



_____ תשע"_____ יום - Hebrew Date

Calendar information for שַׁבָּת and next week (מְבַרְכִין הַחֹדֶשׁ, שַׁבָּת special, יום טוב)

לָהּ-לָהּ	סֵפֶר בְּרֵאשִׁית
<p align="center">Summary of the פְּרַשָּׁה, by עֲלוֹת</p> <p>פְּתוּ אַבְרָם tells לֹט to leave his home. אַבְרָם goes to כְּנָעַן with שָׂרִי and his nephew, לֹט. אַבְרָם promises to give the land to אַבְרָם's descendants. אַבְרָם goes down to מִצְרַיִם to escape famine. אַבְרָם asks שָׂרִי to tell the מִצְרַיִם that she is his sister.</p> <p>לֹט is taken by פְּרַעֲהוֹ but he treats אַבְרָם well for her sake, giving him servants and animals. אַבְרָם strikes פְּרַעֲהוֹ with plagues. פְּרַעֲהוֹ returns לֹט to אַבְרָם and tells him to leave מִצְרַיִם.</p> <p>שְׁלִישִׁי A quarrel breaks out between the shepherds of אַבְרָם and those of לֹט. (See רש"י for the reason for the argument) אַבְרָם says to לֹט that they should separate, which they do. אַבְרָם dwells in כְּנָעַן and לֹט camps as far as סְדֵם. אַבְרָם repeats his promise to make אַבְרָם's descendants as the dust of the earth.</p> <p>רְבִיעִי There is a war between the four kings and the five kings. לֹט is captured by the four kings. אַבְרָם, with 318 armed men (or just his servant, אֶלְעָזָר, according to the מִדְרָשׁ), rescues לֹט.</p> <p>חֲמִישִׁי אַבְרָם refuses honours from the king of סְדֵם. אַבְרָם tells אַבְרָם that his descendants will be as many as the stars.</p> <p>שֵׁשִׁי אַבְרָם says that אַבְרָם's descendants will be slaves in a foreign land but will leave with great wealth. He adds that he has given כְּנָעַן to אַבְרָם's descendants. אַבְרָם gives הָגָר to אַבְרָם. אַבְרָם bears יִשְׁמָעֵאל when אַבְרָם is 86 years old. When אַבְרָם is 99 years old אַבְרָם changes his name to אַבְרָהָם.</p> <p>שְׁבִיעִי אַבְרָם gives אַבְרָהָם the מִצְוָה of מִלָּה. אַבְרָם changes שָׂרִי's name to שָׂרָה and says she will have a son. אַבְרָהָם laughed, asking whether a 100 year old man and a woman of 90 could really have a child. אַבְרָהָם, at 99, and יִשְׁמָעֵאל, at 13, and all the men of אַבְרָהָם's household were given מִלָּה.</p>	<p align="center">בְּרֵאשִׁית</p> <p align="center">נח</p> <p align="center">לָהּ-לָהּ</p> <p align="center">וַיֵּרָא</p> <p align="center">חַיֵּי שָׂרָה</p> <p align="center">תּוֹלְדוֹת</p> <p align="center">וַיַּצֵּא</p> <p align="center">וַיִּשְׁלַח</p> <p align="center">וַיָּשָׁב</p> <p align="center">מִקָּץ</p> <p align="center">וַיִּגַּשׁ</p> <p align="center">וַיַּחֲיוּ</p>

Pirkei Avos 5: 3
There were ten generations from נח to אַבְרָהָם, to show how patient אַבְרָם is, for all those generations angered him increasingly, until אַבְרָהָם came and received the reward of them all. (פְּרַקֵי אַבוֹת 3:5)

פְּרַקֵי אַבוֹת ה: ג
עֲשָׂרָה דוֹרוֹת מִנֹּחַ וְעַד אַבְרָהָם, לְהוֹדִיעַ כְּמָה אֶרֶץ אֲפִים לִפְנֵינוּ, שְׁכַל הַדּוֹרוֹת הָיוּ מְכַעֲסִין וּבָאִין, עַד שֶׁבָּא אַבְרָהָם וְקִבֵּל (עֲלָיו) שְׂכָר בָּלָם: (פְּרַקֵי אַבוֹת 3:5)

דִּבְרֵי תוֹרָה : לָךְ-לָךְ

Rabbi Moshe Feinstein asks, in 'Darash Moshe':

Rashi comments that it was for אַבְרָהָם's own benefit that ה' commanded him to leave his home and his land. In חֶרֶן, ה' told him, Avrohom would not merit the many blessings that ה' planned to give him.

If so - if leaving חֶרֶן meant that Avrohom was going towards a great life, blessed in many ways by Hashem - then why was leaving חֶרֶן listed among the ten trials with which Hashem tested him?

People often need to move home and go to a new place and a new life, for a variety of reasons. They hope and pray that everything will work out well, but they don't really know how things will turn out.

Here, however, Avrohom was being promised by Hashem that, in his new home and his new life, he would be blessed in many ways - so why was it such a difficult test? If Hashem was promising Avrohom success, why was it difficult for him to listen to Hashem and obey His command?

Rabbi Moshe Feinstein answers in this way:

The test was to see whether Avrohom would have second thoughts about obeying a command which did not seem logical - that is, it didn't make sense to him. Avrohom obviously knew that Hashem could fulfill His promises, but why did he have to go to all the trouble of moving with his family to a distant land when Hashem could just as easily have granted the same blessings where he was already, in חֶרֶן?

Even the simplest demand can be difficult to fulfill if one does not understand the reason for it; how much more difficult is it when the demand involves uprooting one's whole life to move to a strange and distant place!

By refusing to be put off by any concerns like this, and simply trusting that Hashem had good reasons for giving this command, Avrohom passed this test.



Compare this with Avrohom's final and greatest test, עֲקֵדַת יִצְחָק - was the difficulty of that test similar to the difficulty explained above?

שְׂבֵת שְׁלוֹמֵנו

My child discussed the sedra: well / very well / excellently (please circle) Signed: _____