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Rabbi Yosef Kalatsky

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Aligning Our Destiny WITH THE BIRTHRIGHT

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The Empowerment of the Patriarch Through The Matriarch

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1. After Yitzchok marries Rivka, the Torah tells us of Avraham's passing at the age of 175.
2. Avraham passed away when Yaakov and Esav were 13 years old; why mention it here?
3. Midrash: The Patriarchs' actions are indicative of the future events of the Jewish People.
4. Midrash: Avraham went down to Egypt and so did the Jewish People; Avraham left with great wealth and as did the Jewish People.
5. A Patriarch assumes that role if there is a Matriarch.
6. Yitzchok did not become the Patriarch until he married Rivka.
7. Although Avraham lived many more years, he no longer contributed as a Patriarch once Yitzchok married Rivka.
8. Avraham's actions were valued as an individual; no longer contributing to the destiny of the Jewish People.

When Intervention Is Without Self Interest

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1. Esav returns from the field fatigued and famished.
2. He asks Yaakov to give him of the lentil soup that he is cooking.
3. Yaakov agrees only if he sells him his birthright.
4. Esav agrees to sell his birthright for a pot of lentils and a loaf of bread.
5. As the narrative reads – Yaakov took advantage of the moment to snatch the birthright.
6. Midrash: The service in the Temple was reserved exclusively for the first born.
7. Yaakov said it would be disgraceful for such an evil person to be the officiant before G-d.
8. Yaakov had no self interest in the birthright; his initiative was solely to avert a desecration of G-d's name.
9. Years later Yaakov took the blessings that were meant for Esav by impersonating Esav.
10. Esav, upon returning and realizing what Yaakov had done, lets out a yelp and wails.
11. Yitzchok blesses Esav: When you are pained by the fact that your birthright was taken from you, when the Jews don't keep the Torah, you will then cast their yoke from your neck.
12. Why is the transgression of the Torah a basis to cast off their yoke?
13. Yaakov's justification to take the birthright was that it was disgraceful for an evil person to be G-d's officiant.
14. If there is a desecration it is no longer justified because the Jews themselves transgressed the Torah.

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Tracing The Force That Brought Existence Into Being

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1. Yitzchok was only conceived by Sarah after Avraham was circumcised and had the letter Hei added to his name.
2. The world was created with the spirituality that is contained in the letter Hei.
3. Gemara: The shape of the letter Hei is indicative of man's free choice.
4. The shape: two vertical legs that are spaced and a small opening on the top of left leg.
5. The wide open space alludes that man has the choice to go into the oblivion, free fall.
6. If he chooses to repent, he can return by taking another path to allow himself to maintain his
- change for the better.
7. A Noachide must live his life within the context of seven Noachide Laws.
8. Before the sin of Adam, that would have been sufficient to achieve spiritual perfection.
9. After the sin, due to spiritual regression one needs 248 Positive and 365 Negative Commandments for perfection.
10. Since man is prone to fail, Repentance was embedded in the profile of creation.
11. Avraham needed a Hei added to his name to create the force that brought all existence into being.

Withholding The Script of Reality

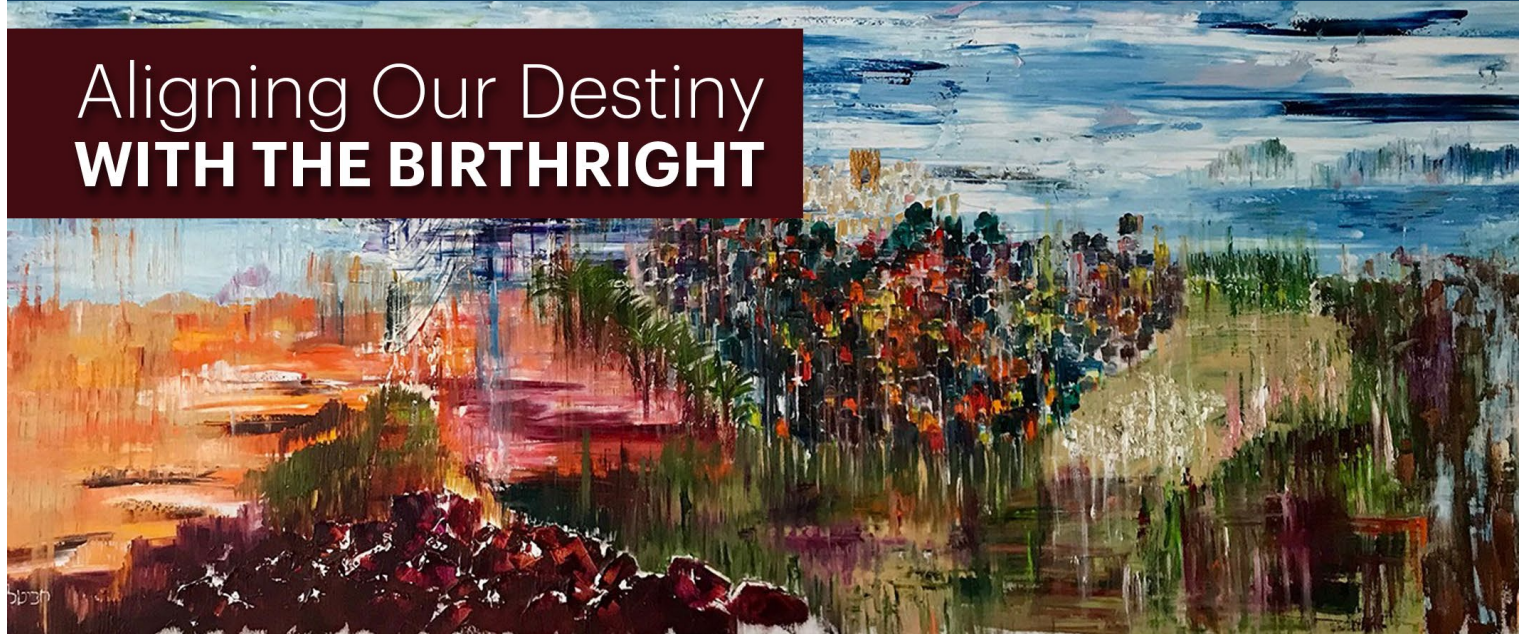
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1. Rivka was barren and miraculously became pregnant due to Yitzchok's supplication.
2. During her pregnancy, she experienced unusual agitation within her womb and suffered greatly.
3. She sought out clarity from Shem the prophet.
4. He told her that there are two nations in her womb; one represents good and the other evil.
5. The 2 entities were in opposition of one another.
6. Rivka was now aware that Esav was truly evil.
7. Why did Rivka not share this information with Yitzchok? It would have prevented so much pain and suffering.
8. Why did Rivka seek out clarity from Shem and not from Avraham or Yitzchok?
9. Avraham passed away 5 years before his time so not to see his grandson Esav pursuing an evil path.
10. Rivka did consult with Avraham, but he did not know.
11. The basis for Esav hating Yaakov is a consequence of Yaakov haven taken the blessing meant for Esav.
12. Had Yitzchok been aware of the evil of Esav he would have never considered blessing him.
13. The context for Esav to be considered for the Blessing was only because Yitzchok did not know his true nature.
14. Rivka realized this should not to be known to her husband Yitzchok, and so could not divulge the true nature of Esav.

Weekly Torah Commentary Series: Toldos

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The Innate Value of a Matriarch

Chazal: There is a principle, “The actions (experiences) of the Patriarchs are a sign for the children.” Meaning, the actions and experiences of the Patriarchs set in motion and establish future events that the Jewish people will experience.

Midrash: Just as *Avraham* descended to Egypt, *Yaakov* and his family will descend to Egypt. As *Avraham* left Egypt laden with great wealth, the Jewish people were destined to leave Egypt with great wealth after 210 years of bondage.

Torah: *Avraham* instructed *Eliezer* to find a wife for *Yitzchak* who would be the future Matriarch of the Jewish people. In addition to giving *Eliezer* specific instructions regarding the type of wife he was to find for *Yitzchak*, he gave him gifts of jewelry that were to be placed upon her once she was identified. Regarding the gifts of jewelry that were given to *Rivka*, our Matriarch, the *Torah* is explicit in identifying what they were and

what was their weight in gold. The *Torah* refers to the weight of the nose ring as “*bekka*.”

Rashi citing the *Midrash:* The weight of the nose ring “*bekka*” is an allusion to the half-silver coin (*machtzis hashekel*) which would be given in the future by Jewish people for the sake of purchasing communal offerings. The purpose for the communal offering was to atone for the Jewish people. The two bracelets that are identified by the *Torah* are referred to as “two bracelets, their weight ten in gold.” The number of bracelets alludes to the two Tablets which were of identical size and the weight of ten alludes to the Ten Commandments that were inscribed on the two Tablets. These gifts of jewelry were specifically designed by *Avraham* to be given to the future Matriarch in order to establish and secure the future spirituality of Jewish people.

It was through the Ten Commandments that were inscribed on the Two Tablets that the Jewish people

became a nation and were taken as G-d's people. The giving of the *Torah* at Sinai was the moment that Creation met its objective and purpose. The dynamic that assured that it would take place was set into motion with the gifts of jewelry that were given to *Rivka* our Matriarch.

Gemara in Tractate *Megillah*: G-d always provides the remedy before the illness. When *Haman* had received the ring from *Achashverosh* (Persian Emperor) to seal the fate of the destruction of the Jewish people, he gave thousands of talents of silver to *Achashverosh*.

Chazal: *Haman* had given the amount that was equivalent of the *machtzis haShekel* to seal the fate of the Jewish people through their destruction. However, the *machtzis haShekel* that the Jewish people had given to purchase communal offerings had preempted and nullified *Haman's* initiative. Had *Avraham* not given the nose ring to *Rivka* that was specifically the equivalent of "bekka" in weight, the Jewish people may have not had the *machtzis haShekel*. Their eternal existence was secured through *Avraham's* action. Since *Rivka* was qualified to be the Matriarch of the Jewish people she was the location to affect and provide all that was needed for the future survival and spiritual advancement of the Jewish people.

Chazal: The Patriarchs were the location of the Divine Presence in this world. As it is stated in the *Midrash*, "Hein, Hein HaMerkava – they are the Chariot (of G-d)." The Matriarch on the other hand, being the one to bear the future Patriarch passes on to him and the Jewish people the potential for all of their future and experiences.

Sforno: The two bracelets, that were given by *Eliezer*, fit the arms of *Rivka* perfectly. This was an indication that she was to be the Matriarch.

Gemara in Tractate *Avodah Zarah*: "Rabbi *Yehudah* said in the name of *Rav*: The house of *David* had a means of proof at its disposal. Anyone who was fit to be king from the house of *David* could wear the crown, and anyone who was unworthy could not wear it. *Adoniyah ben Chagis* raised himself up and said, 'I will rule.' *Rav Yehudah* said in the name of *Rav*: He tried to wear the crown, but it did not fit him.'

Rashi explaining a *Gemara* in *Sanhedrin*: "He tried to wear the crown of kingship but it did not fit him

because there was a golden rod that extended across the inner part of the crown from one side to the other, and it could only sit upon the head of a person who had an indentation in his skull. This was the proof that would determine if one had relevance to the throne of kingship or not."

Assuring the Study of Torah, Through its Support

Torah: "...*Esav* became one who knows hunting, a man of the field, but *Yaakov* was a pure man, who dwelt in the tents (of *Torah*)." *Esav's* abilities and interests were in material and earthy pursuits, while *Yaakov* was dedicated to advancing his spirituality through the study of *Torah*. Despite this obvious distinction, the *Torah* states, "*Yitzchak* loved *Esav* for game was in his mouth, but *Rivka* loved *Yaakov*."

Sforno: When the *Torah* states, "*Yitzchak* loved *Esav*" it means "in addition to *Yaakov*." Although the *Torah* does not state explicitly that he loved *Yaakov*, it is obvious that he did because he was devoutly righteous. Therefore, it was not necessary for the *Torah* to mention that *Yitzchak* loved *Yaakov*. However, regarding *Esav*, the *Torah* must inform us that *Yitzchak* loved him also, despite the fact that his interests rested in the material. In contrast, *Rivka* recognized *Esav* as evil and thus did not love him whatsoever. Thus, the *Torah* states that she loved *Yaakov* (only).

Yitzchak understood and appreciated the value of *Yaakov's* total dedication to *Torah* study, so he believed that *Esav* would be the one to assume the responsibility for the material needs of *Yaakov*, his brother.

Sforno: Since *Yitzchak* did not know that *Esav* was evil, he would be the ideal partner for *Yaakov*, who was completely involved in spiritual matters. Through his involvement in the material, *Esav* would provide for all the physical needs of *Yaakov*.

Mishna in *Ethics of our Fathers*: "Im Ein kemach, Ein *Torah* – if there is no flour there is no *Torah*." Meaning, if one does not have material means, one cannot attain the *Torah*. The partnership that *Yitzchak* wanted to create between *Yaakov* and *Esav* was actually established by *Yaakov*, our Patriarch, who created a partnership between his two children *Yissachar*

and *Zevulun*. The tribe of *Yissachar* was to be fully immersed in the study of *Torah* without any degree of interruption and the tribe of *Zevulun* would be the seafaring merchants who would provide for all of *Yissachar's* material needs. *Yitzchak* understood that if *Yaakov* were to be distracted from his pursuit of spirituality it would diminish his level of advancement.

The tribe of *Yissachar* is referred to by the Prophet as “*Yodei eetim* – those who know times.” Their clarity of thought was so exceptional that whenever the Sanhedrin needed to determine the calendar, they were able to perform all the mathematical calculations that were needed to determine the length of the year (whether an additional month should be added). The basis for this unusual clarity was do the fact that they were not distracted from their focus because the tribe of *Zevulun* provided all their needs. This concept of partnership was initially conceived by *Yitzchak* but actualized by *Yaakov*.

Gemara in Tractate *Berachos*: There is an argument between *Reb Yishmael* and *Reb Shimon Bar Yochai* regarding how a Jew should live his life. *Reb Shimon Bar Yochai* is of the opinion that one must invest his life totally in *Torah* study and *mitzvos* without any degree of involvement in the attainment of the material. When one is engaged in *Torah* study at this level, his material needs will be provided through the labors of others.

Reb Yishmael argues and posits that one must take the initiative in the material to plough in the ploughing season, seed in the seeding season, etc. He bases his position on a verse from the second paragraph of the *Shema*, “If you will adhere to My *mitzvos* that I command you... you will bring in your harvest.” Based on this, *Reb Yishmael* concludes that one approach life in a conventional manner. The Will of G-d is to take the initiative for his material needs as well as engage in the spiritual.

Reb Shimon Bar Yochai responds that the verse in the second paragraph in the *Shema* “...you will bring in your harvest” is actually referring to when the Jewish people are not (sufficiently) doing the Will of G-d. The *Gemara* concludes, “Many people followed the prescription of life suggested by *Reb Shimon Bar Yochai* and they did not succeed.”

Reb Chaim of *Volozhin* in *Nefesh HaChaim*: One can infer from this statement that while “many” people

failed, a minority of people did in fact succeed. Meaning, *Reb Shimon Bar Yochai's* position is valid but it is only for one who can be fully committed to spirituality at the most advanced level. However, if one is not able to excel to that degree, G-d will not provide for that individual, which is the case with most people. *Yitzchak*, our Patriarch, understanding this wanted to establish a partnership between *Yaakov* and *Esav* that would be carried out throughout the generations.

The concept that *Yitzchak* had was correct and invaluable; however, it was not relevant to *Esav* because he was evil. *Yitzchak* was not aware of this. *Yaakov*, appreciating his father's intent established the partnership between his sons *Yissachar* and *Zevulun*. *Zevulun's* role was essential to the success of *Yissachar*. Thus, *Zevulun* will receive credit for all the *Torah* studied by *Yissachar* because his spiritual accomplishments were only due to his brother's assistance.

Yitzchak initially did not see *Esav* as evil but only as one who was inclined to the material with limited interest in pursuing the spiritual. He believed that if *Esav* would dedicate himself to assist *Yaakov* by assuming all the material responsibilities of *Yaakov*, *Esav* would be the beneficiary of the spiritual achievements of his brother.

Yitzchak's Understanding of Where He Had Failed

Torah: When *Yitzchak*, our Patriarch was in *Gerar*, he became exceptionally wealthy. His level of wealth was so great that the subjects of the Philistine king, *Avimelech*, the king of *Gerar* said that they would prefer the “dung of *Yitzchak's* mules more than the gold of *Avimelech*.” They believed that the “dung” of *Yitzchak's* animals would bring about greater fortune than his gold. Consequently, *Avimelech* expelled *Yitzchak* from his community.

Torah: “He (*Yitzchak*) went up from there to *Beersheva*. *Hashem* appeared to him that night and said, “I am the G-d of your father *Avraham*: Fear not, for I am with you; I bless you and increase your offspring because of *Avraham* My Servant.” *Yitzchak*, our Patriarch is likened to the “unblemished burnt offering” because of his level of sacrifice at the *Akeidah*. When *Rivka*, his wife was barren, *Yitzchak's* supplication brought about a miracle that allowed her to conceive.

Chazal: The merit of the righteous who is the progeny of one who is righteous is greater than the righteous one who is the progeny of one who is evil. If in fact *Yitzchak* was so exceptional, why did G-d say that His blessing would come in the merit of his father *Avraham* and not his own? After hearing G-d's words, *Yitzchak* realized that he possessed a spiritual deficiency that did not allow him to be sufficiently meritorious. He thus needed to draw upon the merit of this father.

Torah: "He built an altar there, invoked *Hashem* by Name, and there he pitched his tent..." Immediately after calling in the Name of G-d the *Torah* tells us, "*Avimelech* went to him (*Yitzchak*) from *Gerar* with a group of his friends...generals of his legions. *Yitzchak* said to him, 'Why had you come to me? You hate me and drove me away from you!' And they said 'We have indeed seen that *Hashem* has been with you... let us make a covenant with you...He made them a feast and they ate and drank.'" Initially, *Yitzchak* was expelled by *Avimelech* from *Gerar* because he was seen as a threat to him. What transpired after the time of expulsion that he should be seen in a more positive light by his enemies?

Sforno: "*Avraham* was considered special and beloved by G-d because he invested his life in loving kindness. As it is stated, 'What are the ways of *Hashem*? Kindness and Truth and to advise sinners to walk the proper path.' *Avraham*'s kindness was expressed by bringing the pagan world under the wings of the Divine Presence by espousing monotheism. As it is stated, 'and he called in the Name of *Hashem*.' *Avraham* selflessly interacted with multitudes of people to dispel paganism from existence..."

"On the other hand, *Yitzchak*'s service of G-d (although it was of the most advanced level of spirituality) was directed to his own self-perfection. He did not impact upon the world in the same way that his father had done. However after *Yitzchak* understood his deficiency, he chose to call out in the Name of G-d (as his father had done), indicating that he began to espouse to mankind G-d's existence, he became worthy in his own right." It was only after *Yitzchak* assumed this new role that *Avimelech* and the compatriots in *Gerar* saw *Yitzchak* in a positive light. Thus, they wanted to end the dispute and enter into a covenant with him so that they should benefit from the blessing that was upon him.

Torah in Noach: "G-d walked with *Noach*..."

Sforno: "*Noach* walked in the way of G-d by doing good with others and he rebuked the members of his generation to repent and abandon their evil ways."

Torah: "*Noach* fathered three sons..." *Noach* only merited to father his three sons at the age of 500.

Sforno: Although during the generations of *Noach* people began having children at an earlier age, he was not able to father a child until he was 500 years old. It was only after he began building the Ark, which was meant to be a medium for him to admonish his generation and interact with them to repent, did he merit to have children.

Although prior to that moment he was considered by G-d to be a devoutly righteous individual who was unique in spirituality, *Noach* did not merit to have children until he assumed spiritual responsibility for his fellow man regarding their beliefs and conduct. We see that it is not enough for one to be focused on perfecting oneself to fulfill G-d's Will. One must assume the responsibility for his fellow and affect spirituality.

When *Yitzchak* had heard from G-d that all the blessing that was to be bestowed upon his children was in the merit of his father *Avraham*, he understood that despite his advanced level of spirituality, he had failed. Until then, he had believed that his own spiritual advancement would influence the world for the good without the need to be in direct contact with them. He believed that the spirituality that he would generate in his service of G-d would dispel evil and impurity in existence, thus allowing the generation to have a degree of clarity.

Yitzchak understood after G-d spoke to him that this was not sufficient. He needed to assume the responsibility of his generation in an interactive manner as his father had done. Immediately after changing his perspective and actualizing it, he dug a well and there was no quarrel or dispute as a result of his success. *Yitzchak* was no longer seen as a threat by *Avimelech*. Why was this so?

When the world pursues pagan beliefs and behaves in a manner as if G-d does not exist, the objective of Creation is not being addressed. The Prophet states, "For My Glory I Created it (the world)." When one influences and encourages another to believe in G-d

and to follow His Ways, that individual is fulfilling the purpose and objective of Creation. When *Yitzchak* called out in the Name of G-d and decided to involve himself with the spirituality of the generation, he merited that G-d should assist him in a way that all his endeavors and initiatives should succeed. This was also the case with *Noach* who was worthy to have children only after he assumed responsibility for the generation.

Reb Meir Simcha of Dvinsk: After *Yaakov* our Patriarch, established his family, the twelve tribes, the *Torah* no longer mentions that he called out in the name of G-d – to influence the generation. Why is this so? The children of *Yaakov*, as a spiritual entity unto themselves, were able to generate and offer the world sufficient clarity and purity to allow mankind to make the proper choice and repent. What *Yitzchak* had initially believed regarding his own service of G-d was indeed correct; however, it was not until the establishment of *Yaakov's* family that they were able to generate sufficient spirituality to affect the world and influence it.

Negation, Surpasses Anointment

Torah: “*Yaakov* simmered a stew, and *Esav* came in from the field and he was exhausted. *Esav* said to *Yaakov*, ‘Pour into me, now, some of that very red stuff for I am exhausted.’ *Yaakov* said, ‘Sell, this day, your birthright to me.” *Esav* was the firstborn (*bachor*) of his father *Yitzchak* and thus was naturally worthy if the birthright. Why did *Yaakov* want to take something from his brother that was not rightfully his? Perhaps one would say that since *Esav* was exhausted and famished, *Yaakov* saw *Esav* in a vulnerable state and chose to take advantage in a moment of weakness.

Rashi citing *Chazal*: “Initially, the firstborn was meant to be the officiant of G-d (*Kohen*) to do the service in the Temple. *Yaakov* said, ‘It is not appropriate that one who is so evil to be the officiant of G-d.” If *Esav* was qualified to be the *Kohen*, *Yaakov* would not have considered to take something that was not rightfully his, the birthright. However, since *Esav* was evil it be a disgrace to G-d, thus *Yaakov* chose to take the birthright.

Torah: *Esav* returned “exhausted” from the field.

Chazal: *Esav* was exhausted because on that day he had violated five cardinal sins. He thus was classified as evil (*rasha*). This was also the same day that *Avraham*, our Patriarch had passed away. Because *Yaakov* understood what *Esav* had transgressed on that day in the most extreme manner, it would be a disgrace for *Esav* to possess the birthright and function as the *Kohen*.

Prior to the sin of the golden calf, the firstborn were meant to be the officiants of G-d. The reason for this is because the firstborn shares a commonality with G-d who is the “first.” The *bachor*, being the one who opens the womb of his mother is the most qualified person to be the officiant of G-d. However, because the firstborn had participated in the sin of the golden calf, they were tainted through idolatry and thus became disqualified to be His officiants. Similarly, *Esav*, being the firstborn was meant to be G-d’s *Kohen*; however, since he chose the path of evil, he was no longer worthy. Thus, *Yaakov* chose to purchase the birthright from him.

At the time of the golden calf, *Moshe* wanted to purge the Jewish people of those who had engaged in that idolatry. He called out to the Jewish people, “who is for *Hashem* shall come with me.” The tribe of *Levy*, who was the smallest of all the tribes and had not participated in the sin of the golden calf, immediately responded to *Moshe's* call. Because they were not tainted by the sin of the golden calf, the tribe of *Levy* became the officiants of G-d. Although *Yaakov* and the tribe of *Levy* were not the first choice to act in a special capacity of service to G-d, is their level of service considered to be deficient? Or is it no less valued by G-d than the firstborn?

Yaakov is quantified by the *Torah* as “The perfect man who dwells in the tents (of *Torah*).” He was totally dedicated and negated to the Will of G-d. Similarly, when *Moshe* called up those to purge the Jewish people of their sin, the Tribe of *Levy* who was small in number, risked their lives to carry out the Will of G-d, thus negating themselves completely to G-d’s Glory.

The moment one chooses to forgo himself and his interests for the sake of G-d, he assumes a level that is even more advanced than the firstborn. The *bachor* was initially meant to be the officiant of G-d only

because of the commonality of being the “first” as He is the “first.” However, if one negates himself completely to G-d, he has given up his identity as an independent being and is now seen as being part of G-d Himself.

Although *Pinchas* was not initially anointed to be a *Kohen*, due to his act of zealotry when he killed *Zimri*, he ascended to the level of being qualified as a *Kohen*. His act of zealotry was a response for the public desecration of G-d’s Name. He had avenged the vengeance of G-d. As it states, “He avenged My Vengeance.”

Had it not been for the multiple miracles that were performed on his behalf, *Pinchas* would have been killed as a result of his act of zealotry. *Pinchas* forfeited his identity for the sake of G-d. *Yaakov*, our Patriarch, due to his dedication to being G-d’s servant, had negated every aspect of his being for His sake. Consequently, although he was not naturally the firstborn, he was the most qualified to possess the birthright.

Rambam at the end of the Laws of *Shmita* and *Yovel*: The tribe of *Levy* did not have a share in the Land of Israel because “G-d is their portion.” Similarly, any person who is willing to dedicate his life and forgo everything to do the Will, will assume the same classification as “*Levy*” and G-d will be his portion.

Rambam in the Laws of *Deos*: If one dedicates every aspect of his physical life (such as eating, sleeping, procreating, etc.) for the sake of G-d, even the mundane is considered to be a *mitzvah*. He thus spiritualized every aspect of his life.

Yitzchak’s Relevance to Atonement (from *Chayei Sarah*)

Torah: As a result of the famine that came upon the Land of *Canaan*, *Yitzchak* our Patriarch considered to go down to Egypt as his father *Avraham* had done during the time of famine. “G-d appeared to *Yitzchak* and said, ‘Do not descend to Egypt; dwell in the land that I shall indicate to you.’”

Rashi citing *Chazal*: “...G-d told *Yitzchak* not to descend to Egypt because he is an unblemished burnt offering. A location outside of the Holy Land is not worthy of your presence.”

Sifsei Chachamim: “The burnt offering (*olah*) is classified as ‘holy of holies’ (the most advanced level of

consecration). Because of its status it is not permitted to be taken out of the confines of the Sanctuary. Identically, *Yitzchak*, being the equivalent of a burnt offering (due to the *Akeidah*) is not permitted to leave the confines of the Land of Israel.”

Midrash: “*Yitzchak* is classified as the unblemished burnt offering. One is not permitted to take the burnt offering outside of the confines of the Sanctuary. If one were to do so it would become invalidated...Therefore, *Yitzchak* was not permitted to go out of the confines of the Holy Land, because he too will become invalidated (as the offering).”

It is interesting to note, that according to the laws of offerings, if one consecrates an animal to be sacrificed as a burnt offering and it is alive, it does not become invalidated if it is taken out of the Sanctuary. It is only if the animal has already been slaughtered and the *Kohen* is in the midst of officiating will it become invalidated if taken out of the Sanctuary. If one were to see *Yitzchak* as the equivalent of a “living” burnt offering, because he was still alive, he would not be subject to the invalidation of leaving the Sanctuary. Thus, when G-d commanded him not to descend to Egypt, the concept of invalidation had no relevance to him.

Torah: At the *Akeidah*, although *Avraham* our Patriarch was told to withdraw his hand from *Yitzchak* and not slaughter him; nevertheless, because he had actualized every aspect of the *Akeidah* with the ram that had presented itself, G-d valued *Avraham*’s service as if he had indeed brought *Yitzchak* as a burnt offering. If this is so, the service of the burnt offering that relates to *Yitzchak* had already been performed. Thus, *Yitzchak*, as the burnt offering no longer can be invalidated because the service had been completed. He should have been permitted to leave the Land.

Midrash: “*Reb Shimon bar Yochai* says, ‘G-d does not associate His name with the devoutly righteous during their lifetime. It is only after their passing does He associate His Holy Name with them. As it is stated in the verse, ‘The holy ones that are in the ground...’ Meaning, G-d does not classify them as ‘holy’ until they are buried in the earth. As long as they are alive, He does not associate His Name with them because G-d is concerned that since they are vulnerable to their evil inclination they could fail spiritually. However, after their passing G-d identifies Himself with them...”

“Reb Shimon bar Yochai asks, ‘But we do find that G-d associated His Name with *Yitzchak* while he was alive. As it is stated in the verse when G-d communicated to *Yaakov* He had said, ‘*Elokei Avraham Avicha v’Elokei Yitzchak*– G-d of *Avraham* your father and G-d of *Yitzchak* (*Avraham* had already passed away, however *Yitzchak* was alive).”

Midrash: “The Rabbis explain that G-d associated His Name with *Yitzchak* during his lifetime because He sees his ashes upon the altar” Although *Yitzchak* was alive, his innate value was that of a burnt offering upon the altar. Thus, *Yitzchak* can be seen as one who is no longer alive. Therefore, G-d could associate His Name with *Yitzchak* before his actual passing. As we say on *Rosh Hashanah* during *Zichronos*, “G-d remembers the *Akeidah*. The ashes of *Yitzchak* are piled upon the altar before the eyes of G-d.” The remembrance of the *Akeidah*, silences the prosecution of *satan*.

An offering can only become invalidated upon being taken out of the Sanctuary if the service was not yet completed. If the *Kohen* was in the midst of the service and had not yet sprinkled the blood, if the flesh or the blood of the sacrifice were to be taken out of the Sanctuary, they would become invalidated. Regarding *Yitzchak’s* classification as an offering, within the context of atonement, his ashes are continuously before the eyes of G-d until the end of time. Thus, his merit continues to protect the Jewish people against the prosecution of *satan*.

Since *Yitzchak’s* being is continuously atoning for the Jewish people, it is the equivalent of the *Kohen* being in the midst of the service. Therefore, if he were to leave the confines of the Land of Israel he would become invalidated as the sacrifice that is taken out of the Sanctuary. Since the Land of Israel is the location of the Divine Presence, it is therefore the equivalent of the Sanctuary.



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