

טוב הקהילה

בס"ד

'יו"לע"י קהילת שנת בנית ד'

בנשיאות מורנו הרה"צ ר' גמליאל רבינוביץ שליט"א

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טיב המערכת

'לא תערץ מפניהם' - 'You shall not break down before them'

A young man was afraid of bees for his entire life. He was afraid of the painful sting. Every time he heard the buzz of a bee near him, he ran away and hid until the terror passed. When he grew up, he would go walking outdoors with his wife and good friend, but before they went out, he let his friend know clearly that he was very afraid of bees, and they would have to keep as far away from bees as possible. One day as they were walking through a thick forest, they saw opposite them a roaring lion. They began to run for their lives without a specific destination, the main thing was to flee the fearsome lion. While they were running from the lion his friend informed him that he saw a bee nearby. The man told his friend, "Right now, leave me alone about the bee, come let us run away from the lion and save our lives."

The Creator Yisbarach informs the *Bnei Yisrael* that when they reach the Land of Israel there will be many nations living there, but they should not be afraid of them. 'לא תערץ מפניהם כי ה' אלקיך בקרבך קל' – 'You shall not break down before them, for Hashem, your G-d, is in your midst, a great and awesome G-d' (7:21). The Malbim writes on this, 'You shall not break down before them – He added to say that aside from all this, it is fitting that they not break down before them, similar to what is written in Chovas Halevavos [Duties of the Heart] where the Chassid said, "I am ashamed of the fear of my G-d that I fear another", meaning, the greater fear precludes the lesser fear. For example, if a lion is ready to pounce on a person and tear him apart, at that moment he is not afraid of a bee that wants to sting him. His fear of the bee is nullified because of the greater fear of the lion. If this is so, then 'your G-d is in your midst, a great and awesome G-d', it is fitting that you fear the greater fear of Hashem, and how can you be afraid of the lesser fear of flesh and blood, which is like nothing when compared to Hashem, the great and awesome G-d in your midst?'

Most people are afraid of something in their lives. Here the Torah reveals to us the *segulah* of how it is possible to be released from these fears, by inserting into one's heart the fear and trepidation of Hashem. By doing this, all other fears are nullified. This fear – the fear of the Creator is a good fear, it is the purpose of the mitzvos, as the Torah writes as it continues (8:6) 'ושמרת את מצות ה' אלקיך ללכת' – 'You shall observe the commandments of Hashem, your G-d, to go in His ways and fear Him'. When the person inserts the fear of Hashem in his heart, he removes all other fears from it.

- Tiv HaTorah - Eikev

טיב ההשגחה

'פלא עליון' – 'A wonder from Above'

I left for Shacharis at 4:30 in the morning, first immersing in a *mikveh* and learning a little as usual.

On the way, I saw a young man walking around in a dazed state. I wondered to myself, 'What is he doing here so early in the morning? Maybe something happened!?'

I turned to the young man and asked if he needed help with something. He replied that his wife was suffering from a bad toothache, and she had an appointment with a dentist later in the day, but in the meantime, she is suffering and not sleeping.

I hurried home despite losing some of my preparation time, but the pain of a Jew is above everything (despite that it is not easy to change my daily routine), but when I took the first step, I do not know why, but I reached in my jacket pocket, and I felt something strange, and I took it out and it was some ibuprofen for pain.

I could not believe what I was seeing, and I thought for a moment that Eliyahu HaNavi put the tablets in my pocket. A few seconds passed and I remembered what happened:

Three weeks ago I had a root canal. The dentist gave me the pills in case I needed them. I did not need them. They stayed in my pocket for exactly three weeks for the moment when HaKadosh Baruch Hu decided to send a young man in the street to meet me, so I could give him the pills for his wife. It was not Eliyahu HaNavi who put the pills in my pocket, rather, it was HaKadosh Baruch Hu, in His glory, Who was concerned for the pain of a suffering woman. Had I realized they were in my pocket, I would have left them home, and now I had not thought about them for a few weeks, which was amazing by itself. A supreme wonder from Above. I will also point out that I continued with my daily routine as planned.

Later that afternoon I met the young man and he said that because of the pills, his wife was able to sleep until the afternoon. She woke up renewed and refreshed and continued through the day until her dentist appointment. Had this been a regular tablet, it would not have lasted so many hours.

ר.י.

כל דעביד רחמנא לטב עביד
Everything the Merciful One does is for
the best



ונשל ה' אלקיך את הגוים האל מפניך מעט מעט לא תוכל כלתם מהר פן
תרבה עליך חית השדה: (ז:כב)

Hashem, your G-d, will thrust these nations from before you little by little, you will not be able to annihilate them quickly, lest the beasts of the field increase against you. (7:22)

Rashi explains: Lest the beasts of the field increase against you – but is it not true that if they perform the will of the Omnipresent, they do not have cause to fear beasts, as it says (לֵוֹס 5:23) 'וחית השדה השלמה – לך' – 'and the beast of the field will be at peace with you'? But it was revealed before Him that they were destined to sin.

This passage and the one before and after it are prophetic and teach the beginning of the inheritance of the Land by Israel. The Torah prophesizes that due to the bravery of the nations Israel will be puzzled, how will they be able to inherit? They will need encouragement in order to allay their fears. The Torah indeed encourages them by stating (7:18) 'לא תירא מהם' – 'Do not fear them!' The truth of the matter is that ordinarily they would not be able to conquer these strong nations, however, is it not HaKadosh Baruch Hu who is fighting for them? Therefore, look at the next words in the posuk זכר תזכר את אשר עשה ה' – Remember what Hashem your G-d, did to Pharaoh and all of Egypt' and (7:19) 'כן יעשה לכל העמים אשר אתה ירא' – 'so shall Hashem, your G-d, do to all the peoples before whom you fear'. Here, the Creator promises to send the wasp to fight before them (7:20), and then more words of encouragement (7:21) 'לא תערץ' – 'you shall not break down before them, for Hashem, your G-d, is in your midst, a great and awesome G-d.

In light of these words we can understand the extent the nations were able to instill fear in those confronting them just by their outer appearance. Had the Torah not described the matter in this passage, we would have thought that Israel would not need this encouragement except for the first time that they were involved in conquering the land, and then when all the nations were conquered, Israel would no longer need encouragement. However, the posuk before us testifies that even after Israel conquered and divided the land, they would have to leave some portions of the land in the hands of the nations, and only after extending their borders would they have to gird their weapons, go to war and take the land and drive them out. The Torah writes (7:22) 'ונשל ה' אלקיך את הגוים האל מפניך מעט מעט לא תוכל כלתם מהר' – 'Hashem, your G-d, will thrust these nations from before you little by little, you will not be able to annihilate them quickly'. We can imagine that these nations which remained became strong and brave, otherwise they would have run for their lives when they saw how Israel defeated their mighty neighbors, knowing that they too can be conquered. Since they did not act this way, it proves that they strengthened themselves even stronger than the ones Israel conquered, and they were prepared to fight Israel and finish them off in battle. It is understood that the fear they had over Israel at the beginning of their conquest was still in place with the remaining nations since they were still there.

With human eyes it appears that the dwelling of these nations was not to the benefit of Israel at all, whether because of the fear of them, and because when Israel needed to extend their borders, they had to go to war against them. True, the Torah mentions the promise, but surely they would have conquered all the nations at once and not have to go to war against them again.

However, the Torah testifies to what the eye does not comprehend and states the reason they did not inherit the nations was because 'פן תרבה עליך חית השדה' – 'lest the beasts of the field increase against you', and as Rashi explains, since they will sin, Israel will not be able to remove the beasts. Therefore, it was better that the nations remain in the land,

and guard the land for Israel from the beasts, until Israel needed to acquire it, then even if they did not merit to remove the beasts, they did merit to conquer the nations.

The Torah reveals to us here, to teach us a general principle. Sometimes the person cannot fathom the depth of the mind of HaKadosh Baruch Hu due to his own small-mindedness, therefore, it seems to him that Hashem is acting badly *chas v'shalom*, however, he must believe that there is a great good hidden in His actions. Even if he cannot currently see the good, he must not *chalilah* complain about His actions, rather, he must acknowledge the good hidden in it. If Hashem Yisbarach wants, he will merit to see in the future the kindness done in the present, though hidden. As we see here, the present seems that oppressors are in their heritage, and they want to annihilate them. However, over time it becomes clear that these oppressors are messengers of Hashem Yisbarach to protect the land from evil beasts and this is a double benefit. HaKadosh Baruch Hu plans to save them in the future though they do not deserve it because they sinned.

We can now explain the posuk (Tehillim 107:1) 'הדו לה' כי טוב כי ידו לה' – 'Give thanks to Hashem, for He is good, for His kindness endures forever'. Even in bad times we are obligated to thank as we would for the good, this proves that even the bad is good. 'Give thanks to Hashem' in the category of mercy, even when it seems to the person that it is justice, the reason is 'for He is good', we must believe there is good hidden in it because bad does not come from Hashem. And if you say, "But the reality is there is no obvious good", the response is 'for His kindness endures forever', that is, HaKadosh Baruch Hu knows the future, He not only work in the present, rather, He makes an impression forever, meaning He is concerned for the future, and He knows in the future the bad will convert to good.

However, we must know that the good that HaKadosh Baruch Hu is hiding depends mostly on our *emunah*. If we believe in it, we will merit to see the good in it. We see this further in our parsha (8:16) where HaKadosh Baruch Hu is 'המאכלך מן במדבר אשר לא ידעו' – 'Who feeds you manna in the wilderness, which your forefathers knew not, in order to afflict you and to test you, to do good for you in your end'. That is, the purpose of the affliction is so the person will withstand his test and faith, and this will be a merit for him and benefit him in the end. Instead of 'yes' you hear 'no', and if you do not strengthen and say, 'Everything the Merciful One does is for the best', he will lose the good which is hidden.

If we think about the words of Rashi, we will understand the matter. The truth is that HaKadosh Baruch Hu does not have to hide the good in pain, since He has many ways to save. However, HaKadosh Baruch Hu knows that when the person has to be saved, he will not deserve it because of his sins, and the main flaw of his sins is his lack of *emunah*, for had he had complete and clear faith that Hashem's glory fills the world, he would not sin. Therefore, Hashem benefits the person with tests of faith, to instill faith in the person, though hidden. The merit of this *emunah* will benefit him in the end, for once the person instills the *emunah* in his heart, he will no longer come to sin. And even if *chalilah* he should stumble, this *emunah* will stand for him to silence the prosecutor, and he will be exonerated.