

"And you came near to me all of you and said, 'let us send men before us.'" (1:22)

Rashi distinguishes between the way that *Bnei Yisrael* approached Moshe to request spies to precede them into *Eretz Yisrael* and the way that they acted at the foot of *Har Sinai*. During their rebellion the *Torah* states "all of you" which implies "in confusion," in which the young pushed the elders and the elders pushed the leaders. There was a total lack of self-control and respect. Regarding *Har Sinai*, the *Torah* states, "You came near unto Me, the leader of your tribes, and your elders," implying a proper and dignified approach, in which the young accorded reverence to their elders. *Horav Moshe Swift z.l.* suggests that the two distinct approaches reflect two contrasting attitudes toward dealing with Jewish problems.

The first attitude, represented by "all of you in confusion," implies no respect or regard for the older more experienced generation. When *Bnei Yisrael* stood ready to enter *Eretz Yisrael*, everyone had something to say. Suddenly everyone had become a *chacham*, wise man, but no one was inclined to listen to anyone else. To what did this arrogant behavior lead? Absolutely nothing. These individuals never entered *Eretz Yisrael*, for their attitude led to destruction.

Another approach is the appropriate one, one which stresses respect for authority and seeking advice from seasoned veterans who have firsthand knowledge and experience. When there is order and harmony, not confusion, success is possible. This approach led to *mamleches kohanim*, kingdom of priests. It catalyzes the development of a people with a mission, a nation with a vision, who has endured to this very day.

The *Chidushei Ha'Rim* interprets *Rashi* in a novel manner. He questions the necessity for calling attention to the different ways *Klal Yisrael* approached Moshe. What role did the manner of their approach play in the actual sin? He explains that *Klal Yisrael* lacked the enthusiasm, the fire and zeal, inherent in *kabolas Ha'Torah*, receiving the *Torah*. They proceeded in an orderly fashion, calm and relaxed, maintaining their dignity, during the loftiest, most sublime experience of their lives. Conversely, when they embarked on the path of slander, when they impugned *Eretz Yisrael* with their scurrilous slander, they rushed towards Moshe in preparation for this "task." Moshe reproved them not only for their actions, but also for their attitude, since this emphasized and magnified their transgression.