

life was to spread the word about the Omnipresent G-d that controlled the world. And he succeeded to an amazing degree. Wherever he went, he added “souls” who learned to recognize the greatness of *Hashem*. He was the consummate “traveling salesman.” What was it that he was selling? G-d.

מאת מו"ה ברוך הירשפלד שליט"א
ראש כולל עטרת חיים ברוך קליבלנד הייטס

is brought from an action that was done in the *Bais Hamikdash*, where the feathers of sacrificed pigeons were burned on the altar (see **Rashi** איי ויקרא) even though it caused an odious smell. Of course, all sorts of holy words were being pronounced in the same area by the *kohanim* who were making *berachos* on their *Avodah mitzvos*, the *levi'im* with their singing of *Tehillim* and the like, and the regular people (*Yisraelim*) saying *viduy*. We see that this leniency applies to bad-smelling smoke, and therefore, to repulsive odors as well.

Additional Proof. The *Gemara* (7) states that one should not use grass that has a bad odor as *schach* on his *sukkah*, because the smell might cause him to leave the *sukkah* and end up eating out of the *sukkah*. What is interesting is that the *Gemara* does not say that it is prohibited because he won't be able to say the holy words of *berachos*, *Kiddush*, *Bentching*, etc., in the *sukkah*. Similarly, regarding *Hilchos Shabbos*, the *Gemara* (8) teaches that that one should not light *Shabbos* candles with *Itran* (see above) because it produces a bad smell and might cause people to leave due to the smell without eating their *Shabbos* meal, or they will eat in the dark. Therefore, we see clearly from these examples that the *Gemara* only prohibits for these reasons and not because of the holy words (*Kiddush*, *Bentching*) that must be said at the place of the meal.

(1) עט-כג (2) עיין ביאור הלכה רס"ג (3) בית ברוך (מילואים גכ"ב) (4) בספר נקיות וכבוד בהלכה תשובה ע"ב (5) שו"ת באר מים חיים סי' פ"א (6) אשל אברהם אורח פ"א (7) סוכה יג. (8) שבת כ.

מחשבת הלב

נמשל: At the ripe old age of 75, Avraham Avinu was told by *Hashem* to go to the Holy Land, and thus began a series of travels that would take him across the length and breadth of the land. But far from sightseeing, Avraham moved from place to place with a clear intention in mind: his purpose in

A SERIES IN HALACHA LIVING A "TORAH" DAY

Keeping the Jewish Camp Holy (25)
Repulsive Smells: Follow-up Question. A number of weeks ago, we discussed the idea that if one is in a place where there exists a bad smell not due to rotting food or human waste (which is a form of rotting), he is permitted to say holy words. An example of this would be if a person is repulsed or sensitive to the smell of ammonia or chlorine, he can still say holy words. One of the readers inquired as to the source of this leniency in *halacha*, and I am happy to provide it. The source(s) is indeed interesting and can enlighten us to a few other examples where we can apply this leniency.

Source of the Leniency. The *Mishna Berura* (1), in the name of the *Chayei Adam*, mentions a product known as “Itran.” This is a type of tar-like product that is extracted from certain trees, and when it is cooked, it produces a terrible oil stench (2). This is not due to any rotting, but is rather the natural scent of this item, and therefore does not prohibit saying holy words.

Additional Cases: Human Odor. Other *poskim* (3), including **R' Chaim Kanievsky Shlit"i** (4), rule that if a person is sweaty from exertion, his natural body odor does not prohibit saying holy words. The same ruling would apply to a person who has not bathed in a few days. **R' Chaim Vital ZT"l** (5) writes similarly regarding bad breath. The proof for this leniency (6) is

CONCEPTS IN AVODAS HALEV FROM R' CHAIM YOSEF KOFMAN

“An argument arose between the shepherds of Avraham and the shepherds of Lot.” Three times daily, we conclude the *Shemona Esrai* with the words: “עושה שלום במרומי הוא יעשה שלום עלינו.” but before we do, we take three steps backwards. This is to remind us that when a *machlokes* seems to be brewing and an argument is about to break out, we would do well to take three steps back and thereby diffuse the situation and cause *shalom* - peace. If we distance ourselves from *machlokes*, peace and harmony will reign in our homes.

We learn this concept from Avraham Avinu and his nephew Lot, who were both wealthy men who loved each other. A disagreement started when Lot's shepherds allowed their sheep to graze in the fields of others while the shepherds of Avraham refused to allow this because of גזילה - stealing. Avraham told Lot: *“Let there not be an argument (מריבה) between me and you, between my shepherds and your shepherds.”* He referred to the argument as a “מריבה” using the feminine form, instead of “ריב” which is the masculine form. This was to denote that just as a woman has the ability to give birth and produce offspring, so too, a *machlokes* can ultimately “give birth” to even greater strife, running rampant and producing many more fights. Avraham Avinu was telling his nephew that a fight between their shepherds will eventually blow up into an argument between themselves as well - “ביני ובינך”. The only way to stop this from happening was for them to separate from one another - “If there is no peace, there is nothing.”

A Wise Man would say:

“It’s less important to have lots of friends, and more important to have real ones.”

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Mazel Tov to Dr & Mrs
Yaakov Kiffel and Mr & Mrs
Dovi Hollander on the
Aufruf and Marriage of their
children, Eliezer and
Devorah. May they enjoy
Nachas and Simcha always.

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

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זמן קריאת שמע/המ"א - 9:24
זמן קריאת שמע/הזגר"א - 10:03
סוף זמן תפילה/להזגר"א - 10:55
שקיעת החמה שבת קודש - 5:52
מוצש"ק צאת הכוכבים - 6:42
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שבת קודש פרשת לך לך - ח' מרחשון תשע"ה Shabbos Parshas Lech Lecha - November 1, 2014 טוב התבלין מאוצרותיו של המגיד

מאת הגה"צ רבי גמליאל הכהן רבעוביץ שליט"א ר"י שער השמים ירושלים ע"ה
ויאמר ה' אל אברהם לך לך מארצך וממולדתך ומבית אביך אל הארץ אשר אראך וגו' (יב-א) - קיום דבר ה' ללא כל חשבון
איתא במדרש (תנחומא [הוצאת בובר] אות ד'), "דבר אחר, אל הארץ אשר אראך, אמר ר' ברכיה הכהן ברבי, זה שאמר הכתוב (תהלים ל"ב ח) 'אשכילך ואורך בדרך זו תלך', וכיון שזיילך אברם כאשר דיבר אליו ה' (בראשית י"ב ד'), אמר ה' אודותיו 'עקב אשר שמע אברהם בקולי, וישמור וגו' תורתי' (שם כ"ז ה), והיינו ששקיים את מה שמאמרתיו לו 'לך לך וגו' אל הארץ אשר אראך' (פירוש **החזקוני** שם, שגם מוכיח שהו כוונת הכתוב 'וראה' לדרב 'אורך בדרך זו תלך', וכן 'יורנו בדרך יבחר', שכל 'תורה' הוא מלשון הוראה'), והנה, הליכה זו גרמה ללידת עם ישראל, וכנאמר 'לך לך...ואעשך לגוי גדול', וא"כ יש לומר, שהליכה זו מורה על דרך הליכתו והנהגתו העתידית של עם ישראל, ובכך גם מצד זה יש בה משום 'אשכילך ואורך בדרך זו תלך', שכמו שהליכה זו היא לשם קיום דבר ה' ללא כל חשבון, שררי הלך אברהם ללא שידע לאן ילך, כן על בני' להשתדל ביותר לקיים את דבר ה' ללא כל חשבון. ואכן מצינו שהם מתנהגים כך, וכמו שפירש **רבי מאיר שפירא מלובלין זצ"ל** את הכתוב (שם ט"ו ה) "ויוצא אותו החוצה, ויאמר לו הבט נא השמימה וספור הכוכבים אם תוכל לספור אותם, ויאמר לו כה יהיה זרעך", "הבט נא השמימה וספור את הכוכבים - למרות שידע אתה מראש כי לא תוכל לספור אותם - אם תוכל לספור אותם, מ"מ, יודע אני שאכן תביט השמימה ותתחיל לספור אותם כדי לקיים דברי ללא כל חשבון, ויאמר לו כה יהיה זרעך" - כן יהיה גם אצל זרעך, שלא ימדדו את הרצון לקיים דבר ה' במידת היכולת לקיימו, אלא את היכולת במידת הרצון' (ע' **ב'ניצוצי אור המאיר'**, הוספות לחומש בראשית, בראשית ט"ו ה').

וכאשר יתנהגו כך, יסייע ה' בידם לקיים את דברו, וכמו שביאר **באר החיים הק'** את הכתוב (דברים כ"ו י"ח) "זה' האמידך היום...ולשמור את כל מצוותיו", שהקשה "הלא דבר זה הוא מתנאי הכבוד לך, שרשם הכתוב במעשה ישראל לה", וכמו שנאמר בפסוק "ואת האמרת היום...ולשמור חוקיו ומצוותיו ומשפטיו וגו', ומה מקום להזכירו בדברים שמה' לישראל", וישב, "ידעה, כי ה' יחזק ורועות לשמור כל המצוות, כי לא הכול זוכים לדבר זה, והגם שיחפצו לשמור, לא יודמו לידם, ואם יודמו לא תשיג ידם, ואם תשיג לחלק מהמצוות לא תשיג לכל המצוות, ואמר כאן כי ה' האמידך לשמור כל מצותיו", כיון ש"את ה' האמרת היום ... ולשמור חוקיו ומצוותיו ומשפטיו וגו'" ללא כל חשבון.

ועל דרך זה כתב בריש **שערי תשובה לרבינו יונה'** (שער א' אות א'), לגבי העור האלוני לחזור בתשובה, "והתבאר בתורה, כי יעזור ה' לשבים כאשר אין יד טבעם משגת, ויחדש בקרבם רוח טהרה להשיג מעלת אהבתו, שנאמר 'ושבת עד ה' אלוניך...ומל ה' אלוניך את לבבך ואת לבב זרעך לאהבה את ה' אלוניך בכל לבבך ובכל נפשך' וכו'".

אנה במאמר זה נצטוו אברהם אבינו לעקור את עצמו ממקומו, וידוע היא קושיית **האור החיים הק'** ח"ל: אדר שאמר מארצך אין מקום לומר ממולדתך כי בצאתו מארצו הנה הוא יוצא גם ממולדתו? וכמו כן יש להקשות שמאחר שאמר ממולדתך למה לו לומר מבית אביך כי מאחר שנצטוו להתרחק ממולדתו הרי בית אביו בכלל, ומה מוסף באמרו מבית אביך? ויעיין שם באוה"ק שמבאר הדברים על פי דרכו.

ובדרך אפשר יש לומר גם כן, כי נרמז בה רמז לדורות, כי כוונת רצונו יתברך בציור זה, הוא שיתנתק אברהם אבינו מה המקום שהיו אנשיה רשעים. וכמאמר האור החיים הק' ח"ל: וממולדתך, על דרך אומנם ז"ל לעולם ידור אדם בשכונת אדיה ולא בעיר עם רשעים ע"כ. וטעם הדבר הוא, כדי שלא ימשך אחר מעשיהם המקולקלים. וזה המעשה הפך השי"ת שיהיה גם לדורות, והיינו, שאיש הישראלי שתדל להתרחק מאנשים שאין דעתם כדעת התורה, כדי שלא ימשכו אחריהם. ובכדי להורות להאדם את הדרך שיבחר לו כדי שיוכה להחשקה הברורה שבתורה הקדושה, כתבה התורה זה הסדר, כי בה נרמז הדבר אשר יעשה האדם ויזכה לכך.

כי הנה מוטל על האדם לדעת כי התורה נמסרה מדור לדור, וכ"א מסרה לדורע כפי שקבלה מאבותיו, ועליו לדעת כי השקפתו והאמונה הצרופה שקיבל מאבותיו היא לגבינו תורה מסני'. כי עצם קיום התורה תלוי במסורת אבות, וע"כ מוטל על האדם להתדבק במעשי אבותיו וללכת בעקבותיהם. ומאידך מוטל עליו לדעת כי דעת ההמון הוא דעת בעלי בתים, והוא ההפך מדעת תורה, ועליו להיות זהיר לבל ימשך אחריה, כי מדרכו של אדם להיות נמשך אחר דעת אנשי עירו ומדינתו (לשון **הרמב"ם** הל' דעות פ"א ה"א), וע"כ תחילת עבודת האדם להתנתק מאלו ההמונים, בכדי שלא יתערב השקפתו הצרופה שקיבל מאבותיו בדעתם, וזהו כוונת הכתוב באמרו 'מארצך', שבתחילה עליו להתרחק מהמון עם שבארצו. אך מדעת קרוביו עדיין לא יתרחק, כי דעת קרוביו ידשו מאבותיהם שהם גם אבותיו, ויתכן שעם השנים נתערב בה מדעת ההמון, ומתחילה עליו להתחכם ולברר מדעתם את מה שקבלו מאבותיהם, ומן הפסולת שנתערב בה יתרחק כמו שמתרחק מדעת ההמון, וזה נרמז במאמר הכתוב בתיבת' ממולדתך', וזה אחד שכבר נתרחק מדעת ההמון, וגם בידר דעת אבותיו מקרוביו, או יתרחק מן הפסולת שבהם. אך גם אז שכסבר בידר את דעת קרוביו, לא יניח את דעת הוריו, ועליו לברר מה שקבלו מאבותיהם, ואבותיהם מאבותיהם, כי היא ג"כ תורת אמת, אך גם מבית אביו יתכן שנפלו בה סינים עם הזמן, ועל אף שאין לו להניח דעת אבותיו לעולם. בסופו של דבר, מוטל עליו לברר מקצת הסינים שנפלו בה עם הזמן, אך כ"ז הוא באחרונה, אחר שכבר התנתק מדעת ההמון, ומעידוב הרע שבעדת קרוביו, או מוטל עליו גם לברר מקצת הסינים שנתערב גם בשורשו, ואז תהיה דעתו זכה וברורה כדעת תורה, וזה נרמז הכתוב באמרו 'מבית אביך', שהיא באחרונה. ואף שאצל אברהם לא היה שייך זה, כי לא קיבל מאומה מבית אבותיו שהיתה בעד ע"ג, מ"מ מאחר שקיים מאמר זה לדורות היא ע"ז הדרך נכתבו הדברים על זה הסדר.

מעשה אבות ... סימן לבנים

אם מחוץ ועד שרוד נעל ואם אקח מכל אשר לך ולא תאמר אני העשרתי את אברהם וגו' (טו-כג)

One of the benchmarks of a true *Tzaddik*, a gauge that separates the “the men from the boys” is ... money. Just as *Avraham Avinu* refused to accept a “shoestring” from the king of Sodom, an “איש אמת” is one who is not influenced, excited, nor does he take advantage of situations where there is potential for financial gain. An even higher level is when the gains to be had are so miniscule, so small that it would not even register on an average person’s radar as an ill-gotten gain, yet for a *Tzaddik*, the fear of financially benefiting from his position and stature, or through “*nisht glatt*” (not straight) ways, no matter how diminutive, is something he distances himself from. This concept can be highlighted by the famous story of the **Chofetz Chaim ZT”L**, who after finding someone willing to deliver a letter in a distant city, would reach into his desk, remove a stamp, and rip it into pieces, because he did not want the government to lose out on the cost of a stamp.

The following is a story that left a powerful impression on a young sixteen-year-old *bochur* learning in the renowned *Yeshivah Gedola* of Montreal. Due to Quebec’s laws on the resale of alcohol (it is sold only through government-owned retailers, with a limited kosher selection), many *Rebbeim* in the *yeshiva* would ask their out-of-town *talmidim* to buy them wine and bring it from the United States upon their return from *bein hazmanim* (vacation). The *Rosh Yeshivah*, **R’ Mottel Weinberg ZT”L**, asked the young *bochur*, Heshy Weinberger, if he could please bring him two bottles of wine (the legal limit one may bring across the Canadian border), and he would pay him back when the new *zman* begins. Heshy was more than happy to oblige. In fact, his father worked in the kosher wine industry, and his parents often showed their appreciation by presenting his *Rebbeim* with gifts of this nature throughout the years. He knew this would be a perfect opportunity, albeit small, to offer a token of their gratitude to R’ Mottel, as they had absolutely no intention of taking money for it.

The day before Heshy was scheduled to go back to Montreal after the *Sukkos* vacation, his father gave him two bottles of wine, and reiterated that under no circumstances should Heshy take money from the *Rosh Yeshivah*, “no matter how hard he tries to give it to you.” Heshy assured his father that he would remain steadfast in his refusal.

When Heshy was welcomed into the *Rosh Yeshivah’s* office on the first day of the new *zman*, he cheerfully placed the two bottles on the desk in front of him. R’ Mottel smiled and thanked him, inquiring how much they cost. Heshy shyly mumbled that his father “works in wine” (not that it mattered) and as a small token of appreciation, he wanted his son to give these bottles to the *Rosh Yeshivah*. R’ Mottel replied that he had asked for a simple favor, and this was not to be a gift.

“*Rebbe*, it really isn’t much, they don’t cost a lot,” Heshy answered, thinking that he would convince this *Gadol*, whose convictions he would soon find out, were unwavering. “It makes no difference what they cost,” R’ Mottel answered patiently, “I was the one who approached you, and my intention is to pay you for this favor. You cannot turn this into a gift!”

“But my father gets it for cost price,” Heshy argued, but to no avail. They “quarreled” a bit longer, and Heshy saw that he wasn’t going to win. Finally, he said he will take money, thinking that at the very least, he will undercharge. “It cost \$3 a bottle,” he announced. With his famous fiery voice, R’ Mottel exclaimed, “You know, last week, Schwartz’s Plumbing did a job in my house. He installed new toilets and sinks. I asked him to send me a bill, which he did. You know what he charged me? \$120 ! Could you believe it? \$120! People think I don’t know prices! I let him know that he can’t charge me so little!” He looked at the wine, and then looked Heshy squarely in the eyes, “People think I don’t know prices”

The very next morning, right before davening, as Heshy was sitting in the *Beis Medrash* with his *Tefillin* on, the *Rosh Yeshivah* walked in. As he made his way to his seat up front, he detoured left to where Heshy was sitting and as he approached, extended his hand to shake Heshy’s, to which the boy confusingly complied. He then felt paper material transferring from R’ Mottel’s palm into his. “*Rabbeinu Tam* writes that a person davens with much better *kavanah* with money in his pocket,” he said, and walked away. Heshy looked in his hand and found money for the full retail value of the two bottles of wine.

משל למח הדבר דומה

ויסע אברהם הלויך ונסוע הנגבה וגו' (יב-ט)

משל: A hunter was once setting traps in the forest. He employed various mechanisms to catch different types of animals. He spent many hours on each trap, constructing it, placing it in the just the right spot and concealing it for maximum effectiveness. One trap he placed in an overgrown thicket, another next to a large tree, while a third he laid on the ground and covered it over with leaves and brush.

A person observed him and asked why it was necessary to prepare so many traps in so many different places. The hunter responded, “With each separate trap, I hope to catch a

‘velvele’ (wolf) here, a ‘berele’ (bear) here and a ‘hershele’ (deer) here. I need many different snares to catch each one.”

The **Chofetz Chaim**, who was famous for continuously traveling from town to town selling his *seforim* and teaching the laws of *Lashon Hara*, said, “Just like the hunter, I, too, run from place to place selling my *seforim*. My goal is to likewise *chap* a Reb ‘Velvel’ in this city, a Reb ‘Berel’ in that town and perhaps a Reb ‘Hershel’ in another village. Each individual Jew is special and it is my fervent hope to ‘catch’ each one and bring him closer to *Torah* and *mitzvos*.”

ויבא הפליט ויגד לאברהם העברי ודא שכן באלני ממדא האמר אוד אשכל ואוד ענר דום בעלי ברית אברהם (יד-ג)

Rashi quotes the *Medrash* who maintains that the “פליט” - “*Refugee*” who escaped and came to inform Avraham of Lot’s capture, was the giant Og, “*who escaped from the Generation of the Flood (by hanging onto the top of Noah’s ark).... And he (Og) intended that Avraham should be killed (while in battle) and he would marry Sarah.*”

It is amazing to note the contradiction that is Og. On the one hand, he appears to make an extraordinary effort to do *chessed* (kindness) with his dear friend, *Avraham Avinu*, by traveling a great distance, through a war zone, in the midst of conflict, at tremendous risk and sacrifice to himself, to inform Avraham of his relative’s capture. And yet, once we know the true intent behind his monumental efforts to rescue Lot - to get Avraham killed so he can take Sarah for himself - we realize that Og was no more righteous or virtuous than the kings who captured Lot in the first place. So who is he? Will the real Og please stand up?

Indeed, Og the Giant, was an individual who knew and recognized *chessed* when he saw it, however, he never internalized the concept and was totally removed from performing acts of kindness. **R’ Tzvi Hirsch Marinover Shlit’a** explains that this is what Rashi is coming to tell us. Og was a refugee who cheated death during the *Mabul* by hanging onto the outside of the ark. He could look inside and see how for one full year, Noah and his family were fully absorbed with acts of *chessed*. Day and night, caring for and feeding the animals, Noah spent every waking moment doing kindness and the inside of the ark was transformed into a virtual floating fortress of *chessed*. But Og was on the outside looking in. He saw *chessed*, but he never absorbed *chessed* into his being. He knew what it was, but it wasn’t a part of him, like Noah and his sons. Thus, he could make an act look like true kindness and mercy, but in reality, his ulterior motives were far less altruistic.

**EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...**

*** חסד ***

In our *Shemona Esrai*, we begin by mentioning each of our forefathers - our *Avos* - but we end the first paragraph with the words “*Magen Avraham*,” which refers only to *Avraham Avinu*. Why is his merit mentioned and not Yitzchok and Yaakov?

R’ Akiva Sofer ZT”L (Daas Sofer) explains that, as we know, the world stands on three pillars: *Torah*, *Avodah* and *Gemilas Chassadim*. However, all of them need *chessed* to be truly valuable. One should not keep his *Torah* to himself, for someone who learns *Torah* with others is doing a great *chessed* and this truly beloved to *Hashem*. Certainly with *Tefillah*, one must do *chessed* by sharing the pain of others and davening for them. *Tefillah* without *chessed* is simply not complete.

Yaakov Avinu is the pillar of *Torah*; Yitzchok is the symbol of *Avodah*; Avraham is the paragon of *Chessed*. Each one is valuable in his own right. This is why Rashi says: “כיון דהו חותמין בכולם” - we could have ended the *beracha* with all of the *Avos*, however, “בך חותמין ולא בהם” - *Hashem* chose to end it with *Avraham Avinu*. Why? Because in order for blessings to permeate everything we do, in *Torah* or *Tefillah*, it must be done with *chessed*. Without *chessed* nothing is complete.

The greatest strength of *Am Yisroel* is our unity. Independently, we only have the power of the individual, but when we stand united, when we do *chessed* for another Jew, we have the *beracha* of *Hashem* upon us. **R’ Simcha Bunim of P’shischa ZT”L** said that when he was little he learned an important lesson from his *Alef Beis Rebbe*: When you put two *yuds* (or two *yidden*, Jews) together it spells out the name of *Hashem*! Because *Hashem* dwells among Jews who are united with *chessed*!

ויצא אתו החוצה ואמר הכנני נא השמימה וספר הככבים אם תוכל לספר אתם ואמר לו כה ידה וזיעך וגו' (פי-ה)

If someone would tell you to go outside and count the stars, unless you had a particular interest in astronomy and the like, you would simply not bother. Obviously, you cannot count the stars in the sky. Yet, *Chazal* tell us that Avraham actually started to count them! This is symbolic, says **R’ Meir Shapiro ZT”L**, of one of the characteristics that would be a feature of *Klal Yisroel*, Avraham’s descendants: when something looks impossible, beyond the reach of human ability, a Jew will try to do it anyway. We think that many of the challenges and trials with which we are faced are beyond us, yet once we put in our own effort, we are given help from above to complete the task.

A certain blind Jew once came to a *Rav* and handed him two volumes of *Chiddushei Torah* (novellae) he had written before he became blind. The blind man told him to turn to a certain page where he will find the very last insight he had written before he became blind. The *Rav* asked him what he meant by his “last insight,” and the man replied that he had been working on these volumes for years until he finished this particular insight and said to himself, “I’ve been working on this for too long. I’m too old, it’s time for a break.” Within a very short time, his eyes totally dimmed and he became blind. He went to a doctor, who examined him and said, “You should have been blind ten years ago! Your eyes are terrible! I cannot understand how this didn’t happen sooner.” While it may have baffled the doctor, R’ Meir Shapiro explained that as long as this *Yid* wrote down his thoughts, *Hashem* gave him the gift of vision for another day. When he said, “Enough is enough,” he lost this strength.

Counting the stars is symbolic of the power that Avraham’s descendants would have, to take the initiative even where it seems impossible. As the *Navi* writes (ישעיה מ-לא): “*He gives strength to the weary, and abundant might to the weak...but those whose hope is in Hashem will have renewed strength.*”

דְּרָגָה יְתִירָה

**FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO**

אל תירא אברהם אנכי מנן לך שכרך חרבה ממד (טו-א)