

דברים

ברק טו

12

וְתִהְיֶנּוּ לְעֵלֹת הַהָרָה: מִבּ וַיֹּאמֶר יְהוָה אֵלַי אֲמַר לָהֶם  
לֹא תַעֲלֹוּ וְלֹא תִלַּחֲמוּ כִּי אֵינֶנִּי בְקַרְבְּכֶם וְלֹא תִנְגַּפוּ  
לִפְנֵי אֵיבֵיכֶם: מִגּ וַאֲדַבֵּר אֵלֵיכֶם וְלֹא שְׁמַעְתֶּם וְתִמְרוּ

א אֱלֹהֵי הַדְּבָרִים אֲשֶׁר דִּבֶּר מֹשֶׁה אֶל-כָּל-יִשְׂרָאֵל  
בְּעֵבֶר הִירְדוֹ בַּמִּדְבָּר בְּעֶרְבָה מִזֶּל סוּף בֵּין-פָּאֲרוֹן וּבֵין  
תַּפְּל וְלִבְּן וַחֲצֵרֶת וְדִי זָהָב: ב אַחַד עֶשְׂרֵת יוֹם מִחֶרֶב

(3)

Deuteronomy began as the Oral Law conveyed by Moses, and then, when God commanded him to inscribe his words in the Torah, it became part of the Written Torah. It is especially because of this that Moses is called רבנו, our Teacher, for he not only was the conduit through which God's words were transmitted verbatim to Israel, he was also the teacher who explained those words (R' Yosef Dou Solovetichik).

(4)

ע"י

And Di-zahab (lit., sufficiency of gold)  
He rebuked them for the (Golden) Calf

וְדִי זָהָב.

הוֹכִיחֵן עַל הָעֵגֶל

מֵאֵי וְדִי זָהָב? אָמְרֵי דְבֵי רַבֵּי יַנַּאי, כֵּן  
אָמַר מֹשֶׁה לִפְנֵי הַקְּדוֹשׁ בְּרוּךְ הוּא: רַבּוֹנוּ  
שֶׁל עוֹלָם, בְּשׁוּבִיל כֶּסֶף וְזָהָב שֶׁהִשְׁפַּעְתָּ  
לָהֶם לְיִשְׂרָאֵל עַד שֶׁאָמְרוּ דִּי - הוּא גָרַם  
שֶׁעָשׂוּ אֶת הָעֵגֶל.

We must clarify: What is the meaning of and Di Zahav? The Sages of the school of Rabbi Yannai said<sup>8</sup> that Moses said the following before the Holy One, Blessed be He, to atone for Israel after the sin of the Golden Calf: Master of the Universe, because of the gold and silver that you lavished upon Israel during the exodus from Egypt until they said enough [dai]; it was this wealth that caused Israel to make the Golden Calf.

(5) אין כבוד

אָמַר רַבִּי חֵיִיא בַר אֲבָא אָמַר רַבִּי יוֹחָנָן:  
מִשָּׁל, לְאָדָם אֶחָד שֶׁהָיָה לוֹ בֵּן, הִרְחִיזוּ  
וּסְכוּ, וְהֵאֵכִילוּ וְהִשְׁקָהוּ, וְתָלָה לוֹ כֵּיס עַל  
צוּאָרוֹ, וְהוֹשִׁיבוּ עַל פֶּתַח שַׁל זֹנוּת, מֵה  
יַעֲשֶׂה אוֹתוֹ הַבֵּן שֶׁלֹּא יִחַטָּא?!

The Gemara offers another analogy: Rabbi Hiyya bar Abba said that Rabbi Yohanan said: This is comparable to a person who had a son; he bathed him and anointed him with oil, fed him and gave him drink, and hung a purse of money around his neck. Then, he brought his son to the entrance of a brothel. What could the son do to avoid sinning?

(6)

ל וַיְהִי מִמַּחֲרַת וַיֹּאמֶר מֹשֶׁה אֶל-הָעָם אַתֶּם חֲטֹאתֶם  
חֲטֹאתָ גְדוֹלָה וְעַתָּה אֲעֲלֶה אֶל-יְהוָה אוֹלִי אֲכַפְרָה  
בְּעַד חֲטֹאתֵיכֶם: לֹא וַיֵּשֶׁב מֹשֶׁה אֶל-יְהוָה וַיֹּאמֶר אֲנִי  
חֲטָא הָעָם הַזֶּה חֲטֹאתָ גְדוֹלָה וַיַּעֲשׂוּ לָהֶם אֱלֹהֵי זָהָב:  
לֵב וְעַתָּה אֲסַתְּשָׂא חֲטֹאתֶם וְאִם-אֵין מַחְנֵי נָא  
מִסְפָּרָה אֲשֶׁר כְּתִיבָת: לֵב וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה מִי

(7)

אש משפטים קודש

וּאֲפֹשֶׁר כִּי אֵיחָא בַסְפְּרֵי כ"ק אַא"מ זְצוּקְלִיל, שֶׁמוֹסֵר נַפְשׁוֹ בַּעַד יִשְׂרָאֵל  
גְּדוֹל הוּא מִן הַמוֹסֵר נַפְשׁוֹ בַּעַד ד' לְבַד, וְהָרִי זֶה כְּמִי  
שֶׁמוֹסֵר נַפְשׁוֹ בַּעַד בֵּן הַמֶּלֶךְ שְׂרׁוּאִים מִזֶּה שְׂכִיכ גְּדוֹלָה אֲהַבְתּוּ לַמֶּלֶךְ  
שֶׁלֹּא בְּלִבְד שְׁבַשְׁבִּילוּ מוֹסֵר נַפְשׁוֹ רַק גַּם בְּשׁוּבִיל בְּנו מוֹסֵר נַפְשׁוֹ.

(1)

אַתֶּם וְהַנֶּגֶם הַיּוֹם כְּכֹכְבֵי הַשָּׁמַיִם לְרֹב: שֵׁי  
יְיָ יְהוָה אֱלֹהֵי אֲבוֹתֵיכֶם יִסַּף עֲלֵיכֶם כָּכֶם אֶלֶף פְּעָמִים  
וַיִּבְרַךְ אֶתְכֶם כְּאִשֶּׁר דִּבֶּר לָכֶם: יב אֵיכָה אֲשָׂא לְבַדִּי  
טַרְחָנְכֶם וּמִשְׁאָכֶם וְרִיבְכֶם: יג הִבּוּ לָכֶם אֲנָשִׁים חַכְמִים  
וּנְבִנִים וַיִּדְעוּם לְשִׁבְטֵיכֶם וְאֲשִׁימָם בְּרֹאשֵׁיכֶם: יד וַתַּעֲנוּ  
אֹתִי וַתֹּאמְרוּ טוֹב הַדִּבֶּר אֲשֶׁר-דִּבַּרְתָּ לַעֲשׂוֹת:

כ"ע (2)

וּמִשְׁאָכֶם. מְלֻמֵּד שֶׁהָיוּ  
אֲפִיקוֹרְסִין.  
הַקְדָּיִם מִשֶּׁהָ לְצֵאתָ,  
אָמְרוּ: מָה רָאָה בֶן  
עַמְרָם לְצֵאתָ?

And your burden שָׂמָא אֵינוֹ שְׁפוּי  
בְּתוֹךְ בֵּיתוֹ!  
אֲחֵר לְצֵאתָ,  
אָמְרוּ מָה רָאָה בֶן  
עַמְרָם שֶׁלֹּא לְצֵאתָ  
מָה אַתֶּם סְבוֹרִים,  
יּוֹשֵׁב וַיּוֹעֵץ עֲלֵיכֶם  
עֲצוֹת רְעוּת  
וְחוֹשֵׁב עֲלֵיכֶם  
מַחֲשָׁבוֹת  
[סִיּא מְצוֹת  
וְחֻשְׁבוֹנוֹת]:

(This) teaches that they were heretics. }  
If Moses was early in leaving (his house), they said: Why did the son of Amram choose to leave (so early)?  
Perhaps he is not at peace within his house!  
If he tarried in leaving,  
they said: Why did the son of Amram choose not to leave his house (early); what do you think?  
He sits and counsels against you evil counsels,  
and devises against you (evil) thoughts;  
(Other editions: commandments and reckonings).

מדרש איכה פר' א סי' א רבה

(3)

פְּרָשָׁה א

א. 'אֵיכָה יִשְׁבָּה' שְׁלֹשָׁה נִתְנַבְּאוּ בְּלִשׁוֹן 'אֵיכָה' מִשֶּׁהָ  
יִשְׁעִיָּה וַיְרַמְיָה מִשֶּׁהָ אָמַר (דְּבָרִים א, יב) 'אֵיכָה אֲשָׂא לְבַדִּי  
וְגו' יִשְׁעִיָּה אָמַר (יִשְׁעִיָּה א, כא) 'אֵיכָה הִיְתָה לְזוֹנָה' יְרַמְיָה  
אָמַר 'אֵיכָה יִשְׁבָּה בְּדָד' אָמַר רַבִּי לֹוִי מִשָּׁל לְמִטְרוֹנָה  
שֶׁהָיוּ לָהּ שְׁלֹשָׁה שׁוֹשְׁבֵינִין אֶחָד רָאָה אוֹתָהּ בְּשִׁלּוֹתָהּ  
וְאֶחָד רָאָה אוֹתָהּ בְּפַחְזוֹתָהּ וְאֶחָד רָאָה אוֹתָהּ בְּנוֹוֶלָה כִּן  
מִשֶּׁהָ רָאָה אֶת יִשְׂרָאֵל בְּכְבוֹדָם וְשִׁלּוֹתָם וְאָמַר 'אֵיכָה אֲשָׂא  
לְבַדִּי טַרְחָנְכֶם' יִשְׁעִיָּה רָאָה אוֹתָם בְּפַחְזוֹתָם וְאָמַר 'אֵיכָה  
הִיְתָה לְזוֹנָה' יְרַמְיָה רָאָה אוֹתָם בְּנוֹוֶלָם וְאָמַר 'אֵיכָה  
יִשְׁבָּה'.

I had the privilege to hear from the Rav, Rabbi

(4)

ר' MOSHEH LICHTENSTEIN

Joseph B. Soloveitchik, who explained that Moshe was prepared to tolerate a great deal from the generation that had come out of Egypt, and to show great understanding towards them, given the background in which they had grown up, and his knowledge of their experiences under Egyptian oppression. The first generation had come of age in slavery, the threat of death at the hands of their oppressors casting a shadow over every aspect of their lives. Their childhood was spent under the watchful eye of Pharaoh's police, their youth was spent at forced labor, under the rod and the whip of the oppressor. It goes without saying that they did not have the benefits of a "normal" childhood, going to school, learning Torah, and settling into a life of service of God. Their lives were marked by a struggle to survive, a battle for their very existence.

לכבוד פתח טו

1) 'Thou also shalt not go in thither; גַּם-אַתָּה לֹא-תֵבֵא שָׁמָּה:

37. Also with me) the Lord was angry } גַּם-בִּי הָיָא אַנְרִי (ל) יְהִי בְּגִלְלָתְכֶם לְאָמֹר

for your sakes, saying:

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2) Moses was too great for his generation. He rose high above them. His vision was too penetrating, his depth superhuman, his sweep too high. They could not follow him; they failed to understand him. Had they understood and appreciated him, nothing of that sort would have happened, and Moses would have been admitted to the Promised Land. The people's guilt consisted in their not opening up to Moses' influence, in resisting his redemptive and cathartic power, in not being willing to become his disciples. Of course, Moses suffered the consequences. The Halakhah states, "If the student was sentenced to be exiled to a city of refuge, his teacher goes with him into exile" (*Makkot* 10a). The Israelites sinned because they closed their minds and hearts to Moses' teaching and to the richness of his personality. Moses was found guilty—and he was punished.

3) כִּי נָח נִפְשִׂיהָ דְרַב, אֲזִלוּ תַלְמִידֵי בֵּיתָהּ. כִּי הָדְרִי, אָמְרִי: גִּזְיִל וְנִיבֹל לְחֵמָא אֲנֹהֵר דִּנְק. בְּתַר דְּכִרְכִּי יִתְבִּי וְקָא מִיבְעִיא לָהּ: הֲסָבֹו דְּוָקָא תַנּוּ, אָבֵל יִשְׁבּוּ - לֹא, אִו דִּילְמָא כִּיּוֹן דְּאָמְרִי גִזְיִל וְנִיבֹל רִיפְתָּא בְּדוּכְתָּא פְּלִגְתָּא - כִּי הֲסָבֹו דְּמִי? לֹא הָוָה בֵּינֵיהוּ.

On a similar note, the Gemara relates: When Rav died, his students went after his casket to the city where he was to be buried. When they returned, they said: Let us go and eat bread on the banks of the Dannak River. After they ate, they sat, and raised a dilemma: Did we learn in the mishna specifically if they reclined, it is considered a joint meal; however, if they merely sat together, no, it is not considered a joint meal? Or perhaps, since they said: Let us go and eat in such-and-such a place, it is considered as if they reclined? It was not within their capability to resolve this dilemma.

קם רב אדא בר אהבה Rav Adda bar Ahava stood,

27a / זכרון נח

אָהֲדַר קְרִיעָה לְאַחֲזִירָהּ, וְקָרַע קְרִיעָה אַחֲרֵינָא. אָמַר: נָח נִפְשִׂיהָ דְרַב וּבְרַכְתָּ מוּזְנָא לֹא גְמַרְיָנוּ עַד דְּאָתָא הָהוּא סָבֵא, וְקָא לָהּ מִתְנִיתִין אֲבַרְיִיתָא וְשָׂנִי לָהּ: כִּיּוֹן דְּאָמְרִי גִזְיִל וְנִיבֹל לְחֵמָא בְּדוּךְ פְּלִן - כְּהֲסָבֹו דְּמִי.

and reversed his cloak, so that his tear which he had rent in mourning of Rav was behind him,<sup>n</sup> and in mourning, he rent another tear in his garment. He said: Rav is dead, and we have not yet learned the halakhot of the Grace after Meals. Until, this elder came and raised a contradiction from the mishna to the baraita, as cited above, and he resolved it for them: Since they said: Let us go and eat in such-and-such a place, it is considered as if they reclined.

1)

Just before Rosh Hashana, I imagined that my father, of blessed memory, was standing beside me. He was the one and only *rebbe*, master and teacher, that I ever had. I put my life down before him and said: "My father, my teacher, I have had so many new insights concerning the laws of the Day of Atonement . . . certainly there are amongst them some which would have pleased you, and also some which you would have rejected. . . ." That was how I imagined myself speaking to my father, knowing that I would receive no response. Oh, what would I have given to be able to discuss Torah with him, if only for five minutes! But I knew that my beloved father, who had once been so close to me, was now far away, and my heart burst with the desire to talk to him for even five minutes, which had not seemed so valuable while he was still alive.

The same is true regarding my mother and my wife. Several days ago I once again sat down to prepare my annual discourse on the subject of repentance. I always used to discuss it with my wife, and she would help me to define and crystallize my thoughts. This year, too, I prepared the discourse, while consulting her: "Could you please advise me? Should I expand upon this idea or cut down on that idea? Should I emphasize this point or that one?"

I asked, but heard no reply. Perhaps there was a whis-

pered response to my question, but it was swallowed up by the wind whistling through the trees and did not reach me.



2)

מה שהוא חפץ ואין מי שיעכב בידו מלעשות הטוב או הרע. וכיון שכן הוא — פן ישלח ידו."

ב אל יעבר במחשבתך דבר זה, שאומרים טפשי אמות העולם ורב גלמי בני ישראל, שהקדוש ברוך הוא גוזר על האדם מתחלת בריתו להיות צדיק או רשע — אין הדבר כן.

אלא כל אדם ראוי לו להיות צדיק כמשה רבנו או רשע כירבעם, או חכם או סכל, או רחמן או אכזרי, או כילי או שוע, וכן שאר כל הדעות.

2. A person should not entertain the thesis held by the fools among the gentiles and the majority of the undeveloped among Israel that, at the time of a man's creation, God decrees whether he will be righteous or wicked.

This is untrue. Each person is fit to be righteous like Moses, our teacher, or wicked, like Jeroboam. [Similarly,] he may be wise or foolish, merciful or cruel, miserly or generous, or [acquire] any other character traits. There is no one who compels him, sentences him,