

ברוך אתה **טדה"ד**
אלהינו מלך העולם
אשר קדשנו במצוותיו
וצונו לעסוק
בדברי תורה.

Barukh Atah Adonai
Eloheinu melekh ha-olam
asher kidshanu b'mitzvotav
v'tzivanu la'asok
b'divrei Torah.

Blessed are You, **TDHD**,
our God, eternal sovereign, who
sanctifies us in God's connecting
command to busy ourselves
in words of Torah.

Deuteronomy 1:1-8

אלה הדברים אשר דבר משה אל-כל-
ישראל בעבר הירדן במדבר בערבה
מול סוף בין-פארן ובין-תפלה ולבן
נחצרת ודי זאהב: אחד עשר יום מחרב
דרך הר-שעיר עד קדש ברנע:

1-2. These are the words that Moshe spoke to all
Israel across the Jordan, in the Aravah wilderness
facing the Sea of Reeds, between Paran and Tophel,
near Lavan, Hazerot Di-zahav. It is **eleven** days
from Horev to Kadesh Barne'a via Mount Seir.

ויהל בארבעים שנה בעשתי-עשר חדש
באתך לחדש דבר משה אל-בני ישראל
ככל אשר צוה יהו"ה אתו אלהם: אחרי
הכתו את סיחון מלך האמורי אשר יושב
בחשבון ואת עוג מלך הבשן אשר-
יושב בעשתרת באדרעי:

3-4. It was in the fortieth year, on the first day of
the eleventh month, that Moshe spoke to the
Children of Israel all that YHVH commanded him
for them, after striking Sihon the Emorite king
reigning at Heshbon and Og king of Bashan
reigning at Ashtaroth in Edre'i.

בעבר הירדן בארץ מואב הואיל משה
באר את-התורה הזאת לאמר: יהו"ה
אלהינו דבר אלינו בחרב לאמר
רב-לכם שבת בהר הזה:

5-6. Across the Jordan, in the land of Moav, Moshe
began to explain **this Torah**, saying: "YHVH our
God spoke to us at Horev saying, **You've sat long
enough at this mountain.**

פנו וסעו לכם ובאו הר האמרי ואל-
כל-שכניו בערבה בהר ובשפלה ובנגב
ובחוף הים ארץ הכנעני והלבנון עד-
הנהר הגדל נהר-פרת: ראה נתתי
לפניכם את-הארץ באו ורשו את-
הארץ אשר נשבע יהו"ה לאבותיכם
לאברהם ליצחק וליעקב לתת להם
ולזרעם אחריהם:

7-8. "**Turn**. Journey and go, and come to the hills of
Emor hills ~~and~~ all its vicinity in the Aravah – hills,
lowlands, Negev and sea shore – to the land of the
Canaanites, and to Lebanon up to the great river,
the River Euphrates. Behold, I set the Land before
you. Go, possess the land that YHVH swore to
your fathers, Avraham, Yitzhak and Yaakov to give
them and their descendants after them.

Gateway to
Tisha b'Av
and High Holy
Days...

| <u>PARDES</u> | | <u>COMMENTS</u> | <u>QUESTIONS</u> |
|---------------|----------------|---|------------------------------------|
| <u>P</u> | Pshat (פשט) | • 11 day trip, but took 40 years... | |
| <u>R</u> | Remez (רמז) | • Talking to a new generation, not old one • Turn - shift direction. Precise instructions • Hints at transformation | |
| <u>D</u> | Drash (דרש) | •It's time to "go"•Lekh lekha = A | • Implications for pre-existing pe |
| <u>S</u> | Sod (סוד) | •But "we" all were there... = share | |

Torah's First Four Books: Laying Down Tracks

| | |
|--------------------|---|
| Genesis | Creation, divinity, humanity, tribal ancestry, divine relationship, covenant, family dynamics, bondage, promise of redemption |
| Exodus | Bondage, spiritual experience, liberation, group formation and belonging, commandment, defiance, focus for community |
| Leviticus | Spiritual states, ritual pathways and roles, spiritual physicality, sacred times, prescribed means and methods |
| Numbers | Relationships (intra-tribal, inter-tribal, inter-national), jealousies, challenges to laws and leadership, rebellions, breakdowns |
| Deuteronomy | ??? |

Rashi, Deut. 1:1

אלה הדברים - לפי שהן דברי תוכחות ומנה כאן כל המקומות שהקעיסו לפני המקום בהן, לפיכך סתם את הדברים והזכירם ברמז מפני כבודן של ישראל. *These are the words* — For these [will be] words of *tokhekhah*: Moshe is recounting here all the places where the people provoked God to anger. [Moshe] suppresses all mention of how they sinned and refers to them only by a mere allusion contained in the names of these places, out of regard for Israel.

Suf “Were there no graves in Egypt that you brought us to die in the wilderness?” (Ex. 14)

Paran Situation with the scouts (Num. 13)

Tophel and Lavan Defamation (*tofel*) of the white (*lavan*) manna (Num. 21)

Hatzerot Korah rebellion (Num. 16)

Di Zahav *Lit.*, sufficiency of gold (Golden Calf) (Ex. 32)

Leviticus 19:16-18

לא תלך רכיל בעמך לא תעמד על-דם רעה אני יהו"ה: לא תשנא את-אחיד בלבבך הוכח תוכיח את-עמיתך ולא תשא עליו חטא: לא תקם ולא תטור את-בני עמך ואהבת לרעה כמוך אני יהו"ה: Do not slander your people or stand on your neighbor's blood: I am YHVH. Do not hate kin in your heart: surely rebuke your neighbor but not by sin. Do not avenge or bear a grudge against the children of your people. Love your neighbor as yourself: I am YHVH.

Maimonides, Mishneh Torah, Hilkhoh Teshuvah 2:1

המוכיח את חברו בין בדברים שבין לבין בין בדברים שבין לבין המקום צריך להוכיחו בין לבין עצמו וידבר לו בנחת ובקלשון רכה ויודיעו שאינו אומר לו אלא לטובתו להביאו לחיי העולם הבא. אם קבל ממנו מוטב ואם לאו וכיחוננו פעם שניה ושלישית. וכן תמיד תיב אדם להוכיחו עד שיכחיו החוטא ויאמר לו אני שומע וכל שאפשר בגדול למחות ואינו מוחה הוא נתפש בעון אלו פיו שאפשר לו למחות בהם: Rebuke of another – whether as to matters between people, or between a person and God – needs to be only between [you] and them. Speak rebuke in soft tone and words, informing them that [you] speak of it only for their good, to bring them into life in the World that is Coming. If they receive it, good; if not, rebuke a second or third time. It is one's ongoing duty to rebuke until the sinner strikes them saying, “I will not listen.” One who is able to prevent sin* and does not take means to prevent it, ultimately becomes overtaken by that sin since they could have prevented it.

Maimonides, Mishneh Torah, Human Dispositions 6:8

המוכיח את חברו תחלה לא ידבר לו קשות עד שיכלימו שניאמר "ולא תשא עליו חטא". כן אמרו חכמים יכול אתה מוכיחו ופניו משתנות & כן אמרו חכמים המלבין פני חברו ברבים אין לו חלק לעולם הבא". לפיכך צריך אדם להזהר שלא לביש חברו ברבים בין קטן בין גדול. ולא יקרא לו בשם שהוא בוש ממנו. ולא יספר לפניו דבר שהוא בוש ממנו. במה דברים אמורים בדברים שביני אדם לחברו. אבל בדברי שמים אם לא חזר בו בסתר מכלימין אותו ברבים ומפרסמים חטאו ומחזרים אותו בפניו ומבזין ומקלליו אותו עד שיחזור למוטב כמו שעשו כל הנביאים בישראל

One who rebukes another must use no hard words at first lest they be shamed, as in (Lev. 19:17), "But do not thereby take on sin." As our sages said, one must not rebuke to the point of shame... and as in (Pirkei Avot 3:11), "One who whitens the face of another in public has no place in the World that is Coming." One must be careful not to embarrass another in public whether they are small or great, and not to call them by a name that would embarrass them, and not to say anything that would embarrass them. But the above refers to interpersonal matters. For heavenly matters, if they do not return in private, abjure them publicly and publicize their sin, and subject them to abuse, scorn and curses until they return to goodness, as did all the prophets of Israel.

Ibn Ezra, Deut. 1:5

משה החל לפרש לבנים שנולדו במדבר מה שאירע לאבותיהם ואמר להם כל המצוות גם עשרת הדברים ששמעו אבותיהם מפי השם ישמעו גם הם מפי ציר נאמן:

Moshe began to explain to the children born in the desert what happened to their parents. He related to them all the commandments. They would also hear from the mouth of the faithful messenger the Ten Utterances that their parents heard from God.

Deuteronomy 1:7

פנו וסעו לכם ובאו ... Turn. Journey and go, and come [to the Land].

לפנות To turn (a corner), to turn around

וסעו לכם Journey to yourselves (like Gen. 12:1 – *lekh lekha*)

ובאו And come [to whom, what or where?]

Proverbs 27:19

כמים הפנים לפנים
כן לב האדם לאדם
As water [reflects] face to face,
So the heart from person to person.

Deuteronomy 1:9-12

ואמר אלכם בעת ההוא לאמר לא-אוכל לבדי שאת אתכם: יהוה אל היכם הרבה אתכם והנכם היום ככוכבי השמים לרב: יהוה אלהי אבותיכם יסף עליכם ככם אלף פעמים ויברך אתכם כאשר דבר לכם: איכה אשא לבדי טרחתכם ומשאככם וריבכם:

I spoke to you at that time saying, "I am not able to bear you myself alone. YHVH your God multiplied you: here you are now like the stars of heaven in multitude. YHVH, God of your ancestors, make you a thousand times so many more as you are, and bless you, as God has promised you! **How** can I myself alone bear your weight, and your burden, and your bickering?"

Lamentations 1:1

איכה יושבה בדרך העיר רבתי עם היתה כאלמנה רבתי בגוים שרתי במדינות היתה למס:

How! Lonely sits the city once great with people! She who was great among nations has become like a widow. The princess of nations became a vassal.

Deuteronomy 1:26-38

וְלֹא אָבִיתֶם לְעֹלֹת וּתְמַרְוּ אֶת-יְהוָה
 אֱלֹהֵיכֶם: וּתְרַגְּנוּ בְּאִהְלֵיכֶם וּתְאָמְרוּ
 בְּשֹׁנֵי יְהוָה אֱתָנֹנוּ הוֹצִיאָנוּ מֵאֶרֶץ
 מִצְרַיִם לְתֵת אֶתְּנוּ בְּיַד הָאֱמֹרִי
 לְהַשְׁמִידֵנוּ:

26-27. But you wouldn't go [into the Land]: you rebelled against YHVH your God. You murmured in your tents, saying: "Because YHVH hated us, God took us from the land of Egypt, to deliver us into the hands of Emorites, to destroy us."

אָנָּה אֲנַחְנוּ עֲלֵים אַחֵינוּ הַמָּסוּ אֶת-
 לְבַבְנוּ לֵאמֹר עִם גְּדוֹל וְרַם מִמֶּנּוּ עָרִים
 גְּדֹלוֹת וּבְצוּרוֹת בְּשָׁמַיִם וְגַם-בְּנֵי עֲקֻמִּים
 רָאִינוּ שָׁם: וְאָמַר אֲלֵיכֶם לֹא-תִעְרָצוּן
 וְלֹא-תִירָאוּן מֵהֶם:

28-29. "Where must we go? Our brothers felled our hearts, saying: 'That people are greater and taller than we; the cities are great and fortified all the way up to heaven....' But I said to you, 'Do not dread or have fear of them.'

יְהוָה אֱלֹהֵיכֶם הֵהָלַךְ לְפָנֵיכֶם הוּא
 יִלָּחֵם לְכֶם כְּכֹל אֲשֶׁר עָשָׂה אֶתְכֶם
 בְּמִצְרַיִם לְעֵינֵיכֶם: וּבְמִדְבָּר אֲשֶׁר רָאִיתָ
 אֲשֶׁר נִשְׂאָךְ יְהוָה אֱלֹהֶיךָ כַּאֲשֶׁר
 יִשָּׂא-אִישׁ אֶת-בְּנוֹ בְּכָל-הַדֶּרֶךְ אֲשֶׁר
 הִלַּכְתֶּם עַד-בְּאֵכֶם עַד-הַמָּקוֹם הַזֶּה:

30-31. "YHVH your God who goes before you, will fight for you, like all God did for you in Egypt before your eyes." And in the desert, where you saw how YHVH your God carried you, like one carries one's child, everywhere you went until you came to this place.

וּבְדַבַּר הַזֶּה אֵינֶכֶם מֵאֲמִינִים בִּיהוָה
 אֱלֹהֵי: הֵהָלַךְ לְפָנֵיכֶם בְּדֶרֶךְ לְתוֹר לְכֶם
 מְקוֹם לְחַנְתְּכֶם בָּאֵשׁ בַּלַּיְלָה לְרִאֲתֵיכֶם
 בְּדֶרֶךְ אֲשֶׁר תִּלְכוּ-בָּהּ וּבַעֲנֹן יוֹמָם:

32-33. Yet still you did not believe YHVH your God, who went before you to search a place for you to pitch your tents, in fire by night to show you the way to go, and in a cloud by day.

וַיִּשְׁמַע יְהוָה אֶת-קוֹל דְּבָרֵיכֶם וַיִּקְצֹף
 וַיִּשְׁבַּע לֵאמֹר: אִם-יִרְאֶה אִישׁ בְּאַנְשֵׁים
 הָאֵלֶּה הַדּוֹר הֲרַע הַזֶּה אֶת הָאֶרֶץ
 הַטּוֹבָה אֲשֶׁר נִשְׁבַּעְתִּי לְתֵת לְאֲבֹתֵיכֶם:

34-35. YHVH heard the voice of your words, and was angry, and swore, saying: "Surely not one person of this evil generation will see that good land that I swore to give to your fathers,"

זוֹלָתִי כָּלֵב בֶּן-יִפְנֶה הוּא יִרְאֶנָּה וְלוֹ אֶתֶן
 אֶת-הָאֶרֶץ אֲשֶׁר דָּרַךְ-בָּהּ וּלְבָנָיו יֵעֹן
 אֲשֶׁר מָלֵא אַחֲרָי יְהוָה: לֹא גַם-בִּי
 הִתְאַנֵּן יְהוָה בְּגִלְלַתְכֶם לֵאמֹר גַּם-אֶתָּה
 לֹא-תָבֵא שָׁם:

36-37. "Except Caleb the son of Yefuneh: he will see it. To him and his children I give the land that he walked on, for he wholly followed YHVH." Also YHVH angered at me because of you, saying: "You also will not go in there."

יְהוֹשֻׁעַ בֶּן-נּוּן הַעֲמִיד לְפָנַי הוּא יָבֵא שָׁמָּה
 אֹתוֹ חֹזֵק כִּי-הוּא יִנְחִלָנָה אֶת יִשְׂרָאֵל:

38. Joshua son of Nun... will go in. Strengthen him, for he will cause Israel to inherit the land.

| <u>PARDES</u> | | <u>COMMENTS</u> | <u>QUESTIONS</u> |
|---------------|-----------------|-----------------|------------------|
| <u>P</u> | Pshat (פשוט) | | |
| <u>R</u> | Remez (רמז) | | |
| <u>D</u> | Drash (דרש) | | |
| <u>S</u> | Sod (סוד) | | |

Numbers 20:7-12

וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: קַח אֶת-
הַמַּטֵּה וְהַקְהֵל אֶת-הָעֵדָה אֹתָהּ וְאַהֲרֹן
אָחִיךָ וְדַבְּרְתֶם אֶל-הַסֵּלַע לְעֵינֵיהֶם וְנָתַן
מִימֵיו וְהוֹצֵאתָ לָהֶם מַיִם מִן-הַסֵּלַע
וְהִשְׁקִיתָ אֶת-הָעֵדָה וְאֶת-בְּעִירָם: וַיִּקַּח
מֹשֶׁה אֶת-הַמַּטֵּה מִלִּפְנֵי יְהוָה כַּאֲשֶׁר
צִוָּהוּ: וַיַּקְהֵלוּ מֹשֶׁה וְאַהֲרֹן אֶת-הַקְהָל
אֶל-פְּנֵי הַסֵּלַע וַיֹּאמֶר לָהֶם שְׁמְעוּ-נָא
הַמְרִים הַמִּן-הַסֵּלַע הַזֶּה נוֹצִיא לָכֶם
מַיִם: וַיִּרָם מֹשֶׁה אֶת-יָדוֹ וַיִּךְ אֶת-הַסֵּלַע
בְּמַטְהוֹ פַּעַמַיִם וַיֵּצְאוּ מִיָּם רַבִּים וַתִּשְׁתַּבַּח
הָעֵדָה וּבְעִירָם: וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה
וְאַל-אַהֲרֹן יַעַן לֹא-הִאֲמַנְתֶּם בִּי
לְהַקְדִּישֵׁנִי לְעֵינֵי בְנֵי יִשְׂרָאֵל לָכֵן לֹא
תָבִיאוּ אֶת-הַקְהָל הַזֶּה אֶל-הָאָרֶץ
אֲשֶׁר-נָתַתִּי לָהֶם:

YHVH spoke to Moshe, saying: Take the rod, and gather the community together – you, and Aharon your brother – and speak to the rock before their eyes. It will give forth water, and you will bring forth to them water from the rock. So will you give the congregation and their animals to drink. Moshe took the rod from before YHVH as God commanded him. Moshe and Aharon gathered the congregation together before the rock, and he said to them, "Hear now, you rebels! Must we fetch you water out of this rock?" Moshe lifted his hand and hit his rod to the rock twice. Water gushed out and the congregation and their animals drank. YHVH said to Moshe and Aharon, "As you did not believe in Me to sanctify Me in the eyes of the Children of Israel, you will not bring them into the land that I gave them."

Hizkuni, Deut. 1:37

גם בי התאנף ה' - לומר נטלה רשות ממני ונתנה ליהושע וכל זה בגללכם שגרמתם לי כעס ולא דקדקתי בלשוני ובמעשי ונענשתי.

YHVH angered at me because of you – God took from me my authority as leader and gave it to Joshua, and all this happened on your account when you caused me to lose my temper and I couldn't precisely fulfill [God's instruction, so] I was punished.

Da'at Zekeinim, Deut. 1:37

לפי שאתם מקטני אמנה כי כשאמרנו המן הסלע הזה נוציא לכם מים חשבתם שהייתי סבור שלא יצאו ומקרה היה כשיצאו בפעם ראשונה שיצאו והיה לי לפרש כי במצות הקב"ה אוציא לכם מים מן הסלע הזה ולכן כעס הקב"ה עלי וזהו בגללכם:

It happened because of your diminished faith: [After Miriam's death, the traveling spring ceased giving water. Aharon and I asked you if you believed we could provide you with water from a rock you pointed at, and] the first time I struck the rock only a few drops of water came forth, you thought no water could come. I should have explained to you that it is not I or Aaron who could make a rock bring forth water but only God could do that.

Shefa Gold, Torah Journeys: P. Devarim

AS WE SURVEY THE PATH WE HAVE TAKEN and remember our times of humiliating defeat as well as those of jubilant victory, we can look within and see how we have been shaped by these experiences. We carry our defeats and victories in our bodies and psyches. If we do not take opportunities to examine how these experiences have affected us, our defeats and victories will continue to exert their power over us and determine how we respond to each present moment. We will be enslaved to the past. This enslavement will prevent us from entering the Land of Promise that is before us. The spiritual challenge of *Devarim* is to attain an expansive perspective on our lives in order to investigate the imprint of each defeat and each victory. It is then possible to learn from those experiences and turn them into wisdom for the journey.

RISING TO THIS CHALLENGE, we first remember moments of disappointment, shame, loss, or hopelessness that we have accumulated on our journey. How do we

wear our defeats? Do they weigh us down? Embitter us? Armor us? Shame us? Immobilize us?

Or can we be pruned by them? Learn from them? Be humbled and lifted up? Find compassion for others and ourselves through them? Every defeat can be either a destructive force or a fertilizer for growth and heart-wisdom. The spiritual challenge is to mitigate the destructive force of our defeats through self-compassion and to turn that force instead towards ultimate goodness as we build the strength of our character.

Rising to the challenge of *Devarim*, we next turn to our moments of accomplishment, celebration, and fulfillment. How do we wear our victories? Do they make us arrogant? Do they separate us? Make us complacent? Dull? Judgmental? Forgetful of others' suffering? Or can we learn instead to overflow in gratefulness, channeling that overflow into acts of compassion and justice?

THE SPIRITUAL CHALLENGE OF SUCCESS is to give credit to the God — Source of all blessing — and to respond to our abundance through expressions of generosity. The danger posed by victory is that its force may be seized by the false self to build itself up. The result is an expense of vital energy diverted to the ego in further protection of its defenses. Victory can offer both the possibility of expansion into the sweetness of knowing we are worthy; or contraction, in our compulsion to rigidly defend the turf we have conquered.

Ellen Bass: "The Thing Is"

To love life, to love it even when
you have no stomach for it and
everything you've held dear crumbles
like burnt paper in your hands,
your throat filled with the silt of it.
When grief sits with you, its tropical
heat thickening the air, heavy as
water more fit for gills than lungs;

when grief weights you like your own
flesh only more of it, an obesity of grief,
you think, How can one withstand this?
Then you hold life like a face
between your palms, a plain face,
no charming smile, no violet eyes,
and you say, yes, I will take you
I will love you, again.