

עשרה נסיונות נתנסה אברהם אבינו עליו השלום ועמד בכלם, להודיע כמה חבתו של
אברהם אבינו עליו השלום:

With ten tests Abraham, our father, was tested - and he withstood
them all; in order to show how great was the love of Abraham, our
father - peace be upon him *Parkei Avot 5:3*

events in Abraham's life	Rambam	Rabbeinu Yona	Rashi/ Parkei Avot 5:3
Imprisoned 13 years			✓
Fiery furnace		✓	✓
Lech Lecha	✓	✓	✓
Famine	✓	✓	✓
Abduction of Sarah by Pharoah	✓	✓	✓
World War	✓	✓	✓
Brit Bain Habetarim			✓
Marrying Hagar and having Yishmael	✓		
Brit Mila	✓	✓	✓
Abduction of Sarah by Avimelech	✓	✓	
Sending away Hagar	✓	✓	✓
Sending away Yishmael	✓		
Akeida	✓	✓	✓
Burying Sarah		✓	

מסכת אבות דרבי נתן נוסחא א פרק לג: עשרה נסיונות נתנסה אברהם אבינו לפני הקב"ה

ובכולן נמצא שלום. אלו הן שנים בלך לך. ב' בשני בניו. ב' בשתי נשיו. אחד עם המלכים. ואחד בין הבתרים.

ואחד באור כשדים. ואחד בברית מילה.

שיר המעלות מִמַּעַמְקִים — A song of ascents: From the depths . . . A Jewish doctor, an atheist, wrote a memoir of his experiences as an inmate in a concentration camp in Latvia. The daily schedule required the inmates to wake up at 4:30 a.m. to perform backbreaking work for fourteen hours daily in subzero temperatures wearing threadbare clothing. The work itself was useless; the routine was de-

signed merely to exhaust the inmates. Many left for work never to return. Those who did survive each exhausting day of slave labor were forced to stand in line at the gate upon their return to the concentration camp, where doctors at the entrance examined each of them. Those deemed too unhealthy to continue working were sent to the gas chambers and crematoria. One can only imagine the thoughts that went through the minds of those who passed this daily inspection, having averted a death sentence to merit yet another day of grueling labor.

In his memoir, the doctor wrote of a group of yeshivah students along with their *rosh yeshivah*, followers of the *Mussar* school of Novardok, who were imprisoned along with him. At night, upon their return to the barracks, these yeshivah students would sit on the ground with their *rosh yeshivah* and recite *Psalms*: 'מִמַּעַמְקִים קָרָאתִיךָ ה', *From the depths I called You, Hashem*. Witnessing this scene, the doctor wrote that he would have given up his very life to have the faith to recite *Psalms* under such circumstances. The uniqueness of the Jew is the ability to perceive God's Presence even in terrible conditions (*Derashot HaRav*, pp. 120-121).

מִמַּעַמְקִים — *From the depths*. One can interpret the word מִמַּעַמְקִים in two ways. It could mean out of the depths of despair, agony, and distress. In this sense, the Zohar refers to ten levels of מִמַּעַמְקִים, which include poverty and old age. A second interpretation is out of the depths of one's personality. In contrast to the pseudopersonality of public man (*homo revelatus*), there is private man — hidden, mysterious, unknown even to himself. This mysterious aspect represents the true personality, one that has not been affected by sin. The sinner *per se* has no right to call unto God, for *your iniquities have separated between you and your God* (*Isaiah 59:2*). One has permission to celebrate Yom Kippur only "from the depths" (*Boston Lecture, September 6, 1972*).

The Rav's Yom Kippur Maichzar

PS 328-326