

Pursuit of Purpose

INSPIRING A LIFE OF MEANING AND CONNECTION

פרשת
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Love Is Not Enough

Based on the weekly Shmuess given by HaRav Shaya Cohen, Rosh HaYeshiva, Yeshiva Zichron Aryeh

לעילוי נשמת גיטל בת הרב אליעזר מנחם | הרב יוסף חיים בן מאיר | רפאל חיים דוב בן בן-ציון שלום | ר' ברוך בן ר' יהודה | שרה בת ר' יחזקאל | ראובן יוסף בן יהושע | דב בעריש בן פסח צבי
לרפואה שלמה יוסף בן מלכה מטל | יעקב אליעזר בן חנה נשא

In this week's Parsha, after the report of the spies, the Pasuk (14:5) states, "And Moshe and Aharon fell on their faces." The Ralbag writes, "The fifth lesson is to inform us that it is appropriate for a complete leader to have the ability to tolerate the sins of those he is in charge of, so that he can lead them to do good. This can be derived from the fact that not only did Moshe not get angry at them for their rebellion of wanting to appoint a leader to return them to Egypt, despite all the good they received from Hashem, rather he begged them, and fell before them to request that they not cause their destruction through their rebellion. He went even further and excessively begged Hashem to tolerate their sin, until Hashem listened and changed His mind from destroying Klal Yisrael."

The above Ralbag seems difficult to understand. Moshe's love for Klal Yisrael was beyond anything imaginable. He loved them to the extent of saying to Hashem, "Forgive their sin, and if not erase me from Your Torah." It is safe to assume that Klal Yisrael felt this enormous love, and his superhuman dedication to their welfare. In addition, they knew he was fit to be in this position as he was chosen by Hashem. Yet, the Ralbag tells us that despite his love and credentials for the position, Moshe's leadership and ability to lead them to the good would be lacking if he could not tolerate their sins, which includes not getting angry at them, begging them to change, and excessively Davening for them. This is puzzling! Why would Moshe not being able to tolerate their sins, and getting angry at them for their rebellion, impact his ability to lead them? Weren't they aware of his love and dedication? Additionally, why is it necessary to beg them to change in such a dramatic way, wouldn't giving them a direct instruction have been enough? Finally, why is excessive Davening

necessary, wouldn't Davening one or two times show enough care? Why would his leadership be deficient if not for the excess Davening? The need for these three ingredients as qualities for leadership would seem unnecessary for a leader like Moshe whose care, dedication, and love was so blatantly clear and felt by Klal Yisrael, therefore the Ralbag requires further clarification.

We see a tremendous insight into leadership and human nature from this Ralbag, which applies to school leaders, Rabbeim and parents. For a person to allow himself to be led to the good and accept someone's authority over him, it is not enough just to feel loved. A person needs to feel that the person leading him won't get angry at him even if he significantly messes up. He will do everything possible to get him to change, and will persistently advocate for his forgiveness. Lacking any one of these qualities would amount to a deficiency in tolerating sin, and would make someone unfit for leadership. In other words, for a person to allow himself to be led he needs to feel that the one leading him is entirely on his team.

This idea can be illustrated with the following story: Reb Yaakov Kamenetzky was once presented a Shailah from a principal as to whether he is allowed to expel a certain student from their Yeshiva. Reb Yaakov didn't think the situation warranted the student being expelled. He then asked the Principal for the child's name to Daven for him, to which the Principal responded he didn't know it. Reb Yaakov responded, "You don't know the child's name to Daven for him, and you're asking me a Shailah whether you're allowed to send him out of your Yeshiva?!"



Shir HaShirim Insights

In loving memory of Mr. Marvin Halpern

His left hand is under my head, and his right hand embraces me!

(Shir HaShirim 2:6)

His left hand is under my head: In the desert. **And his right hand embraces me:** He traveled a three-days' journey; to search out a rest for them, and in the place of the rest, He brought down Manna and quails for them. All this I remember now in my exile, and I am sick for His love. (Rashi)

If all this we remember now in our exile why does the pasuk say **His right hand is...** – presently, instead of **His right hand was...** – using the past tense?

Perhaps we can explain this with the following story:

Zalmen was caught being mechalel Shabbos! Someone who could fall so low didn't seem to have much of a chance, however, as a last resort, Zalmen was taken into the Chofetz Chaim's room. After a few minutes, he walked out. He was never mechalel Shabbos again! What did the Chofetz Chaim tell him? For many years no one knew until Rabbi Berel Wein retold this story to an audience in Florida. After the speech, an old Jew approached him and said: I am Zalmen! Rabbi Wein immediately asked, "Nu, what did the Chofetz Chaim say?" Zalmen, filled with emotion, replied, "He just took my hand in his, stroking it lovingly and as tears streamed down his eyes he said, 'Shabbos! Shabbos! Shabbos!' Since that day so long ago, there were many times when I faced great challenges keeping Shabbos, but I could never violate it for I would immediately feel the warm tears of the Chofetz Chaim on my hands!"

The Pasuk testifies to us that, despite how low we may fall in our Galus, the supreme love of our Father in Heaven, displayed to us in the Midbar, is still alive in the depths of our hearts. So much so, that we actually feel the warmth of His hug around our necks, so to speak, as if He is hugging us presently. When we still rebel against Him, deep down, it is with the broken heart of one who is compelled to breach the love of one who loves him so dearly, while his arms are still around his neck in a loving embrace!



ELIEZER INSTITUTE Emunah Highlights

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Its easy to have Bitachon when things are going well, not so when times get tough. This is for two reasons:

- 1) We take our situation as a sign from Hashem that we may be in for a hard time.
- 2) When one is emotionally overwhelmed with worry it is very hard to focus logically on strengthening our Bitachon.

The following words of Rabbeinu Yona (*Sha'arei Teshuva, Shar Beis*) help us address these two issues: - "One who trusts in Hashem, when faced with calamity should trust that the darkness he faces will in fact be the cause of the light to come. As it states (*Michah 7*): 'Do not rejoice, my enemies, over me for I have fallen, I have stood erect, when I sit in darkness Hashem is my light.' Our Sages have explained this to mean: Had I not fallen I would not have stood erect. Had I not sat in darkness I would not have merited light."

Perhaps this can be explained as follows:

Every aspect of our lives runs solely on the kindness of Hashem and His constant Divine intervention. However, when things are running smoothly, we tend to lose sight of this. Many times, Hashem wants to bestow His kindness upon us but sees we have lost focus on our need for His special intervention. Hashem will then shake things up in order to refocus our thoughts towards Him. This takes care of the first reason (mentioned above) that we find it hard to have Bitachon. For in fact, instead of hardship being a sign from Hashem that we're in for hard times, it is a sign that we stand on the verge of beholding His loving kindness!

Focusing upon this helps us address the second reason we mentioned as well, for there is no reason to be emotionally overwhelmed with worry if our troubles are in fact a sign of good times ahead!