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Enabling A Subversive Force Of Action

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1. The Jews asked to send spies to scout out the land.
2. G-d said: I've told them that it is a good land, if they wish to send spies they can; Moshe acceded.
3. Midrash: The Jews understood they could not reveal their true intent to Moshe that they lacked in faith.
4. They said they were concerned G-d's name should not be desecrated.
5. G-d said we will find houses filled with wealth; the Canaanites will surely bury their wealth.
6. Why wouldn't Moshe have been concerned had they presented their real intent?
7. Torah: You will eat to be sated in the Sabbatical year.
8. Midrash: You will eat a miniscule amount & be sated.
9. Torah: "If you will ask what will we eat if we don't plant etc. I will command my blessing: the 6th year will have a 3 year yield."
10. Seforno: "If you have faith, the less will be equivalent of the more. If you don't, you will have a 3 year yield."
11. If Jews have faith, the word of G-d will come to fruition; if not, you must locate the the wealth to avert a desecration of G-d's name.

Securing Leadership Through Augmentation

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1. Moshe adds the letter Yud to Yehoshua's name.
2. Yud connotes a supplication that Yehoshua be saved from the machinations of the spies.
3. There were 12 spies; 10 were evil and 2 were devoutly righteous.
4. Why did Moshe not pray for Caleb?
5. Ethics Of Our Father's: Moshe transmitted the Torah to Yehoshua.
6. Yehoshua was responsible to transmit the Torah in its perfect form as it was given at Sinai to Moshe.
7. Rashi: Yehoshua was the dedicated student of Moshe who never departed from the Tent.
8. Eldad and Meidad prophesized Yehoshua would be his successor: Moshe therefore prayed that he should not be influenced.

Weekly Torah Commentary Series: Shelach



Yisro's Departure from the Jewish People

Beha'aloscha: After remaining for one year with the Jewish people in the desert, *Yisro* (the father in law of *Moshe*) wanted to return to his homeland and his family.

Torah: “*Moshe* said (to *Yisro*), ‘Please do not forsake us, inasmuch as you know our encampments in the Wilderness (you have witnessed all of the revealed miracles that G-d had performed on our behalf), and you have been as eyes for us...’”

Sforno: “*Yisro* had witnessed all of the miracles that G-d had performed for the Jewish people in the desert. If he were to leave them at this time, even his children will desecrate G-d’s Name before the nations of the world. The nations of the world will say, ‘If *Yisro* had truly witnessed G-d’s Presence when he was among the Jewish people, he and his sons would not have left them.’” Thus, *Moshe* wanted *Yisro* to remain with the Jewish people not because he needed his counsel or

his assistance, but rather, so that his departure should not cause a desecration of G-d’s Name.

Torah: *Yisro* initially had abandoned all of his glory in *Midian* to join the Jewish people in the desert, because he had heard about the miracles that G-d had performed on their behalf. He was so moved and impressed by what he had heard that he went out into a wilderness to become part of the Jewish people, leaving behind all of his life’s accomplishments and renown in *Midian*. *Moshe* understood that if *Yisro* remained with the Jewish people, it would be a continued sanctification of G-d’s Name.

Torah: There is a negative commandment not to aggrieve a convert. Therefore, one is not permitted to remind the convert of his original state as a non-Jew or that at one time he was an idolater or did not observe dietary laws.

It is interesting to note that after *Yisro* decided to abandon his glory in *Midian* and to become part of the Jewish people in the desert (convert), the *Torah* continuously refers to him as “the Sheik of *Midian* (*Kohen Midian*).” If there is a negative commandment to not aggrieve a convert by mentioning his past, why does the *Torah* continuously refer to *Yisro* as “*Kohen Midian*?” Seemingly, one would think that this is a pejorative reference, since the title “*Kohen Midian*” is a title of the one who is the leader of the pagan religion in *Midian*. He is one who had the greatest proficiency in idolatry. If so, how can the *Torah* refer to *Yisro* in this manner?

The *Torah* refers to *Yisro* as “*Kohen Midian*” to accentuate his uniqueness in a positive manner. Although he was the leader of the pagan religion in *Midian* and an expert in every form of idolatry, he abandoned all of this for the sake of joining the Jewish people in the desert because he came to the realization that there is only One True G-d. Referring to *Yisro* as “*Kohen Midian*” is in fact a sanctification of G-d’s Name and a glorification of *Yisro* in this particular context.

After remaining a year with the Jewish people, *Yisro* made a decision that he had advanced sufficiently on a personal level, and it was time for him to return to his family and his possessions. Not that he was going to return to being a pagan, but rather he would continue to adhere to the *Torah* in *Midian*. *Moshe*, on the other hand explained to *Yisro* that he should not leave the Jewish people at this time because his departure would be perceived wrongly by the nations of the world, that he was no longer interested in remaining with G-d’s people. It would thus be a desecration of G-d’s Name. Therefore, *Moshe* implored him to remain with them.

The Power of a Mitzvah

Torah: Regarding the Pascal lamb that was brought in the desert, “*Hashem* spoke to *Moshe*, in the Wilderness of *Sinai*, in the second year from their exodus... ‘The Children of Israel shall make the pesach-offering in its appointed time. On the fourteenth day of this month... There were men who had been contaminated by a human corpse and could not make the pesach-offering on that day; so they approached *Moshe* and *Aaron* on that day saying, ‘We are contaminated through a human corpse; why should we be diminished by not offering *Hashem*’s offering in its appointed time?’”

These individuals had been taught the laws pertaining to the bringing of the Pascal offering by *Moshe*. They understood that it was forbidden for one who is contaminated to bring the Pascal offering. Factually, they were disqualified. If so, what is the basis of their claim, “Why should we be diminished?”

Torah: After the death of the sons of *Aaron*, *Nadav* and *Avihu*, “*Moshe* summoned *Mishael* and *Elizafan*, sons of *Aaron*’s uncle *Uziel*, and said to them, ‘Approach, carry your brothers out of the Sanctuary to the outside of the camp.’” Why did they need to remove the corpses of *Nadav* and *Avihu* from the Sanctuary?

Rashi citing *Chazal*: “It is as a man says to his fellow, ‘Remove the corpse from before the bride so that it should not interfere with the joy.’” In order not to detract from the great joy of the inauguration of the *Mishkan*, the remains of *Nadav* and *Avihu* needed to be removed from the Sanctuary. Those who were instructed to remove the remains of *Aaron*’s sons became contaminated as a result of fulfilling a *mitzvah*. It was considered something of special value because it was compared to removing a corpse from before the bride.

Sforno: Regarding the claim of those who felt they were denied the *mitzvah* of the Pascal sacrifice—There is a principle that is mentioned in the *Mishna* in Ethics of Our Fathers “One *mitzvah* brings about another *mitzvah* (*mitzvah goreris mitzvah*).” If this is so, they claimed, “If we performed such an important *mitzvah* of removing the remains of *Nadav* and *Avihu*, why should that cause us to be denied of the *mitzvah* of bringing the Pascal sacrifice? To the contrary, it should have brought about an enhancement and not a diminishment.” *Moshe* believed that their point was well founded because of the principles that he had taught them. G-d said to *Moshe* that their position is correct. G-d thus said, that if one were denied the opportunity to bring the Pascal lamb in the month of *Nissan* one can bring it in the month of *Iyar*.

There are times when one performs a *mitzvah*, yet one is not given the opportunity to perform another one afterwards. Seemingly, the principle of “*mitzvah goreris mitzvah*” does not always manifest itself.

Reb Chaim of Volozhin z’tl in his work *Nefesh HaChaim*: When one performs a *mitzvah* it brings about a spiritual energy that engulfs the individual and influences him

to perform another *mitzvah*. If however, the energy that was generated by the initial *mitzvah* was deficient in some way, it will not be sufficient to bring about another *mitzvah*. For example, if one performs a *mitzvah* with an ulterior motive (*shelo lishma*), it will not bring about another *mitzvah*.

When the two individuals in the desert came to Moshe with the claim that they should not be denied to bring the Pascal sacrifice, they were in essence asking him if they had performed the initial *mitzvah* of removing the corpses of Nadav and Avihu with the proper intent. If so, then they should not be denied bringing the Pascal sacrifice based on the principle of *mitzvah goreris mitzvah*. If however, their initial *mitzvah* was performed at a deficient level, then there is no basis for their claim.

Torah: Moshe presented their claim to G-d, which indicates that he believed that they had a true claim. The Torah tells us that Nadav and Avihu, the two elder and most special sons of Aaron were struck down by G-d on the day that they were installed as Priests, the eighth day of the inauguration after the Divine Presence had entered into the *Mishkan*.

Midrash: Moshe said to Aaron, "Aaron, my brother, I knew that He would be sanctified through those who are closest to Him. Initially I had thought it would be either me or you to bring about this sanctification through our death. However, after the death of Nadav and Avihu I understand that they are greater than we." Thus, the death of Nadav and Avihu was an exceptional sanctification of G-d's Name.

Regardless of this, their corpses needed to be removed from the sanctuary so that the *Mishkan* should not be contaminated. Therefore, when Misha'el and Elizafan became contaminated by removing the corpses, they not only performed a *mitzvah* at an advanced level, they were associated with those who brought about the greatest sanctification of G-d's Name. Just as it was a sanctification of G-d's Name for the sons of Aaron to be taken, so too was the reinstatement of the purity of the *Mishkan* by removing their remains.

Perceiving Truth Due to One's Faith

Torah: Moshe sent the twelve princes of the tribes of Israel to scout out the Land on behalf of the Jewish people. They scouted the length and breadth of the

Land over a forty-day period. Upon returning, ten of the princes returned with ominous reports about what they had seen in the Land. They said, "It is a land that devours its inhabitants..." They concluded that it was a land that was not conquerable, because of the giants that they had seen and not survivable because of the degree of death that they had witnessed. They thus concluded that G-d had taken the Jewish people out of Egypt to destroy them.

In contrast, although Yehoshuah and Caleiv had seen the same events that the other ten princes had seen, they returned with positive reports. They said that the Land was conquerable and its inhabitants no longer had Divine Protection. The Jewish people would be able to dwell and thrive in the Promised Land that was flowing with milk and honey, as G-d had promised them.

When Yehoshuah and Caleiv witnessed people burying their dead throughout the Land, they rejoiced saying that G-d had brought a plague upon the inhabitants so that they should be preoccupied with their grief and burying their dead so that they should not be noticed. The other ten princes after seeing the same events, concluded that the Land was not survivable, because it is a "Land devours its inhabitants..." If all the spies had witnessed the same events, then why did Yehoshuah and Caleiv see them in the most positive and encouraging light, while the other ten see them in the most negative light?

Rashi citing *Chazal*: "Why is the portion of the spies juxtaposed to the portion of Miriam? The juxtaposition teaches us that although these evil people saw what had happened to Miriam, they did not take heed to draw a lesson from it." What was the lesson that the spies needed to draw from the incident of Miriam? Miriam had seen something relating to Moshe's behavior, which she considered questionable. She chose to conclude that it was not correct. Consequently, she spoke critically of her brother, Moshe.

Miriam spoke critically of Moshe to Aaron, because she did not understand why he had separated himself from his wife, after receiving the *Torah* at Sinai. She had believed that despite Moshe's level of prophecy, he should not have separated from his wife because she and Aaron did not separate from their spouses. G-d reprimanded her by saying, "Mouth to mouth do I speak to him (Moshe), in a clear vision and not in

riddles, at the image of *Hashem* does he gaze. Why did you not fear to speak against My servant *Moshe*?"

Miriam should not have passed judgment upon *Moshe* since his level of prophecy was "mount to mouth" with G-d. Meaning, it was not communicated in a sleep state as her level of prophecy. In addition, he is also referred to by G-d as "My servant *Moshe*." Although she had seen that *Moshe* had separated himself from his wife, which was something she did not understand, she should not have spoken critically about him, because it was evident and clear that he was G-d's chosen servant.

That being so, G-d would not have maintained His relationship with *Moshe*, if the separation from his wife was considered to be a spiritual failing. Similarly, although the spies had witnessed events in the Land that as they saw as ominous and indicated imminent annihilation, they should not have passed judgment based on their own perception, because G-d had promised the Jewish people that He was taking them to a land that was flowing with milk and honey. This was the lesson that they should have drawn from the incident of *Miriam*, which they did not.

Torah: After the spies returned from the Land, ten of them presented negative reports about the Land. When the Jewish people heard what they had said, they were overwhelmed with worry and pain and began to wail. They cried out saying, "If only we had died in the land of Egypt, or if only we had died in this Wilderness! Why is G-d bringing us to this Land to die by the sword? Our wives and young children will be taken captive!"

Sforno: The Jewish people had said, "How have we sinned, for G-d to bring us to die in this manner? G-d must have led us into this tragic setting, because He despises us! It is because we were idolaters in Egypt or for some other reason." It is true that G-d had redeemed them from Egypt, yet despite this fact the Jewish people continuously faced challenges that caused them question G-d's true intent. Immediately after leaving Egypt, they were pursued by the Egyptian armies to be caught between them and the Sea.

Ultimately, the Sea was split and the Egyptian armies were destroyed. Soon afterwards, they came upon a bitter oasis and did not have water to drink. They understood that if G-d truly wanted to redeem them because they were worthy, why did He continuously present them with life-threatening challenges? It must

be that there was continuous prosecution upon them due to the idolatry that they had done in Egypt.

Although they received the *Torah* at *Sinai* and had become G-d's people, by the fortieth day after receiving the *Torah*, they failed with the golden calf and reverted back to idolatry. The Jewish people believed that because of their association with idolatry, it was deemed that they should be destroyed. They did not believe that G-d truly forgave them for their past pagan behavior. They once again reverted back to their idolatrous ways with the sin of the golden calf.

The Jewish people believed that in fact G-d wanted to destroy them because of their continuous spiritual failures. They never believed that G-d truly forgave them for their past behavior. The negative perception of the ten princes was based upon their own lack of trust in G-d. It was because they truly believed that they were not worthy of not entering into the Land to merit the miracles necessary for its conquest.

Yehoshuah did not succumb to this point of view that G-d wanted to destroy the Jewish people because of his level of attachment to *Moshe*. In addition, *Moshe* added the letter "yud" to his name to indicate that he had prayed on his behalf to be protected from the influences of the other princes. It is evident that if *Moshe* did not add the letter "yud" to his name, he would have been drawn into the plot of the other spies and convinced that entering into the Land was G-d's ploy to destroy the Jewish people.

Caleiv prostrated himself on the graves of the holy Patriarchs because he felt he was wavering on this point. He supplicated G-d for Divine Assistance so that he should not be negatively influenced by the other princes. Factually, if *Yehoshuah* and *Caleiv* did not present what they had seen in the most positive manner, the Jewish people would not have had a basis to choose between the negative interpretation of the other spies and their positive interpretation. However, since they presented an encouraging interpretation based on the Divine Assistance that they had, the Jewish people had a setting to choose between the two positions. Since they did not correctly, G-d decreed that they should die in the desert over a forty-year period.

Surpassing One's Limitation

Torah tells us that the Jewish people requested that *Moshe* send spies to scout out the Land of *Canaan*.

Torah: Regarding the spies, "...they were all distinguished men (*anashim*).” The *Torah* identifies the scouts that were chosen by G-d to be men of acclaim.

Rashi citing *Chazal*: “All the men that were chosen were upright and proper Jews (*kesheirim*).”

Midrash: “All the men that were chosen to scout out the Land were devoutly righteous before they set out on their mission.” Initially when the spies had been chosen, although they were righteous they later became corrupted and evil.

Rashi citing *Chazal*: “Just as they had returned with an evil intent so too did they initially go with an evil intent.” Seemingly, the two statements of *Chazal* are contradictory. If they were initially considered to be righteous and devout Jews, how could they have been simultaneously people with an evil intent?

Ohr HaChaim HaKadosh: The incident of the spies with the principle of agency. The *Gemara* draws from many sources in the *Torah*, that if one appoints an agent to represent him in any context, the agent is the equivalent of the one who had commissioned him. The agent is only effective and can function in his capacity because of his linkage to the one who he represents.

Ohr HaChaim HaKadosh: Based on this principle, since the princes of the tribes represented the people of each of their tribes, who lacked faith and trust in G-d, as is evident since they requested scouts to spy out the land that was promised to them by G-d, that linkage between the princes and the people they represented affected them negatively.

Although the spies were initially devoutly righteous and men of special spiritual acclaim, because they were the agents of the Jewish people who lacked faith, they were affected by them negatively. The clarity that they initially had before becoming the agents of the Jewish people was no longer the same. This linkage caused them to see what they had witnessed in a negative context rather than in a positive context. Although they still had the ability to make the proper choice (otherwise they would not have been faulted for their negative evaluation); however, they did not choose to

make the proper choice because they were spiritually impaired because of those who they represented.

Although *Yehoshuah* and *Caleiv* were also agents of their tribes, because of their unique dimension of spirituality were able to evaluate and perceive what they had seen correctly. In addition, *Moshe* added the letter “*yud*” to *Yehoshuah*’s name (which represents one of the names of G-d) to indicate that G-d should come to his assistance. *Moshe* supplicated that he should not succumb to the machinations of the spies. *Caleiv*, the prince of the tribe of *Yehudah*, when he felt that he was being influenced and affected by the perspective of the other spies, went to *Chevron* to prostrate himself on the graves of the Patriarchs to pray so that he should not be drawn in to their plot.

Just as the linkage between the agent and the one who appointed him can have a negative affect on the agent, as demonstrated by the incident of the spies, identically if one is linked to a positive source, then that agent will draw ability that is beyond his own capacity as a result of that linkage. He will be able to overcome and surpass situations that would not have been possible on his own. He will be able to go beyond his own limitations.

Torah: Regarding the building of the *Mishkan*, G-d commanded *Moshe* to build all aspects of the *Mishkan* and subsequently delegated all the tasks of its building to the Jewish people. If in fact the building of the *Mishkan* was done by the Jewish people, why did G-d command *Moshe* himself to build it?

Ohr HaChaim HaKadosh: G-d wanted *Moshe* to be the beneficiary of every aspect of the building of the *Mishkan*. By delegating the building of the *Mishkan* to the Jewish people, they were his agents representing him. Thus, everything that they had done, accrued to *Moshe* based on the laws of agency.

However, based on the words of the *Ohr HaChaim HaKadosh* regarding the spies, we can understand the value of building the *Mishkan* through *Moshe*’s agents. G-d wanted the Jewish people to be the agents of *Moshe* to create a linkage between the Jewish people and *Moshe*. Consequently, *Moshe*’s spiritual dimension would affect the dimension of the agents to surpass their limitations. As *Moshe*’s agents, their capacity in the physical and spiritual realm would become advanced. Thus, the location for the Divine Presence

would have a greater spiritual capacity. The artisans and the craftsmen who built the *Mishkan* would thus be able to infuse it with a greater degree of intent. This was only possible if they were the agents of *Moshe*. *Chazal* refer to the *Mishkan* as “the *Mishkan* of *Moshe*” because the dimension of holiness of the *Mishkan* was an expression of *Moshe*’s own holiness. Had they not been linked to *Moshe* as his agents, the *Mishkan* would have had a limited capacity.

Chazal: Every aspect of the *Mishkan* needed to be infused with a specific intent. The *Torah* tells us that *Bezalel* who was chosen by G-d to be the one to oversee the building of the *Mishkan* was endowed with a special “wisdom and knowledge” that allowed him to infuse every aspect of the *Mishkan* with the intent that G-d had wanted.

Gemara in Tractate *Berachos*: *Betzalel* understood the conjugation of the Hebrew letters that G-d had used to bring about existence.

Chazal: The *Mishkan* is a microcosm of all existence. Thus, it needed to be infused with the same level of intent that brought about Creation. Regardless of *Betzalel*’s level of spiritual endowment, his dimension of spirituality was not the same as *Moshe*’s. By making *Betzalel* and the other artisans, agents of *Moshe*, they all assumed an advanced spiritual dimension to further the capacity of the *Mishkan*.

Chazal: *Moshe* was the spiritual equivalent of the entire Jewish people. By linking all those involved with the building of the *Mishkan* to *Moshe*, they were able to fulfill their objective in the most advanced manner. The purpose of the agency of *Moshe*, regarding the building of the *Mishkan*, is not for him to receive the credit for the actions of his agents, but rather so that those involved with the *Mishkan* would benefit from the linkage to *Moshe*’s unique spirituality.

Gemara: In a number of locations poses a question, are the *Kohanim* who performed the service in the Holy Temple considered to be agents of the one who brought the sacrifice (*sheluchei didan*) or were they the agents of G-d (*sheluchei d’Rachmana*)? What is the *Halachic* difference? If one had made a vow not to benefit from the *Kohen*, would it be permitted for the *Kohen* to bring an offering on his behalf? If the *Kohen* is considered to be the individual’s agent then he would not be permitted. However, if he were considered to be the agent of G-d then the individual is only a side

beneficiary resulting from the action of the *Kohen* who represents G-d. If this would be so, it would be permitted for the *Kohen* to officiate although the individual is a beneficiary of that service.

If one performs a *mitzvah* for the sake of G-d, for His Glory, he is acting as His agent (*sheluchei d’Rachmana*) to bring about a sanctification of His Name. Consequently, he is thus linked to G-d Who is the infinite source of all existence. This individual would thus assume a capacity that is beyond his limitation. His level of accomplishment cannot be fathomed, since he is rooted and linked to the Omnipotent One, which will allow him to transcend his limitation as a finite being.

Total Submission to G-d

Torah: The spies returned with their ominous reports and said, “They are stronger than Him.”

Rashi citing the *Gemara* in Tractate *Sotah*: When the spies had said, “stronger than Him” they were referring to G-d Himself. Meaning, the thirty one nations of *Canaan* were more powerful than G-d and thus could not be conquered.

Gemara in Tractate *Shabbos*: At the time of the giving of the *Torah* at *Sinai* G-d opened all the heavens and exposed the depths of the earth on behalf of the Jewish people to demonstrate to them that nothing existed outside of Him. There was no other power that wills existence continuously, other than G-d Himself. There is nothing beyond G-d’s ability since He is the One who Wills everything. If so, how is it possible that the same individuals who were present at the time of the giving of the *Torah* at *Sinai* could believe that G-d could not defeat the nations of *Canaan*?

Chofetz Chaim: The Jewish people understood that since existence functions within the context of reward and punishment, which is the basis for G-d’s Justice, even G-d Himself, is bound to the system of reward and punishment. Thus, G-d will not override or interfere with this system of justice. For example, He was able to take the Jewish people out of Egypt and destroy Pharaoh and his armies because the Jewish people were worthy of redemption and merited to be victorious. However, regarding the defeat of the thirty-one nations of *Canaan*, in order to bring about that

level of victory, the Jewish people were not sufficiently worthy. Thus, based on this perspective, it was beyond G-d's ability to destroy the nations of *Canaan*. If He were to allow the Jewish people to defeat the nations of *Canaan*, it would be a corruption of justice.

Torah: "G-d said to *Moshe*, '...How long will they (the Jewish people) not have faith in Me, despite all the signs that I have performed in their midst?'" G-d's Wrath flared against the Jewish people because, after witnessing all that He had done for them, although they were not worthy, they should have understood that G-d's intervention on their behalf was not based on their understanding of worthiness. Thus, they should have had implicit faith and trust in G-d based on His past record with them.

Torah: The Jewish people tested G-d ten times through their lack of faith in Him (until the sin of the spies). This was due to their lack of faith in Him. Despite this level of disrespect to G-d, He continued to perform miracles on their behalf, which was a clear demonstration that He is not bound by any system, but rather He can override it whenever He chooses to do so. G-d made a promise to the Patriarchs that He would bring their descendants into the Land of *Canaan*, which was a Land flowing with milk and honey. Despite their lack of worthiness at the moment, ultimately G-d will fulfill His promise. The Jewish people did not however have this perspective and thus questioned whether G-d would destroy the nations of *Canaan* on their behalf. The degree of supernatural intervention that was necessary to conquer *Canaan* required a level of worthiness that had no relevance to them.

Torah: If one adheres to the *mitzvah* of honoring one's parent, he will merit longevity.

Torah: If one sends away the mother bird before taking her eggs/chicks he will also merit long life.

Gemara: *Elisha Ben Avuya /Acheir* (the teacher of *Rebbe Meir*) witnessed a child following his father's instruction to climb a ladder and send away the mother bird in order to take its chicks. When the boy climbed the ladder, he stumbled and fell to his death. Although he was engaged in performing two *mitzvos* that provide long life, the boy died. *Acheir* could not reconcile this within himself and consequently became a heretic. He declared, "There is no judgment and there is no Judge." How could *Acheir*, who was the teacher/mentor of *Rebbe Meir* and one of the most advanced *Torah* Sages of his time become a heretic because of what he had witnessed?

Gemara: "There was an impurity in his heart." Because *Acheir* did not negate himself to G-d because of the impurity that he had within him, he was able to see beyond the irreconcilable differences that faced him. He thus saw it as a refutation of the *Torah* and G-d's justice.

In contrast, when G-d told *Avraham* to take his beloved son *Yitzchak* and bring him as a burnt offering, he did so despite the fact that it was a contradiction to what G-d had initially told him, that a great nation would descend from *Yitzchak*. It was only because *Avraham* negated himself to G-d that he did not question what he needed to do. His absolute faith and trust in G-d allowed *Avraham* to succeed in his objective. If one has sufficient faith and trust in G-d, he will be able to succeed despite the seeming contradictions and difficulties with which one is confronted on a continuous basis.



Yad Avraham Institute