

## Parshat Devarim

Esther Wein

4 August 2022

7 Av 5782

### Dedications:

- Batsheva Jacobs l'iluy nishmat her Zaida, Shlomo ben Pinchas, A Holocaust Survivor who was zocheh to raise a second beautiful Jewish family after the Shoa. His yahrtzeit is 7 Av
- Esther Kaufman l'iluy nishmat her father Aaron Moshe ben Yekusiel Yehuda who's yahrtzeit is 5 Av
- Ruchie Fried for her grandchildren to find their zivugei hagun
- Baila Feuerstein l'zechut of Fraida bat Baila
- Shaina Ishaal l'iluy nishmat her father Herstal ben Shalom
- Aviva Hoch for a refuah shelaima for Shlomo Shmuel Shneur Zalman ben Yocheved Chava
- For an easy delivery and healthy birth for Malka bas Baila
- Jane Seidmann for a blessing of zerah chaya v'kayama for all in need
- Fran Ganz in honor of Esther and the Thursday Parsha shiur
- Tehila Rabhan l'iluy nishmat her dear friend Chana bat Noach, her shloshim is tonight
- Rivkie Jungreis for a refuah shelaima for Godel Yehuda ben Roizel
- On behalf of all Esther's talmidim, Tania Hammer is dedicating this shiur in honor of Esther and the Secret Weapon's daughter Ayelet on her. marriage to Avi Zucker next week. May we all share smachot together in the best of health.

Our Chochma v'Chessed tzedakah campaign is gearing up for Tishrei 5783

- much needed funding for meals. I just counted at least 30 Yom Tov meals in Chutz Laaretz. That's a lot of food for people who are struggling.

All donations go to tzedakah. Please contact me if you would like to dedicate a shiur and/or give to Chochma v'Chessed.

Suggested donation is \$60 per shiur.

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Guidelines for "Working On Emunah"

## A. “lack of Emunah”

### Devarim 1: 22-34

תִּקְרְבוּן אֵלַי כָּלְכֶם וּתְאמְרוּ נִשְׁלַחְהָ אַנְשִׁים לְפָנֵינוּ וְיַחְפְּרוּ-לָנוּ אֶת-הָאָרֶץ וַיֵּשְׁבוּ אֶתְנֹנֹה דְבַר אֶת-הַדֶּרֶךְ  
אֲשֶׁר נַעֲלֶה-בָּהּ וְאֵת הָעָרִים אֲשֶׁר נָבֵא אֵלֵינוּ:

Then all of you came to me and said, “Let us send agents\* *agents* ahead to reconnoiter the land for us and bring back word on the route we shall follow and the cities we shall come to.”

וַיִּטֹּב בְּעֵינַי הַדְּבָר וְאָקַח מִכֶּם שְׁנַיִם עָשָׂר אַנְשִׁים אִישׁ אֶחָד לְשִׁבְטוֹ:

I approved of the plan, and so I selected from among you twelve participants, one representative from each tribe.

וַיַּפְנוּ וַיַּעֲלוּ הַהָרָה וַיָּבֵאוּ עַד-נַחַל אֶשְׁכּוֹל וַיִּרְגְּלוּ אֹתָהּ:

They made for the hill country, came to the wadi Eshcol, and spied it out.

וַיִּקְחוּ בְיָדָם מִפְּרֵי הָאָרֶץ וַיִּרְדּוּ אֵלֵינוּ וַיֵּשְׁבוּ אֶתְנֹנֹה דְבַר וַיֹּאמְרוּ טוֹבָה הָאָרֶץ אֲשֶׁר ה' אֱלֹהֵינוּ נֹתֵן לָנוּ:

They took some of the fruit of the land with them and brought it down to us. And they gave us this report: “It is a good land that our God ה' is giving to us.”

וְלֹא אָבִיתֶם לַעֲלֹת וּתְמַרּוּ אֶת-פִּי ה' אֱלֹהֵיכֶם:

Yet you refused to go up, and flouted the command of your God ה'.

וַתִּרְגְּזוּ בְּאֵהָלֵיכֶם וּתְאמְרוּ בְּשִׁנְאָת יְהוָה אֱלֹהֵינוּ הוֹצִיאָנוּ מִמִּצְרַיִם לְתֵת אֶתְנוּ בְיַד הָאֱמֹרִי לְהַשְׁמִידָנוּ:

You sulked\* *You sulked* in your tents and said, “It is out of hatred for us that ה' brought us out of the land of Egypt, to hand us over to the Amorites to wipe us out.

אָנָּה אֲנַחְנוּ עַלְיָם אַחֲיֵנוּ הַמִּסּוֹ אֶת-לִבְבָנוּ לְאָמֹר עִם גְּדוֹל וְרַם מְמוֹנוּ עָרִים גְּדוֹלוֹת וּבְצוּרוֹת בְּשָׁמַיִם וְגַם-בְּנֵי עֲנָקִים רָאִינוּ שָׁם:

What kind of place are we going to? Our brothers have taken the heart out of us, saying, ‘We saw there a people stronger and taller than we, large cities with walls sky-high, and even Anakites.’”

ואמר אלכם לא־תִעַרְצוּן וְלֹא־תִירָאוּן מֵהֵם:

I said to you, “Have no dread or fear of them.

ה אֱלֹהֵיכֶם הַהֹלֵךְ לְפָנֵיכֶם הוּא יִלְחֶם לָכֶם כְּכֹל אֲשֶׁר עָשָׂה אֶתְכֶם בְּמִצְרַיִם לְעֵינֵיכֶם:

None other than your God ה, who goes before you, will fight for you, just as [God] did for you in Egypt before your very eyes,

וּבַמִּדְבָּר אֲשֶׁר רָאִיתָ אֲשֶׁר נִשְׁאַרְךָ ה אֱלֹהֶיךָ כְּאֲשֶׁר יִשָּׂא־אִישׁ אֶת־בְּנוֹ בְּכָל־הַדֶּרֶךְ אֲשֶׁר הִלַּכְתֶּם עַד־בְּאֵמֶם  
עַד־הַמָּקוֹם הַזֶּה:

and in the wilderness, where you saw how ה carried you, as a person carries his son,\**as a householder carries his son* all the way that you traveled until you came to this place.

**וּבַדְּבַר הַזֶּה --אֵינְכֶם מֵאֲמִינִים בַּה אֱלֹהֵיכֶם:**

Yet for all that, you have no faith in your God ה,

הַהֹלֵךְ לְפָנֵיכֶם בַּדֶּרֶךְ לְתוֹר לָכֶם מְקוֹם לְחַנּוּתְכֶם בְּאֵשׁ | לַיְלָה לְרִאֲתֶכֶם בַּדֶּרֶךְ אֲשֶׁר תֵּלְכוּ־בָהּ וּבַעֲנַן י

וּמֵם: who goes before you on your journeys—to scout the place where you are to encamp—in fire by night and in cloud by day, in order to guide you on the route you are to follow.”

**Rashi:** וּבַדְּבַר הַזֶּה. שֶׁהוּא מִבְּטִיחְכֶם לְהַבִּיאְכֶם אֶל הָאָרֶץ – אֵינְכֶם מֵאֲמִינִים בּו

## B. What is Emunah anyway?

13 Ikrim:9 - Emet is Male, Emunah is Female

WHAT EMUNAH IS NOT:

- “faith’ that hashem exists
- trust that all will work out as we hope
- Lack of anguish
- Complete emotional calm despite sorrow

### 1. Yeshayahu 22:23

תִּקְעֵתִיו יְתֵד בְּמָקוֹם נֶאֱמָן וְהָיָה לְכֹסֵא כְבוֹד לְבֵית אֲבוֹיו:

He shall be a seat of honor to his father's household. I will fix him as a peg in a firm RELIABLE place.

## 2. Nechemia 9:8

וּמְצַאתָ אֶת־לִבּוֹ נֶאֱמַן לְפָנַי וְכָרוֹת עָמּוּ הַבְּרִית לָתֵת אֶת־אֶרֶץ הַכְּנַעֲנִי הַחִתִּי הָאֱמֹרִי וְהַפְּרִזִּי וְהַיְבוּסִי וְהַגִּרְגָּשִׁי לָתֵת לְזַרְעוֹ וְתִקַּם אֶת־דְּבָרֶיךָ כִּי צַדִּיק אַתָּה:

Finding his heart RELIABLE to You, You made a covenant with him to give the land of the Canaanite, the Hittite, the Amorite, the Perizzite, the Jebusite, and the Girgashite—to give it to his descendants. And You kept Your word, for You are righteous.

## 3. Numbers 12:7

לֹא־כֵן עַבְדִּי מֹשֶׁה בְּכָל־בֵּיתִי נֶאֱמַן הוּא:

Not so with My servant Moses; he is RELIABLE throughout My household.

EMUNAH IS OUR STEADFAST COMMITMENT TO LIVE WITHIN THE REALITY THAT HASHEM IS GOOD AND JUST AND WE ARE BEING LED FORWARD BY HASHEM HIMSELF .

## C. Emet requires Emunah to survive within us.

After Emet comes Emunah, Emunah is the absolute trust and reliance on the emet.

## Nechemia 10:1

וּבְכָל־זֵאת אֲנַחְנוּ כֹּתְרִים אֱמֵנָה וְכֹתְבִים וְעַל הַחֶתּוּם שָׂרִינוּ לְוִינֵנוּ כֹהֲנֵינוּ:

“In view of all this, we **make this pledge** and put it in writing; and on the sealed copy [are subscribed] our officials, our Levites, and our priests.

## D. Iyov- The sefer about Emunah

 [Esther Wein - How not to act when your friends are suffering](#)

The same Hashem who gives us our life and the life of our loved ones, also equipped us with the feelings that cause us to suffer because of the loss of them.

**Expressing all the confusion, sadness, pain IS NOT A LACK OF EMUNAH**

17/11-16

return, please come in, but I do not find a wise man amongst you. <sup>11</sup> My days have passed by; my ideas – the possessions of my heart – are broken. <sup>12</sup> They want to make night to day: “daylight is close in the face of darkness.” <sup>13</sup> If I do hope for something, it is that the grave will become my house, I have made my bedstead in the darkness. <sup>14</sup> To the pit I have called, “You are my father”; to the maggot, “You are my mother and my sister.” <sup>15</sup> So where, then, is my hope? But as to my own hope who can visualize it? <sup>16</sup> They descend the rails of the deep grave. Do we lie together upon the dust?

16:18) – is apparently not being realized, Iyov has given up all hope that such understanding will ever happen in this world. Therefore, he tells his friends that there is no further purpose in their making any effort to convince him otherwise, because he has totally rejected all of their arguments. All he wants now is for God to stretch out His hand to him and take his *neshamah*, soul, to Him, and allow his miserably stricken body to disintegrate in the grave.

With this note of utmost despair, Iyov concludes his answer to his friend, Eliphaz. He has asked him and the other friends to stop repeating the same old arguments, and allow him to die in peace.

At this point in the study of *Sefer Iyov*, it is important that we understand why the *navi* who wrote this *sefer* (see Introduction) records Iyov's anguished and pessimistic speeches in such great detail, with much of it utilizing very difficult and poetic language to express his deep sadness. Is the study of these anguished speeches not depressing – contrary to the happiness which Torah learning should inspire? *Tehillim* (19:9) tells us: פקודי ה' ישרים משקודי לב, *The laws of HASHEM are upright, they make the heart rejoice*. Is the study of *Sefer Iyov* not in conflict with the uplifting aspect of Torah?

The answer to this question is that the study of Iyov, from the perspective that it is an integral part of Torah, is not at all depressing. On the contrary, it can be very uplifting. Most people go through sadness and suffering in the course of a lifetime. Certainly as a nation, the Jewish people has national days and weeks of mourning commemorating great tragedies in its history which are punctuated by fast days, *taanios*. By incorporating the details of Iyov's feelings of deep sadness and anguish into the *Kesuvim* part of Torah – as *Sefer Iyov* which was written with *Ruach HaKodesh*, Divine Inspiration – our *Chachamim* have shown that such feelings are legitimized by the Torah and need not be repressed. In fact, one can even say that *HaKadosh Baruch Hu* appreciates these thoughts, since He planted the seeds for the emotion of sadness in the human psyche. One can take comfort in the fact that the Torah recognizes the human need of expressing sad and depressing thoughts at the appropriate time.

Therefore, if a person reads the thoughts that Iyov expressed as they were formulated by the *Ruach HaKodesh* of its author, he will not become depressed by them, rather, it will serve to lift up his spirits. For this reason, *Sefer Iyov* is recommended reading for an *aveil* during his mourning period. While other Torah learning is prohibited during the seven days of *aveilus*, mourning, and on *Tishah B'Av*, because it gladdens the heart, Iyov is permitted, even recommended, because

is Iyov  
depression

with which nothing can be accomplished? <sup>4</sup> You also destroy fear and you diminish conversation before God. <sup>5</sup> Because your sins teach your mouth, but you choose cunning language. <sup>6</sup> Your mouth incriminates you, not me, and your lips testify against you. <sup>7</sup> Were you born before Adam?

suffering. We attributed your suffering to perhaps punishment for the aveiros of your early youth, or possibly some inadvertent transgressions or sins which you may have committed but have forgotten. However, now, by your audacity toward HaKadosh Baruch Hu, you have given yourself away. Your own mouth gives you away. You would not talk the way you do if you were not really deep-down a sinner. Previously, in your cunning, you had chosen language that covered up your true mindset. However, now you have shown yourself for what you really are: an apikores, a non-believer who denies everything. You have now finally revealed the apostasy, the עון, which you have been carrying inside of you all along. You have shown that you are really a rasha, a non-believer. We were smart enough to detect from your language that all of your religious-sounding expressions of faith, like וְיָקָטְלֵנִי לֹא אֶחָלֵל, Even if He were to kill me I will wait for Him (above 13:15) etc., were nothing but sly cover-ups of your true inner עון, your sins of either denying or rebelling against God." Of course, this is a horrible indictment of Iyov by Eliphaz.

At the end of the sefer (Chapter 42), HaKadosh Baruch Hu strongly rebukes Eliphaz and the others for the very harsh language which they used against Iyov, to whom HaKadosh Baruch Hu still refers there as עַבְדִּי יִצְחָק, My servant, Iyov – just as He had done at the very beginning. Thus, HaKadosh Baruch Hu Himself testifies there that Iyov is, in fact, absolutely innocent. Our Chachamim tell us that Iyov's rhetorical questions and statements – even those bordering on blasphemy – were never held against him, because אִין אָדָם נִתְפָּס בְּשַׁעַת צַעְרוֹ. A person is not held responsible for what he says while he is suffering (Bava Basra 16b).

As we said earlier, Iyov's anguish comes not so much from his physical pain – which was extremely acute, to be sure – but rather, because he does not know why he is being punished by HaKadosh Baruch Hu Whom he loves so deeply. As a "lover" of HaKadosh Baruch Hu, He feels that he, at least, is entitled to know why he is suffering. Why is the One Whom he loves so much punishing him? Of course, the friends do not see it this way. They do not understand Iyov's anguish over this at all because they are convinced that Iyov is a sinner.

7. Now Eliphaz mocks Iyov's haughty attitude:

□ תִּלְדָּךְ אָדָם תִּלְדָּךְ – Were you born before Adam? We rendered this in accordance with Rashi, who understands רָאִישׁוֹן to mean before: "Were you born before Adam HaRishon?" In other words, Are you the oldest man alive, having been born even before Adam HaRishon? This would agree with the opinion in the Gemara (Pesachim 5a) that מִבְּתֵיכֶם שָׂאָר מִתְּשִׁבִיתוֹ שָׂאָר מִבְּתֵיכֶם means, "However, on the day before (Chag HaMatzos) you shall remove the chametz from your houses" (Shemos 12:15), which opinion there finds its source in our pasuk here. This way of taking it is supported by the בְּתִיב, textual, spelling of רָאִישׁוֹן with the added yud which stresses the meaning before, rather than the first. Ramban takes it more literally: "Are you the first man to be born?"

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## **E. Eicha:**

### **[With Dr. Yael Ziegler discussing her new book on Megillas Eichah, "Lamentations: Faith in a Turbulent World"](#)**

#### **Perek 1:**

The description of the destruction is objective, we accept responsibility and seek justice for the sins of our enemies against us.

#### **Perek 2:**

Here is a painful description of the loss of our role among the nations because of our neglect of our special closeness to Hashem. Hashem is described as turning against His own beloved people, land, temple, service and city. We are calling out: Remember WHO you are punishing! It is Am Yisrael and beseeching the people to turn back to H because Hashem is actually doing what He said He would.

#### **Perek 3:**

Part 1:1-21 Here is an honest, raw expression of the brokenness of the individual. The tone is pure grief at the horrors one has to endure.

Part 2: 22-41

Here is hope, trust, acceptance and appreciation for the unending love and mercy and bond with Hashem. Man here knows it is time to turn back to Hashem in Teshuva.

Part 3: 42- 55

This section addresses what seems like Hashem's lack of responsiveness to our prayers and the humiliation and misery at the hands of the enemy that caused

Part 4: 56-

Here We turn confidently to Hashem who we know hears all our prayers and we ask for justice and vindication against our enemies.



#### **Perek 4;**

Yermiyahu returns to describing the misery, the horrors, particularly the starvation that turned refined elegant people, described as fine gold and precious gems into desperate lowly cruel people described as broken earthenware vessels.

Yirmiyahu blames the corruption of the religious leadership and their role in this tragedy. He ends with hope our suffering will be expiated and our enemies will pay for what they have done

#### **Perek 5:**

Here Yirmiyahu reviews all the ramifications of Hashem's Justice, the facts are recalled in 3rd person, objective description of the situation. He ends with a simple request

We suffered enough, take us back.

#### **F. TAKEAWAY**

Iyov himself was not expected to remain calm and at peace throughout his suffering. All the natural human emotions are legitimate but eventually are meant to be replaced with confidence that despite not getting an explanation, we are being led down our own particular path.

Instead of "expectations" we commit to aspirations thereby relieving ourselves of unnecessary despair, blame, regret, anxiety, anger, scorn, and more