

BITACHON LESSON FROM THE PARSHA

פרשת שלח לך אנשים תשפ"ו – B'Siyata D'Shmaya!

שְׁלַח לְךָ אַנְשִׁים. Rashi comments: **לְדַעְתָּךְ, אֲנִי אֵינִי מַצִּיחַ לְךָ אֶם תִּרְצֶה שְׁלַח לְפִי שְׂבָאוּ יִשְׂרָאֵל וְאָמְרוּ נִשְׁלַח אַנְשִׁים לְפָנֵינוּ וּמִשָּׁה נִמְלֵךְ בְּשִׂכְנֵיהָ...אָמַר אֲמַרְתִּי לָהֶם שֶׁהִיא טוֹבָה...חֵיִיָּהּ שְׁאֵינִי נוֹתֵן לָהֶם מְקוֹם לְטַעוֹת בְּדַבְרֵי מְרַגְלִים** - *Send for yourself - at your discretion; I'm not commanding you, but if you wish, send. Hashem said this as the Yidden came to Moshe and said "Let us send men ahead of us. Moshe then consulted with Hashem Who told him "I told them the land is good. I vow I will allow them to err because of the Meraglim."*

How are we to understand this concept of Hashem giving us room to err? Is Hashem out to get us? Is Hashem trying to trip us? Does Hashem want us to fail? **חס ושלום!** Of course not! We may not think that way! It simply isn't the truth. As the Gemara (Avodah Zara 3a) tells us **אין הקב"ה בא בטרוניא עם בריותיו**, Hashem does not deal tyrannically with His creations. So, what's going on here? Why did Hashem allow them to err?

The Mir Mashgiach, Rav Yeruchom Levovitz Zatzal explains that it was a breakdown of their Bitachon that led them to err. Their lack of Bitachon led to their own downfall.

When they said **נִשְׁלַחְהָ אַנְשִׁים לְפָנֵינוּ**, and established that they were self-reliant, and not reliant on Hashem's assurance that the land is good and easily conquerable, they sealed their own fate

When we set out to do something, we want it to be successful. In order for humans to be successful – in any area of life – it requires *Siyata D'Shmaya*. We can plan and we can scheme, we can strategize and we can arrange all day and all night; nothing will come to fruition unless Hashem wills it so - **רבות** - **מחשבות בלב איש ועצת ה' היא תקום**. Only with *Siyata D'Shmaya* can anything be successful. There are just too many things that can go wrong; without Hashem's help, things will go wrong. *Siyata D'Shmaya* is the motor that powers everything we do.

This applies to *Ruchniyos* too. The Yetzer Hara works hard to derail everything positive that we want to do. The Gemara (Kidushin 30a) states: **יצרו של אדם מתגבר עליו בכל יום ומבקש המיתו** - *A person's Yetzer Hara overpowers him every day, and seeks to kill him...If not for the fact that Hashem helps him, he could not overcome it.*

We simply cannot win the battle against the Yetzer Hara; he is stronger, wiser and more resourceful than us. What is our only defense? *Siyata D'Shmaya*!

The Meraglim were Tzadikim of the highest stature. The Ramban (Bamidbar 13:4) posits that the Meraglim are listed in the Posuk in order of their righteousness, and *Yehoshua bin Nun* was only the fifth on the list; just to give you an idea of the caliber of people that we are talking about here! Yet, even they were caught in the web of the Yetzer Hara, as when *Siyata D'Shmaya* is withheld, failure is guaranteed! **ואלקמלא הקדוש ברוך הוא עוזרו אין יכול לו** applies to every person, regardless of how great they may be!

The Gemara (Shabbos 104a) tells us **בא ליטמא פותחין לו, בא ליטהר, מסייעים אותו**, *one who comes to become impure (i.e. to do something negative; to sin), Heaven provides him with an opening; one who comes to purify (i.e. to do something positive), Heaven assists him.* Tosefos writes: **אית דגרסי בא ליטמא פתחין לו**, *some have the text as "Pesachin Lo"; i.e. he will have doors to enter to follow through with his negative intentions, i.e. the Siyata D'shmaya to prevent him from sinning will be withheld, he then has many doors to fall through.*

Rashi (Bamidbar 13:3) writes: **על פי ה' - ברשותו, שלא עכב על ידו** - *with Hashem's permission; He did not stop him.* Once Hashem allows a door to open, it's virtually impossible to not fall through that open door. However, Hashem does not open the door until we indicate that we want it open; that is the mechanics of **בא ליטמא פותחין לו**.

Our job is to always be a **בא ליטהר**, and to always know that we need *Siyata D'shmaya*. Once we do that we will merit that *Siyata D'shmaya* - **מסייעים אותו** - and merit being successful! However, as soon as we forget that we need *Siyata D'shmaya*, we morph into a **בא ליטמא**, and it's a slippery slope from there. The key to being **בא ליטהר** Yidden, is to trust Hashem 100%, and not trust ourselves, as the Mishna (Avos 2:4) reminds us **אל תאמן בעצמך עד יום מותך**, *do not trust yourself until your dying day!*

The Mashgiach Zatzal related that Rav Yisroel Salanter Zatzal said about himself that *"I don't trust myself in a room alone with a box of uncounted money – who knows what the Yetzer hara will convince me to do?!",* and then the Mashgiach added *"as for me, I don't trust myself in a room alone, even with a box of money that was previously counted!*

One who knows himself and understands the power of the Yetzer Hara - **יצרו של אדם מתגבר עליו בכל יום** - cannot trust himself to not sin; only with *Siyata D'shmaya* can we remain sin-free - **ואלקמלא הקדוש ברוך הוא עוזרו אין יכול לו**.

The only thing preventing us from sinning is our Bitachon, our knowing that we need Hashem's *Siyata D'shmaya* to defeat the Yetzer Hara. There is no other way!

The Meraglim were great men, but their attitude of thinking they don't need *Siyata D'shmaya* was their downfall, as it deemed them as men who were **בא ליטמא**, and once they were in that trap, it was game-over.

Let's not fall into that trap. Let's never – *even for a moment* – think that we don't need *Siyata D'shmaya*, as the reality is that we do need it, every moment of our lives, in every situation and in every circumstance, without any exceptions, until we take our very last breaths. **אל תאמן בעצמך עד יום מותך**



Good Shabbos!