

And he placed him on the Altar atop the wood. (22:9)

The *Yalkut Shemoni* (*Parashas Vayeira* 101) teaches that Avraham *Avinu's* eyes looked into Yitzchak *Avinu's* eyes, while Yitzchak's eyes gazed up at the Heavens. Tears dropped incessantly from Avraham's eyes. We derive from here that Avraham did not abrogate his human emotions. He was a father whose overwhelming love for his son was evident throughout the *Akeidah*. His love for Hashem was evidently greater. Avraham wanted to carry out Hashem's command with total equanimity and joy. Nonetheless, it pained him greatly that executing the command meant slaughtering his son. The *Alter, zl, m'Slabodka* wonders why Avraham did not subdue his emotions altogether in order to perform the *mitzvah* in total *simchah*.

He explains that Avraham refused to subdue his emotions totally, because this would involve uprooting his unparalleled love for his son to an extent. Hashem imbues a father with love for his child. It is wrong for a parent to uproot this love, because doing so would make his service to the Almighty almost mechanical in nature. Hashem does not want robots without feeling and sensitivity. He wants us to be normal and to serve Him amid normalcy. On the contrary, Hashem commanded Avraham to sacrifice the son whom he loves. One whose relationship with Hashem causes him to become emotionless, unfeeling, uncaring and robot-like is missing the point. This is not what Hashem asks of us. He wants normal human beings – not angels.