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DRAH TAVLIN

Monsey Edition

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## שבת קודש פרשת לך לך – י"א מרחשון תשפ"ג Shabbos Parshas Lech Lecha - November 5, 2022

הדלקת נרות שבת - 530 וזמן קריאת שמע / מ"א - 930 וזמן קריאת שמע / הגר"א - 10:06 סוון סוף זמן תפילה;הגר"א - 5:01 זמן לתפילת מנחה גדולה - 1:10 שקיעת החמה שבת קודש - 5:47 מוצש"ק צאת הכוכבים - 6:37 צאה"כ / לרבינו תם - 6:59

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נחמד למראה, העדיף מעתה את טוב העולם הזה, על אך שידע שבסיבתה יפרוש מדרכי אברהם ואלקיו, מאחר שהמשיכה אחר תענוגי העולם היא פתח לכל חטאת ולכל עוון, ולכך קראו לאותו כיכר בשם 'ירדן' כי היה זה סיבה לירידה לכל אלו שנמשכו אחריו. וכפי שרואים בהמשך שאחר שישב בערי הככר נאמר 'ויאהל עד סדום' כי בהליכותו אחר ההבל היה חבר לדיעה עם אנשי סדום, שגם הם נמשכו אחר התוהו. ולכר התחבר עמהם להיות לעם אחד.

לאור האמור מובן גם מה כיוונה התורה בהוסיפה שכל זה היה 'לפני שחת ה' את סדום ואת עמורה', כי אחר שרואים אנו איך שלוט בחר לו את טובת העולם הזה, יכולים אנו להעלות על הדעת שאכן מדובר באיזה שהיא 'טובה', וההולך בדרכו של לוט – גם אם לשוטה ייחשב בזה שממיר עולם עובר בעולם נצחי – זוכה על כל פנים בטובת עולם הזה, על כן מודיענו הכתוב שטובה זו היא בבחינת 'אליה וקוץ בה', ואין לה תקומה, ואינה כי אם לומן, והרי זה כבשר שמן המצויה להבין כי טובה זו אין לה תקומה, ואינה כי אם לומן, והרי זה כבשר שמן המצויה שיכנס במצודתו יזכה להתענג על הבשר, אולם לאחר מכן מר ורע יהיה גורלו, שיכנס במצודתו יזכה להתענג על הבשר, אולם לאחר מכן מר ורע יהיה גורלו, אברהם היה גם לוט נספה אם כל שאר יושבי סדום שכמותו בחרו גם הם לבעוט בדרכי ישרים ולתת דרור לנפשם ולהנות מטובת העולם הזה. ואלמלא ידע לוט שדהו סופן של רשעים לא היה מואס בדרכי אברהם. וכך אחז"ל (ב"ר סו, ד): "רשעים תחילתן שלוה וסופו שלוה".

עכ"פ עלינו ללמוד מעברו של לוט, שלא להתפתות להיצר ולא לקבוע על פיו מהם חיים מאושרים. ועלינו לדעת שהנהנים מטובת העוה"ז אינם באמת מאושרים. הרי הטעם שאברהם אבינו זכה ששכרו הרבה מאור, היה משום שהיה בוטח גדול כזה. וכן איתא בהרד"ק שכתב לבאר הקרא וו"ל! "ועל הבטחון הגדול הזה אשר בטחת – שכרך הרבה מאד – בזה ובבא, זהו הרבה בעולם הזה ומאד לעולם הבא", עכ"ל. [וכן איתא בחזקוני] הרי להדיא בדבריו, שהטעם ששכרו שלא אברהם אבינו היה הרבה מאוד, היה משום שהיה לו בטחון בהשי"ת.

וזהו הכח של מדת הבטחון, שע"י מדת הבטחון האדם יכול להשיג כל משאלות לבו, וגם יקבל שכרו על אותו בטחון, שהרי הוא קיום מצוה בזה שהיה בטחון בהשי"ת. וכדברי הגמ' (מנחות כט:): "כל התולה בטחונו בהקב"ה, הרי לו מחסה בעולם הזה ולעולם הבא", ע"כ. וכ"כ הבית הלוי (קו' הבטחון) וו"ל, "והבוטח מרויח בשתים, בעולם הזה – ודאי ישיג מה שחסר לו מהצטרכותו ... ועוד שכרו מרובה לעולם הבא דזה הוא כלל גדול בכל המצות דשכר מצוה בהאי עלמא ליכא, וכל טובת עולם הזה הם רק פרי המצות שאוכל בעולם הזה והקרן קיים לעולם הבא שכולו טוב", עכ"ל. נורא למתבונן!

והטעם שע"י מדת הבטחון לא יפסיד משכרו לעולם הבא, שכל מדת הבטחון מיסוד על שבוטח במדת החסד של הקב"ה, וע"ז אינו מפסיד שום שכר, שכל מה שזוכה הוא מחמת מדת החסד, והיינו שזוכה שלא מחמת זכויות של עצמו, רק מחמת מדת החסד של הקב"ה. "הבוטח בה' חסד יסובבנו"!

# מאת הגודע הבי גמלטאל חכון רבעובין שלב הלב הלב הלב הבין בעובין שלים הלב הלב הלב הלב עודק שלים עודק

ישא לום את עיניו וירא את כל ככר הירדן כי כלה משקה לפני שהת ה' את סדם ואת עמרה ... ויבחר לו לום את כל ככר הירדן ויסע לום מקדם ויפרדו איש מעל אחיו. אברם ישב בארץ כנען ולום ישב בערי הככר ויאהל עד סדם ... (יג-יאיב) - הוי האומרים לרע מוב ולמוב רע

אך כשמתבוננים קצת ומדייקים באלו המקראות מתבהרים הדברים. כי מעיקרא היה לוט אדוק בדרכו של אברהם ולא היה חפץ להיפרד ממנו, אולם אחר ששמע לעצת אברהם ביקש להציץ על פני תבל כדי לבחור מקום לעצמו, וכפי שהכתוב מעיד וישא לוט את עיניו' וכיון שהציץ נפגע, כי נתוודע או לעולם חדש שלא הכיר בו עד אז, לעיניו נתגלה 'ככר שכולה משקה', ככר שכל טוב העולם כלול בו, וכיון שהיה זה

## עדותלך אתבונן לשוים מאנ זיב אביום זמא

חר הדברים האלה היה דבר ה' אל אברם במחזה לאמר אל תירא אברם אנכי מגן לך שכרך הרבה מאד ... (מו-א) - בענין האופן לקבל שכר בעולם הזה ועולם הבא

פרש": "אחר שנעשה לו נס זה שהרג את המלכים והיה דואג ואומר שמא קבלתי שכר על כל צדקותי, לכך אמר לו המקום אל תירא אברם אנכי מגן לך מן העונש שלא תענש על כל אותן נפשות שהרגת, ומה שאתה דואג על קבול שכרך, שכרך הרבה מאד", עכ"ל. הרי אחר שהקב"ה היצל אברהם אבינו, ונעשה לו ניסים גדולים, היה אברהם אבינו דואג אפשר שכבר קיבל שכרו בהאי עלמא משום שנעשה לו נס, וניצל מן המלכים וכראיתא בגמ" (שבת לב): "לעולם אל יעמוד אדם במקום סכנה לומר שעושין לו נס, שמא אין עושין לו נס. ואם עושין לו נס, מנכין לו מזכיותיו", ע"כ. וכיון שכן, אברהם אבינו היה לו סיבה גדולה להיות ירא שמא הפסיד כל שכרו.

וע"ז א"ל הקב"ה: "שכרך הרבה מאוד", ובאמת צריך ביאור מדוע, הרי אם נעשה לאדם נס מנכין לו מזכיותיו, וא"כ מדוע למעשה לא הפסיד אברהם אבינו משכר? והביאר בזה כתב רש"י בדפוס ראשון וו"ל: "שכרך הרבה מאד – יש לי לתת לך שכר הרבה יותר ממה שרצה לתת לר מלר סדום. לפי שבטחת בי", עכ"ל.

### A SERIES IN HALACHA LIVING A "TORAH" DAY

Kashrus in the Kitchen (52). Separation of Meat and Dairy.

Let us proceed to discuss the proper thing to do when a kitchen mix-up or mistake happens and how to correctly ask a *shailah*. When a kitchen mix-up or mistake happens:

- 1) The first thing to do is to segregate all the food items and utensils that were part of the mix-up and also let all family members and household help know that until further notice, these items should not be used. Many times the *shailah* has been made more complicated by the doubtful foods and utensils being used as if they were certainly kosher.
- **2**) If a utensil is dirty from a non-compatible food smear, it should be washed off in a non-food sink or bath tub in cold water and dish soap if necessary to remove grease. Any water that is not *yad soledes bo* [meaning that one could hold his hand there comfortably for as long as he wants] counts like cold water.
- 3) One should determine when the utensils had their last hot contact [of kosher use], within twenty-four hours or not. If that cannot be determined because no one remembers, that should also be told to the *Rav*, because sometimes vague doubts can themselves, or in combination with other doubts or factors, be a thrown out. Sometimes the *psat* prohibited to be eaten, and it can be the food item can become prohibited to be eaten, and it can be would then prohibit one from giving themselves, or in combination with other doubts or factors, be a

מאת הגאון מו"ר הרב ברוך הירשפלד שליט"א, ראש כולל עטרת חיים ברוך, קליבלנד הייטס ראש כולל עטרת חיים ברוך, קליבלנד הייטס

justification for the Rav to be lenient.

- **4)** One should jot down before he forgets whether the mix-up itself was in hot or cold usage.
- 5) If any sharp items like onions were part of the mix-up, that should also be noted and told to the *Rav*.
- **6**) If there are any factors of loss, embarrassment, or *Seudos Shabbos* and/or *Seudas Mitzvah*, that should also be mentioned, because in *Shulchan Aruch*, especially in *Yoreh Deah*, many *shailos* which otherwise would be prohibited are actually permitted in the cases of great need mentioned above.
- 7) The materials that the utensils are made of should also be told to the *Rav*, both regarding the *shailah* itself and also regarding the method of *kashering*.
- **8**) If the foods are ruled to be prohibited, one should ask the *Rav* if they may be given to a gentile cleaning lady or they must be thrown out. Sometimes the *psak* is that the food is only prohibited to be eaten, and it can be given to a gentile. Sometimes the food item can become prohibited to benefit from, which would then prohibit one from giving it as a present to a gentile, which in *halacha* is called a benefit.

בין הריחיים – תבלין מדף היומי – נדרים ח.

מנין לקיים את המצוח" - Rav Gidal brings a *posuk* that we see we make a מקיים a *mitzvah*. The **Ran** explains that at first the *Gemara* thinks מושבע ועומד מהר סיני ל א מושבע ועומד מהר סיני ל א מושבע ועומד מהר סיני ל א שבועה ל א therefore asks: we are מצוה ל א שבועה we know that a מצוה only on a חיל היו חיל, but one will still be *oiver* בל יחל היו שבועה א then why do מיעוט on the מיעוט, we know the בל יחל השבעתי, we know the מיעוט, we know the שבועה, we know the שבועה we know the מושבע is binding? On this the *Gemara* answers that the *posuk* is not being brought to teach us the a שבועה we know that already. א מושבע is a serious thing & should be avoided, still it is a "דבר הגון" a *mitzvah*.

(דברות משה הערה מג') **ר' משה (שנ**תם לבניך explains that really a person is obligated to know the entire *Torah*, as it states ושנתם לבניך & this means that the *Torah* must be מחודדים בפיך. Additionally, one may not forget any of his learning as it says השמר לך פן תשכח. Thus, explains R' Moshe, one should have to learn כל התורה כולה one should have to learn a certain *Gemara* or *perek*, he is technically a שבועה to learn it that day & that's why the *Gemara* asks that the שבועה should be considered a שבועה on a *mitzvah*.

The שו"יע סי רג' סי' ו'] *paskens* this way & says if one was מקבל on himself to learn a certain *perek* & is concerned he might be lax in fulfilling his commitment, he may make a מרוזק himself. Similarly, if one sees that his יצר הרע is overpowering him to be *oiver* a certain איז וואס or he is becoming lazy in a סיין of a מצות עשה of a שבועה ti is a *mitzvah* to make a מצות עשה himself. The מצות עשה himself. The מצות עשה or he is becoming lazy in a מצות עשה of a שבועה unless it is something that can be performed now, because he has seen people be שבועה. He explains (in an opposite approach) that once a שבועה is added to a קבלה, the קבלה works even harder!

קרמולים] roints out that the קדמונים were so careful & established many safeguards not to be *oiver* the slightest (באילו בנה במה), yet we see that even though making a מראלן. to be באילו בנה במה], to be מראלן מראלן themselves to keep the *Torah* they adopted every possible method. Even to make a שבועה! Furthermore, the *Gemara* says [נדה ל:] that before a baby is born, he is made to swear that he will be מושבע ועומד מהר סיני be. Why is this even necessary? It would seem that even בבטן we could use וחיזוק!

Chacham R' Ovadiah Yosef zt"l would say."

- "ויקרא בשם ה"" - In *Pirkei Avos* we read that there were 10 generations from Noach to Avraham, and Avraham came and took the reward due to all of them. Why do we not account for Shem and Eiver? The difference between them and Avraham was that only he was *Moser Nefesh* to proclaim the name of *Hashem* publically. His life's mission was to make sure that anyone he met would call out in the name of *Hashem*. Thus, he gets their *schar* too. This is similar to the tenth man at the *minyan* who allows the other 9 to *daven*. He gets the *schar*, not to their detriment but he afforded them the chance to *daven*."

A Wise Man would say: "Pursue what catches your heart, not what catches your eyes."

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Mazel Toy to the Englard & Reiss families on the marriage of Hadassa & Mordechai. May they be zoche to build a bayis ne'eman b'Yisroel

ויאמר אלקים אל אברהם ואתה את בריתי תשמר אתה וזרעך" אחריך לדרתם ... (יו-מ)

In years gone by, every town in the "alter heim" had a vekker, someone whose job it was to go around early each morning and wake everyone up for davening. Every vekker had his own method and style in the way he did his job. Some would bang on the wooden window shutters. Others would knock loudly on front doors. Some vekkers claimed that the most effective method was to just walk down the street and sing out loudly "Yidden! It's time to wake up to go to shul and daven!"

When **R' Avraham Yehoshua Heschel** zt" moved to Apt to assume the position of Rav, the community provided him with a comfortable home within a cluster of other Jewish houses arranged around a spacious courtyard. His first morning in the city, he woke up with a start to the loud clanging of metal. It took only a few moments for him to realize that it was the town vekker waking everybody up for davening with his own unique method. He would walk into each courtyard and instead of banging on each door separately, he would bang with his hammer on the metal cover of the well in the center of the courtyard. That tremendous clatter alone was enough to wake up every family in the courtyard.

The Oheiv Yisroel, as the Apter Roy came to be known, began to feel a surge of energy each morning when he would hear the banging of the *vekker*. He would sense within himself a strong feeling of devotion to *Hashem* and a heightened desire to come closer to Him. After some time, the *Oheiv Yisroel* began to perceive that these special feelings must have something to do with the *vekker* himself. "He must be a hidden *tzaddik* and that is why I feel the desire to come closer to *Hashem* when he does the vekking," thought the Apter Rov. He asked the vekker to tell him about himself, hoping that he would discover what it was that made him so special. The man did and the Rav didn't notice anything out of the ordinary, R' Avraham Yehoshua Heschel persisted because he just knew that there was something different, something special, about this *vekker*.

Trying a different angle, he asked him to describe his daily schedule, but again, he didn't hear anything special or extraordinary about the vekker. Convinced that the man wasn't revealing everything to him, the Apter Rov told him, "As the Ray of this town, you must reveal to me what special mitzvah, kindness, or action you do that makes you so extraordinary."

The flustered *vekker* said he did not know - "Rebbe, I am just a plain old *vekker*. That's all!"

The Rebbe was perplexed. He tried one more time. "Okay, tell me," he asked gently, "What exactly do you do in the morning when you make your rounds waking everybody up for shacharis." The vekker once again began to describe what he did from the moment he woke up in the morning until he left his house. The Rav listened carefully as the vekker went through his daily routine and how he would wake up the townspeople in the morning. "I enter each courtyard and bang on the well three times, no more and no less, and then I leave the courtyard to go to the next one."

"Why are you so careful to bang only three times? What if you see they aren't waking up, you wouldn't bang a fourth time?" "No," he replied. "Absolutely not." The Apter Roy asked him why, what is so special about three times?

"Rebbe, I am a vekker, my father was a vekker, and his father was a vekker, and the tradition goes back quite a few generations. I wake everybody up the way my father did, the way he learned from his father, who learned from his father, all the way back. My father taught me to lift up my hammer and bang on the metal cover of the well. By the first bang I should say, 'In the merit of Avraham Avinu everyone should wake up.' By the second bang, I should say, 'In the merit of Yitzchok Avinu everyone should wake up,' and by the third bang, I should say, 'In the merit of Yaakov Avinu everyone should wake up.' Believe me, *Rebbe*, that is all. I don't do anything different than what my father and grandfather did!"

"Finally!" the Oheiv Yisroel exulted, "now I understand the special spiritual feelings I experience every morning. My dear vekker, when you bang your hammer to wake up the Yidden of Apt, you invoke the zechus of our Avos, making them a big part of our day, so of course there is a special kedusha in waking up to such sounds!" (Excepted from Portraits of Prayer 2, R' Eliezer Abish)

### A PENETRATING ANALYSIS OF THE WEEKLY TOTOST HAFTORAH BY R' TZVI HIRSCH HOFFMAN וקוי ה' יחליפו כח ... (ישעי' מ-לא)

to our saintly Patriarch, Avraham Avinu, by referring to him as from "those who trust in Hashem shall renew their strength." This indicates that when a person grows weary and tired, he should place his trust and hope in Hashem to renew his strength and enable him to move on with his life. But why is it important to chronicle the fact that a person grows weary in his Avodas Hashem?

R' Avraham Ibn Ezra zt"l explains that Hashem designed the world in an extremely intricate manner and made it so that *Klal Yisroel* has the unique ability to tap into reservoirs of strength that are meant to help them survive throughout the ages. In fact, *Hashem* designed the world so that even

In this week's *Haftorah*, *Yeshaya HaNayi* makes reference before one power is exhausted, a second source of strength and power is already prepared for use.

The Ibn Ezra explains that the word "יחליף" in this context means to be cut down, and just as a tree can be cut down and then renew itself, so too, members of Klal Yisroel who become weary and lax in their servitude to the Almighty can also renew their strength and sprout forth.

Avraham Avinu taught us that despite the odds, a person can draw close to *Hashem*, and *Yeshava HaNavi* makes clear that every Jew has a unique opportunity to follow in his illustrious footsteps just by being a Jew. One should never underestimate himself - for deep within every Jew lies the power and strength upon which to draw even closer to *Hashem* 

ויאמר אברהם אל האלקים לו ישמעאל יחיה לפניך ... (ה-יח)

CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R' CHAIM YOSEF KOFMAN ZT"L

**Rashi** on these words explains that Avraham asked *Hashem* to allow his son Yishmael to fear and serve *Hashem*.

The **Maharsha** in *Masechta Berachos* asks the following question: Rav Meir had *davened* for certain wicked *reshaim* to be zoche to do teshuva. The question is, how does this work? We have a rule: "Hakol bideiv shamayim chutz m'viras shamayim." Fear of Hashem must be worked on independently and it isn't something that is preordained. If so, how could Ray Meir daven for them to repent? A person may daven for his own hatzlacha but to daven for another person that he or she should acquire *viras shamayim* is seemingly against the rule of the *Gemara*. So how could Ray Meir have done so?

In a similar vein, we can ask; how did Avraham Avinu daven for his son Yishmael to attain Fear of Hashem?

**R' Moshe Feinstein** zt'l in his famous sefer Igros Moshe was asked this same question. He answered that one can daven that another person shouldn't have a *nisayon* or should become in some way inspired. But just to be granted a 180° turnaround, simply doesn't work. However, the Chazon Ish zt" argues that as long as a person, any person, is involved, it can work. Chazal just mean that it won't come divinely without a human's intervention. Hence, Ray Meir was able to daven for those reshaim.

Another machshava might be that the above maxim of "Hakol bideiy shamayim chutz m'yiras shamayim," applies only to random or unrelated individuals. However, a parent's tefillos on behalf of his own offspring operate under a different set of rules, as a child is, in essence, a part of his parents. Therefore, Avraham Avinu was able to daven for Yishmael.

Perhaps our job is to feel another's pain to such an extent, that they are considered no different than immediate family. By doing so, we will then be able to *daven "יתמו* חטאים מנהארצ" - that all sin, and not sinners, be eradicated ויתנו לך כתר מלוכה

### משל למה הדבר דומה לך לך מארצך וממולדתך ומבית אביך ... (יב-א)

משל: R' Yechezkel Levenstein zt"l, was the revered Mashgiach of Yeshivas Mir and Ponovezh. Throughout his life he served *Hashem* with such awe-inspiring *Yiras* Shamayim that he was rarely seen smiling. One day, a talmid noticed that R' Yechezkel was in a jovial mood. Surprised, he asked his *Rebbi* why he was in such good spirits.

The *Mashgiach* explained: "Before the Second World War, I served as Mashgiach in the Mirrer Yeshivah. I received a paltry salary that was nowhere near enough to feed my family. Every day, I beseeched the heavens to spare my family from hunger. With the help of Hashem, my prayers were always answered. I felt like the Jews in the desert who had no choice but to place their faith completely in *Hashem*. Similarly, when we escaped to Shanghai during good time for us to reflect on our personal *nisyonos*, trials and

the Almighty. Indeed, He always supported me.

"After the war, I arrived in *Eretz Yisroel* and began serving as Mashgiach here in Ponovezh. For the first time in my life. I was paid a comfortable salary and without even realizing it, my feeling of dependence on the Aibisher diminished. Suddenly, I had money in my pocket, and I no longer felt that I could not possibly survive a single day without *Hashem's* help."

The Mashgiach looked at the questioning talmid and mused, "But now that the *Yeshivah* is experiencing financial difficulties and I haven't been paid in months. I suddenly find myself pleading with Hashem to sustain my family with the the same fervor I used to pray with every day. The realization that I had regained a precious treasure fills me with joy!"

נמשל: Chazal tell us that Avraham Avinu was tested ten times. ultimately ending with עקידת יצחק . Perhaps these weeks are a the war, the only way I managed was with complete trust in tribulations, and see how we too can grow from them.

## ויאמר ה' אל אברם לך לך מארצך וממולדתך EDITORIAL AND INSIGHTS ON MIDDOS TOVOS FROM THE WELLSPRINGS OF R' GUTIMAN - RAMAT SHLOMO

Lech Lecha - Hashem told Avraham Avinu - "You must get up and go! Leave your land, your birthplace and your father" house. Leave all the comforts and pleasures of the familiar. That is the only way you will become great!" The Nefesh **HaChayim** writes that it is only because our *Zaida Ayraham* passed his ten tests (nisyonos) that Klal Yisroel has the ability to persevere and overcome all of our trials and tribulations throughout this long and difficult golus. We must look at how Avraham passed his nisyonos and learn for ourselves how to pass the tests in our own lives. The **Nesivos Shalom** writes that just as Avraham had 10 tests, so too, every Jew has 10 tests that he must pass in his life in order to fulfill his *tafkid* in the world.

We are certainly living in a crazy world that is pressuring us all to live a life of materialism and comfort. The avoda zara of today is the fact that we worship the almighty dollar above all else. This can easily turn us into very superficial people whose goals and aspirations are those of Western society rather than true Torah ideals. So what are we supposed to do? We are supposed to look at Avraham and see what he did in a similar situation. Hashem told him, "LECH LECHA" - go and be your real self, the true YOU. Go and discover your inner potential, but first take yourself out of this place! Go and make a life for yourself by getting rid of all those things that are pulling you down. We, too, must pick ourselves up and "LECH LECHA" - go and find the inner peace and tranquility that we are lacking because too much time and energy is spent on material pursuits.

Avraham was called "Ha'Ivriv" because he stood up against the entire world to do what he knew was right. He looked inside himself and found *Hashem*. And he gave over his message to the entire world! We, too, must not be put off or swayed by the messages of the world. We must stand apart from doing all things Jewish with a secular mentality. We must pass the 10 tests in our lives so that *Hashem* will call to us and say, "MI K'AMCHA YISROEL" - come, My dear children, it is time to come home!