

**Parshat Devarim**  
**Esther Wein**  
**20 July 2023**  
**Rosh Chodesh Av 5783**

#### **Dedications:**

#### **Refuah shelaima to Adina Bracha bas Tzipporah Naomi**

**Rivky Jungreis** - Thank you to HKBH and for the continued good health of Godel Yehuda ben Roizel and a refuah shelaima b'karov l'cholei Yisrael

**Avigayil Hisiger** - In gratitude to all the talmidot of this group who have immeasurably enhanced her Torah learning, and in celebration of her 53rd anniversary to her husband Chaim, wishing them many more in the best of health.

**Chaya Tabor** - l'iluy nishmat her friend Yehudis Perel bas Eliezer Halevi. Judy was a traditional woman who married but didn't have her own children. She wanted to donate her body to science but Chaya and her sister convinced her to be buried k'halacha. And they promised they would visit her grave every year in Little Rock Arkansas. She is buried in the Jewish cemetery.

**Esther Schnitzer Weiss** - L'iluy nishmat her father William Feuer - Nachum Zev ben Shimon Her father was born in Vienna, came to the US before the war at 17 after the Anschluss and watched when the Nazis took away his father's business and forced him to scrub the streets. He was brought up orthodox and tried as much as possible to keep it up when he joined the US army. He became a paratrooper, jumped into Normandy on DDay, was in the Battle of the Bulge, and was a Ritchie Boy - assisting the US to defeat Hitler. He was a decorated war hero and received 3 medals of honor.

He was reunited with his family in Brooklyn and met his wife there and went on to have a large family, baruch Hashem.

(For more information, [https://en.wikipedia.org/wiki/Ritchie\\_Boys](https://en.wikipedia.org/wiki/Ritchie_Boys) )

**Chani Schwartz** - L'iluy nishmat Shalom Baruch Yehudah ben Yoseph Yechiel Michel Tehillim for Eretz Yisrael

## **Why quoting your source brings Geulah**

### **A. "Torat Moshe Avdi" Mishneh Torah Vs the first 4 sefarim**

#### **1. Devarim 1:1**

אלה הדברים אשר דבר משה אל-כל-ישראל בעבר הירדן במדבר בערבה מול סוף בין-פארן ובין-תנף ולבן וחצרתי וג' זָהָב:

These are the words that Moses addressed to all Israel on the other side of the Jordan.—Through the wilderness, in the Arabah near Suph, between Paran and Tophel, Laban, Hazeroth, and Di-zahab,

#### **2. Rambam Mishneh Torah 10:1 Ikar #8:**

The eighth principle That the Torah is from Heaven and that is that we believe that this Torah that is given to us through Moshe, our teacher - peace be upon him - is completely from the mouth of the Almighty; which is to say that it all came to him from God, may He be blessed, in a manner that is metaphorically called speech. And no one knows how it came to him except Moshe himself, peace be upon him - since it came to him. And [we believe] that he was like a scribe who is dictated to and writes down all of the events, the stories and the commandments. And therefore [Moshe] is called the engraver. And there is no difference between "And the sons of Cham were Kush and Mitsrayim" (Genesis 10:6), "and his wife's name was" Meheitabel" (Genesis 36:39), "And Timnah was his concubine" (Genesis 36:12) [ on the one hand] and "I am the Lord, your God" (Exodus 20:2) and "Hear Israel" (Deuteronomy 6:4) [on the other]; since they are all from the mouth of the Almighty and it is all the Torah of God - complete, pure and holy truth. And anyone who says, "These type of verses or stories were written by Moshe on his own," is for our sages and prophets a heretic, and one who reveals [incorrect] faces [of the Torah] more than all of the heretics; since he thinks that there is a heart and a peel to the Torah and that these chronicles and stories don't have a point to them and that they are from Moshe our teacher - peace be upon him. And this matter of one who holds that the Torah is not from Heaven, the sages said about it (Sanhedrin 99a), that it is one who believes the whole Torah is from the mouth of the Almighty except for this one verse, which the Holy One, blessed be He, did not say, but rather it was from Moshe himself. And this is "Since he disgraced the word of the Lord" (Numbers 13:31) - God, may He be blessed, is above the statements of the heretics. Rather every single word of the Torah contains wisdom and wonders for the one who understands them. And their ultimate wisdom is not [fully] grasped, as 'its measure is longer than the earth and broader than the sea.' And a man should only walk in the footsteps of of David, the anointed of the God of Yaakov, who prayed (Psalms 119:18), "Uncover my eyes and I shall look upon the wonders of Your Torah." And so too, the accepted understanding of the Torah is also from the Almighty; and [so] that which we today make a [certain] form for the *sukkah*, the *lulav*, the *shofar*, the *tsitsit*, the *tefillin* and other [such matters], it is the exact form that God, may He be blessed, said to Moshe, and which [Moshe] told to us - and he is reliable in his charge. And the statement that indicates this principle is that which is stated (Numbers 16:28), "with this shall you know that it is the Lord that sent me to do all of these acts, and it is not from my heart."

### **3. GRA: sefer Ohel Yakov as quoted by Rav Moshe in Mimaamakim**

The first 4 sefarim were Hashem speaking through Moshes throat, this sefer is like the other Neviim, Hashem spoke to the Neviim and after the nevuah experience they then went and told BY. There is no "chidush" attributed to the person, rather all is Divrei Nevuah transmitted with absolute accuracy

#### 4 . Maharal -Tiferet Yisrael, chp 43

“Mishneh Torah” = The Torah has two aspects, the part from the “giver” and the part from the Mekabel.

Hashem is testifying that Moshe was mekabel Torah and qualified to speak for Gd without anything lost in that transition

The Mekabel adds the Biur and the style reflects the internalization of the concepts by the Mekabel

### **B. Background to the transition to Divrei Moshe- Influencers and Influencees**

#### **1. Bamidbar 27: 15-18- Moshe's request for a leader**

וַיְדַבֵּר מֹשֶׁה אֶל־ה' לֵאמֹר:

Moses spoke to ה, saying,

יְפַקֵּד ה' אֶל־הַיְּרוּחֹת לְכָל־בָּשָׂר אִישׁ עַל־הָעֵדָה:

“Let יהוה, Source of the breath of all flesh, appoint someone over the community

אֲשֶׁר־יֵצֵא לְפָנֵיהֶם וְאֲשֶׁר יָבֹא לְפָנֵיהֶם וְאֲשֶׁר יוֹצִיאֵם וְאֲשֶׁר יְבִיאֵם וְלֹא תִהְיֶה עֵדוּת יְהוָה כְּצֹאן אֲשֶׁר אֵין־לָהֶם רֹעֶה: אֲשֶׁר יֵצֵא לְפָנֵיהֶם וְאֲשֶׁר יָבֹא לְפָנֵיהֶם וְאֲשֶׁר יוֹצִיאֵם וְאֲשֶׁר יְבִיאֵם וְלֹא תִהְיֶה עֵדוּת יְהוָה כְּצֹאן אֲשֶׁר אֵין־לָהֶם רֹעֶה: who shall go out before them and come in before them, and who shall take them out and bring them in, so that יהוה's community may not be like sheep that have no shepherd.”

#### **Rashi:**

אלהי הרוחות. למה נאמר? אמר לפניו, רבוננו של עולם, גלוי לפניך דעתו של כל אחד ואחד, ואינו דומין זה לזה, מנה עליהם מנהיג שיהא סובל כל אחד ואחד לפי דעתו (ילקוט שמעוני):

Why is this expression used? (i.e., why does it not state simply כל בשר אלהי?) He said to Him: “Lord of the Universe! the personality of each person is revealed to you, and no two are alike. Appoint over them a leader who will tolerate each person according to his individual character (Midrash Tanchuma, Pinchas 10; cf. Yalkut Shimoni on Torah 776).

#### **2. Bamidbar 28:2 - Hashem's counter request**

צו את בני ישראל ואמרת אליהם את-קרבני לחמי לאשי ריח ניחחי תשמרו להקריב לי במועדו:

Command the Israelite people and say to them: Be punctilious in presenting to Me at stated times the offerings of food due Me, as offerings by fire of pleasing odor to Me.

#### **Rashi**

צו את בני ישראל. מה אמור למעלה? יפקד ה', אמר לו הקב"ה עד שאתה מצוני על בני, צנה את בני עלי, משל לבת מלך שהיתה נפטרת מן העולם והיתה מפקדת בעלה על בניה וכו' כדאיתא בספרי:

What is said above? Moses said, “Let the Lord set [a man over the congregation]” (Numbers 27:16). **The Holy One, blessed be He, said to him, “Instead of giving Me a command regarding My children, command My children regarding Me!”** A parable! It may be compared to the case of a princess who was departing this world and gave her husband charge concerning her children, etc., as it is related in Sifrei Bamidbar 142:1.

### 3. Bamidbar 30:1- shift to Divrei Moshe after Parsha of karbanot

וַיֹּאמֶר מֹשֶׁה אֶל־בְּנֵי יִשְׂרָאֵל כְּכֹל אֲשֶׁר־צִוָּה ה' אֶת־מֹשֶׁה: {}

So Moses spoke to the Israelites just as Hashem had commanded Moses.

#### Rashi

ויאמר משה אל בני ישראל. להפסיק הענין, דברי רבי ישמעאל, לפי שעד כאן דבריו של מקום ופרשת נדרים מתחלת בדבורו של משה, הצרך להפסיק תחלה ולומר שחזר משה ואמרה פרשה זו לישראל, שאם לא כן, יש במשמע שלא אמר להם זו, אלא בפרשת נדרים התחיל דבריו:

AND MOSES TOLD THE CHILDREN OF ISRAEL — This is stated to separate this subject (of sacrifices) from the following (vows). Such is the opinion of R. Ishmael. What it means is: since up to now we have the words of the Omnipresent to Moses (Numbers 28:1—2: “And the Lord said to Moses, ‘Command the children of Israel, etc.’”) and the chapter about vows that follows begins with an utterance of Moses (“And Moses spake”), it is necessary first to make a break by stating that Moses in turn told this section to Israel (“And Moses told etc.”), for if this were not done it would imply that he did not tell them this section about the sacrifices, but began his address with the chapter about vows (Sifrei Bamidbar 152

Karbanot = Kiruv

### C. *The level playing field = equal responsibility*

#### 1. Avot 3

הוא ה'יה אומר, חביב אדם שנברא בצלם. חבה יתרה נודעת לו שנברא בצלם, שנאמר (בראשית ט) כי בצלם אלהים עשה את האדם. חביבין ישראל שנקראו בנים למקום. חבה יתרה נודעת להם שנקראו בנים למקום, שנאמר (דברים יד) בנים אתם לה' אלהיכם. חביבין ישראל שנתן להם כלי חמדה. חבה יתרה נודעת להם שנתן להם כלי חמדה שבו נברא העולם, שנאמר (משלי ד) כי לקח טוב נתתי לכם, תורתני אל תעזבו:

He used to say: Beloved is man for he was created in the image [of God]. Especially beloved is he for it was made known to him that he had been created in the image [of God], as it is said: “for in the image of God He made

man" (Genesis 9:6). **Beloved are Israel in that they were called children to the All-Present. Especially beloved are they for it was made known to them that they are called children of the All-Present, as it is said: "you are children to the Lord your God" (Deuteronomy 14:1).**

Beloved are Israel in that a precious vessel was given to them. Especially beloved are they for it was made known to them that the desirable instrument, with which the world had been created, was given to them, as it is said: "for I give you good instruction; forsake not my teaching" (Proverbs 4:2).

## 2. Devarim 19:3-

אִישׁ אָמוּ וְאָבִיו תִּירָאוּ וְאֶת־שַׁבְּתֹתַי תִּשְׁמְרוּ אֲנִי ה' אֱלֹהֵי-יְכֶם:

You shall each revere your mother and your father, and keep My sabbaths: I יהוה am your God.

### Rashi

ואת שבתתי תשמרו. סמך שבת למורא אב, לומר אף על פי שהזהרתיה על מורא אב, אם יאמר לך חלל את השבת, אל תשמע לו, וכן בשאר כל המצוות (בבא מציעא ל"ב):

אני ה' אלהיכם. אתה ואביך חייבים בכבודי, לפיכך לא תשמע לו לבטל את דברי. איזהו מורא? לא ישב במקומו ולא ידבר במקומו ולא יסתר את דבריו, ואיזהו כבוד? מאכיל ומשקה, מלביש ומנעיל, מכניס ומוציא (קידושין ל"א)

מורא AND MY SABBATHS SHALL YE KEEP — Scripture places the commandment of observing the Sabbath immediately after that of fearing one's father in order to suggest the following: **"Although I admonish you regarding the fear due to your father, yet if he bids you: "Desecrate the Sabbath", do not listen to him"** — and the same is the case with any of the other commandments. This, it is evident, is the meaning since Scripture adds —

אני ה' אלהיכם "I am the Lord your God" (the plural) — **both you and your father are equally bound to honor Me! Do not therefore obey him if it results in making My words of no effect (Sifra, Kedoshim, Section 1 10; Bava Metzia 32a)**. — What is implied in the term מורא? That one should not sit in his (the father's) seat, nor speak in his stead (i. e. when he is expected to speak), nor contradict his words. And what is implied in the term כבוד? That the child gives the parents to eat and to drink, provides them with clothes and shoes, leads them into the room and out if they are infirm (Kiddushin 31b).

## D. What we also need to know

### 3. Devarim 14:1- grieving too much on loss of a loved one

#### Seforno:

לא תתגודדו בנים אתם לה' אלוקים, it is bad manners to display excessive grief over the loss of a relative as long as a more relevant relative (G'd) is still alive. This is

why G'd reminds us in this context that we are His children, i.e. that whatever relative we may mourn we have a father who is alive and well so that we are not really orphaned.

#### 4. Hagada- Rav Schwab

ברוך המקום, ברוך הוא, ברוך שנתן תורה לעמו ישראל, ברוך הוא. כנגד ארבעה בנים דברה תורה: אחד חכם, ואחד רשע, ואחד תם, ואחד שאינו יודע לשאול.

Blessed be the Place [of all], Blessed be He; Blessed be the One who Gave the Torah to His people Israel, Blessed be He. Corresponding to four sons did the Torah speak; one [who is] wise, one [who is] evil, one who is innocent and one who doesn't know to ask.

**Summary:** After teaching about the Karbanos, ( now tefilla) Moshe begins conveying Torah in his own words. Only when Am Yisrael has a path for their own personal kirvut” to HKBH can Moshe inspire and influence them.

Being realistic about being an influencer

Parents are the biological conduits for Hashem's children to enter the world .

Parents have a mitzva to convey Torat Moshe in the best multifaceted way they can so it will be loved and cherished by the children. Building an environment of love, joy, fun, pleasure, understanding is vital. At the same time each person is a world of their own with their own strengths, weaknesses and when they are adult, with their own bechira.

Battles and wars

Many battles can be lost and the war still won

Winning the war means we got through life without disconnecting ourselves from our lifeline of Toras Emes.

Because of our limitations we rely on Torat Hashem Temima to anchor us and keep us moored to Emes so that we do not let our own or anyone else's confusion override or take precedence over Hashem's truths and ultimately rip us away from holding on to the “Etz HaChaim”

Quoting our source ensures that we are transmitting Hashems Torah.

It protects us from inventing our own truth

Kabbalat HaTorah is the greatest favor ever done for us - our parents locked us into to Emes , which buffers us from all the thought trends that come and go

## D. *B'shem Omro and Not B'shem Omro*

### 1. PURIM TIME : Megilla 15-- Bshem Omro

מגילה טו; אמר רבי אלעזר אר' חנינא כל האומר דבר בשם אומר מביא גאולה לעולם

### 2. Shmuel 2: 23:15-16

וַיִּתְאַנֶּה דָוִד וַיֹּאמֶר מִי יִשְׁקֵנִי מַיִם מִבְּאֵר בֵּית-לְחֶם אֲשֶׁר בְּשַׁעַר

David felt a craving and said, "If only I could get a drink of water from the cistern which is by the gate of Bethlehem!"

וַיִּבְקְעוּ שְׁלֹשֶׁת הַגִּבּוֹרִים בְּמַחְנֵה פְּלִשְׁתִּים וַיִּשְׁאַבוּ-מַיִם מִבְּאֵר בֵּית-לְחֶם אֲשֶׁר בְּשַׁעַר וַיִּשְׂאוּ וַיָּבִיאוּ אֶל-דָּוִד וְלֹא אָכַר לְשִׁתוֹתָם וַיִּסַּךְ אֶתָּם לַיהוָה:

So the three warriors got through the Philistine camp and drew water from the cistern which is by the gate of Bethlehem, and they carried it back. But when they brought it to David he would not drink it, and he poured it out as a libation to the LORD.

### 3. Bava Kamma 61a

§ The Gemara continues with another statement of *aggada* on a related topic: The verse states: "And David longed, and said: Oh, that one would give me water to drink of the well of Bethlehem, which is by the gate! And the three mighty men broke through the host of the Philistines, and drew water out of the well of Bethlehem, that was by the gate, and took it, and brought it to David; but he would not drink it, but poured it out to the Lord" (II Samuel 23:15–16). **The Sages understood that David was not simply asking for water, but was using the term as a metaphor referring to Torah, and he was raising a halakhic dilemma.**

מאי קא מיבעיא ליה אמר רבא אמר ר"נ טמון באש קמיבעיא ליה אי כר' יהודה אי כרבנן ופשטו ליה מאי דפשטו ליה  
What is the dilemma that David is raising? Rava says that Rav Nahman says: He was asking about the *halakha* with regard to a concealed article damaged by a fire. He wanted to know whether the *halakha* is in accordance with the opinion of Rabbi Yehuda, who holds that one is liable to pay for such damage, or whether the *halakha* is in accordance with the opinion of the Rabbis, who hold that one is exempt from liability for damage by fire to concealed articles. **And the Sages in Bethlehem answered him what they answered him.**

רב הונא אמר גדישים דשעורים דישראל הוו דהוו מטמרי פלשתים בהו וקא מיבעיא ליה מהו להציל עצמו בממון  
חבירו

Rav Huna stated a different explanation of the verse: There were stacks of barley belonging to Jews in which the Philistines were hiding, and David wanted to burn down the stacks to kill the Philistines and save his own life. *He raised the dilemma: What is the halakha? Is it permitted to save oneself by destroying the property of another?*

. But according to the one who says that David was raising a dilemma with regard to the *halakha* of a concealed article damaged by a fire, since they sent him an answer that was a tradition with regard to the *halakha*, **what is the meaning of: "But he would not drink it"?**

דלא אמרינהו משמייהו אמר כך מקובלני מבית דינו של שמואל הרמתי כל המוסר עצמו למות על דברי תורה אין  
אומרים דבר הלכה משמו

The Gemara answers: This means that he did not say the *halakha* in their names. He did not transmit the ruling in the name of those who went in the time of battle to ask the Sages what the *halakha* is. David said to himself: **This is the tradition that I received from the court of Samuel of Rama: With regard to anyone who hands himself over to die for the sake of words of Torah, the Sages do not say a matter of *halakha* in his name,**

**\* Post Beis Din/ Sanhedrin/ AKG era start quoting in the name of ones teacher**

**\*Being Moser Nefesh for Torah ensures that the Torah becomes part of Hashem's Torah (nisuch Hamayim)**

**Lower waters join upper waters**

## **E. Elokim- Din and not tampering with reality**

### **1. Devarim 1:17**

לא תִּכְרֹוּ פְּנִים בַּמִּשְׁפָּט כַּקֶּטַן כַּגָּדֹל תִּשְׁמָעוּן לֹא תִגְוְרוּ מִפְּנֵי-אִישׁ כִּי הַמִּשְׁפָּט לֵאלֹהִים הוּא וְהַדָּבָר אֲשֶׁר יִקְשֶׁה מִכֶּם תִּקְרְבוּן אֵלַי וְשָׁמַעְתִּיו:

You shall not be partial in judgment: hear out low and high alike. Fear neither party, for judgment is God's. And any matter that is too difficult for you, you shall bring to me and I will hear it."

### **Rashi**

לא תגורו מפני איש. לא תיראו; ד"א — לא תגורו לא תכניסו דבריך מפני איש, לישון "אגר בקיץ" (משלי



Ye shall לא תגורו: means: YE SHALL NOT FEAR [ANY MAN]. — Another explanation of not gather in (shall not restrain) your words before any man. The word has the same (in summer" (cf. Sanhedrin 8a (אוגר) meaning as in (Proverbs 10:5), "Gathering

## 2. How it all ends...

### Malachi 3:22-25

זְכֹרוּ תוֹרַת מֹשֶׁה עַבְדִּי אֲשֶׁר צִוִּיתִי אוֹתוֹ בְּחֶרֶב עַל-כָּל-יִשְׂרָאֵל חֻקִּים וּמִשְׁפָּטִים:

Be mindful of the Teaching of My servant Moses, whom I charged at Horeb with laws and rules for all Israel.

הִנֵּה אֲנֹכִי שֹׁלֵחַ לָכֶם אֶת אֱלִיָּה הַנְּבִיא לְפָנַי בּוֹא יוֹם הַהַגְדּוֹל וְהַנּוֹרָא:

Lo, I will send the prophet Elijah to you before the coming of the awesome, fearful day of GOD.

וְהִשִּׁיב לִב-אֲבוֹת עַל-בָּנִים וְלִב בָּנִים עַל-אֲבוֹתָם פֶּן-אֲבֹא וְהִפִּיתִי אֶת-הָאָרֶץ חֶרֶם:

He shall reconcile parents with children and children with their parents, so that, when I come, I do not strike the whole land with utter destruction. Lo, I will send the prophet Elijah to you before the coming of the awesome, fearful day of GOD.

### Radak on Malachi 3:22:1

זכרו תורת משה עבדי. אמר עד שלא יבא יום המשפט זכרו בכל דור ודור תורת משה עבדי לעשות ככל הכתוב בה: