

Rabbi David HaCohen
July 23, 2020
Av 2, 5780
WS-E-10



Dvar Torah- Parashat Devarim

Hello dear readers, this week we are starting the fifth and last book-Sefer Devarim. Already from the beginning we read a verse with strange names of places that Benei Yisrael passed through them in the dessert. We will mention a few of them; Mol Suf, Paran, Tofel, Lavan, Chatzerot, Di ZaHav. Rashi noticed that all those names are words of rebuke and reproach. Everyone of those names are referenced to a sin committed by Am Yisrael in the dessert. For instance, Ba'Arava to remember the sin in "Ba'al Pe'or". (Yisrael made a sin by doing "Avodah Zara" and going with the daughters of Midyan. Mol Suf- remembering the sin when Yisrael were complaining about the tough conditions that they were in, by saying "Hamibli En Kivarot BeMitzraim Sheheveta Otanu Lamut Bamidbar". About the names Paran, Tofel V'Lavan Rashi says: "Amar R' Yochanan, chazarnu al Kol Hamikra Velo Matznu Makom Sh'shimo Tofel VeLavan". Therefore, Rashi says those names also come to rebuke on sins that Am Yisrael did. Rashi came to the conclusion: that Tofel V'Lavan is to remember the bad words that Am Yisrael spoke about the Ma'an, that the color of the Ma'an was "Lavan" (white) and they called it "Lechem Kilokel" (stale bread). The word "Chazerot" – here the Torah mentions in regards of the Machloket of Korach, that those people did not learn from the punishment of Miriam of speaking bad of Moshe, that Hashem punished Miriam, (Tzara'at). The last place DiZahav, is to remember the "Egel HaZahav" that Am Yisrael did in the Midbar made from gold. Therefore, we can see that Sefer Devarim that is also called "Mishne Torah", that Moshe includes all the events that occurred throughout the journey of Benei Yisrael in the dessert, all that occurred throughout the 40 years of journey. All of this was to prepare the nation to enter Eretz Yisrael and to learn from the occurrences of the past and correcting them for the future.

From here Moshe starts to explain to the Nation the future tasks that will be coming that will be done by the Nation. The first of them was to capture Eretz Yisrael and the land that they need to pass. Suddenly after that Moshe blessed the Nation to encourage and strengthen their soul in preparation towards the big effort of capturing Eretz Yisrael. Actually, all of Sefer Devarim acts to strengthen to prepare them and organize them as a strong Nation toward their highest task of entering Eretz Yisrael.

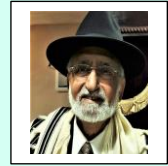
Within those actions Moshe blesses Benei Yisrael with a special Bracha that Rabonim give this Bracha to their community: "Yosef Hashem Alechem Kachem Elef P'amim V'varech Etchem Kaasher Deber Lachem". Meaning that you are already many in number of people and Hashem will bring your number thousand times. Rashi brings an interesting conversation that it is not written in the Torah but it came in the Torah SheBa'al Pe: "Omru Lo LeMoshe Ata Noten Kitzba Lebirchatenu"? But Hashem already promised Avraham Avinu that we will be in number as the stars in heaven and like the sand by the sea that cannot be counted, why are you limiting us only by thousand? Moshe answers them that this is only "Ze Misheli", meaning I am not limiting the Bracha of the heavens but I am adding it to what Hashem promised. Hashem will come through with His promise as He told you. Chatam Sofer says: if Hashem promised to be in number as the stars in heaven and the sands of the sea, that is an imaginary number that are impossible to describe. Can anyone count the sand by the sea or the stars in heaven? If so, why did Moshe say this is my Baracha but Hashem will add as He promised you. Why was Moshe not satisfied with Hashem's Baracha which is already an uncountable number? There are 2 reasons why man wants to have children, 1) that the father works in the field to bring livelihood to his family. Therefore, he needs help to process the land, to turn the earth, to seed, to harvest, to pick the fruit from the trees, to milk the cows...having plenty of tasks to sustain a livelihood and have the children care for the parents when they are older. Wanting his children to be his helpers. 2) the other reason man wants to bring children to the world is to create him, to instill in him values, good education, to teach him the meaning of Chasadim, this way you become a partner with Hakadosh Baruch Hu, in the time of creation. To grow a "Nishama Elokit Baguf". Those two reasons, two ways of seeing, represented by the 2 brothers Yaakov and Esau.

Rabbi David HaCohen

July 23, 2020

Av 2, 5780

WS-E-10



Esau came toward Yaakov with four hundred soldiers to meet his brother, looking as if he was going to fight his brother but at the end they hugged and kissed each other.

To the surprise of Esau, he saw that Yaakov had plenty of children. He then asked whose are those children? Yaakov answered those are my children that G-d gave me. The Chachamim say in Perkei Rabi Eliezer, that these questions are not just technical questions, Esau asked whose are those children? And Yaakov answered these are my children. R' Eliezer explained when Esau went to meet Yaakov he asked Yaakov in a different way; don't we share the world that Olam Haze is mine and Olam Haba is yours? Yaakov said yes, then Esau says then why do you have so many children, that represent this world, and Yaakov answered him you're wrong those children are a gift from Hashem that G-d gave me, and that they do not represent Olam Haze rather Olam Haba. Esau answered him what do you mean? Here comes the picture of seeing things in two different ways; Esau sees the children as helper in the fields and farms, responsible for the orchards and cattle helping him with all technical needs in the world. But Yaakov sees the children as an entire spiritual creation and he is only a partner with Hashem to create them. Each person understands the need to have children according to their understanding.

To end this Ma'amar we mention here that in this coming week is T'sha B'Av, where we commemorate the destruction of the first and second Temples. And here with Hashgachat Pratit we read in our Parasha about the first original T'sha B'AV that happened 900 years before the destruction of the first Temple.

In our Parasha of Sefer Devarim that we are reading this week Moshe Rabeinu describes the event that happened in the desert and he tells us about the Chet Hamiraglim that happened on the same day as the year 2449 from the Creation. That was also the second year after the Exodus. Benei Yisrael asked to send spies to the land and when they returned they spoke bad about it and caused a lot of other to cry. Hakodosh Baruch said: you cried for no reason, I will set for you to cry forever. In the future the first and second temple were destroyed.(Sota 35:1). But in our Parasha we revealed another detail in the story of Chet Hamiraglim. Moshe Rabeinu told them as follows: "Vateragnu Beoholechem Vatomru besinat Hashem Otanu Hotzianu Mimitzrayim, Latet Otanu Beyad HaEmori Lehashmidainu". (Devarim 1:27). This is the first time in the Torah that we reveal a Chutzpah and unprecedented claim of Am Yisrael. They claimed that Hashem no less hates them(!). Because He hates them He took them out of Egypt to destroy them by the Emori in Eretz C'naan.

The question is, how could the Nation who experience so many miracles to save them all the time, can think and say that Hashem hates them (G-d forbid).

Rashi says, "Vhu Ohev Etchem Aval Atem Sonim Oto". (He loved you but you hated Him). For instances Hedyot says: "Ma Shebelibcha Al Ohavcha Ze Ma Shbelibo Alecha" (What you have in your hear about your love he has the same in his heart about you).

That means, everyone sees and interprets the thing according through his own view. Everything starts in some odyssey that he has been through and the fact that you interpret the steps of Yitziat Mitzrayim until entering Eretz Yisrael, that they saw as the goal to destroy them. The thought that Hashem hates them did not come from the real fact. The truth is absolutely the opposite, G-d loves you, and everything started because you hate Him. You are throwing on Him your hatred and explaining His steps, Has V'Shalom against you, but if you love Him you would not think this way.

900 years after that the history returned on itself exactly on the same date Tisha B'Av, happened a horrible disaster to the Jewish Nation: we have been experiencing the destruction of the Temple in the first time in history and million of

Rabbi David HaCohen

July 23, 2020

Av 2, 5780

WS-E-10



Jews were killed by Nevuzar Adan who was the leader of the army of Nevucharntzar. (Gittin 57:2), the rest were taken to exile. Yehi Ratzon we should have the merit of seeing the building of Bet Hamikdash BB'A.