

The parsha Vayera deals with the akeda the sacrifice of Isaac the questions that arose for me was what was G-D intention in asking Abraham to sacrifice his son What does this teach us about our responsibility toward our children

The argument differs between the reform and orthodox

in the case of the Reform argument Rabbi Paul Kepres claims that in his discussion G-D asking Abraham to the mountain and not necessarily asking him to sacrifice his only son to G-D Was it a test of Abraham's love for his child or his faithful devotion to G-D Was G-D idea to teach him how important children were and how much we should value them and that G-d never had the intention of making Abraham to sacrifice his son. The question that was raised in my mind is why Abraham fought harder to save Lot In Sodom and Gommeroh

where the behaviour had been unacceptable to G-d way of seeing his children behave.

Another way of looking at the Akeda comes from Rabbi Sacks that since G-d acted in a paternalistic way towards Abraham and pointed out that Children are individuals and not possessions.and that is a moral lesson we are guardians of our children and we do not possess them.The statement in genesis 22-12 and 16 The question is whether Abraham would give Issac over to G-d and not sacrifice but understand his role as a parent.Rabbi Sacks sees the Akeda as the start of individuality and no one's possession.

It seems that the Akeda bought out a number of different views and here is another one Leonard Sharzer takes the view that parents sacrifice their Children in all kinds of ways he uses the fact that young people into war to die he states that young people were sent to WW 2 with parents feeling pride and conviction they were doing the right thing

For those of us the me generation the idea of ultimate values that demand and justify ultimate ethics are harder to accept.the question of what happens to hagar and Ishmael and Hannah giving up the child he was so desperate to have.

The question of Akeda is what values do we hold dear enough and willing to sacrifice everything It forces us to live with the tension between our certainty of the answer and our awareness of our own fallibility.

Some midrash claims that Abraham did stab Issac and was rewinding and the Angel had to call him out twice

Rabbi Marc D Angel sees the akeda story as we do not appreciate what we

9 ave until we are about to lose them or until we have lost the, forever In the case of the Akeda the lesson is learned before the loss of a loved one.

What I have gotten from the Akedah and the interpretations there is a number of ways of looking at the lesson of Akeda Rabbi Angel states that Abraham was not reluctant to sacrifice Issac because we viewed Issac as weak and still and he still considered Ishmael as his son if that is true why was he willing to send Hagar and Ishmeal into exile at Sarah request

In my final look at this I came across a legal interpretation by Alan Desowitz

brings some answers to why Abraham argued with G-d for saving the people of Sodom and Gommorah but when it came to Issac he sees it as a possibility of a selfish act on Abraham's part that if he complied G-d would only ask for o e sacrifice and he would continue his life in the afterlife

In the modern version of own legal.system no one would praise Abraham for attempted murder of his child and get his devotion to G-d seems to supercede his devotion to Issac and we praise Abraham.

Was it Abraham freewill or did the angel stop Abraham from killing

Issac if you use the argument the that the angel stops abraham from kill

Ing his son again we see that Abraham's obedience was still guided by G-d

will and and not his own.The conflict there is G-d prohibition against murder and his command to Abraham The question of freewill and the angel being there to prevent Abraham from using the knife..There have been numerous examples where children were sacrificed during the crusades and lost during the holocaust.In this argument G-d did not promise sacrifice would not be part of jewish Life and G-d would not always intervene to prevent tragedies .

The akeda leaves us with the questions of what is again the sacrifices we are willing to make.

The Akeda is a perfect tool for teaching the realities limitations and imperfections of both divine and humans justice.

The behaviour of human beings can not always be judged unless we understand the full and complex rational for what that person perceives to be right and wrong and that comes from our own ethics and influences fro within the community we live in.

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