

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

הדלקת נרות שבת – 5:40
זמן קריאת שמע / מ"א – 9:25
זמן קריאת שמע / הגר"א – 10:01
סוף זמן תפילה/להגר"א – 10:54
זמן לתפילת מנחה גדולה – 1:10
שקיעת החמה שבת קודש – 5:57
מועצ'ק צאת הכוכבים – 6:47
צאה"כ / לרבינו תם – 7:09

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שבת קודש פרשת לך לך – ח' מרחשון תשע"ח Shabbos Parshas Lech Lecha - October 28, 2017

טיב התבלין

מאת הגה"צ רבי גמליאל הכהן רביעביץ שליט"א ר"י שער השמים ירושלים עיר"ק

ולאברהם היטיב בעבורה ויהי לו צאן ובקר והמרים ועבדים ושפחה ואהנת וגמלים (יב-12) - כי הוא הנותן לך בה לעשות חיל

לפי פשוטו של מקרא נאמר כאן כי פרעה הטיב לאברהם בעבור שרה בזה שנתן לו המתנות המפורסות צאן ובקר וחמורים וגו', אך כשמדייקים בלשון הכתוב יכולים לומר כי הכתוב מספר לנו שני דברים נפרדים, האחד שפרעה הטיב לאברהם, והשני שזכה אברהם מאת השי"ת והיה לו צאן ובקר וגו', כי לא נאמר כלל כי אלו הדברים קיבל מפרעה, אלא מלבד מה שהטיב עמו פרעה וזהו ידיו לו צאן וגו'.

יתר על כן רואים אנו להלן בפרשתנו, כי בהיות אברהם אב לאמנה לא הסתפק בכך שהוא עצמו האמין שכל העושר לה זכה הינו בגויות שמים, אלא רצה גם שזה הנותן לו מתנה יבין וישג כי לא הוא הנותן, אלא הכל הוא מאת השי"ת, וכפי שרואים (יד, כא-כג) אחד שלחם אברהם את מלחמת המלכים והשיב את הנפשות ואת הרכוש של סדום, ביקש מלך סדום להעניק את הרכוש לאברהם, ואמר לו 'ותן לי הנפש והרכוש קח לך' מדובר היה ברכוש שלאמיתו של דבר לא היה לו למלך סדום שום זכות בו, זה הרכוש כבר יצא מרשותו ונכנס לרשות המלכים שכבשוהו עוד בטרם בואו של אברהם, ומצד הדין היה זה רכוש אשר זיכה אותו השי"ת לאברהם ע"י ניסים, כי עצם נחוצו של אברהם היה בכח בלתי טבעי, שבמלחמת אברהם נעשה העפר להציתם ובליסדאות (תענית כא), ולא היה לו למלך סדום שום זכות לדבר אודותיו, ואילו היה אברהם נוטל גם ללא רשותו של מלך סדום לא היה בידו שום מענה למעמדתו שזוהו רכושו, אך על אף שמלך סדום הסכים מיאן בן אברהם, באמרו 'דימיותי ידי אל

מאיצרותיו של המגיד

מאת הרב שלום פישל שליט"א מגיד משרים בק"ק בית שמש

ותאמר שרי אל אברהם הנה נא ערצתי ה' מלדת בוא נא אל שפחתי אולי אבנה ממנה (יב-2) - ביאור כוונת המילים 'אולי אבנה ממנה' (תב האבן עודא, "אבנה - מגזירת בן", ועוד יתכן, שהבן הוא כדמות בנין, והאב כמו היסוד ומילת 'בן' חסרה הה"א של לשון הפעל וכן כל 'זח' תואר או פעל עבר" (וכן פירש הדר"ק ש"ובן נקרא בן לפי שהוא בנין האב והאם, ופירש", "אבנה ממנה, בזכות שאכניס צרתי לתוך ביתי", (היינו, שכוונת 'ממנה' היא 'משום שאכניסה' לתוך ביתי, דאם לא כן, אין כל הבנה למה שהיא אמרה 'אולי אבנה ממנה', שהרי מדוע אם הגר תלד תהא היא בנויה [שפתי חכמים אות דל], אולם ברד"ק פירש, ש"אמרה, אם יהיה לך משפחתי בן, אחשב אותו כאלו הוא בני, ויהיה לי כבן".
וב'ספרדנו' ביאר, "אולי אבנה ממנה, אולי הקנאה תעורר הכוח לפעולותיו".

וב'סרכת מרדכי' (להנאן הרב ברוך מרדכי אורוז שליט"א, פ' ויצא מאמר 'אבנה גם אנכי ממנה') האריך לפרש את דבריו, ש"ללא כל ספק המדובר כאן הוא אודות 'קנאת סופרים' שחז"ל אמרו עליה ש'תרבה חכמה' (ע' ב"ב כ"א), שאינה כמו הקנאה הגרועה ה'מוציאה את האדם מן העולם', שמפנה את גנותו כלפי האחר, וטובתו של הווילת אוכלתהו, מדוע גדול הוא ממני, מדוע טוב לו הימנע, רעונו של עצמו נסבלת, אבל זה שלחבירו כ"כ טוב, זה לו בלתי נסבל, ועיניו יוצאים מחוריקו,

נמשל: Obviously, a person can only give of what he has. The *posuk* describes *Malki Tzedek* as "מלך שלם" - "*King of Shalem*," and then tells how he gave Avraham bread and wine. Then, it goes back and describes *Malki Tzedek* as a "*Priest of the Almighty G-d*," and concludes

A SERIES IN HALACHA LIVING A "TORAH" DAY
The Greatest Mitzvah of All (49) - Learning Halacha. Before we delve into the importance of learning *Halacha* and the various methods and levels of how to do so, it is important to begin with a general topic known as "*Learning in order to fulfill (mitzvos.)*" ללמוד על מנת לעשות" **Learning in Order to Fulfill.** The concept of מנת לעשות" "*Learning in order to fulfill*," is a form of learning that is praised highly by the *Tanaim* ⁽¹⁾ and great rewards of Heavenly assistance are provided to those who reach this level, as listed in the *Mishna*. Even though the simple explanation of this activity refers to what we call "הלכה למעשה", which in fact is what we discuss in this topic, there is another, more encompassing, concept that applies to all, or almost all, of the learning that we do. When a person learns a topic - *Gemara, Halacha, Mussar* - just by simply knowing that there are deeper messages, good *middos*, and righteous acts which one plans to apply to his learning, he is considered a "למד על מנת לעשות". This can be his personal mode of serving *Hashem*, as well as his interaction with other people, Jewish or not.

Examples: Chumash. We've just recently started *laining* the first *parshiyos* of the *Torah, Sefer Beraishis*, which focuses on our *Avos*, Avraham, Yitzchok and Yaakov. If one learns each *posuk* and detail of their lives with the attitude of *למדת* "מתי יגיעו מעשי" when will my acts come close to the acts of my

that he blessed Avraham. Why? To signify that he gave based on his position. As a king, he provided food and wine to Avraham, but as a *Kohen*, he gave him blessings. Every person must recognize his talents and stay within his bounds. Otherwise, he loses track of who he is. (**Kehilas Yitzchok**)

מאת מנה"ר ברוך הירשפלך שליט"א ראש כולל עטרת חיים ברוך קליבלנד הייטס
fathers, he is learning to fulfill. We are all heirs to the qualities that the *Avos* put into the DNA of our nation, and as we learn about them, we can actually see the potential inside of us that we've inherited. Each episode, each *posuk* and each insight should be a way where we can improve ourselves in thought, speech and deed. **Examples: Gemara.** Even if a person learns a section of *Gemara* that is not relevant to *Halacha L'maasa*, he can still apply it. Each story in the *Gemara* is a lesson for us on how to act. Each expression is a lesson on how to talk. Each logic, proof and distinction, is a lesson on how to think. Additionally, the efforts of the *Tanaim* and *Amoraim* who toiled for generations to finalize even one single *halacha* or *middah*, gives a student who learns and sees their toil, an impression of extreme importance attached to each *halacha* or conduct. Furthermore, each *Masechta*, and often each *perek*, has its own unique message. For example, when one learns *Masechta Chullin*, he is learning over 140 pages about the sanctity of a Jewish table and how much detail is necessary just in the preparation of a single piece of meat (i.e. the knife, who can *shecht*, how to *shecht*, which species are suitable, which defects render an animal *treif*, salting, removing forbidden sections of fat, covering the blood, etc). Similarly, when one learns *Seder Nezikin*, he is learning the importance of another person's money, honesty, his rights as a neighbor or heir, among many other important and practical topics.

(1) פרקי אבות ד"ה (2) תנא דבי אליהו רבה פרק כ"ה

הוא היה אומר ...

R' Aharon Dovid Goldberg *shlit'a* (Shiras Dovid, Rosh Yeshivah of Telshe) would say:

The *mitzvah* of *Bris Milah* may have seemed to contradict the compassionate lessons *Avraham Avinu* had learned from *Hashem*. Banishing his son Yishmael, likewise posed a challenge to the humane teachings of Avraham. And the trial of *Akeidas Yitzchak* was clearly mirroring the cruel ways of the idol-worshippers. It literally threatened to terminate Avraham's foretold legacy through his children, and was in direct contradiction to all Avraham believed in and stood for. Thus, *Hashem* prepares Avraham for the impending trials with the instruction to be to maintain his unwavering faith in the Almighty, and by doing so he will endure. Firmly cementing our faith before the challenge arises, is the key to endurance in the most difficult and trying situations."

Chacham Rabbi Menachem Moshe *zt"l* (Ahavat Chayim) writes:

The *Golus Mitzrayim* was foretold to Avraham, as a *tikkun* for the sin of the "וכי תאור הוא לעינים" (eyes), as it says, "The eye represents the world. The white of the eye is like the oceans of the world; the black (iris) is the land; the pupil in the center signifies *Eretz Yisroel*, the center of the world. Thus, one who sins with his eyes, causes impairment and defect to the entire world."

A Wise Man would say:

"The past always looks better than it really was. It's only pleasant now because it isn't here."

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מעשה אבות סימן לבנים

ויבא הפליט ויגד לאברהם העברי והוא שכן באלני ממרא האמרי אחי אשכל ואחי ענר והם בעלי ברית אברהם וגו' (י-א)

During the bitter days of the First World War, the Turks ruled the Holy Land and signs of war - such as hunger and epidemic - could be seen everywhere. Worst of all was the forced recruitment of Jewish men into the Turkish army. This meant almost certain death. The conscripted men were sent by ship to Istanbul, where the English would regularly bomb the ships, and the soldiers inside would drown. Countless young boys were killed, and those already married left their wives *agunos* who could never remarry, since their husbands' bodies were never found. The situation was very grave.

Under these circumstances, no one wanted to enlist in the Turkish army. Jews and non-Jews alike would go into hiding to avoid being conscripted. The Turks saw that they were losing the young people, and their soldiers were dwindling from day to day. Therefore, they issued a decree that any young man found hiding would be sent immediately to the battlefield, and the person who hid him would be hanged in the square near the Jaffa Gate, so that his execution would be an example to others. After the Turks actually hanged two Jews, a great fear fell upon all those in hiding.

At that time there was a young man who lived in Jerusalem, named Berniker. He was one of those in hiding, and he was caught and put in the jail called the “Kishele” in the Old City. It was a well-known fact that the Turkish clerks accepted bribery, and on Friday afternoon, members of Berniker’s family approached the soldier guarding the jail. Someone gave the guard half a *dinar*, and promised to bring Berniker back right after *Shabbos*. The guard agreed and freed Berniker, warning him that he must return after *Shabbos*. Of course, the family had no intention of returning their son to prison and they heard that many had succeeded in hiding in the orchards of *Petach Tikvah*, where the supervision of the Turks was less stringent than it was in Jerusalem. The problem was how to get to *Petach Tikvah*, since the way through Motza, a few kilometers from Jerusalem, was filled with Turkish soldiers, and it was almost impossible to pass them without being seen.

Berniker’s sister went to **R’ Yechiel Varker זת”ל**, one of the *tzaddikim* of Jerusalem and proprietor of the Varker Printing Press, who was exempt from army duty, and asked him to do a favor for her brother, and escort him to Motza, from where he would somehow find a way to get to *Petach Tikvah*. Without hesitation, R’ Yechiel agreed. “Tonight, at 3:00 a.m. knock on my door and I will go with him. *Hashem* will be with us.” At the appointed hour, she knocked on the door. Since it was impossible to travel on the main road without being spotted, R’ Yechiel chose a road that wound up and down through three mountains on the way to Motza. They successfully passed the first two mountains, but when they reached the third, it was already morning, and they saw at the foot of the mountain a Turkish officer riding a horse and leading a whole line of chained prisoners who had attempted to escape enlistment. Instantly, he saw them.

Berniker wanted to run, but R’ Yechiel kept his composure. They had been spotted and there was no point in trying to run. R’ Yechiel said, “Let us say *viduy*, since we are both in danger. We will simply ignore him and *daven* to *Hashem*.”

They continued walking down the hill. The officer saw them coming, and got off his horse, awaiting their arrival. He did not know if they were trying to escape or giving themselves up. Berniker was terrified of his fate, the inevitable military service, but even R’ Yechiel was in grave danger of execution for escorting Berniker, who was evading enlistment. They continued walking and said *viduy* perhaps five or six times. R’ Yechiel whispered to Berniker, “Don’t be afraid, and don’t look at him.” They continued in this manner until they reached the officer, who thought they were engrossed in conversation. They passed the officer, who looked at them carefully without stopping them, and they continued walking and saying *viduy*. It was a miracle! They had walked right past the officer who didn’t say one word to them!

They had proceeded not more than fifty paces, when they heard the officer shout to the long line of prisoners, “Yallah!” which means “Let’s go!” in Arabic. After walking some more, they realized that the officer had rode over the hill and was gone. The danger was over. Berniker hugged him and said, “R’ Yechiel, our Sages say, *‘He who saves one life is considered as if he saved the entire world.’* Please do everything possible to arrive in the Next World with this precious *mitzvah* intact, so that it will protect you forever!”

משל למת הדבר דומה

ומלכי צדק מלך שלם הוציא לחם ויין והוא כהן לאל עליון. ויברכהו ויאמר ברוך אברהם (יד-היגס)

משל: A man once came to the *Rav* of a community and poured out his heart. He recounted all his financial difficulties, and ended by saying that he had a daughter who was engaged to be married, but the marriage would not come to fruition if he would not supply a large sum of money, a “*nadan*” well beyond his reach.

The *Rav* responded with a simple, “And what is it that you would like of me?” The man replied that he would greatly appreciate a large donation to help him out of his financial plight. The *Rav* responded that it is well-known

that he receives a very meager wage and is not in a position to help financially. But he can give the man a blessing and pray to *Hashem* for his salvation. “Go to the community’s wealthy donor for financial aid,” suggested the *Rav*.

The man took his advice and when allowed into the home of the wealthy man, recounted his situation. The wealthy man then asked, “What would you like of me?”

The man now responded, “Kindly give me a blessing?” The rich man laughed. “If you need money, I can give you that. But why come to me for a blessing? Go to the *Rav*!”

From “Sheal Avicha V’yagedcha”
by R’ Sholom Schwadron זת”ל

ולאברהם היטיב בעבורה ויהי לו צאן ובקר והמרים ועקבדים ושפחת ואתנת וגמלים (יב-טז)

When *Avraham Avinu* and his wife Sarah reached the Land of Canaan, he chose a spot and pitched his tent. The *posuk* states: "והיטיב לה" with the letter "ה" at the end instead of a "ו" as if to stress that Avraham pitched “her tent.” Rashi brings down a *Medrash* that he did indeed pitch Sarah’s tent before his own. The **Sifsei Chachamim** explains that Rashi bases this on a *Gemara* (יבמות סב): “*A man must love his wife like himself and honor her more than (honoring) himself.*”

My *machshava* here is that the *Torah* wants to teach us not only the נסיונות (trials) of Avraham, but also a lesson in how to honor your wife more than yourself. The *Gemara* in *Bava Metzia* (נט) tells us that *Rabba* would tell *Bnei Mechuza*: “*Honor your wife so that you will become wealthy.*” He quotes the *posuk* in *Lech Lecha* saying, "ולאברהם היטיב בעבורה" - “*Avraham became wealthy because of Sarah.*” We learn from this that Avraham became wealthy because of the respect he gave Sarah.

What connection is there between honoring a wife and becoming rich? A wife works hard for her husband and children and feels a strong desire to be appreciated. When a husband comes home, compliments his wife and treats her with respect, this bolsters her self-esteem and makes her feel valuable and important. The *Ribono shel Olam* rewards the husband that he too will be blessed with value - monetary value - namely financial success. *Avraham Avinu* is renowned for the miracles and *nisyonos* - the fire, wars, *Akeidas Yitzchok* - however here, the *Torah* makes a point of spelling the word "אהלה" to demonstrate the degree of respect Avraham showed to his wife. We must not focus only on the great things that *Avraham Avinu* did, but also on the seemingly “little things” in life, like the proper way to treat a wife and how to honor her more than himself. If we follow the example he set for us, which begins at home and how we talk and treat our spouse with respect, sensitivity and consideration, *B’ezras Hashem*, we will be rewarded with a life of *shalom bayis* and *nachas* - and yes, financial success!

DRUSH V’CHIDDUSH

ויאמר ה' אל אברהם לך לך מארצך וממולדתך ומבית אביך ... (יב-א)
At the *parsha*’s outset, *Hashem* tests Avraham by commanding him to leave his homeland. The usual method of testing is a progressive process from easy to more difficult. What we see here is different. Seemingly, Avraham is now being tested in a milder fashion than before. The *mesiras nefesh*, the self-sacrifice of facing certain death when he was thrown into a fiery furnace in *Ur Kasdim*, was a test on a grand scale. Nevertheless, *Avraham Avinu* withstood that trial, and with his success publicly brought honor to *Hashem*’s name. Now, *Hashem* commands *Avraham Avinu* to leave his homeland. How do we understand the underlying reason for this test? If the test was essentially easier than the previous test of *Ur Kasdim*, there would be no apparent purpose to it.

R’ Chaim Pinchos Scheinberg זת”ל explains that *Hashem* tested *Avraham Avinu* first with death and then with life. The

EDITORIAL AND INSIGHTS ON THE MIDDAH OF עצמותית

The words "לך לך" are two of the most powerful and instructive words in the *Torah*. The **Cheishev Sofer** explains that the *beracha*: “*I will make you a great nation,*” is really an effect of "לך לך" which means, “Go to Yourself!” *Hashem* was telling Avraham that in order to have a tremendous impact on others, one must have a tremendous appreciation of oneself! Go TO yourself really means, “Go FIND yourself!” Look inside yourself and see the incredible person that is there. It is a terrible thing when people do not see their faults, however, says the **Rebbe of Karlin זת”ל**, it is a much greater tragedy when a person does not know his own value! How many people are so busy that they don’t have time to breathe? This is the power of the *Satan*! He makes you think you are doing so much when you are missing the point. The way to maximize your potential is by stopping and appreciating who you are. Only by "לך לך" - going to find yourself will you be able to fulfill your purpose in this world.

How does one figure out his essence? Ask yourself: “Who am I?” It is interesting that the Hebrew word for “I” is “אני”. If you break that up, it reads, “אן שלי” - “My AN.” What is an “AN”? The word “לאן” means “To Where” - so “AN” is a destination! “אן שלי” means MY DESTINATION! Where am I going? What are my dreams and goals? In other words, the real ME is who I want to be, but only if I take the time to figure out who I really am, can I get there! When we become depressed and think we are worthless, this is the *Yetzer Hara* doing the talking. When you feel this way it is an excuse to do nothing! Tell the *Yetzer Hara* that you are great and valuable! If *Hashem* woke you up this morning, it means there is something important for you to do today! Maybe that important thing is, “לך לך” - Go to yourself! Go find your true self! Find out just how precious you are so that you can use all your talents and abilities to affect the world. Who knows? Maybe a great nation will come from you.

מחשבת הלב

CONCEPTS IN AVODAS HALEV
FROM R’ CHAIM YOSEF KOFMAN

The *posuk* states: "והיטיב לה" with the letter "ה" at the end instead of a "ו" as if to stress that Avraham pitched “her tent.” Rashi brings down a *Medrash* that he did indeed pitch Sarah’s tent before his own. The **Sifsei Chachamim** explains that Rashi bases this on a *Gemara* (יבמות סב): “*A man must love his wife like himself and honor her more than (honoring) himself.*”

My *machshava* here is that the *Torah* wants to teach us not only the נסיונות (trials) of Avraham, but also a lesson in how to honor your wife more than yourself. The *Gemara* in *Bava Metzia* (נט) tells us that *Rabba* would tell *Bnei Mechuza*: “*Honor your wife so that you will become wealthy.*” He quotes the *posuk* in *Lech Lecha* saying, "ולאברהם היטיב בעבורה" - “*Avraham became wealthy because of Sarah.*” We learn from this that Avraham became wealthy because of the respect he gave Sarah.

What connection is there between honoring a wife and becoming rich? A wife works hard for her husband and children and feels a strong desire to be appreciated. When a husband comes home, compliments his wife and treats her with respect, this bolsters her self-esteem and makes her feel valuable and important. The *Ribono shel Olam* rewards the husband that he too will be blessed with value - monetary value - namely financial success. *Avraham Avinu* is renowned for the miracles and *nisyonos* - the fire, wars, *Akeidas Yitzchok* - however here, the *Torah* makes a point of spelling the word "אהלה" to demonstrate the degree of respect Avraham showed to his wife. We must not focus only on the great things that *Avraham Avinu* did, but also on the seemingly “little things” in life, like the proper way to treat a wife and how to honor her more than himself. If we follow the example he set for us, which begins at home and how we talk and treat our spouse with respect, sensitivity and consideration, *B’ezras Hashem*, we will be rewarded with a life of *shalom bayis* and *nachas* - and yes, financial success!

test of life is much greater in its potential for success, but also in its chance of failure. Avraham was saved alive, untouched by the blazing fires of *Ur Kasdim*. Then came the test of change. “*Lech Lecha*” means to remove oneself from the past and familiar. He was now challenged to change and grow completely on his own, this time without the help of miracles.

Hakadosh Baruch Hu demanded that Avraham leave the familiar surroundings of his home. *Hashem*’s plan was for Avraham to wander among strangers in foreign lands. New situations would unfold because of Avraham’s decision to obey *Hashem*’s command. These tests would bring out even deeper levels of service. Because of the difficulty of this test, our forefather grew in stature and became a great *Tzaddik*.

The same holds true for all of us. We all must seek out the situations that will actualize our latent potential. And when the inevitable ordeals of life are thrust upon us, we must rise to the occasion each time. This is the meaning of success.

דרגה יתירה

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO

ויאמר ה' אל אברהם לך לך מארצך וממולדתך ומבית אביך ... (יב-א)

The words "לך לך" are two of the most powerful and instructive words in the *Torah*. The **Cheishev Sofer** explains that the *beracha*: “*I will make you a great nation,*” is really an effect of "לך לך" which means, “Go to Yourself!” *Hashem* was telling Avraham that in order to have a tremendous impact on others, one must have a tremendous appreciation of oneself! Go TO yourself really means, “Go FIND yourself!” Look inside yourself and see the incredible person that is there. It is a terrible thing when people do not see their faults, however, says the **Rebbe of Karlin זת”ל**, it is a much greater tragedy when a person does not know his own value! How many people are so busy that they don’t have time to breathe? This is the power of the *Satan*! He makes you think you are doing so much when you are missing the point. The way to maximize your potential is by stopping and appreciating who you are. Only by "לך לך" - going to find yourself will you be able to fulfill your purpose in this world.

How does one figure out his essence? Ask yourself: “Who am I?” It is interesting that the Hebrew word for “I” is “אני”. If you break that up, it reads, “אן שלי” - “My AN.” What is an “AN”? The word “לאן” means “To Where” - so “AN” is a destination! “אן שלי” means MY DESTINATION! Where am I going? What are my dreams and goals? In other words, the real ME is who I want to be, but only if I take the time to figure out who I really am, can I get there! When we become depressed and think we are worthless, this is the *Yetzer Hara* doing the talking. When you feel this way it is an excuse to do nothing! Tell the *Yetzer Hara* that you are great and valuable! If *Hashem* woke you up this morning, it means there is something important for you to do today! Maybe that important thing is, “לך לך” - Go to yourself! Go find your true self! Find out just how precious you are so that you can use all your talents and abilities to affect the world. Who knows? Maybe a great nation will come from you.

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