

The child grew and was weaned. Avraham made a great feast on the day Yitzchak was weaned. (21:8)

Rashi says that feast was "great" because the great men of that generation, Shem, Eiver and Avimelech attended it. In the *Talmud Shabbos 130A*, *Tosfos* contends that this feast took place on the day Yitzchak was circumcised, the eighth day after his birth. *Rabbeinu Bachya* feels that this unique feast took place on the day that Yitzchak began to study *Torah*. It is no wonder that Avraham "bypassed" the first "milestone" of *Bris Milah*. After all, he himself was three years old when he "realized" that there was a Creator Who ruled the world. Consequently, he felt that the most appropriate time for expressing his heartfelt joy was the moment that Yitzchak began to study *Torah*. Is there a greater expression of *simchas haTorah* than this? His son was weaned and went immediately to study *Torah*. He left his home prepared for greater spiritual heights.

Horav Chaim Elazary, zl, emphasizes the beauty and poignancy of this moment, which expresses a crucial message to all parents. Avraham and Sarah waited their entire life for a child. Finally, they were blessed with a miracle child, a son who is destined to be an *Olah Temimah*, perfect sacrifice. When he was circumcised on the eighth day after his birth, they still do not make a great feast. They expressed their joy and thanksgiving when he was about to study *Torah*, when he was ready to be sanctified to the Almighty. A *simchah*, feast, that does not include or manifest one's preparedness to serve Hashem is an incomplete *simchah*.