

הלכה למעשה

מאת הגאון מו"ר הרב ברוך חירשפלד שליט"א
ראש כולל עשרת חיים ברוך, קליבלנד חייטס

A SERIES IN HALACHA LIVING A "TORAH" DAY

Kashrus in the Kitchen (86). The Jewish Kitchen (cont.) Solutions to the Problem of Bishul Akum. Last week we mentioned one solution to issues that can come up when there is gentile help in the house: having frozen pre-cooked foods that don't require cooking, but rather thawing and warming. This is not considered as if a gentile is cooking and is permitted. Even if there is some final cooking and improvement to an almost cooked item [as sometimes is the case], it is permitted because once a *Yid* cooked it to one-third (מאלכ בן דרוסיא) of its fully cooked state, the final act of the gentile's cooking is not a problem (1). **Additional Solutions.** As *Ashkenazim*, we rely on the well-known leniency of the RM'A (2) that if a *Yid* lights the fire (stove) or turned on an appliance and then a gentile put food in or on it, it is deemed as if the *Yid* became a participant in the cooking and is thus permitted. Even though the *Mechaber*, *Sephardim* and some *Ashkenazi Poskim* argue on this leniency, the *Ashkenazi* custom is to be lenient. In most contemporary cases there's usually other combining factors which help us rely on this RM'A. For example, the fact that most cases take place

in Jewish homes, which according to one opinion does not need *Bishul Yisroel*. Also, paid gentile help might have the leniency that such a relationship [employer/worker] with a gentile will not lead to intermarriage. *Sephardim*, or *Ashkenazim* who do not want to rely on this leniency, will have to put the food on the fire themselves. This works even if the fire was lit by a gentile. In dire circumstances, even *Sephardim* can rely on the above leniency (3).

Another way to be *machmir* is to light the fire after the gentile has put the pot on top of the range. This is not *Bishul Akum* because the gentile only prepared the item to be cooked. **Leniency Used by Kashrus Agencies.** Today, a *mashgiach* can remotely turn on electric heat for cooking, by phone or computer, by dialing a code and turning on a cooking appliance. This *kula* has been sanctioned by **Rav Elyashiv ז"ל** as written in **Shvus Yitzchok** and is currently done in many places. According to *Ashkenazim*, it will work even for food put in later and for *Sephardim* it will work for food that is already in the oven. There is a discussion about using time-clocks for these leniencies in the home and factory which will be explained next week, IY"Y.

בין הרייחיים - תבלין מדף היומי - בבא קמא ב.

ב"ק, ב"מ, ב"ב] חלקים 3 is סדר ניקוק *masechta* of ניקוק] ומב"ם - The "הקדמה למסכת בבא קמא" says the first *masechta* of ניקוק] ומב"ם - The "הקדמה למסכת בבא קמא" starts with *Bava Kama* which discusses ושמירתם ניקוק]. The first order of business for a שופט should be to eradicate [מסלק] all מייקין from under his jurisdiction. After that, he should concentrate on correcting other things in the city. This is why ב"ק is the first מסכת.

מי מרא דיתרא who created a "To Do" list of things he wanted to correct in his *kehilla*. Like checking the scales and measurements in local retail stores for accuracy, mediating complaints from employees about their employers, and arguments between neighbors. He also noticed some uncovered ditches and unsupervised livestock roaming around the town. He asked which is the most important issue to deal with first? וזילברשטיין answered that based on the above רמב"ם his first order of business is to eliminate all uncovered ditches and dangerous livestock. After that had been put under control, he should move on to the rest of the list.

explains why in some places in ש"ס doesn't use the word "הך". like in our *Mishnah*, whereas there are other places that use the word "הך", like by "ארבעה שומרין הך". "ארבעה שומרין הך" explains that we must be underscore that we must be מדקדק on every word of the mishna. This is a great התורה to be מיעין in every word and if at first glance it might seem extra, delve into it and figure out why this word is used. This is a great התורה to show that there is not even one word that is extra and unnecessary. This is what is meant [מס' סוטה] "משמתי ר"ע בטל כבוד התורה" because he was דורש every דורש של כל אות דורש, and certainly he was דורש the seemingly extra words.

what is the מרייב that makes the owner of a מייק responsible to pay for the damages? Some learn it is the שמירה on the מייק that makes the owner מרייב. Some learn that just like one is רייב if he himself damages another party, he is רייב if his מייק damages. Some bring a proof from our *Mishnah* that says "ועשמירתי עליך", we see the מרייב is the שמירה or lack thereof. Some bring the גירסא of the רי"ף and ר"א in our *Mishnah* that adds "וממויך". From this we see the מרייב is because it's your מייק.

brings a נפק"מ in the above *klaf*. רייב brings a מייק and damages. If the שמירה is for lack of מרייב, here there was a שמירה, even though it wasn't done by the owner, here because you are an פטור because you're שמירה you're פטור because you are an פטור. so he would be פטור. If we say the מרייב is because it's your מייק and as long as you do a שמירה you're שמירה because you are an פטור, here you can't use the טענה of "I watched it properly" and I'm an אייטס, because in our case you didn't watch it properly! So, in this case, you would be רייב.

הוא היה אומר

(1) שר"ע יו"ד קנינה (2) רמ"א קנינה (3) שר"ת יביע אומר חלק ט' יו"ד סי' ז'

R' Yisroel Meir Hakohen Kagan ז"ל (Chofetz Chaim) would say: How did Avraham Avinu run toward the angels if he was in the third day after his Bris, which is the hardest and most painful day? The angel that was sent to heal him was not going to use any sort of medicine or special remedy; rather, just the point of the angel meeting Avraham would be enough to heal him. That is why it says, 'He saw' (the angels), Avraham became healed, and then he was able to 'run towards them.'"

A Wise Man would say: "One of the most beautiful qualities of true friendship is to understand and to be understood."
Printed By: Quality Printing Graphic Copy & Printing (845)352-8533
Careful ... יהא שמייה רבה & Respect in shul -A Powerful & Loving Protection... Join too!
855.400.5164 / Text 800.917.8309 / kvodshomayim.org
Mazel Tov to the Tenenbaum & Rotkopf Families upon the chasuna of Moshe & Shira ז"ל. May the young couple build a Bavis Ne' eman B'Yisroel ולתפארות



לעילוי נשמת ר' אברהם יוסף שמואל אלטר בן ר' טובי ז"ל ורעינו רישא רחל בת ר' אברהם שלמה ע"ה קורץ

Monsey Edition

TO SUBSCRIBE AND RECEIVE THIS TORAH SHEET WEEKLY. WWW.TORAHTAVLIN.ORG OR SEND AN EMAIL TO SUBSCRIBE@TORAHTAVLIN.ORG

Torah Tavlin Publications 34 Mariner Way, Monsey, NY 10952 © All Rights Reserved

שבת קודש פרשת וירא - כ' מרחשון תשפ"ד Shabbos Kodesh Parshas Vayera - November 4, 2023

הדלקת נרות שבת - 5:32 | זמן קריאת שמע / מ"א - 9:29 | זמן קריאת שמע / הגר"א - 10:05 | סוף זמן תפילה/הגר"א - 10:57 | זמן לתפילת מנחה גדולה - 1:10 | שקיעת החמה שבת קודש - 5:48 | מוצש"ק צאת הכוכבים - 6:38 | צאת"כ / לרבינו תם - 7:00

טיב התבלין

מאת הגה"צ רבי גמליאל הכהן רביעוביץ שליט"א, ר"י שער חשמים ירושלים עירחק

בידי עובדי עבירה, וכיון שהיה עליהם למחות ולא מחו תלו את הקולד על צווארם. ונענשו באותו עונש שנענשו הרשעים שעשו את העבירה בפועל, ולא זו בלבד אלא אלו הצדיקים היו ההתחלה להפורעניות. ומצינו נמי בגמ' (גיטין נה); שגם חורבן בית המקדש בא מחמת שלא מיחו במעשה דקמצא ובר קמצא. והסיבה לכל זה הוא כי בכח המהאה לעורר את החוטא וכתוצאה מכך יחדול מרעו, וכיון שיש ביכולתו לעכב את החטא ואינו מעכב, דרי זה כאילו עשא בפועל. על פי האמור יש לומר, שאנשי סדום אכן היו רעים וחטאים, וכל אחד היו לו מידות מושחתות ומגונות משלו, אך כל עוד שעשו כל אחד את מעשיו בביתם בצניעה לא צידף הקב"ה מעשיו של זה למעשיו של זה וכל אחד מצד רשעותו היה מחויב בעונש פרטי משלו, אלא העובדא עם הריבה היתה בחוצות העיד מעל החומת, ועשו זאת בכוננה תחילה כדי שכולם דאו וידעו שככה יעשה לאיש אשר יתן מלחמו לעני, וכיון שכולם ראו ולא מיחו נחשב הדבר כאילו הם עצמם היו שותפים בדבר.

אדרה נא ואראה הכצעקתה ... (ח-כא) - חובת ודרכי התוכחה
פ"ש: רבותינו דרשו הכצעקתה, צעקת ריבה אחת שדרגוה מיתה משונה על שנתנה מזון לעני; כמפורש בחלק (סנהדרין קט). לשון הגמרא שם כך הוא: 'הויא הריא רבינא [היתה נערה] דהות קא מפקא ריפתא לעניא בחצבא [שהוציאה פת לעני בתוך כדה כשיצאה לשאוב מים] איגלא מילתא [התגלה הדבר]. שפיה דובשא ואוקמה על איגרי שורא [סכו אותה בדבש והעמידה על גג החומת]. אתא זיבורי ואכלוה [באו דבורים ואכלוה]. והיינו דכתיבי: 'ויאמר ה' ועקת סדום ועמורה כי רבה, ואמר רב יהודה אמר רב: על עסקי ריבה, ע"כ לשון הגמרא שם. מעשה זה אכן מבטא וממזחש אכזריות שאין לה אחר דיע, אך למעשה לא הוצרכו כל בני סדום לעשותה, ומן הסתם לא עסקו בזה כי אם איזה אנשים, ולמה אם כן יגדור גזירת כליה על כל בני סדום? עוד יש להבין למה נחתם גזר דינם על מעשה רשעותו זה דוקא, הרי חז"ל מספרים עוד מעשים נוראים והמורים שעשו בני סדום, והמה אינם נופלים בדרגתם מעובדא של ריבה זו, וכגון שהיה מנהגם שבבוא אליהם עני עובר אורח ומבקש מקום ללון, אם היה אותו אדם גבה קומה היו נותנים לפניו מיטה קצרה, והיו משכיבים אותו עליה, והיו חותכים את רגליו היוצאים מן המיטה, ואם היה הוא נמוך קומה היו נותנים לפניו מיטה ארוכה והיו מושכים את גופו מב' הצדדים כדי להאריך את גופו למידת המיטה, עד שגח נפשו. גם אלו הדברים הם המחשה של רשעותו ואכזריות המהובלים על הדעיון, ומה היא העדיפות של העובדא עם הריבה שהיא דוקא גרמה לחתום דינם?

יש ליישב על פי המבואר בארוכה בגמרא (שבת נה) שנצחה מידת הדין ונגזרה גזירת כליה על הצדיקים שקיימו את כל התורה כולה מאל"ף עד ת"ז, כי לא מיחו

על כן בלמדנו רש"י זו מוטל עלינו להתעורר להיות והדר בחובת המהאה באם רואה שחבירו דש באחת מן המצוות, כי כל ישראל ערבים זה לזה, ורק אם ימחה בידי המזלול במצוות ימלט את נפשו ואת נפש וזלתו מן הפורעניות.

וכתב ר' יחזקאל לערשנשטיין (אור יחזקאל, אמונה עמ' ג"ט) לבאר הענין וז"ל: 'תבע הקב"ה משרה אמנו ע"ה מדוע לא האמינה לבירכת המלאכים שעתידה לילד בן ובאלו חסרון אמונה יש כאן. ולכאורה צ"ד להבין מה היא התביעה משרה אמנו והרי לא ידעה שמלאכים הם, וסבורה היתה שאורחים בעלמא הם המברכים אותה ברכת הדייט. והרי חז"ל להיות לשרה אורח כנשים, וא"כ מצד הטבע אין אפשרות שתלד מדוע שתאמין לברכותיהם? נצייר לא עצמנו כאשר יבוא עני לאשה שת ששעים וביקש ממנה נדה ובעת שתתן לו יבירכנה שתוכח לבנים הלא לחסד דיעה יחשב בעיני כל. ומה היתה טענת ותביעת הש"ת משרה ע"ה?"

וכתב ר' יחזקאל: 'חזינו מהכא גדול התביעה שתובעים מאתנו עד כמה צריכה להיות אמונתנו מגעת. שכיון שהכל נתון בידי הבורא יתברך, וביד הקב"ה אין שום מניעה מלעשות כל אשר יחפוץ, לכן מחובתנו להאמין בכל דבר שיכול להיות, ומעתה כאשר נאחל לזקן בן מאה שנה ומעתיד לחזור לימי נעורותו חייב להאמין ולומר אכן כך יהיה רצון ה', שהרי לא יפלא מה' דבר, ולכן צריך לומר הלוא ינוכה להיות מאלו שהקב"ה יעשה כן בעבורנו. ובעת שאדם מגזח ומלול בזה נמצא כאילו הוא רואה שאין זאת במציאות שחזר יכול להתקיים, ובה נמצא כאילו חסרון אמונה כאן, עכ"ל. ומבואר מדבריו, שחובת האמונה הוא להאמין ולא שייך שום מניעה מלעשות דבר, שהוא ית' 'כל יכול', ומי שאינו מאמין כן חסר לו בעיקר האמונה.

עדותיך אתבונן

התצחק שרה בקרבה לאמר אחרי בלתי היתה לי עדנה וגו' היפלא מה דבר ... (ח-יב-יד) - אמונה שהש"ת "הכל יכול"
פ"ש: "בקרבה, מסתכלת במעיה ואמרה אפשר הקרבים הללו טעונו ולד? השדים הללו שצמקו מושכין ובלתי" עכ"ל. כפשוטו נשמע מדברי רש"י, שהטעם ששרה אמנו צחקה, היינו משום שאמרה כי לא יתכן שיהיה גופי טעון ולד, שהרי כבר חוקנתי ואין ביכולתי ועל זה תבע ממנה הקב"ה "היפלא מה' דבר", [חס ושולם אין לנו להדרד אחד האמהות הקדושות, אבל באים אנו רק ללמוד מזה יסוד גדול בענין אמונה בהש"ת].

וכתב הרמב"ן וז"ל: "ותכחש שרה לאמר, אני תמה בנביאה הצדקת אך תכחש באשר אמר השם לנביא, וגם למה לא האמינה לדברי מלאכי אלהים? והנראה בעיני כי המלאכים האלה, הנראים כאנשים, באו אל אברהם, והוא בהכמתו הכיר בהם, ובשר אותו שוב אשוב אליך ולשרה בן, ושרה שומעת, ולא ידעה כי מלאכי עליין הם. כענין באשת מנוח (שופטים יג, ו), ואולי לא ראתה אותם כלל ... והקב"ה האשים אותה באברהם למה היה הדבר נמנע בעיניך, וראוי לה שתאמין, או שתאמר, "אמין כי יעשה ה'", עכ"ל. כלומר, שאף שער"פ חזק הטבע על היותה ראויה לילד, אצפ"כ עליה היה להאמין בבטחון גמור שאין דבר שאין ביכולת הש"ת לעשות, וע"ז נתבעה מהקב"ה.

On behalf of thousands of Shomer Shabbos Jews • www.clickstforshabbos.com • The charity that simply helps families of Melamdim, Agunos and Grushos in Eretz Yisroel at ZEDCO expense

מעשה אבות ... סימן לבנים

וישא עיניו וירא והנה שלשה אנשים נצבים עליו וירא וירין לקראתם מפתח האהל וישתחו ארצה ... (ה-ב)

Hashem sent three messengers to Avraham Avinu. Each of the malachim was tasked with a unique assignment. The angel Michael came with the tidings that Sarah will have a son. Gavriel was assigned the task of destroying Sodom. Raphael came to heal Avraham and aid his recovery from circumcision. He was then to proceed and rescue Lot. Raphael's dual responsibilities present a problem. We know that an individual angel can only be assigned a single mission. **Rashi** explains that both of Raphael's tasks involved salvation. Because of this common feature, a single angel could perform both tasks.

After the *petirah* of the *Mir Rosh Yeshivah*, **R' Nosson Tzvi Finkel ז"ל**, whose *yahrzeit* was this past week (11 *Cheshvan*), an entire series of books can be written about R' Nosson Tzvi's sterling qualities and abilities and how he could channel his debilitating illness into further *Torah* study, attentive listening, articulate speech, intuitive understanding, and so on. One of the qualities he was most known for is *miut sichah* (limited conversation). Considering that R' Nosson Tzvi met with thousands upon thousands of people each year and left an impression on each one of them, one would not expect that quality to be among his attributes. Yet, as friendly and down-to-earth as the *Rosh Yeshivah* was, he was not a man of many words. He didn't waste words even when he was young and healthy, but in his later years, when every word was an effort, he used words even more sparingly. Thus, when he gave someone a *beracha*, it had great importance.

About seven years before the *Rosh Yeshivah's* passing, a *talmid* who had been in his first *chaburah* in the 1970's, was diagnosed on *Chol HaMoed Pesach*, without any prior warning, with stage IV lymphoma - an advanced stage that few back then survived. The *talmid* lived in America and was understandably distraught. He needed to speak with R' Nosson Tzvi. Although it was already 11 o'clock at night in *Eretz Yisroel*, he called the *Rosh Yeshivah* directly from the hospital where he had received the terrible diagnosis. "I'm sorry for the call," he began, "but I've just been diagnosed with cancer."

The *Rosh Yeshivah* instantly dropped the phone and the line went dead. The *talmid* had to call back. When the *Rosh Yeshivah* picked up the phone the second time, his first words were, "Who was diagnosed with cancer?"

"I was diagnosed with cancer," the *talmid* replied, and R' Nosson Tzvi recognized his voice.

"You're going to be okay," the *Rosh Yeshivah* said resolutely, after a moment's pause. "I don't want you to worry."

The *talmid* still had to undergo extensive chemotherapy, but ultimately, his cancer went into remission - no small miracle with a stage IV lymphoma. Unfortunately, he relapsed a while later, which is not uncommon with lymphomas. He researched all the best cancer centers in the world and brought his findings to the *Rosh Yeshivah* to ask him what to do.

The *Rosh Yeshivah* told him that he wanted to discuss it with R' Meilech Firer, the well-known medical-referral specialist in *Bnei Brak*. They both traveled to *Bnei Brak* together, and the *Rosh Yeshivah* sat with Rabbi Firer for 45 minutes discussing the options. Ultimately, they decided that the *talmid* should go for a stem-cell transplant.

Before going in for the transplant, the *talmid* came to R' Nosson Tzvi again and said, "*Rosh Yeshivah*, I am worried. I need another *havtachah* (guarantee) from *rebbe* that all will go well and I will be cured."

The *Rosh Yeshivah* was extremely weak; he could barely move. "I had a terrible week," he explained, excusing his lack of energy. "Today R' Elya Baruch (Finkel) was *niftar*, and earlier this week a *Yerushalmi yungerman* in *Yeshivah* also passed away, leaving behind ten children."

"Please," the *talmid* begged. "I really, really need this *havtachah* that this second set of treatments should work."

The *Rosh Yeshivah* sat there for a long time, and then finally nodded his head. He gave the guarantee.

Now, many years later, this *talmid* is completely clean, having survived cancer for a second time. Whether from the merit of *Torah* or *tefillah*, the *Rosh Yeshivah's havtachah* came true once again. (Adapted from "Rav Nosson Tzvi" Artscroll Publications)

תורת הצבי על הפטרות

In the *Haftorah* this week, *Elisha HaNavi* promised the Shunamite woman a child in appreciation for her hospitality. After a few short years, however, the child took ill and died. The woman laid her child on Elisha's bed and went to find the holy prophet. After a failed attempt by Elisha's servant Geichazi, Elisha himself eventually entered and miraculously revived the child. The *Navi* says that after reviving the child, the woman "came before him [Elisha]..." and then again "she came and fell at his [Elisha's] feet ..." Why does the *Navi* specify "וַתָּבוֹא", that she came before Elisha twice?

R' Bentzion Aryeh Leib Cizling ז"ל explains that *Elisha HaNavi* was extra careful in his interaction with others and especially when conversing with women. In fact, he took the

stringency against speaking with women quite seriously and it was one of the chief reasons he employed Geichazi - to act as an intermediary for him. Thus, the first time the woman came before Elisha, she was really interacting with Geichazi. But the Shunamite woman was unlike other women, and she knew Elisha very well. She was exceptionally righteous and after interacting with Geichazi regarding reviving her son, she then went before Elisha himself to properly thank him.

Normally, Elisha would not have interacted with the woman, but he knew that she was exceedingly righteous as well as extremely modest. He also understood why she came before him a second time, and he allowed her to show her appreciation before leaving for the city of Gilgal.

וַיִּקְרָא אֲבִרָהָם שֵׁם הַמָּקוֹם הַהוּא ה' יְרָאָה אֲשֶׁר יֵאמָר הַיּוֹם בְּהָר ה' יְרָאָה ... (כב-ד)

CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R' CHAIM YOSEF KOPMAN ז"ל

מחשבת הלב

The words, "ה' יראה," appear twice in this *posuk* with the second time appearing to be superfluous. Why are these words written twice, and also why are the *nekudos* different in both cases, connoting a different meaning?

The **Vilna Gaon ז"ל** explains this disparity by way of a *mashal*, a parable. A king had a very beloved son who was the apple of his eye. To protect the prince, he would send along armed bodyguards wherever the boy went. One day, the son did a terrible misdeed against the kingdom and was banished from the palace. The king who still loved his son, sent along non-descript soldiers to ensure his son's safety. So, in reality, the son was still protected at all times, though it was unbeknownst to him. The difference lies in the prince's peace of mind. Did he still feel secure?

We are all princes. The *Avos*, *Shevatim*, and *Dor Hamidbar* had visible Divine protection. *Avraham Avinu* knew that *Klal Yisroel* would be banished from their home, aka, the king's palace. At that time, the special security would be gone, leaving us to the clutches of the *goyim*. Avraham was therefore *mispallel* that at the very least, "ה' יראא" - *Hashem* should see and watch over us, albeit from in hiding. When Moshe wrote the *Torah*, the Jewish people were still enjoying this *shemira*, this unique protection. Thus, it was "אשר יאמר היום בהר ה' יראה" - that protection was visibly present.

Hence, the *posuk* aptly describes the *golus* as "...ואנכי הסתיר אסתיר פני". This means that *Hashem* is with us, the Jewish Nation. Yes, He is there, but simply "pretends" not to see.

This idea is a *chizuk* for us in *golus*. Because, although we were smitten on many occasions, there transpired many miracles and השגחה פרטית. This solidifies the above concept that although it's hard to see Him at all times, *Hakadosh Boruch Hu* is always there for us. May we be once again *zoche* to "בהר ה' יראה" very speedily in our days, *amein!*

משל למה הדבר דומה

ויטע אשל בכאר שבע ... (כא-ג)

משל: There was once a *poritz* who needed to flee his hometown on very short notice. He approached Reb Yosef, a local Jew, and offered to sell him the entire village at a low price. Reb Yosef did not have anywhere near the sum the *poritz* was asking for, so he sold many of his possessions and took loans from various people. He then took all the money and made his way to the *poritz* house.

Suddenly he heard a woman sobbing bitterly. Upon investigation, he learned that the woman had just lost her husband. She had small children at home and no means to provide for them. Overcome with mercy, Reb Yosef gave her all the money in his pocket so she could raise her children in comfort.

Reb Yosef's deed caused a great tumult in *Shamayim*. Here was a man who had sacrificed a future of great wealth

and honor to help a fellow Jew! Reb Yosef and his wife were childless and the Heavenly Court decided that for his noble deed, he would have a son who would illuminate the world.

The *Satan*, however, vehemently argued that Reb Yosef's kind deed was a fluke; surely, he regretted his "foolish mistake." Reb Yosef needed to be tested. An old man appeared to Reb Yosef and offered to purchase his *mitzvah* for whatever he paid. Reb Yosef refused, saying that all the gold and silver in the world could not compare in value to his *mitzvah*.

The old man then informed him who he was and blessed him with a baby boy in a year's time. The child born eventually became the great *tzaddik* and *Chassidic Rebbe*, **R' Menachem Mendel of Rimanov ז"ל**.

נמשל: We learn from *Avraham Avinu's* "hotel" (אשל), that a person must always be prepared to help a fellow Jew. In this way, he won't become fazed when the opportunity arrives.

וירא אלוה' ה' באלוני ממרא ... (ה-א)

EDITORIAL AND INSIGHTS ON MIDDOS TOVOS FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

דרגה יתירה

The very first words of the *parsha* tell us that *Hashem* appeared to Avraham. What does that mean? How did He appear to Avraham if He has no form? And if *Hashem* appeared to Avraham, what was so difficult about the 10 tests that he had to pass? If *Hashem* comes to you and tells you to get up and leave your home, would you think to do otherwise? If *Hashem* told you to listen to your spouse, would it be hard for you to do so? Would you not be willing to follow His explicit and clear command? What was so challenging about the challenges of Avraham if *Hashem* appeared to him and made it clear that this is what he has to do?

Every one of us has moments in our lives that *Hashem* appears to us. Those times when we hear *Hashem* so clearly, when we see the Hand of *Hashem* orchestrating events in a way that it is obviously only Him! The game of life is like "Hide and Seek." *Hashem* is hiding and we need to seek Him. *Hashem* is everywhere, but He is hiding. There are times, however, that He appears to us. He makes Himself very clear. And then He leaves! We are left with the inspiration of that revelation, but that too will dissipate if we do not do something with it. "*And Hashem appeared to Avraham*" is a lesson for every descendant of *Avraham Avinu*.

The miraculous stories that are pouring in from the last few weeks here in *Eretz Yisroel* are truly inspiring. There is *Hester Panim* (*Hashem* is hiding) and there is *Gilui Shechina* (*Hashem* is clearly here) intertwined. Our job at this time, as in all times, is to hold onto our faith that *Hashem* is truly here ALL THE TIME, even when we cannot see Him clearly. We must hold onto those moments when *Hashem* appears to us, when His *hashgacha* is clear and our *Emunah* is strong. And then, we must hold tight when He seems to have removed Himself from within our midst. After that, we must hold onto the memory of His appearance in our lives and inspire ourselves with *Emunah* that although we do not always see Him or feel Him, He is right there hiding. We must open open our eyes and hearts and truly make Him appear, because after all, He is right here in front of us!