

## **"And you murmured in your tents and said 'because Hashem hated us, He has brought us forth out of the land of Egypt to deliver us into the hand of the Emori to destroy us.'" (1:27)**

In *Parashas Shelach* the *Torah* extensively addresses the sin of the *meraglim*, spies. In this *parsha*, a new dimension to this sin is revealed as Moshe recounts *Klal Yisrael's* past iniquities. In their unfounded complaint against Hashem, *Klal Yisrael* added the above statement, "*Because Hashem hated us, He took us out of Egypt.*" Such harsh criticism is not offered in any other context. In fact, this explains the eternal punishment effected by the sin of the *meraglim*. *Klal Yisrael* experienced the greatest miracles in Egypt. The Red Sea was wondrously split before their eyes. They were fed *manna* in the desert. Is there any reason to imagine that Hashem's beneficence was rooted in hatred toward them? Such a statement is not only the epitome of ingratitude, but it is also totally ludicrous!

Displacing responsibility in this manner is the result of a negative self-image. *Bnei Yisrael* were attempting to protect themselves from their anxiety by projecting their own shortcomings and unacceptable impulses upon Hashem. This defense mechanism was a reaction to their subconscious feelings of failure. Thus, they were blinded to Hashem's real love for them. They should have realized that Hashem, although He was aware of their imperfections, took them out of Egypt and cared for them out of unbounded love. This form of *Chillul Hashem*, desecration of Hashem's Name, is not to be tolerated.

*Horav M. Wolfson, Shlita*, suggests that *Parashas Devorim*, which is read on *Shabbos Chazon*, the *Shabbos* before *Tisha B'Av*, carries with it a special mandate. In this *parsha*, the *meraglim's* sin, which was the precursor of *Tisha B'Av*, is emphasized more intensely than a sin of ingratitude. It stresses our rejection and misrepresentation of Hashem's love. We took Hashem's acts of kindness and misconstrued them in the most reprehensible manner. It is, therefore, our obligation during this time to delve into the various events of life which we have encountered in order to attempt to appreciate their positive aspects. Through this endeavor, we will merit to see that wonderful day on which *Tisha' B'Av* will be transformed into a *Yom Tov*.