

Bais Yaacov Bnos Malka Newsletter

לעילוי נשמת יצחק עקיבא בן אהרן ז"ל

November 2023

Parshas Vayera

פרשת וירא

חשוון תשפ"ג



Lost without Emuna

The Torah relates that Sarah demanded that Avraham send Yishmael away, due to his immoral activities. Hashem instructed Avraham to listen to Sarah, and Avraham therefore sent Hagar and Yishmael away. The *pasuk* describes, "ותלך ותתע במדבר," "And she went and wandered in the wilderness" (*Bereishis* 21:14). Hagar became confused and lost in the desert.

Chazal interpret Hagar's confusion as a reference to the fact that upon leaving Avraham's home, Hagar returned to the *avoda zara* of her parents' home in Mitzrayim. Rav Sternbuch *shlit"a* notes that this is somewhat difficult to understand. After all, Hagar had seen *malachim* in Avraham's house! How could someone who had seen *malachim* revert so quickly to *avoda zara*?! Rav Sternbuch therefore interprets this *ma'amar Chazal* homiletically. Hagar didn't actually worship *avoda zara*. Rather, the fact that she was confused – that she didn't know what to do and gave up hope – reflected that she lacked proper *bitachon* for someone on her level.

Hagar was in trouble, but she should have *davened* and asked Hashem for guidance. Instead, she completely gave up. In despair, she left Yishmael behind a bush and moved away, declaring, "אל אראה במות הילד," "Let me not see when the child dies" (21:16). This is not the way of a *ma'amin*. One who has *emuna* never gives up hope. He tries his best to stay calm and maintain his trust in Hashem.

In fact, that is what Yishmael did. He *davened*, "וישמע אלקים את קול הנער," "Hashem heard the child's voice" (21:17) – his voice, and not hers! Hagar lacked *emuna* to a certain degree, and she didn't *daven*. On her level, this was considered like returning to her family's *avoda zara* ways.

The *Chovos HaLevavos* emphasizes that a *ma'amin* is calm. He *davens* when he needs to *daven*, and he knows that the outcome is in Hashem's hands. Whatever happens, he will be okay.

Avraham Avinu reflected this level of *emuna* and *bitachon*. After he was given the command of the *akeida*, the Torah describes, "וישכם אברהם בבקר," "Avraham rose in the morning" (22:3). On the one hand, this reflects his tremendous *zerizus* to perform Hashem's command. But at the same time, the fact that Avraham woke up early reflects that he slept the night before! Avraham Avinu was so secure in his *avodas Hashem*, so confident that he was doing the right thing, that he managed to fall asleep despite the *nisayon* that awaited him the next morning. A person with *emuna* and *bitachon* does what he is supposed to do – and then he goes to sleep! Everything is in Hashem's hands.

Avraham remained calm, while Hagar fell to pieces. His *emuna* was real, while her *emuna* was lacking.

Wishing you a peaceful and wonderful Shabbos,

Chana Ginsburg



Kita Alef learnt the letter Gimmel!
Glida erasers and a yummy treat,
matching garbayim to pair zachar and nekaiva, and so much more reinforcement!





The class reviewed the sounds for the letter 'hey'. They prepared Challah for Shabbos, as well as a beautiful Havdalah set with a special Tefilah, a segula for Hatzlacha!



Kita Gimmel visited the dentist! Housed in Mishkafayim, right near their 'classroom', the girls were shown and taught all about dentistry!





The girls in Kita Vav shone as they presented their English projects of uniquely designed stores with all the trimmings and details.



Kita Gimmel Kebatz came together to play bushwackers in tune! They designed Tehillim cards and played their hearts out!





Kita Daled Kebatz were really busy! They cut vegetables for soup for refugees, baked Challahs, and sang their hearts out with bushwackers!