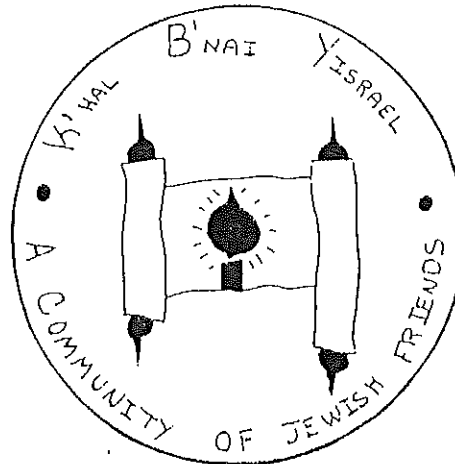


RAY & MAX SPERLING LEARNING CENTER

(718) 854-0533



1043 - 42nd St. Bklyn, N.Y. 11219

The Ray & Max Sperling Learning Center consists of young Jewish men and women seeking to grow through Torah Education and spirit. The Center has a warm, friendly and open atmosphere which, though open, doesn't compromise its Halachic foundation. The Center is comprised of a professional working membership.

PARSHAS D'VARIM

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Rabbi Tzvi Mandel
Founder & Director

- 1) HIS MERCY, OUR STRENGTH: THROUGH REBUKE
 RAMBAN in his introduction to the Book of D'Varim says that HASHEM's rebuke was meant to: a) restrain them from returning to sin lest they get destroyed as a punishment; b) strengthen their hearts by teaching them that HASHEM will always lead His Children with the Virtue of Mercy and no man should fear that because of their sins they will be destroyed as a result of His Virtue of Judgment, and that they therefore won't inherit the Holy Land, especially since "there is no man that is righteous completely, without sin" [KOHICLES 7]. Therefore, MOSHE taught them that HASHEM is MERCIFUL with an ABUNDANCE of MERCY and FORGIVES HUMANS in order to HELP and ASSIST THEM IN WORSHIPPING HIM!
- 2) THE UNIQUENESS OF MOSHE'S LAST WORDS
 Chapter 1, v.1. "These are the words ... to all of Israel." OR HACHAIM points out a number of lessons learned from this seemingly short verse: a) "these are ..." teaches us that this Book of Rebuke, D'VARIM was said by MOSHE and initiated through MOSHE. However, the previous four Books were just repeated word for word from HASHEM to MOSHE and MOSHE did not add or subtract one word or even one letter; b) these words of rebuke were the first and only time that he rebuked the whole Nation, though there were times he rebuked individuals (e.g., "hear please, rebels ..." in Parsha CHUKAS) -- see RASHI vs. 3-4 for the reason; c) "these are" in Hebrew "ALLEH" equals 36, and MOSHE rebuked them from the first of the Hebrew month SHVAT until the day he passed on, ADAR 7, which adds up to 36 days; d) RAVA derives in TR. YUMA 19, from the verse "and you shall speak in them [TORAH] that one should only speak TORAH and not words of vanity and emptiness -- therefore TORAH wisdom and dispensing rebuke; e) there is no level of rebuke that can compare to these, because of the level of 1) the teacher giving the rebuke, MOSHE, as the TORAH gives witness to his greatness in P'B'HASLOTCHA, 2) the great NATION of ISRAEL receiving and accepting these words of rebuke; f) "to all of ISRAEL" teaches us that MOSHE not only spoke to that generation but he also toiled to relate these words to all the future generations of ISRAEL so that they will accept and better themselves spiritually as a result of these special words of rebuke.
- 3A) HOPE AND ENCOURAGEMENT
 Chapter 1, v.1. "In the far side [east] of Jordan ..." OR HACHAIM explains that prior to their actually being able to physically see the LAND, MOSHE didn't rebuke them because they were unable to accept the message because they were disgusted and lost all hope that they would ever actually enter the HOLY LAND.

3B) SPIRITUAL GROWTH THROUGH THEIR TRAVELS

SIFRI says that the mentioning of places was MOSHE's reminding the Jewish Children of sins committed there [see RASHI for elaboration]. However, OR HACHAIM comments that the names of these places are also concise guidelines showing how one can attain mandatory fear of HASHEM and fitting character traits for one who desires to walk in the ways of HASHEM's TORAH: a) "AIVER" (literally "on the other side") hints to AVRAHAM "HAIVRI" (our ancestor AVRAHAM was referred to by this name because "he came from the other side") which can be translated literally as "the other side or passing [OVAIR]" because to Avraham this world was only passing, temporary; b) "HAYARDEN" (literally, Jordan) can translate as "humble" as the TAL. BRACHOT 7 says "it is far better if one is ["mairdos belibo"] truly humble, in his heart, rather than receiving the 39 lashes even many times (39 lashes was a punishment which was implemented for transgressing certain laws by the Jewish Court, after thorough investigation); c) BAMIDBAR (literally, in the desert) -- one must consider himself empty; humble like a desert which is empty from all vegetation [TR. ERUVIN 54]; d) However, the humility should be in a socially decent and sweet manner, not in a lowly manner, as RAMBAM says in Chapter 5 of HILCHOT DAIOT. Also, it should not restrain him from counseling others in worship of HASHEM even if they are greater than himself -- both of these conditions in humility are hinted to in the word "BAARAVAH (literally, "name of a valley") which can be translated as 1) "ARAIVAH" (literally, "sweet," referring to sweet humility), 2) ARVUS (literally, "responsibility," referring to the responsibility of one Jew to another to counsel and help one another whenever possible; e) MUL SUF can be translated as "looking towards the end" -- one should always remember that he will one day, after his soul leaves his body, be liable for all that he did [see Ethics of the Fathers, Ch. 3-4] f) between PARAN and TOFEL -- PARAN can translate as "P'AIR meaning beautiful and happy, and TOFEL means "without taste" and this refers to the teaching of the book "Duties of the Hearts" [SHAAR HAPISHUS - SHAAR TET] that says one who is truly religious is 1) happy and beautiful on his face; however, 2) concerned in his heart lest he has not worshipped HASHEM to his full potential; g) "LAVAN -- refers to "LEV" in that he should have a pure heart; without hatred or jealousy towards any of HASHEM's creations -- this is what King David means when he prays "a pure heart create for me ..." [PSALMS 51]; h) "and CHATZAIROS" (gardens) refers to the gardens of HASHEM -- the study halls, in that one should study TORAH constantly; and i) "DEE ZAHAV" translates "enough gold" connoting either 1) mortal desires and

temptations make one stray from Worship of HASHEM and therefore one should have enough gold meaning he should not pursue these kinds of riches, or 2) he should consider whatever physical properties he owns as "enough," meaning he should be happy with his lot [see Ethics of the Fathers, ch.4].

- 4) THE JEWISH BLESSING AS CAUSE FOR UNIVERSAL RECOGNITION OF HASHEM
BAAL HATURIM says when the Nations see that HASHEM fulfills His Blessings to His Children, then "All the Humans bless His Holy Name." [PSALMS 145]
- 5) HASHEM'S NAME: PROTECTION
Chapter 1, v.10. "HASHEM, your HASHEM ..." OR HACHAIM says since MOSHE mentioned that they were so many in quantity, this can bring upon them a "bad eye" because when one praises another a lot, this can aggravate the evil and cause harm; therefore, MOSHE mentioned "HASHEM, your HASHEM" because ZOHAR says that if one mentions HASHEM's name in this context, then the "evil side" cannot bestow evil and loses its strength.
- 6) HASHEM'S BLESSING: QUALITY, QUANTITY
Chapter 1, v.11. "Like you ..." OR HACHAIM translates this verse as follows: a) HASHEM should multiply you in quality a thousand times -- your righteousness shall multiply a thousand times; and b) in quantity, He should bless you as He spoke to you. [See RASHI.]
- 7) JUDGING AS A DIVINE RESPONSIBILITY
Chapter 1, v.17. "Because the law belongs to HASHEM." RAMBAN explains that this means that really only HASHEM should judge humans. However, He appointed judges to represent Him and carry out His Law, so if they do not carry out this mission because they fear negative human reaction, they are defying their purpose as judges.

HAVE A GREAT, JOYOUS SHABBOS

Shabbos Chazon 5765
PARSHAS DEVORIM
OHR PINCHAS PARSHA SHEET
In loving memory of Reb Pinchas Mandel z.l., h.k.m.

A Special Mazel Tov to the Mosorovsky family
upon the birth of a baby boy, Moshe Dovid.
May they have much Nachas from this child and all their children.

KHAL BNEI YISRAEL
Sperling Adult Learning Center
Community of Jewish Friends
New address: 885 E. 7th (between Ave H and Foster Ave.)
Brooklyn, N.Y., 11230
New tel. #: (718) 258-2004
Friday Night: 8:00 Shabbos Morning: 9:15
Hot Kiddush Afterwards

PARSHA D'VARIM

1) RAMBAN in his introduction to the Book of D'VARIM says that HASHEM's rebuke was meant to: a) restrain them from returning to sin lest they get destroyed as a punishment; b) to strengthen their hearts, by teaching them that HASHEM will always lead His Children with the Virtue of Mercy and no man should fear that because of their sins they will be destroyed as a result of His Virtue of Judgement, and that they therefore won't inherit the Holy Land, especially since "there is no man that is righteous completely, without sin" [KOHLES 7]. Therefore, MOSHE taught them that HASHEM is MERCIFUL with an ABUNDANCE of MERCY and FORGIVES HUMANS in order to HELP and ASSIST THEM IN WORSHIPPING HIM!

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3A) Ch. 1, v. 1. "In the far side [east] of Jordan..." OR HACHAIM explains that prior to their actually being able to physically see the LAND, MOSHE didn't rebuke them because they were unable to accept the message because they were disgusted and lost all hope that they would ever actually enter the HOLY LAND.

3B) SIFRI says that the mentioning of places was MOSHE's reminding the Jewish Children of sins committed there [see RASHI for elaboration]. However, OR HACHAIM comments that the names of these places are also concise guidelines showing how one can attain mandatory fear of HASHEM and fitting character traits for one who desires to walk in the ways of HASHEM's

TORAH: a) "AIVER" (literally "on the other side") hints to AVRAHAM "HAIVRI" (our ancestor AVRAHAM was referred to by this name because "he came from the other side") which can be translated literally as "the other side or passing ['OVAIR"], because to Avraham this world was only passing; temporary; b) "HAYARDEN" (literally, JORDAN) can translate as "humble" as the TAL. BRACHOT 7 says "it is far better if one is one [mairdos belibo] truly humble, in his heart, rather than receiving the 39 lashes even many times" [39 lashes was a punishment which was implemented for transgressing certain laws by the Jewish Court, after thorough investigation]; c) "BAMIDBAR" (literally, "in the desert") -- one must consider himself empty; humble like a desert which is empty from all vegetation [TR. ERUVIN 54]; d) However, the humility should be in a socially decent and sweet manner, not in a lowly manner, as RAMBAM says in Ch. 5 of HILCHOT DAIOT, also it should not restrain him from counseling others in Worship of HASHEM even if they are greater than himself--both of these conditions in humility are hinted to in the word "BAARAVAH" [literally, name of a valley] which can be translated as #1) "ARAVAH," literally "sweet," referring to sweet humility; #2) "ARVUS," literally "responsibility," the responsibility of one Jew to another to counsel and help one another whenever possible; e) "MUL SUF" can be translated as "looking towards the end," one should always remember that he will one day, after his soul leaves his body, be liable for all that he did [see Ethics of the Fathers, Ch. 3 & 4]; f) "between PARAN and TOFEL" -- PARAN can translate as "P'AIR" meaning beautiful and happy, and TOFEL means "without taste" and this refers to the teaching of the book "Duties of the Hearts [SHAAR HAPRISHUS - SHAAR TET] that says one who is truly religious is #1) happy and beautiful on his face; however, #2) he is concerned in his heart lest he has not worshipped HASHEM to his full potential; g) "LAVAN" - refers to "LEV" in that he should have a pure heart; without hatred or jealousy towards any of HASHEM's creations - this is what King David means when he prays "a pure heart create for me..." [PSALMS 51]; h) "and CHATZAITROS" ["gardens"] refers to "the gardens of HASHEM--the study halls, in that one should study TORAH constantly; i) "and DEE ZAHAV" translates "enough gold" connoting either #1) mortal desires and temptations make one stray from Worship of HASHEM and therefore one should have enough gold, meaning he should not pursue these kinds of riches, or #2) he should consider whatever physical properties he owns as "enough," meaning he should be happy with his lot [see Ethics of the Fathers, Ch. 4].

4) Ch. 1. "See I gave in front of you [plural]..." OR HACHAIN notes that the reason why the verse starts with singular, "see" and then turns plural "you" is because as far as seeing is concerned all are equal; however, the people themselves are each on a different, individual level and therefore "come and inherit..." are all in plural.

5A) Ch. 1, V. 10. "He multiplied you..." IBN EZRA says this was fulfilled in Egypt when the Jewish Children multiplied in great numbers, and the Blessings from the Ancestors were fulfilled.

5B) BAAL HATURIM says when the Nations see that HASHEM fulfills His Blessings to His Children, then "All the Humans bless His Holy Name" [PSALMS 145].

- 6) Ch. 1, v. 10. "HASHEM, your HASHEM..." OR HACHAIM says since MOSHE mentioned that they were so many in quantity, this can bring upon them a "bad eye" because when one praises another a lot, this can aggravate the evil and cause harm; therefore, MOSHE mentioned "HASHEM, your HASHEM" because ZOHAR says that if one mentions HASHEM's name in this context, then the "evil side" cannot bestow evil and loses its strength.
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- 8) Ch. 1, v. 17. "Like small, like great, you shall hear." BAAL HATURIM says this refers to what our Sages teach in Ethics of the Fathers that when two litigants come to the Jewish Judge, he should look upon both of them "as if they were guilty" so as not to show favoritism and when they leave and "accept upon themselves the judgement," he should look upon both of them, even the guilty one, as if they are righteous. This verse hints to this law when it says "like small"--they should be looked upon as "small" upon coming; and "like great"--they should be looked upon as righteous upon leaving the judge.
- 9) Ch. 1, v. 17. "Because the law belongs to HASHEM." RAMBAN explains that this means that really only HASHEM should judge humans. However, He appointed judges to represent Him and carry out His Law, so if they do not carry out this mission because they fear negative human reaction, they are defying their purpose as judges.
- 10) Ch. 1, v. 16. "so to say" OR HACHAIM says this alludes to the LAW [RAMBAN, LAWS of SANHEDRIN, CH. 21] that the judge must repeat the claim of the litigants.
- 11) Ch. 2, v. 10. RAMBAN says that just as HASHEM is angered if the Nations rob the Jewish Children of the LAND that He gave them, so too He is angered if the Nations' Lands are robbed of their inheritance.
- 12) Ch. 2, v. 25. "Your fear." RAMBAN says that the Canaanites actually feared the Jewish Nation as they approached them, but HASHEM strengthened their hearts and they rationalized that they would rather die by the swords of the Jews than be their slaves by cowardly surrendering.

HAVE A JOYOUS SHABBOS!!