

“ויעקוד את יצחק בנו”

## Avraham Bound Yitzchak’s Hands and Feet to Serve Hashem Exclusively Uniting the Limbs of Action with the Limbs of Ambulation

In this week’s parsha, parshas Vayeirah, we read about Avraham Avinu’s tenth and most difficult test. He was asked to sacrifice his one and only son, Yitzchak, who was born to him at the age of one hundred. In the merit of this test, Avraham left a lasting impression affecting his descendants throughout the generations. He prayed to HKB”H that in this merit, his children should be acquitted whenever they are subjected to the attribute of “din,” chas v’shalom. Apropos this subject, we find a marvelous passage in the Midrash Tanchuma (Vayeira 23):

“ויאמר בי נשבעתי נאם ה’, אמר לו [אברהם להקב”ה], אתה נשבעת, ואני נשבעתי שלא ארד מן המזבח עד שאומר כל מה שאני צריך, אמר לו [הקב”ה] אמור... אמר לו [אברהם], כשם שהיה בלבי מה להשיבך ולומר לך, אתמול אמרת לי [בראשית כא-יב] כי ביצחק יקרא לך זרע, עכשיו אתה אומר לי (שם כב-ב) העלהו שם לעולה, וכבשתי את יצרי ולא השבתיך, כך כשיהיו בניו של יצחק חוטאים ונכנסים לצרה, תהא נזכר להן עקידתו של יצחק, ותחשב לפניך כאלו אפרו צבור על גבי המזבח, ותסלח להם ותפרם מצרתם.

אמר לו הקב”ה, אתה אמרת את שלך ואומר אני את שלי, עתידים בניו של יצחק לחטוא לפני, ואני דן אותם בראש השנה, אלא אם מבקשים שאחפש להן זכות ואזכור להן עקידת יצחק, יהיו תוקעים לפני בשופר של זה, אמר לו [אברהם], ומה הוא השופר, אמר לו חזור לאחוריק, מיד (שם יג) וישא אברהם את עיניו וירא והנה איל אחר נאחז בסבך בקרניו... אמר לו הקב”ה יהיו תוקעים לפני בקרן איל ואושיעם ואפרם מעוונותיהם.”

The Midrash records a conversation between Avraham and HKB”H. Avraham says: “We swore that I would not leave this altar until I’ve had my full say.” HKB”H replied: “Speak your mind.” Avraham says: “Yesterday, You told me that my offspring would be named after Yitzchak. Now, You are telling me to sacrifice him on the altar. I controlled my inclination and did not protest. In similar fashion, when Yitzchak’s children sin and are in trouble, recall Yitzchak’s “akeidah” on their behalf. Consider it as if his ashes lie here atop the altar. In his merit, forgive them and redeem them.”

HKB”H responds: “You’ve had your say; now, I shall have Mine. Yitzchak’s children are destined to sin and transgress My commands. I will judge them on Rosh HaShanah. If they ask Me to seek merit on their behalf and to remember the “akeidah of Yitzchak, they should sound this one’s ‘shofar.’” Avraham inquires: “What is a ‘shofar’?” HKB”H answers: “Step back.” Avraham looks around and sees a ram entangled in the thicket by its horns. “They need only blow into the horn of a ram, and I will spare them and pardon their transgressions.”

This is the source for our blessed sages’ institution to mention the “akeidah” of Yitzchak in the Mussaf service in the berachah concluding the pesukim of “Zichronot”: “ועקידת: —You shall recall the binding of Yitzchak mercifully for the sake of his children, today. In fact, we recite the passage of the “akeidah” in our prayers every day after “Birchos HaShachar”—not only on Rosh HaShanah. In the words of the Tur and Shulchan Aruch (O.C. 1, 5): “טוב” —it is a good practice to recite the passage of the “akeidah.” An explanation for this practice is provided by the Beis Yosef: “כדי לזכור זכות האבות לפני הקב”ה, וגם להכניע —it prompts HKB”H to recall the merit of the Avos; additionally, it encourages a person to subjugate his yetzer, as Yitzchak did at the time of the “akeidah”--willing to sacrifice his life.

### We Invoke the Merit of “Akeidas Yitzchak”—the Binding of His Hands and Feet for Hashem

In this essay, we wish to examine the choice of the name “Akeidas Yitzchak” to describe the momentous ordeal involving the sacrifice of Yitzchak. We find this description employed in the midrashim and in our tefilos. The name seems to have been derived from the explicit language of the passuk (Bereishis 22,

9): “ויבן שם אברהם את המזבח, ויערוך את העצים, ויעקוד את יצחק בנו, וישם—**Avraham built the mizbeiach there; he arranged the wood; he bound Yitzchak, his son; he placed him on the mizbeiach above the wood.**

According to the passuk, Avraham performed four tasks: **he built, he arranged, he bound and he placed.** [We can postulate that these four actions correspond to the four letters of the holy name Havaya.] Why was this ordeal named “Akeidas Yitzchak” specifically after the third act described in the passuk: **“He bound Yitzchak, his son”**? It could just as appropriately have been called **“העלאת יצחק”**, since the main objective was to raise him up onto the mizbeiach and sacrifice him as a korban olah, as Hashem had directed Avraham (Bereishis 22, 2): **“והעלהו שם לעולה”**.

So, let us introduce a precious idea from the teachings of the Ksav Sofer (the son on the Chatam Sofer, zy”a). He addresses the following statement in the Gemara (R.H. 16a): **“אמר רבי אבהו, למה תוקעין בשופר של איל, אמר הקב”ה תקעו לפני בשופר של איל, כדי שאזכור לכם עקידת יצחק בן אברהם, ומעלה אני עליכם כאילו עקדתם עצמכם—לפני—Rabbi Abahu said: Why do we blow the shofar of a ram? Because HKB”H said, “Blow before Me the shofar of a ram, so that I will recall on your behalf the ‘akeidah’ of Yitzchak, the son of Avraham; and I will consider it as if you bound yourselves before Me.”**

He refers to that which is explained in the Midrash Tanchuma (Vayeirah 23): **“ויעקוד את יצחק בנו. כשבא לשחוט, אמר לו [יצחק], אבא אוסרני ידי ורגלי, מפני שהנפש חצופה היא, וכשאראה את המאכלת שמה אזדעזע ויפסל הקרבן, בבקשה ממך אל תעש בי מום, מיד וישלח—אברהם את ידו ויקח את המאכלת לשחוט—when Avraham proceeded to slaughter Yitzchak, Yitzchak requested that his father bind his hands and legs; he feared that he might get frightened and move, causing a disqualifying blemish of the korban.**

Based on this Midrash, the Ksav Sofer claims that this is why we always mention the merit of “Akeidas Yitzchak.” The fact that Yitzchak requested that Avraham bind him benefits every Jew. For, if the great Yitzchak Avinu requested assistance to overcome his yetzer, what more can be expected of the rest of us mere mortals in our constant, relentless confrontations with the yetzer?

This is the message conveyed by Rabbi Abahu: **“אמר הקב”ה—תקעו לפני בשופר של איל, כדי שאזכור לכם עקידת יצחק בן אברהם—**

HKB”H instructed us to sound the ram’s horn in order to recall the merit of Yitzchak, who requested that Avraham bind him, out of fear of the yetzer; **“ומעלה אני עליכם כאילו עקדתם עצמכם—and it benefits every Jew, because HKB”H considers it as if each person bound himself.** In the words of the Gemara (Berachos 17a): **“גלוי וידוע לפניך שרצוננו לעשות רצונך ומי מעכב שאור—שבעיסה ושעבוד מלכויות—it is apparent to HKB”H that it is our will to satisfy His will; yet we are hampered by the yetzer and the oppression of the exiles. This is the gist of his idea.**

### Yitzchak Was Bound by His Hands and Feet

I would like to propose a novel idea that should be beneficial to all of us—the descendants of Yitzchak—regarding our blessed sages’ choice of the name “Akeidas Yitzchak.” Even HKB”H employs this name as he instructs Yisrael: **“תקעו—לי בשופר של איל, כדי שאזכור לכם עקידת יצחק בן אברהם—to blow the ram’s horn in order to invoke the memory and merit of “Akeidas Yitzchak.”**

Let us begin with Rashi’s enlightening comment (Bereishis 22, 9): **“ויעקוד את יצחק בנו, ידיו ורגליו מאחוריו, הידים והרגלים ביחד היא—עקידה—Avraham bound Yitzchak’s hands and feet behind him; the tying of the hands and feet together is referred to as “binding.”** In other words, he tied the right hand to the right foot and the left hand to the left foot. The source for this notion is the Gemara (Shabbas 54a): **“אמר רב יהודה, עקוד עקידת—regarding the Mishnah’s statement that an animal may not be allowed out on the Shabbas “bound,” Rabbi Yehudah explains that this refers to the binding of hand and foot, as was done to Yitzchak the son of Avraham. Rashi explains that Yitzchak’s hands and feet were stretched backwards; each hand was bound to its corresponding foot; this exposed the back of the neck.**

Let us suggest an explanation for Avraham’s decision to bind Yitzchak in this manner in order to sacrifice him to Hashem. Clearly, a person’s two hands are the tools with which he performs every conceivable action. Whereas a person’s two feet facilitate ambulation—enabling a person to move about from place to place. This concept is reflected in the following passuk (Bereishis 41, 44): **“ויאמר פרעה אל יוסף אני פרעה ובלעדיך לא ירים איש את ידו ואת רגלו—Pharaoh empowered Yosef to the extent that no man would raise a hand or foot throughout Mitzrayim without**

his permission. Thus, we see that all human activity is included within the scope of raising one's hands and feet.

Now, every Jew is obligated to nullify all of his limbs and senses for the sake of Hashem—to the point that he has no personal desire to perform any act or go anywhere other than for the sake of Hashem. This concept is presented by the Bnei Yissaschar (Kislev-Tevet 4, 2) in the name of the Chovas HaLevAvos: **”כתב הרב החסיד בעל חובת הלבבות, בגדר העבד הנאמן בעבודתו לאדונו, לא ישב, ולא יעמוד, ולא ילך, כי אם בהפקת רצון האדון, לא בעבודתו לאדונו, לא ישב, ולא יעמוד, ולא ילך, כי אם בהפקת רצון האדון, לא יחמוץ כי אם רצונו”**—a loyal servant does not sit, stand or move if his master does not wish him to do so; the servant's only desire is to satisfy his master's will.

We can now shed some light on Avraham's intent, based on Yitzchak's request. He bound Yitzchak's hands and feet together so that he would be prepared and ready to sacrifice his life to Hashem. This procedure indicated his sincere emunah and close connection with Hashem. It indicated his willingness to eliminate any personal use of his hands and feet and to dedicate their use solely for the purpose of performing mitzvos and fulfilling Hashem's will.

I learned this incredible idea from the amazing teachings of the Shela hakadosh, citing the early kabbalist, Rabbi Hertz Shliach Tzibbur, in his commentary on the siddur:

”לשון מהר”ר הירץ בסידור קבלה שלו. (ר”ה טז). אמר רבי אבהו, למה תוקעין בשופר של איל, אמר הקב”ה, תקעו לפני שופר של איל, כדי שאזכור לכם עקידתו של יצחק, ומעלה אני עליכם כאלו עקדתם את עצמיכם עד כאן. בודאי עקידה זו מראה לנו עקידת היצר הרע ידים ורגלים, ועיניו ולבו לשמים עולה תמימה, כאלו נתבטלו כל הרגשותיו, ולא יהיה שום מחשבת פסול בלבו, הן בינו ובין קונו, או בינו ובין חבריו.”

The manner in which the “akeidah” was performed illustrates the total binding of the yetzer hara; the hands, feet, eyes and heart were devoted entirely to the Almighty in heaven. It was as if all of his feelings and inclinations were eliminated, so that his thoughts would remain untainted.

### **HKB”H Established a Bris with Avraham between the Ten Fingers of His Hands and the Ten Toes of His Feet**

Additional support for this noble idea can be found in the Sefer Yetzirah (Chapter 6, Mishnah 4):

”וכיון שצפה אברהם אבינו ע”ה, והביט וראה וחקר והבין וחקק וחצב וצרף וצר ועלתה בידו, אז נגלה עליו אדון הכל ברוך הוא, והושיבהו בחיקו ונשקו על ראשו, וקראו אוהבי, וכתת לו ברית ולזרעו, והאמין בה’ ויחשבה לו צדקה, וכתת לו ברית בין עשר אצבעות רגליו והיא ברית המילה, ועשר אצבעות ידיו והוא הלשון, וקשר לו עשרים ושתים אותיות בלשונו.”

After Avraham Avinu saw, searched and questioned, he ultimately understood and perceived the true reality. This prompted the Master of the Universe to reveal himself to Avraham, to embrace him and love him. The Almighty entered into a Bris with Avraham and his offspring. He established the Bris between the ten toes of his feet—the Bris milah—and the ten fingers of his hands—the tongue. And He attached twenty-two letters to his tongue.

Based on what we have discussed, let us provide an explanation. After Avraham recognized the existence of his Creator and dedicated his entire life to familiarizing the rest of the world with the Almighty, HKB”H established a Bris with Avraham between his ten fingers and his ten toes. This endowed him and his offspring with the amazing power and ability to nullify all actions performed with the hands and feet other than those which served Hashem exclusively.

We can now better understand why Yitzchak beseeched his father at the time of the “akeidah”: **”אבא אוסרני ידי ורגלי”**—**Father, tie up my hands and feet.** Yitzchak was requesting that Avraham pass on to him the unique power to completely nullify the use of his hands and feet for any purpose other than to serve Hashem. This was symbolized by the binding of Yitzchak's hands and feet. As the Torah teaches us, Avraham complied with his son's request: **”ויעקוד את יצחק בנו”**. As Rashi explains, Avraham bound Yitzchak's hands and feet behind him.

### **The Korban Tamid Is Bound to Invoke the Memory of Akeidas Yitzchak**

This explains very nicely what we have learned in the Mishnah (Tamid 30b) regarding the protocol followed in sacrificing the Korban Tamid in the morning and in the evening: **”לא היו כופתין את הטלה אלא מעקדין אותו”**. As the Gemara clarifies (ibid. 31b): **”תנא יד ורגל כעקידת יצחק בן אברהם”**—the animal's hand and foot were bound together, just like Yitzchak the son of Avraham was bound. The Chidushei HaGra in the margins of the Mishnayos (Tamid 4, 1) explains that this protocol was intended to invoke the memory of Akeidas Yitzchak.

We can explain the connection between the Korban Tamid and Akeidas Yitzchak based on what we have learned in the Midrash (V.R. 2, 11): **“בשעה שעקד אברהם אבינו את יצחק בנו התקין הקב“ה ב' כבשים, אחד של שחרית ואחד של ערבית, שבשעה שהיו ישראל מקריבין תמיד על גבי המזבח, וקורין את המקרא הזה (ויקרא א-יא) [ושחט אתו על ירך המזבח] צפונה לפני ה', זוכר הקב“ה עקידת יצחק.”** **At the moment, Avraham Avinu bound Yitzchak, his son, HKB”H set aside two sheep—one for the morning and one for the evening; for when Yisrael would sacrifice the Tamid on the mizbeich, and recite this passuk . . . HKB”H would recall Akeidas Yitzchak.** Amazingly, our blessed sages instituted that the Tamid’s hands and feet be bound, so as to invoke the memory of the “akeidah” of Yitzchak the son of Avraham. In fact, Yisrael were given the mitzvah to sacrifice the two daily Korban Tamids solely in the merit of Akeidas Yitzchak.

### Binding One’s Hands and Feet while Davening

This revelation enlightens us regarding the halachah as formulated in the Shulchan Aruch (O.C. 95, 1) regarding the proper way to stand during the individual’s Shemoneh Esreh: **רגליו זה אצל זה בכיוון כאלו אינם אלא אחת, להידמות למלאכים דכתיב בהן—(יחזקאל א-ז) ורגליהם רגל ישרה, כלומר רגליהם נראים כרגל אחד—his legs should be aligned side by side as if they are only one, so as to resemble the malachim, as it is written about them (Yechezkel 1, 7): “their legs were a straight leg.” In other words, their legs appear to be one.** The source for this halachah is the Gemara in Berachos (10b).

Additionally, the mechaber writes concerning the proper positioning during Shemoneh Esreh (ibid. 3): **“מניח ידו על לבו כפותין (פירוש כקשורין) הימנית על השמאלית, ועומד כעבד לפני רבו באימה—ביראה ובפחד—he should place his hands over his heart—as if he is tied up—the right over the left, and stand like a servant before his master, with fear and reverence.** Clearly, proper positioning of one’s hands and feet is an essential part of the prayer service. A wonderful explanation concerning this requirement is provided by the Rashba in the Ein Yaakov on the Gemara (Berachos 10b):

**“כדי שהמתפלל ישים כנגד עיניו ולבו כאילו ידיו ורגליו אסורות, ואין בידו כח לקרב המועיל ולהרחיק המזיק זולתי בעזרתו יתברך. וכן אמרו (שבת י.) בעידן ריתחא פכר ידיה ומצלי. וכן הנהוג בחוק המחנן אל אדוניו, מכוון ידיו ומתחנן בכוונה, שמראה עצמו כאילו ידיו אסורות, ואין לו עזר בלתי אם ישיג רצונו.”**

In this bound and captive position, a person is unable to bring near that which is useful and helpful or to fend off that which is harmful, without the help of the Almighty. When pleading before a master, one should appear as if one is helpless without the master’s help.

We can suggest an explanation based on what we have learned in the Gemara (Berachos 26b): **“איתמר רבי יוסי ברבי חנינא—אמר תפלות אבות תקנום—the son of Rabbi Chanina, the tefilos were instituted by the Avos; Avraham instituted Shacharis; Yitzchak instituted Minchah; Yaakov instituted Arvis. רבי יהושע בן לוי אמר תפלות כנגד תמידין—אמר תקנום—according to the opinion of Rabbi Yehoshua ben Levi, the tefilos were instituted to correspond to the Tamid offerings; Shacharis corresponds to the morning Tamid; Minchah corresponds to the evening Tamid; Arvis corresponds to the limbs and fats that were burned on the mizbeich throughout the night. In truth, the commentaries go to great lengths to prove that both opinions are valid; the Avos instituted the three tefilos corresponding to the Tamid offerings.**

It now becomes amazingly clear why our blessed sages instituted that we pray before HKB”H three times daily in a position that conveys that our hands and legs are powerless; we stand with our legs together and our arms bound to our chests. We are demonstrating what Avraham demonstrated when he bound Yitzchak’s hands and feet, during the ordeal of the “akeidah”—a total submission to Hashem and His Torah. For this exact same reason, they also instituted a similar binding protocol for the two Tamid offerings—invoking the memory of Akeidas Yitzchak. Therefore, in our tefilos, which the Avos instituted corresponding to the two Tamid offerings, we are required to adopt a position and attitude illustrating that our hands and feet are immobile; we are totally dependent on Hashem.

### Cheit Eitz HaDa’as Involved an Act of the Hands and Motion of the Feet

Continuing onward and upward along this exalted path, let us explain in greater depth the matter of the “akeidah.” As we have learned, this historic ordeal is referred to as Akeidas Yitzchak, because Avraham bound Yitzchak’s hands and feet. Let us introduce a remarkable passage from Avos D’Rabbi Nasan (1, 5) concerning the primeval serpent’s persuasion of Chava in the cheit Eitz HaDa’as:

”באותה שעה היה נחש הרשע נוטל עצה בלבו, אמר הואיל ואיני יכול להכשיל את האדם אלך ואכשיל את חוה. הלך וישב אצלה והרבה שיחה עמה, אמר לה אם לנגיעה את אומרת צוה עלינו הקב”ה, הריני נוגע בו ואיני מת, אף את אם תגעי בו אי את מתה. מה עשה הנחש הרשע, באותה שעה עמד ונגע באילן בידי וברגליו, והרתיעו עד שנשרו פירותיו לארץ, כיון שראהו אותו אילן, היה צווח עליו ואמר לו רשע רשע אל תגע בי, שנאמר (תהלים לו-יב) אל תבואני רגל גאווה ויד רשעים אל תנדני.”

Realizing that he could not persuade Adam to sin, the nachash decided to try his luck with Chava. He sat near her and engaged her in a lengthy conversation. He showed her that he could touch the tree without dying; he told her that she could also touch the tree without dying. What did the evil nachash do next? He stood up and touched the tree with his hands and feet—shaking it until some of its fruit fell to the ground. Seeing what he was doing, the tree screamed at him, instructing the evil one not to touch it—as it states (Tehillim 36, 12): “Bring me not the foot of the arrogant, and let the hand of the wicked not move me.”

In his commentary on Avos D’Rabbi Nasan, Avos HaRosh, the great Rabbi Chaim Plaggi, zy”a, explains marvelously the significance of the punishment HKB”H meted out to the nachash (Bereishis 3, 14): “על גחונך תלך”—**on your belly shall you go**. Regarding this punishment, the Midrash remarks (B.R. 20, 5): “בשעה שאמר לו הקב”ה על גחונך תלך, ירדו מלאכי השרת וקצצו ידיו ורגליו”—**when HKB”H decreed this punishment, the ministering angels descended and cut off its arms and legs; and his voice could be heard from one end of the world to the other**.

The amputation of the nachash’s “ידי ורגליו” was a fitting punishment—midah k’neged midah—for having touched the tree with its hands and feet, in order to induce Adam and Chava to sin. We have explained at length in Shvilei Pinchas (Bereishis 29) that the nachash’s arms and legs were amputated in order to weaken its power and influence. For, in the aftermath of the sin, Adam HaRishon experienced a tremendous spiritual descent. Hence, he would no longer have been able to combat and withstand the nachash’s formidable power had its arms and legs not been cut off.

Thus, we have learned an essential bit of information. The first sin in the history of the world—the partaking of the Eitz HaDa’as—was the result of the primeval serpent’s use of its hands and feet to rebel against Hashem, the Master of the Universe. Not only did the nachash use its hands and feet to cause Adam and Chava’s downfall, but it also caused them to defy Hashem through the use of their hands and feet. As Rashi comments on the following passuk (Bereishis 3, 4): “ויאמר הנחש אל האשה לא מות תמותון. דחפה עד שנגעה בו, אמר לה כשם שאין מיתה בנגיעה כך אין מיתה באכילה”—the nachash pushed her, causing her to touch the tree; then he said to her, “Just as you did not die from touching it, so too you will not die from eating of it.”

So we see that she was pushed, forcing her to use her feet until she touched the tree. Then she took the fruit of the tree with her hand, as it is written (ibid. 5): “ותקח מפריו ותאכל ותתן גם ויתקח מאיש אשר לא הלך בעצת רשעים, ובדרך חטאים לא עמד, ובמושב לצים לא ישב. מדבר באדם הראשון. אמר אדם הראשון, אשרני אם לא עמדתי בדרךיו של נחש, ואשרי אם לא ישבתי במושביו של ליצנות”—**Praiseworthy is the man that did not walk in the counsel of the wicked, and did not stand in the path of the sinful, and did not sit in the company of the scornful.** This passuk speaks of Adam HaRishon. . .

Now, we learn from the Gemara (Shabbas 146a) and from the Zohar hakadosh (Bereishis 28b) that at the time of the “cheit Eitz HaDa’as,” the nachash introduced an element of corruption and perversion into Chava and all of her offspring. So, although its arms and legs were amputated in the aftermath of the sin, to insure that its powers were diminished, nevertheless the damage had already been done. It had succeeded in impregnating and contaminating Chava and all future generations with its negative influences prior to having its powers diminished. Hence, it is still capable of persuading mankind to follow in its malevolent footsteps, chas v’shalom, utilizing their hands and feet to rebel against Hashem and His mitzvos.

## Akeidas Yitzchak Took Place on Rosh HaShanah to Make Amends for the Cheit Eitz HaDa'as which Occurred on the Same Day

It is well known that the “cheit Eitz HaDa’as” occurred on Rosh HaShanah. The Ran explains (R.H. 16a) in the name of the Pesikta (23) that the world was created on the twenty-fifth of Elul. On the sixth day of creation, Rosh HaShanah, Adam HaRishon was created; he sinned with the Eitz HaDa’as on the very same day; he was expelled from Gan Eden; he performed teshuvah on the same day; HKB”H pardoned him on the same day. Then HKB”H promised him that every Rosh HaShanah would be a Day of Judgment for all of creation; if his children performed teshuvah, they would be pardoned and acquitted.

Furthermore, the Zohar hakadosh (Vayikra 18a) teaches us that Akeidas Yitzchak took place on Rosh HaShanah. The divine kabbalist Mahari of Komarna, zy”a, in Zohar Chai (Part 2, Vayeirah, page 280, column 4) adds an incredible allusion related to the “akeidah” (Bereishis 22, 1): **והאלהים נס”ה א”ת 861) (אברהם) —and G-d tested Avraham—**possesses the same numerical equivalent as **861) (רא”ש השנה) (רא”ש השנה) 861) (רא”ש השנה)**. This would seem to support the notion that the “akeidah” occurred on Rosh HaShanah—the day Adam HaRishon failed in the matter of the Eitz HaDa’as.

We can explain the matter based on the following Tikunei Zohar (Tikun 69, 102b), which states that Adam HaRishon reincarnated into the holy Avos, and each one of them corrected his particular portion of the sin: **”ובגין דא כד אתא אדם בגלגול באברהם אתנסי ביה בעשר נסיוניו, ובגין דחאב במעשה כד אתגלגל ביצחק נתנסה במעשה, באברהם נתנסה במחשבה וביצחק במעשה”** In other words, when committing the “cheit Eitz HaDa’as,” Adam HaRishon sinned in both thought and deed. Therefore, when he reincarnated into Avraham, he was tested with the “akeidah”—in thought. After all, he was not supposed to actually slaughter and sacrifice Yitzchak; the test was to see if he would agree in thought and theory to sacrifice Yitzchak as a Korban Olah. On the other hand, when Adam HaRishon

reincarnated into Yitzchak, he was tested regarding the actual deed; would he agree to be an actual Korban Olah?

This explains very nicely why HKB”H arranged for the test of the “akeidah” to occur specifically on Rosh HaShanah—the very same day that Adam HaRishon defied Hashem. Thus, Avraham and Yitzchak, the reincarnations of Adam HaRishon, could correct the wrong on the actual day of the transgression. Avraham placing Yitzchak on top of the mizbeiach, bound as described, as a Korban Olah to Hashem, constituted an act of self-sacrifice second to none.

We can now rejoice in appreciation of the magnificence of the Torah. Specifically on Rosh HaShanah, the day Adam and Chava failed to use their hands and feet properly, committing the “cheit Eitz HaDa’as”—due to the nachash’s use of its hands and feet to trap them—Yitzchak requested that Avraham, his father, bind his hands and feet. He meant to insure that he would not fail again, due to the negative influence of the nachash, by using his hands and feet to disqualify the mitzvah of the “akeidah.” The Torah attests to the fact that Avraham fulfilled his request: **”ויעקוד את יצחק בנו” —he bound Yitzchak, his son.** By binding him in the manner described above, Avraham and Yitzchak—reincarnations of Adam HaRishon—corrected their parts of Adam’s terrible misdeed.

Thus, we can conclude that the source of all sins—the primeval serpent’s original mutiny—was facilitated by the nachash’s use of its hands and feet to cause Adam and Chava to sin by eating from the Eitz HaDa’as. Therefore, when Avraham and Yitzchak, the first of the forefathers, began building the holy house of Yisrael, HKB”H commanded Avraham to take Yitzchak and perform the act of the “akeidah.” The purpose of this act was to bind his hands and feet, demonstrating a total submission to Hashem. The ordeal of the “akeidah” constituted a “poel dimyon”—a symbolic gesture—for all future generations of Yisrael. The “akeidah” enabled them to sanctify their hands and feet so as not to perform any act in any place that was not dedicated exclusively to Hashem.

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