חסידות

# From the Chassidic Courts

KARLIN · LECH LECHA, BEIT AHARON

## Why true teshuvah makes a person a new creation

Beit Aharon

Lech Lecha teaches that true teshuvah (repentance) transforms a person into a new creation, as Avraham was commanded to leave behind his own will, his inherited nature, and his father's ways, desiring only Hashem's will even before attaining it. Because all Divine blessing and influence can only be drawn into the world through the Avot (Patriarchs), one must first unite himself with them—hence invoking "Magen Avraham" before praying for one's needs—so that their blessing precedes and channels Hashem's own blessing. AI SUMMARY

It is stated in the midrash: "And I will make you a great nation" (Genesis 12:2) — it is not written "and I will place you," but rather "and I will make you" — when I make you a new creation, you shall be fruitful and multiply. "And I will bless those who bless you" — that your blessing shall precede My blessing.

We can say, according to the simple meaning, based on the introduction we gave on the verse "and a people is created, etc." — when a person does teshuvah (repentance) on Rosh Hashanah and Yom Kippur, he becomes a new creature. This is why the Holy One, blessed be He, said to him, "Lech lecha mei'artzecha" (go forth from your land) — meaning, from your "artziyus" (earthliness), from the language of "ratzon" (will), that you should no longer do your own will, which draws a person toward evil desires and the vanities of this world. "U'mimoladetcha" (and from your birthplace) — meaning, from the birth of a mother, as David Hamelech (King David), peace be upon him, said, "Behold, in iniquity I was formed, and in sin did my mother conceive me." "U'mibeit avicha" (and from your father's house) — meaning, that you should cast away the way of your father after your conversion, and nullify all your own desires. "Rak el ha'aretz asher ar'eka" (only to the land that I will show you) — that you should desire only My wishes, which I will show you, even though you have not yet attained them.

Thereby you become a new creature, and you are "fruitful and multiply" — for from this, new souls are created. "Va'avarechah mevarachecha" (and I will bless those who bless you) — that your blessing should precede My blessing. For in truth, anything that needs to come into the world cannot come to be drawn down except through the Avot (Patriarchs), and they draw down to the world all blessings, goodness, and salvations. This is why they are called Avot (fathers), from the language of "av" and "ben" (father and son). And from the Avot the building of the world began, for before Avraham there were two thousand years of tohu (chaos/void), and from Avraham the tikkun (rectification) of the world began. This is why it is written "behibar'am" (when they were created) — read not "behibar'am" but "be'Avraham" (through Avraham).

And they are called Avot, and below the Avot are called "toldot" (generations), and generations of their generations. This is why David Hamelech, peace be upon him, when he needed to receive the

malchut (kingship), went to Chevron to unite himself with the Avahan (Patriarchs) — for only through the Avot can one receive the malchut.

In any case, let us return to our matter: whoever needs to receive any influence cannot receive it except through the Avot. This is why He said, "your blessing shall precede My blessing" — meaning, that whoever will need any blessing or influence must first unite himself with the Avahan and receive the blessing from them, and afterward he will receive the blessing from Me through them. This is the meaning of "va'avarechah mevarachecha" — when you bless him, I too bless him, and I will draw down to him all good.

This is why, before a person prays for his needs, he must first unite himself with the Avot. This is why we say "Magen Avraham" (Shield of Avraham) [in prayer].

*Translation: translated by AI (anthropic/claude-sonnet-5)*