IN THE MERIT OF OUR FATHERS

NAME DROPPING?

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<th>Silent prayer- Blessing of Patriarchs</th>
<th>שמונה עשרה - אבות</th>
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<td>Blessed are you Hashem our God, and the God of our fathers, the God of Avraham, the God of Yitzchak and the God of Yaakov. The great, mighty and awesome God, who bestows beneficial kindness and creates everything, who recalls the kindnesses of the patriarchs and brings a redeemer to their children’s children for the sake of his name, with love. King, helper, savior and Shield. Blessed are you Hashem our God, Shield of Avraham.</td>
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<td>בורק אתה ה', אלהינו ותורת אבותינו אלה אברחים, אלהיך יתומים, אלהיך יעקב, אלהי הנבלי, הוברים ותומכים, אלהי עליון, גמול חכמים ובלי בנים בˁיתםLEMをして שמות שמו באבות במלא עוזר ומשיש ו珥ן בורק אתה ה', קמיה אברחים</td>
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USE CAUTION WHEN DROPPING NAMES

Way back in the middle of one of my first telephone sales and telephone marketing training seminars, the instructor made a point to highlight the importance of having names you can drop to get from one gate keeper to the other during telephone calls.

He said you should “always have a name you can drop as a referring source” which would, according to his theory, boost your chances of getting up the next rung in the hierarchal chain of command in hopes of dealing with the key executive decision maker.

He went so far as to give a dozen or so examples during mock sales calls.

“John Summerfield said I should talk to you because you handle most of the hiring.”

“Karen Baskin said you’d be the person involved with the controller hire.”
Or "I heard you hired Matthew Simanski through a recruiter 3 years ago and wanted to introduce you to our services since we have worked in that industry sector for 21 years"

The problem with this approach is that it can backfire just as often as it stands to facilitate your reaching your intended decision maker. **Dropping a name can be a double-edge sword that swings both ways. It can snap back and cut you if not used properly.**

I have been aware of at least 3 verified instances where I never received a return phone call specifically for dropping a name. I even lost an entire account I already had from doing so. In my mind, the name was of a highly recognized individual with impeccable credentials. The person had a track record that included a period of time overlapping with my target prospective client. Ipso-facto I concluded it would help. But instead it backfired.

Frustrated by the fact I was dropping all the “right names” of what I thought were people my prospective target client would be impressed by, I become more confounded.

In each of the cases I did not realize until two or three or more years later why the name dropping backfired. While I thought my client target would be impressed, I came to find out he secretively thought the person (whose name was dropped) was a complete buffoon.

Yet person “A” (the referring individual) thought he or she was highly respected by person “B” (the client I was attempting to develop a relationship with).

There was also an instance where I was trying to impress the corporate HR director of a large conglomerate. She said “oh we don’t use recruiters for divisional hiring.” I said “We already placed a controller for that division by the name of so-and-so. He came back and hired a director of finance and a budget analyst. I was calling you to see if our solid track record could be applied to other business units”.

Well that ended my relationship with that company! Turns out I was placing all these people unbeknownst to H.R. at the corporate parent level. So what did I do by my attempt to “boast” and publicize our work at a higher level within the organization?

Had I kept my mouth shut I could have had a few more hundreds of thousands of fees for a few more years that one single client was good for. Instead, it was so-long client.

The morale of the story is: People are not going to be impressed by the same contacts or achievements you feel ought to impress them. Use care before dropping anyone’s name during a client marketing or prospecting phone call.

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**DO YOU THINK NAME DROPPING IS A GOOD IDEA?**

**WHY?**

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Shemoneh Esrei
HAVE YOU EVER “NAME DROPPED”? HOW DID IT GO?
WHAT HAPPENED?

MOSHE’S ORIGINAL FORMULA

After the sin of the Golden Calf, Moshe begged God not to destroy the Jewish people.

Shemos Chapter 32
13) Remember for the sake of Avraham, Yitzchak and Yaakov, Your servants to whom You swore in Your name and You said to them “I will surely multiply your seed like the stars of the heaven and all this land that I have spoken of, I will give it to your seed and they will inherit it forever.”

Rashi’s Commentary
For the sake of Avraham, Yitzchak and Yaakov. If you burn them (the people) remember Avraham who sacrificed himself to burn in Ur Casdim. If you kill them, remember Yitzchak who stretched out his neck at the Akeida. And if you exile them, remember Yaakov who was exiled to Charan. And if they cannot be saved in their merit, why did you say to me, “And I will make you into a great nation.” If a chair with three legs cannot stand before you when You are angry how much more so a chair with one leg!

DO YOU THINK MOSHE’S ARGUMENT IS CONVINCING?
HAVE YOU EVER USED THE MERIT OF SOMEONE ELSE TO GAIN FAVOR?
WHAT DOES MOSHE’S METAPHOR AT THE END OF THE RASHI MEAN?

BORROWING CREDIT

Malbim’s commentary
The God of my father- There is a difference between one with whom Hashem does good for him based on his own merits, and one

Malbim:ملבי

אלקי אבי- וישבדו לי מיה שאעש זכאות
הכובד, שמי שמועש עמו עד עיד ת?’א ב’an
ッツז’ו בנים יושב 살מה
This text is a screenshot of a page from a book or document, containing various paragraphs and tables in both English and Hebrew. The content includes a question about Moshe’s original formula after the sin of the Golden Calf, followed by a quotation from Shemos Chapter 32. There is also a Rashi’s Commentary explaining the passage, along with a question on whether Moshe’s argument is convincing. The text continues with a Malbim’s commentary and another question about borrowing credit. The page number is indicated at the bottom as Page 3.
with whom Hashem does good based on his forefather’s merits or promises
One to whom Hashem does good based on his own merits, we must concerned that perhaps sin caused his merits to be depleted and therefore his merits could run out, but one with whom Hashem does good based on his forefather’s merits or promises, does not have to fear anything

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<th>WHAT MATTERS IS MERIT.</th>
<th>FORTUNATELY, YOU CAN BUY MERIT.</th>
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<td>DO YOU THINK THE CARTOON ILLUSTRATES THE MALBIM’S APPROACH?</td>
<td>WHAT DOES THE MALBIM TEACH US ABOUT THE MERITS OF OUR FOREFATHERS?</td>
<td>LIMITS TO MERITS</td>
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_The following source is an account of Moshe’s prayer begging God to forgive the Jewish people’s sin of the spies and their rejection of the Land of Israel._

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<th>Bambidbar Chapter 14</th>
<th>רמב”ן במדבר פרשת שלח פרק יד</th>
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<tr>
<td>19) Forgive now, the iniquity of this people according to the greatness of your kindness and as you have forgiven this people from Egypt until now.</td>
<td>יט סְל ח־נ אִל עֲוֹן ה עָם ה ז ה כָּג ד ל וְכ אֲש ה ג ש את ה ל עָם ה ז ה מִמִצְר יִם וְע ד־הֵנ ה</td>
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<th>Ramban’s commentary</th>
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<td>Moshe did not pray using the merits of the forefathers this time; he did not mention them at all. The reason for this is because the land was given to the forefathers and thereby to the</td>
<td>יכ אל דחוות את נפלל משה עטיש וגו ה │ חתפילתוolahת לארודים ולעקב כלל. העשו Bueno Sh’erem Yehuוה לאבות משה ירשוהו. והו מורים באבותו אלה וחיים מתנה שלות אשר האבות ויהוה כי מדא ויהי יאמר “אשר טשביתלחם בכם ויכלחם את לחם דרכם.”</td>
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people as an inheritance. And they were rebelling against their fathers; they did not want this gift of theirs which their forefathers yearned for so desperately.

> WHAT DOES THIS RAMBAN TEACH US ABOUT THE LIMITS TO “BORROWING MERIT”?

**INGRAINED IN YOUR SOUL**

*Picture the scene:*

*The Jewish people have just left Egypt. They follow Moshe through the desert to find themselves in front of the Red Sea.*

*As they stood, paralyzed with terror, penned on one side by the Red Sea and on the other by Pharaoh’s approaching army, they instinctively cry out to God for deliverance.*

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**Shemos Chapter 14**

10) And Pharaoh drew near and the children of Israel lifted their eyes and behold the Egyptians were journeying after them and they were very afraid and the Children of Israel cried out to God.

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**Rashi’s Commentary**

And they cried out- They grabbed onto the arts of their forefathers.

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**Gur Aryeh Commentary**

They grabbed on to the profession/arts of their fathers. You should not say that they were crying out like the righteous who cry...
out during a time of distress, for (moments earlier) they were complaining now saying "Isn't it better to go back to Egypt", rather it is the profession of their fathers, for this was the practice of their forefathers, for something which is the practice of his forefathers one is drawn after that, even though it wasn't done intentionally.

**CLEARLY THE ACTION WAS INSTINCTIVE, RATHER THAN MERITORIOUS, WHY DO YOU THINK THEY WERE SAVED?**

**INDIVIDUAL PATHS**

### Responsa: Panim Meiros

We say the God of Avraham, the God of Yitzchak, and the God of Yaakov, we say the God of three times, why couldn't we have just said the God of one?

King David said to his son in “And you my son Shlomo know the God of your forefathers and serve Him.”

The simple understanding is that a person should not believe in His God based on his forefathers, rather we should know Him based on investigation based on our learning and understanding of Torah. And therefore he said know the God of your forefathers, based on intellectual knowledge.

Avraham was the first one to investigate God, and he made God known to the world, for in his days they were worshipping idolatry. If we said the God of Avraham, Yitzchak, and Yaakov we could have said that Avraham was the first to investigate God, and Yitzchak and Yaakov simply relied on the faith of their father and his practice, and therefore we say the God of before each of the forefathers to show that each one intellectually reached the conclusion of God, and there is none but God, and this is a strengthening of our faith.

### Why is it important to find your own path?

Shemoneh Esrei
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<th>מכתב מלאיהו: עמוד דד</th>
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<td>The trait of Avraham in worshipping Hashem was the trait of chesed-kindness, with all that he had he would do chesed with his Maker, and everything was given over inside to Hashem and to His service. Therefore we uphold the pasuk of “Also His enemies will complete Him”, and the evil inclination will become good, as the Yerushalmi says “Avraham made the evil inclination good, as it says and His heart will be found trustworthy before You.”</td>
<td>המדות של אברם שבארום Leben אברם אתיה מ复查 chesed, בכל א시장ו אתיה חסדים אברם אתיה אנוש, לכליה החמיש בعظم פנימיותו שלמי חסדים אברם, בכל внешיעם ובכתרת אתיה אוריית שנימא אתיה, רוכח החזכתי ואתיה יצירא וחסדים עם חסדים ואברם אוריית עשה ערי חצר טבר, רוכח חומצתי ואתיה כלב כנימא (Letters).</td>
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<tr>
<th>Rabbeinu Bachaya</th>
<th>רבני ב’hאי (דברים ב:)</th>
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<tr>
<td>Since greatness is kindness, and kindness is the beginning of all traits, and the pasuk means For who is like the nation whose traits are close to Hashem our God when He calls out to us and not to our traits.</td>
<td>כל מהשהשלמה הוא החסד והחסד תחלת המדות, באורה המצות כי מי דגל אש Ав או המדות קרובות אלי, זו אליקון כלל קאראנו אלי אל אהל המדות, &quot;Avraham personified kindness which according to Rabbeinu Bachaya is what the word “great” means. Special efforts in kindness was the way Avraham connected to God.&quot;</td>
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<tr>
<th>Yitzchak, גברת, גברת</th>
<th>יручק, גברות, גברות</th>
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<tr>
<td>Yitzchak was the worship of judgment, this is the worship of strength, for he broke all of his desires and he subjugated himself to do the will of Hashem, and he merited having wholeness in his traits, until the name of Hashem becomes unified on him, the God of Yitzchak, even in his lifetime, meaning that there was no component of Yitzchak which was not subjugated to Hashem.</td>
<td>לא כ חיות שבאהו של יручק, עבדוה מדת היה, ז... יה או שבאהו השכית, שברב תאל קל ברונתי החכמים לחשות רחב בדורא, חזרו הוא לשמלות מדרת, דע שפרתוה השכית עליה, אלה יручק, אמרו בברא, פוריו שלא בורו הכ דלי ומלך ההנה שיאו תוכלל שבעה הנחתعلاו לפלי אלוקות הנבוכד...</td>
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Yitzchak personifies self-subjugation. His ability to vanquish his own personal desires was most illustrated by his willingness to be sacrificed to God by his own father at the "Akeida."

Yaakov had the ability to balance the two extreme personalities of his father and grandfather. “Nora” is the synthesis of God’s ultimate spiritual goodness and His restraint in this world.

Which character trait do you most identify with? Why?

The words “Elokei Elokei v’Elokei” contain thirteen Hebrew letters, the total number of letters in the names Avraham, Yitzchak, and Yaakov, and also the number of letters in the names of the Imahos, Sarah, Rivkah, Rachel, and Leah. The number thirteen is the numerical value of echad, one, which symbolizes the basic unity of the Avos and Imahos and also conveys the Oneness of Hashem, to whom they were totally subjugated.
CONCLUDING THOUGHTS

- Mentioning the merit of our forefathers is not merely name dropping. Moshe introduces us to this concept when he prayed for the Jewish people’s survival after the sin of the Golden Calf.
- There are, however limits to using this credit, if you are not behaving in their ways or channeling the energy of our ancestors it would be inappropriate to “drop their names.”
- We are naturally programmed by our ancestors to turn to God in times of need and this too, even though it is a natural response is accepted by God.
- Each of our forefathers had a different connection to God, they each blazed their own path. We too, are to find our unique relationship with God and to tap in as individuals.