

BITACHON LESSON FROM THE PARSHA

פרשת אלה הדברים תשפ"ו – Turmoil vs. Tranquility

וַיֵּטֶב בְּעֵינֵי הַדָּבָר וַאֲקָח מִמֶּם שְׁנַיִם עָשָׂר אַנְשִׁים אִישׁ אֶחָד לְשִׁבְט
 The plan [to send scouts] pleased me. I took 12 men from
 you, one man for every Shevet (Devarim 1:23)

As Moshe Rabbeinu was nearing the end of his life he spoke to Klal Yisroel and reviewed many of the events that transpired in the Midbar. When Moshe related the tragic episode of the Meraglim, he stated that he thought it was a good idea to send scouts to Eretz Yisroel to scout out the land. . Not only did Moshe acquiesce to their idea; he wholeheartedly agreed with it - וַיֵּטֶב בְּעֵינֵי הַדָּבָר.

The Ramban (Beginning of Parshas Shelach) explains that Moshe didn't intend for the Meraglim to determine and opine if it was a good land or not; he already knew that it was good, as Hashem told him so. Rather, Moshe intended for them to lay the groundwork for how best to take the land and settle it, which cities to conquer first, which areas to use for residential dwelling and which for public use.

He intended for them to see the land, appreciate it and convey to Klal Yisroel with enthusiasm that they are prepared to head in!

The Meraglim misunderstood their mission, and didn't go as strategists; they went as schemers. That is the difference between the term **לרגל את הארץ** and **לתור את הארץ**. They are two distinct paths; one is a question of "if" we can conquer, the other is a logistical question of "How" best to conquer.

We need to understand, if fundamentally there was nothing wrong with sending Meraglim, and it was a misunderstanding of their ultimate mission that caused the ruckus, why was it deemed such a grievous and unforgivable error to the point that the entire generation of those who left Mitzrayim were penalized to perish in the Midbar and prevented from ever entering Eretz Yisroel?

The Alter of Kelm explains that the main sin of the Meraglim, and of Klal Yisroel, was their **פזיזות**, their impulsiveness, their unrest, their inner-turmoil. The Posuk immediately prior to our Posuk (Devarim 1:22) states **וַתִּקְרַבְנוּ** - **אֵלַי כָּלְכֶם וַתֹּאמְרוּ נִשְׁלַח אַנְשִׁים לְפָנֵינוּ וְיַחְפְּרוּ לָנוּ אֶת הָאָרֶץ** - All of you approached me and said, "Let us send men ahead of us so that they will search out the land for us". Rashi comments: **בְּעָרְבוּבָא - יְלָדִים דִּחְפְּנוּ אֶת הַזְּקֵנִים וְזֻקְנִים דִּחְפְּנוּ** - **אֶת הָרְאשִׁים** - in a disorderly manner; young people

pushing aside the elders, and the elders pushing aside the leaders.

Due to their fear, anxiety and worry, they panicked and didn't trust that Moshe would properly address their fears via his idea for the scouts (The "How best to..." kind) and instead demanded Meraglim (The "If we can..." kind), and they demanded that they go immediately and not wait until Moshe determined when best to send them.

That lack of **מנוחת הנפש** was their sin. Their acting with reckless impulsiveness was a sign of **פיזור הנפש**, and it brought down an entire generation!

The Alter of Kelm would say: "To get through life intact, one's wagon must be hitched to two horses – **מנוחת הנפש** and **גבורה**, tranquility and strength". Furthermore, the Alter used to say that the reason it is customary to add the words (**נ"י**) **נרו יאיר** after a person's name, is to signify that to have **מנוחת הנפש** one needs the light of clarity – in his mind and in his actions – or else he will go through life in the darkness of impulsivity, which results in a life of **פיזור הנפש**. (See Chochma U'Mussar Volume 1 Page 255)

Living with **מנוחת הנפש** is not just a good thing to do; it is paramount to living as a Yid. One who lives without **מנוחת הנפש** is lacking the very core of Yiddishkeit, and is in jeopardy of slipping down a very slippery slope à la the

Meraglim.

מנוחת הנפש is not just an outcome of living with Bitachon; it is the very essence of Bitachon. **מנוחת הנפש** = Bitachon!

The Chovos Halevavos in the opening line of Sha'ar Habitachon makes this very clear; it is the very foundation of everything that follows. He writes: **מהות הביטחון הוא מנוחת נפש הבוטה**, the essence of Bitachon is the Menuchas Hanefesh of the one trusting in Hashem.

The **במנוחת הנפש** of being a Ba'al Bitachon is being **נפשו**. It must be mastered at all times, at all costs, as if our lives depend on it – as they do!

Bitachon has many levels, and it's the work of a lifetime to master and internalize those levels, but the common denominator of all the levels is that they all demand living with **מנוחת הנפש**.

Good Shabbos!