



The Ultimate Sacrifice

‘Your Children Have Sinned’

The Gemara in Shabbos¹ tells us that when Moshiach comes, Hashem will tell Avraham Avinu, “Your children have sinned before me,” to which Avrohom will respond, “Let them be destroyed to sanctify Your Name.” Hashem will tell the same to Yaakov, only to receive the same response. Finally, Hashem will say to Yitzchok, “Your children have sinned before me.” Yitzchok will reply, “When the Yidden said *‘Naaseh v’nishma’*, you called them ‘My son, my firstborn Yisroel.’ Now that they have sinned, they are my children and not Your children?”

At first glance, this dialogue is not understood. Is Yitzchok’s answer so deep that Avraham and Yaakov couldn’t come up with it? Why is Yitzchok specifically the one to give this response?

Three Avos – Shalosh Regalim

First, we must understand the connection between Yitzchok and the Yom Tov of Shavuos. As is known, the *shalosh regalim* correspond to the three Avos; Pesach is connected to Avrohom, Sukkos to Yaakov, and Shavuos to Yitzchok. However, in addition to the scriptural associations between the *regalim* and their

respective Avos, there exists a deeper connection.

Pesach, the holiday celebrating our freedom from slavery in Mitzrayim, reflects Avraham’s indiscriminate *hachnosas orchim*—offering hospitality to anyone, no matter how lowly they were. In this merit, Hashem took the Jews out of Egypt, even though they were on a low spiritual level at the time.

Yaakov, who amassed an immense number of livestock during his time with Lavan, recognized that it was not his talent that brought about such success; rather it was Hashem’s blessing, and that it was temporary—just like Sukkos.

Shavuos, however, seems to apply



לזכות
 השליח הרה"ת ר' יצחק בן שיינא שיח'י
 טייכטל
 לרגל יום הולדתו ביום י' סיון.
 לשנת ברכה והצלחה בעבודת
 השליחות, לחיזוק ההתקשרות לנשיא
 דורנו, ולנחת רוח רב מכל יוצאי חלציו

נדבת משפחתו שיח'י



to all the Avos, not just Yitzchok. All the Avos were involved in Torah study, and Yaakov specifically was referred to as a “*yoshev ohel*”—one who sat and learned Torah.

Torah with Kabbalas Ol

Delving deeper into what learning Torah really means, we can see the clear connection between Yitzchok and *Matan Torah*. Torah is not meant to be studied only for intellectual enjoyment, and most certainly not for gaining knowledge or becoming a “scholar.” Rather, one should learn Torah with *kabbalas ol*. This is exemplified from the first moment of *Matan Torah*; when the Jews said “*Naaseh v'nishma*,” they gave themselves over to the Torah completely.

Yitzchok had this level of sacrifice within him. Although Yaakov and Avrohom both experienced some

form of *mesiras nefesh* throughout their lives, it cannot compare to the practical *mesiras nefesh* Yitzchok had during the *Akeidah*, when his *neshamah* literally left his body.²

The Mesiras Nefesh of Matan Torah

There is a question asked regarding the *possuk*³, “And the whole nation saw the sounds... and the sound of the shofar.” Why isn’t the sound of the shofar included within the rest of the sounds that the nation experienced by *Matan Torah*? The answer is that the shofar was from the ram which was sacrificed instead of Yitzchok by the *Akeidah*. This shofar, which represents the ultimate *mesiras nefesh*, was emphasized because the Torah was only given in the merit of the Yidden’s complete *bittul* and *kabbalas ol* at that time. This ultimate sacrifice is the connection between Yitzchok and the

holiday of Shavuos.

With this in mind we can understand why Yitzchok will choose this argument: “When the Jews said ‘*Naaseh v'nishma*,’ you called them ‘My son, my firstborn Yisroel,’ but now that they have sinned, they are my children and not Your children?” *Matan Torah*—when the Jews dedicated themselves by saying “*Naaseh v'nishma*”—was inspired by the original *mesiras nefesh* of Yitzchok.

This idea is relevant at all times. All the Yidden throughout all generations were at Har Sinai, and all of them experienced this *mesiras nefesh*. We all have it within us, we just need to reveal it. **T**

Adapted from the sicha of the second day of Shavuos 5726

1. 89b.
 2. Zohar I 60a.
 3. Yisro 20:15.