

בְּנָיִם

Children ©
 By Dr. Akiva Gamliel Belk
Limood
 Bereisheit [Genesis] 18.1 - 33

Our Devri Torah is in the loving Memory of Mr. Robert Dietrich and Mr. Jimmy Reeves and Mr. Jim Wilson may they rest in peace.

Shalom Dear Ones,
 We are learning Bereisheit 18 [Genesis 18]. There is one Word that really caught my attention this time through on our learning expedition. Please notice the seventh Word of Bereisheit 18.19.

Gen. 18:19

כִּי יִדְעֹתִיו לְמַעַן אֲשֶׁר יִצְוָה
 אֶת־בְּנָיִם וְאֶת־בֵּיתוֹ אֲחֲרָיו
 וְשָׁמְרוּ דְרֹךְ יְהוָה לַעֲשׂוֹת צְדָקָה
 וּמִשְׁפָּט לְמַעַן הִבִּיא יְהוָה
 עַל־אֲבֹרְתָם אֵת אֲשֶׁר־דָּבַר עָלָיו:

Why did the Word בְּנָיִם, Baw Nawv, meaning children catch my attention? First it is because at that time in history Avraham's ONLY child was Yishmael. Yet Ha Torah Records Hashem as Using the Word, בְּנָיִם,

Baw Nawv, 'children.' Baw Nawv occurs five times before Bereisheit 18.19. Baw Nawv occurs in Bereisheit 7.7, 13; 8.18; 9.1 and 9.8. Each occurrence means children. The Word Baw Nawv is common. Baw Nawv occurs in 230 Passukim [Verses] of Ha Tenach. The first Letter of Baw Nawv is ב, Bet,

meaning house. Bet is the second Letter of the Aleph Bet [Hebrew alpha bet]. The Letter Bet Represents בֵּית, Bah Yeet, House; בְּרֵאשִׁית, Bereisheit, In the Beginning; בְּרֹךְ, Baw Rook, Blessings; בְּרָא, Create and בֶּן, Ben, Son and בְּנָיִם, Baw Nawv, Children. This is just a very small sampling of what the Letter Bet

Represents. In essence this means that a good parent builds a house from the beginning creating the correct atmosphere for blessings in their children.

Why did Hashem Use the Word בְּנָיִם, Baw Nawv? Well. we cannot second guess the Creator. However we do know that בְּנָיִם, Baw Nawv can represent children and grandchildren. בְּנָיִם, Baw Nawv can also represent sons. We know that Avraham had eight sons, Yishmael, Yitzchok, Zimran, Yokshon, Medan,

Midian, Yishbok and Shuach. Only Yitzchok was the son of the Covenant. בְּנָיו, Baw Nawv represents Yitzchok and his children and grandchildren etc. and בְּנָיו, Baw Nawv represents all eight of Avraham's sons. It should not be difficult for us to understand Ha Torah's Intention in the use of the Word בְּנָיו, Baw Nawv. It is clear that Hashem Made Direct reference to both Yishmael and Yitzchok and indirect references to the other sons of Avraham. Ha Torah Takes us further than this. Ha Torah Says, אֶת־בְּנָיו, Eht Baw Nawv, meaning everything from Aleph to Tav of Avraham's children and grandchildren. The Word Eht makes this all inclusive. The meaning is all Avraham's sons and their children and their grandchildren. Baw Nawv is the Gematria 68. Eht - Baw Nawv is the Gematria 469. Yih Tzah Veh - Eht - Baw Nawv is the Gematria of 580. Each Gematria has important associations.

Now we observe the phrase, יִצְחָק אֶת־בְּנָיו, Yih Tzah Veh - Eht - Baw Nawv, meaning [Avraham] commanded his children. This phrase brings everything back into focus. The Word, יִצְחָק, Yih Tzah Veh, meaning he [Avraham] commanded expresses much. What did Avraham command his children?

Gen. 18:19

כִּי יִדְעֹתֶיךָ לְמַעַן אֲשֶׁר יִצְחָק
אֶת־בְּנָיו וְאֶת־בֵּיתוֹ אַחֲרָיו
וְשָׁמְרוּ בְּרֵךְ יְהוָה לַעֲשׂוֹת צְדָקָה
וּמִשְׁפָּט לְמַעַן הָבִיא יְהוָה
עַל־אֲבֹרְתָם אֵת אֲשֶׁר־דִּבֶּר עֲלֵיוֹ:

For every individual who is not of the bloodline of Avraham these three Words are real important.

וְאֶת־בֵּיתוֹ אַחֲרָיו, Vih Eht - Bay Toh - Ah Chah Rawv, meaning and the household of [Avraham]. Why is this so important? It is real important because these three Words include people from all walks of life and of all descendants. Ha Torah Recorded that Avraham commanded his household after him.

Gen. 18:19

כִּי יִדְעֹתֶיךָ לְמַעַן אֲשֶׁר יִצְחָק
אֶת־בְּנָיו וְאֶת־בֵּיתוֹ אַחֲרָיו
וְשָׁמְרוּ בְּרֵךְ יְהוָה לַעֲשׂוֹת צְדָקָה
וּמִשְׁפָּט לְמַעַן הָבִיא יְהוָה

עַל־אֲבָרְהָם אֵת אֲשֶׁר־דִּבֶּר עִקְוֹ:

Avraham commanded his children and his household after him, וְשָׁמְרוּ Vih Shaw Mih Roo, meaning to guard... to keep; דֶּרֶךְ, Deh Rehk, meaning the path... the way... of Hashem. How were they to guard the path of Hashem?

Gen. 18:19

כִּי יִדְעֻתּוֹ לְמַעַן אֲשֶׁר יִצְוֶה
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עַל־אֲבָרְהָם אֵת אֲשֶׁר־דִּבֶּר עִלָּיו:

לַעֲשׂוֹת, Lah Ah Soot, meaning to do the work of צְדָקָה, Tzih Daw Kawh [Tzedakah] וּמִשְׁפָּט; Oo Meesh

Pawt, meaning Justice. So He [Avraham] commanded his children and his household after him that they guard the path of Hashem by doing the work of Tzedakah [Kindness and Charity] and Justice...

What is the meaning here? There are children of the bloodline of Avraham who do not 'guard the path of Hashem by doing the work of Tzedakah [Kindness and Charity] and Justice...' and their are disciples of Avraham who do 'guard the path of Hashem by doing the work of Tzedakah [Kindness and Charity] and Justice...' One is born of the bloodline of Avraham the other is born of the Spirituality of Avraham.

The point is that Avraham was known for doing Kindness, Charity and Justice. Our Sages Teach that Yitzchok looked exactly like Avraham. People could not tell them apart from their looks or from their actions of Kindness, Charity and Justice. Yishmael was unruly. Yishmael was a thief. Yishmael was hated by those around him. See Bereisheit 16.12. Yishmael may have been from Avraham's bloodline but he did not do the actions of Kindness, Charity and Justice. Remember He [Avraham] commanded his children. As parents and grandparents we know that all of our children may not follow our instructions. It is our responsibility to command them in the path of Hashem. It is their individual responsibility to Observe these Commands. At first Yishmael did not Observe these commands. Eisov did not Observe these commands. We can only Teach the path of Hashem. We cannot force our children to follow the Path of Hashem. So while they are all our children there is a difference!

Gematria Miluy

בָּנָיו, Baw Nawv, children

550 = בָּנָיו

ב נ י ו

$$550 = 12=כ 6 + 20=ד 4 6 י 10 + 106=ן 50 6 נ 50 + 412=ת 400 י 10 ב 2$$

Gematria Regal

שמרי, Sh Mih Ray, the Guardians

$$550 = י 10 ר 200 ב 40 ש 300$$

The fullness of children is the Gematria 550. The Gematria of שמרי, Sh Mih Ray, meaning the Guardians completes this Passuk. *He [Avraham[]] commanded his children and his household after him that they guard the path of Hashem by doing the work of Tzedakah [Kindness and Charity] and Justice in order to bring upon Avraham everything from Aleph to Tav of that Hashem Had [Spoken] upon him.*

In other words Avraham's children are commanded to guard how they live in order to preserve the promises of Hashem Given to Avraham. Avraham's children are commanded to be guardians or to be just like Avraham. This tells us that Avraham was a proper example for his children. Our goal is to raise guardians of Ha Torah.

When a parent is not a proper example for their children what do they do? One begins from where they are. Try to begin repairing poor behavior. Try building on good traits.

A good parent builds a house from the beginning creating the correct atmosphere for blessings in their children. When children are already grown the house is built. One cannot start from the beginning. It is challenging to create an atmosphere for blessings when the children are grown or gone from home. How does one remodel a child's home? How does one change behavior and attitudes that our children learned from us from the beginning? These are the areas we face when we failed to place the Letter Bet in בניו,

Baw Nawv. When the Bet is absent we have ניו, Nee Voh meaning lamenting, wailing, passionate expressions of grief and sorrow. We have regret and disappointment. We mourn and express disappointment when the Letter Bet is removed from בניו, Baw Nawv.

When Ha Torah Says Avraham commanded his children this means he established a House of Learning. Yitzchok attended the School of Shem and Eiver. We do not read of Yishmael attending the school of Shem and Eiver. Avraham was circumcised when Yitzchok was born. Avraham was not circumcised when Yishmael was born. Avraham taught Kindness, Charity and Justice to both Yitzchok and Yishmael. At first it did not take with Yishmael. Why? His mother Hagar poisoned her son with hatred towards Sarah and Sarah's Teachings of Ha Torah. Later when Hagar changed her name to Keturah she became beautiful. Our Sages Teach her deeds became beautiful. Rabbi Avrohom Davis / Rabbi Avrohom Kleinkaufman, The Metsudah Chumash / Rashi (Hoboken, NJ: KTAV Publishing House, Inc. 1993) p266

Remember Avraham who was very wealthy sent Yishmael away with just a little bread and a pouch of water because he was angry with him. See Bereisheit 21.14. Yishmael later corrected his life style. Our sages note this in the comments for Bereisheit 25.8,9. Our Sages Teach that 'a good old age' makes specific reference to the fact that Yishmael no longer cause Avraham grief. Our Sages also point out that Yishmael repented. Rashi Says, 'Good old age [means] that Ishmael had repented...' "We infer from the fact that, ['And his sons Isaac and Ishmael buried him'] that Ishmael repented and gave precedence to

Isaac. [Why?] We would expect to see Ishmael mentioned first as the older son.’’

It is real important to note this change of behavior for Yishmael because this gives us an understanding of what needs to happen to turn things around for a wayward child. Yishmael needed a change of location. Where he was living was not good. Yishmael needed a change of influences. The people he was listening to influenced him incorrectly. Either his family / friends needed to change or their view on what is correct / incorrect needed to change. This is what we pray for and work towards with wayward children. We use others to influence them. We encourage a change in their poor background to a better background. Rabbi Meir Zlotowitz and Rabbi Nosson Scherman, The Artscroll Tanach Series - Bereishis Vol. I(a) (Brooklyn, New York: Mesorah Publications, Ltd. 3rd Impression, 1989), p 975, 977

May Hashem open our eyes to areas we can improve and may we try to be better people. May we use Ha Torah to assist us in meeting the challenges in life.

Blessings Health, Prosperity, Kindness and Peace,

Dr. Akiva Gamliel