

# הלכה למעשה

סאת הגאון סו"ד הרב ברוך הירשפלד שליט"א  
ראש כולל עמרת חיים ברוך, קולבנד הייס

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 *halachos* also apply when one cuts a sharp item with a meat knife.

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

**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

## בין הריחים – תבלין מדף היומי – ראש השנה דף ד'

This ברייתא is quoted 3 times in ש"ס 1) Here, רש"י explains [פסחים ח:רש"י] רש"י "האוטר סלע זו לצדקה בשביל שיהיו בני ובשביל שאוכה להוי העקה"ב הרי זה צדיק גמור" says that the *chiddush* is that it isn't considered "שלא לשמה" but that he wants to be ברויאו & also has in mind to receive a personal benefit from it. 3) רש"י explains that he is a צדיק גמור only regarding this מחשבה & מושבה מצוה **Tosfos** here explains that although the *Mishnah* in *Avos* teaches us, "אל תהוי כעבדים המשמשין את הרב ע"מ לקבל פרס", in our case he is still 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 (חריטה) that he ever did the *mitzvah*. In our case, one may stipulate "בשביל שירחי בני" & as long as he doesn't have any remorse on the actual *mitzvah* regardless of the outcome, he is still considered *zedaka*, but was mistakenly written out as צדקה גמורה לעשות, stating that it is still considered *zedaka*, but was mistakenly written out as צדקה גמורה לעשות.

Later (דף ר"ו), we will learn that one is בל תאחר immediately if he postpones paying his *tzedaka* pledges & doesn't have the usual time to give. ג' רגלים of *Shul* or to any other type of charity that is collected by גבאי צדקה, one is not עובר בבל תאחר until the גבאי requests it from him.

regarding eating in the *sukkah* & waiting for the rain to stop on the first night of סוכות, the ח"ח says that 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 מרוייב to wait so long & as the *Gemara* in *Rosh Hashana* discusses, there could be an איסור לעשות.

## הוא היה אומר

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

*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 *Yeshiva* 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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Monsey Edition

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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 | זמן לתפילת מנחה גדולה - 1:12 | שקיעת החמה שבת קודש - 6:14 | מוצש"ק צאת הכוכבים - 7:04 | צאה"כ / לרבינו תם - 7:26

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קשיים שונים למינודם, ואינו מוצא דרכים שרים ומדווגים לצאת מן הסכך מוטל עליו לדעת שאות הוא שמן השמים תפסיד שיתמודד עמדם ולא לדלג עליהם על ידי דרכים שאין דעת חכמים נוחה מהם. כהנה שרצתה לברוח משרה גבירתה שלא בישור, ועליו לקבל את הדברים באהבה עד יעבור זעם וירחמו עליו מן השמים. שמעתי מזוהרי אחד שבעירו אברך בעל משפחה סבל מאוד מווגתו שורבתה לצערו, שכמעט ולא היה ביכולתו לשהות בביתו מפני רוע מעלליה, וכיון שרצה לישב בשלהו נתעורר בו רצון לטרשה ולבנות את ביתו מחדש, אך קודם פנה להזמין עם הדיצ' רבי אשר פריינד ז"ל, והדיצה לפניו את סאת סבלו והפטיד שבעקבות מצבו מבקש לתת גט שבוקין ולהפטר אחת ולתמיד מכל תעלוליה וממעלליה. אך רבי אשר הניעו מלעשות מעשה באמרו: ודי בזה המעשה הנך מכניס את גודל כל המשפחה בסכנה רוחנית, כי א"א לדעת איזה קשיים יעברו על ראשם בעקבות הפידיו... ואם אין הקב"ה מוּמַן לך דרך ישרה לצאת מן המצר אתה הוא שרצוני שתתמודד עם אלו הקשיים ולא לברוח מהם, כי זהו לתיקון נפשך, וע"כ דע לך! שגם אם תנסה למלט נפשך מהם לא תגיע אל המנוחה, והקשיים ידרפו אחריך גם כאשר תבנה את ביתך מחדש, כי האשה השניה שהנך מקוה להינשא לה תהיה גם היא לך למוקש, ונמצא שמלבד הקשיים שיבואו ממילא תפסיד גם את הדרותי אודיך, ע"כ חדל עצמך מזה הדעיין וקבל את רצון בוראך עליך באהבה ובתמימות.

שמע היהודי לעצמו של רבי אשר, ויספרי לו שבמסדות נפש ממש העביר דרבה משנות חייו בתנאים בלתי נסבלים בידעו כי כל זה כדאי לו כדי לגדל הדרות נאמנים להש"ת ולתורתו, ואמר שאחד שעבר את כל התלאות הינו מודה ומשבח את הקב"ה שנתן לו דעת לשמוע לעצמו של רבי אשר, שהי הצרות עוברים ואינם עוד, ואילו היה עושה מעשה היה חורץ בכך את גודל הדרותיו שהשפעתה היתה לנצח נצחים...

והידשו רז"ל, דמי שבוטח בהש"ת ואינו לוקח המתנה ממי שהוא רוצה ליתן לו, משום שאינו רוצה להסיד בטחונו מהש"ת, ולשים בטחונו בבשר ודם, הקב"ה יפרנסו אותו מתנה ממקום אחר! הם של שלמה (הובא בח" החת"ס בחולין דף מ"ד) כתב: דמי ששונא מתנות שאינו רוצה לבטוח בבשר ודם, רק בוטח בה', א"פ שאין לו במה להתפרנס ושונא מתנות בשר ודם, אינו כמאבד עצמו לדעת, ומ"מ הקב"ה יזימן לו אותו פרנסה של המתנה, ממקום אחר, עכ"ל. דברים נפלאים! ומוקד 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, המאבד שמבואר מדברי חז"ל דמי שאינו לקוח מתנה משום שאינו רוצה להסיד בטחונו מהש"ת אינו מאבד מה שנתנו לו, והש"ת יפרנסו אותו מתנה ממקום אחר, א"כ אברהם אבינו שלא רק לענין עצמו אינו רוצה לקחת בית המלחמה, רק לענין שכל העולם כולו יאמרו שעשירות של אברהם אבינו לא בא מהש"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, שהש"ת יפרנסו אותו עשירות ממקום אחר.

והביאור, שכל זה הוא רק עסק השתדלות לקחת המתנה, וכל השתדלות שאינו לגמרי נכונה לעשות אינו בכלל עסק השתדלות [ע"י חז"ל שער הבטחון פ"ג] וא"כ מובן היטב מדוע מיאן אברהם לקחת המתנה, שלא היה בכלל עסק השתדלות כנ"ל.

## טיב התבלין

ויאמר לה מלאך ה' שובי אל גברתך והתעני תחת ירידה... (טו-טז) - כל צעיר קצוב מן השמים

ד' ברי המלאך באים ללמד פרק בעניני האמונה, ומה הם ההליכות והאיות להמאמן שכל העושה בעולם עם בהשגחה העליונה, שהי באמרה 'מפני שדי גברתי אנכי בורחתי' (פסוק ח) גילתה שהעניי אינה יפה לדעתה ואינה הפיצה בכך, והמלאך ששילד אותה לחזור לא ניסה להבטיח לה שמעתה ישתפרו תנאי ההשגחה במחיצת גבירתה, ולא הורה לה לשוב כי אם דוקא כדי להתענות תחת ידיה, כלומר, כי אף שאינך הפיצה בכך, והיה זה סיבה לגברתך מעתה תהיה זה סיבה שתשובי. כי א' אפשר לו לאדם להתחמק ממה שנגד עליו, וגם א' גילתה להמלט מהסיבות המעוררים צערו, ומציא לו מן השמים סיבות אחרות תמורתם, ובעל כרחו יענה אמן על הצער הנגד עליו, מאחר שהיא גידיה היוצאת מפי מלכו של עולם, והיא בודאי לתיקונו ולטובתו. ואפשר שזוהו כוונת שאלתו של המלאך (לעיל פסוק ח) 'הג' שפחת שרה א' מזה באת ואנה תלכי' דהנה כשאמר 'הג' שפחת שרה' הדי ידע מקוד בואה וניחא מה ששאל 'אנה תלכי' אך מה שייך לשאול א' מזה באת' הדי מקודם כבר גילה מקום ברויאו? אלא כיוון בכך לשבר את אונה ולגלות לה שלא יוטב מצבה באמצעות בריחתה, ושאלה 'א' מזה באת? כלומר הלוא הנך בא ממקום קושי וצער, ואם כן 'אנה תלכי?' להיכן פניך מועדות הדי בכל מקום שתבואי שמה תסבלי זה הדי, הראוי לך, אם בסיבה זו או אחרת, ואם כן עדין שתשובי אל גברתך ותתעני תחת ידיה, כי בכך הנך מגלה כי מאמינה את בהשגחה עליונה ותזכי לשכר על קבלת היסורים מאהבה. אלו הדברים צריכים להיות יסוד מוצק לכל בר ישראל, כשמסבבים עליו מן השמים

## עדותיך אתבונן

אם מחומו ועד שרורך נעל ואם אקה מכל אשר לך ולא תאמר אני העשירתי את אברהם... (יד-טז) - מדוע מיאן ליקח הביזה ר'ישי: "ולא תאמר, שהקב"ה הבטיחני לעשרתי, שנאמר ואברכך", עכ"ל. והקשה לי **אאמ"ד שליט"א** מדוע מיאן אברהם אבינו לקחת בית המלחמה, הדי היה מאבד מה שנתנו לו. שהדי אוד"ג הבטחו הש"ת שהוא יתנו לו עשירות, אבל אפשר שזוהו האופן ע"י בית המלחמה? וידוע המשל במי שהוא טבע בים, ובא לו ספינה להצילו ואומרים לו לעלות על ספינה, והוא אומר לו, שאין צריך עוד שהש"ת יצילו. הדי הוא שוטה ברעת, שזוהו האופן שהש"ת מצילו. א"כ מדוע מיאן אברהם להתעשר ע"י בית המלחמה. והשבתי לו, דכתיב במשלי (טו-כו): "עבר ביתו בוצע בצוע ושונא מתנת יחידה". ופסק **בשו"ע** (ח"מ ס' רמ"ט) "מת חסידות שלא לקבל מתנה, אלא לבטוח בהשם שיתן לו די מחסורו, שנאמר: ושונא מתנות יחידה". וכן כתב **הדמ"ם** (פ"ב מהל' זכיה ומתנה): "הצדיקים הגמורים ואנשי מעשה לא יקבלו מתנה מאדם, אלא בוטחים בה' ברוך שמו לא בנדיבים, והדי נאמר ושונא מתנות יחידה", עכ"ל. הדי מבואר, שהטעם ששונא מתנת יחידה, ואינו נכונה לקחת מתנות, היינו משום שאפשר שיביטח על לי שנתן לו המתנה, ולא יבטח בהש"ת. וזהו כוונת "יחידה", כמו דכתיב: צדיק באמונתו "יחידה".

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

# מעשה אבות .... סימן לבנים

ונמלתם את בשר ערלתכם והיה לאות ברית ביני וביניכם ... (ז'-א)

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 *yeshivah* 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 *mitzvah*." Grinning widely, he asked, "You don't think such *kavod* is worth an extra \$2,000?"

וקי' ה' יהליפו כח ... (ישעי' מ'-א)

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

## תורת הצבי על הפטרות

*Chazal (Kiddushin 82a)* tell us that *Avraham Avinu* 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 yet?

**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*. Although it is true that the *Torah* was not yet given at the

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 subsequent generations on how to properly serve the Almighty.

אמרי נא אחתי את למען ייטב לי  
בעבורך וחיתה נפשי בגללך ... (ב'-י)

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

# מחשבת הלב

*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 ייטב לי" - they should do good for me, and "וחיתה נפשי" - they will keep me alive? Also, why the added word "נפשי"? What is the deeper message?

Perhaps we can offer two *machshavos*. 1. Later on in the *parsha*, we read about the התברים *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 לי" and additionally "וחיתה נפשי" - 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 תהו מריבה בנינו ובניך ובני רעי ובני רעך כי אדם אהבתי (ג'-ה)  
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 *yeshivah* 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. Nothing is by chance - everything is by Divine decree. It is important that everyone must be a teacher from whom others can learn. Take this as a general principle. Be aware

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." **נמשל:** *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 entirely different ways. This was but one small example of how *Avraham* used this particular circumstance to grow and elevate the spiritual nature of himself and his household.

ויאמרו ה' אל אברם לך לך מארצך ונמולדתך  
ומבית אביך אל הארץ אשר אראך ... (ב'-א)

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

# דרגה יתירה

*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 *teshuvah* 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.