

ALWAYS A BENEFACTOR NEVER A DEBTOR

YadAvNow.com Weekly Video Series: V'eschanan

Rabbi Yosef Kalatsky

Revealing The WHY Behind the Quintessential Disappointment

1. The Jews merited 3 gifts in the desert due to *Avraham's* hospitality.
2. He hosted the angels and he offered the shade of his tree, water to wash their feet, and bread.
3. *Gemara*: We merited the wellspring of *Miriam* that provided water for 40 years in the desert.
4. As the water was offered to the angels through an intermediary, it now came through *Moshe* – unlike the *Manna* and *Clouds of Glory*.
5. Had *Avraham* offered the water himself *Moshe* wouldn't have had to hit the rock.
6. Why didn't G-d give *Moshe* clarity not to hit the rock?
7. It was in the Jews' best interest *Moshe* should not enter into the land.
8. A most serious sin of the desert was the *Baal Peor*.
9. If not for *Pinchas'* zealotry the Jewish people would have been destroyed.
10. *Moshe's* burial location was opposite *Baal Peor*.
11. *Midrash*: The deity of *Baal Peor* emerges yearly to prosecute the Jews for idolatry; when it sees the burial location of *Moshe* it sinks back into the ground.
12. The prosecution is quelled.
13. Initially *Moshe* was not aware of the importance of not crossing the *Jordan*.
14. For the sake of the survival of the Jewish people *Moshe* could not enter into the land.

Successor As Extender

1. G-d said to *Moshe*, "The conquest of the land will only come through *Yehoshua*."
2. *Mishnah*: *Moshe* received the *Torah* and transmitted it to *Yehoshua*.
3. *Rashi*: *Yehoshua* was most qualified to be the bearer of responsibility for the *Torah*; he was the youth who never separated from his *Rebbe's* tent.
4. *Gemara*: *Moshe* is the equivalent of the sun, and *Yehoshua*, the moon.
5. *Yehoshua's* total being was a reflection of his teacher.
6. *Moshe* tells the Jews they will worship idols after he dies.
7. *Midrash*: Although they did not become idolaters until after the death of *Yehoshua* – as long as *Yehoshua* was alive *Moshe* considered it as if he was alive.
8. *Moshe* was told to pass his spirit on to *Yehoshua*.
9. *Moshe* caused the sun to stand still; so did *Yehoshua*.
10. *Midrash*: The King, through Justice, establishes the land.
11. The King is *Moshe* – king of *Torah*.
12. The power to rule lies in one's dimension of *Torah*.
13. *Yehoshua*, a reflection of *Moshe*, also had this power.
14. The camp of *Yehuda* – tribes representing *Torah* – were first in formation.



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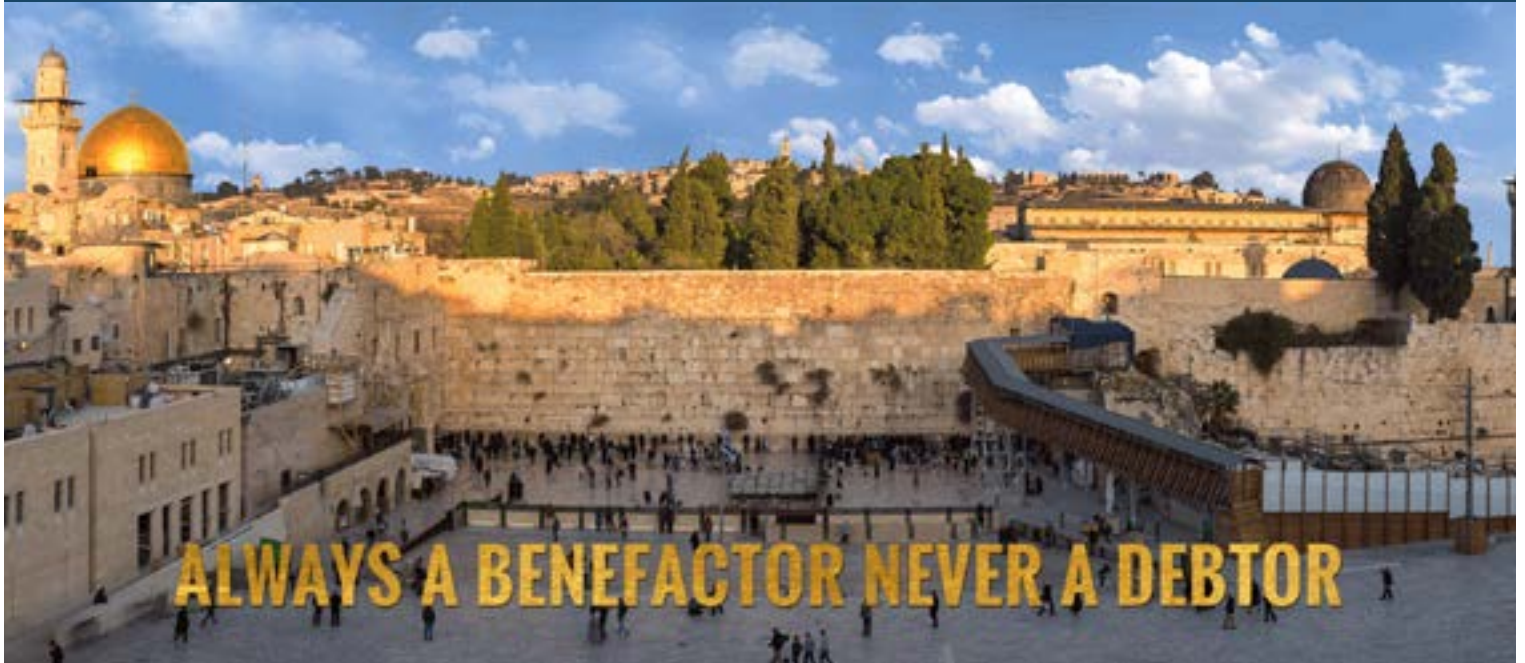
Assigning Parity To The Incomprehensible And the Rational

Cognizant Of The Medium Enables The Connection

1. *Moshe* says to the Jews "You who cleave to G-d are all alive today."
 2. *Maharal of Prague*: G-d who is the source of all that exists, if one attaches himself to that source, is fully alive and functional.
 3. *Rambam*: All blessings are Rabbinical except for grace after the meal.
 4. *Gemarah*: One has an obligation to recite 100 Blessings daily.
 5. A blessing that does not contain the name of G-d and that He is King of the universe is not a blessing.
 6. *Baal Haturim*: The word in Hebrew to cleave is "deveikim"
 7. The numerical value of the letter *Kuf* is 100.
 8. Many letters in the *Torah* have a small crown-they are called *Tagim*.
 9. The Crown on the letter *Kuf*: One who wants to cleave to G-d must say 100 blessings a day.
 10. The recitation of the blessings creates a cognizance Of G-d's presence in one's life.
 11. Perceiving G-d as Master, Almighty, and King creates the setting to be worthy to cleave.
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Weekly Video: Always A Benefactor Never A Debtor

Weekly Torah Commentary Series: V'eschanan



To Decipher G-d's Intent

"I implored *Hashem* at that time saying, 'My Lord, *Hashem/Elokim*. You have begun to show Your servant...' *Moshe* supplicated G-d to annul the decree that he should not be allowed to enter into the Land.

Rashi: "Moshe said, 'You (G-d) have shown me an opening to be able to stand and supplicate You. (Although the decree had been given, *Moshe* understood that G-d had given him the opportunity to implore Him). I have learned from You; after the Jewish people sinned with the golden calf, (before You decreed to destroy them) You said to me, 'Now allow Me...' Why do You ask my permission (to destroy them)? Am I holding on to You? Rather, You revealed to me an opening in which I could take the initiative to pray on their behalf."

The *Torah* states before G-d destroyed *Sodom*, "And *Hashem* said, 'Shall I conceal from *Avraham* what I do...'"

Rashi: "G-d said, 'It is not appropriate that I should destroy *Sodom* without informing *Avraham*...' After G-d informed *Avraham* that He was going to destroy *Sodom*, the *Torah* tells us that *Avraham* entered into a dialogue with G-d in which he supplicated Him on their behalf.

"*Avraham* came forward and said, 'Will You also stamp out the righteous (*tzaddikim*) along with the wicked? What if there should be fifty *tzaddikim* in the midst of the city? It would be sacrilege to You to do such a thing, to bring death upon the righteous along with the wicked."

Since G-d revealed His plan to destroy *Sodom* to *Avraham*, he understood that by being informed, he was given the opportunity to pray on their behalf. If G-d did want to be supplicated by *Avraham*, He would have destroyed them without informing him.

Rabbeinu Bachya: If one were to ask, “Why did *Noach* not supplicate G-d on behalf of his generation that they should not be destroyed? One should answer as follows, “Although *Noach* failed in his mission to cause the generation to repent, there is no evidence that he did not pray on their behalf. But rather *Noach* definitely did pray on behalf of the generation.”

Once G-d decided to destroy the world, *Noach* did not intercede on their behalf. *Noach* understood that since G-d did not give him an opening to for him to pray on their behalf, he remained silent. Therefore, once G-d told *Noach* that he should enter into the Ark, he understood that he had no right to intercede on behalf of Mankind. If *Noach* would have supplicated G-d at that time, it would have been considered disrespect to G-d.

What was the opening that G-d had given to *Moshe* that permitted him to supplicate Him on his own behalf, to annul the decree to allow him to enter into the Land?

The destruction of the kingdoms of *Og* and *Sichon* was the beginning of the conquest of the Land. This portion of land was allocated to the tribes of *Reuvain*, *Gad*, and half of the tribe of *Menashe*. Since G-d allowed *Moshe* to participate in its conquest, he understood that G-d was giving him an opening to beseech Him to annul the decree.

Moshe refers to G-d as “*Hashem* (YKVK)/*Elokim*.” Although the pronunciation of the Name of G-d in this instance is “*Elokim*,” it is written in the Torah with the letters “YKVK” (*Hashem*).

Rashi: “*Moshe* had seen G-d’s Mercy within Justice.” Therefore, *Moshe* believed that the decree could be appealed.

After *Og* and *Sichon* were destroyed, G-d said to *Moshe*, “This day I shall begin to place dread and fear of you on the peoples under the entire heaven, when they will hear of your reputation, they will tremble and be anxious before you.”

Rashi: On the day of the battle against *Og*, G-d caused the sun to be fixed in the middle of the sky and not set. This was to reveal to the world *Moshe*’s power of conquest. When *Yehoshuah* conquered the Land, G-d also caused the sun to remain fixed in the sky so that the world should be aware of *Yehoshuah*’s power as a conqueror and ruler.

Why was it important for *Moshe*’s reputation to be known throughout the world as conqueror, causing them to tremble in his presence?

Moshe understood that this was an indication for him that he was meant to continue the conquest even after they crossed the Jordan into Israel proper. Therefore, *Moshe* supplicated G-d to annul the decree.

Exile, a Necessity

“But *Hashem* became angry with me because of you, and He did not listen to me; *Hashem* said to me, ‘It is too much for you! Do not speak to Me further about this matter...’”

Moshe was not allowed to enter into the Land because he struck the rock rather than speaking to it as G-d had commanded him to do.

G-d said to *Moshe*, “You will pass away in the desert and not enter into the Land, because you had the opportunity to sanctify My Name by speaking to the rock, but you chose to strike the rock.”

If this is so, why does *Moshe* say, “But *Hashem* became angry with me because of you (the Jewish people)...” implying that the Jewish people were the cause for him to not be allowed to enter into the Land?

Sforno: *Moshe* said to the Jewish people, ‘If I were allowed to bring you into the Land you would remain there eternally. *Moshe* initially requested from G-d that he be allowed to “gaze upon the Land.”

Anything, upon which *Moshe* gazed, was subject to blessing because he had “a good eye (*aayin tova*).” Since *Moshe* had such an intense love for the Jewish people, he wanted them to have the greatest level of blessing in the Land. By allowing *Moshe* to gaze upon every aspect of the Land with his “good eye,” it would ensure that the Land would provide them blessing at a maximum level.

Moshe’s love for G-d surpassed all of those who had preceded him. Although *Avraham*, our Patriarch also had “a good eye” as it states in *Pirkei Avos*, no one had reached the level of *Moshe* who was considered by G-d as “the most faithful in My Household.” It was only because of his intense level of love for G-d that *Moshe* wanted to enter into the Land. He understood

that only after they would enter into the Land, the Jewish people would be able to fulfill their objective in existence, which is to glorify G-d.

G-d allowed *Moshe* to “gaze upon the Land” so that the Jewish people would be the greatest beneficiaries of his “good eye, but He did not grant him the privilege of entering into the Land.

If *Moshe* would have brought the Jewish people into the Land, they would never be exiled. It is because anything with which *Moshe* had been associated assumed a dimension of eternity and permanence because of his level of holiness.

After the sin of the spies G-d decreed that since the Jewish people had regressed in their spirituality, “They will be scattered amongst the nations.” The scattering of the Jewish people was for the sake of atonement and to purge their impurity. If this is so, how do we reconcile this with the fact that if *Moshe* would have taken the Jewish people into the Land, they would have remained there forever, if their exile was a necessary part of their atonement and purification?

Ramchal: Before *Adam* ate from the Tree of Knowledge of good and evil, his essence was pure. His objective was to address his potential and advance his spirituality. After he ate of the fruit of the Tree, he introduced evil within himself. That evil could be purged only through death. Once one dies, his body decomposes to dust and when he will be resurrected, he will only be of the pure matter that initially was G-d’s Creation.

If the Jewish people would have entered into the Land with *Moshe*, they would not have been exiled because being associated with him would cause their stay in the Land to assume an eternal status. However, the impurity that was brought about by the sin of the spies would never be expunged. They would be eternally spiritually handicapped. Therefore, G-d could not allow *Moshe* to enter with the Jewish people.

Maintaining One’s Cognizance of G-d

“*Moshe* said to the Jewish people, ‘But you who cling to Hashem your G-d - you are all alive today. *V’atem HaDevakim Ba’Shem Elokeichem Chayim Kulchem HaYom.*” The source of life for the Jew is rooted in his cleaving to G-d.

Baal HaTurim: There is a crown on the letter ‘*kuf*’ in the word ‘*HaDevakim* (you who cling)’. The numerical equivalent of the letter ‘*kuf*’ is one hundred. This alludes to the one hundred blessing that one should recite each day.

“*Moshe* said to the Children of Israel: And Now, O Israel, what (*mah*) is *Hashem*, your G-d, asking of you?”

Chazal: The word “*mah* (what)” should be read as “*meiah* (one hundred).” G-d is asking the Jew to acknowledge Him every day by reciting one hundred blessings. Through one’s acknowledgement of G-d by reciting the one hundred blessings, it will create a sense of appreciation and gratitude to the Creator in every aspect of one’s life. It is through this acknowledgement that the Jew will cleave to G-d.

Rambam: The only blessing that is a *Torah* obligation is the ones recited after one is satiated after eating a meal (*Birchas HaMazon*- Grace After Meals). All of the other blessings were legislated by the Rabbis.

There are three classifications of blessings. ‘*Birchas Hanoa’* (blessings that are recited before one benefits from something), ‘*Birchas Mitzvos*’ (blessings that one recites prior to performing a *mitzvah*) and ‘*Birchas Shevach v’Hodoyah*’ (blessings that are recited to express praise and thanks to G-d).

What is the value and purpose of all of these blessings? It is to continuously be cognizant of G-d as the Creator and revere Him.”

Gemara: A blessing is only valid if the Name of G-d is mentioned in the context of “His Kingship.” The text of the blessing must contain “Blessed are You *Hashem*, our G-d, King of the universe.” Simply mentioning the Name of G-d would not be sufficient.

By continuously acknowledging G-d as the “King of the Universe” in every aspect of one’s life, it will create a state of mind that will cause one to cleave to the source of life, Who is G-d Himself.

Chazal legislated blessings for every context of one’s life. In addition to reciting blessings before partaking of a food item, or performing a *mitzvah*, there is blessing that one recites upon seeing a rainbow.

Gemara: It is to remember the covenant that G-d made with the world that He would not destroy it

again after the Great Flood, despite the fact that mankind may deserve to be destroyed. One also recites a blessing after hearing a clap thunder. Every person has a certain distorted aspect in his heart. The sudden sound of thunder is intended to straighten that delusion by humbling the individual for that moment.

The Tzaddik's Understanding of his Obligation to G-d

G-d decreed that *Moshe* would not enter into the Land of Canaan, rather he would pass away on the trans-Jordan side.

"I implored (*va'eschanan*) - *Hashem* at that time..." *Moshe* supplicated G-d to allow him to enter into the Land of Israel despite the prior decree that he would not be allowed to do so; however, G-d did not heed his request.

Moshe reprimanded the Jewish people for the sin of the spies. After the sin they bemoaned their predicament and cried. Despite their expression of remorse, G-d did not accept their repentance.

Sforno: The reason G-d did not heed their cries was because they had caused a desecration of His Name by believing the slanderous reports of the spies, rather than having faith in G-d. The weeping of the Jewish people was a result of being informed by G-d that they would all perish in the desert. Therefore, their crying was not out of love for G-d but rather they were repenting because of their own situation. Had their repentance been based upon the desecration of G-d's Name that they had brought about rather than upon themselves, G-d would have forgiven them.

Although *Moshe* supplicated G-d for forgiveness to allow him to enter into the Land, his prayers were not heeded. Why was this so?

Sforno: *Moshe's* supplications were not accepted because he did not pray immediately upon being told of the decree. Rather he waited until this very moment. As a result of the success of his past supplications on behalf of the Jewish people, *Moshe* believed that it was not necessary to beseech G-d immediately. However, he was mistaken. Since he did not pray immediately, G-d was not receptive to his plea.

When *Moshe* supplicated G-d he used the expression of "imploping - *va'eschanan*."

Rashi: '*Va'eschanan* (I implore)' is a term of supplication that implies that the basis for the request is rooted in G-d's graciousness. In essence, the supplicant is asking that G-d should respond despite his lack of being deserving.

When a *tzaddik* prays to G-d, although he has sufficient merit upon which he could base his request, nevertheless, because he sees himself as unworthy, his request from G-d is to grant him a gift (*matnas chinam*).

We say in the *Amidah* (Silent Prayer) that is recited on *Shabbos* morning, "*Moshe* rejoiced in the gift of his portion..." What was his portion? *Moshe* received a portion in *Torah* that will never be equaled by any person. He also was given a unique level of responsibility for the spiritual future of the Jewish people that was commensurate with his portion.

Moshe rejoiced being privileged and honored for being able to serve G-d, the Omnipotent One and Master of existence. He was only able to appreciate this responsibility as the ultimate privilege because he was G-d's faithful servant. "You (G-d) called him a faithful servant."

Because *Moshe* was the most humble person to ever walk the face of the earth, he was able to see G-d on a level that was unequalled by any other human being. He therefore rejoiced, despite his level of obligation.

He did not for one moment feel that he was deserving of reward for his unparalleled service of G-d, but rather, the honor of being able to serve His Maker itself was the reward. This is the reason *Moshe* did not feel that he was deserving of anything.

It is only the *tzaddik*, who sees G-d as his benefactor and the ultimate master, who can experience serving G-d as a privilege. It is only the Jew who lives for himself that cannot understand and appreciate Who G-d is. He sees his obligation as a semi-burden and does not internalize it as a privilege.

The blessing which one recites before the study of *Torah* states, "You have chosen us from all the nations to give us Your *Torah*." The Jew must understand that he was chosen to be given something that has a dimension of value which is one of a kind.

"G-d said to the Jewish people, 'I have given you a special/good commodity, do not abandon it.'"

(Proverbs) If one truly understands this, one is able to comprehend what is stated in the *Mishna* in Ethics of Our Fathers, "If you had learned an enormous amount of Torah, do not pride yourself in it because it is for that that you were created."

We find that the First and Second Temple are alluded to by the *Torah* as "the collateral" of the Jewish people. He had taken both Temples as collateral, rather than bringing total destruction upon His people.

Moshe, not being allowed to enter into the Land guaranteed the survival of the Jewish people. This is because had he crossed into the Land and built the Temple, it could have never been destroyed. Anything with which *Moshe* had been associated assumed a dimension of eternity and permanence because of his own level of holiness.

Although we are pained and we mourn and grieve the destruction of the Temple, we must appreciate G-d's Kindness for taking it from us rather than expending His wrath upon His beloved people. We are not mourning the destruction of the edifice, but rather the distance between G-d and ourselves that is caused by our sins.



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