



## “Sarah said, ‘G-d has made laughter for me’” Sarah Imeinu Foresaw Prophetically that Yitzchak Avinu the Paradigm of Din Would Defend Yisrael’s Merit at the Time of the Future Geulah

This week we read parshas Vayeira. Chronologically, the parsha begins with the events that transpired immediately after Avraham and his household performed the mitzvah of “milah.” We will focus on the opening passuk of the parsha (Bereishis 18, 1): **“וַיֵּרָא אֵלָיו ה' בְּאֲלוֹנֵי מַמְרֵה וְהוּא יוֹשֵׁב פֶּתַח הָאֵהָל כַּחוֹם הַיּוֹם”**—**Hashem appeared to him in the plains of Mamre while he was sitting at the entrance of the tent in the heat of the day.** The Ba'al HaTurim points out the following allusion: **The last letters of the words “וַיֵּרָא אֵלָיו ה'” are “או”ה** (meaning: he desired); **this teaches us that He (Hashem) desired to dwell in Avraham’s tent.**

In his own unique, sacred way, the Yismach Moshe elaborates on the significance of the letters “או”ה. He refers to the passuk (Shemos 17, 16): **“וַיֹּאמֶר כִּי יַד עַל כִּסֵּי י"ה מִלְחָמָה לָהּ בְּעַמְלֶק מִדּוֹר דּוֹר”**—**and he said, “For there is a hand on the throne of י"ה (G-d); Hashem maintains a war against Amalek from generation to generation.”** Rashi comments: **What is the significance of the term כִּסֵּי and the fact that it does not say כִּסֵּא** (the usual spelling for throne or chair)? **Also, the divine name is divided in half. HKB”H swore that His name is not whole, and His throne is not whole until the name of Amalek is completely eradicated. When Amalek’s name will be eradicated, the Name will be whole, and the Throne will be whole.**

As long as the name of Amalek exists, the letter “aleph” of כִּסֵּא and the two letters ו”ה, the second half of the name **Havaya**, will be absent. When Amalek is destroyed and eradicated at the time of the future geulah, these missing letters will be restored to their proper places. With this in mind, the Maharsha (Menachos 87b)

interprets the passuk (Tehillim 132, 13): **“כִּי בָחַר ה' בְּצִיּוֹן אוֹהַ לְמוֹשָׁב”**—**for Hashem has chosen Tziyon; He has desired (או”ה) it for his habitation.** In other words, when HKB”H finally chooses to dwell in Tziyon, at the time of the future geulah, He will restore the letters או”ה to their proper places.

Now, during the times of Avraham, Amalek did not yet exist in the world. Nonetheless, before Avraham publicized and spread the pure emunah in Hashem and His dominion throughout the world, the letters או”ה were also absent from the כִּסֵּא and the name **Havaya** due to the widespread heresy that prevailed in the world. After he fulfilled the mitzvah of “milah,” however, which was public knowledge, these missing letters were restored, reestablishing the integrity of the Throne and the Name. This then is the message conveyed at the beginning of the parsha: **“וַיֵּרָא אֵלָיו ה'”**—as a result of Avraham performing the “milah,” the letters או”ה (the final letters of those three words) returned to their proper places. This is the gist of his sacred remarks.

### The Birth of Yitzchak Avinu Prepared for the Future Geulah

Since it is the nature of Torah to be interpreted in seventy different ways, I would like to present a wonderful thought I had concerning the letters או”ה that will only be restored to their proper places after Amalek is completely eradicated, at the time of the future geulah. Let us focus on a passuk in our parsha related to the birth of Yitzchak (Bereishis 21, 3): **“וַיִּקְרָא אַבְרָהָם אֶת שְׁם בְּנוֹ הַגּוֹלָד לֵאמֹר יִצְחָק... וְתֹאמַר שְׂרָה צְחֻק עֲשָׂה”**

Avraham named his son, who was born to him, whom Sarah had borne to him, Yitzchak. . . Sarah said, “G-d has made laughter for me; whoever hears will laugh for me.” Rashi comments: **“Will laugh for me” means will rejoice over me.** She was referring to that which HKB”H said previously to Avraham (ibid. 17, 19): **“ויאמר אלקים: אבל שרה אשתך יולדת לך בן וקראת את שמו יצחק, והקמזתי את בריתי אתו—G-d said, “Indeed, your wife Sarah will bear you a son, and you shall call him Yitzchak; and I will fulfill My covenant with him as an everlasting covenant for his offspring after him.** There, Rashi comments: **“You shall name him Yitzchak” on account of the laughter.**

It behooves us to explore the significance and nature of this unique laughter associated with the birth of Yitzchak. Additionally, we need to explain why Sarah repeated herself by saying: **“G-d has made laughter for me; whoever hears will laugh for me.”** Perhaps she intended justifying calling her son **“יצחק”**, beginning with the letter **“yud,”** indicating a future event, rather than **“צחוק”**, which is in the present tense. Even so, why was he named on account of laughter that would happen in the future?

Furthermore, we know that a person’s name reflects his essence and nature. In the words of the Gemara (Berachos 7b): **“דשמה גרים”—a person’s name causes and influences future occurrences.** This is also taught in the Midrash (Yalkut Shimon Yeshayah 449): **“אילו זכו הדורות היה הקב”ה קורא שם לכל אחד ואחד, ומשמו: “היו יודעים את טיבו ואת מעשיו”—had the generations been deemed worthy, HKB”H would have named each and every individual; from his name, we would have known his qualities and his deeds.** Regarding the naming of Yitzchak, the Torah informs us that HKB”H Himself named him, as per the passuk: **“G-d said, ‘Indeed, your wife Sarah will bear you a son, and you shall call him Yitzchak.’”** So, what does the G-d-given name **Yitzchak** reveal about his nature and future deeds?

This question is amplified by the fact that the Zohar hakadosh (Terumah 176a) and all of our sacred sefarim teach us that Avraham Avinu served Hashem with the midah of **“chesed,”** Yitzchak Avinu served Hashem with the midah of **“gevurah/din,”** and Yaakov Avinu served Hashem with the midah of **“Tiferes,”** which is related to divine mercy—**“rachamim.”** If Yitzchak Avinu personifies **“din/gevurah,”** it seems strange that HKB”H would name him **“יצחק”**, a name connoting laughter and joy. Seemingly, these qualities are diametrically opposed to **“din/gevurah”—** strict judgment, strength, and restraint.

## Yitzchak’s Birth Defied the Laws of Nature

Here is a fascinating explanation! Let us refer to the narrative in parshas Lech Lecha (ibid. 15, 3): **“ויאמר אברהם הן לי: לא נתתה זרע והנה בן ביתי יורש אותי, והנה דבר ה’ אליו לאמר, לא יירשך זה כי אם אשר יצא ממעיך הוא יירשך, ויוצא אותו החוצה ויאמר הבט נא השמימה Then Avram said, “See, to me You have given no offspring; and see, my steward inherits me.” Suddenly, the word of Hashem came to him, saying: “That one will not inherit you; only the one who shall come forth from within you shall inherit you.” And He took him outside, and said, “Gaze, now, toward the heavens, and count the stars if you are able to count them!” And He said to him, “So shall your offspring be!”**

Rashi comments (ibid. 5): **According to its simple interpretation, Hashem took Avram from his tent outside to see the stars. But according to its Midrashic interpretation, He (Hashem) said to him (Avram), “Abandon your astrologic forecast which you have seen in the constellations indicating that you are not destined to bear a son. Avram (your current name and status) will not have a son, but Avraham (your new name and status) will have a son. Likewise, Sarai will not give birth, but Sarah will give birth. I will give you both different names, and your constellation (astrologic forecast) will change.” Alternatively, He (Hashem) took him (Avram) out of the space of the world and elevated him above the stars. Hence, the passuk employs the verb for gazing which implies looking from above downward.**

After reviewing Rashi’s source in the Midrash Tanchuma (Shoftim 11), it appears that the two interpretations presented by Rashi are intimately related to one another. The reason HKB”H removed Avraham from the confines of his earthly existence and elevated him to a vantage point above the stars was to demonstrate to him figuratively that his destiny does not depend on the constellations. He is beyond their control and can alter them at his will. Here is the passage from the Midrash pertaining to the passuk (Devarim 18, 14): **“כי הגוים האלה אשר אתה—יורש אותם אל מעונגים ואל קוסמים ישמעו, ואתה לא כן נתן לך ה’ אלקיך— for these nations that you are possessing, they listen to astrologers and diviners; but as for you, not so has Hashem, your G-d, given for you:**

**“But as for you, not so . . .”** refers to Avraham, who consulted his horoscope and saw that according to the stars, Avram and Sarai were not going to have children.

**What did HKB”H do to them? . . . He took them outside and said: “Gaze up toward the heavens”; He elevated him above the canopy of heaven . . . “Forget the prediction that Avram will not bear children—Avraham will bear children—and that Sarai will not bear children—Sarah will bear children” . . . HKB”H said to him: “You are beyond the control of the constellations” . . . (Bereishis 15, 5): “He said to him: ‘So shall your offspring be.’ And he trusted in Hashem.” Moshe said to Yisrael: Avraham abandoned his horoscope and no longer paid attention to it, you should do the same: “Not so has Hashem, your G-d, given for you.”**

The connection between the two interpretations is explicit in this Midrash. HKB”H elevated Avraham above the canopy of the heavens containing the twelve zodiac signs in order to show him that he controls them and can change them at will. In this merit, he will succeed in bearing children, despite the forecast of his horoscope.

This explains very nicely the significance of HKB”H’s remark to Avraham: **“So shall your offspring be.”** He was teaching him a fundamental principle regarding His relationship with Yisrael throughout all future generations. Just as Avraham Avinu, the first Jew in human history, could only father a son by transcending the realm of nature, so, too, the existence of Yisrael throughout history defies the laws of nature.

The Gemara expresses this reality as follows (Shabbas 156a): **“מניין שאין מזל לישראל, שנאמר ויוצא אותו החוצה, אמר אברהם לפני הקב”ה... רבונן של עולם נסתכלתי באיצטגנינות שלי ואיני ראוי להוליד בן, אמר ליה, צא From where do we know that the constellations hold no power over Yisrael? As it says: “And He took him outside.” Avraham said to HKB”H... Master of the Universe I have already consulted my horoscope, and I see that I am not fit to bear a son! He (HKB”H) said to him: Abandon your horoscope; for the constellations hold no power over Yisrael! Thus, when HKB”H elevated Avraham Avinu above the stars and constellations, He said to him: “So shall your offspring be”—they also will not be able to survive and endure based on the laws of nature. Their survival will depend entirely on their devotion to HKB”H, Who will elevate them above the realm of nature.**

### All of the Constellations Oppose Yisrael

We will now introduce the illuminating words of the renowned luminary, the Gaon of Vilna, zy”a, in his commentary on Megillas

Esther on the passuk (Esther 3, 7): **“הפיל פור הוא הגורל לפני המן”—he cast a “pur,” the lot, in Haman’s presence.** The Gra deduces from this passuk that all of the zodiac signs oppose Yisrael. They can only succeed by transcending the constellations. Here is what he writes:

“ידוע שאין מזל כלל לישראל ברקיע, וכל המזלות הם נגדיים לישראל, והיינו שעל פי המזלות לא היה ראוי להיות בן לאברהם אבינו ע”ה, שראה באצטגנינות שלו שאין ראוי להיות לו בן, אך שהקב”ה הגביה אותו למעלה מן המזלות, ואמר לו הקב”ה (בראשית טו-ה) כה יהיה זרעך, ואם כן לפי המזלות לא היו ראויין ישראל להיות כלל בעולם, ומאין יהיה להם מזל לישראל”.

**It is known that Yisrael is not associated with any of the heavenly constellations; all of the constellations oppose Yisrael’s existence. For, based on the signs of the zodiac, Avraham Avinu, a”h, would not have had a son. He saw that according to his horoscope, he was incapable of having a child. HKB”H, however, elevated him above the constellations, and HKB”H said to him: “So shall your offspring be!” . . . Thus, according to the constellations, Yisrael should not exist; so, there is no constellation associated with Yisrael.**

This incredible insight of the Gra’s agrees magnificently with the sacred teachings of the great Rabbi YoNasan Eybeschutz, ztz”l, in his sefer Yearos Dvash (Part 2, Drush 14). He states emphatically: **“המזל שונא לישראל... כי לפי המזל אין אברהם ושרה ראויים ושרה וצא—astrology is Yisrael’s enemy . . . According to astrology, Avraham and Sarah were not supposed to bear children; all of their descendants, according to astrology, would never have been, chas v’shalom.**

Let us embellish this thought based on a teaching from the Bnei Yissaschar (Nissan 4, 5). He teaches us that Yisrael possess the power to elevate themselves above the constellations and the constraints of nature by means of their devotion to the letters of the Torah, with which HKB”H created the constellations and nature. This is explained in the Midrash (B.R. 1, 1): **“התורה אומרת: אני הייתי כלי אומנתו של הקב”ה... היה הקב”ה מביט בתורה ובורא את העולם—the Torah says, “I was the arSisan’s tool employed by HKB”H” . . . HKB”H would look in the Torah and create the world.** Therefore, when Yisrael are devoted to the letters of the Torah, which are on a higher level than the constellations—seeing as they were created with those letters—they possess the capacity to alter the constellations.

We can now begin to comprehend the Gra’s contention that **“all of the constellations oppose Yisrael”** or as the Yearos

Dvash expresses it: **“Astrology is Yisrael’s enemy!”** For, the stars and constellations yearn for Yisrael to elevate themselves and cling to the letters of the Torah; so that Yisrael will infuse them with kedushah from the letters of the Torah with which they were created. Therefore, when Yisrael decline spiritually, chas v’shalom, and fall under the influence and control of the stars, the stars and constellations hate them and become their enemies. They do not want Yisrael to succeed under those circumstances; they want Yisrael to understand that they must study Torah, so that they will once again rise above the influence and control of the Zodiac signs.

### The Gematria of אלהי"ם Equals הטב"ע—Nature

It is with great pleasure that we can apply what we have learned to interpret the remark of Sarah Imeinu at the time of Yitzchak’s birth: **“צחוק עשה לי אלקים—Elokim has made laughter for me.** We will refer to a valuable principle gleaned from the immaculate teachings of the great Rabbi Tzvi Hirsch of Zidichov, zy”a, in his sefer Sur MeiRa VaAsei Tov. His sacred words are based on a concept often found in our sacred sefarim that comes from the Ramak’s Pardes Rimonim (12, 2). The laws of nature stem from the name אלהי"ם—**Elokim**—whose gematria equals הטב"ע—nature. In contrast, miracles, and supernatural feats stem from the name **Havaya** that sustains and supersedes all realities.

Accordingly, if a person engages in mundane matters in keeping with the laws of nature, he is liable to evoke “midas hadin” against himself, chas v’shalom, the source of the laws of nature. To avoid this situation, one should not rely on nature, but should place one’s trust in the name **Havaya** that transcends the laws of nature and supersedes all realities. In this manner, the forces of “din” will be diminished.

With this understanding, he goes on to interpret a teaching in the Zohar hakadosh (Vaeira 5a) related to the passuk (Shemos 6, 7): **“ולקחתי אתכם לי לעם והייתי לכם לאלקים וידעתם כי אני ה' אלקיכם”—I shall take you to Me for a people, and I shall be a G-d (Elokim) to you; and you shall know that I am Havaya, your G-d (Elokim).** Every Jew must learn how to unite the two names **Havaya** and **Elokim**, in keeping with the passuk (Devarim 4, 39): **“ויידעת היום והשבות אל לבבך כי ה' הוא האלקים בשמים ממועל ועל הארץ מתחת—אין עוד—you shall know this day and take to your heart that Hashem (Havaya), He is the Elokim, in the heavens above and on the earth below; there is none other.** This passuk

teaches us that when a person functions by the laws of nature--**טב"ע**—that emanates from the name **Elokim**, he should trust and believe solely in the name **Havaya** that supersedes the laws of nature and controls nature. In this manner, he unites these two sacred names and mitigates the force of “din”—associated with the name **Elokim**.

This enlightens us with regards to Sarah’s remark when Yitzchak was born: **“צחוק עשה לי אלקים**”. As we have learned, Yitzchak’s birth was a supernatural phenomenon; Avram was not able to father a child, and Sarah was barren. His birth demonstrated that the continuation of the bloodline of the people of Yisrael from Avraham and Sarah was above and beyond the laws of nature. Hence, Sarah remarked **“צחוק עשה לי אלקים**”—that the name **Elokim** that controls nature gave Avraham and Sarah cause for elation by showing them that they live and exist beyond the laws of nature.

Let us embellish this thought concerning the remark **צחוק עשה לי אלקים**. Indeed, Yitzchak’s birth was cause for elation, and his name suggests joy and laughter. But why did HKB”H name him **Yitzchak**, a name that connotes laughter rather than a name that connotes joy? In light of this discussion, we can suggest that HKB”H wished to teach us that a Jew who engages in Torah and mitzvos must laugh at and mock the very idea of nature. Instead, he should believe solely in Hashem, Who is above the realm of nature. Therefore, Sarah remarked **“צחוק עשה לי אלקים**”. On the one hand, she was expressing her joy. On the other hand, however, she was teaching us to laugh at the idea of nature and to believe that we are dependent solely on Hashem’s supervision and control that supersedes the laws of nature.

### The Joy and Laughter Associated with the Future Geulah Will Be in the Merit of Yitzchak

Following this line of reasoning, we will now explain the repetitive language employed by Sarah Imeinu: **“G-d has made laughter for me; whoever hears will laugh for me.”** We explained above that she intended to justify HKB”H’s choice of a name in the future tense. Nevertheless, her remark conveys a deeper message. Let us refer to what our blessed sages teach us in the Gemara (Shabbas 89b):

**“לעתיד לבוא יאמר לו הקב"ה לאברהם בניך חטאו לי, אמר לפניו רבוננו של עולם ימחו על קדושת שמך, אמר אימור ליה ליעקב דהוה ליה צער גידול בנים אפשר דבעי רחמי עלייהו אמר ליה בניך חטאו, אמר לפניו רבוננו של עולם ימחו על קדושת שמך. אמר לא בסבי טעמא ולא בדרדקי עצה.**

אמר לו ליצחק בניך חטאו לי, אמר לפניו רבוננו של עולם בני ולא בניך, בשעה שהקדימו לפניך נעשה לנשמע קראת להם בני בכורי, עכשיו בני ולא בניך. ועוד כמה חטאו, כמה שנותיו של אדם שבעים שנה, דל עשרין דלא ענשת עליהו, פשו להו חמשין דל כ"ה דלילותא, פשו להו כ"ה, דל תרתי סרי ופלגא דצלווי ומיכל ודבית הכסא, פשו להו תרתי סרי ופלגא אם אתה סובל את כולם מוטב, ואם לאו פלגא עלי ופלגא עליך, ואם תמצא לומר כולם עלי, הא קריבית נפשי קמך."

Le'asid la'vo, HKB"H will say to Avraham, "Your children have sinned against Me." He will respond to Him, "Master of the Universe, let them be wiped out for the sake of the kedushah of Your name." Hashem will say to Himself: "I will speak to Yaakov, since he experienced pain in raising his children. Perhaps he will ask Me to have mercy upon them." So, He will say to Yaakov, "Your children have sinned." He will respond to Him, "Master of the Universe, let them be wiped out for the sake of the kedushah of Your name." Hashem will say, "There is neither reason among the elders nor counsel among the youth." (Neither Avraham, the elder, nor Yaakov, the younger, proposed a reason or way to spare Yisrael.) So, Hashem will say to Yitzchak, "Your children have sinned against Me." He will respond to Him, "Master of the Universe, are they my children and not Your children?! When they pronounced 'na'aseh' prior to 'nishma,' You called them: 'My son, My firstborn.' Now, they are my children and not Your children?! Furthermore, how much have they sinned? How many are a man's years? Seventy years. Deduct twenty, since You do not punish for them. This leaves fifty. Deduct twenty-five, which are nights. This leaves twenty-five. Deduct twelve and a half for praying, eating and going to the bathroom. Twelve and a half remain. If You will tolerate them all, fine; and if not, then half should be on me and half on You. And if You wish to say that all of them should be on me, behold! I have already sacrificed myself before You." In other words, Yitzchak states that he is willing to shoulder all of their sins in the merit of the fact that he offered himself to Hashem during the Akeidah.

The commentaries are dumbfounded by this fascinating scenario. It seems inconceivable that neither Avraham Avinu—the epitome of "chesed"—nor Yaakov Avinu whose midah was "Tiferes"—the epitome of "rachamim" (mercy)—will not find any justification to exonerate Yisrael le'asid la'vo. Whereas Yitzchak, the epitome of "din"—strict judgment—(the most unlikely advocate) will stand up to defend the merit of Yisrael. To explain the matter, let us introduce the comments of the Alshich hakadosh on the passuk (Tehillim 67, 2): "אלקים יחננו ויברכנו יאר פניו: אתנו סלה"—may G-d favor us and bless us, may He illuminate His countenance with us, Selah. Here are his sacred words:

"כי לפעמים מדת הרחמים היא תטיב, ולפעמים גם מדת הדין שמתהפכת לרחמים, וההפך על ידי מדת הרחמים בלבד, לא יתמיד כי אפשר תקטרג מדת הדין, אך בהיות שגם מדת הדין מסכמת תתמיד בעצם הטובה, וזה יאמר אשר נבקש הוא, כי מדת אלקים שהוא מדת הדין יחננו וגם יברכנו, ועל ידי כן תתמיד הטובה, כי יאר פניו אתנו סלה."

Occasionally, "midas harachamim" (divine mercy) is beneficial and favorable; and occasionally "midas hadin" is transformed into "rachamim." There is a significant difference, however. For, if the beneficial treatment is due to "midas harachamim" alone, it may not persist, because "midas hadin" is liable to intervene at some point. Whereas if the beneficial treatment is also agreed to by "midas hadin," the good will persist. This is what we should request—that "midas Elokim" which is "midas hadin" should "favor us and bless us." Thus, the good will persist, because "He will illuminate His countenance with us, Selah."

Now, since HKB"H will want to continue to treat Yisrael beneficially forevermore at the time of the future geulah, He arranged for Avraham—the epitome of "chesed"—and Yaakov—the epitome of "rachamim"—not to find Yisrael meritorious and deserving of salvation. Whereas Yitzchak—the epitome and representative of "din"—will advocate on behalf of Yisrael to exonerate them. Undoubtedly, Avraham and Yaakov will then join forces with Yitzchak to defend Yisrael and proclaim their merits. Thus, Yisrael will continue to be treated beneficially and favorably forevermore, in keeping with the passuk: "May G-d favor us and bless us, may He illuminate His countenance with us, Selah."

### "You will name him Yitzchak" on Account of the Joy He Is Destined to Bring to Yisrael

This explains very nicely what HKB"H said to Avraham in relation to Yitzchak's birth (Bereishis 17, 19): "ויאמר אלקים"—Elokim—"midas hadin"—said to Avraham—the paradigm of "midas hachessed": "אבל שרה אשתך יולדת לך בן"—indeed, your wife Sarah will bear you a son. Specifically, to "you," even though you epitomize the midah of "chesed," she will bear you a son that epitomizes the midah of "din." Yet, so that you are not distressed by this: "וקראת את שמו יצחק"—I am instructing you to name him **Yitzchak**, in the future tense, because he is destined to bring laughter and joy to Yisrael at the time of the future geulah: "והקמותי את בריתי אתו לכרית עולם לזרעו אחריו"—because at that time, Hashem will establish an eternal covenant with

Yisrael on account of Yitzchak, the paradigm of “din,” who will advocate on their behalf.

Following this sublime path, let us now interpret the passuk in this week’s parsha: **“Avraham named his son who was born to him, whom Sarah had borne him, Yitzchak”**—just as he had been commanded by HKB”H. Now, we know that Sarah Imeinu was a “neviah,” and her level of prophesy surpassed that of Avraham. We learn this from the passuk (ibid. 21, 12): **“כל אשר תאמר אליך שרה שמע בקולה—whatever Sarah tells you, heed her voice.** Rashi comments: **We learn from here that Sarah’s gift of prophecy surpassed that of Avraham.** Therefore, she perceived via her “ruach hakodesh” that the name **Yitzchak** in the future tense foretold of the simchah that Yisrael would enjoy le’asid la’vo on account of Yitzchak.

This is the reason Sarah Imeinu mentions laughter twice in her exclamation. Firstly: **“צחוק עשה לי אלקים”**—her immediate joy and laughter were due to the fact that the birth of Yitzchak defied the laws of nature--**הטבע**—which has the same gematria as **אלהים**. This joy and laughter remained with Yisrael throughout all future generations, because they continued to exist beyond the laws of nature. This, however, still does not explain why HKB”H emphasized the future by naming him **Yitzchak**.

Therefore, Sarah mentions laughter a second time: **“כל השומע יצחק לי”**. This time, she was alluding to the future geulah, when HKB”H would sound the shofar, as it is written (Yeshayah 27, 13): **“והיה ביום ההוא יתקע בשופר גדול”**—**it shall be on that day that a great shofar will be blown.** And she specifies: **“כל השומע”**—**whoever hears**—alluding to those who will be fortunate to hear the sound of the shofar at the time of the future geulah. For, at that time, HKB”H will judge Yisrael and **“יצחק לי”** --they will be joyous and full of laughter on account of Sarah who was privileged to give birth to Yitzchak who advocated on behalf of Yisrael.

This enlightens us as to why this week’s parsha opens with the words **“וירא אליו ה’”** whose final letters, **אוה**, allude to the future geulah. As explained, HKB”H will return those three letters to their proper places at the time of the future geulah. Now, HKB”H commanded Avraham Avinu to perform the mitzvah of “milah” one year prior to the birth of Yitzchak as a preparation for that historical birth. As we have learned, the birth of Yitzchak was a preparation for the future geulah, at which time Yitzchak will defend Yisrael by pleading: **“בלגא עלי”**—**half should be on me and half on You**, i.e., he will offer to split the blame with HKB”H for Yisrael’s wrongdoings. Therefore, the parsha opens with an allusion to the future geulah. May it arrive swiftly, in our times! Amen.



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