

Now let's drink water from the באר! The תרגום יונתן וירושלמי tells us on the פסוק והוא is referring to ישמעאל (to protect שרה from יהוד with the Arabs)! ושמעאל קאי בתריה וצית מה דאמר מלאכא which means that ישמעאל heard the מלאכים telling שרה that she will have a baby boy כעת חיה. The last person שרה wanted, hearing this news was ישמעאל because of הרע (I heard that one of the great Rebbes of our generation

והוא then & ויתן להם ויאכלו it should have said שווער, Also is Paskens like this. So אברהם should have walked away while they ate? עומד עליהם ק"ע ס' ד'?

The answers that the חולין ק"ד: in לב אריה tells us that it is אסור to put on one table fleishigs & milchigs. (There is an עצה by placing a היכר between the two foods) We know that אברהם אבינו was מקיים the whole תורה, if so, how did אברהם put the two foods on one table, it's איסור דרבנן on, how was he עובר on, how was he מקפיד which he was איסור דרבנן?

The answers (the בן איש חי says the same thing) that since this איסור of putting on one table fleishigs & milchigs is only a גזירת חכמים, we can say that the חכמים were not גוזר if there is a שומר watching that nobody eats both together. Just as we see by the איסור of learning by a candle on שבת, that there is a גזירה that maybe one will fix the candlelight, but חז"ל were not גוזר if there is a שומר & if one has a שומר, one may learn by candlelight on Friday night!

Now we can understand why אברהם אבינו stood there watching them eat as since he had both fleishigs & milchigs on the table, he had to be the שומר! We now see why the פסוק told us that אברהם was standing there watching, before it says ויאכלו as after the פסוק tells us that he had both on the table at the same time, we have to first have a שומר & then they can eat!

However, להלכה we find in פ"ח ס' י"ד ש"ע that עקיבא איגר brings ר' ע"א that a שומר does not help to keep both on the table at the same time without a היכר!

ויעקב את יצחק בנו וישם אותו על המזבח ממעל לעצים...בראשית כ"ב ט'

The asks, we all know that אברהם אבינו wanted to bring his son יצחק for annihilation, he should have Shechted him on the side like all עולות? Why was he preparing to Shecht him on top of the מזבח?

ושחט אותו על ירך המזבח צפונה of פסוק On the מהר"ל דיסקין from the קשיא to this תירוץ brings, that he personally heard a צ"ב פסח פראנק אמרו, בשעה שעקד אברהם אבינו את יצחק בנו, ?צפונה לפני ד' by the איל it says & לפני ד' by the בקר it says, says, by the מדרש רבה פרשה ב' לפני ד' of פסוק they read the & מזבח on the קרבן תמיד the מקריב Why? So when the Yidden are חבשים, א' של שחרית וא' של ערבית of פסוק Hashem remembers יצחק The explain it to mean the איל of יצחק. But what does that have to do with צפון? Also, wouldn't it be better that ד' should remember the עקידה & not the איל?

The מהר"ל דיסקין answered, that originally, the מנהג was that when they brought a קרבן, they Shechted it on the מזבח & not on the side, just as we see in our פסוק that אברהם tied up יצחק & was getting under way to Shecht him there! But after he was told not to Shecht his son, & there was איל waiting for him on the side, to take the place of יצחק, אברהם should have removed יצחק from the מזבח in order to put the איל there in יצחק's place.

But אברהם didn't do that! Why? Because since he had so much will & desire to be Hashem's מקיים, he was חושש that there might be a small פסול in the bringing of the איל making it פסול & then he will have to start with יצחק all over again. He therefore left יצחק in place & ran to Shecht the איל which he did on the side of the מזבח!

So now when ישראל כלל brings a קרבן & we Shecht it on the side of צפון & we say the פסוק לפני ד', צפונה לפני ד' remembers יצחק, meaning עקידת יצחק, why aren't they Shechting on top of the מזבח? The answer is, to commemorate the Shechting of the איל, which was done on the side of צפון due to מצבם. Therefore, ד' was forever קובע, that all קרבנות will be Shechted on the side & not on top of the מזבח!

ויען אברהם ויאמר הנה נא הואלתי לדבר אל ד' ואנכי עפר ואפר...בראשית י"ח כ"ז

Why is אברהם stressing here his 'lowness & humbleness'? The Ostrovitzer Gaon answers as follows. We all know the story of אברהם being thrown into כשדים. He was challenged by נמרד after he destroyed his father's 'getchger store'! But was אברהם really מוסר נפש to be מחוייב to be מוסר נפש, they didn't force him to bow to the זרה of עבודה זרה, of admonishing others that are עבירות. But should he be מוסר נפש for that? אלא מאי, we must say that אברהם אבינו felt, that in regard to the עבירה of עבודה זרה, one is מחוייב to be מוסר נפש for תוכחה!

The תורה tells us that אברהם was trying to convince the הקב"ה to allow the צדיקים in עמורה & סדום to live. Why should they die? What was their עבירה? Isn't אברהם אבינו calling them צדיקים? The answer is, they should have been מוכיח their townsfolk about their עבירות! So why didn't these צדיקים do that? The answer is, they were scared that they would be killed. So why was there a גזירה that they should be killed? אלא מאי, when the עבירות are so big, then there is a חיוב מסירת נפש on the תוכחה, and therefore they were destined to die together with the רשעים.

This was indeed אברהם's thinking, but now אברהם was in the סניגור mode & he therefore made an about face! He reasoned to the הקב"ה that one is not מחוייב to be מוסר נפש even by עבירות חמורות! So therefore, please don't kill these צדיקים! But while doing this 'סניגור' work, he really is implicating himself, as he is being מודה that when he was מוסר נפש for תוכחה, he was not doing כדין! And if he would have died at כשדים, it would have been his own fault & he wouldn't have received שכר for that מסיירות נפש but rather עונש for committing suicide!

This is what אברהם אבינו was asking ד', ד' – הנה נא הואלתי לדבר אל ד', ד' – that there is no חיוב for מסיירות נפש for תוכחה, & therefore I am מודה, that I acted improper when I did תוכחה in my father's store & should now עפר ואפר !

וַיֹּאמֶר הִנֵּה הָאֵשׁ וְהָעֵצִים וְאִיהֶם לְעֹלָה וַיֹּאמֶר אֲבִרָהֶם אֱלֹקִים יִרְאֶה לוֹ הֵשֶׁה לְעֹלָה בְּנִי...בראשית כ"ב ז' ח'

Zugt der **סופר** **חתם**'s father, this is what went on here. How do we understand **אברהם אבינו**, who was on such a high **מדרגה**, who had a house where **'אבות הקדושים'** would grow up, be content with having a **ישמעאל**, who stood for

everything אברהם despised, living in house? The answer is, it wasn't about ישמעאל! It was about his children & descendants! שרה אמנו with her רוח הקודש & high levels of נבואה said NO! What you see now will always be in his future! When שרה said עם בני עם יצחק she didn't mean 'ירושלם', the word ירושה was a metaphor! She was saying that it would be perfectly מותר to take away the ירושה from ישמעאל and give it to יצחק because this is a unique case, where no good person will ever come out of ישמעאל! It's in his genes! The פסוק then tells us, וירע הדבר מאד בעיני אברהם על אודת בנו, he felt bad about 'בנו', the son of ישמעאל! Who says שרה is right? How could she know what will be in 50 generations from now? Therefore, אברהם told הקב"ה, כֹּל אֲשֶׁר תֹּאמַר אֵלַי שְׁמַע בְּקוֹלִי, אברהם knows what she's talking about! But don't feel bad, because 'כִּי בְיָצֵחֶק יִקְרָא לָךְ זֶרַע', not only יצחק but ביצחק, there will be future צדיקים as well! But ישמעאל will never have descendants worthy of the legacy of אברהם אבינו!

We are witnessing this נבואה of שרה אמנו, that ישמעאל's future generations have the same character traits of (חפץ חיים) פרע! (Said in the name of the פרע) פרע, where the noun is פרע and the adjective is אדם! His essence is פרע!

The נצי"ב in his העמק דבר says that פרע אדם means, he brings out wildness throughout the human race! He laughs at the entire concept of the sanctity of life! We should be worthy of זרע! ד' ישמרנו מישמעאל וזרעו! We should be worthy of זרע!

וְאֵל הַבָּקָר רֵץ אַבְרָהָם וַיִּקַּח בֶּן בָּקָר רֶךְ וְטוֹב וַיִּתֵּן אֶל הַנֶּעֱר וַיַּמְהַר לַעֲשׂוֹת אֹתוֹ.....בראשית י"ח ז'

The רש"י explains that עֲקֵב אֲשֶׁר שָׁמַע אַבְרָהָם בְּקוֹלִי וַיִּשְׁמַר מִשְׁמַרְתִּי מִצּוֹתַי וְתוֹרֹתַי, בראשית כ"ו ה' פסוק tells us in 'ה' פסוק The רש"י (י"ט ג') says that the day the מלאכים showed up to אברהם אבינו kept התורה כולה! If so, we must understand our פסוק, as פסוק יו"ט of the first day of אברהם אבינו was the first day of יו"ט but only ישראל could cook on יו"ט! Paskens שולחן ערוך או"ח תקי"ב The פסוק יו"ט of the first day of אברהם אבינו was the first day of יו"ט but only ישראל could cook on יו"ט! These 3 מלאכים appeared to be Arabs! If so, how was אברהם able to serve them tongue? Raw tongue is not edible! But it's יו"ט and אברהם kept even דרבנן?

הואיל, because we say, לַעֲשׂוֹת חוֹל יו"ט even to cook on יו"ט מותר it's מדאורייתא says, גמ' פסחים מ"ו: the סופר Zugt der חתם, חתם סופר says, that in a place where there is אורחים might show up and you'll need what was prepared! רבה says, תוספות ד"ה רבה, since אורחים might show up and you'll need what was prepared! חזי ליה need the food!

If so, says the סופר, חתם סופר, by אברהם אבינו it was יו"ט but it was also למילה of his entire household! So there were יו"ט on גויים! איסור to cook for the גויים in his house! ממילא, there was no איסור to cook for the גויים!

He adds, that רש"י י"ח ח' says that they never ended up serving the bread as it became טמא from שרה. The question is, yes אברהם אבינו was מקפיד on בטרה, חולין בטהרה on מקפיד, but the Arabs certainly weren't מקפיד! Why not serve them the טמא bread? The answer is, רש"י told us that the עיסה became טמא! It wasn't baked yet! But there was no היתר to bake for the גויים as there's no כוס של? (The question is, if they didn't eat bread, why did they have a כוס של?) There was no Bantching going on)?