

There is a seemingly incomprehensible Medresh (Yalkut Reuveini, Mishpatim) that states: *Avshalom, Doeg, Korech, Achav and Elisha Ben Avuyah were all saved from Gehinom because they said Na'aseh V'Nishmah. Chazal tell us regarding all the aforementioned, that they lost their portion in the World-to-Come to the graveness of their sins.*

Perhaps we can answer this based on the following Gemara regarding Na'aseh V'Nishma: The Gemara relates that a heretic saw that Rava was immersed in studying halacha. His fingers were beneath his leg and he was squeezing them, causing his fingers to spurt blood. Rava did not notice that he was bleeding because he was engrossed in study. The heretic said to Rava: You impulsive nation who accorded precedence to your mouths over your ears. You still bear your impulsiveness, as you act without thinking. You should listen first. Then, if you are capable of fulfilling the commandments, accept them. And if not, do not accept them. Rava said to him: About us, who proceed wholeheartedly (*Rashi*-and we relied on Him that He wouldn't burden us with something we can't fulfill) and with integrity, it is written: "The integrity of the upright will guide them" (Mishlei 11:3), whereas about those people who walk in deceit, it is written at the end of the same verse: "And the perverseness of the faithless will destroy them."

We see from the above how Klal Yisroel's statement of Na'aseh V'Nishmah was the personification of Bitachon. In the past we have mentioned the words of the Ramchal (Ma'amar HaKivuy): Even in Gehinom if one has Bitachon, Hashem will take him out and put him in Gan Eden. Similarly, the Medrash (Shemos Rabah 7:4) says: In the future, Gan Eden will cry out and say: Give me tzaddikim, I have nothing to do with resha'im... and who do I want? Those who had Bitachon in Your name... And in the future, Gehinom will cry out and say: I have nothing to do with tzaddikim, and who do I ask for? The resha'im... and Hashem says: Give to this one tzaddikim and to that one resha'im. Based on all of the above, we can explain the perplexing words of our opening Medrash, for despite Avshalom, Doeg, Korech, Achav and Elisha Ben Avuyah having lost their portion in the World-to-Come, because they had Bitachon, by their saying Na'aseh V'Nishmah at Har Sinai, even they were saved.

*Established By:*



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