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



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שבת קודש פרשת לך לך – י׳ מרחשון תשפ״ב Shabbos Parshas Lech Lecha - October 16, 2021

הדלקת נרות שבת - 5:57 | זמן קריאת שמע / מ״א - 9:19 | זמן קריאת שמע / הגר״א - 9:55 | סוף זמן תפילה/הגר״א - 10:51 זמו לתפילת מנחה גדולה – 1:12 | שקיעת החמה שבת קודש – 6:14 | מוצש"ק צאת הכוכבים – 7:04 | צאה"כ / לרבינו תם – 7:26

קשיים שונים למיניהם, ואינו מוצא דרכים ישרים ומהוגנים לצאת מן הסבך מוטל עליו לדעת שאות הוא שמן השמים חפצים שיתמודד עמהם ולא לדלג עליהם על ידי דרכים שאין דעת חכמים נוחה מהם, כהגר שרצתה לברוח משרה גבירתה שלא ביושר. ועליו לקבל את הדברים באהבה עד יעבור זעם וירחמו עליו מז השמים.

שמעתי מיהודי אחד שבעודו אברר בעל משפחה סבל מאוד מזוגתו שהרבתה לצערו. שכמעט ולא היה ביכולתו לשהות בביתו מפני רוע מעלליה, וכיון שרצה לישב בשלוה נתעורר בו רצון לגרשה ולבנות את ביתו מחדש. אר קודם פנה להימלך עם **הרה"צ רבי אשר פריינד ז"ל**. והרצה לפניו את סאת סבלו והפטיר שבעקבות מצבו מבקש לתת גט שבוקיו ולהפטר אחת ולתמיד מכל תעלוליה וממעלליה.

אר רבי אשר הניעו מלעשות מעשה באמרו: הרי בזה המעשה הנך מכניס את גורל כל המשפחה בסכנה רוחנית. כי א"א לדעת איזה קשיים יעברו על ראשם בעקבות הפירוד ... ואם איז הקב"ה מזמיז לר דרר ישרה לצאת מז המיצר אות הוא שרצונו שתתמודד עם אלו הקשיים ולא לברוח מהם, כי זהו לתיקון נפשך, וע"כ דע לך! שגם אם תנסה למלט נפשר מהם לא תגיע אל המנוחה. והקשיים ירדפו אחריר גם כאשר תבנה את ביתר מחדש. כי האשה השניה שהנך מקוה להינשא לה תהיה גם היא לר למוקש. ונמצא שמלבד הקשיים שיבואו ממילא תפסיד גם את הדורות אחריר. ע"כ חדל עצמר מזה הרעיון וקבל את רצון בוראך עליך באהבה ובתמימות.

שמע היהודי לעצתו של רבי אשר. וסיפר לי שבמסירות נפש ממש העביר הרבה משנות חייו בתנאים בלתי נסבלים. בידעו כי כל זה כדאי לו כדי לגדל דורות נאמנים להשי״ת ולתורתו. ואמר שאחר שעבר את כל התלאות הינו מודה ומשבח את הקב״ר שנתו לו דעת לשמוע לעצתו של רבי אשר. שהרי הצרות עוברים ואינם עוד. ואילו היה עושה מעשה היה חורץ בכך את גורל דורותיו שהשפעתה היתה לנצח נצחים...

וחידשו רז״ל, דמי שבוטח בהשי״ת ואינו לוקח המתנה ממי שהוא רוצה ליתן לו, משום שאינו רוצה להסיר בטחונו מהשי״ת. ולשים בטחונו בבשר ודם. הקב״ה יפרנסו אותו מתנה ממקום אחר! הים של שלמה (הובא בחי' החת"ס בחולין דף מ"ד) כתב: דמי ששונא מתנות שאינו רוצה לבטוח בבשר ודם. רק בוטח בה', אע"פ שאיז לו במה להתפרנס ושונא מתנות בשר ודם. אינו כמאבד עצמו לדעת. ומ"מ הקב"ה יזמיז לו אותו פרנסה של המתנה. ממקום אחר. עכת"ד. דברים נפלאים! ומוקר לכל זה הוא ממתני' (סוף פאה) שמבואר דמי שאינו לוקח מתנות עניים. ובטוח בה'. לבסוף יזכה לעשירות, עיי"ש. וא"כ לפי זה י"ל, דמאחר שמבואר מדברי חז"ל דמי שאינו להוח מתנה משום שאינו רוצה להסיר בטחונו מהשי"ת אינו מאבד מה שנותניו לו. והשי"ת יפרנסו אותו מתנה ממקום אחר. א"כ אברהם אבינו שלא רק לענין עצמו אינו רוצה לקחת ביזת המלחמה, רק לענין שכל העולם כולו יאמרו שעשירות של אברהם אבינו לא בא מהשי״ת רק ממתנת בשר ודם. ועל זה, קל וחומר בן בנו של קל וחומר שאם אברהם אבינו מיאן לקחת המתנה לטעם זה "לפרסם האמונה בהעולם". שהשי"ת יפרנסו אותו עשירות ממקום אחר.

והביאור. שכל זה הוא רק עסק השתדלות לקחת המתנה, וכל השתדלות שאינו לגמרי נכונה לעשות אינו בכלל בגדר השתדלות וע". **חוה"ל** שער הבטחוז פ"גו*.* וא"כ מובז היטב מדוע מיאז אברהם לקחת הביזה. שלא היה בכלל בגדר השתדלות כנ"ל.

ויאמר לה מלאד ה' שובי אל גברתד והתעני תחת ידיה ... (מו-מ) - כל צער קצוב מן השמים

דברי המלאר באים ללמד פרק בעניני האמונה, ומה הם ההליכות הראויות להמאמין שכל הנעשה בעולם הם בהשגחה העליונה. שהרי באמרה 'מפני שרי גברתי אנכי בורחת' (פסוק ח) גילתה שהעינוי אינה יפה לדעתה ואינה חפיצה בכר. והמלאר ששידל אותה לחזור לא ניסה להבטיח לה שמעתה ישתפרו תנאי השהיה במחיצת גבירתה, ולא ורה לה לשוב כי אם דוקא כדי להתענות תחת ידיה. כלומר. על אף שאינר חפיצה בכר. והיה זה סיבה לבריחתר מעתה תהיה זה סיבה שתשובי. כי אי אפשר לו לאדם התחמק ממה שנגזר עליו, וגם אם יצליח להמלט מהסיבות המעוררים צערו, ימציאו ו מן השמים סיבות אחרות תמורתם, ובעל כרחו יענה אמן על הצער הנגזר עליו, מאחר שהיא גזירה היוצאת מפי מלכו של עולם. והיא בודאי לתיקונו ולטובתו.

ואפשר שזהו כוונת שאלתו של המלאר (לעיל פסוק ח) 'הגר שפחת שרה אי מזה באת ואנה תלכי' דהנה כשאמר 'הגר שפחת שרה' הרי ידע מקור בואה וניחא מה ששאל 'אנה תלכי' אר מה שייר לשאול אי מזה באת' הרי מקודם כבר גילה מקום בואה? אלא כיווז בכר לשבר את אזנה ולגלות לה שלא יוטב מצבה באמצעות בריחתה. ושאלה 'אי מזה באת? כלומר הלוא הנר בא ממקום קושי וצער. ואם כז 'אנה תלכי׳? להיכן פניך מועדות הרי בכל מקום שתבואי שמה תסבול זה הצער הראוי לך. אם בסיבה זו או אחרת. ואם כן עדיף שתשובי אל גברתיר ותתעני תחת ידיה. כי בכר זנר מגלה כי מאמינה את בהשגחה עליונה ותזכי לשכר על קבלת היסורים מאהבה. אלו הדברים צריכים להיות יסוד מוצק לכל בר ישראל. כשמסבבים עליו מז השמים

לימודים מאת הרב אברהם דניאל לסודים סאת חרב אברחם דניאל אבשטין שליטיא, בעמיס שוח אברחם

אם מחום ועד שרוך נעל ואם אקח מכל אשר לך ולא תאמר אני העשרתי את אברהם ... (יד-כג) – מדוע מיאן ליקח הביזה

9רש״י: ״ולא תאמר, שהקב״ה הבטיחני לעשרני, שנאמר ואברכך״, עכ״ל. והקשה לי **אאמו"ד שליט"א.** מדוע מיאו אברהם אבינו לקחת ביזת המלחמה. הרי היה מאבד מה זנותניז לו. שהרי אה"ג הבטיחו השי"ת שהוא יתנו לו עשירות. אבל אפשר שזהו האופו. י"י ביזת המלחמה? וידוע המשל במי שהוא טבע בים. ובא לו ספינה להצילו ואומרים לו לעלות על ספינה, והוא אומר לו, שאין צריך עזר שהשי״ת יצילו. הרי הוא שוטה בדעת, וזהו האופו שהשי"ת מצילו. א"כ מדוע מיאו אברהם להתעשר ע"י ביזת המלחמה.

והשבתי לו. דכתיב במשלי (טו-כז): "עכר ביתו בוצע בצע ושונא מתנת יחיה". ופסק בשו"ע (חו"מ סי' רמט) "מדת חסידות שלא לקבל מתנה, אלא לבטוח בהשם שיתו לו מחסורו, שנאמר: ושונא מתנות יחיה". וכן כתב הרמב"ם (פי"ב מהל' זכיה ומתנה): הצדיקים הגמורים ואנשי מעשה לא יקבלו מתנה מאדם. אלא בוטחים בה' ברור שמו א בנדיבים, והרי נאמר ושונא מתנות יחיה", עכ"ל. הרי מבואר, שהטעם ששונא מתנת זיה, ואינו נכונה לקחת מתנות. היינו משום שאפשר שיבטח על מי שנותן לו המתנה. ילא יבטח בהשי״ת. וזהו כוונת ״יחיה״. כמו דכתיב: צדיק באמונתו ״יחיה״.

A SERIES IN HALACHA LIVING A "TORAH" DAY

מאת הגאון מו"ר הרב ברוך הירשפלד שליט"א,

Kashrus and the Kitchen (12), Waiting Period Between Meat & Milk Products. Last week we explained two opinions why we must wait six hours between eating meat and dairy.

- 1) Meat leaves a residue taste in the mouth and throat for six hours, and eating *milchigs* within six hours is almost like eating them together (Rashi).
- 2) Strands of meat get caught between the teeth and retain their meat status for six hours before decomposing (Rambam).

We hold the *chumros* of both opinions. Therefore a lady who chews meat for her baby without swallowing it, waits six hours like the *chumra* of the second reason, and one who finds meat between his teeth after six hours must remove it (and clean out his mouth) before eating *milchigs* like the *chumra* of the first reason.

When None of the Reasons Apply. There are cases when none of the reasons apply, and there are significant differences between these and typical meat/cheese cases, that permit one to eat milchigs without waiting six hours.

1. Tasting Without Swallowing. If one merely tastes a meat dish like *cholent* with his tongue and removes it immediately without swallowing, he does not have to wait six hours (1). The same is true if one's fingers became greasy from meat products, and he cleaned them by putting them into his mouth without swallowing. In both these cases, before eating milk products, he halachos also apply when one cuts a sharp item with a meat knife.

should still clean out his mouth. This can be done by brushing with toothpaste, or eating and drinking something parve. This parve food should not be sticky like dates, certain candies (like a laffy-taffy type), green vegetables or unbaked flour (2).

2. Meat Pill. The Igros Moshe (3) discusses the case of a pill made with kosher liver. He rules that there is no need to wait, since the reasons for waiting do not apply. Even though the RM'A (4) brings a custom to not eat a parve food cooked with dairy within six hours of eating a parve food cooked with meat, although the reasons don't apply, the case of the liver pill which is made to swallow is very different than typical eating and is not part of that custom. It seems from his words that if one swallows meat without chewing. he has to wait six hours because meat is usually chewed. It also seems from his words that after swallowing the liver pill, he does not even have to cleanse his mouth before eating dairy.

3. Parve Food Cooked in a Meat Pot. In such a case, no waiting is necessary (5). The **Kaf Hachaim** (6) adds that one does not have to cleanse his mouth. This is true even if the pot is a "ben yomo" (used for meat within 24 hours). Even if the pot was not scrubbed well and some slight meat residue is left in it, it is nullified in the cooked *parve* food. However, he should not eat dairy with that parve food if it was a ben yomo pot (7). All these

בין הריחים – תבלין מדף היומי – ראש השנה דף ד:

explains רש"י. וis quoted 3 times in ברייתא This ברייתא בדיק גמור' שביו בני ובשביל שאזכה לדיי העזה"ב הרי זה צדיק גמור' that if one donates צדקה so that his son should live, he is considered a צדיק, as long as he usually gives tzedakah. 2) פסחים חיז רש"י savs that the *chiddush* is that it isn't considered "שלא לשמה" but that he wants to be מקזיים מצות בוראו & also has in mind to receive a personal benefit from it. 3) בא בתרא וֹיּן רש"ע only regarding this מחשבה acyplains that he is a משה מצוה & מחשבה only regarding this מעשה מצוה. Tosfos here explains (also in פסחים), that although the *Mishnah* in *Avos* teaches us, "יפסחים", that although the *Mishnah* in *Avos* teaches us, "אל תהיו כעבדים המשמשין את הרב ע"מ לקבל פרס" considered a tzaddik because that Mishnah is referring to one who, if he doesn't receive the benefit he had hoped for, will have remorse (חרטה) that he ever did the *mitzvah*. In our case, one may stipulate "בשביל שיחזי בני" & as long as he doesn't have any remorse on the actual מעשה מצוה regardless of the outcome, he is a גר"א savs that this statement was originally abbreviated as גר"א, which was meant to read צדקה גמורה, stating that it is still considered tzedaka, but was mistakenly written out as צדיק גמור.

Later ודף ר'ז. we will learn that one is הדף לוא immediately if he postpones paying his tzedaka pledges & doesn't have the usual time of ג' רגלים. The א"א ב"ק ב"ן **רמ"א:** The א"א clarifies that this is only if he will be the one distributing the *tzedaka* that he pledged. If it was pledged in Shul or to any other type of charity that is collected by a גבאי צדקה, one is not עובר בבל תאחר until the גבאי requests it from him.

In פרכ"ס, אות סר'] regarding eating in the sukkah & waiting for the rain to stop on the first night of תרכ"ט, אות סר' although one should wait until midnight for the rain to stop, one needs to be mindful of any עניים that he might have as guests. Because they probably haven't eaten in a while, they are very hungry & not במחנייב to wait so long & as the Gemara in Rosh Hashana discusses, there could be an עניים of בל תאחר, since עניים are present.

(5) בינו (4) פטיב (3) מ"ד ביכו (4) פטיב (5)

R' Baruch Mordechai Ezrachi shlit'a (Birchas Mordechai) would say:

יאת הנפש אשר עשו בחרן"י - *Tanna D'vei Eliyahu* writes that Shem tried to influence the nations of the world for 400 years to no avail. Avraham Avinu was the first person successful at influence, as he created souls. Why was Shem not successful like Avraham? Because different people have different talents. The Avos had the unique ability to create souls. Shem and Eiver lacked that ability. At the same time, Shem and Eiver did have the ability to create Avos. All of them learned how to be avos in Yeshivas Shem V'Eiver. Sometimes, you need a Yeshivah in order to create the superstars who will lead the next generation."

A Wise Man would say: "Nothing is impossible. The word itself says, 'I'm possible!"

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ונמלתם את בשר ערלתכם והיה לאות ברית ביני וביניכם ... (יז-יא)

For over forty-five years, the Satmar community in Jerusalem was led by one of the great Torah leaders of the previous generation, **Hagaon R' Moshe Aryeh Freund** zt"l, who also served as the Ga'avad and head of the Eidah Chareidis for close to twenty years, after the petirah of the Satmar Rebbe zt"l. R' Moshe Aryeh was a familiar figure on the streets of the holy city and was well known not only for his Torah knowledge and chassidus, but also for his caring heart and chessed that he performed, often quietly and unobtrusively, to members of his kehillah and Yidden from others as well.

As is the practice by many *Rebbes, Rabbanim and Roshei Yeshivah*, on any given day, they would often be honored at a Bris Milah, with the kibbud of Sandek (holding the baby while the mohel performs the bris). In some cases, they would serve in this capacity more than once a day for multiple babies from different families. In these instances, the bris would generally take place at the *Rebbe* or Rabbi's home or *shul*, so as not to inconvenience him, but on other occasions, they would travel to another Beis Medrash - or even another city - to accept the honor.

In his later years and due to health complications, R' Moshe Aryeh rarely traveled outside of Jerusalem and although he was often honored with various kibbudim at weddings, bar mitzvahs and brissim in neighboring cities and outlying neighborhoods, for the most part, he would usually not accept. However, on one unique occasion, he did accept the honor of Sandek, at a bris to take place in a distant city outside of Jerusalem. The father of the baby was a mechanech in a veshivah there and was extremely poor. The family made due on whatever they had, but there was no such thing as luxuries in their home and they lived on a shoestring budget. When the father came to inform the Ga'avad that his wife had a boy and he would like to honor him with *Sandek*, to everyone's surprise, R' Moshe Aryeh accepted. He felt that coming to this *chasid's simcha* would give him a great deal of *chizuk* and allow him to keep going in his *avodas hakodesh*.

A few short days before the *bris*, a relative of the father called up and asked if he can serve as *Sandek* at the *bris*. He was willing to pay \$3,000 for the honor! The father was shocked. \$3,000 was a tremendous amount of money and could help his family in so many ways. On the other hand, he had already honored R' Moshe Aryeh with this kibbud and how could he take it back now? Thinking rationally, he assumed that if he went to the Ga'avad's house and explained the whole situation to him, out of sheer humility, R' Moshe Aryeh would tell him to give his relative the kibbud. How shocked he was, when he arrived in Jerusalem and told the Ga'avad about his relatives request to serve as Sandek, who was willing to pay \$3,000 for the right to do so - and R' Moshe Aryeh flatly turned him down! "You already honored me with Sandek. It is my *mitzvah*. You can't take away my *mitzvah* and give it to someone else!" The father turned red with embarrassment and his tongue clung to his mouth. He didn't know what to say. With no choice, he left and went back home.

On the day of the *bris*, R' Moshe Aryeh made the arduous trip from Jerusalem and served as *Sandek*. It was a huge deal and the father forgot about his relative's offer. His *simcha* at having the *Ga'avad* attend his son's *bris* was overwhelming and when he spoke at the *seudah*, he continuously thanked the *Rav* for coming so far from home to attend his *simcha*.

The next day, a messenger arrived and handed the father a thick envelope. In it was \$5,000 in cash, from R' Moshe Aryeh Freund, the Ga'avad of Jerusalem! Immediately, the man traveled back to Jerusalem to ask the Rav about the money. His relative was willing to pay \$3,000 for Sandek. Why did the Ga'avad send him \$5,000?

With a big smile, R' Moshe Aryeh replied, "Your relative was willing to pay this amount just for the sake of the mitzvah. Well, that makes sense as it is a big mitzvah. But since he asked for it, there is no real honor to go along with the mitzvah. I, on the other hand, was asked to accept this honor and by serving as Sandek, I experienced a great deal of kavod along with the *mitzyah*." Grinning widely, he asked, "You don't think such *kayod* is worth an extra \$2,000?"

וקוי ה' יחליפו כח ... (ישעי' מ-לא)

A PENETRATING ANALYSIS OF THE WEEKLY THE HAFTORAH BY R' TZVI HIRSCH HOFFMAN

fulfilled the entire *Torah* even before it was given, and as a result. *Hashem* blessed him with success in all his endeavors. To that end, Yeshaya HaNavi says, "But those who put their hope in Hashem shall renew their vigor..." and he attributes all personal strength and success in the world to the level of one's belief in *Hashem*. However, how was it possible for Avraham to "fulfill" commandments of the *Torah* at a time when the *Torah* had not been revealed vet?

R' Levi Yitzchok of Berditchev zt"l (Kedushas Levi) gives a fascinating explanation here, as well as a deeper understanding into the way a Jew ought to serve *Hashem*.

Chazal (Kiddushin 82a) tell us that Avraham Avinu time that Avraham Avinu "practiced it", the essence of the Torah as well as each mitzvah had already been created and anyone could have tapped into that essence to "learn the *Torah*" and "fulfill" the *mitzvos* properly. All it took was for someone to try hard to divine what was pleasing to Hashem, and his eyes would have become opened to the world of *Torah* and *mitzvos*.

Avraham Avinu was the first individual to do this when he recognized *Hashem* and His ubiquitous presence in the world. and by constantly seeking to understand nature's inherent inconsistencies hoping to get a deeper glimpse into Hashem's wondrous ways, Avraham set the gold standard for all Although it is true that the *Torah* was not vet given at the subsequent generations on how to properly serve the Almighty

אמרי נא אחתי את למען יימב לי בעבורך וחיתה נפשי בגללך ... (יב-יג) CONCEPTS IN AVODAS HALEV FROM THE 271

Avraham Avinu told his wife Sarah, as they made their way down to Egypt, that if she tells the Egyptian authorities that she is his sister, they would be safe. Buy why does he use two redundant statements: "למען "טב לי" - they should do good for me, and "ונפשי" - they will keep me alive? Also, why the added word "ונפשי"? What is the deeper message?

Perhaps we can offer two machshavos. 1. Later on in the parsha, we read about the ברית בין הבתרים. Hashem tells Avraham, "וגם את הגוי אשר יעבדו דן אנכי ואחרי כן יצאו ברכש גדול". The Rishonim tell us that Avraham agreed to take reparations from Pharaoh because מעשה אבות סימן לבנים. In other words, by taking money now, it would enable Yidden in the future, to leave Mitzrayim loaded with riches. Thus, Avraham told Sarah, I'll accept money now 'למען ייטב ליי and additionally 'לחיתה and additionally 'לחיתה ב (משנ" - when I'm no longer here, my *nefesh* will also gain, as our descendants will empty *Mitzrayim* of their riches too.

2. At this junction, Avraham Avinu feared he will lose his wife. He justified his actions to Sarah saying how much she meant to him because of what a woman does for her man - "וחיתה נפשי בגללך" - my soul has life - chiyus - from you because a wife is the backbone of a man. She completes him, she becomes his better half, keeping him from sin and aiding him in his Avodas Hashem. She also carries and raises his children with him. Thus, even when I pass on, said Avraham to his wife, my nefesh will be able to attain elevation through my offspring's actions and maasim tovim. As the Zaida, the Machsheves Halev, would often say, "A wife is called 'שאר' because she leaves him over something - his descendants."

Let us, therefore show the proper appreciation to our wives and children who help us out in more ways than they know! If we realize how much they improve our lives in this world and the next, it will surely better our relationships

משל למה הדבר דומה

אל נא תהי מריבה ביני ובינך ובין רעי ובין רעיך כי אחים אנחנו (יג-ח) משל: A newly married man once approached the **Rebbe** Maharash, R' Shmuel Schneersohn zt"l, the third Rebbe of *Chabad*, to ask for some advice. This young man was quite the *Torah* scholar and had studied in *veshivah* for many years. Now, he was about to begin a business career. His question was simply: "Rebbe, with what does one go?"

The Maharash was a very wise and patient man and answered him as follows: "The position of the holy **Baal Shem Tov** zy"a regarding Divine Providence is that Hashem causes circumstances to arise that will place particular people in particular places for particular reasons. others can learn. Take this as a general principle. Be aware elevate the spiritual nature of himself and his household

that faults that you see in others are almost always in you as well. Good things that you see in others should be incorporated into yourself. If one lives his life in this manner and truly sees good in others and learns to being that good into himself and his business, it will undoubtedly make him into a successful person."

Years later, this man did succeed and was quite wealthy. He would always say that this advice "put me on my feet."

נמטל: Hashem tested Avraham Avinu ten times and placed him in circumstances that required him to overcome any and all tribulations. When He and his nephew Lot parted ways, Avraham made it clear that he cannot coexist with his nephew as they run their households and business practices in Nothing is by chance - everything is by Divine decree. It is entirely different ways. This was but one small example of important that everyone must be a teacher from whom how Avraham used this particular circumstance to grow and

ויאמר ה' אל אכרם לך לך מארצך וממולדתך ומבית אביך אל הארץ אשר אראך ... (יב-א)

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

Hashem told Avraham Avinu, "Lech Lecha" - Go to yourself. Go achieve your greatest potential. Rashi says, "For your good and for your pleasure." Often what we think is the worst thing in the world turns out to be the best thing. We often look back at difficulties and say, "I would never be the person I am today if I had not gone through this specific nisayon."

So why every morning in our davening do we ask Hashem, "Lo lidei nisayon, vlo lidei bizayon"? Why do we ask Hashem not to test us if tests are the way that we reach our greatest potential? The answer is that we should never ask for a test, because we don't really know where we are holding. *Hashem*, in His Infinite wisdom, knows exactly how much we can handle and tests us according to our ability. When Dovid HaMelech asked Hashem to test him, He said, "Chaneini V'naseini." Hashem, You can test me, I will pass it. But this time Dovid failed, and for the rest of his life he was doing teshuva for his sin. Hashem will never give us something that we cannot handle unless we ask for it without really knowing what we are capable of.

Our job in this world is to be prepared at any time for a TEST. We need to know that our tests are tailor-made for us and not become angry or resentful when we find ourselves in a situation that seems unfair. Look at Avraham. He spent his whole life opening up his home to people that were wandering or in need of a place to eat or sleep. His home was the safe, secure abode where anybody could come and learn that there is a *Hashem* in this world. And after all this dedication, Hashem tells him to get up, leave his home, his land, everything that he had built up to be Mekadesh shem Shomayim. Why would Hashem tell him to leave behind his haven of holiness and hospitality to become a wanderer himself? Doesn't this test seem "unfair"?

No, it wasn't unfair. It was exactly what Avraham needed. Some tests are small, and some are huge. Some seem unjust and others seem insurmountable. We have to always remember - whenever we feel like we cannot handle it anymore - it is only a test sent by *Hashem* Who knows us better than we know ourselves and only does what is for our good and ultimately for our pleasure.