STUCK? BUT HE ISN'T.

What is the message of this story?

At a Shabbos farbrengen in the late 5740s*, the Rebbe explained that his father didn't have the opportunity to write the practical takeaway message,

but the lesson is in fact a "*moridike hora'a:*"

There are people that make an honest assessment of their lives and come to a conclusion that they are in a world where there is a "Pharaoh" and there is an "Egypt" and they are not deserving enough that a guardian angel should protect and bless them.

The lesson from the above story is that there is no room for despair. When all else fails, there is always the option to connect with a Jew that is surrounded by *malachim*. (The Rebbe added, "Such Jews certainly exist.") Tell him to look at you like a brother and feel the pain you feel. Then his *malach* will help and you will have the blessings you need, even financially, as in the story of Avraham and Sarah, blessings of gold and silver. **1**

(Adapted from *Shabbos Parshas Tazria-Metzora 5747*)

לזכרון
הו"ח אי"א נ"מ ובעל מדות
ישראל ארי' ליב
אחיו של כ"ק אדמו"ר זי"ע
בנו של הרה"ג והרה"ח ומקובל
רב פעלים לתורה ולמצוות
ורבים השיב מעון לוי יצחק
דור רביעי לכ"ק אדמו"ר הצמח צדק
נפטר י"ג אייר ה'תשי"ב
ת' נ' צ' ב' ה'
נדפס ע"י
הרה"ת ר' מנחם מענדל
וזוגתו מרת יוכבד ומשפחתם שיחיו
מישולבין