



# דעם רבינ'ס א ווארט A Word on the Parsha

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לזכות השלוחה  
מינא צבילה בת אסתר שתחי' נמדר  
לרגל יום הולדתה ח"י תשרי  
לשנת ברכה והצלחה בכל מעשיה  
ושתרווה נחת רוח רב מכל יוצאי חלציה

נדפס ע"י הוריה  
הרה"ת ר' יצחק וזוגתו מרת אסתר שיחיו טייכטל  
נאשוויל, טענעסי

## האזינו

וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה בְּעֶצֶם הַיּוֹם הַזֶּה לֵאמֹר: (לכ, מו)

Hashem speaks to Moshe and commands him to ascend Mount Nevo, from where he will see the land he so much desires to enter. On that mountain, says Hashem to Moshe, Moshe will be *nistalek*.

Rashi explains the significance of the expression "בעצם היום הזה" ("on that very day") by relating the Yidden's reaction upon hearing of Moshe's impending passing. They cried out: "The man who brought us out of Egypt, who split the sea for us, who brought down the *mann* for us, who provided us with the *slav*, who procured for us the well of water, and who gave us the Torah — we will not let him ascend the mountain to be taken from us!"

It is in response to this defiance, Rashi explains, that Hashem says "בעצם היום הזה". Not only will Moshe pass away, but it will be in broad daylight, so that nobody could later come and say that if only they had been present, they would have

been able to prevent it.

The Yidden justified their intention to prevent Moshe's passing (contrary to the will of Hashem) on the grounds that they had a *halachic obligation* to not be ungrateful to him! For this reason the Yidden did not mention all the favors that Moshe had done for them in the past, since they had surely already shown him their appreciation and gratitude. They mentioned only the acts that were still ongoing, or whose influence was still ongoing, up to that moment, (including the very day Moshe was commanded to ascend the mountain), and for which the Yidden felt they still owed him a debt of gratitude.

Why, indeed, were they unsuccessful in their attempts to prevent Moshe's passing? The answer can be seen in the words "בעצם היום הזה": The event of that day—the *histalkus* of Moshe Rabbeinu—was crucial in ensuring the survival of the Jewish nation, the עצם of Yidden. If Moshe would have brought the Yidden into Eretz Yisroel, the very idea of a future *galus* from Eretz Yisroel would be impossible since Moshe's acts remain an everlasting reality. Hundreds of years

## בראשית

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: (א, א)

later, when Hashem would decide to punish the Yidden for their *aveiros*, the option of *galus* would not exist, and instead of pouring His wrath on the “wood and stones” of the Beis Hamikdash while sparing (at least some of) the Yidden and exiling the from their land, it would be directed towards the nation itself, *chas v’sholom!* Therefore, Moshe could not be the one to bring the Yidden into Eretz Yisroel.

### Takeaway:

Every Yid has a “Moshe Rabbeinu” within himself. But a person can protest, if Hashem wants me to learn Torah and fulfill mitzvos, why did He create me in such a way that my ‘Moshe Rabbeinu’ is concealed from me and all I feel is my *nefesh habehamis*? The answer is: Through doing the necessary *avodah* to overcome the concealment hiding the “Moshe Rabbeinu,” one is able to unveil an even *deeper* level within themselves—the level of *נפש*, the innermost recesses of the *neschama*.

(Likkutei Sichos vol. 19, p. 341)

## וזאת הברכה

וַיְהִי בִישְׁרוֹן מֶלֶךְ בְּהַתְאֶסֶף רֹאשִׁי עִם יָחַד שְׁבֵטֵי יִשְׂרָאֵל:

(לג, ה)

The first letters of the last three words spell the name “Yishai,” the father of Dovid Hamelech. When there is unity amongst *Yidden* (יחד שבטי ישראל), then the very source and reason for *galus*—disunity—is erased, and we merit to be redeemed through בן דוד משיח.

### Takeaway:

Each one of us is like a spark. When there is unity among us, these sparks combine into a blazing fire. The nature of fire is such that it attracts other sparks, drawing them into its eager flames. The more unity there is, the greater our fire becomes, and the more “sparks” of *kedushah* we are able to draw in. Ultimately, the intense light and warmth of *kedushah* will fill the entire world and we will usher in the era of Moshiach.

(Likkutei Sichos vol. 34, p. 276; Hisva'aduyos 5748 vol. 1, p. 190)

The Midrash teaches that after Hashem created the world using the letter *Beis* (בראשית), the *Alef* came to Him with a complaint: As the first letter of the *Alef Beis*, it should have been the first letter used in creation. Hashem calmed the *Alef* by explaining that the entire creation is only in the merit of Torah, and that He would begin the giving of the Torah with him, the letter *Alef*—אנכי ה' אלקיך.

All of Creation falls into one of three categories, alluded to in the three letters א ב ג:

א. The foundation of everything is Torah, as *Chazal* state in more than one place. That is why the opening of the *Aseres Hadibros* is with the letter *Alef*, the first of the letters.

ב. It is because of the Torah that the world was created. Therefore, creation begins with a *Beis*, for it is only a means towards an end, which is to fulfill the Torah.

ג. The completion and realization of everything will be when the work is finished, and the world reaches its exalted perfection—the era of Moshiach. This is symbolized by the letter *Gimmel*, גאולה האמיתית והשלמה.

### Takeaway:

A day in a Yid's life also consists of three steps:

א. Immediately upon awakening one recites “*Modeh Ani*,” the starting point and foundation for the entire day's work to follow —*bittul* and *kabbalas ol* to Hashem; the “א” of “אנכי”.

ב. Only after beginning the day with davening and learning does one enter the outside world (“בראשית... את” “השמים ואת הארץ”), where he deals with the physical and mundane in a holy way.

ג. The day ends (גמר ושלמות העבודה) with a *cheshbon hanefesh*, an account of the past twenty-four hours while davening Maariv and reciting *krias shema*, where one—yet again—verbalizes their *bittul* to Hashem, and the desire to hand oneself over into the hands of Hashem—“בידך אפקיד רוחי”.

(Sichas Shabbos Parshas Shelach 5747; Hisva'aduyos 5752 vol. 2, p. 353)