

Parshas Devarim

July 16-17, 2021

7-8 Av, 5781.

This week's parsha marks the first parsha of the last book of the Chamisha Chumshei Torah. Chronologically the parsha is the beginning of the repetition of the chumash by Moshe to the Jews as they complete their travels before entering the land of Israel. The travels highlighted at the end of Masei are most of the stops the Jews made, and hence Devarim begins with their 40th year. This means that the events between exodus until this point were with purpose, and for specific reasons, not just happenstance.

Posuk 17 in perek 1 is quite timeless. Posuk 23 in perek 1 repeats the story of the miraglim and uses the choice words that are found in Shelach. Such as them being "men" – and Moshe takes the responsibility for sending them. Moshe could have repeated them as now sinners, given that we know the outcome of their testimony. Yet he doesn't, Moshe recognizes them as they were. Which supports the Rebbe's thesis on the matter of why the princes didn't want to go to the land. They were righteous at heart, but their method was wrong.

Posuk 27 in perek 1 Moshe chooses the words "sinas hashem" that Hashem hated us. Rashi explains the psychological underpinnings of the phrase, that is really it is us who hated Hashem, which is "what is in your own mind about your friend, you imagine is what is in his mind about you..."

The next pesukim, Moshe is reminding the generation of what Hashem did for them. The reason likely is, that many of the post

exodus generation passed away along the way in the desert, for a variety of reasons, one being that the souls of the exodus generation were too lofty to enter the land, and a whole new generation had to be born who were grounded in material reality, and what their work would have to be in Eretz Yisroel.

Moshe repeats for them the narratives, lest they forget where they came from (as stated in 1:39).

In chapter 2 Moshe tells them not to start up with Esav's descendants, and to purchase food for money, even though the *Esavites* (Seir) were fearful of the Jews. This supports the thesis I propose in Bereishis. The *Esavites* at this moment were subjugated to the Jews, as this was a Messianic era so to speak for them- which is the "lishpot es Har Esav" of Mashiach's time, for the final redemption. Moshe from Hashem tells them not to instigate and strut their power, as if to think that would be messianic. Furthermore, buying the food for money takes us back to the transactions that took place with Avraham Yakov etc. etc. which always involved the commerce of the transaction with money. This is for a very specific reason, which I mention in Bereishis by the many transactions that take place.

In the subsequent pesukim, Moshe gives very strict rules on starting a war with Moav and taking "lot's" land. Hashem clearly provided even wicked descendants with a place on the earth. Furthermore, Moav will be the land from which David arises, as Ruth is a Moabite descendent. Interestingly, in the pesukim 12-16 the reference to the death of the soldiers doesn't recount they

died as a punishment; rather, that they perished.

I think the virtues of Esav supplying food and water (albeit for money) unlike the King of Chesbon- Sihon.

My final thought is that a reason Moshe is recounting the wars and the successes, to allay the concern of the Jews no longer being in their desert bubble. That is, they will have to take on a different mentality than what was appropriate in the desert. Moshe was reminding them of their strength and ability, and that it all derives from Hashem and the parsha concludes as such, that Hashem is the redeemer and protector.

This parsha appropriately falls out Erev Tisha B'av where we are reminded of our sorrows, and destruction, that befell the Jews for eons.

But we are reminded, that Hashem "Nilcham Lachem", and one day "v'alu moshi'im behar tzion lishpot es har esav" and we will usher in the era of Mashiach speedily in our days.

The references to Esav in the parsha and going out to war appropriately connect to 9 Av, and that all the trial, tribulations, death and destruction that has occurred thus far in the history of the world, is "lasos lo dirah botachtonim" which will culminate when we are done our job Bimhera V'yameinu.

Good Shabbos