

And He (Hashem) said to him, “I am G-d Who brought you out of Uhr Kasdim.” (15:7)

The fact that the Torah does not mention the miracle of Avraham *Avinu* being spared from death in Uhr Kasdim, except in passing, begs elucidation. Hashem just says, “I am G-d Who brought you out of Uhr Kasdim” – nothing at all about saving him from certain death. Apparently, as far as our Patriarch was concerned, Uhr Kasdim was not much of a *nisayon*, test, for him. Why? *Horav Yaakov Moshe Charlop, zl*, explains that Avraham *Avinu* lived his life on the ultimate spiritual plateau of *V'chai bahem*, “By which he shall live” (*Vayikra* 18:5). This teaches that one’s entire life should be dedicated to living for Torah and *mitzvos*. Nothing may stand in the way of *mitzvah* performance. Without *kiyum haTorah*, Torah fulfillment, he has no life.

The *mitzvah* of *V'chai bahem* was not given with regard to idolatry. In other words, when one is confronted with the choice of worshipping an idol or relinquishing his life, it is not actually a choice. In either event the individual has no life. Worshipping an idol is equivalent to death. When Avraham was confronted with the choice of death or idolatry – it was no choice, no test. For Avraham, this was a choice akin to death by sword or firing squad. In any event, the result would be the same. Thus, the *nisayon* of Uhr Kasdim is not mentioned, since, for Avraham, it was no *nisayon*.