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## פרשת לך לך

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### פרק יב פסוק ה

וַיִּקַּח אַבְרָם אֶת-שָׂרִי אִשְׁתּוֹ וְאֶת-לֹט בֶן-אָחִיו וְאֶת-כָּל-רְכוּשׁ אֲשֶׁר רָכְשׁוּ וְאֶת-הַנֶּפֶשׁ  
אֲשֶׁר-עָשׂוּ בְחָרָו וַיָּצְאוּ לְלֶכֶת אֶרְצָה כְּנָעַן וַיָּבֹאוּ אֶרְצָה כְּנָעַן:

### רש"י

אֲשֶׁר עָשׂוּ בְחָרָו: שֶׁהִכְנִיסוּם תַּחַת כַּנְפֵי הַשְּׂכִינָה. אַבְרָהָם מְגִיר אֶת הָאֲנָשִׁים וְשָׂרָה מְגִיֶּרֶת  
הַנָּשִׁים, וּמַעְלָה עֲלֵיהֶם הַפְּתוּב כְּאִלוֹ עָשָׂאום<sup>1</sup>.

### מושג

כָּל הַמְּלַמֵּד אֶת בֶּן חֲבִירוֹ תוֹרָה מַעְלָה עָלָיו הַפְּתוּב כְּאִלוֹ עָשָׂאוֹ.

### Translation:

One who teaches his friend's child Torah is considered as if he created him.

### Explanation:

A person is created to become close to Hashem. Therefore, when אברהם ושרה taught people about Hashem, they helped them fulfill the purpose of their creation, and so it is considered as if אברהם ושרה made them<sup>2</sup>. This musag teaches us that the same is true whenever you teach someone Torah. Since a Jew is created to come close to Hashem through learning Torah, when you teach someone Torah, it is as if you made them<sup>3</sup>.

### Looking in the Pasuk:

Rashi comes to explain three difficulties in the wording of the Pasuk.

How is it possible that Avrohom *made* people?

Why does it say נפש instead of אנשים?

Since the Pasuk is talking about Avrohom it should have said עשה.

Rashi answers that:

- Avrohom taught them to believe in Hashem, which is considered by the Torah as if he created them.
- Since he helped their נשמות, we call them נפש.
- Avrohom taught the men and Sarah taught the women, so the Torah uses the plural עשו.

### Musag Learning Outcomes:

Know: Who were the people that אברהם ושרה made? What does this teach us about teaching Torah?

Understand: Why is converting someone, or teaching them Torah, considered creating them?

Think: How the words used by the Torah (עשו, נפש) can inform us of the Torah's lesson.

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1 See note #1

2 See note #2

3 See note #3

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## NOTES

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1. Rashi's source is the Midrash in (פרשת לך לך פרשה לט סימן יד) which states:  
אמר רבי אלעזר בן זימרא אם מתכנסין כל באי העולם לברוא אפילו יתוש אחד אינן יכולין לזרוק בו נשמה ואת אמר ואת הנפש אשר עשו? אלא אלו הגרים שגיירו, ואם כן שגיירו למה אמר עשו? אלא ללמדך שכל מי שהוא מקרב את העובד כוכבים ומגיירו כאלו בראו. ויאמר אשר עשה, למה נאמר אשר עשו? אמר רב הונא אברהם היה מגייר את האנשים ושרה מגיירת את הנשים.
2. This is not the first Midrash which understands the word עשה as meaning being created anew. At the beginning of the Parsha, Hashem tells Avrohom וגדול ואעשך לגוי גדול and the Midrash Tanchumah teaches:  
ואעשך: אין כתיב ואשימך אלא ואעשך, אמר לו אותך אני בורא בריה חדשה שנאמר ויעש אלקים את הרקיע ויעש אלקים את שני המאורות.
3. Our Musag is taken from the Gemoroh in (מסכת סנהדרין (צ"ט):  
<sup>4</sup> אמר ריש לקיש כל המלמד את בן חבירו תורה מעלה עליו הכתוב כאילו עשאו, שנאמר ואת הנפש אשר עשו בחרן.  
The difficulty in the lesson is that the Posuk refers to אברהם ושרה who converted the men and women from paganism to belief in Hashem, where it is rather easy to understand why it is considered as if he made or created them. The Gemoroh stretches the concept to include even one who taught another Torah. How is this warranted? The answer is found in the fact that the Gemoroh is concluding a discussion in which it has stated that the purpose of a Jew is to learn Torah<sup>5</sup>. Therefore, when a teacher teaches a student Torah, he is fashioning him for the purpose of which he was created, as if he is creating him anew<sup>6</sup>.
4. Additional questions:
  - a. Since אברהם and שרה converted many men and women, why does it not say נפשות אשר עשו?
  - b. There is a similar Gemoroh, also found in (מסכת סנהדרין (י"ט): כל המלמד בן חבירו תורה מעלה עליו הכתוב כאילו ילדו. Is there a difference between the two Divrei Chazal?

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4 It is very interesting to note that the author of this Musag is Reish Lakish. The Talmud (ב"מ פד.) teaches us that he was actually a well known thief who was renowned for his strength. Rav Yochanan met him and convinced him to use his strength for Torah. He took Rav Yochanan's advice - so to speak recreated himself - and became a great תלמיד חכם. Who could, therefore, better teach this lesson?

5 אמר רבי אלעזר: כל אדם לעמל נברא, שנאמר (איוב ה') כי אדם לעמל יולד, איני יודע אם לעמל פה נברא אם לעמל מלאכה נברא, כשהוא אומר "כי אכף עליו פיהו", הוי אומר לעמל פה נברא. ועדיין איני יודע אם לעמל תורה אם לעמל שיחה, כשהוא אומר (יהושע א') "לא ימוש ספר התורה הזה מפידך", הוי אומר לעמל תורה נברא

6 One could argue that this would only be true if by teaching the person Torah it truly fashioned his life, as was the case with Reish Lakish himself (see footnote 4.). This might explain why the Musag states, "One who teaches his friend's son Torah..." and does not say, "One who teaches his friend Torah." Perhaps this is because only when teaching the young Torah can you have this type of life altering impact, something that is much harder to achieve with adults.