

Pardes Yehuda

Weekly Torah Journal By Yehuda Z. Klitnick

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פרשת לך לך תשע"ח

The first and last tests of Avraham

וַיֹּאמֶר ה' אֶל-אַבְרָם לֵךְ-לְךָ מֵאֶרֶץ כְּנָעַן וּמִמּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ: (יב ה)
 And Hashem said to Avram, "Go forth from your land and from your birthplace and from your father's house... (12:1) In Ethics of the Fathers we learn: With ten trials our father Avraham was tested and he withstood them all--in order to make known how great was our father Avraham's love. (Pirkei Avot 5:3) עֲשָׂרָה נִסְיוֹנוֹת נִתְּנָסָה אַבְרָהָם אֲבִינוּ עָלָיו הַשְּׁלוֹם וְעָמַד (אבות פרק ה בבלם, לְהוֹדִיעַ כְּמָה חֲבָתוֹ שֶׁל אַבְרָהָם אֲבִינוּ עָלָיו הַשְּׁלוֹם: (אבות פרק ה) The Mishna does not list the test tests. The Rambam in his commentary on the Mishna lists them. The first test: Hashem tells Avraham to leave his homeland to be a stranger in the land of Canaan. The last test: Hashem tells Avraham to sacrifice his dear son Yitzchak upon an altar. There is an interesting Midrash Tanchuma (Lech Lecha 3) וְרַבִּי לְוִי אוֹמֵר, נִסְיוֹן הֶרְאִישׁוֹן בְּנִסְיוֹן הָאַחֲרוֹן. נִסְיוֹן הֶרְאִישׁוֹן, בְּלֶדֶד לְךָ מֵאֶרֶץ-כְּנָעַן. R. Levi stated: נִסְיוֹן הָאַחֲרוֹן, בְּלֶדֶד לְךָ אֶל-אֶרֶץ הַמֹּרְיָה (בראשית כב, ב). Avraham's first test was similar to his last. The first test began with the words Go forth from your land, and the last began with the words Go forth into the country of Moriah (Gen. 22:2). The posuk there states: וַיֹּאמֶר קְחָנִי אֶת-בְּנִיךָ אֶת-יִצְחָק אֲשֶׁר-אַהֲבָה אֶת-יִצְחָק וְלֶדְ-לְךָ אֶל-אֶרֶץ הַמֹּרְיָה וְהַעֲלֵהוּ שָׁם לְעֹלָה: And Hashem said, "Please take your son, your only one, whom you love, Yitzchak, and go away to the land of Moriah and bring him up there for a burnt offering.." This Midrash is quite difficult to understand. How can we compare the first test to the last test? There is another question asked why the double phrase Lech Lecha and not simply stating Lech. To understand these difficulties: Rashi explains that the word "Lecha" connotes "for your benefit and for your good." According to this Rashi when the Torah states by the Akeida the phrase Lech Lecha, the meaning would also emphasize "for your benefit and for your good." Hashem wanted Avraham to leave his household and distance himself from negative influences. This was his first step on the ladder to achieve higher levels in spirituality. "For your benefit and for your good." When Avraham reached the tenth test, Hashem wanted Avraham to achieve

the epitome of levels in serving Hashem. Here too this test is "for your benefit and for your good." (Yehuda Z Klitnick)

The Hidden spark that is in every Yid

וַיִּקַּח אַבְרָם אֶת-שָׂרַי אִשְׁתּוֹ וְאֶת-לוֹט בֶּן-אָחִיו וְאֶת-כָּל-רְכוּשָׁם אֲשֶׁר רָכְשׁוּ וַאֲתֵי-הֵנֶפֶשׁ אֲשֶׁר-עָשׂוּ בְּחָרָן: (יב ה)
 And Avram took Sarai his wife and Lot his brother's son, and all their possessions that they had acquired, and the souls they had acquired in Haran, (12:5) This is quite a mystery why did Avraham Avinu take his nephew, Lot, with him when he left for Canaan. Lot was far from being a saint, which was evidenced later, when he chose to live in the plains of Sodom, despite the evil and corrupt nature of its inhabitants. Later on, when Lot separated from Avraham, he also severed his relationship with the G-d of Avraham. What did Avraham see in Lot that he was determined to remain with him? The Zohar Hakadosh asks this question: The Zohar replies: Through the medium of Ruach Hakodesh – Divine Inspiration, Avraham saw that Lot was destined to have the saintly Dovid Hamelech – founder of the Dovid dynasty and Moshiach Tzidkeinu." Avraham saw a hidden spark that would precipitate the future of malchus Yisroel – Jewish monarchy, which of course, would eventually lead to our future redemption through Moshiach, a scion of Dovid Hamelech. That is certainly an undisputable reason for tolerating Lot. The Midrash (Bereishis Rabbah 41:4) states the the Torah teaches (Bereishis 13:5), "And also to Lot, who travelled with Avram, there were sheep, cattle and tents." Chazal teach that these two "tents" are a reference to Rus Hamoaviah and Naamah Haamonis. We see in Megilas Rus that Rus married Boaz and together, they were the forefather of Dovid Hamelech. Naamah married Rechavam ben Shlomo Hamelech. There is a Divine Plan which transcends us. This hidden spark is in every Yid. Every Yid can rise to great heights by lighting his hidden spark. The same is by realizing that by caring and saying a good and kind word to another Yid, especially to a student can change their lives. (Yehuda Z Klitnick)

STORIES AND YAHRZEITS OF THE WEEK (By Yehuda Z. Klitnick)

****The power of a Talmid Chacham and their Torah brings wonders****

Rav Nachum of Tchernobil

The heilige Rav Nachum of Tchernobil was a talmid of the Baal Shem Tov. He was niftar 11 days in Cheshvan. He authored a sefer Me'or Enayim.

Learning his sefer brought light to his eyes

There was once a Yid who as he grew older his eyesight deteriorated and he was slowly becoming blind, His רח"ל

family urged him to visit Rabbeinu Yoel the Satmar Rav, well known for his blessings and wondrous ability to miraculously aid and heal. However, he refused since he was no chassid and would not go to a Rebbe for a bracha. Eventually his eyesight grew worse and he could no longer study or learn Torah, his family convinced him to visit the Satmar Rav, not because of his fame or stature as a Rebbe

but as his fame as a talmid chacham, for the Gemara tells us to request the blessings and prayers of a talmid chacham for the sick. He consented and they traveled to Williamsburg to meet the Satmar Rebbe. The Rebbe greeted them warmly and after hearing his problem, Rav Yoel, told him that he should study the chassidische sefer Me'or Eynaim (which means the light of the eyes) and that would aid his failing eyesight. The Yid fulfilled the Rebbe's command to a tee. The more he studied the more he regained his eyesight until Hashem helped he was able to see normally once again!

The Viznitzer Rebbe HaRav Chaim Meir Hagar once told his chassidim at a tish in honor of the Tchernobil's yahrzeit, that the sefer Me'or Eynaim, *Se Macht Lichtig Di Oigen* – It enlightens the eyes!

During one of the Me'or Eynaim's many travels he stayed at a Jewish inn and spent the night. The Rebbe began to recite *Tikkun Chatzos* and when the sound of his crying reached the ears of his hosts, who were simple Jews, they were startled. "Seems that our guest is not feeling well," declared the innkeeper's wife. "Please go help him." The innkeeper went downstairs he was startled to hear the crying continue to come from the guestroom. He knocked and opened the door apologizing, "I am sorry to disturb you, but I overheard your pain, are you not feeling well, how can we help you?" The Rebbe turned to his host and explained, "Thank G-d I am feeling fine, however I was just reciting *Tikkun Chatzos*." "What's that?" asked the puzzled innkeeper. "It is the prayer recited over the destruction of the beis hamikdash," explained the Rebbe patiently. "What is the beis hamikdash?" asked the innkeeper. The Rebbe proceeded to explain how all the Jews once dwelled in the holy land, and Hashem had commanded them to build a temple, and it was destroyed due to our many sins and we were dispersed in the exile. "And soon, Moshiach will come and gather us all in from the exile, bring us back up to Eretz Yisroel, surely you anticipate his coming any day as we all do?" "I am not sure let me go and ask my wife." He went back upstairs, told his wife about the temple, and explained to her what the Rebbe said. "Go and tell our guest," said the innkeeper's wife, "we have saved some money, we own a flock of geese, some property and we have a way of life, why should we give all that up and move to Eretz Yisroel when Moshiach arrives?" The innkeeper turned and relayed his wife's words to the Rebbe. "Go and tell your wife that here in galus the goyim torture and hurt us making our lives difficult and miserable, in Eretz Yisroel that will all end." The innkeeper went back to his wife and related to her what the Rebbe said adding "Don't you remember what happened last week when our neighbor got drunk and smashed all our windows? In Eretz Yisroel, the Rebbe promises, we will not have these problems!" he stated. The innkeeper's wife thought a bit and then her eyes filled with a light of understanding and her expression filled with comprehension.

Tell the Rebbe that when Moshiach comes he will solve all our problems by taking the goyim with him to Eretz Yisroel!" When the Rebbe heard the innkeeper's answer, he said "Now I understand the meaning of the verse in Parshas VaEra (Shemos 6:6) Hashem says "I will take you out from the sufferings of *Mitzrayim*," I will cause you to no longer be able to suffer and endure the exile and then you will want to go out. "We have become so settled to living in the exile that we are happy and believe there can be nothing better, how wrong we are!" exclaimed the Rebbe

The Chazon Ish

Rav Avraham Yeshaya Karelitz, the Chazon Ish (1878-1953). Educated by his father, the Av Beis Din in Kosova, Poland (near Grodno)), his first work was published anonymously in Vilna in 1911 under the title "Chazon Ish," by which name he became known. He moved to Vilna about 1920 and moved to Eretz Yisrael in 1933, settling in Bnei B'rak. His Yahrzeit is 16 days in Cheshvan.

The Torah already paved the way for a cure

One day, a man who appeared distraught and worn down, knocked at the door of the Chazon Ish. He told the Chazon Ish that he had felt ill for a few days, and eventually he was hospitalized. The doctors performed a battery of tests, and they found a virulent infection which had invaded his body. They sadly informed the man that he had only four days to live; they did not have any medication that would be effective for this infection. The man broke down sobbing as he finished his story, and the Chazon Ish soothed him and calmed him down. The Chazon Ish opened a Chumash Bereishis, and turned to the first pages of the parsha. He said to the man, "Look what Hashem created on the first day," and the Chazon Ish began to recite all the things which Hashem created on the first day of creation and on the second day. He continued with the third day, and the fourth day. "So, if the Creator of the World was able to create so many things in four days, don't you believe that in four days He can create a medicine for you which will heal you completely?" The Chazon Ish encouraged the man not to give up hope, but rather he should daven and plead with Hashem that He heal him from his infection. He reminded him that the gates of Tefila are never locked, especially before the tefila of a sick person, which is tefila at a time of distress. The eyes of the man lit up at the Chazon Ish's words. He began to daven fervently and since he was following the instructions of a holy man, an unbelievable miracle occurred. A new medicine was imported to Eretz Yisroel from America in the following days. This sick man was one of the first people that the medicine was tested on, and it became clear that the medicine was effective for the infection which was ravaging his body. Within a short time, the man was healed completely. (From Sefer Barchi Nafshi)

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