

לזכות  
החייל בצבאות ה'  
מענדל שיחי' קאמען  
לרגל יום הולדתו ר"ח מנחם אב  
נדפס ע"י הוריו שיחיו

# דעם רבינ'ס א ווארט

A Word  
on the  
Parsha

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## דברים

אלה הדברים אשר דבר משה אל-כל-  
ישראל בעבר הירדן וגו' (א.א.)

**These are the words which Moshe spoke  
to all Israel on that side of the Jordan...**

Why does the *possuk* refer to the location of *B'nei Yisroel's* encampment as “עבר הירדן”—a broad reference to the vast area east of the Jordan River—and not by the more precise name “ערבות מואב”; the name by which it is, indeed, called in the previous *possuk*, at the end of Sefer Bamidbar?

The difference in choice of name stems from a fundamental difference between Sefer Bamidbar and Sefer Devorim:

As its name suggests, Sefer Bamidbar deals with the *Yidden's* journey through the desert. It makes sense, therefore, that the locations of their various encampments should be referred to by their precise names.

Sefer Devorim, on the other hand, is not concerned with describing the present, but rather with preparing for the future—the entry into Eretz Yisroel. From this point of view, it is not important to identify the exact place where the *Yidden* were camped when Moshe spoke to them, but only to define it in relation to Eretz Yisroel—“בעבר הירדן”; on the other (eastern) side of the river which serves as the border of Eretz Yisroel.

To clarify this on a deeper level, according to Chassidus:

The spiritual purpose of *B'nei Yisroel's* journeys in the desert was to subdue the *kelipos*, strong and evil forces that resided in the desert. It was necessary to fight and subdue them so that the *Yidden* could enter Eretz Yisroel without interference.

The nature of the harshest *kelipa*—and the last to be subdued—is hinted to in the name of the last encampment's location: “ערבות מואב”. The name “מואב” signifies the most inferior of the *kelipos* (“חכמה דקליפה”), and the additional word

"ערבות" is an indication of the darkest and most base element of this *kelipa* ("ערבות" from the word "ערב" — darkness).

That is why the name "ערבות מואב" only appears at the end of Sefer Bamidbar, and not at the beginning of Sefer Devorim:

Sefer Bamidbar deals with the struggle against the *kelipos* and their subjugation, so it makes mention of the subdued *kelipa*—"ערבות מואב".

Sefer Devorim, on the other hand, speaks of a later stage, in which the *kelipos* have already been subdued and no longer constitute an obstacle to the *Yidden's* entry into Eretz Yisroel. Therefore, there is no reason to use a name that makes reference to a *kelipa*. Rather, a name is used that points to the encampment as a preparation for entering Eretz Yisroel.

### Takeaway:

Since we are living at the very end of *galus*, we should focus (not on how *difficult galus* is, but rather) on the fact that we are standing "בעבר הירדן", preparing to enter into Eretz Yisroel together with Moshiach Tzidkeinu!

(Shabbos Parshas Devorim 5748; Sefer Hasichos p. 566)

commanding Moshe, as well as Moshe passing it on to the *Yidden*. An example of this is the *mitzvah* of *lulav* (which appears in *parshas Emor*), where both these aspects are clearly mentioned.

Rashi gives these three examples in order to teach us that the prohibition of "*bal tosif*" applies to all three types of *mitzvos*—those that appear in the Torah as a command from Hashem; those that appear in the Torah as they are relayed to the *Yidden* through Moshe; and those that appear in both ways.

### Takeaway:

When a *hora'a* is issued by the Rebbe—the Moshe Rabbeinu of our generation—whether he provides a source for his words or not—one must know that these are the words of Hashem, and it is as if you heard them directly from Hashem. Therefore, one must take great care to carry out the Rebbe's *hora'os* completely, accurately, and with alacrity.

(Shabbos Parshas Re'eh 5729; Toras Menachem vol. 57, p. 301)

## ואתחנן

לא תספו על-הדבר אשר אנכי מצוה אתכם וגו' (ד, ב)

Do not add to the word which I command you...

"For instance, by inserting five sections into the *tefillin* [instead of four], by using five species for the [*mitzvah* of] *lulav* [instead of four], or by attaching five fringes [instead of four]..." (Rashi)

Why does Rashi choose specifically these three *mitzvos* as examples of the prohibition of "*bal tosif*"?

The answer is, that these three *mitzvos* represent three general categories of *mitzvos*:

1. *Mitzvos* which appear in the Torah in the context of Moshe transmitting them to the *Yidden*, with no explicit mention of Hashem first giving them to Moshe. An example of this is *tefillin*: In all four places where the Torah makes mention of this *mitzvah*, it is in the context of Moshe speaking to *B'nei Yisroel*; and there is no mention of Hashem speaking to Moshe.
2. *Mitzvos* that appear in the Torah as commands given by Hashem to Moshe, without any mention of Moshe relaying them to the *Yidden*; *tzitzis* is an example of such a *mitzvah*.
3. *Mitzvos* where the Torah mentions *both* aspects: Hashem

## עקב

והיה עקב תשמעו את המשפטים האלה ושמרתם ועשיתם אתם וגו' .. ואהבך וברכך והרבה ברכך פרי-בטנה ופרי-אדמתך דגנך ותירשך ויצחקך שגור-אלפך ועשתרת צאנך וגו' (י, יב-יג)

And it will be, because you will heed these ordinances and keep and perform them...

And He will love you and bless you and multiply you; He will bless the fruit of your womb and the fruit of your soil, your grain, your wine, and your oil, the offspring of your cattle and the choice of your flocks...

It makes sense that there should be a correlation between a job and its wages; a simple task will earn someone a simple reward, while a more complicated task will earn a person a greater reward.

How is it, then, that the reward for the lofty and sublime *avoda* of living a life of Torah and *mitzvos* is a promise for *material abundance*—what is the comparison?!

The explanation for this is based on the words of the Mishnah: "שכר מצוה מצוה":

The truth, is, that no reward—material or spiritual—can

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be a proper reward for fulfilling a *mitzvah*, since the value of a single *mitzvah* is immeasurably greater than any imaginable reward; as Chazal state: “A single moment of repentance and good deeds in this world is greater than *all of the World to Come*.”

The true reward for a *mitzvah* is **the *mitzvah* itself**—i.e. the inner bond that is forged between a person and Hashem whenever he does a *mitzvah*. In addition, whenever someone does a *mitzvah*, Hashem grants him opportunities to perform additional *mitzvos*, which further increases and strengthens his bond with Hashem.

This is the meaning of the physical reward promised to *Yidden* in our *parsha* (and other places): The reward is not the physical abundance itself, but rather the opportunities which it provides to add and increase in one’s observance of *mitzvos*.

In the well-known words of the Rambam: “What is the meaning of the [statements] made throughout the entire Torah: ‘If you observe [the Torah’s laws], you will acquire such and such; If you do not observe [the Torah’s laws], such and such will happen to you?...’

“Those benefits are not the ultimate reward for the *mitzvos*, nor are those evils the ultimate retribution to be exacted from someone who transgresses all the *mitzvos*.

“Rather, the resolution of the matter is as follows: Hashem gave us this Torah... And we are promised by the Torah that if we fulfill it with joy and good spirit and meditate on its wisdom at all times, [Hashem] will remove all the obstacles which prevent us from fulfilling it; for example, sickness, war, famine, and the like.

“Similarly, He will grant us all the good that will reinforce our performance of the Torah, such as plenty, peace, and an abundance of silver and gold, in order that we not be involved throughout all our days in matters required by the body, but rather, will sit unburdened and [thus, have the opportunity to] study wisdom and perform *mitzvos*.”

## Takeaway:

“והלכת בדרכיו”: We are instructed to emulate the ways of Hashem. Just as Hashem rewards *Yidden* in full—and even extra—for their performance of *mitzvos*, so must we behave with others: When a person is the recipient of a favor big or small—even *bgashmiyus*, and especially *b’ruchniyus*—the person must repay it according to the value of the favor which he received—and even more.

(Shabbos Parshas Ekev 5749; Toras Menachem - Hisva’aduyos 5749 vol. 4, p. 163)

כִּי־יִרְחִיב ה' אֶלְקֵיךָ אֶת־גְּבֻלְךָ כַּאֲשֶׁר דִּבַּר־  
לְךָ וְאָמַרְתָּ אֲכַלְהָ בֶשֶׂר כִּי־תֹאמֶר נַפְשְׁךָ לֵאמֹר  
בֶּשֶׂר בָּכַל־אֹת נַפְשְׁךָ תֹאכַל בֶּשֶׂר (יב, ט)

When Hashem, your G-d, expands your boundary, as He has spoken to you, and you say, "I will eat meat," because your soul desires to eat meat, you may eat meat, according to every desire of your soul.

“In the desert, however, the meat of a non-consecrated animal (בשר חולין) was forbidden to them, unless one first consecrated it and offered it up as a *korban* שלמים.” (Rashi)

According to Chassidus, the explanation for this *halacha* is as follows:

When the *Yidden* were in the desert, they were cut off from the physical world. Their life was a spiritual one, and even their food was “לחם מן השמים”—*mann*.

In this heavenly and spiritual state, there was no room for the concept of eating meat for the sake of enjoyment. The only meat that they were allowed to eat in the *midbar* was sacred meat (בשר קדשים), eaten for the sake of a *mitzvah* (a *korban*).

The *Yidden*’s entry into Eretz Yisroel changed all of this. From that point on, the *Yidden* were tasked with the mission to infuse holiness into earthly and mundane existence, making this physical world a vessel in which *Elokus* could reside.

In this framework, there is room for the consumption of even “ordinary” meat—not only for the sake of a *mitzvah*—in order to transform even the mundane consumption of meat into an act of service to Hashem.

## Takeaway:

In the daily life of a *Yid* there are two paradigms—the “Desert Paradigm” and the “Eretz Yisroel Paradigm”:

Before davening in the morning, a person does not yet possess the ability to transform *gashmiyus* into *ruchniyus*—which is why it is prohibited to eat or drink before davening in the morning (besides for what is necessary for one’s health).

It is only after davening (followed by learning) that one is granted the power to refine the physical world.

(Likkutei Sichos vol. 4, p. 1108; Toras Menachem vol. 34, p. 227)