

Lech Lecha 2022

The Covenant of Perfection

2 minute read | Straightforward

Covenants feature prominently in the Torah and Judaism. A covenant is the highest form of contractual agreement, a binding promise of far-reaching importance in the relations between parties, with legal, religious, and social ramifications.

In addition to the agreement itself, covenants typically have a physical and public display of the sign or symbol to remember the promise, such as how the Torah deems rainbows to signify God's promise not to flood the world again.

Judaism can directly trace its roots to God's covenant with Avraham, the first Patriarch, and the initiation into the religion for Jewish males is called the Bris, literally, "covenant."

As the exclusive rite of passage for formal admission into Judaism, it's hard to overstate the central importance of Bris, so it's worth understanding the covenant it invokes.

When God engaged Avraham to enter the covenant, God mapped out a vision for humanity, blessing Avraham's descendants with greatness and the land of Israel. They just had to do one thing:

וַיֵּרָא ה' אֶל-אַבְרָם, וַיֹּאמֶר אֵלָיו אֲנִי-אל שְׁדֵי-הַתְּהִלָּה לְפָנָי, וְהָיָה תָמִים
"I am The Omnipotent.... Walk before me, and be perfect ". (17:1)

Like it's no big deal, the covenant requires us to be perfect. It doesn't take much trying before you quickly realize that perfection is impossible. While perfection is a worthy objective, it is an inherently unattainable one, and any who claim to have found it are deluding themselves.

How can God ask us to do the impossible?

The question betrays the kind of defeatist thinking we are all prone to at times. Perfectionism can be paralyzing – if we can't do it perfectly, then why try at all?

We should be very clear nothing and no one has ever been, currently is, nor will ever be perfect. Idealism can serve as a north star for direction, meaning, and purpose, but idealism alone is not an effective strategy for navigating day-to-day living, which necessitates some degree of flexibility and pragmatism.



We need to orient ourselves towards the process of perfecting, not the outcome of perfection, on the journey, not the destination. The Beis Halevi teaches that when we do our best, striving for better and more, we will find ourselves becoming more perfect over time – הַתְּהִלָּה לְפָנַי / וְהִיָּה תָמִיד –

The Gemara teaches that the name Hashem introduced Himself with, אֵל שָׂדֵי, expresses the concept that the Creator withdrew from creating so that life had space to be and grow – שאמר לעולמו די –

The Kedushas Levi notes that God forms this space for us to have any input by necessity because that input is precisely what God desires from us.

Rabbi Akiva taught that in the same way we consider a loaf of bread an improvement from raw stalks of wheat, humans can and must improve the world around us.

The Malbim explains that our active participation is the essential theme of the covenant. Circumcision is not just an extrinsic sign on our bodies; Judaism's initiation for men symbolizes the action we are called upon to take to enhance our world, a living articulation of the covenant itself.

The symbolism of modifying our bodies as soon as we are born is a powerful visual metaphor we carry with us, teaching us that our everyday lives can elevate, refine, and improve the world around us.

You will never be perfect.

But the perfect is the enemy of the good.

Things That Matter

3 minute read | Straightforward

When we learn the history of Avraham, the first and foremost archetype of the Jewish People and one of the most significant figures who ever lived, we might almost be overwhelmed.

He came to understand that the pagan idol worship of his world was silly and deduced that there must be one unifying force animating the Universe – the One God.

But what's so remarkable about deciding there is One God and not several?

Avraham's breakthrough wasn't the simple math of reducing multiple fractional deities into one whole god.

The story of Avraham is about how he acted on the consequences of his breakthrough determination; not only is there One God, but that God has demands and expectations of humans, and as a result, no longer do humans struggle with just their own conscience, but inhabit a universe of moral



objectivism, where there is a pre-determined concept of what is considered good or bad, determined by higher forces, and that humans only discover it, not create it. Avraham understood that there are better and worse ways to live, and he understood the imperative to align his actions with what he intuited that the One God would want.

And he was right.

R' Yitzchak Berkovits cautions us against being so dismissive of idolatry. The problem with idol worship isn't that it's ideologically deficient, primitive, or stupid. It's that people could spend their lives focusing on the wrong things. So rather than sneer and think we're better than primitives who dance for rain or shout at the moon, we should ask ourselves if we're focused on the right things and be quite shocked by the answer.

If we think Avraham's world was primitive and full of silly nonsense, perhaps we could excuse them. But our society, so educated and sophisticated as it is, is preoccupied with advanced nonsense just the same! Culture can change by the decade, but human nature hardly budes, even over millennia.

The Mesilas Yesharim warns us of the pernicious blindness that comes from comfort, desire, and habit. You can miss things, or just as bad, distort things, mistaking one thing for another. We have mental blind spots that stop us from thinking, and they can seem so virtuous! Hustle culture breeds hard workers, sure, but by the same token, lazy thinkers who don't have time to prioritize. How many of us would benefit from slowing down to devise an effective strategy?

Avraham decided that there was One God, and maybe we're right there alongside him. Great! But Avraham went on to give meaning to the world, actively seeking people out, bringing life to them, teaching kindness, caring and sharing, leading by example, and never arguing with anyone. And in a world where Sodom and self-interest were the dominant cultures, excluding the other and the outsider, Avraham's way won.

Too many of us are on cruise control, coasting by, and we need to wake up and ask what the point is. Avraham is the first archetype, the avatar of kindness. Are we as effective, kind, and loving as we can be? We know that the answer is a resounding no. There are so many people out there who need to be loved and looked after! And forget the world – there's undoubtedly plenty of low-hanging fruit among your family and friends.

People are too busy to think or prioritize – what are we doing? where are we going? What matters most? Do my actions reflect those values? Am I effective? Our calendars tell a revealing story about how we spend our time, and how we spend our time says everything about what we value, about what matters.

You have to break the cycle of busyness – literally, of being too busy.



Challenge yourself about where you're going, what matters, and whether you're as effective as you could be, but be tough on yourself before you're tough on others. High performers hold themselves to high standards.

You have time, but you don't have time to waste.

[Lift As You Climb](#)

3 minute read | Straightforward

As the Torah begins the Flood story, the Torah introduces Noah as the righteous man of his time, a famously ambiguous description.

It might be a straightforward compliment that Noah was one of the greats, or it might be a backhanded compliment with the faint inference that his generation was so awful that being the best of them isn't especially praiseworthy.

Noah is a significant figure and the protagonist of an important story. In isolation, the negative characterization might seem a little harsh.

But in the context of the Torah's story, it matters that we notice who Noah was, and what he did and did not do. The Rambam notes that the Torah leads us through the early trajectory of human history; and how people just couldn't get it right until eventually, someone did – Avraham.

The Midrash teaches that after God told Noah to start prepping for the Flood, Noah would tell everyone what he was doing and preach to them to abandon their corruption and lawlessness to embrace ethics and morality. His pleas fell on deaf ears, and the world was lost.

In a sense, this reinforces the question. The most humans can do is try in the hope that God helps. We control our efforts only and not the outcome.

Why do we hold Noah's failure against him?

R' Yitzchak Berkowitz teaches that Noah's failing wasn't in his efforts; it was his methods.

Noah didn't attempt to understand his society; he separated himself from it. He insulated his family to the extent he couldn't understand the people around him, and he couldn't get through. His name literally means "easy" – the easy way out.

We need to ask if we could consider ourselves righteous if we detach entirely from humanity and society. How strong is our belief system truly if we don't think it could withstand the slightest scrutiny?

The issues of Noah's day weren't ideological or philosophical because paganism isn't a philosophy – it's ad hoc. The problems of that day were lust, desire, greed, and selfishness.

The tragedy of Noah was that for all his efforts and personal righteousness, he didn't put in the effort to understand the people around him.

Arguing with people rarely succeeds – and anyone who's had a significant dispute will tell you that it rarely matters that you're right.

In stark contrast, Avraham is lauded as someone who was very in tune with how to win the hearts and minds of his society. He fed people and washed them, caring for all people with genuine love and kindness. Pagans were not a threat to him because his beliefs and practices were strong enough to survive contact with them. The Raavad notes how we herald Shem, Ever, and others as righteous, yet they don't feature in our pantheon of greats because they never went out into the world.

R' Samson Raphael Hirsch taught that righteous people are not scholars in ivory towers; they actively drive positive change in their communities by living out the Torah's teachings – בְּרוּךְ אַתָּה בְּעִיר.

Noah, the best man his generation could muster, failed:

וַיִּשְׁאַר אֶת־נֹחַ – Only Noah was left... (7:23)

Instead of saying that Noah survived – וַיִּשְׁאַר נֹחַ, the Torah emphasizes that “only” Noah survived, underscoring the utter devastation and loss in the story. R' Meir Schapiro highlights that this is the moment Noah understood the cost of his failure, abandoning his peers to their fates without doing all he humanly could.

R' Josh Joseph notes that we highlight Noah's failure despite his efforts because the image of Noah alone is terrifying, which leads him to see his remaining days in the depths of alcoholism and depression. R' Shlomo Farhi notes that Noah's defining feature was that there was nothing wrong with him – תמים – which is to say that Noah was perfectly adequate, and yet that wasn't enough.

R' Jonathan Sacks contrasts this broken figure of Noah, who couldn't save anyone, with the bold and staunch figure of Avraham, who tried to save everyone. When God informed Avraham that He intended to destroy Sodom, Avraham passionately advocated for Sodom's survival – a civilization that stood for everything Avraham stood against!

As R' Yisrael Yehoshua Tronk of Kutno observes, Noah walks with God, which suggests the exclusion of others, whereas we see Avraham as someone who went before God; over, above and beyond הַתְּהַלֵּךְ לְפָנָי / אֶת־הַצְּלָהִים הַתְּהַלֵּךְ לְפָנָי.

We need to dig very deep to have a shot at saving others, lifting as we climb, so it resonates with us that Noah could have done more. Perhaps we recognize that's what it takes in order to live with ourselves.



God Needs Partners

3 minute read | Straightforward

Avraham was a powerful icon whose legacy has reverberated across the ages. The way the Torah sums up his life, you would think he had it all:

בְּכָל יְאֵבְרָהִם זָקֵן בָּא בְּיָמָיו וְה' בֵּרַךְ אֶת־אֲבְרָהָם בְּכָל
Avraham was old, well advanced in years, and God had blessed Avraham with everything. (24:1)

The Torah characterizes his death similarly:

וַיָּגֹעַ וַיָּמָת אֲבְרָהָם בְּשֵׂיבָה טוֹבָה זָקֵן וְשָׂבַע וַיֵּאָסֶף אֶל־עַמּוּי
Then Avraham breathed his last and died at a good old age, an elderly man full of years; and he was gathered to his people. (25:8)

Along the same vein, Rashi notes that the Torah describes the years of Sarah's life as equally good and full of life as well – שְׁנֵי חַיֵּי שָׂרָה.

These serene descriptions have one flaw, however. They're just not true! Let's recap.

God promised Avraham and Sarah land and children – yet they had to fight tooth and nail to get anywhere! They were told to leave everything they had ever known for some unknown foreign land, but as soon as they'd arrived, they were forced to leave because of a devastating famine. Then, on their travels, Sarah was twice targeted by despotic leaders with unwanted sexual advances; and Avraham had to endanger himself to protect his family. They waited desperately for decades to have a child; then, when the child finally arrived, it caused bitter strife in the family between Sarah and Hagar, resulting in Avraham sending Hagar and Ishmael from home. And after all that, Avraham was asked to murder his precious child, the one he had waited so long for.

One way or another, when we think of God's great promises of children and land, the reality fell far short of what Avraham and Sarah might have expected.

So why does the Torah sum up their lives as full of satisfaction and fulfillment?

Maybe the question is better than the answer.

R' Jonathan Sacks teaches that happiness does not and should not mean that we have everything we want or everything we believe we are due. Happiness can exist even when life falls short of our expectations. As one thinker put it, if you can't enjoy a cup of coffee, you won't enjoy a yacht.



R' Yitzchak Berkowitz notes that Avraham's life is the origin story for the Jewish people, and it doesn't go how we might expect. Avraham's story seems trivial – it's about his business ventures, travels, and family disputes. It's so ordinary!

But suppose our stories were about magical demigods riding flying unicorns wielding miraculous lightning bolts to vanquish their enemies and save the world from the clutches of evil. In that case, they couldn't be more silly or less relevant. Avraham's story matters precisely because it is so ordinary. It teaches us that God's grand mission for us comes without fanfare, with no red carpet and no grand celebration. Avraham is our heroic role model because the work God would have us do is in the mundane things of everyday living. It's in making a living, marrying off a child, and living in harmony. The plain and mundane can be celebrated and sacred.

The Mishna in Pirkei Avos teaches that it is not for us to complete the work, but neither are we free to desist from it. It's not your job to do everything from start to finish, but we have a duty to do all we can to pave the way before passing the baton on to the next person or generation.

As only R' Jonathan Sacks can put it, God is waiting for us to act. We need God, and God needs us.

God could promise Avraham the land, but Avraham still had to buy his first field. God could promise Avraham countless descendants, but Avraham still had to identify a suitable partner for his son. God can promise, but humans still have to act.

Despite all the promises, God does not and will not do it alone.

He did not need to see the entire land in Jewish hands, nor did he need to see the Jewish People become numerous. He had begun, and he had perfect confidence that his descendants would continue. Avraham and Sarah were able to die at peace not only because of their faith in God but also because of their faith, trust, and hope that others would finish what they had started.

Avraham had taken those first steps and was satisfied. It was enough for Avraham and Sarah, and it must be enough for us.

Just do your best, and hope for the rest.

[Looking Out for Yourself; for Others](#)

3 minute read | Straightforward

Altruism is a core value of Torah and Judaism, the practice of being concerned with others' welfare. Altruism can and does intersect with self-interest, and there is plenty of philosophical debate about the how's and why's.



Closer to home, we rightfully laud Avraham as the first man to reach out to others with kindness and softness, demonstrating the way humans ought to live. Yet when God reaches out to him, God speaks in the language of self-interest, not the language of altruism:

וַיֹּאמֶר ה' אֶל-אַבְרָם, לֵךְ-לְךָ מֵאֶרֶץ עַד וּמִמּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ, אֶל-הָאָרֶץ, אֲשֶׁר אֲרָאָה. וְאָעֲשֶׂהָ, לְגוֹי גָדוֹל, וְאַבְרָכָהּ, וְאַגְדַּלְתָּה שְׁמִי; וְהָיָה, בְּרָכָה. – Hashem said to Avram: “Go for yourself; from your land, from your neighborhood, and from your father’s house; to the land that I will show you. I will make you a great nation, and I will bless you and make your name great, and you will be a blessing. I will bless those that bless you, and those that curse you I will curse; and in you shall all the families of the earth be blessed.” (12:1-3)

Rashi explains that Avraham must go for himself, for his own sake; he must seek family, fame, and fortune because he desires them – לְךָ-לְךָ / וְלִטְוִבְתְּךָ.

Why would God command Avraham, the paragon of altruism, to pursue self-interest?

Perhaps our understanding of altruism is slightly skewed. It seems like a good question because the conventional wisdom suggests that pure altruism requires one person to sacrifice for another with no personal benefit; that self-interest and altruism are antithetical to each other, diametrically opposed.

But they’re not, and we ought to know that.

As the famous saying in Pirkei Avos goes, if I am not for myself, what am I...? Rabbeinu Yonah explains that extrinsic motivation is fleeting; we need to pursue our goals for our own purposes – אֵין אֲנִי לִי, מִי לִי.

In practice, we rightly admire people who create or contribute opportunities in our communities. We have no respect for people who let others walk all over them, which amounts to a lack of self-respect, not altruism.

God tells Avraham to go on the journey for intrinsic purposes because it will be personally rewarding. The Rambam says that wise people do the right thing because it is the right thing to do; any optimistic hopes about what may follow will always be secondary to doing the right thing.

The Lubavitcher Rebbe teaches that only once we value ourselves can we learn to value others.

For Avraham to open his home to the world, he needed to have a house large enough to share with others and something to share with them. He had to establish himself in order to help others – וְכִשְׁאַנִּי לְעֶצְמִי, מָה אֲנִי.

Avraham is altruistic, but he is not selfless, which is extrinsic and other-focussed. Extrinsic motivation is outcome-oriented, so it cannot last – when we win the deal, marry the person, or build the school, what happens next? And what if we don’t get the outcome we hoped for?



In contrast, intrinsic motivation is process-oriented, which is more reliable in the long run because it is objectively fulfilling and meaningful.

The Torah does not expect or condone selflessness. Selflessness is not sustainable, and it's not an ingredient that leads to a lasting legacy. Hashem says to Avraham that he must take the journey for his own sake, not for God and not for others. His approach would only endure if it weren't contingent on something extrinsic. Altruists do not seek other people's approval.

The Seforno notes that Hashem promises Avraham that on this journey of self-fulfillment that takes care of others, he will not only be blessed; he will literally become a blessing – וְאֵגִדְלָהּ שְׂמֵךְ; וְהָיָה, בְּרַכָּה –

As the saying in Mishlei says, a kind man cares for his well-being, and a cruel man afflicts himself – גִּמְלַל נַפְשׁוֹ, אִישׁ חֶסֶד; וְעֵכָר שְׂאָרוֹ, אֲכָזְרִי. Altruism is possible, and altruism is real, although, in healthy people, it intertwines with self-care and personal well-being; our actions express and promote our values.

It's ok to establish and stand up for yourself. The balance to strike is that we utilize our blessings to help others. For example, it can be perfectly fine to have or want lots of money, but the qualifier is what we do with it.

Are you utilizing your blessings as best as you can?

The Call to Action

3 minute read | Straightforward

Avraham was counter-cultural, resisting the religious and social trends of his day, earning the blessing of being a father of multitudes:

וַיּוֹצֵא אֹתוֹ הַחוּצָה, וַיֹּאמֶר הִבְטֵ-נָא הַשָּׁמַיְמָה וּסְפֹר הַכּוֹכָבִים—אִם-תּוּכַל, לְסַפֵּר אֹתָם; וַיֹּאמֶר לוֹ, כֹּה יִהְיֶה זַרְעֲךָ – And He took him outside, and said: ‘Look at the heavens, and count the stars as if you could ever count them’; and He said to him: ‘So will your children be.’ (15:5)

By living differently, he earned a different fate, transcending the natural course of history – וַיּוֹצֵא אֹתוֹ הַחוּצָה.

Avraham was different in his belief in the One God, which manifested in him dedicating his life to education, kindness, justice, and outreach. On this basis, before destroying Sodom, something remarkably unusual happens.

The Torah describes a soliloquy, characterizing God's internal thought process, telling us of God's discomfort with hiding something from a human:



וה' אָמַר: הַמְכַסֶּה אֲנִי מֵאַבְרָהָם, אֲשֶׁר אֲנִי עֹשֶׂה. וְאַבְרָהָם-הֵיוּ יְהִיָּה לְגוֹי גָדוֹל, וְעַצוֹם; וְנִבְרָכוּ-בּוֹ-כָּל, גּוֹי הָאָרֶץ. כִּי יִדְעֵתִיו, לְמַעַן אֲשֶׁר Hashem said to Himself: “Shall I hide from Avraham what I am about to do? Avraham will become a great and mighty nation, and all the nations of the earth shall be blessed through him. I know him; he will command his children and his house after him, that they may observe the way of Hashem, to do what is right and just; so that Hashem will bring upon Avraham that which He spoke of him.” (18:17-19)

This whole episode takes place because God, remarkably, feels obligated to talk to a human. The flow of the story implies that without this conversation, Avraham would wake up in the morning to smoldering ruins on the horizon, and, believing that innocent citizens of Sodom were swept away with the guilty, he would no longer be able to teach that God is just. We know this would have been Avraham’s thought process because this is precisely his line of questioning when he, again, remarkably, challenges God:

וַיִּגַּשׁ אַבְרָהָם, וַיֹּאמֶר הֲאֵף תִּסְפֶּה, צְדִיק עִם-רָשָׁע – Avraham approached and said: “Will you really sweep away the righteous with the wicked?!” (18:23)

Avraham continues:

– “It profanes You to do such a thing – to slay the righteous with the wicked so that the righteous should exactly be the same as the wicked – it profanes You! Will the Judge of all the earth not act justly?!” (18:25)

Fascinatingly, God accepts Avraham’s fundamental premise that collective punishment is unjust, that it truly would be wrong to destroy a whole group indiscriminately. Once God has validated that this principle is correct, they negotiate how many innocents would be worth saving the city for:

– וַיֹּאמֶר אֵל-נָא יַחַר לֵאדֹנָי, וְאַדְבָּרָה אִתְּךָ-הַפֶּעַם-אִוְלִי יִמָּצְאוּן שָׁם, עֲשָׂרָה; וַיֹּאמֶר לֹא אֲשַׁחֵת, בְּעִבּוֹר הָעֲשָׂרָה – And he said: “Please, don’t be angry, Hashem, and I will speak just once more. Perhaps ten innocents can be found there?” And Hashem said: “I will not destroy the city for the ten’s sake.” (18:32)

Of course, God did rescue the innocents in the form of Lot and his family, and then God destroyed the city anyway, as God was always going to.

The seed for this entire highly unusual dialogue is for the stated reason that Avraham is going to teach his descendants about justice and integrity – לְמַעַן אֲשֶׁר יִצְוָה אֶת-בְּנָיו וְאֶת-בֵּיתוֹ אַחֲרָיו, וְשָׁמְרוּ דְרָוֹה, לַעֲשׂוֹת צְדָקָה, וּמִשְׁפָּט.

Unlike Noah, who accepts God’s condemnation of his world, Avraham establishes a precedent followed by Moshe, Jonah, and many others of brazenness towards Heaven, for Heaven’s sake – חִוצְפָּה. And we must not think this is sacrilege – it’s the exact opposite! Hashem very literally



invites and prompts Avraham into the argument. There is a reason Avraham is known as the Hebrew, the stranger standing alone on the other side – אברהם העברי.

Avraham was committed to God and to justice, but his loyalties were at odds in this conversation. The test is that God would appear unjust to see whether Avraham swayed towards justice or to God. By appearing to lose the staged argument, God demonstrates a commitment to justice, paradoxically validating Avraham's loyalty to God. Thus, the story of Avraham testing God's commitment to justice turns out to simultaneously be a story of God testing Avraham's commitment to justice.

But he could not teach what he did not yet know! R' Shlomo Farhi teaches that God orchestrates the whole conversation simply so that Avraham and his descendants – we the readers – can learn that there is nothing sacred about accepting suffering or wrongdoing.

R' Jonathan Sacks explains that it is beyond human comprehension to understand suffering in the world; because if we could understand it, then we would accept it. There is no satisfactory answer to injustice in the world, except that asking the question might cause us to live the response through our actions.

It is up to us as the bearers of Avraham's legacy to stand up for what is right. Do not close your eyes and turn away when there is something you can do to make it right.

The Filter of Wealth

4 minute read | Straightforward

Power is the ability to do something or act in a particular way or the capacity to influence others' behavior or the course of events. Abraham Lincoln famously said that anyone could handle adversity, but to test a man's character truly, give him power.

Today, more than ever, power and money are almost inextricably linked, as wealthy people are typically influential, utilizing the resources and the means at their disposal to make things happen. In some cases, they can even buy the right lawyers, politicians, and institutions to protect them from meaningful consequences, becoming laws unto themselves.

We know all too well that wealth has a halo effect and gives the wealthy a podium because of the tremendous love and respect people have for money, and maybe they'll get tossed a bone or two?

We probably know Machiavellian characters who would forsake family, friends, respect, and integrity for another dollar; people whose zero-sum, all-or-nothing attitude becomes plain as day if they can get ahead. These people tend to reveal themselves when the opportunity to make money comes



TorahRedux

The tension between the family leads them to separate, and Avraham magnanimously offers his young nephew the first choice of where he will go, and Lot chooses Sodom and the fertile Jordan Valley. The Torah lets us know what it thinks of Lot; he has selfishly chosen the best land over the uncle who did everything. Lot literally and figuratively descends from the hills of Avraham into the evil environment of Sodom, whose destruction is imminent; in contrast to Avraham, thanking Hashem high in the hills and mountains.

R' Jonathan Sacks teaches that tribulations unite us against common adversity, but our real test can come in times of plenty and security.

In any relationship, whether business, personal, or romantic, it just won't work if each partner is only out for themselves. Keeping score creates mutual incompatibility and is a sure way to lose. The only way everyone wins is when partners look out for each other and let small things pass.

Relationships are always a binary choice of working towards the vision or division. The Torah teaches us that families and relationships disintegrate when individuals lose sight of the bigger picture of common goals and let money get in between them.

People think that money and power corrupt, but more probable than the notion that it changes us is the idea that it reveals our authentic selves by expressing our priorities. When we don't need to keep up a facade to get what we want from others, our most authentic self can express itself, which is how the Torah's heroes wield influence and power. The Torah's ideal is that good fortune will pair with good character rather than unmasking mediocre values.

Money and power aren't inherently wrong; they don't change you. But they do reveal who you are.

What good is money when you lose what's important on the way?

Thought of the Week

“Tom Brady is 164 yards short of 100,000 for his career. And yet he was rarely the top passer in any individual year. He led the league in passing only 4 times. Extreme outperformance = consistently good for an uncommonly long period of time..”

I present TorahRedux l'ilui nishmas my late grandfather, HaGaon HaRav Yehuda Leib Gertner ben HaRav HaChassid Menachem Mendel.



TorahRedux

I hope you enjoyed this week's thoughts. If you have questions or comments, or just want to say hello, it's a point of pride for me to hear from you, and I'll always respond. And if you saw, heard, read, or watched anything that spoke to you, please send it my way - Neli@TorahRedux.com.

If you liked this week's edition of TorahRedux, why not share it with friends and family who would appreciate it?

Neli

PS - TorahRedux is my pride and joy, the product of thousands of hours of learning, research, writing, editing, and formatting. I have a niche business that allows me to spend substantial time on TorahRedux, and I welcome your assistance in furthering my goal to keep publishing quality content that matters. I help NY home care companies implement compliant Wage Parity plans that enhance recruitment and retention; whether or not that was comprehensible, if you know anyone in the New York home care field, please introduce me!

PPS - Several of my home health clients are hiring at all levels from entry-level to management. Please send me a resume and a one-line explanation of what kind of role would be the best fit and I'll make some introductions.

Redux: *adjective* – resurgence; refers to being brought back, restored, or revived; something familiar presented in a new way. Not to see what no one else has seen, but to say what nobody has yet said about something which everybody sees.