

## **Send forth men, if you please. (13:2)**

Rashi notes the words Sh'lach lecha, "Send for yourself," suggesting that the lecha, for yourself, is superfluous. The pasuk should have said, Shlach anashim; "Send men." What is added by lecha? Rashi explains that Hashem was intimating that He had not commanded Moshe Rabbeinu to send spies: Ani eini metzavecha; "I am not commanding you to do this. It is up to you – if you want to do it – then you may send." Sometimes a person predetermines his decisions. He is not going to change, to give in, to concede that he might be in error. Nothing will compel him to see the light, the error of his ways, other than the error itself. Let him go, and when he fails, he will realize that he has made a mistake. For some, this is the only avenue. This type of person must fail before he succeeds, since he refuses to face the reality of his own fallibility. The nation demanded spies. The people were beyond convincing. They would not accept the fact that what they demanded impugned Hashem as the One Who had taken them out of Egypt, protected and sustained them up until this very moment. Their demand was ludicrous. They were not an army with the ability, skill and weaponry to undertake such a major battle. They were an aggregate of slaves recently released from two centuries of brutal servitude. Such a group only responds to a shlach lecha – "go" and see for yourself. For them, this was the only way. Rashi notes the words Sh'lach lecha, "Send for yourself," suggesting that the lecha, for yourself, is superfluous. The pasuk should have said, Shlach anashim; "Send men." What is added by lecha? Rashi explains that Hashem was intimating that He had not commanded Moshe Rabbeinu to send spies: Ani eini metzavecha; "I am not commanding you to do this. It is up to you – if you want to do it – then you may send." Sometimes a person predetermines his decisions. He is not going to change, to give in, to concede that he might be in error. Nothing will compel him to see the light, the error of his ways, other than the error itself. Let him go, and when he fails, he will realize that he has made a mistake. For some, this is the only avenue. This type of person must fail before he succeeds, since he refuses to face the reality of his own fallibility. The nation demanded spies. The people were beyond convincing. They would not accept the fact that what they demanded impugned Hashem as the One Who had taken them out of Egypt, protected and sustained them up until this very moment. Their demand was ludicrous. They were not an army with the ability, skill and weaponry to undertake such a major battle. They were an aggregate of slaves recently released from two centuries of brutal servitude. Such a group only responds to a shlach lecha – "go" and see for yourself. For them, this was the only way.

The Lelover Rebbe, Horav Elimelech Biderman, Shlita, renders this pasuk homiletically. Rashi's words: Ani eini metzavecha, "I am not commanding you," can be understood as: Ani, "I." Those individuals who are always prefixing their statements with "I," "me," or "myself" are individuals who view everything as if it is all about them: they do; they achieve; they perform. Such people refuse to recognize that everything which they do is actually achieved via the grace of Hashem. We do nothing; Hashem does it all. Those whose world revolves around the ani, "I," Eini metzavecha, "I do not want you to send them as meraglim." They will not succeed. Hashem seeks men of humility, individuals who recognize that everything is derived from Him.

The Rebbe quotes Rabbeinu Yonah (commentary to Mishlei 3:6) who teaches, “Know! There are people who remember Hashem when they are about to undertake a major endeavor, such as setting sail over the sea, a trip by caravan, or a large business deal. Unfortunately, when it involves matters of a lesser nature, they seem to forget about Hashem, because they consider the endeavor simple enough for them to execute (on their own), or they think that, since it is not of considerable import, even if they fail, it will be an insignificant loss. (Therefore, they attempt to do these deeds on their own and do not place their trust in Hashem.)

“In order to correct this (misguided outlook), the *pasuk* teaches, *B’chol derachecha deieihu*, ‘For all your ways, know Him (remember Hashem)’. Whether it is for large matters or small matters; for everything is in Hashem’s Hands, and all of our achievements are totally dependent upon His kindness. (Without Hashem, we have no chance whatsoever of achieving success in anything). Therefore, remember Hashem for all your deeds, and He will guide and assist you. Your *bitachon*, trust, in Hashem, will be immensely rewarded, because it is so special in Heaven.”

*Bitachon* in Hashem pays off in success in one’s life. We must accustom ourselves to acknowledge Hashem for everything that happens in our lives. Without Him, it would just not happen. We have become so used to believing in ourselves that we have lost sight of the real source of our success. How easy it is to forget; how sad it is when we are “reminded.” *B’ezras Hashem, Baruch Hashem, B’sayata diShmaya*, should be our constant catchphrases, because Hashem is our constant protector and facilitator.