



## Parshas Devarim 2022, events to inspire

*This week's Parsha Perspective is in loving memory of Edward Ben Efraim, Shlomo Ben Edward, and Yirachmiel Daniel Ben Gedalia.*

*This Shabbos has a unique name, "**Shabbos Chazon - the Shabbos of vision.**" We read a special Haftorah beginning with the words "Chazon Yeshayahu - the vision of Yeshayahu." Yeshayahu envisioned and told the Jewish people about the punishment they would receive for rebelling against G-d. However, he concludes with the prophecy of the ultimate redemption!*

Our Parsha begins the last book of the Torah, Sefer Devarim. With just 37 days left to live, Moshe gathers the nation for his final address. He rebukes them for their past misdeeds and lack of trust in Hashem.

Moshe expresses the burden of leadership and how he mitigated it by appointing leaders over each tribe. He recounts the spies frightening reports of Israel's land and the drastic consequences that stemmed from it. He describes their journey through the desert and wars with Sichon, Bashon, and Emor.

However, a question comes to mind: At the beginning of the second Aliya, Moshe explains the burden of leadership. The Pasuk writes (1:12) *"אִיכָה אֶשָׂא לְבַדִּי טַרְחָתְכֶם וּמִשְׂאָכֶם וְרִיבֹתֶיכֶם - How can I bear the leadership alone with all your troubles, burdens, and bickering!"* No matter what Moshe did, someone disagreed, objected, and protested the action. For example, when Moshe ruled in a civil court case, both felt they got short-ended and challenged the ruling.

But why would Moshe remind the nation about their faults and shortcomings in his final speech? Wouldn't it be wiser for Moshe to inspire, motivate and encourage the people before his death?!

Rashi (*Rav Shlomo Yitzchaki, the leading commentary on the Tórah*) gives a simple answer; he writes that Moshe is clarifying that he benefited nothing physical from his leadership status. In fact, all he got were accusations, criticisms, and attacks on his character.

Rashi explains that Moshe is saying this to preface that he gains nothing but the satisfaction of knowing they will be entering Israel. So whether he inspires or seemingly rebukes them, it is for their sole benefit, as their successes and failures are his successes and failures and vice versa.

However, The Sforno (*Rav Ovadiah Sforno, an immense scholar and doctor from the 16th century*) gives a deeper and more profound explanation. He writes that Moshe is just hinting at their iniquities so the nation can recognize its faults and flaws. Since they are about to enter and settle in Israel, **they must learn how to live together.**

The Sforno explains that Moshe is reminding the Jewish people there is nothing singular about them. Although each person is unique, their destiny and future rest in each other's hands. For a condition of being G-d's people is the unity of individuals wherever they may be. As Avraham Avinu recognized the Oneness of G-d, we must realize the G-dly soul in every person and **be His nation.**

The Sforno's lesson is immensely profound and appropriate as we prepare for the saddest day of the Jewish calendar, Tisha B'Av. A day that will live in infamy and sorrow until the ultimate redemption takes place.

As it is widely known, one of the reasons for the destruction of the second Beis Hamikdash was baseless hatred. In fact, many of the horrific tragedies in history stem from conflict and division within our nation. Hence, as the Lubavitcher Rebbe puts it, **the remedy is uninhibited love and care for each other.** As we say daily, "**We are blessed when we are One.**"

**Have a meaningful Shabbos and an easy fast,  
may we celebrate this Tisha B'Av with ultimate redemption  
and the coming of Moshiach!**

*Rabbi Sholom Yemini*