

# אֲשֶׁר נָאוֹס דֶּשֶׁה Naos Deshe

An Adaptation of Rabbi Shmuel Dov Asher Leiner's Naos Deshe by Rabbi Reuven Boshnack  
Questions? Comments? Dedications? Email [ReuvenBoshnack@gmail.com](mailto:ReuvenBoshnack@gmail.com)

This week's Parsha (Bereshis 12:1-2) begins,

The LORD said to Avram, "Go forth from your land, your birthplace and from your father's house to the land that I will show you."

I will make of you a great nation, And I will bless you; I will make your name great, And you shall be a blessing.

Naos Desha quotes Midrash Tanchuma (Lech Lcha 3) which says,

R. Levi stated: Avraham's first trial was like his last. The first trial began with the words *Get thee out of thy country*, and the last began with the words *Get thee into the country of Moriah* ([Bereshis 22:2](#))

He asks, is it really possible to compare leaving to the holy land to the trial of the Akeida? Why does he need be told four times to leave (leave for yourself, leave from your land, your birthplace, your father house?)

How is it all for Avram's benefit? The Zohar (Lech Lcha 78b) says

"And I will make of you a great nation..." ([Bereshis 12:2](#)). "And I will make of you" is related to the verse, "Get you out." "And I will bless you" is related to the verse, "from your land." "And make your name great" is related to the verse, "and from your birthplace." "And you shall be a blessing" is related to the verse, "and from your father's house."

Naos Deshe explains that each clause is another blessing, but also another challenge...

- 1) Go to yourself- we need to see our Avodas Hashem as if we are the only one in the world serving Hashem. Don't look at anyone else.
- 2) Leave your land- The word for land, Ertz shares a common root with the word for desire, Ratzon. Avram was told, to leave his desire. Avraham wanted to meet Hashem through his philosophical speculation, but Hashem said you'll never truly meet me that way.
- 3) Leave the place of your birth- With our fertile wisdom, our minds give birth to ideas. We live in castles made of assumptions and developed thoughts. It starts with an idea, which then gestates into a thought system. Avraham had an entire system which he had developed, and Hashem asked him to leave the system which he "birthed."
- 4) Leave your father's house- your expectations of what Avodas Hashem was in the past. Make it meaningful for now, not going through the motions nor running on the memory of something that was meaningful once.

# נאוס דשע Naos Deshe

An Adaptation of Rabbi Shmuel Dov Asher Leiner's Naos Deshe by Rabbi Reuven Boshnack  
Questions? Comments? Dedications? Email [ReuvenBoshnack@gmail.com](mailto:ReuvenBoshnack@gmail.com)

The call of Lech Lcha is a challenge to leave and become yourself. Leave all aside all your preconceived notions. Each one of these steps was difficult, requiring much prayer, and hard work for Avraham. It is difficult for us as well.

When Avraham arrived in the Land, he went to Shechem, where Rashi points out that "Bnei Yisrael had accepted Torah and Mitzvos entirely, with an oath." This means to commit to serving Hashem on His terms, not on their own. Once he could do that, Hashem revealed Himself to Avram.

Hence, the verse says (Bereshis 12:7) Abram then built an altar where Hashem revealed everything to him. He had found the secret of Avodas Hashem.

Leave to become yourself, by leaving the preconceived notions. Serve Hashem on His terms, then you can meet Him on His terms.