

Looshi Ve'asi Oogoth

Parshath Vayera and Lech Lecha

In *Parshath Lech Lecha*, after Avraham *Aveinu* fights and wins against the Four Kings, he says to *HaShem* "What will you give me, and I am going childless, and the caretaker of my finances and my household is Damesek Eliezer (and he will inherit me) . (*Bereishith*, 15, 2) (And see Rashi there) " .

Avraham is saying, I will die childless and the one who is running my affairs (Eliezer) , and already controls my finances, will simply inherit what I will leave over.

HaShem tells him not to worry, and that "This (Eliezer) will not inherit you, rather that which will come out from within you (*Ki Im Asher Yetze Meme'eycha*) will inherit you " .

The question to ask here is why use this unusual terminology? Why not simply say, 'that which will come from your seed', 'which will emanate from you', 'which you will give birth to' etc?

So to understand the whole situation, one can look to *Zekeinim*, *Mibaaley Hatosfoth* and see that they state, that in fact, both Avraham and Sarah were *Toomtoomim* and thus could not conceive.

Toomtoomim, are those who's gender specific organs have not yet come out of their bodies, and therefore, you can't tell if they are a male or female.

The *Gemarah* in *Mesechtah Nidah*, page 50, side 2, discusses what would happen if one were to cut a *Toomtoom* open, to allow the organs to drop down, and the *Halachik* ramifications depending on what one finds.

So now one can understand the choice of words that HaShem used when he assured Avraham that his own children would inherit him, and not Eliezer.

HaShem assures him, that his seed, which are now not descended yet, and are located within him (in *Me'eycha*), will one day come out, so that his own children will be able to inherit him.

And similar to this, when the three angels come to Avraham in the beginning of *Parshat Va'yerah*, and (partially in the *zechuth* of the *mitzvah* of *Hachnasath Orchim*) Avraham and Sarah become *zocheh* to having children, Avraham, in a sense, directs Sarah to also become fit to conceive.

"*Looshi Ve'asi Oogoth*" (*Berishith*, 18, 6) 'knead and make round loves' is , in a sense, hinting to her to become able to conceive by forming and releasing eggs that can be fertilized , from her insides as well. As the Chachamim teach us, she started having her periods again at that exact point .

In regards to why Avraham was specifically afraid that Eliezer would inherit him.

According to *Halachah*, one's children inherit his estate. If he has no children, then his brothers inherit his estate. If they are no longer living, then the brother's male children inherit his estate.

The *halachah* is that *Geirim* don't have inheritors, and Avraham was in fact a *Geir* . As such, Avraham's family (ie. Brother's children) can't inherit him.

In such cases, the *halachah* allows whoever takes hold of the inheritance, after the *Geir* passes away, to keep what he took possession of.

As such, being that Avraham's affairs and finances were already in the hand of Eliezer, once Avraham passes, no one would have the right to press Eliezer to relinquish what he was already holding, or what he might have consequently picked up after Avraham's passing.

(I can't remember the source for this last Dvar Torah , but I believe that is saw it somewhere)