



גם בי התאנק ד' " 1:37

בגללכם לאמר, גם אתה לא

"תבא שם"

"With me, as well,

Hashem became angry

because of you, saying: You too shall not come there." Why was Moshe Rabbeinu telling Klal Yisroel here that it was their fault that he was not going into Eretz Yisroel? What was the purpose in it? Was he doing it just to make them feel bad? The following Divrei Torah will expound on this topic and support the P'shat offered in the closing paragraph.

גם בי התאנק ד' " 1:37 - פנים יפות

"With me, as well, Hashem became angry because of you, saying: You took shall not come there." Klal Yisroel were greatly lacking in Emunah at that time. Moshe Rabbeinu was given a command to take the staff and speak to the rock in order for water to come out of it. Had Moshe Rabbeinu followed the command exactly the way he was supposed to, it would have strengthened Klal Yisroel's Emunah in Hakodosh Boruch Hu. Moshe Rabbeinu was saying that it was Klal Yisroel's fault that he would not be going into Eretz Yisroel. For had they not been weak in their Emunah, the situation of the מריבה would never have occurred. Klal Yisroel would not have needed there to be such great miracles at the water to strengthen their Emunah, and then Moshe would have not erred by withholding that Kiddush Hashem from happening.

גם בי התאנק ד' " 1:37 - כלי יקר

"With me, as well, Hashem became angry because of you, saying: You too shall not come there." Moshe Rabbeinu said that the reason that he would not enter Eretz Yisroel was because of the Chet of the Meraglim that Klal Yisroel transgressed. It was because of the Chet of the Meraglim that it was decreed that Klal Yisroel would have to wander through the Midbar for forty years. Being that they were there for forty years, the time for Miriam's death came, and when she died, the water stopped flowing from the well. Thus, the domino effect of Klal Yisroel sinning by the Meraglim caused the מריבה to occur,

which ultimately caused Moshe not to enter Eretz Yisroel. Had Klal Yisroel not sinned by the Meraglim, they would have immediately entered Eretz Yisroel with Miriam, and Moshe never would have been punished.

גם בי " 1:37 - רא"ש על התורה

"התאנק ד' בגללכם לאמר, גם אתה לא תבא שם" - "With me, as well, Hashem became angry because of you, saying: You too shall not come there." Moshe Rabbeinu told Klal Yisroel that it was their fault that he would not enter Eretz Yisroel. It was because they were lacking Emunah in Hakodosh Boruch Hu. When Moshe Rabbeinu told them that water would come out of the rock, they did not believe him. When the water did come out, Moshe Rabbeinu should have said that Hakodosh Boruch Hu brought forth the water, and he did not do so. Thus, he was punished and not allowed to go into Eretz Yisroel.

גם בי התאנק ד' " 1:37 - רא"ש

"With me, as well, Hashem became angry because of you, saying: You too shall not come there." That which Moshe Rabbeinu was not allowed to enter into Eretz Yisroel was not a punishment for him, rather it was in order to save that generation at a future time. That which it was decreed upon the people of that generation that they would not enter Eretz Yisroel was Midah K'neged Midah. They cried when the Meraglim returned with their report on the Land, and they did not have Emunah in Hakodosh Boruch Hu. They did not believe in the ability of the Ribbono Shel Olam, thus they would not be Zoche to enter Eretz Yisroel and see it. However, Moshe, who did not ever question the Ribbono Shel Olam's abilities, was not deserving of this punishment. However, it was decreed upon him to be buried there, and not enter, for it would be in his Zechus that they would be able to enter. Moshol - There was a poor maidservant whose pail fell into the well. She began to cry that she would never be able to retrieve her pail. Then the maidservant of the king came along, and her pail also fell into the well. Her pail was one of gold. The poor maidservant began to rejoice. She said that whoever will get the gold pail, will also get her pail. This

is what the Posuk means when it says, "בגללכם" - it was because of them that Moshe would not enter that time. Moshe Rabbeinu needs to wait until Le'asid Lavo, when he will rise again, and he will lead Klal Yisroel into Eretz Yisroel.

גם בי התאנק ד' " 1:37 - מלבי"ם

"With me, as well, Hashem became angry because of you, saying: You took shall not come there." That which Moshe and Aharon died in the Midbar was not because of the actual decree, the decree against the generation of the Midbar who sinned by the Meraglim. Moshe and Aharon did not sin at all, and there was no decree of death on them. The reason that they did not go into Eretz Yisroel was because Klal Yisroel were not worthy of having Moshe bring them into the Land.

The Midrash tells us that had Moshe gone into the Land, then Klal Yisroel would have conquered the nations without battle. Hakodosh Boruch Hu would have made the other nations fall, without Klal Yisroel needing to pick up a weapon. Additionally, had Moshe entered the Land, he would have built the Bais Hamikdash and it never would have been destroyed. That would have been the "final Geulah", the eternal Geulah that we yearn for to come. Then would have been the days of Moshiach. This all would have occurred had Klal Yisroel been complete in their Emunah in Hakodosh Boruch Hu. However, after Klal Yisroel sinned with the Meraglim, it was clear that they were not complete in their Emunah or righteousness. Moshe could not bring them into the Land, for they were not worthy of all things that would have occurred had he brought them in. When there was as decree against the generation of the Meraglim, it was to the exclusion of two individuals: Yehoshua Bin Nun and Kalev Ben Yefuneh. Moshe and Aharon were not really part of the decree, but they would not be able to go in because Klal Yisroel were not worthy of having them go in. Klal Yisroel demonstrated their lack in Emunah in Hakodosh Boruch Hu by the Meraglim, but that could have been rectified. However, unfortunately, Klal Yisroel did not do so. They did not strengthen their

Eemunah, and Moshe hit the rock in order to bring forth water from the rock. When Moshe Rabbeinu hit the rock, it solidified within them their lack of Eemunah. They said that it was Moshe hitting the rock – it was a physical action that brought forth the water, and not from Hashem. This caused it that Moshe and Aharon would not lead them into the Land, and they would all die in the Midbar. This was why Moshiach and the Geulah didn't come. This was all not because of a sin of Moshe and Aharon, but because of Klal Yisroel's lack in Eemunah.

Parshas Devorim – שם משמאל

5670 – The light of Shabbos Kodesh illuminates the eyes of a person, so that he is able to see his sins. When one sins, he darkens that light, and it is even hard to see his sins, see what his sins caused. When one cannot see it, it is very difficult to do Teshuva for it. However, when the light of Shabbos Kodesh comes, one can see how much damage, what was sullied by his sins. This is what the Gemara means in Beitzah 16a "שבת – Being that Shabbos comes and rests, woe to the loss of the Nefesh. One can see through the light of Shabbos his sins, and thus it is easier to do Teshuva. The Gemara in Meseches Taanis 29a tells us that Churban Bais Hamikdash occurred on Motzai Shabbos. We learn from this that the reason that Churban was able to happen was due to the lack of Shabbos. There was no longer Shabbos; it was dark and gloomy for Klal Yisroel, and they were not able to see the extent to what their sins caused, and they did not do Teshuva. With this understanding, we can explain the three Haftoros of "דברי, שמעו, חזון" – as these represent speech, hearing, and seeing. The main purpose of fasting is to do Teshuva, and the way to do Teshuva is to know the sins that were committed. Thus, the three Shabbosos prior to Tisha Ba'av, each Shabbos is supposed to get deeper into the hearts of Klal Yisroel, for them to see that which they sullied, and to awaken them to Teshuva. The first one is דיבור, speech, which is more external, until it comes to the deepest within a person, ראיא, seeing, that should illuminate deep within the person, and be Me'orer him to do Teshuva.

Orech Chaim 555 – שלחן ערוך

נוהגים שלא להניח תפילין בתשעה באב שחרית – We have the custom not to wear Tefillin or a Talis Gadol on Tisha Ba'av by Shachris. (One should wear his Talis Koton, his Tzitzis, underneath his clothes and not recite a Brocha on it). Mincha time, one is to don his Tzitzis and Tefilin and recite a Brocha.

Hilchos Kiddush – כף החיים

Levana – Looking at one's Tzitzis after the reciting Birchot Halvanah, the blessing on the moon, is a great Inyan. One reason is that מצוה גוררת מצוה, one Mitzvah brings another Mitzvah – one should go from Mitzvah to Mitzvah. One should look at his Tzitzis to make sure that they are Kosher. Additionally, the reason to do so is because through seeing one's Tzitzis one is Zoche to be Mekabel the פני שכינה, and this will bring one to Yiras Shomayim. The letters of ראיא, seeing the Tzitzis, is also the letters of יראת, having Yiras Shomayim. Being Mekadesh Levana, and seeing the Tzitzis should bring you to Yiras Hashem.

Seder Hayom of – סדר היום

Tisha Ba'av – After one is Mispalel Mincha, if it is not yet the time of Ma'ariv, one should remain in Shul and say Mizmorim which break the heart and bring one to do Teshuva. When the Zeman of Krias Shema comes – one should recite it and Daven Ma'ariv, like other nights. When one leaves the Bais Hakneses he should recite Kiddush Levana. Even though it is already the tenth of the month at that time, nonetheless, one should wait until then to recite it for this is the optimal time to recite it. Kiddush Levana is being Mekabel the פני השכינה, and there is no better time to do so than after one mourned over the Churban Bais Hamikdash.

Tefillin – Tefillin has – של"ה

"ועשו לי מקדש ושכנתי" – Hakodosh Boruch Hu rests His Shechinah for they are the סוד המרכבה. That is why the Shin on the Tefillin has three "legs" on the right side which is K'neged the Avos Hakdoshim: Avrohom, Yitzchok, and Yaakov – who are on the Merkavah, the chariot, of Hakodosh Boruch Hu. On the left side of

the Tefillin Shel Rosh, there is a Shin which has four "legs".

– שכינה במקום תורה – אור תורה

Toiling in Torah Hakdosha causes great Kedusha, to the point that Hakodosh Boruch Hu is found in every place that a Talmid Chochom is learning Torah. It causes the heavens to open up and push away all the mundane. That place becomes an exceedingly holy place, to the point that it is worthy for the Shechinah to come rest in that place – and the Shechinah comes. This is as the Gemara in Brochos 8a says, "אין לו להקב"ה". בעולמו אלא ד' אמות של הלכה בלבד.

Moshe Rabbeinu was certainly not telling Klal Yisroel that it was their fault that he was not going in to make them feel bad. Moshe Rabbeinu was trying to teach them an invaluable lesson. It was their fault because they were lacking in Eemunah. They didn't live with the Shechinah being there with them. Moshe Rabbeinu lived with the Shechinah. Chazal tell us that the Shechinah spoke from the throat of Moshe Rabbeinu. He embodied the Shechinah. It was not he who was lacking; it was not because of what he did that he would not be able to enter Eretz Yisroel, but what they did. They did not ensure that the Shechinah was with them.

On Tisha Ba'av, we don't learn Torah, and we don't don Talis or Tefillin in the morning. These are things which bring the Shechinah. We mourn the loss of the Bais Hamikdash, and when we don't have these three things, we must feel the great void in our lives – the lack of the Shechinah. We don Talis and Tefillin in the afternoon, as we need to recognize the difference between not having the Shechinah with us, and having it. After Tisha Ba'av, we recite Kiddush Levana, which Chazal tell us that we are being Mekabel the פני השכינה. After we mourn the loss of the Bais Hamikdash, and we recognize that which we are missing in our lives, the holy Bais Hamikdash, a place where the Shechinah resided, it is the opportune time to be Mekabel the פני השכינה. May we be Zoche for Tisha Ba'av to change from a day of mourning to day of great joy, with the coming Moshiach and the rebuilding of the Bais Hamikdash, במהרה. בימינו אמן.