

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

וישלח משה לרגל – Moshe sent to spy out

For the last two weeks we have all been following with concern the awful events that happened to *Am Am israel*. First, the spies sinned and caused all of Israel to sin, which caused bad things to happen to the entire nation. Then Korach and his assembly almost finished off all of Israel, as HaKadosh Baruch Hu told Moshe and Aharon (16:21), 'הבדלו, 'Separate yourselves from amid this assembly... and I shall destroy them in an instant', and only through the abundant mercy of HaKadosh Baruch Hu we were spared and continued to exist. And now at the end of our parsha the matter repeats itself. After they were victorious against Og king of Bashan and Sichon king of the Amorites and *Am Yisrael* was sitting securely in the land of Amori, 'וישלח משה לרגל את יעזר', 'Moshe sent to spy out Yazer' (21:32), again we sent out messengers to spy out the parcel of Amorite land called Yazer. But this time things were different, 'וילכדו בנותיה ויורש את האמורי אשר שם', – and they captured its suburbs and he drove away the Amorite that was there', who captured? How did he capture it?

In order to receive the answers to the questions, we must see the words of Rashi: 'The spies captured it. They said, "We will not act like the first spies. We are confident in the power of the prayer of Moshe to do battle".' That is, those spies that Moshe Rabeinu sent to spy out Yazer said to themselves, 'We will not repeat the mistake of the first spies, rather we are confident in the prayer of Moshe.' Therefore, they themselves went to war and conquered the entire city despite being only a few men.

The sin of the spies started with a lack of faith as Rashi brings there (13:2), 'I told them that the land is good, I swear by their lives that I give them room to err through the words of the spies so that they shall not take possession of it.' Because they did not believe the words of Hashem, they failed and were punished. Here, these spies came, they were only sent to spy and not battle, but they acted in a completely opposite manner than the first spies, they decided that with the power of *emunah* it would be possible to go to battle and win, and so it was.

Everyone can fail, we are all human and we can make mistakes, but the wise learn from the mistakes and do not repeat them. We must remember that all failings begin with a lack of faith, therefore, we must always strengthen the *emunah* in Hashem Yisbarach so that in the right time we will be strong enough to withstand the challenge and not fail.

- Tiv HaTorah - Chukas

טיב ההשגחה

'Hashgacha within hashgacha' – השגחה שבתוך השגחה

My daughter's cell phone rang on the night of *bedikas chometz*. On the other end was a frantic man begging my daughter to open the store in Beit Shemesh where she is the manager, so he could pick up something important that he needed for Pesach and the store would now be closed for the entire holiday. He offered to pay her 30 shekel for her help. My daughter said, 'But the taxi costs more than that.' He then offered to drive with his wife to pick her up and he would still give her 30 shekel. He got her number from the owner who lives in another city and who said that she was the only one with the keys. My daughter said she would gladly help, despite the great inconvenience. Imagine my daughter's surprise when she got to the store to find that she herself forgot something important that she needed for Pesach, laying there on the counter. She prepared something nice for the Seder table and she forgot it in the store. Now Hashem arranged everything to work out for everybody, everyone was pleased.

ר.מ.ר.

'His greatness is beyond investigation' – לגדולתו אין חקר

Our custom is to give the *chassan* a *shas* for Shavuot. I called a friend who works in the business, and I asked him the price of a nice set of *shas*, something appropriate for a *chassan*. He suggested a certain edition that cost 1,720 shekel. He asked me how I was paying for it, credit card, check or cash? I told him that I did not yet know how Hashem would send me the money, but when I got the money, I would tell him how I was paying for it. He also said that he could not promise that the set would arrive before the holiday because of the weight but he would try. I hung up the phone, and I asked the Creator of the World to supply me with the money for the *shas*. Two days before the chag, and a close friend gave me \$500 to help for the wedding. I changed the dollars into shekel and I had 1,750 shekel. The amount I needed for the *chassan* gift with 30 shekel left over. I was thrilled and then the phone rang. It was the seller asking how I would pay. I told him that I had the cash. Since he needed the money, he would bring the *shas* before the chag. That day he came to get the money and he said it was 30 shekel more for the shipping, and so it worked out that the Creator of the World sent me the exact amount including shipping. This is just one example of the many instances of *hashgacha* that I see every day, and I thought to share with the readers to fulfill, "I will praise Him in the masses."

וּנְצַעַק אֶל ה' וַיִּשְׁמַע קוֹלָנוּ וַיִּשְׁלַח מַלְאָךְ וַיִּצְאֵנוּ מִמִּצְרַיִם וְהִנֵּה אֲנַחְנוּ
בְּקִדְשׁ עִיר קְצֵה גְבוּלָה: (כ, טז)

We cried out to Hashem and he heard our voice, He sent an emissary and took us out of Egypt. Now behold! we are in Kadesh, a city at the edge of your border. (20:16)

Rashi explains: Through the blessing which our forefather blessed us, "The voice is Yaakov's voice," that we cry out and are answered.

In these *posukim* describing Israel's request of the king of Edom to pass through his borders, we see that they are prefaced by something seemingly unrelated, for they went to him only to ask for permission to cross his border. Why then was it necessary to expand about the past and mention the hardships they suffered in Egypt?

True, we see Rashi connects the topics to their request, and their meaning is that if the people of Edom hear Israel asking to inherit the land, they will understand that they are coming with the strength of the promise made by HaKadosh Baruch Hu to Avraham (Bereishis 12:7) 'to your offspring I will give this land', and they will also want a share in the land with the claim that they are also the offspring of Avraham, and the promise includes them as well. Therefore, Israel had to reveal to them that this promise applies exclusively to those who always recognize that they are the offspring of Avraham, and as a payment for their suffering that was decreed on his offspring (Bereishis 15:13) 'וענו' 'and they will oppress them four hundred years'.

However, we still have to understand his words describing their exodus from Egypt when they cried out to Hashem, this detail has no connection to their claim. According to Rashi's explanation this is even harder to understand, since according to him they added the power of the mouth by quoting Yitzchak's bracha 'הקול קול' 'יעקב' – 'the voice is Yaakov's voice' (27:22), and we have to understand why they brought up a detail that would arouse jealousy, for this will remind them of the theft of the berachos which happened then.

To answer these issues we must first preface that if Moshe sent messengers to the king of Edom it was a sign that he understood that the will of HaKadosh Baruch Hu was that Israel would try in a natural way on their own in order to get closer to *Eretz Yisrael*. Since this is so, he wanted to teach them the way and the proper view in the obligation of making an effort. This we must know, that HaKadosh Baruch Hu can do anything, and He does need any human help to take care of His needs, but in ways only known to Yisbarach. He wants the person to exert himself to take care of his needs in a natural way, however, the person from his point of view is forbidden to believe that the things he is doing is for the sake of the efforts. Rather, he must throw his love on Hashem Yisbarach, and understand that his efforts is only a repayment of a debt towards heaven. After he fulfills his obligation then Hashem will command His blessing. Sometimes it will be as a result from the efforts he exerted, and sometimes it will be a result of something else, the Omnipresent has many ways.

Derive from all that we have said that the salvation of the person is dependent on natural results, but if it is not possible to work things out naturally, then he is exempt from his obligation to exert effort, and he must only rely on his Creator Who will find salvation.

In order to instill the matters in the souls of Israel, he wanted to remind them that the salvation of Hashem is not dependent at all on the efforts, and he reminded them that while they were still in Egypt there was nothing natural in their exodus. As brought in the Midrash, even individuals could not find a way to flee since the land was surrounded by all sorts of magic which kept them as a slave. One who tried to flee had a bad and bitter lot, still, once *Bnei Yisrael* put their trust in Hashem and called out to Him Yisbarach, they earned a natural salvation, and Hashem worked wonders to take them out.

In order to implant these things in the hearts of the messengers of Israel, Moshe did not stop with the reminder, rather he taught that through the efforts they should say to the king of Edom that they are not relying on their actions, and their hope to get closer to the land was not dependent at all on their choices, since even if he refused their request they trusted their Creator that He would find the way they should go, and the only thing incumbent on them is to pray before Him, as they had done while in Egypt. And so it was at the end of the matter. After Edom refused to let Israel cross its border and they had to go around his land, and even Ammon and Moav refused Israel, then Israel knew that there was no hope for a natural way, HaKadosh Baruch Hu brought salvation in an extraordinary way. The kings Sichon and Og were very formidable, and they had the trust of the surrounding nations (see Rashi to 25:2), and yet Israel defeated them in battle and killed them.

We are also obligated to instill the *emunah* that there is stopping Hashem Yisbarach from saving, but as long as there are natural ways that He can help the person, it is up to the person to try [but not to rely on his efforts, as we have said]. However, once the person has done what he could, and he finds no way for salvation, then he must rely on his Creator to work wonders.

To illustrate this point I will tell an amazing story. This was during the terrible years when the Germans wanted to annihilate Israel, and many wandered from city to city seeking a secure place for themselves, and among them was the Brisker Rav and his family. Many exiles relied on what they heard to avoid the Nazi, and when they arrived, they sought a place to rest their weary bones. Not so with the Brisker Rav, at those times he had a worried look and everywhere he went he investigated if it was secure. Hashem was with him every step and showed him that the place was not secure, and he continued until he found a secure place.

One day the Rav and followers came to a certain place, and they were told it was very dangerous, and the wicked one had already occupied and there was no way to flee from there.

As soon as the Rav heard the certain situation, the worry left his face, and he began to look for a place to sleep to rest a little, to the amazement of those around him. They asked him why he became calm specifically when they came to the most dangerous place? He replied, "Until now I was concerned that I had not fulfilled my obligation to save us, so I tried hard to keep this mitzvah. When it was clear that there was a possibility of being saved in a natural way, I did not stop to rest for a minute. But now that it is clear that there is nothing more that I can do, then I have fulfilled my obligation, and there is no need to worry, and from now on I just have to rely on Hashem."

We must point out that once he had this strong *bitachon*, the Rav merited to be saved, him and most of his family made it to Israel.