



Consequences & Repercussions

This week at the kollel ↗

Hashem became angry with me because of you, and He swore that I would not cross the Jordan, that I would not come to the good land... (4:21)

RIGHT IN THE MIDDLE OF RECOUNTING THE unfortunate incident of the Spies (in last week's Torah portion), Moshe burst forth with a similar accusation:

With me, as well, Hashem became angry, because of you, saying, "You, too, will not come [into the land of Israel]." (1:37)

This is perplexing! Why did Moshe stick this charge into the middle of the incident of the Spies? Wasn't Moshe punished because he had hit the rock? Also, why was Moshe blaming the Jewish people for his alleged lack of restraint?

The entire congregation rose up [after the Spies' return] and gave forth its voice; the people wept that night. (B'midbar 14:2)

At that moment, Hashem established that night as a night of crying for all generations—for that night was the ninth of Av, and that is when both Temples were destroyed. (B'midbar Rabbah 16:20)

With the Sin of the Spies, the Jewish people sealed their fate. No longer would they experience a straight ascent to holiness. After their unquestioning acceptance of the Spies' slander, and their subsequent rebellion, an element

of *tum'ah*, spiritual defilement, had been introduced into the Jewish People. The seeds of their *future* sins, and their resulting expulsion, were planted that night. In time, those life-choking weeds would burst from the ground, in all of their ugliness, and disastrous results would ensue...

The enemies of the Jews had no power [to destroy] anything Moshe or Dovid built—what they built would endure forever. (Sotah 9a)

Had Moshe led the Jewish people into the Land of Israel, everything would have proceeded according to the original plan, and Moshe would have built an indestructible Temple.

Yet that itself would have been an unspeakable tragedy.

A song of Assaph. G-d! Heathens have entered Your inheritance, they have defiled Your holy Sanctuary, they have turned Jerusalem into heaps of rubble. (Tehillim 79:1)

"A song of Assaph?" It should say, "A dirge of Assaph!" Dovid called it a "song," because Hashem destroyed His Sanctuary and Jerusalem in place of, instead of, the Jewish People. (Midrash Shocher Tov)

Had Moshe been allowed into the Land of Israel and built the Temple himself, Hashem could not have later taken

the Temple as an atonement in lieu of the Jewish People. He would have had to destroy the Jewish people, themselves, G-d forbid! That's why, after the Sin of the Spies, Hashem's sweeping reaction included a specific decree that Moshe must not enter the Land—for the sake of the Jewish People, themselves!

With me, as well, Hashem became angry, because of you, saying, "You, too, will not come [into the land of Israel]." (1:37)

Moshe wanted to remind the Children of Israel that his personal punishment was a consequence of what they had done. Had they not sinned after the report of the Spies, there would not have been a decree that that night would become one of eternal mourning. They had been, up to that point, at such a holy plane that there would have been no reason for any future punishment. It was the Sin of the Spies that defiled them, such that the spiritual foundation of the Temple would be so feeble and shifty that Hashem knew that it could not endure.

According to *Ohr haChayyim* (commentary to 1:37), what happened at the Waters of Meriva, when Moshe hit the rock instead of speaking to it, was that Moshe lost an opportunity to sanctify Hashem's name—one that would have returned the Jewish people to the spiritual level they had been at prior to the incident of the Spies. It had been his chance to expunge their defilement and the dire

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THE KOLLEL'S
2015/5775
ANNUAL EVENT

Twentieth Anniversary Celebration

AUGUST 23, 2015
INFO AT
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At the Kollel

KEY: 🖐️ Beginners 🖐️🖐️ Intermediate 🖐️🖐️🖐️ Advanced 🚺🚻 for men and women

Looking for a chavrusa? See Coordinator Rabbi Chaim Heinemann!
Chavrusos are available noon–1 PM on weekdays, and 8–9:45 PM Sun.–Thurs.

Sunday *Free brunch!*

🖐️🖐️🖐️ **America Runs on Torah**
(Jewish Law & Parasha)
Rabbis Dani Schon
and Yisroel Kaufman.....10 AM
Grand Deluxe breakfast served

Tuesday

🚺🚻🖐️ **Partners in Torah
at the Mayerson JCC**
Rabbi Binyamin Teitelbaum.....8 PM

Wednesday

🚺🚻🖐️ **Torah Treasures for
Seniors at the Mayerson JCC**
Rabbi Yitzchok Preis..... 10:30–11:15 AM

🚺🚻🖐️ **Downtown Lunch-n-Learn
at Strauss & Troy**
Rabbi Yitzchok Preis..... 12–1 PM

Thursday

🖐️🖐️🖐️ **Halacha** (based on the parasha)
Rabbi Chaim Heinemann.....9:10–10 PM
Homemade refreshments served.

Minyanim Daylight Time

Shacharis
Sunday8:15 AM
Monday–Friday7:20 AM
ShabbosN/A

Mincha
Sunday7:45 PM
Monday–Thursday5:45 PM
Shabbos6:30 PM

Ma'ariv
In the Beis Midrash:
Sunday–Wednesday9:45 PM
Thursday10 PM
ShabbosN/A

Every Day

🖐️ **“Dirshu” Gemara Shiur**
(Maseches B'choros)
Rabbi Yitzchok Preis.....
Sunday 7:15–8:15 AM
Monday–Friday 5:50–6:45 AM

🖐️🖐️ **Kollel Yisgaber K'ari**
(amud-a-day of Mishnah B'rurah)
Rabbi Chaim Heinemann.....
Monday–Friday 6:55–7:20 AM

🖐️🖐️ **Kitzur Shuchan Aruch**
Live video conference!
Rabbi Dani Schon.....
Monday–Friday 12:05–12:20 PM

🖐️ **Daf Yomi**
Rabbi Meir Minster.....
Sunday–Thursday 8–8:45 PM
Shabbos (at CZE) 1:00 pre-mincha

🖐️🖐️ **Nightly Halacha Chabura**
Rabbis Dani Schon
& Binyamin Teitelbaum
Monday–Thursday 9–9:45 PM

Chavrusa Learning
(private & small groups).....times vary

An Irresistible Suggestion CONTINUED

penalties that were introduced after that incident. Had Moshe withstood that test, events would have proceeded according to the original plan—Moshe would have entered the Land and built an enduring Temple. After all, there would have been no reason for him not to!

In light of this breathtaking explanation, we can see, in this week's Torah-portion, Moshe's tremendous love for

the Jewish People. Once Hashem had revealed to him the potential consequences if he were to enter the Land, Moshe sacrificed his greatest desire, and he refrained from pleading entry—so that the Jewish People would not be destroyed in the future. What might have been Moshe's greatest tragedy, was, in fact, a tremendous favor that Hashem brought about for the sake of

the Jewish People.

Once Moshe heard this, he said, “Master of the universe! It is better that I, and a hundred people like me, die early, rather than You harming one toenail of the Jewish People!” (B'midbar Rabbah 7:10) 🙄



at this week's
Yarchei Kallah