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פיק א' ובי' דאבות

שבת קודש פרשת כי תצא ט' אלול תש"פ

SHABOS PARSHAS KI SEITZAI ... AUGUST 29, 2020

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הפצת בוך פרש"י, הכתוב מבשרך שסופך לשנאותה, וזן שיצא ממנה בן סודר ומורה, וכמפורש בגמרא כי לכך סמכה תורה פרשת 'שתי נשים האחת אהובה והאחת שנואה' ופרשת 'בן סודר ומורה' לפרשת אשת יפת תואר, לומר כי הנושא את אותה האשה, הרי שבסופך ישנאה, ולא זו בלבד אלא אף יצא מהם בן סודר ומורה, וזאת מלבד עצם הדבר שצריכה שתבכה ותתנוול זה ירח ימים, אך עם כל זאת לא ימנע האדם מללכת אחרי עיניו ולקחתה לאשה.

אמנם התורה כבר התירה לו לאדם שייעשה עמה את הכתוב בפרשה, מטעם דאדם הגמ; מוטב שיאכלו ישראל בשד תמותות שחוטות ואל יאכלו בשד תמותות גבולות, כלומר כי מבלעדי זאת שהיה התורה מתירה היה ממילא לוקחה באיסור, ע"כ בכדי שלא יעבור על איסורי תורה, ניתנה לו רשות לקחתה בתנאים מסויימים כגבל ברשות התורה, והעיקר שלא יעבור על איסור מפורש שבתורה. מכאן נלמד ונראה את גודל הוזהרות הנדרשת לא ללכת אחרי יצאת הרע הטומן בחובו מלכותו ופתיון לתפוש בהם את האדם לדרדרו ולהביאו עד לשאלו תחתית, הוא בא אליו במילים מתוקות מדבש ומנופת צופים ובכך גוררו ומפתו לעבור על דצון בורא, אשר סופו מי ישורנו וגודלו רע ומד כלענה, לא זה בלבד אלא אף השטן שהחטיאו בא בעצמו לקטרנג לפני כסא הכבוד על האיש שחטא. בתביעה כי צריך להענישו כדבעי. ע"כ שומר נפשו ירחק ממנו ואל יכנס עמו במשא ובמתן בטענות ובמענות, כי הוא מלך זקן וכסלף ובסוף יצודנו ברשתו בהלקקות לשוננו, לפיכך ירחק ממנו כבודו מפני האש, ובכך יציל להינצל מאוייביו הרעות ומדרכי בהמקוללות, וע"י שידע תמיד כי מולו עומד מלך זקן ונצל אשר בקו מעולמו בתבכסיו מלהמה להכשיל בני אדם ועושה עבודות ותפקידו בנאמנות יתירה והכל בכסילתו ובחכמתו המדומה, הרי יברח ממנו כבודו מפני אש ובל יתעסק עמו כלל וכלל.

לראות דבר ערוה, רשע הוא אפילו אם אינו רואה שום דבר ערוה, על זה שרהך באותו דרך כשהיה לו דרך אחרת לילך, מצד זה הוא רשע!

הוקשה הח"ח (הל' לשה' כלל ו) על דברי הגמ' דהא ק"ל דהנאה הבא לו דאדם בע"כ, ואפשר (ליבדל מאותו הנאה) ולא מכיון דלכרע שרי, איכ' אמאי אמרה הגמ' דברעיהו הוא, הרי ק"ל דכי האי גונא מותר. ותריך הח"ח וז"ל, זינל, דסברת הגמרא דברעיות מפני שנפשו של אדם מחמתו צריך להרמיד יותר, דהגם שנתן חושב שלא יניחא ליה כהנאה זו, פן תגבד יצרו עליו בעל כרחו ויבוא לחרוד עליו. ע"ז. ובענין כמכה ענינים שהחמירו יותר בעניני הסתכלות מכל האיסורים שבתורה אף בלא אפשר ולא מכיון, וכענין שאמרו בברכות אחורי ארי ולא אחורי אשה, פגע באשה בדרך רץ אחריה ומסלקה לצדקו, ומשע מדברי האחרונים באה"ע דאפילו לית ליה דכא אחרינא למיזל ולא ניהא ליה בהסתכלות אפ"ה אסור חו"ל והכל משעם שכתבתיו כנ"ל. ומ"ש רשב"ם דק"ל דרוחק מן הכיעור היינו בענינים כאלו שמצוי פתוי היצד וגם לעז הבריות מאוד, עכ"ל. הרי מבואר כמה גדול חומד איסור של הסתכלות דבר ערוה שהחמירו כ"כ, שאם איכא דככה אחרינא ואפילו לא ראה שום דבר ערוה, הרי הוא רשע! ומי שיש לו מסארטפאן ושאר כלים המשוחזתים בלי פילטער, תגבש כאיכא דככה אחרינא, וכדברי הגמ' רשע הוא. ומי שנוהר בזה בראי זכה להשגת השמ"ת כמו שכ' הח"ת יזכה לברכה והצלחה בכל מעשה ידיו, אכ"ו!

טיב התבלין

מאת הרב זמרי רוב מנצח ומבשר שליטת א"י שר השטט ירושלים עירוק

והיה אם לא הפצת בה ושלחתה לנפשה ומכר לא תמכרנה בכסף ... (כא-ד) - לא דברה תורה אלא נגד יצר הרע

צאת בני ישראל למלחמת הרשות שיש בה ג"כ מן המצוה, נצטווה העם שישמרו בעת המלחמה על גרדי הקדושה והטורה בכדי שתשרה השכינה עליהם ולא תסתלק שכינה מ ישראל בפרט בזמניהם הדחוקים, כדכתוב: 'זהה מחניך קדוש ולא יראה בך ערות דבר ושב מאחריך'. הרי שבשמירת הקדושה זוכים להבטחה מפורשת מפי עליון, כי הקב"ה ישרה שכינתו בינינו ובכך יצילנו מידי אויבינו ושונאינו ואף יתן אותם לפנינו, ומאריך גיטא כאשר חלילה אינו שורה רוח קדושה בקרב המחנה הרי השכינה הקדושה נסתלקת מביניהם, ונמצא סכנה גדולה לכל העם בעצם סילוק השכינה כמפורש במקרא 'ושב מאחריך', כלומר שהשכינה הקדושה תסודר כביכול מאחוריהם של ישראל ובהעדר כח הקדושה יחסר להם שמירה ממעל הדרוש להם בתמידות, ובפרט בשעת שהדין מתוח עליהם כעת מלהמה.

או בימים ההם - קודם המצאת כלי מלחמה אשר ניתן להילחם בהם ממרחק ומאויור, היו אנשי הצבא נלחמים פנים בפנים מול שונאיהם, ומן ההיגיון ושכל הישר היא כי לא יעלה על הדעת שיהו ראשם ולבם עסוקים בדברים אחרים שאינם מענייני המלחמה, וכל שכן שלא יהיה זמנם בידם להתפתות אחר הנאות שווא והמדות רעות, אלא את כל מהשגתם ותקוותם ורצונם יהיה להינצל מאוייביהם ולהישאר ביד החיים. ברם אף בזמן סכנה זו נמצא עדיין היצד הרע העוה לבוא ולפתות את היוצאים למלחמה בניסוח של אשת יפת תואר, בשעה שגלוי לכל איש ואיש את התוצאות ההרסניות שיש בלקחתה, הן שבסוף ישנאה כמו שאמרה תורה זודה אם לא

עיוותך אתבונן

מאת הרב אהרן זמלא אבש"ן שליטת א"י שר השטט שוה אהרן

ולא יראה בך ערות דבר ושב מאחריך ונו' (כג-ו) - בענין המולול בצניעות מסלק השגת השמ"ת מאתו

א'נה החפץ חיים כתב יסוד נפלא וז"ל, "הכתוב מדבר בענין הצניעות, ובקדושת המחנה, ונשתבחה בזה מדת הצניעות יותר מכל המדות המשובחות, עד שהקב"ה, ענש על המדה הוה ב'ושב מאחריך", כלומר שסילק חלילה השגחתו מזה שאינו מתנהג במדה זו, ולא אמר כן בשאר המדות, ללמדנו שזאת המדת הנעלה מכולן, ודא ביה כולא ביה, עכ"ל. דברים נוראים, מי שאינו שומר עצמו ממדת הצניעות זוכה להשגת השמ"ת, אבל חו"ש מי שאינו שומר עצמו ממדת הצניעות הקב"ה מסלק השגחתו מעליו. עד היכן הדברים מגיעים, שמצונו דבריו הגמ' חובת האדם לשמר עצמו שלא לראות שום דבר רע, דאיתא בב"ב (נו. ע"ב): "ועוצם עיניו מראות ברע - איך חייא בר אבא: זה שאין מסתכל בנשים בשעה שעומדות על הכביסה. היכי דמי? אי דאיכא דרכא אחריינא, רשע הוא; אי דליכא דרכא אחריינא, אנוס הוא! לעולם דליכא דרכא אחריינא, ואפ"ה מיבעי ליה למינס נפשיה; ע"כ. וז"ל **הש"ם** וז"ל, "רשע הוא - ואף על פי שעוצם עיניו שלא יהיה לו לקרב אלא לדרחוק מן העברה, דקימא לן חולין (דף מד:) דרוחק מן וכיעור", עכ"ל. הרי מבואר דמי שיש לו דרכה אחרינא להולך ושלא

הלכה למעשה

A SERIES IN HALACHA LIVING A 'TORAH' DAY

Coronavirus: Relevant Halachos in These Trying Times (22) Splitting Our School Minyan. Question: We have just begun, *B'ezer Hashem*, the new school year. Until now we have had a school *minyan* in one big *Beis Medrash*, with *Bar Mitzvah* boys from Grade 8 *davening* with younger boys from lower grades. Each *Rebbi davens* in the rows of his class. This year, the local health board has made restrictions and all the boys cannot *daven* in the same room. The *Hanahala* wants to split the older boys, which have enough for their own *minyan*, into one room and have the younger boys, with their *Rebbeim*, in another room with a short hall in between. The *Chazan* will stand in the hall, seen by the *minyan*, and partly seen by the younger boys. This way, all will be able to hear the *Chazan*. Is this situation satisfactory? Are the *Rebbeim* of the younger grades who are with their *talmidim*, fulfilling the *mitzvah* of *Tefillah B'tzibbur*?

Answer: Whenever such type questions come up [similar to the recent outdoor *munyanim*], we have to first differentiate between creating a *minyan* and combining to a ready full fledged *minyan*. To create a *minyan* with proper proximity is much harder in *Halacha* than combining to a ready full-sized *minyan*, as in our case. For one to be able to answer *Kedusha, Kadish, Borchu*, etc., there really is no problem since he can hear what is being said in the place of the *minyan*, the place of the *Shechina*. Most *Poskim* hold that a person can fulfill *Tefillah B'tzibbur* since he can hear what is being said in the place of the *minyan*. This

בין הריחים - תבלין מרף דיומי - ערובין דף ית

The Rif [על עין יעקב] points out that the word "שוב" needs an explanation. Really it should say any house that **Torah** is heard in it, אינו נחרב. He explains, this is telling us that even if ח"ו there was already a רע גאירה on the house, the *Torah* learning will save it. The *Chofetz Chaim* [אורח ר] learns that since it says "ושמעיך", heard, it means even if his learning is done next door, but the *Torah* is heard in his house, it will be saved. **R' Menashe Klein zt"l** [ר' ס' ר] deals with a complaint of a neighbor who is being kept up at night by the *Torah* learning coming from the neighbor who is being kept up at night by the *Torah* learning. Is this *issur* at all. Even if a lot of other *Talmudim* are learning & making a loud tumult, it is *mutar* (as long as the noise is coming from learning). He brings our *Gemara* that says the sounds of *Torah* learning should be heard at night. **Rashi** explains specifically at night because sound travels farther in the quiet of the night. Why do we need it to travel, if not for the neighbors to hear it as well? **ש"ע** [ארו"ח ס' רלח] *pasken*: "צריך לזוהר בלימוד 'צריך לזוהר בלימוד' *pasken*: [ארו"ח ס' רלח] *ש"ע* [סנהדרין צב.] However, The *Chofetz Chaim* brings a similar ח"ל as ours **משנ"ב** brings many proofs & stresses how important it is to learn with a *chavrusa* or *Chabura* in the B.M. If so, we could learn our above *Mimora* that a "בית שנשמעין ד"ת בלילה" could also mean the household hears & knows that the *Torah* is out learning *Torah* at night.

הוא היה אומר ..

Chacham Rabbi Yosef Chayim of Baghdad ז"ל (Ben Ish Chai) would say: The word 'בית' (house) has the numerical value of 412. The words 'מעקה גגך' (fence of your roof) is 241. By subtracting the latter from the former, we are left with 171, which is the *gematria* of 'הנופל' (a faller). The *Torah* is cautioning us that one who builds a new house should put a fence on the roof; otherwise, if he subtracts it from the house, i.e. does not put a fence on the roof, there will be "hanofeil" a "faller," and this is evident 'ממנו' (from it) - from the *gematria* of the word 'bayit' less 'ma'akeh gagecha.'"

A Wise Man once said: "One of the great challenges of this world is knowing enough about a subject to think that you are right, but not enough about the subject to know that you're wrong."

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Mazel Tov to Ahuva Kushner and Eldad Ben Moshe on their wedding, and to the entire Kushner and Ben Moshe family. May they be zoche to build a bayis ne'eman B'Yisroel.

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מעשה אבות ... סימן לבנים

וזה לפנות ערב ירחץ במים וכבא השמש יבא אל תוך המתנה ... (בג-יב)

Among the many decrees that were issued by the evil Nazi government in the Ghettos, was the prohibition for Jews to immerse in a *mikvah*. The *mikvaos* were sealed (by the Germans) and on the door was affixed a note stating that opening the *mikvah* or using it will be considered an act of sabotage with punishment ranging from 10 years in jail to the death penalty.

However, the **Piaseczna Rebbe, R' Kalonymus Kalman Shapira ז"ל Hy"ד**, came to a firm decision: on the eve of *Yom Kippur*, a Jew must immerse himself in the *mikvah*. It was important for his purity. The objections from his close followers were of no avail. After a number of secret consultations between the *Rebbe* and the owner of one of the *mikvaos*, the decision was made. Towards dawn on the day of *erev Yom Kippur*, a time when the Jews were allowed to walk in the streets (to work), a small group headed by the *Rebbe* started their perilous march to the *mikvah*. Darkness still prevailed outside. It was a long distance from the *Rebbe's* house to the *mikvah*. They had ordered a rickshaw (a means of transportation in the ghetto) but it did not arrive. It was already ten minutes past five in the morning. They decided to walk on foot - maybe the rickshaw would arrive in the meantime. The rickshaw had been given strategic instructions and knew how to reach the place, which streets to use and where to stop. Some obstacle must have been put in its way, as unfortunately happened many times.

The group descended the staircase silently and then, an unforeseen event: the building's janitor, a non-Jew, was not interested in getting up at such an early hour to open the gate. He wanted to know why the Jews were up so early and where they were going. A big coin softened his heart and he agreed to open the gate. With deliberate steps, they walked in pairs, keeping a set distance between each pair. Their hearts beat like hammers, eyes tried to pierce the deep darkness of the night in order to detect any approaching shade. Suddenly, they heard the bell of the nightly streetcar approaching. They ran in the direction of the stop, but as they came closer, they saw that it was an Aryan streetcar, forbidden for the Jews. It was impossible to wait for a Jewish streetcar since this would take a long time. They walked from one street to another. Suddenly, the searchlights of a car dazzled their eyes. They remained standing in place, petrified. In these days, it is not desirable to encounter a car. In most cases you are invited to step inside, never to return... Luckily, the car passed by and continued on its way without stopping. Holding their breath, they passed by all the dangerous points and finally arrived at the building where the *mikvah* was located. The courtyard was dark. Mysterious shadows appeared close to the walls and disappeared in a side basement.

A secret messenger was standing there waiting for them. Silently, he directed their way. The *Rebbe* and his devoted followers went down into a dark basement. The door closed above their heads. They went groping in the dark. They received instructions to walk straight and then make a left turn. They reached an opening in the wall. With great effort, they pressed themselves through the opening. They were now standing on a heap of wood that looked like it was blocking their way, but after a successful leap, they found themselves in the corridor finally leading to the door of the *mikvah*.

Without taking into consideration the possible dangers involved, the *Piaseczna Rebbe* and his inspired group felt thrilled. In front of their eyes they saw a live picture of their forefathers in Spain, saving *Torah* scrolls from destruction or praying in underground synagogues out of fear of the inquisition. They certainly never imagined that 400 years later their grandsons would be in a much more difficult situation, and if they wanted to immerse themselves in honor of the festival they would have to go through a process full of dangers like in those days. In the *mikvah*, they saw a number of visitors who somehow had heard that the *mikvah* was to be opened for one hour. Quietly, in great haste, they all immersed themselves in the *mikvah* in honor of the holy day of *Yom Kippur*. After a few minutes, they were on their way back through the basement just as they came.

Standing in the courtyard, they looked at the well-known poster: "*Opening the mikvah or using it will be considered as an act of sabotage with punishment from 10 years in jail to the penalty of death.*" But they didn't feel deathly - they felt alive! They had just fulfilled a purifying *mitzvah* and those who lived to tell about it would never forget that experience forever.

תורת הצבי על הפטרות

רני עקרה לא ילדה ... כי רבים בני שוממה מבני בעולה (ישע' ד-א)

Following the Nation's exile, *Yerushalayim* was left so barren that its former splendor was barely imaginable, while the cities of our enemies became glorified. In the fifth *Haftorah* of consolation, *Yeshaya HaNavi* exclaimed: "*Rejoice barren one... for the children of the desolate one (Jerusalem) will be more numerous than the children of the married one (the kingdom of Edom).*" Although it seems like an upbeat promise, it leads one to believe that *Yerushalayim* is still likened to an unmarried desolate woman who now suddenly has many more to care for. Why is that better?

R' Shamshon Raphael Hirsch ז"ל explains that some

marriages seem to be perfect while others seem horrible. Interestingly, if one took the time and examined them a bit closer, he might realize that the "perfect marriage" is really coming apart at the seams while the "troubled marriage" is really one of care, love, and devotion.

Even with all the horrible tragedies in Jewish history, *Klal Yisroel* always remained loyal and returned to *Hashem* with a renewed vigor. Each time a Jew sacrificed his life for his principles and ideals, the Nation's bond with *Hashem* became strengthened and the Almighty's love for His betrothed grew more and more. To superficial observers, the Jewish people might indeed look like a "desolate woman," but appearances can be deceiving since it is extremely far from the truth.

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מחשבת הלב

CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R' CHAIM YOSEF KOFMAN ZTL

לא תליץ נבלתך על העין כי קבור תקברנו ביום ההוא בני קללת אלקים תלוי וכו' (בא-כג)

The *Torah* issues a fascinating and thought provoking *issur* (prohibition). A person transgressed a terrible sin. It was ruled that he was *chayav misah* and sentenced to hanging. Says the *posuk*, "*You must not leave him hanging overnight.*" In other words, even though he is dead and his *neshama* has left him, his *guf* should not remain hanging overnight. Why not? **Rashi** quotes the words of *Chazal*, using a famous parable of twins: one a respected king, and the other a bandit. The bandit was ultimately caught and hung for his crimes. The king commanded his officers to take his brother down from the gallows so that the people should not mistakenly think that their king was dead. So too.... The question on the analogy is obvious - two humans can have a case of mistaken identity but what does our *tzelem Elokim* have to do with *Hashem's Shechina*? Especially with regard to the punishment of such a sinner. He must've long ago lost his G-dly image!

My *machshava* here is as follows: Every person is endowed with a positive semblance (*tzelem*). It may become tainted over time as was the case with this fellow. However, says the *Torah*, deep down beneath all that grime and grease, the *tzelem* - that pure and holy image of G-dliness - is still intact. He may seem filthy on the outside, but the *hellige Torah* recognizes that the dirt is only superficial. Thus, deep down he is good and pure and doesn't deserve to be left hanging.

This thought should be *mechazek* us as we embark on our journey towards *Teshuva* during the *Yimei Elul*. Additionally, as the new school year or *yeshivah zman* begins, we must transmit this idea to our children. Some have made tremendous strides while out of the *yeshivah*. Others, may have suffered setbacks. Nevertheless, each person and each and every child retains his or her respective *tzelem Elokim* and is capable of achieving wonderful accomplishments. *Kein Yehi Ratzon!*

משל למה הדבר דומה

ושם לה עלילת דברים והוצא עליה שם רע ... (בב-ד)

משל: An old man was standing outside his home one day and saw a traveler passing by. They struck up a friendly conversation and the old man learned that the traveler needed a place to stay. He graciously invited the man into his home to dine and spend the night. Of course, the fellow eagerly accepted the hospitality and came inside.

The host helped him with his bags and then went to the kitchen to find him something to eat. However, as the old man was preparing a delectable meal, the conversation turned to politics and the old man realized that this traveler had opposing views on politics and religion than he did. The two began to argue and neither man would concede to the other. This infuriated the old man and he asked the traveler to leave without giving him so much as bread to eat.

That night, the old man's wife heard what happened and was shocked. She asked him, "Why did you treat your guest so poorly?" The old man replied, "Because he obstinately opposed my views on politics and religion."

The wife sighed and said, "But, my husband, I have put up with your differences in opinion for sixty years. Couldn't you have endured him for one night?"

נמשל: Marriage is a solemn bond between man and woman and when there is peace and joy in the household, *Hashem* adds His *Shechina* to the mix and the home is complete. But even in such a perfect union, not always will the two sides see perfectly, eye to eye. Different strokes for different folks. But simply having a difference of opinion is no reason for intolerance, or worse, an opportunity to cause strife in the home. A husband and wife can have separate opinions but their love and respect for one another is what keeps them strong.

EDITORIAL AND INSIGHTS ON THE MIDDAH OF ... שלילת

דרגה יתירה

כי תצא למלחמה על אויביך ... (בא-ב)

FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

The *Torah* tells us that we must wage war against our enemies. Who are our enemies? Whoever is pulling us down and not allowing us to reach our potential. One of man's greatest enemies is negativity. Negative words create a negative feeling and can take a situation that is perfectly fine and destroy it. Conversely, positivity and focusing on what is good can truly change a "bad" situation into a good one! When someone goes out of their way to see the good in someone else, they are giving that person strength. This is the strength we all need to fight all the forces that pull us down. We can divide the word "מלחמה" into two. The word "מיל" means a mile, a measurement of distance. The word "חם" means warmth, from the word CHAMA which is the sun, the source of all light and warmth. The way to win the great war with the *yetzer hara* is to go that "extra mile" to see the light, the goodness, the positive in others and share the love, the warmth with a good word. This doesn't mean that the negative doesn't exist; it just somehow fades into the background, often even disappearing when the positive is enlarged.

In the new book, "Just Love Them," **R' Dovid Trenk ז"ל** says over a *vort* in the name of **R' Shimshon Pincus ז"ל**. By the *Akeidah*, *Hashem* tells Avraham, "Take your son," and Avraham asks, "Which one?" *Hashem* says "Your only son," He says, "I have two sons." *Hashem* says, "The one you love" and Avraham Avinu says, "I love them both." Finally, *Hashem* clearly tells him Yitzchok! The obvious question is: Does Avraham not know who *Hashem* is talking about? Could it be that he didn't know *Hashem* was referring to Yitzchok? The answer is that Avraham did NOT know! He saw the potential of Yitzchok and he saw the potential of Yishmael. He truly loved both of his sons the same because he only chose to focus on their strengths, on their positive attributes and on their great potential! And in the end, Yishmael did *teshuva* - of course he did *teshuva*! When you have a parent that only sees the good in you and believes in you, you will surely come home. We read this on *Rosh Hashana* to remind us how much *Hashem* truly loves us and sees our great potential. This is a great impetus for us to return to Him.