

מדריגת מעלת הבטחון הרב פנחס יורקוביץ

In this week's *parsha*, *Parshas Chukas*, we read about the *chet Mei Meriva*. Hakadosh Boruch Hu tells Moshe and Aharon, "יען לא האמנתם בי להקדישני לעיני בני ישראל לכן לא תביאו את הקהל הזה אל הארץ אשר נתתי להם" (במדבר כ, יב). Because of this *aveira* they were not *zoche* to lead Bnei Yisroel into Eretz Yisroel. It is not our place to *shtell* on the *aveira*, but maybe we can focus on the *shaychus* between the *aveira* and not going into Eretz Yisroel. Rashi states that there were other *chato'im* which were worse, but this one contained a missed opportunity of *שם שמים* and therefore was more serious. Did this have anything to do with not going into Eretz Yisroel?

Rashi explains that the *שם שמים* was as follows. Witnessing Moshe Rabbeinu draw water from the rock with words, Bnei Yisroel would have made the following *kal vachomer*: If a rock, which doesn't speak nor hear, nor does it need *parnassa*, listens to *dvar Hashem*; then certainly we should be *mekayem dvar Hashem*.

Moshe Rabbeinu spent his whole life teaching Bnei Yisroel the *dvar Hashem*. Was this the only opportunity he had to deliver this message? He could never make it up? What was so special about this instance that it carried so much weight as to prevent Moshe from entering Eretz Yisroel?

In *Parshas Devarim*, when Moshe Rabbeinu gives *mussar* to Bnei Yisroel about the *chet haMeraglim*, he says, "גם בי התאנף ה' בגללכם לאמר גם אתה לא תבא שם" (דברים א, לז). We see that there is a connection between the *chet haMeraglim* and the *chet Mei Meriva*. How does that come into the *mussar shmuess* which Moshe gave Klal Yisroel? The Ramban explains that Moshe is telling them that he, too, did an *aveira* which excluded him from entering Eretz Yisroel. Maybe we can uncover a similarity between them to understand the direct *siba* of not getting into Eretz Yisroel.

By the *parshas haMeraglim* Hashem tells Moshe Rabbeinu, "שלח לך- לדעתך, אני איני מצוה לך, אם תרצה, שלח... (במדבר יג, א אם פרש"י) Hashem says that it is solely their choice to send spies and it is an open opportunity for them to slip and make a mistake. How come Moshe Rabbeinu still goes forward with it after hearing that? As well, Klal Yisroel, the *dor* which left Mitzrayim, had such an unbelievable *teshuka* to go into Eretz Yisroel, how could they lose their whole *cheishek* to go? What could trigger such a change in attitude?

At the end of *Parshas Shoftim* (פרק כ), the *pesukim* describe going to battle and how there is a *tzivuy* from Hashem to be unafraid. Indeed, one of the protocols was to send home anyone who was afraid. Why?

Rabbeinu Bachya explains that it is befitting that their *יראת ה'* should overwhelm their fears of the enemy. In *Kad haKemach*, he explains further and says anytime a person is fearful of another person, he is lacking in his *יראת ה'*. A person must invest all of his *יראה* in *ה'*, exclusively. All of Klal Yisroel's victories in battle are due to the special *zechus* of reaching the *madreiga* of *בשלימות*.

What is the *pschat* of *בשלימות* being the necessary *zechus* for victory in battle for Klal Yisroel? We find that *בטחון* plays a similar role, as seen by the *Yam Suf*. The Nefesh Hachaim explains that when Hashem told Moshe to stop *davening* for Klal Yisroel and to just lead them through, "ימה תצעק עלי..." (שמות יד, טו) it was because the special *zechus* of *בטחון* brings *ישועה*. The Gaon says a similar idea regarding *נצחון* in *Shir Hashirim*. Where does *בשלימות* come in as the *ikur nekuda* for *נצחון*?

The truth is, if we look at the *Kad haKemach* by *בטחון*, he brings the same *posuk* from *Parshas Shoftim* about not being afraid of the enemy. He says that even if a person really knows that the whole world is *ביד ה'*, if he has a lack in his *בטחון* he will still be afraid of his mighty enemy.

We can put *בשלימות* and *בטחון* together and say as follows. A person has a natural *midda* of fear. Yet, he knows *יראת שמים* in his mind. It is on this stage, staring a scary enemy in the eye, that a person

has the opportunity to apply his *seichel* of יראת שמים to quell his natural fear. Then he will come to מעלת הבטחון.

When Klal Yisroel was sent to go into Eretz Yisroel, even though it was a *nachala* from the *Avos* they still had to conquer it. It was that *matziv* which required them to have מעלת הבטחון for נצחון to go into Eretz Yisroel. That is why Hashem gave them the *nisayon* of walking into Eretz Yisroel without knowing what they would face. But it was too much for them, so Moshe asked if they could send spies just to get a small peek in order to help them overcome the *nisayon* and march into Eretz Yisroel to conquer it with Hakadosh Boruch Hu's help.

Hashem told him that they could send spies but it was their choice alone and in doing so they would not reach the requisite level of בטחון when subsequently entering Eretz Yisroel. Therefore, Hashem had to create the מקום לטעות for the *nisayon* to balance out. There was the possibility that they would still not be able to overcome their natural fear, despite spying out the land beforehand.

Their fear took over and caused them to say illogical things about Eretz Yisroel and tore away their hype and excitement for going in. We see from here that besides for the *chet* of *lashon hara* which Chazal say sealed their *din* of not going in, the whole *nisayon* was to reach a certain מעלה of בטחון in order to be victorious in כיבוש הארץ. Since they were not *zoche* to that מעלת הבטחון and שלימות they were not *zoche* to enter Eretz Yisroel.

We even see this by Kalev. When the *posuk* describes him as being the only one allowed to go into Eretz Yisroel, (במדבר יד, כד), "ועבדי כלב עקב היתה רוח אחרת בו וימלא אחריו..." the Targum *teitches* that he had full בטחון בה. That is why he was *zoche* to enter Eretz Yisroel. Even in Moshe Rabbeinu's *mussar shmuess* in *Parshas Devorim*, he says that Kalev is *zoche* go in because of his שלימות הבטחון.

By the *chet Mei Meriva*, Klal Yisroel would have made a *kal vachomer*. Even though they missed their opportunity of reaching שלימות by the *Meraglim*, Hakadosh Boruch Hu told Moshe that now there was another way for them to come to it on their own. Klal Yisroel was afraid because they had no water. Giving them the water through the rock would have enabled them to internalize שלימות on their own. They would have come to such a clear, eternal state of בטחון that it would have been *mesaken* at least this *nekuda* of the *chet haMeraglim* to allow them to go into Eretz Yisroel. Since Moshe Rabbeinu had this opportunity to bring Klal Yisroel to this *madreiga*, he added in the fact that he, too, is not going in either. Because the *chet Mei Meriva* and *Meraglim* stemmed from the same issue they garnered the same punishment.

We are approaching the 20th Yahrzeit of the Rosh HaYeshiva, HaRav Weinberg zt"l. I just want to share a few words to bring out a *nekuda* of HaRav Weinberg. He had the innate ability and keenness to get to the *nekudas hadevorim* time after time. When people were worried, afraid, or unsure of what to do, HaRav Weinberg was able to come up with a *vort* to *teitch* up the *matziv* in a clear, concise way. We all know that he was a tremendous *bal kishrin* and *bal pekayach*. This *nekuda* is not only about *pikchus* and being able to be on top of one's emotions. When we come for *eitza* it is because we have fears and are not able to think logically. HaRav Weinberg had such an internalized, almost visceral, יראת שמים that any natural fear was totally overpowered by it. His *da'as* was 100% יראת שמים and what would *shtet* others did not move him at all.

Just to bring this down *l'ma'aseh*, besides for us having fears we see fear more often by our children. They are scared of many more things that we have already come to know and appreciate for what they are. When we tell them, "don't be afraid," we really mean to not be worried. Fear is a natural *midda*. We want to teach them that having בטחון בה powers over that fear and therefore we have no worries. We want them to build up their יראת שמים and שלימות, and by using that natural fear and all the other *middos* as a tool we can help them gain that מעלה. We should all be *zoche* to see much *nachas* from our *mishpachos* and be *zoche* to see each other, בקרוב במהרה.