

THEME:

The עקידה brings about a shift in the relationship with the earth and with women that builds a new future for love and for real **קנין בארץ ישראל**. It is through a new understanding of the “camel” in **גמילות חסדים** that the future of **מדת הדין** is born.

STRUCTURE:

Recognizing this as a parasha of transition between Avraham/**חסד** and Yitzhak/**דין**

The effects of the Akeida, and how Yitzhak now absorbs Avraham (Zohar)

The effects of the Akeida on the lives of others as they relate to Yitzhak

The new relationship to Sarah in her death and her definition of the future

Rivka as the embodiment of Sarah and the Akeida

The parasha is mostly family history – and this becomes the source of all its achievements

The reflection of **זקנה-קבורה-אשה** here: **מסכת קידושין**

Primal connections: **קבורה ואשה**

Camels and **דין**

The story of Eliezer and Rivka and the discovery of **גמילה**

Love, the **מערת המכפלה** and the authentic **קנין** of **ארץ ישראל**

Avraham's desire for the **מערה** as a personal place

זקנה and the future

OUTLINE**TRANSITIONS FROM THE AKEIDA**

Giving everything away to **יצחק**

The past is completed, but the new has not yet commenced

Rashi calls the entire work until now “the parasha of Avraham Avinu”

A parasha of Transitions--before the active life of Yitzhak, yet after the centrality of Avraham

The old passes away but the life that is new has not yet fully arrived

שרה is gone, Yishmael is gone, but **יצחק** has not yet come into his own

Terach too is gone

This is the parasha of עקידה results: **למה נסמכה**

The effects of the עקידה

The death of Sarah herself from the עקידה

Rivka is introduced last week as an Akeida-effect

Even the other important issue, the marriage of **יצחק**, is triggered by the עקידה

עקידה implies immediately after the **ויהי אחרי הדברים**

The fear that **יצחק** might have died without leaving over any children

transition through עקידה

Until the arrival of Yitzhak on the active scene we are within the story of the transition through the

דין עקידה

In last week's parasha we learned of how Avraham came to include Yitzhak

Here the Zohar teaches that Avraham is being absorbed by Yitzhak

This means that **ויתן כל אשר לו ליצחק** results from Avraham's new ability to relate to **דין** and thus to Yitzhak

“Giving everything to Yitzhak” means giving away his own attribute of **חסד** to Yitzhak (Zohar)

needing clarification

But it is not immediately clear how the rest of the issues are Akeida effects:

The **מערת המכפלה**

קטורה ובני הפלגשים

ישמעאל

Nor is it clear what serves as the essential agent of the transition

SARAH AS AGENT OF TRANSITION

The truth is that the Torah gives us the hint about the agent of transition

By calling the parasha of the death of Sarah **שרה** !

Clearly not coincidental

For the only way that **יצחק** can be born is through **אבל שרה אשתך יולדת לך בן**

It was changing her name that brought about the birth of **יצחק**

The very **לך אשר לו** with which Avraham gives all to **יצחק** refers to Sarah!

understanding sarah's role

What is the relationship of Sarah to all this that we should call it **חיי שרה**?

If anything, the events seem to push Sarah into the background

Remarriage and a new family

The return of the people she threw out, by her own son!

Apparent rejection of her entire heritage

presence of sarah

But a closer look shows Sarah throughout:

אשת חיל-בכל; שרה אמו; מתנות לפלגשים

The **"בכל"** was after her death, was there to establish that he was able to have **ברכה** without her, and nonetheless meant that he had an **אשת חיל**!

שרה composed for **אשת חיל**

So, not surprisingly, the **חיבור ליצחק** through the **עקידה** makes it possible for Avraham to finally understand the deeper aspects of his wife Sarah, and only now to make the poem

יולדת לך בנאשתך אבל שרה

A NEW RELATIONSHIP TO SARAH

from avraham

Only after the death of Sarah did Avraham come into the full emotional content of the relationship

The first *feelings* of **אברהם אבינו**

He was crushed by her death

from yitzhak

ינחם אחר אמו

The entire existence of Rivka was that she became Sarah to **יצחק**

The **זוהר** about the picture of Sarah in the tent that Avraham himself no longer had access to after giving it away to Yitzhak

Rivka actually looked like Sarah (Zohar)

implications

It was not a coincidence that suddenly **הגר** and **ישמעאל** could be brought back

The ability to take back **ישמעאל** and **הגר** was only because she was **שרה** (see **יב**)

Until she became **שרה** she could not be connected to Avraham

Before **שרה** said that **חמסי עליך** which was true: **לו ישמעאל יחיה לפניך**

אבל שרה אשתך יולדת לך בן...אינך יודע ששרה ראויה לך ממעי אמה והיא אשת חיקך וגו'

She detected it by the fact that **הגר** looked down at her

Which, if she had been a surrogate mother as per **אבנה ממנה**, would have been impossible for her to look down at the real mother, **שרה**!

Whereas now, after the **אשת חיל** shows that Avraham understood Sarah at last, the Torah repeats that he was **אשר ילדה הגר שפחת שרה לאברהם**.

She could not possibly look down at Sarah if she would have recognized that her pregnancy came only through the **בנין שרה**

This is why **הגר** was originally told that the only chance for her was to be **תחת ידיה**

Avraham became connected to Sarah here through Yitzhak

This is why he gives away the **מתנות** which were received before the developed relationship with Sarah.

BURIAL AND MARRIAGE

But what was achieved here that could effect the transition itself between the two **אבות**?

It seems to be more like a family personal history, recording marriages, births, and funerals.

This is the whole point of the sidra – the deeper relationship between **אשה וקבורה**

Which is in essence the ability to have **קנין** of a type which is not owning, as in **מטלטלין**

קבורה opens with our parasha מסכת קידושין

This is the parasha that comes to define the nature of our connection to woman through קבורה

קיחה קיחה משדה עפרון
קנין עבד, קנין קרקע, קנין אשה
דיני שליחות
חיוב האב להשיאו אשה
דיני כיבוד אב ואם

The קיחה קיחה משדה עפרון relationship and קבורה

ארבעים יום קודם יצירת הולד ב"ת פלוני לפוני שד"ה פלוני לפלוני

שבעת ימי משתה--שבעת ימי אבלות; קדימה במלווי המת להכנסת כלה

Yet the קנין of an אשה is not true "ownership" just as a field cannot be owned in the normal sense

The new sense of "belonging" : קנין as opposed to usage

early roots

The two issues appear in גן עדן together: אל אשר תשוקתך+ כי עפר אתה ואל עפר תשוב

Not *death* as was originally foretold (מות תמות), but *burial*

The only תיקון is through return to מקור

The two places where the subsequent connection comes from the specific creation

לקח עפרו מכל מקום כדי שיקלט

צלע--שיחזור על אבידתו-מ' יום קודם יצירת הולד--רחם וקבר--תחיית המתים

The שרה with זרעך can come only now through ארץ ישראל to קנין

But what does this have to do with דין and the מדות יצחק אבינו?

CAMELS

It is difficult to read this sidra without being struck by the continuous mention of camels – the תורה seems to go out of its way never to use a pronoun that could take the place of one of these "camels."

list

עשרה גמלים מגמלי אדוניו (כד י')

ויברך הגמלים (יב)

וגם גמליך אשקה (יד)

ותאמר גם לגמליך אשאב (יט)

ותשאב לכל גמליו (כ)

ויהי כאשר כלו הגמלים לשתות (כב)

והנה עומד על הגמלים (ל)

ומקום לגמלים (לא)

ויפתח הגמלים ויתן תבן ומספוא לגמלים (לב)

ושפחות וגמלים (לה)

וגם לגמליך אשאב (מד)

וגם גמליך אשקה ואשת וגם הגמלים השקתה (מו)

ותרכבנה על הגמלים (סא)

וירא והנה גמלים באים (סג)

ותפל מעל הגמל (סד)

In this פרשה alone, there are three times as many mentions of גמלים as in the entire rest of חמשה ! חומשי תורה

yitzhak as camel

גמלביום ה

This גמילה is the source of the ultimate relationship of Yisrael with God

עתיד הקב"ה לעשות מחול לצדיקים ביום שיגמל חסדו לזרעו של יצחק

conceptualizing camels

The essential definition of Camel – "the desert ship"

It is נגמל from its needs

The only animal that could open up international commerce

To be freed of dependency is to be a camel, הגמל

ותפול מעל הגמל

camel and דין

This is why the **זוהר** identifies the **גמל** as the symbol of **מדת הדין**: it has broken away from dependency on **חסד** (the classic symbol of which is water, the source of life and nourishment):

“Why was it necessary to write in the פסוק that רבקה dropped from the camel when she saw יצחק? She saw יצחק on the level of angry דין, at a time of מנחה, the time when דין awakens. And she saw that the embodiment of this hardness is גמל and jumped off, for when there is powerful דין the גמל becomes powerful.”

Becoming separate is the essence of **גמל**.

See **גמל** (יבמות יב:) where **רש"י** actually defines **גמל** as meaning **הבדלה** – separated out.

דין AS עקידה

יצחק as **דין** and **עקידה**--the only thing that was left was the unique

Utter differentiation, so that any relationship is formed of complete separation

This is how the **עקידה** killed **שרה**, why the **שטן** could appear to her as **יצחק** to destroy her

What shattered her is what shattered **יצחק** himself: he too became ashes

An individual with no “givens”

What you make is what you get: nothing can be free

The story of Yitzhak as the only real **אב**: **כי אתה אבינו**

“I can take it all upon me, because I was on the **מזבח**.”

The man who was totally **גמל**

The terror to **שרה**

TRUE LOVE: FROM לך לך באשתו

This is the final **קיום** of **אמו** and **אביו** **איש את אביו** **ואת אמו** **ודבק באשתו**

The **Zohar** says that the entire connection of man and woman is from the love expressed in **שמאלו**

דין which is **תחת לראשי**

This is why love appears her for the first time

Here lies the essence of what transpired between **רבקה** and **יצחק**--even in the actions of **אליעזר**.

UNDERSTANDING YITZHAK, ELIEZER AND RIVKA

אליעזר and **רבקה**

He lies to them! But why did he do it?

Especially since **והאיש משתאה לה לדעת**--then why not wait?

What changed in these ten seconds?

But he lies about something else: she never said **אשכנז**

Instead she insists that **לשתות כל עוד ש** and gives him **כלה עד ש**

Only when he sees that **לשתות כל ש** does he give her the things!

She put herself on line for relating to him – he did the same.

It was **צניעות** that prevented his saying anything about it

He found something that he had not been expecting.

He uses it against them

Their original reaction is “This is out of our hands--take her and go!”

By the next morning we are discussing maybe a year or two

אליעזר manipulated by **נשאלה את פיה** for he knew that she would walk off without their

permission anyway – she was a **גמל**!

Only with such could there be personal love

גמילות חסדים CAMELS AND

This is **חסדים גמילות**

The relationship to Camels and the independence of **רבקה ויצחק**

The first real relationship in which total lack of incest can be achieved

Discovery of self

The first place we find personal love as the **Zohar** points out

A PERSONAL PLACE

The analysis of the conversation of אברהם ועפרון

Do you really think that if Avraham had spoken up and said, "How about your burial spot?" that anyone would have held back?

But that spot would have been only for a נשיא אלוקים

לו ישמעני – I need it to be *mine*

The specific need for something personal

The two פסוקי תקומה

This also explains the סתירה of גר ותושב to the argument with לוט

והכנעני והפריזי אז יושב בארץ

חזקוני--שאז לא היה זרע לאברהם

Not consistent with the מדרש

בראשית רבה פרשה מא

The answer lies in the difference between קבורה and יוש"ב which is temporary usage

No one can deny the right to the ultimate קנין which comes from קבורה

Only the rights to use ארץ ישראל were given to כנען וישמעאל

The only rights to being a תושב were to Avraham, and they derive from undeniable rights to קבורה

No one can be מעכב the underlying זכות

THE NEW LOVE OF SARAH AND ארץ ישראל

The זוהר and שמאלו תחת לראשי as the essential love

The story of רבי בנאה ומערת המכפלה

בבא בתרא דף נח/א

אברהם בזרועות שרה

So that the only true חסדים can come from this willingness to differentiate

To be קונה personally

זקנה AND THE NEW FUTURE

The ability to define the entire future in זקנה

This is why everything here is built around זקנה which the גמרא says is זה קנ"ה

This is how the חסד of Avraham is now given to יצחק

By giving him the love of Sarah and her מדות