

**ONE POINT***from***לקוטי שיחות חלק יז, שיחה ד לפרשת שלח***~ In memory of Rebbetzin Chave Hecht ז"ל אלימלך ז"ל ~***Use these words to fill in the blanks:****\* אדון \* מרגלים \* forgiving \* Master \* name \*****IN THE PARSHA:**

When משה asked Hashem to have mercy on the Jewish people after the sin with the מרגלים, he referred to the מדות הרחמים that Hashem Himself had taught him, which include the fact that Hashem is slow to anger, and \_\_\_\_\_.

**QUESTION:**

The name of Hashem that משה used in addressing Hashem here (יְעִתָּהּ יְגִדֵּל נָא פֶּה אֲדֹנָי) is the name that is (not only **pronounced**, but also) **spelled** with an א, a ד, a נ, and a י.

Why did משה specifically use **this** \_\_\_\_\_ of Hashem?

**ANSWER:**

When the מרגלים said that they wouldn't be able to conquer ישראל, they sinned by expressing doubt in Hashem's role as the **Master** of the world.

Although the \_\_\_\_\_ knew that Hashem could perform miracles, they mistakenly thought that miracles could only happen for the Jewish people in the מדבר, where their entire existence was miraculous, not in ישראל, where **Hashem** wanted them to live a **natural** life. By the rules of nature, they did not see how it would be possible to conquer ישראל.

Therefore, משה aimed to correct the mistake of the מרגלים by addressing Hashem specifically with the name of Hashem (אֲדֹנָי) that is related to Hashem being the \_\_\_\_\_, the **master** of the world, to emphasize that Hashem is truly the Master of the world and could perform miracles whenever He wants, even in a time and place that usually functions by the rules of nature.

**Further discussion:**

- Where in the claim of the מרגלים do we see that they did believe in Hashem's ability to perform miracles, and that nature itself is directed by Hashem? (See שיחה ד אות ד)