



DVAR TORAH LECH LECHA



By: Rabbi Chaim
Yeshaya Freeman

Avraham's Secret: Never Giving Up

Rav Chaim Volozhin (Ruach Chaim, Avos 5:4) writes that when the Mishnah describes the 10 nisyonos of Avraham, it refers to him as Avraham Avinu to teach that he was our father who implanted within every Jew the spiritual DNA to overcome challenges. But what was the secret behind Avraham's success?

This week's parsha gives us the answer. It recounts many of Avraham's nisyonos: leaving his homeland, the famine that drove him to Mitzrayim, presenting Sarah as his sister, and the conflict with Lot. These weren't routine challenges—they were defining tests.

Later, when Lot was taken captive, Avraham went to battle against four powerful kings. The pasuk (Bereishis 14:14) says, "Avraham heard that his relative was taken captive; he armed his disciples—three hundred and eighteen men." Rashi cites that some say he only took Eliezer, whose gematria equals 318. Why is that number significant?

Rav Tzadok HaKohen of Lublin (Resisei Layla) offers a beautiful insight. The gematria of yei'ush (hopelessness) is 317. Avraham went one number higher—318—to show that the only way to succeed is by being hopeful and not hopeless.

Rav Tzadok proves this from a Gemara (Sukkah 31a) where an elderly woman complained that someone had stolen her wood to build a sukkah. When the Rabbis ignored her, she said, "I am a descendant of Avraham who had 318 servants." What was she trying to convey? She was invoking Avraham's legacy—the refusal to despair. Just as Avraham didn't give up, she too would not give up on what was rightfully hers.

Perhaps we can elaborate on this idea based on a different insight from of Rav Tzadok. He writes that just as there is a mitzvah to believe in Hashem, so too there is a mitzvah to believe in oneself. Thus, Avraham Avinu realized that these tests were tools to build him as a person. This enabled him to overcome all challenges.

May we all follow in the ways of Avraham to believe in ourselves, especially when circumstances are difficult and not be quick to throw in the towel.

HALACHA CORNER

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UMBRELLA ON SHABBOS?



1. Is one allowed to use an umbrella on Shabbos?

The Noda Beyehuda O.C 2:30 writes that it is an isur deoraisa. Whereas the Chasam Sofer O.C 72 writes that it is an isur derabanon. The Daas Torah 101:40 and the Biur Halacha 315:8 conclude that it is an isur derabanon.

2. What if the umbrella was opened before Shabbos?

The Noda Beyehuda says its asur because of maryis ayin. The Maamar Mordechei 315:5 says it's an isur of ohel. The Daas Torah 315:1 writes that it can lead to many issues. The Shmiras Shabbos Kehilchas 24:44, Ketzos Hashulchan 120:13 and Kaf Hachaim 315:3 all conclude that it is asur.

3. Is an outdoor tabletop umbrella allowed to be open on Shabbos?

The Chazon Ish O.C 52:6 permits as it is stationary.

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Rabbi Chaim Yeshaya Freeman
Chassidus on the parsha

Rabbi Shlomo Berk
Parsha shiur

Rabbi Yona Levovics
Parsha shiur in Hebrew

Rabbi Noach Peled
Sensitive Complex Misunderstood Topics in the Parsha

9:45

Dvar Torah from local Rabbanim

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