

טיב הקהילה

בס"ד

'יו"לע"י קהילת שנת בני ד'

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טיב המערכת

הנני בני – Here I am, my son

Avraham Avinu was challenged with difficult tests and he mightily withstood all of them. But the test of the *Akeidah* had a partner in the challenge, his son – Yitzchak Avinu, despite the fact that the *posukim* do not mention him as part of the challenge. We know that at the time of the *Akeidah* Yitzchak was already 37 years old and surely was aware and had free will. Still, this is not mentioned at all, and we ask, how does someone come to a situation where he takes his adult son and tells him that he is taking him to be offered as a *karban*? And not only does the son not protest, but just the opposite, he gladly goes and suggests that he be bound tightly so he should be a proper *karban* and not ruin it at the time of *shechita*...

Let us try for a moment to put ourselves in that situation where our father comes to us and says that HaKadosh Baruch Hu revealed Himself and told him to take his son – that is, us, and offer him as a *karban*, who among us would go without protesting?! Here, as we have mentioned, Yitzchak was 37 years old and he could have said, "Father, had I heard from HaKadosh Baruch Hu myself that this is His will, I would gladly go." But Yitzchak did not even think of this, and we refer back to the question, how does someone come to a situation like this where he can take his son, and he does not hide the truth from him, and he goes to offer him as a *karban*, and the son gladly goes along with it?

The word '*hineni*' is written three times in the parsha of the *Akeidah*, once when HaKadosh Baruch Hu spoke with Avraham and instructed him to offer his son, once when the angel spoke with Avraham, and once when Yitzchak turned to his father (22:7) ויאמר יצחק אל אברהם – And Yitzchak spoke to Avraham his father and said, "Father", and he said, "Here I am, my son." Here the secret is hidden. Avraham Avinu respected his son and spoke to him in exactly the same way and with the same words that he spoke with HaKadosh Baruch Hu or with the angel, '*hineni*' – Here I am. This is a great foundation in training children [*chinuch*]. Sometimes when we speak with important people, we speak to them and listen to them respectfully, but when we speak with children, we listen to them with only half an ear, and we just wait for them to finish speaking... the child senses this! But if the child sees that his parents respect him, they speak with him respectfully, then he respects their wishes and he is prepared to devote his life for this.

- Based on a *sichah* in Kollel Shviti

טיב ההשגחה

מאמינים בני מאמינים – Believers, children of believers

"I have faith in you and know you will succeed". This was the final statement of a good friend in a phone conversation that we had. He added, "Just don't forget me when lead the company, don't forget who your friend was when you were in debt and who believed in you!!!"

I smiled and the truth is this sentence that he said to me was good for me and lifted my spirits. My friend who was still on the line asked me, "Do you know why I told you this?" He said, "When we were in yeshiva there was a boy that we called the creamer. He always told us his dreams, when he grew up, he would make large business deals and he would donate to the Torah world aside from his own Torah learning.

"Everyone laughed at him and his exaggerations. He sat on a bench near me and I heard all his fantasies and the ridicule that followed. My heart went out to him since no one gave him hope. So, every time they laughed at him, I encouraged him and told him this sentence, 'You should know that I believe in you and don't let anyone break your spirit. I only ask one thing of you, in a few years when you are an adult and truly successful, don't forget me. Remember who believed in you!!!"

"He was encouraged and happy, and I was happy to encourage him. The years went by, and I was in a difficult situation, I had to pay 15,000 shekel, and I did not know how to get out of my situation. I saw an article in the paper about a successful man who was religious. It was none other than our friend, the dreamer. I tried calling him. I went to great lengths to try to reach him.

"I decided that it was *hashgacha pratis* that I should see the article in the paper, and I went to his office. Even at his office it was not easy getting by all his gatekeepers. Finally, I asked that they let him know that I was a good friend of his from yeshiva.

"When he heard that it was a friend from yeshiva, he opened all the doors and brought me in respectfully and sat with me as if I were an important person. I asked him if he recognized me from the bench we shared, and I told him I believed in him. He said he remembered quite well, and I don't know how that lifted his spirit at that time, and how grateful he was.

"He asked me what brought me to him, and I told him I needed 15,000 shekel. He took out his personal checkbook and asked, 'Is that the whole story?' He wrote the check and gave it to me honorably.

"Now you understand why I ask that you remember me and that I believe in you? You should know that in time, perhaps I will ask for a nice check from you!!!"

מ.ק.

כל הנעשה בעולם הוא על ידי הקב"ה
Everything done in this world is through
HaKadosh Baruch Hu



ויטע אשל בבאר שבע ויקרא שם בשם ה' קל עולם: (כא:לג)

He planted an *eshel* tree in Beer Sheva, and there he proclaimed the Name of Hashem, G-d of the Universe. (21:33)

Rashi explains: And there he proclaimed – By means of that *eshel*, the Name of HaKadosh Baruch Hu was proclaimed as G-d for the entire universe. After they would eat and drink, he would say to them, “Bless Him of Whose food you have eaten. Do you believe that you have eaten of that which is mine? Of that which belongs to Him Who spoke and brought the universe into being you have eaten.”

We see from Rashi’s language that aside from Avraham’s intent on planting the *eshel* was for ‘*hachnasas orchim*’ [hospitality to guests], he wanted to instill faith in the hearts of those eating by him. However, Rashi’s words are condensed. Rashi does not explain at length the conversation Avraham had with his guests and only tells us the main argument that Avraham implemented to instill the *emunah* in his guests. He made them understand that they were not eating of his, but rather of HaKadosh Baruch Hu, and therefore, they are obliged to thank Him. However, Rashi did not explain how Avraham was able to instill *emunah* in them in that they ate from HaKadosh Baruch Hu. Similarly, he did not explain why his focus was on this aspect to instill *emunah* in them. This is because Rashi only comes to explain the simple meaning of the *posuk*. He only had to explain the intent of the *posuk* 'קל עולם' – ‘and there he proclaimed the Name of Hashem, G-d of the Universe’, and for this he only had to tell us the action, that is, how they came to have *emunah* by planting an *eshel*? He explains that by eating they came to thank, and he directed them to Whom they are obligated to thank. Now it was not his job to explain how he got them to understand this, since this was not the essence of the *posuk*.

However, Jews who are believers and who want to strengthen their *emunah* must see this incident as a source to strengthen *emunah*. When we see that this awareness brings them clarity in *emunah*, it is incumbent on us to delve into its essence so it will serve to strengthen our *emunah*.

And so, after we consider the words of Avraham Avinu, we see that his thoughts were very deep to show them that everything is in the hands of Heaven. HaKadosh Baruch Hu is the One Who spoke, and the world came into being. He created it and He runs it, and He supervises all His creations to supply all their needs. We will explain the conversation between Avraham and his guests.

After the guests ate and drank, Avraham told them to bless the One Who fed them from His own! They saw that the one who fed them wanted them to thank him, and he immediately directed them to HaKadosh Baruch Hu by saying, “You did not eat of mine! Rather, from the One Who spoke and the world came into being!” These people who did not think too deeply about it began to wonder about his words, and they wanted to know what he meant. Then he began to explain to them, and he said, “You should know that the world is not abandoned and there is One Who created it, and just as He created it then so does He run it for all eternity. He supervises and He takes responsibility for taking care of everyone’s needs, and even now, He supervises over you that you should receive your portion from me according to His decree.”

They still wondered and they said, “We see that you gave us the food and it was yours, how can you say that the Ruler above gave it? And if as you say, He is the Creator He runs the world, why did He have to take your food to give to us?” Then, Avraham had to show them that it never was his, and this is what he told them:

“The very food proves to Whom it belongs! How did I get it? Did I create it by my hand? It came about by planting it, and only after the seeds rotted and nothing was left of it by a man’s action, it began to sprout. We find that the reality is that this was not mine at all, for who am I that I can create all this? We must say that HaKadosh Baruch Hu did it. Just as you can understand that we do not thank the tree for bearing good fruit, so too you can understand that I too am in that category. I am only the conduit to give you your portion that you received from the table of the Almighty. Therefore, you must understand that you should thank the One of Whom you have eaten.”

This is how Avraham Avinu instilled the *emunah* in HaKadosh Baruch Hu, by their knowing that everything is His, and He gives and sustains. This proof also works for us to instill *emunah* in ourselves. A person must learn from here that if HaKadosh Baruch Hu supplies a person’s needs through another person, he must know that this is not the gift of another person, but rather, it is HaKadosh Baruch Hu Who is supplying the needs to the person Himself. Without a doubt, he must thank the giver and be grateful, but this should not be directed at the giver, rather, it was the will of HaKadosh Baruch Hu that the person must recognize, that He bestowed goodness and now must be thanked. Because in the world below it seems to the person that he is the giver, therefore he must also be thanked. But the main gratitude must go to the true giver, and if the person does not recognize who the true giver is, and he heaps thanks on the physical giver, he is then like a person who receives a handmade gift, and he sees fit to praise and thank the person for his handiwork...

When the Chofetz Chaim saw a camera for the first time, which prompted him to say that there is corruption in this world, and people have weakened and they do not recognize that there is ‘an eye that sees’, therefore, He allowed this to be created to wake people up. This proves to the person that there is an eye that sees everything and records it. Similarly, when the tape recorder was created in his time, he said, “This is to wake us up to the belief that there is ‘an ear that hears’.”

Based on his words, perhaps we can say that nowadays when we are even weaker in *emunah*, and if in Avraham’s days it was understood that the power of the natural order was the power of Above. But in our day, *emunah* is weak and the natural order does not amaze us. Therefore, new inventions were created where they can be turned on without being attached to electricity with a wire (wireless connection), and so in our day they invented the cellphone, which is wireless and yet does everything a person needs. One person can call another and talk even though they are thousands of miles away.

These inventions are supposed to remind us of the One Who runs the world. Just as it is not possible to err and say that the cellphone works by itself, everyone knows that it works on a battery, so too the whole natural order of the world cannot run on its own, there must be a ruler. This is what we *daven* on Rosh Hashanah and Yom Kippur, that it should be fulfilled in us, ‘and He knows every action because You are the doer’. We know that someone is doing everything, as the Zohar writes in ‘Pesach Eliyahu’, ‘You are the cause of all causes and the reason for all reasons.’

This was the *avodah* of the forefathers [and the *avodah* of all Tzaddikim in all the generations], to reveal to the person that he must live with the awareness that the Creator is aware of every step, and the world according to the Creator Yisbarach is like an artist with his handiwork.