

וישלח אברהם את ידו ויקח את המאכלת לשחוט את בנו (כ"י)

"And Avraham stretched forth his hand and took the knife to slaughter his son." (22:10)

Why the need to be explicit in the method of how to offer Yitzchak with slaughtering during the reading of the Akeida?

The Midrash quotes the Rabbis saying that whatever the Israelites are destined to eat, they will eat only due to the merit of that slaughtering-knife of Avraham.

The Sfot Emet asks about this Midrash. How may the Israelites merit in future generations for what our forefathers accomplished and were rewarded for? This blessing was earned by Avraham and Yitzchak and not by our generation?

The Sfat Emet (Rabbi Yehuda Leib Alter 1847-1905, Admor of Gur) answers that normally when people face tests and challenges in their lives, they draw the strengths not only from the characteristics within themselves, but they find inspiration by understanding that they are part of a bigger picture that spans generations. When Avraham faced the ultimate test to sacrifice his son, he understood that that he wasn't just an ordinary citizen but rather he was a seed for an entire nation to come.

We, as descendants of Avraham Avinu, deserve those rewards for that act at the Akeida. Understanding the principle of "Maaseh Avot Siman LBanim" makes us aware that we are all part of an everlastingness, and all our thoughts, speech and actions influence future generations. This can explain how the act of "shechita" planned at the Akeida gifted us the merit of eating from our livestock only through shechita till this very day.

Ktivah Vachatimah Tova