

חומש עם רש"י • שְׁלַח • רביעי

Complete Word-for-Word Interlinear • Navy & Gold Edition

SH'LACH • 4TH ALIYAH

CHAPTER PREVIEW

In this aliyah, we feel the painful aftermath of the chet hamiraglim (the sin of the spies). Hashem decrees that the generation of the midbar who complained against Him will not enter the Promised Land; instead, they will wander for forty years—one year for each day of the spies' journey—and their carcasses will fall in the wilderness. Only Calev ben Yefuneh and Yehoshua bin Nun are spared from this decree, while the spies who brought out the bad report die immediately in a plague before Hashem.

We then see the heartbreaking account of the ma'apilim, the group of Yidden who tried to force their way up to Eretz Yisrael to make amends for their sin, despite Moshe Rabbeinu's warnings that Hashem's Presence would not be with them. Tragically, they are struck down by the Amalekites and Canaanites. Following this dark episode, Hashem immediately speaks to Moshe about entering the Land, bringing comfort to the nation by giving them the mitzvos of nesachim (wine libations) and grain offerings that must accompany their future korbanos.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

פסוק א

Pasuk 1

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה וְאֶל אַהֲרֹן לֵאמֹר:

saying Aharon and to Moshe to Hashem And spoke

פסוק ב

Pasuk 2

עַד מָתִי לְעֵדָה הָרָעָה הַזֹּאת אֲשֶׁר הִמָּה מְלִינִים עָלַי אֶת תִּלְנוֹת

the complaints of — against Me complain they who this the evil for the congregation when Until

בְּנֵי יִשְׂרָאֵל אֲשֶׁר הִמָּה מְלִינִים עָלַי שָׁמַעְתִּי:

I have heard against Me complain they which Yisrael the children of

רש"י

לְעֵדָה הָרָעָה וּגּו'. אֵלֶּה הַמִּרְגָּלִים, מִכָּאן לְעֵדָה שֶׁהִיא עֲשָׂרָה מְגִלָּה כ"ג:

23b Megillah ten that it is to a congregation from here the spies these are etc. the evil To the congregation

רש"י

אֲשֶׁר הִמָּה מְלִינִים. אֶת יִשְׂרָאֵל עָלַי:

against Me Yisrael — cause to complain they who

רש"י

את תלנות בני ישראל אשר המה. המרגלים מלינים אותם עלי,
— against Me them cause to murmur the spies they which Yisrael the children of the murmurings of

שמעתי :

I have heard

פסוק ג

Pasuk 3

אמר אליהם חי אני נאם יהוה אם לא כפאשר דברתם באזני כן אעשה

I will do so in My ears you spoke just as not surely Hashem says I as I live to them Say

לכם:

to you

רש"י

חי אני. לשון שבועה, אם לא כן אעשה — כפיכול אני חי:

living I am not as it were I will do so not if an oath an expression of I As I live

רש"י

כאשר דברתם. שבקשתם ממני "או במדבר הזה לו מתנו" פסוק ב' :

2 verse we had died" would that this in the wilderness "or from Me that you requested you spoke as

פסוק ד

Pasuk 4

במדבר הזה יפלו פגריכם וכל פקדיכם לכל מספרכם מן

from the age of your count to all of your numbered ones and all of your carcasses shall fall this in the wilderness

עשרים שנה ומעלה אשר הלינתם עלי:

against Me you complained who and upward years twenty

רש"י

וכל פקדיכם לכל מספרכם. כל הנמנה לכל מספר שאתם נמנים בו,

in it are counted that you census in any who is counted any your count according to all of your numbered ones And all of

פגון לצאת ולבא לצבא ולתת שקלים, כל המנויים לכל אותן מספרות ימותו,

shall die censuses those in all of those counted all shekels and to give for the army and to come in to go out such as

ואלו הן מן עשרים שנה וגו'; להוציא שבטו של לוי שאין פקדיהם

their numbered ones for not Levi the tribe of to exclude etc years twenty from a son of are they and these

ממן עשרים:

twenty from a son of

פסוק ה

Pasuk 5

אם אתם תבאו אל הארץ אשר נשאתי את ידי לשכון אתכם בה פי

except in it you to settle My hand — I raised that the land into shall enter you if

אם כִּלְב בֶּן יִפְנֶה וַיְהוֹשֻׁעַ בֶּן נֹון:

Nun son of and Yehoshua Yefunneh son of Calev

פסוק 6

Pasuk 6

וַיִּדְעוּ אֶת הָאָרֶץ וְהֵבִיאתִי אֹתָם לְבֹז יִהְיֶה וְאֲשֶׁר אָמַרְתֶּם לְבֹז יִהְיֶה וְהֵבִיאתִי אֹתָם לְבֹז יִהְיֶה וְאֲשֶׁר אָמַרְתֶּם לְבֹז יִהְיֶה

the land — and they shall know them and I will bring would be for spoil you said whom and your children

וְאֲשֶׁר מִאֲסַתֶּם בָּהּ:

· you rejected that

פסוק 7

Pasuk 7

וּפְגִירֵיכֶם יִפְּלוּ בַּמִּדְבָּר הַזֶּה:

this in the wilderness shall fall yourselves And your carcasses

רש"י

וּפְגִירֵיכֶם אַתֶּם. כְּתָרְגוּמוֹ, לְפִי שֶׁדָּבָר עַל הַבָּנִים לְהַכְנִיסָם לְאֶרֶץ

into the Land to bring them the children concerning that He spoke Because as its Targum you And your carcasses

וּבִקֵּשׁ לֵאמֹר וְאַתֶּם תָּמוּתוּ, נוֹפֵל לָשׁוֹן זֶה כָּאֵן לֵאמֹר "אַתֶּם":

you to say here this an expression falls will die but you to say and He wished

פסוק 8

Pasuk 8

וּבְנֵיכֶם יִהְיוּ רָעִים בַּמִּדְבָּר אַרְבָּעִים שָׁנָה וְנָשְׂאוּ אֶת זְנוּתֵיכֶם

your faithlessness — and they shall bear years forty in the wilderness roaming shall be and your children

עַד תֵּמַם פְּגִירֵיכֶם בַּמִּדְבָּר:

in the wilderness your carcasses the completion of until

רש"י

אַרְבָּעִים שָׁנָה. לֹא מֵת אֶחָד מֵהֶם פְּחוּת מִכֵּן שְׁשִׁים, לְכָךְ נִגְזַר אַרְבָּעִים,

forty it was decreed for this reason sixty than a son of less of them one died not years Forty

כְּדִי שִׁיחִיו אוֹתָם שֶׁל בְּנֵי עֶשְׂרִים מַגִּיעִין לְכָלֵל שְׁשִׁים; שָׁנָה רִאשׁוֹנָה הִיְתָה

was The first years sixty the category of reaching twenty sons of of those that they would be in order

בְּכָלֵל, וְאַע"פ שֶׁקִּדְמָה לְשִׁלּוּחַ הַמֶּרְגְּלִים, לְפִי שֶׁמִּשְׁעָשׂוֹ אֶת הָעֵגֹל

the Calf — that from when they made because the spies the sending of that it preceded and even though included

עָלְתָה גִזְרָה זֹאת בְּמַחֲשַׁבָּה, אֲלֵא שֶׁהִמָּתִין לָהֶם עַד שֶׁתִּמָּלֵא סִאתָם, וְזֶהוּ

and this is their measure that would be filled until for them that He waited but in thought this decree there arose

שֶׁנֶּאֱמַר "וּבִיּוֹם פְּקֻדִי" — בְּמֶרְגְּלִים — "וּפְקֻדָּתִי עֲלֵיהֶם חֲטָאתָם" שְׁמוֹת ל"ב ;

32 Shemos their sin upon them and I will visit by the spies My visiting And on the day of that which is said

וְאֵף כָּאֵן נֶאֱמַר "תִּשְׂאוּ אֶת עֲוֹנוֹתֵיכֶם" — שְׁתֵּי עֲוֹנוֹת, שֶׁל עֵגֹל וְשֶׁל תְּלוּנָה,

the murmuring and of the Calf of iniquities two your iniquities — you shall bear it is said here and even

וְחָשַׁב לָהֶם בְּמִנְיָן חַיֵּיהֶם מִקְצַת שָׁנָה כְּכֻלָּהּ, וּכְשֶׁנִּכְנְסוּ לְשָׁנַת שְׁשִׁים

sixty into the year of and when they entered like all of it a year a part of their lives in the count of for them And He calculated

מֵתוּ אוֹתָם שֶׁל בְּנֵי עֲשָׂרִים:

twenty sons of of those died

רש"י

וּנְשָׂאוֹ אֵת זִנּוּתֵיכֶם. כְּתַרְגֹּמוֹ "וַיִּקְבְּלוּן יֵת חֹבִיכוֹן":

your guilt — and they shall receive like its Targum your whoredoms — And they shall bear

ספוק ט

Pasuk 9

בְּמִסְפַּר הַיָּמִים אֲשֶׁר תִּרְתֶּם אֶת הָאָרֶץ אַרְבָּעִים יוֹם לְשָׁנָה יוֹם

a day for the year a day days forty the land — you scouted that the days by the number of

לְשָׁנָה תִּשָּׂאוּ אֵת עֲוֹנֹתֵיכֶם אַרְבָּעִים שָׁנָה וַיֵּדְעֶתֶם אֶת תְּנוּאַתִּי:

My estrangement — and you shall know years forty your iniquities — you shall bear for the year

רש"י

אֵת תְּנוּאַתִּי. שֶׁהִנִּיאֹתָם אֶת לִבְכֶּכֶם מֵאַחֲרֵי, תְּנוּאָה לְשׁוֹן הֶסְרָה, כְּמוֹ "כִּי

"for like turning away is an expression of Removal from after Me your heart — that you removed My removal —

הִנִּיא אָבִיהָ אֶתָּה" בַּמִּדְבָּר ל :

30 Bamidbar her" her father removed

ספוק י

Pasuk 10

אֲנִי יְהוָה דִּבַּרְתִּי אִם לֹא זֹאת אֶעֱשֶׂה לְכָל הָעֵדָה הָרָעָה הַזֹּאת הַנוֹעָדִים

who gathered this the evil the congregation to all of I will do this not if have spoken Hashem I

עָלַי בַּמִּדְבָּר הַזֶּה יִתְּמוּ וְשָׁם יָמָתוּ:

they shall die and there they shall be finished this in the wilderness against Me

ספוק יא

Pasuk 11

וְהָאֲנָשִׁים אֲשֶׁר שָׁלַח מֹשֶׁה לְתוֹר אֶת הָאָרֶץ וַיָּשָׁבוּ וַיִּלּוּנוּ

and they complained and they returned the land — to spy out Moshe sent whom And the men

וַיִּלִּינוּ עָלָיו אֶת כָּל הָעֵדָה לְהוֹצִיא דָּבָה עַל הָאָרֶץ:

the land against an evil report by bringing out the congregation all of — against him and they caused to complain

רש"י

וַיִּשָּׁבוּ וַיִּלִּינוּ עָלָיו. וּכְשֶׁשָּׁבוּ מִתּוֹר הָאָרֶץ הִרְעִימוּ עָלָיו אֶת

— against him they angered the land from spying and when they returned against him and they made murmur and they returned

כָּל הָעֵדָה בְּהוֹצֵאת דָּבָה, אוֹתָם אֲנָשִׁים וַיָּמָתוּ; כָּל הוֹצֵאת דָּבָה

a report bringing out of every and they died men those an evil report by bringing out the congregation all of

לְשׁוֹן חֲנוּךְ דְּבָרִים, שֶׁמִּלְקִיחִים לְשׁוֹנָם לְאָדָם לְדַבֵּר בּוֹ, כְּמוֹ "דוֹכֵב שִׁפְתֵּי

the lips of causing to speak like with it to speak to a person their tongue that they accustom words training is an expression of

יִשְׁנִים" שִׁיר הַשִּׁירִים ז' , וַיִּשְׁנָה לְטוֹבָה וַיִּשְׁנָה לְרָעָה, לְכָה נֶאֱמַר פֶּאן

here it is said therefore for bad and there is it for good and there is it chapter 7 Songs Song of those who sleep

מוצאי דבת הארץ רעה , שיש דבה שהיא טובה:
good that it is a report for there is which is bad the land the report of who bring out

רש"י

דבה. פרליר"ש בלעז:
in foreign tongue parleries utterance

פסוק יב

Pasuk 12

וַיָּמָתוּ הָאֲנָשִׁים מוֹצְאֵי דִבַּת הָאָרֶץ רָעָה בַּמִּגַּפָּה לְפָנַי יְהוָה:
Hashem before in the plague evil the land the slander of who brought out the men And they died

רש"י

במגפה לפני ה'. בְּאוֹתָהּ מִיתָה הַהֲגוֹנָה לָהֶם, מִדָּה כִּנְגַד מִדָּה, הֵם חָטְאוּ
sinned they measure against measure for them that was fitting death with that Hashem before by the plague
בְּלִשׁוֹן, וְנִשְׁתַּרְבֵּב לְשׁוֹנָם עַד טְבוֹרָם וְתוֹלְעִים יוֹצְאִים מִלְּשׁוֹנָם וּבָאִין לְתוֹךְ
into and entering from their tongue were coming out and worms their navel until their tongue and grew long with the tongue
טְבוֹרָם, לָכֵן נֶאֱמַר "בַּמִּגַּפָּה" וְלֹא "בַּמִּגַּפָּה", וְזֶהוּ לִפְנֵי ה' — בְּאוֹתָהּ הָרְאוּיָה
which was fitting with that Hashem before and this is by a plague and not by the plague it is said therefore their navel
לָהֶם ע"פ מְדוּתָיו שֶׁל הַקָּדוֹשׁ שֶׁהוּא מוֹדֵד מִדָּה כִּנְגַד מִדָּה סוּטָה ל"ה
35 Sotah measure against measure measures Who the Holy One blessed be of His attributes according to for them
He

:

פסוק יג

Pasuk 13

וַיְהִי־שֶׁעַ בֶּן נוּן וְכָלֵב בֶּן יִפְנֶה חָיו מִן הָאֲנָשִׁים הָהֵם הַהֲלֹכִים לְתוֹר
to spy out who went those the men from lived Yefunneh son of and Calev Nun son of And Yehoshua
אֶת הָאָרֶץ:
the land —

רש"י

ויהושע וכלב ... חיו וגו'. מַה ת"ל חיו מן האנשים ההם ? אֵלָּא מְלַמֵּד
it teaches rather those the men from lived does the teaching say what etc. lived and Calev And Yehoshua
שֶׁנִּטְלוּ חֶלְקָם שֶׁל מְרַגְלִים בָּאָרֶץ וְקָמוּ תַּחְתֵּיהֶם לְחַיִּים בְּבֹא בְּתָרָא ק"ח :
118 Batra Bava for life in their stead and they stood in the Land the spies of their portion that they took

פסוק יד

Pasuk 14

וַיְדַבֵּר מֹשֶׁה אֶת הַדְּבָרִים הָאֵלֶּה אֶל כָּל בְּנֵי יִשְׂרָאֵל וַיִּתְאַבְּלוּ הָעָם
the people and mourned Yisrael the children of all of to these the words — Moshe And spoke
מְאֹד:
greatly

וַיִּשְׁכְּמוּ בַבֶּקֶר וַיַּעֲלוּ אֶל רֹאשׁ הָהָר לֵאמֹר הֲנֵנוּ
 here we are saying the mountain the top of to and they went up in the morning And they arose early
 וְעַלֵּינוּ אֶל הַמָּקוֹם אֲשֶׁר אָמַר יְהוָה כִּי חָטָאנוּ:
 we have sinned for Hashem said that the place to and we will go up

רש"י

אל ראש ההר. הוא הדרך העולה לארץ ישראל:
 Yisrael to the Land of that leads up the route that is the mountain the top of To

רש"י

הננו ועלינו אל המקום. לארץ ישראל:
 Yisrael to the Land of the place to and we will go up here we are

רש"י

אשר אמר ה'. לתתה לנו, שם נעלה:
 we will go up there to us to give it Hashem said which

רש"י

כי חטאנו. על אשר אמרנו הלא טוב לנו שוב מצרימה:
 to Mitzrayim to return for us better is it not we said that on we have sinned for

וַיֹּאמֶר מֹשֶׁה לָּמָּה זֶה אַתֶּם עֹבְרִים אֶת פִּי יְהוָה וְהוּא לֹא תִצְלַח:
 succeed will not and it Hashem the word of — transgress you is this Why Moshe And said

רש"י

והוא לא תצלה. זו שאתם עושים לא תצלה:
 succeed will not are doing that you this prosper shall not and it

אל תעלו כי אין יהוה בקרבכם ולא תנגפו לפני איביכם:
 your enemies before you will be struck and not in your midst Hashem is not for go up do not down

כי העמלקי והכנעני שם לפניכם ונפלתם בקרב כי על פן
 therefore · because by the sword and you will fall before you are there and the Canaanite the Amalekite For
 שבתם מאחרי יהוה ולא יהיה יהוה עמכם:
 with you Hashem will be and not Hashem from following you have turned

רש"י

כי על כן שבתם. כלומר, כי זאת תבא לכם על אשר שבתם וגו':
etcetera you turned away of that because upon you will come this that meaning to say you returned thus For

פסוק יט

Pasuk 19

וַיַּעֲפְלוּ לְעֵלוֹת אֶל רֹאשׁ הָהָר וְאֵרוֹן בְּרִית יְהוָה וּמֹשֶׁה
and Moshe Hashem the covenant of and the Ark of the mountain the top of to to go up And they presumed
לֹא מָשׁוּ מִקֶּרֶב הַמַּחֲנֶה:
the camp from the midst of move did not

רש"י

ויעפלו. לשון חזק, וכן "הנה עפלה" חבוק ב', אינג"ריש בלעז,
in Old French engres 2 Chavakuk it is insolent "Behold and so strength is an expression of And they presumed
לשון עזות, וכן "עפל" בת ציון" מיכה ד', "עפל ובחן" ישעיהו ל"ב,
32 Yeshayahu and tower" "fort 4 Michah Zion" the daughter of "stronghold of and so insolence an expression of
ומדרש תנחומא מפרשו לשון אפל — הלכו חשכים, שלא ברשות:
permission without in darkness they went darkness as an expression of explains it Tanchuma And the Midrash

פסוק כ

Pasuk 20

וַיֵּרֶד הָעֲמָלִקִּי וְהַכְּנַעֲנִי הַיֹּשֵׁב בְּהָרֵי הַהוּא וַיַּכּוּם
and they struck them that in the mountain who dwelt and the Canaanite the Amalekite And down came
וַיִּפְתּוּם עַד הַחֲרָמָה:
Chormah until and they shattered them

רש"י

ויכתום. כמו "ונאפת אתו טחון" דברים ט' — מכה אחר מכה:
blow after blow 9 Devarim grinding" it "and I pounded like and he crushed them

רש"י

עד החרמה. שם המקום נקרא על שם המאָרע:
the event the name of on account of was called the place the name of Chormah Until

פסוק כא

Pasuk 21

וַיֹּדֶבֶר יְהוָה אֶל מֹשֶׁה לֵּאמֹר:
saying Moshe to Hashem And spoke

פסוק כב

Pasuk 22

וַדְבַר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי תִבְאוּ אֶל אֶרֶץ
the land of into you enter When to them and you shall say Yisrael the children of to Speak

מוֹשְׁבֵיכֶם אֲשֶׁר אֲנִי נֹתֵן לָכֶם:

to you am giving I which your dwellings

רש"י

כִּי תָבֹאוּ. בְּשֹׁר לָהֶם שְׂיִכְנְסוּ לְאֶרֶץ:

the land that they would enter to them He brought tidings you shall come When

פסוק כג

Pasuk 23

וַעֲשִׂיתֶם אִשָּׁה לַיהוָה עֹלָה אוֹ זֶבַח לְפֶלֶא נֶדֶר אוֹ כְּנֻדָּה

as a free-will-offering or a vow to express a sacrifice or a burnt-offering to Hashem a fire-offering and you shall make

אוֹ בְּמוֹעֲדֵיכֶם לַעֲשׂוֹת רִיחַ נִיחַח לַיהוָה מִן הַבָּקָר אוֹ מִן הַצֹּאן:

the flock from or the cattle from to Hashem of pleasing-satisfaction an aroma to make on your festivals or

רש"י

וַעֲשִׂיתֶם אִשָּׁה. אֵין זֶה צוּרִי, אֶלָּא כְּשֶׁתָּבֹאוּ שָׁם וְתַעֲלֶה עַל לִבְבְּכֶם לַעֲשׂוֹת

to make your heart upon and it arises there when you come rather a command this there is not a fire-offering And you make

אִשָּׁה לָהּ:

to Hashem a fire-offering

רש"י

לְפֶלֶא נֶדֶר אוֹ כְּנֻדָּה וְגו'. אוֹ שְׂתַעֲשִׂי הָאִשָּׁה בְּשִׁבְלִי חֻבֹּת

the obligation of on account of the fire-offering that you would make or etc. by a free-will offering or a vow to distinguish

מִמוֹעֲדֵיכֶם, שְׂחִיבְתִּי אֶתְכֶם לַעֲשׂוֹת בְּמוֹעֵד:

on the festival to make you which I obligated your festivals

רש"י

רִיחַ נִיחַח. נִחַח רוּחַ לְפָנַי:

before Me of spirit satisfaction of satisfaction An odor

פסוק כד

Pasuk 24

וְהִקְרִיב הַמִּקְרִיב קֶרְבְּנוֹ לַיהוָה מִנְחָה סֵלֶת עֶשְׂרוֹן בָּלוּל בְּרִבְעִית

with a quarter mixed a tenth fine flour a meal offering to Hashem his offering the one who brings and he shall bring

הַהֵיזֵן שָׁמֶן:

of oil of the hin

רש"י

וְהִקְרִיב הַמִּקְרִיב. תִּקְרִיבוּ נִסְכִּים וּמִנְחָה לְכָל בְּהֵמָה; הַמִּנְחָה

the meal-offering animal for every and a meal-offering drink-offerings you shall bring the one who brings And he shall bring

כָּלִיל וְהַשָּׁמֶן נִבְלָל בְּתוֹכָהּ, וְחֵיזִן לְסַפְּלִים, כָּמוֹ שֶׁשִּׁנְיָנוּ בְּמִסְכַּת סֵכָה דף

page Sukkah in the tractate of we learned just as to the basins and the wine within it is mingled and the oil entirely burnt

מ"ח :

וַיִּזֶן לַנֶּסֶךְ רְבִיעִית הֵיזֵן תַּעֲשֶׂה עַל הָעֹלָה אוֹ לְזֶבֶח לִכְבֹּשׁ
for the sheep for the sacrifice or the burnt offering with you shall make the hin a quarter of for the libation and wine

הָאֶחָד:
the one

רש"י

לכבש האחד. על כל האמור למעלה הוא מוסב — על המנחה ועל השמן ועל
and to the oil and to the meal-offering to refers it above that is said all upon the one For the lamb

הַיֵּין:
the wine

אוֹ לְאֵיל תַּעֲשֶׂה מִנְחָה סֵלֶת שְׁנֵי עֶשְׂרִים בְּלוּלָה בַשֶּׁמֶן שְׁלִשִּׁית
a third with oil mixed tenths two fine flour a meal offering you shall make for the ram Or

הֵהָיִן:
of the hin

רש"י

או לאיל. ואם איל הוא; ורבותינו דרשו "או" — לרבות את הפלגס לנסכי
for drink offerings of the palgas — to include or interpreted and our Rabbis it is a ram and if for a ram Or

אֵיל מִנְחוֹת צ"א :
91b Menachot a ram

וַיִּזֶן לַנֶּסֶךְ שְׁלִשִּׁית הֵהָיִן תִּקְרִיב רִיחַ נִיחַח לַיהוָה:
to Hashem pleasing an odor of you shall offer the hin a third of for the libation and wine

CHAPTER SUMMARY

The aliyah begins with Hashem's decree of forty years of wandering in the midbar for the generation of the spies, sparing only Yehoshua and Calev, while the wicked spies themselves die of a plague. Despite Moshe's warnings that they will lack divine protection, a group of Yidden defiantly attempts to ascend the mountain to Eretz Yisrael and is defeated by the Amalekites and Canaanites at Hormah. Finally, Hashem reassures the nation of their eventual entry into the Land by commanding the laws of the nesachim (wine libations) and meal offerings that must accompany their burnt offerings and peace offerings.

In this parsha, we see a painful, tragic mistake. After hearing the decree that they would not enter the land, a group of Bnei Yisrael tried to force their way up the mountain to fight, declaring, "We are prepared to go up... for we were wrong." But Moshe Rabbeinu warned them that Hashem was not in their midst and it would not succeed. They went anyway, relying on their own strength, and suffered a crushing defeat.

How often do we do the exact same thing in our own lives? We make a mistake, we feel the sting of regret, and in our panic, we try to "fix" it immediately by forcing our own way, running ahead of Hashem's will. True teshuvah and true avodah require us to surrender to the reality Hashem has placed before us, not to defiantly fight against the consequences. When we try to force a door open that Hashem has closed, we are operating on our own ego, and "it will not succeed."

Immediately after this tragedy, Hashem commands the mitzvah of nesachim (libations) for when they eventually enter the Land. This is a beautiful, comforting hand extended to us. Hashem is showing us that even after the worst failures, the future is still intact. We don't need to force our way today; we need to accept His will right now, knowing He has a plan to bring us to our destination in His time.

Today, when something does not go your way or you face the consequences of a mistake, do not try to force a solution through sheer willpower or anger. Stop, take a deep breath, and say: "Hashem, I accept Your will in this moment, and I trust You to show me the right way forward."