



## Parshat Va'etchanan Shabbat Nachamu

17 Av 5779 / August 17, 2019  
Daf Yomi: Temurah 29; Nach Yomi: Iyov 37

### Weekly Dvar Torah

A project of the

**NATIONAL COUNCIL OF YOUNG ISRAEL**

SPONSORED BY THE HENRY, BERTHA AND EDWARD ROTHMAN FOUNDATION  
ROCHESTER, NY, CLEVELAND, OHIO, CIRCLEVILLE, OHIO

## Clinging to HaShem

Rabbi Yitzchak Gettinger

Mara D'atra, Young Israel of the West Side

In the beginning of the fourth chapter of Moshe's last lecture of Sefer Devarim, Moshe blends a few disparate themes together in an odd sequence of Pesukim. First Moshe instructs the Jews "not to add any mitzvos or subtract any mitzvos that God has commanded," the prohibition against tampering with the form and number of mitzvos. Following this, Moshe says: "Your eyes have seen what Hashem did with Baal-Peor, for every man that followed Baal-Peor-Hashem destroyed from your midst," referring to the tragedy when the Jews fell to the snares of idolatry and worshipped Baal-Peor by defecating in its presence. Concluding the paragraph, Moshe says: "But you, who cling to God-are all alive today-" These three points-not tampering with mitzvos, remembering Baal-Peor, and the idea of clinging to God, are somehow blended together in one paragraph, although the connection itself remains unclear.

Back in Parshas Balak, when the Torah describes the sin with Baal-Peor, the language of the Pasuk is to kill those who were *attached* to Baal Peor-*וַיִּצְמַד יִשְׂרָאֵל לְבַעַל פְּעֹר*. We have two instances where the Torah uses a word of attachment-in the context of Ba'al Peor, it is the word *וַיִּצְמַד*, and when Moshe describes our attachment to God, he writes *הַדְּבָקִים בִּיהוָה*. How can we relate to the subtleties of difference between *וַיִּצְמַד* and *הַדְּבָקִים*?

The Gemara in Sanhedrin 64a presents two divergent views about this issue, and the first idea of the Gemara is to compare *וַיִּצְמַד* to its usage in Parshas Chukas, where we find the phrase *כָּל כְּלֵי פִתּוּחַ אֲשֶׁר אֵין צִמִּיד פִּתּוּל עָלָי*. In this usage, *וַיִּצְמַד* connotes a tight seal that fastens the lid to the container. In contrast, the Gemara explains the word *הַדְּבָקִים* relate to *כִּשְׁתֵּי תַמְרוֹת הַדְּבוּקוֹת זֶו בְּזֶו* - like two palm trees that are lightly attached to each other but not tightly pressed together. From this perspective, it seems that the Gemara is explaining that the connection between the Jews and Ba'al Peor was much deeper than the connection between the Jews and God.

In a second view, the Gemara suggests that *הַדְּבָקִים* actually connotes a much deeper sense of connection than *וַיִּצְמַד*, as *וַיִּצְמַד* is meant to relate to *עַי אֲשֶׁה"צִמִּיד עַ* - a bracelet worn on a woman's arm, and the point of contrast is that the Jews actually adhered to God while they only formed external connections with Ba'al Peor. The Chasam Sofer suggests that even the first opinion in the Gemara can be understood in a positive light, as the lid of a container, despite its tight seal, is ultimately a separate entity from the container. The seal may give the impression that the connection between the lid and container is so deep and significant, but in reality, the lid and container are ultimately two separate entities. In contrast, the twin palm trees may be lightly attached and may sway from one another, but their intrinsic connection shares nutrients and roots of growth.

The Chasam Sofer leaves us with tremendous depth into the difference in our relationship with God and other temptations, as God

and the Jews are like two twin palms, lightly connected with allowance for much movement, but with shared nutrients and roots. We can now appreciate the Gemara in Sukkah 45: "The Jews are likened to the *תמר* and wave a palm branch on Succos, for just as the date palm has but one heart (the sap of the date palm is found only in its trunk) so too does Israel have but one heart devoted to their Father in Heaven." Two twin palm trees with singular hearts; we may sway and sin with other temptations, but we cannot break our roots that connect us to God. When we do sin, we cling to the sins like "lids to a container," sometimes so tightly that it seems the seal cannot be broken, but ultimately only externally.

There are different ideas about how one can find meaning in serving Ba'al Peor in such a disgraceful manner, but perhaps one idea is that one is looking for God and "extra" meaning in literally every possible facet of life, including bodily functions and the like. The concept is that Man craves an act of service for God to connect with in all instances and moments, and does not want to feel disconnected for even one moment. It is this very mentality that precipitates the desire to "add to the mitzvos," to find new mitzvah actions to use as connection with God in every instance. This is why Moshe first cautions against adding on to the mitzvos, and follows that with the imperative to recall what happened at Ba'al Peor, because it is the lessons of Ba'al Peor that caution against adding to mitzvos.

**But how?** How do we fight that urge to add and find constant mitzvos to serve God? The answer lies in the following Pasuk- *אֵתְּם הִדְבַּקְתֶּם בְּיְהוָה* - even when we stray from God and don't feel the tightness of the relationship; the truth is that our roots and nutrients foster a constant relationship with God even when we are not performing. Human nature is to rely and obsess with performance as a barometer of a relationship, but the lesson here is that *אֵתְּם הִדְבַּקְתֶּם בְּיְהוָה* is the depth that carries us beyond how we sometimes act. Good Shabbos.

---

## ***K'ish Echad B'lev Echad***

Rabbi Yehoshua Wender

Mara D'atra, Young Israel of Houston, TX

In Parshat Vaetchanan, Moshe Rabeinu continues to retell the story of the 40 years the Jewish people spent in the desert. He dramatically recreates the Revelation at Har Sinai and reminds the people of their responsibility to live Torah lives and tells them this obligation is incumbent on all future generations. This theme is repeated several times in Sefer Devarim, with the most explicit example being 29:14.

The obvious question on this assumption – that the obligation is incumbent on all future generations – is, why? Although the Jewish people willingly accepted the Torah with their pronouncement of *Naaseh V'nishmah*, "We will do and we will listen," how does this translate to future generations? Through what mechanism does the commitment of the parents obligate the children?

The most common answer to this question is found in both the Kli Yakar and the Sifsei Chachamim on Devarim 29:14. Both commentaries quote the famous Kabbalistic concept that the souls of all future Jews (including converts) were present on Har Sinai. Accordingly, our very own soul also participated in the acceptance of Torah, and it is our own agreement, not that of our ancestors, which binds us to Torah observance.

Although this is a very beautiful answer, it has at least one major problem: the Talmud in Tractate Shabbos (88a) discusses the giving of the Torah on Har Sinai and how HaShem suspended a mountain above the Jewish people and "coerced" them to accept the Torah. Rav Acha bar Yaakov states that if this is the case, then a Jew can absolve himself from mitzvah observance by claiming that we, as a people were forced to take the Torah.

Rava retorts and says that nevertheless, at the time of the Purim story, we all accepted the Torah for ourselves and for our children without any distress, as it says *Kiyemu V'kiblu Hayihudim Aleihem V'al Zaram*: "the Jews confirmed and undertook upon themselves and upon their future generations" (Esther 9:27).

The above answer is now problematic. Even if we assume that all Jewish souls were present at Sinai, can the same assertion be made about the second acceptance at the time of Purim? If not, the problem returns. The Pasuk in the Megillah says that the people reaccepted the Torah for themselves and for their children, but through what mechanism? How are we obligated through their deeds,

since our souls were not involved in that event?

Accordingly, let us look at an alternative answer. The simpler approach is that the acceptance of Torah at Har Sinai was not done by 600,000 people. If it was, it could not be binding on us. In fact, the acceptance of Torah was performed by one people – Am Yisrael. This means that a new entity, similar to a corporation, accepted the Torah and this acceptance obligates all present and future members of the corporation. This is similar to obligations and treaties made by legitimate governments which become the responsibility of future generations of its citizens. Although, at the time of Sinai, we were not yet a country or a government, nevertheless we had achieved the status of Am – one people. Am Yisrael accepted the Torah and accordingly, all future members of Am Yisrael must keep it. The same phenomena occurred in the days of Mordecai and Esther. All Jews lived within the boundaries of the Persian empire and therefore, it was once again Am Yisrael that reaccepted the Torah.

With this idea, we can gain an added insight into a famous Rashi. In Parshat Yitro (Shmot 19:2), Rashi tells us that when the Jews camped at Mt. Sinai they were *K'ish Echad B'lev Echad*, "like one man with one heart," and that as we prepared for the monumental event at Sinai, we Jews achieved remarkable unity. Ordinarily, this Rashi is used to teach the importance of Jewish unity and that it was a prerequisite for HaShem to give us the Torah. With the above idea we can go even further. The very status of Am Yisrael that was described above could not have been achieved without this total Jewish unity. K'ish Echad transformed 600,000 individuals into one people. Only then could our ancestors form a unit that is intact to this very day.

This same idea also fits beautifully with the Gemarah in Shabbos. Long after Sinai, we once more reached a level of great unity; after the miracle of Purim. The Megillah constantly uses the word *Kahal* to emphasize our deep sense of community at that time. (In fact, we still commemorate this unity with the giving of Mishloach Manot throughout our communities). Consequently, the bonds of Am Yisrael were once again solidified. Accordingly, when the Jewish people made their second acceptance of the Torah at this time, as described in the Talmud, we once again did so as Am Yisrael. This is why the Pasuk can say that the obligation is binding on them and on their children.

In a similar vein, we have a deeper appreciation of the idea of *kol yisrael areivim zeh L'zeh* – that all Jews are responsible for the spirituality of their fellow Jews. As individuals, our ancestors would never have received the Torah, nor would we, their descendants, have the obligation to do so. Only by the formation of a new entity (Am Yisrael) did we ever merit to receive the word of HaShem. If so, it stands to reason that all members of Am Yisrael are responsible for the entire group. If even one Jew gets lost, then we as a group must be concerned.

There is one event in our history where this sense of community must again occur – the time of Moshiach. We are told that at that time, the Jews will open their hearts and accept HaShem's kingdom. Once again, Am Yisrael, as a unit, will make a commitment for themselves and their descendants. We can assume that as in the past, this obligation will be made by a united Am.

Having just gone through another Tisha B'Av, we have reemphasized the pain of Galut – being exiled from our Land. We have reminded ourselves that it was *sinas chinam*, unjustified hatred that caused the destruction of the Holy Temple – the Beit Hamikdash. We have heard how the antidote to our misdeeds is Ahavat Yisrael, unconditional love for our fellow Jews. This is not coincidental. What our Rabbis are teaching us is, that to welcome Moshiach as an Am, we must act as an Am. Only when we achieve the unity of Sinai and Purim can we move on to future glory. May HaShem give us the strength to not only talk about Ahavat Yisrael but to live lives filled with Ahavat Yisrael. Shabbat Shalom.

## **The Weekly Sidra**

### **"For, All Is Contained In The Torah"**

Rabbi Moshe Greebel Z"L

As is well known, all concepts are found within the infinite repository of the Torah, as we see from the Mishna in *Pirkei Avos* 5-22:

*"Ben Bag Bag said, 'Turn it (Torah) over, and again turn it over. For, all is therein.'"*

All knowledge known and unknown to man can be found in the timeless archives of the Torah HaK'dosha, which is the greatest gift

ever bestowed upon mankind.

In this week's Sidra, we are presented with the following P'sukim (verses) of Moshe Rabbeinu prophesizing to the B'nai Yisroel that in a future time they will debase themselves by serving idolatry:

*"And there you shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell. But if from there you shall seek HaShem your G-d, you shall find Him, if you seek Him with all your heart and with all your soul. (D'varim 4:28-29)*

The *Vilna Gaon* (his Excellency, Rabbeinu Eliyahu Kramer 1720- 1797 of blessed memory, also known as the Gra) noted that only four human attributes are listed in this Passuk- sight, hearing, taste, and smell. Why, posed the Gra, is speech not among these other traits?

In answer to this query, the Gra cited a most intriguing Midrash in *Shir HaShirim Rabbah* 7-15, dealing with the idol of King Nevuchadnezzar of Bavel (Babylon):

*"..... The Rabbanim say that Nevuchadnezzar tried to entice Daniel HaNavi (the prophet), saying to him, 'Will you not bow down to the image, for it is strong and real? Come and see what it can do.' He said to him, 'And you will bow down to it of yourself.....'"*

The Midrash continues:

*"..... What did that wicked king do? He took the plate (worn on the forehead) of the Kohain Gadol (high Kohain), and put it in the mouth of the image, and then he brought together all manner of musicians who played hymns to it, and it responded, "I am HaShem your G-d....." (Sh'mos 20:2)*

Daniel however, was not deceived, as the Midrash continues:

*"..... When Daniel saw this, he said, 'Will you permit me to go up to it and kiss your image on the mouth?' 'Why on the mouth?' he (Nevuchadnezzar) said to him. 'Because,' he replied, 'it speaks so excellently.' He (Nevuchadnezzar) thereupon gave him permission. Going up to it, he (Daniel) adjured the plate saying, 'I am flesh and blood, and I am the messenger of HaKadosh Baruch Hu. I bid you take good heed that the name of heaven should not be profaned through you, and command you to follow me.....'"*

The Midrash concludes:

*"..... He (Daniel) then approached to kiss it, and took that which it had swallowed out of its mouth. When he came down, the various musicians assembled and played hymns before it, but it made no response; and straightway the wind blew down the image....."*

Hence, deduced the Gra, since an idol of wood and stone technically did speak in the time of Nevuchadnezzar, the Torah did not list the trait of speech in our above Passuk. But, there is more from the Gra. For, in this very Passuk, Moshe prophesied the above Midrash in the following manner:

"And there you shall serve gods...." That is, in Bavel.

"..... Which neither see, nor hear, nor eat, nor smell....." Yet, Nevuchadnezzar's idol did speak, which caused many to believe that the idol had substance.

"But if from there you shall seek HaShem your G-d....." That is, if you seek to find from the idol's mouth the cause for it having stated, "I am HaShem your G-d....."

"..... You shall find Him, if you seek Him with all your heart and with all your soul." In essence, if you dedicate yourself completely to HaKadosh Baruch Hu, you will find that it was only due to the name of HaShem being implanted in the idol's mouth that it spoke.

It was from this Passuk, concluded the Gra, that Daniel knew to look into the mouth of the idol to foil the wicked plot of king

Nevuchadnezzar.

Let us always be cognizant of our incomparable Torah heritage, for it separates the Jewish nation from all other peoples of the world. Only we are aware that solely through the merit of Torah do Jews survive and prosper even though we have been the recipients of thousands of years of persecution and mistreatment at the hands of the other nations. It is only the Jew who has outlasted his adversaries, and still thrives despite them all.

May we soon see the G'ulah Sh'laimah in its complete resplendence- speedily, and in our times. Good Shabbos.

## **"Nachamu Nachamu Ami"**

Rabbi Aharon Ziegler

Associate Member, Young Israel Council of Rabbis

Parashat Va'etchanan is always read on the Shabbat following Tisha B'av. This is not by coincidence but by design and Halacha; (Shulchan Aruch, O'ch, 428:4). Obviously then, there must be some connection.

After three weeks of Aveilut and a day of fasting, we need a bit of consolation. The Haftara clearly gives to us that with "Nachamu Nachamu Ami", a double nechama. But fact is, even the parasha also renders a nechama.

HaShem knew there would be long periods in our history that we will be without a Beit Hamikdash. A place to channel our tefillot and a place to connect with the Ribbono Shel Olam. So He presents us with two gifts, gifts that are indestructible and eternal, gifts that our enemies can never sever away from us. Those two gifts are Torah and Tefilla

The Torah as we know it, is uniquely ours. It comes with a Torah She'bal'peh, that is, the Mishna and Gemara that interprets and explains the written Torah. The Mishna and Gemara serve as books of guidance and instructions which is exclusively ours, for no nation in the world has the ability to master the fine points and insights of the gemara (even if they use Art Scroll). It is a gift given only and exclusively to us. As the Torah states (4:6-8), "Surely a wise and discerning people is this great nation! Where do find another nation that has righteous Decrees and Laws like our Torah"? No matter where we are, the Torah we study, learn and teach, will always be with us.

And then we have Tefilla. We don't need an intermediary, or a priest. We have a direct line of communication with HaShem, wherever we are, whenever we need Him. As is written (4:7), "Where do we find another great nation like ours that has HaShem as close to it as ours, whenever we call to Him"- That's Tefilla, as we say in Ashrei, "Karov HaShem Lechol Kor'av, Lechol Asher Yikra'uhu Be'emet". With these two gifts, we are guaranteed eternal survival as a nation.

However, these two gifts were not fully functional and practical, until later, when Moshe added another component to these two gifts just before he dies. In Parashat Nitzavim, Moshe introduces a second Brit (covenant) to Bnei Yisrael, (29:9-15). Moshe gathered together every member of the Jewish people, from the most exalted to the lowliest, old and young, men and women, and initiated them for the last time into the covenant of HaShem. What was new about this covenant was the concept of *AREIVUT*, responsibility for one another, under which every Jew is obligated to help others in every way possible.

Both Torah and Tefilla require this component. An individual studying it by himself cannot master Torah. He must have a Rebbe, a Mesorah from which to draw his Torah knowledge from. And then, he needs a Chavruta, to share and teach the Torah which places him in the role of 'Rebbe'. Tefilla, in its highest form requires a minyan, a group of ten men davening together, for themselves and for others. As a matter of fact, davening for others is the greatest form of Tefilla, "Hamit'pallel Be'ad Chaveiro, Hu Ne'heh'ne Techila. Therefore, you will not find any reference in the Torah of one Jew davening for another (except for Moshe Rabbeinu davening for Klal Yisrael, or Avraham Avinu davening for others). But not one simple Jew davening for another. However, with the concept of *AREIVUT*, this has now been changed.

Let us keep that in mind, when we are living in times when our people desperately need the help of one another, for health, for parnasa, or for shidduchim. *AREIVUT* is not just a privilege, but also a responsibility. Let us fulfill it to the best of our ability so we will be matzliach in our Torah and Tefilla. Shabbat Shalom.

## **Parshas V'eschanon: The Release of Jonathan Pollard & The Power of Prayer** **Мошиаха V'eschanon: Выпуск Йонатана Полларда и сила молитвы**

Rabbi Yisroel Yitzchok Silberberg

Associate Member, Young Israel Council of Rabbis

Концепция молитвы никогда не было более актуальным для еврейского народа, чем за последние несколько недель. Мы стали свидетелями чуда в освобождении Полларда. Это было сказано, мы должны исследовать смысл и характер молитвы.

Что такое молитва? Это средство общения между нами и Аль-могучий? Или это всего лишь средство для развития отношений с нашим Творцом? Можем ли мы на самом деле есть разговор с Аль-Могущественных три раза в день?

Раввины задать следующий вопрос: если человек заслуживает того, чтобы достичь определенную пользу, например, богатство или здоровье, зачем это нужно, чтобы молиться за него? И если он не заслуживающих как мог молитвенную помощь?

Один подход, что мы должны молиться за все, что мы получить, даже если он является заслуженным. Часть пути Аль-могучий структурированной этот мир, что если мы не молимся и просим наших потребностей, Хашем не дарует его на нас. Цель молитвы в два раза. Во-первых, чтобы сделать нас осознает тот факт, что все мы получаем в этом мире от отца нашего на небесах. Во-вторых, чтобы помочь нам развивать значимые отношения с нашим Творцом.

Другой подход заключается в том, что молитва является необходимым не для наших мирских потребностей, но и для выгоды, которые мы не заслуживающим. Например, если человек не заслуживает лань длительный срок или хорошей жизни он может, тем не менее получить такие подарки от Аль-могучий с силой молитвы. Как утверждает Талмуд: "даже если меч на шее человека, не следует воздерживаться от молитвы к Аль-Могучего. В соответствии с этим подходом молитвы может свести на нет излишних и даже худшие указы.

По правде говоря, оба подхода верны. Мы должны молиться, чтобы получить даже наши базовые потребности, чтобы способствовать любовные отношения с нашим Творцом, признав, как доброжелательное Всевышний нам. И мы должны поставить нашу веру в Аль-Могучего даже когда кажется, невозможно спасти, а Всевышний может принести спасение в любой момент.

В этой главе мы видим Моше молился Всевышнему, чтобы свести на нет декрет, что он не может войти в Израиль. Моше молится с таким волнением, что он на самом деле превратили его молитва прямо умоляя Аль-Могучего. Тем не менее, удивительно, Всевышний говорит ему, что его молитвы не принимаются и трагическая указ не будет аннулирован. Как это может быть, что молитвы Моше остались без внимания? Лидером всех евреев, которые смог молиться за Мириам и Аарона и всех евреев, но был не в состоянии иметь свой собственный молитвы достигают небес? Если молитвы Моше не было разрешено, чтобы отменить наказание, как мы можем надеяться, что молитва поможет нам? Был молитвы Моше впустую?

Там нет простого ответа на эту дилемму. Есть много случаев, что Всевышний принимают молитвы человека. На самом деле молитвы царя Езекии были приняты, и он был успешным в уничтожение указ о смерти. Недавние события войны в Газе иллюстрирует эту точку. С одной стороны, наши молитвы помогли так много гражданских лиц и солдат, чтобы быть целым и невредимым, но были и трагические случаи солдат, которые погибли во время войны.

Нам повезло стать свидетелями освобождения великой еврейской героя-Йонатана Полларда - то есть доказательства того, что наши молитвы никогда не впустую. Наши молитвы не всегда отвечал сразу, - но Аль-могучий слышит наши молитвы. Как мы готовимся к Новому году будем строить наши отношения с Аль-силные наши искренние молитвы и мольбы к нашему Создателю, кто по-настоящему означает для наших лучших и имеет возможность помочь нам в любое время, мы достучаться до него . Хорошие Шаббат! Good Shabbos!

## Meafar Kumi

Rabbi Ronen Shaharabany

Graduate, NCYI Rabbinic Training Program

י, בעת ההיא – לאחר שכבשתי ארץ סיחון ועוג, דמיתי שמא הותר ("דברים ג, כג). פירש רש"י ואתחנן אל ה' בעת ההיא לאמר" כתוב בפרשתנו, (מדוע דווקא אז משה חשב שהותר הנדר? "כתב סופר" ש. הקשו המפרשים (עיין ב"הנדר שלא אכנס לארץ ישראל, ע

ויאמר ה' אל משה ואל אהרן יען לא האמנתם בי להקדישני לעיני בני ישראל לכן לא תביאו את ה' נדר את נדרו בחטא מי מריבה, דכתיב "הקב"ל לכן נשבעתי לבית עלי" – בשבועה, כמו (שמואל א ג, יד) "לכן", "הקהל הזה אל הארץ אשר נתתי להם (במדבר כ, יב). פירש רש"י

י: אילו דברתם אל הסלע והוציא מים, הייתי מקודש לעיני העדה, "מהו חומרת חטאו של משה בזה שהכה בסלע במקום לדבר אליו? ביאר רש"י כ. "שהיו אומרים, מה סלע זה שאינו מדבר ואינו שומע ואינו צריך לפרנסה מקיים דבורו של מקום, קל וחומר אנו, ע

א, סוף הספר התחלת דרוש ט', בשם "ה ברא את האדם עם שתי עיניים. והגאון רבי מאיר יחיאל הלוי מאוסטראווצא (מאיר עיני חכמים ח"ה הקב"ה) מבאר שעין אחת תכליתה לראות גדלות ורוממות ה'. העין השנייה תכליתה לראות בשפלות עצמו, בחסרונו ובחטאינו. "רשפי אש"ה

בהכאת הסלע, משה רבינו כביכול פגם בעיני בני ישראל. משה מיעט בנס, ובזה חיסר מבני ישראל ראיית גדלות ורוממות ה'. ועוד, בהכאת ל. קל וחומר זה היה מביא את ישראל לראות בעין השפלות, שהרי אם סלע שאינו שומע ואינו מדבר ואינו "הסלע, משה ביטל את הקל וחומר הנצרך פרנסה נכנע ומתבטל לדבר ה', קל וחומר שאנו צריכים להשפיל את עצמו, להכנע ולהתבטל לדבר ה'. בדיבור אל הסלע, בני ישראל היו מתעלים בשתי עיניהם, לראות בגדלות ה' ובשפלות עצמם. ומחמת ההכאה, נפגמו עיני ישראל.

קח את המטה והקהל את העדה אתה ואהרן אחיך ודברתם אל הסלע לעיניהם (במדבר כ, ח). דהיינו, "ונראה לי שזה דקדוק לשון הפסוק יען לא האמנתם בי להקדישני לעיני בני" שתכלית הדיבור אל הסלע היא שבני ישראל יראו ברוממות ה' ובשפלות עצמם. וזה שה' תובע ממשה: ישראל (במדבר כ, יב). דהיינו, בהכאה נפגמו עיני ישראל.

עולה בגימטריא 664. ההבדל הוא 181, שזה "ויך את הסלע במטהו" (עם ג' הכוללים) עולה בגימטריא 845. "דברתם אל הסלע" ונראה לרמוז, (עם הכולל). רמז שמחמת שמה הכה בסלע במקום לדבר אליו, נפגמו עיני ישראל. "עינים" הגימטריא של

(במדבר "הנה עם יצא ממצרים והנה כסה את עין הארץ" כעת מובן מדוע משה חשב שהותר הנדר דווקא לאחר שכבש את סיחון ועוג. בלק אמר ? מבאר הרבי מאוסטראווצא (שם, אות ז): זה לעומת זה "עינים" של הארץ. מדוע סיחון ועוג מכונים "עינים", סיחון ועוג שהיו "כב, ה), פירש רש"י עשה אלקים – כל דבר שיש מצד הקדושה, יש כנגדו כח מצד הטומאה והקליפה להלחם בו. מצד הקדושה, על האדם לראות בשפלות וחסרון עצמו. ומצד הטומאה יש כח המונע מהאדם השגת עין השפלות. סיחון הוא מלך חשבון, דהיינו סיחון הוא הקליפה המונעת מהאדם מלעשות חשבון הנפש. ותכלית חשבון הנפש היא להכיר בחסרון ובשפלות עצמו. ועוג, שהיה ענק, הוא הקליפה המונעת מהאדם מלראות ברוממות ה'. ש. "מצד הטומאה והקליפה, ע"ע "עינים", כי הם בחינת "עינים" ולכן סיחון ועוג מכונים

"עינים" נדרו של ה' היה מחמת שמה פגם בעיני ישראל, שמנע מהם מלראות ברוממות ה' ובשפלות עצמם. ובכבשו את סיחון ועוג (שהם בחינת דקליפה), משה הכניע את הכוחות המונעות מהשגת רוממות ה' ושפלות עצמו, וחשב שתיקן את חטאו, וממילא הותר הנדר.

י, ביקש מתנת חנים. דהיינו, משה רומז לה' שתיקן את עין השפלות, ורואה בשפלות עצמו, שאין בו "פירש רש"י ואתחנן" וזה שאומר משה לה': ה' אלקים אתה החלות להראות את עבדך את גדלך ואת ידך החזקה אשר מי אל בשמים ובארץ "כל זכות לבקש, וצריך למתנת חנים. וממשיך (דברים ג, כד). רמז שתיקן את עין גדלות ה', שהרי רואה ומכיר בגדלותו ורוממותו יתברך. בזכות זה חשב "אשר יעשה כמעשיך וכגבורתך שהותר הנדר ויזכה להכנס לארץ ישראל.

"עין" מישראל בחינת שתי עינים. "החסיר" בגימטריא 541. ומשה חטא בזה ש"ישראל" ויש לרמוז זאת במספר התפילות שהתפלל משה: , נקבל 515. וזה שמה התפלל 515 תפילות, לתקן את בחינת שתי העינים "ישראל" במספר קטן 13. ולכן כשנחסיר שתי עינים, דהיינו 26, מ שהחסיר מבני ישראל.

מאמר החכם  
שלש גלויות הן ואחת קשה מחברתה: גלות ישראל בין הגויים,  
גלות ישראל ביד ישראל,  
והקשה מכולן – גלות האדם אצל עצמו.  
רבי שלום מבעלזא

**NCYI Divrei Torah Bulletin - a Project of the Young Israel Council of Rabbis**