

### בראשית פרק טו פסוק ז

ויאמר אליו אני יקוק אשר הוצאתיך מאור כשדים לתת לך את הארץ הזאת לרשתה:

### שמות פרק כ

אנכי יקוק אלהיך אשר הוצאתיך מארץ מצרים מבית עבדים

### בראשית פרק א

(ג) ויאמר אלהים יהי אור ויהי אור:

(ו) ויאמר אלהים יהי רקיע בתוך המים

(ט) ויאמר אלהים יקוו המים

### בראשית פרק ב

(כג) ויאמר האדם זאת הפעם עצם מעצמי ובשר מבשרי לזאת יקרא אשה כי מאיש לקחה זאת:

, Now , at last

, **Bone of my bone**

And **flesh of my flesh**

[She shall be called 'woman' **ishah**

For she was taken from man **ish**

*Here for the first time we encounter a fateful proposition: Man must pronounce the name of woman before he pronounces his own name. He has to recognize the other before he can recognize himself. He has to say "Thou" before he can say "I." Only by recognizing the other as "bone of my bone, flesh of my flesh" do we discover ourselves. (Letter in the Scroll)*

*There is not the slightest attempt to romanticize the family bond. Relationships are difficult, even for these archetypal figures, but they take place in a moral context - the family as the place within which, even if we have to struggle with others and ourselves, we learn what it is to be human. (Letter in the Scroll)*

### בראשית פרק ד

(ח) ויאמר קין אל הבל אחיו ויהי בהיותם בשדה ויקם קין אל הבל אחיו ויהרגהו:

And Cain spoke to Abel his brother. And it was when they were in the field, Cain arose over Abel his brother – and killed him.

## בראשית רבה לט:א

"וַיֹּאמֶר ה' אֶל אַבְרָם לֵךְ מֵאֶרֶץ וְגו'" ר' יצחק פתח (תהלים מה, יא) ... אמר רבי יצחק משל לאחד שהיה עובר ממקום למקום וראה בירה אחת דולקת אמר תאמר שהבירה זו בלא מנהיג הציץ עליו בעל הבירה אמר לו אני הוא בעל הבירה כך לפי שהיה אבינו אברהם אומר תאמר שהעולם הזה בלא מנהיג הציץ עליו הקב"ה ואמר לו אני הוא בעל העולם

"The Lord said to Abram: Leave your land, your birthplace and your father's house . . ."

To what may this be compared? To a man who was travelling from place to place when he saw a palace in flames. He wondered, "Is it possible that the palace lacks an owner?"

The owner of the palace looked out and said, "I am the owner of the palace." So Abraham our father said, "Is it possible that the world lacks a ruler?" The Holy One, blessed be He, looked out and said to him, "I am the ruler, the Sovereign of the universe."

Three of the most famous denials of freedom were made by individuals from Jewish backgrounds who rejected Judaism. The first was Spinoza who argued that all human behaviour is explicable by causal laws. Nowadays we would call this genetic determinism. The second was Karl Marx who claimed that history was made by material, specifically economic, factors. The third was Sigmund Freud who contended that actions are the result of unconscious and irrational drives, the chief of which relate to the early years of childhood, especially the Oedipus complex, the conflict between fathers and sons.

Unwittingly they provided the best commentary on the opening verse of today's sedra. Marx said that human behaviour is determined by economic factors such as the ownership of land. Therefore G-d said to Abraham: Leave your land. Spinoza said that conduct is driven by instincts given at birth. Therefore G-d said to Abraham: Leave your place of birth. Freud said that we are influenced by our relationship with our father. Therefore G-d said to Abraham: Leave your father's house. (Covenant and Conversation. Lech Lecha 5780)