

טוב הקהילה

בס"ד

יו"לע"י קהילת שנת בנית ד'

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טיב המערכת

כאשר דברתם – As you have spoken

In 'Sipurei Maasiyos' [stories] of Rav Nachman of Breslev, there is a story of a king who had an only daughter and he loved her very much. He once got angry with her and these words spouted from his mouth, "It would be better if you were taken away", and that is what happened, his daughter disappeared, and the king was very upset about this. When the second to the king saw the great distress of the king, he went out to look for her. He traveled for years and went all over the world until he found her and took her out of the place where she was.

When the spies returned to the wilderness and gave a bad report about the land, HaKadosh Baruch Hu wanted to wipe out the entire nation in the wilderness, and start a new nation from Moshe Rabeinu, but Moshe Rabeinu prayed and beseeched Hashem Yisbarach that He forgive them. HaKadosh Baruch Hu answered him, 'סלחתי כדברך' – 'I have forgiven as you have spoken' (14:20), bust despite the decree being nullified, their punishment was not nullified, and HaKadosh Baruch Hu said (14:28), 'אמור אליהם חי אני... אם לא כאשר דיברתם באזני כן אעשה' – 'Say to them, "As I live... if I shall not do to you as you have spoken in My ears"'. And what was the punishment? 'במדבר' – 'In this wilderness shall your carcasses drop' (14:29), apparently, *Am Yisrael* requested this for themselves. Rashi explains, 'As you have spoken – for you have asked of Me, "Or if only we had died in this wilderness"', as we say nowadays, 'You ask – you receive!'

Several decades ago, there was a group of *ovdei Hashem*, there was nothing in their world other than serving Hashem. There was a young boy from a good family, one of the distinguished families in *Eretz Yisrael*, who began to follow after that group. He began to go to their *shuirim* and he clung to their ways. The boy's father did not understand why his son was specifically attracted to this group, and he tried every way to prevent his son from this new path, but nothing helped. One day, in the middle of an argument with his son the father said, "I would rather that you went to a kibbutz and not with that group", *Rachaman litzlan*. Not many years passed and his daughter left the path of Torah and joined one of the kibbutzim.

The Gemara says (Berachos 19a), 'One should never give the Satan an opening', and this needs a careful teaching that one should never say a curse, not on himself or others, and who knows how much distress and evil people cause to themselves by their mouths. Shlomo HaMelech said (Mishlei 21:23), 'שומר' – 'One who guards his mouth and his tongue guards his soul from troubles.'

- Tiv HaTorah - Shelach

טיב ההשגחה

'ממקומו הוא יפן ברחמים'

'From His place may He turn in His compassion'

I went to *shtieblach* to daven Shacharis. In *shtieblach* there are no set seats, the places are taken by the order that people come in. I went into the room of Tefillah and approached the place where I wanted to sit. I neared the seat to put my Tefillin bag down in the place that I wanted. In the second before my Tefillin bag reached the table, another *mispalel* leapt from the edge of the bench at lightning speed and grabbed the spot, staring at me like a kid who had won a game.

For a moment my heart pinched, but I immediately said to myself: 'It was not he who did this, but rather it was the Creator Baruch Hu Who put in his heart to leap to this place. It seems that from elsewhere my Tefillin will rise in a better way, especially because of my foregoing. I signaled to the *mispalel* that it was okay and even told him with a smile: "Whoever takes the place first, the place belongs to him!!" And I moved to the other side of the Aron Kodesh, where the place was just as good and even more spacious than the previous one. Since I try to come to Tefillah from the first ten, I always have convenient places for me, Baruch Hashem.'

A few minutes passed and the Rav of the shul arrived for the minyan. When he rarely comes to this minyan, he sits exactly where I wanted to sit. The leaping *mispalel* had to move to a place that was not the most convenient place in the shul, but since this is the Rav's place when he arrives and there were still five minutes to the beginning of Tefillah... Now I understood that HaKadosh Baruch Hu had arranged for me in advance a good place to daven with *Yishuv HaDa'as* – peace of mind.

ב.ש.



נְשַׁלַח לְךָ אֲנָשִׁים וַיִּתְרוּ אֶת אֶרֶץ כְּנַעַן אֲשֶׁר אֲנִי נֹתֵן לְבְנֵי יִשְׂרָאֵל אִישׁ אֶחָד אִישׁ אֶחָד לְמִטֵּה אֲבֹתָיו תִּשְׁלָחוּ כָּל נָשִׂיא בָהֶם: (יג:ב)

Send for yourself men and let them spy out the Land of Canaan that I give to *Bnei Yisrael*; one man each from his fathers' tribe shall you send, every one a leader among them. (13:2)

Rashi explains: 'Why was the passage of the spies placed next to the passage of Miriam? For she was stricken over matters of speech which she spoke against her brother, and these wicked ones [the spies], saw what happened to her, yet did not take a lesson.'

Let us expand a little in order to understand what Rashi is informing us with his teaching, what is the point in *Avodas Hashem* that we have to take from his words?

It is brought down in holy *seforim* that every day HaKadosh Baruch Hu teaches the person how to economize his actions through countless hints. These hints are in the things we see and hear, for all these things come our way through *hashgacha*, therefore the person must consider well every detail of the things that happen before his eyes, in order to understand through them what Hashem Yisbarach wants from him.

It is brought down in the Gemara (Arachin 16a) that afflictions [*tzara'as*] come about because of the sin of *lashon hara*, and the reason for this is because HaKadosh Baruch Hu conducts Himself with the person *midah kineged midah* – measure for measure. Just as the person speaks badly about another and causes him distress, so they punish him by his flesh produces something bad to cause him distress. This is why the one who is afflicted is called a '*metzora*' which is a contraction for '*motziy rah*' – brings out bad.

In light of what was said, we can understand quite well the complaint against the spies in particular and against the Jewish nation in general, for the end of the last parsha (12:15) the Torah relates that when Miriam was afflicted with *tzara'as*, all of Israel waited for her and did not travel until she was cured. 'ותסגר מרים מחוץ למחנה שבעת ימים, והעם לא נסע עד האסף מרים' – 'Miriam was closed away outside the camp for seven days, and the people did not journey until Miriam was brought in'. If we look carefully at the language of the Torah we see that it does not say, '**and Hashem did not make the people travel** until Miriam was brought in', rather it says '**the people did not journey...**', for had it said 'and Hashem did not make the people journey' we might have thought that the people did not know why they were not traveling, since all journeys were always dependent on the will of the Creator, by His will they journeyed and by His will they camped. Even now when they camped they did not know that had Miriam not contracted *tzara'as* that these days would be travel days. But now that it is written 'and the people did not journey' it shows that their not traveling was dependent on their view, as if they had decided not to travel, since they knew the reason why they were not traveling.

How did they really know that not traveling was dependent on Miriam's *tzara'as*? Evidently, at that time an announcement went out throughout the camp that they had to wait until Miriam was cured, and they knew that this was the reason for not traveling!

But you can ask, at all the other encampments we do not find that they knew the reason why they were encamped, if so, then why now did they have to know why they were encamped?

Was this not because it was the will of Yisbarach that every one of Israel should understand the difference between himself and the sin of Miriam, and why the Creator Baruch Hu also wanted him to stop traveling because of her sin, is this not because HaKadosh Baruch Hu also wanted him to consider her distress? And the reason for her arrival was for him to know what they want from him now, and since the *tzara'as* comes for the sin of '*lashon hara*' it is a sign for him from Heaven that they want to arouse awe in him from that sin.

And so we see that this was the intent of HaKadosh Baruch Hu, for HaKadosh Baruch Hu knew that in a short time *Bnei Yisrael* would have to overcome a difficult challenge linked to 'the sin of the tongue', and HaKadosh Baruch wanted to first implant the prohibition within their hearts so that they do not stumble with it. However, in actuality, they did not consider the matter of Miriam as they should have, and the result was that they stumbled greatly and they reprimanded the conduct of HaKadosh Baruch Hu as we see in our parsha (14:1-4), and the matter reached a level where they were not ashamed to say outright 'בשנאת ה' אותנו הוציאנו מארץ מצרים' - 'Because of Hashem hated us He took us out of Egypt' (Devorim 1:27).

The Torah tells us all this for as we have said, even generations ago it is incumbent on every person to understand from every incident that presents before him to see and to hear, and to understand from it what HaKadosh Baruch Hu wants him to hear, he just has to pay attention to it, and he can be saved from sin in the future and he will earn Teshuvah for the past.

We find a hint to this conduct in Avos (2:6) where the Mishna brings an incident that happened to Rabban Gamliel son of Rebbe Yehuda HaNasi: 'He also saw a skull floating on the water, he said to it, "Because you drowned others, they drowned you; and those who drowned you will eventually be drowned."' I once heard an explanation of the meaning of the word 'even' which seems superfluous, since this word could have been left out.

However, the Mishnah wanted to let us know that a Jew is different from the other nations, for the other nations who do not have *emunah* have no concept of *hashgacha pratit*, and they do not comprehend what every incident and occurrence wants to tell them. Therefore, most gentiles who see a skull floating on the water while they are walking on the shore, do not think about it at all. It never enters their mind that Heaven wants to tell them something. This was not so with Rabban Gamliel, **even** if with gentiles he saw the skull, yet he was different from them because he understood that Heaven wanted him to think about it and connect it to an *avodah*, and really Heaven wanted him to think about *midah kineged midah*, that this person was killed because he killed someone else, and those who killed him will ultimately be killed.

In our time, we can see that everything that happens in the world is to awaken us to *Avodas Hashem*, for today we can literally the world is small for in a minute we can know something that happened on the other side of the world unlike in previous generations, why did Hashem do this? Then people feared Hashem more, so they only needed a small nudge. However, now that fear has decreased, we need a larger push. Therefore, HaKadosh Baruch Hu made all kinds of technology to inform us of all the punishments in the world, perhaps we will wake up.