

INCOMPREHENSIBLE BUT DEFENSIBLE

YadAvNow.com Weekly Video Series: Chukas

Rabbi Yosef Kalatsky

Weekly Video: The Enigma of the Red Heifer & Inextricable Evil

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One's Finite Dimension in Kedusha and the Dynamics of The Red Heifer

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For The Ultimate Fit, Wean Yourself From the Material

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Entering The Zone of Exacting Evaluation

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Worthy or Not for the Amenities of Existence?

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An Enigma Elicits Universal Derision

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1. The law of the Red Heifer is classified as a statute.
2. It is a law that can not be understood within a rational context.
3. An example of this would be dietary laws and the prohibition to wear a combination of wool & linen.
4. Every level of spiritual contamination is relieved when immersing oneself in a mikvah.
5. To be relieved of the contamination of the dead one must undergo the ritual of the Red Heifer.
6. The Red Heifer with all its details and application is referred to as the (ultimate) statute.
7. Rashi: "It is my decree you are not permitted to reflect upon it.
8. Satan and the nations deride the Jewish People by saying, "What is this all about?"
9. King Solomon, the wisest of all men, says although he understands all statutes, the statute of the Red Heifer is beyond him.
10. It is inherently enigmatic: it purifies the contaminated and contaminates the pure.
11. There are other statutes that have a semblance of this and we are aggrieved because of this.
12. The derision is not rooted in the statutory nature of the law, but rather the contradictory factor.

Indiscriminate Kindness Transitions Into Worthiness

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1. When Moshe drew water from the rock in the 40th year it was not only for the people but even for the livestock.
2. Midrash: G-d providing water even for livestock indicates that He is concerned for the possessions of the Jews.
3. The water ceased to flow in the fortieth year when Miriam passed away.
4. Until the 40th year the wellspring gave forth sufficient water even for the livestock indicating that G-d is concerned for the possessions of the Jews.
5. If this is so, why is G-d's consideration only displayed in the fortieth year?
6. Shelah Hakadosh: The Exodus From Egypt was due to G-d's indiscriminate kindness.
7. The Jews in Egypt were not worthy of redemption because they were pagans.
8. G-d employed his attribute of Chesed. The emergence of a Jewish People was the equivalent of creation.
9. A new existence was about to begin.
10. Psalms: The world was built on Chesed.
11. G-d had no reason to create existence other than His attribute of Chesed.
12. When the Jews left Egypt, all amenities to exist were provided including water for their livestock.
13. However, the 40th year when the water ceased to flow & then was reinstated, providing sufficient water for the livestock shows G-d's concern for their possessions.

Approbation Seen As Condemnation

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1. Miriam was not eulogized when she passed away.
2. Kli Yakar: G-d caused the wellspring to cease so that they should understand that the wellspring was in her merit.
3. The water ceasing to flow was G-d's eulogy to Miriam.
4. How did they not appreciate who Miriam was?
5. Miriam, a Prophetess, was a midwife who defied Pharaoh & sang the Song of the Sea with the women.
6. When she spoke critically of Moshe she became a leper.
7. A leper, after recovering, remains outside of all the camps for seven days.
8. Midrash: The Divine Presence, Hashem, the Clouds of Glory, 600,000 men above the age of 20 – waited 7 days for Miriam to return.
9. The Jewish People's perception of G-d's dictate was to disgrace Miriam.
10. If G-d did not want to disgrace her – they would have traveled, unaware of Miriam's predicament.
11. G-d, by withholding the water, revealed that the wellspring was in her merit; their perception of Miriam was jaundiced.
12. Though embarrassed, nevertheless she is the model for all to understand the severity of negative speech.
13. It is a positive commandment to remember what G-d had done to Miriam.

Associations Determine Standards Of Evaluation

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1. When the Jewish People approached the Edomite border G-d said to Moshe, "Your brother Aaron will pass away."
2. Rashi: "When The Jews attached themselves to Esav, the evil one, their actions were breached."
3. If the association with Edomite precipitated sinful behavior it is understandable.
4. There is no mention of sin; Jews were not minimized– why should Aaron die?
5. G-d rewards the evil in this world for their good deeds so they should go into the oblivion when they pass on.
6. The domain of the nations is the physical world; the world to come is the domain of the Jew.
7. The Edomites, the counterforce to the Jew, were blessed by their forefather, Yitzchok, to have great wealth.
8. In essence, their empowered material state is the application of the attribute of Justice.
9. When the attribute of Justice is in place, the evaluation of deeds is exacting to the degree of perfection.
10. The devout are not sufficiently righteous.
11. When the Jewish People were in the proximity of Esav, the evil, they were in the area of the attribute of Justice – causing their actions to be breached.

Weekly Torah Commentary Series: Chukas



The Jew's Understanding of what is not Meant to be Understood

The Portion begins with the law of the red heifer (*parah adumah*), “Zos chukas ha'Torah...This is the statute of the Torah...” A “statute (*chok*)” is a law that cannot be understood within the realm of rational thinking. It is not subject to intellectual analysis. Although all statutes share this common characteristic that they cannot be appreciated within the context of their innate value; nevertheless, they are all accepted by the Jewish people. If this is so, why does the *Torah* single out the statute of the red heifer as “the” ultimate statute? Evidently, there is something unique about this statute that makes it different from all of the others.

Rashi citing the *Midrash*: “*Satan* and the nations of the world ridicule the Jewish people and aggrieve them by saying, ‘What is the meaning of this commandment? What is its rationale?’ G-d says, ‘This is My Decree and My Statute, you have no right to question its veracity.’”

The mere fact that statutes are G-d's dictate is sufficient reason for the Jewish people to accept them.

Midrash: “There are four laws that are found in the *Torah* where the evil inclination attempts to aggrieve the Jewish people. In every one of these areas, the word ‘statute’ is mentioned. These are the four areas: the prohibition to marry the wife of one's brother (after being widowed or divorced), the combination of wool and linen (*shatnez*), the goat that was consecrated in the Temple and thrown down the mountainside on *Yom Kippur* (to atone for all of the sins of the Jewish people), and the red heifer.

The wife of one's brother is considered by the *Torah* an incestuous relationship. However, the *Torah* states if one's brother should die childless, then there is a *mitzvah* to perform levirate marriage with the wife of the deceased brother (to perpetuate his name). As it states, ‘You should heed My Statutes and My Laws...’ Regarding the combination of wool and linen the *Torah*

tells us that it is forbidden to wear; however if one wears a four cornered garment that is made of linen, one is obligated to tie wool fringes (*tzitzis*) onto its corners.

Torah: 'My Statutes you should heed...' Regarding the goat that is thrown down the mountainside on *Yom Kippur*, the *Torah* tells us that the one who takes the goat into the desert for this ritual becomes contaminated. However, it brings about spiritual atonement, purity, for the Jewish people. It states, 'This shall be a Statute for you forever...' Regarding the red heifer, it purifies the one who is contaminated and contaminates the pure one. As it is states, 'This is the Statute of the *Torah*...'

The nations of the world ridicule the Jew for adhering to the statutes, not because one is not able to understand them on a rational basis, but rather because they are contradictory. For example, if one's brother's wife is forbidden to him because it is considered an incestuous relationship that is inherently spiritually lethal, how could it become permitted and even a *mitzvah* (obligatory) when the brother dies childless? All of the statutes mentioned in the *Midrash* are examples of laws that contain an inner contradiction, which causes them to be incomprehensible. If all these statutes possess this contradictory characteristic, why does the *Torah* only write regarding the statute of the red heifer, "This is My Decree and My Statute, you have no right to question its veracity?"

King Solomon who was the wisest man to ever live, had said regarding the statute of the red heifer, "It is distant from me." Although King Solomon was able through his Divine endowment of wisdom to come upon the rationale for every statute that is mentioned in the *Torah*, the red heifer was beyond his grasp. Meaning, if one would possess the wisdom of King Solomon, one would be able to respond to the ridicule of the nations of the world regarding the seeming contradiction of all the other statutes. Despite the fact that they possess an inner contradiction, King Solomon demonstrated through his statement that one is able to resolve the inner contradiction of the other statutes, if one has the intellectual capacity to do so.

In addition, it is possible for the Jew, through his toil and application in *Torah*, in conjunction with the tradition that is passed down from generation to generation since *Sinai*, to come upon the truths of these other statutes. However, regarding the red heifer, even if one's wisdom was on an unparalleled level, it is impossible to come

upon its truth. Therefore, it is not possible to respond the ridicule of the nations of the world. Thus, G-d states, "This is My Decree and My Statute, you have no right to question its veracity."

The Elements that Guarantee the Objective of Creation

Torah: After *Korach* and his assembly cast dispersion on the authenticity of the *Torah*, Moshe supplicated G-d saying, "Through this shall you know that *Hashem* sent me to perform all of these acts...If these die like the death of all men...then it is not *Hashem* Who has sent me. But if *Hashem* will create a phenomenon and the earth opens its mouth and swallows them and all that is theirs...then you shall know that these men provoked *Hashem*!"

Mishna in Ethics of our Fathers: "Ten things were created at twilight on the eve of the first *Shabbos*: The mouth of the earth (which swallowed up *Korach* and his community), the mouth of the wellspring (that traveled with the Jewish people in the desert and provided them with water for forty years), the mouth of the donkey (of *Bilaam*), the rainbow (the sign of the covenant after the Great Flood that G-d promised to not to destroy the world again with water), the Manna (that sustained the Jewish people in the desert), *Moshe's* staff (that brought about the ten plagues in Egypt and the splitting of the Sea), the *Shamir* (miracle worm that could cut stone that would qualify the stones for the altar), the Tablets that were used for the Ten Commandments. Others include evil spirits, the grave of *Moshe*, the ram of *Avraham*..." Every one of the ten things that are enumerated in the *Mishna* are things that were necessities for existence and touch upon the fulfillment and actualization of the purpose of Creation.

Torah: "*Bereishis bara Elokeem*...- In the beginning G-d created..."

Rashi citing *Chazal*: "The word '*Bereishis*' should be interpreted to mean 'It is for the sake of '*reishis* (the choicest)' G-d created existence, for the sake of *Torah* itself that is referred to as '*reishis*.' The Jewish people are also referred to and classified as '*reishis*...'." Meaning, the objective of Creation is to be a setting for the fulfillment of the *Torah*, by the Jewish people who are the only nation qualified to actualize It. The purpose of all this is to fulfill the ultimate objective of Creation, which is

to bring glory and honor to G-d, as it states, "For My Glory, I created it (existence)." In order to accomplish this objective of Creation, there are many things that are required to facilitate its actualization.

The mouth of the earth was created initially to swallow up *Korach* and his community, because it was through the mouth of the earth that the authenticity and divinity of *Torah* was established forever. The Manna were necessary for the physical and spiritual survival of the Jewish people in the desert. As *Chazal* tell us, "the *Torah* was given to the generation who ate of the Manna." Meaning, the Manna was necessary to spiritualize the Jewish people to give them the capacity to be able to process the *Torah* and internalize it sufficiently until the end of time. Thus, they would fulfill the objective of Creation.

Moshe had a unique level of prophecy, which was not equaled by any other Jewish prophet. G-d allowed the nations of the world to have their own prophet, *Bilaam*, whose prophecy (within a certain context) was similar to *Moshe*. G-d created the mouth of *Bilaam's* donkey to establish and reveal to the world that *Bilaam* was truly evil in order to differentiate him from the holiness and righteousness of *Moshe*. The rainbow is a sign of the covenant with mankind, that G-d will not destroy the world again with water, regardless of the extent of man's spiritual failings. *Moshe's* staff was necessary, because it brought about the ten plagues of Egypt and the splitting of the Sea that demonstrated to the Jewish people and the world that G-d is the Omnipotent Being. It was also necessary for the Jewish people to be exposed to these revealed miracles in order for them to advance spiritually to be qualified to receive the *Torah* at Sinai.

The Shamir worm, which was used to cut the stones of the altar, which was crucial to qualify them to be used in the altar to create a setting for atonement for the Jewish people. Without it, atonement in the Temple would not be possible. The ram that was sacrificed by Avraham at the Akeidah in the place of Yitzchak his son, was necessary for the eternal survival of the Jewish people because it is due to the merit of the Akeidah that the prosecution of Satan is silenced on the day of judgment, Rosh Hashanah.

The burial location of *Moshe*, which is opposite the location of *Baal Peor* was necessary, because through *Baal Peor* the Jewish people sinned greatly thus bringing about tremendous prosecution against them until the end of time. *Moshe*, being buried opposite it acts as a

counterbalance against the prosecution, which allows the Jewish people to continue because he silences the prosecution. We see clearly, that each of the ten things that G-d created during the twilight period of Creation before *Shabbos* is crucial and necessary for the world to meet its objective and purpose.

The Red Heifer, A Reflection of the Spirituality of the Jewish People

King Solomon regarding the statute of the red heifer: "I have tested it with my wisdom and I have become wisened, but it is distant from me." Meaning, although he was able to fathom everything all statutes of the *Torah* due to his unparalleled level of wisdom, he could not grasp the statute of the red heifer. Despite the fact that he was the wisest man to ever live, the red heifer was beyond his reach.

Midrash explaining the dimension and extent of the wisdom of King Solomon: "The verse states, 'G-d endowed King Solomon with the gift of wisdom. It was similar to the sand on the seashore.' What is the meaning of this? Our *Rabbis* explain that his wisdom was the equivalent of the entire Jewish people, because the *Torah* equates them to the sand on the seashore.

Book of *Hoshea*: "'And the number of the Children of Israel shall be like the sand of the sea...' The *Rabbis* have understanding and discretion. The elders have understanding and discretion, the children have their own understanding (each within their own context). Although each one has another perspective and understanding, King Solomon understood more than they did. If all the Jewish people would stand on one side and King Solomon would stand on the other, his wisdom would be greater than theirs." Thus, King Solomon's wisdom was greater than the entire Jewish people. Despite this fact, the understanding of the red heifer was distant from him. Because the statute of the red heifer touches upon the infinite, its grasp is beyond human intelligence, regardless of the capacity of the individual. This is because the finite is not able to comprehend the infinite.

Rashi citing *Chazal*: Regarding the red heifer, "G-d said, 'This is My Decree and My Statute, you have no right to question its veracity.'" If King Solomon was not able to come upon its truth, then no other human being has any relevance to its understanding and thus one is not permitted to question its veracity due to one's lack of understanding.

Ohr HaChaim HaKadosh: "If the statute of the red heifer is the ritual that purifies one from the impurity of the dead, the statute should not be referred to as the "Statute of the *Torah*" but rather the "statute of purity or impurity." Why does the *Torah* refer to it as, 'This is the Statute of the *Torah*?' He explains that before receiving the *Torah* at *Sinai*, the Jewish people were not susceptible to spiritual impurity. Just as an animal that is exposed to the most extreme level of contamination does not become contaminated, so too were the Jewish people not susceptible before the giving of the *Torah* at *Sinai*. This is the reason the nations of the world cannot contract spiritual impurity, since they have no relevance to the *Torah*.

Torah regarding the Pascal Sacrifice (*Korban Pesach*): If one is spiritually contaminated he is not permitted to engage or partake of the sacrificial meat. However, there is no mention, before the Jewish people had left Egypt, that they needed to purify themselves before engaging in the first Pascal Sacrifice in Egypt. This is because before the Jewish people had left Egypt, their classification was "Noahide."

The laws of spiritual contamination only have relevance to the Jewish people as a result of the exalted spiritual status that they had acquired at *Sinai* through the receiving of the *Torah*. As a result of receiving the *Torah*, the Jewish people ascended to an advanced spiritual dimension that caused them to become susceptible to spiritual contamination. The intense contamination of the dead only has relevance to the one who has a unique and overwhelming spiritual make up. Since *Torah* itself is the basis for causing the Jew to be susceptible to spiritual contamination, it is thus necessary to attain purity through the red heifer. This is the reason the *Torah* refers to the statute of the red heifer as "This is the statute of *Torah*" rather than "the statute of purity or impurity" to emphasize its relevance to *Torah*.

The spiritual make up of the Jewish soul is fundamentally different from that of the nations of the world. We find that the *Torah* is comprised of 613 *mitzvos*. There are 248 positive commandments and 365 negative commandments. The 248 positive commandments correspond to the 248 spiritual components in the Jewish soul. The 365 negative commandments correspond to the 365 channels (sinews) of the soul.

Zohar: "The Jewish people, the *Torah*, and G-d are all one." Meaning, through the *Torah* the Jewish people are inextricably linked and attached to the Infinite,

the Omnipotent One. As much as one delves into the depths of *Torah*, its truths cannot be entirely fathomed. It is because the wisdom that lies within the *Torah* is infinite, since it is the wisdom of G-d, the Infinite Being. Since spiritual impurity is a consequence of the spirituality of the Jew, one is not able to comprehend the inner workings of the red heifer as one is not fathom the extent of the *Torah*. Although the breadth and depth of King Solomon's wisdom cannot be fathomed on a human level, since it is the equivalent of the entire Jewish people; nevertheless, it is still considered to be finite relative to what is truly infinite, which is the *Torah* that is G-d's Wisdom.

Torah: "But you who cling to *Hashem*, your G-d, you are all alive today (*Vatem HaDevakim Ba'Shem Elokeichem Chayim Kulchem HaYom*). Because at *Sinai* the Jewish people became G-d's people through the receiving of the *Torah* and were thus spiritualized through G-d's Infinite Wisdom, they are the only nation that can cleave to the infinite, because they have relevance to the infinite, the *Torah* itself.

Good Fortune is not Necessarily What is Seen by the Eye

Torah: "They journeyed from *Kadesh* and the Children of Israel arrived - the entire assembly - at Mount *Hor*. *Hashem* said to *Moshe* and *Aaron* at Mount *Hor* by the border of the land of *Edom*, saying, 'Aaron shall be gathered to his people (pass away), for he shall not enter the Land...' Why does the *Torah* need to mention the border of *Edom* in association with the passing of *Aaron*?

Rashi citing *Chazal*: "From here we see that because they had attached themselves and had become close to *Esav* the evil one, their actions were breached and thus they had lost this *tzaddik* (*Aaron*). When one attaches/associates himself with an evil person (*rasha*), one enters into a precarious state." Seemingly, the circumstances which caused the demise of *Aaron* are not to be understood. There is no indication that as a result of being in the proximity of *Edom* that the Jewish people had failed spiritually to any degree. If so, why were their actions considered to be "breached?" Why are they in need of atonement, thus causing the *tzaddik* to be taken?

The Attribute of Justice is exacting to the ultimate degree. Unless one's record is perfect, one cannot

withstand the scrutiny of the Attribute of Justice. When one performs a *mitzvah*, although may have been meticulously executed with proper intent, most often it is only accepted by G-d because it is evaluated within the context of the Attribute of Mercy. As King Solomon writes in Ecclesiastes, "There is no *tzaddik* in the land who does good and does not sin." The Attribute of Mercy allows the spiritual accomplishments of the Jewish people to not only be accepted by G-d, but also to be embraced by Him. However, if they were to be subject to the scrutiny of the Attribute of Justice they would have been rejected.

Chazal: *Yaakov*, our Patriarch and his brother *Esav* had divided existence between them. *Yaakov* had taken for himself the spiritual world and *Esav* had taken the physical. *Yaakov* told *Esav* that he was no interest in the physical world for its own sake, but rather only as a means to a spiritual end. In contrast, the physical world was the location in which *Esav* wanted to receive his reward because he had no interest in the spiritual. The *Torah* tells us that if an evil person performs some good deed, albeit minor and miniscule, he is rewarded in this world because he has no relevance to the spiritual world to come. The reward for the *mitzvos* and good deeds of the Jewish people is reserved for the world to come (eternity).

Mishna in Ethics of our Fathers: "There is no reward for a *mitzvah* in this world."

Although *Esav* thrives and is empowered in this existence, his overwhelming bounty, which seems to be the ultimate in success, is in fact the basis for his destruction. In essence, it is the most level of Justice that is being meted out to him. After the evil person dies, he goes into spiritual oblivion, which is a state of unending suffering, and receives no reward in the world to come. The Edomites, who are the descendants of *Esav* were continuously under the jurisdiction of the Attribute of Justice because of their lack of relevance to the spiritual. When the Jewish people passed within the proximity of the border of the Edomites, they were in effect exposed to a location that was under the jurisdiction of the Attribute of Justice. The manifestation of this Attribute for the Jew and the Edomite expresses itself differently.

For the Edomite, it is the ultimate level of material bounty and power. For the Jew, it means that his record will be scrutinized to the ultimate degree. The spiritual record of the Jew that was initially seen as exemplary

under the Attribute of Mercy, will be seen as deficient under the Attribute of Justice. This new level of scrutiny brought about intense prosecution against the Jewish people. Therefore, G-d took the *tzaddik*, *Aaron* as an atonement for them.

Chazal: "The passing of a *tzaddik* is an atonement for the Jewish people."

The Profound Effect of a Miracle

Torah: After *Miriam* passed away, the wellspring, which came about in her merit, no longer gave forth water. The Jewish people began to complain to *Moshe* that they did not have any water.

Torah: "Hashem spoke to *Moshe* saying, 'Take the staff and gather together the assembly... You shall bring forth for them water from the rock and give drink to the assembly and their animals.'" The verse could have simply stated, "You shall bring forth water from the rock." Why does the verse state "You shall bring forth for them water...?" Seemingly the words "for them" are superfluous.

Ramban: "G-d specified that *Moshe* should extract the water from the rock 'for them' to indicate that the entire Jewish people should witness the miracle that *Moshe* had brought about. G-d said to *Moshe*, 'You should personally oversee the partaking of the water and they should drink it in your presence so that they should understand and appreciate the miracle that had taken place.' However, this did not happen. The *Torah* states, '...abundant water came forth and the assembly and their animals drank.' Because of their overwhelming thirst, the Jewish people threw themselves into the water and began to drink. They did not wait for *Moshe* to give them and their animals the water."

Ramban is teaching us a profound concept that it is not sufficient to witness a revealed miracle in order to appreciate its value. One must focus and reflect upon the fact that one is the beneficiary of the miracle that had just transpired. Although one may intellectually understand that a miracle had just occurred, he will not internalize and appreciate the fact that he is the direct beneficiary of the miracle unless at the moment that he benefits, he reflects upon the event.

Gemara in Tractate *Sanhedrin*: *Chizkiyahu*, the king of *Yehudah* was qualified to be *Moshiach* and *Sancherev*, the Assyrian king was meant to be the Armageddon,

(*gog umagog*). However, this did not happen. What was the basis for *Chizkiyahu's* disqualification?

Gemara: When *Chizkiyahu* assumed the throne, he assembled the entire Jewish people and placed a sword alongside a *Torah* scroll. He had given an ultimatum to the Jewish people, "You can either live by the *Torah* or be pierced by the sword." It was because of this mandate that the Jewish people became fully committed and engaged in *Torah* study. Within a period of two and a half years, even the women and children from *Dan* to *Beer-Shevah* were fully proficient in the laws pertaining to spiritual purity. The Jewish people were so preoccupied with their spiritual pursuits that they allowed the fruit in their vineyards to rot on the vine.

Gemara: *Sancherev*, the Assyrian king came upon Jerusalem and the Temple with millions of troops with the intent to destroy it. His cavalry alone was so numerous that when the horses had crossed the Jordan they had removed all the water of the river to the point that it became a dry riverbed. In order not to distract the Jewish people from their *Torah* studies, G-d instructed the angel Gabriel to "sharpen his sickle." That night, the entire army of *Sancherev* was miraculously destroyed in an instant.

The miracle that had taken place was in the merit of *Chizkiyahu's* edict that the Jewish people needed to commit their lives to the *Torah* and its study. The Jewish people were compensated multiple times over for all of the material losses that they had incurred due to their *Torah* studies with the spoils of the Assyrian army. They amassed unlimited amounts of wealth. Although G-d wanted to designate *Chizkiyahu* as *Moshiach*, the Attribute of Justice protested and claimed that he was not qualified. The claim against him was that after being a beneficiary of a miracle of such magnitude, *Chizkiyahu* should have said *shira* (praises to G-d). He should have sung the praises of G-d as *Moshe* had done after the splitting of the Sea. It was because of this claim that *Chizkiyahu* was disqualified.

It is understood that a person of *Chizkiyahu's* spiritual dimension understood and appreciated the miracle that had taken place. If so, then why did he and the Jewish people not sing G-d's praises?

Torah: G-d had said to the Jewish people that if they engage and toil in *Torah*, all the blessings will come upon them. They will be protected from their enemies. Understanding and internalizing this fact, *Chizkiyahu* and the people felt that it was not necessary to sing praises because this was what was meant to happen. G-d was acting upon what He had promised.

Despite *Chizkiyahu's* understanding, he was disqualified because it was considered a failing. Where did he fail? One could say that the value of singing G-d's praises for what had taken place was so that the world at large could understand and realize that the Jewish people were beneficiaries of G-d's miracle. However, with the explanation of *Ramban*, we are able to understand the claim against *Chizkiyahu* on a more profound level.

Although the miracle was obvious and *Chizkiyahu* certainly understood and appreciated it as such, it was necessary to focus at that moment and reflect upon the fact that he and the entire Jewish people were direct beneficiaries of G-d's Kindness. He needed to articulate all aspects of the miracle to fully be impacted by what had just occurred. This comes about through singing G-d's praises. Without this level of reflection and internalization one will not be changed by the miracle. This is the reason G-d wanted *Moshe* to extract the water for the Jewish people in their presence and they should benefit from it in his presence in order maximize on the effect of the miracle that had taken place.



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