
THE WEISS EDITION

דברים

Devarim



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Light points

FROM THE TEACHINGS OF
THE LUBAVITCHER REBBE ON THE
WEEKLY TORAH PORTION



Lightpoints

לזכרון ולעילוי נשמת

הרה"ח הרה"ת הרה"ג ישעיהו זושא

ב"ר אברהם דוד ע"ה ווילהעלם

נלב"ע ביום ד' שבט התשפ"ב

תנצב"ה



דברים

Devarim

1:6 | נ:א

ה' ה' אֱלֹהֵינוּ דִּבֶּר אֵלֵינוּ בְּחֹרֵב לֵאמֹר רַב לָכֶם שְׁכֶת בְּהָר הַזֶּה

*Hashem, our G-d, spoke to us in Chorev, saying, "Your stay at this mountain has been much for you."**Being Productive isn't Enough*

As Bnei Yisrael prepared to enter the Land of Israel, Moshe recounted the experiences that had brought them to that point. He began by reminding them that if not for the episode of the spies, G-d would have brought them into the Land of Israel 39 years earlier: "Hashem, our G-d, spoke to us at Chorev (Mount Sinai), saying, 'Your stay at this mountain has been plenty for you. Turn away and journey... Go in and possess the land that G-d promised to your fathers.'"

Rashi explains that the phrase "Your stay has been much" can be understood literally. That is to say, "Not only has your stay been sufficient, it has already been excessive."¹ In other

1. See Rashi's comments on Bamidbar 16:3 regarding a similar phrase.

words, G-d so strongly desired to hasten Bnei Yisrael's arrival at the Land of Israel that He regarded their stay at Mount Sinai as *too long*.

Granted, their eleven months at Mount Sinai were not wasted. In addition to receiving the Torah and growing in their knowledge and understanding of its precepts throughout their stay, their very residence at the foot of the mountain reminded them constantly of the extraordinary Divine revelation they had witnessed there. Nevertheless, G-d's desire for them to proceed to the Promised Land was so great that He regarded any additional time spent at Sinai as excessive.

From here we understand the extent to which the Torah demands constant advancement in our service of G-d. "Your stay has been much!" No matter how admirable our current spiritual state may be, for a Jew to "stay put" is unnecessary and undesirable; even the slightest pause in growth is already too much.

—*Likkutei Sichos, vol. 24, pp. 14–18*

1:8 | ח:א

רֵאָה נָתַתִּי לְפָנֶיכֶם אֶת הָאָרֶץ בְּאֵז וּרְשׁוֹ אֶת
הָאָרֶץ אֲשֶׁר נִשְׁבַּע ה' לְאֲבוֹתֵיכֶם לְאַבְרָהָם לְיִצְחָק
וּלְיַעֲקֹב לֵאמֹר לְתֶת לָהֶם וּלְזֶרְעָם אַחֲרֵיהֶם

*See, I have given the land before you; come and possess
the land that G-d swore to your forefathers, to Avraham,
to Yitzchak and to Yaakov, to give them and their
descendants after them.*

Jewish Nationality

Moshe reminded Bnei Yisrael that if not for the episode of the spies, G-d would have brought them into the Land of Israel 39 years earlier. “Hashem, our G-d, spoke to us at Chorev (Mount Sinai), saying, ‘Your stay at this mountain has been much for you. Turn away and journey... Come and possess the land that G-d promised to your fathers.’”

According to one explanation offered by Rashi, the phrase “Your stay at this mountain has been much for you” alludes to the spiritual wealth that Bnei Yisrael accumulated at Mount Sinai.

“Your residence at this mountain has brought you significant greatness and reward. You built the Mishkan, the menorah and other furnishings; you received the Torah; you appointed a Sanhedrin for yourselves...

This explanation complements the simple meaning of the phrase, which is that G-d regarded Bnei Yisrael’s continued stay at Mount Sinai as excessive because He was eager for them to advance and enter the Promised Land. For unlike other nations, which are formed when a group of people take

possession of a particular territory and inhabit it, Jewish nationality is defined by our spiritual identity as “a holy nation,”² in reward for which G-d grants us the Land of Israel. Thus, the spiritual “much” that Bnei Yisrael amassed at Mount Sinai led directly to G-d’s eagerness to bring them into the Land.

Moreover, the verse continues, “Come and possess the land!” As Rashi explains, this means, “No one will contest the matter, and you will not need to go to war.”³ For in the words of the Midrash, “G-d chose the Land of Israel as His portion... and the Jewish people as His portion... It is befitting that His portion inherit in His portion.”⁴ Therefore, having established themselves as a holy nation through the spiritual wealth they acquired at Mount Sinai, Bnei Yisrael were ready to enter the Land unopposed, and to easily take possession of the land that was essentially theirs.

—*Likkutei Sichos*, vol. 24, pp. 14–19

2. Shemos 19:6.

3. Devarim 1:8.

4. Tanchuma, Re’eh 8.

 1:8 | ח:א

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the land that G-d swore to your forefathers, to Avraham,
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Incontestably Yours

Moshe told Bnei Yisrael that when they were yet at Mount Sinai, G-d had expressed His desire to bring them into the Land of Israel immediately. Moreover, G-d assured them at that time that their conquest of the Land would be swift and uncontested: “See, I have given the land before you; come and possess the land that G-d promised to your forefathers.” As Rashi explains, “No one will contest the matter, and you will not need to go to war.”

With these words Rashi identifies two distinct points that were included in G-d’s declaration that the Land was already given to Bnei Yisrael.

Firstly, G-d assured Bnei Yisrael that none of the nations would contest their right to the Land on legal grounds. For as Rashi explains, this takeover was legal and legitimate: “All of the earth belongs to G-d. He created it [the Land of Israel], and gave it to whomever He saw fit. By His will He gave it to them, and by His will He took it from them and gave it to us.”⁵

5. Bereishis 1:1.

Moreover, even nations that descended from Avraham and Yitzchak, who might consider themselves equal heirs to the land that G-d promised to the forefathers, would have no legal claim. As Bnei Yisrael would (eventually) tell the Edomites, the descendants of Eisav: “You have no right to contest our inheritance of the Land of Israel, since you did not pay the debt [of exile that was decreed upon Avraham’s heirs].”⁶

Even with the legal issue settled, however, Bnei Yisrael might have been concerned that the nations living in the Land would not willingly abandon their homes without a fight. G-d therefore reassured them, “I have given the Land before you” in this aspect as well. “You will not need to go to war,” for the nations will leave on their own, and you will take possession of the Land unopposed.

—*Likkutei Sichos*, vol. 34, pp. 6-7

6. Rashi, Bamidbar 20:17.

1:8 | ח:א

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*See, I have given the land before you; come and possess
the land that G-d swore to your forefathers, to Avraham,
to Yitzchak and to Yaakov, to give them and their
descendants after them.*

War? What For?

As Bnei Yisrael prepared to begin their conquest of the land of Canaan, Moshe reminded them that if not for the episode of the spies, G-d would have brought them into the Land 39 years earlier. Moreover, G-d had assured them at that time that their conquest of the Land would be swift and uncontested: “See, I have given the land before you; come and possess the land that G-d promised to your forefathers.” According to Rashi, this means, “No one will contest the matter, and you will not need to go to war; if they had not sent spies, they would not have needed weapons.”

A careful reading of Rashi shows that he first asserts that G-d was ready to bring Bnei Yisrael into the Land of Israel without war, but then he concludes by saying that they would not have needed weapons. With his conclusion, Rashi is not simply reiterating that the nations would not oppose Bnei Yisrael’s conquest of the Land; he is describing the extraordinary manner in which this would take place—without the need for weapons. Not only would the nations living in the Land leave without a fight, they would do so without Bnei

Yisrael even displaying any military might. The usual tactics of intimidation would not be necessary, for G-d would miraculously cause them to flee on their own.

Rashi adds, however, that Bnei Yisrael would have merited this miracle only if they hadn't sent the spies at all. Merely rejecting the spies' report about the dangers of entering the Land of Israel would not have been enough. The very sending of the spies demonstrated that Bnei Yisrael believed it was necessary to strategize how to conquer the land with military force. This indicated that they lacked conviction in G-d's promise that He would deliver the Land into their hands without any effort on their part. Consequently, they lost the opportunity for G-d to miraculously cause the inhabitants of the land to flee without even the threat of war.⁷

—*Likkutei Sichos*, vol. 34, pp. 7–8

7. Still, had Bnei Yisrael rejected the spies' report, they would have needed only to bear arms, but not actually go to war.

לעילוי נשמת
הרה"ת **רפאל** ב"ר **משה** ע"ה
בהריאר
נלב"ע ביום ה' מנחם אב ה'תשנ"ב
תנצב"ה
•
נדפס ע"י בנו
הרה"ת יצחק ברוך
וזוגתו מרת אסתר שיחיו
בהריאר

לעילוי נשמת
הרה"ח ר' זלמן יודא
ב"ר שלום ישעיה ע"ה
דייטש
נלב"ע כ"ט תמוז, ער"ח מנ"א, ה'תשס"ו
תנצב"ה
•
נדפס ע"י בני משפחתו שיחיו



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