

KOLLEL AGUDATH ACHIM

Rosh Kollel

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רחוב דסקין 5

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My father in law is currently recuperating at home and is in need of rachmai shamayim. Please daven for Aharon ben Yita to have a complete recovery.

Moshe Teller

Rabbi Ziegler's new sefer entitled

"The Sapphire Bricks of Torah - Gems from the Weekly Parasha."

A collection of all his Divrei Torah on all the Parashiot from 2014 to the present

Is now available.

PARASHAT VA'YEIRA- 2023

5784 **וִירָא פְּרִשְׁתָּהּ**

From the beginning of time the Torah has forewarned the Jewish people to be prepared **to live a life of isolation and alienation**. Avraham Avinu came to this stark realization when at the beginning of this parasha while recuperating from the Mitzvah of Brit Milah (Circumcision). Avraham reflected during his convalescence and understood the ramifications of this Mitzvah; this was different than any other Mitzvah that a Jew is called upon to perform.

According to Rashi, Avraham first consulted with Mamreh whether to proceed with this Mitzvah.

Apparently, Avraham was somewhat reluctant to undergo Brit Milah. and Mamreh advised Avraham to do it. Why the hesitation and why was he reluctant? He did not hesitate when told *Lech Lecha Mei'artz'cha* - leave your homeland, your birthplace and go to a land which I will show you. So why here?

According to Rav Soloveitchik, the Midrash (Bereishit Rabba 46:3) raises this issue. Prior to circumcision, Avraham was very popular and mingled well with people in his surroundings and he communicated openly (Rashi 12:5). However, once HaShem commanded him to become circumcised, Avraham became frightened that as a result, his popularity would quickly erode. Brit Milah would place an insurmountable barrier between him and his neighbors. He would be ostracized and hostility would replace friendship, causing him to be isolated and lonely- which could well undermine his mission to spread monotheism throughout the world.

Rashi therefore expounds on the Pasuk "*Ani Kel Shaddai Hit'halech Le'fanai Ve'heh'yeh Tamim*" (17:1), that **"You may lose others, but you will never lose Me."** HaShem assured Avraham by explaining that **if one has a relationship with G-d, then one needs no one else in order to obtain fulfillment**. Avraham was actually never reluctant to perform the Mitzvah of circumcision. He simply wanted to understand the goal and the reason of his mission in life. At first he thought that his mandate was to convert the **entire world**, that his mission was a universal one as *Av Hamone Goyim*, the father of a multitude of nations. Avraham traveled through large segments of the civilized world to spread monotheism. He thought he could complete the process in his lifetime, but HaShem told him that his goal was to **develop a nation, small in numbers but powerful in faith**, an *Am Segulah* that taught the unity of G-d.

If there was one Mitzvah that set the Jewish people apart from the gentile world, it is the Mitzvah of Brit Milah. HaShem wants us to be different. The gentiles write from left to right, we write from right to left. They calculate time using the sun as their calendar, while our calendar is based upon the moon. Our customs of mourning are different than theirs. We observe modesty and practice kindness differently. In effect, HaShem told Avraham that it is not necessary to be befriended or beloved by the gentile world. Ultimately, it is **the friendship of G-d that is the true uplifting for the nation of Israel**.

"Hashem Ro-ie Lo Ech'sor- G-d is my *friend*, I shall not want. (I need nothing else)

לבנת הספיר

THE
SAPPHIRE
BRICKS
OF
TORAH

GEMS FROM THE
WEEKLY PARASHA

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