



Parshas Ve'eschanan

שמע קולנו

Marsha Stern Talmudical Academy

“יתגבר כארי לעמוד בבוקר לעבודת בוראו”



פרשת ואתחנן

Is it all Because of the Avos?

Ezra Schechter ('22)

In *Parshas Ve'eschanan*, Moshe continues his review of the *Torah*, and speaks about *Yetzias Mitzrayim* and *Matan Torah*. In this section of his speech, Moshe says “he will not forget the promise of your forefathers that he swore to them...has there ever been anything like this great thing or has anything like it been heard?” (4:31-32). There are two main ways to understand this *possuk*. The Rambans approach is that Moshe here is explaining why *Hashem* has been so generous and done so many wonderful things for the Jews, despite them often being ungrateful and deserving of punishment. The *Sforno*, on the other hand, has a less harsh way of understanding this statement, focusing on the first *possuk* that *Hashem* won't forget the promise he made with the *Avos*. This remembrance is what makes *Hashem's* love for us so strong. According to the *Sforno*, it would seem that we should be less proud of our status as the chosen nation, since *Hashem's* love for us only stems from his love for the *Avos*. Obviously the *Avos* were tremendous *tzadikim*, but should we really be proud of ourselves because people who were alive thousands of years before us were good people? We often mention the *Avos* throughout our *tefilos*; even the first *bracha* of *shemoneh esrai* is about the *Avos*, where we say that *Hashem* should recall the *chesed* of the *Avos* and help us as a result. Shouldn't we feel less special as individuals, since our being chosen as *Hashem's* nation had nothing to do with us?

There are a couple of answers to this question. The Ralbag explains this by focusing on the very next *possuk* in our *parsha*: “have people ever heard the voice of *Hashem* speaking from the midst of the fire, as you have heard, and survived?” When Yaakov encountered a *malach*, he was shocked that he survived, since an encounter with a high level of *kedusha* can be too much for a person to handle. This *possuk* is a tremendous

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praise of the Jews, as it is saying that we were holy enough to survive the incredibly holy encounter with *Hashem* at *Har Sinai*. There is a very famous *Midrash Hadodol* which says that every Jew, throughout the generations, was present at *Har Sinai* at the time when the *Torah* was given. That means that everyone who is reading this right now was at *Har Sinai*, and survived seeing the blazing *kedusha* of *Hashem* Himself. Yaakov Avinu was surprised when he survived the *kedusha* of a *malach*, and we all survived the *kedusha* of *Hashem*! This speaks to the tremendous *kedusha* and potential of every single Jew.

Another idea that the *Sforno* mentions on these *pesukim* is that when Moshe says “has anything like this ever happened or been heard of”, Moshe is speaking about *Matan Torah*. According to this explanation of the *possuk*, Moshe is pointing out the uniqueness of our acceptance of the *Torah*. *Hashem* gave the *Torah* to every Jew throughout history at *Har Sinai*, which means that he chose each and every Jew as being worthy of receiving the *Torah*. *Hashem* individually selected every Jew to create a personal bond with, and to add to the Jewish people.

If we take these two ideas together, we can see how *Hashem* really chose us as individuals, not just as a group. *Hashem* did not happen to pick us because of our holy forefathers; each and every

one of us was chosen by *Hashem* to serve Him and to be a part of His nation.

By All Means Necessary

David Wartelsky (20)

Parshas Ve'eschanan contains the leining (*Torah* portion) which is read on *Tisha B'av*. In that leining, Moshe *Rabbeinu* promises *Bnei Yisroel* that they will stumble in the land, and will fall into the traps of the seven nations and their *avodah zarah*. Moshe then goes on to describe the *galus* that would ensue as a result of these failures. However, when discussing *Bnei Yisroel's* turnaround from *galus* (exile) to *geulah* (redemption), Moshe *Rabbeinu* says "from the *galus* you will seek out *Hakadosh Baruch Hu*, and you will find Him, because you had searched for him with all your heart and all your soul."

This phraseology is used elsewhere in the *parsha*, in one of its most famous sections, the first *parsha* of *krias shema*. The first *possuk* of this section reads "you should love *Hashem* with all of your heart, all of your soul, and all of your means." Rambam comments based on this *possuk* that one's "means" refers to all of one's money, and one's "heart and soul" refers to his emotions. In other words, the *possuk* is informing us that it is not enough to merely serve *Hashem* with our physical gifts, but that we must also use our spiritual means to worship Him.

Perhaps, based on this exact same use of words, we can transfer the Rambam's interpretation of "with all your heart and all your soul" to our context as well; one must seek out *Hashem* not only on a

superficial level, but with his soul and emotions as well. However, this begs the question: why isn't the third phrase "and with all your means" found in this context as well? The answer is a very important *yesod* (idea) in Judaism: when one is seeking out *Hakadosh Boruch Hu*, in whatever way he chooses to do so, his money gets left behind. Various *Gemaros* in *Masechtos Shabbos* and *Rosh Hashana* say that all the money that every person earns over the course of a year is preordained on *Rosh Hashana*. However, the *Gemara* also says that everything is in the hands of heaven besides for *yiras shamayim* (fear of Heaven). Therefore, while *Hakadosh Boruch Hu* can simply open up His book and decide how much wealth a given person will earn in a given year, it is up to us to write the book on how much we earn in our *yiras shamayim*. This is why the *possuk* instructs us in this regard when speaking about the end of our *galus*.

A Deep Love: Ve'eschanan and Tisha B'av

Shua Lariser (20)

Throughout the whole year, people spend a lot of time talking about why certain *parshiyos* fall out when they do on the calendar; why *Bamidbar* is right before Shavuot, why the *Tochachas* (rebukes) are before Shavuot and *Rosh Hashana*, and so on. One question that is almost never asked, however, is why *Ve'eschanan* falls out right after *Tisha B'av*? What message are we supposed to take out of this?

During the Three Weeks, there is a void that is felt, an emotional gap. In some sense, it feels like *Hashem* is further away from us. The *Nesivos Sha-*

A Short Vort

Akiva Kra (21)

In this week's *parsha*, the *possuk* says: "כִּי טָעַלְנָה לְיָמִים רִאשֹׁנִים אֲשֶׁר־הָיוּ לְפָנֶיךָ - "For inquire now on the early days that preceded you."

This *possuk* seems to directly contradict a *possuk* in *Koheles* (7:10) which states "do not say 'how was it that past times were better than these?' for that is not a question prompted by wisdom." The *possuk* from this week's *parsha* is clearly saying to look back on the past, but the *possuk* in *Koheles* clearly says not to!

Rabbi Abraham J. Twersky explains this contradiction by saying that there are constructive and destructive ways to look back on the past. The *possuk* in our *parsha* is telling us to remember the events which took place in Egypt and the desert. This kind of reflection places a responsibility on us, since it reminds us of our history and the importance of our status as a chosen nation, which we cannot shy away from. The *possuk* from *Koheles*, however, is Shlomo *Hamelech* (King Solomon) warning us not to glorify in the past in order to escape from our duties in the present. One shouldn't look back and say "it was so much easier in the past", because that is just a method to divest oneself from their current requirements. This kind of reflection does not enhance our current state; it is only fooling ourselves.

May we all be able to only look back in a positive sense, as described by the *possuk* in our *parsha*, and to develop a mindset which allows growth and accepts responsibility rather than running away from it.

lom, in the beginning of his section on the Three Weeks, explains that the *Shabbosim* that are in the three weeks are extremely powerful, and can set the foundation for the entire year. He explains that when one does the *avodah* that he is supposed to do on *Shabbos*, even though he feels distant, he is showing *Hashem* that he wants closeness.

So, why is *Ve'eschanan* right after *Tisha B'av*? If one looks at the *parsha* carefully, one will see that this is a *parsha* which exemplifies the ideals of extreme love for *Hashem*, and serving him even though there is an emotional void. The *parsha* starts off with Moshe *davening* to go into *Eretz Yisroel*, and every time he *davens*, *Hashem* says no. Later in the *parsha*, Moshe tells the Jews about how they got the Torah. That was a moment of ultimate closeness between *Hashem* and *Bnei Yisrael*. And later in the *parsha*, we have the first paragraph of *Shema*, where we declare our ultimate love for *Hakadosh Boruch Hu*.

The *Ohev Yisroel* relates a psychological idea which ties this all together. If there is a child playing on a playground, how can a bystander tell the difference between the father and some random person? He answers that any random person can walk over to the child and give him a hug, but only the father can slap the child and then hug him. On *Tisha B'av*, we are being slapped. But right afterwards, we lain *Ve'eschanan*, which is *Hashem* giving us a hug and telling us it will be alright. From the sequence of *Tisha B'av* and *Ve'eschanan*, we see the deep love that our Father In Heaven has for us, even in our *galus*.

Your Money or Your Life!

Shimi Kaufman (21)

The three *parshiyos* of *krias Shema* contain many fundamental aspects of the Jewish faith. We recite these *perakim* twice daily in order to affirm our total and utter commitment to *avodas Hashem* and proper observance of the *Torah*. The first *possuk* in *krias Shema*, found in this week's *parsha* (6:5) instructs us "and you shall love *Hashem*, your God, with all your heart, with all your soul, and with all your means." The *Gemara* (*Sanhedrin* 74a) derives from here that one is required to give up his life rather than renounce the *Ribono Shel Olam* by worshipping idols; "with all your soul" means that one must love *Hashem* to the point of giving up his soul. In light of this, the next phrase in the *possuk* appears superfluous. If

one is required to give up his life for *Hashem's* sake, then surely he must be willing to give up any physical pleasure of benefit for the same cause! The *Gemara* (*ibid.*) quotes Rabbi Eliezer, who explains that these two phrases are speaking to two different types of people. If a person values his life more than his money, the *possuk* tells him that he must give up his life for *Hashem*, and if a person values his money more than he values his life, the *possuk* tells him that he must even sacrifice his money for the sake of the *Ribono Shel Olam*. This is a remarkable statement: how could a person possibly value their money more than their life? Even if there were some fools whose values had been corrupted to this extent, why would the *Torah* feel the need to specify such people? If this was the intent of the *possuk*, it would have been enough to say "with all your soul", since most people would understand that this implies one must give up everything for *Hashem*, whether it be money or life itself. Why did the *possuk* include both of these phrases?

One possible explanation could be that this *Gemara* is speaking in terms of exertion. In other words, the *Gemara* is telling us that we must give everything of ourselves in *avodas Hashem*, whether it be monetarily, physically, or emotionally. It is certainly easy to imagine a person who finds physical exertion preferable to monetary frivolity. However, the Maharasha (*Brachos* 61b) preempts this rationalistic approach, stating explicitly that this *Gemara* is referring to a person who would rather give up his life than his money. What sort of person is the *Gemara* referring to here?

Perhaps, the answer can be found within a few key words of the *Yad Ramah*. The *Yad Ramah* quotes this statement of the *Gemara*, but adds in a few key words. Regarding giving up one's life, the *Yad Ramah* adds "even if your life **is taken** for the sake of His name", but regarding giving up one's money, the *Yad Ramah* adds "even if **He takes** your money." Regarding sacrificing one's life, the *Yad Ramah* frames the situation as objective, without a specific party actually taking the life. Regarding one's money, however, the *Yad Ramah* is very explicit that it is *Hashem* taking it from him. This subtle change is the key to understanding this *Gemara*. It is entirely possible that a given person would be more scared of dying for *Hashem's* sake than anything else. Thus, the *possuk* tells this person that he must strengthen himself, such that even if he needed to give up his life for *Hashem*, he would do so. However, another person might be completely willing to give

up their life for *Hashem*. To this person, the *possuk* lays down a challenge: you may be willing to **die** for the sake of *Hashem*, but will you be able to **live** for the sake of *Hashem*? Will you be able to tolerate physical discomfort and turmoil, while maintaining an outlook which places *Hashem* at the forefront of your mind? Will you be able to withstand the tests of *Iyov*, continuing to trust in *Hashem* despite all the harm He may do to you? In a sense, dying for *Hashem*'s honor is easy, since once one makes the sacrifice, it is over. He enters into the highest levels of *Olam Haba*, and is praised for his courage and sacrifice. At times, it can be much harder to live for *Hashem*'s honor, continuing to serve him with joy and love despite the many setbacks and obstacles which we face. This is why the *Torah* specifies both "with all your soul" and "with all your means." Whether we are called upon to die sanctifying *Hashem*'s name, or to serve as a living testament to *Hashem*'s presence in this world despite hardship, this *possuk* obliges us to rise to the occasion.

Rav Dov Zev Weinberger *zatzal*, in his *sefer Shemen Hatov*, uses this idea to explain why the merit of *Yosef Hatzaddik* was needed to enact *krias Yam Suf* (the splitting of the sea). Theoretically, the *zechus* of *Nachshon Ben Aminadav* bravely jumping into the water should have been enough of a merit to cause the sea to split. Why did *Klal Yisroel* need to rely on "old *zechusim*", when they had "new *zechusim*" which had just been created? Rav Weinberger answers that, while *Nachshon* was willing to die *al kiddush Hashem*, *Yosef*'s life was one of living *al kiddush Hashem*. When *Yosef* denied the advances of *Potiphar*'s wife, causing him to be thrown in prison, he had no way of knowing what would happen. All he knew was that he had followed *Hashem*, and ended up rotting in an Egyptian prison for twelve years as a result. And yet, never once did *Yosef* waver in his determination to do the right thing. There was no fanfare, no praise for *Yosef*'s actions. He lived a life which was solely devoted to *Hashem*, no matter what would happen. These were the types of *zechusim* necessary for *Bnei Yisroel* to cross the *Yam Suf*.

Nowadays, it is rare for *yidden* to be called upon to give up their lives for *Hashem*. *Boruch Hashem*, we live in times when we are allowed to freely practice our religion, without the same fear of death and persecution

5 Minute Lomdus

Shimi Kaufman (21)

Q. The *Gemara* (*Yoma* 82a) tells us that the *possuk* "veahavta es *Hashem Elokecha... bichol nafshecha*" (and you shall love *Hashem* your God... with all your soul) teaches us that one should give up his life before violating the *issur* of *avodah zarah*. The *Gemara* elsewhere (*Pesachim* 25a) rules that because of this *halacha*, if a sick person can only be healed with the wood from an *asheira* tree (a tree which was used for idol worship), they should die rather than taking the treatment. This is strange, since the use of *asheira* wood is only tangential to the main *issur* of *avodah zarah*. The *Ran* therefore explains that all tangential violations of *avodah zarah* also require one to give up their life. He brings a proof to this from another *Gemara* (*Sanhedrin* 75a), which relates that a certain man was so stricken with attraction for a woman that he became violently ill. The *chachomim* did not allow him to save his life by even speaking to the woman, since *gilui arayos* (improper sexual relations) also require a person to give up their life. Just as in that case, the *chachomim* forced the man to give up his life for a tangential prohibition of speaking with the woman, so too in the case of *avodah zarah*. However, *Rashi* and *Tosfos* both hold that the issue with using the *asheira* wood for healing lies in improving the reputation of the *avodah zarah* by demonstrating its healing capabilities. According to this, tangential prohibitions of *avodah zarah* would not ordinarily require a person to give up their life. How do *Rashi* and *Tosfos* explain the *Ran*'s proof from *Sanhedrin*, where a man was evidently forced to give up his life for a tangential prohibition of *gilui arayos*?

A. The requirement to give up one's life to avoid violating *gilui arayos* is learned from the actual *pesukim* which speak about the *issur*. It therefore emerges that one is required to give up their life to avoid any violation of *gilui arayos*, no matter what form it takes. However, the requirement to give up one's life to avoid violating *avodah zarah* is learned from the positive commandment of *veahavta*, not from the actual *issur* of *avodah zarah*. Thus, one is only required to give up their life to avoid doing something which would counteract the positive commandment to "love *Hashem* with all one's soul", not to avoid any tangential violation of the *issur* of *avodah zarah*. Thus, *Rashi* and *Tosfos* maintain that only things which strengthen the reputation of *avodah zarah* require being killed. (See also *Tosfos* to *Avodah Zarah* 54a, *d"h hah bitzinah*)

- Source: *Shiurei Yismach Av, Maseches Yoma*, pp. 36-38

which plagued our ancestors. However, this does not mean that our generation is without challenge. Our mission is to live *al kiddush Hashem*, to show that no matter what happens in our lives, we are devoted to serving *Hashem* with *simcha* and determination. If we do this, we can truly fulfil the words which we recite daily: "to love *Hashem* with all our heart, with all our soul, and with all our means."

Why Do We Follow the Rabbis

Yosef Flamenbaum (21)

The ninth *possuk* of *Parshas Ve'eschanan* contains the famous warning about meddling with the mitzvos of the *Torah* "lo sosifu al hadavar asher anochi mitzaveh eschem, vilo sigri'u mimenu" - do not add onto the words which I have commanded you, and do not detract from them. The Ramban explains that there is an *issur* both regarding addition or subtraction within the context of a pre-established *mitzvah*, (such as sleeping in a *sukkah* after *yontif* is over with intent to fulfill the *mitzvah*), and also with regards to the invention of a new *mitzvah*, such as creating a new holiday. In order to explain how Chazal seemingly "added" many new decrees and *gezeiros* (and even holidays!), the Ramban suggests that, since there is a *dioriasa* requirement to follow the *chachomim*, any subsequent rulings which they issue are included in that original *mitzvah*, and are not considered to be a new "addition" to the *Torah*. The question is, where in the *Torah* does the Ramban see a requirement to follow the *chachomim*?

The obvious answer would seem to lie in the *machlokes* between *Amoraim* (*Shabbos* 23a), regarding why the *bracha* made when lighting *chanukah* candles uses the language "*asher kidishanu bimitzvosav vetzivanu*" (You sanctified us with your mitzvos and commanded us...) if *chanukah* is clearly not from *Hashem*, but only an institution of Chazal. One suggestion is that *Hashem* did command us to light the *menorah*, via the *possuk* in *Parshas Shoftim* which says "*lo sassur min hadavar sheyegidu lechah yamin usmol*" - do not turn from that which they [the *chachomim*] command you, neither right nor left. The Ramban, in his *Sefer Hamitzvos*, uses this *possuk* to raise all *dirabanan* mitzvos to the same level as *dioraisa* ones. However, it would seem that this is not the Ramban's approach to this *possuk*, as in his *hasagos* (objections) to *Sef'er Hamitzvos* he harshly criticizes this approach, taking this *possuk* a justification for *drashos* in *pesukim* and as a requirement to follow the decisions of the *Sanhedrin*. However, the Ramban does not understand this *possuk* as giving the *chachomim* the right to make new *takanos*.

Thus, it would seem that the Ramban holds like the other opinion in the *Gemara* in *Shabbos*, that the source for the *chachomim's* right to make new mitzvos is the *possuk* in *Haazinu*, "*zechor yemos olam, bino shnos dor vador, sha'al avicha viyagedcha, ziknecha viyomru lach*" - remember the days of old, understand the years of each generation; ask your father and he will tell you, your old ones, and they will say to you". The proof from this *possuk* is unclear, however, since no part of this *possuk* is phrased like a command; it is not even included as one of the 613 mitzvos! Different *acharonim* offer various resolutions to this problem. For example, Rav Shimon Shkop, in *Shaarei Yoshav*, suggests a philosophical solution. In the same way that we ultimately follow mitzvos *mideoraisa* out of an implicit understanding that they are for our benefit, so too, we heed the directives of Chazal, since we assume they are beneficial for us. A proof for this approach could be found in the Ramban's comments on the *possuk* of *lo sassur*, where he explains that we trust in the *chachomim* since they receive divine assistance to succeed. This could logically be applied to the *takanos* instituted by Chazal as well, since their divine assistance causes them to make decrees which are for our benefit.

Rav Elchonon Wasserman proposes a slightly similar concept in *Kuntres Divrei Shoftim*. Rav Elchonon suggests that according to the Ramban, we follow mitzvos *dirabanan* because they represent the "*Ratzon Hashem*". Harav Herschel Shachter *shlit"a* explains that the proof from the *possuk* in *Ha'azinu* is not based on common sense, but rather is based on another concept, found a bit later in this week's *parsha*: *veahavta es Hashem Elokecha* - and you shall love *Hashem*, your God. In order to demonstrate our love for *Hashem* and His *Torah*, we volunteer to follow the directions of the *gedolim* throughout the generations (*zechor yemos olam*) constantly striving to engage in the behavior we know is expected from us and desired of us.

May we be *zocheh* to strive for the appropriate *ahavas Torah* and *ahavas Hashem* in the proper way, following the commands of the *Torah* and the directions of the *chachomim*.

Gedolim Glimpse: Rabbi Yaakov Joseph

Meir Morell (22)

Rabbi Yaakov Joseph (1840-1902) also known as RJJ, was born in Krozhe, a province in Kovno, Lithuania. He learned in the *Nevyozher Kloiz* under Rabbi Yisroel Salanter, and in the Volozhin *yeshiva* under the Netziv (Rabbi Naftali Tzvi Yehudah Berlin). In Volozhin, he was known as "Rav Yaakov Charif" (Rabbi Yaakov, The Sharp One) because of his inquisitive and precise mind. He became the rabbi of Vilon in 1868, of Yurburg in 1870, and subsequently Zhagory and Kovno. His fame spread to such a degree that in 1883, the major town of Vilna selected him as its *maggid* (spiritual lecturer).

The Jewish community of New York wanted to be united under a common religious authority, and although the Reform and liberal factions ridiculed the idea, the mainly Russian Ashkenazi community sent out a circular offering the post throughout Eastern Europe. Rabbi Yaakov Joseph was among those offered the prestigious position. He hesitated in coming to America, aware that there were few religious Jews there at the time. Nevertheless, in 1888, facing severe debt in Russia, he accepted the challenge in order to support his family. The Association of American Orthodox Hebrew Congregations—composed of 18 congregations and headed by Beth Hamedrash Hagadol—was thrilled when he accepted the position. That group attempted to create one central rabbinic authority in America, to maintain order in the field of *kashrus* and expand Jewish education programs. However, this idea ultimately failed.

Although Rabbi Joseph certainly possessed the credentials necessary for his position, he was confronted with many problems. His tenure was marked by the divisiveness of New York Jewry, and the polemic from the **kosher** slaughterhouses of the city. Vehemently anti-religious Yiddish newspapers unleashed their wrath, spreading false and malicious rumours about the chief rabbi's personal life. Eventually, after six years, the Association stopped paying his salary. The butchers then paid him until 1895.

Although Rabbi Joseph fought a losing battle in the *kosher* meat and poultry industry, he managed to achieve some notable accomplishments, including the hiring of qualified *shochtim*, introducing irremovable seals ("*plumba*") to identify kosher birds, and setting up *mashgichim* to oversee slaughterhouses. He also took an active role in establishing the Etz Chaim Yeshiva—the first *yeshiva* on the Lower East Side, which was founded in 1886. (It was the forerunner of RIETS). Rabbi Joseph, to this day, remains the first and only chief Rabbi of New York. Rabbi Joseph authored the *sefer Libeis Yaakov*, on *Chumash*.

In 1897, Rabbi Joseph suffered a stroke, which incapacitated him for the rest of his life. He passed away at age 62, and his funeral was one of the largest in New York history, attended by more than 50,000 Jews. Unfortunately, it was partly marred by a public disturbance by employees of R. Hoe & Company (a printing press manufacturer), who threw water, paper, wood, and iron from the upper floors of their factory at 504 Grand Street. Two hundred policemen responded, but in the chaos, many mourners were injured not just by the projectiles, but by the police themselves.

Ironically, after Rabbi Joseph's death, many congregations began to give him the honor which they had withheld from him during his lifetime. Aside from the tens of thousands who came to see him lying on his deathbed, forty rabbis gathered in the cemetery for the funeral. The colleagues each vied with one another to give more impressive eulogies.

The congregations also competed with each other, each one desiring to bury him in its own cemetery. Congregation Adath Israel on Elridge Street promised to give his widow \$1,000 on the spot and \$10 a week all the rest of her life. Congregation Beis HaMidrash HaGadol was permitted to bury him in their plot at the Union Field Cemetery in Ridgewood, Queens. This became a good business venture, since the plots near the grave of the chief rabbi became extremely valuable.

Parsha Summary

Moshe continues his final speech to *Klal Yisroel* by relating how he begged *Hashem* to allow him to enter the land of *Eretz Yisroel* despite his previous punishment. Moshe is rejected, however, and goes on to explain the foundation of the divine mission of *Klal Yisroel*. If we observe the *Torah's* laws, we will be seen by the nations of the world as wise and civilized, but if we neglect them, we will be seen as fools. Moshe then recalls the giving of the *Torah*, repeating the *Aseres Hadibros* (with some notable changes) and telling the Jews not to deviate from the *Torah* "neither right nor left". The first paragraph of *krias shema* is then recorded, which contains the commandment to love *Hashem* with all our heart, soul, and all means at our disposal. Moshe then warns the people about the dangers of prosperity and assimilation, and beseeches them to always remember their special status and responsibility as *Hashem's* chosen nation.

Parsha Puzzlers

Submit your answers to shemakoleinu@yuhsb.org along with your name and cell phone number to be entered into a raffle at the end of the summer!

1 answer = 1 entry!

(Hint: Use the commentaries in the Mekraos Gedolos Chumashim, along with the Toldos Aharon on the side to find relevant Gemaras and Midrashim)

1. What *posuk* in this week's *parsha* contains every letter of the *aleph-beis*? (Bonus: where is the one other time that this occurs?)
2. Moshe refers to *Bnei Yisroel* as an "*am chacham vinavon*", a wise and understanding nation. Who else in the *Torah* is referred to as a *chacham vinavon*?
3. Where in this week's *parsha* do we see a *remez* to the length of *Bnei Yisroel's* stay in *Eretz Yisroel* before their exile?



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