



PARSHA FROM THE SOURCE פרשה ממקורה

16 Elul 5786

פרשת כי תבא תשפ"ו

After giving the 'Tochecha', a series of curses and punishments for not following the Torah, Moshe calls the Jews together again. He tells them that they could not have understood these messages "until today". What was unique about this specific time, that only now the Jews could understand these messages?

Rashi Devarim 29:3

Troyes 11th c.

"And Hashem has not given you a heart to understand" - to recognize the kindnesses of the Holy One, blessed be He, and to cleave to Him.

"Until this day" - I heard that on this day, Moshe gave the Torah scroll to the tribe of Levi. As it is written (Deuteronomy 31), 'And he gave it to the priests, the sons of Levi,' all of Israel came before Moshe and said to him: 'Moshe, we too stood at Sinai and received the Torah—it was given to us as well. Why are you placing your own tribe in authority over it? Tomorrow they might say to us: "It was not given to you, it was given to us."' Moshe rejoiced at this, and in response he said to them, 'This day you have become a people...' On this day, I understood that you are truly cleaving to and desiring the Divine.

רש"י דברים כט:ג

ר' שלמה בן יצחק

ולא נתן ה' לכם לב לדעת. להכיר את חסדי הקב"ה ולדבק בו: עד היום הזה. שמעתי שאותו היום שנתן משה ספר התורה לבני לוי, כמו שכתוב (דברים ל"א) "ויתנה אל הכהנים בני לוי", באו כל ישראל לפני משה ואמרו לו משה רבנו, אף אנו עמדנו בסיני וקבלנו את התורה ונתנה לנו, ומה אתה משליט את בני שבטך עליה ויאמרו לנו יום מחר לא לכם נתנה, לנו נתנה, ושמוח משה על הדבר, ועל זאת אמר להם "היום הזה נהיית לעם וגו'", היום הזה הבנתי שאתם דבקים וחפצים במקום:

Rashi understands that there was a fundamental shift in attitude, both Moshe towards Bnei Yisrael and Bnei Yisrael towards the Torah, that occurred after the complaint levied against Moshe for delivering the Torah Scroll to the Kohanim.

Jerusalem Targum Devarim 29:3

Jerusalem 2nd c.

Hashem did not give you a heart to forget, rather to know; nor eyes to gaze (at bad things) rather to look (at holy things); nor ears to plug up rather to pay attention. And you have forgotten the Torah from your hearts, averted your eyes, and plugged your ears.

תרגום ירושלמי דברים כט:ג

n/a

ולא יהב מימרא דד' לכון לבא למנשי אלהן למנדע ועיינין למרמזא אלהין למחמי ואודנין לטמטמא אלהין לצייתא ואתון נשיתון אורייתא דלכון ורמזתון בעייניכון וטמטמתון אודניכון בזמן יומא הדין:

Targum Yerushalmi understands that this Pasuk is providing a strong rebuke of the Jews for not taking a serious attitude towards Torah.

Talmud Bavli Mesechet Avoda Zara 5b

Babylonia 1st c.

Even Moshe did not hint to them (a point of rebuke) until forty years had passed, as it is written, 'I led you through the wilderness for forty years,' and it is also written, 'But the Lord has not given you a heart to understand...' (Deuteronomy 29:3). Rabbah said, 'From this, we can infer that no person can come to fully understand his teacher's lessons until forty years have passed.'

גמ' עבודה זרה ה:

n/a

אף משה רבינו לא רמזה להן לישראל
אלא לאחר ארבעים שנה שנאמר
ואולך אתכם במדבר ארבעים שנה
וכתיב ולא נתן ה' לכם לב וגו' אמר
רבה שמע מינה לא קאי איניש אדעתיה
דרביה עד ארבעין שנין.

The Gemara tells us that only after 40 years of being under the leadership of Moshe in the desert were the Jews ready to hear Mussar.

Question for Reflection:

1. What was it about this time period that made it uniquely positioned for the Jews to hear and accept the Tochecha?

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