

פרשת דברים - שבת חזון

תוכחה , tells us that משה was giving rebuke, to בני ישראל before his passing, by enumerating all the places in the מדבר where they angered Hashem. He didn't rebuke them explicitly; rather he hinted at them by mentioning those places and thereby preserved the honor and respect of כלל ישראל. This seems counterproductive. If the purpose of mentioning these incidents was to give תוכחה in order to motivate them to do תשובה, it would seem logical to rebuke them explicitly. Furthermore, all of these incidents, like the חטא העגל and the מרגלים are well known. Why wouldn't משה just spell them out clearly?

Rav Chaim Shmuelewitz, Rosh Yeshivas Mir (שיחות מוסר תשלב) answers, that from here we see the importance of כבוד הבריות, respecting the dignity of others. משה was so sensitive to the dignity of כלל ישראל and was careful not to embarrass them. Were he to mention clearly all that they had done, there was a possibility that they would become embarrassed. Therefore, he chose to merely hint at it, even if it means that he won't have a proper תוכחה.

The Gemara (גיטין נז,אב) says, אמר ר' להיעזר בא וראה כמה גדולה כחה של בושה שהרי סייע הקב"ה את, בר קמץ והחריד את ביתו ושרף את היכלו. Rabbi Eliezer says, come and see how great the power of בושה is. Because of the embarrassment of Bar Karma, Hashem allowed the בית המקדש to be destroyed. We see from here how far כבוד הבריות extends. Hashem was concerned for the בושה of even a scoundrel who was willing to cause the destruction of the בית המקדש.

As we approach תשעה באב, the message we learn here is very timely. In order to fully develop a sensitivity towards the dignity and respect of others, we have to realize the importance and greatness of every person. Even if right now they are not worthy people as we see from the incident of בר קמצא, nevertheless, we must still respect them as Yidden and for their potential to do תשובה. The Gemara in יומא tells us that the leading cause of the חורבן בית שני was שנאת חנם. With the above attitude toward our fellow jew, there won't be any room for שנאת חנם, and we will be זוכה to the rebuilding of the בית המקדש and a גאולה שלימה בב"א.

Have a good Shabbos and a meaning fast.

Rabbi Yitzchok Davis

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